ANNALS
OF THE
CONGREGATION OF THE MISSION
OR
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THE SUPERIOR GENERAL
AND THE
AUDIENCE GRANTED BY THE HOLY FATHER.

On the 11th of February, the Superior General then on a visit to Rome, was received in private audience by the Sovereign Pontiff; he was accompanied by Rev. N. Bette­tenbourg, Procurator General of the Congregation.

His Holiness bestowed on the Superior General marks of the deepest interest and manifested great satisfaction in regard to the numerous and important works to which the Missionaries and the Sisters of Charity devote themselves both in Europe and in foreign countries.

He blessed, with special affection, the Superior General and the two Families of St. Vincent de Paul.

FRANCE.

PANEGYRICS
Of St. Vincent de Paul.

It has been said—and justly—that the three most beau­tiful panegyrics in honor of St. Vincent de Paul, are those of Cardinal Maury, Mgr. de Boulogne, and Mgr. Freppel. We have already published that of Cardinal Maury (Annals, Vol. V., p. 345), and that of Mgr. Freppel (Annals, Vol. IV., p. 170). To-day, we complete the number in presenting the discourse of Mgr. de Boulogne, the eloquent Bishop of Troyes.

The author himself, in 1822, speaks as follows of this discourse: “This panegyric was composed in 1789, that is
to say, on the eve of our public misfortunes, and at the moment in which the Revolutionary thunder was beginning to rumble. We were preparing to commit it to memory in order to deliver it July 19th in the church of St. Lazare, when, on the 14th, we learned that the house was pillaged, the church desecrated; hence, instead of celebrating the feast of St. Vincent de Paul and delivering his panegyric, we were forced to weep over the profanation of his altar and his tomb. It was only after an interval of twelve years, and when the Sisters of Charity were solemnly re-established, that we delivered this discourse for the first time in the capital; since which period, it has been repeated almost every year."

This panegyric was delivered for the last time, October 21, 1821, in Paris, in the chapel of the Hospice de Marie Thérèse, in presence of the Duchess of Berri.

PANEGYRIC OF ST. VINCENT DE PAUL

By Mgr. de Boulogne, Bishop of Troyes

Spiritus Domini super me, ut mederer contritis corde, ut prædicarem captivis indulgentiam, ut consolarer omnes lugentes.

The Spirit of the Lord is upon me, to heal the contrite of heart, to preach deliverance to captives, and to comfort all that mourn. (Isaias, LXI., 1, 2).

These are the touching features under which the Saviour of the world portrays the object and the result of His mission. Let proud philosophers seek to astound the multi-

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1. Etienne Anthony de Boulogne, born at Avignon in 1747, ordained priest in 1771, came to Paris in 1774 and devoted himself to the ministry of the Word. He acquired a brilliant reputation and was appointed preacher to the King, in 1782. He refused to take the Schismatic oath of the Revolution; and when the Concordat of 1801 re-established Catholic worship, he resumed his discourses. He was nominated bishop of Troyes in 1808, dying in 1825.
itude by their brilliant discourses; let conquerors aspire to multiply their laurels amid the ruins they create; for the Saviour, His glory is to sunder chains, His triumph to console. If He has favorites, they are the poor; if He exerts His power, it is in favor of the unfortunate; and His Heart will not be satisfied, unless He leaves after Him representatives of His mercy, who, replenished with His Spirit, shall serve from age to age as proofs and witnesses to the oracle of the Prophet: “The Spirit of the Lord is upon me, to heal the contrite of heart, to preach deliverance to captives, and to comfort all that mourn.”

At the contemplation of this sublime charity, you already designate the most perfect hero of the same, as well as the most accomplished model, and all hearts turn to Vincent de Paul: Vincent de Paul,—to whom God had given, in the words of the Holy Spirit, “that largeness of heart, and that soul as vast as the sea-shore,”1 which rejects no appeal, leaves no want unrelieved; a heart which, passionately bent on securing the happiness of men, undertakes, at once, to make war against all vices, and to furnish succor for every misfortune: Vincent de Paul, who in turn devotes himself to the glory of God’s temples, and to the preservation of the lowliest cabin; who is by turn, the Missionary of the country people, and the oracle of pontiffs; the catechist of children and the legislator of the clergy; the last in the house of God and the protector of churches; and whose festival has become, so to speak, a national solemnity, wherein religion and fatherland seem to vie with each other in rendering honor and glory to his memory.

Dear Christians, what do you expect of me? A discourse or a history? Seek you to become acquainted with

1. Dedit Deus latitudinem cordis, quasi arenam quæest in littore maris. III. Kings, IV., 29.

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the spirit of his virtues, or the detail of his deeds? Shall we multiply reflections, or enumerate facts? Shall we limit ourselves to a narration of actions, or aspire to excite sensibility,—to flatter the curious ear, or to interest the compassionate heart? My Brethren, the history of Vincent de Paul is well known to you: you could not take a step in this capital without meeting with a monument of his charity, as well as of his zeal; and, if tongues should ever be silent, the very stones would proclaim his glory and his triumph. Let us then surrender ourselves to the inspirations of the orator in preference to the details of the historian; or, rather, let the orator be forgotten, provided hearts be moved: let us endeavor to extol Vincent de Paul without the aid of science, as he loved without measure: let us, if possible, infuse into his eulogium a portion of that superabundant unction with which his soul was penetrated, and place no barrier to sentiment, as he set no limit to his zeal and compassion.

Far then from us be those proud spirits interested only in stirring revolutions, in imposing spectacles! the eulogy of St. Vincent de Paul has no attraction for them. Limited to events as simple as his life, as obscure as his ministry: ever compelled to follow him among the poor, the infirm, prisoners, abandoned children, feeble old men, desolate mothers; and unable to exalt one of his virtues without at the same time, recalling a misfortune and a misery, we could not present to proud souls those brilliant exploits which delight the eye, or those mighty achievements which astound the mind. But, of what import to us is their indifference, provided the compassionate of heart hear us and sympathize with us? wo to us if we fear to recount what charity has not blushed to effect; and if ever we forget that this queen of virtues glorifies and ennobles the orator who extols it, as well as the hero who exercises and practises it!
What then could I say, my Christian friends, and what more striking picture could I present to elicit your admiration, than the spectacle of an humble priest from whose hands flow, as the waters of a mighty river, largesses more than royal: a priest for half a century in France, the personification of public charity, and the visible providence of God; a priest who, alone, has erected more useful monuments than the most fertile genius could even have conceived; whose intrepid zeal struggled constantly against united scourges and conflicting elements; and whose active and provident charity, embracing at once the present and the future, seems to bear some proportion to the benevolence, the magnificence, the omnipotence of the Divinity?

Under this twofold aspect we are now to present to you Vincent de Paul. We shall present him as the benefactor of his age, the benefactor of future generations, and equally admirable in the exercise and the success of his charity: great by all the noble virtues with which his soul was adorned, greater still, by all those establishments of priceless worth which owe their existence to him. In two words: The charity of Vincent de Paul and all he has done to practise it: the charity of Vincent de Paul and all he has done to perpetuate it:—such is the plan of this discourse.

FIRST POINT.

Divine Providence, particularly solicitous for the glory of Vincent, accorded him the privilege of being born without ancestry; whether the object of this was to confound human vanity, by revealing to mankind the greatest of souls formed in the bosom of obscurity; or with the design of teaching by a noble example, that fortune is held in no account by the hero inspired by religion; or, in fine, to give a new lustre to the success of Vincent, by the distance intervening between the point of departure and that which he was to attain: under the lowly roof of a peasant,
was born the hero destined to be the ornament of his age, and the chief benefactor of his country.

Do not expect me to recount here the succession of events by which the Lord conducted him, even from his tenderest infancy, to place him in His sanctuary; nor how cast by an unforeseen circumstance into the hands of pirates and landed upon infidel shores, he there bore the fetters of the captive. Nor shall we explain to you by what miracle Heaven burst asunder the chains of him who was one day to sever or to lighten the fetters of so many others; nor how in the two years of his slavery, he inaugurated his apostolate by winning his master back to the Church, by the impression made in chanting the divine canticles. We shall pass over in silence his heroic labors in the parish of Clichy where the success of his charity was equalled only by the effect of his exhortations; and where he found means, within less than a year, of re-establishing divine worship and of erecting a magnificent temple. Nor shall we explain how, as pastor of a new flock, he operates at Chatillon-les-Dombes, in the space of six months, the absolute regeneration of a parish abandoned during half a century: this might, indeed, be the subject of a panegyric for another, but it is the faintest ray of the glory of Vincent; we are urged onward by still grander objects: let us hasten to enter with him the capital whither Providence calls him. In the midst of this vortex of business and pleasure, Vincent sees only crying disorders to rectify, grievous scandals to remove. Already, he attracts the attention of Francis de Sales; these two sublime souls seek and understand each other, and become intimately linked one to the other. Vincent, struck by the sweet majesty stamped upon the countenance of the holy bishop of Geneva, believes, he says, that he beholds the Saviour of the world conversing among men. Francis de Sales discovers in Vincent de Paul, zeal united with prudence, science embel-
lished by candor, and the divine art of governing souls. The one selects for a model and guide the holiest of pontiffs, the other intrusts to the most virtuous of priests, the direction of the Daughters of the Visitation wherewith he had recently enriched the Church; and whose advancement in piety soon gave evidence that this most precious deposit could not have been confided to more skillful hands.

But, while engaged in these noble functions a new design takes possession of Vincent: he perceives that cities are well supplied, that light and grace abound there, while the inhabitants of the country, deprived of instruction, grow old in ignorance and die without consolation. Moved at the consideration of all these evils, Vincent exclaims with the Saviour of the world: "I have compassion on these poor people, these good souls, so eager for instruction and so alive to virtuous impressions: miseror super turbam." All his solicitude, therefore, is centred in the country people; but, what can he, alone, do to tear aside the veil of ignorance which envelops them? He but speaks, and a crowd of indefatigable laborers rally around his standard and become associates of his zeal. Already, by his agency, are established those celebrated Conferences, in which are gathered around him the ecclesiastics most renowned for learning and virtue. It is in these Conferences that Bossuet made his first advances towards the triumph he won; here, this eagle still young, essayed to soar aloft and hurl his thunderbolts. "Vincent", says this great man, "was the soul of these assemblies over which he poured forth at once unction and light: pium eætum animabut Vincentius." There it was, that elevating his thoughts to the sublime sentiments of the Scriptures, he brings them back to their true sense, restores religion to its former spirit, the priesthood to its sacred rules, the art of preaching to its true end. What then does this holy priest say to his disciples? That they must secure by the purity
of their lives, the powerful effects of their discourses; and that the authority of virtue can alone sustain the authority of the word: that science puffeth up, but that charity edifieth; that true eloquence disdains eloquence; and that in fine, "prayer is to the preacher, what the sword is to the soldier and to the captain." Penetrated with these simple maxims, more instructive than all that books can teach, these men of God issued from this new cenacle to renew the labors as well as the prodigies of the first disciples. Like to these, they traversed the humblest villages, breaking the bread of the word in rustic dwelling, *circuibant per castella;* like them, sowing everywhere, and reaping everywhere an abundant harvest. "Oh! how beautiful on the mountains are the feet of them who preach the Gospel of peace!" 1 Listen to the deep groans of compunction; behold the salutary fear impressed on every countenance; look upon those penitents prostrate at the foot of the altar—at those hardened sinners who return, like those of the Gospel, striking their breast;—those families hitherto at variance, now vowing eternal friendship: such are the miracles of zeal, seconded by the miracles of their charity. Feeble orators of the capital and of the court, what are we when contrasted with these apostolic men? They but appear, and an immense crowd follows them; they but speak, and an immense crowd is converted. Vincent sends them to instruct our warriors, and to substitute morality for the licentiousness of the camp:—four thousand soldiers bend under the yoke of penance and bring into exercise the virtues of the first Christian legions. He sends them into the Cevennes Mountains, where error and revolt seem to have a permanent abode; but at their voice the spirit of schism is extinguished, the stray sheep abandon their false pastors, and the ramparts of heresy, like the walls of Jer-

icho, fall at the sound of their evangelical trumpets. If they undertake the visitation of hospitals, there to scatter the seeds of instruction no less essential than the succors of art, eight hundred Mahometans at once open their eyes to the light, and abjure their false prophet: so sovereignty powerful is zeal united to charity! So truly does the secret of persuasion lie in the empire of virtue and in the influence of example!

But what are these other colonies setting out for new regions? In the words of the Gospel, Vincent has lifted up his eyes and perceived in the distance still more abundant fruits to be gathered, a richer harvest for the reapers. In Ireland, he beheld the children of the household of the Faith, ever in danger of losing it, through violence or temptation: in Poland and in Italy, the poor and the plague-stricken call earnestly for consoling ministers; at Tunis and Algiers, victims of oppression water their heavy chains with their tears; at Madagascar, an immense country seated in the shadows of death waits for laborers to diffuse the light. These evils and these needs are great, but the soul of Vincent is greater still and he will provide for all. In vain does Cromwell threaten the destruction of Catholics; the hypocritical tyrant may indeed prevent kings from aiding a king, but he will not hinder Vincent from relieving the poor. All in vain will heaven and earth, men and the elements, conspire against his zeal in the mission of Madagascar; all in vain are the laborers he sends at three different times, buried beneath the waves. Vincent does not command the wind and the tempest; but, despite the winds and the tempest, he will send out new apostles; and if his efforts be not crowned with success, he will at least give evidence, that heaven may indeed oppose his enterprise, but will not shake his courage: that his charity is as strong as death, and that the ocean is not
more invincible than his zeal: *aquae multae non potuerunt exstinguere caritatem.*

Christian Friends, whom shall we more admire: Vincent who in time of need knows how to find and to train these apostolic men, or these apostolic men ever faithful and docile under the hand of Vincent? By what secret, by what charm does he inspire them with so great courage and virtue? Let us hail to-day these twofold martyrs of mercy and of truth: praise and honor a thousand-fold to these mighty conquerors, whom disdain, perhaps, styles Missionaries! What ineffable force animated their noble souls! If humanity, if courage, if sound philosophy be of any account on earth, what is more admirable than their heroic labors?—To renounce repose, to cross stormy seas and vast deserts; to exhort men to whom the universe is a sealed book; to reunite their scattered families; to seek them in the depths of the forest, to follow them to mountain heights; to reach them in the bottom of the abyss; to make them stable despite their inconstancy, to soften their nature notwithstanding their barbarity; to give them at once a heart, a soul, a morality, a worship, and a country; and all these astonishing feats of magnanimity and constancy accomplished without any self-interest, and without any spur but thirst for the happiness of men...Certainly, dear Christians, there is something divine in all this! How is it that the entire universe does not fall prostrate before these men, or these gods? That brilliant adventurers, with the twofold ambition of fortune and glory, may have undertaken to conquer worlds—this is but a human work of ordinary stamp; but that men should brave such perils, and make such sacrifices with no other motive than the love of truth; without any other hope than martyrdom, this is the highest miracle of human heroism, the most glorious triumph of religion alone which inspires it.

After having been the Missionary of the poor, Vincent
de Paul appears as their teacher and father; henceforth, all their needs will find an echo in his heart. In the eyes of ordinary charity, the poor are men; but in the eyes of Vincent de Paul, it would seem there are no men but the unfortunate; as long as any of these shall be found on earth, he will taste neither joy nor repose; and, to borrow his own expression, they are "his burden and his sorrow." But how will he comfort them, and what can he effect in presence of miseries so multiplied? He begins by interesting in their favor the weaker sex whom Heaven seems to have created to compassionate; and who from its very weakness derives the most powerful resources of pity and commiseration. He assembles around him the purest, the most zealous of Christian women, and forms those assemblies of charity which previously had no existence: and yet, so efficacious and simple is the means, that one asks in surprise how it is that others had not thought of it before. The reason is that, under the auspices of Vincent interests of policy disappear in presence of the higher interests of humanity. The reason is, that always sure of a hearing, the poor came to plead their cause. Was there question of providing for orphans, redeeming captives, dowering virgins; did it become necessary to find employment for needy industry, to establish country schools, to sustain a struggling hospital, to repair losses occasioned by shipwreck or by the inclemency of the season; to rebuild a cottage devoured by the flames, or to assist a family on the verge of ruin: Vincent is at hand to direct all, to provide for all from the resources of his inexhaustible charity.

However, let us not suppose that these new Paulas, these new Marcellas raised up by the holy priest, are renowned only for their abundant charities: Vincent often told them "that God must be served at the expense of their arm, in the sweat of their brow;" that no fatigue
should deter them, no labor terrify them, when charity called for their ministration and their sacrifices. What a beautiful sight is presented by this heroic confederation of more than two hundred illustrious ladies who, furnished with the code of charity traced for them by Vincent de Paul, take for the theatre of their zeal the Hotel Dieu of the capital; forming the generous design of eradicating all abuses, of re-establishing discipline, and of making of this abode, so dreaded alas! by the poor, a happy home where they could peacefully end their days! Doubtless Heaven rejoiced, while earth was astonished at this spectacle of so many valiant women passing in turn to the beds of pain, "humbling their souls," as says the Holy Scripture, "before the poor and the afflicted;" vying with one another in activity and compassion; and, noble rivals of consecrated virgins, mingling with the succors of humanity, the consolations of Christianity. Ah! then may we justly style this asylum of sorrow, the house of God!—it was the fairest of His temples: everything in it spoke of His goodness; the poor man could no longer doubt the existence of Providence; for the first time, he desired there to die; happy in his last moments to experience, amid the charitable cares of these holy souls, a foretaste of eternal mercy!

But the charity of Vincent was not restricted to the solace of particular misfortunes, how multiplied and grievous soever. The succor of countless families, of entire parishes, was but a trifle to him; his ever increasing charity, shall I say, his indefatigable providence, will find provinces to sustain. A prey to five different nations disputing the glory or the shame of laying them waste, Lorraine and Barrois have become but a scene of horror, an assemblage of all the evils that the prophetic lamentations ever deplored. Here, not only is all the beauty of Sion sadly obscured, all its streets in mourning, its temple overthrown, its priests in sorrow, its virgins desolate; all cruel-
ties, all profanations are united; it is a collection of all the evils of anarchy and the scourges of nations. Flames have consumed what the sword had spared; contagion seizes those who escaped the famine; the country is a desert, the cities are but ruins; everywhere men...the relics of men! children dying on the bosom of their mothers; mothers...O ye heavens! shall I mention here their horrible nourishment? What alms, what assistance, or what miracles could suffice for such calamities? Who will have strength and courage and power and riches enough to repair these evils? The poor priest, Vincent. A new Joseph, he will save this new Egypt. True, he has not, like the minister of Pharaoh, foreseen the days of famine and sterility; neither has he, like Joseph of old, accumulated treasures, nor has he in reserve the harvest of seven years: but he has far more than this: he has his zeal to meet every trial, his charity to suffice for all needs, and the resources of Providence which never failed him. In vain is the representation made to him, that he ought not to succor the enemies of the nation: Vincent replies that, although Lorraine be the enemy of France, the unfortunate souls inclosed therein are the friends of God. Animated with this noble sentiment, he flies to their aid; he sends to them ministers of peace who unfurl the standard of charity in these regions of discord, and who bring life into this vast sepulchre. Alternately physician and pastor, healing and instructing, placed between the dying and the dead, to assist the one and to give burial to the other; here distributing ornaments for the altar, there, furnishing implements for farming; raising simultaneously poor cabins and temples, proving themselves everywhere worthy of Vincent. More than twenty-five cities, relieved, heap benedictions upon them. Lorraine breathes again; and that which the power of sovereigns could never have been able to achieve, Vincent de Paul accomplished without other re-
source than his virtue, without other revenue than his zeal.

Have I exaggerated, my Brethren? May you not think that enthusiasm exceeds the limits of truth? I am not surprised, dear Christians, that you are tempted to believe this: but what will be the excess of your admiration when you learn that it was not by momentary succor and passing alms that the holy priest distinguished himself in these unhappy times; but he bore this immense burden during many years; when you learn that at the very time he was furnishing countless sums to these desolate regions, new treasures were apportioned in favor of Artois, Maine, Angoumois, and Berri; and that while his Children with liberal hand dispensed these gifts of mercy, he received, assisted, and provided food for the refugees of Ireland who fled from persecution, and for those of Lorraine fleeing from misery; besides these, helping numerous Communities, in want of shelter and of bread at the same time; and legions of soldiers who, after shedding their blood for their native land, were forgotten by their country: this charity, this truly inconceivable munificence would seem fabulous, had we not authentic monuments to attest its existence; and were we not so close in touch with the generation that witnessed it. But we must accustom ourselves to miracles, for from new misfortunes will result new marvels. Picardy is in distress, and Champagne sees renewed in its bosom all the horrors of Lorraine: war without, war within. Already has Vincent de Paul learned that everything here bears the seal of death; that only famished skeletons are to be met with: that the distress is extreme, and that a single moment of delay may evoke incalculable evils. He understands this; but if the calamity baffles description, the remedy will not exceed his strength of purpose. He at once calls upon his pious assembly; he urges, he insists, he implores; where his words are powerless, his tears speak; the more difficulties are laid before him, the
greater resources does he find: Heaven will sooner weary of striking, than Vincent de Paul of giving, assisting, and dispensing. For more than ten years these unfortunate provinces behold their afflictions successively renewed; for more than ten years does Vincent de Paul furnish assistance and multiply alms. By what admirable industry could he then meet these wants with means unfailing? Where did he find the magical secret of securing that lasting contribution which, sufficing for every want, leaves no misfortune without succor? He found it, Christian friends, in the treasure of his economy, in his privations and sacrifices; in the daily retrenchments imposed upon his Children who, like himself, were often in want of necessaries; in that winning mildness which nothing could resist; in that divine art of teaching and inspiring compassion; in that wonderful abandonment to God, in that unbounded confidence which was never disappointed; in that ineffable power, not indeed of multiplying food for the famished multitudes, not of changing stones into bread; but of multiplying charitable souls, of changing the hearts of the rich, and of holding them in his hands, so to speak, as the Supreme Being holds in His hands the hearts of kings.

But, if possible, let us forget all that Vincent has hitherto done. He will appear none the less great, none the less admirable. For the people, it is but "a commencement of sorrows", and for Vincent, a commencement of labor and of glory. It would seem that Heaven, in order to present him as a spectacle to earth, multiplies scourges and afflictions, delighting to find calamities equal to his compassion and tenderness. Never, from our remembrance, will be effaced that astounding period of national vertigo, that inexplicable admixture of ridiculous scenes and bloody catastrophes; that period of civil discord enkindled by the Fronde, in which, drawn aside from the limits of duty,
each passed constantly, and often in the same day, from revolt to submission, and from submission to revolt; when the best disposed went blindly without knowing whither, urged onward by conflicting pretensions; and when, in fine, the kingdom, shaken almost to its foundations, was in a state of convulsion, all the more deplorable as the source of the evil was unknown, as well as the remedy to be applied thereto:—a strange revolution! but which by an aberration unheard of in our history, was no less calamitous in its consequences than frivolous in its object.

Among these vague agitations and that sad frenzy, at once cruel and vain, we need not ask on which side was found Vincent de Paul. My Brethren, he was for God, for the king, and for the poor; the poor alas! are always victims to the interests of the mighty, and especially in such periods, atoning by lamentable misfortunes for their futile pretensions! While provinces conspire, while ministers negotiate, the poor languish, and reach the verge of the grave. Vincent de Paul is aware of this; he beholds the crowd of innocent victims comprised in the proscription of the guilty,—the city of pleasure suddenly plunged into an abyss of horrors, and the princess of the provinces, changed into an abode of desolation and mourning. At such a spectacle his soul is stirred; he strives to win the perverted back to peace, and to lead all hearts to the exercise of mercy. After bewailing at the foot of the holy altar the iniquities of the people, he goes to the foot of the throne to lament over their calamities. The humblest of priests comports himself with holy boldness before the mother of his King; and by his intrepidity, outweighing a thousand-fold the artful and pliant courtier, he speaks to her in behalf of the poor, with as much courage and truth, as he says himself, as if he had been at the judgment-seat of the Almighty. Sublime and noble word! Ah! it is false to say that piety is weak, that self-contempt is in-
compatible with true greatness. But, of what account are the interests of the poor when the affairs of state are in question? What imports it, that the orphan weeps in her loneliness, that the widow perishes without succor, provided the politician triumphs, the intriguer secures his point, the ambitious preserves his influence and his position? Vincent then, has pleaded in vain, and the poor have only him for their saviour and father. More than two thousand are daily provided for in his house; daily, by his vigilance, 14,000 sick persons are assisted; the most wealthy are in need of wheat, but it does not fail Vincent; if he has not money he borrows, and what he cannot borrow he creates. In one district, suddenly submerged, many villages are assisted; again, abandoned country places are provided with pastors; here under his auspices, arises a loan-bank which baffles the perfidious succor of avarice; here, withdrawn from the perils of poverty, which prepares the way to crime, more than eight hundred young persons find shelter for their virtue. O wonderful omnipotence of the charity of Vincent! And now, what can be added to his glory? A glory still greater—the glory of the cross, the glory of trials; the glory of calumnies by which he is overwhelmed, and persecutions to which he is subjected. He is accused of having brought about these public calamities;—he, who strove, all in his power, to avert them as well as to apply a remedy; of favoring new subsidies;—he, who lamented over ancient ones, already so heavy for the poor; of sharing the cowardice of courtiers;—he, who by his generous freedom, had recently exposed himself to the danger of being disgraced by Mazarin, as ten years before, he was similarly situated in regard to Richelieu. To these foolish imputations, were added outrages; to outrages, assault. Twice his house was basely pillaged; twice his person was scandalously insulted; at Rennes and at Bordeaux he was obliged
to flee; and he who had saved the life of so many unfortunate creatures, was more than once exposed to the danger of losing his own. But what! do men consider as an evil the good that is done to them, and is this horrible ingratitude possible? My Brethren, if we reflect ever so little on the perversity of human nature, we shall acknowledge this to be possible. But we shall never understand the unruffled meekness of Vincent in the midst of such violence; nor his resolution to avenge these wrongs by conferring new favors; the method he adopts is to forget all that he has sustained, that he may soothe the sorrows of others; and to obtain favor for the guilty, to employ influence of which he would never avail himself for his own interest or for that of his Children. “My God”, exclaimed Vincent de Paul on one occasion, in seeing the holy Bishop of Geneva, “my God, if Francis de Sales is so good, oh! how good must Thou Thyself be!” What an admirable conclusion! let us admit it to-day to the glory of Vincent: No, great God; no, it is not in books; it is not even in the splendor of the heavens that we must learn to know Thee, but in the hearts of the just, in souls predestined and merciful, whom Thy hand has been pleased to enrich; for if that which emanates from Thee is so good, what must be the source? and if the faint image is so amiable and striking, what must be the reality and principle?

But, my Christian friends, let us not suppose that Vincent de Paul possessed zeal without talent, and goodness without elevation. Far from us that base prejudice, no less detrimental to genius than to virtue, that takes a contemptible pleasure in confounding simple and compassionate hearts with limited intellect. How imperfect our knowledge of the holy priest whose glory we proclaim, were we ignorant that his intellectual gifts equalled his benefits, and that his genius was scarcely less surprising than his virtue! Ah! how shall we designate that admirable facility in
grasping objects the most dissimilar, in devoting himself to occupations the most diverse, and passing from one to the other without confusion from their multitude, without embarrassment from their intricacy? How shall we name that marvelous aptitude in rising and descending by turns, according to the position he fills and the person whom he entertains: from the ordinary citizen whom he directs, to the monarch whom he assists in his last moments; from the child of the peasant with whom he prattles, to the master in Israel with whom he speaks the language of the perfect; from the heavenly soul whom he conducts to the highest regions of virtue to the inveterate sinner whom, like a conqueror, he rescues from the infected guilt of his disorders? What admirable light was meted out to him to rise constantly superior to himself, whether he inspires his pupils with sentiments befitting their birth, or directs the Christian virgin in the humble paths of the interior life; whether he governs an obscure parish or takes his seat in the Council of Kings; whether he decides in his Conferences the weightiest questions of dogma and morality; or, commissioned by Henry the Great with a difficult negotiation, of which he acquires himself with equal ability and success; in fine, whether he sagaciously discovers the errors of his epoch and courageously unasks their pernicious authors. What rare talent he must have possessed to attract the first men of his times to his Conferences, and to enable the prince of French orators to say that, "when the holy priest spoke, it seemed to him that God spoke by his mouth." No; he who was as well versed in business transactions as in the direction of consciences, who so ably united strength with meekness, zeal with prudence, the knowledge of religion with the knowledge of the human heart; he whom Richelieu admired, whom Mazarin esteemed, whom Conti honored, whom Condé consulted;
he who never failed in a single enterprise he undertook; who so well knew how to bring conflicting wills to his own views; who was never deceived in the counsels he gave nor in the measures he adopted; this man, I affirm, could not have been an ordinary man. But what shall we say of talent and genius? My Brethren, he possessed the talent of zeal and the genius of mercy; he had the talent of continually giving and of having nothing,—exhausting himself still to give; he had the gift, not indeed of bringing down from heaven the rain and the dew, but of supplying the rain and the dew, when heaven refused to yield them. Let us not seek for him any other glory; and on this day, let all glory be effaced in presence of his charity. Let us behold the one man in the annals of virtue, whose love for poverty was ever equal to his love for the poor: the man who, as humble as he was useful, was not even conscious of the benefits he bestowed; who, the providence of his nation, took no measures for his own subsistence; and, yet while upon the four divisions of the globe, flowed forth the river of his alms, he asks his Children, if indeed, he has the right to live, and to eat the bread of the poor,—he who has done nothing to gain his own. Do you hear, my dearly beloved Brethren? He has done nothing to earn his bread! simple, but admirable words! Here indeed is the place to exclaim with the renowned bishop of Meaux, that “they eclipse the most eloquent discourse,” and that “no other language than this, need be spoken.” No, great Saint; no, illustrious hero, thou hast done nothing to gain thy bread, if we reflect on all that remains for thee still to do. It is thy highest glory, thy immortal triumph, that the labors which fill countless illustrious lives, are but the sketch and prelude of thine.

Hitherto, my Christian friends, we have seen Vincent laboring for the happiness of his contemporaries; but his noble soul goes out to future generations. The charity of
Vincent de Paul and all that he has done to practise it: the charity of Vincent de Paul and all that he has done to perpetuate it: behold my second point.

SECOND POINT.

One of the greatest and noblest privileges of divine charity, is that seal of immortality which enables it to survive the ruins of time and its sad vicissitudes. While all other virtues seem to disappear with the body and to vanish with the closing breath of life, charity, ever august and active, is strengthened by destruction, and triumphs even in death: this made the Apostle say that charity never falleth away: *Caritas nunquam excidit*. It was reserved for Vincent de Paul, more than for any other Saint, to prove the truth of this oracle, by showing us his wonderful charity crowned by the twofold immortality of heaven and earth. Transient alms and assistance that would die with him, did not satisfy his heart; he wishes to secure to the good which he operates, a permanent and fruitful action; that it may struggle energetically with time, and thus insure, as far as lies in his power, the happiness of his fellow-men even to the end of ages. We shall behold him embracing in his active foresight, the most remote posterity; and taking possession of the future, perpetuating the apostolate of his charity, the ministry of his charity, the monuments of his charity, the influence of his charity.

And first, to perpetuate the apostolate of his charity. Here, my dear Christians, you already designate the Priests of the Mission. Many others have established associations for the culture of the sciences, for the advancement of education, or to furnish assistance to those who embrace the contemplative life. Vincent will conceive the idea of a sacerdotal tribe that will be devoted to the instruction of the simple, to the apostolate of the country; destined, by its condition, for the humble functions of the house of God,
it will exclude its ministry from large cities; and, having
the salvation of the poor for its principal object, will re­
gard all things else as secondary. Therefore, through the
instrumentality of Vincent de Paul, there exists in the
Church a society wherein labor is preferred to dignities,
poverty to riches, lowly virtues to the brilliancy of talent,
and usefulness to glory: a society whose labors could not
be greater, nor the recompense less: a society so much the
dearer to religion and to the state, as it serves the one
without pretension, and the other without interest; in fine,
a society which, without underrating science, seeks only
that which is simple, ordinary, practical, and familiar. Oh!
the admirable design which God alone could inspire! O
what grandeur in this august simplicity! How far is this
divine popularity from that gigantic bombast of human
wisdom! How sublime therefore, this holy religion which
thus makes the weakest and the most lowly, objects of its
special solicitude! What other religion is concerned with
poor people? What other has ever said: “Suffer little
children to come unto me: blessed are the poor in spirit!”
What sage, what legislator ever believed himself destined,
by his condition, for the instruction of the rude and igno­
rant? It is the characteristic of philosophy to shine, to
be distinguished, to concentrate itself in minds which it
considers as privileged, and to believe itself so much the
more brilliant, as it is farther removed from the compre­
hension of the vulgar. But, of what avail is this proud
science from which the great majority are excluded, either
by their condition or by their want of ability? The nature
of religion is to dilate, to extend, and to comprise all men
in its teachings, as the sun embraces all creation in its
light; its greatness is to be common, and its sublimity, to
be understood by the whole world. Truth, say the philos­
opher, is not made for the people; and what does this
prove, but that their philosophy is not truth? But Vincent
de Paul would have considered that he had accomplished nothing if, after providing for the instruction of the sheep, he had not adopted measures to secure the solid and permanent durability of the instruction of the pastors. Not satisfied with the special retreats he had organized, in which the sacred ministers would yearly renew in holy recollection the grace of their consecration, he will open to young Levites perpetual asylums wherein they shall be nourished with the milk of piety; where they will acquire a taste for the divine sciences, and where their talents as well as their vocation shall be tested. Already these sacred schools, ordained at Trent, attempted in Italy by the great Borromeo, are established and consolidated in France by Vincent de Paul. More than sixty seminaries arise through his agency; and a holy emulation multiplies them later; but to him, principally, will these establishments be due wherein even to our day, the spirit of the priesthood has been perpetuated: wherein so many incomparable virtues have germinated: whence have issued such brilliant lights; and the re-establishment of which can alone resuscitate the Church of France, console it in reverses, and repair its losses, alas! perhaps, irreparable.

To increase and perpetuate these happy nurseries of faithful ministers, Vincent labored unremittingly, dear Christians, to procure learned and virtuous prelates. Admitted to the Council of the Queen, and associated to this important ministry so unjustly styled the ministry of ecclesiastical favors, since there no is favor here, and where only the eternal law of the most worthy must decide the choice, Vincent de Paul placed at the head of dioceses only oracles and models. Far removed from the sanctuary be that presumptuous inferiority encroaching on the patrimony of talent! Farther still, that intriguing and bold cupidity that blushes not to usurp the sacred right of labor and of virtue! It is in the hospitals, in the missions, among
humble catechists and the most earnest laborers, that Vincent seeks the hidden worth meriting to be raised to the episcopal throne. Let men not speak to him of the privileges of birth, of distinctions of flesh and blood; he would reply, that the royalty of the priesthood like that of Melchisedech, requires no name, no genealogy; and that the true ancestors of the priest or bishop are his talents and his virtues. Why can I not trace here the glorious galaxy of prelates he raised to the throne? You would see that almost all of them were illustrious by their charity; that almost all have acquired an immortal claim to the gratitude of the people; that almost all were authors of these synodal laws which are still the glory of our discipline; and that almost all have enriched their churches with these useful establishments which, so to speak, have left nothing more for their successors to do. Thus, by the appointments of Vincent, the Church of France was renewed; thus was gradually formed this renowned clergy worthy of the noblest epoch of our monarchy; thus remains, for ever, this glorious and memorable example of the omnipotence of the dispencer of sacred dignities: seeming to hold in his hand the two chief sources of resurrection and ruin; who recompenses virtue, and virtues are multiplied; who ignores talent, and talents perish; and who can so much the more effectually regenerate the sanctuary, as he seems there to command, even as the Eternal commands the universe, by the two powerful agents of fear and hope.

Why then, would not the same agencies produce the same result? And why would not this clergy, formerly so renowned, but since fallen with all its greatness, be reanimated by this same means, and rise again with honor and glory? And what moment more favorable to inspire us with this sweet hope, than that of the happy union existing between the Head of the Church and the Head of the State: between the Successor of Peter and the Successor of
St. Louis? May then this sacred bond so well calculated to secure their mutual power and their common prosperity be strengthened! May this new convention between the Crown and the Tiara conciliate all interests, restoring to our altars their primitive dignity, giving to the throne additional support, to morality new defenders, to public tranquility a new guaranty; to impiety new barriers, to France a new life; and, finally, to secure to the King and to his august race new graces and new blessings!

After having perpetuated the apostolate of charity Vincent de Paul labors still to perpetuate its ministry. Alas! men of mercy die, but misery dies not. Therefore, Vincent will leave to posterity a new congregation, an immortal ornament to the Catholic Church: an Association of Christian heroines, whereof he will be equally the inventor and founder, and which will give to the poor: servants, friends, tender mothers who will never fail them. Hence, we shall behold the Sisters of Charity intrusted at once with the functions of Mary and Martha, happily mingling the activity of zeal with the holy recollection of the contemplative life: exercising in the very bosom of society the peaceful virtues of the cloister, and uniting to rigid severity towards themselves, the tenderest sensibility for the unfortunate. O singular and touching marvels of Christian piety! Can we sufficiently admire that unalterable patience and magnanimous courage in surmounting disgust apparently invincible; and that heroic abnegation in the midst of scenes most revolting to the senses; and that masculine energy which leads them to triumph by means of the very compassion which animates them? What secret force sustains this frail sex? What hand defends them, shielding them from the contagion which calls for their ministry? By what miracle is their life as well as their virtue preserved? Is it a pillar of protection going before them? Is it a ray of divine glory shining upon
their countenance? Public writings say nothing of their habitual courage; they do not exalt this constant sacrifice of day and night: thank Heaven for this! There exist then sublime souls who regard the exercise of the noblest deeds as a common and ordinary duty which no one extols. All for God, all for virtue; nothing for self-love, for interest, for fortune, perhaps even for consideration. O worthy Daughters, O my Sisters! my venerable Sisters! for the priesthood adopts you; you are our co-operators, our colleagues: august priests of charity, receive on this day, the tribute of gratitude which humanity owes you. It is meet that you be humble and modest, while so useful and generous: but shall we be ungrateful? Shall we be unmindful of the constant sacrifice of your liberty, of your repose, of your very life, and thus rob piety of its most touching instruction, and Vincent de Paul of his richest crown?

But, let us continue our narration, for our hero ceases not to edify and to inaugurate. Ever animated by the spirit of charity that falleth not away, he conceives the sublime project of providing for each misfortune an assured refuge, and to perpetuate monuments of his mercy, as fortune perpetuates its rigor, and nature its infirmities. Among the wretched beings who excite his compassion, I perceive first, those guilty convicts whom the crime that forged their chains seems to render unworthy of public commiseration. After the example of the great Apostle, Vincent is mindful of them as if he were in chains with them, tanquam simul vincti. His heart has already transported him into the gloomy den where they are inclosed. O God! is this a prison? or is it a vast sepulchre? He beholds men whose entire life, in consequence of hunger, nakedness, and barbarous treatment, is but a slow and cruel death:—unhappy creatures, who recognize humanity only by the hatred they bear to mankind; sensibility, only
by sorrow; and God, only by their blasphemies! At such a spectacle, tears flow from the eyes of the holy priest, and in the noble transports of his sympathizing soul, he calls upon heaven and earth to witness that he will make every possible effort to procure relief for these unfortunate beings. He interests in their behalf all tender and devout souls; he solicits aid from the General of the galleys; he implores help from the government; he loudly demands in their favor the sacred rights of religion which men have forgotten, and of humanity which they outrage. He prepares for these convicts a new asylum, more sanitary and more secure; he sends to them ministers of peace who, not content with teaching them how to make a holy use of their afflictions, strive constantly to solace them.

His heart is not yet satisfied: what he attempted in the capital, ere long he will carry into effect at the extremity of France. Louis XIII., realizing the immense good effected by the zeal of Vincent, appoints him Almoner-General of the Galleys: a new dignity! a royal and honorable office, worthy of being created for Vincent de Paul, as Vincent has just created a new mercy! Exulting in a title which holds out to him only anxious care and solicitude, which promises him ever-renewed fatigue, he sets out for the various ports of the kingdom. We see him in turn at Bayonne, at Marseilles, at Bordeaux, traversing these floating prisons, there uniting instruction with material succor, finding there as he does, all sorts of misfortune combined with every species of crime. How great must have been the astonishment of these unhappy convicts, when Vincent de Paul appeared among them for the first time: when they saw this venerable priest, or this angel of Heaven, enter their dark abode, touch the damp straw which served them for a bed, feel the weight of their chains, going from rank to rank to listen to their complaints and to pour into their blighted souls the precious
balm of patience and resignation! O wonderful power of Vincent's charity! The most desponding of these poor creatures cast themselves into his arms; they call him their father, their friend; these souls, hardened as much by the gravity of their crimes, as by the excess of their tortures, are open to repentance, and return to the path of virtue; while their heartless keepers, impressed for the first time, recognize the fact, that after impunity there is no greater injustice than justice exercised to the extreme limit. We do not here affirm that Vincent took upon himself the chains of a convict whom he wished to restore to his family. What need of doubtful facts in a discourse wherein the orator is overpowered by the weight of authentic marvels, and wherein to be eloquent he needs but be truthful? We have no proof that in order to free a criminal he sold his own liberty; but what is incontestable is, that his efforts, his time, his entire life, have been consecrated to the assistance and relief of these unfortunate beings; that he did not think he had discharged his obligations in their regard, until he had secured for them regular instruction as well as material aid; for this purpose assigning funds for perpetual missions; and his charity extending into the future, he erected in Marseilles, as well as in the capital, a hospital for their accommodation: that, in fine, a royal endowment, obtained through his influence, consolidated these comfortable asylums in which his children still perpetuate the prodigies of his compassion, and daily present to us the most beautiful spectacle: Crime solaced by the very hand of virtue.

But I hear a great voice in Rama: *Vox in Rama audita est*. Whence these plaintive cries, these sorrowful wailings: *ploratus et ululatus multus*? Are they lamentations of Rachael inconsolable at the loss of her children? Are they cruel tyrants that come to snatch tender nurslings from the arms of their trembling mothers? Alas! it is
the mothers themselves, who sadly sacrifice to honor lost their offspring! Can we without shuddering, hear to what a condition these unhappy victims of shame and crime were reduced?—Exposed in public squares, sold for a vile price, confided to mercenary hands that sacrificed them to inhuman practices; often buried before life was extinct, always uncertain of their fate, and abandoned to chance, these infants inevitably perished from misery and starvation. How could a heedless police tolerate such evils or such crimes? How is it that humanity was not indignant? How is it that religion did not hurl her anathemas against such proceedings? How is it that the nation itself, interested in gathering up these thousands of unfortunate creatures, could look upon them with indifference? Vain interrogatories, my Christian friends, when we have such admirable problems to solve. Ah! let us rather inquire, how Vincent de Paul could find a remedy equal to the magnitude of the evil; how could his heart conceive for these helpless children, a tenderness a thousand-fold greater than that of their mothers; how, while humanity and nature refused them the boon of compassion, could he create suddenly so many fostering hands; how, in fine, was he so happy as to open to them this grand, magnificent asylum, the sole idea of which had never entered the mind of those who had gone before him:—no trace of which is found among any people, and which, alone, would suffice to immortalize his memory.

But how many obstacles and reverses arise at once against so useful, so important an undertaking! What do we here perceive? Depravity of morals increases, and with it the number of these abandoned children: new evils create new wants; the resources of charity are exhausted, the first ardor has grown cool. These generous women, whose zeal Vincent was obliged to moderate rather than excite, finally repented of having undertaken so much; for the first
time, these magnanimous souls slip from his hands. Vincent himself, Vincent, accustomed to attempt impossibilities, is shaken by the difficulties. But, what do I say? When all seems desperate, then it is, he hopes; and the impossibility itself will be changed for him into an element of success. Already has he convoked in the cathedral of the capital, a general council of these Christian heroines; here, suddenly raising his voice as if inspired from on high, unconsciously eloquent, happily uniting with the pathetic, unusual emotion, all the authority of a holy ministry, he invites them to pronounce sentence upon these unfortunate little beings: “to be their mothers or their judges, and to decide immediately on their life or death.” Terrified by such an alternative and unable to resist the power that speaks in him, they reply only by their tears. It is done; Vincent de Paul has triumphed; his whole soul has passed into their souls: the work of God is instantly concluded: all these children without reserve, without distinction, are received, and the festival of their adoption is solemnly inaugurated.

Vincent will now be enabled to give free course to his tenderness. He will adopt the best means to provide for them; he will send them into the country to secure a favorable temperature for their frail existence, to favor the development of their delicate bodies. What labor, what assiduous care to direct their education, to form their souls to virtue, to teach them how to cultivate talent and the spirit of piety at the same time! How I love to contemplate Vincent de Paul, his head silvered by age, receiving these innocent creatures into his arms, warming them in his bosom, bending over them, after the example of Eliseus, and like to him applying his hands to their hands, his eyes to their eyes; and in his tender and sweet affection repeating to them these words of the prophet: “Even should your mother abandon you, I will never abandon you.”
Great Saint! I respond to thy dearest sentiments in rehearsing thy tender solicitude for these innocent victims; and it seems to me that at the very mention of them, thy slumbering ashes are awakened, and I behold again the heavings of that great heart wherein it might be said, that all maternal tenderness had taken refuge. Oh! that we might gather them all in this temple! That we could place around thy altar all the cribs of these babes prefigured by Moses! Doubtless, their plaintive accents, their artless grace would be far more eloquent than our feeble discourse; all these trophies of mercy, a thousand-fold more brilliant than those of victory, would be a fitting climax to the eulogium of creative charity which, from age to age, so many children and so many props to the state must render to religion: Ex ore infantium et lactentium perfecisti laudem.

But a still grander work must spring from the compassion of Vincent de Paul. What is this vast monument whose title alone inspires equal horror and pity; which in turn, rends the soul and moves it to compassion; where misfortune is presented under the most moving aspect and vice under the most hideous forms? By these features you will not fail to recognize the General Hospital of this capital. Who will fathom the deplorable extent of this abyss of misery, degradation, and misfortune? Here are inclosed those idle vagrants who imposed upon public pity; there, are men more unfortunate than guilty, victims of delusion or of imprudence; here are youthful, erring souls precipitated into the abyss by a moment of weakness; there again, are monsters of perversity who, by a protracted habit of crime, have lost even the melancholy comfort of remorse. On one side, we find those furious creatures, deprived of reason, bereft even of instinct, struggling in their chains; on the other, living corpses covered with shameful sores, showing to the terrified beholder to what degree vice can
punish itself...Ah! let us flee from this lamentable spectacle, as painful to contemplate as it is difficult to describe, to fix our gaze on Vincent de Paul who, conceiving the design of assembling into one receptacle all human miseries, at once delivered humanity from this sorrowful exhibition, society from this dangerous burden, and the state from these degraded members:—thus erecting one of the strongest ramparts to public tranquillity. It may be, that justice is there, sometimes, more revolting than crime itself; it may be, that rarely are found there those soothing attentions that alleviate the wretchedness of the afflicted; in fine, it may be, that too frequently is forgotten the earnest recommendation to respect humanity, even in those who degrade it, and that it is unlawful to add to the unhappiness of those that remain incorrigible. But how grievous soever the abuses that sadden the compassionate soul, we extol the magnanimous priest who, as prudent in the means he employs as intrepid in the obstacles he meets, succeeds in accomplishing this remarkable undertaking which baffled the efforts of Henry IV. in his love, and the house of Medicis in its munificence.

Why, my Christian friends, can I not place before you all those other establishments which Vincent founded, repaired or preserved! Here, we would behold him providing a comfortable retreat for forty old men, with the same hands that prepared dainty cribs for helpless little ones; there, he opens an asylum to shelter tender innocence; here is a refuge of penitence for the guilty sex that immolates modesty to needs which crime augments but does not satisfy. Everywhere we find temples to humanity: at Ste. Reine, a religious hospice for the accommodation of travelers; in the capital, an asylum for orphan girls, for the Daughters of Magdalen; we find the House of Providence, that of Christian Union, of the Propagation of the Faith, of the Daughters of St. Genevieve and the Daughters
of the Cross. Scarcely does time permit us to name them; but Vincent found leisure to build, to endow, and to consolidate them. Who then is this extraordinary man that undertakes all he desires, who accomplishes all that he undertakes, who perpetuates all that he has accomplished? What can the history of ancient and of modern nations present, comparable to this spectacle of an obscure citizen by the sole ascendancy of his virtue drawing forth a new world by his creative power? In our own times, we have beheld in the reconstruction of the Hotel Dieu, an embarrassment to royal power. In vain did this noble enterprise solicit the zealous efforts of the friends of virtue; in vain did men believe that to succeed therein, it became a duty to flatter vanity and encourage self-love: at length it was necessary to renounce the project on account of ever-increasing difficulties. What idea then can be formed of the remarkable man who, scattering his forces over such a multitude of works, equally expensive and useful, advances them all with facility; reproducing his charity under as many forms as there are varieties of evil; bringing to perfection all the tutelary asylums which astonish us by their number as well as by their grandeur!

But we must here admit that: Vincent de Paul found, in his time, resources which would have been wanting in ours. Amid all the scandals, and despite all the evils of which he was for so long a witness, a thousand efficacious means were offered to second his zeal. Then it was that we saw in the court great weakness, but remarkable conversions: in the army, renowned heroes who gloried in being Christians; in the capital, storms and factions, but principles and morality still stronger; on the throne, Louis XIII., to whom the cause of justice was ever sacred, and Ann of Austria whose name is synonymous with mercy; at the head of the state, Richelieu and Mazarin whose genius permeates the ages: in the magistracy, Molé, the
support of the weak and the terror of the wicked; Le Tellier and Lamoignon, whose talent equalled their virtues; Ségnier, the friend of letters and of the poor; in the sanctuary, Francis de Sales, Béruille, Sourdis, La Rochefoucauld, Abelly and Godeau, and Vialart and Solminiac: illustrious and holy names! And in order less eminent, Éudes and Bourdoise and Condren and that poor priest Bernard, so rich in faith and good works; Francis Regis, the rival of Xavier; and the virtuous Ollier, so worthy of being the friend of Vincent; and all that multitude of renowned priests, magnanimous and simple souls, who did not write for the happiness of humanity, but who labored generously for it. But to the glory of Vincent be it said, that he knew how to avail himself of all these noble and venerable personages who, in their turn, associated him in their pious designs; he knew how to merit their esteem and to gain their confidence, to encourage their zeal or to profit by their influence; and strong in all these illustrious supports and these powerful suffrages, he was able to commence, to advance, to carry to perfection the immortal edifice of his charity.

But ye, incomparable women who shared so largely in his works as well as in his glory, why should ye not be also mentioned in the eulogy of Vincent de Paul? Daligre, de Herse, Traversai, Lamoignon, Fouquet, and the illustrious de Gondi, the first instrument of his vast designs; the virtuous Pollalion, always self-denying, but prodigal to the poor; and the pious Miramion who, after despoiling herself, still found means to give; and the immortal d’Aiguillon who to immense evils always brought immense resources; and the Duchess of Mantua still greater when her hands served the poor, than when these same hands held the sceptre; and the magnanimous Marillac, heavenly soul, ever mounting to the loftiness of Vincent’s spirit; and all ye holy and indefatigable auxiliaries who, each ac-
according to your strength, or rather exceeding your strength, continually supplied the exhaustless treasure of his magnificent alms, receive on this day the outpourings of my heart and the united tribute of our homage; it is meet that you share the incense that we burn upon the altar of Vincent de Paul; and henceforth, may your venerated memory be inseparably linked with his, as your noble hearts were ever united in one same concert of zeal and virtue.

And now, come hither, ye new apostles of benevolence, and fall at the feet of Vincent. Gather up, under a single point of view, all the monuments of his zeal; imagine all the sacrifices and privations which they must have cost him, and all the difficulties and obstacles he must have encountered. Calculate, if possible, those accumulated largesses, those foundations for missions, for seminaries, for hospitals, for prisons. Add to these public good works all those which his humility has concealed; be not weary of counting them, for Vincent de Paul never wearied of exercising them; and then, sound the trumpet before you, inscribe your alms in renowned registers, inform the world of the great progress which humanity is making; boast of your pompous subscriptions, your plan of economics, your alms, so closely calculated, and the high deeds of philanthrophy.

But no: let us mingle no sadness or bitterness in a discourse consecrated to the triumph of Christian charity. Come, rather, to contemplate this holy religion, all shining with his virtues, all brilliant with his merciful deeds. Why resist its charms! Why assail it by vain subtleties when it answers you only by good works! Why obstinately reason, when it would be only necessary to feel? Would you require any other proof of its divinity than the good which it operates on earth? “Go, tell what you have seen,” said Jesus Christ formerly to the disciples of John: “the sick are healed, the poor have the Gospel preached to them.”
To-day, we address the same language to you: Behold all these miracles of charity which religion performs every day and moment; behold by what countless channels it diffuses the spirit of life into the social body; behold its touching morality penetrating the humblest regions, and its soothing light piercing the darkness of dungeons, and its generous ministrations in the abode of the wretched. Of what avail is it to dispute? Of what value are all your sophisms? "The sick are healed, the poor have the Gospel preached to them." Ah! can so salutary a principle fail to be good: can a principle so good fail to be true? *Renunciate quae vidistis: leprosi mundantur, pauperes evangelizantur.*

But, while absorbed in the narration of so many marvels, we forget that the years of Vincent are increasing, and that he is, even now, approaching the term of his career. Too brief is the destiny of sublime mortals! Why is it that these heroes of humanity who participate so largely in the goodness and holiness of God, are not exempt from the feebleness, the decay of mortality? He, therefore, whose every breath has been a dart of love for the poor, dies, as the rest of men! But let us admire the Providence of God in this: that in ceasing to live, Vincent ceases not to be useful. He dies, but the influence of his charity will be eternal, "his bones will prophesy," like those of Joseph; and from the depths of his tomb shall arise those living sparks which will reanimate the sacred fire of charity in all hearts, perpetuate the relish for good works, and give a new impulse to public charity. Admirable revolution! The spirit of Vincent is everywhere. His establishments give rise to other foundations open to the needy, and equally propitious to misfortune. Stationed in royal palaces, his humble Children there exhibit the happy contrast of simplicity in the midst of pomp and magnificence. Trained by the disciples of the holy priest, soon appears the venerable founder of Christian Schools, wherein the people
learn that ignorance which knows all things; that is to say; the love of God and the love of labor. The desire for salutary reforms is extended and perfected, and the art of succoring the needy becomes daily more active and assiduous. The magnificent era of letters and the arts began to engage the attention of men, and Louis the Great is conscious that he will never be truly worthy of this title, unless he endears himself to humanity by his protecting laws, a thousand times more glorious than his conquests. Everywhere hospitals are established, schools for the poor are multiplied, and alms houses for mendicity hitherto unknown. Every pastor inaugurates among his flock those Christian assemblies formed on the plan of those of Vincent. Foreign nations eagerly adopt them, and in laudable jealousy boast also of their pious hospitallers who, throughout Catholic Europe, dispense with the good odor of their virtues their charitable succor. And that nothing may be wanting to the glory of Vincent, we shall see those founded by his zeal visibly protected by Heaven; outliving all tempests, escaping from the genius of destruction that in its impious fury has annihilated everything among us, floating over the débris of all our ancient institutions; and, heirs of the spirit of their illustrious Father, transmitting it from generation to generation, ever calling upon us to hallow his name, to bless his memory: Et justitia ejus manet in sæculum sæculi.

Hence, all the advantages which the poor enjoy at the present day are due in a great measure, to Vincent de Paul, eternally worthy of our gratitude, both for the services which he rendered to humanity during his life, and for those which he still renders to it after his death. Therefore, posterity will repeat that a single priest, animated with the spirit of his state, which is no other than the spirit of God, has done more for the happiness of his nation than the most powerful of her ministers, and the great-
est of her kings. Hence, the enemies of the priesthood would be guilty of the blackest ingratitude, even should they not be branded as the most inconsistent of reasoners; and here we may affirm that impiety is no less a vice of the heart than a disorder of the mind. Therefore, this important truth is incontestably proved: that if we are indebted to Vincent for these immense benefits, Vincent is indebted to religion for the good effected by him. Yes, religion enlarged his soul in sanctifying it; and by the sublimity of its motives inspired him with sublimity of sentiment. Ah! think you that he would have so loved men, had he not been inflamed with divine love? Think you that he would have braved so many contradictions, overcome so many obstacles and difficulties had he been stimulated, merely, by an infatuation as easily excited as discouraged and extinguished? Finally, do you suppose that he would have done all that he accomplished, had he in view only temporal hopes, had he sought but empty glory, or no other ambition than a vain statue? A statue! will the just man be measured by this contemptible honor? is this miserable acquisition worth eighty years of sacrifice and virtue? What is this frivolous recompense which pride itself can enjoy, and which even vice may share, in comparison with humble simplicity, heroic renunciation and affecting modesty? Thus, let the world seek to place him in the rank of those great men with whom he had nothing in common; neither by the species of his labors, nor, still less, by the loftiness of his views; let the world decree him a transient glory, for which he never toiled, and those civic honors which he would have rejected; but we will avenge him in the sacred name of religion, as a hero who belonged solely to religion, who lived only for religion, and who has been formed with and by religion; and, prostrate, not before his statue, but before his altar, the only monument worthy of him, let us conjure him to lift our souls to the height to
which he has attained; let us promise on his sacred tomb, to love the poor. Near his venerable remains we will come to invoke that heavenly flame which glowed in his heart, that holy charity, which, flowing from the bosom of God, is ever pure as its source, vast as its object, and immortal as its Recompense.

NOTICES.—To this number of the Annals is added a collection which completes the Notices of Missionaries, sent as a supplement in preceding numbers. These additional pages should be inserted and bound together: they form the Third Volume of the First Series of Notices—a volume comprising the biographies of the Missionaries under the Generalships of Fathers Alméras and Jolly. This First Series dates from the time of St. Vincent to the period of the revolution.

The Second Series, from the restoration of the two Families of St. Vincent, about the year 1815, extending to the present time, five volumes.

The publication of the Notices, the chief aim of which is to afford edification, also presents useful information relative to the history of the Company.

1. It is to be regretted that this idea was not at first understood; hence, in the English Edition, the paging was not suitably arranged.

Cilli, January, 1899.

Most Honored Father

Your blessing, if you please!

In accordance with your desire, I send you these notes on the commencement of our mission and the works in which we are engaged.

I. Origin of this Mission-House. — Our house was built upon the solid foundations of poverty; so truly was this the case that we were obliged to depend, for our subsistence, on the alms of our Very Rev. Visitors, Fathers Schlick and William Mungersdorf: to the generosity of the latter we are especially indebted.

Divine Providence had touched the hearts of Counts D'Avernes and Brandis, inspiring these gentlemen with a desire of introducing the Missionaries, whom they had seen in Belgium. They presented their petition to Father Klaischer, Priest of the Mission, at Marbourg; his answer was: “We must send to Paris for priests.” Three priests, all men of singular worth were appointed, among them Father Ihlaizar, with Father Horvat, “pillar of the house of Jacob;” and hither all three immediately repaired. ¹

At their coming, they were destined for the direction of our sisters at Gratz; the Prince-bishop for political reasons would not receive them. Meanwhile, the venerable Prince-bishop of Levantin, Mgr. Antoine Slomsek, joyfully welcomed them; he selected for them an agreeable

¹ For interesting notices on Fathers Klaischer and Schlick, see Second Series, Notices or Abridged Narrations on the Priests and Brothers of the Congregation of the Mission. (Vol. IV., pp. 346, 371.)
site in the centre of his diocese; this he gave them with St. Joseph's church, near Cilli, where he installed them, September 8, 1852, delivering on this occasion a remarkable discourse.

Poverty reigned supreme throughout the house of the Missionaries; there was not a bed for each one, and 13 florins ($5.20) were given them to commence with. These Missionaries were never weary of relating the circumstances of their stay at the Mother-House in Paris: they spoke of our Most Honored Father, who had welcomed them with a heart full of tenderness and affection; of the confrères so filled with the spirit of humility and charity, who loved them so much, although but strangers, that they could live for ever with them; and they admired in them the five virtues which form the spirit of our Congregation.

The discourse of the Prince-bishop at the installment of the Missionaries might be summarized as follows: "The Missionaries were a necessity for us. In saluting you, therefore, to-day for the first time, in Jesus Christ, from our hearts we say to you: Hail, Sons of St. Vincent! Clothed in the virtues of our Blessed Father, you will find here an abundant harvest. What recompense can I promise you? What viaticum can I administer to you,—you who are going forth to announce the Gospel, regardless of heat, of cold? I am poor myself—May God's paternal care be your foundation. May voluntary poverty, as well as the affection with which you will be cherished by your people, be your riches; faithful laborers, cast your eyes upon the first Missionary, Jesus Christ, who had not whereon to lay His head! And do you, my Christian people, reverence in these priests the spiritual Sons of St. Vincent de Paul; behold in them Angels of charity, fathers of the poor, ready to assist you in your every need. Rejoice with me that I have found indefatigable co-laborers who, through ceaseless toil, will strive to lead you to
Jesus Christ, and thus aid you to secure your salvation. Then, raising his eyes to Heaven and extending his hands towards St. Joseph, Monseigneur besought this great Saint to be, with Jesus, and Mary, His Immaculate Mother, the protector of the Missionaries and their people.

II. The Missions.—We are in the midst of a field that has been sadly neglected. Oh! but we must labor that through our toil and sweat this hitherto uncultivated soil may bring forth good fruit. There are some parishes in which no mission has ever yet been given, and which may be likened to a field filled with cockle, covered with stubble and overgrown with weeds. Hence, we are entreated by all the clergy, both secular and regular, to preach missions in more than one diocese wherein divers languages are spoken. Oh! how much that young Missionary is to be pitied who is unwilling to apply himself to the study of these languages! He is but half a Missionary, or rather no Missionary at all. Our engagements for missions already extend beyond 1901.

Here is our method: Everywhere we solicit from the souls confided to us, prayers, Communions, rosaries, etc., to be offered for the success of the mission. We, moreover, beg the Rev. pastor to aid us by his prayers, and to exhort his flock, something after this manner: “Prepare yourselves for a general confession; let those who are at variance be reconciled; let scandalous sinners renounce the gratification of their passions, etc., lest Almighty God permit that during the days of salvation, the mission—you be left without absolution, and thus be unable to participate in the general Communion; from which privation there must follow disedification to the whole country, and loss to your own soul.”

The general Communion is always very impressive. On the eve of the close of the mission all the housekeepers communicate. The general Communion takes place on
the last day amid the singing of canticles, the ringing of bells, and all ceremonies conducted with the greatest possible solemnity. It is our custom to spend the last day in the confessional for the benefit of those who wish to repeat their confessions, and experience satisfies us that excellent fruits result from this practice. All the exercises of the mission are attended with great solemnity: at an early hour in the morning the church bells are rung: then a solemn Mass is sung, three sermons, the Way of the Cross. Vespers are also chanted, with the Litany of the Blessed Virgin.

Throughout the mission the Blessed Sacrament is exposed during two Masses and Vespers; this is done with the approbation of Rome.

But the mission is most of all impressive on occasion of the sermon on the Blessed Sacrament; the priests all attend, bearing lighted tapers. When all present are interrogated they fervently respond: "I believe in Jesus Christ living and present in the Sacred Host." Enemies who have been reconciled also answer aloud: "From the bottom of my heart, I pardon those who have offended me.”

The various divisions of the congregation are questioned separately: married persons, parents, etc. We say to them: "Do you promise to live, henceforward, in the observance of the Commandments of God and of the Church, that when He comes to judge the world, Jesus Christ may say to you: "Well done, good and faithful servant?” etc.

Then, turning towards the Blessed Sacrament, the Missionary supplicates Jesus to bless repentant sinners, to bless the innocent, to bless and strengthen the good resolutions of all.

This must be done with great animation; the same may be said of the other sermons, as, for instance, on judgment, hell, scandal.
The preacher often descends from the pulpit bathed in perspiration.

Then follows the benediction with the Cross of the Mission, with its own special sermon and the Papal Benediction.

Besides the general Communion, there is one for the Souls in Purgatory, also a procession to the cemetery, where a sermon is delivered.

All these ceremonies make a profound impression upon the people.

After our departure, every evening at eight o'clock, the great penitential bell is rung for fourteen week-days, afterwards, for seven Sundays; then all recite the Pater and Ave five times, in honor of the Passion of Jesus Christ.

We earnestly recommend the confessors who come to our aid (there are usually from seven to twelve), to hear general confessions, to help their penitents by questioning them.

III. Retreats for the people.—As cockle may spring up in a well-cultivated field, even so, after a mission, the faithful may more or less relax in their fervor. To remedy this inconvenience, we have established the retreats, so loved by the people and so useful to the priests.

Here is our method: At 2 p.m. the Blessed Sacrament is exposed; having invoked the Holy Spirit, the pastor, in a few words, gives notice that the spiritual exercises are about to commence for all.

Then comes the first meditation, made by the Missionary, on the utility of the retreat and the means of profiting by this grace. Afterwards, the Litany of the Blessed Virgin, reading, and evening prayers in common. Second day: morning prayers in common, solemn Mass, meditation, made with the people, by a Missionary.

At 10, a.m. considerations presented by a Missionary. Reading precedes and follows. At noon, the Angelus.

2:30, p.m. Visit to the Blessed Sacrament, spiritual
reading, consideration or instruction, according to the category: Way of the Cross, Vespers, evening prayers.

Third or fourth day when the people are well incited to fervor, solemn Mass, general Communion.

We give special attention to each category: young girls, mothers of family, men, etc. Immediately before the general Communion, the curé of the parish addresses a brief discourse to his flock; his words usually reveal the joy of his heart in having found again all his sheep, these receiving Jesus Christ, the living and the true God really present in the Holy Eucharist. Oh! how salutary are these instructions adapted to the needs of both sexes, and the diverse conditions of life! "I will lead them into solitude, and I will there speak to their heart," says Almighty God in the Holy Scripture: How beautiful is the realization of these words. The faithful cry out: "Oh! how well I understand now the frightful evil of sin! What a misfortune it is to be ignorant of the duties of one's state of life, and how guilty are those who neglect those duties!" The faithful thus learn also to meditate. Hence it comes to pass that those who formerly knew but too well how to commit sin, acquire the habit of directing their thoughts to the things of God.

Except the time necessary for their meals, many spend the entire day in the church, praying, listening to spiritual reading, making the Way of the Cross, and singing canticles.

IV. Retreats given at our House to the divers categories; eight separate Retreats annually.—Every year, persons come from a distance, even several days journey made afoot, and of varied nationality, speaking divers tongues, at the time specified for the spiritual exercises.

Many exclaim aloud and weeping, at our door: "Blessed be God, that we can now put our conscience in order and enjoy peace of mind!"
The reunion lasts from Monday until Friday, inclusively.

The program same as for the parishes. Not only are these people seen to shed tears during the sermon and whilst making their confession, but as they journey homeward, they repeat earnestly: "Happy the eyes that see the things that we have seen—happy the souls refreshed with the graces that have been poured out on us!"

Our church is very large. Those attending the retreat, find lodging for the night in the Pilgrims' Home, raised by the munificence of the Very Rev. Visitor, Father William Mungersdorf, with the permission of the Superior General. This building is sufficiently remote from our own residence to leave to evil-minded persons no room for criticism.

We provide the poor with provisions, bread, and sometimes, furnish them with the money for their homeward journey.

V. Retreats for Children.—Those who have left school have, occasionally, an instruction at 2 p.m., the Way of the Cross, confession, and afterwards another instruction.

On the second day, they have a sermon, Mass, general Communion; then they disperse, filled with joy and singing canticles.

VI. Our St. Joseph's House is a source of graces.—In our church not only may there be annually witnessed from thirty-five to forty thousand Communions and the spiritual exercises for the divers conditions of life, but St. Joseph obtains extraordinary cures for those who solicit his powerful intercession.

As an instance, a father said to his son who seemed at the point of death: "Make a promise to visit St. Joseph's church," The boy obeyed and was instantly restored to health.

A mother had brought thither her daughter who was dumb, and who, moreover, had lost the use of her limbs. After the Holy Sacrifice, the girl turned to her mother and
said: *Mama, lahko govorim.* “Mamma I can speak.” She was perfectly restored.

What gratitude do we not owe to St. Joseph and his Blessed Spouse, the Immaculate Virgin Mary! Therefore, God assisting, in 1902, from the 8th, to the 23rd of September, we shall celebrate the fiftieth anniversary of the erection of this House, by a grand Mission, and I humbly entreat you, Most Honored Father, to favor us with your presence on that occasion. You will crown St. Joseph and his Immaculate Spouse.

They shall have the magnificent Crowns which they have so long merited from our gratitude.

The founders of this House are numbered with the blessed dead; but still do they seem to speak to us; we hear their voice in the example and the works which they have bequeathed us.

I remain, etc.

John Maćur, C. M.

**POLAND.**

**DEDICATION OF A LATIN CHURCH AT CHEDERKOWCACH**

*Among the Ruthenians of Eastern Galicia, by Rev. J. Kiedrowski, Priest of the Mission.*

**HISTORICAL NOTICE ON THE RUTHENIANS.**

We deem it not out of place to introduce the sketch herewith given, on the labors of our Polish Missionaries among the Ruthenians of Eastern Galicia, by some historical reference to these people; such information must awaken, in the intelligent reader, a deeper interest in the narration which follows.
Where are these people found, and whence their name, Ruthenians or Russians? Let us turn to the history of ancient Russia. In her early history, Russia comprised two principal regions: the central region and the southern region. The former was termed great Russia, whence the natives derived their name, Great Russians; the Southern portion was called Little Russia giving to its inhabitants the name of Little Russians, who were likewise denominated Russians, or Ruthenians. All the Russians were converted to the faith by the Byzantines towards the close of the 10th century; hence the Russian Church was always dependent upon the Greek Church of Constantinople. When the Eastern Schism asserted itself, the Russians followed Constantinople in its separation from Rome. Such was the state of affairs until 1594. An important event occurred just at this epoch: the bishops of Little Russia, to rid themselves of the vexations against which they had to contend from the Patriarchs of Constantinople, resolved to become reunited to the Church of Rome. This union was so much the more easy as Little Russia, long since conquered by the Poles, belonged at that time to the Kingdom of Poland. This union was effected at Brzesc in Lithuania, 1594; thenceforward, the Russians were styled Uniates, in opposition to the Schismatics of Great Russia, who did not adhere to the union of Brzesc.

The Great Russians persisted in their schism but threw off the yoke imposed upon them by the Greeks. Jeremias II., Patriarch of Constantinople, coming to Moscow, in 1589, was solemnly enthroned as the first Russian Patriarch. From that date, Russia held two distinct parties: the Greek Schismatics and the Russians or Ruthenians, Greco-Romans. The latter felt keenly the misfortunes of Poland; after the partition of this unfortunate country, the Ruthenians passed under the dominion of Catherine II. Taking advantage of their situation, the Muscovites have
never ceased to persecute the Ruthenians, striving by the most iniquitous means to force them to their Church called orthodox, that is to say, schismatic.

Meanwhile, a portion of Little Russia was wrested from Russia. This spot of earth, situate in Galicia, belongs to Austria; it constitutes the Eastern portion of the Province. There, at least, these Russians or Ruthenians are sheltered from all persecution; they have preserved the Greek rite; in their ceremonies, they make use of the Slav tongue.—It is to the Ruthenians of Eastern Galicia that our Polish Missionaries devote their labors. We shall now offer some details of their works among these people.

RUTHENIANS AND POLES IN GALICIA.

Two elements predominate in Eastern Galicia: the Poles and the Ruthenians, or Russians. The latter, in their ceremonies, adhere to the Greek rite, the former to the Latin. At first sight, it would seem that these two tribes, sprung from one and the same stock, natives of one and the same soil, members of one and the same Catholic Church,—in a word, both united by similarity of language and domestic traditions, could not fail to live in harmony. Alas! such is not always the case! The discord, however, cannot be traced in its cause to the Ruthenian people, but rather to a large portion of the clergy. The inhabitants evince an equal veneration for the two rites. The Ruthenians or Russians, who are found in the same locality with the Poles, celebrate with them the Roman feasts of first class; the Poles, likewise, take part in the Greek solemnities. The adherents of both rites intermarry. Herein is evidently one source of mutual misunderstanding between the two nationalities. But all other causes of dissension are to be attributed to the convictions and the tendencies of the rulers of the Ruthenians,—all result from the views of politicians. Their interests are identical with
those of Russia: they seek to rob this people of its Roman faith, or, at least, to prepare the way for schism.

As to the instruction of the people, or the faithful discharge of their sacerdotal obligations, these duties are but too frequently forgotten. In Eastern Galicia, the Ruthenians are more numerous than the Poles. In the Latin archbishopric of Leopol there are two Greek dioceses. Hence, in this country, a Latin curé finds himself sometimes surrounded by more than twenty Ruthenian pastors; instead of lending their assistance, these latter, on the contrary, use all their endeavors to attract the Latins to their Greek churches with a view of inducing them to embrace their rite, and often they succeed in robbing them of their faith entirely. In Ruthenian churches sermons are rarely given, in some, not at all; but, as if to add insult to injury, the people must listen to their unworthy pastors continually bringing forward unfair criticisms on the Latin ceremonials, and making odious commentaries upon the ordinances of the Latin priests; thus heaping ridicule, where they should inspire respect. It is easy to perceive that they aim at the suppression of the holy season of Lent, with all the fasts and feasts of the Latin Church, to substitute therein entirely the Greek rite. Such is their design. Henceforward they wish to baptize the Latins, to bless their marriages and perform their burial service, according to their own rite; notwithstanding the fact that the terms of a compact existing between them and the Poles forbid any meddling in the affairs of the Latins. In the archdiocese of Leopol the Latin Church sustains, annually, a loss of two thousand souls. These people have neither emigrated nor departed this life: they have embraced the Ruthenian rite—and that explains everything.

Such was the lamentable state of affairs when Mgr. Puzyna, Count of Kosielsk was appointed to the See of Leopol. The Latin clergy were completely disheartened.
The zealous prelate knew how to inspire these pastors with a new energy and to urge them on to a vigorous defense of their rights. To obviate the painful situation, there was but one alternative: to begin with, churches and chapels must be built in the villages which had hitherto possessed none, in order to assemble—at certain intervals—the poor people, often too far distant from their own parish church. Thus they might receive instruction and be deterred from frequenting the Greek churches. But how procure the funds necessary for all these constructions? The castles of the ancient nobility had fallen into decay; the lands were either portioned out among the members of the family or had passed into the hands of the Jews. The faith of the olden time,—that piety and generosity whose traces are still met with in the ancient foundations have likewise disappeared. The hope of raising the necessary resources could scarce extend beyond the charity of the clergy and the offering of the oboli by the faithful. This expectation was not vain. From that epoch churches and chapels arose everywhere. Zeal for building was organized; this soon developed into enthusiasm. Foundations were made with a view to furnish aid to indigent parishes unable to construct a chapel; by this wise management the number of chapels and churches annually increased in the archdiocese of Leopol.

This work had a twofold object: to erect temples for the honor and glory of God and, moreover, to change these edifices into fortresses and asylums to shield the Latin people from the snares by which they were beset, and which endangered not only their rite, but their very faith. This twofold object was understood and appreciated by every one. Although the founder of this work has been transferred to Cracow and now fills the See of St. Stanislaus, the success of his undertaking and its con tin-
ued prosperity and development are still manifest. The Archbishop of Leopol, Mgr. Morowski, and his coadjutor, Mgr. Weber, are its most zealous supporters. United like soldiers of the same camp, the Latin priests strive to raise as many chapels as their most earnest endeavors can accomplish. There are parishes—and Boroszow is amongst them—wherein every small hamlet has its own humble church. Even were the chapels side by side, still there could not be too many; for, as a rule, the parish churches are too small to accommodate their large congregation.

In the foregoing notes, our readers will find the explanation of the details introduced into the report of the missions recently given in Eastern Galicia. They will the more readily sympathize with us in the joy and satisfaction with which we give an account of a small church at Chederkowcach in the land of the Ruthenians, in which the double Family of St. Vincent is always so deeply interested.

THE ESTABLISHMENT OF THE MISSIONARIES AT SOKOLOWSKA.

It is now eight years since the Sisters of Charity were established at Chederkowcach, near Leopol, when they fitted up there a small private chapel. About the same time, in 1890, a house was erected for the Missionaries at Soko­lowska which is not far distant. But our resources being very limited, and the needs of our other houses demanding the necessary number of laborers, we could not definitely occupy this new establishment. The Missionaries halted at Chederkowcach, only as they passed through on their journeys, or repaired thither for a few days' rest; under such circumstances only, did they say Mass in the sisters' little chapel.

In the 1894, Lazarists were permanently organized, and from that time the offices of the Church were regularly
celebrated. After High Mass, on Sundays and festivals, the faithful had the happiness of listening to a little instruction; hence our Congregation continued to grow in numbers. Besides the servants from the castle, both Poles and Ruthenians came to us in crowds. The chapel and the two adjoining corridors were always filled; and yet many—whom want of space excluded from the interior—were content to remain in the field just outside. "It was a great consolation to me, wrote Father Kiedrowski, "to see the faithful come at a very early hour to attend Mass, yet it grieved me to have no means of accommodating these worthy people."

But we sometimes meet those who seem to be agents of Providence—men whom Almighty God blesses in a manner truly remarkable. These men He often sends where the need is greatest, that all may trace the evidences of His goodness in the development of a humble beginning into an extensive work. Who could have foretold that the little chapel of Chederkowcach was one day to be transformed into a church, and that the divine offices, celebrated with so much simplicity in the small oratory, were to be attended with more pomp, for the greater glory of God? Yet, all this has been realized.

Three years have elapsed since the Missionaries took up their abode permanently at Sokolowska, and already the church is constructed and the faithful flock thither in greater numbers than ever. Father Kiedrowski, then stationed at Jezierzany, as Superior of that house, constructed there two small churches: that of Zalesia, which was erected under his supervision, and that of Dawidkowic, which he was obliged to leave to his successor, Father Tyczka, his shattered health no longer permitting him to minister to his flock.
THE CHURCH OF CHEDERKOWCACH.

Divine Providence appointed to Father Kiedrowski the construction of a third church; and it was at Chederkowcach that the building of this new sanctuary was reserved for him. In this enterprise, Almighty God came to his assistance in a manner truly wonderful. “It suffices,” writes Father Kiedrowski “to appeal to generous hearts,— to the Daughters of St Vincent de Paul. As the flames of a devouring fire spread through a dry forest, so was the expression of my desire communicated among them, enlisting at once their interest and sympathy. These Servants of the Sick-poor at Chederkowcach,— thence to the Sisters of Charity of Liwowa, Krokowa, Busztyyna, Poznania, Chelmna, Lubawy, Wrzessei, Kosciana, Przeworska, Jasla etc., all collected with incredible earnestness, cent after cent, for this praiseworthy object. March 3, 1896, eve.of St. Casimir, the first obole was deposited in the treasury of the work, in the city of Leopol; and, Aug. 25th, of the same year on the feast of St. Louis, the ground was selected for the church and the foundation begun immediately.

From Aug. 25, 1896, the undertaking had made such headway, that by Sept. 11th, we were ready for the blessing of the corner-stone. This ceremony was performed by Mgr. Weber; our good Bishop returning from his canonical visit to the deaneries of Stanislawow and Buczark deigned to interrupt his journey, halting at our village, to bless the church. The distinguished guest was met at the Bobska station by Father Kiedrowski; the inhabitants of Chederkowcach and Sokolowska, were represented by a troop of boys, all manly little fellows bearing flags. Mgr. Weber was met at Sokolowska; the Rev. pastor Father Rosentowicz, with his good parishioners awaited him at the entrance to the village. The Sisters of Charity, with their little orphan boys, were also present at the ceremony; the
honor of strewing flowers along the Bishop's pathway was decreed to the orphans. The episcopal cortège proceeded to the parish church where Monseigneur gave Benediction with the Blessed Sacrament; this over, His Lordship said holy Mass in the Missionaries' chapel. Meanwhile, the people had assembled at the gate of Chederkow-cach, where the little cortège was to pass. Shortly after, Mgr. Weber arrived; attended by the entire body of the clergy, he proceeded to bless the corner-stone. At the close of the ceremony, he delivered a touching discourse to the faithful who had thronged thither for the occasion; considering the circumstance, the attendance was very large, for this was only a week-day. The orator spoke to those present of the gratitude they owed to Almighty God, whose Providence had enabled them, despite their poverty and many existing difficulties, to erect a sanctuary wherein they might adore and honor Him.

By July, 1897, the church was completed. It was ready for the dedication. The founder and director earnestly desired to defer this honor to Rev. Peter Soubieille, Visitor of the Priests of the Mission and Director of the Sisters of Charity, in Galicia. But a serious illness rendered this impossible; Father Kiedrowski performed the touching ceremony himself; the dedication took place Sept. 29th, feast of St. Michael, the Archangel.

Scarce had the dawn appeared when the people were already assembled. So dense was the crowd that at five o'clock in the morning, one could with difficulty make his way through the aisles of the church. The blessing commenced at eight o'clock. Besides our own Missionaries and the ecclesiastics of both rites, Rev. Wenceslas Lewandowski, C. M., had come from Leopol. Leaving the sacristy, the procession wended its way through the two adjoining corridors, then, around the outside of the church. Arriving at the main entrance, there was a halt whilst the
celebrant blessed the salt and the water. After the prescribed ceremonial, a votive Mass was sung by Father Ilisiewicz curé of the Greek parish; then Father Rozentowicz, Latin curé, ascended the altar and sang High Mass, during which Father Kiedrowski gave an instruction. The orator devoted the first part of his discourse to the glorious St. Michael, Patron of Galicia, and the second, to the ceremony of the dedication which had just taken place. Although on that day, at Bryncach and Zagornich, they were celebrating the patronal feast, all the faithful of the vicinity had hastened to assist at our offices; so these festivities which are always, for the entire village, a day of rejoicing, on this occasion, lost all the external demonstration.

The church is not large; it seemed at first so spacious, that it was thought it could never be filled with worshippers, as the Greek and also the Latin parish churches are in the neighborhood. But we now realize that were it twice the size it would not be too large. Every Sunday it is thronged; the faithful come hither as to a sacred spot rendered illustrious by miracles; and frequently so great is the number that for lack of space many are obliged to stand during the service, some even, unable to find entrance, must be content to remain outside.

Formerly, the men rarely attended, now they come every day. Each morning they assist at the half-past five Mass. They may be seen kneeling, while devoutly reciting their rosary.

In conclusion, we return thanks to God for the goodness which He has manifested towards us; we take this opportunity of tendering the expression of our gratitude to the generous benefactors who have cooperated with us in our efforts for the erection of this sanctuary, were the alms bestowed only an obole (two cents.) May Almighty God reward a hundredfold all those charitable souls to whose zeal we are indebted for the erection of this chapel.

Funchal, Hospice, December 27, 1898.

Reverend and dear Confrère,

The grace of our Lord be with us for ever!

...In 1889, on account of failing health, I went with Father Portal to Lisbon; Father Miel sent me to Santa Quiteria; then returning to St. Louis, I remained there until last August, nearly eight years. I was very much pressed by duty; and the vacation at Bemfica, on account of the journeys back and forth to Lisbon, allowed me but little rest. However, thank God! the climate proved beneficial; and although I was never very strong, yet indisposition seldom required exemption from duty.

I am now stationed at the Hospice of Funchal, with a confrère who is far from being robust; and yet, catechism must be held six times a week; confessions every morning until nine or ten o'clock, often even until eleven, sometimes till mid-day and later; instructions of every kind to numerous Associations; and besides all this, the service of the sick. Here are powerful elements for good; and far from wishing to diminish them, I would gladly labor for their development; yet, men of robust health are required to meet the work. A very important duty, under every point of view, is the service of the episcopal chapel which, however, is quite rural,—Notre Dame de Penha—intrusted to the Missionaries by the bishop; otherwise, when the service of the Hospice is limited to fewer patients and children, we could also give missions. This chapel, by its position, is an advanced post in the best section of
the country, consequently, it is most important. But, when
the bishop is absent, and the full charge devolves upon us,
it is a very confining and heavy responsibility: the obliga-
tion of novenas, High Masses, binage, etc.

I would be much pleased to have our number increased,
so that it would be possible to give missions.

I am confident that our work would far excel former es-
tablishments: the colleges St. Fiel, Marville, Santa Quire-
tria, Maitrise and Amarante. On account of circumstances,
Amarante alone subsists; Marville is closed; Maitrise is at
present an apostolic school instead of Bemfica. Madeiro is
the most advantageous position for a missionary residence.
Weak health is readily improved here: I am an example
in proof of this. A facility for the languages is necessary;
Portuguese is indispensable, and English, very useful.

Please accept, etc.

BOULLARD, C. M.

TURKEY.

SALONICA.

The parochial almanac of the Catholic community of Salonica for the
year of grace, 1898, published by Rev. Henry Heudre, the zealous Mis-
ionary and curé, furnishes interesting details relative to the origin and
works of the mission of Salonica.

ORIGIN.

The precise epoch in which the Europeans began anew
to establish themselves at Salonica, after the Crusades is
not known. There is reason to believe that they had
already been there for a long time, when this city was
ceded to the Venetians in 1423, by Andronicus Palaeolo-
gus, brother of Constantine, the last emperor of the Greeks.
While in the possession of the Venetians, Salonica had doubtless churches of the Latin rite; however, no trace of them is found at the present day, and this induces the belief that the Venetians took possession of some of the numerous Greek churches then in Salonica, for the introduction of their own rite.

Amurath II., emperor of the Turks, having by treason, vanquished the Venetians in 1431, thus becoming master of Salonica, the monks of Tchaouch Monastir testify that the European colony was obliged to retire; and it is probable that during many years Catholic worship was entirely excluded from the city. However, the kings of France having established friendly relations with the Sultans of Constantinople, French merchants presently settled in the different ports of the Levant. The archives of the French chancellorship of Salonica having been destroyed by fire in 1839, we are ignorant of the exact date of the establishment of a French consulate in the capital of Macedonia. The records of the mission date only from 1702. At this time, the Capuchin Fathers were chaplains of the French consulate, and were charged, at the same time, with the spiritual direction of the Catholics residing in the city. The Jesuit Fathers established at Constantinople in 1583, frequently visited the Catholics in Macedonia and the islands. In a visit which they made to Salonica about the close of the seventeenth century, or in the early part of the eighteenth, the French traders of Salonica besought them to found an establishment in this city for the instruction of youth. The Fathers considered their request, and negotiations were entered into with the government with the view of substituting the Jesuits for the Capuchins, which indeed was accomplished July 7, 1706, in virtue of a royal decree ordaining the Fathers of the Society of Jesus, chaplains of the consulate of France. The Jesuits resided at Salonica in this capacity until
1740, at which epoch the Sacred Congregation of the Propagation, erected the mission into a parish, giving the Fathers the title of Curé.

The chapel of the consulate which had hitherto served as the parish church, could no longer be used for this purpose, and in 1742 the Fathers built a parochial church in the square between the consulate and the mission. This church was burned in 1839 with the consulate; only a small portion of it was left standing which, even to our days, served as a sacristy to the parish church rebuilt in 1867 by Mgr. Bonetti. This year in digging the foundation of the present crypt, the corner-stone of the old church was discovered.

The Jesuits had charge of this mission until 1773, the year of their suppression by Pope Clement XIV. The decree of the suppression of the Society of Jesus was made known to the Jesuits of Salonica by Mgr. Baves trelli, Archbishop of Heraclea, and at that time, Vicar Apostolic of Constantinople; he authorized them to continue to minister to the Catholics of this port, but in quality of simple missionaries and under his immediate direction; this they did until the advent of their successors, the Lazarists, in 1783, under the following circumstances:

The missions of the Levant directed by the ex-Jesuit Fathers, were in a languishing condition in consequence of a want of missionaries to replace those who had withdrawn, or, who had been carried off by death. Hence, the ambassador of France to Constantinople, represented to the government, some years after the suppression of the Society, that it was requisite to replace the Jesuits by another ecclesiastical society. These representations having been duly considered, Pope Pius VI., at the request of King Louis XVI., confided the direction of the French establishments of the Levant to the Congregation of the Priests of the Mission, known under the name of Lazar-
ists—so called from the ancient Abbey of St. Lazare, the principal house of their foundation at Paris, in 1625. The decree of the Propaganda, which substituted them for the Society of the Jesuits, then extinct, is dated November 22, 1782.

Father Viguier, formerly Prefect apostolic of the mission of Algiers, having been appointed by Father Cayla, then Superior General of the Company, superior of the Missions in the East, arrived in Constantinople July 19, 1783. Among the Missionaries who accompanied him was Father Damade.

As the Superior General of the Mission had not a sufficient number of subjects for the immediate possession of all the stations of the Jesuits, he decided on selecting the most important; namely, Constantinople, Smyrna, Salonica, Santorin, and Naxos. Father Damade who was sent as Superior to Salonica in 1783, was replaced in 1786 by Father Pecquot who, in 1789 was succeeded by Father Carapelli. At the period of the French Revolution, Father Carapelli had much to suffer from the French residing in Salonica. They sought to gain possession of the establishment; this reduced Father Carapelli to the necessity of making it over to Mademoiselle Abbott, and of placing his person and said establishment under the benevolent protection of Mr. Camera, consul from Austria to Salonica; he was also strongly urged to take the oath of the civil constitution of the clergy; but this he steadfastly refused to do.

Under the consulship of Buonaparte, the affairs of France assuming a more favorable aspect in regard to religion, and diplomatic relations being re-established between the Porte and the French government, Father Carapelli resumed, in 1803, charge of the establishment at Salonica, under primitive protection; that is, under the protectorate of France; continuing to govern the mission until 1808, at
which epoch he was replaced by Father Gentilhomme who filled the office until 1814. This same year, Father Carapelli was again appointed Superior at Salonica where he remained until his death which occurred in 1817. It is supposed that he died of the plague. He had the grief of being deprived in his last moments of the Sacraments of the Church,—no other Catholic priest being then at Salonica where he had labored so zealously and to the satisfaction of every one, during the space of twenty-five years.

At the time of Father Carapelli's death, the Congregation of the Mission had scarcely commenced to rise from its ruins. The small number of confrères who had survived the revolutionary storm, were struggling painfully to reconstruct the shattered edifice of the work of St. Vincent. Far from being in a condition to furnish Missionaries for foreign countries, they could scarcely find a sufficient number of subjects for the two or three Houses remaining to them in France. The missions, consequently, were in great need and the Company counted but very few representatives in the East. Hence, Father Renard, at that time, Vice-prefect-apostolic of the Levant, found himself, at the death of Father Carapelli, in the impossibility of replacing him by a priest of the Congregation; therefore, the mission of Salonica was confided successively to two secular priests: Rev. Father Tromba and the abbé d’Isodoro. This interval lasted until 1822. In March of this year, Father Falguières, a young Priest of the Mission, arrived as Superior at Salonica where he remained nearly eight years; that is, until 1830, at which period he was transferred to Naxos, Father Decamps succeeding him in quality of Superior. This Missionary accomplished much good at Salonica; he gained the esteem of the people, particularly by his zeal for the instruction of youth, consecrating to this, almost all the time at his disposal after complying with the other duties of his charge. For two or
three years, the physical condition of this Missionary had caused considerable anxiety; hence, Superiors who had greatly at heart to preserve to the Company so useful a subject, still young, decided to change his destination. In 1837, he was sent as Superior to Naxos where he governed the mission for more than nine years; in 1846 he was sent to Smyrna to take the place of Father Daviers, the Superior recently deceased. His last station was Scutari in Asia—a branch establishment of the mission of Constantinople. Here he died full of years and merits about the year 1872.

Father Bouvrey replaced Father Decamps at Salónica, directing this mission until 1843. On his departure the direction of the mission was intrusted to a secular priest, Don Leonardo Vacondio, originally of Syria; he had on a former occasion taken the place of Father Bouvrey during several months of absence in the beginning of his mission in this city. This ecclesiastic, most commendable by his piety and zeal, discharged the duties of the mission until the arrival of the new Superior, Father Fougeray, in 1848; however, the good priest according to the desire he had expressed, continued to reside at the mission as assistant. He it was who increased the possessions of the mission by the purchase of three or four buildings situated in the French quarter, where he opened the parochial school of the mission. Don Vacondio also purchased other houses which, some years later, were ceded to the Sisters of Charity. On the ground occupied by these buildings has since been built the handsome establishment of the sisters, converted at the present day into a hospital.

After having for long years been an edification to the Missionaries and to the faithful of Salónica, Don Vacondio solicited and obtained the favor of entering the Congregation of the Mission. After his novitiate he was permitted to found a hospital of sisters at Syra, his native city. The
first Superior of this establishment was Sister Menexely of Smyrna, who fills at the present day this post of devotedness. She had previously governed an important House of Charity at Marseilles, and about the year 1878, that of Salonica. This foundation being concluded, Don Vacondio repaired to Paris, where he died happily at the Mother-House of St. Lazare, about the year 1880.

The sojourn of Father Fougeray at Salonica was of short duration. Towards the close of 1849 we find him replaced by Rev. Father Bonnieu, a Missionary of Brousse—Asia—who, however, remained here but a few months, having been recalled to his former mission. His successor was Father Lepavee who, after residing here seven years, left to found the mission of Monastir—Bitolia; He was also appointed the first Superior of this house in 1857. Rev. Father Turroques succeeded him in capacity of Superior at Salonica. There are many families here, that have known and appreciated this worthy Missionary, as well as his venerated confrère, Father Chaudet of holy memory, who died at Salonica in 1861. His precious remains were discovered while digging the foundation of the new church. Father Turroques governed the mission and the parish of Salonica for nearly ten years, after which time, he was stationed for a brief period in Smyrna at the mission of the Sacred Heart; thence he was transferred to Naples, where he died in 1884, Director of the sisters of this important Province.

While Father Turroques was in Salonica, the sisters were established there. His immediate successor was Father Bonnieu who spent thirty-eight years in the missions of the East. Before setting out for the Levant he had the consolation of assisting at the solemn Translation of the Relics of St. Vincent de Paul which took place at Paris in 1830, from the metropolis of Notre Dame to the principal church of the Lazarist Missionaries. The advanced
age of Father Bonnou, together with his infirmities, did not permit him to fill the post of Salonica for so long a time as the faithful of this parish would have desired. They enjoyed so much the original witticisms of his amiable and cheerful character! If he saw another weak in the discharge of duty, he would say to encourage him: “why, at your age, I would have leaped over Mount Olympus!” At Constantinople, the boatmen of the Bosphorus had surnamed him Papas Viastkos, because he was always traveling at the time of pestilence, carrying religious succor to the Catholic Armenian families of this city. He lived but three years after resigning the curacy of Salonica. He ended his days in the retreat and solitude of Zeitenlik. His body reposes in the new cemetery of Paraskevi, whither he had previously ordered the remains of Catholics buried in the old cemetery of Calamari, to be transferred. He it was who also rebuilt the parish church still existing; he obtained from the delegate of Constantinople, that the blessing of the same should be performed by a Lazarist bishop; this was done by the renowned Archbishop of Smyrna, Mgr. Spaccapietra.

The confrère appointed as his successor, was one whom he himself, at different times, had asked to be nominated, having for many years resided at Salonica. This confrère, Mgr. Bonetti, a native of Mondovi in Piedmont, is, at present, Apostolic Delegate at Constantinople. He held the office of Superior for eighteen years, from 1869 to 1887. Under his administration the works of this mission were much extended, preparing for it a glorious future.

From this eminent Superior to the present one, Father Heudre, the mission of Salonica was confided successively to the following Superiors: Fathers Tabanous, Galineau, and Bressanges. The first and the third remained in office but a few months. A premature, but most precious death in the sight of God, snatched these worthy pastors from
the love and veneration of their flock. The second, Father Galineau, after a laborous apostolate of seven years, during which the Brothers of the Christian Schools were invited thither by him, was forced, to his deep regret and that of all his parishioners, to abandon a post in which his health did not permit him to devote himself to the good of souls as he had formerly done at Richelieu and at Smyrna. It was he who collected the first stones of the new temple which his successor erects to-day to the glory of God and of His Church at Salonica.

THE NEW PARISH CHURCH AT SALONICA.

In 1897, the foundation of our new church at Salonica was laid, thus beginning to realize the hopes of former years. The foundations completed, the walls soon arose with the majestic pillars, marking off in distinct lines the beautiful edifice with its three naves, of perfect symmetry, order purely Corinthian. By its noble dimensions, by the finish and remarkable solidity of the workmanship, this new Christian temple will endow Catholic worship and Catholicity itself with the exterior grandeur and dignity so justly due to it.

Having understood from the outset that little assistance could be expected from our good parishioners of Salonica, on account of the commercial crisis and the poverty reigning throughout this country, we hoped by the kindness of friends in France, Alsace, Austria, Italy, and even in America, to supply the deficiency. Every Missionary applied to the task with a zeal and perseverance worthy of the highest praise. In an hour of deep anguish for the poor curé, when the succor upon which we relied failed us, sad but not discouraged, we lifted our eyes and hearts to Heaven; and in an unexpected manner Providence, on the most favorable conditions, furnished the funds necessary to con-
tinue the work. God be praised! the edifice is completed.

Among the favors received, we highly appreciate that which God granted us in the hearty devotedness and intelligence with which Mr. Vitaliano Poselli executed and carried out the plan of the church. The curé need not here extol the workmanship nor the laborer; their eulogium is in every mouth, and this voice of the people, is indeed, the voice of God. We shall never forget the spontaneous act performed by this true type of a Christian artisan, on the day when the last tile was laid upon the roof: Kneeling, and pressing his forehead to the ground, he made a large sign of the Cross, saying: "I thank Thee, O God, who hast permitted me to mount thus high without the least accident to any of my men!" Simplicity and grandeur are always the characteristic seal of true acts of faith.

We are happy here to return our sincere thanks to all who have been pleased to assist us by their prayers and by their generous contributions.

The construction of the church had another desirable result, that of furnishing maintenance to a large number of workmen thrown out of employment during the Turco-Grecian war, the scene of action being at our very gates. While all other labors were suspended, the building of our church went on actively and without interruption. Our good God ceased not to protect His work and those who, by what means soever, seconded the same. It is a notable fact, that during the whole course of hostilities, and while the preliminaries of peace were being drawn up—a prolonged interval—no disorder arose in the city; this must be attributed to the constant energy of His Excellency, the Governor General, Riza Pacha, to whose merit we gladly pay tribute. We are also indebted to his singular benevolence for a most favorable edict for the construction of the church.
If the procession of the Blessed Sacrament this year yielded not in magnificence to that of former years, we attribute this, after God, to the order and perfect security which constantly reigned in the city, during the course of the late war. The faithful adopted every means of manifesting in the most touching manner, their faith and love for the God of the Eucharist. The magnificent decorations of Mr. Mallet, the Persian consul, and the display of our dear Brothers of the Christian schools, elicited universal admiration. All the other Catholic houses on the line of the procession, were rivals in the taste and elegance of their decorations. This French street thus adorned with banners and hangings seemed converted into a church even as far as the repository arranged by Mr. J. Marocco, sheltered this year from the rays of a torrid sun by a beautiful verdant canopy, the ingenious invention of Madam Custo. Moreover, we noticed several detachments of marines of various Catholic nationalities, interspersed with divers parochial confraternities. The lengthy cortège defiled in order with their respective banners in the midst of a dense multitude in the streets, assembled from every point in the city. The reverent attitude of the beholders shows with what respect and admiration this important religious manifestation always impresses those even who are not of our faith. Following the canopy in the place of honor, was the consul of France attended by the officers of the “Troude,” in uniform. After these, a group of the principal men of the parish. Turkish soldiers, armed, were on the road, serving as an escort of honor rather than for the maintenance of order.

The works of charity are in a flourishing condition. The ladies, notwithstanding the scarcity of means, have been enabled to assist a greater number of poor, than dur-
ing former years. The Caviaka has become a charming abode which to-day shelters at least sixteen families of poor old people.

The youthful economists have furnished and made a complete outfit for more than thirty poor little girls.

The industrial school for extern young girls is doing well, giving promise of a consoling future. Ladies without any hesitation, come here to be fitted for dresses for all seasons and of the latest style; the house at present is more convenient, adjoining that of the sisters.

The orphanage of Calamari has just been erected into an independent establishment, its first Superioress is Sister Lobry. The sisters hope in a short time to be able to open there a professional school in which customers may have their linen laundered at a reasonable price.

The Work of St. Anthony's Bread still insures to many needy families the daily bread which this holy thaumaturgus sends in our days to all countries in return for the confidence reposed in him. This work was established in Salonica 1894. The number of petitions and the sums deposited every month in the box of St. Anthony's clients, are an unequivocal proof of the efficacy of the prayers addressed by the faithful to this great Saint. The first two years 3,408 piasters were collected. In 1896 there was a diminution—only 639 piasters. 1897 was more prosperous; the sum total from October inclusive, amounted to 1,952 piasters. Since the date of its foundation, the society has therefore furnished the poor of St. Anthony at Salonica, with the handsome sum of 5,999 piasters.

We consider it just to attribute a portion of this marvelous result to the antiquity of the devotion to St. Anthony of Padua in this parish, where, in an ancient church a special altar was dedicated to him, behind which was a painting representing the Saint in his usual attitude with the Infant Jesus on his arm. The Children of St. Fran-
cis of Assissium, having been the first missionaries called to the city after the Mussulman invasion, the origin of this devotion may be attributed to them; and this may explain why the good Saint so loves the people of Salonica, and why he is so beloved by them.

We are happy to state also, that the sacrifices made for the new church in the course of this year, were not in the least detrimental to other good works of charity and to the Catholic apostolate established in our parish. Hence, the special works of the Propagation of the Faith, Schools of the East, and the Holy Childhood have transmitted to their respective centres, sums equaling those of last year.

The Annals have published details regarding the troubles set on foot at Koukousch by the schismatic Bulgarians, or exarchists. The following letter gives information of the course of events.

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

Koukousch, Macedonia, December 26, 1898.

Most Honored Mother,

The grace of our Lord be with us for ever!

Since writing to you from Salonica, we have passed three very painful months. Persecution against the Catholics is still raging. It is impossible for them, as also for us, to go out of our houses without being insulted, or having stones hurled at us. Our little extern pupils, exposed to the danger of being beaten in the streets, cannot venture to come to school.

Many of these poor ignorant Catholics, and, what is worse, three of our papas, have apostatized, yielding to threats and enticement. Our poor bishop, assaulted seven times in his house, could not leave it without a guard of soldiers; consequently, he remains inclosed except for Mass
on Sunday. At last we have a change in the police, and there is a prospect of security.

After so much anguish, after seeing the fruit of fourteen years of labor on the point of being annihilated, we begin to hope, although the trouble is not over. The Schismatics at Constantinople are doing all in their power to get possession of the church; if they succeed, it will be an irreparable disaster. The process of those who injured us will not be brought before the tribunal for three months; the case is the same with regard to breaking open the church. During the time of the instruction and after it, our little orphans relieve one another in the chapel reciting the rosary without interruption, for there is no hope but in prayer.

The bishop has called in two papas of the village to replace the apostates, and we have had Mass regularly every day; but everything is more or less disturbed, our works are paralyzed. You will be able to form some idea of this when I tell you that one of our little orphans having died, not only would no one venture to come to the burial, but we had extreme difficulty to find two Catholics courageous enough to assist our domestics in carrying the coffin: they were afraid of being stoned. A detachment of Turkish soldiers was obliged to accompany the procession from our door to the church, thence to the cemetery, and to conduct us back again.

Nevertheless, if this crisis terminates favorably; if the Catholics retain possession of the church, and if the conspirators are punished, we may see better days. Many prayers are offered for us throughout the Province, and I trust that you will not forget us.

In our turn, we shall pray for you when the hour of grace arrives, according to the ancient calendar which we follow here.

Be pleased to accept, Most Honored Mother, etc.

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

CHINA.—TCHE-KIANG.

It affords us pleasure to place before our readers, a map of Tche-Kiang, one of the six vicariates apostolic confided in China, to the charge of St. Vincent’s Sons and to the Sisters of Charity. Mgr. Reynaud had this map printed during his last visit to Europe, and he has kindly authorized us to have copies of it taken. When similar works shall be undertaken for other vicariates, we hope to render them likewise available to our readers.

In this instance, a cursory glance at the situation of Tche-Kiang and of China in general, will enable us to locate the most important places.

I. Situation of China.—A Catholic Journal thus briefly described it towards the close of the year 1898 which had witnessed the attack made upon the Chinese Empire by the four great European powers:

“China, grievously wounded in the Japanese war, 1894, and assisted by Russia, France and Germany, had to pay the doctors who prolonged her life. Being insolvent, willing or not, she was forced to cede: now one portion of her empire, and anon, another; so that at present she has not possession of any part save, perhaps, the deserts of Thibet and Mongolia.

“There is nothing more singular than the invasion, at first slow, then accelerated, of that colossal Empire, which sixty years ago, comprised one third of the globe and which extended from the Sea of Ochotsk, to the Gulf of Siam. We believe that it may be of advantage here to glance over the progress of that invasion: for glimpses of the past, cast light upon the future.
"1. China, closed until 1841, to “the barbarians of the West”, was compelled by the English after the so-called Opium War, to cede to them the station of Hong-Kong, and open to European commerce, the five ports of Canton, Amoi, Fou-Tcheou, Ningpo and Shanghai.

"2. At that time Hong-Kong was but a sea-girt rock. But in 1858, Russia despoiled the Celestial Empire of the northern half of the vast province of Mantchooria with the Island of Tarrakai; this was the first grievous attempt made upon the integrity of the vast Empire.

"3. In 1860, to avenge the massacre of individuals of certain nationalities, the Anglo-French army defeated the Chinese at Palikao, and occupied Pekin. The treaty of Tien-Tsin stipulated the right of evangelizing and the freedom of mercantile rights in twelve new ports.

"4. In 1866, the French seized Cochin-China, a part of Anam of which China was sovereign; and in 1874, they wrested from imperial sway, Tonquin and even the protectorate of Anam. Eleven years later, in 1885, China, seeking to sustain the revolted Tonquins, is defeated by Admiral Courbet’s fleet and loses a portion of her own southern frontiers.

"5. In 1890, England compels entrance to the markets of Se-Tchouan and rectifies the frontier of Birmah.

"6. In 1894, the Sino-Japanese War, relative to Corea, breaks out. That war that laid bare the weakness of the colossus, with its feet of clay, and at the same time proved the strength of its victor. Corea and the province of Liao-Tchoung in Mantchooria, were conquered; Pekin was about to fall into the enemy’s hands, when under the combined pressure of the Russian, French, and German governments, the struggle ceased. By the treaty of Simono-seki—China lost: Corea, declared independent, the Islands of Formosa and Pescadores ceded to Japan, as well as the peninsula of Liao-Tchoung; but Russia had its views
upon this last, and managed to have it restored to China.

"7.—In payment of its kind offices, Russia secured the right of traversing Chinese Mantchooria, for the length of 1000 kilometers, with its railroad from Lake Baikal to Vladivostok. France, on its side, received an extension of its Indo-Chinese frontiers, with concessions of railroad and mines; likewise, the creation of consulates on the borderlands of the Chinese provinces. Germany claimed nothing just then.

"8.—In 1896, England, which had long stood aloof, and whose policy is, above all, commercial and for free interchange, imposes upon China, in favor of all nationalities the opening or free passage of the great Blue River, or Yang-Tse-Kiang; and, that of the Tigris, or, Si-Kiang, a river of Canton.

"9.—In 1897, France obtains a promise that the Island of Hainan, twice the size of Sardinia, and which closes the Gulf of Tonquin, shall never be ceded to any other nation than the French.

"In fine, up to that time, there had been no question of opening rivers and ports; and the Chinese territory remained intact, as England, while advocating "port open" to every one, desired.

"10.—But in January 1898, Germany boldly attacks the integrity of the Empire. Profiting by the massacre of two German Catholic missionaries at Chan-Toung, it demands reparation; and without awaiting an answer, takes possession of the Bay of Kaio-Tcheou, which afterwards, by the convention of March 6th, China was compelled to lease to Germany.

"11.—Russia hastens to take possession of Port-Arthur, a military port of Talien-Wan, a merchant port well situated on the frontiers of Pekin.

"12.—This time, England is not satisfied to remain a passive spectator. It replies by occupying Wei-Hai-Wei
in accord with Japan; and exacts 500 square kilometers of coast-line, fronting Hong-Kong, with the promise that no province of the Yang-Tse-Kiang basin shall be ceded to any other power, without its consent.

"13. France, on its side, at the murder of Father Berthelot, missionary, obtains right of preemption over the three border provinces of Tonquin.

"14. If to these territorial concessions, which are made for a lease of ninety-nine years, that is to say, for ever, we add railroad concessions (700 kilometers), and the mines which each power receives in its respective sphere, what remains of the secular empire of China? Scarcely the basin of the high Yellow River, and Thibet, in the central Asiatic plateau,—scantily populated and inhospitable parts.

"Let us hastily glance over the present situation:

"1. All Mantchooria, and virtually, Mongolia and Turkestan fall, ipso facto, under the dominion of Russia, which by the strong positions of Niou-Tchang and Port-Arthur whither it is about to direct the railway, overlooks Pekin with its governmental resources. One third of Chinese territory, about four million of square kilometers, with a population of twenty millions, becomes Russian.

"2. Further south, Germany, with Kiao-Tcheou and the conceded railways, in the direction of Pekin, appropriates the rich province of Chan-TOung peopled by twenty-five millions of inhabitants, with the prospect of right of succession over other provinces in the basin of the Yellow River, where over seventy millions of human beings dwell.

"3. England’s shore with the military positions of Hong-Kong, Weï-Hai-Weï, and right of preemption, over the ten provinces of Yang-Tse-Kiang, which number one hundred and fifty millions of souls, would be the richest, for it is the most populous and industrious, but it does not compensate for the exceptional and unique position which British commerce enjoyed up to these later times, for now
it must contend with powerful rivals. These territories, moreover, although connected with India by Birmah, are too isolated, too closely locked up, to be advantageously defended in case of war.

"4. The portion of France, which comprises the Island of Haïnan, the port of Quan-Tcheou and the three provinces of the Tigris Basin, with fifty-millions of inhabitants, is not the most extensive, but is most favorably situated to be advantageously developed and defended; for at this day, Indo-China is the basis of very important operations which will, one day without a doubt, permit the establishment of a French Empire there, numbering a population of seventy-five millions.

"But are there no other competitors for the Chinese succession?

"Shall Japan, the incidental cause of division, be for ever excluded? That is improbable.

"As to the United States—will they remain a disinterested party on the Chinese question? No! They too have obtained railway concessions, and their soldiers, in revolutions, have mounted guard at Pekin, side by side with European powers.

"Such, at the close of 1898—was the situation in China, an untenable situation; for the revolution of the palace at Pekin menaced a foreign occupation, which would not have failed to provoke competition."

II. TCHE-KIANG.—Its position renders Tche-Kiang one of the most important provinces of the Chinese Empire; and the Tchou-San or Chusan Islands, which depend upon it, and form a strategic position of the first order, have long excited the greed of a power which has already acquired and fortified the position of Hong-Kong.

Tche-Kiang—confided in 1838, to the Congregation of the Mission—covers about 92,000 square kilometers; its
population is about 32 millions. It possesses a bishop since 1846 and, at the present day, maintains 22 priests and four brothers. This Vicariate also possesses 37 Sisters of Charity. Catholics there, number 12,000.

The accompanying map gives an idea of the geographical and administrative divisions of Tche-Kiang, of which Ning-Po is the most important city. Whilst treating on this subject, it may be well to observe the meaning of some general expressions: The word *Fou*, designates a prefecture, for example, Pao-Ting-Fou; *Ting*, an independent sub-prefecture; *Schou*, or *Chou*, a department; and *Hien*, a district. The word *Shan*, signifies a mountain; the expressions *Kiang*, *Ho*, *Shui*, *Ki* (in mogol, *Go*) designate a river; *Hu*, a lake; *Cheng*, a city.—The words *Pei* signify north; *Nan*, south; *Toung*, east; *Si*, west. It is thus at Pekin, the quarters of Pe-tang, of Nan-tang, of Toun-tang, and of Si-tang in each of which, our Missionaries have a parish and schools, are the northern, southern, eastern and western quarters of the city. The spiritual fruits of Tche-Kiang may be estimated by those inscribed on the Reports of the year 1898: They are full of consolation and hope: 3,182 catechumens, well disposed, were reckoned. During the year, 618 adult catechumens had been baptized, 361 adult pagans at the hour of death, 600 children of Christian parents and 3,450 infants of infidel parents, in danger of death.

In hospitals and dispensaries, as well as in visits to homes, the Sisters of Charity do incalculable good. Finally, the seminaries, particularly well organized at Tche-Kiang for the training of native clergy, are full of promise.
Letter from REV. ANTHONY COTTIN, Priest of the Mission, to VERY REV. A. FIAT, Superior General.

Tehou-San, St. Vincent's Preparatory Seminary, Oct. 12, 1898.

MOST HONORED FATHER,

Your blessing, if you please!

Whilst I was busy at the Preparatory Seminary, word reached us that the consecration of Mgr. Ferrant, nominated coadjutor to Mgr. Bray, of North Kiang-Si, was to take place at Ning-Po, October 2nd, Feast of the Holy Rosary; Mgr. Reynaud desired to render this festival as brilliant as possible, above all, when there was question of Mgr. Ferrant, whose loss will be so keenly felt at Tche-Kiang.

We may assert that, from the first mandarin at Ning-Po, the Tao-Tai, to the last chair-bearer, the attention, of the whole population of the city, was fixed upon the residence at Ning-Po, whilst we were preparing for the solemnity.

The large Church of the Assumption was beautifully decorated for the solemn occasion. Garlands of verdure, intermingled with flowers, elegantly adorned the vaulted roof, etc.

The exterior ornamentation was confided entirely to the Chinese. And it must be confessed that the Christians of Ning-Po did things in grand style—But, I would be much perplexed to give you an idea of that style. Imagine garden avenues transformed into corridors, the ceiling replaced by a many-colored linen which, designedly, or not, represents the French national colors. The walls are represented by a continued series of glass doors; Chinese scenes are represented on the glass panes. It must be acknowledged that only the eye of the painter caught the perspective;—but the coloring was a success—and the varied pictures produce fine effects. Very artistic lanterns,
that far surpassed the venetian lanterns of Europe, were gracefully disposed all along the covered avenues, there were eight hundred of them. Unfortunately, a plentiful and persistent rainfall, during the last days of the program, greatly injured its effect.

Sunday, October 2nd, towards 8 o’clock a. m. the invited guests begin to arrive. The Tao-tai and other mandarins are received with a flourish of trumpets, as well as the Bishops, Mgr. Coqset and Mgr. Vic, Mgr. Reynaud’s assistants for the consecration, who came from our suburban residence. Armchairs had been placed near the choir for the invited dignitaries: all the Europeans of Ning-Po were present as well as all the mandarins, who conducted themselves with great propriety throughout the ceremonies which proceeded in the most orderly manner: For perfection of liturgical functions, we found nothing to envy at St. Lazare’s.

During the dinner which followed, and for which a European custom-house officer generously lent us his assistance, our trumpeters again signalized themselves by their musical performances, all highly appreciated by the mandarins, and particularly by the Europeans who never enjoy music of that description here. The mandarins live habitually in European style, and seemed perfectly at their ease in our company. They withdrew delighted.

Their presence at this feast contributed in no small degree, to augment popular consideration for the Catholic religion. It is an unprecedented fact, and one which was remarked with astonishment by our confrères of Kiang-Si who came to witness the consecration.

The following day, the Christians celebrated Mgr. Ferrant’s fortieth birthday. This day is considered very important in China. At 7:30 a. m., His Lordship said Mass and gave Benediction of the Most Blessed Sacrament, ac-
The Annals.

compounded by a military band and the hymns of his confrères. Mgrs. Vic and Coqset left us Tuesday evening with the confrères who accompanied them. Never before at Ning-Po, had St. Vincent's Family appeared in such numbers, and those short days will have left ineffaceable memories in the hearts of all who witnessed them; inclement weather prevented our venerated Visitor from coming to Ning-Po, much to the regret of all! Father Barberet likewise was unable to come being retained at the hospital by sickness.

Wednesday, Mgr. Ferrant visited the mandarins who, also, called to pay their respects to his Lordship before his departure. These high dignitaries showed their good will. They could not have been more courteous.

Mgr. Ferrant left Ning-Po, Thursday, October 6th. For some time the band played around the boat and along the river-bank.—The shores on both sides were black with people, who came to see his lordship embark on the steamer. At that moment the custom-house officers came to pay their respects to him. Finally, the sharp sounds of the vessel steaming off mingled with the last echoes of the band, and the new Bishop proceeded on his way to Shang-Hai, leaving after him a great void and many sincere regrets.

This event will certainly leave a deep and pleasant memory throughout Ning-Po. Mgr. Raynaud is on very good terms with the mandarins. In order to realize the good we desire to do, our principal hope is to secure a larger number of Missionaries.

I have now returned to Tchou-San with forty-three seminarians. I am taking them through the last course of Latin and philosophy, until Father Barberet, completely recovered, shall be able to resume the work he so happily directs.

Most Honored Father, deign to accept etc,

Ant. Cottin, C. M.
Letter from Sister Bugaud, Sister of Charity, to
Very Rev. A. Fiat, Superior General.


Most Honored Father,

Your blessing, if you please!

With great pleasure do I furnish you with our annual accounts along with the Report of the spiritual fruits which our good God has been pleased to let us collect on this dear land of China; and, in this House confided to the guardianship of the Divine Infant.

These fruits are not yet so numerous and perfect as we desire, but sometimes, a lack of resources, or sickness stays the progress of zeal.

Let me, however, assure you, Most Honored Father, that all your Daughters at the House of the Infant Jesus, prove on all occasions, despite the difficulties to be met with here, as everywhere else, their courage and devotedness in the service of God. Each one, by doing her best in the work confided to her in the House of our good God, endeavors, under all circumstances, to make Him known to the great number of pagans surrounding us.

At present, we enjoy more liberty than formerly; we can speak more openly of religion; many souls of good will, are disposed to listen, and if the obstacles which relatives, or neighbors throw in their way, delay them for awhile, they always resume their efforts, and induce others to follow their example. These honest people sometimes come through a purely human motive: to be cured of their maladies, or assisted in distress; but, even this enables us to practise charity in their regard. In the first place, they understand nothing else, having heard during all their lives, only of superstitions and paganism; but, if they have the happiness of dwelling, for a while, under the roof of charity, they learn, by degrees, to know and understand, the
beauties of our holy religion, and according to the latitude allowed them are happy to embrace it. But, although there has been a marked improvement, for some years, the number of conversions bears no proportion to the vast numbers of pagans.

Over two hundred sick and ailing visit the dispensary daily to be cared for. Those who need prolonged attention go to the hospital where intelligent and devoted care is bestowed upon them; this greatly contributes to the propagation of God's glory. Visits to the sick, throughout the city and in the one hundred and fifty villages adjacent to Ning-Po also produce favorable impressions upon minds and hearts; without speaking of the little angels that wing their flight to Paradise.

We were very happy, this year, to welcome a long expected sister; with this help, we hope to continue and even multiply our visits to domiciles always so highly appreciated by these poor people! They long for us; and, when they see us coming with our remedies, we often overhear these words: "Here come the doctors from Europe; the sisters can cure all diseases, let us ask them for remedies; they are so kind!" Poor people! they are truly sympathetic and they have great confidence in us! We often hear, likewise, these words from a father or mother: "Oh! if you had come sooner, you would have saved my child." which prove to us, anew, that we are continuing the mission of charity, which our Lord began upon earth. What a happiness for us! May we be found worthy to continue to the end of our lives and to do all the good that God demands of us. This is the grace, we beg you, Most Honored Father, to ask of God for all your Daughters at the House of the Infant Jesus; and especially, for her who has the honor and the happiness to subscribe herself,

Your very humble and obedient Daughter,

Sister Bugaud. U. d. o. e.
Letter from Sister McCarthy, Sister of Charity, to the Rev. Director of Catholic Missions.

Hospital St. Vincent de Paul, Kiou-kiang, August 1, 1898.

Rev. Father Director,

Allow me to speak to you, about our hospital for aged men, and to acquaint you with its origin; likewise, of the good it effects and also of its destitution.

Since the opening of our hospital, we have had among our aged men, patients unable to gain their livelihood and whom we could not send away without exposing them to perish of fatigue and hunger. We have, therefore, admitted them into a ward independent of the hospital.

It soon proved inadequate. And, although it was most painful to refuse admission to the old men, we were compelled to overcome our compassionate feelings and decide upon the number proportioned to our space and humble resources, that is: fifty.

Death frequently creates a void; but for one aged man that dies, ten present themselves for admission.

If we seek to average the days they spend amongst us, we find that each patient remains about a year in the hospital. Some are carried off by death, a few days after their reception, having barely time to learn something of God and prepare for baptism. A trifling accident, a slight chill, a fever, and our new patient confronts death. A few months are allowed others to prepare for the sacraments. Only a minority spend over a year in the hospital.

What a consolation to our benefactors to learn that they send to Heaven the souls of so many aged people!

You would be surprised to learn the many edifying incidents which we frequently witness.

6*
If a Festival is announced, our good old people prepare for confession, they beg one another's pardon for cutting words and impatience.

It is difficult to believe, but, during the winter-months, our old people rise long before 5 o'clock in the morning. For what purpose? To recite the chaplet in common during the Sacrifice of the Mass for the conversion of infidels.

Zeal leads some of them to become preachers. They are given a short holiday, and off they go, despite the weight of years and infirmities, to their own homes in order to persuade their relatives to embrace the Catholic religion.

We are threatened, however, with the loss of this work which so powerfully contributes to the glory of God. Mgr. the Vicar Apostolic, is compelled to withdraw from us a portion of the resources which sustained our hospital, to consecrate them to more urgent necessities.

Now, I am obliged to dismiss the greater number of those good old men. We have no money to clothe or feed them. What is to become of them?

Some tell me that they have no family, no home, nor even strength to beg. Others assure me that their relatives refuse to give them rice.

"Wait just another month," exclaim the most infirm; "death will remove us. Here, the succors of religion help us to die a holy death.—"

I cannot make up my mind to use severe measures with them.

Accept, Rev. Father Director, etc.

Sr. Mc Carthy, Sister of Charity.

Ou-techeng, May 26, 1897.

Most Honored Father,

Your blessing, if you please!

For the last four days, I have been at Ou-Tcheng, about 75 miles from San-Kiao. Ou-Tcheng; is a large island situated at the extreme south of Lake Po-Yang, almost its entire population is collected, in a large city, built at the north-east extremity of an island of the same name, and which, by its position at the mouth of the principal rivers of Kiang-Si, has become the emporium of the whole province.

Besides being an important commercial city, Ou-Tcheng is an expert of the devil and versed in all his diabolical arts. The day I landed, crowds of devotees were prostrating themselves in the mud, in honor of some one of their divinities. From 3 o'clock in the afternoon, until far into the night, they kept up a bewildering uproar of screams, reports of fire-arms, flourishing of trumpets, and what flourishes! (Good Lord!) clashing of cymbals, etc... In a word—infernal noise!

Well! in the city of Mammon, we possess a small Christian settlement, very prosperous, in other days, but unavoidably neglected; it is now scattered. Some day, I shall tell you about it. Our Christians meet to pray in a chapel dedicated to St. Joseph, built upon our grounds. This chapel is small, but rather fine in appearance and requires immediate and considerable repairs. The two walls that meet on the Gospel side threaten decay. The columns, moreover, of the wooden structure of the church are crumbling, and turning to dust, owing to the moisture of the place—and all, must have another coat of paint! The rain and wind enter at will, and the windows are bereft
of glass. All these damages could not be covered under, at least, an expenditure of 200 dollars. And were I to give you a description of your Son’s apartment!...It is true, we might be a little worse off. I have not yet succeeded in finding a place for my clothes, nor my books! The Bishop, when sending me here, remarked: “You will have much to suffer, that shanty is worthless. Everything must be rebuilt!...” I knew it, but it did not trouble me much.

I must add that I did not come here alone. The barque that conveyed me, brought likewise, eight seminarians; I expect another from the capital. I did, like the rider and his steed: I thought first of them, and of taking care of them and of housing them as well as I could. Their dwelling is not fine, but I shall not fare so well!...I almost envy the poor boys!...Nor is this all! I left at San' Kiao, two grown seminarians, one of whom has already received the tonsure, the other minor orders. They are coming to me. Where shall I put them?...This is my nightmare now! and I cannot yet see my way through the difficulty!...

Such is my present condition. I must work through this problem!...How?...By purchasing land adjoining our own, and more spacious, and building our seminary upon it!... with what?...where is the money to come from?......

Too many questions!...“Go!” said Monseigneur to me. “You know how to write! write!...ask!...God will bless you!”...I believe his last words. Starting without hesitation in the spirit of obedience, having come here full of confidence in God and the blessing of my Superior, God will come to my assistance and will, Himself, remove all obstacles!

I shall describe our present position to you. The Protestants have opened four schools in this place. They possess five or six meeting-houses; and what have we?...Nothing!...The future, however, is ours. Because truth is
always victorious. Our seminary built; then a large school opened and, somewhat later, but yet, in the near future, the opening of a hospital and dispensary; then our dear sisters will come to exercise their zeal—all this will extend the prestige and beneficent influence of our holy religion.

Ou-Tcheng seemed, from the very first, intended, after Kiou-Kiang as an establishment for our sisters. Yao-Tcheo-Fou was more urgent and fortunate than we. At least, our sisters will have learned to confront that immense, and sometimes terrible lake Po-Vang; from afar, they will have seen, ascending their new position of devotedness, that immense island of Ou-Tcheng, rising from the bosom of the lake in front of Nan-Tchang, the capital of Kiang-Si as the vanguard of three vicariates. They will be here!...

But let us return to our present work, the urgent work. The land we must secure, and the seminary we must build call for, at least 2,000 dollars. Where shall we find them? I know not! we will hunt for them... and God will do the rest. I have, I must acknowledge, thrown myself, headlong into this work for the present and future, so long as I shall be good for anything; God, for whom we are working, will not abandon me.

I am most happy to subscribe myself, Most Honored Father, in the Sacred Hearts of Jesus and of Mary Immaculate, Your etc,

Gaston Potel, C. M.
THE ANNALS.

SYRIA.

THE SISTERS OF CHARITY AT NAZARETH.

The following communication has been sent to us:

I.

May 3, 1886, Feast of the Invention of the Holy Cross five Sisters of Charity arrived in Jerusalem, and quietly took possession of a humble rented house. Kindly welcomed by His Beatitude, the Patriarch, Mgr. Bracco, by the clergy and various classes of society, they were soon surrounded by the poor, for whom they had come and to whom they were to consecrate themselves unreservedly. The Pope, when blessing their mission, had recommended them to visit the poor in their homes, abandoned children and lepers. These three works established themselves as it were, and the present number of sisters, four times as numerous as in the beginning, scarce suffices to distribute, daily, in the dispensary, help to hundreds of unfortunates; to visit the sick and infirm throughout the city and surrounding villages to serve the lepers, and even the patients of the Turkish hospital, whither government has summoned them. In 1895, the statistics of the establishment prove that the total number of poor aided amounted to 126,784.

In 1887, at the earnest request of the Consul of France, the regretted Mr. Ledoulx, the sisters rented a house in Bethlehem to prevent Protestant deaconesses from settling there, and to enable themselves to bestow the same services on the sick of the city and adjacent villages, as at their house in Jerusalem. They there enjoyed popular sympathy. A rented house could, necessarily, be only provisional. They purchased favorably located grounds at Bethlehem and Jerusalem, and began to erect buildings, conformable to Community customs, and adapted to the
works they were to establish. The walls went up, according as divine Providence supplied the means; labors were suspended when resources failed. These buildings are still incomplete. But God will not forsake an undertaking intended to benefit His dearest friends,—the poor.

For the last twelve years, the Annals have frequently made mention of the good effected by our dear sisters; and of the steady development of their works in Jerusalem and Bethlehem. All the members of St. Vincent’s double Family rejoice in being represented by the sisters at the Crib and at the Sepulchre of Jesus. These two beautiful foundations have not failed to inspire in many souls a desire, and even to awaken a hope: it was to behold a third establishment of the Sisters of Charity, at Nazareth.

II.

Nazareth, wherein was accomplished the ineffable Mystery of the Incarnation; Nazareth, where the Holy Family lived for thirty years; whose soil was often trodden by the feet of Jesus, Mary and Joseph; Nazareth, replete with biblical memories that hallow it still! mingled with the touching scenes of our Lord’s public teachings, a powerful attraction to the heart,—a new fount of grace open to piety. Nazareth, sanctuary of the hidden life, of recollection and prayer, would be the complement of lessons taught in the Stable of Bethlehem and on the Calvary of Jerusalem.

There is, moreover, much good to be effected in Nazareth; there are many poor there, many sick to console, to instruct. The Christians of the city longed for the coming of the sisters, influential personages urged the establishment of their works among them. But to found an establishment, sufficient sums must be secured and there were none. Many Communities, long established in those parts, would look coldly upon new-comers seeking to share their labors. Besides, fidelity to St. Vincent’s teachings
required a summons from competent authority. It was necessary to wait.

The moment appointed by Providence came at last. A charitable person offered a sum sufficient to begin the foundation. Thus was one obstacle removed. The inhabitants of Nazareth, in their growing impatience for the advent of the Sisters of Charity, frequently repeated their request. They even forwarded to our Holy Father a petition covered with signatures, that our Sovereign Pontiff might make known their wishes to the Superiors of the Community.

Finally, towards the close of 1897, His Beatitude, Mgr. Piavi, Patriarch of Jerusalem, formally made known to Sister Sion, Sister Superioress at Jerusalem, his desire that the Sisters of Charity be established, without delay, at Nazareth.

In view of this evident manifestation of the designs of Providence, Superiors judged that there was no room for hesitation. A house was rented in the interior of the city and early last February, the sisters took possession of it amid the blessings of all the Christians who had so ardently desired them, and to the great satisfaction of the Fathers at the Holy Land, who had witnessed their works at Jerusalem and Bethlehem. We shall leave to themselves a description of their arrival.

"Most Honored Mother.—Here we are at Nazareth! Your Daughter and her three companions reached, on the third of February, this blessed city, in which Jesus dwelt, hidden and unknown so many years, with His holy Mother and the glorious St. Joseph! You must have received my telegram announcing our arrival. To-day, I will give you some details concerning our departure from Jerusalem, our journey and our arrival in this dear city.

Two days previous to our departure from Jerusalem, I called upon His Beatitude, Mgr. the Patriarch; for I wished to obtain His blessing and a letter of recommendation to
present upon our arrival at Nazareth. His Beatitude received me with greater kindness than ever; after the customary salutations, I said: My Lord I have come to solicit your blessing, before I leave. He did not allow me time to finish but exclaimed: “Before you leave? what are you talking about?” Yes, my Lord, I am about to leave and it is all your fault.”—“My fault? But what is it? I cannot understand?”—“What! my Lord, not your fault?” said I laughing. “Did you not tell me to write, in your name, to our Superior General, that you desired us to go to Nazareth? Well, our venerated Superiors, have seen in this the formal expression of the divine will, and they command me to go and install the sisters there; to open a hospital.” Then, His Beatitude understood matters: “Ah! well! well! Yes go—You are all right. Fear nothing!”—“May we stop at Casa-Nova at the good Franciscan Fathers, until the house is prepared?”—“Certainly, that is understood, and there can be no difficulty.” I also begged His permission to have a little oratory with the Blessed Sacrament and a priest to offer the Holy Sacrifice. Monseigneur then told me, that it was more difficult for him to comply with that request; but to go, in his name, to the Rev. Father Guardian and have an understanding with him on the matter. Finally, he blessed us fervently, recommended me prudence in the care of my health, and we left him deeply touched at his great kindness.

“In obedience to Monseigneur’s direction, I called upon the Rev. Father Guardian. He kindly consented to lodge us at Casa-Nova so long as it might be necessary. He promised to pray for us;—and we got ready to set out. You see, Most Honored Mother, God helped us; for His hour had come. Until we reached Nazareth, He protected us in a special manner—as you shall see.

“Under these happy auspices, February 2nd, Feast of the Purification of the Blessed Virgin we started for Jaffa,
having, the evening previous, received, from kind friends in the city, a letter informing me that the sea was calm: and we could, safely, embark. Sisters Germaine, Joseph and Elizabeth accompanied me; we took nothing superfluous with us. Having reached Jaffa in delightful weather, we were most kindly received at Casa-Nova. Good Brother Evagrius, Director of Christian Schools, in Jerusalem, came to meet us, also Father Bost, chaplain, of the French Hospital at Jaffa, an intimate friend of Mr. Codere, and, some other friends who accompanied us to the Austrian boat that conveyed us to Caiffa, which we reached at 10:30, p.m. It was a magnificent moonlight night, the sea was calm. Brother Anthony, Director of Christian Schools at Caiffa, awaited us in a good barque, and took us to the Convent of Carmelite Fathers in that city. There are a few beds at the pastoral residence for religious who arrive after nightfall. Father Francis of Mount Carmel, extraordinary confessor to all members of male or female Communities at Nazareth, got up to receive us; also the Rev. Pastor who is likewise a Carmelite monk. Both received us with the greatest kindness and after having provided us with some refreshment gave us our sleeping apartments.

"The Vice-Consul of France at Caiffa, had sent his cavas (courier), before us, as far as the boat. The next day, February 3rd, after assisting at Mass, I went, together with our sisters, to call upon him, then we visited the "Ladies of Nazareth"—then the Brothers of the Christian Schools, who have been so kind to us. At 10:30 a.m. we set out for Nazareth in a carriage, such as are to be found here. It would almost require a ladder to get into it, they are so built that travelers may not have to bathe in the swamps we are obliged to cross; the roads are in many places buried in the waters.

"Here, Most Honored Mother, began a series of perils
of incidents throughout which our good God protected us visibly. At last, we reached Nazareth at eight o'clock in the evening, having spent ten hours and a half traveling over a road which, in summer time, is traversed in five hours. We thanked God for the assistance and visible protection with which He favored us all that time.

"At Nazareth, the Brother-manager received us with great kindness. The Brothers of the Christian Schools were waiting for us at the entrance of the town, where our rented house was prepared for us. Brother Joseph, Director of the Brothers at Nazareth, rented the house for us; it needs repairs and furniture, but we can make it very comfortable.

"But, how shall I describe our visits to the sanctuaries? The Grotto of the Annunciation, St. Joseph's Work-shop in those blessed spots where the Holy Family dwelt so long,—an indefinable impression pervades the whole being. What fervent prayers, Most Honored Mother, went up from our hearts, for you, for our Superiors, for our double Family, and for our friends!"

Nazareth is a small town, with a population of about six thousand, some Catholics, some schismatics, and some Mussulmans. The Arabian tongue is the language of the place.

The little colony chose the easiest and most direct road to reach Jerusalem, going by sea to Caiffa, and thence traveling the rest of the road in a carriage—in one day.

Caiffa is situated at the base of Mount Carmel;—in the distance, we can discern the Convent St. Elias, occupied by the Carmelites,—on the mountain where the prophet, prostrate in prayer, beheld a light cloud rising from the sea; which the Holy Fathers regard as the symbol of Mary Immaculate.

The soil of this town is admirably fertile. We shall not attempt to describe the beauties of the Land where
dwelt the Holy Family, the plain of Esdrelon, Thabor, the Lake of Tiberias; all celebrated in Holy Writ. Sisters of Charity have something else to do, besides admiring the riches of nature and historical monuments. They must aid the poor and give them all the help possible. We shall not even tell the consolations that piety enjoys at Nazareth, where everything is sanctified by some memory of the Holy Family when touching ceremonies enable us to realize the scenes described in the Gospel. We can read these edifying details in accounts of Pilgrimages to the Holy Land, published at the present day.

III.

As soon as things were in readiness, the sisters set to work: and work soon came to them.—We shall leave to them the account of their daily employments:

"April 19th.—Nazareth, both as regards location and climate is preferable to Jerusalem, and even to Bethlehem. It is easier to live there, everything being cheaper. At present our temporary hospital is progressing to the great satisfaction of the people. We have fifteen patients, counting men, women and children, soon we shall be compelled, by want of space, to refuse others. The whole morning, the poor sick are coming to the Dispensary from surrounding villages. Many come to us from a distance of six miles.

"Visits to the sick in the country, are not the least of our consolations; seven or eight villages around Nazareth, can be reached in three quarters of an hour, two hours or a longer time further up the mountains. They are Sephoris, Jaffa of Nazareth, Cana, Rainhé, Naim and several others. Wherever the sisters have gone, they have been joyfully greeted by all these poor people who continually repeat: "Our good God has remembered us, at last; we were forsaken, but He has sent you to our aid."

Published by Via Sapientiae, 1899
"We went to Rainhé a small village three quarters of an hour's ride from Nazareth. Scarcely had my companion and I alighted in the village than, without waiting for us to go to their homes, we were surrounded by all the sick who were able to walk; they were delighted to meet us. We were forced to hold our dispensary in the middle of the high road. We could not stir from the spot for over an hour. Some went, some came, and it was only after we had attended those on the roadside, that we could visit the greater sufferers who, unable to leave their beds, impatiently awaited our coming to their humble homes; all repeated in the same earnest tones: "Oh! do open a dispensary here, remain here to console us, and to care for us. No one ever comes to see us, but you. You cannot come very often; and there are many sick amongst us." These poor people, loaded us with benedictions—and upon whom shall they fall, but the venerated Superiors who, by sending us into this land, have caused the name of God to be glorified and have exalted the name of St. Vincent, our Blessed Father.

At Sephoris, especially, a Turkish and fanatical village, the most dreaded of all and which possesses a sanctuary built where once stood the house of St. Anne, the people received the sisters with real enthusiasm. The Turkish grandees, perceiving them came to meet them most amiably and greeted them with blessings. Some weeks, before, however, a few religious desiring to accompany their pupils on a pilgrimage to St. Anne's were driven away with stones.

God thus proves, visibly, that His hour for opening our mission at Nazareth has come."

Yes! God's hour had struck. And we have reason to hope that Providence will complete the work already begun. The temporary establishment must now be rendered
stable. We are therefore, under the necessity of securing land and of building a more spacious and a better appointed hospital where the works, whose seeds have been sown, shall spring up and spread. All this calls for resources not to be found in this country; but we hope that love for the Holy Family will raise up benefactors elsewhere.

AFRICA.

ABYSSINIA.

The war between Ras Mangascha and Ras Makonen has, for a time, paralyzed Missionary zeal. Ras Mangascha has been obliged to submit and promise Makonen to go and pay homage to Menelik, their common sovereign. The works of the mission are about to be resumed. Father Coulbeaux had written before the war broke out:

"In the event that troubles and misfortunes might render our sojourn in Agamia impossible the Emperor kindly told me: 'Take refuge near me!' I consider this answer another great advantage. It is a step gained in my advances to the throne, for the purpose of securing a station on the western frontier of Amara; that attempted by Mgr. Touvier and Father Duflos in 1872 at Tchielga. By Metemma, Ghédarif and Kassala the English route is open and secure to us."
NORTH AMERICA.

MEXICO.

Religious works flourish in Mexico which enjoys peace under the presidency of Porphyrio Diaz.

Porphyrio Diaz followed Juarez, up to the day when the latter aspired to the Dictatorship; he then took up arms against him, as he had opposed Maximilian. Favorable, at first, to Lerdo de Tejada, the successor of Juarez he declared himself against him in 1876, and, after many vicissitudes, remained undisputed master of the country. May 5, 1877, Congress named him President; he retained that office until November 30, 1880. Being re-elected in 1884, his powers were, a third time, confirmed in 1888. He was re-elected December 1, 1896, for another term of four years.

During his long term of authority, he acquired the reputation of an intelligent, firm and upright administrator. Under him, Mexico has recovered internal peace and attained to a remarkable degree of prosperity. Religion is truly respected.

THE MISSION AT VICTORIA PROVINCE OF TAMAULIPAS

DECEMBER 1898.

The diocese of Tamaulipas, owing to a combination of circumstances, called for extraordinary assistance; this was understood by Rev. Francis Campos, Apostolic Administrator of Tamaulipas, Mgr. Averardi, Visitor-Apostolic of the Republic of Mexico, and several other bishops.—

Father Moral, our Visitor, thought that he should accede to the requests of the illustrious dignitaries, and he bade his little phalanx of Missionaries make ready to set out for the city of Victoria.—The Missionaries were: Rev. Father Torres, director of the mission, Fathers Fernandez, Coello, and Brother Mariano Reyes.

On our route, we met with a most cordial, fraternal welcome from our confrères at San Louis Potosi and Monterey.

November 1st, Mgr. Campos, Administrator-Apostolic
of the diocese, promulgated and circulated an edict, an­nnouncing to the faithful of Victoria that the Missionaries so ardently desired had just arrived; and, that they were disposed to do all in their power to awaken once more in souls, the spirit of piety.

The mission began under happy auspices.

We were soon able to estimate the great necessities of Tamaulipas:—The small number of clergy, exaggerated attachment to, so called liberal ideas, and other local cir­cumstances, were the real causes of apathy in regard to re­ligion, in the city of Victoria, and the principal towns of the state.

You can judge of this by the fruits we had the happi­ness of gathering during the mission: 213 marriages were made valid, and 230 baptisms were administered among poor children.

Catechism was one of our most important occupations. And November 23rd, Victoria presented a scene most touching, we may say, heavenly. A crowd of five hun­dred boys and girls approached, for the first time, the Eu­charistic Banquet.

The most illustrious Administrator-Apostolic, who had celebrated Mass and distributed Holy Communion, wished to preside over the breakfast prepared by pious ladies and share it, himself, with the happy children.

The same Rt. Reverend Administrator desired the clergy to avail themselves of the mission; and we gave two in­structions, daily, to the priests in Retreat.

The general Communion, took place December 8th, Feast of the Immaculate Conception of the Blessed Virgin Mary. Everything was carried out with great pomp and requisite solemnity, both with regard to the importance of the city of Victoria, capital of the state of Tamaulipas, and to the great fervor of the people.

Over 1,200 approached the Eucharistic Banquet.
Blessed Sacrament was exposed all day, surrounded by a prayerful multitude, whose number never seemed to grow less. Victoria appeared all that day like a favored corner of Heaven.

Nor was this all. To secure perseverance in good, we established the following Associations: 1. For girls: The Society of the Children of Mary. 2. For boys: The Society of St. Louis Gonzaga; 3. For ladies; the Society of the Ladies of Charity. For men, the Conferences of St. Vincent de Paul, and of the Blessed Sacrament.

The establishment of these several Associations was, naturally, preceded, accompanied and followed by necessary instructions and assemblies.

On the 13th, the excellent Mgr. Campos and his clergy accompanied us to the railroad station where we were met by a crowd of, at least, 5,000 persons, who came to bid us a last farewell after labors which God had visibly blessed.

WEST INDIES. (ANTILLES.)

The treaty of peace, signed at Paris, in the month of December 1898, put an end to the war between the United States and Spain. The United States have obtained possession of the Island of Porto Rico and of the Philippines. The Annals have already touched upon the real motives of the insurrection of those islands, which has terminated so disastrously for Spain. (Annals Vol. IV., p. 292.)

We here give some details upon the actual situation, so far as our two Communities are concerned.

Ponce, Porto Rico, Nov. 28, 1898.

Most Honored Father,

Your blessing, if you please!

As a consequence of the American occupancy, neither parish, nor college has received any funds. Nothing, however, has been wanting to us, up to the present, and we hope that nothing will fail us in the future.

The ceremonies continue to be performed in our churches with as much pomp as usual, thanks to the zeal of many who are constantly laboring to keep up the grandeur of divine worship.

The arrival of Rev. Fathers Hartnett and Mc.Hale was of no avail for the preservation of our property, for we had none: but it produced an excellent effect: their words and presence contributed to impose silence upon those who looked upon us as intruders. Those gentlemen left, well satisfied with the result we have obtained here.

The Church is persecuted by protestants, who have formed a society known as the Patriotic League of Porto Rico. They hold their public assemblies in the City Hall; there they sing, preach and intone hymns, etc., etc.

Others, preach on the streets and distribute bibles and tracts to children, inviting them to their meetings. We are bound to oppose this new danger.

To this end we have begun to scatter abroad, leaflets sent hither by Mgr. the Bishop of Costa Rico, and we know that they have made an impression on the minds of Protestants.

We read the Gospel in the Castilian tongue every Sunday, and give a brief explanation of the text.

Every Sunday, at 3 p. m., we teach catechism to the
children of both sexes, who sing pious canticles and listen to an explanation on some point of Christian Doctrine.

We now propose to assemble the notable Catholics, to consult with them as to the possibility of undertaking other more efficacious works.

The Sisters of Charity continue in their hospitals despite the war that is waged against them; and we trust that they will soon be able to open their two classes for little boys and for girls.

From my remarks, you can understand that your children are laboring courageously. Not one here— notwithstanding the sorrow we experience in seeing that the Islands are entirely lost to Spain—has yielded to discouragement, or fallen away from his purpose of laboring for the glory of God.

There are eighteen Sisters of Charity from the Province of the United States, now engaged at the Military Hospital, caring for the sick soldiers. About a month ago, one of them died, a victim to her zeal and charity. Her funeral rites were magnificent and, but for a heavy shower, the ceremony would have been more solemn.

Recently—on the 27th—the Sisters of Charity of the Spanish Province opened a beautiful Gothic chapel. The most honorable portion of the population, assisted at the ceremony which was very impressive.

Deign to pray for your humble Son, who earnestly begs your blessing,

S. Janices, C. M.
Letter from Rev. L. Roura, Sub-director of the Sisters of Charity at Ponce, to Very Rev. A. Fiat, Superior General.

Ponce, Porto Rico, Nov. 5, 1898.

Most Honored Father,

Your blessing, if you please.

It were vain for me to attempt a description of all that our sisters suffered during the blockade, the siege, and the bombardment of the city, in their efforts to save and relieve the poor.

During the invasion, change of climate and food occasioned so much sickness among the Americans, that in the beginning our poor sisters, although most unremitting in their labors, could not satisfy them. This can be easily imagined.—They could not inspire them with confidence, and the difference of language prevented a good understanding between nurses and patients.

The American sisters were invited to take charge of their sick. At first, they arranged their ambulances under tents; later, they were able to transfer their sick to the City Hospital. But as their labors were excessive and their privations many, two of the ten who came to attend the sick, fell dangerously ill—and, the day before yesterday, at 3 p. m., one of the two, Sister Mary Larkin, died.

This death produced a great sensation among all the inhabitants. In the first place the Americans regretted their countrywoman; we lamented the good and devoted Sister of Charity, our sister in St. Vincent, whose loss leaves a great void in the service of the poor: the native population grieve over her death, because she was the first sister buried at Ponce.

I cannot describe all the difficulties, I experienced the 15th of last month, when the Spanish soldiers left the Island; nineteen sisters, at the Military Hospital, were,
likewise, obliged to withdraw; they embarked for Spain. How painful it was, Most Honored Father, to see those poor ancient sisters, some of them, over seventy years of age, who had spent thirty-five years in that hospital where they had devoted themselves, unreservedly, compelled to return to their native land, which they had left for the love of God and the solace of the poor; exposed now to die during the voyage, or, at least, to suffer much from the change of temperature, as they were not inured to the cold! I said to myself: "Great God, how sweet are thy caresses, but how heavy is Thy hand when Thou dost try us! Yet, we kiss that hand—even when it weighs most heavily upon us—with unalterable love. All that Thou dost ordain is just!"

The future is full of uncertainty. Our sisters, like ourselves, are always disposed to accomplish the divine will and to persevere in the service of our dear Masters, the poor, while life endures.

I have the happiness to be, in our Lord, Most Honored Father,

Your very humble Son,

LORENZO ROURA, C. M.
Letter from Rev. J. Giordano, Priest of the Mission, to
Very Rev. A. Fiat, Superior General.

Caracas, Dec. 12, 1898.

Most Honored Father,

Your blessing, if you please!

During the year that has glided by we preached eighteen missions. I refrain from entering into details, but I can say, that all were attended with most abundant benedictions. The most consoling result of our efforts during the year 1889, may be deduced from the following figures. They speak for themselves and require no comment.

Confessions................................... 12,500.
Marriages rendered valid..................... 200.
Children of infidels baptized.............. 40.

You may, perhaps, consider it strange to find in this report, mention made of forty infidel children. You may say: is not Brazil a civilized Christian land? Yes, Dear and Most Honored Father, nevertheless, there are in the vast territory of Brazil, more than three millions of human beings in a savage state, and plunged in the darkness of idolatry.

October 1st, of this year I reached the shores of Rio-Doce in the company of Fathers Lacoste and Taddei. I was preoccupied with the thought that in the immense virgin forest across the river, there were thousands of souls buried in the darkness of death. When one is penetrated with the thought that Jesus Christ came upon earth for the salvation of all, oh! how ardent grows the desire of applying to this evil an efficacious remedy.

Joseph Giordano, C. M.
ARGENTINE REPUBLIC.

The Sanctuary of Our Lady of Luján is daily growing into notice, as a place of devotion and a central pilgrimage in South America.

Towards the close of 1898, two particularly pious reunions were mentioned in the journal of the pilgrimage, *La Perla del Plata*. During the latter part of December, the Children of Mary were invited to follow the exercises of a Retreat at the establishment of the Sisters of Charity at Luján.

A few weeks, previously, the students and seminarians of the Congregation of the Mission, had gone, to reanimate their fervor, to the sanctuary of Our Lady de Luján. *La Perla del Plata* in its issue of December 25, 1898, wrote as follows:

The students and the seminarians of the Congregation of the Mission spent eight days in renovating their souls and fortifying their hearts, by fervent recollection and continual ardent supplications, in the holy sanctuary of our beloved, Immaculate Mother. The youthful pilgrims returned to Buenos Ayres, Monday, December 19th. Before withdrawing, they left in the Blessed Virgin’s book, the following petition:

“We, students and seminarians of the Congregation of the Mission of St. Vincent de Paul, prostrate ourselves at thy feet, O dear Patroness and Mother, Virgin of Luján, to thank thee for benefits we have received from thee in the course of this year and to implore anew thy maternal benediction, that we may resume our studies, this opening year, with greater fervor and zeal; and that we may worthily fulfill all the obligations imposed upon us, by our state.

“Accept, O Mother of Divine Love, our humble prayers; and obtain for us the strength necessary, to cultivate within our souls, thy true charity, that we may become,
our hearts being inflamed with zeal, earnest and indefatigable propagators of thy sweet charity, in these vast regions of the Argentine, our dearly loved country.”

Students: Peter Varela; V. Henry Carles; Mariano Castillo; William Mac Adden; George Graffi; Charles Carroll.

Seminarians: Eugene Rouke; Michael de Leon; J. J. Kenig; M. Ruppel; H. M. Romero; J. P. Botta; Adolphus Munoz; James Rupple; Vincent Delfino.—
Lujan, Dec. 18, 1898.

P. S. We have just learned with deep sorrow, the death of Rev. George Salvaire, C. M., the Apostle of Our Lady of Lujan, and the originator of the celebrated Sanctuary which is for South America, what the Sanctuary of Lourdes is to France and to the whole of Europe. This death is a sad bereavement not only to his religious family, but to all the dioceses of South America, where this zealous Lazarist was known and appreciated.
OCEANICA.

PHILIPPINE ISLANDS.

Letter from Sister Assumption Ventura, Sister of Charity, to Very Rev. A. Fiat, Superior General,

Manila, Sept. 1, 1898.

MOST HONORED FATHER,

Your blessing, if you please!

I write to give you some details of all that has occurred to us since the bombardment of Manila. Our kind Superiors, fearing for us and the children under our care, decided that we should seek refuge at the Concordia,—a house in the environs of Manila. The bombardment was announced to take place August 9th. That day we started; five sisters and eighty-nine children. The fusillading began on the 13th, at 6:30 a.m., and for the space of an hour we heard the reports of the cannon; but, the rain poured in torrents and the firing ceased.

We thought that all was over; when, at about ten o'clock the fusillading and cannonading began again; the balls passed over the roof of our house—which seemed about to fall. When the firing was resumed, the troops garrisoned at the Concordia repaired to Manila, and shortly after, a poor lieutenant belonging to the navy, who had taken flight fearing to fall into the hands of the insurgents, came to us, to beg hospitality. In spite of our fears—for we compromised our own safety in receiving him as the insurgents were approaching—we did not hesitate to afford him shelter, in order to save him from certain death.

Meanwhile, domestics came to inform us that the insurgents were already in our yard. Four Missionaries and
some sisters had time to hide themselves; but, two sisters remained with me determined not to give up the poor lieutenant. What a moment, Most Honored Father! I feared less for our own safety than for that of the unfortunate officer. The insurgents fired off their guns which fortunately were not loaded; but of that fact, we were unaware, and they hollered loudly to frighten us. He, who appeared to be in command, presented himself before us with his naked sword; we thought our last hour had come. Finally, we perceived that in all this there was more noise than danger; but that they would not attack us, for they had no ammunition. Then, we tried to pacify them; the captain inquired by whom the house was occupied. When he learned that besides the sisters and children, there were four Paulist Fathers (or Priests of St. Vincent de Paul) the name given to our Missionaries, but that they were not monks, the captain said to us; “Do not be afraid, we will not injure those Fathers they are so good.” On hearing this, we sent for the Missionaries. As soon as the insurgents met them, they kissed their hands. As Father Tabar spoke tagalot, or the idiom of the country, they showed him great respect. As to the Spanish officer, they assured him that, not only should he escape harm, but that their captain, whom they expected that afternoon, would grant him whatever he desired. In effect, at about 6 o’clock in the evening, the General of the insurgents arrived; and as he could not speak Spanish, Father Tabar conversed with him in the language of the country. He desired to see the Spanish officer, treated him with great courtesy and gave him a passport to facilitate his departure, that he might reach his destination without being detained by the insurgents. He effected his departure a few days later.

What I have just related, Most Honored Father, will give you a faint idea of all we suffered during those days so sad for Spain and for this unhappy land.
Upon leaving this place, the insurgents went, with
drawn swords, to San Marcelino, the residence of our Mis-
sionaries, and inquired who dwelt there. The domestics
having answered that it was the home of the Paulist Fa-
thers, they withdrew without disturbing anything.

Some years ago, eight Augustinian nuns came from
Spain to found a monastery, some young girls of the coun-
try joined them but no one came from Spain to replace
the religious as they died; so that, when the insurrection
broke out, there remained but four Spanish nuns who de-
cided upon returning to Spain with the Augustinian monks,
fearing the persecution. As they could not take with them
the eighteen native nuns, they took off their habits and
these poor souls knew not where to seek an asylum. Our
good Superiors, out of compassion, gave them hospitality
at the Concordia: I pity them! Some of them have ten
or eleven years vocation. Besides these nuns, we have har-
bored a French lady, who knew not where to take refuge;
her husband, who is a Spanish officer, having fallen into
the hands of the insurgents, the unhappy lady knows not
to whom she can apply to obtain his release.

You see, Most Honored Father, that our house is a sort
of Noah's Ark where a variety of people seek refuge.
Blessed be God who watches over us and over this estab-
lishment. But for a special Providence, it could not be
maintained, as prices have doubled everywhere and on
everything.

We hope that you will continue to pray for us! Solicit-
ing your valued blessing, etc.

Sister Assumption Ventura,
U. d. o. c. s. o. t. p. s.
Letter from Sister Chasco, Vice-Visitatrix of Manila, to Most Honored Mother Lamartinie.

Manila (Concordia), College of the Immaculate Conception, Nov. 12, 1898.

Most Honored Mother,

The grace of our Lord be with us for ever!

Here, thanks be to God, Missionaries and Sisters are tranquil, for the insurgents are away;— but they are still near enough to be seen from our house.

At this moment, Manila is quiet whilst awaiting the decision of the committee assembled to decide the question of ownership of the Philippine Islands—A decision which may result in another war.

Our two families are most exposed, now, in the provinces. When the insurgents entered Nueva-Caceres, they set fire to our sisters’ college. They occupied one half of the house, seventeen days, and our sisters remained in the other half. Our poor sisters and their pupils were much alarmed at their entrance; but, happily, nothing unpleasant happened; sisters and children were respected. Their letters, however, prove that they were much excited, and they request us to recall them to Manila. Their pupils have all returned to their homes. Our Missionaries, too, are at Nueva-Caceres; but they are so much respected there, that the insurgents have given them charge of twenty-two Franciscan Friars whom they imprisoned in the seminary, and whom our Fathers help to endure their painful condition.

The insurgents intend, also, to take Jaro and they are beginning to collect in large numbers that they may effect an entrance. Our sisters write to us, in great consternation, fearing lest they be obliged to abandon the house. In fine, Most Honored Mother, while we enjoy tranquillity
at Manila, the provinces, in their turn, are suffering. Nevertheless, we put our trust in God, and in the protection of Mary Immaculate.

Sr. Chasco,

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


Cebu, Nov. 2, 1898.

Most Honored Father,

Your blessing, if you please!

We closed the exercises of the Retreat, November 1st, and opened the seminary with a small number of pupils.

We have reason to thank God, for St. Vincent’s double Family and the Jesuit Fathers have been spared, whilst many other Communities have had much to suffer.

There are, at present, in the seminary of Nueva Caceres, twenty-two Franciscan monks, one Augustinian Father Procurator of the diocese, and a Spanish, secular cleric, who are, we may say, prisoners of the insurgents.

What is to become of the poor people at the Philippine Islands, without pastors? for the native clergy are altogether, insufficient in number.

I am, in the love of our Lord, Most Honored Father, etc.

Peter Julia, C. M.
THE ANNALS.


Manila, Saint Marcellin, Nov. 27, 1898

MOST HONORED FATHER,

Your blessing, if you please!

Here we remain in the same condition, unable even to conjecture the future of this poor archipelago. The Americans will probably remain masters of the situation; should this happen I trust that our holy religion will not lose ground in the Philippines. I hope that our divine Lord will permit us to remain in this country to aid these poor Indians.

For the present, we enjoy some peace in Manila. Fifty-six sisters have performed the holy exercises of a Retreat at the Concordia, and here at St. Marcellin's we shall, with the help of God, begin ours to-morrow evening. The insurgents, we hear, are victors at Nueva-Caceres, but thanks be to God, our priests and the sisters are respected. The insurgents, it appears, have, already, taken possession of Jaro; and our confrères and the sisters, have gone to Iloilo, where we hope they will be safe; and whence, if necessary, they can come to us in Manila. At Cebu, the Spanish government is in power. But the Americans and insurgents, will not fail to gain possession of this country.

Our confrères and the sisters, are quietly attending to their respective duties, placing all their confidence in God.

May God take pity on this poor country, especially on the religious, many of whom are kept prisoners and ignominiously treated.

Dispose, Most Honored Father, at will, of the humblest of your Sons, in St. Vincent, who full of affection and respect etc.,

Emmanuel Orriols.

Manila, Saint Marcellin’s, Dec. 12, 1898.

Most Honored Father,

Your blessing, if you please!

We cannot forecast the future with any degree of certainty. The Seminary of Jaro is dispersed for the present. The revolutionists have taken possession of it, and our confrères are, some at Iloilo, the others at Manila. Nothing extraordinary has occurred at Cebu. At Nueva-Caceres, classes have been resumed by order of the revolutionary government.

We have been most respected by this government, and it is rumored that Congress has voted for the expulsion of all religious corporations save and excepting only the Priests of the Mission. They have also voted for liberty of worship and the separation of Church and State. Now, we ask ourselves, what attitude and what resolutions will be taken by the United States? We fear lest there be trouble with the Indians who want to secure their independence at any cost. There is great excitement. It is our belief that the Miraculous, Immaculate Virgin and St. Vincent will continue to deliver us from evil, as they have done in the past.

We beg you, beloved and Most Honored Father, to bless your two Families at the Philippines.

I am, etc.

Florent Jaso, C. M.

Congregation of the Mission and of the Sisters of Charity.

Most cheerfully acceding to an earnest petition, Very Rev. A. Fiat, Superior General of the Congregation of the Mission and of the Sisters of Charity, humbly solicited His Holiness, Pope Leo XIII., to vouchsafe to extend to all the churches and public chapels of the Congregation of the Mission and of the Institute of the Sisters of Charity, throughout the world, the privilege of publicly reciting, or singing the Litany of the Sacred Heart of Jesus, approved last year, for the diocese of Marseilles and Autun, and for the Order of the Visitation of the Blessed Virgin Mary.

The Sacred Congregation of Rites, in virtue of the faculty specially accorded thereto by His Holiness, granted


CONGREGATIONIS MISSIONIS ET FILIARUM CARITATIS.

Piis omnium votis libentissimæ obsecundans Reverendissimus Dominus Antonius Fiat, Moderator Generalis Congregationis Missionis et Filiarum Caritatis, Sanctissimum Dominum Nostrum Leonem Papam XIII., humillimis precibus rogavit, ut facultatem publice recitandi vel canendi Litanias de Sacro Corde Jesu, pro Diœcesibus Massilien. atque Agustodunen. et pro Ordine Visitationis B. M. V., anno Superiore approbatis, ad cunctas Ecclesias et publica Oratoria tum ad Congregationem Missionis tum ad Institutum Filiarum Caritatis ubique terrarum pertinentia extendere dignaretur. Sacra porro Rituœm Congregatio, utendo facultatibus sibi specialiter ab
with benevolence the request: all things to the contrary notwithstanding.

February 3, 1899.

**C., C**ARD. **MAZZELLA, prof.**

**D. PANICI, secret.**

Litany of the Sacred Heart of Jesus.


Pater de coelis Deus, miserere nobis. Fili Redemptor mundi Deus, miserere nobis. Spiritus Sancte Deus, miserere nobis. Sancta Trinitas unus Deus, miserere nobis.

Cor Jesu, Fili Patris aeterni, miserere nobis.

Cor Jesu, in sinu Virginis Matris a Spiritu Sancto formatum, miserere nobis.

Cor Jesu, Verbo Dei substantialiter unitum.

Cor Jesu, Majestatis infinitae.

Cor Jesu, Templum Dei sanctum.

Cor Jesu, Tabernaculum Altissimi.

Cor Jesu, Domus Dei et Porta coeli.

Cor Jesu, fornas ardens caritatis.

Cor Jesu, justitiae et amoris receptaculum.

Cor Jesu, bonitate et amore plenum.

Cor Jesu, virtutum omnium abyssus.

Cor Jesu, omni laude dignissimum.

Cor Jesu, rex et centrum omnium cordium.

Cor Jesu, in quo sunt omnes thesauri sapientiae et scientiae.

Cor Jesu, in quo habitat omnis plenitudo divinitatis.

Cor Jesu, in quo Pater sibi bene complacuit.

Cor Jesu, de cujus plenitudo omnes nos accepimus.

Cor Jesu, desiderium collium aeternorum.

Cor Jesu, patiens et multae misericordiae.

Cor Jesu, dives in omnes qui invocant Te.

eodem Sanctissimo Domino Nostro tributis, beneigne precibus annuit. Contrariis non obstantibus quibuscumque. Die 3 Februarii 1899.

**C', Card. MAZZELLA, prof.**

**D. PANICI, secret.**

(Locus sigilli.)

Concordat cum originali:

**ALFRIDUS MILON.**

secretarius Cong. Missionis.
Cor Jesu, fons vitae et sanctitatis.
Cor Jesu, propitiatio pro peccatis nostris.
Cor Jesu, saturatum opprobriis.
Cor Jesu, attritum propter scelera nostra.
Cor Jesu, usque ad mortem obediens factum.
Cor Jesu, lancea perforatum.
Cor Jesu, fons totius consolationis.
Cor Jesu, vita et resurrectio nostra.
Cor Jesu, pax et reconciliatio nostra.
Cor Jesu, victima peccatorum.
Cor Jesu, salus in Te sperantium.
Cor Jesu, spes in Te morientium.
Cor Jesu, deliciae sanctorum omnium.
Agnus Dei, etc.
V. Jesu mitis et humilis Corde.  R. Fac cor nostrum secundum Cor Tuum.

Oremus. Omnipotens sempiternus Deus, respice in Cor dilectissimi Filii Tui et in laudes et satisfactiones quas in nomine peccatorum Tibi persolvit, iisque misericordiam Tuam petentibus, Tu veniam concede placatus in nomine ejusdem Filii Tui Jesu Christi qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

FACULTY ACCORDED TO THE PRIESTS OF THE MISSION OF ST. VINCENT DE PAUL TO CELEBRATE MASS ON SEA.—
S. C. de Prop. Fide; February 14, 1899, ad quinquennium.

Ex Audientia Sanctissimi habita die 14 februarii 1899.
Sanctissimus Dominus Noster Leo Divina Providentia PP. XIII, referente me infrascripto S. Congregationis de Propaganda Fide Secretario, RR. Presbyteris Congregationis Missionis S. Vincentii a Paulo de Superioris consensu ad Sacras Missiones profecturis facultatem concessit perdurante itinere celebrandi per mare Missam cum adsistentia, quatenus fieri possit, alterius presbyteri vel diaconi superpellico indui, dummodo mare sit tranquillum et nullum adsit periculum irreverentiae; ad quinquennium.
Datum Romae ex Edibus Sacrae Congregationis de Propaganda Fide die et anno ut supra.
A., archiep. Larissen, secr.

(Locus † sigilli.)
By the indult of March 7, and 8, 1894, given for five years, special permissions were accorded to the Sisters of Charity in the East. Recent dispositions of the Constitution Orientalium prevented these faculties from being renewed. 1

ANSWERS AND INFORMATION.

These answers are presented by the Editor of the Annals; they bear no official character; the Editor, who gives them the title of information, is alone responsible for them.

1—The Indult of December 2, 1898, grants to the Sisters of Charity having charge of the sacristy, permission to purify the sacred linen. Is this an authorization to wash corporals and purificators in the first water? — Ans. Yes.

2.—If a curé desire to send the sacred linen of his church to the house of the Sisters of Charity, that the sister in charge of the sacristy may purify this linen as that of the house, is she permitted to do this?—Ans. Yes.

1. The following letter on this subject was addressed to Mgr. de Martinis, Procurator General, at Rome by the Secretary of the S. Congregation of the Propaganda.

Roma, li 24 febbraio 1899.

"Avendo V. S. Illma e Rma domandata la proroga di alcune faculta a favore dell' Istituto delle Figlie della Carita in Gerusalemme, il sottoscritto Segretario della Propaganda per gli AA. di R. O. si affretta a parteciparle quanto segue:

'1. In base all' artic. 3, della Costituzione Orientalium, se le alunne del d' Istituto, appartenenti a rito orientale, sono due o tre, potranno comunicarsi secondo il rito latino; ma se sono in numero superiore debbono comunicarsi secondo il proprio rito, conforme alle disposizioni del citato articolo:

'2° Quanto poi alle giovani orientali che vogliono entrare fra le suore medesime e praticare nell' Istituto il rito latino, e necessario ricorrere in singulis casibus alla S. Sede, per ottenere la necessaria facolta.

'Dopo di ciò lo scrivente con sensi di ben distinta stima si rassegna

'Della S. V. Illma e Rma

'Demo Servo

'Luigi Vecchia. Segret.

'Mons. Raffaele De Martinis, Procurat. general dei Lazzaristi; Roma.'
3.—According to recent decrees, all Masses said in a church or chapel, should be in conformity with the calendar followed in this church or this chapel. If a Priest of the Mission in traveling, should celebrate at the parish church, what Mass should he say? Ans. The Mass of the calendar followed in the parish church.

4.—What Mass should priests in traveling, say in the chapel of a seminary under the direction of the Priests of the Mission, and where Mass is said according to the calendar of this Congregation?—Ans. The Mass of the calendar of the Mission.

5.—Some months since, a Liturgical Review of Italy, published a treatise wherein it is stated that in seminaries under the direction of a religious Congregation, the seminarians obliged to recite the breviary, should say the office of this Congregation. Does this apply to diocesan seminaries, such as those established in France?—Ans. No.
OUR DEAR DEPARTED.

OUR MISSIONARIES:

Rev. Francis Biondelli, Ceccano, Rome, Italy, December 15, 1898; 40 years of age, 18 of Vocation.
Rev. Joseph Aspetti, Perugia, Italy, December 16, 1898; 76 years of age, 57 of Vocation.
Brother Joseph Finet, Mother-House, Paris, January 9, 1899; 30 years of age, 7 of Vocation.
Rev. George Salvaire, Lujan, Argentine Republic, February 4th; 52 years of age, 33 of Vocation.
Brother Augustin Giancane, Naples, Italy, February 8th; 81 years of age, 61 of Vocation.
Rev. Francis Zainker, Vienna, Austria, February 19th; 90 years of age, 46 of Vocation.
Brother Serapion Jalamo, Puebla, Mexico, June 24, 1898; 57 years of age, 38 of Vocation.

OUR SISTERS:

Sr. Maria Atkari, Budapest, Hungary; 28 years of age, 9 of Vocation.
,, Bernarda Falcon, Buenos Ayres; 49, 14.
,, Madeleine Roux, Malaga, Spain; 49, 19.
,, Rose Pradelie, Rochefort, France; 52, 27.
,, Angelica Charriere, Bernay, France; 47, 21.
,, Madeleine Thiel, Cologne-Nippes; 29, 13.
,, Claudine Gaidon, Mother-House, Paris; 29, 8.
,, Bernarda Alier, Madrid; 66, 46.
,, Ruperta Cestona Valdemoro, Spain; 21, 3.
,, Maria Felisa Flores, Alcoy, Spain; 30, 6.
,, Marie Nigi, Grenada, Spain; 59, 35.
,, Judith Fraschino, Brescia; 50, 31.
,, Rosalia Losonszky, Frynau, Austria; 21, 3.
,, Gertrude Rupar, Vigau, Austria; 26, 4.
,, Louise Virey, Boulogne, France; 23, 1.
Sr. Elizabeth Chautar, Cazouls, France; 62, 30.

Mary Ryan, Tien-Tsin, China; 47, 26.

Anastasia Burke, Baltimore, United States; 23, 3.

Catherine Kaspersswiez, Rouen; 56, 33.

Marie Eraud, Nogent-le-Rotrou, France; 24, 3.

Jane lafforgue, Montolieu, France; 72, 53.

Louise Stevens, Arequipa, Peru; 42, 16.

Elizabeth Polzan, Budapest, Hungary; 34, 7.

Maria Asprian, Hainburg, Austria; 33, 3.

Clemence Esquirol, Vigau, France; 29, 4.

Juliana Louis, Ensivat, Belgium; 44, 25.

Caroline Zohnay, Veszprem, Hungary; 48, 30.

Alida Lemarinel, Tréport, France; 78, 46.

Angelica Lemarchand, Clichy, France; 56, 33.

Clarisse Riquelm, Valparaíso, Chili; 58, 20.

Catherine Alzieu, Melun, France; 66, 45.

Maria Nussbaumer, Saltzburg, Austria; 27, 6.

Sophie Claverie, Bahia, Brazil; 70, 51.

Francisca Reynoso, Constantinople; 67, 33.

Marguerite Demande, Mother-House, Paris; 72, 50.

Marie Rodosek, Erlau, Hungary; 41, 20.

Marie Mourre, Paris; 50, 26.

Susan Planques, Clichy, France; 74, 51.

Theresa Lavallee, Bahia, Brazil; 74, 55.

Marie Peischl, Milsaly, Hungary; 27, 3.

Marianna Ferrandino, Naples, Italy; 23, 1.

Eugenia Brisse, Aix, France; 73, 53.

Emilie Michel, Talca, Chili; 78, 52.

Rosalie Leval, Castelsarrazin, France; 46, 25.

Angela Martinez, Cienfuegos, Havana; 43, 21.

Esperanza Parello, Madrid; 58, 40.

Maria Fernandez, Grenada, Spain; 27, 2.

Tomasa Bastera, Madrid, Spain; 76, 54.

Eulalia Ausirot, Barcelona, Spain; 39, 14.

Maria Vega, Grenada, Spain; 27, 5.

Paula Reig, Santander, Spain; 50, 25.

Juana Arias, Valdemora, Spain; 74, 55.

Edwige Garcia, Grenada, Spain; 49, 28.

Isabel Aramburu, Murcia, Spain; 63, 40.

Augustine Fraile, Seville, Spain; 25, 9.

Maria Aguerreveres, Barcelona, Spain; 28, 1.

Theresa Rakar, Laibach, Austria; 34, 6.

Marie Berthet, Montolieu, France; 31, 6.

Marie Mahout, Chatillon, France; 23, 1.

Mary Gay, Douai, France; 58, 39.
Sr. Marie Chayriquet, Rochefort, France; 51, 32.
" Andrea de Orbea, Valdemoro, Spain; 73, 49.
" Francisca Diaz, Valdemoro, Spain; 49, 31.
" Dionisia Ortega, Bilbao, Spain; 24, 8.
" Theresa Paado, Guatemala, Cen. America; 48, 23.
" Marie Mutin, Montpellier; 37, 10.
" Victorine Rougier, Paris; 52, 33.
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" Augustine Barbe, Turin; 73, 54.
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" Maria Orejuela, Quito, Ecuador; 57, 15.
" Marie Fressanges, Rio, Brazil; 63, 32.
" Catherine Seczepan’ka, Poland; 49, 31.
" Franziska Mulej, Laibach, Austria; 28, 6.
" Maria Palmaro, Madrid; 62, 39.
" Juana Garcia, Ecija Spain; 25, 1.
" Eugenie Ribagorda, Madrid; 85, 61.
" Maria Gil, Granada; 29, 7.
" Paula Moroza, Valdemoro, Spain; 52, 32.
" Maria Barazategni, Barcelona; 22, 1.
" Catherine Moully, Toulouse, France; 70, 45.
" Maria Marieix, Marvejols, France; 35, 10.
" Barbe Samer, Saltzbug, Austria; 60, 9.
" Marie Libaud, Rio de Janeiro, Brazil; 43, 20.
" Clelie Duvivier, Arras, France; 70, 42.
" Marie Marc, Amiens, France; 69, 49.
" Marie Lapeyrere, Hesdin, France; 48, 26.
" Agnes Carlin, Philadelphia, Pa., U. S; 69, 42.
" Philomene Quinterno, Turin; 37, 13.
" Carmene Debono, Beyrout; 37, 15.
" Francis Griffin, Troy, N. Y., U. S; 72, 37.
" Amable Bousset, Principal House, Paris; 74, 48.
" Marie Gratiot, Nog. les-Vierges, France; 84, 60.
" Niceta Aldaya, Alberic, Spain; 43, 26.
" Anna Krumpolec, Budapest, Hungary; 25, 5.
" Claire Bonnet, Rio, Brazil; 76, 53.
" Marie Madl, Budapest, Hungary; 40, 14.
" Mathilda Dobe, Culm, Poland; 52, 30.
" Marie Parlange, Metz, France; 66, 44.
" Emilie Pommier, Affreville, Algerie; 58, 36.
" Rose Grisolle, Marseilles; 41, 21.
" Theresa Fox, St. Louis, Mo., U. S; 58, 40.
" Jane Trantoul, Sedan, France; 87, 62.
" Maria Sentmenat, Madrid; 34, 3.
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Sr. Cecilia Howard, New Orleans, La., U. S.; 45, 23.

Mary Virginia Joyce, Central-Honan, Emmitsburg, Md., U. S.; 75, 55.

Alphonsa Ahern, Baltimore, Md., U. S.; 61, 40.


Francinia Buzmayer, Baltimore, Md., U. S.; 72, 45.

Theonilla Connelly, Syracuse, N. Y., U. S.; 77, 57.

Philomena Connell, New Orleans, La., U. S.; 38, 10.

R. I. P.

FAVORS

Attributed to St. Vincent de Paul,

Rozdol, Poland; a cure, October 7, 1899.

Paris; a cure, January 27, 1899. 5 francs.

FAVOR

Attributed to the intercession of the Venerable Louise de Marillac.

Saltzburg; a preservation, January 11, 1899.

FAVORS

Attributed to the intercession of Blessed John Gabriel Perboyre, and offerings in his honor, for the most needy missions of the Double Family of St. Vincent de Paul.

Jerusalem. 10 francs.—Vichy. Two favors. 10 francs.

Paris. Two favors obtained.—Lyons, a favor, December 24th.—P., Successful examination, November 27th. 5 frs.


THE ANNALS.


Pas-de-Calais. Favor obtained. 20 frs.—Cotes-du-Nord. Favor, and petition for recovery. 2 frs.—Aube, December 20th. Two favors obtained through the intercession of Blessed John Gabriel, 3 frs. —Rhone. Two successful examinations. $20—Allier. Fulfilment of a promise, $4.—La Neuville. From four persons, 8 frs.—O. We had recourse to Blessed Perboyre, and have obtained the resources needed. An offering—V. Favor obtained. 10 frs.

Mayenne, January 4, 1899. Cure of a periosteum, accompanied with two very grievous ulcers.—B. Favor. 4 frs. Isere. "Little offerings of several persons for favors obtained by Blessed John Gabriel Perboyre. $2.50. M. Conversion of a young man obtained through the intercession of Blessed Perboyre. 5 frs.—Pas-de-Calais. Favor obtained January 8th; thank-offering, 20 frs. —Cure, January 8th. Favor obtained. 10 frs.—St. V. A cure. Asking prayers for an important affair; a young sick woman. 2 frs.—Ch. "We desire to fulfil the promise we made to our Blessed Brother and Martyr, J. G. Perboyre...."—Lot-et-Garonne. $6. for the works of the Blessed Martyr, in the hope that he will complete the cure.—Vina-del Mare, Chili. Thanksgiving for a favor obtained from Blessed J. G. Perboyre. Offering.

Colombia (America). For a cure obtained $10.—Charente Inférieure. Favor obtained, 5 frs.—M., January 22nd. For the most needy missions, in thanksgiving for favors obtained through the intercession of Blessed Perboyre, 12 francs.

N., For favors obtained. 12 frs.—Macedonia. A favor. 10 frs.—Gironde. January 25th. For several favors. 16 frs. A., January 27th. Gratitude and petition. 35 frs.—S.-E. A cure; offering.—Lot. For the mission of Blessed John Gabriel, in gratitude for a favor obtained through his intercession. 5 frs.—Somme. Favor obtained and a request for prayers. An offering.—S.-V. A favor received. 5 frs.—B., Feb. 8th. Thanksgiving. 2 frs.—Ardennes. Thanksgiving and petition. An offering for the mission of China.—B., February 9th. Favor received. $5.—Somme. $4. for the work of Blessed J. G. Perboyre for a favor received.—Landes. 10 frs. for the Missions of the Blessed Martyr; favor obtained.—Cotes-du-Nord. Thanksgiving for favors received from Blessed Perboyre. $4.

This supplement to the Martyrology contains the indication for each day, whether of special feasts of the Congregation, or of feasts transferred to a certain day and which should be announced previously to the celebration of the feast. There is in addition, a Notice of the feasts recently established.

This supplement is of such size that it can be adapted to copies in quarto or in octavo; it will be useful in Houses where the Martyrology is read in Latin, and where it is necessary to adapt it to the calendar of the Congregation. It can be procured at the Mother-House, Paris.


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

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 volumes: upon whose pages have been so vividly traced the marvels of charity wrought by the incomparable Saint now honored in every land.


This work is prefaced by a letter of the Cardinal Archbishop of Turin, Mgr. Richelmy, who recommends it as 'most useful.' It contains counsels regarding each action of the day: rising, prayer, Mass, etc., with subjects of meditation, and spiritual reading.


104. *Exposizione del sistema morale del dottor della*
Chiesa. Sant' Alphonso per uno profssore di morale. Moneglia, 1898, in-12mo.

This study of the system of moral Theology of St. Alphonsus Liguori, is dated Savona, and signed A. M., Priest of the Mission. It is a scientific exposition of Equiprobabilism. The author is an advocate of this system. He is perfectly in touch with the subject, and merits to be read with attention.

As he appeals to his readers for criticism, we submit the following observations:

1. At the head of his work, he has placed this assertion: "Unfortunately, the system of St. Alphonsus is still unknown, not to say ignored.—Wittman." If indeed, this is the case, we have reason to tranquillize and to excuse those who have not yet advocated the system of St. Alphonsus—the Probabilists—but whom the author vehemently censures.

2. Perhaps, even, there should be a little more moderation in the attack; and the treatise will lose nothing in the next edition by the omission of certain quotations more oratorical than scientific.

The author is certainly aware that his adversaries are numerous. Cardinal d' Annibale, whose authority we can accept for the sake of his theological opinion, says clearly: "In the XVII. age (that of Suarez, Lugo, and Vasques), probabilism was rife in all the schools: "namque nomen ei dederunt discipuli D. Thomae omnes, uno vel altero excepto; Scoti discipuli, Mastrio teste, qui probabilistarum sententiam vocat communissimam et receptissimam in omni Schola; PP. Soc. Jesu omnes prorsus, quibus theologorum omnes suffragati sunt." (Summula theol. moral., ed. 4, vol I. p. 9).

In presence of the battlefield of the Jansenists, they hesitated and recoiled, some more, some less: St. Alphonsus who at first followed the common opinion, falls back even to Equiprobabilism, others even to probabiliorism, others even to tutiorism. But, when the storm abated, many resumed the position of the great theological era. The doctrine of Suarez, and of Lugo is publicly taught at Rome, in the pontifical Universities, at the Roman college, at the Apollinaris, at the Propaganda: it is exposed and adopted in celebrated works: those of Lehmkuhl in Germany, of Gury and of Bouquillon in France, and of Sabetti in America.

We are of opinion, consequently, that the author in presence of opposition so multiplied and so weighty, will deem it advisable to take this into account, and therefore will discard quotations, too oratorical, to give place to scientific considerations.

105. In an extended work of great historical and scientific merit; History of Botanical Discoveries made in China by Europeans 2 vol. in quarto,

1 These are quotations from Gioberti who says that "the probabilist substitutes man for God!" And that probabilism is "an apotheosis of the human mind similar to the political heresy of the Orientals, who," etc...
London, 1898, the author, Mr. E. Bretschneider, formerly physician to the Russian legation to Pekin, and a correspondent of the French Institute, renders sincere homage to the labors of the Missionaries. Rev. Armand David, C. M., is entitled to the largest share of the commendation.

In a biographical notice of Rev. Armand David who “entered the Congregation of the Lazarists in 1848, and was sent to the mission of Pekin in 1862,” the author says, that “this distinguished naturalist has been one of the most active explorers, and that he has eminently contributed to the knowledge we have gained relative to the natural history of China.”

In regard to these plants, says he, Mr. David sent some interesting specimens; and some new species discovered by him, have been cultivated by means of the seeds which he furnished. Messrs Carriere, Decaisne, Baillon, Plancho, and others have studied and published several new genera and species in the Herbarium, with a description of the same.

Since 1868, Dr. Hance has published at Whampoa, in the Botanical Journal, and in the Linn. Journal, Soc! a certain number of plants among which ten new species were contributed by Mr. David—the results of his first collections made in the environs of Pekin and Jehol, 1862-1864. (See Linn. Soc. Journ., XIII; 1873-1874). But the largest collection of the plants discovered by Mr. David, remained in the Herbarium of the Museum for more than ten years. Mr. A. Franchet drew up a catalogue of them; he described and represented the new species in his book entitled: Plantae Davidianae ex Sinarwm Imperio,—a work illustrated with numerous engravings.

Here follows an enumeration of the species discovered by Mr. David, filling at least, fifteen pages (855-870).

Doctor Bretschneider adds: “Mr. David is at present, professor of natural history for the young scholastics of the Congregation, at the House in Paris: in this house he has fitted up at his own expense, a cabinet of natural history.” It is complete; and this cabinet of natural history is, after the important collections of the government, to which Mr. David has so largely contributed, probably the most valuable private collection in the capital.

In a discourse, having for its object to promote the study of the sciences on the part of the secular clergy, a professor of the Catholic Institute of Toulouse, expressed the desire that, “the Catholic Institutes would take the initiative in an organization to this effect; and “that certain ecclesiastics should contribute towards it, by original researches and composition of scientific articles.” We heartily approve the suggestion. But, religious Congregations have long since adopted this measure; they have already paid their tribute. In regard to original researches, we may mention, for example, Father Secchi, S. J., on astronomy; Father Roblet, S. J., has contributed his labors on triangulation and geodesic calculus;—Rev. A. David of the Congregation of Lazarists, whose scientific discoveries have singularly enriched the Museum of Natural History in Paris—these are sa-
vants to whom, outside the Church, the world renders homage. The French government, whether as an empire, or a republic, has successively decorated them with the Legion of Honor, in consideration of their scientific labors. When there is question of promoting the subject, these examples are entitled to honorable mention.

106. In 1643, the Priests of the Mission were established at Cahors by Mgr. de Solminhac, Bishop of this city and an intimate friend of St. Vincent de Paul. The prelate united to their establishment the priories of Vaurette and Balagnier; these priests were also intrusted with the direction of the seminary and the missions.

In a Notice, at once literary and authentic, On the clergy of Cahors during the Revolution, in 8vo, Cahors, 1897, Abbé Justin Gary mentions several Priests of the Mission: we have selected with pleasure, some of these interesting details.

1. Rev. Francis Bergon, pp. 16, 17, 18. He was born at Balangier, near Figeac; he returned to his family in 1791. Being arrested, he was shut up in the ecclesiastical seminary of Cahors. He succeeded in making his escape and concealed himself in the woods, whence at night he would issue forth for the exercise of the holy ministry. He was surprised, May 10, 1794, while carrying the Holy Viaticum to the sick. To avoid profanation, he consumed the consecrated Host. Conducted to Cahors, he was condemned to death May 16th, and executed the day following, being 37 years of age. On his way to torture, he took off his shoes, and handing them to a poor woman, he said: "Give them to a poor man: Jesus Christ went barefoot to Calvary, I wish to do the same."

2. Rev. Francis Eyrard, p. 43. He was born at Bordeaux in 1738, of mer­cantile parentage; he generously surmounted countless obstacles to follow his vocation. He made his novitiate at Cahors; was appointed director of the preparatory seminary. Being nominated to the bishopric of Ajaccio, he declined. Designated for Madagascar, the bishop of Cahors induced the Superior General to leave him at Cahors. When the Revolution prevented him from fulfilling his duty, he left for Spain and there disposed the people to receive favorably the French priests exiled by the Revolutionary troubles. He returned to Cahors in 1801, and there died August 2, 1802, regarded by all as a saint.


Born at Villari, near Catus. April 10, 1763, he entered the novitiate August 31, 1781, and made his vows September 1, 1783. Being ordained priest in 1787, he was appointed director of the ecclesiastical seminary of Montauban and of Alibi. He was at the latter city when the Revolution broke out. He emphatically refused to take the oath of the civil Constitution of the clergy, and returned to his family. Being obliged to conceal himself, he would go at night to minister to the faithful. He died at Montauban May 8, 1848.
4. Rev. John Peter Freyssé, pp. 33-285-290. He was born at Gourdon. During the Revolution he was conducted to Bordeaux and confined in the fort of Ha, at Blaye, and was placed on the vessel 'Jeanty'. He died at Marennes at the close of the year 1795. 1

5. Rev. Father Abouleine, pp. 283-285. He was born Caussade; during the Revolution, was residing at Cahors.—41 years of age; was imprisoned at fort Ha, and at the citadel of Blaye.

6. Rev. Father Gaubert, pp. 285-290. He was born at Gourdon. In the Revolution, he was imprisoned at fort Ha, and was put on board the Republican.

7. Rev. Eutrope Sellier, pp. 284-290, at the time of the Revolution was 55 years of age; was first imprisoned at the Great Carmel. After being carried ill to the hospital St. Andrew of Bordeaux, he was shut up in the fort of Ha, then put on board the Republican.

8. Rev. Father Daynac, confined during the Revolution at Blaye and at Paté, p. 283. On the list we find Deynac, imprisoned at fort Ha, p. 289. Perhaps Pierre Raynal is the same as Daynac or Deynac, mentioned as having remained firm in his faith, p. 243.

9. Brother Calvert, pp. 283-287, aged 45 years. Imprisoned at Blaye, and put on board the 'Jeanty'.

1. Probably near Marennes, Brouage, a small fortified city, where many victims of the Revolution were imprisoned.—N. on the R.

Agent: C. SCHMEYER.
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