PARIS. — MOTHER HOUSE OF THE CONGREGATION OF THE MISSION

VIEW OF THE ENTRANCE YARD

Taken from the work *Saint Vincent de Paul and his social mission* by Arthur Loth; published by D. Dumoulin, at Paris.
ANNALS
OF THE
CONGREGATION OF THE MISSION
OR
A COLLECTION OF EDIFYING LETTERS
WRITTEN BY PRIESTS OF THE MISSION AND
SISTERS OF CHARITY.
ISSUED EVERY THREE MONTHS.

ENGLISH EDITION.

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No. 1.

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U. S. N. A M E R I C A.

1900.
THE CLOSING CENTURY

PRAYER AND STATISTICS

A glance over the century now drawing to a close, suggests a prayer to be repeated and statistics to be set forth: it seems fitting that these find place upon the pages of the Annals, wherein are recorded what Almighty God has done in favor of the double Family, and the works that have been accomplished by the Children of Saint Vincent de Paul.

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A prayer, indeed, a cry of gratitude,—best defines the prayer which is repeated every year on the feast of the Immaculate Conception in the Mother-House at Paris, and in all the houses of the Company. Formulated in the middle of the century, this Act of Consecration was to summarize the work of the entire century. This prayer is an echo from the soul of the Very Rev. John Baptist Etienne, whose memory hovers around the century of the restoration of our two religious Families, as the memory of Saint Vincent de Paul hallows the century of their birth and formation. Here is the prayer, addressed to the Blessed Virgin:

O incomparable Queen of Angels and of men, we acknowledge that we are indebted to thy tenderness and to thy love for the new treasures and celestial gifts now opened to enrich us; to thee we owe the torrents of mercy and benediction poured out upon us. Our little Company had perished, and through thee it has been restored to life; it had disappeared amid fearful revolutionary disasters, and thou hast raised it up again, marking it with the august
seal of thy protection; its scattered members wept in exile over their misfortunes; thou hast gathered them together, that with their trembling hands they might reconstruct their Father’s house, and that their dying eyes might discern the first rays of the new glory that was to environ it. They were transported with joy on hearing the mysterious promise that God would make use of the Family of Saint Vincent to reanimate the faith. Beholding so speedy an extension, the heart of the little Company asks: Who has begotten me all these children? I, who, a moment ago, was barren and desolate, how have I suddenly become fruitful? Legions of apostolic men issuing from her bosom, are everywhere dispersed,—even to the extremities of the globe. Asia, Africa and America have been added to the field of their labors; the Arab and the Ethiopian, the Greek and the savage, the heretic and the infidel, draw now from the same sources of salvation as the Levite and the inhabitants of civilized countries. A new privilege enhances our joy and our happiness; it has been granted to the Company not only to bear the flame of charity throughout the universe, but, yet more, to her children it has been given to suffer and to shed their blood for the faith. So many favors, O tender Mother! we acknowledge are the effects of thy tenderness.

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The best and most reliable commentary on this prayer, will be found in the following statistics:

A report of the Congregation presented the personnel and the number of the houses in 1789;—this might be considered the end of the century which was to terminate in the Revolution.

The Congregation of the Mission then reckoned 824 members and 78 houses; constituting eleven provinces. The Revolution of 1793 wrought an almost total ruin.
An estimate of the increase in the number of its members may be formed from the catalogue of January 1, 1899, a copy of which was sent to every house of the Congregation. There are at present: 8 Vicariates-Apostolic, 31 Provinces. At the beginning of 1899, the Congregation comprised: 237 houses, classified as follow: 14 houses of training and study, 56 seminaries, 32 colleges or preparatory seminaries, 28 parishes, 107 houses of mission, pilgrimage, or merely residences, for the spiritual service of the Sisters of Charity. Of these 237 houses, 67 were opened under the present Generalship, by the Very Rev. A. Fiat, that is to say, within twenty years.

At the close of the eighteenth century France was severely tried. St. Lazare's was pillaged July 13, 1789, and converted into a states-prison; except the pilgrimage of Valfleury, all our houses in France were closed or destroyed. As in England, under Cromwell, and in Germany during the religious wars, even so, in France, did impiety cause Catholic blood to flow. The Missionaries were dispersed and several laid down their life for the faith. But here also the blood of martyrs became the marvelously fruitful seed of Apostles. Besides the personnel of her numerous ecclesiastical seminaries, preparatory seminaries, and missions, France provided, either entirely, or in a notable part for the recruiting of Missionaries for the following Provinces: Turkey in Europe and Turkey in Asia; Syria and Egypt; Abyssinia; Persia; Madagascar; China (6 Vicariates-Apostolic); Portugal; Brazil; Argentine Republic, Paraguay, Uruguay; Chili and Peru; Ecuador; United States of Colombia and Gautemala.

The Company of the Sisters of Charity, founded like that of the Mission, by Saint Vincent de Paul, had, to the eighteenth century, attained a growth of almost the same.
proportions. This Company was also dispersed and in some manner destroyed by the revolutionary storm. Amazing indeed, has been its development during the century now at its close. This large branch of the double Family is distributed over nearly 3,000 establishments, and constitutes twenty-seven Provinces, some of which, in the matter of recruits, are self-sustaining in their respective countries; others, founded by the Mother-House, continue to receive subjects from her, either entirely or in great part. The Provinces dependent upon France are the following: Algeria; Brazil; Chili; China; Colombia; Argentine Confederation; Ecuador; Guatemala; Peru; Persia; Syria; Egypt, Palestine; European Turkey, the Levant.

The works of the Sisters of Charity are multiplied and varied; it is even rare to find one of these houses in which several works are not combined:

- Hospitals civil and military;
- Hospices for incurables, Leper-Homes;
- Hospices for old men, houses for retreats;
- Hospices for foundlings;
- Asylums for the insane, for cases of epilepsy;
- Prisons to be visited;
- Visits to the poor in their own homes;
- Ovens, refectories for workmen;
- Asylums for the night;
- Institutions for young blind and deaf-mutes;
- Orphanages and workshops for boys, agricultural colonies;
- Orphanages female;
- Crèches;
- Asylums extern, for boys and girls under six years of age;
- Schools primary for girls;
- Schools professional, industrial schools, day-workrooms;
Patronages intern; Patronages extern; Associations of the Children of Mary.

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May it please Almighty God to bless the double Family in the coming century, as He has blessed the Children of Saint Vincent de Paul in the century now drawing to a close.

THE YEAR 1899.

As has heretofore been done frequently, we borrow from the circular addressed to the Missionaries, by our Most Honored Father, that portion wherein are set forth the principal events of the year.

In the midst of political agitations, and despite the very menaces of the future, the little Company devotes itself everywhere with success to the works of the Institute. Meanwhile, the Province of the Philippines has been forced by the war which afflicts that unfortunate country, to close one of its establishments, whilst that of the Antilles has re-opened its house in Santiago de Cuba, and has found in the situation in which the Church in these countries has been placed by the invasion of the Protestant American a new field for the exercise of its labors.

All the missions of China have enjoyed an exceptional privilege this year, in the imperial decree published in their favor,—which privilege is due to the influence of our illustrious confrère, Mgr. Favier, in concert with Mr. Pichon, French Minister, to Pekin. This decree, which secures the freedom of Catholic worship and recognizes the right of the Sovereign Pontiff—as well as that of the nation designated by him—to exercise religious jurisdiction over the Catholics of the Celestial Empire, could not be expected to prevent either every insurrection among the
people, or every local vexation. Hence, even subsequent to its publication, we know that residences have been laid waste, Missionaries arrested and maltreated. These outrages must be charged to rebel bands, and not to the Government, which will not fail to chastise those outlaws severely should they fall into the hands of justice.

Neither at Madagascar nor in Abyssinia has full security as yet been attained, although our works are firmly established in the several residences that have been opened in these two Vicariates. Herein, we find the continuation of the conditions made to the Church in this world, and announced by our Lord to His Apostles in these words: “In mundum pressuram habebitis: in the world you shall have distress.” He added, however, immediately, for our encouragement: “But, have confidence, I have overcome the world.” If the scourge of famine still weighs upon Persia—though less heavily than heretofore—nevertheless, this country has the consolation of being able to testify to the return of a considerable number of heretics to the bosom of the Church of Rome.

Throughout Turkey, our colleges and our schools have lost nothing of the prosperity of preceding years. Our Missionaries and our sisters of Alexandria have shared with us the great consolation of seeing Father Caesar Coury remain at his post, as Superior of that mission. The Holy Father, graciously listening to his earnest entreaties, has not obliged him to receive episcopal consecration; revoking also his nomination to the bishopric of Tyr. Thus has this worthy and dear confrère given to the entire Family of Saint Vincent de Paul an example of humility and love of vocation.

Hitherto, the mission of Salonica had only one church of very humble appearance, its space altogether too limited for the increasing Catholic congregation. To-day, she can boast of possessing a real monument, wherein art and piety
have combined for the edification of the faithful. Salonica owes this religious monument to the zeal of her new pastor.

On his side, the Superior of Zeitenlik has organized among the Catholic Bulgarians of Macedonia, the frequent visits of our Missionaries, with a view to the instruction of these poor people, to confirm them in the faith and to facilitate recourse to the sacraments of the Church. These visits are welcomed with joy, immense spiritual profit resulting therefrom. May the prosperity of this work so dear to my venerable predecessor and for which we have made so many sacrifices increase daily! There is great reason to hope that the young Bulgarians preparing for their ordination, in the near future, will render invaluable service to their own countrymen.

As we find ourselves in Macedonia, let us continue our route and, in passing, salute the Provinces of the North. Poland is destined to be henceforth, like Joseph, a growing child. She has just accepted two new houses: one at Leopol, for the direction of the preparatory seminary, the other at Coritiba, in Brazil, where a very numerous Polish colony has for a long time awaited the coming of evangelical laborers.

Austria is always distinguished no less for her perfect regularity than for her apostolic laborers. No fewer than 128 missions have been given this year by the confrères of her different establishments.

The Missionaries of Germany are waiting in Belgium until their own country will open its gates to them. In the meantime, they are far from remaining idle. Their ultramarine establishments prosper, as does also that of Theux. They have just accepted a new work in Brazil in the diocese of Coritiba.

The Irish Province is always worthy of the old renown,—worthy of the first eight Missionaries sent by Saint Vincent himself, to their native land, and whose heroic devot-
edness, more than once, called forth his commendation. A new house was opened recently in this Province, at London, in compliance with the very earnest request of Cardinal Vaughan, Archbishop of Westminster.

Rare blessings have succeeded the terrible trials through which our confrères of Spain had just passed. To the already long list of their houses four new foundations have been added; among them the seminary of Porto Alegre, in Brazil, confided to them by our illustrious confrère, Mgr. Gonçalves.

The Province of Portugal is gradually recovering her strength. She will resume her primitive splendor only in that day that shall see the fundamental work of the missions fully restored. May it please Almighty God to bless the efforts made in this direction, and may these efforts be abundantly fruitful in vocations!

Our divers Provinces of South and Central America are, at this moment, the object of special solicitude on our part. Father Bettembourg, our Procurator-General, who has never wavered in his devotedness, has accepted the duty of making the visitation of these Provinces, in quality of Commissary. So far, Almighty God has blessed his voyage which could not be otherwise then long and painful. My good wishes and my prayers accompany this dear confrère. He will find Ecuador passing through a painful ordeal. The ruling powers have just promulgated a sort of civil Constitution for the clergy, whence the gravest difficulties must result. We have been assured that our French Minister, at Quito, will shield the members of our two Families and their works with a powerful and efficacious protection. God grant it!

The American Council held at Rome during the course of the past year, furnished the Mother-House, at Paris, with an occasion of giving hospitality to several bishops from the divers republics of those immense countries. They are all
most kindly disposed towards the double Family of Saint Vincent. Counselled and strongly urged by His Excellency, Mgr. Gasparri, Apostolic Delegate, the Bishop of Arequipa has placed his ecclesiastical seminary under our direction.

Owing to the goodly number of laborers sent thither by Spain, the Province of Mexico achieves greater results. A new house has just been opened in the city of Mexico.

The two Provinces of the United States of North America are in a very flourishing condition. By the solicitude which they evince for their apostolic schools, and for the training of their youthful Levites, the two Visitors strive effectually to render this prosperity permanent. They have several students now at Rome in our International House. Among the sixteen or seventeen young men there at present the majority are priests. This house affords us perfect satisfaction.

As the sequel of this statement leads me now to the centre of Catholicity, it is but natural that I should speak to you of the weighty interests that claim our attention on the other side of the mountains.

The benevolence of the Holy Father, that of the Secretary of State in the service of His Holiness, and of the Most Eminent Prefects of the great Congregations leave us nothing to desire.

The Roman clergy always make their retreat at the House of Monte Citorio. His Eminence, Cardinal Vannutelli, Bishop of Frascati, repairs thither himself with a number of his priests for these pious exercises.

The Causes of our servants of God go on as usual. That of Blessed Perboyre has been momentarily interrupted but there is no occasion for anxiety.

We have been notified that in February, of this year, a general Congregation will be held for the special object of pronouncing upon the martyrdom and miracles of Vener-
able Clet, whose beatification will be celebrated a little later, with that of the martyrs of the Foreign Missions and some others. We have every reason to believe that Mgr. de Jacobis will soon be declared Venerable.

As to the Venerable Louise de Marillac, the Holy See is now examining a first process apostolic relative to the reputation of her sanctity. After this, comes the great process apostolic upon the virtues of the servant of God. This will require years.

The diocesan authority of Paris has now in hand the process informative of the Cause of Catherine Labouré, in compliance with the desire formally expressed to us by Cardinal Aloisi Masella himself, after the appointment of the Feast of the Manifestation of the Miraculous Medal.

The Province of Naples has the consolation and the honor every year to see the bishops of her Southern region assemble in the house of Lecce for the exercises of the retreat, and afterwards remain to discuss the wants of their flock or to confer together upon the difficulties inseparable from their office of the higher ecclesiastical administration.

Nor are our confrères of Piedmont to be passed over. The works of our Institute flourish there. A new house, the gift of a generous benefactress, now a Sister of Charity, enables them to extend the field of their zealous labors.

Returning to France after this long excursion over all the Provinces of the little Company, I have the consolation to testify that here also, through God's favor, we are honored by the good-will and benevolence of our lords, the bishops. Those of the Northern section, founders of the Catholic Institute of Paris, have recently sent to us the assurance of their satisfaction and grateful appreciation, that, upon the request of the Rector and of His Eminence Cardinal Richard, Archbishop of Paris, we willingly set aside a portion of our property in Rue Cherche-Midi, for a seminary, to be named in honor of Saint Vincent de
Paul, for a certain number of young ecclesiastics, students of the Catholic Institute.

The work of the Missions, as well as that of the seminaries, is, in general, in a very satisfactory condition. Our apostolic schools are supplied with a considerable number of young aspirants. That of Lyons, especially, is destined to prepare the most capable for the academic grades, conformably to the wish of the Sovereign Pontiff, that they may be able to meet the requirements of the present time.

Divine Providence continues to furnish numerous vocations, giving us just grounds to hope that we shall, gradually, be able to supply our various establishments with the needed laborers.

During the past year, we were able to send, as in preceding years a certain number of Missionaries to the Foreign Missions; their destination is shown in the following list:

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<th>Province of Constantinople</th>
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<td>Bro. Henry Broutin.</td>
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<th>Persia</th>
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Central America.

Rev. John Mary Potier.
Rev. Peter Bruning.

Peru.

Rev. Valentine Ampuero.

Privileges of the Congregation of the Mission.—
A new edition will soon be issued. A copy will be forwarded to every house.

Bulletin of Saint Vincent de Paul.—We cordially welcome the monthly illustrated publication whose first issue will appear Jan. 15, 1900. What the Annals are for the interior of the double Family, the new Review will be for the admirers of Saint Vincent de Paul,—for our benefactors and those interested in our works. The object of this publication is to propagate devotion to Saint Vincent, by making known his spiritual maxims, his works, and the spirit which animates these works.

All communications concerning the Bulletin should be addressed to: Rev. F. Portal, C. M., Superior of the Seminary of Saint Vincent de Paul, Rue de Cherche-Midi, 88, Paris, France. Inquiry can also be made at the Mother-House, Paris, where information can be furnished.

The annual subscription is, for France: $1.00, and for foreign countries, $1.20.
EUROPE

FRANCE

PARIS

SEMINARY OF SAINT VINCENT DE PAUL.

In the Bulletin of the Catholic Institute of Paris, Sept. 1899, we read:

All the friends of our Institute will learn with pleasure that a new seminary for ecclesiastical students has been opened.

Owing to the strong impulse urging the French clergy to the pursuit of the higher theological, philosophical, and literary studies, the number of ecclesiastics following the course is yearly increasing. Hitherto, the intern seminary of the Institute, established in the old Carmelite convent, had been sufficient for their accommodation; but for some years past it has been found inadequate to the exigences of the situation.

The Congregation of the Priests of the Mission has placed at the service of the Catholic Institute a spacious building belonging to them, No. 88, Rue de Cherche-Midi, about seven or eight minutes’ walk from the Institute. Rev. Father Portal, Priest of the Mission, formerly Superior of the Seminary of Nice, is intrusted with the religious and disciplinary direction of this house which bears the title: Seminary of Saint Vincent de Paul.

By a happy intervention of Providence, the Company of the Priests of the Mission thus maintains the traditions of its Holy Founder, who manifested so great zeal and earnestness in regard to the ecclesiastics following the course of the ancient Sorbonne, which formed their hearts to virtue while illustrious masters trained their minds to science.
On the other hand, the Catholic Institute is happy to contract so close an alliance with this venerable and efficient Society of priests to whom many French bishops have confided the direction of their ecclesiastical seminaries. From this achievement, we may augur a new era of proficiency in regard to the studies of the French clergy, and of prosperity for the Catholic Institute of Paris.

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PRIME-COMBE.

Letter from Rev. L. Tubeuf, Priest of the Mission, to Rev. A. Milon, Secretary General of the Congregation.

Prime-Combe, Nov. 11, 1899.

Rev. and Venerated Confrere,

The grace of our Lord be with us for ever!

It affords me pleasure to impart to you the result of our pilgrimage feasts. This year we have received more than 15,000 pilgrims; 26 parishes, 21 communities or societies; two retreats for ladies and young girls; a retreat to the working classes, and two retreats for the sisters. The cathedral of Nimes and the parish of Vaubert attended the procession of the Blessed Sacrament. Four or five thousand assisted at the celebration in honor of Joan of Arc. The solemnity of the Holy Rosary, and that in behalf of the deceased were most consoling.

L. Tubeuf.

We copy the following account of the men’s retreat which terminated these devout reunions, from a journal of the district:

The series of pilgrimages of Our Lady of Prime-Combe, was concluded by a retreat for the men given in this venerated sanctuary. These pious exercises were attended by sixty-five persons of various ranks in society.
The amiable director of the pilgrimage, Father Tubeuf, a man of indefatigable zeal, gave the instructions of the retreat; and during these three days, the attention of his auditors never flagged.

The night of Oct. 1st. was particularly edifying. Gathered around the altar brilliantly illuminated, our brave men as in former years, made their nocturnal adoration. What aspirations of burning love ascended from the hearts of these generous Christians, these faithful artisans, who had made so many sacrifices to secure the grace of the retreat! On the feast of All Saints, they approached the Holy Table in the most profound recollection.

It would be difficult to describe the sublime and imposing ceremony! The Rev. Superior distributed the Bread of the Strong to these generous Christians who came to renew their courage in the blood of the divine Lamb, in order to bear with greater zeal the standard of their faith. The fresh and pure voices of the pupils of the apostolic school added a new charm to this devout ceremony.

After the high Mass, the men repaired in procession to the tomb of the lamented Father Dillies, founder of these retreats. Tears flowed when Father Tubeuf, in a fervid exhortation, presented good Father Dillies as the Apostle of the Cross, of Mary, and of Souls.

After the fraternal agape which for the last time united the Missionaries and those of the retreat, the hour of separation came, calling these good laborers to resume with greater energy their daily avocations: but at Prime-Combe it was: “Au revoir,” not farewell!
A certain social movement is evident at this time; the adversaries of religion are seeking to profit by it, and to secure the control of the same. It is an undoubted fact, that if this impulse be not with the Church, it must be against the Church. For this reason our Holy Father, Pope Leo XIII., by his encyclical, *Rerum novarum*, has given to Catholics the signal of social studies—now become so necessary—and has inaugurated them.

Thank God! this voice has been heeded. And since that time, many Catholics have adopted this course of study and of economics and social works indicated by the Holy Father.

Ecclesiastics eager to contribute to the good work, assemble from time to time for mutual encouragement and to study, under the guidance and supervision of bishops, the best means to be employed for this end. This has been done at Cahors under the presidency of Mgr. Enard, the eminent Bishop of this city.

The Assembly was held in the Ecclesiastical Seminary. The Priests of the Mission have the direction of this establishment. The Sons of Saint Vincent de Paul, of that man whose eminently supernatural charity bore the special characteristic of being at the same time, so humanely and so substantially helpful to the people and to the poor, these Sons could not be indifferent to the economic, Christian movement which the Pope has set on foot in favor of the working classes. These gentlemen, and in particular their aimable and energetic Superior, Father Préau, bestowed upon the guests of these days every attention.

We copy from a reliable review the interesting account of this Congress.

The Ecclesiastical reunion of Social Studies at Cahors

1 The Christian Democracy, Nov. 1899. (Lille, Rue Nicholas Leblanc, 25.)
was held from the 11th to the 14th of August, Mgr Enard Bishop of the diocese, presiding; and under the direction of Rev. Father Dehon, Superior of the Priests of the Sacred Heart, and Rev. A. Milon, Secretary General of the Congregation of Saint Vincent de Paul, with the concurrence of Rev. Father Jules of the Sacred Heart and of the Rev. Abbés Farel and Marnay, etc.

This assembly furnished with such guarantees of orthodoxy and success, received, moreover, the blessing of the Sovereign Pontiff.

After a beautiful instruction from the Superior of the Ecclesiastical Seminary, the assembly opened on Thursday evening, Aug. 16th. At the first session, presided over by Rev. Father Laporte, Vicar-General, Rev. A. Milon explained the object and character of these assemblies:

"Why are such assemblies held?—We may answer by the question: Is it not desirable for Christians to dwell together? Their hearts like coals, should be brought in contact in order to be enkindled. We must also be enlightened: we seek the light in the great social chart of our times—the encyclical, *Rerum novarum*.

"Young men, it is you who must study, who must propagate the noble ideas formulated by Pope Leo XIII. You possess all facilities for this. Although you have attained a certain age, and are already formed by study, yet, at the same time, you are young men, children even, by your absolute docility to the Pope and to the bishops.

"In our meetings, we shall preserve their traditional character of piety and simplicity. Our sessions will be simply familiar conversations; and we shall have as a guide the Sovereign Pontiff, Leo XIII., to whom we say as Peter formerly said to our Lord: *Domine, ad quem ibimus? verba vitae aeternae habes."

Then a young ecclesiastic announced in the name of his fellow students, that they had come to seek encouragement.
and instruction from older members. We shall quote a portion of his speech:

"We have come to this assembly to study with you first, social works: Garden labors, farming syndicates, country banks, family funds, funds of loan, etc.; all which is only an intelligent and fruitful method of exercising charity, of fulfilling the great precept of fraternal assistance with greater profit to the poor, with more respect for their dignity, more encouragement to their personal efforts and to the practice of virtue. Could fathers remain strangers to these questions of a material order, so difficult for their sons to solve:—the question of daily bread, lodging, labor, sickness, and old age? If we are apostles, can we refuse to go in quest of our wandering sheep, even to those remote pastures wherein they are inclosed, that we may by our deeds of charity and affection induce them to return to the fold of the Lord? If we are priests, shall we make no account of those acts of mutual devotedness, those habits of economy and sobriety, of honest dealings and of Christian practices, which these associations have produced in their members?

"Moreover, this was the method followed by our divine Saviour compassionating human weakness ‘because He knew what is in man;— ’ of the Saviour concerning Himself to know if there was wine at the wedding feast, bread for the multitude, remedies for the sick; and who after gaining the hearts of men by His deeds of kindness, spoke to them of the water springing up to eternal life, of the living bread which came down from Heaven; of the miseries of the soul far more grievous than those of the body, and of which it was needful to be cured.

"We shall also study a doctrine—the social, Christian doctrine contained in the teachings of Leo XIII., whose loyal, submissive and devoted sons we are happy to proclaim ourselves. We shall engage in this study with pru-
dence, under the guidance of able and experienced masters, many of whom have already received from the Sovereign Pontiff, testimonies of his highest approbation. We shall also arm ourselves with firmness, knowing that we should never be silent in defending what the Church teaches, and aware that many souls have abandoned themselves to socialistic ringleaders, allured by them into the paths of impiety and wretchedness, because they had not learned to regard the Church as the divine protectress of their rights."

Regular sessions were held the following three days, characterized by zeal and the most cordial fraternal charity; these sessions however, did not fill the entire day.

Prayer, meditation in common, formed a part of the program during these days which bore the stamp of the devout and peaceful life of the seminary. It will suffice to mention the beautiful meditations made each morning before Mass by Rev. Father Milon, Secretary General of the Congregation of the Mission, on zeal, meekness, obedience, and sacerdotal courage. Every evening also, Benediction of the Blessed Sacrament filled all hearts with joy; while the eloquent exhortations of Father Préau, the devoted Superior of the Ecclesiastical Seminary, of the Rev. Canon Déhon, of Father Blanchet, professor at the seminary, and of Rev. Father Jules of the Sacred Heart, imparted strength to souls and intensified their generous desires to do good. — We must not omit the notice of a magnificent discourse by Abbé Glorieux on the Sovereign Pontiff.

Mgr. Enard reserved to Himself the closing lecture. In a few words of sublime eloquence, he epitomized the work accomplished during the assembly, expressing his entire approbation of the same. Speaking of the Sovereign Pontiff, he said: "Leo XIII. has given to us of the
French clergy, special indications which we may indeed consider as pontifical directions. For a long time I have watched the Holy Father and listened to his words. For a long time I have heard him repeat the same advices. But, he has received nothing official from France; and yet, he perseveres in his love, devotedness, warnings, and desire to save us. As this manner of acting is contrary to all human sentiment, therefore, I conclude, that it is inspired by God. I do not pretend to be wiser than the Pope. I accept his teachings, and resolve to abide by them."

The bishop then warned us against illusion and discouragement. "Let us not be too ready to say: there is nothing to be done." There is always something to do, and we shall find it out. If we can do only a little, let us do this little. Let us not aspire to do too much; above all let us not wait for perfection: in thus waiting, we sometimes wait in vain. Remember that whenever you assist in the accomplishment of a good work, you labor for the reign of God's justice on earth. It is my conviction that God has decreed a certain amount of happiness for each of us. But our evil passions debar us from attaining it. God does not wish in a positive manner the misfortune of any one. Doubtless, there will always be voluntary poverty; but it is not said of each of us that our entire life shall be one of crosses—a life of martyrdom. And yet, poverty does not always lead the soul back to God. It is the objective of social works to give to men—like habitual grace in the supernatural life—the elements of permanent happiness; the works of Christian charity assume the part of actual grace, giving to men but transitory succor.

"Persevere;" continued the bishop; "persevere in piety, in study and in action. I will not bid you adieu, gentlemen, but au revoir."
The assembly was blessed by the Holy Father, the bishop having sent the following message:

The Bishop of Cahors, in the midst of the members of the Ecclesiastical Congress of Social Studies assembled at Cahors, prostrate at the feet of His Holiness, offering the homage of their filial veneration and of their absolute submission to the pontifical directions, solicits the apostolic benediction.

Enard.

Cardinal Rampolla, Secretary of State, replied:

The Holy Father, accepting the homage of the members of the Ecclesiastical Congress of Social Studies, cordially blesses them and their worthy President.

PROVINCE OF GERMANY.


Ruyft, Josefsthal, Nov. 21, 1899.

Very dear Confrere,

The grace of our Lord be with us for ever!

At your request, I have drawn up some notes on our House of Ruyft, to be mentioned for the first time in the catalogue of 1900.

The name "Josefsthal" is quite recent, having been known only since 1875; the true name is "Ruyft." The castle of Ruyft is situated in Belgium, close to the German frontier, and not far distant from the railway reaching from Aix-la-Chapelle, to Vervier by Bleyberg, between the two stations, Henri Chapelle and Welkenraedt, twelve minutes walk from the former and forty from the latter. Henri Chapella where our parish is situated, is one of the four-
teen deaneries of the diocese of Liege. The prevailing language is German, but most of the inhabitants speak French passably well. This country is remarkable for its rich and abundant pasturage; magnificent flocks are raised here, and their owners are in a condition to carry on considerable trade in milk, butter, and cheese.

Our house is situated in the midst of beautiful prairies, which furnish wholesome and abundant pasturage to our three cows. We have, moreover, two lovely gardens, and a lake extending around the castle. Agriculture is not neglected, so that we can truly say of the land we inhabit, that it is flowing with milk and honey.

The castle consists of the main building and two wings; the western wing with the tower was built in the 14th century, but the rest in the 18th. After the succession of many noble generations, Ruyft became the property of baron Gaston of Rousselière, one of the greatest benefactors of Catholic works in Belgium; particularly at the period in which the "Liberals" were in power; he placed large sums at the disposal of the bishop of Liege, and this for many years, for the foundation and maintenance of Catholic schools. In 1873, when the religious were expelled from Germany, this charitable man gave up his castle of Ruyft to the Brothers of the Christian Schools who, in 1875 took refuge in Belgium where for twenty-three years they discharged in perfect tranquillity the duties of their vocation. In the spring of 1898, they quitted "Josefsthal" (thus they had named the castle) and repaired to Grand-Halleux, in the diocese of Namur.

It was at that time that the baron offered the house to us Missionaries. Previous to this, we had a small residence at Welkenraedt. We were established in the castle under the same conditions as the Brothers of the Christian Schools: namely, to pay the taxes and to keep the building in repair.
We took possession of the house this year, April 1, 1899, since then our life is as tranquil and solitary as that of a Carthusian. In truth, we are seldom together, our multiplied labors always demanding the attention of our Missionaries. Hitherto, we have given 13 missions, 35 retreats of eight or ten days, and 23 retreats of six, five, and three days. We would have undertaken other works, but so many of our priests were sick, we were obliged to relinquish them. In our missions we are much exhausted; but the eagerness of the faithful to hear the word of God and to receive the sacraments is so touching, that despite our weariness, we cheerfully persevere in the good work. In places where we give missions or retreats to the people, it is seldom that any one fails to profit by the time of grace: youths and maidens, men and women, not only assist at the sermons, but all come to confession and receive Holy Communion.

Theux is not far from Josefsthal, so that our confrères, professors there, can easily come to our country residence to breathe the pure air and enjoy the milk of our flocks. Students, seminarians, brothers, and collegiates, made an excursion to our castle of Ruyft last year and this was a very pleasant recreation for them. The verdant prairies favor their sports, particularly when beer and bread are not missing; the pleasure of the young students is greatly increased by the use of two boats that ply the waters of our little lake. These visits are delightful to us also; they break the monotony of our days, above all when our Chartreuse is more solitary than ordinary.

I beg you, my dear confrère, and all the other Missionaries, not to go to Henri Chapelle or to Welkenraedt, whither business may call you, without coming to spend a few hours, or rather some days among us, in the land flowing with milk and honey.

Francis Neumann, C. M.
CARDINAL SVANPM AND THE FEAST OF SAINT VINCENT DE PAUL AT THE COLLEGE OF ALBERONI.

The feast of Saint Vincent de Paul which is celebrated every year with great solemnity by the Priests of the Mission, was invested with a new charm this year, by the presence of Cardinal Svampa, Archbishop of Bologna. In 1897, His Eminence promised to deliver the panegyric of our Holy Founder; but the following June he notified us that, important affairs calling him to Rome, he would postpone to the next year the accomplishment of his promise.

Regrets and hopes!—We have arrived at the date of July 18, 1899, eve of the feast of Saint Vincent. Joy is depicted on every countenance; for at the college we await the illustrious Cardinal whom Father Manzi has gone to meet in Bologna. At five o'clock this a.m., handsome vehicles will start from the college to bring His Eminence and his suite from Placentia to our House of St. Lazare.

The train arrives at 5:30; therefore, the crowd filling the depot will soon have the pleasure of beholding the majestic form of Cardinal Svampa.—His Eminence receives the homage of the clergy, and the carriages are placed in line.—Our church bell announces in joyful peals, the arrival of our honored guest. A smile illumines the countenance of His Eminence, revealing the happiness he experienced in the midst of the Sons of Saint Vincent and of the college students. The Cardinal alights, blesses the people and the clergy prostrate at his feet, and gives a brotherly embrace to Mgr. Scalabrini, Bishop of Placentia.
THE ANNALS,

Annals of the Congregation of the Mission: A Collection of Edifying Letters, Vol. 7 [1900], No. 1, Art. 1

A Missionary interpreting the sentiments of the Community, reads an address in which he evokes in a most charming manner recollections of Saint Vincent de Paul and of Cardinal Alberoni who is pleased, he says, to welcome His Eminence. The people are also eager to offer homage, and a little girl in the name of the parish presents to our illustrious visitor, with a compliment in verse, a superb bouquet of flowers. His Eminence enters the church, during the chant of the *Domine, salveum fac Pontificem*, by the celebrated Gounod. Shortly after, in the reception hall of the college, the Sisters of Charity were presented to him; he graciously blessed them, exhorting them to persevere in the life of sacrifice,—the key-note of the Daughters of Saint Vincent de Paul.

The day consecrated to Saint Vincent dawned fair and serene—praeluding the splendid ceremonies about to be celebrated in our church so magnificently decorated. From early morn there was a large concourse of priests who came to offer the Holy Sacrifice, and of sisters, to receive the Bread of Angels. The community Mass was celebrated by His Eminence at 7 o’clock. At the moment of Holy Communion, the venerable Cardinal addressed to the students a few words of grace and simplicity which deeply affected all present. After saying that Saint Vincent de Paul is one of the glories of the priesthood, and that, poor as he was, he accomplished marvelous deeds, he exclaimed: “What was the secret that enabled him to become so rich in works and in charity? This secret was the Heart of Jesus, the object of his meditations day and night, whence, also, he derived the fruitful life of his apostolate.” He concludes his admirable discourse by designating the college as the chosen vine of the diocese of Placentia; saying that it would continue to dispense to souls abundant fruits of salvation, provided it be animated with the love of the Sacred Heart of Jesus.—At ten o’clock, another ceremony:
high Mass by Mgr. Costa, His Eminence assisting. The music of the Mass was a combination of Gounod and of Nicou-Choron: execution of the same all that could be desired.

We await impatiently the panegyric which the Cardinal was to deliver. At length the moment arrived. Vespers being terminated, profound silence reigned. All eyes were riveted on the imposing figure of the prince of the Church. The Cardinal selected for his text these words of the Apostle: Charitas Christi urget nos. In his exordium, he showed us first, that charity is the source of all the deeds of heroism accomplished in Christianity; that it was also the motto of Saint Vincent; then, developing the text, he spoke of Saint Vincent's preparation for his works, of the charity burning constantly in his heart,—a charity which has merited for him the applause of all men and which will continue to challenge it. The style of the orator was elegant, easy, void of research; his eloquence was that of the heart; an eloquence strong and simple, rarely to be found among modern orators.

After the religious ceremonies, the two following days were marked by intimate and familiar intercourse which charmed us, giving renewed evidence of the humility and benevolence of the distinguished Cardinal.—To perpetuate the memory of this delightful visit, a photograph was proposed, the Missionaries and students forming a graceful circle around the august prelate: wishing also to have a picture of the Cardinal by himself: he condescended with charming grace. True greatness is always accompanied with humility: His Eminence fully verified this assertion on the evening of the 20th, giving himself entirely into the hands of the young students, conversing amiably with them, and walking with them in the garden. He wished to see the astronomical observatory, the college bakery, even the kitchen where he spoke familiarly with our brothers.
then passing to the refectory, he noticed the fruit destined for the students; observing the well-filled bottles, he whispered to the Superior these words of the Apostle: *Modico vino ntere*. We mention these details to show that the Archbishop of Bologna is a living image of the mildness of St. Francis de Sales and of the humility of Saint Vincent de Paul.

On July 20th we had a public manifestation of our gratitude in the grand assembly hall of the college. Vocal and instrumental music; Latin and Italian verse; an address in classic Latin, by Father Fronteri, professor of moral theology; varied exhibit-work of our academy, productions in divers languages, constituted the program of this interesting session, at the close of which the Directors of the *Divus Thomas* presented to His Eminence the complete collection of the *Review* richly bound, and bearing a graceful dedication from Rev. Father Ramellini, professor of dogma. Mgr. Svampa replied to all this in a pleasing address in which he recalled the remembrance of the Missionary who had trained him to the ecclesiastical life; thanked the Superior, professors, and every one, for the reception they had given him; expressed his affection and esteem for the college, and promised to relate, or at least, to write to the Holy Father the delightful emotions we had procured him. He gave us his blessing, and the ceremony terminated with a canticle in which the blessing of the Most Holy Virgin and that of Saint Vincent were invoked upon the Cardinal.

The moment of departure: At the church door, a Missionary gave to the Cardinal the parting good-by, expressing the hope of having him again among us, when the Holy Father shall have placed our glorious martyr, Venerable Clét, upon our altars. A deputation of students accompanied the Cardinal to the depot; others were stationed along the road to salute him once more on his
homeward way. This attention deeply touched His Eminence.

On his return to Bologna he not only spoke of his visit, but, moreover, hastened to write to the Holy Father to tell him of the happiness he enjoyed while at the College Alberoni. A few days after, he received the following reply which he kindly transmitted to us:

Letter from His Eminence Cardinal Rampolla, to His Eminence Cardinal Sambra.

"YOUR EMINENCE:

"The Holy Father received with special benevolence the expression of filial devotion which Your Eminence on your return from Placentia, conveyed on the part of the Superior, professors and students of the College Alberoni. His Holiness is perfectly satisfied with the information you have given him relative to the studies adopted in this college; and with all affection, he grants the desired benediction.

"In requesting you to give notice of this to the worthy Sons of Saint Vincent who have the direction of the College Alberoni, I most humbly kiss your hand: and with sentiments of profound veneration,

I remain, Your Eminence,

Your most humble and devoted Servant,

Rampolla.

Rome, July 24, 1899.

The Sisters of Charity, introduced into Italy some years ago, arrived in Rome about the beginning of 1850. But, during the space of half a century, how much has been accomplished! Thither they came to realize a desire of Pius VII. who had learned their worth whilst in France. (Maynard: *Saint Vincent*, ed. 1886, Vol. III., p. 346, and Artuad, *Vie de Pie VII.*, ed. 1830, p. 360.)

They came, moreover, to fill a void: Rome, so great among all cities,—until the commencement of this century possessed no order of women whose special duty was the service of the sick in hospitals. This want was keenly felt by those whose experience enabled them to compare the hospitals and schools directed by the Sisters of Charity with the establishments of the Eternal City. 1

1 In 1841, Father de Géramb, an Austrian by birth, writes in his *Voyage de la Trappe a Rome*, p. 303: "Rome is superior to France in the number of asylums which she has opened to suffering humanity; superior, by the sacrifices she has made to found and enrich them, by her zeal in serving them, by the privations which the Romans so frequently impose upon themselves to sustain these establishments; what would it be did she possess what France can boast of? Yes, on this point France appears to me more favored; for she holds a treasure that Rome, although so worthy, knows not of; this treasure is the Institution of the Sisters of Charity. Ah! I say it with emotion, with gratitude, Vincent de Paul has given to charity in France a characteristic dignity not to be found even in the very centre of Christianity.

"In traversing the streets of the Holy City, I sought eagerly, but in vain, for a white linen head-dress, for one of those angel-faces,—for that brow bearing the impress of chastity, for one of those pure hands...To meet one would have caused my heart to throb with joy; what would I not have given to find her,—this modest Sister of Charity, the mother of the poor,
This may easily be explained; in Italy other than cloistered religious were scarcely known, and it was difficult for the people to understand the holy boldness of Saint Vincent de Paul in casting his Daughters into the midst of the tumultuous waves of the world (L. Lallemand, Histoire de la Charité à Rome. Paris, Poussielgue, 1878, p. 303, etc.). They were not accustomed then, as they are now, to see religious women going and coming through the streets of Rome, and—at the outset—the Sisters of Charity were the objects of prejudice rather than of favor.

I.—TORLONIA CONSERVATORY. 1850.

The Daughters of Saint Vincent de Paul were established at Rome about the first of February, 1850. The following details relative to their arrival were given in 1886, by Sr. Chevrolat, who was Superior of the little colony; her memory is still held in great veneration at Rome.

In 1849, a minister of the King of Naples had taken measures to found an establishment under the direction of the Sisters of Charity at Naples. Sr. Chevrolat had charge of the sisters who were sent thither from Paris. At the house in Naples all was in readiness and every one well disposed, when, suddenly the work was crushed. Having been accused by his royal master of disaffection to the monarchy, the minister left the court, and the sovereign refused his sanction to the projected establishment. The sisters, awaiting his pleasure, or rather the orders of Providence, remained at Naples.

the consolation of the afflicted? I sought, but found her not! and, disappointed in my efforts, I more than once exclaimed: O Rome! so great amongst all the cities of the world, there is one thing wanting to thy renown: not to have been the birthplace of Vincent de Paul, or at least, to have opened thy gates to his Children.
Meanwhile, the French expedition to Rome was accomplished. The main body of the army sent from France, triumphing in the Revolution, entered the capital of the Pontifical States, and the French government asked for sisters to care of the sick soldiers there.

Seeing that the sisters who had been sent to Naples, were still without employment, the Superior-General ordered them to repair to Rome in response to the demand for their services. They obeyed immediately, and Father Spaccapietra, C. M.—afterwards Archbishop of Smyrna—accompanied them to Rome. But, whilst on the one hand, in Rome, events had gone forward with unusual rapidity, on the other, with regard to the establishment to be relinquished at Naples, time had been lost in deliberation; hence, when the sisters presented themselves, they were informed that they were too late. In consequence of the delay in granting their demand, the French administration had completed a military organization, attended by their own infirmarians, which they established at St. Andrew of the Quirinal. And now, at Rome, the sisters, once more had nothing to do but wait.

Divine Providence had other views. The Princes Torlonia were to be instrumental in making known and carrying out these designs.

Don Carlo Torlonia provided for the maintenance of a Conservatory—this is the name given in Italy to orphanages, work-rooms for young girls—on the salita Sant' Onofrio. This work had been primarily commenced by a pious lady, Elizabeth Cozzoli, who had gathered together a few poor young girls. But her resources falling short of her undertaking, she addressed herself to Commander Don Carlo Torlonia, who interested himself in the struggling institution and, soon after, in 1841, took it entirely in charge. He enlarged it by the addition of the two adja-

https://via.library.depaul.edu/annals_en/vol7/iss1/1
cent houses, and Dame Cozzoli being obliged to abandon the work, he placed a Superioress with lay teachers over the establishment—which was then named Conservatorio Carbonino—under the protection of the Sacred Heart and St. Stanislaus Kostka.

In a journey that Don Carlo made to Paris, Father de Maurey invited him to visit the orphanages under the charge of the Sisters of Charity; he recognized their superiority over that of Sant’ Onofrio, and he determined to bring the Daughters of St. Vincent to Rome; but he died before being able to put his design into execution.

It was then that Prince Alexander Torlonia, his brother, hearing that the deceased had the intention of founding a charitable establishment and confiding it to the Sisters of Charity, asked: "Is this really the case?" Assuring him that it was, they produced satisfactory evidence of the same. "Well, he replied, it is my wish that my brother’s intention be faithfully carried out." He then applied for the sisters, gave them hospitality in his own palace for several days, whilst their dwelling was being prepared; in the palace they led the regular Community life. The sisters were finally installed in the Torlonia Conservatory of Sant’ Onofrio. They found that the number of orphans had been reduced to thirty.

It may be said that the first attempts at success were by no means easy either regarding affairs internal or external; the sisters had not yet learned Italian and, in addition to this difficulty, they found themselves amid surroundings entirely new. But gradually all misunderstandings were smoothed away and prejudice merged into favorable impressions. Many distinguished personages visiting the Conservatory were amazed at the good order that reigned supreme there. Pius IX. himself made three visits to the house; he was charmed with everything, and thenceforward manifested his entire confidence in Sr. Chevrolat. As
to the Prince, he not only maintained, but considerably extended the charitable idea of his brother.

In 1857, a day school was organized for the little girls of the section, whose number has now increased to three hundred. In 1852, a pharmacy was opened for the poor of four parishes and a ward for eight aged women. Of the latter there are now twenty-four.

Shortly afterwards, an extern ouvroir and a patronage for young girls were annexed, also a Sunday school; and from these, in due season, sprang a flourishing and fervent extern Association of Children of Mary, now registering eighty members. To these must be added the distribution of soup, visits to the sick, and the hospice for men, the life-work of Prince Alexander; the Work of the First Communions for poor little girls of that section; these children are lodged and provided with food for ten days, at the Prince's expense, and prepared for this most important act of a Christian life.

Nor must we forget the asylum, founded in 1882, for boys and girls, now numbering 400 children; nor the hospital for those afflicted with diseases of the eye, opened Jan. 23, 1860, having twenty beds. A dispensary for gratuitous consultation three times a week, forms an annex. From 1885 to 1896, 1,814 persons received aid from the clinic, and 5,983, from the dispensary.

All these successive additions necessitated also an increased number of sisters. In 1856, there were twelve sisters, in 1870, fourteen, and in 1899, twenty.

This establishment being the oldest was for a long time a sort of Central-House, especially during the incumbency of our Sr. Chevrolat. Until recently, the retreats for the sisters of Rome and the vicinity were held there, the buildings and spacious gardens being admirably adapted to this purpose.

Prince Alexander Torlonia died, Feb. 7, 1886, leaving
his memory in benediction, and recommending the continuation of his charitable work to his only daughter, who had married Jules Borghese, Duke of Céri, who now bears the title of Prince Torlonia. Prince Alexander's recommendation is religiously observed. (Annales, t. LXI. p. 188, etc.)

Our worthy Sr. Chevrolat, also, was ripe for Heaven. In 1884 an attack of congestion of the brain, without impairing her faculties, reduced her to a state of extreme weakness; she had a second attack, April 11, 1887; finally, on the 12th of May following, she died the death of the predestined, being seventy-four years of age, forty-nine of vocation. (Notices on the Sisters.) Sister Desbons succeeded her at the head of this establishment, and in her turn, was replaced by Sister Desessars (July 1893).—(See Annals of the Congregation of the Mission.—Morichini, Istituti di carità in Roma 1878.—Notices on the Sisters.—Giacolletti, Vita di P. Carlo Torlonia, 1849.—La Congregazione in Italia; continuazione, etc. etc.; passim.)


The Marquis John Patrizi Montoro, nephew of the Cardinal-Vicar of that name, and President of Saint Vincent's Conference, parish of St. John of the Florentines,¹ who had learned the worth of the Sisters of Charity, was endeavoring to stimulate the charity of the people to open a school for the poor little children of this miserable quarter of the city. Two Jesuit Fathers, preaching a mission solicited the Rev. pastors of the neighboring parishes to make an appeal to benevolent persons, for this object.

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¹ The Society of the Conferences of Saint Vincent de Paul introduced into Rome in 1842, counts at present 630 members. (Monasi, Guida commerciale di Roma 1897.)
Eventually, Mr. Patrizi opened a monthly subscription of $3.00; ten benefactors presented themselves, and a site was chosen on the Florentine Mound. Feb. 6, 1859 saw the arrival of three Sisters of Charity for the direction of the work. Two hundred children were admitted to the classes. A few months later, Abbé Techay, an English priest, donated a sum of money to establish an extern ouvroir. These two works were greatly extended; at present, the extern classes number two hundred and fifty children, and the ouvroir eighty young persons. In 1861, twelve little girls were taken into the house. In 1862, the Association of the Children of Mary was organized. This Association has borne excellent fruits and, up to 1897, had received three hundred and fifty associates, fifty-seven of whom entered religious Communities; the others are worthy mothers of families. One hundred associates assist at every reunion.

But the limits of the first locality were soon evidently too circumscribed. In 1878, Mme. Marco del Pont made the selection of No. 35 Vicolo Orbitelli, of which house she paid the rent for more than twenty years. The year 1877, was rendered memorable by the opening of an asylum to be maintained by the Pontifical Commission. Here the Daughters of Saint Vincent de Paul took charge of three hundred boys and girls. A domestic kitchen on the economical plan was organized at the expense of St. Peter's Catholic Circle, with a refectory for the poor.

The works being now in a prosperous condition, all the first subscribers withdrew except the worthy Marquis Patrizi who, in 1880, designed the construction of a large house. But he was overtaken by death before he saw the completion of these labors which were continued by his family. This house was offered for sale, and our Holy Father having several times expressed the desire that the
Community would purchase it, the Superior-General, in his circular, April 6, 1893, made an appeal to all the Sisters of Charity having personal resources. Thanks to the filial and generous eagerness with which the sisters responded, the property was secured; the bill of sale bears date of November 10, 1893. On the 30th of the following April, Mother Havard, formerly Superior-General at Paris, took possession of the Patrizi House in the name of the Community, and thither were the sisters and their works transferred. It was precisely at that epoch that the suppression of the intern work was decided upon, which work no longer exists. Thenceforward, the Patrizi mansion has been known as the House of Saint Vincent de Paul, and the annual retreats for the Sisters of Charity are held there.

Mother Havard presided over the first retreat which closed Aug. 29, 1894, on which date Pope Leo XIII. granted to these same sisters who had taken part in the exercises of the retreat, an audience, in which he spoke to them in a manner that marks his predilection for the Community. On March 19th of the same year, the beautiful chapel was blessed; the next morning Mgr. Bisleti, who is greatly interested in the work, offered the Holy Sacrifice for the first time in this new sanctuary, and in the same afternoon Mgr. Thomas closed the feast by solemn Benediction of the Blessed Sacrament.

The first sister-servant who came from the Torlonia Conservatory was shortly replaced by another companion of Sr. Chevrolat, Sr. Marie Richon, to whom Sr. Pichon succeeded, in 1898. (See *Annals of the Congregation of the Mission*, 1873, 1894, 1895, 1896.)

III.—*SANTA MARIA IN CAPPELLA*. 1859.

The Chevalier Carlo, of the house of the Princes Doria Pamphili (died in 1865,) when he was administrator of
the large hospitals of Rome rendered sorrowful testimony
that the poor victims of chronic diseases were never ad­mitted into these institutions. His enlightened charity
conceived the design of supplying for this want; he de­cided upon the foundation of an independent hospital for
chronic cases among the Romans, and he bequeathed to his
nephew, Don Philippe André Doria Pamphili, a sum of
money sufficient to endow forty beds for patients of either sex.
This nephew carried out his uncle's intention with as much
intelligence as disinterestedness. Owning an immense tract
of land beyond the Tiber, in the poor but densely popu­lated quarter of Santa Maria in Cappella, he had the first
building of the hospital raised there. The heavy cost di­minished the number of beds first thought of; but the
pious Princess Doria, Don Philippe's wife, bequeathed to
the work, legacies so large that her liberality exceeded even
the designs of her uncle, the founder.

The new hospital was placed under the protection of St.
Frances of Rome who, five centuries before had opened a
hospice on the same spot (the house of this holy woman
may still be pointed out quite near). From the Ponziani
family this property passed into the hands of the religious of
Tor de' Specchi, founded by the servant of God. In 1540,
itis ceded to the Confraternity de Barilari (des Ton­neliers), taking its present name, Santa Maria in Cappella.

A worthy priest advised the Prince to solicit the Supe­riors to send the Sisters of Charity who would enter fully
into his views for the care of the sick; May 19, 1859,
anniversary of the death of Don Carlo, was fixed for the
opening of the hospital with three sisters, to whom a
fourth was soon added. So far, there was only the wom­en's ward. In 1863, the men's ward was finished. The
Prince's first idea was to have the Blue Brothers take charge;
but he soon yielded to the conviction that the old-time
prejudice, debarring the sisters from the care of male pa-
tients, was a thing of the past. Some years later, Mr. Amici, administrator of the hospices, bequeathed to Cardinal Vitelleschi a fund for the endowment of twenty-four beds for chronic cases without distinction of sex.

Thereupon, having agreed to receive the men, the Brothers of St. John of God begged Prince Doria to have the women admitted to the hospital; one of the buildings was adapted to this purpose and the new ward was opened Jan. 15, 1872. In 1875, it was proposed to construct two wards, the chronic cases whereof might pay something; two sisters were appointed to this office.

Don Philippe died in 1888. His eldest son, Prince John Doria, whose premature death occurred in 1890, was not married. He continued the traditional charities of his family, providing in his will for the opening of two wards of fifteen men and the same number of women, whence we see that the chronic cases are now one hundred and thirty.

As a consequence of the political events which agitated Rome, Prince Doria has been declared sole proprietor of the hospital which receives from his administration the funds necessary for its maintenance. The Doria Pamphili family which has given to the Church Pope Innocent X. (1645—1655), still enjoys a privilege in virtue of which its possessions and its pious foundations are not subject to the authority of the Cardinal-Vicar. This family has the right to choose a Cardinal Protector in its own interests. Cardinal Rampolla, Secretary of State, is the present Cardinal-Protector, and, as such, has the right to name the patients for six beds.

Besides the chaplain, three priests come every day to offer the Holy Sacrifice in the various wards.

Other works have sprung gradually from the hospital. To shield youth from temptation, the sisters obtained the consent of the Prince to open an extern ouvroit which was
rapidly filled, there being now about ninety young girls, whose skill in embroidery is very remarkable.

In 1868, a school was organized; pupils promptly presented themselves for the four classes, until the number has now reached two hundred. The following year an asylum was added; this now contains one hundred and fifty children. In 1875, at the Queen's request, the sisters took charge of a domestic kitchen wherein soup is daily distributed to one hundred poor persons. In 1880, the members of St. Peter's Circle, comprising the élite of Roman Society, petitioned the Prince for a large hall whose exit did not communicate with the hospital, renting it for an economical dormitory; every evening one hundred persons are received for the night there (two cents a night); save this roof these poor creatures would have had none other than the dome of heaven to shelter them.

In December of 1885, or the early part of 1886, a free administration established a crèche in the neighborhood; for three years this crèche was installed near St. Peter's, in Montorio, and since then it has been transferred to a rented house beside Santa Maria. The three sisters who have about seventy little children in charge are from the mission of Santa Maria, the gradual increase of duties there now requiring eighteen sisters.

In 1895, a catechism class preparatory to First Communion was established for children serving their apprenticeship or attending the public schools.

The venerable Sr. Marie Lequette—whose sisters each filled the office of Superioress-General—was the first sister-servant of this house; she is still at her post. (See Annals; Morichini, Istituti di carità in Roma and MS. Notes.)

(To be continued.)

J. Parrang.
ASIA.

CHINA.

Letter from Sister Vlaminck, Sister of Charity, to Most Honored Mother Kieffer.

Aboard the Tonquin, Aug. 28, 1839.

Most Honored Mother,

The grace of our Lord be with us for ever!

I commence my letter opposite "Beautiful Sicily": we are sailing along the coast, it is magnificent!

At four o'clock, Sunday, we boarded the Tonquin; we found here Sr. Veyrat with her companions who came to see Sr. Canepa off.

At five o'clock p. m. the anchor was raised and we departed from Marseilles. Gathering around Sr. Faure, we recited the Ave Maris Stella, and six times the Pater and Ave for the souls in purgatory; then with our eyes fixed upon Notre Dame de la Garde, we bade her adieu, confiding to her care those whom we had left for God's sake. The sea was calm and we journeyed onward, happy to offer a holocaust to the divine Master calling us to the distant land of China.

Our vessel is superb, new, lighted by electricity; magnificent saloons, pianos, flowers, paintings, etc. We remain on deck as quiet as possible: working, praying, and sewing; laughing heartily too when our Polish sister, with charming gayety, proposes her artless questions.

Your Daughter who is writing to you, Most Honored Mother, was the first to raise the standard of revolt: two hours after leaving port, I began to suffer the trials of seasickness. Sr. Canepa and Sr. Ducoulombier followed my
example; but at eight o'clock we retired, slept, and renewed our strength. We arose the next morning at 6 o'clock, and went on deck to say our prayers. We had no Mass, for the Fathers had not unpacked their service. At ten o'clock, we had a good dinner, all present; the evening was not so favorable, even Sr. Faure was sick; but the night's rest restored our health and in the morning we had the happiness of assisting at holy Mass.

I shall not attempt to describe this Mass in our cabin; you know, Most Honored Mother, how impressive is the Holy Sacrifice offered on sea. All were able to receive Holy Communion, what a happiness! we feel so near to our dear Lord! Now we are sailing along the coast of Sicily; and having in mind your advice, I salute our Lord residing in the churches which we distinguish, and say to Him: "O my Jesus, I thank Thee for having loved me so much!" What will the evening bring? I shall write to you to-morrow, Most Honored Mother.

Aug. 30th.—St. Rose of Lima.—This morning I thought of our good Mother Havard and of Sr. Verot; I asked them to watch over us in our voyage. We all received our Lord. We can pray very fervently in our cabin, although it is so small that we brush against one another; yet, we say cheerfully, as the Seminary chants: "Amen".

Yesterday all went well with us; we were full of courage, the sea as smooth as glass.

This morning the waves are foamy and are higher than usual. All the shores and coasts have disappeared: we are on the bosom of an immense sea. How small we appear between the heavens and the ocean; but this is good for the soul. Yesterday while gazing on the beautiful sky, I made this reflection: There is nothing on earth to protect us; God alone sees us, follows us, guides us.

Sr. Mirska has a wonderful appetite, she says: "What can I do but obey our Father Director? He says to live
until we are seventy-two years old, and then die martyrs! I am preparing my forces!” Sr. Taux holds fast her Chinese book and writes a thousand reflections on the characters she studies; I think she must dream of them at night; she has a pain in her eyes.

In the evening before going to bed we laugh a little, when Sr. Falcon and Sr. Taux graciously mount their ladders, while Sr. Doucoulumbier and myself take the ground floor. Our good religious Carmelite even smiles at the performance; she requests me to tell you, Most Honored Mother, that she is very happy to travel with the Sisters of Charity.

We are in all, 500 persons on board; beautiful little children come from time to time, to bid us good morning; two little English boys are under the care of a negress—a subject for a painter, with her woolly head, her yellow mantle, and the gilt fly that decorates her nose; she is wonderfully patient with her little masters. The Chinese work all day, and during meals, they pull the strings that set the fans in motion, sweeping our cornettes.

On Friday we shall reach Port Said, I can post this letter there; then we journey on to Colombo, Saigon, and finally to Shang-Hai where we hope to arrive on Friday, Sept. 29th. How providential! St. Michael is my patron for this year; on going for my picture, Jan. 1st, I said interiorly: O my God, give me the saint who is to introduce me into China; “and lo! on that very day we shall be at the term of our voyage. Farewell, Most Honored Mother; I beg the Immaculate Virgin to bless you, to keep you in good health; also Sr. Directress and all my dear companions.

Aug. 31.—To day, Most Honored Mother, we keep your feast on board the Tonquin: why? Yesterday Sr. Falcon said very seriously: “I have some remorse of conscience: I did not celebrate our Mother’s feast day either
Under the charge of the Sisters of Charity of St. Vincent de Paul.

Hospital at Ismailia
at Sienna, or in Paris, I was traveling; it seems to me this is not dutiful! Sr. Ducoulombier is in the same perplexity. Immediately we all took the resolution to celebrate your feast, and at recreation we shall distribute sugar plums; but better than all this we offered our Communion for you this morning.

Last evening at the stern of the vessel we sang: "O Mary, conceived without sin," then: Triumph, O Love, etc. All day we were in sight of Crete; the mountains are arid, without verdure, without habitation.

To-day a new scene is before us. We shall reach Port Said to-night, remain there a few hours, then passing through the Suez canal shall enter the Red Sea, and on Sept. 9th arrive at Djibouti; I do not know whether I shall have an opportunity to send you my journal from there; it will probably be forwarded from Colombo about Sept. 13th.

Sr. Faure is very kind, watching over her seven little birds with motherly solicitude; she is much pleased with the cordiality and cheerfulness of her little band.

Pardon this miserable scrawl, Most Honored Mother, but I have accomplished the task with all my heart, and you will be indulgent on account of the motion of the vessel, sea-sickness, and above all, because you are a good Mother who loves her Chinese daughters very much, and follows them in thought in their journey across the waters. Your prayers and those of all our dear sisters have protected us so far, and they will help us till we reach the end of our voyage.

When you see our Most Honored Father, please say to him that we are happy, and will serve our dear masters, the poor Chinese, with all our heart: that we love our dear Lord, and our Community.
Still journeying under the guardianship of our Lord, tranquil, happy, and almost always well. We give thanks to God, for even to the present time, we have been able to receive Holy Communion:—Sr. Canepa excepted, who was much fatigued last night, but is better to day. We perform our Community exercises regularly: prayers, meditation, chaplet, spiritual reading, etc.

Yesterday I did not write; we were all a little lazy, because in this Suez canal where we spent the day, there was so much to be seen; we were going from one side of the ship to the other, gazing sometimes at Asia, sometimes at Africa. Sr. Falcon prefers the African coast, saying: "I am to dwell henceforth in Asia, therefore I wish now to tarry a little longer in Africa." Yesterday a lady of Suez traveling with us, called our attention to our sisters' house in the desert standing alone in the midst of the sands; Our sisters have a hospital here for the working men of Ismailia; it was noon and a scorching sun was shining upon the sand; hence, the house was tightly closed; in spirit we saluted our sisters for you, Most Honored Mother, and our English sister sketched the establishment to send you. How drear and arid is this sandy plain! Now and then we perceive camels bearing their heavy burdens, and Arabs following; a caravan of pilgrims on their way to Mecca; tents of wood or of straw; little negro boys running any distance along the road in the burning sand for the sake of a cent, an apple, or a lemon. Many of them jump into the water, and catch hold of the vessel; when the men throw money to them, they dive and return to the surface holding the coin between their white teeth. Every few moments we are obliged to put to shore to allow vessels to pass, the canal is so narrow!
Yesterday it was intensely warm, our eyes were heavy—nothing but the white sand for them to rest upon; I imagined that a desert must be like this. Behind the mountains which surrounded us last evening, was the Sahara, we felt its heat. To day we are on the Red Sea, the *sirocco* blowing, the sea disturbed; we are told that the waves seldom rise. The day will be warm, but it will be something to offer to the good Master. We can endure the heat of the day, but the nights are most oppressive; we perspire profusely, and in the morning we are as if dipped in water; the heat of our cabin is increased in consequence of the hot water pipe passing through it. Sr. Falcon says: see what care they take of us, even heating our sleeping apartment; when our Mother hears this she will be impressed! The captain, however, is very kind, he was with us yesterday a long time, giving us information regarding the places through which we passed.

Thursday evening before going to bed, we saw the lighthouse of Damietta; at 11 o'clock we reached Port Said. It would be impossible, Most Honored Mother, to describe that night; we could not sleep, but instead of complaining, we blessed the Lord in peace. One might have supposed there was an earthquake, the vessel was so rocked by the machinery letting down merchandise and taking in coal.

An officer going to Tonquin with his wife and three little children, notifies us of all that is interesting; he called us to see Mount Sinai. We are traversing a region of wonderful recollections; the sea itself recalls to our mind the justice of God watching over his chosen people; we too belong to Him; let us hope that, like the Israelites, He will conduct us to our promised land of Shang-Hai: Twenty-seven days hence.

Sept. 3d.—Blessed be God who sends us a stifling heat. ....O my dear Mother, we are burning, we are half roasted
not a breath of air day or night. We shall be in this condition until 6 o'clock when we enter the Indian Ocean; there we are told, we shall have a puff of air; it will indeed be most welcome.

This Sunday morning, we had our first Mass at a quarter of six and received Holy Communion; at 8:30 we had a second Mass on the deck. The sailors had arranged the tents and decorated the altar with the tri-colored flags; the captain was in front; officers assisted in uniform, ladies and children were present; everything was most impressive: profound silence in the midst of the boundless sea: the Lord watching over us and blessing us.

We have on board a Chinese youth 18 years of age; he is just from Paris where he has been studying for two years, and is on his way to Saigon; a young French lady, a friend of his family, attends him with the utmost kindness. The poor young man is a Catholic and seems much pleased when we speak to him; the heat exhausts him; he coughs the whole day: will he reach the end of the journey? We gave him a medal, a small statue of the Blessed Virgin, and a book: he smiled in thanking us.

Sept. 4th.—1:30 p. m. I have done nothing to-day, Most Honored Mother, for we are oppressed by the heat: 44 degrees! We have offered it to our Lord, but we are sponging ourselves all day. To-morrow we shall be at Djibouti and we shall delay there we are told, for the space of twelve hours under a scorching sun—how horrible! At present, it is somewhat cooler, but the sky is overcast and a storm is apprehended. May the Blessed Virgin protect us! we have cast a medal into the sea. A little boat is ahead of us; I should almost fear to be in it, but it appears well-balanced.

We have met with no novelties to-day—the broad expanse of water is all we behold. The captain made us a little visit this morning, and speaking of Mount Sinai he
said that many Arabs dwelt upon it, that the land is well cultivated and produces luscious grapes; many go to the Mount on a pilgrimage, and are raised in baskets to the top of it to view the burning bush. This captain is very good; he has many religious convictions. He told us that he was studying the Russian language and reading the *Imitation*: “I have not yet attained complete renunciation” he added, “but I am very fond of this book.” The captain is acquainted with the religious at Shang-Hai and speaks also of Father Mengniot. Last night all the passengers, except ourselves, remained on deck, the cabins were stifling: I for one, walked the whole night in our cabin, I thought I would die for want of air. I think we shall remain a little longer on deck to-night, otherwise we shall not arrive in good condition at Djibouti. Nevertheless, Most Honored Mother, the sanitary state of your Daughters is satisfactory, in regard to soul and body.

Sept. 5th.—I resume my journal this morning; for if the afternoon proves to be as hot as yesterday, I would not have the courage to write: and then they tell us to prepare our mail for Djibouti: we shall be there at 3 p.m. Last evening we remained on deck until 10:30, it was impossible to stay in our cabins. We took our first sleep in our camp chairs, then went to our beds; but alas! there was no rest for us. The thought of China only, brought some refreshment, and we blessed God for the favor of crossing the Red Sea. This Red Sea changes color to-day, for we are nearing the Ocean; the waters change from blue to green which color I prefer because it reminds me of Brittany. Last evening all the passengers were at the stern of the vessel admiring the phosphorescent sea, it was magnificent.

Decidedly, the study of Chinese induces sleep: behold our dear eldest sister slumbering over her book; we style
this engaging old volume the “flask of Chloroform!” for as soon as Sr. Taux touches it she is off to the land of dreams!... and this good sister declares that she is not asleep, but is reflecting!

Land is sighted, it becomes more and more clear; we joyfully hail it while awaiting that of China.

All unite, Most Honored Mother, in filial and respectful greetings, assuring you of our happiness, peace and good will.

Colombo, Sept. 14th.

We arrived at Colombo day before yesterday at 4 p.m.; we are now awaiting the signal of departure; we know not how long this will be delayed, for our Tonquin is in need of repairs; the screw is damaged, and for two nights the men have been working under the water to rectify it. I do not think they will succeed and we shall probably be compelled to make our way to Saigon in a disabled condition. At Saigon there is a dock and the repairs can easily be made. We are anxious to resume our voyage. What shall I say of Colombo, Most Honored Mother? it is superb,—a fairy land! When we set foot on this Island of Ceylon we might have fancied ourselves at the theatre. What a change! Houses low, red like the soil, palm trees, cocoa-nut trees, almond trees,—trees of all description: the streets are gardens, or rather prairies; rustic houses are scattered here and there throughout the country; the stores resemble fair bazaars; negroes are seated in the midst of their merchandise, not very tempting, however, men, women and children sparingly clothed, pass to and fro; but all are types of beauty.

On landing, we met an English officer who was very obliging and most happy to see the sisters; he is an Irish Catholic. He directed us to the Missionaries of Mary; we took the electric tramway; these are almost the only vehicles that have any resemblance to those of Europe; people
of the higher class are drawn in hand carriages by negroes. They had not eyes enough to scan us, and we would have been glad of four eyes to admire the beauties of nature all around us. — After a long ride, we reached the hospital. The good Superioress opened her arms and her house to us, and with all her sisters treated us with charming cordiality and benevolence. They prepared supper and beds for us; all the community served us; some waited upon us, others fanned us, etc. . . . We were much edified by their charity and kindness. They gave us French dishes but Indian beds—a cocoa mattress and mosquito-nets.

We had one good night; we rose at five o’clock, and at half-past assisted at Holy Mass in a very small chapel extremely poor, but devout; after Mass we laid down our burden of sins that we had borne for three weeks; what a relief! although we were not very bad on the vessel; we were obedient to Sr. Faure, and a perfect union reigned among us. After breakfast, the Superioress took us to see the bishop; he is very kind and unassuming; then they proposed to take us to the museum where everything is made of the cocoa-nut tree; we were enchanted. In the afternoon we visited the hospital which is very extensive and perfectly regulated; the sisters are few in number and are obliged to work day and night; they are much exhausted by the constant, stifling heat; but they frequently have the consolation of a baptism, which banishes all their fatigue.

At 4 p.m., we returned to the vessel after expressing our hearty thanks to these dear sisters for their kind hospitality, which has completely restored us and given us new strength for the remaining fifteen days to be spent on sea.

For our entertainment, the good religious called upon two little Indians to execute the dance of the country; they were very graceful, accompanying the movements with the voice true and very sweet.
Ever since morning the negroes have been quite near our vessel; they are on little pointed rafts made of three pieces of wood; they plunge and replunge from the deck; then chant and make a sort of music, by striking their elbows against their sides—real savage! We shall probably reach Singapore on Tuesday, and Saigon on Thursday.

Sept. 17th.—We entered the Strait of Malacca at 10 o'clock; wooded hills are all around us; at the entrance of the strait there is a beautiful lighthouse and a few small dwellings: Sr. Falcon has sketched them. When we catch a glimpse of the land, we joyfully salute it and exclaim like children: "The land, oh how beautiful it is!" Last night our machinery got out of order, and for two hours we were quite anxious wondering if it could be rectified; but the Immaculate Virgin watches lovingly over her children and we peacefully continue our voyage. We shall remain two days at Saigon for repairs. I slipped a miraculous Medal into a crack at the rear of the vessel; thus protected we shall have nothing to fear. We are nearing Singapore, we are beginning to perspire: oh! the heat! The captain has come to give us an agreeable recreation, by showing us some views or photographs taken by himself; we looked at them through the stereoscope; he is much gratified to feel that he affords us a little pleasure; he delights to speak to us of his family whose portrait he has with him. He is from Toulouse and his sons are at the Jesuits' college. It was very edifying to see him at Mass this morning kneeling in front, and making a bold Sign of the Cross.

We sisters, are always together writing, praying, sewing, or reading the life of our Mother Devos or the notice of Sr. Verot. What beautiful examples! How many saints in our dear Community. Every day I thank our Lord for having called me to it. I wish to love Him with all my heart and to serve Him with all my strength on Chinese
soil. I have been very sick on my way thither, and I shall be glad to reach my destination; however, I do not think I should have the courage to return. To live and die a Chinese is the desire of my heart!

Most Honored Mother, please excuse this scribbling; I fear I shall give you a headache; but I find so much pleasure in writing to you for myself and for our sisters, that I shall continue my journal until I reach Shang-Hai, that is, if you are willing, dear Mother.

Sept. 21st.—Meditation is just over and I hasten to resume my letter, for the sea is capricious, and yesterday we were all sick. To-day we received our Lord and we are happy; but who can tell what will be the end of this journey! At 4 o'clock we shall be at Saigon, and I wish to have this letter ready to post.

I must tell you, Most Honored Mother, of the day we spent at Singapore on the 19th of September, it was very curious. We landed on Tuesday, at 6:30 a.m. The entrance was charming; on each side of us we beheld but verdure: palms, trees, little dwellings imbedded in green. Two religious of Saint Maur were on the wharf awaiting us; they conducted us to their boarding school where we received the most cordial welcome. After the salutations, etc., we were taken to the cathedral to assist at a Chinese marriage! The two spouses in the middle of the nave, conducted themselves with strict propriety. The lady wore a red satin tunic embroidered with gold; an immense necklace extended to her chest; a crown of gold and precious stones surrounded her hair arranged in the form of a diadem; a veil of rose-colored silk adorned with silver spangles, concealed her face, profusely painted. At the time of Communion, they approached the holy altar, the husband first, alone; the bride must wait until some one comes for her, places her upon her knees, and raises her
veil: the woman after her marriage is forbidden to make a single motion, to raise her eyelids, or to speak for the space of three days. It took a long time to get out of the church; all must walk slowly. During the morning, Sister Superioress being obliged to visit the young woman, who had been one of their pupils, took us with her. This is a truly Christian family that has rendered valuable services to the religious: our visit was considered a blessing from heaven. On arriving, we found the house all decorated with scarlet hangings; we made many salutations to the right and to the left, then repaired to the apartment of the bride who did not move in her arm-chair; when addressed, she remained mute, eyelids always closed, her hands covered with rings: she seemed like one condemned to death.

On coming down from the room we found that a cake and chairs had been brought for us; the Superioress said that we must take a seat and taste the cake, under pain of offering a serious insult to these good Christians—an insult they would never forgive. Behold us, Most Honored Mother, around a Chinese table eating Chinese cakes which, by the way, are not so bad.

Taking leave, we repeated our salutations to the husband who walks the whole day in front of the dwelling. O dear Mother, what will you say when you hear that your Daughters were at a wedding? But at Singapore, may not this be permitted? Any way, we were much amused. English, Indians, and Chinese, form the population of Singapore, but the Chinese are in the majority; it made my heart flutter to see them and to feel that the good Master calls me to assist them.

The Ladies of Saint Maur have a large boarding-school and an orphanage of the Holy Childhood; the pupils are well trained; they sang for us; then we heard the First
Communion children, Chinese, chanting the rosary, it was very sweet.

In the afternoon we visited the hospital under the care of the religious. Then at 5 p. m., we returned to the vessel, thanking our Lord for our pleasant day. At six o’clock we set sail....

_Sep. 23d._—We left Saigon this morning at 3 a. m. We came on board last evening after a very pleasant day on land. I must begin by telling you of the great consolation I had. I have given baptism! Yes, Most Honored Mother, I have had the happiness of registering a Christian;—and of saying while pouring the water upon her forehead: “Marie Julie, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.” Do not suppose, Most Honored Mother, that it was to a little child I opened the way to heaven; no, it was to a good old Anaamite woman 84 years of age, very yellow, very spare, and extremely ill, who ardently desired holy baptism; they would have waited for the Missionary to confer the sacrament, but knowing my desire the Superioress afforded me this consolation. We went to the ward, and the sister said to the old woman: “Here are some sisters from France who have come to baptize you.” Immediately the poor dying creature raised herself in bed, her countenance beaming with joy; she tried to remove the kerchief from her head, and, looking at me, presented her forehead: my hand trembled, but I was happy. This new Christian will soon go to heaven and will pray for you who are her God-mother; I hope she will ask our Lord to bless my labors in China. I gave her a miraculous Medal, the poor woman seemed delighted.

The Sisters of St. Paul of Chartres received us even more cordially, if that were possible, than those of Saint Maur; they treated us as if we belonged to the family. We had a good night’s sleep which indemnified us for the
restless nights on board. On Friday we had two Masses, then visited the Anaamite and military hospitals served by these sisters. The military hospital is magnificent, nothing wanting.

We saw here a poor soldier twenty-two years of age, insane; he sang a salute to his flag and a canticle; but with such an accent of faith and patriotism that I could not restrain my tears. At five in the evening we returned to the Holy Childhood for supper, and at seven, went on board the Tonquin. Three of our sisters and myself were drawn in a cart by two stubborn oxen, but we enjoyed a good laugh. Saigon is a lovely spot; we walked in a little garden where there were birds of every description, and monkeys, bears, serpents, hyenas, etc....

Sept. 27th.—We have returned from Hong-Kong, and now set out for Shang-Hai! The Sisters of St. Paul who saw Sr. Lebreuil on Sunday, tell us that this dear sister is impatiently awaiting us; and we, Most Honored Mother, count the hours that separate us from Shang-Hai! Hong-Kong is very primitive, built in the form of an amphitheatre, in the midst of verdure: we spent only a few hours there.

Sept. 29th.—We expected to be in Shang-Hai at seven o'clock this a.m., but we thank our dear Lord and the Immaculate Virgin that we are here this evening. If you only knew what a fearful storm we had in the night of the 27th! It was a typhoon; it commenced during the day, and from eight in the evening until two in the morning it raged with the greatest violence. Imagine our terror and our sea-sickness, we were stretched on our beds without daring to move. At one time the screw bounded from the water, and the ship creaked as though it would cleave in two; then the screw fell and a dreadful calm ensued, increasing our fears. The captain did not conceal his anxiety. Now, we thank our heavenly Mother; the
powerful Virgin, who protected us. She watched over her children, and stretched out her motherly hand to shield us. I promised to have a novena of Masses said at her altar, in thanksgiving. Help us, Most Honored Mother, to thank her for the loving care she took of us.

Yesterday, we all were more or less exhausted, sick, and bruised; but to-day we are full of courage; the land of China surrounding us restores our strength and happiness. Our Lord wished to make us pay dear for our voyage, may He be blessed for all! The captain continues very kind and attentive; yesterday he came to see us several times; in the evening he returned to say that he was quite relieved because the wind had subsided and he hoped for a good night. All that night he stood guiding the ship himself. All is calm now; a few little fishing-boats are sailing around our Tonquin! Poor Tonquin! it seemed but a nutshell on the furious sea; but I was consoled, Most Honored Mother, reflecting on your words: "You will bless our Lord who will watch over you during the voyage, and you will say: O my God, Thou dost guide me; there is but a little plank holding me above the abyss into which Thou couldst plunge me; but, in Thy mercy Thou wilt save me!"—We are all very happy!

Oct. 1st.—Shang-Hai, Central-House. — Thanks, my good Mother, for sending me into China! In receiving our Lord this morning, for the first time in this distant land, I promised to devote myself, unreservedly, to procure His glory. Is it useless to describe our reception? Arms and hearts were opened to us: we have found our Family and we bless the divine Master! Sr. Visitatrix is made happy by the good tidings we brought her concerning you, Most Honored Mother. It is plain to be seen that her heart is at the Community, but we breathe here the atmosphere of our beloved Mother-House.

Sr. Dargouge, and Sr. Bugaud who are here for a few
days, delight to speak of you and of the Seminary; they request me to assure you of their filial affection. All my travelling Companions like myself, are happy to be in China, and are disposed to labor generously to be your very obedient Daughters and to give you every satisfaction. I saw Sr. Visitatrix this morning; she told me to remain at the Central House for the present, I am appointed to assist a little here and there in the interior of the house; sister wishes me to learn enough of Chinese at least to understand it. I am perfectly contented, having come to do the will of God, and I am very cheerful! Thanks, Most Honored Mother, for all your kindness to me; at the feet of our Lord only, can I give vent to my gratitude, and this I do with all my heart every day.

Believe me in Jesus, and Mary Immaculate,

Most Honored Mother,

Your obedient and happy child,

Sr. Germaine.

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EAST KIANG-SI.


Fou-Tcheou, Jan. 10, 1899.

Most Honored Father,

Your blessing, if you please!

I came here to give a retreat to some secular priests, and to-morrow, I start for Yao-Tcheou where several of our confrères will be assembled. In September they were detained by sickness or by urgent labors; consequently, they have not yet made their retreat. Father Donjoux at the
same time will give a retreat to our sisters. This will require at least one month. Thus it is that the frequency and length of the journeys consume so much of our time.

Our Chinese are still very restless. Last month the pagans came very near killing Father Gionon. Having failed to arrest him in a first attempt, they followed him with stones, one of which struck him in the back just above the shoulder-blade; he felt the shock in his lungs. Another stone almost at the same time struck him behind the right ear; blood flowed profusely, the wound was very deep; it was even feared that the nape of the neck was pierced. Father Gionon made his way to Yao-Tcheou, where by the skilful nursing of our sisters, the wound was quickly healed. However, our confrère even now suffers from severe pain in his head and right eye: the nerve, doubtless, has been injured. But he has resumed his duties in the city of Tsong-Jen, a long distance from here.

As a general thing, local authorities are in no hurry to take cognizance of such matters; nevertheless, they admit the necessity of a reparation; hence, we ask for an extension of our property in the principal district at Tsong-Jen: a sufficient amount to build a small church, and the regulation of certain affairs pending among the Christians of the locality.

By one of those inconsistencies frequently found among infidel nations, hatred and benevolence, persecution and favor, travel side by side. We recently learned through the Shang-Hai newspapers, surprising and unexpected tidings. We find there an imperial decree conferring upon one of our secular priests, Rev. Thomas Lieou, the title and button of the third class: the same with which Father Jarlin was decorated a few months since. The motive of this favor spontaneously granted by the court of Pekin, is as follows:
A lettered man decorated with the button—a restless fellow and chief of the rebels—pretended to pass for a Christian, thereby to shield under our influence, his crimes and even his opposition to lawful authority. He had already under the title of Christian, succeeded in establishing his innocence among the authorities. The priest of the place, to expose the truth of the matter and to prove clearly that not only is the Catholic religion a stranger to all these crimes, but that it energetically condemns them, was obliged to place in the hands of the prefect a secret paper confirming in the clearest manner the guilt of the impostor. The viceroy of Nan-King reported to the throne, asking the condemnation of this dangerous character. The Emperor in the very decree of condemnation, expressed the desire to reward the fidelity and loyalty of the Missionary.

On the same account the viceroy offered to our residence of Ho-Keou a pai-pien—an ensign of honor with elaborate commendation—to be solemnly delivered to us in a few days.

We shall be obliged to have a European Missionary at Ho-Keou, another at Kouang-Sin-Fou, principal city of the prefecture, and a third at Yu-Chang, all important and populous cities, opened to religion. Hitherto, in all this vast region comprising five sub-prefectures, I have had but one Chinese priest.

Our Seminary is progressing: we have three theologians very promising, and four Latinists. Father Ramaux gives elementary lessons in Latin to twelve children thirteen or fourteen years of age; we have five students at Tche-Kiang. I hope in a few years hence, our seminaries will be as well supplied. But we are greatly in need of two new European Missionaries for 1899.

Please to accept, Most Honored Father, etc.

We read in the *Catholic Missions*, Oct. 20, 1899:

Mgr. Casimir Vic, Lazarist, Vicar Apostolic of East Kiang-Si, writes to us from Paris:

"There has recently been trouble in East and in South Kiang-Si. One of our Missionaries, Father Ernest Rossi was the victim of a rebel movement which nearly cost him his life.

"All this is instigated by the local authorities. It is not to be doubted that the malevolent dispositions of the governor of Nan-Chang are the cause of the troubles.

"Father Festa in South Kiang-Si has been cruelly treated. The local mandarins refusing to enter into any negotiations for reparation due to him, Father Festa went to Shang Hai."

We find in a French journal of this city "Echo of China", Aug. 26th, the following details relative to the attentions bestowed upon Father Festa:

"A Missionary of South Kiang-Si, Father Festa, was captured by the Chinese July 5th.

"The cause is as follows: Some brigands had sacked the Christian village of Young-Foung, and Father Festa repaired thither to ascertain for himself the extent of the damages. Having finished the investigation, he was about to take the road to the prefecture, when, at Ki-Chouy, in the village of Pe-Chouy, he was seized by a troop of bandits who loaded him with blows, inflicting dreadful wounds on his arms and feet. They then dragged him to a tree, and held a discussion whether they should strangle or hang him. At this moment, a wretch struck him so severe a blow on the bowels, that he fainted, and did not regain consciousness until the next day. He was confined in a noisome dungeon, bound to a plank, his limbs fastened by ropes which cruelly tore his flesh.

"Rescued by the intervention of soldiers, despatched in
all haste, he was brought to Ki-ngan-fou, to the residence of Mgr. Coqset where he is gradually recovering from his injuries.

"The good Father had been three days and three nights without food, and had been dragged over a stony road under a scorching July sun." Father Festa recounted his misfortunes with touching simplicity. He is much better at present: the wounds in his feet and arms are healing; but what renders his condition most serious is, that in the efforts he made to escape from the rabble, he contracted two inguinal ruptures; these are incurable. Hence he is condemned to almost absolute repose, when formerly the care of his flock obliged him to be perpetually in the valleys, and highways, the greater part of the time on horseback.

"The sub-prefecture had an interview with Father Festa, received him respectfully, but refused to take any notice of the injuries inflicted. Mr. de Bezaure and the Legation urged the Chinese authorities to action: but these through culpable complaisance, or cowardly weakness, have done nothing.

"The whole district is passing through a terrible crisis; the Missionaries at every moment look for telegrams announcing new calamities."

Mgr. Favier, Vicar-Apostolic of Pekin and of North Tche-Ly, is at present in Europe. After spending a few days at the Mother-House in Paris to salute his Superiors and give an account of his works, he repaired to Rome where he met with the most brilliant and gracious reception from the Sovereign Pontiff and Cardinals.

December 26th at Paris, the Superior-General announced to the Community assembled in the meditation hall for the particular examen, that he had just received letters from the eminent Vicar-Apostolic at Rome, informing him that he had obtained the favor which, in union with the Supe-
riors of the Congregation, he had solicited; namely, that a division be made of his vast vicariate of Pekin: the eastern portion will be formed into a special Vicariate-Apostolic. The new Vicar-Apostolic, proposed and accepted, will be Rev. Francis Geurts, one of our Missionaries of the vicariate of Pekin.

The new vicariate will be intrusted to our Holland confrères who, added the Superior General, will have an extensive field to cultivate.

SYRIA.

BEYROOT.


Beyroot, January 25, 1899.

Most Honored Father,

Your blessing, if you please!

Last month a visit to Syria made a most favorable impression and will long be remembered in the country. The French fleet of the Mediterranean, under command of Vice-Admiral Fournier, Rear-Admirals Maréchal and Roustau, arrived at Beyroot, Oct. 31st. Twenty-one ships had been announced; but, on account of the advanced season, they were obliged to leave at Toulon those disabled, in the least, so that only the largest vessels reached us. Nothing could be more majestic than the appearance of these magnificent ships ranged in single line, manoeuvring with the most perfect regularity. They resembled floating islands. At 4 o'clock they cast anchor before Beyroot, and immediately the cannons of Brennus saluted the city which responded in the same manner. The weather was delightful.
The next day, feast of All Saints, the Admiral in full costume, with numerous officers assisted at the Mass of the Latin parish: thus, the first appearance of the French marines was an act of religion, not accidental but premeditated: the object of the visit of the fleet being to remind the people of the Levant of the twofold-character of the protectorate of France,—the political and the religious. I can bear testimony that the fleet perfectly fulfilled its mission. After Mass the visits commenced. In the evening I went with a confrère on board the Brennus to salute Admiral Fournier who received us most cordially, particularly on learning that we were Lazarists. He eulogized our confrères whom he had known in China, especially Mgr. Favier, at present Bishop of Pekin, and Father Wynhoven. The next day, Nov. 2d, Father Saliège having come to pay his respects to the Admiral, I accompanied him on board; and just at the moment of our arrival, the chaplain of the fleet commenced Mass for the dead at which the Admiral, a great number of officers and many persons of the city assisted. It is needless to say that we were happy to join the worshippers. This Requiem on a vessel of war, with all the military pomp which the marines display was most imposing, most affecting. After Mass I presented Father Saliège to Admiral Fournier who manifested, as on the previous evening, a charming benevolence towards the Children of Saint Vincent; promising to visit the Lazarist’s college of Antoura as soon as convenient.

The following days we received visits from many of the officers, the principal being that of Admiral Fournier who also desired to see the houses of our sisters. He was received everywhere with distinction; he expressed surprise on finding our works so well established, so prosperous, and holding so honorable a rank in the city of Beyroot. “I can assure you,” said he, “that France is always inter-
ested in your works, and that our object in coming to visit you is to give a proof of that interest. Be convinced that while respecting the rights of the Sultan's government, we shall know how to protect you.” In all the houses of the sisters that he visited, the Admiral left a generous alms for the poor.

The day for the Admiral's visit to Antoura had been appointed for Monday Nov. 6th. I was requested to be one of the party. On the road leading from the halt of the railway to Antoura, the Maronite population had congregated; they saluted enthusiastically the Admiral, the consul general, Count de Sercey, and their numerous train. The shrill cries of the women resounded as in the time of the patriarch Jacob; the terraces of the houses were sprinkled with rose-water, and incense fumed as in the churches. This forcibly reminded me of what happened to a certain person of your acquaintance, 1 Nov. 3d, 1883, in a similar circumstance. We halted a short time at Zouk to salute Sr. Billy and her interesting family: the Admiral replying most amiably to the compliments offered him. The church bells rang out their loudest peals, and the religious convents, notwithstanding the rigorous cloister, saluted us on our way, following the example of the churches. On the elevation separating Zouk Mikail from Antoura, the college band was stationed with the senior students. As soon as the cortège was in sight, the band struck up a brilliant strain to welcome the distinguished visitors, and shouts of joy rent the air. Arriving among the students, the Admiral and his suite alighted to exchange the first greetings; then re-entering their carriage they proceeded to the college. The reception, properly so called, took place at the entrance of the establishment. What changes since 1883! Father Saliège, attended by his

1 The Superior-General on his journey to the East.
numerous family bade welcome to Admiral Fournier who could not find words to express his amazement at this beautiful edifice. To the compliments addressed to him in the festal hall, he responded frankly, loyally, that he had come to Syria to prove to the Christians that France had not forgotten her engagements, and that in case of need she was ready to draw her sword in their defense. At dinner, Father Saliège addressed to the admiral a toast vibrating with patriotism, and recalled the consoling words that his illustrious guest uttered last year at Toulon when rumors of war were circulated. The words of the Superior elicited great applause; and the Admiral, in his reply, renewed the assurances of protection which he had formerly given, strongly emphasizing the religious object of the naval manifestation with which the French government had charged him. Other improvised speeches of the guests expressed their devotion to France. On our return we were informed of the death of a young aspirant at the hospital, after receiving all the succors of our holy religion. The burial was appointed for the next day.

Who could have thought that the simple interment of a marine would be accompanied by so touching a ceremony, one so eminently Christian. At the hour designated the three admirals in full costume, followed by one hundred and fifty officers, also in full dress, arrived at the hospital for the removal of the body: the chaplain of the fleet presiding. The procession moved through the streets of Beyroot in perfect order. At the head, behind the kavass of the consulate of France, preceded by a large train of orphan boys in the care of the sisters, were the clarions and tambours followed by the band of the Brennus. The hearse, preceded and surrounded by the marines bearing crowns, was immediately followed by a large body of Sisters of Charity, the Visitatrix at their head; then came the
Admirals, commanders of the vessels, and the rest of the officers.

The grave and recollected demeanor of these soldiers made the deepest impression; and during the length of the way from the hospital to the church, and from the church to the cemetery, the most perfect order was maintained. Even the Turks showed how much they were impressed by the religious deportment of our French soldiers. In the cemetery, Admiral Fournier in the name of the fleet, took leave of the young comrade whose remains he had accompanied, spoke of his Christian death, and bade him *au revoir* in a better world. Admiral Maréchal of the vessel to which the deceased belonged, corroborated the lofty and Christian sentiments of the commander-in-chief, and before separating, all sprinkled the coffin with holy water.

On Friday, the 10th, the Admiral made a visit to the Maronite patriarch, Mgr. Hoyeek, at Bikerki. His Beatitude, who had come from the north of Lebanon to receive the Admiral, had convoked for the occasion all the bishops of the Maronite nation; and thus surrounded by these prelates, he received the envoy of France. The most cordial greetings were exchanged and all expressed entire satisfaction concerning the interview. In a private conversation with His Beatitude after the reception, I was convinced of the pleasure occasioned by this visit. We had indeed, good reason to be satisfied with the honors conferred upon the head of the Maronite nation: two admirals, several commanders of the vessels, in all, twenty-two French officers; all the household of the consulate, and many other distinguished personages were guests of the patriarch who had never before seen so brilliant an assembly. Before taking leave of the patriarch, the Admiral announced that on the following Sunday, he would come with his fleet to exercise in the bay of Jouni, opposite the patriarchate.
The program was quite varied. In the morning military Mass on deck of the *Brennus*, breakfast on board for invited guests, I being of the number by the Admiral's special request. At noon the fleet set sail for Jouni, and after the necessary preparations, weighed anchor. At 4. p.m., the *Brennus* at the head of the line saluted the Mountain with her cannons, echo carrying afar the news of the arrival of the French fleet at the foot of Libanus. The shore was crowded, and ere long the boats brought an increase of visitors. Boats were detached from all the vessels to bring friends, and we soon beheld Father Saliège with several of the professors and a large number of students. At nightfall electric projectiles from all the vessels cast brilliant rays in every direction; at one time the patriarchate seemed all ablaze.

The display was answered on the Mountain, by a profusion of bonfires such as are seen on the feast of the Holy Cross. But all good things come to an end in this world: it was time to depart, for night had set in. The fleet sailed for Beyroot, stopping only for us to disembark, then proceeding to Jaffa.

It had been decided at Paris, that Admiral Fournier with a certain number of officers and marines, should go to Jerusalem: it was equally understood that this visit would be invested with a character at once religious and Catholic. The result surpassed all expectation.

Tuesday morning, Nov. 14th, the three admirals, about one hundred and eighty chosen officers, with sixty marines disembarked at Jaffa and took a special train for Jerusalem: the officers in full regimentals sabre at their side, the men with knapsacks on their back. Having reached the station of the City of David, they were received by the consul general surrounded by the members of the consulate, and by the representatives of all Catholic religious
Communities (with one exception), and the band of the White Fathers playing the *Marseillaise*.

The line of march was immediately formed. The men on foot came first, to stop at the gates of Jaffa, the officers following in carriages. The men in ranks two and two, attended by their chiefs; next in order were the officers, having at their head the three admirals all in uniform and on foot, as it became pilgrims. The cortège advanced with great decorum through the streets of Jerusalem, marching directly towards the Holy Sepulchre. At the door of the holy church, the Rev. Franciscan Fathers awaited the French marines.

Rev. Father Custode welcomed Admiral Fournier and his companions, and solemnly introduced them into the inclosure of the sanctuary, even to the Tomb of our Saviour. There, admirals, officers, and marines fell upon their knees; then passing into the niche containing the Tomb, each one wished to pray there, to kiss the stone of the Sepulchre; many of the officers laid their sabres upon it, as if to consecrate them to the service of Jesus Christ. Only when all, even to the last man, had satisfied the first promptings of their devotion, did they think of retiring to seek their lodging—the men at Notre Dame de France, at the house of the Assumption Fathers, the officers at Casa Nova.

The next day, high Mass was celebrated at the Holy Sepulchre by the chaplain of the fleet, many of the officers communicating thereat. But this was not enough: the next day and the following days many others received Holy Communion. Out of the two hundred and fifty men present, two hundred and forty, at least, approached the Holy Table, the Admiral at their head. Rarely has such a spectacle, such an act of religious faith been witnessed.

5*
What a contrast— we have the right, after all, to draw it— to the visit of the Emperor William last year!

Free time was employed in visiting the sanctuaries and venerated places of Jerusalem. On Friday morning all assembled for Mass at the French church of St. Anne, the Blessed Virgin's birthplace. But the most affecting act of piety was the Way of the Cross which took place that evening through the streets of the city.

No orders had been given to assist at it, but almost all the officers and marines were present. The general rendezvous was the Turkish barracks the place of the first station, on the site of Pilate's Pretorium. The Franciscan Fathers directed the procession, and at each station the crowd kneeling, kissed the ground. Judge of the effect this must have produced. The Turks were edified at the sight and said among themselves: These men, at least, are religious, and they are French; the Jews prudently secluded themselves, and the Protestants were astonished at what they styled a superannuated superstition. But the pious pilgrims persevered in their holy exercises, unconcerned at what others might think or say. Doubtless, all these men were far from being perfect Christians; but all yielded to the mysterious influence of their surroundings; all remembered that they were Christians and that Christ had died for them on this very spot. At Golgotha, visits were uninterrupted and much prolonged during the whole time of the marines' sojourn. At the Mass celebrated there, many received Holy Communion.

Finally, the last day of the pilgrimage was consecrated to the visit of Bethlehem. This was a charming day, at least for the heart; but the inclement weather somewhat marred the manifestation. Admiral Fournier made it his business to visit, above all, French religious establishments or those under the protection of France, giving everywhere encouragement and kindly words that were gratefully re-
ceived; and he could not fail to realize everywhere the important position which Catholic establishments, assisted and protected by France, hold throughout the Levant. Neither could he fail to perceive the efforts made by Protestants and schism to supplant us, and to counteract our influence in these regions.

The Russian influence is gaining ground both in Syria and in Palestine. Russian pilgrims flock to Jerusalem; for the most part it is the poorer class of persons who undertake this long journey at the cost of so many sacrifices and discomforts of all sorts. True, Russian ships convey them for almost nothing, and at Jerusalem they are lodged and maintained gratuitously at the immense establishments erected for this purpose. But so great is the faith of these pilgrims, that no one wishes to return without leaving an alms which is deposited on the pavement of the sanctuaries: gold pieces, bank notes, small coins, jewels, etc.; each one desires to manifest his piety by an offering which is often above his means. What a misfortune, said our marines who had met them, that these people are separated from the Church! God, doubtless, is not so severe as men; He finds His elect everywhere, particularly among the simple-hearted.

The following Monday, the 20th, the fleet was to return to Beyroot; in passing, it stopped at Caiffa and Carmel. The following days our French marines flocked in crowds to our houses. They who had been to Jerusalem were exultant, and others less favored sought to be indemnified by the purchase of articles, at what cost soever, from the Holy Land, as a souvenir of the country. The establishments of the Sisters of Charity were completely robbed of these objects. Business was especially brisk at the boys' orphanage in which silk handkerchiefs and other trifling articles made of silk in the workshops were quickly dis-
posed of, to the great joy of the sisters who had them a long time on hand. At the girls’ asylum there was constant going and coming, officers and others arranging to have their linen washed, etc. For two weeks constant labor day and night was required to meet the demand; if great fatigue was undergone, there was also a goodly amount brought in to provide farina. The children during this time elicited high commendation for their zeal and earnestness in discharging their duty.

The French fleet left us Sunday, the 26th for Smyrna, whence the Admiral was to go to salute the Sultan at Constantinople.

Now, what will be the result of this beautiful naval demonstration in the waters of the Levant? I am not concerned about the political consequences resulting therefrom; but if nothing is gained on this score, the contact of the French marines with the Christians of Syria and Palestine will leave in the hearts of our people a most favorable impression; and it will certainly enhance the religious reputation of France. For a long time past our people have been accustomed to see the French almost void of religion and even hostile to it, with the exception of pilgrims properly so called who come in great numbers to visit the holy Places; hence they conclude that the Christian religion in France ceases to be held in honor. The French marines by their truly Christian deportment, have removed this prejudice; this is a great gain and a cause of joy. To strengthen this conviction other demonstrations of a similar nature should be made. May our consul and other compatriots understand this, and ever bear in mind that their strength and their glory, especially in the East, depend upon their religious sentiments and the example they give on this point to these nations. The greatest insult offered to a man in this country is to call him an infidel, kafer, that is, a man without religion.
The second result of this expedition will be the happy impression made upon our marines by this visit and which they will carry with them to France: the impression of edification at the sight of the religious works founded and sustained by the Missionaries and the Sisters of Charity.

"We are amazed," said the officers to us, "to see these beautiful and interesting works of charity, so flourishing in this country under your influence; in truth, you are not known in France." But, what is most surprising to them, is the devotedness of the sisters in their magnificent works. Several expressed their intention of issuing a report in which they will render an exact statement of what they have witnessed, for the glory of religion and of France. May these consoling evidences be to the glory and profit of our holy religion in France, and open the eyes of those who persecute that religion only because they do not know it. This visitation will also impress with piety those touched by grace in the places sanctified by the life and death of our divine Saviour. It is hardly possible that men who unsolicited, have given such consoling testimonies of faith, should ever lose the remembrance of it. It is a consolation for me to think that the Communion at the Holy Sepulchre, and the Way of the Cross through the streets of Jerusalem, will be to those who had the happiness of assisting thereat, a guarantee of perseverance in well-doing, and an assurance of becoming true Christians. We have already had proofs of this.

We would be happy to see a frequent repetition of these edifying transactions, Most Honored Father; I felt that it would give you pleasure to learn what I had observed or what had been related to me by reliable witnesses.

Believe me, in the love of our Lord, and of Mary Immaculate,

Your obedient and respectful Son,

E. Bouvy, C. M.
It affords me consolation to add to the interesting notice above given, that on returning to Toulon after his cruise of two months in the Levant, Admiral Fournier received from the minister of the Marine the following congratulatory despatch:

"I am aware that you have been faithfully assisted in the accomplishment of your important mission, by Rear-Admirals Maréchal and Roustan and by the commanders and officers under your orders; in all circumstances our marines have distinguished themselves by their excellent deportment.

"In consequence, I have the honor of giving you an assurance of my satisfaction, and I request you to transmit the expression of the same to all on board who took part in this expedition.

De Lanessan."


Tripoli, Aug. 15, 1899.

Most Honored Father,

Your blessing, if you please!

Tripoli is, perhaps, the only place in which missions are given precisely as in the time of Saint Vincent.

The Missionaries take everything with them, that they may be no burden to any one, not even to the pastor of the village which they are to evangelize. A brother or a servant with kitchen apparatus, consisting of a cooking vessel, a stone, and a small oven, provisions, and indispensable articles for the furnishing of a poor apartment follows the Missionaries wherever they go. Having reached the village, they rent a dwelling as near as possible to the
church; they engage some good woman, generally the most destitute in the locality, to bring water, to make the bread, and wash the linen; the exercises of the mission are commenced at once.

These exercises continue one month, or a month and a half, sometimes two months according to the needs and number of the inhabitants to be evangelized. The Missionaries do not leave the village until all have made a general confession, learned their prayers, regulated temporal affairs which have been the cause of hatred and dissen­sion, and had a solemn First Communion for boys and girls who have attained a suitable age for this important act. The mission is terminated by establishing the Con­fraternity of Charity and in giving the Scapular of Mt. Carmel, of the Passion, and of the Immaculate Conception to all these good villagers of both sexes, who were so happy to follow the spiritual exercises.—

Finally, we regulate our accounts: that is, pay the rent of the house which we occupied during the mission; compensate the woman who brought the water, made the bread, and washed the linen; and distribute small sums to the needy. We then set out to recommence the same labors in another village, bearing away with us the sincere regret and lively gratitude of these good people, who love the Missionary and venerate him as an angel from heaven.

It is very easy to comprehend, Most Honored Father, the difference between missions given under these conditions, and those given, as it were, by steam in passing: being here more or less at the expense of the pastor or the parishioners, in a region where every one is extremely poor. But it is also easy to understand what an expense it is for us to support two distinct houses: one permanent, as at Tripoli, the other which may be designated Traveling, composed of our Missionaries: Father Chiniara, Father Arnaud, and two or three excellent priests of the country.
And yet with all this, as we are thought to be as rich as Croesus because, like the Marquis of Carabas, we have some old houses and some strips of land, scarcely any one thinks of doing anything for us, except you, Most Honored Father.

But, if this work of the missions is so beautiful, consoling and rich in fruits of salvation, the ecclesiastical retreats which we give annually to the numerous clergy of the diocese of Tripoli, are not less so. To comprehend the benefit of these retreats and the necessity of them, you would have to live among us—among the priests of Libanus: good and simple, full of esteem for the Missionaries, but compelled, like St. Paul, to labor with their hands to gain their daily bread; consequently, having great need of being reminded from time to time of the sacred character with which they are invested, and of the virtues which it demands of them.

We hold these ecclesiastical retreats in our country-house of Eden. This year one hundred and fifty priests followed the exercises. During these eight days all the expense falls upon us: we have to provide for soul and body. Moreover, as the priests refrain from celebrating the holy Sacrifice during the retreat, we are obliged, in consequence of their extreme poverty, to give them at the close (of the retreat) three or four honoraries, of a franc each. On one occasion not having Masses at option, we were on the point of refusing the request of Mgr. Stephane, to give a retreat to his priests. This good archbishop presides at the retreat himself, when his occupations permit. The other day he said in presence of the consul and myself that there were only two things in the world good for these people: God and the Lazarists!....

Very frequently we are invited to give a mission in large villages, but we do not accept unless we have Masses to dispose of; for in these villages we require priests to
assist us in hearing confessions, and these priests will not
give their services unless we support them and furnish a
certain number of honoraries of a franc.

Here I must render tribute to the benevolence manifested
by the Society of the Holy Trinity.

Above Tripoli, in the Libanus, there is an extensive
village called Sgorta, having about 6,000 inhabitants.
These spend a good portion of the year at Eden among
the cedars where they have country-houses; we also have
a residence there. The principal persons of the village
have asked me many times for the Sisters of Charity, offer­
ing a suitable dwelling for them and a small garden. Be­
fore leaving Tripoli I promised to speak to you on the
subject and warmly plead their cause, and for this reason:
In said village which is entirely Catholic, there is no Com­
munity of women devoted to the education of girls; the
case is the same in numerous villages in this part of Lib­
 anus.—So that where our sisters of Tripoli cannot place a
schoolmistress, the girls live in utter abandonment—abso­
lutely like beings void of reason. You will easily under­
stand, Most Honored Father, what mothers of families
these will make at a later period! Again, this large village
of Sgorta is a centre whence our sisters could easily radi­
ate over a hundred other smaller villages where the Sisters
of Charity have never appeared and where there is an im­
mense good to be done under every point of view. Besides,
it would be easy for the sisters to watch over all the teach­
ers scattered in the neighboring village schools. Three sis­
ters; even two, with an under-mistress, would suffice to
commence the work.

Be pleased to accept, Most Honored Father, etc.

P. Clement.

Ourmiah, October 8, 1899,

Venerated Confrère,

The grace of our Lord be with us for ever!

Before resuming our missionary labors, I desire to say something of what our mission of Ourmiah has produced in these latter times, despite the misfortunes of the country, the secret and legal persecution on the part of the Mussulmans, the scarcity and famine to which a great portion of Persia is subjected.

In 1896 a church and a school were erected in the village of Balari; the churches of Tchamakii, of Nazi, and of Eriaver were repaired. In 1897, churches of Supergand and Mavana were also repaired; the church of Guttepé rebuilt and a school erected. In 1898 a presbytery was built at Guttepé; the church and school that had been somewhat damaged were consolidated; in addition to this, a new school and a pretty church were built in the village of Sangar-Bourzoukhari, and the church of Chirabad of twenty years' standing, was painted and repaired.

During 1899, in consequence of the famine, we could build no new churches, but we repaired one in the village of Chimchedjian and purchased in two villages a suitable lot for a church, a presbytery and a school in each of these villages. Quite recently, through the intervention of a confrère in Vienna I received the amount necessary for the construction of one of these churches; but for the other church and for two houses and schools, funds are
wanting. If Providence permits some one to come to our aid in this matter, it will be to the profit of souls and we shall be most grateful.

During these last three years we have given no less than fifteen or sixteen missions annually. Each brought forth good-fruit; there were several conversions, many returned to their duties and a large number of persons who had allowed themselves to be seduced by the deceitful promise of the Russian mission, recently set on foot, have repented. Those who for some cause or another did not have the courage to return, are now inclined to do so; for this result I rely much upon the missions of the coming winter.

This year also, the dissenting Armenians, always so insensible to the preaching of the Missionaries, seem to draw nearer to Holy Church; there have been some conversions among them; we may mention particularly that of the Vicar-General of the schismatic bishop of Tarnis; he has been in Oarmiah one year; he asked to return to the bosom of the Catholic Church, and made his abjuration nearly six months ago; he says Mass and proves himself most zealous and firm, notwithstanding the threats of the dissenters who, it appears, have threatened to take his life. This conversion has made quite a sensation, and many think of following his example. After Easter I ordained two priests for the Armenian rite; all seems to augur favorably for the future of this nation.

May our Lord bestow His abundant graces upon us, and upon this land that we may bring back the erring to the sheepfold of the good Master.

Be pleased to assist us by your prayers to obtain this favor from His divine bounty; and believe me, in His love, dear and venerated confrère,

Your grateful servant,

F. LESNE, C. M., AP. DEL.
AFRICA.

ALGERIA.

NOTICE ON REV. CHARLES RAGOT,
WHO DIED
AT EL-BIAR, NEAR ALGIERS, SEPTEMBER 27, 1899.

Rev. Charles Ragot, was born at Oudincourt (Haute-Marne), Oct. 23, 1823, and entered the Company in 1848. Being sent to Algeria he was stationed at the ecclesiastical seminary of Kouba, near Algiers, discharging there the office of treasurer or procurator. On Sept. 25, 1851, he left for our House of Mustapha,—to be chaplain of a large orphanage comprising at certain periods four hundred young girls, and more than one hundred boys. In 1882, the Sisters of Charity having resolved to make a separation between the young girls whom they admitted of their own choice, and those forced upon them by the Administration of public assistance, Father Ragot followed the former to the orphanage Saint Vincent de Paul of El-Biar, where he remained until his death, Sept. 27, 1899. Hence, our venerable confrère spent fifty-one years in Algeria.

The life of this good priest was very simple. For forty-eight years he celebrated holy Mass at a fixed hour, preached on Sundays and festivals according to the regulation; taught catechism to the First Communion band and to the class of perseverance, on the day and at the hour appointed; and for a period of forty-eight years, as the spiritual guide of the children, he heard their confessions with unvarying care and exactitude.

In the discharge of these various duties, he never subjected any one to inconvenience; on the contrary, he will-
ingly made every sacrifice to accommodate others. We give an instance, very trifling it is true, but quite significant: He was always in the sacristy before the children entered the chapel, and after the service never left it until all the children were out of the church. This may convey some idea of his perfect and unvarying punctuality.

His modesty was no less striking; it was charming. When offering the Holy Sacrifice, his whole exterior indicated most profound recollection; it was evident that he was entirely absorbed by the great mystery he there renewed. In making his genuflection at any time before the Blessed Sacrament he seemed deeply penetrated with the presence of God. The sisters and children were accustomed to say: "St. Aloysius Gonzaga could not have been more modest and recollected than Father Ragot." This was said on his first appearance in 1851; the same testimony was rendered of him in 1899, the last year of his life. Father Joseph Girard who, on account of his venerable aspect, was familiarly called the "'Eternal Father," said when conducting him to the orphanage of Mustapha: "The ecclesiastical seminary makes a great sacrifice in giving you Father Ragot; he was a beautiful model for our seminarians at the altar, in the church, and everywhere, by his simplicity, modesty, obedience, and evenness of disposition." For the period of forty-nine years the same eulogium was decreed him by the sisters and the children of the orphanage.

All his actions and words were inspired and regulated by the spirit of faith. The Gospel, our Rules, the Life and Conferences of Saint Vincent—which he knew almost by heart—the circulars of Superiors, remote and recent, and our Directories, formed the subject of his ordinary readings. He studied them constantly, engraving them in his heart as well as in his mind, in order to regulate his most
indifferent actions by them. This practical love for the minutest observances of the Company, for the simplest recommendations of Saint Vincent and his successors, suggested to many the thought that it merited for him the favor of dying on Sept. 27th, the same day as our Holy Founder.

What shall I say of his humility? How is it possible to give a just idea of it? When assisting at any public ceremony he took one of the lowest places, so as to conceal himself as much as possible, and above all, that he might inconvenience no one. But his humility was not only exterior, it was also in the interior: “Persons esteem me,” he said, “on account of my exterior life; but I fear very much that my want of purity of intention spoils all that is good in me.” When in familiar conversation with a confrère, whether young or old, professor of the seminary, or employed on the missions, he invariably consulted him on some point of doctrine or custom. In fine, he would never permit us to designate him as Superior; and when occasionally, we alluded to the merit he must have acquired during his fifty years spent in the same office, in the same house, in the service of poor orphans, he would reply in accents that betrayed his humility: “I have been left here because I am not capable of doing anything else.” But we are well aware that his aptitude and devotedness fitted him for the position and gained for him the unbounded confidence and sympathy of those committed to his care, and that consequently it would be difficult to replace him.

The sisters acquainted with him, affirm that he was an incomparable catechist, whether he instructed the smaller children, those preparing for First Communion, or the larger pupils at the catechism of perseverance. Sr. Visitatrix who for at least thirty years saw and heard him at Mustapha, told me that it was a real pleasure for her to attend the catechism of the little ones, so well did he know
how to adapt himself to the comprehension of their limited intelligence; employing their childish manner of speaking without, however, descending to anything low or trivial; explaining the mysteries of faith, particularly those of the Nativity and Holy Infancy, with an unction which sometimes moved himself to tears, and which always strongly impressed the hearts of the children.

He had a style of preaching not taught by the science of rhetoric, but which Saint Vincent would doubtless have highly approved: “I would wish”, said he to me, “that when I ascend the pulpit, persons who have already heard me preach on such an occasion, may be able to say: To-day he will speak on such a subject, and he will tell us so and so; and I would not like to disappoint them.” Not that to save himself trouble, he repeated continually the same sermons: no, for—except perhaps, the last year of his life—he never preached without having written his sermon; and even to the end in his weak condition he still wrote his instructions and read them pen in hand, as long as he was able. In explanation of this rule of preaching, he repeated the maxim of Saint Vincent and of Saint Francis de Sales; “It suffices to become acquainted with some certain Christian truths and to relish them, to be solidly established in virtue. “He added: It is therefore necessary every year to engrave the same truths and the same sentiments in the heart, by presenting them in a clearer light, under different aspects, with a thousand applications, so as to penetrate, to saturate souls therewith.”

We must say a word in regard to certain virtues which he practised in a simple but uncommon manner. His abandonment to the guidance of Providence was entire; we never observed in him any anxiety for the future. Each day he thought only of performing his duty; and although inclined to pessimism in his estimation of public events, he was never disturbed by them. A faithful wit-
ness of his life could say: “He was always as calm, dignified, grave, and reserved in solitude as in company.”

All acquainted with him admired his prudence. This might sometimes have seemed excessive, but it always secured to him the highest respect in the midst of the critici­cising and observing with whom he came in contact. This prudence debarred him from going to see the children during their recreation hours, unless in some exceptional circumstance, or to accompany a visitor. This virtue also imposed upon him the rule never to receive the sisters or orphans in his apartments; moreover, if they wished him to speak to them they were never to present themselves alone. This austerity, this prudence which, perhaps, may be considered extravagant by those unacquainted with the conduct of Saint Vincent, was indispensably necessary at the period in which Father Ragot came to the orphanage: his age, and above all, the laxity of morals in a country in which (1851) there were scarcely any regular marriages, imposed upon him this extreme reserve. But he found in this demeanor such precious advantages, that he never desired to depart from it. Moreover, it enhanced his authority and procured him greater veneration; and as he exercised admirable patience and devotedness towards all under his charge, the affection which he inspired was manifested in the most desirable manner; that is by perfect obedience to his guidance and by marvelous conversions. The sole remembrance of the good and saintly Father Ragot has brought back many wandering souls to God. But, as far as he could, he buried in secret these admirable results of his charity and prudence.

Father Ragot’s conscience was extremely delicate in regard to poverty and justice, as countless facts prove. We may say without exaggeration, that he would not have brought from the house a pin without permission. Being Superior, he readily allowed his confrères to make little
journeys; but he himself never undertook any without necessity, and this through a spirit of poverty;—for he loved his confrères, and delighted in the reunions of his religious family: this was the only motive that could induce him to forego cheerfully the love of solitude.

His spirit of mortification was most admirable. If, in public, the fear of giving scandal—of which he had always great dread—imposed continual mortifications upon him, his life of solitude and ceaseless labor, in the opinion of the witnesses of his life, like that of St. Francis de Sales, was a restraint of every moment by recollection and modesty. He was never found in an attitude betokening ease or negligence; he was never obliged to regulate his exterior in consequence of an unexpected visit. As to his mortification of the appetite, it would require too much time to enter into details. However, we may state that at a time when butter was selling at a high price in Algiers, and learning that it had been purchased at that rate, through a spirit of poverty, he would not partake of it. Rising at four o'clock was always hard for him, as he acknowledged many times; yet, even when alone, without any witness of his conduct, and even in old age, he faithfully observed this fundamental point of the good day of a Child of Saint Vincent.

In the last six months of his life, he suffered greatly from a malady which he did not make known until the last extremity; hence, he was relieved only ten days before his death.

When notified that his last hour had come, he received the holy sacraments with admirable composure; answering all the prayers in so loud a tone of voice, that the priest cautioned him to speak lower; but this was difficult for him. He was so accustomed to repeat the sacred words with so lively a faith; the cry of his heart was so fervent
at all times, and still more so at this last moment, that he
could not moderate the outward expression of it.

He preserved consciousness to the last, giving up his
soul to God at 2 o'clock in the morning, Sept. 27, 1899,
day of the death of our Holy Founder.

This good priest continued his labors to the very last;
but feeling his strength diminishing, he said to our dear
Brother Soucery in the last month of his life; "Oh! if I
were younger, how I would work!"

May our Lord and Saint Vincent be pleased to impart
to us his love of labor, and of the hidden life, his devot­
edness, and his fidelity to our Holy Rules and Vows.

Flavian Demiautte, C. M.

ABYSSINIA.

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Letter from Rev. Edward Gruson, Priest of the Mis­

Alitiena, June 5, 1899.

Rev. and dear Confrere,

The grace of our Lord be with us for ever!

Quaindei tsebouk iou! How beautiful! How beauti­
ful!......This exclamation fell continually from the lips of
our dear Abyssinians yesterday, so deeply had our pro­
cession of Corpus Christi impressed and delighted them!

Without presuming to make any comparison between
the honors rendered to Jesus in the Sacred Host by our
Irob, and the pomp of our cathedrals of France, we dare
hope, nevertheless, that the procession of Alitiena greatly
 consoles the Heart of our divine Master.
Towards the close of May, we asked our Rev. Superior that, if nothing was opposed thereto, the Sacred Host might be carried in procession from our humble church on that day, in which the August Sacrament receives in our beloved country such solemn and magnificent homages. In this our land of exile the volcanoes are far from being extinct. In consequence of the continued hatred of our enemies, who are not at all discouraged after their defeat, we are obliged to be extremely prudent and reserved. Until these obstacles are removed, and lest we compromise the future, it behooves us to bear constantly in mind the: Non omnia expediunt, of St. Paul.

The Rev. Superior acquiesced in our pious project, adding that he also would be present. Everywhere else, at Mai-Brazio, and above all, at Goula, it would be rash to think of a procession; but in the midst of our faithful Irob, there was nothing to fear: we are absolutely at home with them.

During several days our pupils, armed with shovels, pickaxes, and, in default of wheel-barrows—not known in Abyssinia—provided with simple baskets, accomplished wonders. Hollows were filled up, heaps of stones removed, and the ground over which the procession was to pass, made level: thus, to the letter was the way of the Divine Conqueror prepared.

On the other hand, our native religious labored zealously in making oriflammes and drapery to decorate our humble repository.

A Crucifix, two candelabra presented by a generous benefactor, and, what is so common in our beautiful France, tufts of verdure and flowers, constituted the ornamentation of the Eucharistic throne of Jesus.

The great day at last came, June 4th. The sky at first of a pale tint, gradually grew brighter, until the giant star of day heralding the Sun of Justice, darted into space, add-
ing new beauty to the loveliness of the works of creation.

During this time, our little bell which the Abyssinians admire as much as Paris admires the Savoyard, sends forth unwearyed its joyous peals re-echoed by the hills. The call is heeded: with the utmost eagerness numerous groups hasten from the mountain in all directions. Women carry upon their backs, in a sort of pouch, little babies whose black heads emerge from this goat skin sack. The women are attired in the kouari of festival days; this white cloak striped with red, is the national dress. And the warriors!... These men are grand, draped like statues of old, very tall, with the countenance crowned by a thick tuft of hair carefully smeared with butter, they present an appearance frank and loyal. Some of these men are armed with a gun, having upon their girdle a large cartouche; others bear the traditional arms: a plate of iron long and sharp, and the round shield made of the skin of the hippopotamus, adorned with plates of metal. All carry at the side an immense sabre in the form of a scythe.

From this description, they who imagine the African people to be savage, naked, and repulsive, will be undelieved. The church is soon filled with our Christians who commence at once their pious chants. The sounds that greet our ears are not from the chest!... the musician’s ear would suffer somewhat if compelled to listen to these sharp and singular sounds. But we are happy to hear them, because in these shouts we feel vibrating in our own souls the simple and strong faith of our Irob.

What a touching spectacle is presented by these artless souls, men and women, pressing around the Holy Table after our pupils have communicated! Then with what piety, with what recollection, they form the cortège of honor for the King of kings whom they have received into their hearts!...

Our little seminarians walk at the head. The women
and young girls follow the banner of the Blessed Virgin carried by one of our native religious. Our Abyssinian priests and deacons, as also our confrères, precede the Blessed Sacrament carried by our Rev. Superior. Lastly behind the canopy formed of a kouari attached to four poles, the men advance.

Our Irob, certainly, will never keep in line with the perfection of Europeans; to require it would be to demand the impossible. Our dear Lord is content with their good will.

On the evening of this day which we confidently hope will draw upon us abundant blessings, Father Coulbeaux said to us: "Under king John, after such a procession, we would have been immediately pillaged and put in chains..."

Times, happily, have changed. The emperor Ménélik has frequently expressed in public, his kindly sentiments in our regard. May the day of the great harvest soon dawn,—the blessed hour in which this nation, allured by base artifice from the arms of the Roman Church, will return to its bosom.

The interest you manifest in our regard, dear and venerable confrère, is a pledge that you will pray for this intention, and ask the fervent prayers of the double Family of Saint Vincent.

I beg you, dear and venerable Confrère, to accept, etc.

E. GRUSON, C.M.

Rev. and Dear Confrere,

The grace of our Lord be with us for ever!

...The language spoken at Madagascar is easily learned; in it there are Arabic and French terms and English words of recent introduction, as chair, bottle, and church terms, etc. We give in addition, a few more definite remarks on this subject.

There is but one language in the whole Island: that of Emyrne (the Hovas) which is the literary language; others understand this but do not speak it so well; here in the Antanosis country we have a patois somewhat differing from it.

This language is at present written in French or English characters; formerly the Arabic was used; I have books thus written which I can passably decipher; they combine the Arabic and malgassy and are of great antiquity; the cover is undressed calf-skin; it has defied the gnawing worm more effectually than the paper. The Arabic of these books seems to me taken from the Koran. The formula: "In the name of God, clement and merciful," often occurs; also such texts as the following: "There is no king but Thee." "It is Thou who dost bring the day after the night, who dost bring the living from death, and the dead from the living......; Thou who hast made heaven and earth."

With an officer who has spent eleven years at Madagascar, I am trying to learn malgache. I cannot describe all the designs and cabalistic indications (absolutely foolish); their oddity excites laughter, but this is a little compensa-
tion in the midst of our labor to decipher them. One re-
mark in passing,—I am not so certain that the Hovas are
really strangers: they inhabit Emyrne in the centre, as
the Sakalaves do the west while the Betmisarck are in the
east, etc. If the Hovas had been here for centuries, they
would certainly have left tribes or souvenirs on the coast.
Would they not have imported their language? For what
they speak is common to all the inhabitants of the Island;
even those who have never come in contact with the Hovas
speak the malgache...The officer of whom I have spoken,
made the same remark to me. But I must not discuss
ethnography...perhaps the Hovas are confounded with
other Mahometans.

On the coast of Farafangana (Armbahy) there are dis-
tricts where Arabic characters are in use.
The language is meagre: How do you say "on the
contrary?" I asked Father Pietros.—There is no "on the
contrary," said he. And often I receive a similar reply to
my questions. One is never embarrassed for the idea, when
it is not too immaterial; in default of the proper term, a
periphrasis or the synonyme is used; for, permit me to
say, the sense is elastic.

Articles of recent introduction have foreign names:
horse, soaly; chair, sezy; wine, divag; bell, kolosy; book,
boky; tableau, tabilao, etc. But many objects have figura-
tive names:
The sun is called masoandro, or the eye of day.
The bee, reny tantoty, or mother of honey.
The hive, trandeny tantoty, or house of the mother of honey.
Ink or blacking, rano mainty, or black water.
The inkstand, trandanno maintry, or house of the black
water.
I have found some good Arabic words:
The country is called saha; in Arabic, sáha.
Door is vava; in Arabic bab.
The body is called vatana and batana; in Arabic, bádan. Turban is hamám; in Arabic, hamam and hemena.

The verbs are easily conjugated: The tenses past, present, and future are invariable; a letter or a particle nmh, or no, ho, serving to distinguish them: mandeha aho, I go; mandeha isy, he goes, or they go; mandeha aho, I have gone; handeha aho, I shall go.

But the prefixes and suffixes are of infinite variety. If the sentiment has no fine shade of meaning in the malgache tongue, any manner of expressing it briefly is adopted, for the language does not admit of superfluities.

Manirka, to send; mampanirka, to make send; mifaniraka, to send one another; mifanpaniraka is at once reciprocal and causative, etc., etc.

Pardon all this which may seem pedantic; but be not astonished for this is our chief occupation, it is our means of sanctification for ourselves and for our blacks. You know that to learn I must cast myself into the water. The bishop gave us five days of rest, then sent me to assist at Father Pietro’s catechism; but I could not understand anything. The next day forty little ones were placed in my charge; they are already beginning to show interest in my language. The first five or six lessons were very difficult, although I had an interpreter; but now, it is almost as easy as to restore life to a bird. After the linguistic, let us have a little of natural history.

I must tell you about a little heron given to me on the border of the lake, and which I impaled. A marmite (a servant, written marmitá), perceived it with me: “Sicus”, said he making a noise and laughing....Finally, after a close but comical examination, he said in a positive manner: “Tsymaty!” it is not dead! This skin which I stuffed so quickly is from the borders of the sea where gulls and teals are found, darker and less handsome than those of
France. Many of these were captured, but I chose only the little heron.

I shall not recount at length our first holiday: the children take great pleasure in fishing, but I am content to walk on the sea-shore or in the woods where the liana forms inextricable net-work: all here is of a mournful aspect; (not that I am sad, thank God) here are thorns, aloes, cactuses that form hedges absolutely impenetrable. This would be the place for a description like to that of Sr. Etchegary, to whom I sent your beautiful reliquary. I might speak of the little blacks who spend the whole afternoon on the lake or bay, while the more fortunate hoist a shirt over their canoe and let themselves be pushed on by the wind; or when the navigators become too numerous, overturn the boat; but this disturbs them very little..........

Accept, etc.

COTTA, C. M.

P. S.—As soon as the beetles make their appearance, I hope to send you some.
NORTH AMERICA

UNITED STATES

NORFOLK, VIRGINIA.

SAINT VINCENT'S HOSPITAL

A thrill of painful surprise mingled with profound sympathy, marked the sentiments of both clergy and laity throughout the United States, on Sept. 21st, at the startling announcement, that in the early morning of that date Saint Vincent's Hospital, under the charge of the Sisters of Charity, had been almost totally destroyed by fire. The daily papers, as usual, published many exaggerated statements and until the truth was made clear the most intense anxiety prevailed.

In response to a telegram to the Central-House, at Emmitsburg, Mother Mariana reached Norfolk on the 22nd. Very Rev. R. A. Lennon, C.M., Director and Superior of the Province, had also arrived from Nashville, Tennessee, whither business had called him. The first care of the Superiors was to provide for the patients and dispose of the twenty-one sisters formerly in charge; next, to estimate as nearly as possible, the loss, and then decide upon the most prudent measures to be immediately carried out in regard to the work of the hospital.

It was ascertained that portions of the main edifice had not sustained serious injury, and that none of the out-buildings were involved in the general ruin. Accommodation could be found for about forty male patients (sailors), even whilst repairs and rebuilding were going on.

From reliable papers and other sources we gather the following details:

The fire originated, on the above-mentioned date, about
2 o'clock in the morning, in a room on the second floor looking south, the flames spreading rapidly from a mosquito-netting that had caught from a gas-jet. The night-watch was then making the rounds in another section of the building. A fire-alarm in the hospital promptly notified the one hundred and more inmates, and the work of rescuing those who were unable to help themselves was begun. By 3 o'clock, every man, woman, and child belonging to the institution, except four, had been saved. When the quenched flames and deadened heat allowed an investigation—until then impossible—four charred bodies were taken out of the debris by the firemen. The victims of the fearful holocaust were two aged women, one young woman, and a boy of three years, all patients of the hospital. Speedily had the fire-fiend consummated the work of ruin and desolation adding to the vast material destruction so sad a record of the loss of human life.

Several flour mills in a suburb of the city had been burned a few hours previously and the brave firemen, fresh from their fight with the flames, had responded to the call from the new scene of disaster. Owing to circumstances, the fire-company had not at its command some valuable apparatus, such as the big extension ladder, etc.; besides, the dense foliage of the trees surrounding the building seemed almost impervious to the efforts of the heroic men whose aim was, first, to get every body out of the hospital, and then to save the building if possible. Fireman Thomas A. Barrett was so seriously injured that no hope could be entertained of his recovery. Two of the nurses were also injured.

It was not until the glaring daylight that the ruins of the old institution, once a building whose every stone spoke of charity and good deeds, showed out in all their pathetic grandeur; but it was not until the midday hours of that sad Thursday in the history of Saint Vincent's, that the
full results were known. During the darkest hours of the morning, however, the hospital grounds were used as places of deposit for the sick. Almost every house in the neighborhood threw open its doors and was converted into a temporary haven of rest and quietude. Physicians and nurses followed, alleviating all pains and aches to the best of their ability, and the self-sacrificing sisters were everywhere, lending aid and comfort.

As to the real extent of the damage, careful examination showed that the east wing was totally destroyed, the west wing gutted and badly injured by water; but the north wing, the latest addition, containing the handsome chapel, was but slightly damaged. The Turkish baths were not affected either by the water or the flames. This was due, says the press, to the strenuous efforts of the very tired fire-laddies,—the brave boys of Portsmouth, whose engine and aerial ladder were of material service, and the squad of marines with an engine from the navy-yard. One woman was brought from the fourth story on a mattress the corners of which were ablaze.

The occasion makes the hero and the heroine, and the conflagration which proved so disastrous was an opportunity for many citizens of Norfolk to prove their true worth. They knew that their deeds would not secure them a Cross of the Legion of Honor, nor cause their names to be enrolled among those whom the world loves to praise. And yet, they were worthy of such distinction, for they saved lives—many lives at the expense of their own. Unfortunately, it is impossible to relate all the acts of bravery performed, for it was a time of many heroic efforts; but they were witnessed and appreciated by thousands and not the slightest circumstance escaped the All-seeing Eye above.

We cite here one instance from many that might prove interesting:

Portsmouth, Norfolk’s sister city is reached by ferry in
five minutes. When the call went out for help, the mes-
sage was sent to the Portsmouth police-station. An officer
there, at once ran to the fire-engine house and as the rope
was missing; rang a general call by striking the big clapper
against the bell with his hands until the blood ran from
his fingers, the ends of which were worn raw. He suc-
cceeded in summoning the department, and it came over to
Norfolk where it did efficient work in helping to subdue
the flames and save property.

From one of the Journals we take the following extracts:

A GREAT CALAMITY.

"Norfolk has sustained a severe blow in the destruction
of the Hospital Saint Vincent de Paul by fire. That Saint
Vincent's will be rebuilt at once, and on even a larger
scale, we take for granted. The establishment has become
an absolute necessity to the city, and until it is replaced,
we fear that the ability of Norfolk to care for suffering
humanity will be sorely strained.

Nor must we forget to say a word in praise of the hero-
ism of the brave Sisters of Charity and the rest of the
hospital staff; in laboring for the safety of the helpless in-
mates of the building, whilst the fire was raging. These
noble women risked life and limb without a thought of
themselves; and undoubtedly, many of the sick have them
to thank for being alive to-day. The firemen acted wisely
in paying attention primarily to saving life, and then to
checking the flames. All acquitted themselves with signal
credit. That any lives should have been sacrificed is pro-
foundly to be deplored, but when the circumstances are all
considered, that the loss of life was so small is indeed
miraculous."

From another journal:

"In the destruction of Saint Vincent's Hospital on the
21st instant, the city has sustained a serious loss. This event has justly aroused the deepest regret. The reasons for this feeling have their origin in an intelligent appreciation of the marked and persuasive benefits which the institution afforded, not only to the cities of Norfolk and Portsmouth, but to the State and country at large. So well recognized were the equipment, management and home-like attractions of Saint Vincent’s, that it had removed the old-time prejudice against the use of public hospitals for the loved and cherished ones whom disease or accident afflicted.

"It is no exaggeration to say that it has contributed more to the cosmopolitan feature of the life of our seaport, than any other single influence. Entertaining as it did those from every section of our land, extending to them the most modern and approved facilities of a scientific resort, it furnished in its beautiful grounds, tasteful surroundings, and the mild climatic conditions of this locality, attractions which made its reputation co-extensive with our country. It knew neither race nor creed in its benefactions. Its doors were opened to the rich and the poor; with delicate consideration, the paying and non-paying patients were cared for in the same wards, so that the nurses were ignorant as to which class they were serving.

"The last annual report shows a total of 1473 patients treated during last year, of whom 176 paid absolutely nothing, and a very large number of the remainder were received at greatly reduced prices out of consideration for their limited means. Of this total of 1473 patients, 513 only were from Virginia, and the remaining 960 represented sixty-one other States and countries. In addition to the foregoing, 2490 people were treated gratis in the free dispensary. This great work was accomplished by the industry, zeal and devotion of this order of unselfish charity workers. Having accomplished so much, having
added so conspicuously to the modern and enlightened demands of human society, it is not surprising that the destruction of the fruit of their labors, by the fire of the 21st instant, should fill the citizens with regret and call forth a resolve to restore it as broad and generous as its purposes were unselfish and beneficent."

From the *Virginian Pilot*:

**THE LOSS OF SAINT VINCENT’S.**

“The burning of Saint Vincent’s even if it be but a temporary suspension of the benefactions of that great charitable and humane institution is to be deplored; it is a sad loss to Norfolk, aside from the life and property involved in its destruction. In other departments of this paper, the theme has been so well treated in graphic reports, estimates of losses, and in all its details, together with apt consideration of the disaster as at least a State, if not a national calamity, and cheering us all with prospects of its speedy restoration that there is little left to say save this: That God will see to it that Saint Vincent’s mantle shall soon cover suffering humanity within ample folds of love, pity, and boundless succor! So be it.”

The financial loss reached $40,000, in which may be included furniture and the clothing of the sisters, for they lost everything and had to be supplied immediately from the Central-House. Providentially, no loss was sustained in chapel ornaments, statues, etc., all having been removed to a place of safety; surgical instruments, medicines, accounts and record-books, with all important papers were saved.

Yes, Divine Providence was visibly protecting its own, for many hearts were faint with fear, as all beheld the flames leaping in mad fury towards the chapel, until when almost touching the sacred edifice, a strong wind arising
suddenly changed their direction, and the chapel remained uninjured.

When the danger became imminent, the venerable chaplain Rev. S. Lavezeri, C. M., removed the Blessed Sacrament from the tabernacle, reverently carrying the Ciborium to St. Mary’s Asylum at a short distance. He then returned to the hospital to render any possible aid in cheering and comforting the patients. Father Dougherty, Rev. pastor of St. Mary’s church, with his worthy assistant, rendered invaluable service, besides the delicate charity with which he pressed his offer of hospitality upon the aged chaplain.

On the morning of the fire, Father Lavezeri offered the Holy Sacrifice, at the Community hour, in the chapel at St. Mary’s Asylum, where all the hospital sisters not then on duty had assembled to assist at Mass and receive Holy Communion. How sweet a favor in that sad hour amid the bewildering circumstances by which they were surrounded!

The Norfolk people have taken to heart the interests of the institution so closely associated with their own history; subscriptions, entertainments of various kinds have been set on foot. May God prosper these efforts for the salvation of souls whilst promoting His own honor and glory.

Norfolk Va. Nov. 1. “Phoenix-like, Saint Vincent’s Hospital is arising from its ashes and soon will be able to resume its former place among the foremost humane institutions of the South. Favorable weather has enabled the workmen to push forward reconstruction more rapidly than was anticipated. Their efforts are being concentrated upon the west wing, which will be completed first in order to afford better accommodations for the sick who are now being cared for in the smaller auxiliary buildings of the institution which were unscathed by the recent conflagration.

“The reconstructed hospital will be more thoroughly equipped than before the fire. The best system of heating
and electric lighting will be installed. The plumbing will be of the most approved pattern with an entirely new system of sewerage. The stairways will be of iron and stone, the halls and wards finished with oak and maple, and the private rooms with Georgia pine. The fourth floor will contain a suite of operating rooms equipped with every appliance known to modern surgery.”

ILLINOIS—MISSOURI.

Letter from Rev. Thomas A. Shaw, Priest of the Mission, to Rev. A. Milon, Secretary General.

St. Patrick’s Church, LaSalle, Ill.
Sept. 20, 1899.

Rev. Dear Confrere,

The grace of our Lord be always with us!

For some time I have had it in purpose to write you, and the visit I paid to the Berceau of Saint Vincent’s Sons of the United States two months ago, urges me to do what I promised myself. I was pleased at the invitation tendered me by our worthy Visitor, which was answered a few hours afterwards by my presence on the railroad to:

“Our Home, our college Home,
The Home of many a noble soul:
The shrine of purity—”

St. Mary’s Seminary—or the Barrens, named ever by every lover of the Community with high esteem and fondest affection. The distance from La Salle to the Seminary, by the shortest route is about 300 English or American miles, by water or rail.

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The former mode of travel was the mode fifty years ago, yea, seventy years ago, and the only way of safety. I need not say that the many apostolic Sons of Saint Vincent had no other way before them, than after riding from the Seminary in a rough country wagon for fourteen miles, over a road studded with stumps of trees, and as even as a camel’s back, they boarded, at St. Mary’s landing, a hamlet on the Mississippi River, the steamboat for St. Louis, distant 80 miles northward. At St. Louis they took passage on a boat that plied between the last-named town and La Salle, sailing the Illinois River as far as navigable,— about 240 miles; amid the charming scenery of that early day, which, thanks to the commercial, iconoclastic spirit of the last forty years, no longer exists to comfort and cheer the tourist.

However, the railroad mode has its advantages. Indeed, the Illincis country famed as a hunting-ground and an Eden, not only for the peaceful tribes of the Red men that dwelt here, but also for the fierce Mohawks who coveted this paradise and, fleeing from their own sterile valley—like the Huns of old—seized upon the vast herds of buffalo and other wild game that swarmed this incomparable domain and yearly bore away their prey; yearly also they returned on the same errand. This is the State the indomitable and saintly Marquette visited so often, and so enthusiastically describes for its richness and its game.

En route to the Barrens, you are carried over two hundred and eighty miles of country laden with enormous wealth of deposits, now of sand for rare quality of glass; now of clay for a durable quality of pottery, and again of very valuable cement; as regards deposits of coal, there is enough in Illinois with its 45,000 square miles of carbon to supply the needs of millions of human beings for centuries. Covering all these beds of deposits there is a black loam two or three fathoms in depth, containing the rare inherent gift of ever fertilizing itself. The endless
garden of cereals and chiefly the great Indian corn is something, believe me, an untraveled European has not the faintest notion of!

Such is the land teeming with prosperity you survey until the train reaches Chester, in this State—the terminus of the railroad—situated on the left bank of the Mississippi River. Here you leave the train and hurry to the edge of the river a hundred feet distant, where a ferry-boat is waiting. You get aboard. Cutting her moorings from the State of Illinois, she crosses, breasting the swift current of the “Father of Waters,” and lands you in a town called Clearyville in the State of Missouri.

After a hurried luncheon—for the train is awaiting you—again you are seated in the car for Perryville, distant nineteen miles. Through the far-famed Bois Brulé bottom five miles in width and about thirty in length, whose bosom is fertilized by the great river just crossed, you pass; and—an admirer as you are of teeming Mother Earth—you are enraptured at the alternate scenery of cereal crops and forests of every species of timber.

The whistle of the engine gives notice; the train stops: you are at Lithia, noted for its medicinal water. Again in motion, you are carried up a steep grade; and then on the level the engine sweeps along, glad to escape from the pressure of climbing, rushing you through corn-fields, orchards and meadows, your heart beating in the meanwhile, for you are nearing Perryville, yes, hardly a mile; when, as you look out of the window of the car, you catch a glimpse of dear old St. Mary’s, situated on a rising plain, the apostolic school, the chapel, the Missionaries’ Home, the turreted church. The railroad terminus is reached.

A four-wheeled, light, easy conveyance called a buggy, which the genius of the yankee only can build receives you, and for a mile of road, next in smoothness to a boulevard, lined on either side with tasteful cottages, you are
driven, until your own observation assures you that the imposing buttresses on each side of a double gate show an entrance to no ordinary demesne. You enter the grounds, passing through an avenue of stately pines, a part of the little grove which shuts off the view of the noble pile for about three hundred feet, when suddenly the vehicle stands; out you step, and the sight now before you compensates anxiety and fatigue. You have no time to survey the five hundred feet length, and sixty feet height of the Renaissance of this Central-House of the Western Province, for the Visitor (if home) and Father Barnwell, Superior, the Missionaries smiling their greeting as you receive from them the kiss of peace whilst they, one and all, bid you a hundred thousand welcomes, surround you.—

To the ordinary healthful man the journey to St. Mary's brings no fatigue, occasions no monotony. No more do the oppressive heat of summer, the heavy uneaven roads, the biting frosts of winter test the traveler's patience and exercise his mortification for four and oftentimes five hours drive from the river to the Seminary. Yet until five years ago, our truly apostolic confrères, from the immortal De Andreis, down in a long succession, in all seasons of the year, trod no other road and used no other vehicle than the ponderous wagon now discarded, and viewed by the present generation as an object primitive, curious and quaint: Tempora mutantur et nos cum illis.

I was actually at home, the home of my youth, "where beauty, power, glory, all are aisled," the Fourth of July, our great national celebration. Every object and everybody, of the one hundred and more happy inmates was astir, full of business, completing the extensive preparations for the "grandes fêtes," which would open the next day on the arrival of the distinguished and illustrious Visitor and, as his suite, a number of confrères. In the meantime, I strolled over the premises, catching views of
the solid mass of masonry architecturally shaped, and which only a few months back unhewn had lain in its native quarry.

The old college the fire had consumed, in the autumn of 1865, is replaced by the magnificent apostolic school, the most easterly of the buildings; the cherry trees and court give place to the beautiful chapel and students' rooms, with Community and boys' refectories. The Missionaries' House, after a lapse of fifty years, looks as bright almost as when it rose.

And the ecclesiastical parish church, the faithful copy of that of "Monte Citorio," on the "via della missione" in Rome, thoroughly renovated and embellished inwardly and outwardly, still speaks, as it always has spoken to every admirer of art, and chiefly to the old students of the Barrens, volumes of the *arcana divina* of the founder, De Andreis, whose blessed ashes repose within its precincts,—of Rosati and Tornatori, of Timon and Denecker, of Odin and Ryan, with a host of other Sons of Saint Vincent, though later not less famed. In the rear of the imposing structure, still stands the great oaken log house, put together by the Timons and Odins, a little modernized, but substantially the same as it was when for generations it harbored scores of spiritual husbandmen—a few still in our midst—who went forth from its walls to sow and to reap, and returned to its inclosure contented and happy: *Euntes ibant mittentes semina sua; venientes autem veniebant cum exulatione portantes manipulos suos.*

The sacred village, where, side by side, repose many of the saintly and cherished Fathers and Brothers, nestling in the midst of a grove, lovingly cared for and visited by their brothers still in the flesh, gradually, as is expected widens its limits. And the same venerable voice so familiar to my boyish years, that struck so often on my boyish ears, bidding me in its soft and mournful tones remember...
those *qui in pace dormiunt et requiescunt*, speaks as feelingly as of yore!

Nor did I fail in my saunterings to be charmed, as I passed into the seminarists' garden, to notice how regularly Saint Vincent and Blessed John Gabriel sentinel the little log cabin in which the great Superior and illustrious Bishop Rosati lived and which he made his sacristy, which—all honor to the authorities presiding—after more than seventy years is in a state of excellent preservation. Neither am I allowed to omit the taste and tact observable in the laying out of the grounds, the well kept walks, the neatly clipped lawns, the flower beds, curved and angular, filled with tropical plants, the beautiful quarter of a mile avenue which opens in the rear of the buildings and runs its way through the old orchard where it ends, forming a circle around, which arise lofty pines, and in the centre of which a mound is raised on which the great Mother of God under the figure of the Immaculate Conception stands as our Protectress—the *Regina cleri*! Here is the outdoor spot with its wealth of shade and rustic benches and shelter of the Blessed Mother, that is eagerly sought after, above all the other spots of the really charming surroundings:

"Miratur molem Æneas, magnalia quondam

Miratur portam, strepitumque strata viarum."

The long-looked-for guests had arrived. The doors of Vincentian hospitality were thrown open to the Most Rev. and Illustrious J. J. Kain, Archbishop of St. Louis and his suite, the Superiors of our St. Louis and Chicago houses. The Very Rev. Visitor, Father Smith, Father Barnwell, Superior of the old Home, in company with the officers and priests of the house. Our students, seminarians and brothers, numbering about sixty, the apostolic school of forty, welcomed His Grace and company right royally. The *Berceau* indeed from that moment was en fête, the host outdoing himself in the eloquence of sincerity.
and largeheartedness, and the royal guest with his company too full of feeling to express his gratitude.

A prince of the Church had often visited old St. Mary’s and conferred on many of its inmates the priestly office, but this occasion of the visit of the Archbishop, seemed to my mind to show more clearly and to emphasize more pointedly, the place this alma mater occupies in the hearts of the truly devoted Sons of Saint Vincent.

If the gathering meant anything more than the Triduum of the 6th, 7th, and 8th, when tonsure and minors were conferred on forty, subdeaconship on eight, deaconship on seven, and the sacred priesthood on five of our own, it meant to all,—that arguments worked up because of climatic changes, or typographical position, or human views otherwise, in reference to the Central-House of our Western Province, have fallen like a pack of cards, in face of the sum of evidence drawn from that providence of God that takes care of its own, and disposes all sweetly. *Jacta super Dominum curam tuam, et ipse te enutriet.*

Never, in so long and chequered a career, did the Berceau look so beautiful and heavenly,—never, I am sure, did she feel so buoyant, joyful and glorious; what is said of Judith on the day she went forth to slay the enemy of her race, we may religiously apply to the venerable Mother-House at the Barrens, on the occasion of her great gathering, and solemnity of ordinations: *Cui Dominus contulit splendorem... Et Dominus hanc in illum pulchritudinem ampliavit ut incomparabili decore omnium oculis appareret.*

The coincidence of the solemnities with the Prodigies of Mary, I took to be very striking! Chosen or not chosen for the marked celebration, the day is full of significance to the writer, and, I am satisfied to all the ardent admirers of St. Mary’s Seminary. *Olim meminisse juvabit.*

However and whatever charms there are in my old college home and surroundings, these are but the *flos conter-
ens et egrediens, when compared with the unity and harmony of head with members, and members with head,—the triple cord not easily to be broken, the ring without a fracture, one heart and one soul. In the words of our highest authority, after our Lord, living: *In morem tamen charorum amicorum!* Oh! I felt: *Quam bonum et quam jucundum habitare fratres in unum!*

The pilot calmly, judiciously, guiding the vessel, and all on board freely cheerfully, promptly, *dicto obedientes!* The bright, respectful, laughing happy countenances of the little fellows of the apostolic school, the manly ecclesiastical *vita et mores* of the students and seminarists towards their elders and elders towards Superiors—this was the scenery to survey, and with which to fill the soul! a living panorama, like only to itself. Happy, indeed, I thought that the source of the *salutem pauperum et cler i disciplinam* affords such signs of success for the hidden future. Oh! may there be no leakage to that spirit of our great Founder *ut amemus quod amavit, et quod docuit operemur!* Yet alas! what difference of position between the inclosed forest and the forest exposed to the buffets of the storm,—the vessel of the harbor, and that on the high seas? wrestling with wind, and tide, and wave, and how sad becomes the fate of not a few how often pronounced sea-worthy, and fit to ride the roughest sea! Yet: *Apparent vari nantes in gurgite vasto.*

The *Zeitgeist* as the Germans term this age, the spirit of indifference to exercises of piety, love of ease, self-arrogance and uneasiness under authority is abroad,—in the air. The holiest employments: our colleges, our parishes, our missionary career, high appreciation of intellectual gifts and small admiration for virtue, may prove in the future as they have in the past, the Scylla or the Charybdis to many a high-born and high-bred Son of Saint Vincent:
"Dextrum Scylla latus lævum implacata Charybdis
Obsidet: atque imo barathri ter gurgite vastos
Sorbet in abruptum fluctus!"

Glorious as were the festive hours I spent at St. Mary's Shrine, I must confess the glory was a little clouded, that before the Spes gregis, I gazed upon, lay the world in all its unreal glare, and into the world sooner or later at the call of obedience, must they enter, face and fight it in all its demoniacal hideousness and craftiness. The training in divine and human learning to which for years the alma mater subjects her Sons and chiefly to bring home to every Son of Saint Vincent the conviction of the truth in the oft-quoted phrase of the Holy Ghost: Qui sibi nequam cui bonus erit?—All go to fit each one that he may run his career for God's glory and the salvation of the poor.

Prosit! My task is done Rev. Dear Confrère. Present, if you please, my heartfelt wishes, ad multos annos, to our very zealous amiable and beloved Most Honored Father. Accept for yourself all that one brother may desire for another—

Believe me,

Rev. Dear Confrère,

Yours in S. V. & B. P.,

Thomas A. Shaw, C. M.
The following account is taken from the *New Orleans Daily Picayune*. The celebration on Nov. 12, 1899, does honor to the religious enthusiasm and grateful appreciation ever characteristic of the Southern people. May this noble spirit be transmitted from generation to generation; and may blessings which, through the sacred ministry, have made so luminous the historic traditions of that land, alas, too often sorrow-crowned, never be withdrawn, but may the precious seed yield, as heretofore, abundant fruit.

**ST. STEPHEN’S CHURCH**

**GOLDEN JUBILEE**

1849-1899.

November 13th: “The golden sunlight blessing a golden day greeted the good people of St. Stephen’s, yesterday morning, as bright and early they arose to hasten churchward and offer to God their thanksgiving on the occasion of the fiftieth anniversary of the foundation of the large and prosperous parish.

“Fifty years of faithful and earnest work had been completed by the parish—years that had known their sunshine and their shadow, and now, with all the zeal of the pioneer founders of the congregation, with thoughts turned heavenward and beautiful hope pointing down the vista of time, to many more years of even just such strenuous endeavor and glorious success, priests and people gathered in the sacred sanctuary, hallowed by so many recollections, to listen to the beautiful history of the parish so dear to them, and in united prayer to beseech God to bless the work of His hands.

“The celebration began in the wee small hours of the morning when Mass after Mass was thronged with kneeling worshippers coming to commune with God on this joyous day. At 10 o’clock the solemn Pontifical Mass was
offered, the Archbishop of New Orleans coming himself, and the Cardinal of the United States, with a large gathering of distinguished clergy and bishops, to ask God's blessing upon the people and the priests who had so faithfully served them. The entire program terminated at night with a magnificent tribute from the laity: and thus with hands joined and hearts overflowing with joy and thanksgiving,—the parish turned its golden milestone.

"The church was magnificently decorated, every nook and angle and column seeming to pulsate with the thought of the jubilee day. Far across the street from the entrance were displayed banners and the flags of all nations. In the beautiful vestibule of the church were suspended golden bells entwined with garlands of white and gold, and all over, the interior of the edifice, from arch to arch, and column to column, was hung in white and gold and beautiful garlands of white and gold roses. These were caught up in the rear end of the church in a small golden bell bearing the inscription, "49," and terminating in the grand central arch in an immense golden bell, which told the story of this jubilee day in the typical legend, "99." The altars, which are magnificent works of art, were decked with bouquets of golden-rod and banked with ferns; while spanning the whole were arches upon arches of electric lights.

"The church, which is one of the largest in the South, was thronged to its utmost capacity. The ceremonies were most impressive. Seldom at any ceremonial in New Orleans has been seen such a distinguished gathering of ecclesiastics; indeed, the very brightest dignitaries of the Church in America united in honoring old St. Stephen's on its festal day. Numerous members of the various religious orders, especially the Sisters of Charity, who have been associated from the beginning with the Congregation of the Mission in its work, being represented by large delegations.
from the various religious houses and the charitable institutions in the city presided over by this estimable order. The procession, as it entered the church, presented a memorable picture, which will long remain in the hearts of the people of the parish.

"First came the band of acolytes, carrying the cross, the censor and the incense, and wearing robes of purple and red and white and gold. Then followed fifty little girls and fifty little boys from Saint Vincent’s school, led by the Sisters of Charity the little girls were robed in white and gold and carried each a white silken bannerette with the legend, "99" upon it. The boys wore badges of gold and carried bannerettes with the motto "49" upon them, thus representing the span of years since the foundation of St. Stephen’s parish in 1849 to this glorious golden day. The long line of clergy and acolytes followed, the acolytes walking four abreast in delegations and wearing royal robes of purple and cardinal sashes. The leaders wore the papal white and gold.

Rev. Bishop Foley, of Detroit attended by Rev. Father Niemann, C. SS. R., and Rev. Father Maguire, S. J. Each bishop was followed by a beautiful little page robed in the papal white and gold.


"There were also in the procession Rev. Fathers Manoritta, of St. Anthony's, Gerlach, of the Holy Name of Jesus: Landry, C. M., Remillion, C. M., of St. Stephen's; and, bringing up the rear of the splendid cortège which circled around the Cardinal was the grand old figure that for nearly forty years has been identified with St. Stephen's, the good old priest who came to this section of New Orleans when the parish was founded, who labored assiduously for upwards of forty years, who conceived the idea of building this magnificent church, laid the cornerstone, and who for a period of twenty-one years has been the zealous and devoted pastor, Very Rev. Anthony Verrina, C. M., to whom, more than to all others, St. Stephen's owes what it has acquired in growth and progress during
the fifty years of its existence. Father Verrina had the pleasure of seeing in the cortège which came to grace the jubilee day, two of his pupils in the old Bouligny Seminary, two who had risen to eminence in the Church, viz., Bishop Rouxel and Bishop Heslin.

Not the least beautiful portion of the cortège were the little pages who attended the visiting bishops, the Archbishop and the Cardinal. A pretty distinction was made between the pages attending the Cardinal and those attending the bishops, the latter wearing long purple plumes in their court hats and the former cardinal plumes.

"Within the sanctuary had been erected two thrones exquisitely draped in white and gold silk, and these were occupied by the Cardinal and Archbishop. The bishops occupied chairs of state, and grouped around were their attendants.

The solemn pontifical mass was then begun, Archbishop Chapelle officiating attended by Very Rev. J. M. Laval, assistant priest, in cope; Rev. Father Weber, C. S. S. R., Rev. Father Welte, deacons of honor; Very Rev. Father Soillard C. S. C., deacon of the Mass; Rev. T. Weldon, C. M., subdeacon, Rev. J. Schlereth, C. M. master of ceremonies, assisted by Rev. P. Finney, C. M. The ceremonies, were conducted with all the pomp and grandeur which distinguish such occasions in the Catholic Church.

Cimarosa's "Grand Military Mass," composed in 1799, was magnificently rendered by the regular choir of forty trained voices, under the talented direction of Prof. J. A. Gernhauser. The entire musical program was most carefully prepared.

"As the procession entered, the church choir burst into the grand "Hallelujah" of Handel's "Messiah." Upon the entrance of the Cardinal, Archbishop and bishops the "Ecce, Sacerdos Magnus", or, "Behold, the High Priest,"
was sung, and during the vesting of the Archbishop for
the Mass the beautiful selection from Gounod’s Oratorio
of the “Redemption;” “Unfold, ye Portals,” was given.
At the offertory the “Alma Virgo of Hummel was sung
with fine effect.

“After the Gospel, Very Rev. John Brislan, rector of
the Jesuits’ Community in New Orleans ascended the pul-
pit and delivered a sermon, which for loftiness of thought,
clear and convincing logic and splendid diction, has seldom
been equalled in this city by pulpit orators. Father Bris-
lan was exceptional in his magnificent and forcible de-
covery. It was the first time that he had been heard on
any great occasion since his arrival in New Orleans.

Father Brislan spoke as follows:

“Your Eminence, Your Excellency, Right Reverend
Bishops, Reverend and Dear Fathers, Beloved Brethren:
How touchingly beautiful and instructive the memories
that cluster round this Golden Jubilee celebration! And
as we contemplate the solemn scene presented to us this
morning, how its every marked feature comes home to us
linked with recollections that reach back feelingly into the
long ago of a fruitful historic past.

“First and foremost the beloved chief pastor of the arch-
diocese is in our midst wearing insignia, whose origin car-
rries us back to the remote period, when another flag waved
over the vast territory, when, where now rises this stately
temple surrounded by happy homes and thriving institu-
tions and all the touches of a refined civilization, naught
appeared save a wide, deserted waste, naught was heard
save the passing tread and wild war-whoop of savage tribes,
that insignia recalling men of blessed memory—a Pen-
alver, a Dubourg, a Rosati, a de Necker, the Lazarist;
and finally, if I omit other names dear to all, still must I
not fail to mention the saintly Blanc, under whose zealous
administration the Lazarist Fathers were called, and this
parish established fifty years ago, when St. Stephen's was but a far-away suburb of New Orleans.

“A Cardinal of Holy Church, whom all are ever ready to welcome to the home of his youth, graces the occasion with his presence; and thus the distinguished heads of the two oldest sees in this great Republic, surrounded by prelates from far-off states, and representatives of the clergy, secular and regular, are here to do honor to St. Stephen's fiftieth anniversary.

“And your own dear spiritual guides are here—the Lazarist Fathers—their hearts filled with honest pride. And to these be honor and praise, for they represent a noble band world-wide in its endeavors, for what land has not heard the apostolic voices of the courageous Sons of Saint Vincent de Paul, the brethren of the glorious Perboyre, battling along, shoulder to shoulder, vying in zeal with all the other mighty forces banded together in defense of Christ and His holy Church. Honor again to these, and may the prayers of all here assembled to-day, prelates, priests, and people, bring them and theirs continued blessings.

“And the people of St. Stephen's parish are here; of the parish as it was, embracing four others, and the parish as it is, still strong in numbers. Fathers, mothers, sons and daughters have grown up strong in faith and hope and love undying, under the shadow of schoolhouse and church. Hallowed spot, indeed, these sacred precincts! There the baptismal font, where they were born to a new life; there the tribunal where the blood of Christ, cleansing and strengthening, reached their repentant souls; there the altar, before which the newly-wedded swore life-long fidelity; there the altar rail, at which the body and blood of Christ became their food and nourishment; here the spot where so often the last blessing was given over the forsaken earthly tenement, and for these many and dear de-
parted ones who now rest quietly in the city of the dead, we breathe, one and all, in the midst of our festivities today, the beautiful prayer of Holy Church. "Eternal rest, give unto them, O Lord, and let the light of Thy countenance shine upon them."

Having alluded to the early trials and triumphs of the Church, the Rev. speaker continued:

"And such has been the history of the Church of Christ down through all the centuries. Through the length and breadth of the vast Roman Empire and later on through the tangled forests and over the broad lakes and rivers of the new world, did her brave, fearless missionaries push their way with unflinching courage, in quest of souls. Heeding neither the burning tropical skies nor the icy blasts of the north, thousands of these men of heroic mold fell by the wayside, broken down with labor or stricken with some fell disease or slain, too often, by the savage and ungrateful people they came at such great cost to enlighten and save.

"This was the spirit that animated the men who founded the parish fifty years ago. They came from afar, bringing with them no other wealth or influence than the faith, the hope and love which CHRIST had enshrined in hearts consecrated by a triple vow. But herein precisely lay the great power that buoyed them up in trials and tribulations. They sowed in tears, we now reap the fruit of their labors. What wondrous changes have been wrought during these fifty years!

"Let the joyous bells then peal forth on the glad air their richest, sweetest harmonies. Let choral voices of young and old rise melodious. Sound the grateful hosanna of praise and thanksgiving, for all God's blessings, visible and invisible, during these past fifty years—for His blessings visible—as in the beautiful Church and many
splendid parish institutions, particularly those of the noble women who are justly styled the world over, angels of charity—I mean the self-sacrificing Daughters of Saint Vincent de Paul—and for His invisible blessings also, for as faith teaches us when God’s hand is laid heaviest on priest and people it is then especially that his kindness surpasses all bounds. With a far-seeing eye, keener than that of the most watchful mother, He detects lurking danger where all seems pleasurable, and with a sudden providential stroke comes to the relief—a stroke that may cause, indeed, heart-burning sorrow, but serves well the divine purposes of detaching our fickle, wayward hearts from vain, fleeting goods sure to do us harm.

“And now, in conclusion, may the great proto-martyr, St. Stephen, under whose powerful intercessory guidance and protection this great parish has thriven and prospered, continue to shield and bring you and your children and your children’s children to the Home of homes—the mansion not built with human hands, where we shall fix our eyes at last upon the Christ we loved, wearing upon brows forever free from care the laurels that fade not, and singing in our hearts the glorious songs of victory that rise more and more triumphantly as eternal ages roll on.”

The Mass was then continued. At the conclusion Cardinal Gibbons gave the Papal Benediction. The procession of priests and acolytes then filed out of the church in the order in which it had entered, the choir rendering in superb style “The Heavens Are Telling,” of Hadyn’s “Creation.”

After the service a banquet was served to the clergy at St. Stephen’s Hall. Many priests who were not able to be at the Mass owing to services at the same hour in their own parish churches, attended the banquet, or called during the day to congratulate Father Verrina and his faith-
ful assistants on the blessed anniversary that had come to their church and people.

THE GROUND CELEBRATION.

The day was kept in its entirety by the people of St. Stephen's parish. At 3 o'clock hundreds and hundreds thronged Lawrence square, facing St. Vincent's School, which shared with the church in this beautiful celebration. The school was handsomely decorated, golden bells peering from between the draperies of white and gold which graced the façade.

A grand procession was formed and was designed, as it did, to include every member of the parish, men, women, and children. There were three divisions under their respective grand-marshals. The clergy and bishops followed in carriages. The colored people of the parish were placed in the line according to their numbers by the marshals of the procession. The entire procession was under the command of Grand-Marshall George J. Martin, and his aids.

Fifty taps of St. Stephens bell was the signal for the procession to move, and with banners flying in the breeze and golden badges decorating every bosom, the splendid cortège wended its way to St. Stephen's church, where solemn vespers were sung and Benediction of the Blessed Sacrament given. As the procession passed, the church bell rang joyously. Prof. Wolf's Military Band furnished inspiring music during the procession and the exercises of the afternoon. A grand jubilee chorus sung by 300 children concluded this portion of the program.

The decorations of the church were the work of the Ladies of Charity of St. Stephen's church and the Ladies' Altar Society.

St. Stephen's Parish Hall, at which the banquet was served, was decorated by the Alumnae of St. Vincent's
School. The hall was very beautiful with flowers and bunting, and both decorations of church and hall reflect the greatest credit upon the taste of the ladies of St. Stephen’s parish.

When, at five o’clock, Father Fallon, the honored pastor of St. Patrick’s church, ascended the pulpit and preached the sermon of the evening, there was a crowd such as had never before entered the portals of St. Stephen’s. Every pew was filled and every square foot of standing room was utilized, and the spacious church was filled to its utmost capacity. It appeared that every parishioner was in attendance to do honor to the occasion.

Bishop Heslin, the beloved head of the Natchez diocese, pontificated at vespers after which the crowd adjourned to the grounds for the memorial services: Here a platform had been erected and artistically decorated for the speakers and distinguished guests. The grounds were brilliantly lighted with numbers of arc and incandescent lights. Long streamers of the pontifical colors were hung in graceful festoons in all parts of the grounds. The exercises of the evening were begun by the rendition of the “Star Spangled Banner.” Mr. Emilien Perrin, President of the Jubilee Association, called the assembly to order and introduced the speakers:

Hon. Samuel L. Gilmore narrated the history of the church from the time of its foundation till the present day. He spoke touchingly upon the various incidents of its career and the first pastor of the church, Rev. A. H. Gandolfo, C. M., and his successors up to the present rector, Rev. Anthony Verrina, C. M.

Hon. E. A. O’Sullivan was the next speaker. He referred to the life of Saint Vincent de Paul and graphically described his capture by the Algerians, his emigration to Paris, to battle with the sins of the world, and of the noble Order which he founded, which to-day, in all parts of the
world wherever it is possible for a Christian to tread, is carrying on the work of Saint Vincent.

Hon. G. V. Soniat spoke on the growth of the Catholic church, the part which it has played in the civilization of the world and the advancement of the principles of true liberty, etc.

Mr. Perrin next introduced Rev. J. M. Nichols, C. M., who spoke on behalf of Father Verrina, and thanked the jubilee committee for the duty they had so nobly performed in the name of the church. He dwelt with loving tenderness on the revered memory of the departed rectors of the church and the loving devotion of Father Verrina to his parishioners.

Right Rev. Bishop Blenk, the well-beloved and eloquent ecclesiastic, brought the meeting to a close by a beautifully conceived address:

"I am to strike the last," he said "of the many beautiful notes touched on this most auspicious occasion—the feast of St. Stephen's Golden Jubilee. To-day you have celebrated in a most befitting manner the history which has glorified this parish. I am delighted that it has been my privilege to be with you to-day, and I know that this demonstration of good, brave, loyal Catholic hearts has overflowed the souls of prelates and priests alike with joy unspeakable. I think that all those who have helped to make the golden jubilee a success have succeeded beyond their highest expectations. In their names I thank you for the glory of this celebration. Eloquent oratory, superb music and beautiful environments have contributed their quota to the feast.

"Your past has been a glorious one. May the future see you broadening out still and developing all that is best in you. Let the past be a prophecy of the future. Priests and people of St. Stephen's church, go forward. You have the foremost rank in the race of the good, the holy and
the brave. Turn not aside, but look straight ahead to the Almighty God, and say, 'I will not swerve until I have reached His side.' Onward, upward and towards God! God bless you!"

At the conclusion of the addresses a match was applied to a large supply of fireworks and the air was bright with the myriads of tiny sparks from Roman candles, skyrockets and many other products of Chinese ingenuity.

The jubilee committee repaired to the hall adjoining the church and there partook of light refreshments prepared through the thoughtfulness of the venerable Father Verrina. Bishop Blenk and Bishop Heslin, former pupils of St. Stephen's, sat at the head of the table, while to their left sat Father Verrina. Mr. L. E. Fornier in a neat address offered a toast to the venerable rector of St. Stephen's which was heartily responded to, and so closed one of the most eventful days in the Catholic history of New Orleans, a day filled with tender memories of the past when the devoted missionaries of the holy Church planted the Cross on savage territory and laid the foundation of their sacred edifices which have grown in grandeur and stand to-day as monuments to civilization and Christianity.

We hope in the not very distant future to be able to present the readers of the Annals with the interesting history of St. Stephen's Parish.

The first colony of the Sons of Saint Vincent coming direct from the well-known House of their Congregation at Monte Citorio, in Rome, landed in New Orleans under the leadership of the saintly Father de Andreis, in the year 1818.
THE ANTILLES.

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

Porto Rico, April 13, 1899.

Most Honored Mother,

The grace of our Lord be ever with us!

The great calamities which have become, as it were, our daily bread, prevented me from writing you sooner, as I desired to do.

On the 8th instant, we were visited by a dreadful cyclone which raged during the entire day and a part of the night, causing considerable damage. The country is laid waste, machinery destroyed, many houses and even large buildings have disappeared altogether, and those which remain standing have been shaken to the very foundation. It would be impossible to give you an idea of the number of victims of the furious element; some were drowned, others buried under the ruins of their own dwellings.

Although we are in the very midst of all this desolation, our Lord has protected us and our establishments also. Only one of our hospitals, not very substantially built and much exposed to the storm, was almost entirely destroyed, with the exception of two wards where the sick were literally packed, whilst the water penetrated everywhere. Our poor sisters were greatly distressed, being unable to relieve the misery of their dear sick whose beds were saturated. They themselves endured many inconveniences and no one came to their assistance. How shall I describe their anguish! The storm increased, the water poured into the chapel, and no priest to save the Sacred Species! The sister-servant was deliberating as to whether she should remove
the Ciborium and distribute its contents to her companions who were still fasting, although it was eleven o'clock in the morning, when one of our Missionaries braving the danger presented himself to consume the consecrated Hosts.

A few moments later, the Government began to look after the needs of this house; despite the pelting rain and frightful wind, they ordered the sick to be taken out, dividing them between the military hospital and the barracks; our sisters came here. Thank God, no lives were lost, our sisters go every day to the above-mentioned places to care for their sick.

I can give you no news of our houses in the interior of the Island, any communication being impossible; I am very anxious, for rumor has it that whole villages have disappeared: I trust that Almighty God has protected our poor sisters.

In your fervent prayers, Most Honored Mother, do not forget your poor Daughters of Porto Rico; I ask a like remembrance in the prayers of our dear sisters of the Mother-House.

Our sisters here unite with me in offering you their filial respect, whilst I beg you to believe me in the love of Jesus, and Mary Immaculate, Most Honored Mother,

Your very humble and obedient child,

Sr. Manuela Rodriguez,

U.d.o.c.
SOUTH AMERICA.

COLOMBIA.

Writing from Ste. Rose de Cabal, September 13, 1899, Father Bret informs us that said house will henceforth belong to a diocese about to be erected, the headquarters to be at Manzales.

He adds: "The apostolic school begins its fifth scholastic year, September 15th, with one hundred and five students. The entire course will be definitely organized. Last July we gave two students to the intern seminary and we hope to be able to send four next February. May God continue to shed his graces upon us and enable us to faithfully correspond thereto."

OCEANICA.

PHILIPPINE ISLANDS—LUZON.


Saint Marcelin, Manila, Nov. 2, 1899.

MOST HONORED FATHER,

Your blessing, if you please!

Your letter of Sept. 6th has just reached me, and I am deeply touched by your paternal interest for your Sons and Daughters of the Philippines, who are most grateful for the fervent prayers that you offer for them.
Unfortunately, the war between the inhabitants of the country and the Americans still goes on; the province of Camarines (north) and that of the south hold no communication with Manila, so that we can say nothing of our double Family at Nueva Caceres; the last letter which I received from Father Santandren being dated Aug. 2nd. However, Father Serrallonga had a letter from the pastor of Sorsogon (Camarines), bearing date of Oct. 25th, from which letter we may infer that things go on as usual in our houses, as this parish priest has intercourse with our confrères. I hope that our Lord will always protect and preserve them amid the dangers by which they are surrounded.

At Cebu, sisters and confrères are pretty well. For some time past there has been in this city an epidemic called beri-beri. On account of this need, official authority has organized a hospital in the Convent of the Child Jesus, and three of our sisters have charge of the sick there. On the 27th of September, the feast of our Blessed Father was celebrated in this hospital, on which occasion it appears that a remarkable cure was wrought through the intercession of our Holy Founder, the evidence of this cure could not be contested by the physician; I send you the inclosed account which can be published in the Annals, if you think well of it.

Our sisters of Jaro will be obliged to come to Manila, for it is almost impossible to do anything for the poor Indians.

As to our confrères, Monseigneur wishes Father Viera and another priest to remain there for the welfare of the diocese. Our sisters at Manila continue to spend themselves in the duties of their vocation, at the Concordia and in the other establishments confided to them. At the commencement of the year, the administration of the hospital of St. John of God feared they would be obliged to close, but thank God, the fear has not been realized; things are
now as in former times; there are a great many patients, and twenty-six sisters devote themselves to their service. Here at Saint Marcelin we are in discharge of parochial duties, besides the direction of the sisters and children of the houses of La Concordia, Looban, Santa Isabel, and Santa Rosa.

I beg you to send me a few copies of the faculty to bless and invest with the Scapular of the Passion, for several priests have asked me for them.

Soliciting your precious benediction, I have the honor to be, etc.

EMMANUEL ORRIOLS, C. M.

Manila, Saint Marcelin, Nov. 2, 1899.

A remarkable cure, wrought at the temporary hospital of Cebu is attributed to the intercession of Saint Vincent de Paul.

On Aug. 25th, a patient was brought in, named Juliana Padriga; she was one of the victims of the prevailing epidemic beri-beri. The physician having declared that the disease was at its worst, the last sacraments were administered; the poor creature hovered between life and death for a whole month. Far from improving, her condition grew daily more alarming. Meanwhile, the sisters celebrated a little feast in honor of Saint Vincent, on the 27th of September; the sick woman was much disappointed at not being able to assist at Mass; her sufferings prevented her from even sharing in the joy of the other sick on this beautiful day.

Seeing her grief, one of the sisters thought to afford her pleasure by bringing her the relic of our Holy Founder, to venerate; she kissed it with respect and devotion, exclaiming: “Live, Saint Vincent de Paul!” From that mo-
ment she began to improve, telling all who came to visit her that Saint Vincent had taken pity on her.

Great was the surprise of the physician when on October 1st, he realized that the dropsy had disappeared and that the patient pronounced by him incurable was now out of danger. He verified the cure declaring it altogether extraordinary.

In thanksgiving for this favor, a solemn high Mass was celebrated eight days later in honor of our Blessed Father. On that occasion Juliana had the consolation of assisting not only without the need of help herself, but she was able to give her arm to a poor old woman who could not walk. Juliana delights in telling every one that a miracle has been wrought in her case by Saint Vincent.

Another patient called Santiago Ibanez who entered the hospital September 1st, in the same condition as Juliana, experienced a most favorable change from the date of the 27th of the same month.

Blessed be God for having been pleased to thus glorify His faithful servant!—I received these details from Cebu.

EMMANUEL ORRIOLS, C. M.
ASHFIELD—SYDNEY.

Letter from REV. ANTHONY BOYLE, Priest of the Mission, to VERY REV. A. FIAT, Superior-General.

Most Honored Father,

Your blessing, if you please!

I send you by this mail a photograph of this house and two photos of the interior of our church. One shows a small portion of the ceiling. Our church is the first of Saint Vincent in Australia, as well as the first of the Congregation. The interior is considered very beautiful, and extremely devotional. The Catholics of Ashfield are very proud of it.

The part already built is $95 \times 50$ feet; from floor to ceiling, 41 feet. The ceiling is zinc painted, and decorated in gold. The sanctuary is $50 \times 24$ feet. This, as also the central aisle, is all white Italian marble. The people are very anxious to complete the church, but that is impossible until the present debt is paid off. Although the people are neither numerous nor wealthy, a few months ago, they reduced the debt by $5,000; a considerable amount is still due. All give a little every week, and this they do very willingly as they are so glad to have a church. There was no resident priest in Ashfield before the confrères came here. The Catholic population—including children—is only eight hundred and fifty. They are nearly all very
good, practical Catholics. Most of them receive Holy Communion once a month.

On seeing the Mission-House and the church—the two best buildings in this suburb—Protestants were at first annoyed and pretended to be afraid that their religion was in danger. They got a newspaper in England to write that there was danger for their church in Ashfield: “Although,” say they, “Catholics are scarcely one to ten in this suburb, they are very much respected now and have considerable weight in municipal and parliamentary elections.”

The Conference of Saint Vincent de Paul in Ashfield is a model one, and excites the admiration of Protestants; it has done much to remove prejudices. The parish being small and easily worked is very suitable for the confrères where nearly all are engaged in missions.

The site of the Mission-House is elevated and salubrious; the grounds are large and very private. At the same time, we are within a couple of minutes’ walk to the Railway Station of the S. R. Line of New South Wales and only five miles from Sydney. It would be difficult to find in New South Wales a place so suitable for a Mission-House.

Last year, the confrères from this House gave missions in every parish of the Island of Tasmania, which is two days by steamer from Sydney, and is nearly as large as Ireland. The missions were everywhere successful. The Association in honor of the Sacred Heart was established in almost every parish. The bishops and priests were extremely pleased. During the three previous years, the confrères from Ashfield gave missions in all the parishes of three dioceses of New Zealand. There is only one diocese in which they did not give missions.

New Zealand comprises two large islands. The nearest port of New Zealand is 1,240 miles by steamer from Sydney. The population—not including the aborigines—is 800,000
of whom nearly 100,000 are Catholics. There is a grand Catholic spirit among the people, and in numerous cases, they make great sacrifices to attend these exercises. Some rode fifty and even eighty miles through the bush to the mission; others locked their doors, took their children with them and remained day and night at the mission. They are a fine Catholic people.

In conclusion, I thank you, Most Honored Father, for the special interest you take in Australia—a great encouragement to us and highly appreciated by the good people of Ashfield.

I beg to remain, Most Honored Father,
Your humble and obedient Son,
A. Boyle, C. M.

INDULTS
I.

FACULTY TO THE SUPERIOR-GENERAL OF THE MISSION OF TRANSMITTING TO PRIESTS, WHETHER SECULAR OR REGULAR, THE POWER OF BLESSING THE MIRACULOUS MEDAL, EVEN IN PLACES WHERE THERE ARE PRIESTS OF THE MISSION.—S. C. R. November 10, 1899; for ten years.¹

Most Holy Father,

Anthony Fiat, Superior-General of the Congregation of the Mission, humbly prostrate at the feet of Your Holiness,

¹ Facultas subdelegandi quemlibet Sacerdotem e clero tam saculari quam regulari, etiam in locis ubi adsint presbyteri Congnis Missionis aq benedicendum S. Numisma B. M. V. Immaculatæ (the Miraculous Medal).
Ad decennium. S. C. R. 10 nov. 1899.
Beatissime Pater,

Antonius Fiat, Superior generalis Conginis Missionis ad pedes S. V. genua provolutus humillum faculatem rogat subdelegandi ad benedictionem S Numismatis B. M. V. Immaculatæ, vulgo la Medaglia miraco-
solicits the faculty of sub-delegating for the blessing of the holy Medal of the Immaculate Virgin Mary—commonly known as the *Miraculous Medal*—not only to priests of the secular, but also of the regular clergy; and this even in places where dwell priests of his own Congregation.

**FOR THE CONGREGATION OF THE MISSION:**

The Sacred Congregation of Rites in virtue of the powers specially conceded by Our Holy Father Pope Leo XIII., grants to the Very Rev. Anthony Fiat, Superior-General of the Congregation of the Mission, henceforth, for a period of ten years, the power to sub-delegate any priest, whether of the secular or regular clergy even in places where there are priests of his Congregation, to bless the holy Medal of the Blessed and Immaculate Virgin Mary, known commonly as the *Miraculous Medal*; provided that they use the exact formula approved April 19, 1895.—All things to the contrary notwithstanding.

November 10, 1899.

**C. Card. MAZZELLA, prefect,**

**D. PANICI, secretary.**

losa', non modo Sacerdotes e clero sæculari, verum etiam Regulares, etiam in locis quibus Presbyteri suæmet Congregationis commorantur.

Et Deus, etc.

**Congregationis Missionis**

Sacra Rituum Congregatio, utendo facultatibus sibi specialiter a Smo Dno Nostro Leone Papa XIII tributis, Rmo Dno Antonio Fiat, Supremo Moderatori totius Congregationis Missionis potestatem facit ad proximum decennium subdelegandi quemlibet sacerdotem e clero tam sæculari quam regulari, etiam in locis, ubi adsint presbyteri alumni ipsiusmet Congnis ad benedicendum S. Numisma B. M. V. Immaculatæ, vulgo la "Medaglia miracolosa"; dummodo rite adhibeatur formula quæ, die 19 aprilis 1895, approbata fuit.

Contrariis non obstantibus quibuscumque.

Die 10 novembris 1899.

**C. card. MAZZELLA, Pref.**

**D. PANICI, Secr.**
FACULTY TO THE SUPERIOR-GENERAL TO TRANSMIT TO PRIESTS, WHETHER SECULAR OR REGULAR, THE POWER TO BLESS SAINT VINCENT DE PAUL WATER, EVEN IN PLACES WHERE THERE ARE PRIESTS OF THE MISSION.—S. C. R. November 10, 1899; for ten years.

Most Holy Father,

The Superior-General of the Congregation of the Mission, humbly prostrate at the feet of Your Holiness, solicits the faculty to sub-delegate to priests, whether secular or regular, to bless Saint Vincent de Paul Water, even in places where there are Priests of the Mission.

FOR THE CONGREGATION OF THE MISSION.

The Sacred Congregation of Rites, in virtue of the powers specially conceded by our Holy Father, Pope Leo XIII., grants, henceforth, for a period of ten years, the faculty solicited.

November 10, 1899.

C. Card. Mazella, prefect,
D. Panicì, secretary.

1. Facultas subdelegandi ad benedicendam aquam S. Vincentii a Paulo, presbyteros non tantum Seculares, verum etiam Regulares, etiam in is locis ubi Presbyteri Congnis Missionis commorantur; ad decennium. S. C. R., 10 nov. 1899.

Bono Padre,

Il Superiore Generale della Congne della Missione prostrato al bacio del sacro piede supplica umilmente la S. V. volergli accordare la facolta di subdelegare a benedere l'acqua di S. Vincenzo de Paoli non solo i Preti secolari, ma anche i Regolari, benché si trovino nei luoghi dove sono i Preti della Missione.

Che, ecc.

CONGREGATIONIS MISSIONIS

Sacra Rituum Congregatio, utendo facultatibus sibi specialiter a Smo Domino Nostro Leone Papa XIII tributis, expetitum indultum ad proximum decennium benigne concessit.

Contrariis non obstantibus quibuscumque.

Die 10 novembris 1899.

C. Card. Mazella, Prof.
D. Panicì, Secr.
8.—A recent decree of the Sacred Congregation of Rites determining the model of a medal of the Children of Mary with the inscription: *Mater, tuos oculos ad nos converte* has been published by the *Canoniste contemporain* and by several *Semaines religieuses*. It is understood that this decree obliges all the Associations of the Children of Mary; is such the case?—

—Answer: No.

“This decree” says the *Nouvelle Revue théologique*, “does not refer to all the Congregations of the Blessed Virgin, but only to the pious union of the Daughters of Mary under the patronage of the Virgin Immaculate, and Saint Agnes.”

*La Semaine religieuse* of Cambrai adds:

“There are in reality three distinct Associations each having the title *Prima primaria*:

—“That of the Daughters of Mary, delle Figlie di Maria, established at the commencement of the twelfth century, at Ravenna, by the Blessed Pierre de Honestis, canon regular of the Lateran. Pius IX. of blessed memory, re-organized this Association at Saint Agnes—outside the walls—and placed it under the direction of the canons regular of the Lateran, with power to aggregate thereto similar societies throughout the world. A medal should be worn by the Children of Mary, that owe their existence to this Mother-congregation. By a decree of August

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1. The medal bears on the face, the image of the Virgin Immaculate receiving her daughters as they are presented by the martyr, Agnes. The inscription is: *Mater, tuos oculos ad nos converte*. On the reverse is the name of Mary, with the Sacred Hearts of Jesus and of the Blessed Virgin and the crown of twelve stars. The inscription is: *Sodalitas filiarum Mariae sub patrocinio B. V. Immaculatae et S. Agnetis V. M.—Romanum ad S. Pie IX. Primarium dixit, Indulgentiis ditavit.*
24th, 1897, the Sacred Congregation has made obligatory for them, alone, the type of medal approved by the said Sacred Congregation.

"2. In the order of time (1584), we name next, the Association of the Roman College of the Fathers of the Society of Jesus. This Association, was at first intended for youth and men only. It was in 1825, that the reunions of women and young girls were aggregated to it.

"3. We have among the Sisters of Charity, the new Association, whose organization the Blessed Virgin requested in 1830.

"These three Associations, absolutely distinct from one another, enjoy nearly the same privileges and indulgences. "The Congregations of the Children of Mary affiliated to that of the Jesuits, or to those of the Sisters of Charity need have no concern about the aforementioned decree..."
OUR DEAR DEPARTED.

OUR MISSIONARIES:

Rev. John Kia, Tche-Ly west, China, July 1899; 45 years of age, 12 of vocation.
Rev. Denis Savoy, Assumption, Paraguay, July 23d; 28 years of age, 11 of vocation.
Rev. George Lange, Lourdes, France, August 26, 1899; 29 years of age, 10 of vocation.
Rev. Joseph Lombard, Mondovi, Italy, Sept 6th; 89 years of age, 46 of vocation.
Rev. John Chanavat, Mariana, Brazil, Aug. 11th; 59 years of age, 36 of vocation.
Rev. Joseph Geerts, Tcheng-Ting-Fou, China, Sept. 2d; 29 years of age, 11 of vocation.
Brother Peter Guerin, Mother-House, Paris, Sept. 25th; 80 years of age, 50 of vocation.
Rev. Charles Ragot, El-Biar, Algeria, Sept 27th; 76 years of age, 52 of vocation.
Brother Michael Arana, Cleric, Madrid, Oct. 1st; 20 years of age, 4 of vocation.
Brother Thomas Murphy, St. Louis, U. S., Sept. 27th; 75 years of age, 45 of vocation.
Brother Charles Rolando, Savona, Italy, Oct. 31st; 80 years of age, 61 of vocation.
Rev. Charles Ferpozzi, Canneto, Italy, Nov. 1st; 25 years of age, 7 of vocation.
Rev. Louis Bonnerot. Nice, France, Nov. 22d; 34 years of age, 16 of vocation.
Mgr. Tanoux, bishop of Martinique, St. Peter, Nov 22d; 57 years of age, 36 of vocation.
Rev. William Moore, New Orleans, Louisiana, U. S. Nov. 26th; 60 years of age, 37 of vocation.
Rev. Laurent Roura, Madrid, Spain, Dec. 8th; 60 years of age, 41 of vocation.
Brother Joseph Collard, Fort Dauphin, Madagascar, Oct. 31st; 66 years of age, 33 of vocation.
Rev. Patrick Vincent Kavanagh, Buffalo, New York, U. S.; Dec. 9th; 57 years of age, 41 of vocation.
Our Sisters:

Sr. Mary Martin, Givers, France; 74, 55.
Maria Sanchez, Marcotera, Spain; 20, 1.
Catalina Serra, Albacete, Spain; 50, 30.
Esperanza Garbalena, Tolosa, Spain; 65, 41.
Barbara Martin Antequera, Spain; 28, 8.
Francis Morgado, Almeria, Spain; 51, 32.
Clara Sauca, Seville, Spain; 70, 55.
Marie Memania, Gratz, Austria; 23, 8.
Marie Brabant, Versailles, France; 82, 56.
Theresa Vodosek, Hartberg, Austria; 39, 17.
Marie Jorand, Huy, Belgium; 77, 53.
Marie Meysson, Sainte-Foy, France; 35, 6.
Anna Peiersteiner, Vienna, Austria; 22, 1.
Luigi Morelli, Naples; 46, 18.
Jane Boero, Revello, Italy; 26, 7.
Louise Bouvret, Leghorn, Italy; 54, 33.
Engenia Bicci, Acquapedente, Italy; 56, 28.
Rosa Welscher, Alt-Ofen, Hungary; 46, 19.
Marie Marchadier, Marseilles; 70, 47.
Marie Coillard, Aquila, Italy; 68, 50.
Ernesta Buzi, Naples; 22, 2.
Maria Auburtin, Clichy, France; 74, 50.
Fibronia Dournel, Roubaix, France; 58, 32.
Magdalen Carbonara, Naples; 27, 5.
Margaret Martinek, Gratz, Austria; 27, 8.
Maria Privat, La Teppe, France; 80, 56.
Jane Dulce, Panama; 25, 1.
Maria Potacan, Laibach, Austria; 29, 1.
Maria Azemar, Mother-House, Paris; 21, 5 mos.
Honore Purtill, Lanark, Scotland; 59, 32.
Elizabeth Weisz, Lankowitz, Austria; 25, 8.
Francisca Fernandez, Segovia, Spain; 31, 11.
Manuella Batista, Cordoba, Spain; 27, 3.
Genevieve Figuera, Barcelona, Spain; 63, 43.
Maria Aymemi, St. Clement, Spain; 27, 9.
Carmen Monne, Madrid; 29, 8.
Irene Andres, Burgos, Spain; 36, 13.
Basila Saenz, Lugo, Spain; 47, 17.
Jane Ozcariz, Victoria, Spain; 67, 46.
Maria Debernardi, Turin; 76, 45.
Elizabeth Radtke, Culm, Poland; 55, 34.
Marie Besset, Ch, L'Eveque, France; 62, 44.
Rachel Rocha, Mais, Rio de Janeiro, Brazil; 42, 21.
Anne Veyssiere, Rio de Janeiro, Brazil; 75, 54.
Dolores Casas, Valdemoro, Spain; 72, 53.
Marie Milano, Turin; 30, 6.
Maria Camera, Placentia, Italy; 58, 39.
Christine Meissner, Reichenberg, Austria; 70, 47.
Marie Richer, St. Merry, Paris; 65, 42.
Marie Parent, Ile de Reunion; 55, 35.
Christine Meissner, Reichenberg, Austria; 70, 47.
Marie Richer, St. Merry, Paris; 65, 42.
Marie Parent, Ile de Reunion; 55, 35.

Eugenia Derousseaux, Stains, France; 53, 28.
Catherine Pasterino, Cagliari, Italy; 75, 52.
Valeria Carite, Galatina, Italy; 75, 52.
Maria Mayr, Salzburg, Austria; 31, 6.
Catherine Gallot, Friburg, Switzerland; 70, 33.
Pauline Bernard, Tarbes, France; 24, 2.
Antoinette Fillol, Lyons, France; 46, 25.
Marie Cabanes, Paris; 56, 33.
Jane Gouzet, Totona, Spain; 65, 40.
Amelia Bermond, Valenciennes, France; 75, 43.
Matilda Trona, Bologna, Italy; 69, 45.
Gabriella Cassin, Bar-sur-Seine, France; 30, 6.
Theresa Cziep, Brunn, Austria; 59, 36.
Benedicta Guichard, Panama; 59, 34.
Afra Scatasta, Greve, Italy; 37, 17.
Adel Gerome, Paris; 38, 12.
Clementina Clamadenc, L’Hay, France; 52, 31.
Catherine Bouvier, Nancy, France; 71, 51.
Jane Pujo, Toulouse, France; 74, 47.
Jane Condamin, Armentieres, France; 73, 46.
Marie Debar, Epernay, France; 25, 3.
Marie Vidie, Mother-House, Paris; 28, 7.
Margaret Kokoll, Laibach, Austria; 65, 40.
Josephine Hamocka, Friburg, Switzerland; 70, 48.
Marie Bordas, Mother-House, Paris; 23, 2.
Marie Jablezynska, Cracow; 79, 55.
Maria Caillaud Sedan, France; 29, 7.
Marie Leduc, Chambon, France; 58, 32.
Rose Pizzardo, Turin; 51, 31.
Angela Pizzorno, Ceva, Italy; 44, 19.
Sophie Prieto, Valladolid, Spain; 19, 1.
Philomena Gil, Valencia, Spain; 23, 5.
Carmen Olmos, Alcala, Spain; 59, 31.
Maria Perez, Cuidad Real, Spain; 56, 12.
Jane Loinaz, Carabanchal, Spain; 37, 18.
Javiera Astabuznaga, Cadiz, Spain; 28, 11.
Sr. Lorenza Salazar, Burgos, Spain; 70, 42.
,, Martha Welm, Wall-Meseritsch, Austria; 23, 3 .
,, Letizia Cherubini, Sienna, Italy; 28, 4.
,, Maria Vanaker, Loos, France; 35, 14.
,, Caroline Riedle, Montolieu, France; 67, 27.
,, Ubalda Mafori, Sienna, Italy; 36, 14.
,, Angela Sans, Mallorca, Spain; 25, 6.
,, Pauline Sainz, Cadiz, Spain; 65, 46.
,, Maria Nazabal, Jerez, Spain; 71, 44.
,, Maria Prats, Manresa, Spain; 20, 1.
,, Catherine Lamarque, Bahia, Brazil; 71, 45.
,, Josephine Cosbach, Cologne-Nippes, Germany; 25, 4.
,, Bernardine Malpal, Sezanne, France; 75, 54.
,, Frances Vigier, Marvejois, France; 55, 32.
,, Hortense Gropis, Naples; 72, 51
,, Marie Sabadel, Gros-Caillou, Paris, 36, 7.
,, Frances Faucherit, Auch, France; 64, 42.
,, Consuela Vano, Philippine Isles; 24, 10.
,, Gertrude Fuente, Ponce, Antilles; 41, 17.
,, Mary Lane, Cabra, Ireland; 45, 12.
,, Louise Gruet, Toulouse, France; 57, 34.
,, Rosalie Makowska, Culm, Poland; 43, 25.
,, Josephine Lafay, Cajamarca, Peru; 62, 41.
,, Marie Villeneuve, St. Cyprian, France; 39, 19.
,, Maria Schmidt, Santiago, Chili; 64, 40.
,, Margaret Mackin, Santiago, Chili; 66, 35.
,, Blanche de Fischer, L'Hay, France; 43, 11.
,, Ursula Drenik, Laibach, Austria; 21, 1.
,, Marie Joblot, Paris; 82, 55.
,, Baltasar Oroz, Valencia; 22, 3.
,, Grazia Turturro, Caltanissetta, Sicily; 27, 9.
,, Laurentia Payen, St. Chamond, France; 82, 53.
,, Marie Pougaud, Narbonne, France; 54, 24.
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R. I. P.

A new and touching interest will henceforth be associated with the feast of the Commemoration of the Passion of our Lord, Feb. 20, 1900. At St. Joseph’s Valley, the day was beautiful and clear but intensely cold, despite the glorious sunshine that gilded the deep snow covering the landscape near and far. On that date, at 9 a.m., after the solemn Requiem sung by Rev. F. O’Donoghue, the Community attended the funeral of our beloved Sister Josephine Leddy, of holy memory, Assistant.

That same day, the noon train brought the casket containing the mortal remains of Sister Mary Larkin, who died at Porto Rico, Nov. 3, 1898, in the service of the U.S. Army. In removing the bodies of the soldiers to the
States, the Government had consigned our dear sister to her own Community. The Chaplain, Rev. J. McNelis, who was to bless the grave, and a delegation of sisters were at the depot to accompany our sister to her last resting-place,—our little cemetery.

Home at last! With Lacordaire, she too might say: "All things are to found in God, even marks of tenderness which fill us with wonder, because we cannot comprehend their meaning."

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FAVORS

ATTRIBUTED TO THE MIRACULOUS MEDAL.

"It was Easter Monday. A poor little boy four or five years of age, belonging to the parish, was attacked with meningitis and had just been declared a case beyond physicians skill: "God alone can save him," was the doctor's verdict. The child's face was livid with the hue of death...

Meanwhile, a medal of the Immaculate Conception was placed around the little fellow's neck, whilst the All-powerful Virgin was invoked with lively faith and confidence. The boy grew better immediately and in a few days was restored to perfect health.

"Honor, glory, gratitude, to Mary Immaculate!

"Colorono, Parma, May 10, 1899.

"Canon Hector Savazzini, pastor and provost."

Rev. Father F. Pie, Capuchin of Toulouse, has communicated the following to one of the religious journals:

Toulouse, July 5, 1899.

"...I would be very grateful if you will kindly publish a fact truly miraculous,—a new evidence of the powerful protection of the Blessed Virgin. I greatly regret that this fact was not sooner made known as it occurred four months ago. But although its publication was not instantaneous,
it could lose nothing of its authenticity as a most striking incident. For the glory of Mary and its claim on our gratitude, therefore, it should be recounted. The marvel was wrought at Toulouse, and here are the details furnished by several reliable witnesses:

"It was February 27th, Mme. Bernier, residing at Rue Ninan, No. 11, had gone into the street with her child scarce two years old, to enjoy the air. The boy started to cross the street just at the moment that a carriage was near. Perceiving the danger, the mother dashed forward to catch her child, but before she could reach him the carriage had passed over the poor little one. He was thought to be dead; but to the amazement of all, Doctor A..., who happened to be among the crowd at the time, testified that the child had not sustained the slightest injury. For yet further assurance, Doctor J..., surgeon, was called in; he also pronounced the child safe and sound; and surprised that such was the case, he exclaimed: "Really children must be made of caoutchouc! The Countess of L..., who had been an eye-witness, declared aloud that one need not go to Lourdes to see miracles.

"Beyond a doubt, here is a miracle, and a miracle to be attributed to the Miraculous Medal which the child wore at the time of the accident. This Medal, I had myself given the favored little one, a few days previously, when at the father's request I went to the house to bless his boy. The miracle is so much the more evident as the child's skirt and one stocking were torn by the horse's hoof whilst on the body there was only a slight trace of the carriage wheels. Perhaps, those who, in these days of impious incredulity, have discarded all religious belief, may see in this only a result of chance. But the Christian who still preserves in his heart some remnant of faith, will not hesitate to acknowledge herein a veritable prodigy. And after having verified the case as one of the narrowest escape,
well might the surgeon, Doctor J..., exclaim: "Really, children must be made of india-rubber!" Yes, they are indeed like caoutchouc under the horse's hoofs and carriage wheels, when they are protected by the Miraculous Medal.

"How many miracles have not been obtained through the instrumentality of this Medal worn with faith! These miracles would fill a volume.

"...Among countless marvelous conversions wrought through the instrumentality of the Miraculous Medal, I may cite that of a freemason of T..., on his deathbed, three or four years ago, and of which I was the happy witness, as well as the people of the whole quarter wherein he resided. Three times had this freemason already repulsed the priest, uttering as he did so only words of blasphemy. Meanwhile, I was called to his assistance. But, before going into the presence of the unfortunate man, I sent to his wife a Miraculous Medal that she might secretly place it upon her husband's person. Thanks to this Medal, the patient, now become meek as a lamb, consented to receive me and to make his confession. He died two or three days afterwards, fortified by the sacraments with which the Church consoles her dying children.

"This Medal is known to all, for the devotion has spread everywhere. Every one is acquainted with its celestial origin and the precious promise that all who wear it indulged, reciting devoutly the prayer engraved around the image, will enjoy the special protection of the Mother of God.

"O gift of Heaven, MARY's Medal, well art thou styled miraculous!

"O MARY, conceived without sin, pray for us who have recourse to thee.

"And now, Mr. Editor, I must tell you that I have in my hands three attestations, sent to me by witnesses, to bear out my testimony in regard to the prodigious fact of
Rue Ninau. I thought it unnecessary to inclose them in this letter, and that the mention would suffice.

"Be pleased to accept, Mr. Editor, in advance, my thanks and respectful homage of

"Your most humble servant,

"F. Pie,

"Capuchin of the House of Toulouse."

A cure obtained after prayers offered in the chapel of the Community at Paris.
Paris.—Two cures of children, November 1899.

FAVORS

ATTRIBUTED TO THE INTERCESSION OF BLESSED JOHN GABRIEL PERBOYRE, AND OFFERINGS MADE IN HIS HONOR TO THE WORK OF THE MOST NEEDY MISSIONS.

Pouance, July 16, 1899, Successful examinations. $1.50. Diamantina, Brazil, Sept. 20th: "I have the honor to inclose $12. for the Work of Blessed John Gabriel Perboyre. This Blessed brother seems to manifest a special interest in the people of Diamantina; our pupils invoke him for the success of their examinations. Several cures, some very remarkable ones, have been obtained this year through his intercession; and John Gabriel is very popular as a baptismal name."

"Suffering for several months from oppressed breathing and so great debility that I was unable to continue in the duties of my office, I made several novenas to Saint Vincent and our Venerable Mother, promising to publish my cure in the Annals of the Congregation of the Mission. I am happy to acquit myself to-day of my debt of grati-
tude, I am perfectly well and have resumed my class duties. I am now soliciting our Blessed Father for a favor more precious than the restoration of corporal health—I am asking him to obtain for me the spirit of my state, that under his protection, I may become a good Sister of Charity. I send you $2. for the Missions in thanksgiving to Blessed John Gabriel, for having obtained my deliverance from an interior trial more severe than any disease that may afflict the body.”


Paris, July 19th. “A mother sends $30. for the most needy Missions; she asks special prayers that Almighty God may enlighten and strengthen more and more the faith and piety of her husband. She also asks prayers for herself and her children.”—

Paris, July 22nd. Gratitude to Blessed John Gabriel Perboyre for a successful examination. $20.—(Aube), July 22nd. Thankoffering for several special favors. $4.30. Cr., July 22nd. Success at examinations. 5 fr.—Saint-Etienne (Loire), July 25th. For a favor obtained $40 Paris, July 26th. For successful examinations. $8.—N. (Maine-et-Loire), Aug. 3rd. Several favors. $10.—

Paris, Aug 4th. Paul M. Success in examinations for law practice. $12.—Aug. 6th. Petition for a temporal favor. $10.; thankoffering for having obtained it. $10.—Lille, Aug. 7th. Thanksgiving for the success of an examination and petition for a favor. $10.—

S. V. Aug. 7th. Two cures and success at the examina-

Paris, Sept. 19th. Success of an operation. $2.—Douai, Sept. 20th. Conversion obtained through Blessed John Gabriel Perboyre. Offering.—Maretz (North), Sept. 21st. Two favors obtained.—Brussels, Genevraye, Sept. 21st. For several favors obtained, and to solicit new ones. $4.40.

La Teppe, Sept. 21st. Favors obtained. $20.—S.—V., Sept. 16th. 8 fr. Bordeaux, $3.—Oct. 9th. Sister F. A favor obtained. $20.—


M. (North), Oct. 24th. Favor $14—Vichy, Cure. $4.—Douai, Nov. 1. Two debts of gratitude, and success at examinations. $15.—United States of North America, Dearborn, Mich., Favor obtained. $10.—South America, Quito, Ecuador. $2.—

This Commentary on the Gospels for Sundays and the principal feasts of the year contains 286 subjects, of which 161 are indicated and 125 developed. The text of the Gospel is followed by the explanation of the text and outlines of instruction, whether doctrinal or moral, which recall Dehaut’s method in his excellent work on the Gospel. The whole will be duly appreciated by the pastor of souls.

120. Saint Vincent de Paul studied upon the soil that gave him birth, by a compatriot who was well acquainted with the land and the very atmosphere where his hero first saw the light and afterwards grew up,—such is the work of the Abbe Deydou, pastor of Saint-Nicholas de Bordeaux, in his *Panegyrique de Saint Vincent de Paul prononce au Berceau du Saint*, April 16, 1899. (in 8, Bordeaux, 1899). “I have endeavored” says the orator to analyse Mr. Vincent; and in biographies and what has been preserved of his *correspondence*, I thought to find the man, the peasant of *Landes*, still prevailing in the priest.—Research almost useless,” he continues, with what appears at once a sort of regret and admiration: “this hope was rather an illusion, so thoroughly had grace penetrated and supernaturalized my hero from the very outset of his sacerdotal career!” In a discourse so literary, picturesque, and edifying, his audience must have enjoyed a rare treat.

121. *Commentarii de Deo trino, de Verbo incarnato, de Deo consummatore*, auctore Jo. Mac Guiness, C. M., in collegio hibernensi Parisiensi theologiae professore. 1 vol. in-8. (Paris, 5, rue des Irlandais, and Dublin, M. H. Gill, O’Connel Street.)

This volume is the continuation of those that we have already noticed and commended. Thus happily progress the parts destined to form a work of theology, dogmatic and sacramentarian; inspired by erudition and attachment to the old masters of science; and at the same time making due account of the just desire to be in touch with the scientific discoveries and legitimate advance of our own time.

*Notizie di alcune divozioni e pie associazioni* (Notices on

In a small treatise gracefully illustrated, Rev. J. B. Manzella, C M , has combined the most useful information on the devotions 1. of the Miraculous Medal, 2. the Archconfraternity of the Holy Agony of our Lord, 3. the Scapular of the Passion, as also those of Mt Carmel and of the Immaculate Conception, 4. the Work of the Most Holy Trinity for the Souls in Purgatory. This subject matter forms, as we see, an excellent manual of the devotions which the Missionary has most at heart to propagate.

123. La Medaglia miracolosa nuova ancora di speranza pel secolo XX (The Miraculous Medal new anchor of salvation for the twentieth century), by Rev. Fr. Biondelli, C. M.

In-18, Roma, Deselée, 1899.

The twentieth century dawns in the midst of prayers: the Jubilee of the 'Holy Year,' the consecration of the entire world to Jesus Christ, the Redeemer, a concert of sacrifices and supplications throughout the universe by the oblation of the Eucharistic Victim amid the silence and recollection of midnight as we entered upon the year 1900 Father Biondelli recalls the remembrance of the Blessed Virgin and of the Miraculous Medal as the safeguard of the century which is just opening. The pious Missionary’s little book is a reproduction of the two treatises that have already been relished by devout souls. May so many wishes for the happiness of the new century be realized!

124. In 1851, Father Hue, C. M., published his Souvenirs of Travel in Tartary and Thibet; he describes the journey, which, in company with Mr. Gabet, he made to the country of the Ordoss, through the desert of Alachan and Thibet as far as Lhaca. For a long time this book had the singular fortune of being regarded as somewhat of a romance.

Quite recently, Prjévalsky, who traveled in the same latitude, without, however, reaching Lhaca, created a doubt as to the truth of several affirmations set forth by Father Hue. But, in an interesting study entitled: le P. Hue et ses critiques (one vol. in-12 of 65 pp., Paris), Prince Henry of Orleans, who also traveled these countries, has just furnished his testimony—from ocular demonstration—in favor of Father Hue's narration. He establishes, in the first place, the reality of the voyage of the learned Lazarist Missionary; then, examining the geographical and linguistic criticisms advanced by the Russian General, he shows from other accounts of travel the fidelity of the Missionary’s narration, and concludes in these terms:

10*
'The description given by Father Hue of his voyage, is neither the work of an ignoramus nor a romancer; these accounts have been written by a man who not only has seen a great deal, but who knows how to reproduce what he has seen; beyond a doubt, Huc possesses, in the first degree, the qualities which transform the simple narrator into an artist; and even when he produces the most unexpected effects of light and coloring, he is still simple and natural; for everywhere his characteristic sincerity predominates.'" See Catholic Missions, Dec. 8, 1893.

125 One of the martyrs of Saint-Firmin (Sept. 3, 1792), was Rev. Nicolas Colin, originally of the diocese of Langres, who entered the Congregation of the Mission in 1747. He was in the diocese of Langres in 1790, and held the title of pastor of Genevrières; through what motives or under what circumstances he occupied this position we are unable to discover; he must have been authorized by the Superiors, for he still signed himself: 'Priest of the Mission.'

In a pamphlet printed at Langres, by Firmin Dangien (in-12, 24 pp. no date), under this title: M. Colin, ancien curé de Genevrières, massacre à Paris, au séminaire de S.-Firmin, le 3 septembre 1792; ses adieux à ses paroissiens, one of the successors of Father Colin pays a beautiful tribute of admiration to the confessor of the faith. He portrays the touching farewell of this faithful priest in taking leave of his people, a scene grandiose indeed, whose remembrance merits to be preserved; and he recalls the glorious death of the confessor of the faith who had returned among his confrères to the Seminary of Saint-Firmin, Paris.

We are indebted to Abbé R. de Teil, the distinguished postulator of the Cause of the Carmelites of Campiegne, for a copy of the Pamphlet on Father Colin.—A M.


This graceful little volume will please all persons devout to Saint Vincent de Paul. The work presented no difficulty; for, when they asked Bro. Ducournau—who for long years had been the Saint's secretary and who knew him intimately—what was Saint Vincent's principal virtue, it is said that, recollecting himself a moment, the brother replied: "The imitation of our Lord." All will be edified to meet again the recommendations and thoughts of the Saint on this excellent subject, essentially fundamental in the practice of Christian piety.

127. It is the Abbé Maynard, as historian of Saint Vincent de Paul, that is presented to us in the portrait traced by the original pen of Barbey.
d'Aurevilly (*les Philosophes et les Ecrivains religieux* (in-12 mo. Paris, Lemerre editor, 1899). In this gallery of portraits graced by Michelet, Victor Cousin, Taine, and where we find also Gratry, Creteinean-Joly, *Abbe Maynard*,—each one appeals to our interest. And first of all the author: Barbey d'Aurevilly who died a few years ago, has made no vulgar sketch when he gives us the clear-cut features of these physiognomies, almost always true; wherein, moreover a happy touch may oftentimes be recognized. The personages themselves are interesting: they are pressed upon the reader's notice—in some instances rather rudely, yet never in an un-literary way—in their unvarnished shame, or their glory. In the pages to which we refer, there will be found a just and high appreciation of the *Saint Vincent de Paul* of Abbé Maynard: the real historical value of the book is proved and its literary merit accurately set forth. Saint Vincent de Paul is portrayed according to his historian and, God be praised, this time his grand qualities are brought to light. We can judge for ourselves: "And, indeed," writes Barbey d'Aurevilly, "St. Vincent de Paul was not only a great Statesman, but he was one of the greatest that ever existed! I do not fear to exceed the truth, nor is the idea I express at-all forced. For us Christians, Saint Vincent de Paul is far above the mere Statesman, since the Holy Spirit had chosen this heart for His tabernacle; but for the genius who now indoctrinates the world, there is no question of the Holy Spirit. For such, Vincent de Paul must be the Statesman, and, to be worthy of their esteem, it must be in the most *politic* acceptation of the term.

"I have already named Napoleon, the great modern organizer, Napoleon the inventor of the very word *to organize*, which might well be called one of his greatest acts, one that had preoccupied him more than any other. Well! Napoleon achieved no more in the matter of organization in his field of action, than did Vincent de Paul in his. I named Richelieu; but Cardinal Richelieu, that man of order and of unity, with a few dazzling, masterful hatchet-strokes that shine out in history, never created around him such a union of wills, an obedience so vast, so coherent, and so profound, as this humble Vincent de Paul, who never dealt a blow to any one. Neither Napoleon nor Richelieu, ever governed a kingdom, the one with his sword, the other with that red robe under which he covered all that he had grasped, as Vincent de Paul governed his kingdom on his knees; this is no figure: it may truly be said that he governed on his knees!

"Now to him, belonged not France, nor a part of Europe acquired by the sword: but his kingdom was the entire world conquered, embraced."
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