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.

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FRANCE.

ONE HUNDRED YEARS AGO:
MEMOIRS OF THE PERSECUTION.
1797, 1798.

The most sanguinary epoch of the French Revolution which marked the close of the last century, was that of 1793, known as the Reign of Terror. Already have we presented—through the Annals—some of the members of the Family of St. Vincent de Paul who sealed with their own blood their fidelity to God.

Subsequently, another period merited to be designated as the Second Reign of Terror: under the government of the Directory this period extends from Vendemiaire year VI. to end of Prairial year VIII. (September 22, 1797—June 18, 1799). In the course of these twenty-two months, a great many priests were sentenced to transportation,—a penalty which substituted and frequently was equivalent to both civil and physical death. Among other arrests Mr. Victor Pierre mentions several relative to the Priests of the Mission. After the lapse of a whole century, it seemed most opportune to gather and to salute with reverence these glorious Memoirs. (See Victor Pierre: Ecclesiastical Transportation under the Directory; also Ludovic Sciuì: The Directory.)

The alleged pretexts presented under startling formulas: fanaticism, disturbance of the public peace, royalism, hostility to the institutions of the Republic, refusal to take the oath,—ostensibly concealed the real motive: the proscription of faithful priests.
It is our privilege to present—as titles to glory—the warrants, recently found and published, on the Priests of the Mission during the Second Reign of Terror. It is not improbable that many others not included in our collection might also be found.

I.

The honor of being mentioned first belongs to Reverend Pierre René Rogue, 1 Priest of the Mission, who suffered death the preceding year (1796); for, even in the less evil days of the Revolution blood was shed.

Father Rogue was stationed at the Mission-House and Seminary of Vannes. Having refused to take the schismatic oath, he would not avail himself of the chance to escape but remained in the city that he might secretly administer the Sacraments to the faithful. Arrested one night whilst bearing the Holy Viaticum to the dying, he was detained in prison for two months and on March 2nd, appeared before the Revolutionary tribunal. He was well known and universally esteemed. On the aforementioned date, the public accuser, Nicholas Bourgerel—to his honor be it said—declined the performance of his office, being unwilling to appear against Father Rogue.

The mother of the intrepid Missionary was present at his trial and condemnation and, with admirable courage, this heroic woman afterwards embraced and took leave of her son in prison. Father Rogue passed his last night on earth in consoling his companions in captivity.

He calmly mounted the scaffold upon which he was to die and the Catholics who were present had, through veneration, brought linen cloths to gather up the drops of his blood. March 3, 1796, was the date of his death.—At the

moment of the interment of the body in the cemetery of Vannes, one of the assistants wrote upon a slate the name of Father Rogue, dropping it upon the coffin as it was lowered into the grave, that later the precious relics might be identified.

On the same spot, a tomb of granite surmounted by a white marble cross, was afterwards erected to his memory. The tomb bears the following inscription: Here reposes the body of Reverend Pierre René Rogue, Professor at the Ecclesiastical Seminary, born at Vannes, June 11, 1758, departed this life March 3, 1796; Martyred for the faith. (See Circulars of the Superiors General of the Mission, Vol. II. p. 613.)

II.

Reverend Claude Bonnabé, 1 Priest of the Mission, was sentenced to transportation, Oct. 7, 1797. Here is the warrant: “Extract from the registers of the deliberations of the Executive Directory at Vosges, 2 Vendemiaire 16 (Oct. 7, 1797).

“The Executive Directory,

“Having heard the report of the minister of the general police, relative to certain priests who, refugees for the past year in the department of Vosges, stir up the flames of discord and fanaticism, corrupt the minds of the country people, strive to terrify those who acquire national wealth and employ every means to inspire weak characters with a desire for the restoration of the monarchy; taking into consideration that the said Claude Bonnabé, ex-Lazarist, residing at Sainte-Marguerite, is pointed out as one of the most

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1 Claude Bonnabe, born at St. Marguerite, diocese of Saint-Die, Feb. 6, 1764; entered Seminary, at St. Lazare, March 17, 1783, made his vows there, March 18, 1785, in presence of Father Ferrand.
dangerous of these priests; and considering that the only means of restoring tranquillity to this department which, during the whole course of the Revolution, furnished so many proofs of patriotism, is to purge its soil as well as the territory of the Republic of these persons whom nothing can bring back to reason,

"Decree:

"Art. 1. In virtue of the power with which it has been invested by Art. 24, of the law passed on the 19th of the last Fructidor, for the aforesaid reasons, the said Bonnabé will be transported.

Signed: "L — M. Reveillère Lepeaux.

As Father Bonnabé was pastor of Raon-l'Etape, near Saint-Dié, in 1816, he must have eluded the sentence of banishment.

Prior to this, a similar sentence, bearing date September 23, 1797, or Vendemiaire 2 year vi. had been pronounced against Father Péliard, born at Luxen, diocese of Besançon, Jan. 1, 1756, received, June 17, 1774, at St. Lazare, where he made his vows June 18, 1776; he was afterwards stationed at Fontenoy, canton of Bains, Vosges. It is not known whether the sentence was executed. (Victor Pierre, ibid, p. 1.)

III.

Similar warrants were issued against other Missionaries, notably against Reverend Joseph Perrin, residing at La Neuville-Chatenoy, diocese of Toul. The date of sentence is Vendemiaire 26 (Oct. 17, 1799). He had previously been condemned to transportation and was held prisoner on the pontoons at Rochefort, in 1794. Having regained his liberty at Saintes, after the fall of Robespierre, with a zeal truly apostolic he resumed the Ecclesiastical ministry for which he was judged worthy of a second sentence of

1 Victor Pierre, ibid p. 15.
exile, on the plea of "Having with the most scandalous publicity retracted what he had sworn and employed every means in his power to corrupt the public mind."

This time Father Perrin must have escaped transportation, "the dry guillotine," as it was termed by the executioners of the Second Reign of Terror. (See Annales de la Mission, Vol. LI., p. 317.)

A similar fate was in store for Reverend Pierre Simeon Barraud who, at the time that he refused the schismatic oath of 1790, had been for three years Professor of Theology at Mans. Withdrawn to Longuemain, canton of Orchamps, he was condemned, by a decree of Floreal 22 (May 11, 1798), to transportation and survived the Revolution. Two other Missionaries, Reverend Jean Rambaud, withdrawn to Dombrot, and Reverend Jean-Claude Giroz, withdrew to Saulx (Haute Savône), were likewise sentenced to transportation by the Executive Directory of Doubs. Their warrants were dated, Vendemiaire 26 (Oct. 17, 1797), and Floreal 24 (May 13, 1798). So far as Fathers Rambaud and Giroz are concerned, it is not known whether these warrants were executed. (See Victor Pierre, ibid, pp. 16, 216, 223.)

IV.

Three other Missionaries gave their lives in the persecution of the Second Reign of Terror: Fathers Guin, Rimbault and Martelet. Reverend Claude Francis Guin, born at Vilory, near Vésoul, diocese of Besançon, May 4, 1759, was received into the Seminary, at St. Lazare, Paris, Aug. 9, 1775, and made his vows there, Aug. 10, 1777.

1 Pierre Simeon Barraud, born at Gilleg, diocese of Besancon, April 17, 1760; received at St. Lazare, Feb. 25, 1782; made his vows there, Feb. 6, 1785.

2 Jean Claude Giroz, born diocese Besancon, July 3, 1768, received at St. Lazare, Nov. 9, 1784; made his vows there, March 19, 1787.
On the suppression of Religious Communities in 1791, he retired to his native land. In him, the errors of the Civil Constitution of the Clergy found a zealous opponent; he knew how to guard the faithful against these dangerous rocks.

During the tempest of 1793—1794, he succeeded in evading persecution and in the years that followed he fearlessly resumed the exercise of the ministry in the city of Besançon. But in Fructidor 18 he was doomed by a sentence of transportation; thus runs the text:

"Haute-Saône, Frimaire 25 year vi. (Dec. 15, 1797).

"The Executive Directory,

"Whereas divers official papers, and notably the decision of the municipal administration of the canton of Colombier, department of Haute-Saône, in date of last Brumaire 8; weighing the result of these papers proving that the said Claude Francis Guin, ex-Lazarist, has not ceased to manifest unpatriotic sentiments and hatred for the Revolution; that by the most criminal manoeuvres, he has striven to corrupt the public mind, constantly preaching disobedience to the laws of the State and contempt for the constituted authorities,

"Decree: Art. I.—The said Francis Guin shall be immediately transported.

Signed: Barras."¹

Father Guin was apprehended and conducted to Rochefort where he was to embark for Guiana; March 12, 1798, he was put on board the Charente, whence, on the 25th of April, he was transferred to the Décade which landed him about the 15th of June, at Cayenne. He died of putrid fever, Jan. 3, 1799, at the age of forty-five. (See Circulars of the Superiors General of the Mission, Vol. II., p. 609.)

¹ Victor Pierre, Ecclesiastical Transportation, etc. p. 92.
Reverend Cæsar Augustus Rimbault, born at Tours, parish of Saint-Saturnin, July 17, 1742, was received into the Seminary, at Paris, January 3, 1762, made his vows there in presence of Father Didier, January 4, 1764.

He was employed in the house of Tours and, later, became pastor of the parish of Bruleau, diocese of Blois. He had escaped the fury of the persecutors of 1793, when the political crisis was reached, Fructidor 18 (Sept. 4, 1797), Father Rimbault was sentenced to transportation. Like Father Guin—whose death has just been narrated—at Rochefort he was put on board the Charente, March 12, 1798, transferred to the Décade on the 26th of the following month, and landed at Cayenne about the 15th of June. He was immediately driven into the Desert of Counama. Seeing his confrères exhausted and doomed by the pestilential air of this fatal soil, he constituted himself their infirmarián and served them with the most earnest and tender charity. In the discharge of these duties he inhaled the germs of the plague of which they died; these germs he carried in his blood to Sinnamari, whither he was transferred with all the surviving captives, Nov. 23, 1798. The disease developed slowly in his veins; he wasted gradually away, afflicted by a sort of phthisis, which during six months rendered his existence but a lingering death adding extreme misery to the tortures of his other ailments. He had sold, one after another, all his effects in order to procure the necessaries of life, and at his death which occurred May 29, 1799, he possessed literally nothing. His loss was the more keenly felt by his companions as he was a man endowed with rare qualities of heart and head; not the least among his gifts being a well-stored memory. His piety was as amiable and indulgent as it was solid and earnest. (Circulars of the Superiors General of the Mission, Vol. II, p. 622.)
Reverend Francis Leonard Martelet, born Dec. 10th; at Jussey, diocese of Besançon was received into the Congregation of the Mission, at Paris, March 18, 1780. Employed in the Seminary of Mans when the Revolution strove to ensnare Catholics into schism, he labored above all to strengthen priests in the orthodox faith. Forced to flee before the persecution, he returned after Thermidor 9 (July 27, 1794), to France where he resumed the exercise of the sacred ministry. When the Revolution again enacted its course of cruelty and irreligion, Father Martelet was apprehended; the judge offered him his liberty if he would renounce his priestly character. The martyr replied that far from him was any thought of such treason for he gloried in being a priest, and furthermore a Priest of the Mission. Compelled to pursue his interrogatory, the judge asked the prisoner whether he had of late exercised the sacerdotal functions: “Yes,” replied the undaunted Missionary, “whenever it was possible to do so.” Thereupon, the magistrate ordered him to be conducted to Vésoul, where he was confined in prison with other priests in whose holy society he rejoiced. Towards the close of January, 1798, he was transferred to Besançon, and from the prison of this city, February 4th, he wrote his sister: “At Vésoul, I was with confessors of the faith; here, I am with martyrs.” But his enemies were plotting his death. Brought before the military tribunal, Father Martelet was condemned, Feb. 9, 1798, to be shot as a returned exile. He was led back to prison, and while awaiting the hour appointed for the execution of his sentence, he wrote to the other priests, his fellow-prisoners, in these terms: “I am strengthened and consoled, my dear Confrères, at the thought of having witnessed your unshaken constancy and the perfect resignation of which you have given me the example...Adieu, my sentence will shortly be executed.
—In the military prisons of Besançon, at two o’clock in 
the afternoon of the day of my death, February 9, 1798.” 
About three o’clock he was led to the place of execution. 
On the way thither, he prayed most fervently. He had 
prepared a discourse for the people, but was not allowed 
to address them. (See Victor Pierre, Fructidor 18, p. 
273; and Circulars of the Superiors General of the Mission, 
Vol. II., p. 611.)

In this Centennial Anniversary of their heroic sacrifices 
and endurance it seems opportune to recall to our remem- 
brance these confessors of the faith. Such records are a 
glory to the Family of St. Vincent; they serve, moreover, 
as a lesson and an encouragement to others amid similar 
trials. The “Fructidor 18” reappears under new names: 
“Decrees,” “Laws of May,” the Culturrampf; these, un- 
der whatsoever guise, whilst requiring on our part, if not 
courage even to the shedding of our blood, demand at 
least a tranquil, persevering fortitude, in which the exam- 
ple of the revered confrères who have gone before, serve to 
encourage and sustain us.

ASSOCIATIONS

FOR THE PROTECTION OF YOUNG GIRLS 
EMPLOYED IN CITIES:

WORK OF OUR LADY OF PROTECTION.

In all large cities there are to be found many young 
girls, who are alone, struggling among the varied oppor- 
tunities offered them in stores, factories, offices, etc. to earn 
a livelihood.

It is easy to understand to what dangers these young 
girls are exposed, to what privations they are condemned in 
consequence of isolation, besides sickness, amusements, evil 
pleasantries which it may not always be possible to evade
Divers Works have been organized to meet this necessity. Among others, there is one established in several houses of the Sisters of Charity; the object of this Association is to replace as far as may be done, members of the family whose loss is so keenly felt by these young persons. The name of Our Lady of Protection has been chosen, because the Blessed Virgin is its Patroness and Protectress.

Under this title, the first Association was established in 1875, in the house of the Sisters of Charity of the parish of Saint Roch, Rue du Marché-Saint-Honoré; there are now sixty members. Subsequently, these Associations have multiplied under the tutelage of the sisters who thence derive much consolation, meeting everywhere the happiest results.

The Rule laid down for these young girls may be varied according to circumstances. It is well understood that it admits of a broad margin.

About the same in all the houses of the sisters, this Rule is a copy of that observed at St. Roch, and its wisdom has been demonstrated by the experience of twenty years.

On presenting herself for admission, each applicant must furnish the information required relative to her personal situation and that of her parents. On recreation days she must make known the name and address of the friends whom she intends to visit. A very moderate board secures her meals at the institution; at a certain hour in the morning she goes to her place of employment, but she must return by eight o'clock in the evening. Morning and evening prayers are recited in common, and on Sundays and festivals all assist at the offices of the Church.

The sisters charged with the direction of these young girls hold relations with the patrons of studios, stores, offices, where employment is furnished; in this way they are enabled to inquire into the conduct of those in whose welfare they are interested, that they may give them suit-
able counsel and even, when necessary, facilitate their withdrawal and aid them in procuring another situation. The task is an onerous one; but, thank God, in general, these endeavors are rewarded by the docility, gratitude and piety of their wards. The sisters are seldom deceived and are very rarely obliged to discard any one. The Work itself renders valuable assistance to those who seek protection.

These young girls are also sheltered from the dangers of the world and the abuse of their own liberty; hence they remain modest in their demeanor, reserved in their conversation, the majority manifesting an amiable piety and frequenting the sacraments, although on this point all constraint is avoided. Sometimes they petition for the privilege of becoming Children of Mary, and many by dint of example and wise counsel exert the influence of a real apostolate. There are likewise among them those who aspire to the Religious life, and members of the Association may be found in various Communities. Those who remain in the world lead truly Christian lives there.

The Work of Our Lady of Protection has borne fruits equally consoling in Belgium. It has been established at Liège and at Brussels.

At St. John’s Institution, the Sisters of Charity at Liège have, for more than twenty years directed another Work, not less useful: that of Maid-Servants. It may readily be conceived to what misery and—not unfrequently—to what dangers young girls who go out to service find themselves exposed on their arrival in large cities. Very often they are forced when too late, to regret the step they have taken; sheer necessity brings many others. What will become of them?

In the aforementioned Work—which we have visited—they find a home and for a slight daily remuneration they
are lodged, fed and have their washing done. The sisters place them in respectable families. True, the task is beset with difficulties; but we have been assured that deceptions are of very rare occurrence. And what a service is thus rendered these young girls by shielding their innocence amid surrounding temptations, procuring for them, moreover, that material aid which, left to themselves, they might not under such circumstances be able to secure!

Opposition on the part of the world and hell have not been wanting: we know, alas! what is to be deplored concerning certain offices with neither virtue nor morals to recommend them, and we know too—under pretense of finding situations for them,—how eagerly criminal hands seek to seize upon these unsuspecting travelers the moment they step from the train that conveys them to our large cities. It would be well to extend these works of succor in order to secure from danger those who wish to lead virtuous and Christian lives.

RENNES.

BLESSING OF THE MISSIONARIES' CHAPEL.

JULY 19, 1898.

The house of Rennes was founded in 1875, for the missions; as a number of ecclesiastics attend the exercises of the retreat there it became necessary to have a chapel where all might conveniently assemble. This chapel has just been completed; it was blessed by His Eminence Cardinal Labouré, and the Semaine Religieuse of the diocese of Rennes gives the following account of the ceremony:

“The blessing of the new chapel of the Priests of the Mission took place on Tuesday last, July 19th, feast of St. Vincent de Paul. In testimony of his paternal affection towards the devoted Lazarists, His Eminence would him-
self preside on this occasion, offering for the first time the Holy Sacrifice of the Mass in the beautiful chapel of the faubourg of Fougères. After the blessing, the amiable and worthy Superior of the house of Rennes made a most appropriate address to our venerated Cardinal. Having thanked the chief pastor of the diocese for his kindness towards the Priests of the Mission, he paid a tribute to the memory of his own predecessors—Fathers Claverie de Paul and Glau—mentioning also that since their arrival amongst us the Lazarists have preached one hundred and sixty-nine missions in our diocese; one hundred and fifty-eight in other parts of Brittany.

"In reply, His Eminence spoke from the fulness of his heart. He alluded to the good accomplished throughout the world by the Children of St. Vincent de Paul; both priests and sisters having by their devotedness won the esteem and admiration of every one. They have always been animated by the spirit of their Holy Founder, and herein lies the secret of their success. Therefore, the archbishop of Rennes gladly profits by this occasion to express the grateful and affectionate appreciation which he entertains for them.

"The Cardinal afterwards celebrated Mass; he was assisted by Canon Bourdon, a faithful friend of the Lazarists, and Canon Henry, secretary general of the archdiocese.

"The profoundly religious character of the sacred hymns during the whole office, was very impressive. On this subject we offer our congratulations to the Sisters of Charity.

"At the moment of thanksgiving, His Eminence granted an indulgence of one hundred days to all those who had assisted at the ceremony.

"This family-feast deserves to be reckoned among the most consoling in the calendar of the Priests of the Mission. Let it be to them a new proof of the universal appreciation in which they are held at Rennes."
Dusseldorf which has become celebrated for Christian art and religious statuary is one of the largest cities of the Rhenish provinces. It is an industrial centre as well as a point of reunion for large capitalists who wish to enjoy their revenues in one of the finest cities on the Rhine. Within the past twenty years, Dusseldorf has considerably increased both in extent and population owing chiefly to the vast numbers employed in the various industries. Naturally, the habitations of these workmen are to be found in the new quarters, formerly the suburbs of the city. It is also in this section that the Sisters of Charity are established. In the one called Derendorf, they have been for three years; in the other, Oberbilk, they only arrived at the beginning of the present year (1898).

Derendorf forms one of the largest parishes of the suburbs of Dusseldorf, and has a magnificent new gothic church. This parish is composed principally of the working population. Many of these people are from different provinces and, unfortunately, they are remarkable neither for their religion nor their morals; their material destitution is likewise very great.

These motives inspired the pastor with a desire to establish a Community of Sisters, and His Lordship Mgr. Fischer coadjutor of Cologne, recommended the Daughters of St. Vincent de Paul. The worthy curé then rented a small property belonging to a wealthy Catholic lord, and asked for five sisters to take charge of the poor and the sick of his extensive parish. The poor little house did not long suffice, above all to shelter the children. By skil-
ful contrivance amid many difficulties the apartments were gradually enlarged. Finally, land has been purchased, and measures taken for the construction of a large building with frontage of one hundred and sixty-five feet. We subjoin the notice which accompanies the plan of this work of charity.

The Sisters of Charity were called to Dusseldorf in 1894 to take charge of the poor. Towards the close of the same year, they commenced their works in St. Vincent’s House, Schlossstrasse, 83-85. Very soon, it became evident that a kitchen and a crèche (day-nursery), were indispensable. The necessity of these works bears witness to the great number of indigent families that apply to St. Vincent’s for help. The population, especially that of the northern section of the city is mainly composed of laboring men whose number is rapidly increasing; and in order to provide dwellings for them rows of large houses forming long streets have been erected. Hence, some idea may be formed of the increase of these poor people and their needy families.

After scarcely two years’ existence, this small house could no longer answer all the demands of Christian charity urged upon it as a result of the spiritual and material indigence of these people. For want of space, it was with difficulty and at the cost of many privations, that the most pressing needs could be supplied; more than ever was this apparent when, for the relief of the poor, a large portion of the house was set apart for a clinic. The sisters were constrained—so to speak—to flee from room to room, and finally, to transfer their refectory and dormitory to the garret, immediately under the roof of the temporary house put up beside the first building to serve as a crèche.
Interesting details relative to the outset of the work, will be found in the following letter from the Superioress to the Director of the Central-House at Nippes, near Cologne.

Letter from Sister Philippa Hilgers to Very Rev.
J. B. Schreiber, Priest of the Mission.

Derendorf, June 16, 1898.

Nearly three and a half years have elapsed since the commencement of our works in this parish, and I feel urged, Very Rev. Father Director, to send you a few details relative to their humble origin compared with their present development. In doing this, I shall acquit myself of a debt of gratitude towards our good God, the marvelous effects of whose tender providence we have so visibly experienced.

One does not easily forget the intense cold of winter in these parts. On Dec. 4, 1894, I was sent here with two companions to undertake the duty of domiciliary visits to the poor and the sick. This was the motive that induced the zealous pastor of this poor, but immense parish to ask for us. He had rented a house in which we began our work.

On the above mentioned date, we left the station unattended, for no one had come to meet us; utter strangers, we knew not whither to turn our steps, and inquired our way to the pastoral residence which we finally reached. On the road, we perceived very clearly that the Sisters of Charity were an altogether new apparition in this country. For several Sundays after our arrival, although we were the last to leave the church, we always found the crowd outside awaiting us, and we made our way as best we could through these people, whilst every eye was fixed upon us. We must have seemed like visions from another world.

Quite delighted at our coming, the curé himself con-
ducted us to our dwelling near the parish church. We took possession of our humble unfurnished little home. It had previously sheltered several poor families. The upper story was just as it had been left when they moved out. Behind the house were two heaps of rubbish and a neglected garden. The weather was very cold, yet we had neither stove, chair, nor money; that evening our beds, sent from the Central-House, were brought us, and these with the bare walls were to make us comfortable for the night. We were, therefore, constrained to accept hospitality from the pastor until we could make the most necessary arrangements. We were obliged to ask alms in order to procure food for ourselves, besides the means indispensable for the relief of the poor and the sick.

As the curé had asked for five sisters to commence the work, the other two soon joined us; sharing our privations; and the little colony beheld itself installed in an empty house in want of everything: conveniences, resources, patrons.

Driven by force of circumstances to seek the wherewithal to live, I now decided to take a companion with me and go out to beg. The other sisters would remain at home and pray for the success of our experiment. As many days were to pass before we could be provided with a stove to prepare our food, the sisters tried to keep warm by removing in borrowed hand-barrows the heaps of rubbish that we found at the back of the house.

The people were very distrustful at first; they mistook us for Protestant sisters. In the beginning we did not receive much, but the smallest offering caused us an almost childish joy; two centimes would buy a small box of matches. Some days we got nothing. One instance—among many others—remains deeply engraven on my heart: We had begged the whole morning and had received nothing. In the hope of a generous alms I betook
myself to the mansions of two rich ladies who had been pointed out to me. I was admitted into their presence but met only with a harsh refusal from both. My heart seemed crushed; and unable to control my feelings the scalding tears flowed from my eyes. In spite of our destitution I must return home empty-handed. These two ladies have since become our best benefactresses. One of them delights in recalling the irresistible impression made upon her by the tears that I was powerless to restrain. "Never," says she, "shall I forget that scene, and there came to me immediately this unvarying reflection: This house sown in tears, shall reap in joy."

Doubtless, our good God permitted us to experience this distress ourselves that we might have more compassion for those to whose sufferings we are called to minister. Now, the misery of our people that year was much increased by the long winter, for the intense cold lasted until April, and the laboring class is extremely poor.

Giving no longer any thought to our own wants, we invested the money, so painfully acquired, in establishing a soup-house wherein, from January until the end of March, we distributed daily more than a hundred portions. At the same time, we were able to provide a warm breakfast and luncheon for the poor children. What they left sufficed for our own dinner and supper. The domiciliary visits to the sick from the outset were very laborious and we were soon convinced of the need of a crèche for the children.

Besides the soup, we distributed every week very liberally bread, fuel, and bedding. In order to provide our poor with these absolute necessaries we always expended over and above the alms we received; hence, we always remained poor ourselves. Instead of benches, we used empty boxes for our children of the crèche, and we performed our spiritual exercises kneeling upon the floor of
our oratory whose only ornament was a plain crucifix. But in a short time alms for our poor flowed in; as soon as our work was known all hearts sympathized with us. Content and happy, we no longer troubled ourselves about the future; having an unbounded trust in divine Providence, we never repulsed any one, even when we knew not where the morrow’s meal was coming from. Our good God did not allow Himself to be outdone in generosity: abundant alms, always on the increase, enabled us to provide for all who applied to us for aid either in spiritual or corporal necessities.

The second year we built a large hall with attic rooms. One half we used for the children of the crèche; in the other we opened a sewing-school. On Sundays this section served for an assembly-room for girls at service. The whole house was transformed into a hospital, wherein we received the sick of every condition rich or poor. Almighty God visibly blessed these two works. In order not to pain the numerous families of laborers by refusing to take their children, we were soon obliged to rent another house. The hospital was also too small. We gave up all our apartments, one after another, until we were obliged to find shelter in the attic over the hall recently constructed.

Our good God, meanwhile, had special designs upon our house. In January, 1897, the chaplain of the House of Detention called upon us. He had come, he said, to ask a very great favor. “No Community in the city,” he added, “would comply with my request, nor were even well-disposed families willing to assist me. You are all strangers to me, and yet from what I have heard concerning you, I feel that you are now my only hope.”

This preamble seemed to foreshadow some extraordinary petition, and we were greatly relieved on learning that the good priest was only seeking shelter for prisoners just 2*
set at liberty: a woman and her child. The kind-hearted chaplain wept for joy that his request was granted; he went immediately to communicate the good news of success to a rich lady who had shared his solicitude. This was no other than our own benefactress upon whom my tears had made so lively an impression. She hastened to thank us, expressing her astonishment at our readiness to receive this poor abandoned creature. We did not see how we could have done otherwise and we blushed to hear ourselves praised for what seemed quite natural. The same lady offered us a considerable sum of money, exhorting us to open an asylum for such persons and assuring us that we could always rely upon her assistance. Other influential persons soon made similar proposals, promising us an annual contribution should we carry out the suggestion. The will of God was thus visibly manifested, the more so, as we had never thought of undertaking such a work, the numberless difficulties attending the project being sufficient to deter us. But to God nothing is impossible, all obstacles vanish before His will.

The incident related above, occurred just one year and a half ago, and we have now a large new building, with room enough for all the works of charity by which we come to the aid of the poor and needy. One special object is to receive young girls who earn their own livelihood. These find with us board and lodging. Our house is for them a shelter from many occasions of sin. We have, moreover, established therein an asylum for women released from prison, and a soup-house.

May our good God, whose paternal providence has raised up these divers works, continue to bless them that through their instrumentality good may still be wrought, to His honor and glory and the relief of the poor; may we, by our docility in His hands, deserve to take part in the accomplishment of His designs. Ask this grace of Him for
us, Very Rev. Father-Director, and accept the expression of the respectful sentiments with which, etc.

Sr. PHILIPPA,
U. d. o. c. s. o. t. p. s.

A notice published with a view to obtain assistance for the work gives the following details:

Relying upon the charity of the inhabitants of Düsseldorf, and encouraged by the favorable opinion of competent persons, it was decided last year to enlarge our institution. We first purchased the old building with the property on which it stands; later, a more spacious edifice was planned; this was intended for our works already organized, and moreover to suffice for any pressing need that might arise in the future. What most urged us to build is the sad condition of so large a number of young girls of the working class at Düsseldorf.—We here summarize the charitable works for which the new house is intended; it will include:

I. A Home for Working Girls.—Working girls, unmarried, as well as others, will find herein a home and be furnished with board and lodging. This institution will be to them as a place of refuge withdrawing them from the perils which so often beset their faith and their virtue in boarding-houses and hotels; as also from the temptations of wandering through the streets at night. They will there be strengthened in good habits, and a regular life will result in many benefits to the families over which they will hereafter preside.

In Düsseldorf in two factories alone there are more than one hundred young girls homeless and without friends; hence, nothing could be more necessary and desirable than an institution which provides for them. Snares beset them on their way to the factory, in their continual contact with frivolous young men; but hotels and boarding-houses oppose
no barrier to the seductions of word and example so dan-
gerous for these poor girls; and experience shows how of-
ten their lives are blighted: they become the victims of a
degradation both social and moral and are thus rendered
hopelessly miserable. Christian charity and humanity alike
urge us to come to the rescue of these poor creatures. The
success crowning institutions of this kind elsewhere is well
calculated to encourage our efforts in so good a cause. We
might, from our own observation, cite many examples of the
immoral surroundings in the midst of which these factory
girls often find themselves. In the asylum now in course
of construction, there will be large well ventilated dor-
mitories and work-rooms; these will accommodate over a
hundred young persons. We have also in view a school
in which house-keeping will be taught; so that trained to
these duties, suitably to their condition, these girls will
know how to make their homes prosperous and happy.

II. A Sunday-School.—Among these factory girls are
some who have their own homes, but on Sundays and fes-
tivals they can assist at the instructions given here at St.
Vincent’s House relative to the duties of their state of life;
they can also recreate either in the open air or within doors.
Besides, they can attend the sewing-classes already estab-
lished, on two evenings of the week from eight o’clock
until half-past nine. Married women can also attend these
lessons when their household duties permit them to do so.

III. A Soup-House.—Here, poor children and adults as
well receive according to their needs bread and soup; up to
the present date, fifty children of the crèche alone have
been gratuitously fed. The sick-poor in their own homes
are also provided with nourishment according to the re-
quirements of their malady or the ordinance of the physi-
cian. If a wife is sick and her children are too small to
assist in preparing meals for the husband, he can dine at
St. Vincent’s and thus be able to continue his work.
IV. A Crèche.—One hundred and fifty children have been received here. We have been obliged to refuse many because, according to the restrictions of the Board of Health, our apartments are too small to admit over a certain number. The new house holds out the promise that a much greater number of poor families will be benefited by the crèche.

V. An Asylum for women liberated from prison.—This asylum will be established in a separate part of the building, having its own entrance. The object is, that in procuring for this class of persons shelter for a time, they may escape the danger of relapsing into their old failings, and that reclaimed by being strengthened in their good resolutions, they may regain the honorable reputation which they had forfeited.

All these charitable institutions appear necessary in a city the majority of whose inhabitants belong to the laboring classes: this has been accentuated in all the meetings held for the purpose of devising means for the social amelioration of the working population. Hence has resulted the vast project of a house destined to combine these numerous works under the direction of the Sisters of Charity. Relying upon the generosity of the people of Dusseldorf, with the concurrence of Divine Providence, the construction of the edifice was commenced in March, 1898.

AUSTRIA.


Most Honored Father,

Your blessing, if you please!

Yesterday, we had a visit from the Archduke Joseph who dined with us. I profited by the opportunity to
present to him the Diploma of Affiliation which through your thoughtful kindness had been so artistically written out.

His Highness was delighted. This excellent Prince remarked that he loves not only his king and his native land, but he loves also Holy Mother Church; therefore had he striven so earnestly to bring about the coming of the Sons of St. Vincent to Hungary. He hopes that they will labor to propagate the doctrine of this Holy Church, and that through their instrumentality the souls now exposed to so many perils may be saved. His Highness spent four hours with us and seemed much pleased with the good work carried on by this foundation.

We have received congratulations from all parts of Hungary. Several of the bishops have either visited us or written letters filled with the kindest sentiments towards the Sons of Saint Vincent. I inclose herewith only the translation of the letter of the head of the episcopacy in Hungary: Cardinal Vaszari, Archbishop of Gran.

"Reverend Father,

"In the joy of my heart, I have learned that the Sons of St. Vincent have taken possession of their first house in Hungary. Long have we desired this happiness; and what adds to my joy is that Pilis Csaba, your first house, is very near my archiepiscopal residence.

"I am confident that, as in former times the castles and fortresses of princes and magnates, watched over the safety of the inhabitants of the environs, so now, in like manner, will the house of the Sons of St. Vincent be as a strong fortress protecting the interests of our people and securing the salvation of thousands of souls.

"I earnestly desire that after this first house of your Congregation in Hungary, the second may be erected as soon as possible in the metropolis, Budapest."
"With all the affection of my heart I impart to you and to all the members of your household the archiepiscopal benediction; I entreat our Lord to attach most abundant graces to all your apostolic labors for ever, and to crown your solicitude and fatigues with glorious victories.

"Recommending myself to your prayers I am ever with the tenderest affection,

"† CLAUDIUS, m. p."

You will see by this letter, Most Honored Father, and others which manifest the same good will, that our coming to Hungary is according to the will of God. May the Lord grant that after this beautiful aurora, the storm bursting forth uproot not this tree which the hand of God has planted in Hungarian soil! I pray the Virgin Immaculate of the Miraculous Medal, Patroness of our church at Filis Csaba, to protect us against the assaults of the infernal serpent.

Deign, Most Honored Father, to remember us in your prayers.

FERDINAND MEDITS, C. M.

BELGIUM.

ANS—LES—LIEGE.

Wherever the Missionaries and Sisters of Charity are established, they regard it as one of their duties—as it is one of their consolations—to promote the organization of the Ladies of Charity to visit the sick-poor. As an instance we gladly publish the following account.

Annual Report of the Work of the Ladies of Charity for the sick-poor, established at Ans, St. Martin's Parish. First year, 1897.

"Whilst St. Vincent was at Chatillon, it happened on a certain feast day that as he was ascending the pulpit to
make an exhortation to the people, a noble lady of the neighborhood who had come to attend the service begged him to recommend to the charity of the parish a family, at half a league from Chatillon, of which almost all the members were sick; this circumstance led St. Vincent to speak during the sermon of the aid that we should give to the poor, especially to the sick.

"It pleased God to impart such efficacy to his words that after the sermon a great number of persons set out to visit these sick-poor, bringing to them bread, wine, meat and similar provisions, and after the office the Saint, with some of the inhabitants of the place, directed his steps thither, not knowing that many others had preceded him. He was surprised to meet the people returning in crowds and the excessive heat had even obliged some to rest under the shade of the trees.

"He recalled the words of the Gospel suggesting the thought that these people were "like sheep without a shepherd." Here, said he, is a great but ill-regulated charity; these poor people will have too much provision at once, part will spoil or be lost, and this family will be as badly off as ever." Abelly's Life of St. Vincent, Book I, Chap. X.

Such was—in the spirit inspired by St. Vincent—the origin of the Confraternities or Assemblies of the Ladies of Charity for domiciliary visits to the sick-poor. This tree was first planted in a small obscure village of French Brescia, in the seventeenth century; to-day its branches extend over the whole world.

The commune of the coal district of Ans, near Liège is scarcely better known than was the small village of Chatillon-les-Dombes; yet this Gallic country appears to be an object of special zeal to St. Vincent, for this village alone contains two houses in charge of his Daughters, one being the Central-House or novitiate for Belgium.

There, charity could not remain latent; but it was iso-
lated. The Sisters of Charity were not to be restrained in their efforts, and the compassionate hearts of the well-to-do inhabitants favoring their endeavors, united with them in furnishing succor to an interesting population, whose needs grew out of the severity of the climate added to the hardships against which the collier must struggle; this occupation being the one most commonly exercised here.

Meanwhile, in less than two years all realized the advantages to be derived from the co-operation of the lay element with the religious element in the exercise of charity; and upon the already vigorous tree there appeared a new branch which was to yield excellent fruits.

Mme. Herman Jamar was the instrument chosen by Providence to soothe the sorrowful existence of the poor on the soil that gave her birth. God had been lavish of His gifts to her, and she felt urged to prove her grateful appreciation of these favors. A new pastor raised up, as it were, by St. Vincent himself arrived in the village, and his advent seemed to mark the hour appointed for the beginning of her work.

The generous idea of a wealthy young woman responded to the ardent zeal of a holy priest; when these two Christian souls met there flashed forth a new ray of Charity!....

And as it was the "charity of JESUS CHRIST that pressed them," the Work of St. Vincent de Paul was soon organized at Ans.

Accompanied by the sister appointed to visit the sick-poor, Mme. Herman and Mlle. Deprez traversed the whole district. Their reception was most cordial and satisfactory, despite the numberless claims weighing so heavily upon the charitable families of this place.

In their first round the three solicitors interested fifty-five Ladies of Charity.

According to the statutes of the Work, the feast of the Immaculate Conception is, also, that of the Association.
On Dec. 8, 1896, the first assembly was held at the Central-House of the Sisters of Charity at Ans.

After an appropriate instruction the pastor proceeded to the election of the officers of the Work, the right of Director being reserved to him, in virtue of the statutes laid down by the Holy Founder.

Mme. Herman was unanimously chosen president; Mlle. Deprez who had shared her labors was elected secretary; conformably to the Rule, the worthy Mother Derieux, Superioress of the Sisters of Charity, was elected treasurer, and the sister whose duty it was to visit the poor was named to assist her in this office and at the reunions.

In conclusion, in presence of this first assembly, the pastor returned thanks to God for having been pleased to favor his flock with this work of benevolence, so happily conceived in the spirit of him who is styled the Father of the Poor; he also pointed out to the new lay Daughters of St. Vincent what God expects of them; accentuating above all, the grandeur of their undertaking and the beauty of their recompense.

It might be supposed that difficulties would beset the work, that it must submit to the ordinary conditions of human affairs and that delay would fetter its activity; but it is said that the blessings which formerly attended the Works of St. Vincent de Paul will always follow them; doubtless, because his zeal inflames all those who desire to imitate his charity. And so it happened that scarce was the treasury organized than two anonymous offerings were received: one of sixty, the other of twenty dollars.

The year 1896-1897 proved that they had not been too sanguine in their expectations. Each monthly meeting presided over by the pastor, brought to light the constancy, generosity, zeal and increasing devotedness of the ladies who, under the direction of the sister appointed to visit the sick, multiplied themselves alike in winter or summer;
not alone were they noted for the regularity of their visits to the sick, but, moreover, for the touching and meritorious manner in which they put their hands to the work. Some of them even assisting the sister to cleanse and dress the sores of the sick-poor; and this with a joy and tenderness that must have rejoiced the Heart of Jesus, so compassionate towards human woes.

Among the reforms wrought in the moral lives of the poor laborers of Ans, many are due to the man of God to whom these souls have been confided, and he is in a measure indebted to the Ladies of Charity who have so faithfully striven to carry out his views. The pastor has transformed the funeral ceremony wherein, previously, there had appeared but slight semblance of Christianity. The Ladies of Charity make it a point of duty to attend the obsequies of their poor, after having secured the great merit of assisting them in their last moments. According to the recommendation of St. Vincent, in their ministrations of charity, whilst relieving the body these ladies strive also to benefit the soul; and with the alms of bread, meat, and little delicacies to lessen their distress and brighten the sad lot of the poor, they bestow also the soul’s gifts: light, hope, and the consolation of prayer. Many accompany the pastor in the administration of the Holy Viaticum and the last sacraments; at the Paschal season of 1897, they decorated the humble altars built of broken stone in the attics.

Victories achieved over spiritual maladies must have gladden the heart of St. Vincent. A poor infirm creature who had for years neglected her Easter-duty was visited by the sister. She had all along resisted the efforts and contemned the exhortations of her visitor; her very surroundings precluded our Lord’s entry into her abode. When, at the approach of Easter, the sister brought her a medal of the Blessed Virgin, she was answered by: “You
THE ANNALS.

would have done better to bring me fifty francs."—"Well" replied the trusting Daughter of St. Vincent, "here is one franc, the Blessed Virgin will send you the other forty-nine!"

One would almost declare that the forty-nine francs fell from Heaven the next day; for God inspired a generous heart to become the instrument of His providence. The poor woman was conquered, and yielding to grace prepared her heart for the visit of Jesus, her divine Master.

Although the first counsel of the great Saint who was, moreover, a great genius is that humility must be the basis and touch-stone of practical charity, he will, nevertheless, bless the sense of justice which leads us to make special mention of one among all these valiant Christian women. Scarcely had the work been organized, than circumstances called her away from Ans; yet it may truly be said that Miss Laure Vleminckx with her rare intelligence edified all by her zeal and devotedness.

In the assembly of Nov. 8, 1897, the pastor eulogized her merit and lamented the void caused by her absence.

The second year of the existence of the Association of the Ladies of Charity at Ans was marked by a new feature: the foundation of a wardrobe from which the sick-poor were supplied with the most indispensable articles, made by the ladies at home.

At the first meeting, held in 1898, the pastor gave expression to the joy and consolation promised by the opening prospects from which so much good must result; surely, his expectations will be realized, and, borrowing the words addressed by St. Vincent to his first Ladies of Charity, at Paris, in 1657, well may he say:

"Oh! ladies, what sincere thanks you should return to God for having inspired you to undertake the corporal service of these sick-poor, for the succor that you give to the body, produces an effect of grace directing your attention to the salvation of their souls; and so opportune is the as-
sistance you render them that without it many would never have thought of making their preparation for death; and those who recover would scarcely think of reforming their lives, were it not for the good dispositions which your benevolence excites in their hearts. (ABBELY, Life of St. Vincent de Paul, Book II., Chap. IX.)

We subjoin the report of the Association, the total of the visits made by the sister and the ladies, also the number of Communions, and the conversions obtained during the first year:

- Visits to the sick by the sister: 140
- Visits to the poor by the sister: 700
- Visits to the sick by the ladies: 70
- Visits to the poor by the ladies: 442
- Meat tickets: 336
- Milk tickets: 240
- Communions made by the sick: 50
- Extreme Unction to the sick: 16
- Deaths: 16
- Five conversions after 3, 5, 8, 15, 18 years’ neglect of religious duties.

ITALY.


Ferrara, June 28, 1898.

Most Honored Father,

Your blessing, if you please!

The periodical reading of our Annals is calculated to afford great consolation to the true Sons of St. Vincent.
We became acquainted thereby with the labors and consolations of the members of the Company, doing the work of the Lord in every portion of the globe. These consolations, it is true, are accompanied with sorrows and lively apprehensions. Hence, to-day, the Antilles and the Philippine Islands form the subject of our conversation; if many speak of these with indifference as curious lookers-on, we, Missionaries, are deeply concerned on account of the sufferings of our confrères and our sisters. What is their condition during these terrible and perilous times while war is raging in these Islands, for example, the Philippines? What is the fate in reserve for the houses of Manilla and St. Marcellin, at Luzon; what is the destiny of those of Cebu, of Iaro, and of Nueva-Caceres? O God, what anguish! Their situation is similar to that of the Missionaries of Warsaw in the time of St. Vincent. We constantly meet in the journals, with the names of Havana, Mantanzas, Porto Rico, and especially that of Santiago de Cuba; on Friday, June 24th, feast of St. John, the enemy stood almost at the gates of this city. All these names recall to our remembrance our confrères and our sisters summoned to assist the wounded and the dying. We hope to hear from them through the Annals which we anxiously await. The house of Ferrara, my present habitation, has never been exposed to like danger during its two hundred years of existence (1694-1898), although in times past, it was in the midst of warlike foes. Nevertheless while minima in principibus Juda, and very far from being able to compare with more active and laborious establishments, it can say in all truth: In benedictione Dei et ipsa speravi. And as we read in the chapel this morning the words of St. Vincent on the utility of making known to our confrères the blessings which God bestows upon the labors of the Company, I considered these words as an invitation to conform thereto.
The house of Ferrara, formerly in a most flourishing condition, provided with numerous and devoted laborers, some of whom were raised to the purple (Bishops Gilardi, Margarita, Scarabelli, Biancheri, and others), now destitute of all these resources, finds itself reduced in number to four subjects, all of good will, however. One of these Fathers, eighty years of age, is engaged with the affairs of the house and numerous confessions; the other three attend to the missions. Striking, indeed, is the contrast between the vast theatre of our labors and the microscopic minimum of our household. Many missions are given in Venice and in Tuscany (in the latter Province, we only assist); others, again, in the Abruzzes and in the ancient city of Molise, in Southern Italy. And as if this were not sufficient, the priests of our house leave Italy twice a year, to labor with benediction and success at Pola in Istria, opposite the eastern shore of our Peninsula.—Great good was effected, particularly in two missions of 1897, and in the same months the year following. The first two were held at Guglioni and at Montenero, in the diocese of Termoli, having at its head a learned and zealous shepherd, Mgr. Angelo Balzano; these missions were most consoling.

In April and May of 1898, we had similar success in the farther Abruzzi, in the diocese of Penne, Province of Teramo. Loreto-Aprutino, Catignano, and Pianella were the theatres of our labors in which only two priests of the house of Ferrara, and Father Umberto Rocchi from our house of Rome, took part. The Association of the Ladies of Charity was successfully established in these three localities—where the mission will long be held in grateful remembrance. Many young girls of Loreto-Aprutino, Catignano, and Pianella resolved to forsake the world. Pianella, the locality, at first, least in favor of the mission, yet won the palm: Many civil marriages were
sanctified by religion; public testimonies of gratitude given several evenings by its celebrated band, famous throughout Italy, proved that the hand of the Lord was more especially extended over this region.

I am, etc.

Murena, C. M.

COMMENCEMENT

OF THE WORKS OF THE SISTERS OF CHARITY

IN MODICA, SICILY, (1856).

Rev. Father di Martino, Superior of the Missionaries in Syracuse, Sicily, was convinced that if he could succeed in establishing the Sisters of Charity in Sicily, they would find means to create and develop useful works in behalf of the poor. He was not deceived: at present the sisters are in various parts of this island conducting most flourishing institutions, God having abundantly blessed the sufferings and privations of the first sisters sent there:—the little grain of mustard-seed has almost become a large tree.

Good Father di Martino, therefore, made every effort to introduce the Daughters of St. Vincent de Paul into Sicily. He commenced with Syracuse; the establishment was undertaken with very limited resources; but he said to those who expressed fears for the future: "We must make a beginning."

At this period, a venerable priest of Modica, Canon of the cathedral St. Georges, inherited a large fortune from the princesses Grimaldi, with the obligation, after enjoying the income during his life, of employing this fortune in good works. One of these princesses had already opened a Reclusorio, or orphan asylum. An elder sister, still more wealthy than herself, had founded an establishment of Jesuits in a destitute parish, in a most abandoned dis-
trict, for the purpose of instructing and civilizing the inhabitants. The good priest thus endowed, wishing to respond fully to the intentions of the noble Ladies who desired, above all things, the prosperity of the orphan asylum and to secure which they sought to confide it to Religious, consulted his confessor, a devout Jesuit. This Son of St. Ignatius, replied: “If you would succeed in your design ask for the Sisters of Charity; and for that purpose, go at once to Syracuse and confer with Father di Martino.” The Jesuit Father knowing the undecided character of the Canon, appointed the day of departure, saying: “I will accompany you.” They set out together. Father di Martino on receiving the petition rejoiced, thinking to see therein the will of God; the conditions were agreed upon and the affair was concluded. He then wrote to Paris for the sisters. The conditions although most humble and restricted were accepted.

Two Sister Servants from Naples were commissioned to visit the new foundation; they found it satisfactory, and concluded to appoint the sisters:—a certain number was to be sent from Naples. When Sicily was named, there was great alarm among the sisters of Naples who at that time were not accustomed to labor outside the continent. “God preserve us,” said they, in the impulse of the moment, “from going to Sicily.”

“I had always desired,” says the sister who wrote this notice, “and had even asked to go to China; I was sent from France into Naples, without desiring it. I then said to our Father Director: “No one wishes to go to Sicily, but I will go cheerfully.” Some months after, I was appointed to open the house of Modica. That of Syracuse was intrusted to Sister Tédenat who at that time was at the Crimea; hence, she could not be present at the opening of this house, for which four sisters were appointed, the same
number for Modica; Sister Gauchon was directed to install us.

We left Naples, September 6, 1856. Traveling at this epoch was very slow, consequently, we did not reach our destination until the 8th, feast of the Nativity of the Blessed Virgin. We were accompanied by Father Muscarelli who celebrated Holy Mass in a little village where we halted, about twelve miles from Syracuse. It is impossible to describe the sensation created in this place by the sight of the cornette. The people asked among themselves: "Are they men or women?" They came near to touch our cornettes; one said: "E della carta, it is paper;" another replied: "Non e tela, no it is linen." We could not walk, we were so pressed by the crowd, they carried us onward. We had all the trouble in the world to recollect ourselves in order to hear Mass. But, what awaited us on coming from the church? All the villagers had assembled to see us, to examine us; our arrival was indeed, a wonderful event; with great difficulty we managed to reach our carriage.

We arrived at Syracuse unexpectedly, not having been announced; this was quite a disappointment for Father di Martino, who wished to receive the sisters with great solemnity to make a deeper impression upon the people. We were conducted to the little dwelling prepared for the sisters, and the benefactors and benefactresses were informed of our arrival. This city being more civilized, we were received more quietly, but with real pleasure and satisfaction. The establishment of the work was discussed, but the Sister Servant being absent nothing definite was determined upon.

Father di Martino, desiring that the sisters should be differently received at Modica, appointed the day of installation for Sunday, feast of the Exaltation of the Holy Cross, in order to have time to notify the Founder. At our entrance, we found a large number of carriages filled with the most distinguished personages of the country, among
them the sub-prefect and his wife; all the bells of the city pealed forth a welcome.

The population, simple, but rather primitive, uttered cries of joy so piercing that we were alarmed. The streets could not contain the multitude; these simple people mounted the walls and the roofs of houses to catch a glimpse of us and to let the vehicles pass; hence, it was with difficulty that we reached our residence. We first entered the little church of the Reclusorio; but the crowd pressed in with a force calculated to terrify us. Father di Martino then ascended the Altar steps and in a sonorous voice exclaimed: "Viva la carita!" These words were the prelude to a touching homily that moved the audience to tears; he then gave Benediction after which we returned to the reception room. Here we were overwhelmed with questions concerning our country, our age, etc.; but, finally, to our great relief, all the guests retired, leaving us alone with our new family of orphan girls who were so happy to welcome us. They had prayed so fervently for the sisters to come! The youngest among these girls were fifteen or sixteen years of age—others were much older. I was advised to send them away, but I quickly replied:

"I send them away, God forbid! Poor children, they desired the sisters so much, and have we come to cast them into the street? No, never should I have the courage to do this!" And we kept all our family.

Father di Martino, Father Muscarelli and Sister Gauchon remained with us some days, until we felt a little at home; this time was spent in traversing the streets of the city. The Rev. Canon, quite happy to have us and to make us known, presented us as objects of curiosity in all the monasteries and among his relatives and friends. Before leaving us, Father di Martino was anxious to regulate everything, and as resources were extremely limited, the orphans' fare was appointed as follows: in the morning, a
piece of bread; at noon, a plate of beans; twice a week some pastry; and in the evening a supper that was not to exceed the cost of half a cent. It was a source of deep grief to me to see these poor orphans thus allowed, but nothing could be said; then we had to think about providing clothing for them: they had absolutely nothing.

After giving us a beautiful conference and blessing us, Father di Martino left us in the midst of these lofty mountains.

Modica is built upon rocks in the form of a funnel. The houses rise one above the other, each division forming one narrow street; the valley is a long and beautiful street; here all the stores are to be found, public schools, the court of justice, etc. On entering this city, the heart is chilled; surrounded as we are by mountains and rocks, it seems to us, that having once entered we shall never be able to leave it save to go to paradise. Agriculture is the only resource of the country; two thirds of the inhabitants are engaged in field labor, gaining but ten cents a day. In general, they have large families, and work but six months in the year. On Saturday, every man goes to his home with the ass carrying a little grain which is speedily ground to be made into bread that the father takes to the field; frequently nothing is left but a little bran which is kneaded into bread for the rest of the family; this lasts only until Thursday; but what is the provision for the remaining days? This is the secret of divine Providence! Such is the condition of those who have some means; but the poor, the sick, those who are disabled, worn out by age, how is it with them? To these questions I cannot reply; my ideas are confounded and my pen refuses to describe this misery, this extreme poverty!

After the departure of Father di Martino, we made some attempt to organize our works; but we found ourselves greatly embarrassed, for the people imagined that
we had all sorts of treasures with us, that we could heal all diseases, consequently, they brought to us all their sick. With great difficulty could we make the poor people understand that we had nothing. The Rev. Founder ordained that we should visit and assist the poor, but he did not furnish us with the means of so doing, nor would he permit us to beg, lest this should excite murmurs. On the other hand, almost everything we had in the house had been borrowed; hence, the owners came by degrees to claim what belonged to them. One evening they came to ask for our bed covering; the poor orphans dared not tell us this; however, we perceived their embarrassment and reassured them. I said to our sisters: "Let us not be troubled, we can cover ourselves with our garments." But the following day our good Founder supplied this want. Destitute of linen we were obliged to use our pocket-handkerchiefs as napkins.

We opened two pay classes, but here was another difficulty; how could we teach a class when we were ignorant of the language and had no books! Fortunately for us our pupils were not advanced; there was only one young girl in Modica who could read and write. The scant compensation furnished by our pupils enabled us to provide what was absolutely necessary for ourselves, and to give some assistance to the needy. Two months after, we opened a free school for the poor; we also received a few boarders; but our apartments so inconvenient, so very disagreeable—I shall not attempt to describe them—became altogether insufficient. After soliciting and pleading, we induced our Founder to build another story; this provided class rooms and dormitories for the boarders. Then seeing his work in a prosperous condition, he desired in some measure to complete it, by founding a house of Missionaries, intending to leave thereto all the Grimaldi property; with this intent, he repaired to Syracuse, made the donations
privately, naming the Missionaries his sole legatees; these were to open a college in said house immediately after his death. As for ourselves, we continued to live in poverty, finding it very difficult to cover our expenses; we were even under the necessity of contracting some debts to meet emergencies and to be able to do something for the poor.

In 1860, I was called to Paris for the retreat of the Sister Servants, and on the way was to join Sister Esquirol, then Sister Servant at Palermo. At that time, traveling was very difficult; we were obliged to go to Messina to take the Palermo steamer. I had with me two postulants. On arriving at the beautiful port of Palermo all was deserted; our sisters who were to meet us did not appear. As we expressed our surprise, Mr. Pied, agent of the vessel, replied: “The revolution has broken out, no one is allowed to leave the steamer; we shall, perhaps, be obliged to return to Messina. “There was no provision on board, or at least, the little bread which the captain held in reserve, was destined for the crew; consequently, we remained fasting until five o’clock in the afternoon. At this hour we were permitted to go ashore, but there was no possibility of reaching Olivuzza, that section of Palermo where our sisters resided. Mr. Pied accompanied us to one of the best hotels in the city. Here we were cautioned not to open the windows should we hear any commotion during the night, because the troops would be firing. My anxiety was very great, having, moreover, the responsibility of the two young girls who accompanied me. The next morning, I sought Mr. Pied to devise some means of reaching Olivuzza; we set out. At the first barricade, they told us quite sharply: “The sisters only can pass; no men.” After having asked and received an order from the commander of the barricade we were allowed to pass, the same formality at every barricade, until we arrived at Olivuzza. Our sisters had spent a night of anguish, not hearing any-
thing from us. During the day we deliberated on what was best to be done; at last we decided to go as far as Naples, consult Sister Visitatrix, and follow her advice in the matter. We set out.

But, on arriving at Naples—the same uncertainty: “The horizon is very dark,” was repeated on all sides. However, the question was settled by Father Scommegna, then Visitor, who in giving us his blessing, said: “My dear sisters, in the name of God continue your journey!” We left for Paris; but our retreat was much disturbed in consequence of our anxiety regarding Sicily, for we had received no tidings. At the end of the retreat we went to thank our Most Honored Father Etienne who said to us: “The outlook is very cloudy, I do not know what will become of Italy.” Then in a prophetic tone he added: “Monasteries will crumble and disappear, religious men and women will be banished, but do you remain faithful in the observance of your Holy Rules, and you will survive all revolutions!” Then, after a fervent exhortation he said: “The sisters of Sicily are most exposed, and I believe that Garibaldi will be there before you.”—Who is this Garibaldi? I asked; to my question he replied: “He is an able general who is seeking to destroy the reign of the Bourbons, and who could easily reduce Sicily to ashes!”

However, we undertook the journey to Naples. On our arrival, I learned that Modica had been the first to revolt, that the tricolor flag was floating from the convent of Our Lady of Mercy, planted by a priest of this Order. The telegraph wires were broken, the mail was suspended; this explains the cause of our sisters’ silence. I learned also that the good priest, our Founder, terrified by the threats of the populace—among others, that the prisoners were on the point of being released and that they would rob and kill him—had an attack of apoplexy, and died.
without being able to articulate a word. My grief was intense, I knew not what to do.

Sister Visitatrix, by way of diverting my mind, proposed that I should accompany her on a visit to the king of Naples, then at Portici, in order to consult with him what was best to be done. His Majesty received us with much benevolence; he questioned me respecting the condition of Sicily, and as I mentioned the misery existing in Modica, His Majesty said: "I have nothing here, but I will send you something from Naples, I cannot advise your return to Sicily, for Modica, Syracuse, and almost the entire Island have fallen under the power of Garibaldi; the eldest sister there will provide for Modica." The next day on returning to the Central-House Sister Visitatrix called me into her room; there I saw a table covered with beautiful new piasters: the king had sent 500 ducats for the poor of Modica. Great was my surprise and greater still my joy, to have at my disposal this amount of money to relieve the wants of our dear masters the poor. While waiting for a steamer to Sicily, Sister Visitatrix sent me to the Marine hospital, or rather to the ambulance to nurse the poor wounded soldiers. Two weeks elapsed without any tidings from Modica, all communication with Sicily being interdicted.

The king having resolved to send surgeons, pharmacists, and the Sisters of Charity to Palermo to attend the wounded soldiers, gave our sisters 1000 ducats, that they might not on arriving be obliged to ask assistance from the officers.

Sister Coste advised me to go to Palermo, thinking it would be easier for me to reach Modica. She herself accompanied us thither and installed us in the ambulance. The ladies of Naples came to the vessel to take leave of us, bringing lint and many delicacies for the poor patients. We set sail in the evening and the next morning
we were in port at Palermo. In the distance we heard the roaring of the cannon and the noise of artillery—which was not very cheering.

The French Ambassador had given us a letter to the Consul but we were informed that we could not leave the ship, because all Sicily was under the dominion of Garibaldi. We sent our letter to the Consul who came to us immediately; he said: “Sisters, the Ambassador writes to me that I must be responsible for you; but this is not possible, for you are not in safety on this steamer which does not now belong to the king. You must be transferred to the French vessel. “Our embarrassment was extreme; we said to one another: “How can we do this, especially after receiving so many testimonies of esteem and confidence on the part of His Majesty?” We knew not what course to pursue; but Sister Coste remembered that our Most Honored Father Etienne had advised her in all critical and difficult circumstances to remain under the protection of the French flag; we therefore, decided to go aboard the French steamer. This excited considerable commotion among the crew, and we could only reply to the numerous questions addressed to us: we obey the orders of the Consul. He himself conducted us to the vessel recommended us to the captain and retired.

That same day Garibaldi with his principal officers went upon an English steamer to draw up the contract. The king was betrayed! His officers had joined the revolutionary party. Our vessel was quite near observing what was transpiring. As soon as the contract was signed, our steamer set sail for Naples where we disembarked in a very retired section, for it was yet unknown in this city that Palermo had surrendered and that the troops were under the orders of Garibaldi.

Sister Visitatrix was at a loss to know how to explain to the king our manner of acting and our return. She
sent me with Sister Grébert to Portici to announce this to
His Majesty; we accepted the mission in a spirit of obe­
dience, being very much mortified in accomplishing it.
Having arrived at the royal palace, we presented ourselves
to a missionary bishop, confessor to His Majesty; he seemed
very much disappointed at our return, particularly on a
French steamer; he thought we had offered an insult to
the good sovereign already so afflicted; he then referred
us to Count de La Tour, a devoted friend of the king—
His Majesty was not at Portici. This good Count was
much grieved by the sad intelligence we brought him as
well as by the manner in which we had returned. When
Sister Grébert asked him what she should do with the 1000
ducats given by the king on our departure, to whom should
she deliver them, he rose from his seat in great anger and
in a voice that made me tremble, said: “Napoleon gives
twenty francs, and his generosity is lauded in all the jour­
nals; the king of Naples gives one thousand ducats, and
no notice is taken of it!—Sire, said Sister Grébert quite
innocently, the Gospel tells us that the left hand should
not know what the right hand doth.—But, sister, at this
time, when our king is ignored, despised, it is a duty to
proclaim his charity, to publish his estimable qualities.”
Upon this, he turned his back; we made our best saluta­
tion and retired, presto, presto, glad to have accomplished
our painful and humiliating mission! What beautiful things
I could say of this worthy son of Marie Christine, but it
is not my place to touch upon this subject.

Having returned to the Marine hospital, I was in con­
stant expectation of departing for Sicily. Finally, the
commander informed me that the following day a French
steamer under the orders of Francis II. would sail for
Sicily, to carry the constitution into all parts, and that if I
wished I could profit by the opportunity to return to Mod­
ica. I hastened to the Central-House to announce the
glad tidings—my exile was at an end. I embarked accompanied by one young girl. The vessel, stopping at each principal city, was four days in reaching Syracuse where, at the entreaties of our good Missionaries and our sisters, I remained a short time. But, I had sent before me to Modica, a great number of boxes containing articles given by the ladies of Naples and of Paris for our church. The unexpected arrival of these boxes, and the letter announcing my coming that same evening, caused great commotion in the household! To describe the interview after a silence of two months, above all, after so much anxiety on both sides, is simply impossible. The first emotions having subsided, I told the sisters of the king’s generosity, displaying the beautiful piasters he had sent me. Then with this money, we purchased grain, cancelled some debts, and secretly supplied the needs of certain employees of the king who, necessarily, had lost their positions. Later, when I demanded of our farmer the payment of what he owed, he came to notify me that the governor had forbidden him to give us anything, and had added: “The Superioress must buy *cinque grani d’olio* (four cents’ worth of oil) to weep before the Madonna.” But, I replied: “Go tell the governor that I love the Madonna very much, and I wish to buy a *carlino* (eight cents’ worth) of oil to pray and not to weep!” And at once, I requested the lawyer to draw up a petition to Garibaldi informing him that we had been despoiled of all the property of the Grimaldi foundation. This petition was to be transmitted through the Consul of Messina. But how could we send the letter? At the post office it would have been withheld; it then occurred to me to address it to the prefect of Nota urging him to dispatch it immediately. Our good God permitted that the day on which the letter reached the Consul, Garibaldi was dining with him; the Consul presenting the letter, said: “General, here is a petition to you; it is ad-
dressed by the Sisters of Charity of Modica who are all young; they seem to me as lambs among wolves.”—“Give orders, if you please,” replied the General. The Consul wrote at once to the Dictator of Palermo to restore to the Sisters of Charity all the Grimaldi property, such as it had been given them by will. Then the governor and mayor, much displeased, gave us so much trouble that we were forced to open a lawsuit against them; this resulted wholly to our advantage. Yet, the sisters were always esteemed and appreciated in the country. Assisted by the good Jesuit Fathers who took great interest in our establishment, our schools succeeded marvelously: our pupils multiplied. My companions animated by the spirit of our holy state zealously discharged their duty. The Association of the Children of Mary increased in fervor and in numbers; the poor were visited and relieved.

But, the devil who never sleeps stirred up new troubles. One evening coming from the Church—I had accompanied the extern children to Benediction—I heard terrifying shrieks; then I saw a crowd of men waving tricolored banners, shouting: “Down with the Pope-King! On inquiring what this meant, I was told that it was a demonstration against the Pope; that they wished him to relinquish his temporal power. An ex-religious was traveling through Sicily with a petition addressed to the Holy Father requesting him to resign his temporal possessions; this man went into the churches and sacristies to have this paper signed, pretending that it was in the name of the clergy. Our chaplain in all good faith, was thinking of signing it, as other canons had done; he came to notify me of it. Hearing this, I spoke very positively and seriously: “If you give your signature,” said I, “you will not celebrate Mass in our church, nor do I wish you to hear our confessions.—“Why, he replied, this is only a simple request that we make to the Holy Father, in order to have peace.—
Who are you, I answered, to make such a request? Does not the Holy Father know his duty? It is a snare laid for you. I do not wish you to exercise your ministry in our house. "After a half hour's discussion carried on by some priests who thought as I did, the canon yielded; he was the only canon who did not sign the petition. The report was then circulated through the city, that I prevented priests from signing; and they gave as a proof of this, that all the priests who attended our church had refused. Two holy priests of our parish retired to the country to screen themselves from the annoyance to which they were subjected. Some devout persons seeing with grief that their confessors were thus persecuted, resolved to unite and give a lesson to him who had instigated this revolt. Armed with axes and clubs they repaired to the church where he was to preach; but the unhappy religious did not appear; some of these men were imprisoned. In the meantime I was notified that I was implicated in this affair. I then deemed it prudent to inform the sub-prefect. This official had been in Modica but a short time, consequently, he was not acquainted with the sisters.

After the usual salutations, I said: "I understand that you have heard many reports concerning us."—"Many," he replied.—"Do you know the Sisters of Charity?"—"No." "Well, Sir, I will tell you that they never meddle in public affairs, and we certainly shall not commence this at Modica." After talking for a half hour we withdrew. The next morning at half past four o'clock, on opening our windows we saw two priests, the best in Modica (one afterwards became a bishop, and the other a provost) conducted to prison between two carbonari. We were threatened with the same fate. On one occasion, a messenger, I know not by whom he was sent, warned me that our house was to be searched, because we were suspected of having corre-
spondence with Francis II. I replied coldly: "I have not that honor; you are free to come." "Do you know," replied the messenger, "that prison is spoken of for you?" I answered with indifference: "We make a retreat every year of ten days; this year I will make it in solitude! Here is my book, my knitting; I am quite ready. Only, tell the gentlemen who sent you, that I do not wish to be judged by them. My Consul will judge me, he will show to Modica how justice is to be rendered."

Despite my apparent self-possession, I was not free from apprehension. I said to our sisters: "Dangers are thickening, we must go to Messina to speak with the Consul." Two of our sisters set out that evening and arrived just one hour previous to the departure of the Consul for France. He called for the prefect to give orders that we should not be further molested; the following telegram was sent to the sub-prefect of Modica: "Respect the Sisters of Charity and have them respected; beware of implicating yourself with the French government." The sub-prefect then summoned those opposed to us; we know not what passed in the assembly, but we do know that the next day, priests, and women who had been imprisoned, were set at liberty. The author of the petition above mentioned, received orders to quit Sicily; peace was restored and we were more respected than ever. We profited by this respite to do all the good in our power, blessing and thanking God for the special protection vouchsafed us.

In 1864, the Missionaries were suppressed, and we were forced to go to law for the defense of the rights of our orphan asylum; for, in virtue of the will in our favor, our orphans were to be the heirs in default of the Missionaries. Father Etienne, Superior General, whom I consulted on this occasion, replied: "Sustain your cause; lose it; but put an end to lawsuits." Happy to obey this order, I sought but in vain to execute it, and although a favorable
sentence was pronounced, they would not yield. One day I was told that an extraordinary session for this affair was to be held. I replied that, as long as we were under the Board of Benevolence, the president should be charged with defending our rights. The officer made answer: "He has lost his mind; your lawyer cannot speak, for all are against him, it is necessary for you to appear.—"Oh! said I, if I am needed, I will go;" and I went. On entering the hall where hundreds of gentlemen were assembled, I was not at all disconcerted, we had prayed so earnestly to our good God to help us. The mayor came forward to offer me his hand, saying that we ought to make peace; I withdrew my hand immediately saying: "We are not at variance with any one." The session commenced with a lengthy discourse from the sub-prefect; the amount of it was, that we should relinquish the property of the Missionaries, and be satisfied with what the Ladies Grimaldi left for the orphans. When he finished, I said, that I did not understand how they could advise me to abandon the claim while I had in hand two decisions in our favor; but the whole assembly was against me desiring the property in question for the lyceum. After tiresome debates, they decided to give five-eighths of this property for said establishment and three-eighths for the asylum.

The number of orphans was increased from sixteen—the number we found there—to forty. Accommodations being insufficient, the Administration purchased a beautiful dwelling with two gardens, for the boarding school and for the extern classes. The works for the benefit of the poor were united with the others. We had the orphan asylum, a hospital, and we visited the poor in their own homes; we also had the Association of the Children of Mary, and of Christian Mothers. Unfortunately, in order to sustain all these good works we were obliged to contract debts.

It would be impossible to describe the destitution of this
country. One day a poor woman came to me and said: “Oh! how happy I would be if, at least for once, I could eat two cents’ worth of warm bread!—Poor woman, said I, here are two cents, buy some.—What! replied the woman, I have four children, and would I eat alone two cents’ worth of bread! Never, never, should I have the heart to do that!” And this is the condition of countless families. In summer they live on the fruit that falls from the trees; and in winter on a kind of dry fruit called caroubes which is also given to horses. The most deserving of compassion are they who were once wealthy, but have lost everything. The people imagine that we are well provided with the goods of fortune, and they knock continually at our door. In a word, I can truly say with our Holy Founder that “the poor are my burden and my sorrow!”—Sister Celard.

To be continued.

POLAND.

ACCOUNT OF THE MISSIONS
GIVEN IN EAST GALICIA IN THE SPRING OF 1897.

Extracts from the letters of Rev. Joseph Sokolowicz,
Priest of the Mission.

The year 1897 has not been so abundant in fruits of salvation as in the number of works to which we have been called. However, we must be resigned. All Missionaries are subject to these variations. Our divine Saviour Himself, was sometimes followed by an immense crowd into the deserts; again, He would have with Him but a handful of disciples; and we even find Him engaged
with only one; as in the case of the Samaritan woman, Nicodemus, Zacchaeus, and Matthew. He preached, therefore, under all circumstances. We cannot always expect to have an appreciative audience, nor the consolations of thousands of conversions, nor fervent hearts eager to receive the word of God bringing forth fruits a hundredfold. There are times wherein our Lord gives no exterior success to the missions; we find indifferent parishes where hearts are filled with the thorns of a life wholly material, hard as the rock upon which the word of God could take no root. Nevertheless, Almighty God does not wish these poor souls to be abandoned: we must give missions even in parishes such as these.

**Five missions in the diocese of Cracow.**

Since the nomination of Mgr. Puzyna to the See of Cracow, missions have been almost constantly given in this diocese. Of the five missions which we gave last spring only one was at the request of the curé; all the others were assigned by the bishop.

During the two years of the bishop's jurisdiction in Cracow, almost one half of the diocese has enjoyed the benefit of parochial missions; it seemed that the time had come to share the same blessing with Cracow. This city was in need of a mission, and perhaps, more so than other parts of the diocese. As there are many churches, convents, and monuments of history, the people were content to celebrate magnificent feasts, religious and national, falsely supposing that this was the perfection of Christianity. Nevertheless, the old faith and piety of ancient Poland, once so justly extolled, have alas! well-nigh vanished; as for the essence of true religion, piety is frozen here as everywhere else in the modern world.

Therefore, to strengthen the limited number of good
souls that form the glory of Cracow, and to convert the rest, even the Ninivites, divine Providence has ordained missions for this city.

The Redemptorist Fathers have succeeded in giving two: the first, at the faubourg of Karimien and the second at Cracow in the church of Notre Dame. The Jesuit Fathers have also given two: the first at Zirienyniec and the second at Piasiek. Our mission was at the collegiate church of St. Florien, the parish wherein we reside.

This mission continued from the 7th to the 23rd of March. According to our manner of organization, at least fifteen thousand persons could have taken part; but this number was very far from being realized. Knowing the tepidity and indolence of the people of Cracow, we had also announced our mission for the Poles of Prussian Silesia, that they might profit thereby in case the people of Cracow were to deceive us in our expectations. We must acknowledge that such has been the case.

At the conclusion of the mission, we blessed and erected a new Cross instead of the old one which needed to be replaced at the collegiate church. Whenever we pass before this Cross in going to our country missions, we implore our good God to render them more fruitful than was that of St. Florien.

Zakopane.

Saturday, March 26th, at an early hour, we left Cracow and after traveling the whole day, arrived in the evening at Zakopane. Greater consolation was in store for us here. The locality is very beautiful. This large village, renowned for frequent visits from travelers of all Europe and even of America, is situated among the mountains of Patra; the site is truly picturesque.

The inhabitants of Zakopane did not keep us waiting. At early morn a large crowd filled the church, and at ten
o'clock we opened the mission with High Mass; so dense was the throng that we could with difficulty reach the altar. This is the Jubilee year of the erection of this parish and on this account we were invited by the curé to give the mission which lasted sixteen days. If the labor was heavy the results were most consoling. The mountaineers in general are sharp and cunning; but stung by remorse of conscience, they become very sincere, so that they open their hearts with childlike simplicity; Missionaries greatly rejoice when they find penitents so candid and so well disposed. True, they are not all saints—this is readily conceded; but our good God, doubtless, will not judge them severely, considering the unfavorable circumstances under which they have been placed.

The elders of the place tell us that formerly there was no priest in the village at Zakopane; the people belonged first to a parish about twelve miles distant; later they were attached to another about four miles nearer. The priest came only for Baptism, marriage, and burial. True, the most zealous parents sent their children and servants to the parish church for the yearly confession; but these, considering the length of the journey would sometimes rest and amuse themselves in the forest; then returning home quite late would say that they had complied with their duty.

Fifty years ago the parish had its first curé appointed; but the church was too small. Finally, a more convenient and spacious edifice was erected and dedicated in 1896.

During the entire mission, the church was crowded and the confessionals besieged. These good people regarded the mission as a general levee in which each individual was to take part. One day a good old man of eighty years with staff in hand, came to the mission to make his confession. The Missionary surprised to see one so aged and infirm in the church, asked him why he did not stay
at home. "Ah! Father", he replied quite simply "what could I do, my wife so decided." The next day we heard that the old man was dead.

Among the youths there were two who did not appear at the beginning of the series of instructions for the boys. A zealous peasant sent his wagon to the Missionaries, that one of us might go in search of these stray youths. I myself started for their homes. One came with me at once; the other seeing what his comrade had done, fled on foot in the direction of the church, nor did I overtake him until quite near the village. I then invited him to take a seat beside me. "Ah! Father", said he, "do not bring this humiliation upon me, for I would have the appearance of going with you as with a policeman." From that time, both regularly attended our instructions.

The women also exercised an apostolate in their homes. Their band was the first; and, as is generally the case, they busied themselves more with the spiritual needs of others than with their own.

On returning from church they repeated the instructions they had heard, and, naturally, added their own commentaries thereto. We must acknowledge, however, that these sermons often produced greater effect than ours. In the house of one peasant five women, his cousins, were assembled; it is easy to imagine the result when each in turn and in her peculiar style recounted the instructions of the mission; the man surely, did not sleep! Not long after, quite disturbed, he hastened to the church asking to make a general confession. The Missionary received him, and sent him home in peace and contentment.

The mission of Zakopane terminated April 11th, Tuesday in Holy Week. After erecting the mission Cross in the morning, we heard confessions until night. The following day at a very early hour, we departed; and traveling all day we reached Cracow in the evening.
The third mission given this year was at Kenty, the birthplace of St. John of this name. Alas! the time wherein this region produced Saints has long since passed away. We were told that after a mission, the inhabitants of this province were reformed, but on arriving there we found them more like to the malefactors who assailed St. John in the forest when returning from his pilgrimage to Rome, than to the ancestors of this glorious Saint. St. John despised temporal riches; on one occasion when attacked by robbers, he gave them his last penny; but here, on the contrary, a society has been formed for the purpose of taking advantage of the poor. St. John edified the world by his piety and attachment to the Church, whereas these people at the present day, contemn good priests and will not listen to them. And yet, they have preserved the traditional devotion to St. John. Every year on his feast there is a procession in his honor in the public square; the little church erected in 1648 in honor of this holy Patron, and situated quite close to the parochial church, is held in great reverence; and even some of the inhabitants of this town venerate the Saint so highly, that they will absent themselves from the parish Mass to go and pray in this little church where no office is celebrated. If you ask any child: “Who is in heaven?” he will immediately answer: “Jesus Christ, the Blessed Virgin, and St. John of Kenty.” Thus, they give this Saint as a guaranty, as formerly the Jews gave their Father Abraham.

We opened the mission on Low Sunday, April 25th; it lasted sixteen days.

The women here responded most cordially to our expectations: they numbered 1400. However, there was much embarrassment at home: the men were not initiated in the secrets of the kitchen.—One man wishing to pre-
pare some potatoes, threw in more than four pounds of salt; another did not put in sufficient water, hence, the potatoes were as hard as leather. Then when the women came home to dinner, they ridiculed their husbands. The men found the greatest difficulty in taking care of the children.

Young girls to the number of 1000, and youths about 800, attended the mission. The young boys were so impressed by the truths they heard, and became so attached to us, that at the next mission we gave in another parish about thirteen miles distant, they came in procession with their banners, to salute us; and, from time to time, they come to Cracow to see us.

The men numbered 900—too few for so extensive a parish. But some assisted at the instructions in the parish church and went to confession to the Recollect Fathers, to avoid joining the Temperance society, which the Missionaries always require of them.

The Jews who traffic largely in brandy, suffered a great defeat by this mission. These unfortunate men, not being able to wreak their vengeance upon us, profaned the Cross of the mission after our departure. The exercises terminated May 11th, and we returned to Cracow.

Osick.

After resting a short time at Cracow, we set out, May 15, to complete our labors in the deanery of Osick. From Cracow to this city we came partly by rail, and partly by stage. During the entire journey we were in the midst of snow and rain; the roads here are wretched; no stones in these regions, clay everywhere. Hence, drenched with rain and covered with mud, we arrived in the evening at Osick. The curé received us in the vicar's residence, our future habitation. This was simply a ground floor,
one half of which was destined for the vicar; this is rather comfortable; the other half, used as the chancellor's office, is truly intolerable; the walls reeking with moisture, are impregnated with exhalations from the peasants' pipes, the chimney is in ruins.

The inhabitants of this parish were well disposed and listened with docility to the word of God; hence our toil was attended with more pleasure than pain and we were fully indemnified for the inconveniences we had to suffer.

Our mission opened with High Mass on Sunday, May 16th. After the Veni Creator, the curé addressed the congregation, explaining the object of the mission; in conclusion, he said to us: As to the people for whose benefit, Rev. Fathers, you have come here, I am confident that you will find sins, for where do they not exist? But you will also find strong, sincere faith and simple obedience to your wishes. Do not consider me, Rev. Fathers, as pastor and rector of this parish, but as a penitent with these people whom I place in your charge during the mission."

The work was commenced.

Generally, we assemble the women first, the men after. But on account of the continual rain during the past week field labor was necessarily interrupted; therefore, the men requested us to begin with them; in the meantime the earth would dry. To this we agreed. Their number amounted to 900 hundred including youths. In the second band, the women and young girls amounted to 1100. The people were truly simple, docile, and obedient, as the curé had said; rarely indeed have we met with such.

Besides the good and zealous priests who labored in this parish, the mayor, Mr. Francis Kramavczyk, deputy of this department, contributed greatly to the success of the mission of Galicia.

At the same time, the Recollect Fathers were giving
missions in the neighboring parishes; the bishop was making his pastoral visit in the same deanery; for this reason, we had but few to assist in hearing confessions: the Rev. pastor and ourselves were obliged to hear the confessions of all these people.

The mission being over, and the Cross erected, these good people accompanied us from the church to the pastor's residence processionaly, attended by the band. Here, Mr. Kramavczyk, in the name of the parish, thanked us for the mission; we cite his own words:

Sic luceat lux vestra coram hominibus, ut videntes opera vestra bona, omnes glorificent Patrem vestrum, qui in cælis est. (Matt., v.)

"During this mission which you have given us in these blessed days, we listened to your instructions with deep interest, and received them into our hearts. Even the greatest sinners acknowledged their faults and were converted. Nevertheless, your actions made deeper impression on our hearts than your sermons. We have been edified, on seeing you every morning and evening so much engaged in the church; sometimes in saying your prayers, or celebrating the divine offices. Believe me, Rev. Fathers, that for us, poor peasants, the word of the Gospel has not been so efficacious as the evangelical life which we have beheld in the servants of God.

(To be continued.)

Funchal, (Isle of Madeira), December 26, 1897.

Most Honored Father,

Your blessing, if you please!

On my last visit to Paris, you expressed the desire to know what our confrères of Madeira had accomplished for the Work of the missions, since the year 1886, when our last report was published in the Annals.

After the year 1886, it was not possible for us to give missions alone, as we had formerly done. The suffering condition of our venerated and lamented Father Varet, and the increase of labor in the Seminary, had compelled our confrères to represent to the bishop the impossibility of any longer taking charge of giving missions; but that they would be always ready to assist any missionaries whom His Lordship would call from Portugal for this purpose. Therefore, in 1887, at the request of the bishop, I myself accompanied Fathers Oliveira and Borges, secular priests, apostolic missionaries, from the diocese of Braga. These two priests belonged to an ecclesiastical society instituted and directed by the Jesuit Fathers; they make a vow to employ the greater portion of the year in giving missions, for the love of God, in country places, where the need is greatest; at which times the duty in their respective parishes is discharged by priests residing in the neighborhood. This society has effected much good, particularly in the north of Portugal. I accompanied these two missionaries to the parishes of Camara de Lobos, Estreito, Quinta
Grande, Santa Cruz, and Machico, and in the neighboring island of Porto Santo. Being seldom called upon to preach, I could devote entire days to hearing general confessions and to the exercise of the national chant, which in this place is a most efficacious means of inducing the people to attend the mission. At Camara de Lobos and Estreito, our confrère, Father Leitao, lent us his assistance.

1888, Rev. Father Vitale, S. J., was intrusted with the missions. He had already given several, in 1878, 1879, 1880, with great fruit; he was the missionary by excellence of Madeira; and in 1880, in his company, I made my apprenticeship in the work of the missions, practically, rather than by study.

Peculiar circumstances oblige our confrères at Madeira, to deviate somewhat from the rules of our missions. We have but six weeks of vacation; and as the bishop desires that the six or seven parishes visited yearly by him for the administration of Confirmation, should be previously prepared by the Missionaries, we, consequently, are compelled to limit the period of each mission.

It is astonishing how our good God has blessed and protected our confrères during the course of the mission. Although the labor was most fatiguing, on account of the short time allotted to each mission—this compelling us to curtail the hours of sleep and to renounce all relaxation, and although the labor was effected at the cost of sacrificing our vacation, yet, the health of our confrères was not impaired thereby; we returned from the missions somewhat in the condition of Daniel and his companions, after their trial of abstinence at the court of Nabuchodonosor.

We gave missions alone, only during three years; in other years, one of us accompanied a Jesuit Father. We adopted the part of “porter,” recommended by St. Vincent; it always succeeded admirably. It would certainly be desirable that two confrères could again be together, the bishop would be
pleased to have it thus; but our other imperative duties at
the hospice and Seminary, and our limited number would
not permit it. The ideal plan of the bishop, quite recently
proposed, would be to employ two confrères, who yearly,
from the beginning of Lent to June 29—the paschal pe­
riod of Madeira—would run over twenty of the fifty par­
ishes of Madeira, and in this way assist the pastors, obviate
many bad confessions, enlighten and reanimate faith every­
where; this of course, in addition to the regular missions.

The year 1888 was particularly difficult for the missions.
It was necessary to visit the north-east region of Madeira
where religion and the spirit of faith were weaker than in
the rest of the diocese. Moreover, the minds of the peo­
ple had never been so distracted and so excited; a few
months previous, in many parts of the island, the inhabi­
tants had revolted; an armed force interfered and blood
was shed. Two journals, encouraging opposition to all
authority, civil and ecclesiastical, had been widely circu­
lated. Two of the parishes that were to be evangelized
had taken an active part in this revolt.

July 28th, Father Vitale and myself embarked at Fun­
chal on a steamer which conveyed us to Santa Cruz, a
small city where we found hammock-bearers waiting to car­
ry us over the mountains to Porto da Cruz, a parish at
the extreme north-east of Madeira. This parish which for
a long period had been under the care of a very worthy
pastor, was regarded as the best in this region. Hence,
the morning and evening instruction followed by a sermon
on the Four Last Things, were well attended. We always
prepare a general Communion for the children on Thurs­
day, in order to gain the hearts of the parents with whom
we are engaged the rest of the week. Notwithstanding
the great concourse of people there seemed a certain cold­
ness and mistrust among them. Leading Freemasons and
godless men had rumored abroad that "missions bring mis­
fortune;" that the "disease of the vine commenced at Madeira with the mission!" Knowing the character of these people, Father Vitale commissioned me to take quietly, towards the end of the sermon on Judgment, a very large Crucifix from the sacristy, and to place myself between two acolytes bearing lighted tapers, on the steps of the main altar, in the midst of the crowd. The effect was thrilling; but when, after the instruction, I turned the back of the Crucifix to the people, at the moment when the Father spoke of the reprobation of the wicked, of the enemies of religion and of the mission, then every one fell on his knees, asking only to confess his sins. On Sunday, the last day of the exercises, six or eight confessors would have found occupation for the entire day, but we were obliged to leave. However, the Communions amounted to one thousand, although there were only four confessors: besides the Missionaries, we had the assistance of the curé and of a priest (formerly professor), in the seminary, who remained in the parish.

Leaving Father Vitale to conclude the mission of Porto-da Cruz, I opened, August 5th, that of Fayal, a parish which a few months before, had so maltreated the pastor, a most worthy priest, that he was forced to flee. A new curé was then installed. I found but a small audience: the people appeared attentive, but so cold! Our devoted Brother Jayme came from Funchal to do the honors of the kitchen, and a young seminarian of the parish was most useful to us in the capacity of sacristan. All the efforts of Father Vitale to rouse the people to fervor were powerless. There were but two confessors; however, the number of communicants amounted to nearly eight hundred. On the last day of the mission, I said Mass and preached at St. Roch of Fayal, a small parish quite near Fayal, but much more devout. One hundred and twenty-three years previous to this mission, our confrères of the ancient prov-
ince of Portugal, Fathers Reis and Alasia had already given at Fayal a mission, the remembrance of which is perpetuated to our days by a large but plain stone cross, surmounting the wall that incloses the church, just opposite the principal entrance. On the stone forming the base of the cross, we read: *Em missão, 26 de dezembro de 1765.* There is no image on the cross, but a heart is engraven thereon, doubtless, to represent the Sacred Heart of Jesus.

August 12th, as on the Sunday preceding, we closed the mission of Fayal and, at the same hour, opened that of Sant' Anna, also one of the disaffected parishes. The attendance was rather large; but when we changed the hour of the evening exercises from six to half past seven (the Angelus hour), the church was filled. Yet, some evil-minded men who influenced the people, prevented many from going to confession; so that upon no day did we give communion after two o’clock; and the total number of confessions scarcely exceeded five hundred. Towards the close of the mission a poor girl of Fayal came with charming simplicity, seeking the Missionaries, begging each one to accept a towel which she had woven herself, as a mark of gratitude “for the good done to her soul.”

The next parish was that of San Jorge, where we remained from the 19th to the 26th of August. Here, although the schoolmaster, a very learned and influential, but also a most irreligious man, did all in his power, in connection with his partisans, to prevent the fruit of the missions, the people crowded the church; no where, had they seemed so well disposed. But the rain falling in torrents for nearly two days, prevented the faithful from coming to confession, on account of the distance separating the church from the greater number of dwellings scattered throughout the parish, and the difficulty and danger of the roads even in the most favorable seasons. Hence, the
number of confessions did not exceed five hundred and fifty. On days when it did not rain, the church at four o'clock in the morning was already filled, for the first sermon. At San Jorge, a kind and devout lady asked permission of the bishop to accommodate the Missionaries in her villa, and provide for their wants; this lady was the richest proprietor in the place.

As but one week remained and two parishes to visit, we divided the work. I alone, made a triduum at Arco de San Jorge, a small parish of a few hundred souls, who, instigated by some Calvinists and impious men, caused the good curé much trouble. On the very day of the opening exercises, the curé was grossly insulted by some disorderly subjects. This was a great obstacle to the success of the mission; at the very time that I was preaching in the church, these men harangued their hearers in various taverns; and as these poor people were almost all dependants of these men, it was with great difficulty that eight men had the courage to come to confession. One of these rebellious spirits went regularly to the church, but only to spy and ridicule. From the 26th to the 30th, besides the forty children who made their First Communion, I heard the confessions only of about sixty old persons. The instructions however, were well attended.

August 30th, I went to rejoin Father Vitale who had been at Boaventura since the 26th of the month; I traveled on horse-back for they awaited me impatiently. The roads in the north of Madeira are in general fatiguing and dangerous; but that from Arco to Boaventura is particularly so; it is very narrow, opening with much difficulty amidst lofty rocks overhanging the ocean; we behold the waves breaking under our feet at a depth of more than 1640 feet; at the side and above us perpendicular rocks of equal height. This road, moreover, is far from being level. To add to the misfortune, it had rained a little, and the poor
horse was blind in the eye next to the sea; in vain did I try to keep him near to the rocks, he persisted in walking on the border of the abyss. At a certain inclined point, he slipped; but as by magic, he stopped at once, and I, with the saddle passed over the neck of the animal; the least movement would have hurled me into the gulf; fortunately, the horse remained quiet, his legs distended, this gave me time to re-seat myself; and I arrived safe and sound, as by a miracle, at Boaventura.

This parish is rather an important one; seventy girls and forty-four boys approached Holy Communion. We found the inhabitants very turbulent, and great energy was necessary to maintain the respect and quiet indispensable in church. Here, also, towards the end of the week, almost all the parishioners were impressed, desiring to go to confession; but we were obliged to be at Funchal for the ecclesiastical retreat. However, with the assistance of the curé and one or two priests of the neighborhood, nearly one thousand persons made their confession.

The road from Boaventura to Funchal is most fatiguing. First, we were obliged to ascend during four hours an unexplored forest of laurels and other sub-tropical plants, to reach a defile of 4593 ft. in height; this was followed by a descent of two hours, through a woody, rocky gulf to the parish of Curral hemmed in by rocks varying from 3280 ft., to 4921 ft. in height; then ascending by numberless windings for the space of an hour a rock almost perpendicular; finally, a descent of three hours brought me to Funchal. This journey can scarcely be accomplished but on the shoulders of porters. If made on horse-back it is often necessary to alight and go on foot for a time; this, however, is impossible after heavy rains.

After the two pastoral retreats given successively by Father Vitale, our dear confrère, Father Leitao went to
assist him from September 26th to the 29th, in the mission of the large parish of San Antonio.

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During the vacation of 1889 and 1890, the bishop did not require us to give any missions; in 1889, on account of the dissenting spirits and of the delicate political situation of Madeira; in 1890, year of the general Assembly, there was no confrère to be spared for this duty.

In 1891, Father Leitao accompanied Father Vitale in a new campaign in the north of Madeira; this was a continuation of that of 1888, concluded in the parish of Boaventura. An account of this can be found in the Book of the Missions of the hospice Princess Marie Amelie. These missions were given in 1891 at Boaventura, Ponta Delgrada, Sao Vicente, Leixal, and Roque; in 1893, also at San Antonio, a parish in the suburbs of Funchal.

**

In other years, either no missions were given, on account of various existing difficulties during the vacation, or else, as in 1892, the two missionaries coming from abroad were sufficient for the work without the help of our confrères. May it please God to increase our numbers, so that the bishop, without being obliged to subject other missionaries to so much inconvenience, may organize definitely with our confrères here. All of us value highly the Work of the missions, and nothing but absolute impossibility prevents us from devoting ourselves thereto. This year, also, Father Garcia, as well as myself, has made every sacrifice to lend assistance during several days to the mission given by Father Justin, S. J., from the Azores.

Most Honored Father, vouchsafe to bless your Sons of Madeira and their humble works; above all, bless him who has the honor to be, etc.

P. ERNEST SCHMITZ, C. M.

Catholic Bulgarian Seminary of Zeitenlik (near Salonica), February 15, 1898.

Most Honored Father,

Your blessing, if you please!

The Retreat of the Bulgarian priests so ardently desired by you, and for which you donated forty dollars, is just terminated. Our good papas, obedient to the invitation of the shepherd, Bishop Epiphanius Scianoff, hastened eagerly to Salonica, at two different times; the first, to the number of five, and the second time, fifteen. Three only were prevented from coming either for the first week or for the second, although they sincerely desired to be present. It is said that of the three ecclesiastical retreats given up to this time, the last was the most devout and the most successful. Hence, Bishop Scianoff is so much pleased, that he is determined to have a retreat every year; and that all may be able to assist thereat, a certain number of priests will come before the Christmas Lent and the others before that of Easter.

Our Lord, in order to give us a proof of His satisfaction, sent us at the same epoch an entire village called Gretchichte consisting of seventy families all converts to Catholicity,

For the Catholic population at Stojakovo, the Bishop ordained a priest and sent him thither last week. We hope this portion of the flock will increase; and that with the help of God, this whole country will return to the Catholic Church, its true Mother.

5*
Sehovo is also returning to Catholicity; but the church must be renovated, it is falling into ruin. May our good God be forever blessed and glorified!........

In two weeks, God willing, I shall make my usual journey through the villages, for the Easter confessions. I trust you will assist me by your fervent prayers to secure many penitents and do much good among my dear Bulgarians.

Here, thank God, everything is going on well.

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

Your humble and obedient Son,

JOSEPH ALLOATTI, C. M.

SALONICA.

Letter from Rev. Father N...to Very Rev. A. Fiat,
Superior General.

Salonica, April 17, 1898.

Our parish church was erected in the middle of the last century, under the title of the Immaculate Conception. We have here in our archives, the decree direct from Rome, and signed by the Cardinal-Prefect of the Holy Congregation of the Propaganda. This is a new claim we have to your interest and charity at the conclusion of the beautiful feast of the Coronation of the Immaculate Virgin, at Paris.

I shall share with you to-day the happiness we enjoyed in placing upon our church of the Immaculate Conception of Salonica, a beautiful Cross towering high above all the crescents and schismatic crosses of this city. Our Cross rises to a height of one hundred and thirty-two feet above
the ground; it crowns a belfry admitted by Vali himself to be of public utility, on account of the clock which will, ere long, announce French hours to the whole city. This belfry is octagonal in form, graceful, spiral, giving to the new church a singular beauty and distinction. Competent judges are unanimous in extolling the solid workmanship of the edifice, embracing all that is most modern in Salonica. For us who would have considered bold and almost rash, the conceptions so happily realized, we can only say: Digitus Dei est hic! A Domino factum est istud. And truly, for Salonica, we may add: Et est mirabile in oculis nostris!

The belfry is the admiration of the whole city. The Jews who are now building a synagogue, less elaborate than our church, complained to their architect, who is also ours, of the superiority of the French church, in every respect. It was easy for the architect to silence them by drawing a comparison between their well-known avarice and our almost prodigal generosity for the honor of the House of God.

This explains the respectful interest manifested on Sunday last by the orthodox population and even by the Musulmans, on the occasion of our touching ceremony. Christus vincit! This elevation of our Catholic Cross is His first triumph and the public acknowledgment of His just dominion over this infidel city. Thirty years ago, Jesus Christ had but one altar and one church in Salonica—that of the Mission: to-day, there are five churches in different sections; this must console our divine Master and, in some measure, indemnify Him for the insults offered Him by the Photian schism during so many centuries, in churches heretofore so fervent and flourishing in this country, and of which St. Paul was so justly proud.

What St. Paul, with the help of grace effected for the first Christians of Thessalonica, or Salonica, in proposing
them as “models of faith to other Christians of Macedonia and Achaia,” the Mission strives to do for the present Catholics of this city, by developing among them works of piety and charity which are the life of true faith; and, particularly, by endowing Catholic worship, with all due splendor and giving it the pre-eminence it justly claims over all others. This, to our great consolation, was manifest after the Lenten retreats given successively in this parish for young girls, Christian mothers, men and youths. Missionaries from Zeitenlik, Fathers Cazot and Maresca, who this year presided at these holy exercises, have on different occasions expressed their great pleasure and satisfaction at the assiduity and recollection of the greater number, even among the men. The general Communion of these last at the close, was most affecting; it made a deep impression even on our separated brethren, forcing them to admit that only Catholics could accomplish such wonders. The same avowal is elicited at witnessing our other religious feasts of the year: as the children’s First Communion, procession of Corpus Christi, etc., when our worship is displayed in the most touching manner, filling the heart with the sweetest emotions of piety. After the abundant fruits of salvation gathered in our retreat preparatory to the Paschal Communion, the offices of Holy Week celebrated in the new crypt by a large and fervent concourse of the faithful assisting, diffused among the schismatics of the city that edification which St. Paul styles the good odor of Jesus Christ, a divine perfume with which, the Apostle tells us, the Thessalonians were wholly impregnated.

The various chapels in the new crypt dedicated this year, together with the erection of a beautiful Way of the Cross, in relief, have contributed largely to diffuse this good odor of Jesus Christ everywhere. We have a chapel of the Holy Agony of our Lord, of Our Lady of Sorrows,
of Calvary, and of the Holy Sepulchre. After having dwelt upon these mysteries of the Passion, hearts must have been well disposed for a ceremony which was to be the glorious crown of Easter—the erection of the Cross of the belfry, of which I shall now give you an account!

May these concluding lines, Most Honored Father, completely gain your heart to a cause so eminently conducive to the glory of God and the salvation of souls!

"The people more numerous than at the laying of the corner-stone of the church, were notified at every Mass on Easter Sunday, of the ceremony to take place in the afternoon; therefore, at four o'clock the three naves of the new church, still bare, were densely thronged. The sisters, with that exquisite taste and tender devotion which they manifest in the service of our Lord in the Blessed Sacrament, as well as that which they evince towards His suffering members, had prepared a temporary altar, the adornment of which left nothing to be desired. What have not these devoted sisters done from the outset of the work, to meet the difficulties attending the transfer of altars and the parish service of Sunday! But: Ubi amatur non laboratur.

"Among those present, we observed a large number of heretics, and even infidels attracted by the novelty of the ceremony. Others in great numbers looked on from the terraces and balconies of neighboring houses, awaiting the moment of erecting the Cross, the object of expectation and of impatient curiosity to all. Our confrères of Zeit-enlik with their students, their clerics, and the famous college band, were installed in the interior of the belfry, on a platform.

"After the Benediction of the most Holy Sacrament given by Father Cazot, Superior of the house of Zeit-enlik, the liturgical prayers for the blessing of the Cross were recited; after which the curé himself, as was becoming on
such an occasion, delivered an appropriate address which deeply impressed the people by the unction and sublimity of sentiment that characterized it. We heard that many intelligent Greeks have expressed a sincere admiration for the Catholic clergy, whose science and ability have produced results unknown among themselves. Praise be to God who has drawn from all things what is useful to His cause!

"At the sound of musical instruments accompanying vocal canticles, the procession moved towards the entrance court whence the Cross will, in a certain sense, take its ravishing flight. A group of youths brought it to this spot; then, by means of pullies, it was raised by some distinguished Catholics who claimed this honor. Slowly and majestically the Cross ascended, while from the interior of the belfry, the band of Zeitenlik executed with great ability and success a composition entitled: 'Hail to the Cross!'

Thus, our glorious Cross, amid the applause of a deeply affected multitude, unable to repress its enthusiasm, mounts higher and higher until it reaches the altitude of one hundred and thirty-two feet. Turks and even Jews were sensibly impressed by the grandeur of the scene. With eye and heart we followed the Cross in its triumphal march, ascending as a queen decked with garlands and oriflammes of the pontifical colors. When it reached the summit and was placed in position, the applause was thrilling; then resounded the revered salutation to the Cross: O Crux, ave, spes unica!

A few moments after, the entire city of Salonica could behold floating around the new Cross the standard of Leo XIII. This event occurred April 10th of the year of grace 1898, on the feast of Easter, to the glory of Jesus Christ and of His Vicar, in a Mussulman city, the Jewish metropolis of the East, and in the persistent reign of
the Photian schism. We could only pray and we felt urged to cry out: O my God, what wilt Thou not do after this? Wilt Thou not secure the conquest of a city so dear to Thee in times past? O great St. Paul, who the first didst bring the glad tidings of the Gospel to this vast city, and who didst found therein one of the most flourishing churches of the East; and, O ye martyrs of every age who watered with your blood this favored soil; ye Saints of both sexes, Saints of Salonica, whose glorious combats for the cause of Jesus Christ and of His Church are so often recalled to our mind in the course of the year, in the Roman Martyrology; ye above all, blessed apostles of the Slavs, St. Cyril and St. Methodus, brothers according to nature and to grace, natives of a city where bishops then were vicars of the Pope throughout the peninsula of the Balkans, cease not to pray for the conversion of your brethren who have gone astray; ask that they return to the fold of their true Mother, the Holy Roman Church. From the height of heaven you have, doubtless, blessed the Lord for this exaltation of the Cross and of Catholic faith, the first demonstration since the Greek schism and the Mussulman invasion which was the well merited punishment thereof. Beseech God to confirm still more what He has vouchsafed to operate for us on this day, and ask for the laborers called to this work of salvation and redemption, the grace to co-operate thereto, in the spirit of their holy vocation.

I am in the love of our Lord,

Most Honored Father,

Your devoted Son,

N..., C. M.
Letter from Sister Pourtales, Sister of Charity, to the Director General of the Schools of the East.

Koukousch, Macedonia, Dec. 21, 1897.

Reverend Father,

With warmest gratitude I send you the receipt for the donation you so kindly sent us, to enable us to form in these parts, native teachers destined for our Bulgarian school of Macedonia, in which good work you condescend to take a lively interest; for this I am most grateful.

This assignment for which during several years past, we have been indebted to the generosity of your beautiful work commences to bear fruit. Two of our young girls left us this year to open in their respective villages, a little school for girls. There is reason to hope that these schools will effect much good, and that the religious instruction of the little Bulgarians, who until now have been buried in the most profound ignorance, will prove a powerful means of spreading the Gospel in these countries.

The elder of these girls is only eighteen years of age; but the necessity of opening a Catholic school in the village of Bogdanzi where the Greek and the exarchist schism have schools, induced our Bishop, Epiphanius Scianow, to anticipate the legal age in order to furnish a teacher for the little Catholics of this locality, who in default of a school of their own, were attending that of the schismatics. However, the dignified manner of this young girl and her precocious maturity fully respond to the confidence of the Bishop.

Her school opened with twenty pupils, all Catholics; this number will doubtless, increase.

This young girl will also take charge of the church linen, Bogdanzi being too remote from Koukousch for us to attend to this as we do in regard to nearer villages. We
have supplied her with the necessary ornaments, a closet for the church, and a smoothing iron for the altar linen.

It is only two months since she was installed, and I have learned that the Catholics are much pleased. The papa said that a mistress had been trained for them far superior in learning and in manual labor, to the teachers of the schismatic schools. This papa's greatest astonishment is her piety...Alas! the poor little Bulgarians hitherto had no idea of piety any more than their mothers. Like to these latter, they were ignorant of essential truths; they received the Sacraments without knowing what they were doing, nor what preparation they should bring to them; consequently, how great was the surprise of the papa and of the people to see this young girl assisting daily at Mass with fervor and recollection. Let us hope that her example and that of her pupils will induce the faithful to hear Mass at least on Sunday in silence.

The other young girl was also prematurely withdrawn, so urgent was the necessity; she was but sixteen years of age; besides this, her youthful disposition required much further attention. In the village of Alexove, there was a small house destined for a female school, but there was no teacher. It was rumored that the exarchists would take possession of it and install one of their teachers. Hence, it was important to secure the place, and it was decided that our Sophia should open the school; meanwhile, her cousin, still younger than herself, would continue her studies with us, until she was prepared to assist in the school.

No sooner had our little mistress undertaken her new functions, than we had a proof of the necessity of the measure adopted. Quite suddenly her school was invaded by a band of exarchist women who tried to put her out by force: "It was not you who placed me here", said she, to them, "and you will not make me go out!" And clinging to the table, she resisted so stoutly that it was impossible
to move her; and the Catholic women hearing her cries, arrived in time to give battle, and put the invaders to flight. The poor child fell sick of a fever after this excitement; but she has courageously resumed her class, her grand-mother mounting guard at the door. I must acknowledge that I am justly proud of our pupil.

As our children are reared in the greatest simplicity, eating and sleeping on the ground as in their own families, and dressing as the Bulgarians, there is no difficulty in assuming the primitive habits of the village, for the simple reason, that they were never relinquished.

I trust, Rev. Father, that this letter will be of some interest to you, and also an encouragement, not only to continue your generosity in our regard, but also to increase the sum allotted to our holy, zealous, but extremely destitute Vicar Apostolic, who is much embarrassed to furnish the meagre yet indispensable allowance for the little school-mistresses who return to their own districts.

Be pleased to accept, etc.

Sr. Pourtales,
U. d. o. c.

CONSTANTINOPLE.


Constantinople, Galata, Nov. 18, 1897.

Reverend Father,
The grace of our Lord be with us forever!

Trusting to your benevolence and kind assistance, I come to plead in behalf of our works at Galata, so intensely
interesting on account of the number of unfortunate beings daily increasing.

Thanks to the donations received for the relief of the poor Armenians, a regular distribution has hitherto been made; but this must discontinue if resources fail.

Allow me to state that, besides the poor Armenians, we also seek to aid the unfortunate Christians of every rite, but particularly, Catholics in distress;—their number at present in Constantinople, is very great.

Circumstances have also permitted me to offer an asylum in our establishment to poor young girls without a home, and greatly exposed among the Turks. This work, so well known in our houses of Paris, where it produces the happiest results, was all the more necessary in Constantinople; because destitute young girls, teachers and others, have everything to fear and no means of preservation but the shelter afforded in religious houses.

Is it rash, Reverend Father Procurator, to undertake a new work with the heavy charges already burdening our poor establishment? Perhaps so. Nevertheless, I trust that St. Vincent will not disapprove of it.

In the love of our Lord and of MARY Immaculate,

Your humble servant,

SR. LEQUETTE,

U. d. o. c.
ASIA.

CHINA.

NORTH KIANG-SI.

By a Brief of July 18, 1898, Rev. Louis Ferrant, Priest of the Mission, born at Werwick, France, July 2, 1859, was appointed coadjutor to Mgr. Bray, Vicar Apostolic of North Kiang-Si, with right of succession. After a distinguished course of study in the Seminary of Cambray, afterwards continued at the Mother-House of the Congregation of the Mission, Father Ferrant set out for China in 1884. He was Pro-vicar apostolic of Tche-Kiang.

EAST KIANG-SI.

Letter from REV. CLERC RENAUD, Priest of the Mission to the REV. DIRECTOR of the Catholic Missions,

Kang-Pei, February 2, 1897.

Yao-Tcheou-Fou is the most populous of all the districts of East Kiang-Si. Of the ten millions of inhabitants numbered in the Apostolic vicariate, one third is comprised in this district. More than three millions of souls, therefore, to be instructed. What a number of missions to reach these figures! Hence, for this portion of East Kiang-Si, I solicit your charity.

The establishment of the Sisters of St. Vincent de Paul has already borne its fruits; their private chapel provisionally converted into a church, will soon be too small. The care bestowed upon the inmates of their hospice, is a most eloquent sermon.

About a year since, I appealed to the readers of the
Catholic Missions, requesting their aid in the creation of a new work in the vicariate of East Kiang-Si—a home for lepers. I extend my heartfelt thanks to them for their response to my petition. There is now a Leper-Home at Yao-Tcheou-Fou.

The building was purchased at the cost of 600 taels, or about 480 dollars. Mgr. Vic, for the sum of 400 dollars has just bought a piece of ground necessary for the extension of the leper house, destined, for the time, to harbor female lepers. If we add to these purchases, the expense of registration and preparing the place, the Missionaries will have to expend in the course of one year, the sum of 1200 dollars and this for a work altogether unforeseen.

Yao-Tcheou-Fou is not the only city possessing an establishment of this kind. Almost all the prefectures and sub-prefectures now have lepers in their charge. At Fou-Tcheou-Fou, they are congregated in one faubourg of the city. At Konei-Kishien, a city near the residence of Kang-Pei, there are several. At Ho-keou, one of the most important centres of the vicariate, I met one of these unfortunate victims at the market-house; he was selling small sticks of incense; his face was one sore. I made him the offer to go to Yao-Tcheou-Fou; he immediately accepted. I did not succeed so well with a young man of twenty-eight, whom I went a distance of seven miles to see; he resides with his family at Yen-San-Shien; but he refused my offer. His lower limbs, especially, are much eaten by the leprosy.

It is not rare to meet lepers on the highway, in the market places, among the mountains of which they are sometimes the guardians. We believe there are at least, two thousand lepers in the vicariate, but it is very difficult to know the exact number. The pagans, so far from assisting them in any manner, cast them out as beings not only
spreading contagion, but also as degraded creatures. These poor forsaken lepers are doubly dear to the Missionary since he is to purify both body and soul.

Moreover, does not the humiliating condition of their lives lay upon us the obligation of raising them from this state of abjection? They are ordinarily vagabonds, consequently, even dangerous. When a family seeks to be avenged, these unhappy wretches are called into requisition, because they are always ready instruments in the execution of evil designs. Not unfrequently, the leprosy reduces them to such a condition that they are seen lying on the way-side, unable to drag themselves along, for their feet are falling in pieces. They cannot even ask charity of passers-by because their limbs are deprived of motion.

Owing to the new establishment, we can minister to the needs of many who call upon us. Until of late, we could only succor the most abandoned, because the only shelter which the mission could provide was an old cabin falling to ruin, and but twenty-two feet in length, the same in breadth.

Now, it is quite otherwise; and I doubt not that the readers of the Catholic Missions will continue to assist us.

In ministering to lepers, they walk in the footsteps of our divine Saviour, and the Missionary can fulfil the Gospel precept: *Infirmos curate...leprosus mundate.* (Heal the sick...cleanse the lepers.)

This is not all: a chapel must be provided. Now that the lepers are so numerous, we cannot admit them among the other Christians; this would exclude the latter. Hence, in addition to the church of the Sacred Heart which we must build in Yao-Tcheou-Fou, a large amount of money is requisite. The construction of a cell will not cost less than eighty dollars; the annual support of a leper, about twenty dollars; a foundation in perpetuity, three hundred dollars. These figures would alarm the Missionary, did he
not place his reliance on divine Providence. Already an anonymous benefactor in Lyons, has taken upon himself the expense of a cell; it will be dedicated to the Apostle of China, more especially of Kiang-Si—Blessed Perboyre.

Two sisters of Montpellier dedicate another to St. Louis, King of France. Finally, a family of Nice desires a cell to be built under the title of Our Lady of the Seven Dolors. The past, therefore, is a guaranty for the future.

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

Yao-Tcheou, House of the Miraculous Medal, May 15, 1898.

Most Honored Mother,

The grace of our Lord be with us forever!

Knowing that the consolations of your Daughters bring joy to your own heart, I hasten to impart to you the happiness we experienced yesterday in our beloved Leper-Home.

For a long time past four of the first lepers received into our house have been soliciting the grace of holy Baptism; they proved that their desire was actuated by faith in zealously studying their prayers and the catechism requisite for admission. At last, Father Dauverchain, judging them worthy of this great favor, granted it.

Yesterday at a very early hour they repaired in silence joyfully to the Chapel of the Passion, accompanied by our first leper. I assure you, Most Honored Mother, we are deeply grateful to our Lord for having this poor man with us; he is very devout and has great influence over his companions who are most docile to his lessons. He desired to go to Holy Communion to thank our Lord, and to congratulate his dear brethren.
They commenced their prayers as soon as they came to the chapel; others who sighed for the same happiness joined therein. Then the privileged souls advanced to the altar to receive the regenerating waters that would make them children of God. When the priest asked them what they desired, they promptly answered: “to be Christians;” but they still more eagerly responded to the second question: “to be baptized.”...Then the minister of God joyfully conferred upon them this life-giving Sacrament.

It would be impossible to describe what your Daughters experienced at this moment; for we assisted at the ceremony, and offered our Communion in thanksgiving for the good effected by this precious work; in the land where cruel Satan has been so long adored, souls have returned to the fold of the divine Shepherd, by the wonderful grace of Baptism.

I said above, there were four lepers; but a fifth, who entered the house a few months ago, was immediately admitted to Baptism in consideration of his great faith; he was, moreover, so ill we feared he would die before receiving the Sacrament. During holy Mass, the lepers prayed most fervently. They afterwards manifested their joy exteriorly, by a discharge of fire-crackers, which in China are an indispensable accompaniment to all feasts and ceremonies.

Little souvenirs, medals and chaplets were distributed; these they gratefully received. May they be ever animated with the same sentiments and induce many companions to follow their example.

Generally the patients give us much satisfaction, and our good Sister Castelain is very happy in their service to which she devotes herself with all her heart. The lepers are so resigned and grateful. Glory to our Immaculate Mother!

Our catechumenate is increasing,—new applications con-
tinually. It grieves me sorely not to admit all who call at
the door of salvation. And on the other hand, I fear to
receive them lest we exceed our resources; at present, rice
is very dear, and all these good people have wonderful
appetites.

What is to be done? How many souls we might save
if we could procure them a little bodily nourishment.

Oh! may divine Providence come to our succor by in­
spiring some charitable souls to send us donations. We
would pray very fervently for them.

Alas! the enemy has come to sow cockle in the field of
the good Master! Some months ago, Protestants arrived
in Yao-Tcheou. By their discourses and, above all, by
their money, they strive to allure many even among the
Christians.

However, we have the sympathy of the people, and they
often call us to visit the sick, even in the houses of the
mandarins.

Permit me, Most Honored Mother, to solicit a remem­
brance at the feet of the Immaculate Virgin of our dear
Mother-House, that error may not destroy the good grain
which is springing up at this moment, and which inspires
us with consoling hopes for the future.

We are expecting a visit from Father Meugniot who is
at present the guest of Bishop Coqset.

The good Master preserves the health of His five serv­
vants; He sustains them in the midst of their labors, He
even spoils them by giving them the sweet consolation of
seeing Him praised and loved by a great number.

All the little family unite with me in offering you their
filial affection.

Believe me, always, Most Honored Mother,

Your humble and obedient child,

Sister Tourrel,

6*

U. d. o. c.

Oumrah, February 12, 1898.

Reverend and dear Confrere,

The grace of our Lord be with us forever!

After my return from Teheran, I wrote you briefly, recommending our mission to the Work of Blessed Perboyre. Seeing on the one hand, that the persecution rages with greater violence than ever, and on the other, witnessing the increase of misery requiring more urgent succor, I address these few lines to you to-day, manifesting our present needs. Perhaps you may meet with some generous souls who will be pleased to help us.

Yes, we are under persecution,—a systematic and well organized persecution.

During my visit to the Shah, His Majesty assured me that he would give orders to have his Christian subjects respected throughout his kingdom, and I believe he was sincere. But, alas! we reside in the extreme division of the realm, and the orders of the king are not always carried out, especially when they concern the Christians. This has been the case in our quarter for more than a year; that is, since the nomination of the present governor of Aderbeidjan. This man is the enemy of foreigners, a sworn enemy of Christians in general, particularly of Catholics, upon whose ruin he is bent, doing all in his power to effect it.

Quite recently, a poor young man was imprisoned with
many Christians. They first gave him five hundred strokes of the cudgel; but as this did not kill him, they cut off his head: and all this, without examining whether he was guilty or not. Two priests were unjustly imprisoned; they are released provisorily; one of them to avoid the persecution, fled to Mossoul and perished among the mountains in a heavy snow-storm. We have made known at Teheran these cruelties and acts of injustice; but from this place, the officials write and telegraph what they please, so that at Tauris and Teheran there is much embarrassment. The persecution continues with greater violence,—not only are the faithful and priests attacked, but even bishops. They have been so bold as to invade our house which is under French protection. The case is as follows:

A short time ago in the village of Khosrova-Salmas, an apostate presented himself with the policemen of the governor for the purpose of arresting twelve Christians who, he said, were his debtors. The Chaldean bishop was notified; he sent word to the policemen not to seize these people, that he would go himself to see the governor and arrange the matter with him. On receiving the message of the bishop, the policemen were preparing to depart when the apostate began to blaspheme and revile the bishop, priests and religious. Some young men present, exasperated at such language,—fell upon him and beat him. The apostate set out with the officers and agreed with them to say to the governor that the bishop had beaten them and chased them from the village. Hereupon, the governor who considered this a favorable occasion to persecute the Christians and to extort money from them, telegraphed to the governor general at Tauris, that his servants had been beaten by the Christians of Khosrova, by orders of the bishop. Without seeking further information on the subject, the governor general orders that twenty horsemen be sent to seize the bishop and the chief men of the
village and bring them chained to Tauris. Warned in time, the villagers fled; the bishop mounts his horse and escapes like the rest. The next evening he arrived here seeking refuge among us; he related all that had occurred. By the first courier I wrote to our Consul requesting him to explain the affair to the governor general; adding that if it was necessary for the bishop to go to Tauris, he was ready to do so; but that it was not suitable for him to be led thither with a chain about his neck; and he asked to be attended by one servant.

I was awaiting the response to my appeal, when, on the first day of the month, at seven o'clock in the evening, fifty men all armed, sent by the governor, entered our house. The leader said he had orders to seize the bishop who had taken refuge with us; that his presence was required at Tauris, and that he was to be conducted thither; he then added: "If you do not deliver him freely, I will take him by force." In reply I said, that our house is French, that they had no right to violate it, nor to molest anyone found in it, etc...I declaimed until midnight in order to delay. I even sent several times to the governor but he would listen to nothing. Seeing that all hope was lost, I induced the bishop to leave our house, to avoid being brought out by force and led chained to Tauris. To guard against further molestation, I counselled this poor bishop to start for Tauris the next day, under disguise, accompanied by a Missionary and a servant. I gave him another letter for the Consul, in which I besought him to interfere and to arrange the affair as best he could; but there will be no release without a heavy fine. I shall consider the Chaldean bishop fortunate if he escapes prison, the torture, and the exactions of the governor general, a bitter enemy of the Christians, seeking to humble them, to despoil and annihilate them. This is a little sketch of the persecution;
let us pass to the wretched condition of the country and, above all, the misery of the Christians.

Not to exceed my limits, I shall relate only one incident, among a thousand, which occurred yesterday in our Armenian class. Two little boys belonging to a family that was obliged to flee from the persecution had come to our school. Towards the end of class, the professor perceived that the younger child was crying; he asked the cause, there was no answer, but the child wept all the more. Then addressing the elder brother, the professor asked why the little boy was crying; the brother colored, covered his face with his little hands and burst into tears. The master more perplexed than ever inquired if other pupils knew the cause of these tears. He then learned that the two children, the eldest of five, had had nothing to eat; that on the previous evening for supper they, with their mother, had eaten their last morsel of bread, seasoning it with a little salt; they had come to school fasting, and now, seized with the pangs of hunger, they cried. I may add, that these poor boys are without stockings or a shirt. They are covered only with a few rags, while the mercury stands ten or twelve degrees below zero. The father of these children took flight, because, being a debtor to some Mussulmans and unable to pay, he was afraid of being cast into prison and put to the torture. His creditors, informed of this flight, seized all that was in the house, leaving the poor mother without a cent, without food for herself and her children with nothing to clothe them. After school, the professor related this history to me asking assistance for the family. I sent a little help, but it must be continued. The poor are so numerous and resources so scant that we are obliged to restrict ourselves. However, in presence of such suffering, we go beyond our means relying on Providence to support us in this ministry of charity.
Trusting that you will be mindful of us in our great distress, I conclude; begging you, venerated Confrère, to believe me, in the love of our Lord,

Your devoted

† F. Lesne, C. M., Apos. Del.

SYRIA.

Letter from Rev. A. Saliege, Priest of the Mission, to Father N..., Assistant.

Antoura, Dec. 13, 1897.

Reverend and dear Confrère,

The grace of our Lord be with us forever!

I know that our venerated Superiors at Paris, are happy to be informed of what concerns the missions, and to learn the good operated therein; to gratify this lawful desire I address you these few lines, happy to afford you a like pleasure.

The college of St. Joseph of Antoura, founded in 1834, by Rev. Father Leroy, of happy memory, is in a flourishing condition; it is crowded with three hundred students. This number would be still larger if we had more room,—however, it is best to moderate our ambition.

The good accomplished by the college of St. Joseph of Antoura, in this region of the East, among the people of Libanun, fully justifies the establishment under our direction. In 1882, we engrafted upon the college, an Apostolic school which is entirely at our expense. Within late years, the Maronite clergy founded at Antoura a clerical school, the students of which follow our collegiate course, but go to their homes for meals and lodging. The director of
this school, in compensation for the service rendered to his establishment by the college, gives our pupils a double course in Arabic.

Opposite to the college is a Visitation monastery. This convent was in great distress both spiritually and financially—pupils numbering but twelve. We ourselves suffered much, knowing our pious neighbors to be in this sad condition. To remove existing difficulties, one of our assistant priests was appointed by ecclesiastical authority, chaplain of the Visitation of Antoura. Under our direction, he is actively engaged in raising the school. At present there are sixty pupils; this success is most consoling. We visit the classes and examine the young girls. This is not the only school in Antoura. Under the direction of the parish priest, a monk of St. Anthony—but a good monk, a holy priest—we opened, fifteen years ago, a school for boys and one for girls. Finally, to sustain the spirit of faith among the good people of Antoura, we have founded in our former sanctuary of St. Joseph, a Congregation of the Blessed Virgin for men and women of the village. Father Alloian is the director. You would be much edified, Reverend Confrère, to see these good men assemble every Sunday for the parochial Mass, and come without a single exception to take part in the exercises of their society held in our chapel. The good operated by the college is not limited to the village of Antoura. The important locality of Zouk-Mikael profits equally by the presence of the Missionaries. Here is a house of our sisters under the direction of Sister Billy. One of our confrères is specially charged with the religious instruction of the children. Besides this, we have in the same village a school for boys and one for girls; these are in a prosperous condition.

At Reyfoun, we have a house where we spend our vacation; here at our expense, there is a school for little boys and for young girls.
The village of Klaot, enjoys the same advantage as Libanus. The Children of St. Vincent preserve the faith among these good people, and shield them from the influence of Protestants who are at our very door. The greater the efforts made by the enemies of the Christian name to ensnare our dear Maronites, the greater is our zeal to hold them in check. Thank God! we have the consolation of seeing these good souls among whom we live, animated by the faith of ancient days, and this is our sweetest joy.

Believe me in Jesus and Mary,

Reverend and dear Confrère,

Your most humble servant,

A. Saliege, C. M.
AFRICA.

ABYSSINIA.

Letter from REV. J. COULBEAUX, Priest of the Mission, to VERY REV. A. FIAT, Superior General.

Addis-Abeba. Feb. 4, 1898

MOST HONORED FATHER,

Your blessing, if you please!

Thanks to the many fervent prayers offered for us, our journey progressed favorably. After five days’ forced marching, we proceeded from Harrar to Addis-Abeba. Throughout the journey, we were visibly protected; particularly on one occasion, when, in a hundred cases to one, Father Gruson would have lost his life. The mule growing restive threw his rider; and then, frightened, dragged him over the rough stony road by his right foot which was caught in the stirrup. Happily, the boot came off and left our poor comrade stretched at full length on the road after a drag of five or six hours. We found him without any serious wound or broken bone, thank God! But he was badly bruised and, as one may naturally suppose, terribly frightened. We were able to reach our halting place, after continuing our march for several hours. We resumed our journey for a number of days, despite the severe pains our companion suffered in his chest and loins. He is now as well as ever, but we still remember with a shudder, his great danger and narrow escape. And we lift our hearts in gratitude to MARY Immaculate, under whose auspices we undertook our journey.

We reached Harrar on the Feast of the Immaculate Conception, and celebrated that beautiful day and its oc-
tave in fervent union with St. Vincent’s double Family at Paris.

On the 30th inst, at the gates of Addis-Abeba, under the invocation of St. Francis de Sales, we were sent for and received by His Majesty, the Emperor Menelik, under the protection of Jesus and Mary, at nine o’clock in the morning, on the feast of the Purification.

I am unable to suppress tears of gratitude whilst relating the details of this extraordinary audience to you, Most Honored Father. In view of all the fears entertained by our protectors and well-wishers, so sympathetic and devoted, so anxious, above all, for our success, it was a real triumph.

Our friends, Mr. Lagarde particularly, had neglected nothing that could induce the Emperor to favor our cause, despite the difficulties and hostile efforts of many in our vicinity, chiefly the Coptic bishop. But, He who holds in His hands the hearts of kings, intervened; for neither Mr. Lagarde nor Father Ilg, nor the Ghe Gherazmatch Joseph who had always lent us powerful assistance, expected success so manifest, or the exceptional favor with which His Majesty received us.

Designing to greet us familiarly, the Emperor Menelik requested the minister plenipotentiary to absent himself from our audience. We were introduced by Mr. Ilg, Minister of State on Foreign Affairs, and by my former pupil Gherazmatch Joseph Chancellor of the Order “Star of Ethiopia, and Secretary to the King of kings. Only little pages surrounded the bed upon which on a gold embossed carpet His Majesty reposed, Chinese fashion, reclining against velvet cushions. Menelik received our salutations with a smile that illuminated his ebony visage with good nature. He invited us to be seated on the three sofas prepared for us; for all three of us were present: Father Gruson, Brother Le Priol and myself. I unrolled the paper
upon which, the day before in accord with the minister plenipotentiary of France, I had inscribed our good wishes, our compliments and my program, in the Amarignan language.

Although it was a rather lengthy document, His Majesty acknowledged each paragraph with a token of assent; which my companions remarked with legitimate satisfaction.

The program stated: is accepted upon principle and prepares the future of the mission. The practical result, for the present is; the official resumption of our establishments in Agamid and of the churches of Gouala, of Maij-Barzio and of Alitiena. The Emperor with the greatest affability, set to work, with us, to discover the best road for our proposed journey. Letters to the chieftains on the route and at the end of our transit, would secure our safety. We have the royal permission to establish schools orphan asylums and, at the option of our Most Honored Father, to secure the concurrence of Sisters of Charity.

His Majesty will, with pleasure allow us to open professional schools and a printing office. After a familiar conversation, which put us at our ease, we withdrew, delighted beyond measure with the audience accorded us and lifting to Heaven our grateful thanks. Mr. Ilg had informed the Emperor that we would not be averse to calling upon the two bishops. His Majesty appeared delighted. This public measure would remove any constraint that he himself might feel on account of the authorization with which he had furnished us.

On the afternoon of the following day, the minister plenipotentiary assumed the duty of announcing our visit to the two Abouns; and, with a pompous and numerous retinue, conducted us through the capital and introduced us, in the first place to the Bishop of Choa, Abouna Mattieouos; then to Abouna Pietros, bishop of Tigre detained at court for new orders. "This last visit, remarked Mr. Lagarde
to me on our way, will repair the evil effects caused by the advent of Monseigneur Mocaire, which produced among the Eutychian bishops and clergy—who have great influence at court and among the higher classes—an aggravation to already hostile sentiments.

The two visits were, in fact, received with great pleasure by the two high dignitaries of the Ethiopian church.—They were very courteous and friendly and we conversed together with the freedom of old friends. We recalled to mind our former and rather rare interviews at the court of Athia Johannes. The minister plenipotentiary, availed himself of their good feelings to acquaint them with, and secure their formal acquiescence to the recovery of our former establishments and to our prospective works. They acceded very agreeably, congratulating us upon our former success at Alitiena; manifesting surprise at the number of conversions wrought among the people whom they well knew to be difficult to approach. They thanked us for our visit, declaring that charity is the characteristic of our Lord's disciples, and rejoiced in the proof of this furnished by our visit. The numerous Catholics, collected at the Galla mission to greet us, understand nothing of the events transpiring, nor of the triumphs that secure to them, as well as to ourselves, freedom and peace. Up to the present time, they have lived, more or less in unobserved retirement. Mgr. Taurin himself cannot appear in Choa, or, at court; although on terms of old and cordial friendship with the Emperor Menelik.

Now, we are only awaiting a portion of our baggage delayed with the caravan of Doctor Wurtz, who is coming hither by the Errer route which is easier to the camels; whilst we came by the more direct but mountainous route of Tchiertchier.

So soon as we recover our baggage, we will take leave of the Emperor and resume the route to Tigre. We ex-
pect to reach Gouala in Agamia two months hence, just before the rainy season.

Mr. Ciéco-Diccola, minister plenipotentiary of Italy is expected here in a week or two. Mr. Lagarde and Mr. Ilg will urge him to reopen for us the road through Massaouah.

Our health is good and enables us to brave the sudden changes from torrid heat to sharpest cold, and to bear up well under the great fatigues and privations of tedious and painful journeys, after the fashion of the caravansary merchants of Abyssinia.

We commend ourselves anew to the fervent prayers of St. Vincent’s double Family; to whom, so far—we owe many protecting graces.

Addis Abéba, Feb. 20, 1898.

Yesterday, I received your letter of Jan. 15th. We all most gratefully appreciate your fatherly attention.

The Emperor has granted us permission to depart, besides giving us letters and all necessary helps to facilitate our journey to the different establishments in Agamia.

We shall start to-morrow, hoping to reach our destination about Easter. But, of this, we do not feel at all certain.

The following is a translation of the Emperor’s letter authorizing us to re-enter upon our former possessions.

"Vicit leo de tribù Juda."

Menelik II., Elect of the Lord, King of the kings of Ethiopia.

"To my Son, to my Friend, the Ras Mangacha:

"How are you? I am well, thank God.

"These French priests, Abba Johannes (such is my name in Abyssinia), and his companions, had built houses and
churches—and dwelt in them, as you well know. But, after the hostilities between our people and the Italians, the latter, under pretext that these priests were friendly towards us had them driven away and banished. And now, since they have served our kingdom, and proved themselves our friends, restore to them their former establishments and see that they live there in safety. I grant them the places they formerly occupied under the authority of Athias Johannes.

"Written the tenth day of Yécatit, in the year of Mercy, 1889. (February 15, 1898.)"

Up to the last few days, my health has been excellent. I know not whether it be owing to the daily annoyances of life or to the anxiety of court life or the imperial camp of Addis Abéba, but my infirmity threatens to return.

Father Gruson and Brother Le Priol are well.

Thanks for all the prayers; their efficacy is manifest.

In Jesus and Mary Immaculate, I have the honor to be, Most Honored Father,

Your very humble and grateful Son,

J. COULBEAUX, C. M.

Guala May 20, 1898.

MOST HONORED FATHER,

Your blessing, if you please!

Despite the imperial letters, of which I was the bearer, a bitter war was declared against us, by the heretics, from the moment of our arrival.

The victory gained by the return of our Catholics whom the intrigues of enemies had succeeded in banishing, surprised and exasperated them.

They are now endeavoring to prevent us from again occupying our establishment at Gouala. Having received an order to leave from the ras Seléhat, I felt bound to
reply: "I am here under the Emperor's authorization, here will I remain at the cost of my life!"

From the many prayers offered in our behalf, do I expect the protection of Heaven and the favor of triumphing over the desperate opposition we are now meeting with. To prayer alone, do we owe the happy termination of our long journey and the success of the measures we have hitherto taken.

In the meanwhile, I have good news to communicate which will console and cheer your paternal heart. Yesterday, we had the happiness of receiving again into our ranks our dear Father Kidane-Mariam, most happy himself and grateful for the immense grace of belonging to St. Vincent's Family.

Existing difficulties prevent me from deciding as we desire, upon our definite installation. Without doubt, our residence at Alitiena is open to us and prepared. But this house hidden among the mountains and unfrequented by our people, cannot be the centre of our mission. We must, therefore, obtain a favorable situation on the Agamenian plateau. The affair is in the hands of the ras Magacha, and I trust that he will not fail to keep his word with me. Later on, I will forward to you details of the desperate struggle waging against us. All I can do now is to stand my ground. What a pity that we are so far from the imperial court!

Guala, June 13, 1898.

Feast of St. Anthony of Padua.

Most Honored Father,

Your blessing, if you please!

Good St. Anthony, yesterday, before first vespers, reminded me of your many proofs of paternal kindness,—as if my heart could forget them. That, certainly, were im-
possible. But, I thank the dear Saint, all the same, for his attention; for in fact, amid the trials to which since our arrival we have been subjected by the Coptic sect, I am late sending you the expression of our filial affection on the occasion of your patronal feast. To-day, I desire to offer some reparation, although amid the rejoicings of the dear Mother-House where your children are gathered around you, you have scarce time to grant me an audience. When my little missive reaches you, however, you will have rested, and will all the more readily, greet our best wishes and, above all, the assurance that we have, all four, fervently prayed for you. As a feast-day gift, I am happy to offer you the consoling news that the war which hell excited against us has ended in the triumph of the divine cause. Ah! our enemies took great pains to prevent us from setting foot in Gouala, despite the Emperor’s letters. Daily appeals to the government of Agamia, threats of officials, excommunications fulminated by the clergy assembled in synod against us, and all who held communication with us, prohibitions, under the same anathema, against all who would lend us aid, were it only by selling us wood and water, to all the churches in the territory of Agamia, sullied by our presence at Gouala, a mandate was issued by the governor to expel us, under pain of excommunication, finally, at their last deliberation, they resolved to attempt my life, and all this not sufficing, a deputation of the clergy waited upon ras Mangacha to petition for our expulsion from Agamia! We together with our Catholic flock, pray and offer with great devotion the exercises of the Month of Mary... Hell seems to have lost in this decisive struggle.

To the large deputation sent to produce a greater effect, the ras Mangacha answered: “His Majesty has authorized them to remain at Gouala. There let them stay.” The priests, wishing to insist, cried out: “Lord have pity on
us!..." Whereupon, the ras Mangacha answered, by ordering them to be beaten out of his presence with sticks.

Now the question is definitely solved and our residence here is authorized by the executive of the country.

My confrères, our priests, our religious, our faithful, and your humble servant are full of joy and gratitude to our heavenly Protector. You, Most Honored Father, can understand this. We well know that you share the feelings of your Children. Therefore, have I hastened to inform you of all that has occurred.

I have the honor to be, etc.

Gouala, July 4, 1898.

By the way of Addis Abeba, the letter of the Holy Congregation of the Propaganda, No. 7951, has just reached me. It relates to the boundaries of the Vicariate of Abyssinia, or it is rather a copy of one which you caused to be drawn up, on the 11th of last March.

Simultaneously with this letter, I received an excellent one from His Majesty in answer to an epistle I had addressed him concerning our arrival at Gouala, and expressive of our gratitude.

The Emperor requested me to keep him informed of any difficulties we might meet with in re-establishing our rights. These kind words satisfy me as to the manner in which the court will receive the letters I wrote to His Majesty denouncing the persecutions directed against us. They likewise encourage me to persevere in the hope of remaining victor. I should have acquainted you, when last I wrote, of the unsuccessful attempts of our enemies to influence ras Mangacha against us. Since then, we enjoy tranquillity. Now, I must endeavor to smooth away the difficulties which must arise to prevent the reconstruction of our house at Gouala, destroyed in 1872. I hope
to complete this work during the rainy season, which prevents us from undertaking anything before the end of September.

June 23rd, we had the pleasure of welcoming at Alitiena the arrival of Father Picard and his companion. Thus we have regained another station. No obstacles attended this recovery. The tribe of Irob is entirely Catholic and they impatiently awaited the return of the Priests of the Mission. There we shall resume our works immediately. Three days ago, my companion, Father Gruson, came down to Alitiena to re-establish the schools at once. A large number of our former pupils have already returned.

I have yet to reopen the station Saheigh and establish a school there. I shall do so without delay and, I trust, without difficulty, by means of Father Kidane who is a native of that canton. In this way, the lambs of the flock so long abandoned and scattered will gather around him. Besides, other exiled priests will eventually return to their posts. They have been delayed by the personal difficulties of removing their effects.—J. COULBEAUX.

MADAGASCAR.

SOUTHERN VICARIATE.

Letter from REV. F. DANJOU, Priest of the Mission, to MGR. CROUZET, Vicar Apostolic.

Ampasimene, March 1, 1898.

RT. REV. FATHER,

The grace of our Lord be with us forever!

The courier is on the road and sleeps here. I avail myself of this favorable opportunity to give you some tidings of our little mission amid the Romelokos.
THE ANNALS.

As both of us, in this place, are but novices in real missionary work, I can understand that you often ask yourself: How are things getting along at Ampasimene? Thanks to God, my Lord, I can assure you that our prospects are encouraging.

The names of forty-eight children are inscribed upon our school register. Naturally, we cannot secure their regular attendance, as in France; but their daily number averages over thirty. This morning, thirty-five were present. I know not if such is the ordinary experience of beginners; but I feel satisfied. I consider the number encouraging, taking into consideration, that the class did not open until the day of Father Chaumeil’s departure. All, save the latest comers, know the Our Father and the Hail Mary in the Malgache dialect. They can count up to twenty; and acquit themselves, fairly well, of the first lessons in French.

Every day, fathers of families bring me new pupils, this morning, I admitted three; and I hope soon to register fifty.

Yesterday there was a great crowd at the meeting, or kabar. This evening, we shall have another. I cannot pride myself upon my eloquence: I have not succeeded after two reunions in gaining one inch of territory. To be just, we must acknowledge that when these Romelokos get anything into their hard brains,—it comes to stay. This is the question under consideration, I begin ad ovo.

The day of Father Chaumeil’s departure, a class was suddenly thrown into a state of excitement, and I heard the great Seuwen, the legionary, say in a rough voice to Vincent: “What is the matter?” I went up to them. “Father, they are fighting!” Who? and where? “I do not know! outside the village.” Take your musket and your soldiers and go see! But, above all, do not fire, unless you
are attacked. The man went off. A few minutes later I took my hat, and went to see for myself. I soon learned the cause of the trouble as I found our men near the rice plantation, but a short distance from our place. Nothing extraordinary attracted my attention. I thought it strange, however, that to get across a pool of water, they should carry a strong looking man who did not seem to have anything the matter with him. But very soon, Seuwen cried out; "Father, see what a blow they have given him in the back!" I looked and saw that the poor man had a gash in his back, several inches long and very wide; his back was bathed in blood. The wounded man was brought to me. I turned homeward and placed him on my mattress in the middle of the floor. A few minutes later, I dressed the poor fellow's wound as well as I could. I could not stop the blood. Ah! if I had known how to sew up that wound! In my opinion, it was not very deep; but, it was long and wide, and had it been closed his life would have been saved much suffering. After this he was conveyed to Andrasibe.

A drowned man, another, who had been heavily struck on the head, and the wounded man referred to, were victims of some animosity between the Romelokos and the natives of Andrasibe.

A number of the latter tribe had imprudently led their cattle into the pastures of the Romelokos. The second day's pasturage was not ended before there began a quarrel which ended in blows.

In the beginning, it was thought that the attack was made by the Fahavalos, and Seuwen begged me to ask the assistance of the Manantenina and the Andrasibe. The following day, ten were armed with muskets. Mr. Cortegiani prudently advised us not to interfere in a purely local quarrel; for, we could not stand an attack of united
Romelokos. We had all adopted that line of conduct from the moment that we learned how matters stood.

At present, the important matter is to induce the Romelokos to surrender to the Andrasibe, to acquaint the sergeant with the foundation of their past and present animosities against the Anacapples. They squarely refused to do so. Yesterday, I offered to accompany them escorted by four soldiers and to advise the sergeant of our purpose, that he and his men might be near the shore when we arrived. Nothing was gained. To-day—the same results; I begged that the chiefs, at least, would accompany me—I met with an obstinate refusal. They will go as far as the river but will not cross it. This morning two soldiers came with a message from the sergeant. Not a man stirred. What is to happen? To-morrow, I will go to Andrasibe and beg the sergeant not to use severe measures.

With all this news, I have not said a word about our own sanitary condition. We have nothing either favorable or unfavorable to report on that score. Latterly we have suffered from the fever; now we are recovering.

We beg you, Monseigneur, to assure our dear confrères and the brothers of our kind regards. Our respects to our good sisters.

Brother unites with me, Monseigneur, in begging you to accept our best and most sincere wishes, etc.

Most Respectfully,
F. Danjou, C. M.

Letter from MGR. CROUZET, Vicar Apostolic.
Fort-Dauphin, May 30, 1898.

The fourth station has been definitely filled by the appointment of Father Lasne and Bluchaud to Farafangana. This is the best populated portion of the coast. I antici-
pate happy results among the natives, who have hitherto been under the charge of Protestants. The latter are perfectly organized and have a heavy cash balance on hand. I understand that they have no liking for us, for we are opposing their acquired supremacy. This will prove neither convenient nor easy for us. We must rely solely upon God—And upon Him, in truth, do we rest all our confidence.

† J. Crouzet, C. M., Vic. Apost.

Letter from Rev. F. Danjou, Priest of the Mission.

Fort-Dauphin, June 12, 1898.

It would never do to leave to indirect rumors the charge of transmitting to you some details of our festive day, June 7th, the twenty-fifth anniversary of our devoted Vicar Apostolic's elevation to the priesthood. This feast seemed to promise the realization of great hopes in our rising mission. It left in every heart sweet and salutary memories.

God Himself, lent us His mighty aid, by granting us one of the rarely beautiful days at Fort-Dauphin. Rain and wind that contend for precedence here seemed to have fled the country that the skies might be adorned with most brilliant tints. The sun was resplendent, not with the burning rays of the torrid zone, but with mild light, as in Algiers and Syria. Nature seemed in harmony with all our good wishes which so greatly contributed to the joy of the day.

Naturally, church ceremonies called for our earliest attention. Our parish church! our cathedral! such are the pompous names that we apply to the large hall in which the King of heaven still resides at Fort-Dauphin. His abode is little better than the homes of our poor Malagas-
sies to whom He communicates His greatest treasures: Faith and Love!

Our Lord’s humble palace had undergone within some graceful transformations to meet the requirements of the present occasion. At first, insurmountable difficulties served to defy the artistic taste and pious zeal of our dear sisters. How, indeed, could they find means of adornment in a country to which art and nature seem to have denied ornaments of any description? The heart that loves contrives and accomplishes. Material for dresses for a band of future first communicants was in the possession of our good sisters; being still uncut, it was used for hangings, and toned down the red serge that covered the sombre furniture of the sanctuary. To break the monotony of the pure white, our sisters ornamented the choir with oriflammes upon which were inscribed, in large gilt letters, mottoes appropriate to the occasion. Lofty palms described, or rather concealed the stiff lines of rudimentary architecture, and at the same time brought the tribute of rare exotics. Exquisite white lilies skilfully mingled with other flowers lent a festive appearance to our humble altar.

Everything was beautiful, pious, solemn, when Mgr. appeared to offer the Holy Sacrifice. His entrance had been hailed outside the church by the thrilling tones of a well-organized band of musicians carefully trained by our good Father Vervault. Fancy the delight of those good little Malagassians, as they evoked from their instruments sweet strains in honor of him who is to each of them a Father full of kindness and solicitude.

Holy Mass was said, and during its celebration, the boys and girls sang alternately until the Magnificat, which all rendered in masterly style. With a little indulgence for pronunciation, and listening only to the voices, without considering complexions, one might easily imagine himself in a parish church within the limits of fair France.
May the dear children of these missions become French at heart and, above all, fervent Christians.

Not to deprive this beautiful day of its principal charm, a family feast, no invitations had been issued. But the church preparations had aroused curiosity. Our kind resident officer, the chancellor, and the official staff could not deny themselves the pleasure of offering Monseigneur a testimony of their deep and affectionate veneration. To all Mgr. Crouzet is a counsellor and a friend. Their presence at all the ceremonies was the best proof of their sincere regard.

After Mass, Mgr. repaired to the sisters’ establishment and received the good wishes of the dear little girls, who were assembled in their class-room, which was prettily decorated. Their pink dresses contrasted well with the snow-white hangings. The large palms that surrounded the apartment produced a most agreeable effect, the whole presenting a very pretty picture. His Lordship was escorted by the authorities, who seemed as if they could not leave his side on that day. Moreover, the presiding officer is always happy when circumstances bring him among the children of the mission that he may note their improvement.

A well rendered song hailed the advent of Priest, Prelate and Father. Then, three little girls, each bearing a flower, stepped forward from the crowd of children. The lily, the rose and the life-everlasting described, in poetic language, the apostolic life, the zeal, the devotedness, and, likewise, the sufferings of him who offered to God for the first time, twenty-five years ago, with the August Victim, his life, his repose,—his entire self.

After the serious succeeds the lighter view. We know that our good Father spoils his dear little girls, and would not come without bringing them sweets. So they sang to him merry verses that called for bonbons. Truth is often
told in a laugh; this time it was told in song. In fact, nothing could be more sincere than the chorus repeatedly sung, with transports by these happy little ones: “Our Father loves us dearly, and him we joyful greet!” A few words coming from the noble prelate’s heart closed this pleasant visit.

At 11 o’clock, the boys held their assembly. They too love Monseigneur and are beloved by him. They desired to present their good wishes. The band performed some fine pieces expressly prepared for the day. Everything passed off smoothly, though with great simplicity, but this very simplicity spoke the language of the heart.

The day closed where it began; that is to say in the Divine Presence. At Solemn Benediction, His Lordship officiated pontifically. After Benediction of the Blessed Sacrament, every head bowed again to receive the parting blessing of our venerable prelate.

Such was the feast on earth,—a true reflection of the one above, for it left after it peace, joy and sweetness.

After General Gallienne’s arrival, he is expected on the 20th inst, I shall return to the Romelokos, who turned me so roughly out of doors. They call persistently for the Father, pretending that their demonstrations were directed solely against the chief of the station of Manantenina. As their sincerity, however, is doubtful my principal residence will be at Andasibe.

F. DANJOU, C. M.
NORTH AMERICA.

UNITED STATES.

LOS ANGELES.—CALIFORNIA.

Very Reverend Aloysius Joseph Meyer, C. M., President of St. Vincent’s College, Los Angeles, died in that city, February 12, 1898. The following well-merited tribute to his memory is from the journals of Los Angeles:

“February 13, 1898—The broad entrance to St. Vincent’s College is draped in mourning; the American flag hangs listlessly at half-mast,—solemn and silent symbols of grief and loss for the revered Father, president of the college and pastor of St. Vincent’s church, who passed peacefully away yesterday morning at the sisters’ hospital, after receiving the last consoling rites of the Holy Roman Catholic Church.

“Very Reverend Aloysius Joseph Meyer was born in Baden, Germany, December 19, 1839. He received his elementary education in France. At the age of sixteen, being of a vivacious and impetuous disposition, his pious mother fearing lest his youthful mind might imbibe the spirit of rationalism and infidelity, then so prevalent in European institutions of learning, besought him to pursue his studies elsewhere. In accordance with this advice, the worthy son of so worthy a mother set sail for America. He arrived in the United States in 1856, and having determined to become a priest, entered the Seminary of the Congregation of the Mission, at Perryville, Mo. Here, he pursued his theological studies and, having completed the full course, was elevated to the priesthood, by Archbishop Kenrick, in St. Vincent’s church, St. Louis, at the Trinity ordinations of 1863.

“In September following, he was appointed to a pro-
fessorship at Perryville, and at once, began to evince signs of that ability, zeal and efficiency which characterized his after life. In 1866, he was transferred to Cape Girardeau, where he was director of the seminarians. From 1868–70, he exercised the duties of assistant pastor at St. Vincent’s Church, St. Louis, and was afterwards sent to the Immaculate Conception Church, Baltimore. Recognizing his extraordinary abilities, his Superiors, in 1877, required him to fill the responsible position of president of St. John’s College, Brooklyn, and pastor of the church attached thereto. He discharged these duties acceptably for four years, after which term this truly apostolic man, so well qualified for all the functions of the ministry, was employed for three years in giving missions in the East.

“In 1884, obedience called him to the presidency of St. Vincent’s College, Los Angeles. Arriving in this city Jan. 18th, Father Meyer entered immediately and with his characteristic earnestness and energy upon the duties of his office. He soon proved that he was a most successful educator, as under his able administration, there opened an unprecedented era of prosperity; while his sterling qualities of head and heart compelled the esteem and affection of the citizens of Los Angeles.

“The new parish of St. Vincent’s was formed by Bishop Mora in 1886, with Father Meyer as rector. In June of the same year, the erection of the new college buildings and of St. Vincent’s church was begun simultaneously and pushed to completion as rapidly as possible. In 1892, the seating capacity of the church was doubled by the addition of two large wings.

“In 1893, the Lazarist Fathers undertook the direction of the newly-organized Kenrick Seminary in St. Louis, and Father Meyer—to the keen regret of his parishioners as well as his hosts of friends in Los Angeles—was called to assume charge as president,—a position for which he
was eminently fitted not only on account of his administra-
tive abilities, but by his scholarly attainments and deep
unaffected piety. He remained at the Seminary, endear-
ing himself to all the students by the fatherly interest he
manifested in all things concerning them, until Dec., 1894,
when the reiterated entreaties of students and parishioners
induced the Superiors to allow him to return to his former
position. Restored to Los Angeles after two years’ absence,
he began with even greater energy than before to promote
the interests and the temporal as well as the spiritual wel-
fare of both college and parish, and his labors ceased only
with his death, for he died like a true soldier—at the post
of duty. Father Meyer possessed all the higher qualities
and virtues which will endear and perpetuate his memory
in the human heart; he was a man of most charitable na-
ture, ever subjugating self in ministering to the wants of
others, giving substantial evidence to the afflicted. The true
sweetness of his soul manifested itself, not so much in the
great effort put forth in the upbuilding of the church, as
in the one great desire to alleviate human suffering and
misery, irrespective of religious creed.

"Returning on the evening of Feb. 4th, from his paro-
chial duties, he complained of a slight indisposition and
retired earlier than usual. During the night it was found
necessary to summon the attending physician who pro-
nounced the case acute pneumonia, and ordered the imme-
diate removal of the patient to the sisters’ hospital. Here,
despite assiduous and devoted care it soon became evident
that no human succor could avail.

"Bishop Montgomery presided at the obsequies. After
the Mass, His Lordship spoke a few words, saying that he
could not allow the occasion to pass, without testifying his
love and appreciation for Father Meyer, of whose death he
spoke as a loss to the whole diocese, and expressed his
sympathy for the people of St. Vincent’s in particular, and
above all for the clergy. The vast audience appeared as if one great family so close was the bond of union in affliction.

"An incident which strikingly illustrates the boundless zeal of the departed priest was related in a touching manner by Rev. Father Harnett in his funeral sermon. On the eve of Father Meyer’s departure for St. Louis, in 1893, his parishioners and friends gathered in large numbers to bid him God-speed, as well as to testify to their love and esteem, and give expression to their grief at his departure. In the midst of this demonstration in his honor, a sick-call came from a small town ten miles distant. Without a moment’s hesitation, he set out at once to carry the Holy Viaticum to the dying penitent, returning the following morning, just in time to board the train which was to speed him over mountain and plain to his new field of labor.

"While zealous in the discharge of all his priestly duties, the preparation of the little ones of his flock for their First Communion was his work of predilection. This task was to him a sweet consolation, and he strove with all the ardor of his great soul to enkindle in their innocent hearts that burning love for Jesus in the Holy Eucharist, which consumed his own. Indeed, in no way did Father Meyer imitate the great St. Vincent de Paul, so well as in his tender love for the little ones of Christ, particularly for the orphans. His simplicity of manner made him a great favorite with children; he knew so well how to sympathize with them in their childish sorrows and gild their little lives with sunshine. That he was their friend and benefactor was evidenced by the diligence of hundreds of tiny fingers in gathering violets woven by skilful hands into a great pall which completely enveloped his coffin. And a still stronger testimony of how deeply he had enshrined
himself in the hearts of the orphans, was the touching picture presented by the four hundred or more white-veiled innocent little creatures, who stood on either side of the avenue as the funeral cortège passed their home on Boyle Heights; the tear-drops glistening on their faces, their tiny hands joined in supplication, their childish lips breathing fervent prayers. This was a scene that caused many a stout heart to melt, and bathed many a manly cheek in tears.

"From his earliest childhood he had practised a special devotion towards the Immaculate Virgin, the Blessed Mother of God, reciting her office daily for many years before being obliged to recite his breviary; therefore, from his youth he had borne the Master's yoke. He could not have ended his life-work more appropriately than by the three masterly, eloquent sermons on the Dogma of the Real Presence, which he delivered during the Forty Hours' Adoration but two weeks previous to his death. These discourses are a thrilling memento of his tender love for our Blessed Saviour, in the Holy Eucharist. His last act, in a material way, was one prompted by love for the Divine Prisoner of the Tabernacle: He exhorted his people to make an offering of their superfluous gold and silver ornaments that might be used in making a new monstrance. It is needless to say that to this last request of their beloved pastor, the parishioners readily and generously responded.

"As a Superior, Father Meyer was meek and unassuming, governing rather by example than by command. He at all times manifested a fatherly interest in those under him, and acted towards his confrères with great magnanimity. Of his humility no stronger proof is needed than his refusal to accept the proffered episcopal dignity; for who could have worn the mitre or carried the crosier with more credit to himself and God's Church than he?
But it appeared to be his vocation to live and die an humble follower of his Holy Founder, St. Vincent de Paul, and he seemed peculiarly fitted for college life,—for the training of young minds. Besides, he had "chosen the better part," which was not to be taken from him; for, as has been said of another great servant of God:

"Like the trees in the parable,—with the fig-tree, and the olive, and the vine, he was loth to leave his sweetness and delicious fruit; his richness, and the wine which cheereth God and men, to be promoted over the other trees."

The following letter was written by a Sister of Charity, from Los Angeles, Feb. 14, 1898:

"The worthy Superior of St. Vincent's College, Rev. Aloysius Joseph Meyer, C. M., died on Saturday, 12th inst, at the sisters' hospital, after eight days of intense suffering. The edification given by our venerated patient during these sad days could never be expressed. Even when no relief could be afforded, in moments of extreme anguish, he made aloud acts of submission to the divine will. Convinced even from the beginning of his illness, that the end was near, he profited by the presence of his confrères, some of whom were always with him, to put his affairs in order, regulating all matters both in regard to the college and the parish, as he was also pastor of the latter. All these details he concluded in perfect consciousness.

"Later, in the intervals of delirium, he constantly repeated: Refugium peccatorum, ora pro nobis! Again he would recite the canon of the Mass, then raise his hands, and as if about to give Holy Communion would say: Ecce Agnus Dei.

"When consciousness returned, he frequently repeated the Nunc dimittis; he begged his confrères and the sisters to unite continually with him in prayer.

"It would be impossible to describe the overwhelming sorrow of the students, the parishioners; and this grief is
shared by all who knew him. To say nothing of our confrères and our sisters, the whole city as with one heart mourns his loss. The Bishop made him several visits during his illness, and each time, was unable to restrain his tears.

"The priests of the diocese made their retreat every year during the vacation under his direction. All held him in the highest veneration and had the most entire confidence in him. God alone knows all the good effected by this zealous and holy Missionary, this true Son of St. Vincent, a man after his own heart.

"The death of Father Meyer leaves an immense void in our city, but who can estimate the loss sustained by the double Family of St. Vincent? Its members can only be reconciled in the thought of the reward exceeding great, merited for this truly model priest, by his piety and unvarying devotedness."

WEST INDIES (ANTILLES).

The war that has broken out between the United States of North America and Spain, has fought its battles on the two Archipelagoes of the Antilles and the Philippine Islands.

At the Antilles, Priests of the Mission and Sisters of Charity, previously depending upon the Province of Spain and, for some years past, forming a distinct Province, exercise the works of their vocation in the two Islands of Cuba and Porto Rico.—Cuba has a population of 1,500,000. The principal establishments of the Priests of the Mission and of the sisters are at Havana, Cardenas, Cienfuegos, Puerto Principe and Santiago. The Island of Porto Rico, a little further south, has a population of about 800,000. The Missionaries reside at San Juan and Ponce.

The following letters furnish details of late events at the Antilles.
CUBA.

Extract from a letter from Sister Hedwiges Laquidain, Sister of Charity, to Very Rev. A. Fiat, Superior General.

Havana, December 8, 1897.

Most Honored Father,

Your blessing, if you please!

Our Lord continues to visit us in many ways. The state of the island on account of the war grows daily worse and we feel the consequences. Our sisters have been prostrated by excessive labor. There is scarce one of our houses in which there are less than three or four down with the fever. Besides, as you must by this time have learned we have lost, within six days, two of our principal Sister Servants; and the Assistant, Sister Rivelles, has been reduced to inaction by a fall. We have fears for her life. These terrible trials, I must acknowledge, weigh heavily upon my heart.

Your very humble,

Sister Hedwiges Laquidain,

U. d. o. c.

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

Guanabacoa, January 8, 1898.

Most Honored Mother,

The grace of Our Lord be with us forever!

The crowd of sick *reconcentrados* is very great; they are brought hither in wagons—ten, fifteen and twenty-five

*Reconcentrados* are inhabitants, ordered by Spanish chiefs, on account of the war of the insurgents, to concentrate their forces around the cities.
at a time and we are often obliged to crowd two or three of them into one bed. Sometimes six or eight of them die in one day. The fever has attacked sisters and domestics and there is no preventive. In about a week, they appear to recover; but they do not fail to relapse. During four months, we have been living in this way. God grant a speedy end to this state of things! Now our resources have given out, even the most indispensable nourishment for the sick. In fact, for our hundred and more patients in the hospital, we have only $480 a month to provide food, light and fuel. As to wages and personal wants we cannot meet them. I know not what to do.

As M. A. informs us that this state of things may last over two months, we have agreed, with the consent of our Vice-Visitatrix and the Rev. Visitor, not to provide for the sisters’ food at the expense of the house, but of the Community.

May God vouchsafe to settle these matters: for it seems impossible for us to continue our works in this manner.

Sr. Pia Echeverria.

U. d. o. c.

PORTO RICO.

Letter from REV. LAWRENCE ROURA, Priest of the Mission, to VERY REV. F. ARNAIZ, Visitor at Madrid.

San Juan de Porto Rico, May 13, 1898.

VERY REVEREND AND DEAR CONFRERE,

The grace of our Lord be with us forever!

It is my duty, as sub-director of the Sisters of Charity on this island, to inform you of the truly marvelous protection extended to us by our good Father, St. Vincent,
during the terrible bombardment to which we were subjected yesterday by the Americans.

The United States' fleet, composed of twelve vessels, profiting by the obscurity of night, stationed itself near the wall of the Fortress of Moro.

We had already remarked one of the largest vessels with three stacks, manoeuvring on the ocean; but it was very distant.

At an early hour in the morning, the sentinel noticed suspicious movements in the hostile fleet. We scarcely heard the first cannonading of our batteries, but a few seconds later when the twelve vessels fired at once and bombs burst over the city we rushed out of the chapel.

In presence of the danger, I understood the difficult mission I had to perform.

The Sisters of Charity have five houses near the seashore, therefore, just in front of the American fleet then firing. These establishments are: first the House of Charity, in which, counting sisters and employees there are one thousand souls including, aged men, the insane, and children; secondly: the Asylum for the aged reaching three hundred in number; thirdly, the Military Hospital where there are a great many wounded, fourthly, the College of St. Ildefonse, and lastly, the buildings for the schools and the asylum. I felt urged to go everywhere; for in each of those houses there were human beings very dear to me, and confided to me by God. I heard in my heart the "Feed my Sheep," and, without hesitation, I made an act of contrition and offered the sacrifice of my life. Then carried onward by the wings of charity, I started at once towards the Military Hospital. There, after having encouraged the sisters and admitted some wounded patients, I was about to take a cup of coffee, when the whole house tottered: we thought it was sinking; a bombshell had struck the ceiling of the chapel where
our sisters were kneeling in prayer and, although they were almost buried under the ruins, not one was injured.

Leaving the hospital, I repaired to the House of Charity and was forced to work my way through the wreck of three houses, amid a shower of grape-shot.

What a scene that House of Charity presented! It looked as if all the bombs had fallen upon it. All the inmates of the house had sought refuge in the cellars.

The insane, however, wanted, they said, to see what their Father in Heaven was sending them. They were dreadfully excited and declared that Jesus Christ was inviting them all to come to Him; others said that He had come to judge them. Later on, it was considered advisable to remove all the insane to the country. As to the women, when they got on the street, they danced, insulted passer-by, and their guides knew not how to control them. No one was willing to receive them. This can be easily understood; who would willingly harbor eighty demented women, most of them suffering from acute mania—when one alone is considered too great a charge in her own household though she may be the most beloved member of the family. The greatest sacrifices are often made for her removal. Poor sisters! how much they had to suffer during those sad days!

Putting aside many painful events, three marvels occurred in that House of Charity meriting special mention to excite our gratitude to divine Providence that vouchsafed us protection: The first is the fact that a projectile passed so close to Sister Florentia as to graze her face without inflicting any injury, whilst it tore to pieces all surrounding objects. A bombshell that caused great devastation in the department assigned to the insane, threw down one of the walls and penetrated into the sacristy; had it continued its course, it would have blown to pieces the Tabernacle containing the Sacred Species, but it stopped
suddenly at our Lord’s abode. Humanly speaking, it might be said that it had spent its force as it reached the Holy Spot; but I can see in this event, only the hand of God invisible to human eye: for, in the sacristy, one step from the chapel, it but grazed a chalice—and wrenched it out of shape. The third mark of protection in that same establishment, is that the house caught fire and the demented patients who, naturally, would have fed the flames, labored to extinguish them. One of the household, Sister Anne, being very ill had to be transferred to Rio Piedras. I fear that her death is imminent.

From the House of Charity, I proceeded to the City Asylum. There St. Vincent’s protection was very evident. All the poor inmates of both sexes were with our sisters in the chapel. All were in tears and, at every discharge of the cannon, they cried out: “O Lord, have mercy on us! A bombshell penetrated the sisters’ apartments and made great havoc; fortunately no one happened to be in them at the time. The following night three robbers worked their way into the house, through the breach made by the bomb—but they were heard, and made their escape without securing any booty.

At the college of St. Ildefonso and at the asylum, I found the sisters and children praying in the chapel.

St. Vincent protected also the asylum Mutuo. A fragment of bombshell, burst in the air and would, naturally, have killed any one in its path—it fell at Sister Lucy’s feet, but did not even touch her garments.

We were enabled to save missionaries, sisters, the poor confided to us, and all our effects, during that terrible bombardment.

With the consent of the military authorities, we have assumed charge of four military hospitals, but very few of the wounded are there.
During the bombardment, two were killed and twenty-five were wounded; none of the latter very seriously.

Before concluding, I must tell you of what an Andalusian soldier calls a miracle. As he was leaving home for the army his mother gave him a pair of scapulars and a small medal. The poor woman recommended him never to omit the recital of the Rosary when he could get time. During the night between the 11th and 12th, he was detailed with two other soldiers to stand guard and see that the large vessel of the enemy did not send ashore men and arms, which it was feared they would attempt. In the morning he withdrew to say his chaplet. Sometime afterwards he returned to his post and rejoined his companions. At the first fire from the American vessel a grenade thrown by them fell amid the ranks, killing one man and mortally wounding another. Our Andalusian had his clothing torn and sustained some slight injuries the effect of his fall, for he fell like a dead man. When he came to himself, he thought immediately of God and his mother. He is quite well now.

Enough for to-day. God grant that my letter may afford you some little consolation. Here we expect to meet heavy crosses. May we prove ourselves good Cyreneans!

Believe me, in the love of Our Lord, etc.

Lawrence Roura, C. M.


Porto Rico, Asylum St. Ildefonse, May 16, 1898.

Most Honored Father,

Your blessing, if you please!

I hope that our merciful God will have pity upon us and continue His protection over us! A terrible bombard-
ment occurred on the 12th instant, in the neighborhood of our establishments many of which were damaged: especially the Asylum for the Poor, the Military Hospital and the House of Charity. Our Lord’s special protection was experienced in that last house. It was struck by a bombshell which after doing much damage dashed close to a sister and gave her a slight scratch on the forehead; finally, it stopped in the chapel quite near to the Tabernacle without injuring in the least the wall that shelters our Divine Master. In the same house, a bombshell exploded in front of a sister and the poor without injuring any one. At the Military Hospital a bomb fell in the chapel while seven of our sisters were kneeling there in prayer, without even touching their garments.

At Porto Rico, even people without faith, cry out: “Miracle!” No one can understand how, after such a bombardment, people and city escaped with so little loss. I trust that divine Providence will continue to watch over us! We are expecting another bombardment.

Our sisters have charge of three military hospitals. We are called for in every direction, but our number is insufficient even for the most urgent cases.

I beg you, Most Honored Father, to remember in your fervent prayers your Daughters at Porto Rico. All unite with me in wishing you on your feast day, length of days. And declare themselves ready to lay down their lives amid the dangers that surround them—if such be God’s holy will.

I have the honor to be, in the love of Jesus and Mary Immaculate, etc.

Most Honored Father,

Sr. Rodriguez.

U. d. o. c.
Letter from Sister Lopez, Sister of Charity, to Most Honored Mother Lamartinie.

Porto Rico, House of Charity, June 15, 1898.

It were impossible for me to describe the consolation I experience in addressing my dear Most Honored Mother, to acquaint her with the way in which the Miraculous Virgin, fulfilling the name by which she loves to be invoked, has protected the dear patients of this house and the poor sisters who minister to their wants.

On the 12th of May, twelve American vessels approached this island and bombarded it for several hours. The insane of both sexes and forsaken children are cared for in this house, and it is so situated as to be just in view of the fortress.

We knew not where to shelter our poor patients from danger; but regardless of cannon balls, the sisters took them out from the part most exposed to danger. The poor insane, understanding nothing of the danger, amused themselves picking up fragments of bombshell and shouting: "Hurrah for Spain!" I knew not how we all managed to escape, for we were exposed to be buried under ruins. Previous to the bombardment, Most Honored Mother, we had Miraculous Medals fastened in all parts of the house. And the Blessed Virgin cannot fail in her word. She has promised to protect all who have recourse to her. Near the sacristy, a projectile of great power grazed a sister, without doing the least harm,—that same projectile penetrated three thick walls and an iron grating; and, whilst still burning, stopped at a frame partition which divides the sanctuary, doing no damage to the chapel and respecting the tabernacle.

A vast number of projectiles fell upon the house, setting fire to two halls in the department of the insane; the
latter, after the bombardment, hastened to extinguish the fire and prevent it from spreading. Thanks to Mary Immaculate, no one met with any accident; the balls even respected pious pictures. I cannot find words to express duly my grateful thanks to God.

To save our poor from the dangers of another bombardment, it was unanimously decided by the Administrators to withdraw all from the house except the sick insane. For this reason our Community has been divided. Little girls and the insane are now at the Sacred Heart College. The boys are with the Rev. Fathers of Pious Schools, and the sick remain here in continual fear of another bombardment.

I beg you, Most Honored Mother, to present my wishes for a happy feast to our Most Honored Father. I found it impossible to write to him for his patronal feast. Beg him to bless his Daughters at Porto Rico. Accept the affectionate regards of all who so earnestly pray for you particularly, etc.

Sr. Lopez.
U. d. o. e.

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

Porto Rico, Asylum of St. Ildefonse, June 15, 1898.

Most Honored Mother,

The grace of our Lord be with us forever!

Existing circumstances cause us much suffering; the personnel of three of our establishments have all been transferred to the country—the inmates of two of them into barracks better fitted for animals than for the sick and the aged. The House of Charity, on account of the number it harbors, has made three divisions of its inmates and
sent them to different places. All are subjected to a thou­sand privations and difficulties.

But, my dear Mother, whilst my heart is filled with an­guish at the sight of the sufferings of our sisters and of our poor, I cannot cease thanking God for the generosity with which He inspires our sisters. In spite of their im­minent danger when the bombshells were flying and fall­ing around them and they were the sport of difficulties, I never knew them to yield to discouragement; they were ever resigned to suffer yet more, if God so ordered events. It was admirable, Most Honored Mother, to see the ancient sisters, whether Sister Servants or private sisters, leave the home that had so long sheltered them with a smile upon their lips, disregarding all inconveniences, mindful only of what they could do to alleviate the condition of the poor! It is the work of God! Oh! how faithfully St. Vincent watched over his own!

I know not what results we may look for. Affairs are in no manner hopeful, and great fears are entertained. But I trust that He who delivered us from the first danger, will protect us from the second. It is a miracle of divine Providence that this capital is still standing—And all of us who were here May 12th, owe our lives to the same sweet Providence.

Our bombardment is, in many respects, without prece­dent in history. But God sustained us in the day of trial.

Your Daughters salute you most respectfully and beg your prayerful remembrance.

I am, in the love of Jesus and Mary Immaculate, etc.

Sr. Rodriguez.

U. d. o. c.

Havana, Cuba, June 14, 1898.

Most Honored Father,

Your blessing, if you please!

For two months, we have been blockaded.—Nothing can enter the city, nor any part of the island. No foreign vessel is allowed to bring anything here, nor remove anything. I confide my letter to a gentleman, who is about to leave on one of these vessels; probably he will forward it to you from Jamaica.

Our provisions are beginning to fail us, but we still have sufficient for a few days. And we trust that divine Providence will come to our aid. Misery is great among the poor; all business is at a stand-still. We are all well and united among ourselves. We know nothing about Porto Rico.

Father Guell has just received a despatch from the Rev. Superior at Santiago de Cuba; he says that the city has been bombarded;—but that the sisters and Missionaries are well.

I have the honor to be in the love of Jesus and of Mary Immaculate, Most Honored Father, etc.

Daniel Mejia, C. M.
CENTRAL AMERICA.

NICARAGUA.


Hospital of Leon, Nicaragua, May 20, 1898.

Most Honored Father,

Your blessing, if you please!

Amid the great tribulations with which it has pleased our Lord to visit us, I experience sweet pleasure and consolation paying, in spirit, a brief visit to our dear Mother-House, where on the beautiful feast of St. Anthony, we shall find you, surrounded by St. Vincent’s double Family receiving their respectful homage and wishes for a happy feast.

Although absent in body, we shall all be present in spirit, to express alike our best wishes and affectionate gratitude. Most sincerely do your poor Daughters at St. Leo’s Hospital offer them. Accept them, I beg you, Most Honored Father, and pray I implore you, that God may soon put an end to our trials.

You have learned through the daily papers, no doubt, that Leon and other cities have been almost destroyed by a heavy earthquake, that occurred, April 29, at 11. 30, a. m. Fortunately, it did not happen during the night, in which case half the population would have been buried under the ruins. The ground rocked so heavily, that no one could stand. Cries were heard on all sides; I wished to carry relief to some poor invalids, but I found it impossible to walk.
Solid walls crumbled and fell on all sides. The cathedral tower fell; the injuries occasioned to it by the earthquake of October 11, 1885, had just been repaired. Almost all the churches have been greatly damaged and torrential rains will complete the work of destruction.

One half of our poor church has fallen, the rest is tottering. Mass cannot safely be said in it. On the feast of the Holy Cross, the Sacred Particles were consumed. Now, we are deprived of the only consolation we enjoyed amid the panic our poor patients suffered on account of the earthquake.

But it is wonderful, Most Honored Father, to be able to assert that amid the destruction of falling buildings, not one person perished. This proves that the Good Shepherd mercifully designs to punish His flock but that He wills not the loss of one.

Scarce had we removed two patients with amputated limbs, when their beds fell to pieces. Five female patients were dragged out, and the next minute their beds were buried under the falling beams.

Every moment similar facts are reported.

The Convent of the Ladies of the Assumption, which was well patronized, suffered as much as our hospital, that is to say, there is not a habitable corner now to be found in the whole house. We all spent four days and four nights in the garden in the open air. Women on the one side, the men on the other. Trees and rose-bushes served as roofs.

We were hospitably received at the House of Recollection. As the building is very low and not in the direction of the earthquake, the house although very old was not much damaged.

We were able to place our patients in the interior of the building in the class-rooms; and the classes are kept in the corridors, sometimes out in the rain.
The number of workmen does not suffice to make necessary repairs at once. The Administrators have promised that they will build for us, in a few months, three or four of the most indispensable wards—in frame-work, outside the city on a large piece of land already purchased as the site of a more spacious hospital. God grant that it may be so!

Most Honored Father, please give us your blessing; and believe me, in the love of Jesus and Mary Immaculate,

Your very obedient Daughter,

Sr. Lantoing,

U. d. o. c.


Léon of Nicaragua, Orphanage of the Recollection, May 23, 1898.

Most Honored Father,

Your blessing, if you please!

Scarce had the fears of another war been calmed down, when on April 29th, at about 11 a. m., a great earthquake was felt throughout the country. I went outside, immediately, and beheld the house swaying from north to south and the tiles slipping over one another, leaving great open spaces in the roof; several breaches were likewise made in the walls.

Many houses fell: the cathedral was badly damaged; and, at the Church of Mercy, great pieces of mason work were thrown to a distance of from forty to fifty feet.

The hospital is no longer habitable; the walls are displaced. I invited our sisters to occupy our extern classrooms, for their patients, whilst we teach class in the orphans' dormitory.

The masons, finding us at a disadvantage, ask fabulous
prices for repairing the roofs. To add to our misery, rain fell before repairs were made, so that the children were as much exposed in their sleeping apartments and the work room, as if on the street. The rain penetrated the walls which being of clay began to crumble.

The bath-room wall has already fallen. The chapel is sustained by five wooden beams. The rain continues to fall in torrents. In time, things will improve.

I have received, in alms, $200.; but that will not cover many necessary repairs.

Pray for us, Most Honored Father. For many years this poor country has been overwhelmed by misfortunes. Woes succeed one another, almost without intermission. The people are perverted and this beautiful country is hastening to its ruin.

Remember me, I beg you, to our Most Honored Mother, and acquaint her with the present state of affairs. I shall write to her very soon.

I beg your blessing for myself and sisters.

Accept, etc.

SR. HELFENBEIN,
U. d. o. c.

The Seminary is in ruins. The Rev. Director, Father Dubon and Father Lezcano, with whom you are acquainted, think of having a large cottage covered with palm constructed to harbor the seminarians, lest they lose time and, perhaps, vocation.
OCEANICA.

PHILIPPINE ISLANDS.

The Philippine Archipelago opposite China (area 150,000 sq. m.), comprises a large number of islands, the principal of which, are the Islands of Luzon and Mindanao. On the Island of Luzon, Priests of the Mission have establishments at Manilla, St. Marcellin and Nueva Caceres; also, at Cebu, on an island of the same name; and at Jara. The events of the recent war transpired at Luzon, in Manilla Bay.

Letter from Sister Chasco, Assistant at Manilla, to Sister Jovellar, Visitatrix at Madrid.

The Concordia, Manilla, May 23, 1898.

MY VERY DEAR SISTER,

The grace of Our Lord be with us forever!

You must be very anxious to hear from your poor sisters in the Philippine Islands. To afford you this consolation, I shall endeavor to send my letter by a foreign steamer. I trust that it will reach you safely.

We are cut off from all communication with Spain, and know not how long this sad state of things will last, nor how affairs may end. We have everything to fear; the most alarming rumors are in circulation. We shall soon learn what our Lord requires of us, and we abandon ourselves to His sweet providence. We know that He will not fail to protect us. Up to this time, He has preserved the members of St. Vincent’s double Family.

Our sisters of Cavite and of Cañacao are with us, after having been sorely tried, especially, during the bombardment of Cavite, and we suffered the greatest anxiety on their account; for five days, we knew not what had become of them. Now, they are with us, but how much they had to endure to withdraw their patients from their perilous surroundings!
The sisters of Cañacao found means, despite fire and pillage, to save some clothing and linen, but the sisters of Cavite saved only their lives; for previous to their departure, the insurgents began to ransack the hospital and threaten the sisters.

All this occurred at Cavite, May 1st; and we enjoyed no security at Manilla. Bombshells began to fall and it was thought that this city also would be taken by the enemy. People were so panic-stricken, that it seemed like the end of the world. All fled far from the city without knowing where to direct their flight. Several families begged us for hospitality and we received them kindly.

Over and above all, four hundred patients were brought us, from the hospital, for fear of a bombardment. They are with us yet, but their families have returned to their homes, finding that the danger was not immediate.

I would never end, were I to undertake the relation of all our sufferings. During eight days, our house was like the Tower of Babel. We had the sick, children, ladies, the sisters from the other houses, and several Missionaries. May God pity us; it is easier to describe such a state of things, than endure it.

The worst is, according to general opinion, that it will only end with the bombardment of Manilla. Pray much for us, Mother, that our Lord may give us fortitude to endure all the trials He may be pleased to send us; in Him we place all our confidence. Up to the present time, we have been very courageous.

Our good and worthy Sister Ayanz suffers much; she did not expect these tribulations at the close of her life. She does her best to console and encourage us. She is always suffering; our good God leaves her with us, only to add new merits to her long life of sacrifice.

The hospital patients have been transported to several
places, for fear of the bombardment; this doubles the sisters' labors and ours too, for we have to visit and encourage them. May our Lord make haste to help us, and may He preserve within us the spirit of our holy vocation. Thanks to God, the sisters, amid all these annoyances, are most fervent and devoted.

Terror reigns everywhere. Trenches are being made and the city is fortified on every side. The American squadron is expected: it may bombad the city; then, the army will enter, if that happens, what will become of us?

I beg the aid of your fervent prayers, and the prayers of all our sisters. I am etc.

SR. FLORENTINE CHASCO.

U. d. o. e.

Letter from REV. EMANUEL ORRIOLS, Priest of the Mission, Visitor, to VERY REV. A. FIAT, Superior General.

Manilla, May 27, 1898.

MOST HONORED FATHER,

Your blessing, if you please!

I suppose you are in receipt of my last two letters written in April. To-day, I am able to assure you that during the insurrection of Cebu, the Priests of the Mission and sisters were the objects of our Lord's special protection. The news of an insurrection at Nueva Caceres was false, and our people are getting along very well, thank God!

I desire to furnish you with some details of the many sufferings of our sisters at Cavite and at Cañacao.

On the first day of this month, at 5 a. m. the American squadron entered the Bay and began to attack our fleet whose vessels, deficient in number, were in a very bad condition; so that the fleet was destroyed and the Americans remained masters of the Bay. Bombshells passed over our
sisters’ houses, and one penetrated the interior of the hospital but did not injure patients or sisters.

On the 2nd, and 3rd, particularly, our sisters at Cavite had to suffer; for, the Americans having threatened to bombard the city, the inhabitants fled, and our sisters remained alone with their sick at the mercy of the insurgents or rather the robbers. On the third day, they prepared to do the same at the hospital, in which four discalced Augustinian monks were concealed. The chief of the insurgents accosted the Sister Servant as follows: “Tell me immediately where those monks are, I want to kill them if you do not tell, it is all over with you and the other mothers.” Sister animated with the spirit of God responded: “I know not where those monks are; but if I did, I would not tell you, for it is a great sin to kill a priest. We came to the Philippines to do good to the Indians, if we are killed we shall go to Heaven.” This made an impression upon the chief. But our sisters suffered in saving the religious.

To succeed, they persuaded the monks to disguise themselves as Indians and cover their heads as if they were sick or wounded.

On the 4th, the sister seeing that her sisters could not remain at Cavite for they were in want of everything, and were greatly exposed—determined to ask the Americans, who were in possession of the Arsenal to protect them. Their request was granted and they were enabled to leave Cañacao with their sick. They left at 5 p.m. and reached St. Roch’s at 7, not daring to proceed farther, for they knew not where to go. At the request of our sisters, the Rev. pastor allowed them to place their patients in the church for the night. The only nourishment they could give their poor sick was a little sweetened rice.

They started, the day following, at 4 a.m., and at last, they reached Cañacao, where they felt more secure, for the Americans were more numerous there than at Cavite.
I could not tell you, Most Honored Father, all that our sisters at Canacao had to suffer during those troubled days. They were frequently obliged to remove their patients from one place to another, to escape the bombshells. Sometimes they conveyed them back to the church and sometimes to St. Roch's and again to Canacao and, in the meanwhile, they knew not where to procure food for them. Finally, they, with the sisters of Cavite and the sick of both hospitals, reached Manilla in a barque which the Americans procured for them, and in which they made several trips on the 4th, and the 5th, of the month. And the Americans, when near Manilla gave sisters and sick over to the charge of the Spanish Government. The Americans paid the greatest respect to the sisters and patients.

Thank God, our sisters are well. Everywhere, they devote themselves to the care of the sick and wounded; the college of the Concordia has been transformed into a military hospital, sheltering three hundred patients. At Panducan the church is occupied as a hospital. Another military hospital has been opened at Guadalupe in the monastery of the Augustinian monks, to which the sick from Canacao have been conveyed.

The city of Manilla is now like a desert; every one has left it, fearing the threatened bombardment. Colleges and Religious Communities have been transferred to localities where bombshells cannot reach them. We remain at St. Marcellin's, although we are told that we are greatly exposed to danger. I hope our Lord will protect us, and I feel confident that the Blessed Virgin will not permit a city so remarkable for its devotion to the Rosary to be bombarded.

The American squadron still holds possession of our Bay, and prevents all communication, not only with Europe, but with all the other islands of this archipelago. How long must this state of things endure? We know not.
trust to God for help; for, if He punishes us on account of our sins He does not fail to protect us. We already perceive a change in our favor. I have the honor to be, in the love of our Lord, etc.,

EMMANUEL ORRIOLS, C. M.

Hostilities have ceased between the two nations at war, after an agreement containing the preliminaries of a treaty of peace, dated August 12th, and signed by the representatives of the United States and of Spain.
THE ANNALS.

†

OUR DEAR DEPARTED.

OUR MISSIONARIES:

Rev. John Cizek, Gratz, Austria, May 22; 32 years of age, 13 of vocation.
Brother Fidelis Rojo, cleric, Tardajoz, Spain, June 2; 25 years of age, 9 of vocation.
Rev. Denis Dubulle, Cavalla, Macedonia, June 22; 72 years of age, 41 of vocation.
Rev. Ignatius Urge, Tche Kiang, China, July; 58 years of age, 29 of vocation.
Brother Daniel Kerin, Niagara, United States, July 11; 76 years of age, 43 of vocation.
Rev. Joseph Navinsek, Gratz, Austria, July 19; 27 years of age, 11 of vocation.
Brother Dominic Toran, cleric, Madrid, Spain, March 14; 20 years of age, 4 of vocation.
Rev. Amedeus Ferrafiat, Limoux, France, July 27; 70 years of age, 33 of vocation.
Rev. Anthony Cladera, Palma, Isle of Majorca, August 3d; 59 years of age, 35 of vocation.
Brother Francis Lakner, Vienna, Austria, August 5th; 61 years of age, 42 of vocation.
Rev. Claude Benech, Santiago, Chili, August; 77 years of age, 57 of vocation.
Brother Timothy Elorriaga, cleric, Madrid, Spain, August 16; 21 years of age, 4 of vocation.
Rev. Raphael Confalone, Naples, Italy, August 17; 68 years of age, 25 of vocation.

OUR SISTERS:

Sr. Edwige Bladowska, Warsaw, Poland; 65 years of age, 37 of vocation.
,, Juana Loperena, Madrid; 31, 12.
,, Camila Torres, Havana; 65, 22.
,, Trinidad Franques, Barcelona, Spain; 35, 17.
,, Felipa Beunza, Leon, Spain; 70, 40.
,, Antoinette Lazarine Coulon, Liege, Belgium; 69, 47.
,, Marie Wurzenrainer, Salzburg, Austria; 21, 4.
,, Marguerite Landrevie, Algiers; 75, 56.
,, Juana de la Crux Salcedo, Panama, Colomjia; 26, 6.
THE ANNALS.

Sr. Catherine Grandmarin, Palazzolo, Italy; 68, 47.
Marie Gajsek, Budapest, Hungary; 29, 8.
Louise Augustine Tuaillon, Agde, France; 55, 30.
Anna Kappel, Budapest, Hungary; 77, 53.
Anna Reisenhofer, Budapest, Hungary; 40, 6.
Eliza Cecconi, Sienna, Italy; 49, 19.
Romana Talon, Manila, Philippine Isles; 45, 30.
Antonia Noguer, Madrid; 74, 47.
Getrudis Estrela, Seville, Spain; 66, 41.
Luisa Alzaga, Jaen, Spain; 73, 51.
Josefa Alargunsora, Pasajes, Spain; 25, 2.
Frances Waliszek, Leopold, Poland; 52, 29.
Theresa Biringer, Grosswardein, Hungary; 25, 1.
Maria Celina Loubet, Paris; 22, 4.
Frances Richen, Nippes, Rhenish Prussia; 73, 47.
Rose Pescetto, Turin; 65, 39.
Marie Reine Mongin, Lyons, France; 50, 26.
Flavioa Flora Cecile Farlet, L'Hay, France; 41, 16.
Elizabeth Aline Grelier, Marseilles, France; 63, 37.
Anna Maria Brunner, Hetzdorf Austria; 21, 3.
Maria Della Rossa, Naples, Italy; 42, 22.
Anna Juilhard, Buenos Ayres; 67, 49.
Lucie de Caux, Clichy, France; 78, 56.
Anna Matilda Cardonne, Barcelona, Spain; 32, 10.
Adele Contezac, Bordeaux, France; 72, 48.
Genevieve Sevcan, Budapest, Hungary; 35, 13.
Anna Maringer, Salzburg, Austria; 67, 39.
Emilie Mathilde Poupon, Hang-Tcheou, China; 36, 12.
Maria Krieger, Vienna, Austria; 66, 47.
Marie Zenaide Kerneur, Vienna, Austria; 76, 50.
Anna Gargan, Liverpool, England; 33, 12.
Bronislasse Wybierznska, Posen, Poland; 49, 27.
Marie Josephine Giron, Algeria; 42, 19.
Anna Marie Fougerouze, Chateau l'Eveque, France; 29, 8.
Anna Gomes, Diamantina, Brazil; 26, 4.
Ignacia Torrens, Gerona, Spain; 73, 50.
Anna Maria Fernandez, Santiago, Spain; 47, 18.
Ignacia Galarza, Vitoria, Spain; 65, 40.
Manuela Calindo, Madrid, Spain; 56, 32.
Marie de Genoa, Jerez, Spain; 87, 67.
Bonaventura Castello, Madrid, Spain; 41, 20.
Josepha Marco, Madrid, Spain; 70, 44.
Emilia Astiz, Cullera, Spain; 22, 3.
Marie Dubost, Paris; 54, 32.
Marie Felicite Francolino, Campomerone, Italy; 43, 19.
Marguerite Laura Chesse, Clermont-Ferrand, France; 70, 45.
FAVORS

ATTRIBUTED TO THE MIRACULOUS MEDAL.

Caserta, Italy.—A conversion. Letter, November 30, 1897.

C, (Belgium).—“Reverend Mother of the Sisters of Charity: To my great delight I ascertained your address. From my earliest years, I have worn a medal of the Blessed Virgin Mary, as she appeared to Sister Catherine Labouré, in 1830.

“For two months, I have been without my medal. I lent it to a man, who refused to make his confession before he died. His friends offered him my medal: he seized it and threw it out of the window. It was found and placed under his pillow. His attendant went to get him a cup of tea.—Returning five minutes later, she found him in tears and begging to go to confession. A priest came and heard his confession he died shortly afterwards, and asked to have my medal buried with him. But now my father and mother are sick. Each of them desires a medal; one also for my youngest brother but two months old.

“Accept etc.—L. Th.”

FAVORS

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

L. M. Favor obtained; petition for new favors. May 16, 1898. $5.00.

M. L. Favor obtained. Letter of May 23d.—7frs.
N. To cancel a debt to Blessed Perboyre. Letter of May 23. $4.00.

From a person who promised Blessed Perboyre five francs for the missions, if she found a good situation. She has secured it, she is happy in it, and she relies upon his help to retain it a long while. Paris. June 2d. $1.00.

L. Favor obtained.—June 10th. $2.00.


Rio de Janeiro. Two favors obtained, June 19.—$4.00.

B. Successful examination for certificate of studies. June 23d.


N. Success by certificates obtained. July 9th.

L. Successful examinations. June 20th.

L. N. Recommending to prayers. 2 frs.—From several persons for cures and other favors obtained, $1.00.

C. "December 24th, being alone in the laundry and having much linen in soak, I loaded the machine to send it up to the drying-room; in doing so, by some inattention on my part, my head and arm were caught, I succeeded in freeing my head, but my cornette and arm remained fastened between two iron bars. I remained in that position about ten minutes, calling for help. I begged God in His mercy to save my arm from being cut off. At that instant I thought of Blessed Perboyre. I exclaimed: "Blessed Perboyre deliver me from danger, I entreat you!" That very moment, I was enabled to withdraw my arm uninjured. Thanks be to our Blessed Martyr for his protection!" July 16, 1898.

North: For the works of destitute missions in China; for various favors obtained.—10 frs. .50.
Ch. Success of two young girls in their examinations.

$1.00.

Allier. Successful examination, June 27th—$2.00.

Lot-et-Garonne. A mother; gratitude for a successful examination. June 28th—$2.00.

E. Success in obtaining certificate of studies and diploma, June 30th—$3.00.

B. Favor obtained through the intercession of Blessed John Gabriel. Gratitude. June 30th—$3.00.


R. Favor obtained. July 1st—$1.00.

B. Thank-offering. Petition for favors—$3.00.

R. For promise made to Blessed Perboyre. July—8th, 3 francs.

Two young pupils receive certificates. July 8th—$1.00.

L. M. Our examination for certificates of studies were brilliant and all our young pupils passed. I send you $6.00, in thanksgiving for favors received through the intercession of Blessed John Gabriel. July 13th.

P. "Great gratitude for an ardently desired favor received." July 14th. $20.00.


"Thanks! by this syllable of lively gratitude, I desire to begin this letter in acknowledgment of the generous assistance which you have just extended to our mission.

"This sum of $400. shall be applied to the foundation of the Catechist; a work which cannot fail to be agreeable to our Blessed Perboyre, since its direct aim is the propagation of the faith.

"Placed under the patronage of the Apostle St. Paul, of the Blessed John Gabriel, and of St. Vincent, this little Society of Catechists, which has been scarce three years in
existence, inspires the best hopes. Seven of the number are engaged in the instruction of catechumens, and our missionaries are delighted with the services of these auxiliaries; their only regret is their restricted number. Let us hope that God will enable us to discover vocations and permit us to count our novices, not by fours, our actual number, but by tens.

"I am happy to be able to offer to you, this time, the account of a signal favor obtained through the intercession of our Blessed John Gabriel, in a Christian village of the district directed by our Rev. confrère, Father Baroudi, and which occurred last year in the month of August.

"Siao-Ly is a large village in the sub-prefecture of Pey-Hiang. It contains several hundred pagan families and only thirty Christian households. When, thirty-five years ago, the faith was introduced into the village, Mgr. Anouilh had the happiness of instructing numbers of catechumens, and of baptizing them; but, in common with other good works, the demon came along and wrought mischief in this fruitful harvest of souls.

"Nearly all the new converts of Siao-Ly triumphed over the danger: some, however, fell away and, if they did not return to their idols, they lapsed by degrees into indifference and neglect of their Christian duties, to such a degree that their names were withdrawn from the Christian register.

"One among them Lou (Philip), had, for thirty years, abandoned every Christian practice. He had married a pagan and no hopes of his conversion were entertained.

"Last year, early in the season, some conversations which he held with the village catechist, his friend, awakened remorse within him; by degrees, the light of faith revived, he sought the society of Christians and, finally, when the Missionary went through the village to afford each one an
opportunity of fulfilling his annual religious duties, Philip, introduced by his friends, begged to be received again, like the Prodigal Son. This was effected with exquisite charity.

“So Philip upon returning home had nothing so much at heart as to inform his wife of the priest’s kind reception, and his advice to persuade her to follow his example, by declaring herself a Catholic. His wife offered no opposition, but spent all her free time studying the catechism and the most necessary prayers. Sundays she went to church with her husband, notwithstanding the gossip of neighbors; those, especially, who could not pardon their desertion. Pagans were dissatisfied; Christians, on the other hand, were jubilant, because Philip was much esteemed and possessed considerable influence in the village. All this occurred in July. Early in August, Philip’s wife fell dangerously ill and in a few days she was on the brink of the grave. Then the evil tongues of the pagans were loosed. According to their opinion, the angry deities were wreaking vengeance upon her for her desertion. Her death was certain,—the God of the Christians could not save her.

“The Christian community was troubled as the woman’s condition grew more alarming. Philip, far from complaining, only requested that his wife should be baptized; and then resigned himself to the will of God. One evening, seven or eight Christians, after their day’s work, assembled as usual in the church with the chief catechumen to recite the Rosary. A Christian hastened to them, spoke to the catechumen to inform him that Philip’s wife was about to breathe her last, for her pulse had ceased to beat; he begged them to recite the prayers for the dying, as he was on his way to order her coffin. Our Christians immediately hastened to the bedside of the dying woman. They were soon convinced that human hope was vain; then the catechist, falling on his knees, said to Philip and those who
accompanied him: Now, all we can do is to ask for a miracle. Let us implore Blessed John Gabriel to prove his power, by restoring this woman to health! He began in a loud voice the prayer to Blessed Perboyre, then recited the Litany of the Saints. All present answered the prayers. After a few invocations had been recited, the sick woman opened her eyes, moved,—and she, who had been speechless for two days, cried out: "I would like to have a peach, I am thirsty!" These words inspired all with courage. Philip was out all night hunting for the desired fruit. The patient ate it with a good appetite and in a few days her recovery was complete.

"April 2d, of that same year, I passed through Siao-Ly. Mary, the woman miraculously cured, came to see me and her husband related all that had occurred. All the Christians were present, and expressed their firm belief in the intervention of Blessed John Gabriel. Philip and Mary prove their gratitude by their fervor. They have just persuaded their daughter, who is married to a pagan, to embrace the faith. She will soon be baptized.

"Glory be to our Blessed John Gabriel! May these miracles augment our confidence in him and promote his glory.

"I rejoice to sign myself, in the love of our Lord and of Blessed John Gabriel,

Reverend and honored Confrère,
Your very grateful,
† J. M. Burguière, C. M.

A. (Somme). Having promised Blessed John Gabriel Perboyre to send him a small offering, if we obtained our certificate of studies, with pleasure and gratitude for success obtained, we fulfil our promise, in favor of the missions under his invocation. July 21st.

V. Successful examinations. I recommend to your
prayers a Retreat to be given to Children of Mary and an examination. July 21st, $2.00.

L. North. Offering in acknowledgment of a favor obtained. July 22d.

Allier. Recovery of a person whose condition was considered hopeless. July 22d, $4.00.

B. (Côte-d’Or). For the missions of Blessed John Gabriel. Thanksgiving for a favor obtained through his intercession. July 23d, 4 frs. 50 centimes.
§ 17. Great development of the Company.

76. New Establishments in France. The Curacy and the Royal Chapel at Versailles. The spiritual direction of Hotel des Invalides at Paris.—The Congregation was in a flourishing condition at the time of Father Jolly’s election to the Generalship. Its spirit and works were universally esteemed;—this induced many cities throughout France to petition earnestly for new establishments. Father Jolly was in no haste to accept them; either, because it was difficult to furnish subjects for so many places, or because, desiring to walk in the footsteps of the late Father Vincent, he did not seek notice.

When proposals were not very clear and precise, as to what regarded the maintenance of his priests, or, were not in conformity with the customs of the Company, he positively refused to meet them. He refused the seminary of Rheims for the same reason that actuated Father Alméras.
in refusing that of Grenoble,—bishops being unwilling to leave the Superior General at liberty to withdraw or to send subjects according to his judgment. He acted in like manner with regard to other important establishments for similar reasons. He was obliged, however, in spite of his repugnance to accept a number in succession, in France, Italy, and Poland; and some which reflected great honor upon the Company.

King Louis XIV. obliged him to accept a curacy at Versailles, the city in which his Majesty usually resided, and which he had greatly improved and extended; then, the spiritual direction of the Invalides for whom the monarch had built and endowed a magnificent palace in Paris. Father Jolly did all in his power to escape the charge of these great establishments. He even had prayers offered to avert these honors. When compelled to yield to royal authority, in announcing the news to the Company he exclaimed: "Good God, what a charge, and what dangers for poor priests intended for villages!"

Events proved that his fears were not without foundation. He represented earnestly to the king, not the inconveniences he most apprehended and upon which he dared not explain himself, but the want of priests and other reasons.

He wrote as follows to the Company, November 23, 1674: "I have informed you of our establishment at Versailles, but not of the way in which it was brought about.

"Three years ago, the king intending to place us there, requested the Archbishop of Paris, then Francis de Harlay, to broach the subject to Father Alméras. Father Alméras presented many reasons to his Majesty to induce him to change his intention, alleging, among others, that the Congregation rarely took charge of curacies, lest they should interfere with its peculiar duties. The king, however,
persisted in his resolution, without again referring to the question. We gave it no further thought, believing that his Majesty had changed his mind. But he informed us towards the end of last September, that it was his intention to carry out his plan as soon as possible, and that he destined the Abbey of St. Remigius de Sens, vacant since the death of Mgr. the Archbishop of Sens, along with an annuity of 4,000 livres as a foundation for our priests at Versailles. Having agreed upon the conditions, the Archbishop of Paris added said curacy to our Congregation. October 23rd, we entered into possession.

Father Jolly had sent six priests and one brother. Some days later, Fathers Le Bas and De Marthe, repaired thither to give a mission which they continued, with the assistance of other priests, until Sunday, November 18th. They thus, as far as possible, assimilated this new establishment to the aim of our Institute, by opening it with the exercises of a mission. Father Jolly withdrew Father Thibault from Richelieu, to appoint him first pastor of Versailles. Father Thibault addressed this new flock, so different from the first, on the Feast of St. Martin. The new pastor was a very popular man, but little versed in the ways of the world, with which his fellow laborers, Fathers Fardel, Lescuyer, Baton, Chevremont, Crepel and Duval were equally unfamiliar: he was as simple as a child, and after his death, Father Jolly praised him for having preserved this simplicity in the midst of the court.

The General was obliged to accept these establishments. In the beginning, he acted as we have related, and God blessed him visibly in all his ways. No where did he win affection and esteem more entirely, although accustomed to the court, than at Versailles and the Hotel des Invalides. So true it is, that even amid human pomp and grandeur evangelical simplicity is always admired and loved.

77. Seminaries: Saint Flour.—Besides these two es-
establishments, Father Jolly accepted others for distant seminaries in the divers episcopal cities of France: 1. At Saint Flour in Auvergne. The contract was drawn up in the year 1673. Mgr. De Mont-Rouge, Bishop of Saint Flour, had earnestly petitioned for this establishment, and Mr. Chomel, already mentioned, when the new house was opened at Lyons—consenting to labor in that diocese in quality of Grand Vicar—did much good in the establishment and bestowed upon it a portion of his own library. The priory of Talizet was annexed, being near the city, for the benefit of those who labored in that place; besides, some contributions were received from the clergy, authorized by the letters-patent of the king.

The first Superior was Father Pierron, subsequently, Superior General, who was sent thither with Father Michaud. From the very beginning, God blessed their labors as Father Jolly remarked in a letter written March 9, 1673, in these words: “Father Pierron has informed me that he took possession of the seminary, Thursday, of the first week of Lent. Mgr. the Bishop, wished to be present on the occasion with several canons of the cathedral, and a great number of other ecclesiastics. Rev. Father Michaud made an address that greatly pleased the Bishop, the Vicars General and all present. The prelate manifested great kindness, as did, likewise, all the diocesans; which gives us reason to hope that, with God’s help, this seminary will effect much good not only for that diocese but for all in its vicinity.” These gentlemen established themselves as well as they could in that very inconvenient city, which is so hilly as to be fatiguing. So they managed there as they do elsewhere, in beginnings—they took up their abode in different private houses; and some are still living in that way.

Many priests are ordained there. Several devote their ministry to adjacent dioceses.
78. Sens.—2. To Sens, formerly metropolis of Paris, a large diocese in which, Mgr. the Archbishop desired to have the Missionaries for the direction of the seminary. Four priests and three brothers were sent thither. They are still there, but much straitened for room. This establishment was founded in the year 1675.

79. Arras.—3. Two years later, Missionaries were established at Arras, through the instrumentality of Mgr. Guy de Seve of Rochechouart, at present, one of the oldest prelates in France, widely known and highly esteemed on account of his zeal for ecclesiastical discipline. He kept near his palace four priests and four brothers; this seminary has effected much good.

80. Beziers.—4. The following year 1678, Mgr. Francis de Rotondi de Bescaras, Bishop of Beziers sent for the Priests of the Mission and confided to their charge his seminary. They reside outside the city, in a very convenient place, they have since commenced the construction of a suitable building— but it is still incomplete. Besides the seminary, there is a band of Missionaries connected with this institution. In all there are six priests and three brothers.

81. Aleth.—5. That same year Mgr. Alphonse de Valbelle, then Bishop of Aleth, and afterwards of St. Omer, established the Priests of the Mission at Aleth, to the number of three for the seminary. Father Herbet, better known later, when he was made pastor at Versailles, and finally, Bishop of Agen, was the first Superior. The diocese is small, and the city unimportant. The principal objects of interest are the cathedral and the canons. The house, however, is convenient and well endowed.

82. Bertuvaux.—6. 1679, Mgr. Toussaint de Forbin Janson was, at first, Bishop of Marseilles where a house of the Company was already established for the care of convicts, for the giving of missions upon the galleys and
elsewhere, on the estate of the marchioness de Vins, a highly accomplished lady of the province. He had already given the Congregation the direction of the seminary which is small; the diocese only comprises twenty-five parishes. Having become Bishop of Beauvais, Cardinal of the Holy Roman Church and Grand Almoner of France, he likewise confided the direction of the seminary of the new See to the Priests of the Mission—Four priests and four brothers are there; they are well endowed.

83. Tours.—7. There was already a seminary established at Tours and governed by priests. They resided in quite a fine house, near St. Julian's the cathedral. One of these gentlemen, Father Saint, begged to have it placed under the direction of the Congregation, and he himself, desired to remain at the seminary. Father Pierron, in quality of first Superior, took possession of it in 1681. Mgr. Victor Le Bouthillier, was Archbishop. Mgr. Matthew Posè d'Ernaut, former Auditor of Rote and, afterwards, Archbishop of Tours, towards the close of his life added an endowment for a band of Missionaries; so that their number amounts to seven priests and three brothers.

84. Auxerre.—8. Mgr. Andrew Colbert, Bishop of Auxerre called to the city that same year, 1680, four Priests of the Mission to direct his seminary. The house is near the cathedral, surrounded by streets and too small. Quite a pretty chapel has since been built.

85. Chartres.—9. Mgr. Ferdinand de Neufville de Villeroy, Bishop of Chartres asked for and obtained, that same year, six Priests of the Mission to direct his seminary. It was established on a pretty site outside the city limits. The Knights of St. Lazarus tried to give this new establishment some trouble, but they did not succeed, and it is at this time, one of the best situated and most convenient houses of the Congregation. Mgr. Paul Godet Des Marais, Bishop of Chartres, has annexed to it a Missionary band;
and, since then, Mgr. de Mérimville, his worthy nephew and illustrious successor, has confided to the Congregation the charge of a preparatory seminary, destined to educate young clerics according to the spirit of the Council of Trent. It is distinct from the ecclesiastical seminary in the city.

86. Poitiers.—10. The year following, 1681, other bishops obtained of Father Jolly Missionaries for their seminaries, namely: Monsignore Hardouin Fortin de la Haguette, then Bishop of Poitiers, afterwards, Archbishop of Sens. At Poitiers his Lordship, after consulting Mr. de Basville, at that time, surveyor of Poitiers, took for a seminary the beautiful house in which he resided. It had been confiscated and made over to the king, to punish a partisan who after having enriched himself, endeavored to annoy the nobility, who pursued him so implacably, that they proved him guilty of peculation and had him executed in the public square.

It was appraised at ten thousand livres, with this clause that the king would assume the responsibility for the remainder and be considered the founder of said seminary; a clause that nullified all efforts made by succeeding surveyors to secure possession of that estate as being an agreeable residence. It is in fact very beautiful, but unsuited to the requirements of a Community, usually, numbering from sixty to eighty seminarians.

A large quantity of leaden fixtures used in this building were removed and sold.

The grounds of this estate are extensive and well laid out—they have been augmented by the acquisition of a neighboring property called la capellette, and which was previously occupied by the members of a Community assembled by Madame de Pardaillan, but who could not secure a maintenance. At first, there were at Poitiers as in other seminaries but four priests. Mgr. Anthony Girard, maintained a fifth for the instruction of young priests who
remained in the seminary three months after their ordination; but his successor, Mgr. John Claude Lapouye de Vertrieu, does not appear to have preserved this custom. He esteemed the Company, however, and confided to its direction a preparatory seminary already established in the city of Poitiers.

87 Boulogne-sur-Mer. —11, Mgr. Le Tonnelier de Bretenil, Bishop of Boulogne sur-Mer, likewise, placed his seminary under the direction of Missionaries—who are well lodged in the new city. He founded, also, a Missionary band for the instruction of country people in his diocese. Eight priests and three brothers are established in that house.

88 Chalons-sur-Marne.—12. At Chalons-sur-Marne, the Rev. Fathers of the Oratory, had been established for the direction of the seminary by Mgr. Felix Vialart; they were compelled to leave, on account of certain difficulties which were not in any manner connected with the Priests of the Mission. This seminary being vacant, Mgr. Louis Anthony de Noailles, the new Bishop of Chalons formerly of Cahors and, afterwards archbishop and cardinal, established the last mentioned priests there, where they have remained since the year 1681.

89 Bayeux.—13. The following year, 1682, Mgr. Henry de Nesmond, Bishop of Bayeux which is the most extensive diocese in Normandy, after Pouen, although he had already a fine seminary at Caen directed by the members of Father Eude’s Community—desired to have one nearer to himself in the city of Bayeux. He confided it to the Priests of the Mission. On his death-bed he left a considerable sum to build it.

90 Sarlat.—14. Lady Anne Boyer, widow of the Duke de Noailles, mother of the marshal and of the cardinal of the same name, wished to make a foundation of the Priests of the Mission at Sarlat, a city near the Noailles Estate,
for missions, and the bishop gave them charge of the dio-
cesan seminary. Rev. Father Faure, subsequently Vicar
General of the Company was named the first Superior.
The bishop first placed the Missionaries in the establish-
ment at Tignac outside the city, where they lived some
time. But they afterwards purchased an agreeable prop-
erty in the city and built upon it. This establishment is
conducted by six priests and three brothers and was not
opened until the year 1683.

91. **Bordeaux.**—15. The preceding year the Priests of
the Mission were invited to Bordeaux to assume direction
of a seminary already established and governed by secular
priests, who gave it up to the Priests of the Mission by
making an agreement with them, under the authority of
Mgr. Louis d' Angleure de Bourlemont, Archbishop of
Bordeaux. To this seminary was already annexed the
chapel and house of Notre Dame de Montuzet on a lofty
site near the Gironde, between Bec d' Ambez and Blaye.
This chapel is frequented by great crowds who go there to
honor the Blessed Virgin. A special Superior had been
appointed and it was used as a place of rest for Mission-
aries who have become unfitted for labor. The establish-
ment at Bordeaux maintains a band of Missionaries who
labor throughout the diocese. The seminarians attend the
church services in the city at St. Simeon's church. The
building is narrow and close. Another location is desirable.

92. **Pau.**—16. The Marshal of Gramont assigned a
sum of forty thousand livres for the establishment of a
seminary at Pau, in Bearn, diocese of Lescar, whose ad-
jacent bishoprics, Aire, Bayonne, etc., being unprovided
with seminaries, could profit by that of Pau, in favor of the
mission priests. The Reverend Jesuit Fathers endeavored
to obtain a portion, at least, of this sum; offering to receive
the seminarians in the fine college given them by Henry
the Great, at Pau, and which would relieve them of the
necessity of constructing another building. Mgr. Dominic Desclaux de Messellez, then Bishop of Lescar, who was married before his ordination and had a son who became a Jesuit, would have consented. But Madame of Gramont wished that the Marshal’s will should be carried out to the letter; and four Priests of the Mission came to Pau. They established themselves in the spacious residence of President de la Vie, and directed the seminary in which not only young clerics of the diocese of Lescar are trained, but similar aspirants from neighboring Sees.

93. Rochefort; Seminary of the Chaplains of the Navy; Hospital.—17. That same year, 1683, the charge of chaplains of vessels in the port of Rochefort in the diocese of Rochelle, was intrusted to the Company, together with the direction of the hospital; the king so willed it. A request was even made that the Priests of the Mission would embark, at least one in each squadron to take care of the chaplains but this condition was not accepted. Some even made a difficulty of accepting the direction of those gentlemen.

94. Manosque.—18. The same year, 1683, the Abbé Thomassin, curé of Manosque, invited the Priests of the Mission to that city; giving them a house and means of subsistence. Father Bourgeois, director of the intern seminary at Lyons, was named first Superior; and Mgr. Louis Thomassin, former coadjutor of Venice, then Bishop of Sisteron, who generally resided in the castle of Lies, nine miles from Manosque, confided to them his seminary, under the care of three priests who are lodged in an old and very poor building. At first they had to struggle against many difficulties and were much inconvenienced for room, but the house is now much more comfortable.

95. Saint Pol.—19. In 1689, Mgr. Peter de Broux, Bishop of St. Pol de Léon, in lower Brittany, invited the Priests of the Mission to direct his seminary. They gave
him but three priests and two brothers. The contract was made and they are, relatively speaking, well lodged near the sea.

We have collected, under one head all establishments of seminaries made under the Generalship of Father Jolly, nineteen in number to make a mere mention of all. It was read over, but no search was made to identify them; they can be read in disconnected portions, when necessary. There were other establishments made in France, during that time but in smaller numbers for missions.

96. Other establishments in France: Angers.—1. In the year 1676, Missionaries were called for at Angers, capital of Anjou. A lady of that city gave means for this foundation, which was accepted and authorized by Mgr. Henry Arnauld, Bishop of Angers. It is an advantageous place. A pretty chapel was built there. Missions have effected much good in that extensive diocese. People frequented it from all parts as Father Jolly remarked in a letter written in 1680.

97. Dijon.—2. Father Claudius Jolly, Treasurer of the Holy Chapel at Dijon, who died in the odor of sanctity and whose life has been written, resolved to establish the Priests of the Mission at Dijon, capital of the Duchy of Burgundy, to give missions in the diocese of Langres. They arrived in 1682 and lodged in a small house, agreeably situated near St. Peter’s Gate. Besides the priests detailed for missions, the Superior generally remains at the house with another priest, to direct those persons who repair thither in great numbers to perform the exercises of a Retreat; among them, many distinguished members of Parliament. The first President de Berbizi, among others, honors this little Community with his esteem; and his deceased lady left them by will a legacy of ten thousand livres, some of which has been placed at interest.

98. St. Cloud.—3. Sir Philip of France, Duke of Or-
leans, only brother of His Most Christian Majesty, desired to imitate the king by giving to the Priests of the Mission the direction of his chapel in the castle of St. Cloud—He founded an establishment of five Missionaries, who, besides other good works, heard confessions on all Sundays and feasts of obligation. These priests took possession in 1688. This great prince, when dying, made mention of the Priests of the Mission in order to secure this foundation to them.

99. Rochefort Parish.—His Most Christian Majesty being satisfied with the establishments of the Priests of the Mission in the royal foundations, had obliged Father Jolly to accept the curacy of Rochefort. Fourteen priests were sent thither to serve it. The first pastor, was Father John Lehall, a Breton—a man of worth and learning, who was greatly esteemed. Each Missionary was well provided for by the royal treasury. When the finances of France were exhausted during the early wars with regard to the Spanish Succession, which prevented the payment of promised pensions, they obtained the king’s consent to annex to this curacy, the neighboring Abbey of St. John of Angeli, which the Archbishop of Tours resigned. But the Benedictines found means, after the death of Louis XIV. to prevent this annexation. Moreover, Father Jolly, when assuming charge of the curacy of Rochefort, stipulated in the contract—among other conditions—that the Superior or curé should be removable at the General’s will; which he had likewise requested for all the other curacies, and Mgr. the Bishop of Rochelle had given his consent.

This house beheld the death of many good Missionaries on account of unwholesome air, kept up by the constant removal of earth and the cleansing of the harbor. When the work was completed, the atmosphere improved. The king had generously assigned a fine tract of land on which
to build a church and a house for the Missionaries. The grant of the land, however, depended in a measure, upon the good will of the surveyor, a Mr. Bagon, with whom the parties concerned could not come to terms. Consequently, church and house were never built.

100. Saint Cyr.—5. Father Jolly made much difficulty about accepting the direction of the young ladies of St. Louis' Institute, recently established by Madame de Maintenon, at the end of the Avenue of Versailles, at St. Cyr's,—a truly royal building.

The young ladies there are numerous and marvelously well educated without expense to their parents. When their education is completed they are dismissed and dowered either with a marriage portion, or for a convent life. This establishment is truly worthy of the piety of Louis XIV. and of the lady to whose influence it owes its existence. The direction of such an establishment was not at all conformable to the spirit of the Priests of the Mission. The Superior General did all he could to evade the charge and accepted it only on condition that the priests employed there would be obliged to give missions, particularly upon the estate of St. Dionysius' Abbey, which is connected with the illustrious Community; so as to bring this institution as far as feasible within scope of the spirit and functions of the Institute. Six priests were sent thither, in the year 1690.

101. Our Lady of Deliverance—6. This place is famous for devotion to the Blessed Virgin and as a pilgrim shrine. In 1692, a chapel of devotion was accepted there in a spot on the sea-coast, beyond Caen in Normandy, with the sweet title of Our Lady of Deliverance. The Missionaries, however, do not serve the principal Chapel, which depends upon the Chapter of the Cathedral of Bayeux—But another with some dependencies was given the Missiona-
ries. The Bishop of Bayeux sent thither some young priests to be trained to their duties by the Missionaries, three of whom reside there.

102. Establishments in Poland: Culm.—The Congregation for a long while had but one establishment in Poland, and that was in Warsaw where, as we have already seen, an intern seminary had been opened for the Poles. Other establishments were afterwards accepted by Father Jolly. A Polish bishop having a special knowledge of our Institute before his elevation to the episcopacy, asked for Priests of the Mission for his diocese. He was given three who immediately preached a Mission in the city of Culm, in the Kingdom of Prussia—where an establishment was to be opened. Father Eveillard, Superior at Warsaw, went to labor at this new house, which he afterwards assigned to another and returned to his own mission. Father Jolly mentioned this in a letter under date, January 8, 1675, in which he writes: "The Congregation was becoming better known in Poland, than formerly, and that there was a disposition to increase the number of establishments—with the hope of effecting much good with a larger band of priests." At Culm, the Priests of the Mission took charge of St. Adalbert’s parish near Dantzie, and of an extern seminary. From time to time, missions were given with happy results.

103. Cracow.—In 1682, Mgr. Małachowski, Bishop of Cracow, applied for three Priests of the Mission—to intrust them with his seminary. Shortly after, he gave them another establishment in the suburbs of Stradom—to attend to ordinations and give missions in the rural portions of the diocese which is very extensive. Five priests are there. This good prelate had a very great love for the Company; his portrait hangs in the picture gallery at St. Lazare’s, along with many other distinguished benefactors of the Congregation. The Company preserves these por-
traits in memory of benefits received and to prove its gratitude towards the illustrious deceased.

104. Vilna.—Four other Missionaries went to Vilna, capital of the Grand Duchy of Lithuania—to found a new establishment in 1687, in accordance with the request of the bishop of that city. The duties are the direction of a seminary—and the giving of missions. The latter are very laborious, on account of the extent of the diocese, and the surface of the country which is mostly forest and swamp.

105. Presmile.—Father Godquin, a French Missionary, took the road to Presmile, episcopal city of Lesser Russia on the south of Poland, where the bishop founded, that same year, 1687, an establishment of three priests for a seminary.

106. Lowicz.—His Eminence Cardinal Radziejowski, Archbishop of Gnesen, and Primate of Poland, desired to secure three Priests of the Mission, whom he established at Lowicz, his usual place of residence, for an extern seminary and for the missions. This illustrious Cardinal was devoted to the Congregation. He retained the Missionaries in the episcopal palace, treating them as if they were his children.

107. Establishments in Corsica and in Italy: Bastia.—Father Jolly beheld houses of the Company multiplying in Italy. The most serene republic of Genoa which holds sovereignty over the Island of Corsica, learning of the great benefits and remarkable conversions wrought in the island through the instrumentality of the missions, and being on the other hand, well pleased with the labors of the Missionaries who composed the establishment in Genoa, built a magnificent house at Bastie or Bastia, at present, the principal city of Corsica where the Governor resides. The Bishop of Alena there attended to ordinations, besides the missions that were continued in the towns and cities of the island. Eight Missionaries were established there in the year 1678.
108. Perouse, Reggio and Pavia.—Two years later, Father Jolly, at the earnest request of the Bishop of Perouse, in the Papal States, send thither four Priests of the Mission, with Father Martin at their head, to take charge of the ordination exercises and of missions.

Again, in Italy, that same year, 1680, six other Missionaries were sent to Reggio into the states of the Duke of Modena for an extern seminary and for missions; and six others to Pavia, in Milan, for the same duties. Father Jolly informed the Company of these latest establishments, and speaks thus of them in a letter, under date August 19, 1681: "A new establishment has been founded in the city of Reggio, in Lombardy, for missions, and subjects were sent to the Bishop of Pavia about a year ago; said prelate interests himself in their establishment." This prelate was Mgr. Trotti; very friendly to the Company and greatly esteemed at the Court of Rome. He was proposed for Cardinal. All the duties of our Institute," adds Father Jolly, "are carried out in this diocese. Many successful missions are given here. The Bishop has established an ecclesiastical Conference in the city—at which he is present as often as possible. Persons are received there for the purpose of making retreats; and an extern seminary has been started.

109. Macerata.—In the year 1686, moreover, a new establishment of five priests was effected in the little episcopal city of Macerata—in the vicinity of our Lady of Loreto, in the March of Ancona. This was for the ordination exercises which are considered very important in Italy, and for missions.

By this enumeration of all these establishments of the Congregation, under the Generalship of Father Jolly, it will be seen that he accepted thirty-eight: that is double the number that existed when he entered upon his term of office.

(To be continued.)
BOOK NOTICES.


This Introduction to the Gospel, published by Father Bersani, is to summarize motives of belief in Christian revelation: a work very necessary at the present day, as was the Preparation to the Gospel in the first centuries, as written under divers forms by Eusebius and his cotemporaries.


This study, is a commentary made by the learned professor of the college Alberoni to his pupils—developing question 27th of the third part of the Summa of St. Thomas. He declares his special devotion to the doctrine and principles of the Angelic Doctor. This dissertation has been already appreciated by the readers of the Divus Thomas, a theological and philosophical Review, in which it has already appeared.

90. The Counsels and Conferences of Saint Vincent de Paul to the members of the Congregation (of the Mission), have just been rendered into Italian through the efforts of Rev. J. Tasso, Superior of the house of Chieri. (Turin, 1898. In-8.)

The zealous Superior at Chieri, has rendered a real service to the three Italian Provinces of the Congregation of the Mission. The Conferences of St. Vincent had already been translated into Latin (Turin, 1872), into English (Dublin, 1881), and into Polish (Posen, 1862).
At the head of this edition, will be found two important letters of Father Etienne and of Father Fiat, Superior General, relative to the publication of these Conferences: the former is found at the head of the lithographed edition published in 1844; the second, under date, 1881, served as introduction to the French edition then printed to form a portion, with Letters and Conferences to the Sisters of Charity, of the precious collection of the writings of St. Vincent de Paul.

91. Where did St. Vincent de Paul say his first Mass?

Under this title, in the *Revue de Gascogne* (in the year 1890), the very erudite Mr. Tamizey de Larroque recalled the yet unsolved problem, to which the Rev. curé of St. Peter de Buzet (Lot-et-Garonne), has just proposed a new solution. (*Histoire de Notre-Dame d'Ambrus,* by the Rev. Abbé J. Dubois, curé at St. Pierre de Buzet. In 8 of 100 pp. Agen 1898.)

Collet, in his *Life of St. Vincent de Paul,* wrote in 1748: "Up to this time, we have been unable to ascertain, beyond doubt, either the day, or the place, in which St. Vincent offered the August Sacrifice for the first time. An ancient tradition, in the city of Buzet, declares that he said his first Mass in a chapel of the Blessed Virgin, on the other side of the river Tarn upon the summit of a mountain and in the woods." Several opinions have been formulated relative to this city, Buzet.

The Abbé Justin Maffre, a priest of the diocese of Albi—in his book entitled *A pilgrimage to our Lady of Grace in honor of Saint Vincent de Paul* (in-18, Paris 1856), thinks that there is question of a chapel situated upon the right bank of the Tarn at the extreme limit of the parish Grazac, diocese of Albi (Tarn). Collet's words seems to favor this opinion.

Mr. Maynard, in his *Life of St. Vincent de Paul* (Book 1st, chap. 1st), judges that there is question of Buzet (Upper Garonne), a canton of Montautuc, about fifteen miles from Toulouse. Conjectures drawn from circumstances anterior to the birth of St. Vincent de Paul, especially favor this opinion.

In the dissertation above mentioned, Mr. Tamizey de Larroque wrote—"I have just considered the rights of another candidate: Buzet, in the Lot-et-Garonne, canton of Damazan, is 12 miles from Agen." St Vincent de Paul must have said his first Mass either at Buzet, or, at least in the communé so named at Gache where the ruins of ancient chapels are still visible.

Finally, the Rev. curé of St Peter de Buzet, in the same department, in the beautiful "*Histoire de Notre-Dame d'Ambrus,*" indicates a pilgrimage situated in his parish—the privilege, for said church of the pilgrimage, is about nine miles from Aiguillon—as having possessed St. Vincent celebrating his first Mass. We have not sufficient proofs to solve the problem, but we do not despair that some fortunate circumstance may permit us either,
in the newly-published letters of St. Vincent, or in some contemporaneous writing, to find an explanation of our difficulty. And we owe a debt of gratitude to all who, like the Rev. curé of St. Peter de Buzet, discuss reasons and arguments on this point.

92. **Notice on Joseph Drees**—cleric of the Congregation of the Mission of Saint Vincent de Paul, who died in the odor of sanctity at Cali, Colombia (South America), December 2, 1895. By the Abbé Narbey. Clichy, published No. 7 Laurent, Public Square. One Vol. in-12-of 87. pp., with portrait.

It will suffice for us to refer to the Preface of this interesting notice published by friends of this virtuous young man and perfect seminarian, of the Congregation of the Mission,—Joseph Drees. We quote the author's words:

"The Community of the Missionaries of St. Vincent de Paul, lost December 2, 1895, one of its clerics, Joseph Drees, sent to Colombia, South America, there to complete his studies and to be trained to a missionary life. Educated by the Brothers at Clichy and by the Rev Fathers, dwelling on Madrid St., Paris, identified with all our works and spiritual exercises, he has left among us the most precious and tender memories. His friends, in the world and in the novitiate of the Lazarists, as well as those at Cali, Colombia, will not be astonished at the reputation for sanctity that embalms his memory. They will rejoice to meet again, in this notice that gentle, smiling countenance, a trifle grave without austerity; mild, without affectation; that unbounded devotedness to all that concerned the interests of God and the salvation of souls. We relate what we have seen, what his relatives and friends have witnessed, what the Priests of the Mission have written, particularly Fathers Louwick and Prum, also the Sister of Charity who for three months witnessed his last sufferings and his angelic submission to the divine will.

"Naturally, we attach to the cures and facts related, in this Book, no higher importance than that these facts have been communicated to us by persons worthy of credit."

**C. Schmeyer: Agent.**
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