

THE PRECURSOR



VOL. 1

MONTREAL, MARCH 1924

No. 4

PREMIUMS

Offered for Subscriptions-New OR Renewed

-
- 10 subscriptions to THE PRECURSOR give right to the choice of the following objects: Chinese objects, ornamental shells, prayer-book, etc.
 - 12 subscriptions give right to a free subscription to THE PRECURSOR for one year.
 - 15 subscriptions give right to the choice of: chaplet, Chinese cup and saucer, prayer-book, etc.
 - 20 subscriptions give right to the choice of: tea-box, bracelet, etc.
 - 25 subscriptions give right to the choice of: Chinese napkin-ring, statue, etc.
 - 30 subscriptions give right to: Chinese curiosities.
 - 50 subscriptions give right to: a Chinese embroidered tray-cloth.
 - 75 subscriptions give right to the choice of: Chinese landscape, hand-painted or Chinese embroidered cushion, etc.
 - 100 subscriptions give right to the choice of: magnificent oil-painting (2 ft x 3 ft), painted Sick-call Burse, antique Chinese dishes, bracelet, etc.
 - 200 subscriptions give right to the choice of: beautiful Chinese embroidered bed-spread, Chinese embroidered, tea-cloth, Chinese parasol, etc.
 - 500 subscriptions give right to the choice of: beautiful Chinese embroidered white satin bed-spread, Chinese embroidered panels (3 pieces), etc.
 - 1000 subscriptions give right to the title of PROTECTOR in the Society of the Missionary Sisters of the Immaculate Conception and also to: a painted or embroidered banner.
 - 1500 subscriptions give right to the title of FOUNDER in the Society of the Missionary Sisters of the Immaculate Conception, and also to the choice of: antique Chinese objects, highly valuable Chinese needle-painting, etc.

Please Help the Missionary Sisters of the Immaculate Conception

By procuring work for them.



THE Missionary Sisters of the Immaculate Conception have a work-room in which are made church-vestments and altar-linens, the profits of which are destined to support their Mother-House and Novitiate.

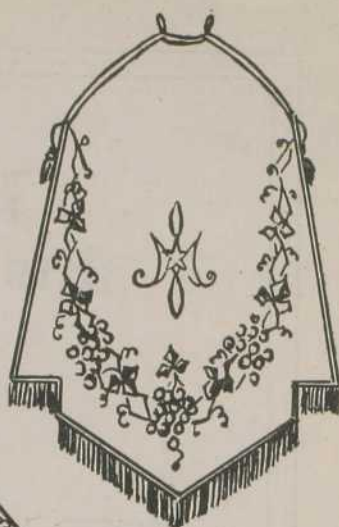
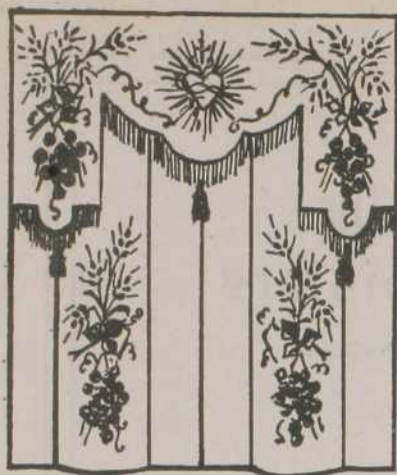
Missionaries must undergo several years' preparation before being able to commence their apostolic labors in foreign fields.

The articles mentioned on the following page may be procured, on reasonable terms, at the work-shop of the Missionary Sisters of the Immaculate Conception, 314, St. Catherine Road, Outremont, Montreal.

We paint, to order, spiritual bouquets, Christmas, New Year and Easter cards, calendars and pictures of all kinds, First Communion and Confirmation badges, scapulars, *Agnus Dei*, cushions, etc.

Wax infants, for Christmas cribs, are also made in all sizes.

Chinese embroideries and laces are offered for sale. They are made by our Chinese orphans. By encouraging these sales you co-operate in the salvation of many young pagan girls who, while earning their livelihood in Catholic work-shops, receive at the same time the light of Faith.

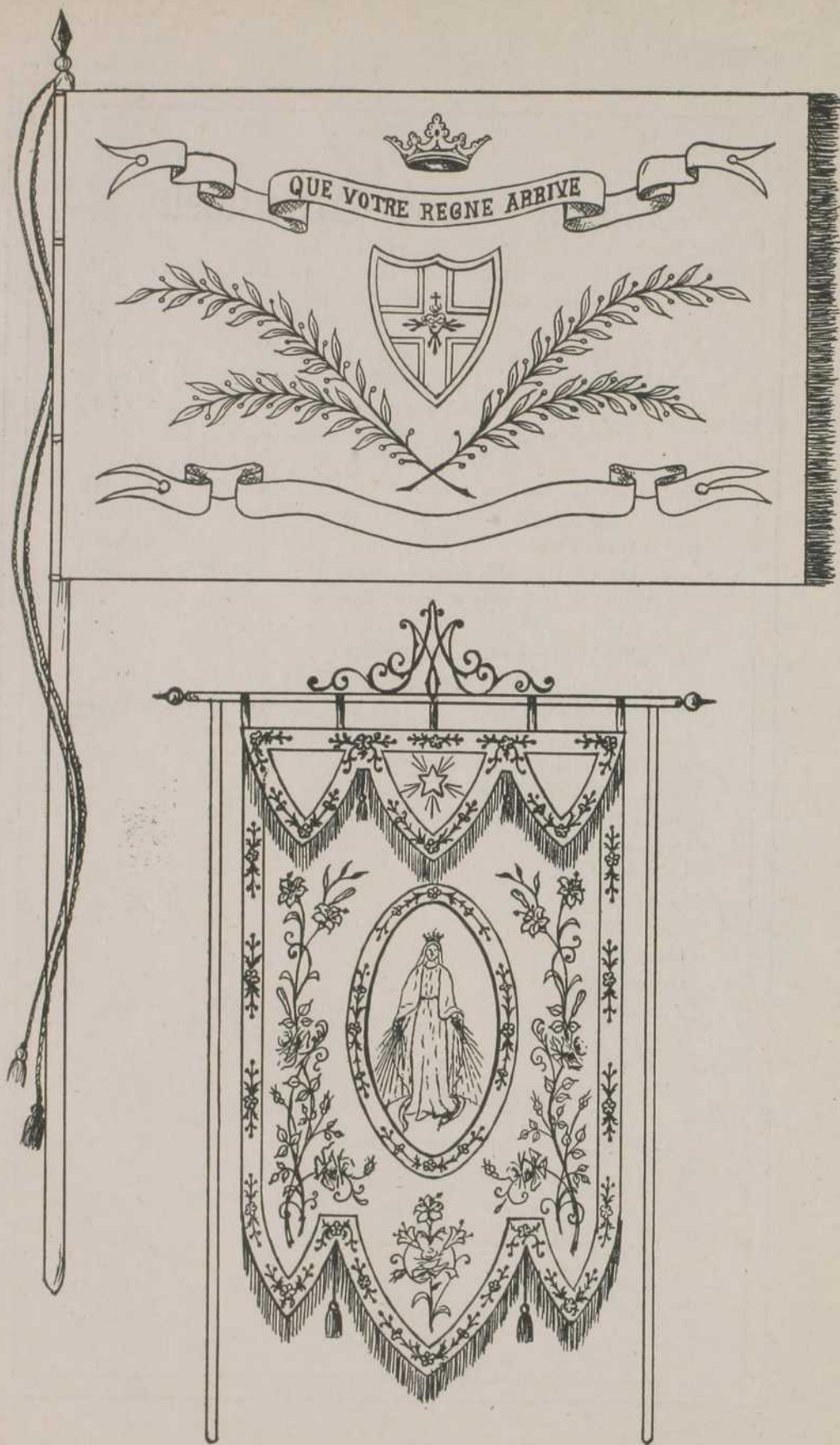


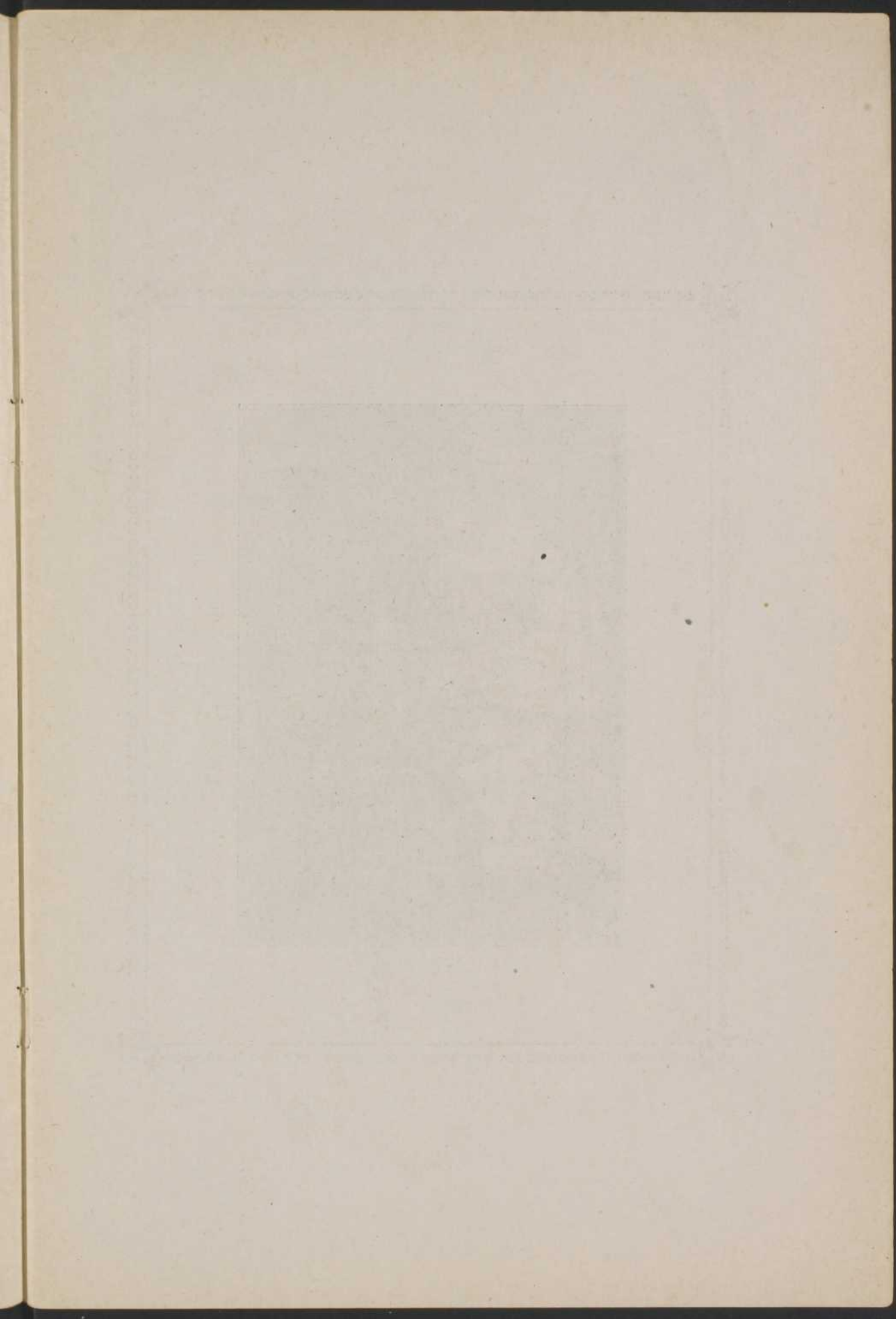
Kindly Read Attentively

| | | | |
|---|---------------------------|-------|----------|
| Chasuble, damask silk, silk braid | \$ 18.00 and \$ 28.00 | | |
| " moire-antique, with beautiful | | | |
| emblem | 30.00 | " | 38.00 |
| " velvet, gold braid and emblem. | 30.00 | " | 45.00 |
| " gold-embroidered moire-antique | 75.00 | " | 100.00 |
| " gold-cloth, gold braid and emb. | 50.00 | " | 75.00 |
| " fine gold - cloth, very richly | | | |
| hand embriodered | 90.00 | " | 150.00 |
| Dalmatics, per pair | 50.00 | " | 80.00 |
| " gold-cloth, per pair | 100.00 | " | 150.00 |
| Benediction Veils | 7.00 | " | upwards |
| Cope, damask silk, silk or gold braid | 30.00 | " | 50.00 |
| " gold - embroidered moire-antique, | | | |
| gold emblem | 70.00 | " | 90.00 |
| " gold-cloth, gold - embroidered by | | | |
| hand with a beautiful emblem. | 90.00 | " | 150.00 |
| Albs, Antependiums | 10.00 | " | upwards |
| Linen Surplices, Monstrance Veils | 3.00 | " | " |
| Felt Altar-Covers, green or red | 5.00 | " | " |
| Tabernacle Veils, Sick Call Burses | 5.00 | " | " |
| Reversible Confession Stoles | 5.00 | " | " |
| Ciborium Covers | 4.00 | " | " |
| Preaching Stoles | 10.00 | " | " |
| Cinctures | 2.00 | " | " |
| Altar-bread Boxes | 2.00 | " | " |
| Missal Marks | 1.75 | " | " |
| Breviary Marks | 1.00 | " | " |
| Canopies, Flags | 30.00 | " | " |
| Banners | 60.00 | " | " |
| <i>Altar Linen</i> | Altar Cloths | 6.00 | " |
| | Amices | 12.00 | per doz. |
| | C Corporals | 8.50 | " |
| | Finger - towels | 4.50 | " |
| | Purificators | 5.00 | " |
| | Palls | 4.00 | " |

We supply Altar-breads at the following prices.

| | |
|-----------------|-----------------|
| Small | \$1.00 per 1000 |
| Large | 0.37 " 100 |







CHINESE VIRGIN CATECHISTS PRAYING FOR THEIR BENEFACTORS.

THE PRECURSOR

Published by the

Missionary Sisters of the Immaculate Conception

with the approbation of the Archbishop of Montreal

Vol. 1

Montreal, March 1924

No. 4

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Society of the Missionary Sisters of the Immaculate Conception

Its principal aim: the personal sanctification of its members by the practice of the simple vows of the religious life.

Its specific aim: the extension of God's Kingdom among the infidels.

MEANS OF ATTAINING THIS SPECIFIC AIM

1. Life of prayer, love of God and zeal of His glory; sacrifice and devotedness for the neighbor's salvation and welfare, especially that of infidels.
2. Devotedness to missionary work in pagan fields by the following works of charity:

IN INFIDEL COUNTRIES

- a) Formation of Chinese Sisters.
- b) Formation of Virgin Catechists destined to teach the Christian Doctrine in pagan families.
- c) Organization of "Baptizers" who go throughout the country, baptizing the dying, especially children.
- d) Foundling-Homes—sheltering, baptizing and bringing up babies that have been found, ransomed or entrusted to the care of the Missionaries.
- e) Orphanages, where orphans are cared for and given religious instruction and training.
- f) Houses of Refuge for aged women, the blind, idiots, cripples, etc.
- g) Educational Institutions: elementary schools.
- h) Instruction of catechumens and their Christian formation preparatory to Baptism.

- i) Assisting dying pagans and Christians.
- j) Hospitals, dispensaries, lazarettos, etc.
- k) Work-rooms, where domestic economy, trades and arts are taught.

IN CHRISTIAN COUNTRIES

- a) Devotion, in the form of thanksgiving, to the Childhood of Our Lord, to the Blessed Eucharist, to the Holy Ghost and to Mary Immaculate.
- b) Extension of the Association of the Holy Childhood and the Propagation of the Faith, as well as the diffusion of publications making known Mission needs.
- c) Procuring of resources for the missions by the receipt of alms and gifts, and by certain industries, as the making of Church Vestments, Sacred Linens, artificial flowers, etc.
- d) Schools for children of pagan nations; courses of Religious Instruction for pagans; assisting dying pagans, etc.

HOUSES ALREADY EXISTING

IN CHINA AND CANADA

Foundation of the Society at Notre-Dame des Neiges
1902).

OUTREMONT, Montreal (Founded in 1903): Mother-House, Novitiate, Mission Procure, Diocesan Office of the Holy Childhood, Work-rooms of Church Vestments and Painting for the support of the Mother-House and Novitiate, 314 St. Catherine Road, Outremont, Montreal.

SCHOOL for Chinese Children (Founded in 1915),
404 St. Urbain St., Montreal.

HOSPITAL for Chinese (Founded in 1918), 76 Lagau-
chetiére St. West.

LANGUAGE COURSE and CATECHISM for Chinese adults, Sundays, from 2.30 to 4.00 P.M., at the Plateau Commercial Academy, 85, St. Catherine St. West, Montreal. (Begun in 1916.)

The Missionary Sisters of the Immaculate Conception also visit Chinese patients in Catholic or Protestant Hospitals, when called upon, either to teach Christian Doctrine or to serve as interpreters.

CANTON (Founded in 1909): School for Christian and pagan children, foundling-homes, orphanage, dispensary, house of refuge for the aged, catechumenate.

SHEK LUNG, near Canton (Founded in 1912): Lazzaretto, 1,200 lepers.

RIMOUSKI, P. Q. (Founded in 1918): Postulate, Diocesan Office of the Holy Childhood and of the Propagation of the Faith. Closed Retreats for young girls. Apostolic School for aspirants to the missions.

JOLIETTE, P. Q. (Founded in 1919): Adoration of the Blessed Sacrament. Postulate and Diocesan Office of the Holy Childhood.

QUEBEC, P. Q. (Founded in 1919): Diocesan Office of the Holy Childhood. Closed Retreats.

VANCOUVER, B. C. (Founded in 1921): School for Chinese children; visiting Chinese invalids in the hospitals and families, etc.

MANILA, Philippine Islands (Founded in 1921) : Chinese General Hospital.

Imprimatur :

✠ GEORGES, Bp. of Philip.,

Ad. apost.

—November 27, 1921.

Chinese Works

of the Missionary Sisters of the Immaculate Conception

YEAR 1923

CANTON, CHINA:

| | |
|---|--------|
| Babies received at the Foundling-Home | 4,358 |
| Pupils | 303 |
| Orphans | 68 |
| Young girls in the Work-rooms | 30 |
| Assistants at the Foundling-Home | 15 |
| Treatments given at the Dispensary | 47,920 |

LAZARETTO AT SHEK LUNG (near Canton), CHINA:

| | |
|------------------------------------|-------|
| Lepers (male and female) | 1,200 |
|------------------------------------|-------|

MANILA, PHILIPPINE ISLANDS:

| | |
|--|-------|
| Chinese General Hospital, 286 Blumentritt Street | |
| Patients received | 1,231 |
| Operations | 265 |
| Treatments | 8,287 |
| Baptisms | 79 |

VANCOUVER, B. C., 795, Pender Street East:

| | |
|--|----|
| Religious Instructions given to Chinese. | |
| Visits to the poor and sick. | |
| Baptisms | 11 |

MONTREAL, P. Q.:

| | |
|--|-------|
| Chinese Hospital, 76 Lagauchetiere Street, West. | |
| Patients received | 601 |
| Various treatments | 5,719 |
| Operations | 44 |
| Baptisms | 33 |

Chinese School, 404 St. Urbain Street.

| | |
|------------------|----|
| Pupils | 21 |
|------------------|----|

Plateau School, 87 St. Catherine Street West.

Sunday Language and Catechism Courses.

QUEBEC, 4 Simard Street.

Sunday Language and Catechism Courses.



AT THE CONVENT DOOR.
THE MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION, CANTON, CHINA.

Devotion to Our Lady of Lourdes in the missions

MISSION OF CANTON, CHINA.

"One of the first chapels dedicated to Our Lady of Lourdes in Canton, was erected at Pak-hoi(1), in 1882, by Rev. Father Dejean, in token of gratitude towards the blessed Virgin, for a very special favour which he had received in 1881(2), and which he considered miraculous.

During a conflagration at Pak-hoi, a violent northwest wind rising in the night, drove the flames towards the chapel. The neighbouring houses were already destroyed, the last one having just fallen it. The flames swept the walls of the missionary's dwelling and the protruding rafters had even taken fire. Under pretext of helping the priest, a crowd of idlers had invaded the chapel. All seemed hopeless. Throwing himself before a statue of the Blessed Virgin, the Father promised to erect a new shrine in honour of Our Lady of Lourdes, if through her powerful intervention, the fire were checked. Scarcely had he left the altar and was beginning to sprinkle the already burning walls with Lourdes water, when suddenly, to everybody's great astonishment, the wind changed direction and the fire died down, leaving the walls blackened in testimony of this remarkable event.

The pagans could not fail to remark in this event a special protection from Heaven. The promised chapel was constructed shortly afterwards(3).

Bishop Chausse, in his report for that same year, speaks of the erection of another oratory in honour of Our Lady of Lourdes. This oratory was built by Father Gérardin, near the cemetery, at twenty minutes' walk from Canton. A naval officer gave the missionary a beautiful statue of Our Lady of Lourdes.

As devotion to the Immaculate Conception spreads throughout the mission, fruits of salvation become more abundant, the fervour of the Christians increases, and greater numbers of pagans are converted. The devil's tactics are baffled, and the audacity of his agents paralysed. In testimony, let us quote these words of Father Legros.

"Despite Satan's efforts, I have, thanks to the protection of Our Lady of Lourdes, had the consolation of baptizing one hundred and seventy-seven adults, four of whom were heretics. This result, surpassing that of preceding years, testifies to the spirit of faith among the neophytes. Devotion to Our Lady of Lourdes is widely spread throughout the district, and her feast,

(1)—Holy Childhood Orphanage, under the direction of the Missionary Sisters of the Immaculate Conception, of Canada.

(2)—Report of Father Fleureau, Pro-Prefect Apostolic of Canton Mission.

(3)—Report of Bishop Chausse, Prefect Apostolic of Kouang-Tong (1882).

February 11, is observed as Sundays. Be the Christians sick? Immediately they have recourse to the Blessed Virgin; and I could mention many who, condemned by the physicians, have been cured through Mary's intercession. Novenas are frequent, and, instead of calling the doctor, candles are burnt before our good Mother's altar.

Last year, during the pest, I promised to set a statue of Our Lady of Lourdes in my chapel if she preserved my Christians from the terrible epidemic. The Blessed Virgin heard us and her statue is now in the chapel of Ny-Reng, until the day dawns when I shall be able to build a little shrine for her as I promised to do, during the attack of bandits, last August. Though the English and American Protestants were completely pillaged on this occasion, we totally escaped.

When I saw the crowd of bandits rushing savagely towards the chapel, my first impulse was to throw myself on my knees and recite the Act of Contrition; then, rising, I implored the protection of Our Lady of Lourdes, promised her a little shrine, and, in the name of the community, I vowed to have a candle lit in her honour during the morning and evening prayers, if she delivered us. A student issued from the crowd and harangued them so well that they dispersed without doing any damage; we were saved!

In 1894, Bishop Chausse had an oratory and grotto erected in honour of Our Lady of Lourdes, in the garden of the Holy Childhood Orphanage. First among several miraculous favours received, we must mention the cure of a Chinese artist, almost blind, whose sight was restored at the close of a novena made at the grotto. This miracle is very touchingly commemorated in a pious ex-voto.

The chapel of the European settlement of Shameen is dedicated to Our Lady of Lourdes. In 1898, an oratory consecrated to the Immaculate Conception was erected in the Seminary garden. Every Saturday and the eve of Feast-days, the Seminarians assemble in the chapel, to pray and sing hymns. It is also their custom to recite a Hail Mary there at the commencement of recreation.

On more than one occasion, Our Blessed Mother has granted remarkable favours to those who have invoked her in her sanctuary. The most striking is the cure of a young Seminarian hopelessly attacked by cholera.

At a short distance from the Seminary oratory, and separated only by a wall, is the one belonging to the Cathedral. This chapel was erected by Father Sorin, Pro-Prefect of the Mission and, at that time, Rector of the Cathedral. The Christians pause to pray there on their way to and from church. They assemble in great numbers on the principal feasts of the Blessed Virgin.

More recently, a chapel built on the Seminary grounds at Sa-ho-po, about a league from Canton, has been dedicated to Our Lady of Lourdes. Thus, in Canton, Mary Immaculate is honoured and invoked in five different chapels or oratories.

"In the district of Shug-tak", writes Father Lanoue, "the church of Yen-ki is consecrated to Our Lady of Lourdes. A large and beautiful statue of Our Lady has been placed above the altar with the invocation: "Maria Immaculata, ora pro nobis."

All my Christians have a great devotion to the Blessed Virgin invoked under that title. The faithful who have heard of the water of Lourdes and can procure it, do so with eagerness. I, myself, have had reason to rejoice in the confidence I placed in its efficacy.

"It was during the epidemic of 1890. With the physician's advice, the Christians had gone to summon the priest of the neighbouring district, to administer to me the last Sacraments. While awaiting his arrival, in one of the rare moments of perfect consciousness, I remembered that I had a small bottle of Lourdes water which had been given me in 1881. Requesting it, I drank part of it, and, found myself immediately so much relieved that there was no longer question of Extreme-Unction.

The following year, according to my promise made in the hour of danger, I erected a chapel in which I placed the picture of Our Lady of Lourdes above the altar."




WE ARE SURE OF HEAVEN....

but what will become of thousands of our little sisters ?

Catholic Missions

PRESSING DUTY

T the moment of leaving this earth, from the summit of a mount of Galilee, the Saviour of the world proclaimed the great law of apostolate, *Euntes ergo docete omnes gentes*(1), "Go ye forth, teach all nations". Have you remarked that on this solemn occasion. Our Divine Lord addressed Himself not only to His Apostles, but also to the five hundred disciples assembled around Him. 'Tis because He wished to associate in the great work of evangelizing the world, not only a few chosen persons, but Catholics of every age and of every clime. The Apostles understood it thus, for St. Paul, in his Epistles, tells us that the first Christians made it their duty to co-operate in the great cause of the salvation of infidels.

The Church, heir to the spirit and maxims of Christ, has not followed a different course of action; Her teachings on this point are invariable. He was, then, according to tradition, the great Pope of the Missions, Benedict XV when, in an immortal document, He said to the Catholics of the whole world:

"It is gratifying to address all those who by a special favour of the merciful God are in possession of the true Faith, and share in its innumerable benefits. They should, first of all, consider by what sacred obligations they are bound to lend their support to the missions among infidels. "For God gave to every one of them a commandment concerning his neighbour" (Eccl., XVII, 12), which commandment is all the more urgent, as our neighbour is in a greater necessity, Who in fact stands in greater need of our brotherly assistance than the Gentile races which, in ignorance of God, are enslaved to blind and unbridled instincts, and live under the awful servitude of the evil one?"(2)

Strong in this conviction, emanating from Catholic Truth, Bishop Rossillon, coadjutor of Vizigapatam, wrote quite recently, "You believe that the conversion of the world is solely the work of missionaries... There is where you are mistaken. How many millions of Catholics have been thus deceiving themselves for a long time. Oh! how it is to be wished that they may become enlightened in this regard. Your lips are tainted with the blood of Jesus Christ. In Baptism, when that Blood was applied to your soul, Divine Grace created you a missionary. *Mandavit unicuique Deus de proximo suo*, "God hath ordained that each take care of the soul of his neighbour."

(1)—Matthew, XXVIII, 19.

(2)—Encyclical *Maximum illud*.

Some may say, shall we now be obliged to leave country, parents and friends to go and bring the Gospel to the pagan world? Rest assured, such is not the case. Men of good-will, called missionaries, will go in your stead; they will take this duty upon themselves, but because these heroic men carry the Faith to far-off lands, it does not follow that you are discharged from your obligation. No, it remains intact. It changes form, that is all. "There are one hundred ways", says Bishop Rossillon, "of being a missionary. You cannot be missionaries in the van? "Then, be missionaries in the rear. You cannot fight and die in the firing-line? Contribute, then, to the support of those who do. You can all do that, can you not?"

To this duty of charity is adjoined a second, a duty of gratitude. Again, it is Benedict XV, who apprises us of it, "Whoever therefore contributes, as far as in him lies, to enlighten them, chiefly by helping the missionaries, performs his duty in the work of the greatest moment, and acquits himself, in a manner most acceptable, of the debt of gratitude he owes to God for the grace of his own Faith." (1)

We Catholics, do not sufficiently appreciate the free gift of Faith that we have received from God, nor the innumerable benefits that are derived from it. The reason of this is that the Faith received in Baptism, has grown with us, has developed in the atmosphere of a Catholic family and parish, and, on the other hand, we have never considered the state of ignorance and abjection which would have been ours, if this Faith had not been given us. Ah! if some day, we were to find ourselves face to face with the infidels, and contemplate their degradation and misery, how heartily we would appreciate the happiness of being born in a country where, at every step, we come into contact with Catholic teaching and influence, and how gratefully we would thank God for the inestimable gift of Faith!

Let us go back twenty centuries. What would we see in the countries that are now Catholic? We would see pagan peoples, engaged in the adoration of idols and in barbarism. We would see our ancestors, on their great festivals, throwing into wicker-baskets, prisoners, criminals and even innocent children, and setting fire to them while singing hymns in honour of their false divinities. These cruelties ceased with the coming of the missionaries, and these races were transformed into God's chosen people, serving as instruments in His work of apostolate.

As descendants of these nations, and heirs to the Faith which they have bequeathed us, we have consequently the obligation of giving much to God, and contributing generously to the missions. Why? Because we have received much. Unfortunately, it is not always so, there are numberless Catholics who do not realize their obligations or who do not know their duty. The natural consequence is that they do not give to their Holy Mother the Church and to the Missions the help that they claim with so much persistence.

(1)—Encyclical "Maximum illud".

It is, however, a question of the greatest importance nowadays, of the most urgent necessity. "We can no longer hesitate", wrote recently Father Leyssen, missionary in China, "the Pope has spoken: and the Twentieth Century should be and will be, for the Catholic Church, the great Mission Century. Never have times been so propitious nor so decisive for the nations. The whole universe is open to our labours, and the time has passed when the missionaries had to lead the life of the Catacombs because Faith was denied every right of existence.

Means of communication are now very easy. To reach the Isle of Socotra, which Saint Francis Xavier attained after nearly a year's navigation, requires now but a two weeks' voyage. The high value of our civilization does not escape the pagan mind which aspires to a loftier conception of life. The great war has placed many pagans in contact with the European spirit, and we wonder if these pagans will adopt our exterior mode of living only, or if they will also accept the soul of our civilization, Christian Faith, source and foundation of all true progress."

Dr. John Mott, called the Napoleon of Protestant Missions, during a recent trip to China, remarked a developing activity in the pagan mind, which greatly surprised him. "A new current of thought," writes the Doctor, "is manifested among the professors and students in China. They are possessed by a multitude of ideas and ideals contrary to one another. A spirit of investigation, the desire to evaluate anew all things, is evident. There is no tradition, no social sanction or practice of the past or present too sacred to be deliberated and even rejected, if the students and professors cannot prove its value for the individual or the society."

This movement, according to Dr. Mott's opinion, greatly surpasses the European Renaissance, if we consider the number of people affected by it, and the various points attacked. Referring to the mental awakening, the craving for spiritual things, courage and the important aim that the young Chinese propose to attain, "it is", says he, "the most interesting and vital transformation ever witnessed." According to Father Leyssen, this distressing question which dominates the present situation must be solved before ten years from now, and the solution must decide the fate of the two-thirds of humanity.

Unfortunately, the Catholic Church is not labouring alone in the apostolic field of China. Already, the Mahomeddians, with their lax and seducing morals, contest with the Protestants for the spiritual dominion of this country so promising for the future.

The Catholic Church is not equal to the situation: while the Protestant Missions receive millions of dollars to support their works, most of the Catholic Missions are struggling with distress, for they do not receive from Catholics the help that they have right to expect.

In his most touching exhortation delivered on Pentecost Sunday, 1922, Pius XI mentions this fact in accents of greatest apprehension. With tears

in his eyes and his heart rent with anguish, he exclaims: "While our splendid battalions are forced to halt, others rush to the field that does not belong to them. They take a place to which they have no right; they reap where they have not sown."

How heart-rending is this spectacle! It oppressed the heart of Our Venerated Predecessor and Father in Christ. His mind was attracted to missionary works and called the whole world to the rescue of these beneficent institutions.

"May the whole world hear our appeal! May all come to the rescue of the souls redeemed by Christ! May no one have a heart so selfish as to not let itself be allured by the participation in so much merit: the merit of such a sublime apostolate, the merit of a beneficence which has no equal, for God Himself could not practise a more excellent one: I mean the beneficence which consists in communicating the gift of Faith and Salvation, gift purchased by the Precious Blood of the Redeemer. If a single soul is lost on account of our hesitations, on account of our lack of generosity; if a single missionary must stop for want of resources that we could have procured for him, and that on the contrary, we have refused him, we have there a heavy responsibility on which we reflect too rarely."

This duty of world-wide solidarity must be made known to all Catholics, too great a number of whom are exclusively engrossed in the pursuit of pleasures, honours and riches, or entirely absorbed in their business cares. The Pope was careful to remark it; 'tis not an ordinary work, but one of extraordinary importance, whose consequences may be incalculable for us. If these dense masses of people, as dense as is the Country of the Blacks, as is the immensity of India and China, become organized in a sphere other than ours, if they are not impregnated with Christian ideals, with Catholic Faith, they will be imbued with atheism and materialism; and a day will come when the Catholic Nations will be chastised by God for having failed in their duty.

The seriousness of the problem can escape no one: a thousand million men are awaiting from us, Catholics, truth and salvation. It is reckoned that if all were to defile before us, four abreast, the procession would last for seven years. Could we remain indifferent and inactive, if we witnessed such a lamentable cortege of Satan's slaves! What matters the colour of the skin? They are our brothers! They have been created by God and for God, each with an immortal soul. Every day, eighty thousand of these unfortunates die; every year, thirty million!

The missionary is there, sent by Christ, sure of the victory, ready to give his life to win it, but he is like a soldier despoiled of his arms and ammunition; and he is obliged to stop...while the enemy reaps where he did not sow. What anguish for the heart of an apostle!

(Words of His Holiness, Pius XI.)



CHAPEL ERECTED ON THE SPOT WHERE ST. FRANCIS XAVIER DIED.
Sancian Island, near Canton, China.

The Novena of Grace

In honour of St. Francis Xavier.

FROM THE 4th TO THE 12th OF MARCH.

Oh! what a good and faithful friend!
What powerful assistance he gives in
difficulties and perplexities!

Rev. M. Mastrilli, S. J.



THE origin of this Novena is due to a miraculous promise made by St. Francis Xavier himself in a celebrated apparition to Father Marcello Mastrilli, S.J. Ever since two hundred years, innumerable favours give proofs of its efficacy and authorize the confidence of the faithful.

Towards the close of the year 1653, the viceroy of Naples gave orders to have magnificent decorations made in a church, in which he wished to celebrate, with great pomp, the Feast of the Immaculate Conception. Father Mastrilli was supervising the work, when an iron hammer, weighing two pounds, fell one hundred feet out of a workman's hand and struck him on the head. Mortally wounded, there was no hope of recovery. He received Extreme-Uncion and the prayers for the dying were being recited for him, when suddenly his countenance was lit up with a heavenly serenity; he opened his eyes and gazed respectfully towards the side of his bed. Whispered words accompanied by tears, gests towards some one who seemed to be speaking to him, the movement of the hand applying to his wound a relic of the True Cross, all gave reason to believe that the invalid was the object of an extraordinary favour. In fact, the Father sat up and, raising his eyes and hands towards Heaven, he exclaimed, "*Fathers, I am cured, and I owe it to St. Francis Xavier.*"

At these words, the assistants in grateful admiration recited a *Te Deum* of thanksgiving. Father Mastrilli dressed himself without difficulty and, prostrating himself before the picture of his heavenly physician, remained for a long time in prayer. He later related to the Father Rector all that had happened at the moment of the cure.

St. Francis Xavier, towards whom the Father had a tender devotion, stood by him, clad as a pilgrim, staff in hand, and radiant with heavenly light. He bade the invalid to apply a relic of the True Cross to his wound

and to make a vow to go to Japan where he would receive the palm of martyrdom; he then gave him several counsels efficacious to his sanctification: finally, he assured him that all those who would implore his intercession during the nine days from the 4th to the 12th of March (anniversary of his canonization), go to confession and receive Holy Communion during the Novena, would obtain all that they might ask for their salvation and for God's greater glory.

Mastrilli, leaving shortly afterwards for Rome and Madrid, related himself, to Pope Urban VII and Philip IV, King of Spain, with his whole court, this great miracle which was already widely reported.

Scarcely arriving in Japan, he was arrested and condemned to torture, which he endured during four days, after which he was beheaded.

Since that time, such remarkable graces have been received through this Novena, that the title of *Novena of Grace* has been given to it. Its efficacy is not restricted to the dates mentioned.

The following is the prayer recited by Father Mastrilli and considered appropriate to the Novena:

PRAYER TO SAINT FRANCIS XAVIER.

O most lovable and loving Saint, in union with thee I adore the Divine Majesty. The remembrance of the favours with which God blessed thee during life, and of thy glory after death, fills me with joy; and I unite with Thee in offering to Him my humble tribute of thanksgiving and of praise. I implore thee to secure for me, through thy powerful intercession, the inestimable blessing of living and dying in the state of grace. I also beseech thee to obtain the favour I ask in this Novena. (*Make your petitions.*) But if what I ask is not for the glory of God, or for the good of my soul, do thou obtain for me what is most conducive to both.—Amen.

LET US PRAY.

O God, who didst vouchsafe, by the preaching and miracles of St. Francis Xavier, to join unto Thy Church the nations of the Indies, grant, we beseech Thee, that we who reverence his glorious merits, may also imitate his example, through Jesus Christ our Lord.—Amen.

Add three *Paters* and *Aves* in memory of St. Francis Xavier's devotion to the Most Holy Trinity, and ten times *Gloria Patri* in thanksgiving for the graces received during his ten years of apostleship.



A PILGRIMAGE TO LISIEUX

The "BUISSONNETS"

LISIEUX is a pretty little town situated on the slopes of two woody hills and watered by the Lorbiquet, a tributary of the Touques, which enters the sea at Trouville.

Two places at Lisieux draw the attention of the traveller and captivate his heart: the "Buissonnets", where Blessed Theresa of the Child Jesus spent her childhood days; and the Carmelite chapel where stands the shrine containing her precious relics.

Blessed Theresa was not born at Lisieux; she came there only at the age of four years; it was at Alençon that blossomed this delicate flower which now adorns the heavenly gardens. After her mother's death, her father, wishing his daughters to be nearer their mother's family so that they might acquire a desirable education, removed the family to Lisieux. He purchased a property known as the "Buissonnets". This name is most appropriate to it,

for it is still graciously decked with bushy shrubs. The house itself is situated in an enclosure of about 100 square feet, surrounded by a brick wall. Winding avenues bordered with flowers, disclose to view a variety of trees, cedars, firs, apple-trees and divers shrubs. In a corner of the property are found the hay-loft and the dove-cot.

A passage, enclosed on either side by a red brick wall, leads us from the main road. Turning to the left and then to the right, we find ourselves before a door. A stroke of the bell gives us entry, and we perceive, in an adjoining apartment, two Carmelite Sisters accompanied by two persons, one quite young and the other more advanced in age. It is they who receive the pilgrims coming to visit the house.

Ascending the stairs, the first room that meets our gaze is that of the smiling Virgin. It was there that, May 13, 1883, little Theresa was miraculously cured by the Blessed Virgin, whose statue stood on a chest near her alcove. Dangerously ill for several months, her family had given up all hopes of her recovery. Listen to her own account of the event:

"Finding no help on earth and about to die with pain, I had recourse to my Heavenly Mother, entreating her to have pity on me. Suddenly, the statue appeared animated! The Blessed Virgin became beautiful, so beautiful that never shall I be able to describe such divine beauty. Wearing an expression of ineffable sweetness, the Blessed Virgin came towards me and smiled. It was her charming smile that penetrated to the very depths of my soul".

Theresa was then nine years of age. On a coloured band painted by her sister Celina, can be read these words: "The Blessed Virgin came towards me and smiled!"

Mounting another flight of stairs, we find ourselves in a room where are conserved the toys that the Little Flower had played with in her childhood. We behold an altar with cross, candle-sticks, monstrance, holy water font; a Christmas Crib, a prie-dieu, a miniature ship, with the word "Abandon" written on its side. On the flowing white sail, we read: "*I slumber but my heart watches*"; farther, a bird's cage, a doll and its bed, a tiny piano, frying-pan, draught-board, pencil-box, geography, catechism, Epistles and Gospels, etc.

The room where Blessed Theresa was miraculously cured has been transformed into an oratory, and, the following morning, thanks to the kindness of the Venerable Prioress, Mother Agnes of Jesus (Pauline, sister and second mother to the Little Flower) we have the great happiness of celebrating Mass in this blessed sanctuary.

Who could describe the emotions which overwhelm our hearts and cause the tears to flow? This Blessed soul seems to hover over the place and fill it with the perfume of her virtuous presence. In this atmosphere of spiritual light and consolations, far from the vain tumult of the world, at an hour when nature and humanity still slumber, finding ourselves nearer to God, we meditate Blessed Theresa's ideal: God, eternity, souls, the love of Jesus Christ enkindled throughout the world, the glory of the saints. Oh!

how vile appears the earth after contemplating the heights of grace! May we not exclaim as Peter on Mt. Thabor: "Lord it is good to be here!"

THE CARMELITE CHAPEL

The present Carmelite Chapel is not that which existed at the time of Sister Theresa; at the occasion of the Beatification, the modest sanctuary was transformed into a magnificent structure of white stone. The site of the chapel is easily recognized: a statue of white marble representing Blessed Theresa stands in the foreground with a multitude of natural flowers of every hue and form encircling the base. The group above the altar attracts particular attention: The Child Jesus and His Blessed Mother offering to the little Carmelite clusters of roses that she scatters over the earth. This painting symbolizes the promise she had made: "After my death, I shall send a shower of roses!"

Above this group appears a cross with a picture of the Holy Face: Blessed Theresa's name was, indeed, Sister Theresa of the Child Jesus and the Holy Face. This group set, as it is, in a background of azure-blue, is remarkably striking, especially when illuminated by a light coming from an invisible source. Garlands of roses hang from the arches, so natural-looking that they seem about to fall upon us.

In the side chapel is Blessed Theresa's reliquary of carved bronze. Upon her death-bed, Sister Theresa rests peacefully, her face radiant with a celestial smile. She clasps in her hands the crucifix that witnessed her dying moments. At each extremity of the reliquary stand angels and a child playing upon a harp, the whole, extolling her "Way of Spiritual Childhood", and the hymn of love that her soul did not cease singing during life. Reclining below the shrine is a cross covered with sprays of roses.

In this wax image of the young Religious, a few of her bones have been enclosed. The principal ones, particularly her head, are contained in a smaller reliquary of gilded silver, donated by the Catholics of Brazil. This is conserved in the lower part of the large one, and is exposed only on solemn festivals. It was carried triumphantly through the streets of Lisieux at the close of the Triduum in honour of her beatification (May 30, 1923).

On the chapel walls, are sculptured draperies, of delicate blue, strewn with roses. The stained-glass windows represent six miracles obtained through her intercession. The center one is adorned with the statue of the Blessed Virgin, the one that smiled at her and cured her miraculously at the "Buissonnets".

Numerous pilgrims pray fervently before the shrine. It is so good to pray in this blessed place!

In an adjoining room closed by a glass-door and a curtain, are conserved different objects belonging to Sister Theresa: her beautiful golden curls, her baptismal robe, First Communion and Confirmation dresses, the white gown worn on the day of her religious Profession, and the brown Carmelite Habit.

Kneeling in the chapel, we utter this heart-felt prayer, begging Blessed Theresa to continue to watch over us and keep us strong in the Faith of our fathers; that from the Land of the Maple may spring countless vocations, sacerdotal, religious, and even missionary. She who wished to "enlighten souls as did prophets, doctors", preach the Gospel in every extremity of the earth, not only during a few years, but until the consummation of the world, will not refuse to hearken to our supplications.

The ideal of your great soul is realized, O Blessed Theresa! Obtain for us now the realization of ours!

PILGRIM.

St. Joseph Purveyor of Religious Communities

ANECDOTES OF THE NORTHERN CANADIAN MISSIONS.



PRAYERS, little children's prayers, Sisters' prayers, missionary's prayers, such have been the unfailing resource and the secret of triumph for our polar missions in the struggle for subsistence. Invariably these prayers were addressed to St. Joseph, Foster-father of the Divine Labourer and protector of the poor; and never did he fail to answer them. The necessary was always forthcoming and sometimes, even, superfluities were added.

Occasionally, it is true, he hid himself as if to try the confidence of his children and make them realize the need of his assistance; but, at the critical moment, he unfailingly reappeared, ready if necessary to work a miracle in their favour.

One of the latest instances of this holy Protector's marvellous intervention occurred in March 1917, when St. Joseph's Orphanage, at Fort Resolution, on Great Slave Lake, was delivered from imminent famine.

The autumn fisheries had been insufficient and game was lacking during the whole winter. Deer-hunting was not to be thought of, for the animals had not frequented the shores of the great Lake, for many years; moreover, it was the time of their return to the Arctic Sea. Some Indians, coming from the east of the Lake, declared that the forests to which the caribou usually resorted for hibernation, were entirely deserted.

The ice-fisheries had never been so unproductive. Brothers Kerautret and Meyer, who had gone to a distant isle, had caught four trout in ten days, with seventy hooks set in a large extent of deep water. Visiting these hooks had almost proved fatal for Brother Meyer. Making his way, one

morning, through a thick fog, in a temperature 40 degrees below zero, he fell unawares into a large crevice which had been formed in the ice during the night. He was saved by means of the long instrument which he was carrying and which struck crosswise on the ice.

Nevertheless, the provisions were almost exhausted. One hundred orphans, ten Religious and the same number of Fathers and Brothers were beginning to feel the first effects of hunger.

One evening, Father Duport, superior of the mission, no longer able to sustain his anxiety, entered the refectory where the children were eating a few roasted pieces of the last fish. Assuming an air of displeasure, he exclaimed, "Children, if we are in want, it is not the fault of our Brothers, they have done their possible; nor of the good Sisters, they have sacrificed everything for you. It is your own fault !

Several of the little ones, thinking that he was reproaching them with over-eating, began to sob.

"It is not that", continued Father Superior. "If I am vexed, very much vexed, it is because you do not pray fervently enough to St. Joseph. That is what I mean."

At this explanation, all the little ones stood up and promised to pray "with all their heart".

Then Sister Superior being asked how many caribou were required, answered: "We need one hundred, *not one less.*"

"Very well, children, kneel down."

Immediately a new novena was begun to implore Saint Joseph to provide the hundred caribou.

Two days later the supplies were finished.

Father Duport sent for the huntsmen hired at the mission.

"Hitch up your dogs immediately and set out."

The Indians shrugged their shoulders.

"But, Father, you know as well as we, that there is nothing, nothing at all. It is impossible."

"Go! I tell you. Go and kill one hundred caribou, not one less. Saint Joseph owes them to us since we need them and have asked him for them. He will send them to you."

Sure that it would be a failure, but being paid for it, the two men set off.

They had not been walking for two days, when they beheld a multitude of deer emerging from the East of the lake before them, contrary to all the customs usually followed by these animals.

Stupefied at the sight of more caribou than had ever before been seen in these parts, the hunters assumed position to take aim. One and sometimes two victims fell at every shot. When the herd was dispersed, the Indians hastened to count their trophies. There were one hundred and three.

It was at the very moment that the Sisters and orphans were assembled in the chapel, for the novena, imploring Saint Joseph, in a "heart-rending prayer", to quickly send the hundred caribou, not one less.



ST. JOSEPH
in adoration before the Divine Child.

Pauline Marie Jaricot

Foundress of the Association of the Propagation of the Faith.

(Continued)

IN times of rejoicing, the Church chants: "O Jesus! hope of penitents, how generous art Thou to those who have recourse to Thee, how good and merciful to those who seek Thee, but what art Thou not to those who find Thee!" Her little servant had the delightful experience of this and her generosity knew no longer any bounds.

"As soon as my director had assured me that God wished me to belong unreservedly to Him, I destroyed absolutely *all* that reminded me of the Past, and took *every* means of avoiding wordly seductions. As I had been misled by the desire to please, I retired to my room whenever visitors arrived, unless serious motives of charity detained me in the parlor. The remembrance of my past faults, kept my heart under the restraint of strict reserve.

Recalling the complacency I had taken in my looks, I resolved never again to look at myself in the mirror, even through necessity, nor to make use of any object which was in the least pretty or precious.

The better to expiate my avidity for wordly esteem, I endeavoured to walk clumsily, and despite the *remonstrances* of my pride I frequently exposed myself to mockery by my ridiculous attire. Wishing to overcome my natural attraction for all that is beautiful, I went so far as to wear dresses spotted or torn. I must acknowledge that I was sometimes terror-stricken, so much did it cost me! But the joy that I then felt in the depths of my soul was more than ample compensation for these humiliations.

I consecrated exclusively to the Divine Master's praises, my voice which had caused such great disaster to my own heart and to others' by the expression of passionate sentiments. I overcame human respect by singing thenceforth nothing but hymns, even in the midst of the most numerous assemblies in my father's parlor.

My former companions, who did not, at first, believe in the sincerity of my conversion, ardently endeavoured to entice me again into my former habits; but as I declared very decidedly on every occasion that I desired thenceforth to devote myself solely to God's service and to associate with those only who desired to do likewise, they gradually left me, one after the other, *because they were rich*. Thus I soon found myself surrounded by pious working-girls, pure and fervent souls ever ready to do whatever might contribute to God's greater glory.

It did not suffice for me to repair my past conduct by manifesting to strangers my resolution to lead a new life; it was necessary for me to obliterate the remembrance of all the grief that I had caused my family.

One day, as the latter was assembled, I asked pardon of all and declared my firm resolution to renounce wordly ideas and pleasures: 'Let none of you worry about my future', I added, 'henceforth, Jesus-Christ will be all in all to me'.

My father, brothers and sisters embraced me in tears and assured me that they had nothing to pardon me. My poor father especially was deeply touched. He said in a voice quivering with emotion and kindness: 'Ah! Pauline, if your mother were here, how happy she would be!'

Alas! he could not imagine how deeply his words intensified the remorse that I felt at the remembrance of such a good and holy mother! I should, indeed, have wished her to be there, to ask her pardon also; but she was no longer on earth.... 'Tis why I feared not to be able to make ample expiation for the tears that I had caused her.'

To prove my repentance and procure for her immediately the Beatific Vision, I imposed upon myself a long and rigorous penance. From that day forth, the thought of this admirable mother filled my soul with a sweet calm."

What was this "long and rigorous penance"? It cannot be said. A well-informed person has affirmed that, in order to better overcome her excessive delicacy, she went so far as to kiss the feet of deceased women at the Hospital for Incurables; she then laid them out with her own hands, a mortification which seems to exceed all others.

The charity which dominated Pauline's heart and induced her to overcome all repugnance, exhaled its most delicious perfume in the midst of her family, whose joy she had always been and to whom her present conduct afforded admirable examples which were not to tarry in producing fruit.

In this cherished circle, she devoted herself unreservedly with charming amiability to the benefit of her venerable father and her sisters' children. The latter received from her lessons and counsels which they were never to forget. While censuring the girl's exterior transformation, strangers could not resist admiring the heavenly radiance of her countenance.

Thus she described the marvellous influence that God gave her over souls:

"Having become insusceptible to all earthly things I was urged by an irresistible grace to exercise my charity upon my neighbour.

I had read in the Gospel that Whatever is done for the poor, sick and afflicted, is done for Jesus Christ Himself: and I found nothing sweeter than caring for the suffering members of my Divine Master, and enkindling in their souls the fire of Divine Love which inflamed my own.

What delight I took in relieving, consoling and helping God in the disguise of suffering or misfortune! It was He who led me to the hospital, who made the poor as dear to me as brothers and their sores much more precious to me than all my jewels had been in the days of my waywardness.

By contact with unfortunates I soon discovered in them spiritual miseries more grievous than their bodily afflictions.

Winning their confidence by my affection for them, I saw exposed in all its nudity the ravage caused in weak humanity by ignorance and passions.

The zeal that was consuming me redoubling its ardour at this sight, I felt an immense need of bringing back to the pure paths of virtue, to the peace of reconciliation and grace, the wounded sheep which were about to perish for not having followed their Shepherd; and I could find rest only in working for the conversion of sinners.

The more I frequented the poor, the better I understood the evils that were ruining society. I was prepared to take every means in my power to bring evil-doers back to righteousness.

This thought urged me to seek souls who would be willing to help me make reparation to the Heart of Jesus for the ingratitude that He receives from the majority of men in return for His love. I had the happiness of finding souls who understood my idea and participated in my desire.

Simple, pious girls to whom I often spoke of Our Lord, joyfully consented to co-operate with me in endeavouring to honour the Heart of Jesus, so unknown and despised.

This Divine Heart became thenceforth the object of our devotion and the bond of union between us."

It is well to remark that if the triumph of Divine Love was complete, this was not the result of long and bitter disappointments of age. No, the heart that surrendered herself to It, deposited upon the altar of sacrifice, with the most smiling and cherished illusions of the spring-time of life, a first deep affection which had entirely captivated her during the past three years.

The devil, however, continued to set his malicious snares for this soul that he had already tried to ruin.

"Alas!" she exclaimed in her humility, "I was still a partly-liberated slave whose fetters were threatened to be bound again. I endured dreadful interior assaults; my pride, asserting itself more imperiously than ever, sought to turn me against the humiliation to which I was exposing myself. Sometimes my heart seemed to be inundated by the same sentiments and thoughts which had formerly been the cause of my estrangement from Our Lord.

The enemy's attacks were so furious that, in order to resist their impetuosity, I seized whatever I had at hand and grasped it tightly between my teeth, to relieve my nerves irritated by the violence which I endured. I then remained silent, shedding abundant tears in spite of myself.

'Divine Pilot', I cried from the depths of my soul, 'awaken, for the winds and waves threaten to overwhelm the little barque that I have entrusted to Thee'

The Almighty Ruler of the Elements did not seem to hear me; however, neither winds nor waves overturned the fragile skiff."

Renounce the world when one is young and endowed with all earthly advantages excites, first of all, contempt and blame; but when this renouncement has attained to heroism, this same world rarely fails to admire secretly what it has not the courage to imitate.

For a long time, the coarse clothing, the little bonnet and heavy shoes which had replaced all the finery of style and luxury, were the object of

universal mockery; but, as Pauline devoted herself entirely to works of zeal and charity, people began to pardon her for shunning entertainments where she would have been adored. A few persons, however, continued to manifest their bitterness towards the amiable child and the servant of God who had disclosed to her the snares set for her natural uprightness.

Deeply afflicted by the grief which unjust and cruel reproaches were causing her venerable director, Pauline wrote to him, June 20, 1808:

"Father, let us take courage. We have renounced pleasing the world to work solely for God's glory. You have *the honour and happiness* of being His minister: offer Him all the sacrifices that He demands of you. Creatures are nothing; they pass and we, also. Soon, I hope, *God will be all in all to us*. In the meantime, *let us refuse Him nothing, accepting bitter as sweet*.

You say that you are happy when you receive from me a few words about God. How will it be, then, when He Himself will console you? *Jesus Christ, souls, the poor: such are the object of our love. . . Amen! Alleluia!*

Pauline Marie of Jesus Christ."

All the intimate letters of her girlhood bear this signature which, later on, when oppressed by misfortune, she replaced by another, worthy of her absolute destitution.

THE SAVIOUR'S GLANCE

At this time, Pauline loved, *as she had thirsted to love, without measure*, and in all the sublime and supernatural meaning of this word so profaned here below! Now the work of love is rapid and immense in the heart which presents no obstacle to its action. It is why scarcely two years sufficed to transform Pauline's into a glowing hearth whose flames were to draw thousands of hearts to her Divine King Jesus.

One of these conquests was dearer than all others to the saintly young girl. Phileas, the beloved companion of her childhood, who too had heard and understood, *from the earliest hour*, the call of grace to a life of perfection, forgot now, or rather endeavoured to forget this call, by yielding himself up to the turmoil of the world. But *God was awaiting him!...* "I stand at the door and knock," says Eternal Love, *waiting* for us to open to Him and say, "Come and be the Sovereign Ruler."

Of the whole Jaricot family, Phileas alone continued to scoff at Pauline's conversion.

The young worldling would not yet acknowledge to himself that his sister's abnegation touched him in spite of himself; and that, in spite of himself, the thought of it followed and troubled him in the very midst of intoxicating entertainments.

It was quite impossible, indeed, to see Pauline and not understand that she had found true happiness.

For one who has followed the teachings of a thoroughly Christian mother, it is impossible to graze on fancies and illusions. That is why Phileas was troubled by secret remorse, although his life was irreproachable in the

eyes of men. "*Life is a loan from God*", he reflected, and henceforth it must be used for the Master's glory. Jesus Christ condemned the servant whose talent was unproductive."

He recalled his saintly mother's virtues and devotedness, and Pauline's examples increased the reproach of his conscience. In a word, he yielded little by little to the impulse of grace; but, as the Lord's happy vanquished ones usually do, he deferred acknowledging his noble defeat.

He soon appeared profoundly sad and seemed indifferent to the flattery of which he was the object. This gave rise to a thousand suppositions the nature of which is sufficiently explained by the spirit and tendencies of the world.

Jeanne's son, heedless of all remarks, meditated more and more seriously the end of our fleeting sojourn here below.

About that time, several young men of Lyons sacrificed family, fortune and fatherland to consecrate themselves to foreign missions. This event touched the still-hesitating heart. Then the cherished and holy aspirations of his childhood reviving, he frequently said to himself like Augustine: "Why should I not do like they?" without yet having the courage to overcome his habits.

The burden was heavy, very heavy and difficult for Phileas to bear. But finally Pauline, becoming the confidante of his struggles, helped him gently to break his chains.

Besides, by increasing his prayers and alms, he drew upon himself greater grace to understand the nothingness of all that passes.

As his former attraction for the apostolate revived in his soul, the usual subject of his conversations with Pauline was this plaint of the Master: "*The harvest is great and the laborers are few*"; and this plaint soon became the sole theme of correspondence between brother and sister.

To completely conquer himself, he devoted himself to the most painful works of charity, preparing poor condemned men for death.

One day, finally, to everybody's great astonishment, it was learned that the elegant Phileas had just left for St. Foy's Seminary (Rhône), where he spent the year 1819-1820, before entering St. Sulpice. He was then in his 23rd year.

If there is nothing in heaven and on earth sweeter than love, there is nothing stronger either. It often knows no bounds and exceeds all measure. Phileas proved it.

In his determination to punish himself for neglecting to answer the call immediately, the new seminarian did not calculate with God, nor did he consider his bodily strength; while applying himself ardently to the study of theology, he practised extraordinary mortifications and fasts, that he carefully concealed from all eyes. Full of solicitude for his fellow-students, he served them at table, forgetting himself and eating very little. On his return for the vacation following his first year at St. Sulpice, Mrs. Chartron fainted at seeing him so irrecognizable.

Frightened as well as grieved by this change, Anthony hastened to write to the Superior of the Seminary complaining of the little care that had been taken of his son's health. He was informed that the deterioration of his health resulted solely from excessive austerities which had been discovered too late.

Pauline continued to walk in the Divine Master's footsteps.

She had assembled around the outraged Heart of Jesus pure, humble and fervent souls whose daily sacrifices resembled those which must have been offered to God by the Holy Family at Nazareth: poverty, labor, privation and charity. Such was the life of those who were the first to have the honour of forming this union of love, adoration and devotion to the Sacred Heart of the unknown and despised Captive of the Eucharist.

But that was not enough for his generous servant.

Mrs. Chartron and her husband who resided at St. Vallier since their marriage, bewailed the evils that existed in their vast establishment. They employed two hundred young working-girls whose vicious and unrestrained mode of living was a scandal, until then irremediable, despite the liberty that Mr. and Mrs. Chartron had given to the parish clergy to give regular instructions in the work-shops. The counsels were scoffed and the evils remained the same.

During the carnival season, young men and girls, disguised and masked, paraded the streets indulging in sinful pleasures. The remainder of the year was worth scarcely more than the beginning.

Shortly after the memorable epoch that Pauline calls *her conversion*, meaning her change to a more perfect life, she spent a few months at St. Vallier.

When the giddy working-girls beheld the charming and rich Miss Jaricot, attired more simply than any of themselves, doing for the poor and sick the most repulsive acts of charity and spending a great part of her days at the foot of the Tabernacle, as if annihilated before God; when these misled though upright souls became themselves the objects of Pauline's charity and humility, they began to reflect and understand that there is, here below, something better and more substantial than pleasure.

Pauline revealed God to these poor hearts, as the saints only can reveal Him. Her words full of ardour and charm were listened to with pleasure first, then with emotion. Besides, she showed herself so affectionate, so accessible that these guilty souls did not defer coming to confide to her their troubles and ask her advice.

This truly Christian intimacy soon resulted in a notable change in the general spirit of the work-shop, where the most complete indifference for religion and virtue had prevailed.

With the advice of the worthy parish-priest, Pauline drew up a wise and severe rule of life which was willingly adopted by all the working-girls. The charitable child visited them daily, and sitting on a bench in their midst,

listened to them and consoled them with such sweet cordiality that her appearance in the work-shop made all eyes sparkle with delight.

She did wonderful good there, and each time she returned, she consolidated it by her examples and counsels. During her absence, her letters encouraged her protégées of St. Vallier, among whom she had established a weekly collection, which may be regarded as a prelude to the Association of the *Propagation of the Faith*.

It was in this city, also, that she composed her soul's master-piece : "*Infinite Love in the Blessed Eucharist*". She was nineteen years of age when she wrote this divine appeal of faith and love inviting all the servants of Christ, *priests especially*, to unite in a pious league against the infernal underhand dealings of impiety carried on by the freemasons. Cardinal Villecourt spoke of this chosen intelligence's first production :

"With a quick, bright intelligence, Pauline Marie Jaricot consecrated all the faculties of her mind and heart to God from her earliest years. I recall having read a small work of piety which she published when scarcely beyond the age of childhood. This work was examined by Ecclesiastical authority and declared irreproachable. I feared lest such success should be injurious to an age so susceptible to the impressions of self-love: but *what God guards is well guarded*. The Divine Master provided His young servant with salutary preservations against the dangers of pride, in reserving grievous trials for her at the age when the faculties of the soul are successively developed.

It will not interrupt, but will throw some light upon Pauline's history, to give a brief sketch of the life of this holy Cardinal who was for her a most tender father and intrepid defender.

Born at Lyons in 1786, Clement Villecourt made brilliant studies and was ordained priest in this same city. He fulfilled his various sacerdotal functions in such a way as to merit the affection and admiration of those who beheld him devoting his time, his learning and his strength unreservedly to God's glory and the salvation of souls. On account of his eminent virtues and immense knowledge, he was appointed Bishop of La Rochelle in 1835, despite the objections offered by his humility.

He soon proved himself worthy of bearing the crozier.

As profoundly learned as he was modest, he astonished the learned themselves by his works of theology, archaeology, casuistry, geology, numismatology and history, which appeared in 1843, on the occasion of the discovery of Saint Eutrope's tomb. He has left considerable writings which attest the richness and amenity of his mind as well as his goodness and simplicity of heart. Devoted servant of Mary, he was one of those who contributed most efficaciously, by their theological writings, to this august Mother's glorification, and none pleaded fith the Holy See more earnestly than he to bring about the promulgation of the dogma of the *Immaculate Conception*.

Pius IX, who bore him special affection, named him cardinal in 1855 and detained him at Rome, certain of finding in him a sure friend as well as a counsellor excelling in learning and wisdom.

Despite the burden of his eighty years and that still more onerous one of rude and prolonged sufferings, he continued to write for His Master's glory on a bed of pain until his agony stayed forever his valiant and devoted pen.

He died at Rome in November 1866. His death was beautiful and holy as had been his long life, and Pius IX mourned him as Jesus wept over Lazarus, but was incapable of awakening him.

Intimate friend of the Jaricot family, he scrutinously followed Pauline in her career of sanctity and good works. Later on, when the devil and men combined to punish her heroic devotedness to the Catholic cause he came forward to sustain, console and defend her, and nothing could shake his sentiments of veneration and gratitude towards this soul persecuted even to martyrdom, according to his own expression.

THE FIRST GLIMMER OF DAY

Seconded by her dear companions, Pauline expended, in a thousand ways, the ardours of her apostolic zeal, in her cherished design to submit the whole world to the sweet empire of Christ.

As for Philéas, he did not forget the infidels. Writing to his sister, he constantly insisted upon the urgency of supplying missionaries with means, and he sent her letters in which these latter exposed the physical and moral miseries of peoples devoted to the worship of Satan.

Pauline's life was so closely united to that of Phileas by bonds of blood, affection and works, that it is impossible to follow one's career without perceiving the other's, both being confounded in pursuit of the same aim as were mingled the waters of the two beautiful rivers of the city which guards the cradle and the tomb of both brother and sister.

Pauline communicated these letters to her humble and devoted co-workers of Lyons and St. Valier, who were rivalling with one another in generosity, adding privation to privation, for the benefit of the *messengers of good tidings*.

To the trifling collections made by these zealous girls, almost all working-girls or servants, the virgin of Christ added the products of her own sacrifices, the alms of her family and those of a few friends, and the whole was sent to the Foreign Mission Seminary, Paris.

Thus, the great Association, whose organization and name were yet unknown was already appearing, as rises from out the mountain solitude, a pure spring known only to a few little birds of the air, but destined to develop farther on into an immense river! If, in their charity, brother and sister had discovered this fountain, it was reserved for Pauline's virginal hand to trace the course of the vivifying waters which were to flow from it.

(To be continued)



GATHERING BANANAS.

Orphans of the Missionary Sisters of the Immaculate Conception, Canton, China.

Echoes from our Missions

CANTON, CHINA.

Letter from Sister Mary of the Rosary to her Superior General.

Canton, November 27, 1923.

Very dear Mother,

I know that you are uneasy about us and I wonder if I do right in telling you so much about this war which is working such havoc in our mission.

I am anxious to know if you have received my last letters and also those addressed to dear Sister Assistant, for our letters to our parents did not arrive for New Year's; will they ever reach them?

About November 12, Shek Lung was taken by Chan Wing Ming after a merciless battle. Sun Man was fleeing with his soldiers in a train going at full speed, pursued by Chan Wing Ming and his followers in another train. Soldiers had been posted by the latter to derail the former's train, but Sun Man, suspecting this manoeuvre, drew back rapidly and struck with violence the enemy's engine. Imagine the terrible collision, and thousands dead without baptism! Sun Man escaped and arrived at Canton the following day on foot. What a panic here! The members of the Government fled with their wives to Hong Kong.

Shek Lung remained for a few days in Chan Wing Ming's possession and Father Deswazieres, profiting by the occasion which seemed reserved by Divine Providence, took Chan Wing Ming's engine and went to Hong Kong in quest of rice and other provisions for our poor lepers. Returning, the cars took fire, but fortunately all was saved.

A gentleman at the station here informed us that we could reach Shek Lung by water, travelling on the British Line from Hong Kong to Shum Chun, whence Chan Wing Ming's train would convey us to Shek Lung. We set out immediately with provisions and money; but arriving at Shum Chun, we learned that Sun Man had recaptured Shek Lung and was advancing towards Hong Kong. We left part of the provisions with the station-master, who will take advantage of the first opportunity of sending them to our sisters at the Lazaretto; the rest were sold on the spot. Thank God, neither Sun Man's soldiers nor Chan Wing Ming's, molest the lepers' island. The only danger for them is



to die of starvation: you know that they have now been for a long time on rations.

To-day, following His Lordship Bishop Fourquet's advice, we purchased \$400.00 worth of rice for the house at Canton, for rice has ceased coming to the city; all is kept for the soldiers. In a couple of days, it will sell at 20c per pound. Not far from here, at Woo Chow, they are paying 50c per pound, when they can have it at all; and rice is bread for our poor Chinese!

The wounded and starving are being constantly transported to Canton. We have received a great number of children dying of small-pox.

I hasten to send you these few lines, knowing how anxious you are concerning us; and you are so far away!

Your loving daughter,

Sister Mary of the Rosary, M.I.C.

Canton, China, November 23, 1923.

Beloved Mother,

The latest news from our dear Mother-House was most pleasant: a new novitiate, which means that the old one was over-crowded. I defy the doves of the plain to find in their new dovecot greater happiness than that enjoyed by the former ones of the mountain. We were nearer to Heaven there, and nearer to you, dear Mother.

It would do us so much good, heart and soul, to feel a new current of heat from our dear home-hearth. If new sisters were to come to help us, how we should welcome them! Our works are making rapid progress; we have 260 pupils whose dispositions would console you, dear Mother, so good and eager are they to learn the Christian Doctrine. His Lordship Bishop Fourquet wishes us to do all that we can to develop the works and he leaves us full liberty of action.

Beloved Mother, I pray with all the ardour of my soul that your every desire for God's greater glory may be realized, and that the house at Canton may be one of your great consolations.

Your unworthy but ever-loving child,

Sister Mary Immaculate, M.I.C.



LAZARETTO OF SHEK LUNG, CHINA.

November 29, 1923.

Very dear Mother,

I am sending you the account of my vacation at the Lazaretto; through lack of time, I have been able to finish it only to-day.

Soon, we shall commence a new year. May it be for you, dear good Mother, replete with the most precious blessings. We will be more fervent than ever to obtain the grace of having more sisters; there is so much good to be done !

Kindly bless your loving child in our Immaculate Mother,

Sister St. Stephen, M.I.C.

I have been for several days at the Lazaretto with Sister Mary Misericordia for our vacation. Despite all the work at Canton, dear Sister Superior has sacrificed us both. I said vacation; that means change of work, for our dear Sisters of Shek Lung have just moved into their new building on the men's island. There is much to do to put everything in order; we are doing our best to help them.

The third day after our arrival, there came a great typhoon accompanied by rain which lasted three days. The first day, the water leaked through the new roof on one side; next day, on the other; and the third day, it poured in from all sides at once. It fell upon us in torrents. It quickly penetrated the single floor of the garret to the upstairs and thence to the ground floor. We were obliged to move about, downstairs as well as upstairs, in at least two inches of water, and protected by umbrellas. Just a small corner of the refectory and of the dormitory above it were spared. Here, everything was stored, beds, cupboards, trunks, mats, etc.

When the worst of the storm was over, Sister St. Raphael sent for the contractor, who came immediately laughing. You may imagine the welcome that we gave him; but his only reply was: "Mo fat ti" (no means). "Mo fat ti, Mo fat ti", replied Sister, "'tis a hundred dollars worth of damage which has been caused through your fault". At this, he changed his tune....what if we should ask him to pay the damages; it would not be so funny! He left with quite a serious air, promising to repair the roof.



LEPER:

A few minutes later, the Father arrived, exclaiming quite anxiously: "We have been completely flooded; my room only has been spared. I see that it is the same here." He then visited the leper-women, who had shared the same fate as we. The stronger ones had endeavoured to protect the patients who were unable to leave their beds, by covering them with mats and quilts; nevertheless, some of them were soaked to the skin.

It will cost seven hundred dollars to repair each roof, and there are nine of them. Where find so much money?

The following day, Sunday, we remarked, going to Mass, that the river was slightly overflowing; we feared an inundation. During the whole day, the lepers made haste to cut and bring in the rice and vegetables. In the forenoon, while attending the men-lepers, Sister St. Raphael said to an old boat-man: "Get ready! I believe that the water is rising." "Yes, Sister, you need me: you wish me to row? Here I am at your dis-

posal; my right hand is very painful, but that makes no difference; I can still row"; and rising painfully on his pallet, this good Christian was ready to lend his assistance.

The leper-women had not yet had any experience with inundations on Isle St. Joseph; and as they had so often heard that the men's island was more elevated than the women's, that the dikes were higher, etc., etc., they scarcely feared the coming inundation. For this reason, when the Father and Sisters warned them to put away their belongings which were stored under the houses (these being constructed on seven-foot pillars), they considered it sufficient to pile them up, to avoid work.

During the night, the dikes broke and the water swept over the island with dreadful rapidity. The night-watches rushed to notify the lepers, who rose panic-stricken. The "Red Cross" girls and the stronger invalids endeavoured to save as much as possible; in about half an hour, they were up to their necks in water.

In the meantime, we were looking after the more helpless ones. Going to the veranda, Sister asked if all had been saved and received the reply that the water was too high to continue. Just then, one of the leper-women, recalling that a statue of the Blessed Virgin had been left outside in a little grotto, set to swimming and returned after a few minutes quite happy to have found it under the water.



INUNDATION AT THE LAZARETTO, SHEK LUNG, CHINA.

Monday morning, we were obliged to go to Mass in boats. A soldier caught three big serpents which had been dislodged by the inundation. One was seven feet long and the others six; splendid specimens which ought to bring a goodly sum of money, for a medium-sized living serpent is worth forty dollars. A little later, we saw several swimming in the water, and rats—they were to be taken up in netfuls! A man offered more than one hundred pounds to the lepers at ten cents per pound.

In a few days, the water had risen to the maximum height attained during any inundation ever seen on the island. We continued to go to Mass in boats and for several days, we heard it, kneeling on the altar-steps (one morning on the very top one, the priest having only to turn around to give us Holy Communion). There was so much water in the chapel that we were floating on the benches.

The lepers had placed sixty bags of rice on beds piled one above the other; the force of the water carried off the bottom one and all was exposed to loss. The Father then permitted all this rice (which was already beginning to sprout) to be spread on the chapel benches.

One morning, a temporary altar was prepared on a veranda, where the Father celebrated Mass so that all could attend it. The poor leper-women were delighted. O inexplicable love of our God of Infinite Majesty Who makes Himself so small as to be within reach of the humblest of His creatures! After Mass, the Father transferred the Sacred Species to the men's chapel, and the temporary one was placed at the disposition of those who were without shelter. The altar, which was quite heavy, was transported in the water by two lepers swimming. Sister St. Francis of Assisi bore the tabernacle on her knees in a barque. The moving was long and tedious, for the means of transportation were not very convenient: two small boats.

Saturday, two bamboo bridges were constructed from the house to the chapel. That was the greatest event of the week for our poor lepers. They were extremely grateful to the Father for it.

Terrified by the thunder and lightning, the old women reported that there was certainly something in the walls to attract the lightning. "Yes", said one of the guards, "they must have put a milleped in the mortar". "Or a serpent", said another. "I told Aseui not to let his men do *that*," added a third. What *that* means, no one knows. "Anyhow," insisted the old women, "when the water subsides, go and see if you do not find something."

Sunday night, the water was low enough to see the earth. The "Red Cross" girls went to seek the mysterious object. They did, in fact, bring us a man's head composed of incense, so they said. It was carbonized as if it had passed through fire, but it was not at all broken. It must have been set in the gable of the house, for it had fallen directly underneath. We sent the children to the Father; he laughed at them and told them to throw the head into the river.

Some of the leper-women who still believe in superstitions declared that it was lucky for Father Levesque that the lightning had struck this



house, otherwise, it is he who would have been killed. They explained that the Father, having supervised the construction work during Father Deswazieres' absence had obliged the workmen, more than once, to recommence work badly done, and they would certainly have cursed his room in vengeance. This declaration might also be explained by the following superstitions : many persons have the habit of consecrating to their gods, the tenth part of all that they do; for instance, a workman makes ten beds, the tenth is for the gods to employ in whatever way they may wish. The workman sells the bed just the same; so much the worse for the purchaser if he have a haunted one.

The water has now completely disappeared, leaving the earth a mass of mud. The lepers rejoice in their little chapel, where they do not cease reciting Rosaries, Office of the Blessed Virgin, Litanies, etc., etc.

MANILA, PHILIPPINE ISLANDS.

November 14, 1923.

I cannot make better use of these few leisure moments than to spend them in a little conversation with you; it does a child so much good to talk to her mother !

Everybody is well. Sister Superior is stronger than ever. During the six weeks that Sister Clare of Jesus and I spent at St. Lazarus (Government Hospital), she was alone with the work of three; she is really astonishing!

While at St. Lazarus, I had the consolation of baptizing three children and a man, and of preparing about ten others for death. Among the latter, was a poor man in the last stages of consumption. One day, he asked and obtained permission to return home. "There", he said, "I shall perhaps, be without medicine, but at least I shall die in the midst of my family." He succeeded in dragging himself to the hospital door, where a carriage was awaiting him. We wondered if he would attain his dwelling, for he was bathed in a cold perspiration. The following day I found him again in his bed in the hospital and learned that on his arrival home, he had found the door locked and his wife and children not to be located. You can imagine, Mother, his desolation.

I endeavoured, in every possible way, to soothe the few days of life that remained to him. I found him in great suffering, pronouncing the Name of Jesus. After arranging him a little more comfortably, I took out my beads to pray. He seized my crucifix, kissed it lovingly and continued to gaze at

it with tears in his dying eyes, repeating all the while, "Jesus! Jesus!" I did not have the courage to take it from him; so, detaching it from my beads, I left it to him. Several times I found him bathing it with perspiration and tears, murmuring unceasingly, "Jesus! Jesus!" He had not yet expired, when I had finished my six weeks' service at St. Lazarus, but he could not have survived more than two or three days.

Good-bye, dear Mother, New Year's will be quite near when my letter reaches you. Kindly accept my best wishes for a happy New Year. May Our Lord make of each of your children true religious Missionaries of the Immaculate Conception, according to your heart's desire.

Your respectful and loving child,

Sister St. Peter Claver, M.I.C.



MAKING THE DEAL.

Extracts from the Novitiate Chronicles



December 8, 1923, Feast of the Immaculate Conception.

Everything is white; a snowy whiteness, symbol of purity, reigns to-day throughout our little convent. 'Tis the cherished feast of the Immaculate, of her to whom the Church exultingly addresses these charming praises, "Thou art all fair, O Mary, and there is no stain in Thee!"

As in former years, we have prepared for our great patronal feast by a triduum of prayer and recollection, during which our Reverend Chaplain favoured us with a daily lecture on the Blessed Virgin.

Last night, our good Mother exhorted us to offer our Mass and Communion this morning for three intentions: first of all, to thank God for all the graces that He has bestowed upon us through the intervention of the Blessed Virgin, especially for having called us to be Missionaries of the Immaculate Conception. "Children", said our dear Mother, "weigh well the meaning of this title: Missionaries of the Immaculate Conception. It is our mission to bear the name of the Blessed Virgin and make it known and loved, I shall not say throughout the whole earth, for that is impossible, but as far as we are able. Secondly, we shall ask to be faithful to our sublime vocation till death; yes, it would be a thousand times better to die than to be unfaithful. Thirdly, we shall solicit the favour that our little Community may be one of the most fervent and that it may surpass all others in love for the Blessed Virgin."

To wish to love Mary as no one has ever yet loved her, is a filial and pious desire which cannot fail to rejoice our Heavenly Mother's heart; to wish to bring souls to her maternal embrace, is the most efficacious of apostolates, for Mary's presence prepares the way for her Divine Son; and the infernal serpent cannot continue to creep on ground where the Immaculate has set her virginal foot, so much does this monster of corruption and pride fear to be crushed by the purest and humblest of virgins. O Mary Immaculate! O powerful Virgin! extend thine empire throughout the whole world, so that God's Kingdom, too, may be everywhere established!

On this blessed day, our dear Society has had the unspeakable happiness of raising a new altar to the Lord, in the humble structure of our little Chinese Hospital. The first Mass was celebrated there this morning at 8 o'clock, by the Reverend Rector of Notre Dame, in presence of our beloved Mother, two Reverend Sisters of Charity, a few Sisters from the Mother-House, the little hospital community and a few friends.

What emotions filled the souls of all at the solemn moment when the God of Infinite Majesty came to reside in the modest dwelling where he had been so long and so ardently desired! What new force, what new zeal will animate our dear Sisters of the hospital in the accomplishment of their laborious apostolate among their poor pagan patients. When the task is difficult, their zealous efforts fruitless, what consolations will they not find in this thought: the Master is there, quite near, silent Witness of our sighs, our tears and our intense desire to reveal to the souls of our unfortunate brothers the holy truths which they ignore and which would be for them the source of so much happiness! They will repair to the foot of the altar, breathing this prayer, "O Lord, open their eyes to the Light!"



A WARD IN THE MONTREAL CHINESE HOSPITAL.

After breakfast, Reverend Father Perrin blessed the little Community and spoke a few words of encouragement. He expressed the happiness that he had experienced during Mass and the numerous graces that he had solicited for the youngest Institution in his parish. After his departure, our Sisters returned to the chapel to chant a fervent Magnificat in union with the Blessed Virgin who is to-day as ever, the "Cause of our joy."

Before leaving the hospital, our dear Mother had the pleasure of visiting the patients and distributing cake to them in honour of the feast. This brought a pleasant smile to every countenance, for the poor Chinese are usually deeply touched by the slightest kindness.

The feast is drawing to a close; an irresistible joy pervades the sweet solitude of our dear Novitiate and moves all hearts to exclaim, "Truly this has been a heavenly day! 'Tis something which can be felt but not expressed."

December 25, 1923. Christmas.

'Tis half-past eleven! All is still in the great white dormitory, bathed in the soft lustre of the silvery moon which glides in all its splendour through the azure sky, shedding its luminous rays to sparkle like a thousand diamonds on the frosted windows. But hark! Is it a dream, or whence comes these strains of heavenly melody that waken us out of our early slumbers? 'Tis the "Shepherd's Call" reminding us that the blessed hour approaches; hour of grace, of salvation, of the Saviour's coming.

Responding to the sweet invitation of this charming canticle, we rise in joyous haste. A thousand happy reflections crowd upon our memory and our hearts leap with holy expectation.

"Gloria in excelsis Deo," voices of angelic choirs vibrate on the midnight air and thrill our humble chapel, now gorgeous in festal array. Clusters of roses smiling among the foliage, myriad little lights that kiss their downy petals with their lustrous hues, all seem to re-echo the glorious strains, "Gloria in excelsis Deo!"... And there, in an open stable, set in the rock and shaded with palms, a tender Child slumbers on a little straw. In loving rapture, our hearts take up the sweet refrain: "Gloria in excelsis Deo!"

Yes, glory, praise, love and thanksgiving be Thine eternally, Sweet Babe of Bethlehem! Then, in silent adoration, we contemplate this mystery of the Infinite Love of Our God and Saviour, as from His tiny, trembling hands flow torrents of graces, which we gather for all those whom we love.

A first Mass is celebrated, then a second, and the King of Angels comes to take up His abode within our hearts. For a third time, the Holy Sacrifice is offered; for a third time, the Adorable Victim is born again and immolated again to His Eternal Father, in adoration, in reparation, in thanksgiving and in petition, petition for His ungrateful creatures, petition for sinners, petition, above all, for the thousands of souls still sitting in the shadows of pa-



ganism and death. Ah! when will that Divine Prayer be answered and the hearts of our pagan brothers taste the ineffable sweetness of Christmas joy and the peace announced by the angels to men of good will?

All is still again in our little chapel. The hymns have ceased; the lights are extinguished; and the Divine Child slumbers in His little Crib under his Holy Mother's loving gaze, while His humble spouses, after a light refectio return to rest.

Awakened again by the sound of sweet melodies, after a prolonged and refreshing sleep, we spend the happiest Christmas that we have ever had, to use the expression of the postulants for whom it is the first Christmas in the Novitiate and who do not cease repeating that they had never expected to find so much pleasure and happiness in the convent.

'Tis not surprising. Has not the Divine Master promised the hundred-fold to those who leave all to follow Him?

January 1, 1924. New Year's Day.

According to a pious custom of our dear Community, 'tis before the Blessed Sacrament exposed, that we see the Old Year usher in the New. At 11.30, we assemble in the chapel for an hour of adoration, of reparation, of thanksgiving; yes, of thanksgiving especially, for ourselves and for those who do not return God thanks for His infinite benefits. That is our first and sweetest duty as members of a community whose first aim is thanksgiving. The recollection of the innumerable graces showered upon us, our families, our friends, the whole world, awakens many virtues in our hearts: faith, confidence, love for a Father of infinite goodness and abandon to His sweet Providence, assured that every grace will come in its appointed hour. Thanksgiving includes all and is the sacrifice the most acceptable to the Lord: *Te Deum...Magnificat*.

After this last hymn of love offered to Our Eucharistic Lord, a profound silence prevails, as together, all the clocks in the convent strike slowly, solemnly, the hour of midnight. Another year has passed, never to return!

Then, ardently, we beg God's special New Year blessings upon our Holy Father, the Pope, the bishops and priests throughout the entire world, upon our parents, relatives, friends, benefactors and all who suffer. We solicit for sinners, the grace of repentance, the light of Faith for infidels and the deliverance of the poor souls in Purgatory. Then, penetrated with deepest emotion, we advance to the Holy Table to receive, in these first moments of the New Year, the Master of Time and Eternity, the Author of every blessing.

After a fervent thanksgiving and a grateful Magnificat, our Sacramental Jesus retires to His prison of love and we, leaving the chapel, return to the dormitory, where to our surprise, we behold hanging from the bed of each novice and postulant, a stocking filled to the brim. Doubtlessly, the Child Jesus must have passed during our absence. A smile appears on every lip and we are greatly tempted to empty the precious treasures, but...the silence of the night is sacred! We await the morning recreation.

Mass is followed by a long day of amusement. A good number of us have the pleasure of receiving our dear parents, and the mail on this day is always extraordinarily voluminous. Our Mistress enters the Novitiate laden, over-laden with letters and packages of every form and size. An envelope is no sooner shown than all hands claim it, then another and another. Our dear parents would be happy to witness this touching scene which reveals the filial and fraternal affection that ever animates the heart of the religious.

The joyful hours of this first glorious day of the New Year are quickly gliding away. Thus life passes! Happy the souls that have consecrated it entirely to their eternal interests !

January 6, 1924. The Epiphany.

To-day, we celebrate the visit of the Three Wise Kings. Our little altar appears in its royal robes of golden lilies and lamps of the same rich hue shining from out the verdant setting of gracious palms.

'Tis the Feast of Missionaries and consequently, ours in particular. Like the Holy Kings, have not we, too, been called by a miraculous star, that of the apostolic vocation? Like the happy Magi, is not ours the sublime mission to become filled with the knowledge and love of God, in order to communicate them to the peoples still sitting in the shadows of idolatry? Like them, too, is it not in Mary's arms, that we seek the Holy Child? Oh! how beautiful is our vocation! What reason we have to repeat unceasingly : "Magnificat! Magnificat!"

January 10, 1924.

'Tis the day assigned to us by the Association of Perpetual Devotion to St. Joseph, to offer in the name of all the members, the most solemn homage to Mary's glorious Spouse.

Constantly favoured by this beloved Father, we repair, each in turn, in loving gratitude to the foot of his altar, to thank him for his benefits and to beg with confidence, new graces for the coming year.



PUPILS OF THE MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION,
CANTON, CHINA.

Chinese Superstitions

BEFORE DEATH



At the appearance of the first symptoms of the probable death of a child, the "recall of the soul" is always practised. This custom is often resorted to in the case of adults also. I have seen it done for a young married man of twenty-four.

After having performed this rite unsuccessfully, many recur to a supreme and last resource: that is bringing the *pou-sah* into the dying person's home. This ceremony is called *T'ai-pou-sah*.

The statue of a renowned *Pou-sah* is removed from one of the pagodas, and placed on a kind of portable altar. Four men carry it on their shoulders, while two others precede them, beating drums to honour the god and announce his passing; needless to mention, fire-works are not lacking!

On his arrival at the patient's door, the *pou-sah* is received with honours and implored to cure the afflicted person, or at least to indicate an efficacious remedy for him. This done, he is borne to a drug-store, where he is requested to choose the medicine apt to cure the disease in question.

One or two "*tao-che*" stand on each side of the *pou-sah* who rests on the bearers' shoulders. The druggist turns and indicates with his finger one of the drawers containing his drugs. If the *pou-sah* does not move, it is a sign that the remedy is worthless; if he advances or recedes, or rather, if the bearers make him advance or recede, just at the moment when the druggist indicates a medicine, it is the proper one, and must be procured at all costs. Needless to say that the druggist profits by this popular belief to sell an ordinary medicine at a very high price.

THE GRAVE CLOTHES

In case of dangerous illness, as soon as death is imminent, haste is made to prepare the clothes for the dead.

a) *For a man*.—Boots, a ceremonial hat without red plumes (these two articles are generally made of paper); the soles of the shoes must be soft and pliable (the dead cannot wear shoes with hard soles); a long dress and cloak (*Wai-tao*).

These garments must not have brass buttons, as they would be too heavy for the dead to carry them into the next world. So much for the exterior clothing.

The underclothing, trousers and waist-coat must be wadded, even in summer.

b) *For a woman.*—A dress, cloak and veil, and the undergarments as in the preceding case.

As much as possible, all the clothing must be new; they must not be trimmed with fur, nor made of animal hair, consequently woollen cloth is strictly prohibited, lest the soul of the dead be re-incarnated in the body of an animal.

Usually among the common people, the undergarments are of white linen.

The rest of the clothing vary in colour according to each one's taste. Red and yellow are two colours reserved for graduates and mandarins. The use of silk and satin is not forbidden.

DEATH AND FUNERAL

The two bands called *Kio-tai tse*, at the bottom of the trousers, and the belt, *Tai-tse*, are carefully omitted and a mere thread is used instead.

The reason is this: belt, *Tai-tse*, in Chinese has the same pronunciation as *T'sai-tse* (take the children away, carry off the children.)

As the people greatly fear that the dead person may take a notion to carry his children away with him to the next world, no belt is given him.

As can be easily seen, this custom is based upon a mere pun. For a similar reason, the Chinese avoid to button the dead person's clothes, because *K'eou-tse* (placing buttons in the button-holes) is pronounced like *K-eou tse*, "steal children".

Those who assist the dying are very careful to remove the bed-curtains. These curtains, so they say, resemble a fishing-net, and if the dying person were to die surrounded by these meshes, he would be changed into a fish in the other life.

A more cruel custom consists in removing the pillow from under the unfortunate dying person's head; this is done that he may not be able to see his feet. If he were to see his feet at the moment of death, great misfortunes would befall his children. In many cases, this unreasonable practice hastens death.

AFTER DEATH

As soon as the patient has expired, the calendar, commonly called *Hoang-li-t'eou*, is consulted in order to ascertain whether the day is lucky or unlucky. If the day be indicated unlucky, a sieve and a mirror are suspended over the door.

The sieve is supposed to introduce into the house but the best of influences; and the mirror has the virtue of changing misfortune into happiness.

The deceased is then prepared for burial. He is first washed and wiped with a piece of cotton or a towel. The black strings of his queue are replaced by blue ones; and he is then laid out in the grave-clothes, already described.

Bands of paper are posted up at the door to give notice of the death in the family. These bands vary in different parts of the country; in many places, they are not at all in use, a few Chinese characters being inscribed, instead, on the outer walls of the dwelling.

After nightfall, the members of the dead man's family, in great lamentations, set out with lighted lanterns to inform the celestial guardian of the locality, the *T'ou-ti-lao-ye* that one of the family is dead. They implore him to treat him with indulgence, alleging that he had been delicate or crippled during life and walked with difficulty. After an explosion of fire-crackers and the offering of incense, they return home. The following day, they return, with lanterns, to the pagoda of the *T'ou-ti-lao-ye* to seek the soul of the deceased which is supposed to have received hospitality in the pagoda. But where is it to be found? A coin is rubbed along the wall of the pagoda. There, where it seems to stick (be it imagination, or be it lightly checked by a spider's web) the soul of the deceased is concealed. It is allured away.

On returning to the house, provisions for the journey are deposited in a kind of paper knapsack and set on a paper palanquin or car, according to the custom of the locality. This done, the deceased is invited to mount this paper carriage which is to convey him to the other life. Frequently, on such occasions, some of his old shoes are sent to him in the other world.

A small table sprinkled with ashes, is often placed near the carriage as a foot-piece to help the deceased to mount more easily. This is afterwards carefully examined to detect if there be something in the ashes, resembling foot-prints.

THE BURIAL

The deceased must be laid in the coffin on a lucky day, at the risk of becoming a pest to the district; some families postpone the burial a day or two.

In the latter case a large kitchen knife is placed on the corpse. This sharp instrument is heavy, and may be used as a weapon; the corpse is thus left in the impossibility to escape, so that his soul will not return to molest the living.

We shall briefly mention the common superstitions concerning the coffin itself, then we shall describe the various objects placed in the room.

THE BURIAL OF THE CORPSE, AND HIS COFFIN.

In Lower Kiang, the coffin is provided with a large nail called *Tse-suen ting*: "the nail of posterity". This is considered indispensable to assuring an extensive posterity. This custom, however, scarcely exists in the North, in *Ngan-hoei* at least. A coin is placed in the corpse's mouth, instead.

Sometimes the mouth is kept open by means of a splinter, or again, it is opened by loosening the teeth which have been contracted in the agony.



GOOD-LUCK CHARM SOLD BY THE CHINESE BONZES—Representing the five injurious animals. The Chinese believe that if they place it in their home, after it has been stamped with the seal of one of their divinities, they will have all kinds of good-luck.

3-5

There is quite a ceremonial for this operation. Two threads, or strings are fixed in the form of a cross over the open coffin. At the point of intersection, which must be exactly over the corpse's mouth, is attached a third thread from which a coin suspends into the corpse's mouth. It is left suspended for some time, then removed. This coin is called *Han-k'eu-t'sien*, "coin pressed in the mouth".

The eldest son, if he be still young, wears it respectfully around his neck, like a charm. If he refuses it, it is given to another family for their eldest son.

CALENDAR OF SUPERSTITIONS

(continued)

THIRD MONTH

- 1.—Birth of *T'chou-kiang*, king of the second infernal district.
- 2.—Pear-leaves gathered on this day and dried, constitute an efficacious preventive for heart failure.
- 3.—Birth of *Tchen-ou*.
Feast of the third day, *san-je-tsie*.
Equinox.
Family dinner to prevent all kinds of sickness during the year.
It is the anniversary of the famous banquet given at *Nanking*, 430 A.D., by *Song Wen-ti*, for the preservation of the Imperial Family.
- 4.—An unlucky day.
- 5.—Anniversary of the birth of *Yu-wang*.
Feast of peonies at *Chen-si*.
- 6.—Birth of the Matron of ocular light.
Birth of *Tchang lao-siang-kong*.
- 7.—Tempest of *Yen-wang*.
- 8.—Birth of *Pien-t'cheng-wang*, king of the sixth infernal district.
Ascension of the immortal *Li Pa-pe*.
- 9.—Apparition of *Ye-fa-chan* on a white stag.
Feast of *Tchang Yu-lang*, grand-daughter of *Tchang Tao-ling*.
- 10.—The pursuit and arrest of criminals will be successful.
- 11.—Celebration of the birth of wheat.
- 12.—Birth of the Spirit of five central ways.
- 13.—Celebration of the shooting of painted cardboard hares, at *Tche-li*, by young boys armed with bows and arrows.
- 14.—Feast of the taoist genius *Tao Hong-king*, at *Tan-yang hien*, *Kiang-sou* (542 A.D.)

- 15.—Birth of the Sky.
Birth of *Tchao Yuen-choai*, god of riches.
Tempest of *Tchen-heou*.
Birth of the Spirit of thunder.
Birth of *Tsou-t'ien-che*.
- 16.—Birth of *Tchen-ti p'ou-sa*.
Birth of the Spirit of mountains.
Birth of the hero *Yu-yang*.
- 17.—Travelling or changing of residence must not be undertaken on this day.
- 18.—Birth of the Spirit of the Earth. (*Often called Heou-t'ou niang-niang*).
Illumination of *San-mao tchen-kiun*.
Birth of the genius of the central sacred mountain.
- 19.—Birth of the Sun.
- 20.—Birth of the Matron of posterity.
- 21.—Day on which prayers for children are granted.
- 22.—Visitors may be received.
- 23.—Birth of the goddess *T'ien-fei*. (It is the goddess of sailors, *Ma-tsou-pouo*).
- 24.—Unlucky day to undertake a voyage or to give work to the tailor.
- 25.—Celebration of the arrival of Summer.
- 26.—Ascension of the hero *Tou*.
- 27.—Birth of *T'ai-chan wang*, king of the seventh infernal district (Allusion to a branch of hell, on Mount *T'ai-chan*).
- 28.—Birth of the genius of the sacred oriental peak.
Birth of the very holy master *T'sang-kie*.
- 29.—Anniversary of the descent of Buddha into a pagoda of *Chan-tong*.
- 30.—The latter half of the third month is consecrated to *Pao-cheng ta-ti*, divine patron of the generation.

FOURTH MONTH

- 1.—Birth of *Siao-kong*.
Birth of *Tou-che wang*, king of the eighth infernal district.
Tempest of the white dragon.
- 2.—Apparition of the star *Tcheou-pai*.
- 3.—All the Spirits adore the god of the Sky.
- 4.—Birth of *Wen-tchou p'ou-sa*.
Birth of *Ti-liang-kong*.
- 5.—Offerings to the pagoda of the Emperor *Yao*.
Offerings to the pagoda of the Emperor *Yu*.
- 6.—Engagements and marriages may be concluded, but there must be no travelling.
- 7.—The genius *Che-jen* ascends to the sky on a white leopard.
- 8.—Birth of buddha *Che-kia-wen*, (*Cakyamouni*).

Birth of the hero *San-t'ien-yn*.

Birth of the hero *Ko Hiao-sien*.

Birth of *P'ing-teng-wang*, king of the ninth infernal district.

Tempest of the dolphin.

9.—Perilous day.

10.—Birth of *Cheng-kou* (or the holy young woman, wife of the genius of the China Sea).

11.—All undertakings, excepting sacrifices, will be hazardous.

12.—*Yuen-tchong*, taoist genius, ascends to the sky.

13.—To-day the pagoda of the spirit of drugs is honored.

14.—Birth of the patriarch *Liu Choen-yang*. (It is the immortal *Liu Tong-pin*).

15.—Birth of the patriarch *Tchong-li*. (It is the immortal *Han Tchong-li*.)

Birth of *Yo-yuen-choai*.

16.—Day of divination by the basket. On farms, a basket is thrown over the house; if it falls with the open side up, the harvest will be abundant. Rain on this day is a popular prediction of floods. *Se-yue che-lou-choai*.

Wei-li pien-tcheng-hai. Birth of a spiritual king of the sky.

17.—Birth of *Tchoan-luen-wang*, king of the tenth infernal district. (It is he who presides over the metempsychosis). Whoever fasts on a king of hell's feast will be favoured in the metempsychosis.

18.—Birth of the genius of the star *Tse-wei*.

Birth of the matron *T'ai-chan*.

Tempest of *Ta-ti*.

19.—Day for washing the flowers.

It never rains on that day.

Assemblies in the gardens of *Se-tchoan*.

Birth of *Wei-chen*, protectress of flowers.

20.—Birth of the matron of sight.

21.—Birth of the buddha *P'ou-yen*.

22.—Apparition upon earth of p'ou-sah *Tsien-gheou-tsien-yen*.

23.—Tempest of the dolphin.

24.—Sewing prohibited.

25.—Tempest of the white dragon.

26.—Birth of *Tsiang-kong*, of *Tchong-chan*, at *Nan-king*.

27.—Unlucky day. Bathing is about all that could be allowed.

28.—Birth of *Yo-wang* (king of drugs).

29.—Disastrous, it is not even possible to plant trees.

30.—Day full of danger, care must be taken not to change residence.

Japanese influence in China

Reformation of Chinese Buddhism by the Japanese.

Several times already, the newspapers have spoken of pagodas offered to Japanese bonzes by the Chinese, in order to shield them and the wealth contained in them from the rapacity of mandarins, by putting them thus under Japanese protection; and of Chinese bonzes going to Japan to study the Buddhistic doctrine.

At Canton, the Japanese bonzes have issued a proclamation inviting all the Chinese bonzes and Buddhists to join them in reforming Buddhism in China. Following are the principal clauses of this bill:

1. A bonzery and school of Buddhistic doctrine for the formation of young bonzes will be established at Canton. Other bonzeries and schools will be subsequently opened in the principal cities of the Empire.

2. The new Chinese bonzery will be affiliated to a bonzery in Japan. All Chinese bonzeries that adopt the new doctrine and regulations will be placed *under the patronage of the Japanese*.

3. The principal dogmas of Buddhism will be conserved, belief in the buddhistic Nirvana specially maintained, and straightforwardness and universal kindness encouraged.

4. The aim of religion is to save the world by straightforwardness, and to make kindness the leading principal of life.

5. Measures will be taken to unite the various branches of Buddhism, without, however, sacrificing the essential points of religion.

6. Members of the administration, merchants, soldiers, etc. will be admitted into the religion, on condition that they observe the regulations.

7. Religious tolerance is the general law observed by civilized nations; Buddhists will strictly conform themselves to it.

8. All members of the religion will strive for the observance of public laws and the maintenance of the general principles of honesty.

N. B.—In this document, no mention is made of Buddhistic idols; will they be abolished?

The missionary should not be alone in the task; all Christians should unite to help him in his labours by their prayers, sacrifices and alms.

Petitions and Thanksgiving

"O Mary conceived without sin, pray
for us who have recourse to Thee".

- 1—Kindly send on a separate sheet the petitions to be published.
- 2—We insert in the PRECURSOR only those petitions which we are requested to publish.

Enclosed please find \$5.00 for the Foundling Home of Canton, China. How delighted I should be to have a little one baptized Louise Marie!

May I solicit the prayers of the Missionary Sisters of the Immaculate Conception for a young girl who desires the grace of becoming one of them?

Louise Marie.

*
* *

Situation earnestly requested. Promise to renew my subscription to the PRECURSOR and contribute \$5.00 to your works.

Mrs. L. H.

*
* *

A favour very much desired. If it be granted I shall send \$10.00 per year, during ten years, for your missions. 'Tis little, but it will, at least, procure a few pounds of rice for your lepers.

Miss D. D., Taunton.

*
* *

Situation requested with promise to renew my subscription to the PRECURSOR for two years.

*
* *

Two special favours. Enclosed please find an offering of \$5.00 which I promise to renew if my petitions are granted.

Mrs. E. D., Pawtucket.

*
* *

I recommend to our Blessed Lady my health and another special intention. If my recovery be granted, although I am not rich, I promise an alms for the support of your Missionary Sisters.

Mr. C. B., Montreal.

*
* *

The conversion of an erring son.

*
* *

A young girl's perseverance in the religious vocation. Spiritual favours.

*
* *

10 requests for situations.

5 cures through the intercession of the Immaculate Virgin.

*
* *

For favours received, three years' subscription to the PRECURSOR.

Rev. J. D. P.

We heartily thank the Immaculate Virgin for a favour received, after promising to renew our subscription to the PRECURSOR.

We recommend another intention to your prayers; if it be granted, we shall procure at least six new subscribers for the PRECURSOR.

Mr. and Mrs. R. Herard, Grand-Mere.

*
* *

Enclosed please find the sum of \$1.00 in thanksgiving for a great favour obtained, which I attribute to your prayers.

Mrs. L.G.T., Cap de la Madeleine.

*
* *

In fulfilment of my promise, I am sending you the enclosed offering for your needy missions. I have obtained the favour that I had been soliciting for a long time. Kindly continue to pray for my intentions and I promise to send further contributions to your great works.

A subscriber, Leominster, Mass.

*
* *

Please accept this humble offering in gratitude for a favour obtained through the intercession of Blessed Theresa of the Child Jesus.

Mrs. L.C.M., Amos, P.Q.

*
* *

Having received a great favour during the past year, I hasten to renew my subscription to the PRECURSOR. Permit me to recommend another special intention to your kind prayers.

Mrs. Alice Messier, Warren.

*
* *

Enclosed please find \$1.00, renewal of my subscription to the PRECURSOR, in gratitude for a favour received.

Mrs. F. D., Woonsocket.

*
* *

A cure obtained through the intercession of the Blessed Virgin and little Theresa of the Child Jesus.

Miss M. M., Fall River.

*
* *

In thanksgiving for a favour, \$5.00 for the ransom of a Chinese baby.

A. S., St. Esprit.

*
* *

In fulfilment of my promise to make an offering to your works if I obtained employment. I hasten to send you this amount with gratitude.

A Friend, Montreal.

*
* *

After recommending my intention to the prayers of your Community, my husband who was without work, immediately found employment. My most hearty thanks.

Mrs. D. M., Manchester, N. H.

*
* *

With my subscription to the PRECURSOR, kindly accept this alms in gratitude for a favour received through the intercession of Blessed Theresa of the Child Jesus.

E. S., Woonsocket.

*
* *

I am enclosing \$2.00 for Missionary Work in return for favours received through the Immaculate Conception. Thanking you for your prayers.

Mrs. B. Young, Montreal.

*
* *

A person in affliction recommends herself to the prayers of Subscribers.

Mrs. B. T., Montreal.



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While commending their Benefactors to God, that He Himself may reward them according to their generosity, the Missionary Sisters of the Immaculate Conception assure them as large a share as possible in the merit of their apostolic labors, as also of the prayers and sufferings of all the unfortunates confided to their care.

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6. A Mass is celebrated every week for deceased Benefactors.

7. A share in the merits of the Way of the Cross, made daily by the Sisters, is also accorded to deceased Benefactors.

Shall we turn a deaf ear to their appeal?

On an island, not far from Canton, China, 1200 unfortunates, stricken with the inexorable disease of leprosy, receive from our Canadian Missionary Sisters of the Immaculate Conception, as well as bodily care, the sweet consolations of the Faith, but

DID YOU KNOW

That there are still in the Province of Kouang-Tong thousands and thousands of lepers who, for lack of missionaries to rescue and care for them, remain hidden in their sufferings through fear of their fellow-men who only despise and ill-treat them, and ignorant of God Who can and wills to save them.

DID YOU KNOW

That there are a great number of Missionary Sisters of the Immaculate Conception burning with the desire to sacrifice themselves for God and for souls—to go and bring relief to the bodies, and salvation to the souls of these unhappy leper victims — and who cannot go, because the Community has not the resources necessary to give them an indispensable preparation?

DID YOU KNOW, TOO

That the annual cost of supporting a missionary in formation, either for their hospitals or for their schools, is \$120.00? \$10.00 per month for food, clothing, the expenses of a Nurse's Training Course, etc. ? And that

By donating **\$120.** OR ANY PART OF IT YOU OPEN THE GATE TO CHINA

For one of these generous missionaries, where she may see the realization of her heroic desires; and thus you make her your everlasting debtor? And that by opening the gate to China for her

You open the Gate to Heaven

For thousands and thousands of these leper-stricken victims who will receive from the missionary whom you are supporting, as well as bodily care and relief, the hope and consolations of the Faith imparted to them in the regenerating waters of Baptism?

DID YOU KNOW, FINALLY

That whatever you do for the smallest and most miserable of creatures you do for the Creator Who does not let pass unrewarded even a **cup of cold water** given in His Name? What will be your recompense then if you give HEAVEN TO SOULS?...

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