SAINT VINCENT DE PAUL.

White marble group, by the French sculptor, Falguière, in St Genevieve's church, Paris. — Engraving in the Life of St Vincent de Paul and his social mission.
ANNALS

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READINGS FOR FEASTS.¹

SAINT VINCENT DE PAUL.

July 19th.

“When God creates the heart of man, He places therein first, goodness,” says Bossuet. In no other man, perhaps, has this truth been so gloriously exemplified as in Vincent de Paul, whose name is the personification of devotedness and charity. This wonderful man, this great Saint, is the honor of his country, France, and one of the most incontestable glories of the Catholic Church.

PRELUDES OF SANCTITY AND CHARITY.

St. Vincent de Paul was born at Pouy, a little village of the Landes, near Dax, April 24, 1576. Like unto David and the innocent Abel, he tended in early youth his father’s flocks. He had “received from Heaven a good heart, and mercy increased with him,” as we read in our Holy Books. While still a child, he was accustomed, when bringing home the flour from the mill, to give a handful of it to the poor asking alms; “at which,” adds his biographer, “his father who was a virtuous man, was no-wise displeased.” At the age of twelve or thirteen years, having laid by thirty sous of his earnings—which was

¹ We have already published in the Annals a series of readings:
July 19th: St. Vincent de Paul: Vol. VI. p. 3.
July 26th: Scapular of the Passion: Vol. III. p. 419.
considered a large sum at this period and in this country where money is so scarce—meeting a poor man in great distress, touched with compassion, he gave him all his little treasure.—These were the first signs in this child of benediction, of the wonderful charity which he was one day to dispense to the world.

These happy dispositions inclined the father of the youthful Vincent, notwithstanding his limited means, to make some sacrifice to secure an education for him with a view to the priesthood. Vincent, therefore, entered the school of the Franciscans, at Dax. At a later period, his father sold a pair of oxen to enable him to pursue his studies at the University of Toulouse, where he commenced his Theology which he afterwards completed at the University of Saragossa, in Spain.

ST. VINCENT DE PAUL A SLAVE IN TUNIS.

Vincent de Paul was raised to the priesthood. It so happened, in 1605, that having gone by sea to Marseilles, he became a captive—God thus permitting. He himself relates the particulars: "Three Turkish brigantines", says he, "coasting along the Gulf of Lyons, to capture vessels coming from Beaucaire, in which place there was a market considered the best in Christendom, attacked us so fiercely that two or three of our men were killed, and all the others wounded. I myself was pierced by an arrow which will serve me as a barometer all the rest of my life; we were compelled to yield ourselves into the hands of these miscreants. In the first transports of their fury, they cut our captain into a thousand pieces; then they put us in irons, and after roughly dressing our wounds, steered their course to Barbary; after their arrival, they exposed us for sale. They made us walk through the city of Tunis whither they had come expressly to trade us. Having
made five or six turns through the city with a chain about our neck, they brought us to the vessel, where merchants came to examine us as they would do in the purchase of a horse or an ox; making us walk, trot or run: lift burdens, wrestle to try the strength of each one, and a thousand other brutalities.”

Vincent de Paul was first sold to a fisherman, then to a physician and, finally, to a renegade who employed him in field labor. One of the wives of this renegade was a Turk. “She was curious”, says Vincent de Paul, “to know our manner of life; she often came to see me in the fields; and one day she commanded me to sing the praises of my God. The remembrance of the: Quomodo cantabimus in terra aliena of the children of Israel, captives in Babylon, made me commence with tearful eyes the psalm: Super flumina Babylonis: then, the Salve Regina and several other canticles, in which she took exceeding pleasure. She said to her husband that evening, that he was wrong in abandoning his religion which she found excellent, from what I said of our God and, from the hymns I had sung in her presence. The renegade, whose heart was touched, embarked on a light skiff to escape from this infidel land, taking with him his wife, and his slave, Vincent. They landed at Aigues-Mortes; and the renegade made his abjuration at Avignon placing himself in the hands of the Pope’s vice-legate, to the great joy of Vincent.

Like to our Lord Jesus Christ who, according to the words of the Apostle, willed to become acquainted with our infirmities and to suffer them all, because He came to compassionate and heal them, Providence ordained that Vincent should be subjected to the sufferings which he was destined at a later period to alleviate;—the future Almoner-General of the Galleys was, in the designs of God, to understand and experience the horrors of captivity.

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Providence directs the steps of Vincent de Paul to Paris, the centre of all miseries as well as of all resources. In capacity of almoner of Queen Margaret, he visited the hospitals. On one occasion, he found there a priest tormented with horrible temptations against faith. After having consoled and encouraged him, as far as he was able, Vincent felt inspired to make an heroic act of charity: he offered himself to God to suffer this trial in place of him who was on the point of yielding under it. God accepted the sacrifice and the exchange. For the space of three years, Vincent de Paul endured this grievous torment; but one day visiting the sick of the Hospital of Charity in the faubourg of St. Germain, he made a promise to our Lord, with the view of strengthening himself in the service of Jesus Christ, to devote his entire life in ministering to the poor for the love of God.—This offering was so agreeable to our divine Saviour that He testified His acceptance thereof, by restoring to Vincent de Paul peace of soul accompanied with so brilliant a light, that the Saint afterwards declared it seemed to him he could behold the truths of faith with singular clearness. Vincent devoted himself unreservedly to the work which he had already accomplished with remarkable zeal; henceforth, his life was but an heroic act of charity in the service of the poor.

VINCENT DE PAUL PASTOR.

God ordained that Vincent de Paul should serve the poor in all conditions wherein they are to be found. He was at first the Cure of humble parishes: at Clichy, in the suburbs of Paris, and at Chatillon-les-Dombes. In less than a year—so visibly was the hand of God with Vincent—he wrought a marvelous religious transformation among the people of Clichy, rebuilt the church, established confraternities, and laid the foundations of an Apostolic school:
above all, he gained the hearts of his people. "One day," says he, "Cardinal de Retz—then bishop of Paris—asked me: 'Ah! Mr. Vincent, how are you getting along?'—My Lord, I replied, I am so happy that I am unable to express it.—'What causes this?'—Why, here at Clichy, the people are so good, and so obedient to all that is recommended, that I say to myself not even the Pope, nor you, My Lord, are as contented as I." Vincent with one stroke had realized, at Clichy, the ideal of a good pastor: "To love and to be loved."

At Chatillon—the curacy which he had only accepted through deference to the wishes of Cardinal de Berulle—it took him but four months to operate the marvels which he had accomplished at Clichy: he excited the clergy of this locality to lead an exemplary life; he converted heretics, and there established the first associations of charity which still produce in our days such wonderful fruits,

**CONFRATERNITIES: THE LADIES OF CHARITY.**

One Sunday, Vincent in his sermon recommended to his parishioners a sick family, on a farm near Chatillon. The word of the man of God was accompanied with its usual benediction. When the sermon was over, almost all his hearers repaired to the farm, with hearts filled with charity and hands laden with needful succor.

After Vespers, Vincent took the same road and was agreeably surprised to see the charitable groups returning to Chatillon, or resting under the trees, seeking shelter from the excessive heat. "Behold," said he, "a great charity, but it is ill-regulated. The poor sick people having too great a supply of provisions at once must needs let them spoil or perish; and thus they will soon be reduced to their first necessity."

Then with his characteristic spirit of order, he drew up a regulation for the pious and charitable ladies of Chatillon:
Confraternities of Charity and Associations of Ladies of Charity were founded. Some weeks later, men assembled under his direction to whom he gave a similar regulation and program. This is the origin of the Conferences of St. Vincent de Paul. On his return to Paris, the Saint organized many societies on his way: Macon, Trévoux, Joigny.—There is still extant, a regulation written by St. Vincent himself, for the organization of a Christian manufactory, on the manner of providing for the necessities of the poor, and helping them to gain a livelihood; on the duties of the master workmen, of the apprentice, and the Christian employment of the day: this was rendering assistance by means of labor and of the patronages. So true it is, that there is no work of charity that has not been devised by the heart and organized by the benevolent hand of Vincent de Paul.

VINCENT DE PAUL AT THE HOUSE OF DE GONDI.

The charity of Vincent de Paul was universal. Cardinal de Bérulle made an appeal to his devotedness to serve God in persons of distinguished birth, and he introduced him into the family of De Gondi which then gave princes to the state and bishops to the Church of Paris. Vincent soon became as the soul of this family. Madame de Gondi could not do without him for the direction of her conscience and the exercise of her good works. His virtue secured to him great influence over Mr. de Gondi, Administrator General of the Galleys of France. Vincent was permitted to visit the prisons. He preached in the dungeons; obtained some amelioration in the physical condition of the criminals in their prisons and on the galleys; he dried their tears, brought them the consolations of religion, and soothed their sorrows. Louis XIII. conferred upon Vincent de Paul the title of Almoner General of the...
Galleys of France; a title most dear to him because it enabled him to effect much good.

MISSIONS IN THE COUNTRY.

"The poor have the Gospel preached to them," said our Lord. This sentence of the Scripture was, perhaps, the dearest to the heart of Vincent de Paul. He founded a Community of Priests to instruct the poor: behold on what occasion. Towards the beginning of the year 1617, he was with General de Gondi in the castle of Folleville, when a messenger called him to the neighboring village, Gannes, to hear the confession of a dying peasant. This man was considered virtuous; but, through false shame, he had for a long time concealed his sins in confession. Vincent, with his accustomed prudence, suspected the evil, and induced the man to make a general confession which procured him such peace, that during the few days he still survived, he ceased not to bless God publicly. "Ah!" said he to Madame de Gondi in presence of many villagers, "I would have been damned if I had not made a general confession, on account of my many grievous sins which I dared not reveal." The pious countess then urged Vincent to instruct the country people: the man of God had nothing more at heart. He assembled other zealous priests who devoted themselves to this good work, and engaged themselves by vow, under the direction of Vincent, to labor all their lives for the salvation of the country people: this was the beginning of the Congregation of the Mission, or Lazarists, so named from the house of St. Lazare in Paris, where they dwelt. One of the most important Apostolic works of Vincent was thus founded. It furnishes abundant fruit at the present day. Vincent spent his whole life in evangelizing the poor; at the age of eighty years he was still giving missions: "When I return to Paris," he would say, "and think how many poor people
are still in need of instruction, it seems to me that the walls of the city are ready to fall upon me and crush me."

SAINT LAZARE AND WORKS OF CHARITY IN PARIS.

Under the hands of Vincent, works of charity were multiplied, and his reputation was widely extended. Louis XIII., on his death-bed, sent for the man of God to prepare him to appear before his Sovereign Judge. Vincent then dwelt with his little Community, at the college des Bons-Enfants. Near St. Laurent there was a large building inhabited by Rev. Canons whose Congregation was dissolved. Their prior witnessing the good effected by Vincent, and the modesty and zeal of his disciples, offered the Saint his house: hence, the new Congregation received the popular title of Lazarists; and St. Lazare's by the presence of Vincent de Paul, became the centre of material and spiritual charity in Paris.

At St. Lazare's, the man of God organized the work of the Foundlings of which such marvels are related, rendering his name famous in the annals of charity. Here he conceived the thought of founding the Hospital of the Name of Jesus, in the faubourg St. Martin, which establishment is regarded as the ideal of a Christian hospice. At St. Lazare's he drew up the plan of the General Hospital of Paris, destined to admit that incredible number of mendicants who disgraced the capital. And at the gates of St. Lazare, Vincent at this period, distributed multiplied alms.

The man of God was also prodigal of spiritual succor. A vast crowd of externs, priests, and soldiers, came to St. Lazare's to perform the exercises of the spiritual retreat. The clergy of Paris there assembled for the Tuesday Conferences at which St. Vincent presided and of which Bossuet, one of the members, wrote thus to the Sovereign Pontiff: "In the words of this holy priest, it seemed to us that we listened to
GOD Himself.” It was at St. Lazare’s that Vincent, always closely united to the Chair of Peter, organized the struggle against Jansenism.—The Association of the Ladies of Charity, established by the holy priest, there had its centre. Ladies of the highest nobility even princesses, were members of this society, and they assembled to devise means of assisting the poor of Paris and of the provinces. The discourse of the holy priest inflamed this pious auditory. One day, the wife of President de Lamoignon turning to the Duchess of Mantou, said: “Ah! Madame, can we not say, with the disciples of Emmaus, that our hearts burned with the love of God, while Mr. Vincent spoke to us?—This should not astonish us, replied Marie de Gonzague, who was one day to be queen of Poland: he is the angel of the Lord, and he carries upon his lips the burning coals of that divine love with which his own heart is inflamed.”

VINCENT DE PAUL MINISTERING TO THE PROVINCES.

Since 1639, during the last period of the thirty years’ war, St. Vincent had wrought prodigies to assist Lorraine devastated by war. There was no seed-sowing, no harvest, everything was trodden down by the soldiers; and, as in the Jewish war, and on the ruins of Jerusalem, the horrors of famine, were everywhere witnessed—even the repasts of human flesh! France, exhausted by the five armies which she then maintained, had nothing to bestow upon these unfortunate people; but a man appeared, and his merciful and courageous heart conceived the idea of succoring entire provinces. This was again, Vincent de Paul. He solicited at court, he organized charities, and sent priests and brothers of his Community to convey to these distressed provinces food and the succors of religion. Pestilence was added to famine: he buried the dead; then distributed to the peasants bread, and grain for sowing. He furnished relief to lords and nobles who were as destitute as the
peasantry. He supplied poor priests with ornaments for their ruined churches; he made provision for religious women driven from their convents by war and misery. In Lorraine, Champagne, Picardy and other provinces, the people during twenty-five years were accustomed to regard Vincent de Paul as Providence incarnate. He renewed the same marvels in the capital during the troubles of Paris. After having emptied the purse of St. Lazare he had recourse to that of Mademoiselle LeGras whom he had placed at the head of the Sisters of Charity. He himself solicited, and he enjoined the same duty upon others. This son of a poor peasant distributed during the course of his life, alms exceeding 1,200,000 louis d’or, and more than 12,000,000 livres! Oh! how justly did he merit the title given him by so many grateful cities: saviour and father of their country!

FOREIGN MISSIONS.

“God,” says Solomon, “has given me a heart whose love is as vast as the sea.” Vincent de Paul, whose zeal knew no bounds, could say as much: he sent Missionaries to the Hebrides, to Poland, and even to Barbary, to minister to the Christians whom the Turks held captive in the dungeons of Algiers and Tunis. He already forecast the conquest of Algeria by Christian France, and he urged Richelieu, and Louis XIV. to undertake it in the name of Christianity. Meanwhile, he permitted his priests to accept the title of Consuls to Algiers, and that of Prefect-apostolic, for this would give them the means of assisting the poor slaves. The prisons were then evangelized in secret, Mass was offered therein, and festivals celebrated. On Corpus Christi, the sacred Host was carried in procession through the prisons, attended by captives who by their religious deportment, by their chains and their tattered garments, rendered a glorious testimony to Jesus
CHRIST. Sometimes the Missionaries sent by Vincent were cast into prison, or they died of pestilence contracted in the service of the plague-stricken. But Vincent was not disheartened; he was ever ready to send other priests to replace those who had fallen. He himself in France, served as an intermediary to the families of captives in order to procure for these their ransom or some relief.

Vincent was not less intrepid in sending laborers to preach the Gospel in the great Island of Madagascar, where France had just hoisted her standard. The apostles sent died exhausted by labor and the insalubrity of the climate. He deplored the loss of his Children, but, said he, “blessed are they who consume their lives in the service of JESUS CHRIST; death which surprises us on the battlefield is most desirable and worthy of envy.” To the priests sent to substitute those who died, he said: “Do merchants cease to cross the seas, and soldiers to go to war, because they will be exposed to danger and death?” Towards the close of his life he thought of sending Missionaries to China, to Babylon, and to Morocco. His charitable heart was at the same time the heart of a great apostle.

SISTERS OF CHARITY.

The masterpiece of Vincent de Paul was, perhaps, the institution of the Company of the Sisters of Charity. In concert with a woman of rare intelligence and of earnest faith, Venerable Louise de Marillac, he formed this Association with a boldness inspired by the genius of charity; for hitherto, females consecrated to God, lived in cloisters which shielded their virtue. Vincent de Paul dared to cast his Daughters into the midst of the world, relying upon their devotedness as the safeguard of their angelic purity. He wrote in their Rules: “You will have no other monastery than the houses of the poor, no cloister but the streets of the city and the wards of the hospitals;
no inclosure but obedience, no veil but holy modesty.” As soon as the Daughters of Vincent were at work, whether bending over the crib of the foundling, or the bed of the dying; or sent by their Blessed Father himself to the battlefield— to the siege of Calais, or among the plague-stricken, a cry of admiration arose which has not ceased to resound in the Catholic Church. These humble sisters in their turn, proclaim their happiness in serving the poor whom Vincent taught them to regard as their “Lords and Masters.” St. Vincent was assisting one of his Daughters at death: “Does anything trouble you”? said he to her. —Nothing, my Father, she replied except, perhaps, that I found too much pleasure in the service of the poor. When called to them, I did not walk, I flew; so happy was I to serve them! —Die in peace, my Daughter, replied the man of God, affected and consoled by such simplicity and charity. The Daughters of St. Vincent de Paul are at present in every quarter of the globe: in the bosom of Catholic nations; among the Turks in Constantinople; in the midst of Pagans in China and Oceanica. Their ministry of charity causes them to be blessed; it everywhere hallows the name of Vincent de Paul and does honor to the Catholic Church.

THE SECRET OF LIFE: DEATH.

The secret of these wonders which it is not in our power fully to enumerate, is the love of God—a practical love planted in the heart of St. Vincent de Paul: “Let us love God, Gentlemen and dear Brothers”, said he to the members of his Congregation; “and let us love Him at the expense of our arms and in the sweat of our brow. And in truth, this man of God even to his death, which occurred at the age of eighty-five, rose every morning at four o’clock. Frequently at this time he inflicted on himself a bloody discipline. The first hours of the day were
given to prayer and meditation which he made kneeling, united with his Children in the chapel of St. Lazare. He then celebrated holy Mass with a faith which charmed the assistants: "Oh! how devoutly this priest says Mass!" said a witness of this fervor and humility. Visions of Heaven were vouchsafed him. One day while offering the Holy Sacrifice, he saw the soul of St. Jane de Chantal at her death ascending to heaven, and that of St. Francis de Sales advancing to receive it; and these two holy souls were then absorbed in God. After Mass, the labors of the day commenced, there was no repose, no truce. Treating with kings and princes, as well as with beggars, Vincent ever personified his favorite virtue, humility. He said also, that "a priest ought to have more work than he can do." To labor, he joined continual penance; this indefatigable minister of the Gospel has been heard to say in his humility, on entering the refectory: "Unhappy man, have you earned the bread that you are going to eat?" His day was prolonged far into the night, and every evening he placed himself in the presence of God sweetly and humbly preparing himself to die.

Such was his life for more than eighty years. God called him from this world to receive his reward, September 27, 1660. Regretted by the most noble personages, by princes, by the clergy, by countless poor and by his double Family, he slept sweetly in the Lord. His name is the symbol of devotedness and of Catholic charity. He was placed in the number of the Saints by Pope Clement XII. His relics repose in the church of the Priests of his Congregation at Paris: Leo XIII. has proclaimed him: Patron of all the Works of Charity.
Among the divers localities that hold in veneration the memory of St. Vincent, Villepreux occupies a distinguished rank. At Villepreux, the charitable Saint exercised his ministry; at Villepreux, Louise de Marillac established little schools and the Association of Charity. Villepreux gave to the Company, Marguerite Nassau, that pearl of the Sisters of Charity,—the first to place herself under the direction of the Venerable Mother and of St. Vincent.

Some preparation had been made at Villepreux to receive the works of St. Vincent, as mentioned in a former number of the Annals.

Thanks to the efforts of generous souls imbued with the spirit of faith, the Sisters of Charity were established at Villepreux, in October 1898.

The Bishop of Versailles blessed the house, October 16th. The Most Honored Mother Lamartinie had come to Villepreux for this ceremony. Four sisters were installed on this occasion and were joined by four others of the Community. These eight cornettes in a church where but few worshippers were accustomed to assemble, attracted the attention and gladdened the hearts of all.

The Rev. pastor expressed from the pulpit his satisfaction and his hopes, which he was happy to manifest in presence of the chief pastor of the diocese. The Bishop responded. But after Vespers, before benediction of the Blessed Sacrament, the distinguished prelate addressed the people, and
in the outpourings of his heart, he vouchsafed to assert that he regarded the establishment of the Sisters of Charity at Villepreux, as a favor and blessing of Heaven; he extolled their works and their devotedness, and paid a just tribute of gratitude to the two generous foundresses of this new institution.

TWO SISTERS OF CHARITY.

The following article, borrowed from a political journal, may be considered a departure from the ordinary matter of the Annals. But it seemed to us, that such a testimony should be preserved: we give the principal points. This article refers to Sister Perboyre and to Sister Gélas recently deceased; one had spent sixty-five years of hard labor in China; the other, almost as many in Syria.

In the first article entitled, French Martyrs, reference is made to the death of two priests of the Congregation of the Holy Ghost; in the second, mention is made of the German Emperor’s recent passage through Beyrut. We shall quote only what bears upon our subject.

I. SISTER PERBOYRE.

"While the sons of France seek glory and renown, regardless of cost, sighs of agony from afar fall upon our ears."

A country that produces martyrs is a noble land: and we have numbered almost three this week. Poor missionaries have set out armed only with their Crucifix, eager to suffer for their faith and their country and to share the inebriating pleasures of the first Christians.

"There are no mortals more admirable than these men going to die, far from their families and their country, renouncing all pleasures, seeking only the cross. God, their country, and their liberty, are carried with them in the
folds of their garment, and they sigh for martyrdom as the hunger-stricken covet the crumbs of a feast.

"These souls are convincing proofs that far above the morality which men have styled Duty, there is a divine morality entitled Sacrifice.

"Among the three whose death we announce to-day, there was a woman, the youngest and last survivor of a line of heroes. This woman, eighty-three years of age, finished her life and her labors after a sojourn of sixty-five years in China. She had taught more than 15,000 children the name of God and that of France.

"She was called Sister Perboyre; her brother, placed upon our altars, is one of the martyrs who constitute the glory of the Sons of St. Lazare. When but eighteen years of age, she departed for China, for heroism was innate in this family, as in the eagle that waits not for the trees of the mountain to be clothed with leaves, before it soars aloft. This Daughter of St. Vincent had drunk the bitter chalice of suffering to the dregs, without in the least diminishing her happiness; she had but one fear—that of not being martyred—The thought of her brother was for her the golden star of hope amid the beauties of the firmament. But this star disappeared. Her strength utterly exhausted, and her veins robbed of the last drop of blood, this sister died, bearing envy in the depths of her soul towards her elder brother who departed this life under the triumphal arch of the elect.

"This dove enveloped in the light of heaven whither she ascended, finished her course almost at the same hour in which a French martyr perished in the country of the Bonjos. He was a member of the society of the Fathers of the Holy Ghost, who have eighty stations in Africa. The account of his death together with that of a child whom he defended against the ravenous Bonjos, bears the gloomy features of a primitive picture in which the shade
envelops details in order to bring out personages in bolder relief. However, by the last mail, Brother Severinus sent us a letter humanly beautiful, divinely calm, written on the threshold of death. In this letter we find no reveries that sport with the imagination, but precise details through which the writer manifests the hope of a speedy martyrdom.

"The third bearer of the French name was still alive when we last heard. For him, martyrdom has its degrees. From July 4th, he has been a prisoner; death awaits him, if not ransomed. He was arrested in the Eastern mission Se-Tchoan; his chapel was set on fire and his two servants massacred. The banditti demanded 120,000 francs for his ransom, and our negotiators make slow progress with the mandarins. In the mean time others massacres are predicted, determined on, in consequence of the disorder of the Chinese Empire, destitute of responsible governors, of criminal judges, and under the very eyes of the mandarins who are accomplices.

"The above examples are but murky spots in a threatening sky. Let France render homage to these men who are no dreamers blunting their will in human reveries. They look for nothing from earth, they seek only heaven, from which they expect all things, even death.

"They fear only the sorrows of the universal Church, and the decay of this French land, in thinking of which, they are sometimes deeply humiliated."

II.—SISTER GELAS.

"And the German Emperor passed through Beyrout. Being an admirer of allegories, he must have been conscious in walking through the streets of this city, of a spirit at his side.

"And this spirit was the religious woman who for sixty-four years, strengthened in Syria the French protectorate. This spirit was the memory of Sister Gélas, Daughter
of St. Vincent de Paul, who died last year at the advanced age of eighty-six.

"The very stones of the street there recount her life of sacrifice. The waters of the torrent likewise reflect the image of this heart constituted as a thyrse with two harmonious chords: the love of God, and the love of France. At Beyrout, at Jerusalem, on the hills, in the deep valleys, the memory of this woman is enshrined in all hearts, as a relic in its case.

In 1833, Sister Gélas was twenty years of age—a young religious clothed in the coarse habit of the Daughters of St. Vincent. Her countenance, reflecting the cheerfulness of a valiant heart, was enveloped in the broad head-dress which gives to the Sisters of Charity the appearance of Angels whose wings shelter the head. Without personal experience of the sorrows of this life, she was acquainted with them as she was acquainted with the inconstancy of the waves of the sea; and she came to the land of the East to diffuse divine charity where a God had shed His human blood.—Animated with the enthusiasm of her courageous soul, she meditated great things; and with the sole aid of her ten fingers she persevered even to the end of her life in the accomplishment of her projects. At this epoch, the Mussulmans were accustomed to drown a multitude of poor helpless children. Sister Gélas solicited as a favor the saving of one of these little beings; and this meek and gentle sister warmed into life, as it were, the little one who gazed upon her with the frightened eyes of a bird taken in a net. She gathered around her other children who shared the love which she had bestowed upon this first little one. Not only did Sister Gélas save the lives of thousands of doomed victims, but, in concert with her sisters, she succeeded in abolishing a barbarous custom: at Beyrout, those whom nature has made so frail, are no longer condemned to perish in the waters.
"This religious woman soon proved that to a mother's heart she united a masculine intellect. Humility and candor were the two virtues which won for her universal admiration. But this woman who was as the violet under the shade, found freedom of speech in defending the poor and the oppressed: a crowned queen under her dais, was not more a queen than Sister Gélas.

"Seeing the respect with which the Mussulman received this white apparition, it was understood that simple greatness is still a charm and astonishment in that East, where one lives in constant danger of being suddenly entrapped.

"One of the charms and one of the powerful agents employed by Sister Gélas, was that of not forcing upon any one the religion of which she was a smiling expression. She opened schools into which she admitted pupils of all denominations. She organized hospitals, but never asked her patients what was their form of worship. She opened dispensaries, and the wretched beings who came for remedies were never interrogated. In 1848, the Pacha of Beyrout sought means of honoring Sister Gélas and her companions; he proposed that they should be attended by a military guard through the crowded city, to screen them from annoyances:

"—Our white cornettes," said Sister Gélas, "will serve as our protection."

"In 1855, Sister Gélas installed her sisters in the mountains of Libanus and at Jerusalem. All the poor of the Holy Land, as well as the destitute of Beyrout, were soon familiar with the "great white birds" passing to and fro upon mules meanly equipped, carrying remedies and provisions to the needy. The massacres of 1860 and those of the following years found Sister Gélas ready for new deeds of heroism—new victories for Heaven.

"Old age came upon her, but it did no injury to this..."
woman set as a pillar of French glory in the land of the East.

"The sensibility, the tenderness of the youthful maiden ever survived in the breast of the aged woman who, in the eyes of men was of historic majesty and glory. Her brow was furrowed; her countenance was covered with the shades of death, but her eyes were more sparkling than ever, and her glance shed a brightness like that of a trusty sword gleaming in the light of a rude conflict.

"When the hour of death approached, the Angels joyfully announced this agony—the dawn of an infinite happiness—and the children of the Holy Land wept for her who had been the mother of their grandmothers. In death, Sister Gélás appeared endowed with eternal youth, younger than when at a remote period, she crossed for the first time the streets of Beyrout. She now reposes under the glorious epitaph written by her sisters: Here lies Sister Claudine Gélás Foundress of all the Works of the Sisters of Charity in Syria.

"We know what an elaborate program is comprised in this sentence. For the Sisters of Charity, under the hand of God, have there established every charitable work. They found powerful auxiliaries, it is true, among men, above all, among the Priests of St. Lazare. But to the sisters is decreed the merit of laying the first stones wherever these establishments have arisen.

"It is much to be desired, that time, which envelops all things in its mortuary shroud, may not obliterate the memory of this noble French religious, nor dim the gentle brightness diffused by her eminent virtues. Let us not be content with the bare remembrance of Sister Gélás in Beyrout,—let her statue be there erected by grateful hands."

Meditations for the use of the Congregation.—This new work responds to an oft-expressed desire. The Su-
perior General has set forth its merits in a circular addressed to each house. The first volume only has been issued; the other volumes will be published in course of this year, 1899.

Collection of Privileges and of Indulgences granted to the Company of the Sisters of Charity, second edition.—The first edition of this valuable collection is dated 1860. At the present day this edition is incomplete; moreover, it was exhausted, and a reprint is now in press. This new collection, methodically arranged, will make clear to the sisters, and to the priests who celebrate in their chapels, the privileges granted by the Holy See.

AUSTRIA.


Vienna, September 25, 1898.

Very dear Confrere,

The grace of our Lord be with us for ever!

Have the kindness to present to our Most Honored Father the photograph of the Asylum of St. Anthony of Padua; the church of the Saint, built in the Roman style, is also seen there; and at the extremity of the picture, the Apostolic school (Ponthongasse, 16), on the other side of the church. The building is just completed, this accounts for my presence here at this time.

I shall give you a few details regarding the origin and the works of the Asylum of St. Anthony of Padua at Vienna.
We must go back to the time of Father Touvre, a zealous confrère who came from France into our Province. He was much affected by the great distress of the women and young girls who, on recovering their liberty after having been condemned to imprisonment, were despised by the world; no one thought of helping them, no one was concerned about finding employment for them; they were regarded as outcasts. Hence, these poor creatures plunged anew into crime, and became the prey of the infernal serpent. Father Touvre, aware of this, conceived the idea of erecting a house where these unfortunate persons might be sheltered, and where they could procure work and an honest livelihood. Therefore he opened a subscription list to gather funds for this purpose. But in the midst of this enterprise he was overtaken by death.

However, although Father Touvre was dead, his charitable conception survived. Several members of the Conference of St. Vincent resolved to carry out the idea of Father Touvre. The Lord vouchsafed to bless their efforts; for every one, especially the poor, eagerly contributed to this undertaking. The building was commenced in 1887, and since then—a comparatively short period—the establishment shown in the picture has been completed, as well as a magnificent church with three naves, built in the Roman style. The two-story building seen at the side of the engraving, has been given to our Company for an Apostolic school, with the sole obligation that two priests will devote their services to the church and to the inmates of the Institution of St. Anthony of Padua. Our Province has now more than fifty youths in the Apostolic school.

The Conference of St. Vincent de Paul has established at the Institute of St. Anthony of Padua three works, all under the direction of the Sisters of Charity: 1. The care of women and young girls who, after satisfying human
justice, are set at liberty: the sisters give them occupation and strive to refit them for a social position.

2. The care of poor servants and workwomen who, having grown old, are often reduced to extreme misery, having no means of subsistence. 3. The care—but only during the day—of the children of laborers and of other poor persons; without this care, these children would be all day in the streets. The sisters provide food for them and sow in their tender hearts the seed of the fear of God and the love of our holy religion.

Father Martin Derler, our Superior and confrère, was the soul of this Institute and of all these good works. He knew how to encourage those engaged in labors which are so pleasing to the merciful heart of St. Vincent, and successfully to conduct the enterprise.

Permit me to make a suggestion. Do you not think it desirable that all the establishments of our Company and of that of the Sisters of Charity—our dear confrères and our dear sisters—should send to the Mother-House the engraving of their house and church? Thus, in time, we might have a collection not only comprising the description of the works, but also a representation of the houses where these interesting works are carried on. This would be an authentic data for the history of our two Communities. It seems also that seminarians chiefly, and even all the members of the double Family of St. Vincent, in reading an account of these works and having at the same time, before them the picture of the establishments and churches where this good is accomplished, would conceive stronger attachment and love for our vocation. This was the practice of ancient religious Orders, particularly the Jesuits; it contributed thus to nourish affection and attachment for their Company. Please give a little attention to this suggestion and do what God will inspire.
Believe me in the love of our Lord and of His Immaculate Mother,

My dear confrère,

Your, etc.,

F. Medits. C. M.

Editor's note.—We are disposed to favor the suggestion, as far as circumstances permit. Hence, we request houses possessing photographs or pictures of the establishment, groups, etc., to please forward us a copy of the same.

ITALY.

CHIERI.

SOLEMN CORONATION


Most Honored Father,

Your blessing, if you please!

...The coincidence of the retreat of the clergy given here by us, the octave of St. Vincent, and the anniversary of the solemn Coronation of the Immaculate Virgin which took place last year in Paris in the chapel of the Apparition, together with the arrival of Monseigneur Augustin Richelmy, our zealous and beloved Archbishop, to conduct the exercises for the numerous clergy assembled at the house della Pace;—these and other circumstances suggested the thought of crowning the beautiful and revered statue of Our Lady of the Miraculous Medal. This thought was blessed by God and the Immaculate Virgin.
Our venerated Superiors granted their entire approbation; a generous and benevolent friend who desires to remain unknown, bestowed the rich and magnificent crown measuring 28 inches, and made on the model of that of Paris. The Sacred Congregation of Rites, by a rescript of July 8th, in virtue of the faculty granted to it by the Holy Father, Pope Leo XIII. permitted during the triduum of the Coronation, that is Friday, Saturday, and Sunday,—the 29th, 30th, and 31st of July, the Mass of the Manifestation of the Immaculate Virgin to be celebrated by every priest. Finally, the Holy Father granted a plenary indulgence for the same triduum.

After receiving from Rome these precious favors, together with the Ritus servandus in coronatione Imaginis Beatæ Mariae Virginis, through the instrumentality of our good Father Parrang ever ready to afford pleasure to his confrères, we published a notice of our festival, with the full approbation, recommendation, and blessing of our Archbishop.

Our dear confrère, Father Ciceri, who had come to Chieri principally to give two conferences on the Chinese missions, preached the first evening. Choosing for his text these words: *Tota pulchra es, Maria*, he entertained us on the privileges of the Immaculate Virgin.

"During the novena preceding the solemn Coronation", says the Catholic Journal of the city, "how consoling it was to behold the pious concourse of the faithful of every age and condition! How delightful to see them with countenances beaming with love, casting their supplicant eyes on MARY Immaculate: addressing to her their earnest prayers and saluting her in devout canticles! Listening in ecstasy to the fervid words of God's ministers, they carried to their own homes minds adorned with new light, and hearts burning with a holier flame. Oh! how well did these eloquent orators understand the secret of enkindling the mind and of inflaming the heart!"
Here the reporter enumerates them one by one, sketching the subject treated by each. The archpriest of the Cathedral and Rector of the Archiépiscopal seminary of Chieri is mentioned first, then a professor of the same seminary; passing on to the canonical curé of St. George, followed by a priest of the cathedral. He extols the Salesian, the Jesuit, the Dominican Fathers who by their glowing accents, set the hearts of the faithful on fire with love for Mary, and prepared them for the solemn ceremony. The Journal thus concludes: "It was a sublime struggle in which one knew not which more to admire, the zeal of the orators, or the piety of the faithful."

Friday morning, July 29th, last day of the retreat, our chapel was transformed into a real cenacle; the Archbishop conferred the priesthood upon two Jesuit deacons, in presence of our clerics and all the priests in retreat who received Holy Communion from the hands of the Archbishop. The noon-day train brought our venerated Visitor and nearly all our confrères of Turin to assist at the evening ceremony.

The worthy Visitatrix of the Sisters of Charity not being able to assist in person, as she desired, sent as her representatives her Assistant and some of her secretaries. Other sisters from the Central-House and from divers establishments in Turin, were also present.

At 3:30 p.m. the massive door of our house was thrown open, and a long procession of one hundred and fifty priests in surplices, preceded by the processional Cross, advanced towards the church. Having reached the square, and with difficulty taken their places amidst the crowd, they halted, forming a double file, to leave a passage for the Archbishop who, in pontifical robes, came last, preceded by the Archiépiscopal Cross, surrounded by the canons of the Cathedral, some in mantles, others in copes and dalmatics, and followed by a large number of Dominican, Jesuit, and Salesian Fathers, and other priests who could not procure
surplices. When the prelate reached the church door, he paused for a moment, and then proceeded to bless the crown according to the rite prescribed, in presence of the clergy and people assembled in the church and in the square.

The singers intoned the anthem: *Sub tuum praesidium*, in plain chant to a grave and majestic air; this was followed by the prayer of the Ritual chanted by the Archbishop, and by the blessing, aspersion and incensing of the crown. Then, the Archbishop passing through the crowd, entered the church, directing his steps to the altar of the Madonna followed by the clergy, and ascended the steps that brought him near to the statue of the Immaculate Virgin. Meanwhile, the choir sang in plain chant, the anthem, *Regina coeli*. The crowd from all sides pressed forward, anxious to witness the act of Coronation; some mounted upon chairs, benches, others on the balustrades and even upon the side altars, to follow, at least with their eyes, the hand of the Pontiff raised to place the crown upon the brow of Mary.

Our Rev. Superior reserved to himself the consolation of carrying the crown on a silver tray, presenting it to the prelate to be blessed, and assisting him to place it on the head of the Immaculate Virgin in the name of the whole house.

It was a solemn, touching, and ever memorable moment, when the Pontiff took into his anointed hands the blessed diadem; when the tones of the organ were hushed, he lifted up his voice in tender, tremulous accents, and placed upon the head of the Immaculate Mary the golden crown, pronouncing the solemn words of the liturgy: *Sicuti per manus nostras coronaris in terris, ita et per te a Jesu Christo Filio tuo gloria etque honore coronari mereamur in coelis.*

A thrill passed through the immense crowd; and every hand, so to speak, was lifted to crown the Madonna with the Pontiff: all hearts united to form another crown far
more precious and beautiful, asking at this sacred and affect­ing moment most choice and desirable graces for themselves and for others. Our Most Honored Father may be assured that he was not forgotten; and if the Immaculate Virgin listened to the prayers of his Sons and Daughters, precious blessings will be abundantly vouchsafed him and the double Family of St. Vincent, so devoutly represented in this sacred ceremony.

Scarcely was the crown in position, when from the stag­ing was intoned the prayer: *O Mary, conceived without sin.* And this voice descending upon the crowd impatient to give vent to its emotions, a chorus of a thousand voices repeated with enthusiastic fervor, the holy aspiration which expressed the devotion of all hearts.

During this time, Monseigneur descended from the plat­form and proceeded to the pulpit where he poured forth the emotions of his noble heart; mingling a father’s joy with the transports of his children. We shall here quote the words of the journal above mentioned:

“No sooner had the hymn ceased than the eager eyes of the faithful were fixed upon one object: the Archbishop in the pulpit, his countenance beaming with holy joy—“I was not alone in crowning the Madonna,” said he “but all present crowned her with me, as expressed by the words of the liturgy which the Church placed on our lips, and which I pronounced in the name of all—Missionaries, sisters, clergy, and people.”

“But the feast should not consist in merely placing a magnificent crown upon the head of the revered statue. The Madonna wishes to be crowned by each of us, not only in this church but also in our homes, along our varied pathways; and not with one crown, but with three.

“We know that the crown of flowers, the crown of lilies and roses, is very pleasing to Mary. Well, we can all twine this wreath—the poor, even little children. Talents
and riches are not needed for this, good will alone suffices. And what is this crown? It is the crown of holy thoughts, of chaste affections, symbolized by these flowers: Who among us may not, nay, ought not, present this crown to Mary all pure and holy?

"Another crown most pleasing to the Madonna, is the crown of stars. This also we can offer to our Virgin Mother by the holiness of our words symbolized by the stars. Oh! yes, let our words be pure and holy; and in this manner, we shall form a beautiful crown to present to Mary.

"A third crown must also adorn the head of the Blessed Mother—a crown of gold and precious stones, the symbol of good works which shine before God and to the eyes of faith, as gold and costly gems to mortal eyes. Well! let us multiply deeds of charity, patience, meekness, and piety, and we shall thus form a crown far dearer to Mary than the golden diadem which we have just placed upon her brow. Gold is heavy—this signifies that our crown of good works must cost us much fatigue and weigh heavily on our poor nature; but we will suffer this cheerfully for our heavenly Mother. Again, gold is pure, unalloyed with other matter; this means that our good works must be performed with purity of intention, without mixture of human respect or vain complacency.

"Oh! let us labor, my very dear Brethren, and my little children, let us labor to form these three crowns, and we shall one day behold the fulfilment of that desire we expressed in placing the diadem upon the head of the Immaculate Virgin: As our hands, O Mary, have crowned thee on earth, so may we in like manner be crowned by Jesus Christ, thy Son, in heaven."

When the Archbishop ceased to speak, the Rev. canon who waited upon him, intoned the Magnificat, which was immediately taken up by the clergy and the people.
Meanwhile, the prelate appeared at the altar, the Blessed Sacrament being exposed; and when the canticle of the Blessed Virgin was ended, the Pontiff recited the liturgical prayers which were to close this touching ceremony.

Towards seven o'clock in the evening, the faithful assembled anew around our Immaculate Queen. The services commenced with the recitation of the holy Rosary; after which our Rev. Visitor who had been invited to deliver the first discourse at the solemn triduum, ascended the pulpit. At the conclusion of the sermon, benediction of the Blessed Sacrament was given; this we may say was the closing act of this memorable day.

However, another blessing was desired to perfect our joy; this was the blessing of Our Holy Father. The Archbishop had solicited it in the morning in the name of all: priests in retreat, Missionaries, clergy, and people. Before night the following response was received:

"Monseigneur Richelmy, Archbishop of Turin.

"To secure the good results of the holy Exercises, and the more efficaciously to implore the intercession of the Immaculate Virgin in behalf of the clergy and the laity of Chieri, the Holy Father, accepting their homage of filial devotion, sends his blessing to the promoters of this day's solemnity, and to all who assisted thereat.—Cardinal RAMPOLLA."

The Archbishop himself read this telegram in the refectory after supper, to the great joy of the Missionaries and of those who made the retreat.

Leaving the refectory for the church there to recite the Miserere, according to custom, we found the sacred edifice crowded; the people could not tear themselves away from their dear Madonna crowned and resplendent with light. This heavenly Mother seemed to smile upon her devout children who continued to gaze upon her, praying and singing canticles in her honor. Coming out of the church with Monseigneur, we found the square brilliantly illuminated as
also the neighboring houses and even others at a considerable distance. All the people desired to receive the Miraculous Medal from the hands of the Archbishop, from our Missionaries, or from the priests of the retreat.

In order to satisfy the devotion of the people, it was necessary to leave the church open all night during which it was crowded, especially from one o’clock in the morning, when the Masses of the priests in retreat commenced, succeeding one another continually at the seven altars in the church, with great numbers at Holy Communion until an advanced hour in the day. About one hundred and fifty priests offered the Holy Sacrifice; all said the Mass of the Manifestation of the Immaculate Virgin, in virtue of the faculty obtained for the three days of the Coronation triduum.

To these multiplied benedictions of heaven and of earth, we beg you, Most Honored Father, to add your paternal blessing, as the seal and crown of all the others.

Be pleased to accept the homage of our veneration, love, gratitude, docile and cordial submission, whilst we have the honor and happiness of declaring ourselves in the love of our Lord, of the Immaculate Virgin, and of our dear St. Vincent,

Most Honored Father,
Your most humble and obedient Sons
Of the House of Chieri.

ROME.

INTERNATIONAL HOUSE OF STUDIES
OF THE CONGREGATION OF THE MISSION.

When all nations of the world, and it may be said, when almost every diocese of the Catholic Church is sending young ecclesiastics to study the sacred sciences at Rome, to
be instructed at the very source of Catholicity, to be initiated in the admirable method of the Pontifical Universities, the Congregation of the Mission could not remain a stranger to this movement. Being intrusted in many places with the direction of seminaries, it became a duty to the Company, in consideration of the good it is destined to effect, to send some of our young students to Rome. This has been done.

We are happy to learn that the number of young Missionaries sent to the International House of Studies of the Congregation of the Mission, is gradually increasing.

For several years past, priests of our Congregation have been accustomed to take their degrees at the Roman Universities, without having studied there. This was a first step, but the end was not fully attained.

In 1887, some students were sent from France to Rome to follow the course of the Pontifical Universities, and there to take their degrees, which was done with marked success; these students were: Messrs Paul Bouat, Claudius Chavannes, John Baptist Dalbera, and Nicholas Laux. In 1891, Mr. Louis Nastran from Austria, did the same.

In 1893, a separate building was appointed for this purpose, as necessity required. The young Missionaries who came to pursue their studies, applied themselves to obtain degrees in Theology, Philosophy, or Canon Law, according to the appointment of the Rev. Visitors of their respective Provinces. Some followed the course of the Roman College, others, that of the Minerva.

We give below the names of the young Missionaries who have studied at Rome since 1893, and the Province that sent them:

Jacques Frasse. France, 1893.
Mathias Saumell. Spain, 1893.
Hyacinthe Villalain. Spain, 1893.
Henri Romans. France, 1895.
Hermann Kroboth. Austria, 1895.
Nicholas Peters. France, 1895.
Joseph Gaworzewski. Poland, 1895.
Francis Dunkel. Germany, 1896.
John Francis Maye. United States, 1896.
Albert Narguet. France, 1897.
Anthony Van Pol. France, 1897.
Joseph Glass. United States, 1897.
Joseph Feely. United States, 1897.
Michael Ryan. United States, 1897.
Anthony Buczkowski. Poland, 1897.
Anthony Weiss. Poland, 1897.
William Johnen. Germany, 1898.
John Groetschl. Austria, 1898.
Fernandez José Garcia. Spain, 1898.
Henri Bodenstaff. France, 1898.
Octave Geslin. France, 1898.
Cornelius Mennis. United States, 1898.
Charles Sedgwick. United States, 1898.
Paul Ryckwart. France, 1898.
Jules Bauden. France, 1898.
SYRACUSE, PALERMO, GIRGENTI.

The establishment of Syracuse was commenced in a miserable rented house. However, as this city was more civilized and refined than Modica, some ladies united, forming a society, each member giving something towards sustaining the works of the sisters. The Missionaries were also deeply interested in their spiritual and temporal welfare. At an early period, boarders from Syracuse and the environs, applied in great numbers for admission, so that a more spacious building was secured. Although our sisters of Syracuse were not subjected to all the persecutions and countless annoyances which fell to our lot, they had their share of tribulations; they can testify to the truth of this. We have planted, and the seed has brought forth fruit. Blessed be God!

The house of Palermo, the third in Sicily, was of most humble origin. At first, the sisters had but three small rooms for their accommodation, and a ground floor for the schools. Poor Sister Esquirol finding herself in such restricted quarters, was quite sad and disconcerted; but Father di Martino always encouraged her, saying: "Commence, any way: you certainly will not be left in this condition." Oh! if this good Missionary from Heaven beholds the prosperous state of this house to-day, he must truly rejoice. Our sisters here have had much to endure; they have also sowed in sufferings and privations of all kinds. Were our good Sisters Esquirol and Doyen still alive, they could speak eloquently of those early days;

1 See Annals, Vol. V. p. 574.
but it is better for them to enjoy their reward in heaven, while those who replace them zealously continue their mission, gathering the fruits of this sowing, fertilized by the blessing of the divine Master!

The fourth establishment was that of Girgenti. The prefect of this city, who had formerly been sub-prefect at Modica, was acquainted with the Sisters of Charity. He thought of calling upon them to take charge of cholera patients—the cholera having been raging in this place for six months. He felt that the arrival of the sisters would make a good impression, and would have a salutary effect upon the moral as well as upon the physical condition of these unfortunate people. Consequently, he applied to the Visitatrix for sisters; she favored the petition and wrote to all the houses that one sister should be spared from each to organize a hospital, the direction of which was confided to me. We embarked at Syracuse, June 25th. When we were all assembled, I asked each sister: "Do you know how to nurse the cholera?" All answered: "We have never seen or nursed a case of it." I thought: may not the sisters of Palermo be better adapted for this mission than we?—But, since Providence has chosen us, let us have confidence! Having reached Girgenti, we called upon the prefect who received us with great kindness. He ordered apartments to be prepared for us at the hotel while waiting for the hospital to be ready. Every one was eager to look at us, the cholera was quite forgotten! Two of our sisters were sent to Naro; one to the ambulance near the hospital which later was confided to the care of our sisters; and the rest remained to go through the streets, visiting the sick, accompanied by a crowd of people. The police sought to prevent them from following us, but I said: "let them come, it will diminish their fear." We gave the patients whom we visited, some anti-cholera
potion, and in the evening we were told that only four or five were still sick. The Blessed Virgin, certainly had come to our aid; we were asked for in all quarters.

But, at Girgenti, a donation had been assigned for an orphan asylum which the Administration had not yet opened. The prefect thought it would be well to profit by this occasion to commence the work which he would intrust to the sisters. "You must help me," said he.—"We are ready," I replied, "to do all in our power for its success and for the glory of God." He assembled the Board of Administrators, and proposed to open a house for children deprived of their parents by the cholera. These gentlemen made serious objections, saying they had no beds, no chairs, no benches. "I will provide for that," said the prefect. This difficulty being settled, the asylum was opened and fifteen orphans were immediately admitted. Thus commenced the house of Girgenti.

From Sciacca, a suburb of Girgenti, a request was made to send two sisters there immediately, as the cholera was raging. Sister Cognet and I set out taking passage in a sailing vessel of the state, which the prefect had placed at our disposal; we entered the port of Sciacca at three o'clock in the morning. We waited in our little bark until sunrise. We were not very comfortable but Providence watched over us! At five o'clock a.m., the delegate came to inform us that we had leave to disembark. He invited us to take a little coffee, and then accompanied us to the ambulance, an old Franciscan convent. A brother prepared the meals for the sick and for us. One of us visited the sick in the city while the other remained at the hospital. We watched together at night. The city was deserted. The authorities and the wealthy, fleeing from the epidemic, retired to the country, so that only our cherished portion, the poor, remained.

After a few days, the cholera had almost disappeared,
and we were preparing to return to Girgenti, when the sub-prefect sent for us to say that we would do him a great favor by going that evening to Menfi where the cholera was making frightful ravages. The delegate who had been sent to this place to ascertain its condition, returned so disheartened, that he declared he would not go back without the sisters. The picture was alarming; however, we did not hesitate; but before setting out, I profited by a little leisure to make my preparation for death. We could reach Menfi only by land; we had difficult roads over high mountains to cross, and this on the backs of mules. We were accompanied by two grave-diggers and escorted by two soldiers. The delegate was also with us. It was with great difficulty that he could tear himself away from his numerous family; it seemed to all that he was going to certain death. On the way, I said to this brave man: "Have you notified the authorities of our coming?" He replied in the affirmative, adding that he had never told a lie in his life!—Perhaps this may be the first one, I thought to myself: for I mistrusted the man; nor was I deceived, for on reaching Menfi at midnight, all the houses were closed. The delegate then said: "Let us go to the restaurant, that will certainly be open. "There we found an assembly of Garibaldians; the man who had taken the mayor's place was much embarrassed in consequence of our arrival at this late hour; he told us that he could neither accommodate us at his house, for he was alone, nor send us to the persons with whom we were to lodge, as the night was so far advanced. We knew not what to do. The delegate in confusion, departed, leaving us at the restaurant. Of course, we could not remain there. After deliberating a few moments, one of the gentlemen said: "There is lawyer N... who is very ill, go to him; while one waits upon him, the other can rest." We accepted the proposal all the more willingly, because, freeing us from
an embarrassing situation, it afforded us the opportunity of rendering some service and of exercising charity.

In fact, we found a poor family in great distress; the patient, after a severe attack of cholera, was taken with violent typhus fever. I said to the doctor who was present, that in similar cases which I had seen at Girgenti and at Sciacca, friction was applied to the spine with camphorated brandy; this, with a strong dose of quinine produced a good effect; the physicians approved. About two o'clock in the morning, after doing all in our power for the sick man, I retired, feeling much fatigued. While absent for a short time, the lawyer's wife administered, as a drink, the preparation used for the friction. The unfortunate man of course grew much worse; the people were in despair, asking us continually if it was possible for him to recover. But what could I reply? Being alone for a moment, and doubting whether we were right or wrong in remaining here, I made this prayer with all the fervor of my soul: "O God, we came here in obedience; but it seems to me that we are leading the life of gypsies; nevertheless, if such is Thy will, make it known to me by restoring to health this poor father of a family.

At half-past four, I awakened my companion, and having said our prayers, we went to hear Mass. On leaving the church, we met the mayor and asked his orders. "First," said he, "come take a granita, (a cool drink). Calling to mind the counsel given by our Lord to His disciples: "Eat what is set before you," we accepted the invitation, being in great need, not having taken anything since the day before at noon when we dined hastily. After this slight repast the mayor accompanied us to the house destined for our lodging, thence to the ambulance. I there met the doctor, and my first question was concerning our patient of the night; he replied that he was doing well, that reaction had taken place...
I rejoiced and said in my inmost soul: "O God, I thank Thee for the assurance Thou givest me: we are not gypsies, but Thy obedient servants." Then we courageously went to work.

Witnessing the frightful ravages made by the epidemic, I consecrated, mentally, this unfortunate country to the Heart of Jesus, and I promised that should the cholera disappear in two weeks, I would order a beautiful statue of the Sacred Heart to be made for our church at Modica. In truth, the epidemic ceased in about that time, and I fulfilled my promise.

While I nursed the sick at the hospital opened in an old convent of the Capuchins, Sister Cognet visited the poor in their houses. It was pitiful to see these destitute creatures, forsaken by every one; even the physician came but rarely. Priests had obtained permission from the bishop to administer the Sacraments, as in time of pestilence; for example: to give Holy Communion, the priest would put a portion of the Sacred Host in a glass with a little water, and give it to the sacristan who administered it to the patient with but little reverence; henceforth, I took this duty on myself. Our presence alone in this locality raised the courage of the inhabitants, who seeing us thus go freely through the streets would approach and ask us if they would take the cholera. "No, no, said I to them, go in peace." These simple words consoled and assured them. Our hospital was in the greatest poverty, no conveniences whatever; I had not even a table for preparing the medicines; hence, I was obliged to kneel and make use of the floor. In order to write, I had to sit in the Superior's place in the choir! I could not express my feelings in this sanctuary formerly so renowned, but now—a desert! I was alone in this hospital and could do as I pleased with regard to the sick. An attendant came from time to time, and the mayor only once, and with smelling essences to prevent
the bad air: He could not understand how it was possible for us to remain all day in the midst of infection; but the people regarded us as their protectors. My greatest sorrow was to leave my poor patients at night under the care of a nurse, but it could not be avoided; besides, it was necessary for us to be together sometime, seeing that we were separated all day.

The prefect of Girgenti thinking that we must be exhausted, telegraphed to the mayor that he would send other sisters to replace us. This official quite alarmed, came to impart the news to us, saying: "What shall I answer? at present, the cholera is subsiding, but we do not know, etc.—"Tell him, said J, that the Sisters of Charity find their rest in labor and in nursing the poor, and that we will remain to the end!" One week later, the scourge having disappeared, we took the road to Girgenti, overwhelmed by the demonstrations of gratitude for the little services we had rendered. The authorities accompanied us to the limits of the city: we mounted our mules blessing God for having so visibly protected us during our stay at Menfi.

Immediately after our return to Girgenti, the prefect wished to open the house or asylum, everything being prepared. He insisted on keeping Sister Cognet to commence this work, and I set out for Modica whither I was urgently recalled, for the cholera had also appeared there spreading terror and desolation on all sides.

To my great regret, I was obliged to start alone at night; I had all the trouble in the world in returning to Modica. To avoid contagion, carriage drivers would not leave the city; the one I engaged went out secretly, but he made me pay dear for the journey. I was very happy to be once more in my poor home, and I continued cheerfully to nurse the victims of this dreaded disease.

Since that period, we have been living in peace under
a good government struggling only against poverty. From morning till night, we hear but groans, complaints, tales of suffering, which we find it so difficult to relieve for want of resources, particularly at the present time (1898) in which fortunes are lost or much diminished. The wealthy, a small number, being overwhelmed with petitions, close their doors. The financial condition of Modica is deplorable. A city of 55,000 souls, without commerce, having no resources but agriculture, and that in a very limited section, must needs be most forlorn. We suffer with our dear masters, the poor, while we strive to console them the best we can. We shall consider ourselves very happy if, by our past and present sufferings, by the difficulties and obstacles attending the establishment of our works, we have been instrumental in bringing down the blessings of Heaven upon this island! More happy still shall we be if, by our little sacrifices and our perseverance, we may deserve to be united to the great Family in Heaven; for my part, having belonged to this Family on earth for fifty-four years, I must resign myself to die at Modica. A good Missionary, Father Denis, against whose will I left the house of Saissac for the foreign mission of Naples, said at my departure: ‘You are going to dwell in a great city, but remember that you are born to abide among caves and rocks.’ He was correct; and I am firmly resolved to die in the midst of my mountains!

Sister Celard.
MACEDONIA.


Zeitenlik, September 14, 1898.

Most Honored Father,

Your blessing, if you please!

"The events which it becomes my duty to record, occurred at Koukousch.

On Saturday evening at eight o'clock Sr. Pourtales arrived. She had just come from the Consulate of France whither she had gone to give in her report, in regard to the following points in question:

In the morning at High Mass (feast of the Decollation of St. John the Baptist), a man named Sircar had taken the place of the epitrope—treasurer of the church—and had received the money which he put into his pocket. Mgr. Epiphane was notified, and the papas came to Sircar to make him restore what he had taken. As the man pretended that he had nothing, the bishop himself came forward demanding the stolen sum. But this wretch fell upon the bishop who defended himself with the cane he held in his hand. The sisters came to his help; and one of the papas present, aided by a sister, seized Sircar by the arms and tried to force him from the epitrope's desk to which he clung with all his strength. The police being called, arrested the thief who, however, had not the stolen money about him.

But before the arrival of the police, one hundred exarchists had endeavored to enter the church; they were repulsed by the intervention of the sisters who, armed with their shoes, bravely defended the entrance, and remained mistresses of the place.
Such was the affair that took Sister Pourtales to Salonica. But this was only the prelude.

It was announced that a disturbance would take place the next day, Sunday; but as the police were at hand nothing occurred.

Yesterday, Tuesday, October 13th, the first of the ecclesiastical year among the Bulgarians, there was great disorder.

On going to Mass, the sisters perceived a certain commotion in the crowd; however, all was tranquil during the Holy Sacrifice. But, after Mass when the blessed bread was distributed, the exarchists in great numbers went out and formed a line before the church door, apparently with hostile intentions; the police made some efforts to disperse them but did not succeed. When the sisters attempted to come out, two women from the crowd began to assail them: this was the signal. The men attacked the sisters, struck them, threw them on the ground, and trampled upon them. Sister Pourtales was knocked down by a fierce blow on the head; three other sisters were similarly treated; one of them was kicked on the chest, her collar still bears the mark. Finally, the police rescued the sisters who took refuge in the church. But those wretches broke the window panes and tried to tear away the iron bars at the window frames. Not succeeding in this, they mounted upon the roof of the peristyle, broke a window, throwing the glass upon the sisters, and entered the church. Then the chief of the police opened the door and conducted the sisters home under an escort, while the ruffians continued their depredations in the church.

The Caimakan having been informed of these transactions, ordered the church to be closed.

Immediately after this incident, Sister Pourtales took a carriage and came to represent the case to Mr. Dubreuil, agent of the Consulate of France. This gentleman, at once,
Many of our young intern girls have also been beaten, but they are Ottoman subjects: the Consulate is not concerned about them.

Before returning to Koukonsch I determined to address these few lines to you at the house of Sister Lobry. However, my companion and myself are staying with Sister Morel, at Zeitenlik, to be nearer Father Cazot who is negotiating our affair.

SISTER POURTALES,
U. d. o. c.

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

Salonica, October 25, 1898.

Most Honored Mother,

The grace of our Lord be with us for ever!

I have so desired to confide to your motherly heart the grief with which my own has been pierced for the last four days; but up to this moment, we have had no mail.

The despatch sent by Father Heudre to our Most Honored Father has informed you of the trouble that occurred in Salonica on the evening of the 20th of this month, and at the same time, assured you of our personal safety; but, alas! the damages and material losses!

Although exhausted by great labor, I do not wish to delay giving you the details of this sad evening.

For a long time, we had been much in need of rain; the air was heavy, the heat oppressive; therefore, we greatly rejoiced when, October 20th, about half-past seven in the evening, the lightning announced a storm; this was supposed to be an ordinary one that would afford us a little refreshment. But what was our terror when a tremendous explosion hurled us into the midst of a real bom-
barracks which served as a hospital, giving up our beautiful
house to the sick. If at that remote period this habitation
was already in a dilapidated condition, you may imagine
what it was at the time of the storm: you will easily under­
stand that it was no great effort for the hail to become mas­
ter of the situation.

In the twinkling of an eye, all was inundated, destroyed;
happily, no personal harm resulted. The driving rain con­
tinuing the whole night, made a river of our poor mansion.
However, all our sisters, with incredible energy labored so
efficaciously, that they prevented the water from submerg­
ing the lower floor whither, in haste, we had transported
all that it was possible to remove.

Towards morning, we had a respite of a few hours, but
we could not sleep, for our beds were saturated. The 21st
was a continued storm. Despite the pouring rain, we made
every effort to leave the house before it crumbled...

We deposited some of our goods in the lower part of
our hospital, some in the parlor of the Mission, drenched
from head to foot—for umbrellas were useless—without
stockings; a large fichu on the head, another around our
shoulders.

About four o'clock in the afternoon, while two or three
of our sisters were in the community room, the rain fall­
ing here as well as without, collecting some articles, they
heard cries: "Look out! Save yourselves! the roof is fall-
The warning came from the workmen, making some little repairs on the roof of the schoolrooms, and they had seen this roof loosen and become detached. Our sisters had scarcely time to escape when one side of the house caved in. However, we continued to remove the linen from the closets, so as not to lose everything.

The hospital is greatly damaged, as is the case with all the houses in the city; not one, but has broken tiles and windows; consequently, the inundation has caused considerable loss.

And our dear church! Oh! what desolation to hear the hail and rain beating with such fury on this edifice constructed with such labor and toil... What destruction, what a loss!...

The house of the Mission has suffered greatly, all the ceilings have fallen; our schoolhouse is also much injured. But, our poor dwelling, alas! is in ruins at this moment; it was found necessary to demolish all that the hail and rain had spared, because of the danger to passers-by.

And would you believe it, Most Honored Mother, we ourselves are obliged to complete the destruction of these miserable barracks. It is impossible to procure workmen, unless we offer extravagant wages.

Happily, our devoted Missionaries have come to our assistance. They, with the brothers, are striving to save the remnants of our furniture, before we are surprised by new storms—the clouds are very threatening.

The Missionaries of Zeitenlik have come into the city with their Bulgarian students to take the place of workmen, and the labor of destruction is going on rapidly. Your maternal heart can easily imagine what passes at this moment in the hearts of your poor children.

We have taken refuge in the hospital; confusion reigns supreme; our wardrobes are in pieces.
We must devise some means of shelter; but what shall we do this winter? Oh! if we only had means to rebuild in the good season!

Our Lord has inspired us with this thought: To construct a temporary building in our yard, using the material we have been able to save, and there establish the pharmacy and dispensary, so that we can have the use of the rooms at present allotted to this purpose; our parlor is contiguous.

We shall thus be saved a great expense, while we shall remain in the same establishment. With increased courage and confidence in God, I cast myself into the arms of His Providence; shall we be disappointed?

We have given our beautiful house to the sick, it was built for the orphans... We had one habitable dwelling, but our good God chased us away with stones, to preserve us, doubtless, from inevitable ruin during the winter, for all the beams were decayed.

I dare not ask anything... We pray, work on, and wait.

Excuse this rambling letter, Most Honored Mother, my poor head is very weary, and I must be ready for the mail.

In conclusion, I feel urged to solicit your prayers; pray earnestly for your poor Children at Salonica; above all for her who, with great respect and filial affection, has the happiness of being, in the Sacred Hearts of Jesus and Mary Immaculate,

Most Honored Mother,

Your most humble and obedient child,

Sister Pucci,

U. d. o. e.

Pekin, Aug. 14, 1898.

Rev. Dear Confrere,

The grace of our Lord be with us for ever!

Last May, under the pretext of anticipating possible revolts in our province, there were brought hither from Kan-Sou, 25,000 men from the native troops of this section of China. This was an ill-timed precaution: these soldiers are undisciplined and addicted to pillage; they are regarded by the people as the worst of scourges. Upwards of 4,000 of these troops had been cantoned in the suburbs of Pao-ting-fou, capital of this province.

July 6th, about 5, p.m., two under-officers forced the door of our residence at Pe-Koan and, after uttering horrible maledictions against the Church and the Europeans, they cruelly maltreated our porter. Our people then seized these ruffians and reported the case to the authorities. But, before the mandarins and soldiers could come to our assistance, 200 of these brigands from Kan-Sou, commanded by a captain, surrounded the residence, beat down our domestics,—and Father Paul Ouang, who strove to reason with the mob, after receiving a blow on the head from a club fell bathed in his own blood. Father Dumond, Director of the mission of Pao-ting-fou, was struck violently on the head several times. Some of the soldiers laid hold
on our confrères and dragged them to a pagoda which had served them for a school and similar purposes. Fortunately, our students from the college and the schools had taken flight at the outset of these troubles. On reaching the pagoda, our Missionaries were subjected to all manner of insult from the soldiery and were even threatened with death. They were rescued from the hands of these furious men, by the sub-prefect of the city, who had come to quell the tumult; having placed our confrères in his own carriage he escorted them to an inn where he left them in charge of the guards of his tribunal, and then hastened to send surgeons to bind up their wounds which, thank God, were not very serious.

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One of the principal Christians at once sent a telegram, in Chinese, to inform me of the matter. I transmitted the same to the French Minister, Mr. Pichon, who immediately demanded that the most rigorous orders be issued by the Tsoung-li-Yamen. These orders were telegraphed, and from the following day our safety was provided for.

On July 7th, Father Dumond was able to write, his letter furnishing me with the particulars which are given above. With his accustomed energy, our excellent Minister, Mr. Pichon, laid the whole affair before the Tsoung-li-Yamen; the result was that the viceroy of the province despatched a letter which was brought me by a mandarin delegated by him.

The viceroy, Joung-Lou, one of the four members of the Great Council, had done me the honor to assist at my consecration; and he it was—as the highest in dignity—that presided at the breakfast given by us on this occasion, and with the most flattering courtesy proposed a toast to the new bishop. He referred to this circumstance in his
letter as an evidence of his sincere friendship, informing
me most candidly of all events then transpiring at Pao-
ting-fou; he promised that summary reparation should be
made us and besought me to treat directly with him—as
my friend—concerning this unpleasant affair.

I then wrote to the French Minister, begging him, if he
judged it expedient, to suspend official measures and, more­
over, to authorize me to accept without further preamble
the proposals of the viceroy. Not only did Mr. Pichon
grant me this permission; but he, furthermore, assured me
of his full approval of whatever terms we should agree
upon; giving his word that we might rely, if need be, upon
his support for their execution.

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I then entered upon arrangements with the delegate of
the viceroy, who was the bearer to His Excellency of an
official letter, in which I proposed the following articles:

1. That we would cede to the Chinese government our
little residence of Pe-koan, steeped in the blood of Mis­
sionaries,—continually exposed to the inroads and pillage
of disbanded soldiers and highway robbers. The insecu­
rity of these premises forces us to abandon them. In com­
pensation, the Chinese government should transfer to us
all right of propriety to the ancient palace known as Tao-
tai, situate in the heart of the city of Pao-ting-fou.

2. That this palace should be put in repair by the local
authorities and should be handed over to our confrères by
the mandarins who must come to seek out the Missiona­
ries and conduct them with much ceremony to the new
residence, where a dinner would be prepared for them,
during which apologies should be made to them in pres­
ence of the mandarins and the people, as a sign of perfect
reconciliation.

3. That the blood of the Missionaries being above all
price, we would ask no pecuniary indemnity for this, but stipulate only that three hundred dollars be furnished, to be distributed among our wounded domestics.

4. That the guilty, whoever they may be, through the justice of the viceroy, be punished in the full rigor of the laws of China.

On the following day, the viceroy notified me by telegram that all the conditions would be ratified, and two days later, this delegate brought me, with a letter of thanks from His Excellency, all the legal papers signed and sealed; these documents secure to us, for ever, the possession of this imperial property which the Chinese government and the Emperor have ceded to us for a residence.

I sent all these papers immediately to the French legation by Father Jarlin, Assistant of the house. The Minister was well pleased and sent me an official letter of congratulation and his own complete approbation, which letter, together with all the deeds of the property, has been deposited in our archives.

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The better to estimate the value of the advantages which have accrued to us, allow me to offer you here some explanations:

Our humble residence of Pe-Koan is composed of a Chinese chapel about fifty feet in length, and five or six rooms built of clay, with a vegetable garden. Situated in an isolated place without the city, towards the north-east, it was constantly exposed to robbers who found easy access to it; besides, during the rainy season it was always surrounded with water. For many years we had regarded this locality as unfit for any human habitation; but we found it impossible to establish ourselves in the city, even at the cost of any financial sacrifice. The city of Pao-ting-fou measures only 1,500 metres; it contains more than
seventy-five tribunals or palaces, and belongs almost entirely to the state. The aforementioned circumstance alone could open its gates to us. The palace which has come into our possession is in the centre of the city, separated from that of the prefect only by a wall. From north to south, its length is one hundred and sixty metres, and seventy, from east to west, on the most populous street in the city. It contains two hundred and eleven rooms one half of these in good condition and, moreover, all built of brick, the woodwork being of the very best quality. As to the value, it represents at least ten times that of our humble residence; it may well be termed a gift indeed, and if the word exchange has been inserted in the deed, it is only that the expression was less onerous than donation.

The viceroy was much edified seeing that we laid no claim to money for ourselves, and that we were content to ask only a trifling indemnity for our domestics. He was quite flattered that we left to his own high sense of justice the responsibility of punishing the guilty, and therefore acquitted the local authorities who, it must be said, did all that was possible to make amends. In ten days the whole affair had been settled to the satisfaction of all concerned. It only remains for the terms agreed upon to be carried out.

I had now to look about me for a wise and prudent man to go to Pao-ting-fou and there, in concert with Father Dumond and the mandarins decide upon the limits of the new residence—one who would also be vigilant in regard to all the details to be observed in the execution of the agreement already treated of.

All pointed to Father Jarlin as the one best qualified for the mission; polite and affable in his manner, well initiated in Chinese affairs, thoroughly acquainted with the language,
accustomed to transact business with the mandarins, this confrère had for nine years directed with remarkable wisdom the extensive district of Pao-ting-fou. I sent him, therefore, invested with full power to the viceroy, who appointed his own delegate to accompany him and, thanks to the steamer placed at their disposal by the viceroy, both speedily arrived in the capital of the province.

In three days the whole matter was wound up; our European and Chinese confrères were conducted with the most solemn ceremony by the chief mandarins of the city to the new residence where a grand banquet had been prepared for them; Father Jarlin, as my representative, presided. A few days after his return, I waited upon the viceroy at Tien-Tsin, for I felt that it was my duty to express to him in person my appreciation of his efforts on our behalf; he received me in the most cordial manner and with all possible courtesy. Like myself, he fully recognized Father Jarlin's merits and qualifications, in proof whereof, he stated his intention of soliciting from the Emperor this excellent confrère’s nomination to the rank of mandarin of the 2nd order, 1st degree, light blue globula. The petition was granted and eight days later, the Emperor sent Father Jarlin his diploma.

This grade of which I was—for more than ten years—a member, until the Emperor conferred the 1st rank upon me was, as every one knows, of incalculable service to me in religious affairs. It is a kind of passport which secures free access to the Tsoung-li Yamen, as well as to the highest mandarins. No one could more duly appreciate the favor now enjoyed by Father Jarlin than myself, for I may be summoned hence at any moment, and it was much to be desired that another, invested with authority, be able to continue after me the friendly relations existing between the mission and the Chinese government.
The construction of a church in our new establishment of Pao-ting-fou becomes absolutely necessary; we must, moreover, organize all our works and send thither efficacious aid both in men and money; for since the events just recorded, numerous catechumens present themselves and we hope, shortly, to baptize several thousands of them.

Be pleased to accept, etc.

† Alph. Favier, C. M.

PERSIA.


Khosrova, May 25, 1898.

My Lord,

I hasten to forward the report of the missions given this year.

Before entering into any details concerning this village, allow me to make known to you the impression made upon me after the thirteen retreats which I have preached this year. On leaving Ourmiah, as I directed my steps towards the shores of the Berendous, my heart was a little heavy, rendered so by the thought that probably many vexations awaited me, as a consequence of the advent to the city whither I was journeying, of the Russian missionaries who, as you know, strove for three months to rob us of our little flock. I had some reason to be despondent, but to say the truth I was too pessimistic, as experience has taught me; for instead of the disappointments which I anticipated I had many real consolations: sincere confessions, fervent Communions, conversions, not only of many lax
Catholics; but even of several Nestorians and Protestants, without mentioning the numberless reconciliations of persons at variance, for in this country enmities are not rare.

As Your Lordship remembers, I set out from Ourmiah, Dec. 27, 1897, for Ardichaï, one of the largest villages along the river, to prepare our people, by a good retreat of ten days, for the feast of Christmas (Chaldean).

I succeeded in procuring the release of a young man whom the governor (Moubachir) of the village had caused to be placed under arrest for murder. This was only an intrigue of the Nestorians as the governor himself acknowledged to me.

A strong and lively faith characterizes this village. One is at once reminded of the labors of Father Rouge of blessed memory here. The church was thronged every day of the retreat during the sermon notwithstanding the inclemency of this most rigorous season in these parts. I was especially consoled to see the men attend so regularly all the exercises of the retreat. The congregation ranged generally from five hundred to five hundred and fifty, the number of Catholics and Nestorians being about equal. The latter failed not to be present at the sermons to the great chagrin of their priests who threatened to deprive them of communion Christmas Day, if they persisted in attending service in the Catholic Church; a penalty which they totally disregarded. At the close of the retreat all our Catholics then in the village having made their confession, received Holy Communion together, to the number of two hundred and fifty persons. These good people had sometimes assisted at the Benediction of the Blessed Sacrament at Ourmiah; hence, they availed themselves of the occasion of the retreat to ask for the same favor which I was most happy to grant. The last day was spent in decorating as well as we could the small church which that evening proved very far from sufficient; besides the Catholics, crowds of Nes-
torians had come, eagerly desirous of witnessing our pious ceremonies. Nearly six hundred persons assisted at Benediction and the sermon for the closing of the retreat. At the request of the faithful, the Blessed Sacrament remained exposed during the night; thus we had also a most fervent nocturnal adoration.

I believe, My Lord, that this village gives promise of much good: possibly, the return of the Russian missionaries may cause some defections, but these cases will be very rare. Willingly would I have prolonged my stay in order to instruct the children in their catechism, but I was waited for elsewhere. I started the next day for Barbari where I arrived about five in the evening.

Barbari is a pretty village whose inhabitants are Catholics from Mesopotamia... They were impatiently expecting my coming. I had, first of all, to bring about the reconciliation of three families who had denounced one another to the governor, each, in turn, being sentenced to pay a fine. My duty in this instance seemed rather difficult, however, I succeeded. One of the adversaries finally said to me: "After all, you are right; we dispute among ourselves and the governor profits by our folly; I have had a good lesson, I am willing to forgive."

The next morning I opened the retreat, this time, in a beautiful little church which, thanks to the generosity of France, had been rebuilt.

The mission was held for eight days: the patriarchal manners of these good people seemed an incessant reminder of Father Rouge, and several among them took great pleasure in repeating to me some phrases of his sermons which had specially impressed them and which they had treasured in their memory. If the other villages along these shores had inhabitants of the same stamp, the Russian papas would not ensnare many souls. On the fifth day of the retreat, I preached on the pardon of enemies;
the sermon being concluded, immediately before leaving the church I begged the white beards to inform me whether there were still any persons at variance in the village. I had scarce uttered the words when a young man arose and said to me: "The old men need not trouble themselves;" and at the same instant he walked over to one of his companions who had also come to hear the sermon; both were then publicly reconciled; this circumstance made a deep impression upon the little flock. The number of Communions reached one hundred and six.

On the very day of the closing, I set out for Dizza-Te-kia. There are only a few Catholics here; however, thanks be to God, the retreat effected much good. All the Catholics of this place, thirty in number, approached the Sacraments. But the chapel was not large enough for the audience. Upwards of two hundred Nestorians attended the instruction each evening.

At Chimchardeghan, a neighboring village, served by a very zealous priest, I found all in readiness for a fervent retreat. The mayor of the village, whose conversion dates many years back, gave general edification. A school for boys and girls had already been established there, it is true; but many young persons who have no employment in winter and who were anxious for instruction, petitioned for a school and a professor for themselves. You are aware, My Lord, that Malik Djani, the mayor of the village, is not a man to be deterred by difficulties; therefore this genuine Catholic interested himself in aiding the mission to find a location and a professor at his expense; thanks to his liberality we now possess a school for adults. The village contains sixteen Catholic families; all have been most assiduous in the exercises of the retreat, and each day, especially at the second sermon, the church was filled not only with those of the household of the faith, but likewise with Nestorians and even with Protestants. The ef-
ficacy of grace was manifest in the case of an old Nestorian woman, named Sia-Khan. The Protestant catechist himself was several times among the audience. Some points of our doctrine are in direct opposition to theirs; but he was not intimidated and continued to come to church. I even held several conversations with him. Had it been possible to remain longer in this village, I might perhaps have been able to do something for the spiritual advantage of this man; but the pastor already mentioned, a zealous and enlightened priest, will, doubtless, continue the work which has been commenced. There were eighty Communions in this village.

There is little to be said, My Lord, of the villages of Kiossabad and of Baridjonkh, both better known to Your Lordship than to me. That simple faith having power to move mountains is always found here. How these faithful Christians rejoice when the Missionary visits them! With what exemplary assiduity they attend the exercises! The Catholics of these two villages number one hundred and ten; all approached the Holy Table.

So far, my duties were easy enough. I had met only simplicity of manners and lively faith; but I was much preoccupied about the two remaining villages, Gulpachan and Gueytape, the two largest Protestant centres of the plain of Ourmiah.

Of the one hundred and eighty families of Gulpachan, eighty are Protestants, seventy are Nestorians, and thirty Catholics. Unfortunately, the Protestants are most influential. I arrived at Gulpachan in the evening, too late to open the retreat immediately. As I entered the village, some suspicious looking persons—they were Protestants—looked at me with a half-frightened air, and I heard some of them say: “He is a popayia (papist), who has come to preach the spiritual week.” I had scarce stepped into the first street when over the whole village had spread the
news of my arrival. I found our good priest, Rabbi Cacha Benjamin very despondent, and whilst I hesitated to ask any explanation, he himself opened the conversation: "Your coming is providential," said he to me, "for several weeks past an obstinate misunderstanding exists among the members of three Catholic families; they are all connected by relationship and the evil is without a remedy. One month ago the Protestant missionaries came hither to preach a mission and they made every effort to gain over a portion of my flock; although they did not accomplish their design, I greatly fear the present condition of affairs." This appears to be a chronic disorder: discord always among three Catholic families. But in this instance relationship aggravates the evil. I consoled the venerable priest as best I could and waited God's time to do more.

In his despondency, Cacha Benjamin declared to me that he could find no means of overcoming the difficulty which had so cast him down; for, said he, the very fact of relationship between those at enmity renders the barrier impossible to remove. I replied only by the proverb: Kovoum adjesi, Koghoum adjesi; which means in substance: Dissensions among relations may be compared to the bitter taste of a wild melon; while the sweet harmony that should subsist among kinsmen is like the delicious flavor of a ripe melon." My answer, however, did not appear to convince the aged pastor, and to further encourage me he declared that the retreat was not likely to be a success. But, Allah Kerim! we shall do our best.

On the day after my arrival, I commenced the exercises. For a day or two, only the Catholics came to church; but by degrees the Protestants, curious to hear a sermon from a papist (they thus qualify us), did us the honor to attend, and two old families who had recently been drawn away by the interested arguments of Protestant pastors, returned to the fold of the church whence they had drifted; their
repentance having every mark of sincerity. During the week, Rabbi Cacha Benjamin accompanied me in a visit to the Catholic families who were at variance; at first, they would not listen to any proposal of agreement. Meanwhile, God's grace touched their hearts and on the fourth day of the retreat they became reconciled in true fraternal charity. Upwards of four hundred persons were present daily at the exercises; these were all Catholics, Protestants, or Nestorians. There were others too timid to enter for fear of compromising themselves, who listened at the windows; among the latter, I observed the Protestant pastor of the village. The Catholics of this place numbering ninety-five all approached the Holy Table; we closed the retreat in the evening by a sermon followed by Benediction.

It was with reluctance that I left these people, promising to return as soon as possible. I had been informed that some ill-omened rumors were afloat. One youth said to me: "The Protestant pastor has gone to report our retreat to the American missionaries; what will they say?" Indeed, on my return to the village to prepare for the Easter solemnity, Cacha Benjamin informed me that an American missionary had come immediately after my departure with several Protestant pastors to preach a second retreat—this time, of three weeks. They had organized, he told me, groups of catechists and preachers who went everywhere striving to induce our Catholics to attend their instructions. He added: "I dreaded the falling away of any of our sheep, but all have remained faithful."

A young woman, a Catholic, whom they invited to their temple declined, saying: "We have our own priests, their sermons suffice for me."—"But," replied the preacher "you incur damnation by abandoning the Gospel to follow priests who tell you that a mere man can remit the sins of these who confess them."—"Enough, rabbi," replied the
young woman, "I have attended many Catholic sermons, but I never heard the doctrine that you advance; for, whatever may be your opinion on the subject, our pastors explain very clearly that it is in virtue of the power that has been given them and inasmuch as they hold the place of Jesus Christ, that the priest absolves us from our sins. Never shall I be damned for believing in this doctrine! You are yourself rather in danger of such a misfortune; and, be it known to you, that I shall never embrace a religion like yours, which claims to have priests, and yet denies the Sacrament of Holy Orders; you cry down confession, you do not accept it, you say, and here you are establishing a sham confession in this very village; you preach about Holy Communion and you deny the Real Presence of our Lord in the Holy Eucharist. You contradict and destroy your own arguments. Go your own way and leave me to follow mine." As our Catholics thus rid themselves of their importunities, the preachers wound up their retreat without having won over any of our flock. On Easter Sunday, one hundred and four persons made their paschal Communion in our little church.

How much good there is to be done, My Lord, in this village! It is true that, at first, I felt very dubious about the success of the mission given with Protestant surroundings like those of Gulpachan: but I now see that, with God's help, it is possible to remove the prejudices, with which these poor people had been imbued.

Behold, My Lord, the result of the thirteen retreats I have given this year; I shall, in a few days, address to you my other report.

Begging your blessing, I take the liberty of signing myself, Your Lordship's, etc.

Emile Demuth, C. M.

Khosrova, Nov. 1, 1898.

Most Honored Father,

Your blessing, if you please!

Doubtless, the Apostolic Delegate has informed you of the distressing situation of the mission in Persia. For a brief moment we entertained the hope that the troubles of the country would be limited to the increased rates of provisions; but now there is no longer room for doubt, as famine with all its horrors is upon us. Allow me to summarize the causes which have led to this sad state of affairs:

Last year, the snow, which had fallen until the middle of November, could not be entirely melted before the end of March, consequently, a large portion of the grain harvest was destroyed; the laborer had impatiently awaited the cereal gathering in to repair—in part—the havoc caused during the preceding year by the depredations of the Kurds and Persian soldiers. The fine weather of April and May gave great promise; from the fruit trees, vineyards, and melon vines, a rich yield was almost ensured when, quite unexpectedly, in the middle of June, a cold wave coming suddenly caused immense damage; and what had hitherto been unheard of, there were snow-storms on the nights of the 24th and the 25th of the same month, the snow covering the mountains around Khosrova. To complete the misery, an unprecedented hail-storm destroyed everything, to a distance of fifteen days' journey.

From that date, corn and all provisions have been constantly on the rise, so that now everything is sold at four times the ordinary price. One of the chief reasons of the still daily rise in the price of corn is that the great Mussulman lords have stored up theirs in their granaries;
and rich merchants monopolize all that the less-favored farmers bring to the market, hoping to realize large profits by the sale, in spring. The government does absolutely nothing to check these villainous monopolists.

I scarcely dare continue, so lamentable is the picture. And yet, how can I silently pass over the heartless, the cruel administration of the officials of this land by whom our Christians are so ill-used? It was not enough for them to levy overwhelming taxes to be paid in money; the public treasury still exacts from these poor starving people the eighth part of their corn and their millet. Yet more: every day the various governors send to each village employees who, under pretexts as iniquitous as absurd, demand from numerous families fines which they cannot meet. If one among them is found absolutely unable to hand over the twenty, forty, one hundred, even two hundred francs imperiously demanded, their nearest of kin, and these failing, the oldest inhabitants of the village—not excepting the mayor himself—are imprisoned, maltreated, beaten with rods until the sum exacted,—often double the amount, to the last cent is paid.

Seeing themselves thus deprived of the rights of humanity, abused, cheated, robbed at every turn, crushed by taxation, hunted down like Spartan slaves, our Christians go elsewhere, most frequently to Russia, hoping to find in a strange land what is withheld from them at home—a morsel of bread. But, meanwhile, what will become of their wives and children? These misfortunes have made of the latter so many quasi-widows and orphans who, the whole year round, will stretch their hands towards the Missionaries and the Sisters of Charity for help. Willingly shall we give all that we have, but you are aware, Most Honored Father, that our resources fall very far short of the needs of our mission.

In general our Catholics are poor; some of them, how-
ever, could live comfortably were it not for the injustices and fraudulent schemes of government employees. But the heaviest pressure upon us, since the persecution against the Armenians, are the multitudes of poor that throng to us. These destitute families, literally stripped of everything, at the approach of winter gradually descend from the mountains to the frontiers of Turkey, and thence creep into our village where, willing or not, we must receive them. Trained by our Fathers to succor these unfortunate beings, our Catholics give them shelter in their stables where the breath of the animals lodged therein, substituting the warmth of a stove, may shield them from the rigors of the winter. These poor mountaineers crowding into a corner lie close together upon the ground, a shred of covering is thrown over six or seven individuals of different age and sex, and thus, shivering with cold, they await the dawn to go from door to door begging a crust of bread, which too often must be refused by the inmates, themselves already reduced to the last stage of misery. We, Missionaries, do not regret the advent of such guests to our village, because they are Nestorians who, treated as brethren by our Catholics, not unfrequently enter the fold of the Church. Their children attend our schools, assist at catechism, learn their prayers, and at the time of their First Communion, if not sooner, the parents make their profession of faith.

I cannot conclude this letter without briefly referring to a lamentable event which occurred in an Armenian village, about half an hour's journey hence. This village is called Mehllem. Eleven Armenians went thither from the direction of Van, to seek shelter, and hoping no doubt, to be allowed to spend the winter with their co-religionists; knowing, however, that the Turkish consul urges the Persian government to pursue all its subjects who cross the frontier, these refugees are always on the alert, armed with excellent revolvers and furnished with first-rate cartridges. On the
26th, the Armenians were betrayed by a citizen of Mehlllem with whom they lodged; this man denounced them to the governor of the province. The latter immediately despatched one hundred and fifty troopers to seize or slay the men. Suddenly, the eleven Armenian fugitives saw themselves hemmed in on every side and heard the balls whizzing about their ears. Realizing their danger—no hope of escape, and not wishing to fall into the hands of the cruel Turks, they turned their arms against one another; nine were killed, one made his escape, the eleventh was taken and brought before the governor. The mus-ulman soldiers had the barbarity to sever the heads from the nine dead bodies, and carry these bleeding trophies of their victory as a present to their chief. This tragedy occurred at 7, a. m. Father Massol and your humble servant had climbed up to the terrace, whence we could hear distinctly the discharge of fire-arms.

On the following day, the 27th, we learned that the traitor with his wife and children had been murdered during the night; probably by the Armenian who had escaped the clutches of the Persian soldiers: he committed the crime, perhaps, to avenge his nine companions.—

Armed as they were, these poor fugitives might easily have routed the Persian cavaliers, dismounting fifty or more of them; but they chose rather to die than hazard a massacre of the Christians, which they foresaw would result from their summary vengeance. You see then, Most Honored Father, the critical situation of your Children; nevertheless we are without fear, assured that nothing can befall us without the permission of Almighty God, to whose mercy we commend all that concerns us for life and death.

Be pleased, Most Honored Father, to accept the sentiments, etc.

A. Boucays, C. M.

5*
MOST HONOURED FATHER,

Your blessing, if you please!

The dispositions of our rulers are at present quite friendly. Everything favors my project of re-establishing the first house of Mgr. de Jacobis.

A rumor is afloat, that the Ras Mangacha is meditating a revolt against the emperor Menelik. But come what may, we shall not be disturbed; we are not uneasy. Either the Ras will make his submission, or the emperor will suppress him. In the first case, the country will not be troubled; in the second, the imperial protection will be assured to us.

I am actively engaged in carrying out the projects indicated in the subjoined note.

Note on the Re-organization of the Mission.

1. Alitiëna.—Our Lord is marvelously defending us; He has procured us unexpected succor by two new recruits: the veteran, Father Picard and a brother. The governor of Erythrae with singular benevolence, granted them a passage through the Italian possessions.

On July 1st, Alitiëna resumed all its works with great enthusiasm. The seminary-school already numbers twenty students under the direction of Father Gruson and a native priest. Father Picard and another native priest fulfil the duties of the mission, catechism, etc. It is indeed, an
uninterrupted mission of indefinite length. Every morn­
ing, the zealous Missionary, is seated upon a stone at the­
entrance of the chapel, in imitation of Absalom at his door­sill, inviting the passers-by to his tribunal. It is wonder­ful to see the chiefs, old men and women, everybody, large and small, all sitting on their heels around him listening to his instructions, answering his questions. In the evening, the chaplet recited in common, assembles the people already inscribed on the register of the confraternity of the Holy Rosary. Processions reanimate the fervor of these simple believers.

The devotion of the Holy Rosary has the greatest at­traction for these people as it falls within the limits of their capacity. The compact masses of great missions will scarcely be possible among the Irob tribes. The wandering pastoral people, are scattered with their flocks among the mountains. But, when the Missionary is in their neighborhood, these people hasten to comply with their religious duties. On the beautiful feast of the Assumption one hundred approached the Holy Table.

2. GOUALA.—Exiles are returning to this station, happy to be at liberty, and to feel that they have nothing to fear in regard to their religious principles.

In October, at the close of the rainy season, I shall com­mence the rebuilding of the residence destroyed in the persecution of 1872. It will be the principal house of the mission; and the provisory seminary, now installed at Alitiema, will be transferred thither. Gouala is a more favor­able situation under two considerations: this station is more central and, consequently, better adapted to the de­velopment of our works; and in the second place, it is quite near the market,—a material consideration of great weight, in regard to facility and economy in furnishing provisions.
There, also, an establishment full of promise for our apostolate, will be founded: that of the works of the Sisters of Charity.

But nothing yet is done, the foundations are not even laid. Meanwhile, I am dwelling in a borrowed house. The residence in contemplation will comprise a very modest habitation, a simple ground-floor according to the custom of the country: a house for our native religious who have come to our aid—six in number;—then schools, the chapel.....

All these specifications terrify me.

3. May-Brazio.—A station parallel to that of Gouala, on the plateau Sassih. It is now occupied by a native Missionary, Father Kidané. There, the church destroyed by fire in the persecution of 1881, is to be rebuilt, and a small residence to be constructed.

A reinforcement of Missionaries will also have a fine mission-centre and educational resources—new works for this station too much neglected in the past. Having but one priest, morally and physically much weakened by age, and one other recently converted, a neophyte engaged by marriage bonds, and re-ordained "ad missam" only, our people groaning under their distress, had lost all hope; and more than one, last year, incurred the penalty of banishment. These stray sheep present themselves anew at the door of the sheepfold. Order once established in this canton, many others not far remote from salvation, will follow in crowds.

Let the freedom already obtained be guaranteed, and a rich future is assured to the mission.

This is the chief object of our prayers; and we beg that all souls devoted to apostolic works, will unite their supplications with ours.

E. COULBEAUX. C. M.
Country of Menelik.—Under this title the Catholic Missions have published, in a series of articles dating from July 22, 1898, a detailed account of the journey of Father Coulbeaux and his companions from Djibouti through Ankober, Harrar and Adis Ababa even to Adoua, traversing the whole length of Abyssinia. Father Coulbeaux accompanied his description with a chart of his journey: a very valuable document, because it imparts the knowledge of a region but little explored; he also furnished some very interesting drawings. The Catholic Missions have reproduced the narration and the documents.

MADAGASCAR.

By a Brief bearing date July 5, 1898, the Sovereign Pontiff divided the north of Madagascar into two vicariates, limited by the eighteenth degree of latitude; one is called the Vicariate of North Madagascar, and the other, the Vicariate of Central Madagascar. This latter is confided, as formerly, to the Rev. Fathers of the Society of Jesus, and the former to the Missionaries of the Congregation of the Holy Ghost and of the Holy Heart of Mary. The Vicariate of Southern Madagascar was created in 1896 and intrusted to the Congregation of the Mission. The work of evangelization will thus be more rapidly and more fruitfully extended throughout the vast territory of the great African Island.


Tamatave, September 17, 1898.

Most Honored Father,

Your blessing, if you please!

You are looking for tidings of your Malagassy Children who are still at Tamatave, where the cordial and generous
hospitality of Fathers Causséque and Chenet, have made them forget the fatigue of a journey of twenty-one days, and prepared them to resume their sea voyage. They are awaiting the hour of Providence, for the regular service between Tamatave and Fort-Dauphin is not of absolute punctuality. For this reason, I thought it best to send you these few lines, although we have not yet had the happiness of embracing Mgr. Crouzet and our confrères of Fort-Dauphin.

Our voyage from Marseilles to Cape Guardafui,—from August 25th, to September 7th,—was exceptionally pleasant; the extreme heat of the Red Sea, so much apprehended at this season, did not seem to us excessive. Only once or twice the thermometer reached 40 degrees; but the breeze from the south tempered the heat. We arrived at Djibouti on the evening of September 4th; we united with our beloved confrères in their good wishes: beseeching our Lord to bless your labors, to soothe your sorrows, and to multiply your joys. The next day, the 5th, we entered this city which we do not find crowned with flowers or with verdure. The only priest in the place, a Capuchin Father, was pleased to offer us his humble chapel where we celebrated holy Mass; we gave a special memento to this dear mission of Abyssinia, to good Father Coulbeaux and his generous apostolic co-laborers. The climate here is more trying than at Madagascar; there are no fevers, but the heat is sometimes fifty degrees in the shade. The evening of the same day, we arrived at Aden, where charcoal is manufactured. We are thirty hours’ sail from Cape Guardafui which generally makes a lasting impression upon navigators. Without regret we departed from these sterile coasts and entered the Indian Ocean. The weather was stormy and we pitched to and fro until we reached Diego Suarez. We were a little sea-sick, particularly during the first two days; but we laugh now at these miseries. Final-
ly, after six days in mid-ocean, an officer signalled Grande Terre on the 12th, at four o'clock p. m. We perceived it about an hour and a quarter later. We beheld cape Ambro on the east coast—the immense and magnificent opening to Diego—which we entered about eight o'clock. It was not too late to go ashore: we jumped into a boat in company with some artillery-men going to Tamatave; and after failing to hail a tug-boat, which for good reasons did not regard our signal, we landed at Antsirane. A Malagasy employee at the port, conducted us to the residence of Father Lacomme of the Society of Jesus.

On the way, we were saluted in French by two young Christians, Xavier and Leon, who also accompanied us. About nine o'clock, we reached the house and the venerable religious received us as a father. He has spent forty-four years in these regions—Bourbon, St. Mary, and Madagascar—without ever quitting them. A sleep more peaceful than that on the vessel, repaired our strength, and the next day we celebrated the Mass of the Blessed Virgin in a pretty wooden chapel, insufficient on festival days, to accommodate the crowd of worshippers.

Two young Malagassy boys dressed as choir-children, minus the footgear, served us with a pleasure which we reciprocated. We placed the mission and Missionaries under the protection of our Mother in Heaven, then made a little visit to the "Daughters of Mary", Bourbon sisters, who have here a hospital and a school.

Father Lacomme gave us breakfast and we took a little walk, made most pleasant by a pious and instructive conversation. We admired the hills, less barren than the coast of the Red Sea; the tropical trees reminded us that we were no longer in France, the temperature was agreeable—this is the winter season here. Before our departure, brotherly agapes united us for the last time, and we quitted land
fifteen minutes after 10, p. m. The Oxus sailed at two o'clock.

On September 14th at half-past 5, p. m., we arrived at the Isle St. Mary, where a Christian population of 6,000 souls and the Sisitrs of St. Joseph of Cluny have been without a pastor for five months. This island two months since, was attached to the Vicariate of North Madagascar, but the Fathers of the Holy Ghost have not yet arrived. Hitherto, after the expulsion of the Jesuits from Bourbon, and their abandonment of St. Mary which depended on them, being forced to this by circumstances, this island was served by the secular priests of Bourbon. But the fevers so prevalent here do not make this an enviable post.

We left St. Mary at 11:30 at night, and the following day, the 15th, we reached Tamatave about 6:30. One of us went to the Jesuits' residence to notify Father Causséqué, while the others waited at the shore. This good Father with military promptitude summoned the Malagassy porters who deposited a portion of our baggage at the house of an official, carrying the rest to the mission.

We have been received as brothers and entertained as princes; the weather is disagreeable, but it is not warm at present. Tamatave has a bad reputation; it is said that it rains here three hundred and sixty days in the year; and Father Causséqué declares humorously, that here there are but two seasons: "the rainy season, and the season of rains." While waiting for an opportunity, which according to appearances will not present itself before fifteen or eighteen days, unless we take a sailing vessel, we shall acclimate ourselves, study the language, and rest a little, although we have no great need to do so.—You doubtless wish to know if we were able to say Mass on board the ship. Thank God! we were happy enough to do so except on the first day; we failed five times, on the Indian
Ocean. Until we reached Port Siad we had no wine for Mass, but we made a provision.

Yesterday, in company with Father Causseque, we made a visit to General Gallieni who received us most kindly, assuring us of his good will towards Mgr. Crouzet and his mission.

And now, Most Honored Father, it remains for us to thank you for your goodness to us, and to beg you to invoke the blessing of the Father of the Family upon those whom He designs to labor in this portion of His vineyard, and who remain,

Your affectionate and respectful Sons.

Cotta, C. M.


Farafangana, September 16, 1898.

Most Honored Father,

Your blessing, if you please!

On May 10th, Father Lasne and myself arrived at Farafangana. The next day in our little cabin, "the omnibus," we opened school. This was the office assigned me by Mgr. Crouzet. It does not present any great difficulty here. We utilize boxes which serve as tables for meals, and as benches for Mass on Sunday. Then a picture fastened to the wall, and the arrangements are completed. Within three weeks I had more than sixty urchins assembled, and at the end of two months one hundred. This is an encouraging beginning.

Farafangana is, perhaps, the most beautiful province of the vicariate. Some officers after investigating the entire island, said to us: "Fathers, you are well off here; the
future is promising. You have no cause to envy the Betsileo, nor even Imerina. You have here a very interesting population, numerous and well grouped upon every hill."

At Fort-Dauphin, in the Antanosy country, in Antandroy even to the western coast, that is from 24 deg., 30 min., to Cape St. Mary, thence to Tullear, the population is more scattered; but along the eastern coast by Imatio, Sandrawinany, in ascending towards Vaingaindrano above all, the regions of Rabeava, Antaysaka, Farafangana, and Antaifasy, Vohipeno (full of cities), capital of Antaimoro, even to the 22nd degree, our limit, we find numerous tribes, well grouped, very docile in character; hence the necessity of schools and stations, where employment can be found.

Aside from the coast, we have the tribes of Bara, Antanala or Mavorengos, who occupy the summit of the hills, with their villages of 600 to 800 fires, according to the testimony of the governor, of Lieutenant Mercier, Captain Giraud, and others.

True, these regions have been but little spoken of. Fathers Caussequé and Roblet have explained the reason. This country is yet but little known, the Jesuit Fathers, not sufficiently numerous to install themselves in these places, have remained on the higher table-lands where their magnificent works retain them all.

In regard to Farafangana, I will give you an estimate as exact as possible; this will afford a little insight into this region.

Farafangana, like Fort-Dauphin, is at present the capital of the Province. The white population and mixed breed are, happily, less extensive; the natives are, at least, five times as numerous as at Fort-Dauphin. Without counting the neighboring villages we have certainly here, about 6,000 souls. The rector of Farafangana has several villages distant one, two, and three hours' journey, as Inossy, with 600 to 800 fires, Manambato, etc. But that
is not the most beautiful part of our Province. The sector of Vaingaindrano is more densely peopled. The principal place, says the commander of the sector, has 10,000 inhabitants; this is the entrance to a very populous valley, and the junction of two numerous tribes. Vaingaindrano is distant a day's journey from here. Alas! when shall we occupy that post?

At the north, about the same distance, we have Vohipe-no and the valley of Matitana inhabited by the Antaimoro, of whom every one speaks so highly. They are most anxious for us to establish a school there, which within the space of three weeks counted one hundred boys and one hundred and fifteen girls. But a Missionary will be required for this. We give below a statement furnished by the governor of the sector. The poll-tax (three francs) amounted this year to $10,000; the tax on tiaky, a species of alcohol, to more than $1,200.—Population:

Vatomasina: 647 inhabitants; 260 cabins;
Ambohimonomarivo: 163 inhabitants; 84 cabins;
Siranambary: 402 inhabitants;
Ambohitsara: 159 inhabitants;
Vatamio: 190 inhabitants;
Vato: 520 inhabitants;
Voasary: 260 inhabitants;
Vohitindry: 161 inhabitants;
Fenoarivo: 102 inhabitants;
Karambelo: 506 inhabitants;

Here is a people congregated within the space of one hour's journey. Farther to the east, the case is reported to be the same. The people desire the Catholic priest. Protestants tried to open a school, but parents refused to send their children. However, as soon as ours was opened it was filled.

The governor-general in his visit, manifested great benevolence towards us, expressing entire approbation.
The *Official journal* writes: “The general was particularly gratified at the results already obtained by the Lazarists who have been established scarcely three months at Farafangana. The children of this school, more than eighty in number, answered perfectly in French, all the questions put to them. This new institution, a worthy branch of that of Fort-Dauphin, appears called, like the latter, to render efficient services. The general distributed many rewards to the most deserving among the pupils.”

I dare not speak yet of the other works of the mission: catechisms, etc. The material side, alas! calls first for our attention. Before receiving these people, we must have a suitable house. Even now with my numerous pupils, a certain number of natives comes on Sunday desiring to learn something of religion. Our cabin, sixty metres in extent, is already too limited; one twice as spacious would not long suffice. To your prayers, Most Honored Father, I commend this little seed of neophytes. Oh! may the Immaculate Virgin conduct to us all souls eager for truth! We must anticipate the enemy who is hastening to gain possession of the soil. Protestantism to-day is in the second rank; the direst evil, the great scourge, is the neutral lay-school. Where we shall be established, this evil will be averted for a long time.

Be pleased, Most Honored Father, to accept, etc.

**Eugene Blucheau, C. M.**

Germantown, Philadelphia, September 1, 1898.

Most Honored Father,

Your blessing, if you please!

Once more, at the request of our venerable Visitor, Very Rev. James McGill,—and on account of your own fatherly heart, ever open to us all, I presume to give you a synopsis of our labors in the harvest-field of the Missions for the year September 1897—July 1898.

We have given eighteen missions with the total of 39,340 confessions; a work covering several States of our Glorious Union, embracing many dioceses and including thousands upon thousands of miles of travel. Thanks to God, and the fervent prayers of all our confrères, under the protection of St. Vincent and of our Blessed Martyr, our first cherished work of the missions is again in the ascendant! As our Band—now consisting of six members—sets out upon the new year, the indications are that our number will fall short of the ever-increasing demand.

In our missions, as I said on a former occasion, the attendance of the men equals that of the women,—we have as many confessions of men as of women. The people everywhere take to the Miraculous Medal and our precious Scapular of the Passion, while many and consoling are the
assurances given us of the conversions, the blessings, spiritual and temporal, wrought by these two treasures which Heaven itself bestowed on the "Little Company,"—the Family of St. Vincent.

Many of our dear confrères devoted part of their vacation-time to retreats in all the houses of our own sisters, as well as to several Communities of men and of women. Priests' retreats were conducted, and ordinands loved to take shelter under our roof, whilst preparing themselves to receive Holy Orders.

The confrères in our different houses are devoted to their respective duties in college, seminary and parish, but with all that, I can assure you, Most Honored Father, there is not one among them who would not—as his first love—eagerly join us in the missionary-field, if only obedience so ordained.

I give you, in conclusion, the names of my three devoted and exemplary fellow-laborers for now these four years: Fathers Downing, Menniges, Albert. We all, kneeling in spirit, implore your precious blessing on our year's work, even now beginning.

Your unworthy, but devoted Son in St. Vincent,

THOS. M. O'DONOGHUE, C. M.

LOUISIANA.

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

Louisiana Leper-Home, October 15, 1898.

Most Honored Mother,

The grace of our Lord be with us for ever!

I rarely have occasion to write to you, but if I could enjoy the happiness of an interview with you, I might tell
you many things concerning these poor lepers, which could not fail to interest you and touch your maternal heart. If St. Vincent were still living, oh! how great would be his sympathy for these unfortunate beings! But, although our Blessed Father is no longer upon earth, his spirit still abides with his Children who inherit his love for the poor and the afflicted. Whilst I trace these lines, one of his worthy Sons, Father William Moore, of the Congregation of the Mission, is seated under a large oak-tree, mingling his own voice with those of the children and young men grouped around him, as they sing in chorus a beautiful hymn. This excellent Missionary had the charity to come and remain here for a few days to replace our chaplain during a temporary absence; sometimes he encourages the lepers to sing,—now instructing, again amusing them; he tells them interesting anecdotes; our poor people fully appreciate his presence among them and his efforts to make them happy.

As to our chaplain, truly is he a gift from Heaven; we know not how to thank our good God for having inspired Archbishop Chapelle to send him here: we justly bear him reverence; for, on every point he is worthy of respect; his piety, exact regularity, his kind and gentle manner towards the lepers are indeed admirable; his words are always replete with discretion, and he never holds idle or useless conversations. He is a native of Marseilles, and only six years a resident of America. As most of our patients are creoles, speaking French, they are all quite at their ease with him, and should it please God to leave him with us, he will certainly do much good among these lepers. Our only fear on this point is that the Archbishop may feel it his duty to assign him a position better suited to his capacity and merit.

The State Council of Louisiana has passed an act decreeing the purchase of land and the construction of a Leper-
Home upon the regular plan, and the Committee appointed to carry out this measure is giving it most earnest attention.

We now ask ourselves whither we are going, and when shall we leave our temporary abode in this desert? God alone knows. We must expect to encounter many difficulties, especially as regards the locality, which the interests of the work require should not be—like this—entirely isolated; but so great is the horror inspired by the leprosy, that no one would be reconciled to have the dread disease even within the limits of the neighborhood. We can only pray, and this we do with our poor people, that the accomplishment of the charitable design be not too long delayed and, above all, that matters may progress peaceably.

Within the past month we have received three new patients; in their case the disease has not reached an advanced stage. Usually the hands, feet, and eyes are first attacked; a fatal peculiarity, for these are the most useful members of the body; the victims are scarcely able to do more than help themselves and, as it is impossible to procure hired help, the labor devolves upon the sisters. Often we are glad, by the best management, to find time for our spiritual exercises. And yet, we have no reason to complain of our dear people; they are not hard to please.

We have five little children, three boys and two girls; a sister devotes two hours a day to their class, another reads to the older ones for an hour in the afternoon, choosing subjects both instructive and interesting. They have choir-practice twice a week; some of them have fine voices and nothing delights them more than to be allowed to sing a solo in the chapel! On festivals there is general Communion and during the course of the day something extra in the refectory, which contributes not a little to enliven their spirits.

Our sisters and myself are well; they are by no means robust; but we are always in the open air going to and
Our own, and this mode of life favorable to health.

In your prayers, Most Honored Sister of our Lord and His Immaculate and affectionate child,

SISTER HART.

U. d. o. c.

ANNALS.

XXVII.

HOSPITALS.

OCTOBER—1898.

In the Spanish-American War, many members of the Community urged the worthy Visitatrix of the Province of the United States to offer her services to the government, as the heads of other religious houses had already done—Not wishing to anticipate the designs of Providence, this good Visitatrix took time for reflection; then seeing that such an undertaking would favor the interests of religion, she decided to write to the Surgeon-General of the Army. This official replied in very courteous terms that for the present the troops were sufficiently provided with nurses; but, in case, later, the number was to be increased, he would gladly accept the services of the sisters.

After these preliminaries, on July 17th, acting upon his own responsibility, Dr. Cleborne, chief surgeon of the Naval Hospital, at Portsmouth, Va., wrote to Emmitsburg asking for sisters to assist in caring for the sick and wounded men—Americans and Spanish prisoners—at the hospital to act especially as night nurses; suggesting that

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Home upon the regular plan, a to carry out this measure is gi-

We now ask ourselves what shall we leave our temporary alone knows. We must expect ties, especially as regards the of the work require should not lated; but so great is the horror that no one would be reconcile even within the limits of the pray, and this we do with our accomplishment of the charitable layed and, above all, that mat-

Within the past month we patients; in their case the dis- vanced stage. Usually the ha- attacked; a fatal peculiarity, for these are the most useful members of the body; the victims are scarcely able to do more than help themselves and, as it is impossible to procure hired help, the labor devolves upon the sisters. Often we are glad, by the best management, to find time for our spiritual exercises. And yet, we have no reason to com- plain of our dear people; they are not hard to please.

We have five little children, three boys and two girls; a sister devotes two hours a day to their class, another reads to the older ones for an hour in the afternoon, choosing subjects both instructive and interesting. They have choir-practice twice a week; some of them have fine voices and nothing delights them more than to be allowed to sing a solo in the chapel! On festivals there is general Communion and during the course of the day something extra in the refectory, which contributes not a little to en-
liven their spirits.

Our sisters and myself are well; they are by no means robust; but we are always in the open air going to and
from the leper-quarters to our own, and this mode of life with exercise appears favorable to health.

Begging a remembrance in your prayers, Most Honored Mother, I am in the love of our Lord and His Immaculate Mother,

Your very humble and affectionate child,

Sister Hart.

U. d. o. c.

MARYLAND.

MILITARY HOSPITALS.

FROM JULY TO OCTOBER—1898.

At the very outset of the Spanish-American War, many sincere and devoted friends of the Community urged the worthy Visitatrix of the Province of the United States to offer her services to the government, as the heads of other religious houses had already done—Not wishing to anticipate the designs of Providence, this good Visitatrix took time for reflection; then seeing that such an undertaking would favor the interests of religion, she decided to write to the Surgeon-General of the Army. This official replied in very courteous terms that for the present the troops were sufficiently provided with nurses; but, in case, later, the number was to be increased, he would gladly accept the services of the sisters.

After these preliminaries, on July 17th, acting upon his own responsibility, Dr. Cléborne, chief surgeon of the Naval Hospital, at Portsmouth, Va., wrote to Emmitsburg asking for sisters to assist in caring for the sick and wounded men—Americans and Spanish prisoners—at the hospital to act especially as night nurses; suggesting that
it would be well if among those given there might be a Spanish-speaking sister. Four or six sisters were asked for, four were given; amongst the number, one who spoke Spanish. The day-nurses were furnished by the Red Cross Society. Touched with compassion for these poor sufferers, the prisoners, above all, Dr. Cleburne wisely concluded that nothing could more efficaciously soothe the anguish of the poor exiles and facilitate their restoration, than the spiritual consolation that might be secured to them by nurses of their own faith—thus did he word his petition. The sisters entered upon their duties at 6, p. m., and were relieved by the day-nurses each morning at the same hour; in this way, there was no clash, and everything went on smoothly.

On leaving the hospital every morning the sisters assisted at Mass and then returned to the House of Charity where they rested and took their meals. Every evening a conveyance came to conduct them to the hospital. The officers showed themselves most kindly disposed towards the sisters and were careful to see that they were furnished with everything they needed; there was always a plentiful provision of tea, coffee, bread, butter, etc. The arrival of the sisters was a cause of general rejoicing for the sick, especially the Spaniards, who saluted them with cries of: Madre! Madre! but the prisoners wept for joy when Sister addressed them in Spanish. Amongst these prisoners were Captain Coneas and Lieutenant Fajardo. The latter, as he told the sisters, has a young sister in the Community; she made her Seminary at Paris, last year, and is now stationed at Malaga. The Lieutenant had lost his left arm, and his sufferings were intense; when the sisters brought him some chicken broth which they had made for him at the House of Charity, he said that he had never tasted anything so good since he left Spain.
A brave son of Erin, an employee at the hospital, proud to see the sisters, at once declared himself their protector; in his solicitude he even offered to watch with them the first night, for he was mistrustful of the poor Spaniards. "Never fear," said he to the sisters, "I am here to defend you, and wo to the wretch that would so much as raise a finger against you. Aha! more than one of the rascals would find himself in the next world before morning." To be at hand in case of danger, he insisted upon taking his rest in a chair in the ward, calling out every now and again: "No trouble, sister?"—"None"—she replied.—"Its well for them, but, you know, I am here; just call on me, if any one annoys you!" Thereupon, well-pleased with himself, he was soon seated in his chair for another nap. At first, the nurses were not favorably impressed by the poor Spanish prisoners; the pious ejaculations of the latter, often mingled with sighs and groans appeared rather like oaths and imprecations than prayers, to those unfamiliar with any foreign language; but when the sisters explained how matters were, all suspicion and prejudice gave place to sympathy. The prisoners gratefully appreciated the slightest service that was rendered them; they were most edifying also with regard to their religious duties; the majority of them made their confession, with Sister Victoline's help, for they begged her to act as interpreter. Every evening they grouped themselves around her to recite the rosary; it was, indeed a touching picture to see these maimed and wounded officers and men praying with such faith and fervor.

The sisters left the hospital only when their presence was no longer necessary; all the prisoners having sailed for Spain in September, with Admiral Cervera, on the City of Rome, and the Americans having recovered sufficiently to dispense with their services.

From Alicante, Oct. 10th, Lieutenant Fajardo wrote
Sister Victorine: "We all arrived in Spain. Captain Concas is much better, and most of the wounded are entirely well: as for myself I got my discharge from the doctor to-day. I often think of the time I spent at the hospital and of the charity and goodness of yourself and the other sisters towards us. My family, who know through me of your kindness, request me to offer you their salutations, and to assure you of their gratitude.

"Before I leave for my home in the Canaries, I shall stop at Malaga to see Sister Carmen (my own sister), and I shall tell her how much you have done for me."

Meanwhile, seeing the ravages made by the typhoid epidemic among our poor soldiers, many charitable persons, who most ardently desired to see the sisters in the military hospitals which were being organized in different sections of the country, strove anew to bring this about. One lady whose mother had been successful in her efforts with the government for the same end during the Civil War, used her influence at Washington, and shortly after, Sister Mariana Flynn was sent for by the Secretary of War. This gentleman received her most graciously saying that he was glad to see the sisters returning to the army; adding that it was a settled point that a certain number of sisters should set out, at once, for Santiago de Cuba. On the same day, the President of the Republic, Mr McKinley, being informed that Sister Mariana was in Washington, desired to see her, appointing 3, p. m. as the hour for the interview. The Chief of the Nation received the sisters with the greatest courtesy and reminded them of the services rendered by their Community during the Civil War.

His Eminence Cardinal Gibbons wrote as follows, to Sister Mariana Flynn: "I learn with pleasure that the government asks for the services of the sisters, for Santiago and other places. I hope that you will be able, even at the cost of sacrifices to meet the demand, for the beautiful
and salutary examples of virtue and devotedness given by
the sisters in their services to the sick will be a profitable
lesson to all who witness them. If you are obliged to
hold the school sisters in requisition, you may rely upon
my support; hospital service at the present time is of
higher importance than even the education of youth."

All the bishops of the different dioceses wherein the
military hospitals were organized expressed their satisfac­
tion to see the sisters thus devote themselves to a cause so
useful to souls and to the interests of religion.

Not many days had elapsed after Sister Mariana's visit
to Washington, when telegrams seemed to be showered up­
on the Central-House. The Surgeon-General called for
ten, fifteen, twenty, thirty, and even forty sisters at a time;
despachtes were handed in until eight o'clock in the even­
ing; and the early morning train bore away the appointed
sisters, who were more than willing to spend themselves
for the relief of the suffering members of our Lord. By
the 15th of September, more than two hundred sisters were
on duty in the camps.

Only a small proportion of the sisters could be furnished
from the Central-House; they were taken from the hospi­
tals, asylums, and even from the schools, and the Superiors
had the consolation to see all generously respond—at the
shortest notice—to the call.

On August 11th, five sisters sailed from New York on
the Yale, and on the 13th, seven from Tampa, on the Yu­
catan, all for Santiago de Cuba. In that city, they received
hospitality from our Spanish sisters who welcomed them
most cordially, but as they could not explain the object of
their coming, the Spanish sisters being unable to under­
stand English,—the American sisters had some difficulty
in making it clear that they had not come to take charge
of the hospital in Santiago, but were to return with the
sick soldiers of the United States Army, then about to
commence their home voyage. So convinced were the Spanish sisters of their removal that they had sorrowfully set about the preparations for their own departure.

Some slight humiliations were in store for the sisters in certain places to which they were ordered; these annoyances were either the result of misunderstanding, or the presence of the Red Cross Society, under whose authority it was assumed that the sisters should render service; such a condition of affairs, was of course, out of the question, but the firm and respectful stand maintained by the sisters finally overruled the difficulty, and not only were they allowed to act independently of the trained nurses, but the charge and direction of the most important services were intrusted to them.

On September 3rd, Sister Adelaide D’Aunoy who had charge of one hundred and twelve sisters at Montauk-Point, near New York City, wrote to the Visitatrix:

“Every one here, sick, employees, sisters, all live in tents. Each sister has charge of a tent containing from forty to fifty patients. For the summer season the location is very pleasant as we have a refreshing sea-breeze. But in winter all must suffer much I fear from the cold, for the strong blasts would sweep tents and all from the land.

“Last evening, I heard that President McKinley would visit the camp to-day. The sisters always keep their wards in fine order, so I had no concern about that, but I suggested that it would be well to have on their best linen and aprons. At 10:30, a.m. our Chief Magistrate arrived; he passed through every ward, saluted each sister and then asked for me. Fortunately, although occupied with some little duties in our Community-tent, I was ready when two officers called to say that they had been sent "to escort Sister Adelaide to the President." I need not tell you how I felt, walking between these two gentle-
men. I tried, however, to appear calm and composed despite the fluttering of my heart which went pit-a-pat, at a furious rate.

"Well, the President, and all the other dignitaries who accompanied him received me with marked courtesy and deference. "Sister Adelaide," said Mr. McKinley, "I am happy to meet you"—and I responded: "I am honored to meet the President".—He then added: "Sister, you are doing a noble work here and in a very satisfactory manner. I have heard nothing but praise of the sisters from all."

The gentlemen all bowed assent to the President’s words. He then asked what he could do for us?—Had we any complaint,—any fault to find? I answered: none whatever; that the soldiers were well supplied; and, as for ourselves, all evinced the greatest kindness and courtesy towards us. I was not aware that one of my escort was the superintendent of the Red Cross Society. He kept bowing, and was evidently well pleased with my answer. Really, I did not mean to flatter, for I did not know the gentleman was present; but certainly the praise was well deserved, for they had been doing all in their power for us. I then informed the President there was only one want to be supplied, that there was not a sufficient number of orderlies in the wards; that some wards were without them until ten or eleven o’clock; that our sisters could do much better work with more efficient help. ‘You are right sister,’ he replied, ‘every one agrees with you on that point; this is the main fault and it shall be remedied at once. You shall be provided with one hundred good trained men.’ A few words more, most graciously spoken, and my first—very probably my last—interview with the President was ended.

‘And our poor soldiers! oh, how grateful they are—blessing God that they have been sent here, calling this camp, Paradise. Yesterday, a poor boy about nineteen or
twenty was brought in; he appeared to be a starvation case. Sister spoke kindly to the poor fellow, who burst into tears and sobs, but would not answer when asked what made him cry? When I paid my usual visit to the ward the sister in charge there said: “Sister, here is a boy that cried yesterday, because he was sent to the sisters”—‘Oh! sister’ he exclaimed ‘how can you say that?’ I asked what was the reason then?—He said: ‘Sister, that was the first kind word that I had heard since I left my dear home. I have suffered so much and met with such rough treatment, that sister’s great kindness was too much for me.’ How many souls have been brought back to God. Nearly all our boys are Catholics, and no one could tell the good that has been done among them.”

As was anticipated, the extreme severity of the early autumn at Montauk-Point rendered it necessary to break camp there. Several of our sisters had fallen dangerously ill and two died. When this hospital was abandoned, all the sisters were transferred to Tennessee, Georgia, Texas, Florida and other sections of the South. Despite the milder climate and the solicitude of which the sisters were the object on the part of the authorities, there were untold privations and overwhelming fatigue, the night-watches especially. Twenty sisters had been in Jacksonville one month when, on Nov. 1st, the government decided to break camp there and the sisters returned to their respective missions.

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Writing to one of his friends, a Protestant like himself, one of the soldiers at Wikoff, a very intelligent man said: “If ever I change my religion I will become a Catholic; the faith that is capable of producing such admirable nurses to care for the sick as the Sisters of Charity do, teaching them to act under the inspiration of piety and love of duty, cannot merit the prejudice which I have hith-
erto entertained against it. Great God! what a difference between them and the ordinary nurses!"

The following extract is from a letter written by one of the sisters who had been sent to Cuba:

"We reached Santiago on the morning of August 19th. A tug came to the steamer for us. It came close to the big ship, and was soon loaded with trunks and bundles and other paraphernalia of travel. We were taken to the place where our five sisters awaited us, and then all proceeded to the convent of the Sisters of Charity in Santiago. The sisters, who were Spanish, were preparing to leave and return to Spain. They thought that we had come to take charge of the hospital of Spanish prisoners—In other words, to replace them. But we told them 'No,' that we were American sisters come to nurse our American soldiers who were so ill at Camp Siboney. They treated us very well, and extended every hospitality. In the afternoon, General W. and Doctor H. called on us, and it seemed now as though we were going to Siboney, and again as though we would be detailed to nurse the sick soldiers who were about to be placed on the transports and brought home. General W. told us there was not a case of yellow fever in the camp at Santiago; that all the sick were five miles distant. I forgot to tell you that we landed just under the famous Morro Castle, and were seated in its shadow. Later in the evening the doctor came back and said: 'Sisters, I have other work for you to do. We are sending back the transports to-morrow with 1,300 soldiers. About 200 of these are sick. We want you to take charge of the sick soldiers and nurse them on their way home.' Of course we were disappointed at not going to Siboney, and taking the long voyage only to be sent right back. But we knew that a Sister of Charity must do the duty of the hour, and surely this was a crying need. They would require very great attention on the home trip, and we told
the doctor, we were ready to go wherever duty called.

"The Yale stood out in the sea under the brow of Morro Castle. We returned to the transports in the morning, and immediately took charge of the sick soldiers who were being transferred to the steamer. I cannot tell you how glad these poor soldiers were to see us. Sick as they were they strove to lift themselves, and tipped their hats as we passed to the boat. We had mattresses laid down, and as soon as we could we placed our brave sufferers upon them and made them as comfortable as possible. A terrible storm came on while the soldiers were being transferred. It was impossible for the transport to side up to the vessel, or to make its way back to the shore, and many of the poor soldiers had to stay on board all night, sick as they were, without beds to sleep on. But it was no one's fault; the elements were against us. The vessel was laden with sick men. We immediately began to divide ourselves as nurses among the 200 and make them as comfortable as possible. We are at their side night and day. God grant that we may make the voyage rapidly."

Later on during the journey one of the sisters wrote:

"We are busy enough on this great wide sea. We seldom stop, for our hands are full, you must not expect letters. The men are suffering from fevers and many from bowel troubles. Poor fellows! We had the five gallons of Ducros that you gave us on leaving New Orleans, for emergency cases, and the five gallons of Quina Larosehe. We took the Ducros around among the men, and how glad they were to have this good tonic. One of the men came to us and said: "Oh! sisters, all the men are talking about the good stuff you gave us. It made us feel so much better." We tried to make it last, but it was not much among so many, and so we would go around at eight in the morning and at eleven at night, giving the dose, and administered the Quina Larosehe, in the day, twice. When the
men saw the bottles getting low they were sad, and when they found there was only enough for one night more, they said: 'Oh, sister, what will we do if it gives out before we reach land?' Poor men, they are as happy as children to have the sisters nursing them, and their eyes follow us with gratitude as we pass through the hospital department of the ships and over the crowded decks. One poor man died to-day. The sisters knelt beside him, cheering him to the last. To-night we will be on American soil.'

Aug. 10th, the Government asked that ten sisters report for hospital duty to Major Hall commanding at Fort Thomas, Newport, Ky. The number of sisters there was subsequently increased to twenty.

On September 7th, ten sisters sailed from New York, for Porto Rico, on the Yucatan. September 28th, nine more sailed on the Chester. All were stationed at the military hospital, Ponce, Porto Rico. The United States troops in this island were under the command of Brigadier General Henry, who proudly claims relationship with Mother Seton.

From a Protestant paper we quote the subjoined:

"The sisters from various Catholic institutions, are doing especially good work,—not that their will is any better than that of the other noble women who are working here, but because they are better trained and seem to have a sympathetic intuition that guides them at all times."

"It is a bit of a wrench," said a military officer, speaking of the sisters' work in the hospitals recently. "It does take a bit of nerve to stand up while your men are lying down and to listen to the zip-zip of the bullets and the scream of the passing shells. I know of nothing more fiendish in nature than the scream of a shell. I can stand it all, but—the plague turns me white. I have seen more bravery in one Sister of Charity than in a regiment of soldiers."

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WEST INDIES. (ANTILLES.)

CUBA AND PORTO RICO.

We herewith furnish extracts from letters that will enable us to follow the progress of painful events that occurred at the Antilles, on the two Islands of Cuba and Porto Rico, during the war between the United States and Spain.


Havana, July 1, 1898.

Most Honored Father,

Your blessing, if you please!

A family about starting for Europe is willing to take charge of my letter, and I eagerly avail myself of the opportunity; for, at present, we have no other means of communication.

I thank you for the cablegram, you so kindly addressed to the double Family. Your paternal kindness deeply touched us, and it would afford us real pleasure to know that you spent a happy Feast-day. I do not, however, ask you to write to us, it would avail us nothing; all letters to this island being intercepted. We must only resign ourselves to the privation and wait for happier days.

Our confrères and sisters at Santiago de Cuba will be exposed to danger if the Americans besiege the city by land: they can effect nothing by sea, for they are kept at a distance by Morro Castle.

It is said that there is no scarcity of provisions at Santiago de Cuba; unfortunately, we cannot say the same of Havana, but I hope that we shall not be reduced to want,
if boats continue to bring us food, as they have hitherto done, in spite of the blockade. The poor suffer greatly, being unable to earn a cent, and merchants sell nothing on credit.

With regard to ourselves, despite our situation, we are able to meet our expenses; later on, God will provide...I wrote in this same strain to Father Arnaiz, but I am uncertain as to whether my letter reached him.

The Sisters of Charity suffer much, their establishments lacking resources. They have received no remittance for sixteen months. The hospitals are without the necessary nourishment for the sick. This is a great trial to the sisters. In a word, misery abounds and the poor are starving.

May our Lord grant us peace with all its accompanying blessings.

Do not fail, Most Honored Father, to pray for us. My confrères unite with me in assurances of filial attachment, and beg your blessing.

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

Your devoted Son,

Ramon Guell, C. M.


Ponce, Porto Rico, Aug. 2, 1898.

I write, with a sad heart, to inform you of what has just occurred to us and to beg your advice for the future.

On July 25th, 3,000 Americans wished to land at Port Yanco; twenty volunteers tried to prevent them, but the latter were obliged to withdraw, several having been wounded. That evening, eight hundred men came from
Ponce to defend the Fort. The firing began, and continued during the 26th, and the 27th. On the last-mentioned day, three large men-of-war joined the American forces and declared to the chiefs of the Spanish Army that, if they did not surrender within a half hour—the city would be bombarded. The captain endeavored to gain time, believing that he could defend himself with reinforcements which he expected from Ponce. At four o'clock in the morning, two hundred men arrived from Ponce, and at eight o'clock the Americans entered that city in triumph.

Here all is peace: the Americans are landing great quantities of troops, cannons, provisions—all destined for the capital, which they say must be taken; and if it will not surrender, must be reduced by famine.

As I am on the spot, I am requested to detail sisters for the care of the wounded at Yanco; but on the road the Americans prevented them from pursuing their journey. On this account, I must come to some decision, for we should prepare for emergencies.

My greatest anxiety is about the sisters. My idea would be to preserve all foundations, although we may find it advisable to make some changes in contracts. I shall place the healthiest sisters in colleges and schools; and the sick and most aged, who will find no difficulty in returning to Spain, I shall send thither.

I send you my letter under care of our Most Honored Father. I think you will be sure of receiving it.

LORENZO ROURA, C. M.

Letter from the same, to the same.

Ponce, Porto Rico, August 18, 1898.

In truth, we suffer much, both in body and mind. In cities taken by the Americans, we are not so badly off in temporal matters. At Juana, Diaz, Mayaguez, San Ger-
man and Ponce, we have provisions; but our confrères and sisters at the capital must suffer much. Since the 29th of last month, all communications have been interrupted:

Now, the Americans assure us that peace is signed, anon, we hear the roar of artillery.

To-day, we learn that the capital is about to surrender, and, on the morrow, we hear that the Americans will enter only when the capital is a heap of ruins.

I suffer much not only from the actual condition of the island and my own inability to reach the most exposed portion, but from the difficulty of communicating with you and my other Superiors; for, in these exceptional cases I fear lest I do not accomplish the will of God and the intentions of those who hold His place.

I shall avail myself of the first opportunity to repair to the capital.

LORENZO ROURA, C. M.


Havana, August 19, 1898.

Hostilities have been suspended and harbors reopened to restore communication. Thanks to the sad conditions which had to be accepted, I can write to you by mail. I suppose you have received two letters which I forwarded through two families, who promised to mail them to you in Spain.

Sister Vice-Visitatrix wrote tidings of our sisters to Paris and to Madrid. I shall merely refer to our confrères. I do not think I have any personal misfortune to deplore either at Santiago de Cuba, or on the rest of the island. I have learned nothing about Porto Rico, even by cablegram which is freely used to-day.

Here, and at Matanzas, we know not what may befall
us under the new administration. I am writing, moreover, for the advice of Father Arnaiz. I am not aware whether or not he had received my letter. A couple of days ago, I sent him a despatch: "The two Families are well—Give me some advice." This was sent to afford tidings of ourselves, which he could communicate to you.

That which has just occurred at Santiago de Cuba affords food for reflection. What will be the consequences when either the Americans or the insurgents shall gain control of this island? One thing is certain: That the Sisters of Charity will be compelled to abandon military hospitals and many other establishments in their charge at present.

I much regret, Most Honored Father, to communicate this painful news. But you should be kept informed of the condition of things.

Since April 15th, we have received neither letters nor circulars—not even a report of our deceased confrères.

Recommending ourselves to your fervent prayers and soliciting your valued blessing,

I have the honor to be, etc. etc.,

RAMON GUELL, C. M.

Letter from Sister Rodriguez, Vice-Visitatrix of Porto Rico, to Most Honored Mother Lamartinie.

Porto Rico, Asylum of St. Ildefonse, Sept. 6, 1899.

Your kind letter brought us consolation amid our heaviest calamities. Yes, Most Honored Mother, your Children in Porto Rico have had much to suffer from the moment the insurrection began upon this beautiful, but ill-fated island. It is true, that thanks to God's special protection, we have no personal loss to deplore, and the damage which the bombardment did to our establishment has not been very great.

But how much we have undergone to shield our poor
from danger. I am happy to assure you that our sisters have proved their admirable devotedness. It was sad to see them all depart; some with children both boys and girls; others with the sick who had almost to be carried, particularly to the carriages and the railroad cars and coaches; others guiding the insane, the aged of both sexes, who stumbled along the road, and many of whom fell to the ground. The witnesses of these sad scenes, repeated for the fourth time within three months, could not restrain their tears. Nevertheless, we had not come to the term of our sorrows; for, upon reaching our proposed refuge, we found ourselves in a rough shed with a clay floor; the walls and ceilings formed of palm-branches. On account, no doubt of wretched accommodations, most of our poor patients contracted all kinds of diseases; of which many died.

Some of our sisters, also, have been very sick. But, thanks be to God! they are now doing well.

Besides all these tribulations you have learned, Most Honored Mother, the sad result. May the holy will of God be done! Without doubt, He will draw good from evil, and He will be glorified. This is all I desire: and I make this the object of all my prayers.

I know not what will become of us! I have received no orders from Madrid; and we know not what the new government will do when it begins operations. The vicissitudes, however, which the island is now undergoing announce stormy times. Private individuals are not in a condition to sustain our works, and we are assured that the new government will give us no support. Almost all the Americans on the island are Protestants.

I beg you, Most Honored Mother, to thank our Superior General and our sisters for their kind prayers. Evidently, they have obtained of Heaven for us the grace of preservation amid the dangers that surrounded us.
I have the privilege, Most Honored Mother, to subscribe myself, in the love of Jesus and of Mary Immaculate, Your very humble and obedient child,
Sister Rodriguez,
U. d. o. c.

Letter from Sister Hedwiges Laquidain, Vice-Visitatrix of Havana, to Most Honored Mother Lamartine.

A brief account of all that befell our sisters in Havana during the blockade.

Havana, September 21, 1898,

April 22nd, at about 6 o’clock in the evening, the American squadron appeared on the Bay, giving orders for the evacuation of the island and threatening its bombardment.

Soon, three peals of artillery gave the signal that war was declared; and from that moment, the panic became general. Every one sought a place of safety, beyond reach of the bomb. Troops hastened to their posts. Parents called hurriedly for their daughters; so that in less than two hours the college was vacant.—In Havana, all places of education whether for boys, or girls, are called colleges.

Our worthy Director, Rev. Father Guell, hastened to the house, to see to the removal of the sick and ancient sisters to the establishments less exposed; selecting for that purpose, the Hospital of St. Francis de Sales and the House of Charity; the latter being situated about the centre of Havana. We were full of confidence in Mary Immaculate! being convinced that she would, if necessary, work miracles to preserve us from danger. We hung Miraculous Medals not only over the doors and windows, but likewise, upon the terrace; and we invoked her with the sweet hope that she would not fail to protect us. After praying to her most fervently, we retired for the night.

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Our worthy Father Director seeing the danger to which we were exposed remained in the institution. At 11 o'clock, or thereabouts, the cannon was again heard. Some moments later we were all assembled in the chapel, begging the Lord to have mercy upon us. The firing having ceased, we all retired to the dormitory, save two sisters, who remained on watch: But four o'clock found us again gathered in the chapel: our Rev. Director, Father Guell, was there before us. He began by hearing all our confessions, and he encouraged us to die as God willed; or, at least, to make the sacrifice, which was not the least, of abandoning the house, in obedience to the first signal.

We were permitted to receive Holy Communion as Viaticum—with the thought, that perhaps, in a few hours, we would have the happiness of contemplating our sweet Jesus and of possessing Him for all eternity. As it was necessary to consume the Sacred Reserve, and the Ciborium was full of Hosts, we were admitted four successive times to the Holy Table: and at each time we could receive several Sacred Particles, it was a great consolation to us—but alas! it soon changed to sadness; for our Divine Master was no longer in the Tabernacle and our tears were the faithful interpreters of the grief that filled our hearts.

After the Holy Sacrifice of the Mass, we secured all articles of value; we sent to the Missionaries' establishment all the sacred vessels and ornaments; all Community books and papers. To our sisters we intrusted all our linen; reserving only in our own establishment such community clothing as could not be easily carried away, but for which we found safe-hiding places in our own house.

All these measures were taken in view to the bombardment announced for the 25th. On that day, at six o'clock, some peals of cannon led us to believe that the hour had come to abandon the house. But we desired to
examine from our terrace, if the danger were as imminent as represented;—and we remarked that there were, as since the blockade, only a few men-of-war in the Port.

This determined us to delay a while,—it seemed so hard to abandon our mission. But at 11 o’clock, the sister-servant of the military hospital—which is in our neighborhood, came to inform us that the government had issued an order for the immediate transportation of all our patients to other hospitals less exposed; and that the same order had been issued to the Hospital of Alfonso XIII., in which forty-six sisters were engaged; there were sixteen sisters in the other, and four thousand patients in the two. You will easily understand, Most Honored Mother, our fears and the fatigues of our poor sisters—many of whose patients died during the transfer. In two hours the two hospitals were vacated—but, in what haste.

Ah! we were forced to drink to the dregs the chalice of bitterness prepared for us. Our poor sisters had to witness the departure of their dear poor, without being permitted to accompany them,—the Administrators having so decided. All our efforts to effect a change in their decision were unavailing and I cannot tell you how deeply we felt this sacrifice. Finally, the sisters from the House of Charity, who were our nearest neighbors, rejoined us, and hence we sent them to different houses that required aid. Our hospital sisters remained to repair a great quantity of linen which the Administration had stored away, happy amid their sorrow to serve, even in this way, the interests of our dear Masters the sick and the poor. We doubt not that the sorrow occasioned by these trials hastened the death of some of our sisters who during those sad months winged their flight to Heaven.

When the famine was felt, we thought less of bombardment, which, thanks be to God! did not occur. Our front door was constantly crowded with poor emaciated
creatures. Women too weak to walk accompanied by their little ones crying for bread. We had the consolation of giving something to the poor unfortunates. And, at the house we gave dinner, and sometimes breakfast, to three hundred extern children—many of whom had no food but what they received from us.

As no further mention was made of bombardment, we eagerly opened the school for poor children. How happy we were to assemble them for Mass,—a precept often neglected in this country.

Misery was widely perceptible, not only during the blockade, but for several months, for there was scarcity of everything; and, the price of food had so advanced that one loaf of bread cost from eight to fifteen centavos, and one lb. of lard cost a dollar or more. Soldiers guarded the bakeries, but in spite of them much trouble occurred. Having been so long deprived of bread, we rejoiced to get even a small allowance of it. We ate as little of it as possible, hoarding it up like a treasure—but we were generally obliged to substitute for bread a sort of dough or paste, so hard and bad that from one meal to the next, it had to be moistened with salt water; and those who could secure this were well off.

The war—which had lasted three years—caused the great misery which universally prevailed and of which our establishments have felt the sad effects. And what shall I say of all that our poor endured; particularly the bashful poor. To give you a faint idea, Most Honored Mother, I will relate two facts among many which we witnessed: Some months ago, two of our sisters going through the city found a woman stretched on the sidewalk; she appeared to be dying and they addressed some words of consolation to her. The poor woman opening her eyes, said to them: "Sisters, I am dying of hunger, and weakness prevents me from walking. Passers-by have given me
some centavos—but I cannot drag myself along to buy bread.” Our sisters did all they could to assist the poor creature, and then went on their way. Before returning, they were grieved to meet a man and a little boy so emaciated by hunger that one of the sisters could not forbear saying to her companion: “We might say we had reached the days predicted in the Gospel; when, it is said that “men shall wither away from fear!” for most of these poor people we meet look like dry roots. The other fact I desire to mention, refers to our asylum for the insane at Mazorra, where five hundred of these poor people have perished from diseases contracted by insufficient food. All our houses at Matanzas have likewise suffered much and as all resources are exhausted, humanly speaking, some cannot be sustained.

I suppose, Most Honored Mother, that you are aware of all that has happened at Santiago de Cuba. Our sisters, unfortunately, have no longer any charitable institutions in that city; but I cannot give you any exact account of them; our inability to keep up communication is a great trial to us. We have been obliged to make use of persons enjoying some amount of influence to send despatches which have not yet been noticed. We have heard that terrible scenes occurred during the bombardment of the city—and we know nothing of our Missionaries and sisters there. Finally, on the Feast of the Assumption, a despatch informed us that some sisters at Santiago had embarked for Spain; some days later according to accounts just received, Sister Aoiz, who was among the last sisters who started for the Peninsula—died on the vessel.

From these details—and I might give you others of the same nature—you will understand, Most Honored Mother, the calamities that have crushed your Daughters in Cuba, that island formerly so prosperous and happy, and now so severely chastised! We hear but of famine, death and mis-
fortune, which often obliges us to repeat: "Blessed are they that die in the Lord!"

Our kind Missionaries have been alike visited by the consequences of general poverty, and, like true brothers, they have shared our trials, which have served to draw closer still the bonds of charity that unite us.

Our worthy Director has, above all, fulfilled with real devotedness his double mission of Father and Director.

We most cordially thank you for your fervent prayers; to them we feel indebted for our preservation amid so many dangers.

Begging you for a continuance of them, I am, in the love of Jesus and of Mary Immaculate, Most Honored Mother,

Your humble and obedient child,

Sister Hedwiges Laquidain,

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


Madrid, September 29, 1898.

Most Honored Father,

Your blessing, if you please!

I am convinced that others have made you acquainted with all that we and our good sisters, the Sisters of Charity, have suffered during these latter months, as a consequence of the siege and bombardment of Santiago, and even—since it has seemed to us all that we could not remain in Santiago—during our voyage to Spain.

The devotedness of our sisters was admirable, and some
of them fell victims to their charity. Scarcely had we begun our voyage, the vessel being still in Santiago Bay, when death deprived us of one of the two sisters, who had to be carried on litters to the vessel. Ten days later, her companion rejoined her in heaven. The sister-servant of the military hospital, who was completely broken down—having labored thirty years on the island expired on arriving at Corunna, and with her we left in that place another sick sister. Two others died, a few days after their arrival at the Central-House, and several are so seriously indisposed that their recovery is considered doubtful.

The sisters who arrived by the last boat, have likewise to deplore the death of many of their companions. And it is probable that there will be other victims.

Our good God has judged us worthy of suffering for Him and with Him. Whom He loves, He chastises: He surely loves St. Vincent's Children, since He chastised us so severely during the Cuban war.

I shall not attempt to tell you, Most Honored Father, all that we endured during the bombardment and constant exposure to musketry,—nor all we suffered during those days whose sad memory can never be obliterated during our mortal life. I can assure you that we suffered the agonies of death, whilst listening to the whizzing of gunshot and the dreadful roar of the cannon. Our great affliction was to behold our poor soldiers in want of all spiritual and material aid. Misery was great through the populace. At times, the city presented the appearance of a vast hospital, and again we seemed to be living in the catacombs or in a cemetery.

I have endeavored, Most Honored Father, to give you a faint idea of our condition at Santiago de Cuba, and I acknowledge that I suffer deeply at the thought that we abandoned the island when its inhabitants most needed our devotedness and charity.
But, without doubt, God willed it, and we must admire His designs. ¹

I have the honor to be, etc.

ANTHONY MARTINEZ. C. M.


College of St. Vincent de Paul, Ponce, Porto Rico, October 14, 1898.

MOST HONORED FATHER,

Your blessing, if you please!

Father McHale will send you later, a detailed account, in French, of our mission to the Antilles. But, in order to satisfy your solicitude for St. Vincent's double Family,—I desire, to-day, to give you a general notice of it.

As you are aware, the United States government, furnished us gratuitously, with tickets on one of the steamers. The officers of the vessel treated us with the greatest respect.

September 18th, we reached Santiago de Cuba, and proceeded directly to the establishment of our confrères. Judge how painful was our surprise to find the house empty!

We then waited upon the Archbishop, who informed us that our confrères and sisters had been recalled to Spain, because under the new régime, there was no provision made for their maintenance. We remained at Santiago a fortnight, offering the Holy Sacrifice every morning—with Monseigneur's permission—in the church where, for long years, our confrères had ministered with zeal and devotedness. To them is universally attributed, under God, all the good wrought among the inhabitants.

¹ Two confrères and one brother were again installed at the house in Santiago, December 13, 1898.
Praying in the church before the statue of Blessed Per-
boyre, we implored him to obtain for us that spirit of sacri­
fice that sustained him under trials heavier far than ours.

Our government is not hostile to Catholics, and, although
it will not maintain our clergy, it is favorable to them.
It protects them in the exercise of their ministry, and af­
fords to them, in every respect, as much liberty as to the
Protestant clergy.

The Church in Cuba has more to fear from its own
children, than from the American government.

From Santiago, we proceeded to Ponce, Porto Rico. There
we found our confrères plunged in the deepest anxiety.

As at Santiago, and San Juan, they possess no church
property; but depend for their maintenance upon Mon­
seigneur, the Archbishop, and the Spanish government.
For six years, they have officiated in the principal church
and a parish that comprises the entire population of Ponce. They hope that the next Prelate, (the See is now vacant),
will leave them the control of this parish. The parishion­
ers will furnish a proper support. They have, already,
introduced the custom of taking up collections during the
church services, as is done in the United States.

On account of the war, there are but few students at the
college. This college does not belong to our confrères,
neither does the parochial residence. They pay so much
rent per month. We endeavored to encourage our con­
frères with the assurance that, when the people became
acquainted with the new order of things, they would find no
difficulty in providing for the maintenance of the zealous
and devoted sons of St. Vincent.

To our great joy, we found here nineteen of our sisters
from the United States, engaged at the hospital attending
to our sick soldiers. These sisters had already acquired
universal respect and affection by their zeal and self-forget­
fulness; living in tents in a most uncongenial climate,
they endure all privations and annoyances with the heroic courage that characterizes the true Daughters of Saint Vincent de Paul.

Our duty required us to call upon the military Governor of the Island, therefore, we hastened to San Juan, the capital. There, as in Ponce, we were warmly welcomed by our confrères, who have charge of the ecclesiastical seminary and of a large parish.

The sisters have well-appointed orphanages and hospitals; but, none of these establishments belong either to them, or to our confrères. They are all State property.

General Brooks, Governor of the island, received us cordially; assuring us that he had no intention of interfering with church property; that he would leave all as he found it. But, that this question would be definitely settled by the Congress of the United States. Consequently, nothing will be touched, for it is a principle of our government to respect ecclesiastical affairs.

It is to be feared, however, that the sisters will be unable to remain at the Military Hospital, because, it will, probably be occupied by American soldiers, when the Spaniards leave.

Finally, your Sons and Daughters on these islands, have absolutely nothing to fear from our government; but they will have to depend for subsistence upon the liberality of the inhabitants. I must add the present state of religion is not encouraging.

To us it seems that another Vincent de Paul is needed to reanimate faith and form zealous priests—Ad salutem pauperum, et clerici discipulam.

Your humble Son.

J. A. HARTNETT, C. M.
SOUTH AMERICA.

BRAZIL.

Letter from REV. C. TISSANDIER, Priest of the Mission, to VERY REV. A. FIAT, Superior General.

Diamantina, December 3, 1898.

Most Honored Father,

Your blessing, if you please!

Having returned from an Apostolic journey begun towards the close of last March, I feel urged to inform you of the fruits of benediction, with which it has pleased the Divine Master of the vineyard, to crown the labors of His servants in the heritage allotted them in the diocese of Diamantina. I believe I meet your desires by acquainting you of all that concerns the glory of God, the salvation of souls and the success of your Children in a strange land. I believe, also, that I am responding to the recommendation of our Holy Founder, of never interrupting our Missionary labors,—because these labors concern God’s glory and edify the members of the Congregation; strongly impressed with this lesson, I shall endeavor to correspond to it and advance, constantly, in all that is true and useful. The diocese of Diamantina numbers about eighty parishes; several of which are equal in extent to the dioceses of Europe; Some of them being one hundred and twenty miles in length and forty-five in width. Add to this, difficulties of communication. In vain would you call for railroads. All travel must be effected on horseback or across mountains, precipices, large rivers, whose rapid currents engulf more than one victim when the rains increase their volume.
Each parish numbers five or six populous centres, often very distant from each other; and to meet the pressing necessities of such populations, there is often but one priest whose duties must be limited to hearing confessions and administering the last sacraments; and I am forced to admit that many sheep in these vast folds are born and live and die unknown to their pastor outside of his priestly office. The majority neither see nor know their pastor, unless there is question of finally settling the account of their lives. The curé, true to his duty, must live in the saddle from morning until night. Truly, the words of the prophet are applicable in these cases: *Parvuli petierunt panem et non erat qui frangeret eis:* "The little ones called for bread and there was none to break it to them."

Therefore, Monseigneur, the Archbishop of Diamantina, whose zeal is only equalled by his learning, has understood the necessity of missions throughout his vast diocese; and every year—for the last sixteen—two Missionaries have traveled over that immense space, from seven to eight months, at the most favorable season. For the last two years, I have had, individually, the happiness of making God known to the poor; of announcing Jesus Christ to them; and of telling them that the Kingdom of God is at hand and that He is for the poor. The Rev. Superior and myself, set out towards the end of March. The visitation lasted until July 8th.

With the permission of our Rev. Visitor, we betook ourselves to Rio to prepare to assist at the celebration of St. Vincent’s day, and rally for fresh combats. We had the happiness of reconciling to God 8,000 souls within the space of four months. Yes, Most Honored Father, two Missionaries have restored to God, to virtue, and to happiness, 8,000 souls; but they had invoked upon themselves the protection of the Most High and they had not been disappointed.
From August 1st, we were at the post of honor up to November 1st, inclusively.

On that last day, I inquired of the Rev. Superior what number of persons had the happiness of being reconciled to God since the month of March; he answered: "about 15,000; and the number of marriages was 400.

I might enter into a thousand details, a thousand incidents of travel, which would naturally find a place in an account of this kind; but why?—It would but intrude upon your precious time. I shall pass over in silence, the dangers of our long journey, the crossing of wide rivers, when more than once, our vision being disturbed by the vertigo, caused by the rapid flow of the tumultuous waters, our steeds and ourselves narrowly escaped being swallowed up by the waves. I prefer fixing your attention upon the picture presented by a mission in the diocese of Diamantina.

The rainy season being over, after transmitting to the pastor, the day upon which the mission intended to evangelize his flock will open, that his parishioners may be duly informed, the Missionaries start for this new field of labor. The local pastor, thus informed, takes measures to spread the intelligence. On the day appointed, you see crowds of people proceeding towards the place named. The roads are invaded, encumbered by a multitude of poor people who come, some on horseback, others in wagons like movable houses intended for the lodging of an entire family during the mission. Said house serves as a dormitory, refectory, reception-room. The horses in great number carry on their backs, two or three persons, sometimes an entire family—and off they gallop to the mission. After the cavalry, the infantry appears; this is always the largest portion. Most of these foot-soldiers have to make forced marches, without provisions, without footgear,—as we remarked especially in the parish of Trahiras.

The third day the audience forms in the church; but
from the second or third day the assemblies take place in the open air. They arrange themselves as follows: Imagine a large square, with a superficies of 100 square meters—in front the women gather seated on the ground, holding their children on their laps; then come the men who remain standing; here and there, dogs, big and little, wander around, fighting one another, and threatening any one that ventures to question their right as auditors. What a theatre for missionary zeal, what a temple for the celebration of Mass, where the bread of the divine word is to be daily broken. Imagine the silence that exists amid that original audience.

Now, look at the pulpit of truth whence the bread of the divine word is to be distributed. Generally it is an improvised stand.

The series of exercises opens with an instruction explaining the utility of the mission and the means of rendering it profitable. The first three days the audience augments visibly. Variety of garments makes the interior of the church resemble a vast mosaic. During the day, the immense concourse of people offers the picture of a wide sea whose murmurings are distinctly audible. Morning and evening, the silence is absolute. The first two days, the people are preoccupied with their examen of conscience. On some occasions, a confessor finds himself facing three individuals at once. The penitent is but little concerned at others hearing his confession—provided he succeeds in making it. Very often the Missionary must add to consummate prudence, patience full of sweetness.

At night-fall, the scene becomes animated and assumes a festive appearance; one feels that vital interests are at stake.

The evening exercise opens with the recitation of the Rosary. Then, a choir, almost always improvised intones the hymn: *Come, Holy Ghost, send down those beams!*
Ascending the pulpit the already fatigued missionary wears himself out for an hour. But, have no fear for his auditory: 4,000 persons hang, as it were, on the word of God. Towards the conclusion, the orator lifts his voice, and in tremulous tones, summarizes his sermon in pathetic words and all eyes are bathed in tears.

This pictures a mission in the diocese of Diamantina. To complete it I will add the peculiarities of the closing day. The evening ceremony opens with a sermon on perseverance. After the sermon, follows the blessing of pious articles. This is a point to which the people attach the highest importance, it is a painful acknowledgment that many have more faith in the sacramentals, than in the sacraments of the Church. It is no uncommon sight to behold 3,000 or 4,000 persons on their knees presenting the emblems of their devotion to the minister of God to be blessed. The Missionary announces to the crowd that Heaven is about to crown its favors by according them a blessing: the Papal Benediction; he excites them to repentance and all, with one voice, recite the En peccador, etc. At this moment, the Missionary, takes a crucifix and tracing in the air over the multitude three times, the sign of the Cross pronounces, in a loud voice: Benedictat vos omnipotens Deus, Pater et Filius et Spiritus sanctus.

The next day, at dawn, the Missionaries are at the Altar, sending up to the throne of God's mercy, the ardent petition that their children so tenderly beloved may persevere unto death in the practice of virtue.

The refectio of the soul is followed by that of the body.—The Missionaries take leave of their hosts after presenting to them a little souvenir as a token of their gratitude, mount their horses and depart. Many persons desirous of testifying their gratitude and profound respect for the ministers of God, form a double row and kneeling beg their blessing.
In all the parishes, from sixty to eighty men formed an escort for us—Who are these knights so proud of accompanying the Missionary Fathers? They are men of the people destitute of the world's goods—but far in advance of fortune's favored ones in all that appertains to religion. With such a suite the Missionaries need fear neither rough roads nor dangerous precipices.

At last comes the moment of separation—Father Director addresses words of thanks to his brave and honest knights. They listen with emotion and return to their humble homes.

Whilst the Guard of Honor withdraws, the Missionaries advance towards other peoples to convey to them their ministry and their zeal. They bear away in their own hearts, the double satisfaction of having snatched from the demon's power thousands of souls, and of having opened their eyes to the enormity of sins of adultery, robbery and murder. They salute, for the last time, the Guardian Angel of the parish they have evangelized. Painful for the last fortnight have been their labors, their slumbers have been brief and light, but they are most happy to have contributed to the salvation of souls.

The missions which we have given this year in the southern part of Diamantina are, I venture to hope, but a prelude to others in the western part of the same diocese where necessities are great and the penury of priests is such that secondary chapels, or chapels dependent upon others, situated one hundred and twelve miles from the pastoral residence are scarce visited by a priest once in a twelvemonth. An immense field opens before us; immense in extent—immense too in the harvest-promise.

This explains why our Rev. Superior has begged the Visitor to give him a second confrère. The profound knowledge which he possesses of the diocese inspires us.
with hope and is almost a guarantee of success for a work so replete with interest.

In all simplicity, I must assure you that, the success of our mission depends upon the zeal displayed for long years by our confrères in the province of Minas. One of the most fruitful missions which we preached this year is that of Curvello. On the first day, the audience reached 3,000, confessions numbered 2,600—and if not greater it was on account of the limited number of confessors; there were but five of us. I congratulated the pastor of this city, one day, upon the religious spirit of the people of his parish. He immediately gave me the explanation: "The regeneration of my parish dates," said he, "to a mission which Father Michael Sipolis and three companions preached here in 1876.

Two years ago, Father Fréchet wrote you that the influential and the rich profited by the mission to the exclusion of confession. Unfortunately, experience has but too strongly confirmed the justice of that assertion. In two important parishes, Taboleiro-Grande and Curvello, influential personages approached the Holy Table and gave marks of heartfelt reverence; they were all former pupils of the college of Caraca, of which institution they preserved the happiest recollections, and to which they declared they owed the most solid and complete religious instruction.

I am, in the love of Jesus and Mary, Most Honored Father,

Your submissive and devoted Son,

Ch. Tissandier, C. M.
Most Honored Father,

Your blessing, if you please!

Your valued letter afforded me great pleasure. I presume that Father Orriols has told you all that we have suffered, and how our Lord protected the two Families of St. Vincent during the insurrection.

We have had no communication with Manila for three months; therefore, I could not consult the Rev. Visitor nor receive his instruction. The condition of Manila is distressing; it is threatened on land by the insurgents, on sea by the American fleet. Here we are somewhat less exposed; however, we may be forced to leave. In this case, confrères and sisters will embark for Singapore, in company with the bishop.

From China, we shall see if it is possible to arrange matters so as to return here. We shall leave in the island some sisters, natives of the country; for having been born in the Philippines, their life is not endangered; the sisters will take care of the establishments that belong to us. All are eager to preserve their vocation and to go wherever obedience may ordain.

If the Visitor can communicate with us, we shall follow his orders.
Commending ourselves to your fervent prayers, I remain in the love of Jesus and of Mary Immaculate, Most Honored Father,

Your devoted Son,
Pierre Julia, C. M.

Letter from Sister Ayanz, Vice-Visitatrix at Manila, to Very Rev. A. Fiat, Superior General.

Manila, July 26, 1898.

Most Honored Father,

Your blessing, if you please!

Your fatherly letter was a true consolation to me in the midst of the great anxiety caused by an unfortunate insurrection which, at the Philippines, places us in a very embarrassing situation.

Our Little Company experiences already the sad consequences of war; but we must also acknowledge, Most Honored Father, that our merciful God and our beloved Virgin Mother visibly protect us.

During the bombardment of Cavite, although our sisters of both hospitals were obliged to leave their houses and brave danger in the midst of tumult, nevertheless, the Americans themselves had the kindness to accompany them; nor did they leave until they reached the port of Manila.

Later, the insurgents obtained possession of one of the hospitals for the wounded; at first, our sisters had much to suffer from the threats of these wretched creatures who wished to murder all the inmates of the establishment; afterwards, they became more reasonable, and ceased to disturb the sisters who, however, were far from being tranquil, considering their surroundings; but God watched over them, and after ten days, the German consul came
for them, placing at their disposal a boat which conveyed them and their dear patients to Manila.

These evidences of the goodness of God in our regard, encouraged our confidence, and we feel convinced that He will continue to protect us. We are besieged by the Americans on water, and by the Indians on land; both are seeking to get possession of Manila. To-day, the Americans demand the surrender of the place, or they will commence to bombard it; for they wish to be at Manila by Aug. 1st.

You can form some idea, Most Honored Father, of our position. We are much in need of prayers; and we doubt not that our Most Honored Mother and our sisters will supplicate the Blessed Virgin, in the chapel honored by her gracious presence, to have pity on her poor children in the Philippine Isles.

Asking your blessing, I have the happiness, Most Honored Father, of being in the love of Jesus and of Mary Immaculate,

Your most humble and obedient Daughter,

SISTER AYANZ,
U.d. o.c.

Letter from Sister Chasco, Assistant at Manila, to Most Honored Mother Lamartinie.

Manila, August 5, 1898.

Most Honored Mother,

The grace of our Lord be with us for ever!

The maternal interest you bear us, must make you anxious to hear from us, knowing how painful our situation has been since the beginning of the unhappy insurrection.

The members of St. Vincent’s double Family have been remarkably protected by God and the most holy Virgin. We are at the hospital of Santa Isabel, having been obliged to quit our house of Concordia where, however, five
sisters with some domestics have remained to guard it; but the poor sisters are very much exposed, having the fort and a large detachment of the army at the very door of their house, and the enemy in front of them. Day and night the sisters hear the whizzing of balls; but so far, the house is uninjured and those also who dwell therein. Oh! how good is God thus to protect us! The colonel of the fort assures us that at present, the sisters are not in danger, and that he will notify them when it will be no longer safe to remain there; then the house will be left in care of divine Providence who will keep it or perhaps, will permit it to be taken. May the holy will of God be accomplished in all and for ever!

The Americans who wish to get possession of Manila, threaten to bombard it; and, on the other hand, the insurgents are determined at every cost to penetrate thither, so that we are living in constant dread. Provisions are getting very scarce; the people are eating horse-flesh. There is great misery everywhere, the poor are dying from starvation. This state of things cannot last; for if the city does not surrender, we shall die of hunger, or pass through the horrors of a bombardment. This is our present condition, Most Honored Mother, and God alone knows what tribulations we shall yet have to endure; but we place all our confidence in Him; He will not abandon us. We depend much on the fervent prayers of our venerated Superiors; they will obtain from our Mother in Heaven and from St. Vincent the consolation which we so much need: you know that your Children of the Philippines, who are so far from you, have much to suffer.

Our dear Sister Ayanz is dying; she has already received the Holy Viaticum. Our Lord, doubtless, wishes to purify her at the close of her life; for she suffers a great deal on beholding the distress of this beautiful mission which she commenced, and wherein she has labored so devotedly;
we are exceedingly grieved to lose her, above all, at this sad period. We know nothing of our sisters in the other cities. Thank God! those at Manila are well; but they have much to endure, not having the means of relieving our dear masters, the poor.

All the sisters request me to offer you their filial respect; and in the love of Jesus and Mary Immaculate, Most Honored Mother, I remain,

Your very humble and obedient child,

SISTER FLORENTINE CHASCO,
U. d. o. c. s. o. t. p. s.

Letter from the same to the same.

Manila, August 28, 1898.

In the sad situation to which we are reduced at the Philippines, God has called upon the Sisters of Charity to make another sacrifice which has plunged our hearts in the deepest grief.

Our worthy and beloved Sister Ayanz (Vice-Visitatrix), died the day before yesterday at ten o'clock in the morning, leaving your Children in the greatest desolation. We lose in her a good and tender mother, and the Company, one of its best laborers, who with extraordinary prudence, and with a generous heart, preserved the spirit of our holy state and made the works of our vocation progress in all the houses of the Philippine Isles. Her charity, zeal and love for the poor, secured for her a holy death, the prelude to that glory which awaited her in Heaven in recompense for the sacrifices she so generously made, and for her ardent love of the poor. Our Lord was pleased to recall this faithful servant from exile, at a time when calamities abound; He would not have her witness the trials that await us.
Our sister has gained everything by this exchange; but we deplore her loss, and shall never forget her.

Here, Most Honored Mother, matters are going from bad to worse; we are looking for the result of the Hispano-American reunion which is to take place in Paris. We know not what will become of us, nor to what power Manila will belong.

Our Lord and His holy Mother are watching over us; for, notwithstanding the increase of labor, particularly in the hospitals, and the privations of all kinds to which we are subjected, our sisters keep well. However, at the house of St. Rose, two of our sisters are in a dying condition; they have been suffering a long time from anemia; all remedies have proved ineffectual.

Two Missionaries, seven sisters, and some children, occupy our House of Concordia; the leaders of the insurgents, who have taken all this section, are favorable to the sisters; it is an advantage to have their good will in order to preserve this important establishment. For the time, all is quiet; but this state of things cannot last long for the insurgents cannot remain masters, consequently, the war will be renewed with great vigor. Pray much, Most Honored Mother, for your Children at the Philippines, who all unite with me in assuring you of their filial affection. In this sentiment, I am, in the love of Jesus and Mary Immaculate, Most Honored Mother,

Your humble and obedient Daughter,

Sister Florentine Chasco,

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

Manila, St. Marcelin, September 16, 1898.

Most Honored Father,

Your blessing, if you please!

In my last letter, dated May 27th, I spoke to you of the anguish through which our poor sisters of the hospitals in Cavite and Canacao, had passed: but our Lord delivered them from all danger and inspired the Americans with the happy thought of sending them to Manila.

The war of the United States against Spain seemed to have disposed the Tagals in favor of the Spanish; but this friendly sentiment was not of long duration, for some influential rebels coming from Hong-Kong, excited the Tagals against Spain; hence, Manila was blockaded by sea, and besieged by land, from June 5th to August 13th, at which period the American fleet bombarded the forts. The governor then saw that resistance was useless; for no help could be expected from Spain, the artillery was weak; and by holding out against the enemy, nothing could be expected but ruin and slaughter. Therefore, the government resolved to surrender. Since then, the place has been in the hands of the Americans.

The cathedral and almost all the other churches are converted into barracks for the Spanish soldiers; the case is the same with the convents. How sad this is, particularly on festival days! On the feast of the Assumption of Our Lady, we seemed to be in a pagan city; no religious ceremonies, no bells to announce them.

The male religious have had the most to suffer during the insurrection of the Tagals and the unfortunate war waged by the United States against our poor Spain. Some have been assassinated; many have been taken prisoners,
and others have been ignominiously treated. The free-
masons have instigated the poor Indians with incredible
hatred against religious orders; and yet, the Philippines are
indebted to these religious for all the good they possess; for
at the cost of great sacrifice, these holy men introduced the
Catholic religion into these Islands and preserved it; they
were truly the fathers of the people. Oh! what a lesson,
to induce us to seek God in all things and to do good to
others, purely for love of Him, without looking for any
gratitude from men. Many religious have left, and those
still here will probably be forced to do the same. What
will become of the Philippines without the regular clergy?
True, people pretend to love the Jesuits, the Capuchins, the
Paulists; but even with the religious, priests are wanting.
What will happen if all the clergy abandon these Islands?
I fear that our holy Religion will be much weakened in
the hearts of our poor Indians.

During these three months, Manila has been severely
tried; but God visibly protected the two Families of St.
Vincent. The poor sisters of Canacao departed with their
patients for the convent of Guadeloupe, nine miles to the
east of Manila. They remained there three weeks; then,
the insurgents taking possession of the convent, made the
chaplain, sisters, director of the hospital, and the patients,
prisoners. Thus they remained for one week, when the
chief of the insurgents agreed that they should return to
Manila by water. The sisters who have care of the sick
in the hospital of Projas, about a mile and a half from
Guadeloupe, were on the point of falling into the hands of
the insurgents; but, thank God, having been warned of
the danger in time, they were able to make their escape
and come to Manila. As it was much to be feared, that
the sisters at the College Concordia, would fall into the
power of the rebels, and that some might be terrified hear-
ing day and night the report of artillery, it was decided
that they and their pupils should go to the College of St. Elizabeth. Five sisters with some domestics remained to guard the Concordia. It seemed that we were safe in our House of St. Marcelin; but some balls reaching us, and bombs exploding quite near us, we resolved to remove the seminary.

Early in August, it was rumored anew that the Americans were going to bombard Manila; and, in fact, on the 9th, the admiral threatened to effect the bombardment, if the city did not surrender within forty-eight hours. Then, considering the large number in the College of St. Elizabeth and the danger to which they would be exposed should the bombardment take place, we judged it prudent to send the children of the Concordia and those of Looban, with a certain number of sisters, to the Concordia, situated about half a mile from the fortifications of the city. I asked Sister Tiburcia Ayanz who was very ill, if she wished to be removed to the Concordia; but not agreeing to this, she and all the sisters of the Concordia remained at St. Elizabeth’s. They took refuge in the cellars of the building where there was less danger to be apprehended, and there placed an altar with the Blessed Sacrament. The day of destruction arrived; but, thank God! no shell burst upon Manila: all efforts were directed against Fort St. Anthony and the trenches.

That same day, the place surrendered. The Americans entered, and the insurgents retreated and took possession of a large portion of the faubourgs; the Concordia and the Asylum of St. Vincent de Looban, remain in their power. But, God be praised! they treated Fathers Perez, Jaso, Tabar, and Blanco, the sisters and children, with great respect; nay, they guaranteed their safety, giving them leave to go wherever they pleased. Hence, the children of Looban who were at the Concordia, returned with the sisters of St. Vincent’s asylum.
The Americans as well as the insurgents entered our house of St. Marcelin; and although only some domestics were found there, we having withdrawn, as soon as they ascertained that this was the House of the Paulist Fathers—as the Sons of St. Vincent are here designated, they did no harm, carried away nothing.

Our Lady of Prodigies, whose image stands at the main altar, and a picture of whom was in the parlor, guarded the house and chapel. Hence, at St. Marcelin, we are animated with great confidence, we feel that the Blessed Virgin will continue to protect us, and deliver us from danger.

Near Manila there was a convent of the Third Order of St. Augustin; the sisters devote themselves to their own sanctification and to the education and instruction of poor girls. Fleeing from the insurgents, they took refuge with the children, at Guadeloupe where they shared the fate of our sisters. They were in the condition of prisoners up to the beginning of this month, when they returned to Manila. But, as the Augustinian Fathers are going from the Philippines, and the Spanish Augustinian sisters will soon return to Spain, the poor native sisters, sixteen in number, saw themselves reduced to the necessity of laying aside their habit and dispersing. However, the Superioress of Looban, following the impulse of her generous heart, received them all into St. Vincent’s Asylum where they will remain in apartments separate from the sisters and children, following their own rules and wearing their usual costume. The Archbishop hearing of this excellent arrangement, was very much pleased and the sisters are very grateful. This act of kindness will be no detriment to the establishment nor to the sisters; on the contrary, I hope it will draw upon them and upon the house the blessings of heaven.

We are troubled about our confrères of Neuvas Caceres;
for it seems that the insurgents have gone there and have taken possession of the place. We hope, that as our Lord protected us at Manila, He will also still watch over our confrères in the Provinces. At Cebu and at Jaro, there is nothing new. The prospect is very gloomy; but we trust that our Lord will permit us to remain at the Philippines, and continue to do some good.

Dispose as you may judge proper, Most Honored Father, of the least of your Sons in St. Vincent, who with the most profound respect, etc.

MANUEL ORRIOLS. C. M.

WORK OF THE MOST HOLY TRINITY

FOR THE DELIVERANCE OF THE SOULS IN PURGATORY. 1

All the Children of St. Vincent and through their instrumentality, many of the faithful of all the countries of the world, are acquainted with the Work of the Holy Trinity; they are associated thereto; they increase its resources by their subscriptions and foundations; they derive profit for themselves and for their near relatives from the Association, and contribute to the support of other works of primary importance. It is but just, therefore, to inform the associates, from time to time, of the results obtained by this consoling Work.

Since 1856, at which period the Work of the Holy Trinity was providentially intrusted and united to the Congregation of the Mission, the receipts derived from annual subscriptions and foundations in perpetuity, were steadily increasing to 1884. The statement of this year,

1. The Notice of the Work has been reproduced in the Manual of the Missionaries, that they may have it always at hand.

https://via.library.depaul.edu/annals_en/vol6/iss1/1
1884, hitherto the most fruitful, gave a total of 26,749 dollars, without counting the revenue of a capital constantly increasing, which insures the service of perpetual foundations. Since that epoch, receipts have greatly diminished, either in consequence of associations tending to the same end, or because Catholic charity has been solicited for other necessities more urgent or of a higher order; or, perhaps, because the directors of our Work have not employed the powerful organ of a periodical publication, to advance the cause. In 1897, the sum total of foundations and contributions amounted to 21,216 dollars. Of this sum, a portion has been employed, conformably to the statutes of the Work, in alms to the poor through the medium of the Sisters of Charity, and in assisting churches or Christian schools in distress. In joining the revenues of the capital to the portion of annual receipts reserved for Masses, we have been able during the course of this same year, to have 106,000 Masses said for the intentions of the Work, or nearly, 300 a day. What an untold benefit for the souls of our deceased associates!

What singularly enhances the excellence of our Work, multiplying the fruits thereof, is this: that the Masses and alms, independently of their intrinsic value for the deliverance of the souls in purgatory, most efficaciously concur in other spiritual works of mercy of urgent necessity.

One portion, although very small, destined for honoraries for Masses, serves for the principal and, often the only support, of about one hundred and fifty Maronite priests who conduct schools for children, thereby to counteract more ably and on their own ground, the extremely zealous propagandism of Russian schismatics and English Protestants, Germans, and Americans, in Syria, and even in the villages of Libanus. Bulgarian papas converted to Catholicity, chaplains for poor Communities, and many missionaries in China and in other infidel lands, in helping
us to discharge the daily duty of the Work, find in the moderate honoraries of their Masses, the means of escaping the rigors of poverty, often absolute. What a consolation for the associates of the Work to know that their foundations and subscriptions produce results so salutary; and, while comforting and delivering the souls of our dear departed, are converted into a dew of spiritual and corporeal mercy!

With another part, the alms apportioned from the resources of the Work, we comfort not the body alone, supplying only material wants, but the portion which the Council confides to the administration of the Sisters of Charity, partakes in some measure, of their piety, penetrating even to the soul of the suffering members of Jesus Christ, and thus becoming a zealous instrument by encouraging the needy to be faithful in their Christian duties, or bringing them back to God.

In regard to the succor which we are allowed to give to destitute churches and to Christian primary schools, the sum being both insufficient and precarious, it is useless to remark that the object in view is to render to God a worship more worthy of His infinite Majesty, and to form new Christian generations, by shielding children from the pernicious influence of schools hostile to religion, or claiming neutrality.

The Superior General of the Congregation of the Mission and of the Sisters of Charity, President of the Work of the Most Holy Trinity, confided the direction of the same to the secretary general of the Congregation, Father Terrasson. This worthy priest having died in August 1896, Rev. Father Bettembourg, procurator general, was appointed to replace him in quality of Director of the Work. Therefore, all that concerns the administration of the Society, should be addressed to this latter. Personally, or by the Missionaries who assist him in this office, he pre-
sides at the Council and the monthly assemblies; receives foundations, subscriptions, and applications for assistance; sends the notices requested for the propagation of the Work, and replies to the questions proposed.

We deem it expedient to give an epitome of the statutes of the Work, approved July 1, 1873, by His Eminence, Mgr. Guibert, Archbishop of Paris:

1. The object of the Association of the Most Holy Trinity, established in the Mother-House of the Priests of the Congregation of the Mission, is to procure the relief and deliverance of the souls in Purgatory.

2. The Work is placed under the invocation of the Most Holy Trinity, that the members may ever bear in mind the obligation of reverencing this great mystery, the foundation of our faith: honoring the Father in His justice, the Son in His mercy, and the Holy Ghost in His love.

3. The Superior General of the Congregation of the Mission, Rue de Sèvres, 93, Paris, is the President of the Work; he appoints the Missionary who is to direct it.

4. The Association aids the suffering souls: 1. By multiplying according to its means, the Holy Sacrifice of Mass; 2. By giving assistance to destitute churches; 3. By distributing abundant alms.

5. The funds of the Work are apportioned thus: Two thirds are reserved for Masses celebrated according to the ends of the Association; the balance is distributed in alms in behalf of the poor, and of destitute churches, etc.

6. A fund is consecrated to the purchase of government annuity, in order to insure the perpetual service of the Masses of the Work.

7. One becomes a member of the Association by a subscription of sixty cents renewed yearly. One may also become a member for life by giving once the sum of 20 dollars or of 10 dollars, with this difference, however: that a foundation of 20 dollars procures immediately to the as-
associate and to his deceased relatives to the fourth degree inclusively, a participation in one third of the fruits of the Work; whereas, the foundation of 10 dollars will be profitable to the deceased relatives of the associate, only at the death of said associate. Every one who dies a member of the Society, has a right to all its fruits in perpetuity for himself and for his deceased relatives.

Several foundations can be made for the same person. In this case, immediately after death, or the enrollment of the associate, three personal Masses by foundation, are offered for him; and his portion of the other fruits of the work, as well as that of his deceased relatives, is increased according to the number of foundations.

8. One person or several, can be associated either for one year by a subscription of sixty cents, renewed at pleasure, or in perpetuity, by giving 10 dollars.

9. The fruits of the Association, comprising Masses and alms of the work, as well as the prayers of the associates, are applied as follows: 1. The one third to souls most abandoned; 2. One third to deceased relatives; 3. One third to deceased associates.

10. Every associate has a claim to three special Masses applied to him immediately after death, without any obligation of notifying the Director.

11. The Council of administration is composed of a President, a Director, sub-director, four counsellors, and all the heads of decades constituted by right.

12. The Council meets every three months—the first Wednesday of January, of April, of July, and of October. It examines the receipts and expenditures of the quarter; appoints the distribution of alms, and approves or rejects, as needs be, the propositions made by the Director.

13. The accounts of the work and the minutes of the
Council, are submitted annually to the inspection and approbation of the Superior General.

INDULT

GRANTING TO THE SISTERS OF CHARITY CHARGED WITH THE CARE OF THE SACRISTY, PERMISSION TO TOUCH THE SACRED VESSELS AND TO PURIFY THE SACRED LINEN.—

S. C. R.; Dec. 2, 1898, for ten years.

Most Holy Father,—The Superior General of the Congregation of the Mission and of the Sisters of Charity of St. Vincent de Paul, humbly prostrate at Your feet, solicits, for another period of ten years, permission for the Sisters of Charity charged with the care of the sacristy, to touch the sacred vessels.

COMMUNITY OF THE SISTERS OF CHARITY.

The Sacred Congregation of Rites, in virtue of the faculty especially accorded thereto by Our Holy Father, Pope Leo XIII., permits for another period of ten years, the Sisters, or Daughters of Charity, charged with the care of the sacristy, to touch during this time the sacred vessels and to purify the sacred linen. All things to the contrary, notwithstanding.—December 2, 1898.

C., Card. Mazella, Pref.
D. Pannici, Secret.

Beatissimo Padre,
Il Superior generale della Congregazione della Missione e delle Figlie della Carità di S. Vincenzo de' Paoli, prostrato al bacio del sacro piede, umilmente implora per un altro decennio la facoltà di toccare i vasi sacri alle Figlie della Carità addette all' ufficio della sagrestia.—Che ecc.

Filiarum Caritatis,
Sacra Rituum Congregatio, utendo facultatibus sibi specialiter a Sanctissimo Domino nostro Leone Papa XIII tributis, ad aliud proximum de-
Note.—It will be observed that this Indult is more extended than the preceding, since it adds to the permission to touch the sacred vessels, that of purifying the sacred linen, purificators, and corporals.

DEPARTURE FOR THE MISSIONS
DURING THE YEAR, 1898.

MISSIONARIES:

For the Province of Constantinople:
Rev. Simon Lumesi.
Rev. Jean Marie Bouchot
Rev. Charles Muller.
Brother A. Guelton, Cleric.
Brother G. Henrotte, Cleric.
Brother E. Hamon, Cleric.
Brother B. Koseck.

For China.
Rev. James Chiapetto.
Rev. Eligius Domergue.
Rev. Frederic Sageder.

Rev. Anthony Cottin.
Rev. F. X. Desrumeaux.
Rev. Thomas Ceska.
Rev. J. B. Corset.
Rev. Arnold Theunissen.
Rev. Gustave Thieffry.
Rev. Henri Lecaille, Deacon.

For Syria.
Rev. Exupère Corvée.
Rev. Aroutine Trac.
Rev. Auguste Arnaud.
Rev. Bernard Fortsman.
Rev. Charles Chevallier.

Concilium benigne indulsit, ut Sorores seu Filiae Caritatis qua pro tempore sacristanarum munere funguntur, vasa sacra tangant et sacram suppellec-tilem purificant. Contrariis non obstantibus quibuscumque. Die 2 decembris 1898.

(Locus sigilli.)

C., Card. MAZZELLA, pref.

D. PANICI, secret.

Concordat cum originali:
ALFRIDUS MILON,
secretarius Cong. Missionis.
Brother J. M. Ollier.
Brother Eugene Pechin.
Brother Antonin Rey.

For Madagascar.
Rev. Anthony Cotta.
Rev. Fernand Bertrand.
Brother Felix Busseron.

For Central America.
Rev. Charles Hétuin.
Rev. Augustus Parrot.

For Brazil.
Rev. William Vaessen.
Brother Jean Augeaud.
Brother Augustin Baptiste.

For the Argentine Republic.
Rev. Vincent Cutrone.

For Chili.
Rev. Flavian Averous.
Rev. Raymond Pena.

Sisters of Charity.

For China, six sisters; for the East, thirty-six; for Brazil, ten; for the Argentine Republic, six; for Chili, eight; for Peru, eight; for Columbia, five; for Central America, three.—Total, eighty-two.
OUR DEAR DEPARTED.

OUR MISSIONARIES:

Rev. William Guedon, Amiens, France, September 2; 70 years of age, 43 of Vocation.
Rev. Alphonsus Couture, Tours, France, September 2; 64 years of age, 42 of Vocation.
Brother Eugene Reynes Cleric, Paris, September 14; 20 years of age, 3 of Vocation.
Rev. Gaeten Ballerino, Naples, Italy, September 11; 69 years of age, 52 of Vocation.
Brother Lawrence Ryan, Niagara, U. S., September 10; 65 years of age, 33 of Vocation.
Rev. John Espelt, Palma, Spain, October 17; 60 years of age, 37 of Vocation.
Brother Francis Taillacq, cleric, Dax, France, October 29; 24 years of age, 6 of Vocation.
Rev. Louis Bessiere, Montpellier, France, November 6; 64 years of age, 41 of Vocation.
Rev. Venantius Saiz, Cebu, Philippines, September 29; 34 years of age 18 of Vocation.
Brother Primitivo Garcia, cleric, Madrid, Spain, November 12; 21 years of age, 5 of Vocation.

OUR SISTERS:

Sr. Ann Louise Cadoraud, Mezin, France; 77 years of age, 54 of Vocation.
,, Tiburcia Ayanz, Manila, Luzon, Philippine Islands; 76, 53.
,, Mary Joseph Esquerre, Montolieu, France; 52, 29.
,, Walburga Reiter, Salzburg, Austria; 23, 2.
,, Louise Coralie Murjas, Rouen, France; 83, 62.
,, Rafaela Villa y Cana, Lima, Peru; 73, 43.
,, Sophie Sihol, Champelauson, France; 34, 7.
,, Marie Theresa Barbe, Montolieu, France; 45, 24.
,, Felicie Hortense Colin, Verviers, Belgium; 73, 40.
,, Gertrude Kali, Cologne, Germany; 21, 2.
Sr. Jeanne Zborowska, Warsaw, Poland; 62, 43.
Julia Perez, Havana, Cuba; 41, 25.
Dominica Lopez, Alda, Havana; 69, 48.
Romana Martinez, Grenada, Spain; 46, 21.
Maria Azcue, Linares, Spain; 73, 53.
Maria Fernandez, Havana; 69, 48.
Maria Lardans, Manresa, Spain; 55, 34.
Benita Aguirre, Santiago de Cuba; 26, 5.
Bernarda Lacabe, Corogna, Spain; 69, 43.
Marie Caroline Lebrou, Paris; 56, 33.
Marguerite Louis, Buenos Ayres, Arg. Rep.; 71, 49.
Marie Adelaide Blin, Laon, France; 90, 62.
Marie Larramendy, Montolieu, France; 71, 33.
Anne Viallon, Vichy, France; 25, 5.
Marguerite Bonnefille, L’Hay, France; 59, 40.
Josephine Cavacchioli, Naples; 23, 3.
Marie Chandeze, Paris; 56, 33.
Marie Clementine Oger, Angers, France; 44, 15.
Adelaide Michel, Chatillon, France; 47, 23.
Jeanne Troupy, Chartres, France; 71, 44.
Marie Louise Dupont, Charleville, France; 28, 4.
Anne Testa, Turin, Italy; 64, 43.
Celina Felicie Boury, Versailles, France; 73, 53.
Dieudonnee Marie Jobet, Frevent, France; 59, 29.
Felisa Ortega, Madrid, Spain; 18, 2.
Olimpia Baez, Santiago of Galicia, Spain; 29, 8.
Gregoria Aguirre, Madrid, Spain; 23, 4.
Dolores Medina, Cullera, Spain; 19, 2.
Raymunda Fornell, Madrid, Spain; 54, 27.
Eulalia Aoiz, of Santiago de Cuba, died at sea; 57, 34.
Maria Cruz Oyarzabal, of Santiago de Cuba, died at sea; 62, 38.
Petra Valet, Madrid, Spain; 59, 33.
Marie Seragna, Naples, Italy; 86, 54.
Pasqua Cicco, Naples, Italy; 28, 7.
Marie Helene Bro, Chatillon, France; 34, 8.
Marie Seraphine Demont, Leghorn, Italy; 70, 42.
Marie Barberet, Lyons, France; 42, 13.
Elizabeth Macaigne, St. Waast la Haut, France, 65, 49.
Marie Antoinette Grillet, St. Etienne, France; 30, 10.
Antoinette Perboyre, Hang-Tcheou, China; 83, 65.
Marie Clemence Michel, Paris; 66, 44.
Adele Vandommele, Bailleul, France; 62, 42.
Alexandrine Adolphine Chardron, Paris; 61, 39.
Charlotte Sansoni, Sienna, Italy; 72, 48.
Maria Capozzi, Naples, Italy; 33, 8.
Sr. Pelagia Edom, Paris; 83, 57.

Maria Grazia de Francesco, Naples, Italy; 48, 19.

Carolina Chanay, Santiago, Chili; 47, 29.

Rose Marie Grenouillet, Paris; 21, 7 mos.

Claire Andrieux, L'Hay, France; 26, 5.

Madeleine Demare, Verviers, Belgium; 51, 28.

Frances Jesenet, Budapest, Hungary; 37, 19.

Marguerite Brunel, Chaumont, France; 65, 42.

Claire Gerasinska, Warsaw, Poland; 46, 26.

Frances Rakowska, Warsaw, Poland; 61, 41.

Jeannes Merschol, Scutari, Turkey in Asia; 36, 12.

Zoe Deroullers, Loos, France; 34, 4.

Alves Maria Torga, Parahyba, Brazil; 44, 3.

Louise Bolla, Turin, Italy; 35, 16.

Marie Bertuccio, Seyne, France; 37, 14.

Catherine Lefebvre, Clichy, France; 51, 29.

Marie Louise Lacau, Montolieu, France; 47, 22.

Catherine Doumic, Montauban, France; 73, 46.

Maria Villar, Madrid, Spain; 60, 25.

Maria Fierro, Havana, 63, 36.

Ramona Anza, Madrid; 79, 55.

Eulalia Ros, Havana; 69, 47.

Juliana Elejalde, Porto Rico, Antilles; 38, 18.

Maria Machaldo, Rio de Janeiro, Brazil; 28, 2.

Honorine Patetta, Cagliari, Italy; 74, 51.

Marie Ferrere, Montpellier, France; 56, 30.

Frances Elizabeth Coupiac, Clichy, France; 74, 55.

Zelie Marie Callens, Brusselles, Belgium; 65, 40.

Marie Rose Adamolle, Malaga, Spain; 34, 11.

Ernestine Jeannin, Rochelle, France; 64, 42.

Frances Massabiau, Montpellier, France; 86, 63.

Marie Leist, Wall Meseritsch, Austria; 45, 23.

Anne Louise St. Julian, Marseilles, France; 78, 59.

Marie Castello, Las Palmas, Spain; 34 7.

Maria Megia, Murcia, Spain; 45, 20.

Jeanne Angelique Deflaure, Toulouse, France; 67, 44.

Laura Elizabeth Morcrette, Ann, Belgium; 30, 3.

Therese Ermengilde Masocro, Turin, Italy; 78, 52.

Virginie de Joncieres, Cambray, France; 67, 37.

Marie Decque, Lisbon, Portugal; 49, 26.

Jeanne Drouet, Agde, France; 27, 6.

Emilie Delassaux, Corbeil, France; 56, 26.

Rosa Balla, Vienna, Austria; 31, 12.

Antonia Omachen, Vienna, Austria; 19, 2.

Seraphina Gilardini, Turin, Italy; 68, 49.
Sr. Justine Chevallot, Chateau l’Eveque, France; 75, 41.

Lucie Julie Lequette, Montolieu, France; 83, 63.

Henrietta Louise Debure, Auxerre, France; 72, 44.

Josefa Colecha, Valencia, Spain; 26, 4.

Maria Goldaracena, Victoria, Spain; 62, 45.

Eulalia Villegas, Manila; 51, 25.

Hilaria Tejade, Manila; 51, 25.

Asuncion Esteva, Manila; 44, 23.

Micaela Dominguez, Seville, Spain; 34, 14.

Josefa Silvestre, Figueras, Spain; 21, 6 mos.

Maria Josefa Pie, Madrid; 67, 44.

Evarista Pano, Cordova, Spain; 48, 24.

Agnes Rudmicha, Warsaw, Poland; 86, 63.

Jeanne Rozman, Laibach, Austria; 20, 2.

Elise Josephine Pottier, Belleme; 62, 40.

Agatha Beltzhoover, Emmitsburg, Md., United States; 44, 12.

Adelaide Webster, St. Louis, Mo., United States; 24, 5.


Annie Frasa, Buffalo, N. Y., United States; 60, 43.

P. S.—As this number of the Annals goes to press, Dec. 16th, we are informed of the death of the excellent Sister Demaude, charged, at the Mother-House of the Community, with the Work of the Missions. Our priests and our sisters of the missions will fully sympathize in our grief for this loss, and they, especially, will offer fervent prayers for the lamented sister so devoted to their interests.

R. I. P.
FAVOR

ATTRIBUTED TO THE MIRACULOUS MEDAL.

"Perugia, August, 1898.—A poor man about forty years of age exhausted from asthma, and extremely destitute, was assisted by the Ladies of Charity; these ladies were most desirous to see the sick man return to God; for, unhappily, he never approached the sacraments; nor could he tell whether or not he had made his first Communion. Being very polite, he received the visit of the ladies with gratitude; but when they spoke to him of eternity, he showed the utmost indifference; and to a friend who told him of the desire of these good ladies, he answered: "I do not sell myself; if they give me assistance to induce me to confess, I prefer to do without their help....Moreover, I shall have an understanding with my friends, that my burial shall be attended with no religious ceremony. This sad disposition greatly afflicted the pious ladies; but they redoubled their visits, and still more, their supplications to Heaven. On one occasion, a lady ventured thus to address the sick man: "My good friend, think of your poor soul; for should you die in your present dispositions, you will go to hell.—Very well, then, roughly replied the patient: "I will go to hell." Prayers were multiplied in behalf of this poor sinner; but his conversion was to be effected by the Miraculous Medal. In the course of conversation, one day, the Sisters of Charity happened to be mentioned; the sick man said that he remembered with pleasure the services which they formerly rendered him at the hospital. The lady then asked if he would wish one of these sisters to visit him; he replied that it would afford him pleasure; consequently, the Superioress of the school with one of her companions called to see him. She had requested the other sisters to assemble in the chapel to say
the litany of the Blessed Virgin and the invocation: “O Mary, conceived without sin.”

The sisters and the Lady of Charity who accompanied them were cordially received; the Superioress gently slipped a Medal under the patient’s pillow; then, after speaking of indifferent matters, she asked if he would recite a little prayer to the Blessed Virgin; he consented. This prayer was the cherished invocation: “O Mary, conceived without sin;” the sick man repeated every word; but when half through, sobs stifled his voice. Sister ceased a moment that the patient might give free course to his tears; then she asked him to say the Ave Maria followed by the same invocation; he agreed, and commenced anew to weep. Grace had triumphed.

The Superioress full of confidence, ventured to ask if he did not wish to make a good confession. At these words which formerly would have excited his anger, he calmly replied: “But I do not know how to go to confession; besides I am very tired, I cannot talk any longer.” The sister taught him the manner of confessing without fatiguing himself, and left him, with her heart full of confidence, recommending him more earnestly than ever to Mary Immaculate. This good Mother had commenced the work and she continued it.

Some hours later, a member of the Conference of St. Vincent de Paul called as usual to visit the sick man. Immediately the patient asked him to bring the priest because he wished to confess. In fact, he made his confession in such consoling dispositions, that the confessor deeply moved, gave thanks to God and to the Virgin Immaculate. The sick man also asked for the Holy Viaticum and Extreme Unction. Having survived several days, he desired to go to confession again, manifesting his happiness, and relying confidently on the divine mercy. He
expired, clasping the Crucifix and blessing the name of the Immaculate Virgin!"

**BLESS ED WATER OF ST. VINCENT.**

Lima (Peru), Hospital Deux de Mai, July 10, 1898.

A recent evident proof of the intervention of St. Vincent, has greatly increased our confidence in our Holy Founder.

A young man nineteen years of age, employed in a hotel in Lima had a fall while carrying a pile of plates, and in falling, injured his tongue. A vein being cut, copious hemorrhage was the result. After vainly employing the ordinary remedies in such a case, a physician was called in, who bestowed every care upon the young man, but all to no effect. Not knowing what more to prescribe, and seeing the weak condition of the patient in consequence of the loss of blood, he ordered him to be taken at once to the hospital, Deux de Mai. It was then midnight, the accident having occurred about eight o'clock.

Entering the hospital, the poor young man was attended by the house doctor who for more than two hours applied all possible haemostatics, without however, producing any effect. Lotions of every description were employed, all to no purpose. Relying only on the success of a ligature, and not being able to perform the operation alone, the doctor withdrew to summon by telephone the surgeon of the ward. As the surgeon delayed to respond on account of the lateness of the hour, the sister of the ward and her companion anxious about the condition of the young man, had recourse to the protection of St. Vincent. The patient could not articulate a word, but the sisters exhorted him to confide in St. Vincent; and after praying themselves, they laid a compress of the blessed water of St. Vincent on the wound; the flow of blood immediately ceased. The sur-
geon and the house doctor, astonished, amazed, could not but attribute this marvelous result to the powerful intervention of St. Vincent. May these lines be inserted in the *Annals*, as a testimony of our filial gratitude, and be a new ray of glory in the diadem of our Blessed Father!

I have the happiness of being, Most Honored Father, Your very humble and obedient Daughter, 

SISTER MARIE.

Pilis-Csaba, Austria, Oct. 11, 1898.

Among the letters which I have received at Pilis-Csaba, there is one informing me of what happened to an old man seventy-two years of age, subject to many infirmities. All remedies had failed to procure him relief. This man with lively faith used the blessed water of St. Vincent and recovered his health.— Glory be to God, and honor to Saint Vincent!— F. MEDITS.

FAVORS

ATTRIBUTED TO THE INTERCESSION OF VENERABLE LOUISE DE MARILLAC.

*Letter from the Sisters of the House of Mirabelle Eclano (Italy).*

May 25, 1898. 1.

** MOST HONORED MOTHER,**

*The grace of our Lord be with us for ever!*

I am about to discharge a very sweet duty,—that of making known a favor obtained through the intercession of our Venerable Foundress—Louise de Marillac. Knowing how much my good Superioress is attached to our ven-

1 The original of this letter is at the Mother-House, Rue du Bac, 140.
erated Superiors, and to our holy Founders, I desired to have recourse to our Venerable Mother, sure of obtaining the so-ardently-desired favor—I repeat here, with a more detailed account, all that I said in a former letter.

On the 22d of last March, our good Superioress, Sister Sacareau was attacked with influenza; she took to her bed and two days later she was at death’s door. A fatal form of heart-trouble was developed by her malady, threatening paralysis and we thought each moment must be her last. It was eight o’clock in the evening, and the physician, summoned in haste, declared that there was no time to lose; he advised the immediate administration of the last sacraments. Imagine, Most Honored Mother, the consternation of the sisters, our children, and the whole country,—for the sad news seemed, in a moment, to have spread everywhere!

In our hour of affliction a thought came to me which seemed an inspiration: Our Venerable Foundress will intercede for us that this great danger may be averted, and the heart resume its normal functions. One doubt disturbed my mind, but a stronger inspiration urged me, as if some one had said: Invoke the Venerable Foundress; miracles are required for her canonization. Thereupon, I invoked her with great confidence, and informed our dear patient of what I had done; she approved of all, and even appeared well pleased. I then promised that if our Venerable Foundress would obtain this cure, I would have the same published in the Annals of the Congregation of the Mission. At eight o’clock, when the doctor pronounced upon the gravity of the case, we had placed in view the picture of our Venerable Mother.

Towards midnight, the physician returned; after noting the condition of our patient, he decided that the crisis had passed, the heart was more tranquil, and there was a grad-

https://via.library.depaul.edu/annals_en/vol6/iss1/1
nal but steady improvement. Now, notwithstanding her age, sister is able to be around and has resumed her ordinary duties. Behold the favor which we have obtained; we can all bear witness to the fact of our having solicited it through the intercession of our Venerable Mother; thus has our ardent desire been realized, and now what a happiness should we live to see our Venerable Mother placed upon the altar.

Permit me, Most Honored Mother, and my companions to subscribe ourselves, with filial and profound respect.

Your very humble and obedient Daughters,

Sr. Mosiello, Sr. Luccarini, Sr. d'Andrea,
Sr. De Francesco, Sr. Magno.

Physician's Certificate. (translation.)

Last March, the good and faithful Sister Augustine Sac- areau, Sister of Charity and directress of this orphanage was attacked with a dangerous form of influenza, with restriction of the gastric intestines; being reduced to the last extremity, paralysis of the heart manifesting itself, increased the gravity of the case. Without the slightest hope of being able to preserve a life so precious and so dear to all, to my great surprise, on the morning of the 28th of the same month, after a sudden, decisive crisis, this most estimable woman was out of danger.

In faith whereof, for all whom it may concern, I have delivered the present certificate.

Mirabelle Eclano (Southern Italy), May 25, 1898.

(Signed): Dr. Leonardo Penta.

Communicated—The following letter is from Sister Marie, of Hang-Tcheou, China:

A few days ago, Jan. 1st, a very extraordinary event occurred in our poor house of Hang-Tcheou. After God,
to whom be all the glory, we recognize the intervention of our Venerable Mother!

About the 15th of last March there came to our dispensary a youth of fourteen, whose head was almost entirely eaten by scrofulous sores, a thick scurf covering every sound spot; this boy was the son of a mandarin who had sent him incognito, with his preceptor, to ask if I would undertake the case. For more than three years had this poor boy been in the hands of the most skilful physicians whose care had availed nothing. Like myself, my sister-servant understood at a glance that, humanly speaking, it was vain to hope for any cure, but the preceptor entreated me so earnestly to make a trial, telling me of the disappointment of the mandarin to have a son that could never appear in public, nor ever hold any position of honor; the poor youth himself appeared so depressed, that with the consent of my sister-servant, I determined that I would not refuse to him the care that we bestow upon the poor. However, I brought him into the house, as it would be too painful to have such sores dressed in public. The next day, the mandarin came himself, always incognito, to beg us to continue this good work and to promise us, in advance, his grateful appreciation. It was arranged that the young so-ya 1 would come every day.

I turned to our Venerable Mother whose intercession I know is so powerful with the Sacred Hearts of Jesus and Mary Immaculate; I besought her if the good God was to be glorified by this cure, to obtain the favor for me, promising to publish the same. I then laid the picture of Louise de Marillac—whom I invoked each time—upon the simple remedies, as also upon the lint that I would make use of. Being in a pagan country I was obliged to apply some remedy, otherwise, we would be considered as

1. Name borne by the sons of mandarins.
magicians and the mandarin would before long withdraw his son from our care.

Fifteen days had not elapsed before a great change was perceptible in the diseased youth; but, as the malady was of long standing, it was to be feared, as the preceptor said, that the roots were not entirely destroyed and that the scrofula would reappear. But Louise de Marillac prayed for her ward, and the young so-ya was entirely cured.

Last November I was convalescing from typhoid fever which had brought me to the verge of the grave. The mandarin visited the Missionaries to inquire of them on what day the Europeans celebrate the opening of the new year—the most solemn of all epochs in China—for, he said, the Master of Heaven has given efficacy to the remedies and care of the sisters, and I desire to testify my gratitude to the latter: this explains the extraordinary event of our New Year's Day at Hang-Tcheou.

On January 1st, towards noon as it had been announced on the eve, there arrived a magnificent py, borne and escorted by a detachment of satellites in full uniform. The green chair of the young so-ya was set down at the door of our parlor, amid the first discharge of fire-arms, and the youth informed me that his father would soon follow,—a most rare occurrence; indeed, a few moments later, the superb palanquin of the mandarin and that official himself in dress uniform appeared, amid a second discharge of gunpowder more powerful than the first. The Great Man, as he is called, entered our humble parlor and for more than a quarter of an hour, in a simple, but earnest manner gave expression to his gratitude for the cure of his son. He himself uncovered the head of the young so-ya, notwithstanding the number of curious persons assisting at

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1. Honorable mention offered to physicians for extraordinary cures, or to the mandarins for brilliant actions.
these ceremonies. There remains no vestige of the disease, and the young Tsen-Tsen has a head covered with beautiful black hair which will soon be long enough to braid.

The mandarin spent half an hour at the residence of the Missionaries whither my sister-servant had sent the customary repast; he testified to the Missionaries his entire satisfaction and offered them his services, for he has just been named coadjutor to the sub-prefect, which gives him authority over several mandarins. This man, say the Missionaries, appears most loyal and will be able to render much service to religion; for, as is inscribed in letters of gold on the placard which he had placed upon our door, he is soon to be promoted to the office of Tao-Tai at Tche-Kiang. As to his son, gifted with rare intelligence, he cannot fail to occupy some day an important government position. If it please our good God to maintain him in the sentiments by which he is now animated in our regard, our Christians will find in both a powerful support. May God be praised for all, since already our mandarin recognizes and exalts the divine power in this cure.

For myself, I ask of those who read these lines, that they unite with me in fervent prayers, that our gratitude may draw down new favors upon our dear missions of China, and that Louise de Marillac may show herself in every land the compassionate advocate of her Daughters.—Sister Marie.—

FAVORS

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

C. Thank-offering from a mother for admission of her son to the examinations. Letter; Oct. 30, 1898. $2.—10*
C. Seine-et-Marne. For a favor obtained. Oct. 31. $2.—
B. Successful competition for diploma. Nov. 4. $5.—N.
Belgium. Conversion.—Letter Nov. 5. $20.—Bordeaux.
L. M. Favor obtained.—Success of a retreat recommended; vocation of a young girl. Nov. $2.—C. S. Algeria.
Thanksgiving for Bachelor's Degree. Nov. 7. $1.—F. To
discharge debt of gratitude and to solicit the protection of
A reconciliation. Nov. 17. $10.—Favors obtained through
the intercession of our Blessed Martyr, "especially for one
of our companions reduced to extreme weakness by a seri­
ous malady. At the close of a novena, on his feast, she
was so far restored as to be able to resume some of the
duties of her office; her strength now daily increasing, we
hope that our Blessed Martyr will finish his work." $5.20.
B. "Rev. Father, Praise and glory to Blessed Perboyre
for the favor he has obtained for me. I had reason to
dread the examination for the diploma, to which I was re­
quired to submit last June. Through a friend I recom­
mended the matter to the prayers of the sister of the
Blessed Martyr. I prayed fervently to him also, and
promised to publish my success in the Annals of the Mis­
sion should he obtain this favor for me. I now return
thanks to the Blessed Martyr who has so wonderfully
manifested his power; never shall I cease to thank and
invoke him in all my difficulties.

"Be pleased, Rev. Father, to insert in your Annals this
favor of Blessed Perboyre. A short time ago I sent to
China a small offering for a work that must be very dear
to his heart.—M. D., E. de M.—Ursuline Convent at B."

L. A. Successful examination and other favors obtained,
fering to the Work of Blessed Perboyre, I gratefully fulfil
my promise, begging you to offer a Mass in thanksgiving for my nephew's success in his examinations, and that the good God may protect him in his new career, for he is about to enter Saint-Cyr; may he keep the faith and never sacrifice the noble principles with which he has been imbued by his family."

C. For the Work of the Missions. Gratitude. 2 fr.—Rhone. Success of an examination. Oct. 26. $6.—Paris. A favor obtained. Oct. 27. $10.—V. Thanksgiving. Oct. 29. $4.—M. Offering to the Work of Blessed Perboyre to commend to him the ecclesiastical vocation of a youth now in military service.—To solicit a special favor.—Thanksgiving for successful examination. Oct. 28. $3.—

North. "I have the honor to send you $6.50, for the Missions of China, for several favors obtained through the intercession of Blessed John Gabriel Perboyre. I beg you to solicit prayers in China for those who have contributed to this offering. Other persons are asking important favors which if granted will bring you, in thanksgiving, many offerings. I ask also for the conversion of a relative."

N. A favor asked and thank-offerings. $4.20.—A young priest was given over by physicians; in their opinion death must result from the malignant fever by which the patient was attacked.

"Impossible to describe the grief of the poor mother who never left the bed-side of her son. Science holding out no hope she resolved to ask his restoration through the intercession of Blessed Perboyre. She began a novena to the glorious Martyr. At its close, as she tells us, she felt in the depths of her maternal heart a firm assurance that her petition would be granted, notwithstanding the decision of the doctors that death was only a question of two or three days at most.—Then with renewed faith and a confidence stronger than ever, she had our pupils and Children
of Mary unite with her in a second novena to Blessed John Gabriel.

"O marvel of God's omnipotence and goodness! Scarce was the second novena commenced than the physician declared that the perceptible change he found in his patient could not be accounted for, save by supernatural intervention."

"There was a daily improvement in the priests's condition and he is now speedily recovering.

Glory to God, for having been pleased, once more, to show us the powerful influence which our Blessed Martyr enjoys with Him." S. N.


Herault. "I have the consolation to send you $10., for the Work of Blessed Perboyre. I suggested to a lady
who greatly feared that a lawsuit would be decided against her, to address herself to our Martyr and to promise an offering for the missions. She did so; having gained her cause, she sends the inclosed in thanksgiving.” Oct. 20. Corneto Tarquinia, Italy. Successful examinations. Sept. 21. B. Algeria. Gratitude for favor and several intentions received. Nov. 22. Oise. A small offering in honor of our Blessed Martyr. Nov. 22. S. N. For the Work of the missions. $4.—Gratitude for having obtained Bachelor’s Degree. $1.—Paris. “Six months ago I came to this city to effect, if possible, a reconciliation between a young couple on the point of separation. At first, all my efforts were repulsed, but as soon as I invoked the Blessed Martyr the matter was perfectly adjusted. Peace and concord now reign in this young family. June 27.”

LIFE OF ST. VINCENT DE PAUL.

The members of the double Family will cordially welcome the Life of St. Vincent de Paul by Mgr. Bougaud; translated by a Confrère.

This valuable and highly appreciated work, published by Longmans, Green, and Co., London and New York, will appear in February, 1899.

The title of the book by so gifted an author, and the labor of love undertaken by a Son of the Great Apostle of Charity render further comment unnecessary to insure the widest possible circulation for the forthcoming volume: upon whose pages have been so vividly traced the marvels of charity wrought by the incomparable Saint now honored in every land.
BOOK NOTICES.


Father McGinnis has already published his two treatises on the Sacraments in general and on the Holy Eucharist as mentioned in a former number of the Annals.

The present volume is in no wise inferior to the above-mentioned: the same clearness, the same soundness of doctrine are apparent throughout. The questions treated therein have been studied with becomingly close attention and proper development, and a solid refutation of objections concludes the principal theses. The author borrows his inspiration from great theologians, but he does not fear to grapple with the questions that arise from the newly-broached science: the reflections on “Transformism and the Doctrine of the Church,” p. 227, will be read with interest.

In his Treatise on Grace, in a broad and substantial explanation, the professor of theology unmistakably agrees with the followers of Molina: no one disputes his right to do so; let us add, moreover, that he impartially sets forth the opinions of the Thomists.

In a word, in its remarkable lucidity, this new work by Father McGinnis facilitates the student’s access to the most profound truths, whilst its numerous references will furnish valuable aid to professors in their researches.


A marvelous collection of Chaldean publications completes the new volume; Father Bedjan has dowered Persia, his native land, with a full library: Breviary for the clergy, translation of historical works for the more intelligent among the people, books of piety for the multitude. He now completes these publications in sending to the press for the first time, the celebrated Treatise on Civil and Ecclesiastical Law, by Gregory Barhaebreus 1226—1286, rendered famous by Cardinal Mai. For centuries this book served as a Code for the bishops whose duty it was to dispense justice among Christian people. In an historical point of view, it is most valuable and the printers’ work leaves nothing to be desired.

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When the Revolution broke out, the ecclesiastical Seminary of Angouleme was directed by the Priests of the Mission. p. 7; these were: Rev. Louis-Marie Poirier, Superior and pastor of Saint-Martial. p. 526; Rev. Jean-Baptiste Etienne Veron, procurator and assistant at Saint Martial. p. 526; Rev. Louis Janet, professor of theology. p. 227; Rev. Pierre Joseph Duroc, and Rev. Jean-Louis-Claude Desessement, p. 29. With them was Brother Jean-Eloi Paris. pp. 228, 266. They were loyal Sons of the Church, absolutely refusing to take the revolutionary or schismatic oath.

Father Poirier was banished and retired to Turin, Italy. pp. 10, 14, 57, etc.

Father Janet, sentenced to transportation to Guiana, died on the Washington, September 10, 1794, and was buried at Madame Island. pp. 220, 223, 226, 230.

Of Fathers Duroc, Veron, and Desessement, the author says that they were transported. p. 448. In another list, he leaves it to be inferred that all three died in exile; but mentions in another place, p. 518, that their fate is uncertain.

Brother Paris was, with Father Janet, finally sentenced to transportation, and both embarked on the Washington, p. 228. Restored to liberty at Saintes, the municipal administration afterwards cast Brother Paris into prison, November 5, 1795, on the charge of not having taken the oath of liberty-equality. He was 68 years of age, p. 266.


Series of pious thoughts for nearly every day in the year, followed by a prayer to the Blessed Martyr and his Litany.


This eloquent Panegyric of St. Vincent de Paul was delivered in the Church of the Mission, at Paris, July 19, 1897, in presence of Mgr. Clari, Apostolic Nuncio, by the Rev. Canon Bouloumoy, honorary Vicar-General and Curé of Notre Dame de Valence.
§ 18. Qualifications of Father Jolly for the government of the Company.

110 His Firmness. Changing Visitors. Close of Saint Charles’ Seminary. The many establishments of the Company, exhausted its subjects; and the General often complained of his inability to supply this necessity. He did not, however, on that account, relax in firmness when he considered it necessary for the spiritual benefit of the Missionaries and the general utility of the Congregation. He never granted permissions that were calculated to impair the regularity of the Institute. And no one ventured to ask for them: he punished, severely the smallest breach of obedience.

He thought proper, in 1682, to change a great number of Visitors; replacing them by rather young men. For example: he appointed Visitor of the province of Poitou, Father Chevremont, only thirty years of age, in place of Father Dupleicht already advanced in years. Some believed

that Father Berthe, his first Assistant, did not entirely approve of his firmness.

However that may be, he addressed to the Company a letter, under date January 2, 1683, in which he made known that this Assistant, feeling under constraint in Paris, had solicited a change, and was sent to Richelieu; and that being obliged by the Constitutions to name a substitute, should the Assistant be absent a considerable time, he had proposed to the other Assistants, Father Dupuicht, the new Superior at St. Charles, who was known to be a man of great virtue, devoted to his vocation and noted for his administrative ability. We know that the establishment of St. Charles joins the inclosure of St. Lazare's: and that in St. Vincents' time, young students were therein taught their Humanities, with a view to rendering them good subjects for the Church. Many distinguished students attended this institution, some of whom were subsequently raised to the episcopacy. Father Le Jumeau was skilled in the Humanities; he taught them long and with great distinction in this institute. The students, however, did not give all the satisfaction desired; and complaints were frequently made, which resulted in a resolution to abandon this work, and Father Dupuicht was the last Superior of that house which was vacated. One brother only, remained there, whose duty it was to ring the bell regularly for the exercises, as if the Community were living there, because it was desirable to preserve some rights of admission in Paris attached to this establishment. The house has since served as a seminary of renovation, during six months of the year, in favor of priests who had labored long.

III. Firmness in changing Superiors.—Example of Father Eveilhard.—To return to Father Jolly's firmness. He was feared and loved at the house of St. Lazare and throughout the Congregation. He listened to the complaints of inferiors and invited them to come to him. He
often withdrew Superiors from their charge and required them to remain a considerable time at St. Lazare's, to accustom them to a state of dependence; or, sometimes, he sent them in subordinate positions to other houses, without leaving them any claim to superiority.

No one ventured to make any change at St. Lazare's; and, nowhere, indeed, could be found a better regulated family, especially during the early years of Father Jolly's administration.

He was no less firm in his intercourse with externs, without excepting the most influential, in order to maintain the customs of the Community; particularly the changing of Superiors according to the Superior General's good pleasure. He thought Father Eveilhard in Poland, whose administration was not satisfactory to inferiors, wished to maintain his position through influence. The Marquis of Béthune, then Ambassador of France, a near kinsman of the Queen, wife of King John Sobieski, III. sustained him. Father Jolly, however, resolved to remove him in 1679. He proposed to Father Dupuiicht, who was still at Richelieu, a second journey to Poland; leaving it, however, to his own inclination. That virtuous Missionary foresaw the many difficulties he would meet, nevertheless, he obeyed; and left Paris in the month of May. On his way, he visited the establishment at Culm, where Father Godquin, a French Missionary, was Superior, had charge of the parish church and was first curé of the town of Sirkow, near Dantzie, where with the bishop's consent, he appointed a vicar. He remained Visitor until 1680.

Father Eveilhard, being a man of discernment, suspected that there was some question of his own removal, on account of the long stay of a Visitor in Poland. He tried to mollify Father Jolly—and wrote him several letters requesting permission to leave Poland and return to France. The General took him at his word, wrote for him to come
to Metz, where he would find letters directing him to his destination. Father Eveilhard was not satisfied, with this order. He had been dissimulating. To maintain his position, he interested both ecclesiastical and secular powers; even the King of Poland, who wrote both to Father Jolly, requesting him to leave Father Eveilhard at Warsaw, and to the King of France, Louis XIV.

The Superior General begged his Majesty to permit him to direct the Congregation according to established customs. The Queen sent bishops to Father Dupuicht, who requested him to write to Paris requesting that Father Eveilhard be left at his post. Father General, always firm, after deliberating with his council, answered Father Dupuicht and forwarded letters-patent, directing him to appoint another Superior, with a petition to the Bishop of Posnania to substitute another pastor; they feared that the Bishop would not willingly give his consent. Father Dupuicht, unfortunately, fell ill of a heavy fever, and fearing lest his papers should fall into Father Eveilhard’s hands, he wrote to Father Godquin, Superior of Culm, to come to Warsaw immediately. The very day that he arrived, Father Jolly’s letters appointing him Superior, were received. A few days later, Father Dupuicht having recovered, they called together upon Mgr. the Bishop at his country seat,— and the whole affair was settled.

Father Eveilhard, resenting these proceedings—solicited permission to leave;— it was granted him, and he was prepared. He was given all his books, clothing, linen and money—everything was satisfactorily arranged. He withdrew to the home of his intimate friend, the Abbé Denhorff, afterwards Cardinal.

Some time afterwards, Father Dupuicht returned to Richelieu to resume charge of that house. He traveled by sea, finding it less inconvenient than by land from the city of Dantzic. But the vessel, upon which he embarked,
was overtaken by a great storm in the Sound and was cast upon the coast of Norway, where he narrowly escaped death. He had incurred the like danger going from Warsaw to Culm in a carriage, out of which he was thrown on the banks of the Vistula. He returned through Amsterdam and Brussels. Father Jolly, by his firmness, had been enabled to change the Superiors; he had frequently remarked to Father Dupuich that he would rather allow the Congregation to lose all its establishments in Poland than suffer Superiors to become independent.

111. Other examples at Fontainebleau, Versailles, Rochefort and the Hotel des Invalides.—He acted almost in like manner on another occasion, but with regard to a Superior and a deposed pastor who had taken no part in the efforts which were made to retain him in his position. This was Father Durand, curé of Fontainebleau to whom St. Vincent when appointing him Superior gave such beautiful advice for government, as related in his life, that he hastened to write it all down as soon as he left Saint Vincent’s room.

Father Jolly desired to remove him from Fontainebleau. He obeyed as soon as he received the order; and, at four o’clock in the morning, after having said Mass, he set out for St. Lazare’s having notified no one save his Assistant. The parishioners, much grieved at his departure, presented a petition to the king for his return. But his Majesty had informed Father Jolly that the change was acceptable to him. It was necessary to win the queen’s consent—She too agreed to the change. Father Laudin was appointed pastor; he effected much good and satisfied every one.

Father Jolly, likewise, removed Father de Jouhé from Versailles, where he had been pastor eighteen months, gaining the affection of all, king, and courtiers.

One of the courtiers was sick, his pastor visited him and
said: "Some visit you, like courtiers, to flatter you;—
others, for some private interest; for my part, I come as
your pastor to tell you Sir, that it does not suffice to have
gained the favor of the king, you must, besides, win
Heaven. To obtain this, what must you do?—Confer a
little while with me—be recollected and dispose yourself
for a good general confession.” The nobleman consented.
He recovered; and was ever after an intimate friend of
his pastor.—He would not give his consent to the change;
but, Father Jolly remained firm.

At Rochefort again, he resolved towards the close of
his life to change Father Piron who was pastor there.
Mgr. the Bishop of Rochelle, not liking the change, refused
to recognize the one who replaced him. Father Jolly, on
account of his infirmities could not repair to Versailles;
he requested Father Hébert to speak to the king for him.
His Majesty answered that he remembered very well that
the Priests of the Mission and the clergy at St. Genevieve’s
were exempted from the edict referring to irremovable
pastors; that, in accepting the curacies of Versailles, Foun-
tainebleau and Rochefort, the changing of Superiors had
been stipulated, when desired by Superiors; and that the
bishops of Paris, of Sens and of la Rochelle were suffi-
ciently familiar with the canons of the Church to judge
if such conditions were lawful; and that having accepted
them, they had to comply with them.

Finally, the Marquis of Louvois, powerful as he was, and
accustomed to rule others, would not consent to a change
of Superiors at the Hotel des Invalides. To prevent it,
he had sent the orders of the king—who had been inform-
ed. His Majesty, at first, refused his consent. Father
Jolly begged to be allowed to resign his position. The
king had the kindness to reply: “Continue in the dis-
charge of your office. I ratify whatever you have regu-
lated!” The Marquis of Louvois, likewise, consented;
saying to the General: "Sir, you are the most persuasive and the firmest man in the world!"

112. His vigilance and piety. Father Jolly’s administration was generally esteemed in whatever office he occupied. The Cardinal de Retz, a pupil of St. Vincent, and so famous for the figure which he made under the title of Coadjutor of Paris during the time of the deceased king’s minority, and afterwards by his downfall, often said that, at Rome, whither he retired, the prudence of Father Jolly was highly extolled. This prudent Superior was careful that, in point of doctrine, nothing should be introduced that savored of novelty. Before his death, he beheld the Company two thirds as numerous as when he was first appointed Superior General. He carefully improved and perfected studies. He was careful in maintaining the customs of the Company and regularity; to this end, he frequently inquired of the Directors and judicious private individuals, the state of their establishments; and upon their return to St. Lazare’s after a prolonged absence, he would ask if they remarked any failure in regular observance. With St. Vincent, he was accustomed to say: “Firm and constant as to the end, meek and humble as to the means.” Among other rules of government he had these: never to overlook formal acts of disobedience and scandalous faults; never to be surprised at difficulties, and never to yield to alarm; never to appoint to high positions those who showed the least desire for them. He desired that, in order to give good example and because peace is preferable to anything we risk by lawsuits, all should compromise rather than engage in them. He was wont to say that Missionaries who are greatly esteemed by seculars are generally less esteemed by the members of the Company.

It was remarked that like St. Vincent and Father Alméras his predecessors, he always wore his chaplet in his
The Company did not make a rule of this practice, for very good reasons it was left to the option of the members. Father Jolly often recommended himself to the Blessed Virgin, particularly when he foresaw any considerable danger. He often visited St. Vincent’s tomb and was frequently accompanied by his Assistants where they all prayed to God for the Company.

113. Testimonies of esteem paid to his Administration:—

The Most Christian King (Louis XIV), and the ministers of state who knew this worthy Superior, remarked that he united in his mode of government all that was good and solid in the policy of France and Italy, in which countries he had lived. He kept himself discreetly aloof from notice in audience halls; hence as soon as the king perceived him, he called him forward. Cardinal de Bouillon, upon his return from Rome, being complimented by several distinguished personages, learned that Father Jolly was in the hall. His Eminence exclaimed, in a loud voice: “Where is Father Jolly?” The latter advancing, the Cardinal said to him: “Father Jolly, why do you always hide yourself?” The Marquis of Louvois greatly admired him and spoke of him at court and everywhere as possessing fine administrative powers, saying that he had never met a more judicious man. He attended the Duchess of Aiguillon at the point of death. The Duchess, had been intimately connected with St. Vincent in his good works. Father Jolly proved a great consolation to her in her last moments. Returning from the last sad visit, he said to his companion: “This is the end of all human greatness!” He was the director of Madame Miramion and gave her valuable advice for her rising Community.

His letters have been considered by many, as masterpieces. The most trivial circumstances did not escape his notice; and in twenty or thirty lines he often returned satisfactory answers on several business matters. He could
describe a man's character in very few words, reducing to
a principle his many defects. He understood well how to
employ his subjects according to their talents; he often
conferred with the prefect of the students to obtain a knowl­
edge of their abilities. When he was elected Superior­
General, he applied himself to the reading of the con­
stitutions, rules, etc., and carefully studied the collection
of counsels and letters of his two predecessors, and con­
formed to them in giving permissions. A cleric having
asked him, once, if he could make part of his medita­
ton at the 7 o'clock Mass, he answered that he would see
if St. Vincent had left any regulation on that point; later
on, he said that St. Vincent had, in answer to a similar
request, said: "There is time for everything; for medita­
tion, study, etc."

114. Prudent management of temporal affairs. Important
buildings at St. Lazare's. Besides all this—Father Jolly
was an excellent Treasurer, although he desired that all
should be provided abundantly with whatever was neces­
sary for maintenance, clothing, journeys, etc. His talent
under this head appeared, particularly, whilst in Rome.
Having been elected General, he would not allow any re­
trenchment in necessary matters; insisting that everything
requisite for the several duties should be supplied. He
re-imbursed many houses in the Company and paid their
debts.

At St. Lazare's, he expended over three hundred thou­
sand livres in building. Almost all that was built was done
in his time—solidly and in cut-stone, but simply, without
ornament. The front entrance, only, is beautiful and or­
nate. Some of the older members found fault; consider­
ing it contrary to the simplicity recommended by Saint
Vincent. Father Jolly took the resolution of removing it
and he would have done so, but for very good reasons.

11*
The rooms and offices are conveniently distributed throughout the buildings. There is a fine square yard in front of the door, the refectory is spacious—but fault was found because, in favor of the rooms above, the ceiling was not arched. It was necessary to make a kind of separation in the middle to support the beams on columns—but this had to be changed afterwards in consideration of safety.

Father Jolly liquidated many debts and added greatly to the revenues. He did not importune the king to be freed from taxes which, during the War ruined a number of Communities. Never was St. Lazare's better provided than in his time. The bread and meat were always good and the wine was procured from Burgundy. Every member was amply provided with clothing and all that was necessary.

115. His prudence during political agitations and in the discipline of the house.—Father Jolly never took part against the Sovereign Pontiff, nor against the king, in the many annoying differences that sometimes occurred between the two Courts, under the pontificate of Innocent XI. on account of the franchises at Rome, where the Marquis of Lavardin was Ambassador. A distinguished prelate having questioned him, closely, on this point, was answered: "I do not understand these variances at all: our sins are the cause of them;—for we have a good pope and a pious king!" Both were satisfied with him. During the sojourn of his Excellency, Mgr. the Nuncio Raynucci at St. Lazare's, whither he retired to rest—Father Jolly consented to his stay, provided his Majesty was satisfied. The king signified his contentment, having great confidence in this worthy Superior.

He was unwilling that the members of neighboring establishments should visit one another without permission—as from Sens to Fontainebleau, from Versailles to Paris. Meeting the celebrated Father de Mauroy, Superior des
Invalides, one day at St. Germain, he reproved him so sharply that he wept.—When they did not correct, he promptly removed them.

He always refused to admit persons of the highest rank to live in the houses of the Company, as they sometimes desired to do, and he thus exposed himself to their resentment; but he feared lest the spirit of the world might insinuate itself into the Congregation by undue contact with externs. He would not permit his priests to take their meals in the city:—A Superior and curé having failed in this respect, he deposed him from his charge and sent him back to the seminary. He sent to the intern seminary, another who had assisted at some public function with his brother and afterwards dined with him. Some one blamed him for excessive firmness. He answered: “In this, I find nothing with which to reproach myself—save my many frailties.”

These are but a few samples of Father Jolly’s way of acting, which we have collected here, to give an idea of his spirit and government. We can easily believe that a Congregation governed by a Superior-General of his stamp was well established and calculated to do much good.

§ 19. Many good works performed in the bosom of the Company.

116. The several intern Seminaries of the Company; at St. Lazare's.—Father Jolly, himself, bears witness to the consoling condition of the Company, in several letters which he wrote to different establishments in compliance with the desire expressed by many deserving Superiors.

“As to the interior of the Company,” said he, in a letter under date March 9, 1673, “by God’s grace, all is peace and good understanding, on account of the union existing between Superiors and inferiors.

“Our Lord continues, as in the past, to bless all our em-
ployments both in France and in foreign lands, where the Company establishes itself more securely, day by day, on account of the utility of its works.

“Our intern seminary,” added Father Jolly, “is augmented by the advent of several good subjects, to the number of thirty-three, without including postulants.” In 1677, they numbered fifty, as Father Jolly wrote that year. He remarked, however, that they were coming in slowly—in view of the needs of new establishments. In 1681, the seminarians were fifty-three in number.

117. At Lyons.—Father Jolly continued: “We do not speak of the intern seminary at Lyons, which, likewise, furnishes subjects and has already given us four priests and a cleric, who have made their vows. The house, lately purchased, is much more spacious than the other, (which was Mr. de la Verrière’s house upon the Hill of Fourvière); it will enable us to receive a greater number, in future. And these good beginnings inspire us with hope.”

118. Saint-Meen.—“We have, also, begun another intern seminary, at the house of Saint-Meen, which like the others, may, in time, furnish us with subjects. Subjects were looked for to provide new establishments, which were called for on all sides; the new seminary, however, did not succeed. Saint-Meen is a small place far removed from any large city. There, many pursue their studies, for a time and, finally, decide upon a profession or way of life. A few Bretons, only, were received there; these are always esteemed good subjects into whatever community they enter. In the early days of the Congregation, it was composed, almost entirely, of Normans, Bretons and natives of Picardy. Among these, many Bretons performed good service in the several Provinces of France, Italy and Poland.

119. Rome and Genoa.—Father Jolly, in the same letter, continued: “We say nothing of the two intern seminaries of Rome and Genoa, which God continues to bless,
and which supply their Provinces with subjects. Our students number twenty-five, between the classes of Philosophy and Theology.” This number soon after increased. “By the grace of God, they persevere in the spirit of piety and they love study.”

120. Warsaw.—In another letter, dated January 8, 1677, he said: “You will be glad to learn that, by the mercy of God, union and charity are preserved in our establishments. All perform their duties with a zeal and success, according to their strength, which leave us nothing to desire. An intern seminary has been opened at Warsaw, in which some Poles have already been received. We sent thither a priest from our house at Rome, this was Father Fabri who remained there and rendered great service. He is at present the Visitor of that Province, and with him we sent a cleric from that house and two brothers.”

121. —Extern Seminaries and Mission Houses.—In a letter bearing date, September 20, 1680, Father Jolly remarks: “From all sides, we learn that it has pleased the Divine Majesty to bless our seminaries and missions. We have received accounts of the great good they effect. It would take too long to enter into detail. “Peace dwells in our houses. This is an effect of our venerable Father Vincent’s prayers. All who have had the happiness of knowing him, speak of him with the highest esteem. Let us implore God to maintain the Company in the spirit by which its Founder was animated, and that we may be recognized as his faithful children.” Later, in a letter written August 29, 1681, he wrote: “We rejoice in the accounts we receive concerning the condition of the Company. This should lead us to grow in the love of the vocation to which God has called us. We are constantly laboring both on missions and in seminaries, God sheds His blessing on them all and it is still acknowledged, as heretofore, that missions greatly contribute to
the salvation of souls, above all, in countries where they have been hitherto unknown."

§ 20. Labors outside of France.

122. Fruits of the Missions and Seminaries in Italy and Corsica, Naples and Rome.—Father Jolly expresses himself only in general terms, in his several letters upon the successful fulfilment of the Company's duties in France. He enters more into detail in referring to distant countries. We are, generally, less familiar with what occurs in foreign lands and are, therefore, more anxious to be kept informed about them. Father Jolly writes, particularly, of the good effected in Italy. In the first letter quoted, he says: "Father Simon writes to me from Rome that, thanks to God, his extern seminary is constantly improving; that, ordination exercises are almost continual in that establishment on account of the extra tempora. Our Holy Father, the Pope, and the Cardinal Vicar, are so zealous for these exercises, that they allow no dispensations as to time and place." This it was, that chiefly recommended their house. Bishops and Cardinals held it in high esteem, particularly after the Brief of Alexander VII., in 1662, which obliged all those who aspired to a sacred order at Rome or in suffragan bishoprics, to spend eight days in the performance of the exercises, under penalty of suspension: reserving to himself and to his successors, the power of granting a dispensation from this decree, a practice which his successor, Clement IX. continued: showing, thereby, the particular esteem in which he held the Congregation, as is related in the Italian version of St. Vincent's Life. The Supreme Pontiffs, Clement IX. and Innocent XI. pursued the same course of action with regard to the Congregation of the Mission.

"His Holiness, Innocent XI. had said, shortly before," adds Father Jolly, "to a Prelate of high rank, an officer of
his chancery who had applied for permission to repair to another Community to prepare for a sacred order: 'No,—I am unwilling for you to do so. Go to the Mission-House—you will be greatly consoled!' The holy Pontiff has manifested great kindness to the Missionaries; and he grants them many favors in consideration of the utility of their functions, which are more fully carried out in that establishment than in any other of the Congregation, to the great benefit and consolation of their neighbor.

In the next letter, Father Jolly wrote: "Our houses in Italy adapt themselves, more and more, to their position; and multiply their laborers by means of the seminaries established at Rome and in Genoa. The house at Naples, is doing well. Missions receive continual attention there and God blesses it. Ordination exercises take place there, twice a year, and very successfully. The establishment has received all necessary encouragement from royal representatives. The house at Rome is approved by Our Holy Father and the Roman Court. It continues to shed around the sweet odor of piety and charity. Ordinations frequently take place there: retreats are almost continually going on, ecclesiastical conferences produce much fruit there, and an extern seminary lately opened is now in good running order. Ordinarily, there are three bands of laborers all engaged in giving missions; and besides all these occupations, they are charged with the spiritual direction of the seminarians of the college De propaganda fide. The establishment, on account of its many employments, had not sufficient room. Providence provided for this by disposing some neighbors to sell their property at reasonable rates; and we have forwarded a sum almost sufficient to purchase it." The required amount might have been raised in Italy. But the first ground, having been purchased with the money of the French, it seemed desirable to secure the liberty of retaining there native French Mis-
sionaries, in view of difficulties that might, in time, arise from some misunderstanding with the Italians. "Now our priests are comfortably lodged," continues Father Jolly, and they have sufficient land to extend the building when necessary."

123.—Bastia and the Missions of Corsica. In a letter dated November 20, 1680, Father Jolly gave an ample account of the good effected in the house of Bastia on the Island of Corsica, according to a relation sent him by the Superior, Father Sappia: "These missions," said he, "have not been less fruitful than in preceding years. Many murders would have been committed there, had not God prevented them by means of the missions, and many disputes and enmities would have disturbed families. About four hundred reconciliations have been brought about this year, so that there were but four persons who persevered in enmity; and two of them, touched by God's grace, through an unforeseen accident and after a thousand oaths taken that they would not yield, have surrendered and made necessary concessions.

"The last mission was given in a place where all disorders seemed to reign. Over two hundred of the inhabitants were guilty of incest and had been living in that state, for several years—all under excommunication. There were, also, two hundred living at enmity with one another—Almost all had been guilty of robbery and were not ashamed of their guilt: Justice could not easily reach them, for living amid almost inaccessible mountains, and at enmity with one another, officers of justice scarce ever dared approach them—when perceived by these miscreants, they were threatened with a violent death—so that the bandits lived there almost as securely as if they dwelt under the shadow of St. Peter's at Rome. And they sold their ill-gotten goods almost as openly as they would sell bread or fruit in the market-place. The Missionaries labored among
them throughout the month of July. All who had held illicit intercourse, separated; enemies were reconciled; robbers restored what they had stolen, and where restitution to the parties who had been wronged seemed impossible, they gave to churches, or other places of piety: to some they gave horses, to others oxen or sheep, and to others again, land.

As they had wronged one another in many ways, the principal men of the place, who had suffered most, entreated the Missionaries to appeal to these people for the love of God and the pardon of their sins, to offer some indemnity for the damages they had caused to others; they obeyed willingly; they interrupted the preacher and, with tender words, pleaded so earnestly for God's forgiveness as to draw tears from the most hardened sinners. One of the principal men of the place had lived fourteen years at enmity with the nephew and other relatives of the pastor and had, already, assassinated thirteen of their number. The party so molested, desired a reconciliation, judging that enough blood had already been spilt, and means wasted: for they had destroyed cattle to the value of two thousand pounds, but the other would not hear of reconciliation. Finally, touched by the word of God, he consented, on condition that restitution would be made for the losses he had sustained. This was agreed to, and their reconciliation was immediately and effectually made. This man promised to live in brotherly-love, and made satisfaction for that of which he had defrauded others. The account is beautiful and merits no less attention than that of the first missions given on that island, as related in the Life of St. Vincent.

124—Diocese of Reggio.—In the next letter dated Aug. 29, 1681, Father Jolly refers to the fruits of the mission given in the diocese of Reggio, in Lombardy, amid the Appenine Mountains. "A remarkable fact occurred," said
he; "People came in crowds, from six and even twelve miles round, although they were often obliged to cross wide and rapid rivers. They had to fulfil the exercises of the mission in the open country, outside the churches which were not large enough to accommodate the crowd. Spiritual conferences were given there to priests who attended in great numbers. Sometimes, as many as fifty were present, from twenty or twenty-five adjacent villages. Father Chaussinon, Superior of that place (the last French Missionary who died in Italy, he has been dead some time) wrote that all were edified at the large attendance of pastors who came several miles to assist at the catechism and sermons. At the last mission eighty priests and over were present. Spiritual necessities are great in that country where many startling abuses exist. But both clergy and people show much docility. Many occasions of sin have been removed; public scandals have been suppressed; parties who had held illicit intercourse for fifteen or twenty years have broken the chains of sin; others have married; enemies have become reconciled, and all in general, have drawn extraordinary benefits from these missions; above all, the Rev. pastors and other ecclesiastics. One of the latter abstained from saying Mass so long as the mission lasted, alleging that God had touched his heart, and that he had resolved to lead a better life in obedience to an interior voice which said: "Attend the mission, it may be that God will never again touch your heart!" He made the mission although it was held at nearly twenty-five miles from his own residence.

"The Bishop," wrote Father Jolly, "is much delighted at this success. He is having a house, chapel and sacristy built."

125.—Other Missions in Corsica.—He again refers to the Corsican Missions, given in 1681,—and said that God had shed His grace abundantly by many reconciliations,
and, notably, by one: An entire parish was at variance, parties concerned would entertain no proposal of peace, until the eve of the Missionaries’ departure. Then to every one’s delight, a reconciliation took place. There, a priest who had given great scandal, stopped the preacher, during his sermon, and holding up a crucifix, begged public pardon for his sinful life. In another parish a man was about to perjure himself, the Missionary bade him beware and begged him to follow his advice. The man said: “If I do not speak the truth, may I die a sudden death within an hour.” The day following, he was bitten by a venomous serpent and was immediately seized with pains so violent that death seemed at hand. A mission priest came to hear his confession, so soon as he began it, his sufferings diminished. After his confession, he promised to make restitution of what he had previously sworn he had not taken. Immediately, he recovered and every one considered his cure miraculous.

In another place, a nobleman had retained a concubine in his own house for several years. In vain did the Bishop and several religious urge him to send her away. Excommunication pronounced against him had no effect. He attended the mission sermons and shed many tears. He sent the woman away, and afterwards edified his people as much as he had hitherto scandalized them. He went barefoot, several times, to a place of devotion. He declared that never again would he relapse into sin, and he kept his word.

Although the labors and fatigues of these missions were very arduous, the blessing of God alleviated all difficulties.

126. In the diocese of Citta della Pieve, in Italy, and again in Corsica. Father Jolly, referring to another house in Italy, said: “Father Martin, who is at Perugia was invited by the Bishop of Citta della Pieve to give missions throughout his diocese, which he did, with the permission
of the Bishop of Perugia and he effected much good. The bishop went in procession to the mission which was held about six miles from the episcopal city. Many of the nobility accompanied him. He assisted at Mass, gave Holy Communion and again joined the procession in the afternoon, to his own great consolation.”

This same Father Martin, an excellent Missionary, since Superior at Turin where he has resided a long while, likewise gave several successful missions in Piedmont. He had a marvelous gift for touching hearts and exciting tears. Often did libertines who seemed hardened in crime yield to his exhortations.

In a subsequent letter under date November 15, 1682, Father Jolly again referred to the Corsican missions. He said that many important reformations had been effected there, and numbers of souls had been converted from a sinful life. In one place, the people lived without Jesus Christ, without the word of God, and without sacraments, because a priest prevented the bishop from appointing a pastor there. The Priests of the Mission, in obedience to the bishop, performed sacerdotal duties there. They administered the sacraments of Baptism, of Penance, of Holy Eucharist, etc.; and thus were the people restored to a Christian life.

“In another locality, the mission prevented the inhabitants of two villages from murdering one another. One man had been lamed by another and for five years refused to pardon him—in spite of the persuasion of his friends, and the intervention of his Superiors. But God touched his heart during a mission, he became reconciled, embraced his enemy and invited him to his house. Another, who for twelve years had refused to pardon the murderer of his father and of his two brothers, forgave these crimes during that same mission. Another kissed the hand of his father’s assassin. Many incests and other public scan-
dals were suppressed. Several churches were rebuilt—but, I cannot enter into further details. Let us beg God to preserve the fruits of His grace, and to send a large number of laborers to gather in the harvest, which is as promising here as elsewhere.”

127.—In Poland. These same letters of Father Jolly make mention of the good effected by our establishments in Poland; of missions preached with extraordinary success exciting the admiration of the best qualified judges in the kingdom, and affording great consolation to poor country people. But we fear lest these good works may not be long allowed, and that we shall be prevented from sending laborers there to assist their confrères. The Turks, irritated by the famous victory, so gloriously gained by Sobieski the great General of the royal army, desired to enter Poland the following spring with an immense army—and it was greatly feared that they would prove victorious, for there was no king, and disunion was dreaded among the electors assembled in diet, as had occurred at the last election. But God permitted that this same Prince Sobieski should be raised to the throne which he had rendered glorious by other victories even more brilliant than the first—above all, when, in 1682, he drove from before Vienna the terrible foe that threatened the emperor and the whole empire.

In a letter dated August 29, 1681, Father Jolly writes: A great number of missions all given in several dioceses of Poland. The house of Culm gave one in that diocese; that of Warsaw, besides the missions given in the archdiocese of Posnania, has given others in the archdiocese of Gnesen, with great success through God’s grace. Father Godquin is, at present, in the diocese of Pesmilia, in Russia, a city situated over two hundred miles from Warsaw. We have not heard from him since his arrival in that dio-
cense. The necessities of that kingdom continue to be great and the people are, generally, disposed to profit by the assistance given them.

(To be continued.)

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