

THE PRECURSOR



Vol. III, 4th Year MONTREAL, NOVEMBER-DECEMBER 1926 No. 6

WORKS ALREADY EXISTING

of the Missionary Sisters of the Immaculate Conception

MOTHER-HOUSE

*314 ST. CATHERINE ROAD, OUTREMONT,
NEAR MONTREAL*

(Founded in 1902)

Diocesan Office of the Holy Childhood. Procure for the Missions. Work-room of Church Vestments, embroidery, lace and painting for the support of the Mother-House and Novitiate. School for the formation of Chinese catechists. Sewing-circles for ladies and young girls. Diffusion of a Missionary Review: THE PRECURSOR. Free missionary Library.

NOVITIATE

PONT VIAU, NEAR MONTREAL

HOLY CHILDHOOD HOME

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(Founded in 1909)

School for catechists. Catechumenate. School for christian and pagan pupils. Orphanage. Foundling-Home. Work-rooms.

SHEK-LUNG LAZARETTO

SHEK-LUNG, NEAR CANTON, CHINA

(Founded in 1913)

CHINESE WORKS IN MONTREAL

74 LAGAUCHETIERE ST. WEST, MONTREAL

(Founded in 1913)

Sunday school and language courses for Chinese adults, every Sunday afternoon, from 2.30 to 4.00.

CHINESE SCHOOL

(Founded in 1916)

Teaching of English, French and Chinese.

(To be continued on page 3 of the cover)

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.

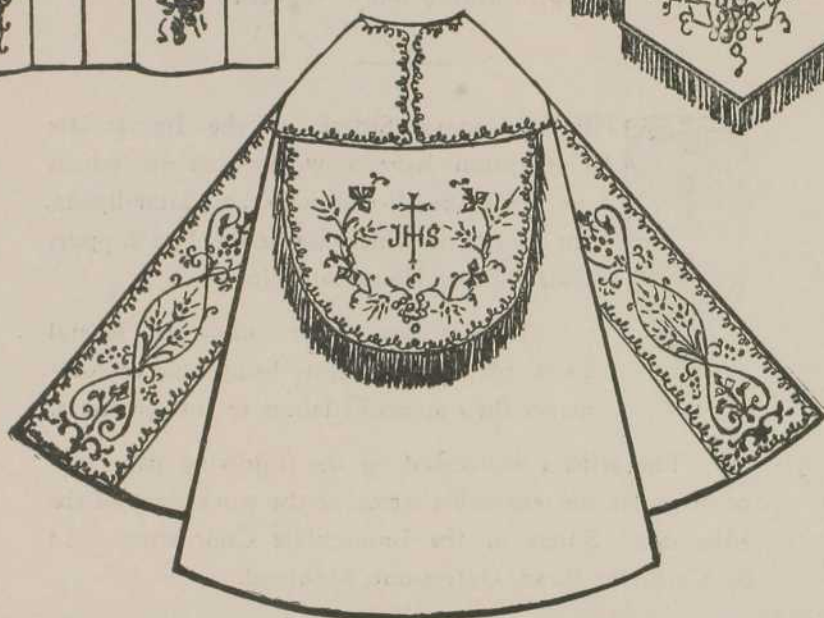
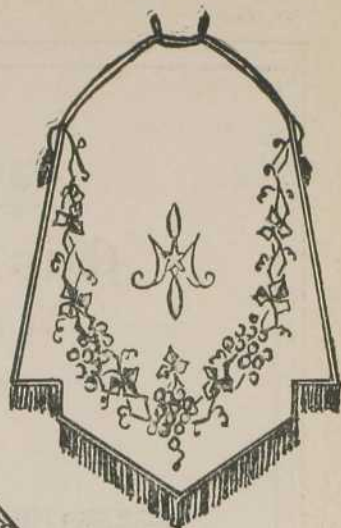
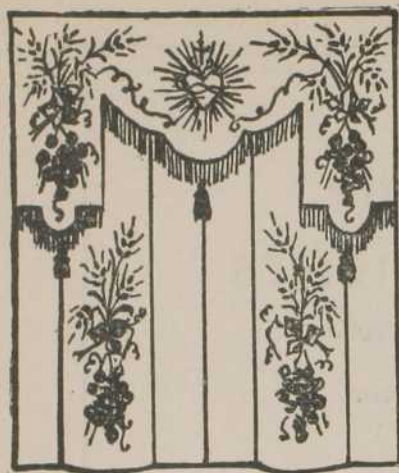
Missionaries must undergo several years' preparation before being able to commence their apostolic labors in foreign fields.

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.

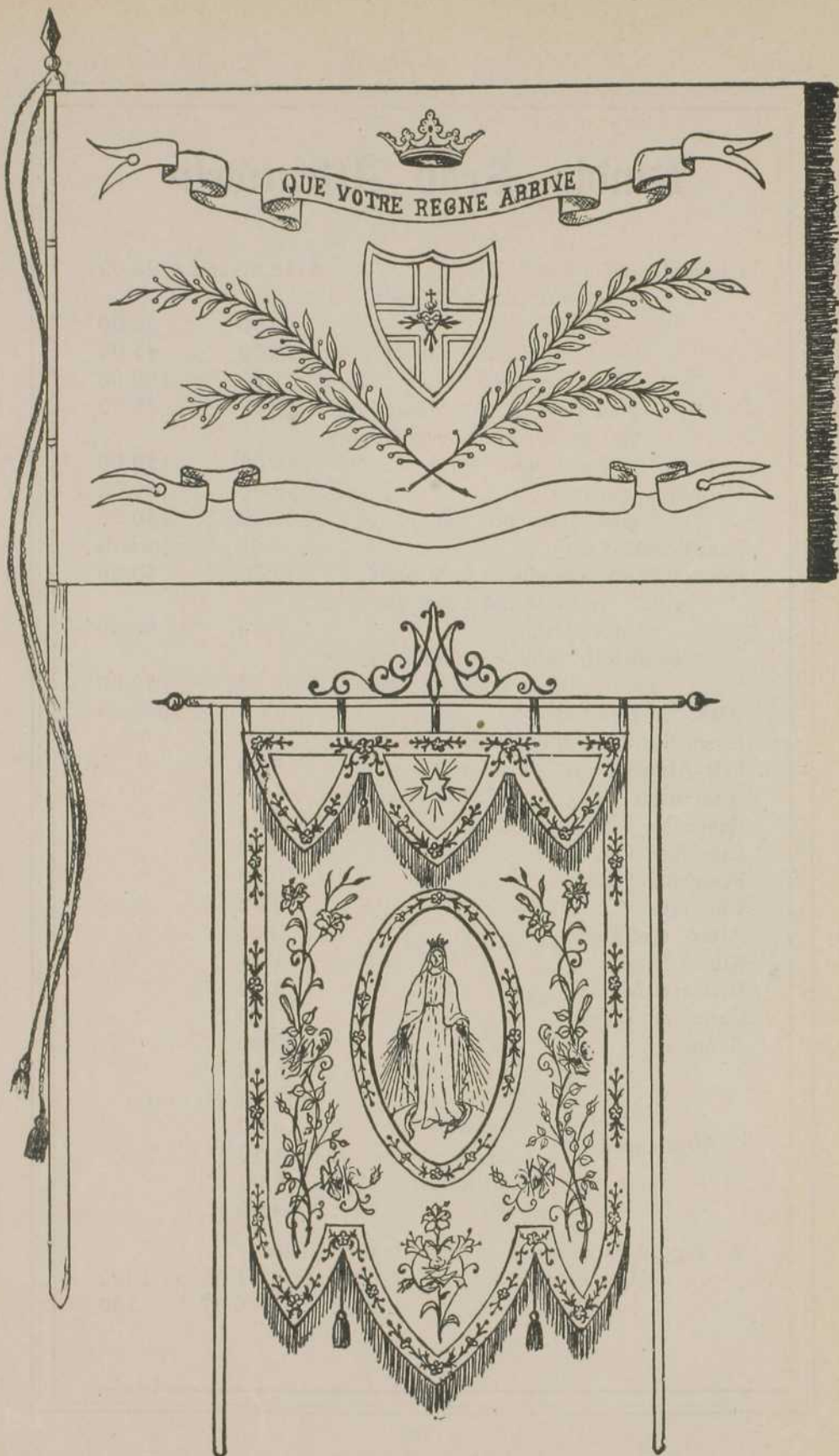


Kindly Read Attentively

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 embroidered	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.
	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



PRACTICAL MEANS

of helping the Missionary Sisters of the Immaculate Conception

By contributing alms to:

The erection of Chapels in mission countries
 Lady of the Missions
 The erection of Chapels in mission countries

By providing for the :

Annual supply for the upkeep of the sanctuary lamp in our houses of Canada and in mission countries . . . \$	20.00
Foundation of a Burse for the support of a missionary sister	1,000.00
Annual support of a maiden-catechist	50.00
Annual support and education of an orphan	40.00
Foundation of a crib—at perpetuity	200.00
Annual care of a leper	60.00
Monthly upkeep of a crib	5.00
Ransom of a baby, likely to live	5.00
Ransom of a dying baby25
Monthly support of a missionary sister	10.00
Monthly support of a novice preparing for the missions	10.00
Annual subscription to THE PRECURSOR	1.00

The alms that you will give to the missionaries, the help that you will bring them, will be employed for the greater glory of God, and will be for you the most certain and remuneratory investment, the "hundredfold" promised by Jesus Christ.

* * *

The missionary must not be alone to sacrifice himself. All Christians must unite and help him in his work by their prayers and alms.

Benefactors of the Society

1.—**Founders**, those who donate \$1,000.00 or more.

2.—**Protectors**, those who, by the donation of \$500.00, provide the dowry and trousseau of a poor novice. By combining their alms, a parish, community or family may have right to this title.

A Founder's or Protector's Diploma is awarded to persons making the above mentioned donations.

3.—**Subscribers**, those who give an annual offering of \$25.00.

4.—**Associates**, those who give the sum of \$2.00 per year.

The Society also considers as Benefactors, all persons who contribute to the maintenance of its works any offering whatever, in money or kind.

Privileges Accorded to Benefactors

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.

Besides, Benefactors are entitled to the following spiritual advantages :

1. A special intention in all the Masses heard and Communions received by the Sisters.

2. A Mass offered every week for their intentions.

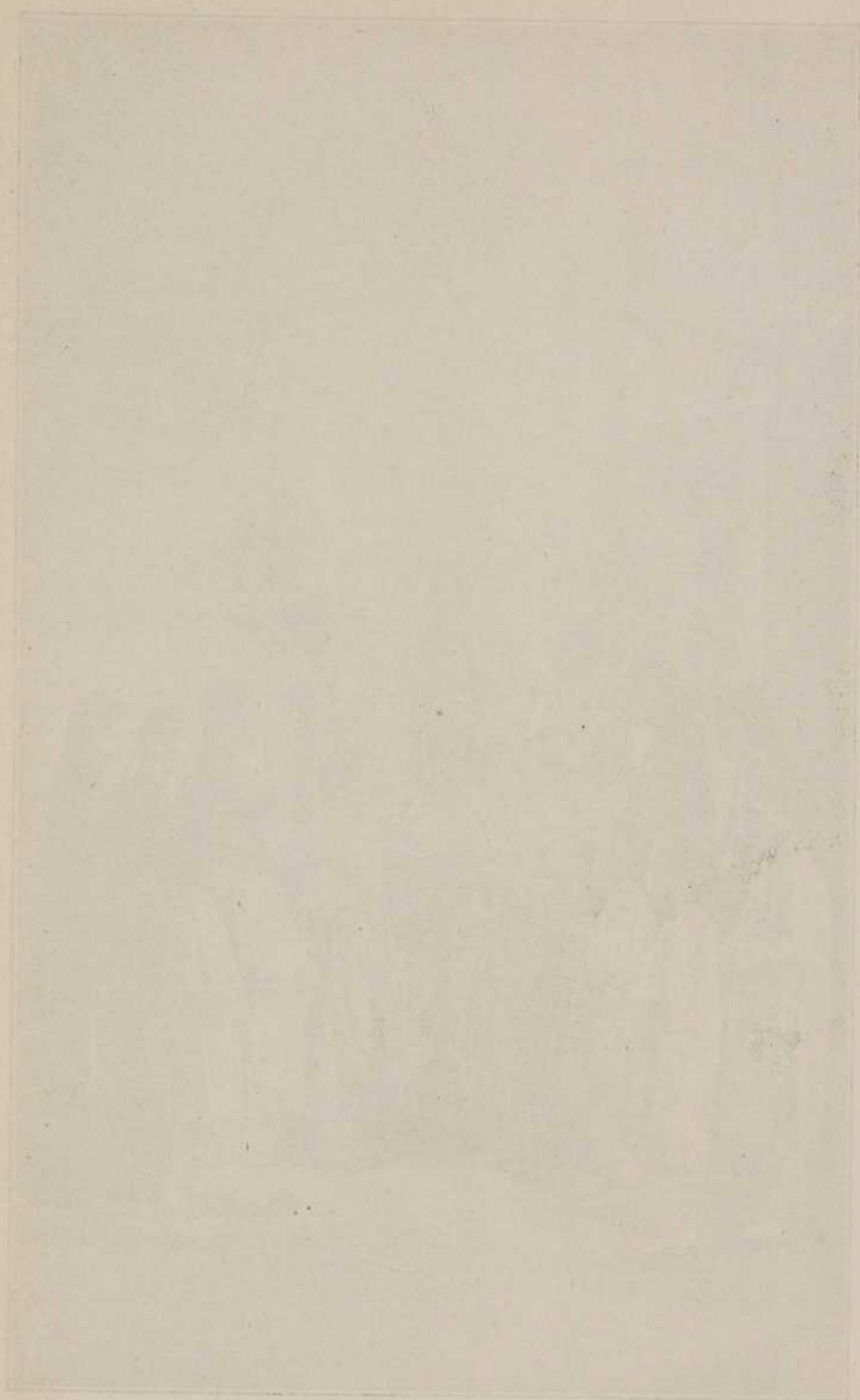
3. Every Friday in the year, the Sisters offer, for their Benefactors' intentions, their hours of adoration before the Blessed Sacrament exposed in the chapel of the Mother-House. (The names of Founders and Protectors are deposited on the Altar of Exposition).

4. For the same intentions, the members of the Community make, every day, the Guard of Honor to Mary, which consists in the continual recitation of the Rosary before the altar of the Blessed Virgin. The evening hours of Canada corresponding with the morning hours of China, as the Guard is closing here, it commences at the Lazaretto of Shek-Lung, where the poor lepers, in succeeding groups of fifteen, continue the Perpetual Rosary for the intentions of the Society's Benefactors.

5. A Requiem High Mass is sung every year for deceased Benefactors.

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.





"O IMMACULATE MOTHER, PROTECT OUR BENEFACTORS!"

THE PRECURSOR

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of the Immaculate Conception

with the approbation of the Archbishop of Montreal

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Prayer of Gratitude at the Feet of the Immaculate

*We pray to thee, Virgin Immaculate
On our kind friends, do thou sweetly incline;
Bestow Thy love, on them, sweet advocate,
And let on all, the Eternal Sun to shine.*

*Deign bless them all, in joy or affliction,
Bless the parents, helping their daily task;
Bless the children, guide them with affection,
For the aged, your tenderness, we ask.*

*Open to them, the Source of ev'ry grace,
To their yearnings, thyself a Mother show;
Immortal Queen, their names we beg you trace,
In Heaven's heights, for evermore to glow !*

Devotion to the Immaculate Conception

OUR Blessed Lady loves that her children venerate her Immaculate Conception. She has special graces in store for those who make this mystery the subject of their meditations and prayers.

The devotion to Mary Immaculate is infinitely precious. As it is never without fruit that we contemplate Nature in its beauty and grandeur; as the sight of so many beings still responding to the purpose for which God has created them, and the peace, harmony, and silence of so many charming spots rest the soul, uplift and carry it to God, so is it with the Immaculate Virgin. Simply to gaze on her beauty soothes and purifies; simply to remain at her feet renders more perfect; simply to pray to her rejoices and consoles. She is as a limpid stream which brings to us the love for all that is orderly, pure, beautiful and good; for all that is worthy of man and God.

To be a Child of Mary, to love her as a Mother, is to be the sworn enemy of sin. This enmity is inherited; it dates from the Garden of Paradise; it is God Himself Who aroused it when He said to the serpent, "I will put enmities between thee and the woman, thy seed and her seed." More than anyone else, the true children of Mary detest sin; they are stronger against it, they perceive it from afar; they more easily discern danger; they, above all, know how to flee and seek refuge in the arms of their Mother: "O Mary conceived without sin, pray for us who have recourse to Thee."

* * *

May the children of the Catholic Church, ever animated with a more burning love, continue to honour, to invoke the Blessed Virgin conceived without the original stain, and may they, in all perils, anguishes, necessities, doubts, fears, confidently take refuge near this all-loving Mother of mercy and grace. For we must never fear, never despair, neath the regard and protection of Her who loves us with a Mother's heart, and who, having been chosen by Almighty God as Queen of Heaven and earth, raised above all the choirs of angels and the hierarchy of saints, stands at the right hand of her only Son Our Lord Jesus Christ, interceding with Him by the all-powerfulness of her maternal prayers.

Pius IX., Bull Ineffabilis.

Extension of the Devotion to the Immaculate Conception.

The principal motive of the Apparition of the Blessed Virgin to Sister Labouré was to develop among the faithful the devotion to the Immaculate Conception. The medal was the means of accomplishing this design. Its influence was so prompt, so lively felt, that even from the early date of 1836, the Promotor charged by Mgr. de Quélen to direct the canonical inquest in the Diocese of Paris, partly attributed to it the extraordinary impulse to the devotion to the Immaculate Virgin.

This movement continually progressed on all parts of the globe.

The feast of the Manifestation of the Miraculous Medal is celebrated November 27.

The Miraculous Medal is a gift from Heaven, since it is Mary herself who has brought it on earth. Let us clothe ourselves with this heavenly armour and lovingly repeat the invocation: *O Mary conceived without sin, pray for us who have recourse to Thee*, certain that it is in these terms that the Queen of angels and men wishes to be invoked.



* * *

Propagate the Devotion to the Miraculous Medal, excellent means of honoring the Immaculate Conception of Our Blessed Lady.

Pope Pius will Consecrate Chinese Native Bishops

His Holiness Says the Church Would Have Had Greater Growth in That Country if it Were Not For False Attacks Made Against Her.

(By Msgr. Enrico Pucci, Rome Correspondent, N.C.W.C. News Service.)

ROME, Aug. 16.—His Holiness, Pope Pius XI., has let it be known that he personally will consecrate the three native Chinese priests who recently were elected to the Hierarchy. The consecration will take place at St. Peter's on October 24 next.

Cardinal Van Rossum, Prefect of the Sacred Congregation of the Propagation of the Faith, has been instructed to notify the priests to proceed to the Eternal City. The priests are Msgr. Phillip Tchao, who was elected Titular Bishop of Vaga and Apostolic Vicar of Suan-kwafu; Msgr. Melchior Souen, Apostolic Prefect of Ly-hsien, who was elected Titular Bishop of Esbon, and Msgr. Odoric Tch'eng, Apostolic Prefect of Pu-chi, who was elected Titular Bishop of Cotenna.

In conferring this extraordinary honor upon the three new bishops and the people of China, the Holy Father is signaling a new era in the Church's history in China. It will be the first time in that country that native bishops have directed the destinies of the ever-growing Christian communities in that immense land.

Answers Chinese Objection to Church.

It is an added importance, however, in that it answers conclusively an argument which enemies have used against the Church in China. These enemies pointed to the fact that no native clergy had been placed at the head of communities in that land and declared that this proved the work of the Catholic Church was extraneous and that it was sought only to subject China to European nations. This condition and the fact that foreign missionaries cannot perfectly understand the necessities and mentalities of the natives were profound difficulties in the paths of the propagators of the Faith.

But by this splendid manifestation of his love for the people of that nation, which follows the beautiful tribute in his recent letter to the Apostolic Vicars of China, His Holiness in the words of Cardinal Van Rossum has demonstrated "not only by word but by deed, that the Catholic Church is not foreign to China, but wishes to be Chinese in China as she is French in France, German in Germany, American in America."

"When they hear that the Pope himself will confer, with his hands, at Rome, on the Tomb of the Prince of Apostles, the fullness of the priesthood on these three Bishops of Chinese blood," said His Eminence, "their joy and their gratitude toward the Holy Father will be doubled, and we shall have the most eloquent evidence of it not only by the many thanks that certainly will come from China, but also above all, with the increase of the prestige of the Catholic Church and of the conversions of unbelievers."

Predicts New Era for Missions.

His Eminence declared that it can now be said with all certainty that a new era begins for the missions in China, "as it will begin for every nation that will be able to have its own sons as ministers of the great work of the Catholic Apostolate."

The Apostolate Prefecture of Puchi was established in December, 1923, and entrusted to Father Odoric Tcheng, of the Order of Friars Minor. At that time there were in this jurisdiction only five or six priests, some 800 Christians and two seminarians. In a year and a half under the guidance of a native priest the catechumens increased to 3,300 and the seminarians became so numerous that the establishment of an independent seminary was necessary.

The second mission entrusted to a native priest was the Apostolic Prefecture of Li-hsien, established April 15, 1924, and directed by Father Melchior Souen, of the Congregation of the Missions of St. Vincent de Paul. Although this prefecture, at that time, numbered 20,000 Christians as its flock, it developed remarkably thenceforth and was spared from ravage when bandits overran and sacked the country. It was learned that the bandit chiefs had given this instruction:

Bandits Respect Native Clergy.

"The Christians are not to be molested here, because their head is not a foreigner but a Chinese."

The Apostolic Vicariate of Suan-Kwa-fu has just been established. It is crossed by railways and contains perhaps the best Catholics of Northern China, many of whom occupy high social positions and enjoy great wealth, which they employ generously in good works. The territory originally belonged to the Vicariate of Pekin and its relinquishment was a great sacrifice, made willingly for the good of the missions.

The Holy Father, in his letter to the Vicars and Prefects, said that the peoples of the Far East "are very near Our heart, and among these the people of China call forth ever more zealous attention and paternal care."

His Holiness called attention to the fact that the Church could have hoped for an even greater growth than it has enjoyed "if a great obstacle had not come to disturb such beautiful hopes." He then referred to the attacks which many have made against the Church by claiming that its aims were not purely religious but also political and "therefore contrary to the political

independence and just national vindication of the people evangelized by her." But the "whole history of the Church shows how she has always remained faithful to the Divine precepts" and "is opposed always to every infiltration of the wordly nationalistic spirit into her ministers, especially above all into those sent in her name to evangelize," he said.

Importance of Native Clergy.

After treating of the importance of the native clergy, His Holiness added :

"With all Our heart, therefore, We bless the Lord who has willed that during Our pontificate should have come to be built therein independent missions entrusted to the Chinese clergy....

"Certainly for the whole Church it will be a worthy spectacle full of edification and joy to see the foreign bishops and priests co-operating fraternally with the Chinese bishops and priests for the true spiritual and material benefit of China."

Then he charged them to "Repeat this with the voice and with the written word so that even those who are outside the Catholic Church may know at least the truth of it and may look upon it as what it is, a spiritual society dedicated exclusively to the worship of the true God and to the eternal salvation of men in the exercise of the most perfect charity.

Church Not in Politics.

"No, the Catholic Church never interferes in political affairs, having always considered as her exclusive office the announcing of the Gospel without any political aim whatever.

"The Church has never allowed her missions to serve as a political instrument to earthly powers. The Church, as the history of the century shows, adapts herself to every nation to every government. She has preached and preaches respect and obedience towards civil authority lawfully constituted. She demands for her missionaries only liberty, security and common right.

"It is evident, in fact, that every government by its own right can and ought to protect its subjects in any country and their property, and therefore also the missionaries and their institutions, especially in times of persecution and vexations. The Holy See, accepting such protection only understands that the missions should be guarded from the injustice and caprices of the evil-disposed, and that they should not favor the political aims which the various protecting governments might eventually maintain, profiting by their privileged condition."

SÉMINAIRE DES MISSIONS ÉTRANGÈRES



Reverend E. Larochelle, born May 30, 1896, at St. Ferdinand, Halifax, Quebec Diocese, ordained May 29, 1920.

- " A. Paradis, born October 17, 1898, at St. Andrew, Kamouraska, Quebec Diocese, ordained June 29, 1926.
- " E. Berger, born October 4, 1899, at St. Epiphane, Rimouski Diocese, ordained June 29, 1926.
- " A. Barbeau, born March 6, 1900, at Stratmore, Montreal Diocese, ordained June 29, 1926.
- " E. Charest, born May 6, 1900, at St. Germain, Kamouraska, Quebec Diocese, ordained June 29, 1926.
- " E. Jasmin, born August 16, 1902, at St. Laurent, Montreal Diocese, ordained June 19, 1926.
- " V. Forcier, born Feb. 10, 1899, at Gracefield, Mount Laurier Diocese, ordained July 4, 1926.

A Memorable Event

On Friday, September 10, there took place, at the Cathedral the grand and touching departure ceremony of seven missionaries of the Foreign Mission Seminary of the Province of Quebec.

At three o'clock the missionaries entered processionally into the Cathedral. They were preceded by a numerous clergy, both secular and regular, and followed by several Prelates, Bishops and Archbishops: His Grace, Archbishop Gauthier, co-adjutor, with Bishop Forbes of Joliette and Right Reverend Colomban Dreyer, O. F. M., Bishop of Orthose and Vicar Apostolic of Rabat, French Morocco, closed the procession. In the sanctuary, apart from the Bishops just mentioned, were: Bishop Deschamps, Bishop Langlois, Bishop Leonard, Bishop Limoges, Msgr. Lepailleur, Dubuc, Richard. The allocution was made by His Grace Archbishop Gauthier. The flowing eloquence of His Grace is well known, but on this occasion, it was sublime. His Grace was assisted by Very Reverend Canon J. A. Mousseau and Very Reverend Canon J. A. Roch, Superior of the Foreign Mission Seminary.

When the allocution was terminated, the "departants" came to receive from the hands of the Archbishop their Missionary Crucifix; the Act of Consecration and the reading of the engagements then took place. The missionaries repaired to the altar-steps for the touching ceremony of the kissing of the feet by a numerous clergy, and the veneration of the missionaries' crucifixes by the faithful while the choir sang the different verses of the Itinerary. Solemn Benediction of the Blessed Sacrament closed the ceremony.

In the evening, the seven missionaries took the train at Windsor Station, on destination for Vancouver; thence they will sail for the land of their dreams: Manchuria.

We form an idea of the reception that they will have from their three predecessors who await them on pagan soil. Missionaries who have returned from China have so often related the inexpressible joy that they feel on these distant shores, when they think of their dear ones at home in their native land and how this joy is doubled when these dear ones are not only our compatriots, but members who are united to us by the loving ties of religious fraternity.

September 10, 1926, is a day of glory and honour for our country, and a day of salvation for these dear pagan souls still enslaved by cruel paganism.

The Holy Childhood



"I'm growing wiser, so they say,
"And older, and better, every day.
"It is high time I should refrain
"From things that are both void and vain...."

I wonder why, while wandering that day in the narrow foot-paths of the Chinese country-place, these few rhymes came back to my mind. All about me was quiet. A light breeze swayed the ripened sheaves loaded with gilded wheat, which reflected in the sleeping waters of the ricefields. Meadows of green-leaved hemp rested the eye. In the distance, I could hear the cry of a locust, rendered less disagreeable because come from afar. From time to time, a lark soaring above the turf, rose in the pure and light-filled air, to bathe in sun and space.

To look at the blue sky fills the heart-cup with pure joy. When our thoughts forsake human misery and rise to God, a ray of hopefulness brightens our whole soul and eliminates

disgust with which our faculties impregnate themselves on considering the horrors which surround us. How beautiful this world would be, how happy this life, if men knew how and consented to conform their will to the Will of God; if they overcame their passions and rejected the suggestions of him who, through pride and spite, wishes to establish the domination of confusion and immorality. In the countries of China, the devil, alas! has weighed under his way millions of creatures that have become his unfortunate victims. Through self-gratification, luxury, egotism, cupidity and fear, he has made slaves who shirk no baseness and who even tread under foot the most intimate and strong feelings which Nature has deposited in the human heart: live for one's own children. Wild beasts love their little ones, raise and defend them, while man has reached this state of aberration: killing with his own hands the child which God has given him.

"I have heard tell by Mother dear
"That Chinese baby-life is drear,
"That they are often cast aside
"And even thrown by the wayside."

"I'm growing wiser, so they say,
"And older, and better, ev'ry day.
"It is high time I should refrain
"From things that are both void and vain..."

On the wayside, sometimes hidden by a cluster of bamboos, stands a hut with neither door nor window; or just a shed with a mud wall at the back to close it. Standing against this wall, are vases containing bones. Children are generally exposed there. Worn-out clothes and rags cover their frail limbs. Here they lie on the barren and damp ground. The more fortunate have a bit of straw or dry grass to rest upon. Cold and heat grip their tender and quivering flesh, and oftentimes kill them. They are also frequently placed in baskets and deposited by the riverside where they are carried away by the current.

"I shall put my pennies away
"To ransom a pagan baby,
"For a pure soul, I have been told,
"Is worth more than silver and gold...."

The Association of the Holy Childhood was founded in Paris, in 1843, by the Rt. Rev. Chas. Forbin Janson, Bishop of Nancy. Its aim is to unite the christian children, from their most tender years, to the Divine Child Jesus, and to urge them to make, as their capacity will permit, with the intention of pleasing their August Model, the most perfect act of love of the neighbour; effectively co-operate in the salvation of abandoned children and procure for them, by their prayers and alms, the grace of Baptism and of a christian education. This great work has progressed. There is to-day no country where it is not known.

The poor and the rich may join in it, for the alms demanded is very minim. All have the pleasure and facility of participating in the ransom of a soul. Placed under the patronage of the Blessed Virgin, the Holy Angels, St. Joseph, St. Francis Xavier and St. Vincent de Paul, it has been blessed by God, and has accomplished immense good. So many souls are now in Heaven! Innumerable are the children reared in its orphanages, and how many poor little ones have been snatched from death, from slavery, or from the tyranny of inhuman and merciless masters! They are counted by millions!

A few years after its foundation, by a Brief dated July 18, 1896, His Holiness Pope Pius IX., recognizing the importance and success of this Association, wished to give it greater expansion. He ranked it with the Canonical Institutions, accorded it a Cardinal Protector and invited all the Bishops to introduce it in their Dioceses.

Leo XIII. also deigned to bless it with effusion and recommend it to the Catholic Episcopacy, in the Encyclical Letter "Sancta Dei civitas" of Dec. 3, 1880, and a few months later, to the whole world. "I desire," said He to the General Director, "to see all the children of the Catholic world members of this great Work of the Holy Childhood."

Among so many Catholic works, is there any, more salutary and more apt to incline the hearts to piety and charity? What blessing will families and parishes who contribute to it derive from their co-operation! What pro-

tectors we acquire for a slight alms! With what kindness and affection must not the Queen of Angels greet these poor little souls, who, without the monthly offering, would never have enjoyed the delights and happiness of Heaven! What can she refuse them when, in their gratitude towards God, they pray through her intercession for their benefactors of here below?...

What is most astonishing is that we sometimes hear that this work's reputation is overcharged in its aim and application, in order to draw upon it the compassion of the public. However, before blessing it and bestowing upon it indulgences and privileges, the Sovereign Pontiffs must have sought for information and acted with prudence with reference to this important question which regarded their reputation and the honour of Holy Church.



A few years ago, a naval Commandant, Mr. D... had sailed with his gun-boat for a reconnoitring trip on the East River. Having landed at Tung Kun city, several miles from Canton, he went to pay a visit to the missionary. During the conversation, the subject drifted on infanticide in China. The missionary told how from ten to twenty children, in a shack near his house, were being baptized every month by him and that the keeper, who was a pagan, personally came to inform him, for the small retribution of a few pennies, every time was a child to be baptized. While listening very politely, the visitor did not seem convinced. Skeptical he was, skeptical he would remain, even when the missionary told him that he, himself, had found poor abandoned waifs behind the hedge. The visitor doubtlessly found it to be exaggeration. He was nevertheless very cordial and to show his esteem for the missionary, he accepted his invitation to breakfast. Scarcely had they arrived at table when the priest was notified that an almost lifeless

child had just been found. He begged to be excused and prepared to go out. He then asked his guest to come and see for himself the abandonment. The later hesitated for a moment and finally followed his host to a shattered, dark and sordid hut. Once inside, his eyes little by little grew accustomed to the darkness; Mr. D. then found out where he stood: everywhere were coffin boards, urns for bones, half-rotted clothing and from a corner cries were heard. He shrank with horror: "Father!... Thank you!... Kindly give the name of my wife to this baby: I shall write her and describe what I have just seen." Very much emotioned, and passing the remark that the descriptions are not overrated, he returned slowly to the missionary's residence.

Are infanticide and the abandonment of children of rare occurrence in China. Alas! no. History proves the contrary, and the imperial edicts formerly published by the Son of Heaven and forbidding his subjects to kill the girls at their birth are the best testimonies thereof.—Yes, this was alright in olden times, but now? We could doubt of it, since everywhere the refined Chinese civilization is so much vaunted. Is not this nation equal to others in education and morals?

Not only in the foreign press, but also, and I would dare say, principally in the Chinese newspapers and periodicals, can the reader find, daily poignant scenes where, in a horrible realism, he realizes that the civilization of which modern China prides covers miseries such as we would think existed in the past only, not in our present days. As reference, I could cite, among the most recent, those published in the newspaper "The Merchants of Canton".

A Shanghai newspaper printed this note: "How qualify this barbarous custom of the Chinese women who do not hesitate in throwing their children, especially the girls, on the street, where these little creatures are devoured by dogs or die of misery, if a charitable hand does not rescue them; which work of pity is very rare among the pagans. Other mothers, more heartless than wild beasts, carry their children into the fields and there, under cover of darkness, cold-bloodedly choke them, thus escaping the law."

The newspaper *Introvivi* fitly stigmatized this plague which infects Setchoan. We must affirm that, although that on a narrower scale, this custom of abandoning baby girls exists in Shantung, and it is with broken heart that our missionaries bear witness thereof.

The dilemma is very simple: are these women too poor to keep their children? Are they ashamed of them? Or else can they bring them up without difficulty or inconvenience?

In the first supposition why does not the so-called civilized China institute associations of public welfare, she who finds inexhaustible funds for schools where scorn for every form of authority is taught? In the second case, why not give up these cruel women to the law? But who will make this understood to the Chinese pagan who is accustomed to see in man but a beast of burden?

Every Province of China is more or less infected with this plague. In some cities, Houses are kept by the civic authorities themselves, and every Catholic Mission has the works of the Holy Childhood.

Canton possesses several Catholic and pagan Foundling-Homes, the most important of which is that under the direction of the Missionary Sisters of the Immaculate Conception of Montreal. Figures are always eloquent and need not be commented. There were received:

From August 15, 1917 to August 15, 1918	—	2,453 babies.
" " " 1918 " " " 1919	—	2,714 "
" " " 1919 " " " 1920	—	3,082 "
" " " 1920 " " " 1921	—	2,898 "
" " " 1921 " " " 1922	—	3,735 "
" " " 1922 " " " 1923	—	4,358 "
" " " 1923 " " " 1924	—	4,700 "

Total from 1917 to 1924: 23,940 babies.

In the space of seven years, 23,940 infants were received by the Sisters. One need not be astonished at the difference between the figures of the latter and former years.

The first and most important reason of this is that the Sisters have founded branches of the Canton Home in important and sometimes distant places, Tai Leung, Lung Gnan, Shek Lung, Honam. Persons devoted to the cause make it a point of duty to rescue the children in these different localities and bring the ones liable to live to the Canton Foundling-Home. The travelling expenses and upkeep of these branches are under the charge of Canton.

The second reason of this increase in abandoned waifs is that the "Homes" multiply, and the parents prefer to bring the undesired babe to this charitable institution rather than cast it away on the roadside or throw it into the river. Generally speaking, superstition and poverty are the principal causes of the rejection of children, especially the girls.

Superstition.—How many heartrending and atrocious infanticides and mutilations are committed in this instance! Every good Chinese wishes for



an heir, not an heiress. A son will continue the family and tradition, and, above all, will offer sacrifices to the souls of his ancestors. So, if no male child is born the daughters will be sacrificed. For the Chinese father, they are a cause of shame and opprobrium, they steal the place of the other he expects and desires. Sometimes a slave will be blamed and will have to bear the most cruel treatment.

Quite lately, a middle-aged woman was pointed out to me. When ten years old, she had been purchased by a well-to-do family. A daughter was born to the parents. Vexed by this deception—a boy had been desired—the master branded with a red-hot iron bar the arms and legs of the poor unfortunate and threw her into the street, accusing her of having thrown a curse by her coming into the house. This poor child was picked up by a leper who adopted her and later on took her in marriage. This person is presently at the Lazaretto of Shek Lung where the Missionary Sisters of the Immaculate Conception, helped by a native nun, have charge of the leper men and women.

Poverty.—In the course of February last, a person came to the Convent and offered for sale a little girl four years of age. Her father who was an opium smoker, had run into debt in order to satisfy his degrading passion. Tired with vainly asking for the payment, the creditors threatened to sue him. If he were ever accused he would certainly be imprisoned; he knew it, and schemed nothing less than sell his youngest daughter. After much discussion, he finally consented to part with her for Forty-Dollars.

A hard-working man had but one child, but gambling and opium were stronger than paternal love. One day he came to the Foundling-Home with his little girl. As he had already tried to sell her in another Home for \$60.00, the Sisters gave him \$70.00 in order to save the poor little one from error and paganism.

On a beautiful May-day, a woman came to the Home carrying on her back a very sick little girl. Her brother of nine or ten years came with her. The Sister asked, "Do you wish to give us your child or would you rather that we give her medical care?" The mother answered, "I want to get rid of it, I give it to you." On hearing this, the boy falls on his knees and begs to keep his sister whom he very dearly loves: "You little devil", exclaims the mother, "keep quiet or I'll whip you!" She at once began to kick him. The poor boy rolled on the ground, and the religious had to intervene to make the mother cease. The little boy did not dare speak anymore, and he sadly looked on while his darling sister was being placed in a crib. He then tried again to plead the poor castaway's cause. But all in vain; "What are you lamenting for? Why make such a fuss over nothing? I have suffered long enough on her account! Come on!..." Dragging her boy after her, she went away.

Infants are not the only children brought to the Holy Childhood Home; little girls whom a cruel master abandons are also brought. If slavery does not, by name, exist in China, in practical life, it is, unfortunately, too evident. Whosoever has the money, may buy a (*moui tsai*) servant who becomes his property and for which he has no account to render if she dies through ill-treatment, or, if, for one reason or another, he sells or gives her away.

A six-year-old girl was lately brought in whose fingers and toes were calcinated. After her mother's death, her father, through superstition, had thus maltreated her. On hearing her cries and moans, he had thrown her into a ditch, where neighbors had found her and taken her to the Sisters.

One winter's night, a police officer came to the Convent with a boy aged seven, blind and stiff with the cold. Tattered clothes covered his body, thinned by privation. His father had been killed at the war and his mother had cast him away. He had then sought shelter on the steps of a pagoda in Canton and there lived on alms. The pavement was his only bed and an old bag served as covering. One evening when he had not received enough money to buy a bowl of rice, he felt very hungry and started to cry. A police officer saw him and asked us to take him in. We did so very willingly: motherly care was given him, but two months later, after having been regenerated in the waters of Holy Baptism, his eyes opened to beatific vision.



On August 5, a girl, eleven years old, was admitted. Her body was completely covered with ecchymosis. Very sad is her story. Whilst still in infancy, she had lost her father and mother. One of her uncles thought it the best bargain possible to sell her. With her new masters, she did not enjoy many happy days: blows came oftener than bowls of rice. In a fit of temper, lately, her master struck her so brutally that her spinal cord was deviated. Crippled, sick and useless, she was rejected and left on the street. A kindly person brought her to the Home.

How many other tales we could recount! Let it suffice to have lifted a corner of the veil that hides atrocities. Certain details have perhaps revolted our sensitiveness, but the truth must sometimes be made known. It is even a duty to reveal it, for our benefactors have a right to know where their offerings go.

As for us, who are sanctified by Baptism, let us thank God Who, in His infinite goodness, has given us the grace of being born of Christian parents and in a Catholic country. Let us not be selfish. Let us, by our prayers and alms, help the priests and Sisters who devote themselves, in foreign countries, to the salvation of these souls who, were it not for our financial help, would never enjoy Heaven's bliss. God will reward us if we are generous. May the Saviour of mankind, through His Blessed Mother's medium, have mercy on so many unfortunates who do not yet know His law and who quiver under the claws of the enemy of the human race.

"I have wept so very often
"When I thought of these poor children,
"Who die without Baptismal grace
"That would their stains wholly efface.

"I am growing wiser, they say,
"And older, and better, ev'ry day:
"I shall offer my alms and prayer
"To give souls to our dear Saviour."

E. Baron (1)

Dear Father Baron,

I willingly authorize you to publish the above few pages for the Association of the Holy Childhood.

A. Fourquet,
Vic. Apost. of Canton.

(1)—Apostolic missionary of Canton.

Encyclical Letter of His Holiness Pope Pius XI on the Missions

(Conclusion.)

D—The Catechists.

Nor, should we pass over in silence another point, which is most important for the propagation of the faith; namely, the importance of multiplying the number of catechists—whether they be chosen from Europeans, or preferably from the natives, who may help the missionaries particularly by instructing catechumens and preparing them for baptism. It is not necessary to speak of the qualities which should adorn these catechists that they may be able to draw to Christ the infidels, more by the example of their lives than by word. And do you, Venerable Brethren, Beloved Sons, fervently resolve to educate them with all solicitude, in order that they may learn well the Christian doctrine, and that in teaching it they may be able to adapt themselves to the character and intelligence of their catechism classes, in which work their success will be in exact proportion to the intimate knowledge they have of the mentality of the natives.

E—Contemplative Orders.

Up to the present, we have been speaking of the selection and of the recruiting of the sharers of your labors. Under this heading, however, it still remains for Us to commend to your zeal a plan, which if it should be put into effect, would we believe, greatly help the wider diffusion of the faith. In what high regard we hold the contemplative life, is made abundantly clear by the apostolic constitution, wherewith We very gladly, two years since, confirmed with Our apostolic authority, the Carthusian Rule which had been revised in keeping with the new code of canon law, a rule which from the very beginning of the Order had been approved by Pontifical authority. Now, just as We heartily exhort the higher superiors of similar contemplative Orders, in like manner, do you give them repeated evidences that they may, by founding such houses in the territory of the missions, spread and promote the more austere kind of contemplative life on the missions. For these contemplatives shall obtain from heaven an abundance of graces for you and for your works. Nor, is there any danger that these monks may not find conditions propitious in your missions, since the inhabitants, especially in some regions, although mostly pagans, tend naturally to solitude and to prayer and to contemplation. In this regard, let Us call to your attention that great monastery which the reformed Cistercians of La Trappe founded in the Apostolic vicariate of Peking, where there are nearly 100

monks of whom the majority are Chinese, and just as they by the exercise of the most perfect virtue, by continual prayer, by austerity of life, by manual labor, placate the Divine Majesty and render it propitious to themselves and to the pagans, so likewise by the efficacy of their example do they win those very pagans to Jesus Christ. It is evident therefore, that our hermits, while maintaining intact the spirit of their founder and giving themselves to the active life, can nevertheless, prove of great service for the success of the mission. And, if the superiors of these orders heed your requests, and establish houses of their subjects in places where by common agreement it is judged best, they shall do a thing which will be, in the first place, salutary for the great multitudes of heathens and more acceptable to Us than we can say.

F—Distribution of Missionaries.

Now, Venerable Brethren, and Beloved Sons, let Us pass to a point that has to do with the better management of the missions; and if in this matter our Immediate Predecessor has already given counsels and instructions we desire now to repeat them, because we believe them to be of great advantage for the fruitful exercise of the apostolate.

Since in great part the success of the Catholic missions among the pagans depends upon you, we desire of you a better organization, which from now on, may render more easy the way of the propagation of Christian Doctrine and the increase of converts. See to it, therefore, that the missionaries are so distributed that no part of your territory remains neglected and that no part is left for future evangelization. Wherefore, spread out more by means of stations, leaving missionaries in certain central points around which you may establish smaller houses which are in charge at least of a catechist, and furnished with a chapel, so that the missionaries may from time to time come, on certain days, to visit and exercise their ministry.

In the meanwhile, let the missionaries remember that they must follow the same methods with the natives as did the Divine Teacher when He was on earth. He, before He taught the multitudes, was accustomed to heal their sick, "and all that were sick he healed; and many followed Him and He healed them all; He had compassion on them and healed their sick." (Math. 8, 16; Math. 12, 15; Math. 14, 14). He ordered his Apostles to do the same, giving them the power "and into what city whatsoever you enter,... heal the sick that are therein, and say to them: The Kingdom of God is come nigh unto you" (Luke 10, 8-9), and "going out they went about through the towns, preaching the gospel and healing everywhere." (Luke 9, 6). Neither let the missionaries forget how kind and loving Jesus showed himself to infants and little children; and how when the disciples remonstrated with Him, He bade them to suffer the little children to come unto Him, (Math. 19, 13-14). Apropos of this, let Us remind you of what We said on another occasion, namely, that all who are interested in the health of the

inhabitants, and minister to the sick and all who are kind to infants and little children win the good will and affection of all the natives, so readily does the human heart respond to charity and kindness.

H—Churches and Missionary Buildings.

But to return to a point already touched upon. If it is necessary, in the places where you have taken up your residences, Venerable Brethren, and Beloved Sons, and in the more important centres, to erect larger churches and other mission buildings, you must avoid erecting churches or edifices that are too sumptuous and costly, as though you were providing cathedrals for future dioceses that have already been canonically erected for some time, only now such churches and buildings have just been constructed or are still in the process of construction. Likewise, it would neither be right nor advisable to crowd together into one principal or into the locality where you reside, all the institutions erected for the good of soul and body; because if they are very important, they will demand your presence and that of the missionaries and will absorb so much of your attention as to make you gradually remit or even cease your visits to the rest of your territory in the interest of the propagation of the faith. Since mention has been made of such works, in addition to hospitals and institutions for the care of the sick and for the distribution of medicine, in addition, likewise to elementary classes which you ought to open everywhere, it is important that with the foundation of other schools for youths who do not intend taking up agriculture, you open the way to them for higher instruction, particularly of arts and trades, and here We exhort you not to neglect the nobles of the region and their children. It is true that the word of God is received more readily by the poor and humble. It is likewise true that Jesus Christ said of Himself, "the spirit of the Lord....hath sent me to preach the gospel to the poor," (Luke 4, 18), but we must also take into account what St. Paul says "to the wise and to the unwise, I am a debtor." (Rom. 1, 14). History and experience teach us that when once the leaders of the people have been converted to Christianity, the ordinary people follow closely in their footsteps.

I—Co-operation of Different Institutes.

And finally, Venerable Brethren, and Beloved Sons, by the well-known zeal with which you burn for religion and the salvation of souls, receive, with minds that are docile and prepared to carry out promptly, this last and most important recommendation. The territories confided by the Holy See to your laborious care, that they may be added to the Kingdom of Christ the Lord, are for the most part vast in extent. It may therefore, happen that the number of missionaries belonging to your particular institute is much smaller than your needs require, and in such a case, just as in well-

established dioceses there are accustomed to come to the aid of Bishops those belonging to various religious families, either clerical or lay, and nuns of the various congregations, so you likewise, when there is question of the propagation of the faith, of the education of the native youth or other similar undertakings, ought not to hesitate to notify and to receive as companions of your work religious missionaries although of another institute, whether they be priests or members of lay institutes, as they are called. The Orders and Religious Congregations may indeed be proud of the mission given to them among the pagans and of the conquests of the Kingdom of Christ made by them up to the present day; but let them remember they do not possess the territories of the missions by a certain peculiar and perpetual right, but that they hold them at the discretion of the Holy See. The Holy See has, moreover, the right and the duty to take care that they are correctly and completely attended to, and the Roman Pontiff would not be fulfilling His Apostolic duty if He restricted Himself solely to the distributing of territories of greater or lesser extent among the various institutes. What is of more importance, He must always and with greatest diligence see to it that these institutes send into the regions confided to them, as many qualified missionaries as may suffice to carry on efficaciously the work of diffusing the light of truth over the whole extent of these regions. Therefore, since the Divine Pastor shall require an account of His Flock at Our hand, We without hesitation, whenever, it shall appear necessary or more opportune and useful for the greater expansion of the Catholic Church, shall transfer the territories of the mission from one society to another; and shall divide or sub-divide a territory, and shall confide to the native clergy or other congregations new vicariates and apostolic prefectures. It only remains for Us to exhort anew all of you, Venerable Brethren, throughout the whole Catholic world, to share with us the cares and consolations of the Pastoral Office; to come to the aid of the missions with the industry and with the means We have suggested to you in order that they, as it were, quickened by renewed strength, may bring forth a more abundant harvest for the future. May Mary, the most Holy Queen of the Apostles, graciously second our common undertakings; Mary, who since she holds in her mother's heart all men who were committed to her on Calvary, cherishes and loves, not only those who happily enjoy the fruits of the redemption, but those likewise, who still do not know that they have been redeemed by Jesus Christ. Meanwhile, as an earnest of celestial favors and as a testimony of Our paternal benevolence to you, Venerable Brethren, to your clergy, and to your people, we very lovingly bestow the Apostolic Benediction.

Given at Rome at St. Peter's, on the twenty-eighth day of February, in the year nineteen hundred and twenty-six and of our Pontificate the fifth.

Pius XI., Pope.



THERESE OF THE LITTLE WAY

By Eleonor Rogers Cox

~~~~~  
O blessed one, who turns to shame  
The petty crowns by earthlings sought  
Therese, upon whose fragrant name  
Fame hangs her garlands all unsought.

Along white roads of Innocence  
Divinely guided by the ray  
Of one sole Love, supreme, intense,  
You hold from birth to death your way.

Your little way 'mid hedgerows tall  
Where Carmel's snow-white roses blew  
The pressure of your light footfall  
As slight on life as morning dew.

Now star-bright 'mid the saints of God  
You walk—His roses in your hand—  
Ah, strew them, dear Therese, abroad  
Upon our lives, our homes, our land.

So shall new hostings rise to bless  
Our Jesus and His Mother dear,  
So shall we find in all distress  
In you our refuge safe from fear.



# A Few Roses Scattered

By the Little Sister of Missionaries

Please accept the enclosed mite for your missions. 'Tis only a small petal, but sent with a grateful heart M. S., **Montreal**.—Many thanks to the dear Little Flower for a favor obtained; the enclosed offering is for a Novena of lights. Mrs. M., **Waterbury, Conn.**—Would you kindly forward the enclosed offering, Two Dollars, to your Sisters in China? It is in thanksgiving to the Little Sister of Missionaries for a favor she has obtained for me. Mrs. A. F., **Worcester, Mass.**—Enclosed please find One Dollar as a thanksgiving offering to the Little Flower for a most remarkable cure of a sore foot. I had not made a promise of this offering more than three hours when I felt relief. M. O. D., **Montreal**.—A thousand thanks to dear Saint Teresa of the Child Jesus for a shower of roses; the enclosed offering is for vigil lights in her honour. Mrs. O. H., **Freighsburg**.—The enclosed offering of Two Dollars is given for the Burse of the dear and powerful Little Sister of Missionaries who has obtained for me a very special favor. M. T. J., **Pawtucket, R. I.**—The enclosed offering is for your missions in honor of St. Therese of the Child Jesus. Mrs. C. F., **Joliette**.—Many thanks to the good Little Flower for a cure she has obtained for me. Enclosed \$1.50 for your works. M. J. A. F.—I desire to acknowledge my gratitude to powerful St. Therese of the Child Jesus for a favor she has obtained after promising this feeble offering for your works. **L'Assomption, P. Q.**—To help the Burse of the Little Flower, I forward the sum of \$5.00 in thanksgiving for a shower of roses from this dear little Saint. Miss H. R., **Montreal**.—I am enclosing One Dollar as one little rose petal, given in gratitude to the missionaries in honor of their holy Little Sister. A Subscriber to "The Precursor", **Montreal**.—Thanksgiving to St. Therese of the Child Jesus for having been preserved from sickness after promising to buy two little Chinese babies.—I feel indebted to the Little Sister of Missionaries for a favor granted. Please find enclosed an offering of \$3.00 for your works. Mrs. E. T., **New Bedford**.—As a pledge of my grateful sentiments towards Little Teresa of the Child Jesus, I forward the sum of \$1.00 for her Burse in favor of a missionary sister. Mrs. B. L.—I am pleased to send my small offering of \$1.00 for your missions, in thanksgiving for a favor received from St. Teresa of the Child Jesus. Mrs. A. A., **Worcester, Mass.**—To thank the Little Flower for a favor obtained, I am sending \$5.00 for your needy charges in China. Mrs. E. R., **Montreal**.—A Subscriber wishes to thank St. Teresa of the Child Jesus for her special protection during a time of illness.—Thanks to the dear Little Sister of Missionaries for having obtained a favor for me, after promising to have it published in "The Precursor".—The enclosed offering \$5.00 is for your darling babies of China in thanksgiving for a favor received. Mrs. S., **Waterbury, Conn.**—We are sending you the amount of \$2.00 for the Little Flower Burse, in a spirit of gratitude for a favor she has obtained for us. M. L., **Springfield, Mass.**—With my heartfelt gratitude towards the Little Flower, I send for your needy works the sum of \$5.00. Mrs. A. P., **Verdun**.—The Little Flower has scattered a rose on my family. In thanksgiving I forward the enclosed amount, regretting it is not larger. A Subscriber, **Montreal**.

## BURSE OF ST. TERESA OF THE CHILD JESUS FOR THE ADOPTION OF A MISSIONARY.

A **Burse** is a sum of money of which the interest forms a perpetual income for the support of a Missionary. **Burses** are founded in honor of a Saint whose name they bear. The religious whose support is thus assured becomes for life the missionary of the donor and takes his place near the poor infidels. The Founders of Burses participate in all the spiritual advantages of the Community. The sum of \$1,000.00 given in one or several payments by one or many persons forms a complete Burse.

We shall then receive with gratitude, any offering, even trifling, (thanksgiving for favors obtained or requests for new ones) for the complete formation of the Burse in honor of St. Teresa of the Child Jesus. May the Little Sister of Missionaries inspire generous souls with the thought of adopting a Missionary and let fall on them a shower of roses!

### OFFERING FOR THE "LITTLE FLOWER" BURSE.

|                     |         |
|---------------------|---------|
| December 1925 ..... | \$50.00 |
| January 1926 .....  | 28.00   |
| March " .....       | 21.00   |
| May " .....         | 43.00   |
| July " .....        | 85.00   |
| September " .....   | 197.00  |



## The Purveyors of Our Lord and the Apostles Saint Mary Magdalene.

(Continued)

For want of shelter, Lazarus and his sisters dwelt under the peristyle of a small abandoned temple, situated on the seashore, in front of the portico of great Diana's temple. The piety of Marseilles' population has consecrated this memorable spot by building there a small isolated chapel, facing the church of Major, at the thoroughfare of the Thirteen Corners. It is here that Saint Magdalene preached for the first time to the people of Marseilles who came in great numbers to the temple of Diana.

Very soon, these crowds drawn, either by the novelty of the spectacle or by the desire of offering sacrifices to the idols, arrived in throngs around the temple. Magdalene profited by this opportunity to preach them the Faith and to speak to them of her divine Master. The rare beauty of this stranger, the charm of her words, her holy eloquence soon drew attention, and, from the very first day, several asked to receive Baptism.

The governor himself came to the temple with his wife to offer sacrifices to the gods. Their sight inflames St. Magdalene's zeal with new ardor and she preaches the Gospel to them. Less docile to grace than the humble and poor, they listen and are not converted. But during the following night, St. Magdalene appears to them, complains of their incredulity and reproaches them with having left the servants of Christ exposed to cold and hunger whilst themselves and their servants live in abundance. She adds the menace of great punishments if they do not help the servants of God.

The next morning, the governor and his wife having communicated their dream to each other, hastened to supply the holy colony's needs. They came to St. Magdalene who had the joy of converting them. In throngs, the people followed their example. The pagan temples were abandoned or destroyed, and Lazarus, named bishop of Marseilles, took charge of this infant Church.

When her Master's kingdom was established at Marseilles, Magdalene went in search of new conquests. As Our Lord had confided the Blessed Virgin to St. John, St. Peter had, in a special manner, confided Magdalene to St. Maximinus, one of the seventy-two disciples placed on board the homicide bark. Maximinus went to Aix, at that epoch plunged into the thickest darkness of idolatry; with him went St. Mary Magdalene, a few of the holy women and several disciples among whom was Celidonius, the born blind spoken of in the Gospel.

Whilst St. Maximinus performed miracles, thereby showing the divinity of the doctrine he preached, Magdalene touched all hearts by her kind words and the eminent holiness of her life. She proposed herself as a living miracle of infinite mercy. By all sorts of eloquence did she preach. Her senses, heretofore instruments of iniquity, became as so many means of instructing and giving edification.

Instead of the excessive care that, in her youth, Mary had taken of her person, she attached, after her conversion, so little importance to her body and necessities that she even forgot to help her sister who busied herself preparing food for Jesus and His Disciples. This supernatural detachment from all things terrestrial had constantly increased with her love for the Master and her impatient desire of meeting Him again in Heaven. Despite apostolical fatigues, Magdalene's food was poor and scanty. It was the same with her clothing which was always very modest. Her holy companions who were very much attached to her, supplied her needs.



It was then that the Saviour called her to practise in a degree of perfection until then unknown, the life of contemplation. A few leagues from Arles, between Nice, Marseilles, Avignon and the Mediterranean Sea, is a mountain about three thousand feet above sea-level. From this imposing mass, shoots forth a crest of one thousand feet high and ten thousand wide. In the centre of this rock is a deep and large cave, in the form of an oven, the opening of which faces the Occident.

It is the grotto of St. Magdalene, called *St. Baume*. In the ancient language of that place, *baume* means grotto or cavern. The celebrity of the grotto has made its name extend to the mountain where it is situated. How did Magdalene, a stranger in this country, discover this savage and silent place? How could she, still young, alone and delicate, have reach-

ed this grotto of difficult access? It is evident that she had as guide and support the Master Who wanted to render Mary of Magdalene the incomparable trophy of His mercy and the eternal admiration of future centuries.

A tradition as ancient as christianity and so authentic that it has its place in Catholic liturgy, affirmed the sojourn of St. Magdalene at Saint Baume, but the manner in which the fact had taken place remained unknown. Towards the middle of the fourteenth century, the saint herself deigned to reveal it to a religious of the Order of St. Dominic, Brother Elias. "You know," said she to him, that we arrived at Marseilles on a bark led



by Providence. When Marseilles and the neighboring places had received the Faith, people began to come to us in such numbers that I thought of withdrawing from the tumult of the world; taken away by divine power, I was deposited at this grotto's entrance. When I looked into this half-lighted cave, I perceived a dragon which *my sister Martha killed later*; its sight filled me with an indescribable horror. It was of an enormous size. I also saw vipers of all sorts.

"On seeing me, the dragon and numberless vipers begin to writhe and manifest their fury by their looks and hisses. Lifting themselves on their tails, the adders filled the whole cavern with their heads. But what made me almost die from fright, although I do not fear death, was the dragon, more dreadful than all else. My good Master," did I then exclaim, "if you do not come to my rescue, I shall be devoured or die from fear !

"The dragon withdraws its head as if not paying any attention to me; but it suddenly stretches it, opens its broad mouth, flaps its wings and makes ready to devour me. It had already seized me and, not able to speak, I said from the bottom of my heart, "My dear Jesus, my Love, after having showered upon me so many graces, have You led me alone and forsaken in this desert, to give me as a prey to this dragon?" At that moment an angel snatched me from the dragon's mouth, saying, "Thy faith hath saved thee," then pushing the dragon with his foot, he added "Go out and all the vipers with you."

"At these words, the dragon and its followers leaped from the rock and, flying and skipping, the dragon made its way to the desert where my sister Martha did justice to it."

The following details are so much for the glory of Saint Magdalene that we cannot refrain from relating them. In the year 1279, Charles II., king of Sicily and Count of Provence, being at war with the king of Aragon, fought a naval battle in which he was vanquished and made a prisoner. Led to Barcelona to be put to death, he awaited in prison the execution of his sentence. In this extreme, his confessor, William of Tonnais, of the Order of St. Dominic, advised him to consecrate himself to Saint Magdalene.

"She has been," said he, "the apostle of a country over which you will reign, she has rendered it illustrious by her penance and death. She will help you." The prince felt the utmost confidence in the intercession of Saint Magdalene. To the hardships of his prison, he added fasts, went to confession, communicated, prayed fervently and particularly invoked Saint Magdalene. It so happened that on the eve of her feast, during the night, he saw by his side a lady of dazzling beauty who called him by name.

"Charles," said she, "your prayers have been heard; rise quickly and follow me.—Have mercy," said the prince, "on my family who is with me in captivity.—Follow me," replied the saint, "the others will come." Having made a few steps, the saint stopped and said, "I am Magdalene whom you have invoked. Do you know where you are now?—If I am not mistaken, we are still inside the walls of Barcelona.—You are wrong, you are on your own lands, a league from Narbonne."



From Barcelona to Narbonne, there are more than thirty leagues. Charles, bathed in tears, said to her, "Lady, what can I do to acknowledge such a favor?—I shall tell you: At the time of a war (Saracens, year 710), my body was taken from the tomb; another was put in its place. The enemy carried away the corpse placed in my tomb, and mine is still where it had been deposited. Go to that place and you will find it by these signs: There stands a shrub which you will dig to its deepest root, and you will see that it shoots forth from my mouth. My head is deprived of flesh save the spot where the Saviour of the world touched it in the garden when I strived to embrace His feet.

"All my hair is consumed save that which touched the feet of my Divine Master. Near my head is a phial filled with earth mixed with the blood of Jesus Christ, which I gathered at Calvary and which, in sweet memory of my Redeemer, I have kept all my life. When you will have found these things, treat them with honor and confide the place of my death and penance to my brothers the Preachers, for I also was a preacher and an apostle. *Ego enim praedicatrix et apostola fui.*" At these words, the saint disappeared. In the meantime, day was dawning. Charles perceived the City of Narbonne and he planted a cross at the very spot where Saint Magdalene had left him. This cross was called the *Cross of the League* because of its distance from Narbonne.

Feeling more happy than can be expressed, Charles went to St. Maximinus' towards the end of the year 1279. He had searches made in the church and in the crypt where it was known that the body of the holy penitent had been buried by St. Maximinus. The excavations began the first days of December. On the 9th, seeing that the laborers found nothing, Charles drew off his cloak, took a pixaxe, and began to dig a large pit. He worked with so much ardor that he was covered with perspiration.

His example raised the courage of the workers who pursued their labor. At last, a marble coffin was unearthed: a very sweet odor which escaped from it made them hope that it contained St. Magdalene's body; Charles opened it and saw the holy penitent; from her mouth sprang a shrub as she had told him. He could not restrain his tears. All present also wept for joy.

On May 5, Charles saw to the translation of the saint's body. He invited, for the occasion, a great number of bishops, abbots and religious, many princes, lords and the persons of note in his kingdom.

Beside the sweet smell which rose from St. Magdalene's tomb and of which her biographers speak, another not less authentic prodigy was remarked.

"The tongue of Saint Magdalene," says Bernard of Guiony, "still adhered to her head and throat. A root sprouted from it with a fennel branch which extended outside. This prodigy was admired and well seen by all present. As for myself who write these details, I have often heard them related with accurateness and devotion by several witnesses. This root, as well as the branch, were later divided into several pieces which are honored in divers places as relics." Cardinal Cabassole adds that this branch is ever verdant; that is also read of in the Office for the *Invention of Saint Magdalene*.

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# Echoes from our Missions

*Extracts from the correspondence of our Sisters "en route" for China and the Philippine Islands.*

White River, August 15, 1926.

Beloved Mother,

After you had vanished from our sight last night we repaired to our berths which are all near each other, and we recited the Magnificat together, to thank God for having so greatly helped us to make the untold sacrifice of leaving you.

We are all very cheerful. Time flies rapidly and...we are going at full speed. The beautiful scenery that we enjoy urges us to praise God for having created so beautiful a Nature for His children. We make our Spiritual Exercises in common; here is the order of the day:

|                |      |                                                                                                               |
|----------------|------|---------------------------------------------------------------------------------------------------------------|
| 6.30           | A.M. | —Rise                                                                                                         |
| 7.00           | "    | —Prayer                                                                                                       |
| 7.10           | "    | —Meditation, Spiritual Communion                                                                              |
| 8.00           | "    | —Breakfast (When the water boils)                                                                             |
| 9.15           | "    | —First part of the Rosary                                                                                     |
| 10.30          | "    | —Spiritual Reading                                                                                            |
| 10.45 to 11.45 | "    | —Recreation — Correspondence, etc.                                                                            |
| 12.00          | "    | —Dinner                                                                                                       |
| 1.15           | P.M. | —Examination of conscience and second part of the Rosary—<br>Correspondence or study of the Chinese Language. |
| 4.45           | "    | —Third part of the Rosary and Meditation                                                                      |
| 5.30           | "    | —Way of the Cross                                                                                             |
| 5.45           | "    | —Installation for supper                                                                                      |
| 6.00           | "    | —Supper                                                                                                       |
| 6.30           | "    | —English Conversation                                                                                         |
| 7.30           | "    | —Spiritual Reading                                                                                            |
| 7.45           | "    | —Night Prayer, Examination of conscience, Salve Regina,—<br>Retire.                                           |

Every minute is taken up; each has her little charge, I want to tell you by the way that this morning I wanted to be cook, charge that Sister St. Joseph of Bethlehem had taken upon herself and, in my awkwardness, I upset our coffee-pot!... We eat with the heartiest appetite; moreover our boxes contain such dainties prepared by your maternal kindness! We had a great surprise this noon on opening the box which contained a big cake. How we were touched in reading these words in pink letters, "Lasting affection". Never shall we forget, dear Mother, the kind solicitude you have shown us; and never shall we efface from our hearts the impression felt at the moment we left you. With what emotion we saw our dearly beloved Mother follow, with hurried steps, the train that was snatching from her her dear children, to bring them to a strange land... Far into the night I gazed at the starlit skies, while the train carried us away, but I felt that God was protect-



ing us, that He was carrying us in His arms. I was happy and promised Him never to refuse anything that He would ask from me.

To-day, Feast of the Assumption of Our Immaculate Mother, we try to celebrate worthily this beautiful day; we pray especially for our dear Sisters who are to emit their perpetual vows this afternoon; we unite with the celebration of the Feast at the Novitiate and our dear Outremont.

In one of our rooms, we have hung the picture of our Mother-House, where we visit so often in spirit.

Good-bye, dear and good Mother. Deign to bless your loving and grateful little missionaries.

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Vancouver, August 19, 1926.

Very dear Mother,

We got off the train yesterday. Sister Superior and Miss Jeannette Leblanc were at the Station. The latter had come with her auto to bring us to the Convent.

Mr. Foster kindly sent his assistant who greeted us and saw to our baggage. Our dear Sisters of Vancouver were simply overjoyed. You may imagine how we spoke to them of you, dear Mother, of the Mother-House, of your untold kindness, of the devotedness of our Sisters, etc.

The House of Vancouver is greatly improved. The Chinese patients number 15. These poor people shared the Sisters' joy. They even offered to give up their beds for us last night....

It is nine o'clock here, so it is six o'clock A.M. at Outremont; we are preparing our trunks. How we feel at home with our Sisters of Vancouver! What a blessing to have a resting-place here! Everybody is at the best, we feel that you are praying for us; we live in spirit at the Mother-House. Your *souvenir*, that of good Sister Assistant whom we have left, follows us everywhere.

We are to take the steamer at eleven o'clock.

"Au Revoir" dear good Mother in the name of all the parting ones, who again beg you to bless them.

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At Sea, August 19, 1926.

Dearly Beloved Mother,

We left the port at 12 o'clock sharp. Now the greatest sacrifice is accomplished: to have left our Mother...and Canada!...It seems to me that God is well pleased with your daughters! Do you not think so, dear Mother? (How pretentious I am!)... We are all very cheerful.

Sister Mary of Loretto amuses us so much; she is all sunshine and joy! We make our spiritual exercises on deck and spend there as much time as possible. There are two priests on board; one is Father J. Fraser's brother.



So we shall have the happiness of hearing two Masses every morning. The hosts that are to be used during the voyage have been made at our Vancouver Convent.

On arriving in our cabins, we found fruit, candies and natural flowers that some of our benefactors of Vancouver had the kindness of sending. We shall use the flowers to decorate the altar.

Dear Mother, 'tis only a few lines that we are sending you to-day; we shall mail them at Victoria; but we wished to tell you how happy we feel,



though it was a big sacrifice to leave our dear Mother-House, how thankful we are towards Almighty God for having mercifully chosen us to go and work in His vineyard. We love to live again, in thought, the last days spent at our dear home, especially, during the beautiful days of our retreat; Oh! never shall we forget this retreat! We shall always remember your maternal words of advice...

Dear Mother, we feel the need of saying "Thanks!" for all that you so discreetly inserted and that we found in our necessities for the voyage; we easily see your big heart, good Mother, who watch with such tenderness over your children.

"Au Revoir" and thank you.

Your humble and grateful little missionaries.

*"The Seven".*

SHEK LUNG LAZARETTO

February 8, 1926.

Venerated and dear Mother,

Allow me, first of all, to express my most filial thanks for your kind letter. What pleasure it afforded us and what good we have derived from it!

I imagined myself beside you, listening to your good advice; I wept for joy on reading it and felt imbued with fresh courage to the better accomplish my duties. Thank you for the beautiful present you sent us. How tender is your motherly heart! and how happy I was to have something to give to our poor patients!

Some time ago, we took in three lepers who were professional actors. They give, from time to time, interesting entertainments that amuse our poor patients and enliven them a little. They have already played "The Man born blind," "The Prodigal Son," "The Resurrection," and a few Chinese Comedies. If some of our Canadian friends were inspired to send us a few pieces, we would be most grateful, for besides giving pleasure to our poor lepers, many a good moral could be drawn from them. Our little girls also play their part; lately, they performed very pretty ones, among others: "Discretion and Charity," "Saint Peter introducing a Soul into Heaven," and callisthenics, "Alleluia." The children wore white dresses covered with white gauze; they had crowns of pink and white roses, and carried white wreaths. I assure you, Mother, they did not look like little lepers. Everybody seemed pleased. You cannot imagine the joy it affords us when we are able to give them a little happiness. It makes them forget their cruel sufferings... 'Tis so sad to see these poor unfortunates! Oh! that I could do more for them!

Here is about how I spend my time. First of all, I have charge of the Chapel for the women lepers as well as that of our little Convent; I dress the wounds of the leper women, do the washing and ironing, and see to the housekeeping at the Convent. And moreover, we have four new babies, although we are not supposed to receive them, we simply cannot refuse to take them in when they are brought to us. There are two that we hope to save, one is four months and the other one year old; they are real little darlings! I help to take care of them.

I am now enjoying good health. We are going to make our Retreat during Holy Week; how I would like it to be a real renovation! May Our Immaculate Mother herself prepare me to receive the great graces attached to these days of recollection.

I must leave you now, dear Mother, as it is time for Benediction of the Blessed Sacrament. Again assuring you that I am happy to be with the poor lepers, I remain,

Your ever loving child,

*Sr. St. François d'Assise.*

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July 1, 1926.

Dear Mother,

To-day is the 19th anniversary of my entry to the Postulate. How happy I was that day! It was one of the most beautiful of my life! How nicely you spoke to us!...I remember your words as though I had just heard



them. It is also the anniversary of my dear Mamma's death; I hope that she is already enjoying eternal rest.

We have received the "Novitiate Journal." It is full of life and interest; in perusing its pages, I felt so much nearer home!...The tale of the adjusting of hats for the Postulants greatly amused us: ah! what joyful souvenirs it recalls!

In June, we had the Corpus Christi procession. The solemnity was a success in spite of the morning rain. The poor lepers arranged the decorations during the heavy showers, persuaded that we would have nice weather. God responded to their faith, for at one o'clock, it cleared up and at two, the procession took place. If you could only see the work of the lepers, you would be surprised. The leper women who cannot work went to the chapel to pray for fine weather. Some of the people said to the soldiers (who are pagans), "They will not have their procession to-day, it is raining too hard." They answered, "That doesn't matter, it is always like that; they ask for nice weather and their God always gives it to them; they will have it."



We had in fact, a very beautiful procession. But consolation is oftentimes followed by trial. God reserved a big one for us. Five days later, Father Herbreteau was drowned under our eyes. It was only after four days that his body was found. He was a young priest, just twenty-years of age. Two days previously, he had celebrated his anniversary of ordination. He possessed the physical and moral qualities of a good missionary. What a loss for the Mission! 'Tis a loss that everyone has deeply felt. His remains are laid in our little cemetery of the Lazaretto, beside the Chinese priest who died last year. We cannot imagine how that accident happened, the water was shallow and moreover he could swim. After he went

under water, he never came to the surface, this is why the salvage could not be effected. Several lepers dived after him, but in vain. Fathers Deswazieres and Levesque gave him absolution. What a sad sight it was for the witnesses of such a death!

I have just visited our dear patients and told them that I was writing to you. Then each exclaimed, "Remember us to 'T'ai Ma Me (Mother):



thank her for having sent you to take care of us and tell her that we pray for her." Every morning, at prayer in the dispensary, the Red Cross girls and I recite an Ave Maria for your intentions. I am always in the midst of these poor unfortunates. We received about thirty last month; there were only five women among them and two have died since. We make from 150 to 200 dressings daily. It is I and the Red Cross girls who make them. I like this work very much for I feel that I relieve those poor unfortunates. It is so consoling to see them so resigned to their sad fate. There was the other day a poor leper woman who suffered great pain; I offered her anodyne powders; but she refused, "No, thank you, Sister; allow me to suffer." It is three years now that she is enduring real martyrdom; she has neither ears nor nose; she is almost blind and horrible to behold. As soon as the pain ceases a little, she tries to cheer up the others; she is an angel of joy. I cannot refrain from admiring this poor unfortunate.

Good-bye dear Mother, believe me always,

Your very affectionate daughter,

*Sister St. François d'Assise, M.I.C.*

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July 25, 1926.

Venerated and good Mother,

I do not write to you as often as I would like to; but we are so overloaded with work and, moreover, one death follows another. December last, we lost Father Tchao, Chinese priest of the Lazaretto. In May, our good Sister St. Joseph, whose death was like her life, meek and peaceful. Then, young Father Herberteau, who was so tragically taken away; and I have just received a letter from my younger sister announcing the death of my dear mother who passed away May 2. Thus, in the space of a year, I have lost both my father and mother, I recommend this dear departed one to the prayers of the Community, so that Our Lord will soon receive her into His beautiful Heaven.

And now, perplexities crowd upon one another; our poor lepers are nearly always obliged to go to bed hungry and have not enough clothing (one thin cotton dress a year!) Since the war, we have not been able to procure vaseline; if you knew, dear Mother, how much they suffer and how it makes our heart bleed to hear them say, "Sister, never mind giving me rice, give me salve instead." Their bodies are covered with festering sores; 'tis a pityful sight to behold! We cannot do more for them; we are so poor! We pray, make our exercises regularly, accomplish our duty to the best of our ability, and leave the rest in the hands of kind Providence.

The Chinese are still fighting, but there are no lives lost...Ah! our good Chinese, we love them, in spite of all!...They feel it and know when to prove it. At the news of my dear Mamma's death, they all offered one whole month of their sufferings; this very deeply touched me.

I shall say good-night, dear Mother, as I do not wish to miss the mail, but shall soon write again, for I have many thing, to ask you.

Your loving child,

*Sister St. Raphael, M. I. C.*

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# Extracts from the Novitiate Chronicles

Saturday, August 14, 1926.



To love Mary, what consolation here below, to make her loved, what assurance for the hour of death!

St. Bernard.

IT IS three o'clock! The Church militant, uniting with the Heavenly Court, sings her triumphal hymns in honor of the glorious Assumption of the Queen of heaven and earth. "Mary is taken up into heaven: the Angels rejoice, praising, they bless the Lord," chants holy Liturgy. And it adds, "Let us all rejoice in the Lord..."

That the angelical choirs rejoice in greeting their Sovereign is easily understood; but that poor mortals should be invited to such jubilation when they have just been separated from their dearly beloved Mother, is a cause for reflection. Holy Church is a Mother both wise and devoted; still it is she who, after the Assumption of the Blessed Virgin, says, let us all rejoice! Oh! let us try to understand her maternal lesson. She does not wish that her children turn egotistically towards self, brooding over their petty sufferings; she wants to draw them higher; elevate their thoughts: Excelsior! Yes, higher ever; she teaches them to rejoice in all that brings happiness to others, in all that gives glory to God. Thus, on this occasion, Mary triumphs, God is glorified, the angels exult, the elect are jubilating; let us also rejoice! How profound this lesson of disinterestedness and how it speaks to our hearts, to-day especially when the humble Annals of our Society also have a departure to register, a departure which will not occur without causing many a heart to bleed, but which must, nevertheless, be effected in holy joy.

Seven of our Sisters, faithful to the Voice of the Master Who claims them for the whitening harvest of souls, joyfully take their flight towards the Celestial Empire. It is with a serene and smiling countenance that they repair, this afternoon, to the Chapel of our Mother-House to beg from Almighty God and Our dear Lady the graces and blessings that will make them real apostles and that will fructify their zeal.

Behold us here! Divine Heart of Our Lord  
Thy apostles full of zeal, let us be  
We beg of Thee, Ah! deign to us accord  
That all the hearts with Thine own Heart agree.  
Then shall we sail across the Ocean vast  
To herald Thy Name so long as life shall last,  
That all may know and that all may adore  
The God Whose love urges us evermore!



To Thee, Jesus, our lives we consecrate  
With the sole aim of bringing souls to Thee.  
Mary, fair hope and sinners' advocate,  
Guide us ever, Thou, bright Star of the Sea !

'Twas the prayer which every heart wafted heavenward this morning at the Holy Sacrifice of the Mass; this evening, the programme for the departure ceremony commences by the hymn so very apostolic,

Souls!... Give us Souls!...  
That we shall overcome and conquer  
By Hope which consoles and Love which uplifts.  
Souls!... Souls!... Give us Souls!...  
To praise Thee, O Lord, for thy gifts...

A touching allocution was then given by Rev. Father Lepage, colonizing missionary. "At this moment, when you are leaving your happy home to undertake the glorious and sublime mission to which God calls you, I wish to bring to your minds the words which the Divine Master addresses to privileged souls: "If any man will come after Me, let him deny himself and take up his cross daily, and follow me." In pagan countries, the cross always, and oftentimes, martyrdom await the Missionary; it is the reason why we exclaim when they leave: "How beautiful upon the mountains are the feet of them that bringeth good tidings, and preacheth peace." And, in reality, what is more beautiful than a missionary vocation? What is there more beautiful than to see these young girls who leave their parents, their country to go miles and miles distant to make known our dear God to the aged, to the children, to these poor Chinese who will never give to the Missionaries the gratitude due them? For ten, twenty years, their life will be spent in the service of God. No victory can be compared to that of the soul who renounces herself; no title could inspire more pride to the Canadian people than this vocation to apostolate. One of the great motives of this apostolate is the thousand of millions of pagans who await ransom: another motive is that after having received Faith, it is our duty to carry this precious gift to others; for if we have a lively faith, it is to our forefathers that we owe it. Trained by your Superiors to a life of sacrifice and renouncement, in this house which breathes a purer atmosphere, where the heart is more cheerful, you burn with the desire to go to the conquest of souls! Leave, then, Sisters; bring to distant shores the name of our God. Adieu! for this life; we shall meet again in Heaven. There, only, is found true happiness."

One of our seven "departants" approaches Mary's Shrine and reads, in her own name as well as in that of her companions, a touching Act of Consecration to Our Immaculate Mother, Benediction of the Blessed Sacrament and the Itinerary prayers then follow.

At 6.00 P.M., the entire Community again unites in the chapel. After a few moments of emotioning silence, the Ave Maris Stella is intoned while



the missionaries slowly advance through the long file of religious who have grouped on the grounds at the feet of Our Immaculate Queen. While we continue to invoke the Sweet Star of the Sea, the "departants", accompanied by Our Mother and several of our elder Sisters mount the autos that are awaiting them. Very slowly down the avenue they wend their way, escorted by the white cortege of our religious who sing the Ave Maris Stella until the travellers have disappeared in the distance. After leaving the Mother-House, our missionaries go to the Palace where His Grace Archbishop Gauthier paternally greets and blesses them, adding a few kind words. As soon as they arrive at the Railway Station, they board the train and then immediately hasten to the observation-car to enjoy from there, as long as possible, the sight of the ones whom they are leaving. While they receive the last words of maternal advice, and take charge of thousands of messages for our dear Sisters beyond the sea, the train pulls out. A final "Au Revoir" is said. Reverend Father Lepage then blesses them; and after a graceful wave of their hands as sign of farewell to all, our little missionaries are soon lost to sight. Their guimpes that, alone, can be seen in the distance, appear as white birds with outspread wings...Go, sweet messengers, little gulls of the Immaculate Virgin, open wide your wings, cross the seas and bring to the poor unfortunates on pagan shores, the blessed Names of our dear God and of His kind and loving Mother.

### Sunday, August 15.

A glorious day dawns for three of our Sisters, a day that will hear them pronounce their inviolable and dear engagement, a day that will see them contract "forever" the mystical alliance with the Divine Spouse of Virgins. The three privileged ones who, to-day, receive "the ring of fidelity", are: Sister Marie Bernard (Emma Vanasse, St. Guillaume d'Upton) Sister Magdalen of the Cross (Berthe Gérin, Coaticook), Sister St. John of Calvary (Doris Hague, Montreal). Reverend Abbé E. Girot, P.S.S., honours us by presiding the ceremony and by delivering the address.

In the sanctuary are present: Very Reverend Canon Roch, Superior of the Foreign Mission Seminary, Reverend Father Lepage, Reverend Father Geoffroy, M.E., Reverend Father Caille, in charge of the Chinese Colony of Montreal, Reverend Father Larochelle, M. E., Reverend Father Fafard, M. E.

In the evening, when the new spouses of Jesus are crowned with lilies and supper is terminated, our beloved Mother addresses a few kind words to us, and then bids us good-night, for she returns to Outremont. The feeling that we now experience makes us understand a little how the apostles must have felt after the Assumption of the Blessed Virgin...but instantly recalling the teachings of Holy Church, we again give place to joy.

**Wednesday, September 8.**

'Tis at the cradle of the Infant Virgin that we voice our hymns of love and admiration. Oh! how beautiful she is, what charms she holds for us! And when we think that the appearance of this frail Infant caused Hell to tremble, we exclaim with astonishment: How powerful she is! And with what filial love and confidence do we place ourselves under the graceful banner already raised by the delicate hand of the Queen of Virgins, and under which will come for shelter the generations of pure souls drawn by the divine beauty of the Immaculate. Yes, verily, this attraction of souls for purity is a gift of the spotless Virgin, for it is to be remarked that this privilege exists no place else than in the Catholic Church who, alone, has the honour and happiness of recognizing the Blessed Virgin for her Mother. Even among our separated brethren, where many other virtues are practised, this virginal army is not found: 'tis because Mary Immaculate has never fascinated them.

Thrice happy ones, not only because they will form part of the battalion of virgins, but also because they will be part of the battalion placed under Mary's most beautiful title, her Immaculate Conception, fifteen of our Sister postulants don, to-day, the white livery of our Divine Mother, and seven novices emit their first vows of religion. They are: The Misses Marie Alice Houde, Arthabaskaville, now Sister St. Christopher; Pauline Desjardins of Ste. Thérèse, Sister Thérèse of Carmel; Cyprienne Miller of Montreal, Sister St. Cyprien; Jeannette Delisle of Worcester, Sister St. Joseph of the Holy Family; Marie Claire Pageau of St. Anne de la Pêrade, Sister St. Anthony of Jesus; Laurette Lanoue of Farnham, Sister St. Romuald; Blanche Gerin of Coaticook, Sister Marie Auguste; Antoinette Saindon of St. Arsène, Sister St. Arsène; Leocadie Landry of Niguasha, Bon. Sister St. Peter Apostle; Marie-Ange Cadieux of St. Henri de Mascouche, Sister St. Henry; Germaine Grégoire of St. Jude, Sister Mary Alice; Rita Blais of Thetford Mines, Sister of the Holy Name of Mary; Blanche Menard of St. Elizabeth, Sister St. Elizabeth; Lucienne Alaire of St. Janvier, Sister St. Thomas; Adrienne Larouche of Nashua, Sister Imelda of Jesus;

For Profession: Sister Mary of the Incarnation (Theresa Germain, Quebec); Sister Mary of the Cenacle (Marie Gérin, Coaticook); Sister Mary of the Apostles (Alice Lavalée, Berthierville); Sister St. Geneviève (Alice Ladouceur, St. Geneviève); Sister Mary of the Temple (Blandine Roy, St. Gervais, Bellechasse); Sister Mary of Perpetual Help (Lucienne Gagnon, Sacre Coeur, Beauce); Sister St. Zita (Zita Clarke, Orillia, Ont.).

The ceremony is presided by Rev. Fr. Lavallée, Pastor of St. Calixte Montcalm, uncle of one of the newly-professed, and the allocution delivered by Rev. V. Germain, brother of another of to-day's elect. Present in the sanctuary: Very Rev. Canon Landry, Pastor of Cacouna; Rev. Father Garrant, C. SS. R., who preached the Retreat; the Reverend Fathers Fafard, M. E., Chaplain of our Community, H. Boulay, P. P., Dixville, Z. Alarie,



P.P., Saint Jean Berchmans, Montreal, Jodoin, P. P., St. Henri Mascouche, Martin, P. P., St. Come, Joliette, V. Lanoue, P. P., Johnsville, L. E. Hudon, Chaplain for the Sisters of the Precious Blood, Levis; A. Guertin, Marieville, O. Berger, Regina, Eugène Berger, M. E.

This evening, at the family reunion, our Sisters from the Mother-House, relate the touching feast which took place this morning at our dear Outremont. At 6.30 A.M., five of the seven missionary Fathers from the F. M. Seminary who are to leave in a few days for Manchuria, said Mass together in the Chapel of our Mother-House. It was most impressive, especially at the moment of the Elevation, when the different chimes announced the solemn moment; and these apostles of to-morrow, lifted together the immaculate hosts under which is hidden the Missionary "*par excellence*", to Whose love these youthful knights dream to win so many poor pagans. During the celebration of the five Masses the choir sung apostolical hymns, while the Community prayed earnestly for these valiant soldiers of Christ. May the immense Ocean be for them, Pacific, may the Star of the Sea safely guide them to haven, and, yonder, on unknown shores, may the peoples become docile to their voice, and may every brow incline under the conquering sign of the Cross.

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## Votive lights in honor of the Blessed Virgin

*In the Chapel of the Missionary Sisters  
of the Immaculate Conception.*

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To comply with the desire of several pious persons devoted to the Blessed Virgin, we are pleased to quote the prices of lamps and candles that may be burned at Mary's shrine in our modest chapel, in thanksgiving or to obtain some favor from this tender Mother.

|                  |                          |
|------------------|--------------------------|
| A lamp or candle | { 10 cents each.         |
|                  | { 75 cents for a novena. |
|                  | { \$20.00 for one year.  |





'Tis thanks to the generosity of our benefactors that these privileged orphans  
owe the grace of First Communion !

## Presentation of Our Lady in the Temple.

*Feast: November 21.*

**I**N the latter days of November, in the holy temple of Sion: "Mary was presented to the Lord". Men, who usually stop at the surface, beheld nothing but a young child, very beautiful and wonderfully fervent, consecrated by her mother to that God who has granted her to her prayers and tears; but the angels of heaven, who hovered over the sanctuary, discovered in that weak and gentle creature, the Virgin of Isaïas, the spouse, of whom Solomon had sung the mystical espousals, the celestial Eve who came to impart to a fallen race the hope of a glorious immortality. Penetrated with joy to see at length the aurora shine forth of the day of the Messiah, "they united," say certain ancient authors, (St. Andrew of Crete, and St. George of Nicomedia.) "with this feast of earth, and covering the young descendant of David with their white wings, they scattered under their feet the odoriferous flowers of Paradise, and celebrated her entry into the temple with melodious concerts."

What passed then in the soul of Mary, in that soul expanded to the breath of the sanctifying Spirit, where all was peace, pure love, and light? By what sacred ties did she unite herself to Him, who had preferred her to the virgins and queens of so many nations? This is a secret between herself and God; but we may reasonably believe that never was oblation more favourably received; and St. Evodius of Antioch, St. Epiphanius of Salamis, St. Andrew of Crete, and a multitude of Latin fathers, agree in considering the consecration of the Virgin as the most pleasing act of religion in the sight of God, which man had hitherto performed.

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The Congregation of the Most Holy Redeemer has just given three new missionaries to the Church: Reverend P. E. Dionne, Reverend P. E. Lavoie, and Reverend Brother Eloi.

These zealous apostles sailed on October 14, for their Mission in Annam, Eastern Indo-China.

Our wishes and humble prayers accompany these messengers of the Gospel who are to consecrate their lives for the conversion of these poor people.



## A DISTINGUISHED VISITOR.

His Lordship Bishop Versiglias of Shiu Chow, China, accompanied by Rev. Father Brisson, a Salesian Missionary, native of St. Brigide d'Iberville, arrived in Montreal during the forenoon of Sept. 21. These distinguished travellers honored us by coming directly to our convent and, despite the late hour, they deigned to celebrate Holy Mass in our modest Chapel. It was with great joy that the entire Community assisted at the venerable missionary's first Mass on Canadian soil. Even before taking any rest, His Lordship spoke to us of his far-off mission and of our own of Canton, that he has had the occasion of visiting.—"Your sisters have a Foundling-Home, at Canton," said the Bishop; "there they save many pagan babies, but how many more missionaries are needed to be able to send to Heaven all those little souls who die without Baptism; how many zealous priests and religious are needed to teach our Holy Religion, to console and care for these poor unfortunates!...

"The actual state of China is very sad: war and strikes are the cause of many hardships and difficulties for the poor missionaries. How we should pray for them, pray fervently for them!..." Before leaving, His Lordship kindly blessed us and accorded us a holiday.

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Sunday, September 26, was a great feast for the Chinese Colony. In their Chapel of Lagauchetière St., magnificently decorated for the occasion, His Lordship Bishop Versiglias of Shiu Chow, China, accompanied by a numerous clergy from the Foreign Mission Seminary, deigned to celebrate Pontifical High Mass. St. Catherine's Choir furnished beautiful singing and Rev. Father Caille spared no effort to render the day a real success.

The august visitor preached in Chinese and in French; he expressed his satisfaction in becoming acquainted with the Chinese Colony of Montreal which he loves, for all the Chinese hold a large share in his affections. The Mission that God has confided to his care in China is very dear to him, and all those who are interested in it are already his friends... "How fortunate you are," concluded His Lordship, "to possess the gift of Faith and to live in a country where it is so lively, so strong!" Does not this privilege impart the obligation, for our country, to be ardently inflamed for the conversion of these peoples who do not yet know our God?...

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Your prayers and alms will bring down the inexhaustible treasures of Divine Grace upon the poor benighted pagans of China.

## Gleanings from the Works of an Apostle.

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"I must convince myself that I am nothing and can do nothing. Ego-tism is more than detestable in the apostle; it is the enemy, the obstacle against which are powerless both the grace of God and the effort of man. The good done to others is in inverse ratio to the esteem we have of self. Pride turns us away from God, it interposes between man and God; it erects itself as an obstacle on the road of grace.

"Pride repulses God, indignates Him, arms Him with His wrath, paralyses His Mercy, insults His Goodness, closes His Heart. The apostle who is wanting in humility isolates himself from God, cuts off the current of divine grace which, alone, can direct souls towards Heaven; he also closes the hearts of men. Pride never inspires confidence. It may dazzle, deceive for a moment: it will one day be found out and then souls will turn away. Oh! the powerlessness of ministry vitiated by pride! Void prayers which display themselves in pretentious sprays and pitifully fall after a deceiving gush towards heaven. Preaching which freezes the soul, where God does not palpitate; empty words that pretention puffs up, but that do not carry grace; sterile agitation which rings without sowing anything durable. "O my God, Jesus meek and humble of heart, have mercy on me!"

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"*Sine me nihil potestis facere!* Herein lies my strength: *nihil possum.* My soul, understand and appreciate! Apostle of Christ, why attribute to yourself so many achievements? Truly, great things are done by your means, but you are only the vile instrument in the hands of the worker. You will be a powerful agent but, "on condition that Jesus alone appear." Works must be impersonal. To desire to be identified with a work, is to communicate a deadly germ to it. Intense interior life produces this impersonality: all is then fused in Jesus. By a mysterious phenomenon, the more a worker disappears, the more magnetic is his work. Humility breathes the divine; it holds a subtle charm which has a twofold result: it disposes man and God in favour of the work.

"Humility is the greatest means of action upon souls. To have a base opinion of self is the best way of placing one's work upon God, true and unique foundation of all that is lasting. My soul, penetrate these considerations, throw in God your every hope; do not rely on your strength, live in scorn of self, be convinced that you are but an obstacle. Step aside, vanish, annihilate yourself, that Jesus may appear and increase."

Archbishop P. E. Roy, of Quebec.



# Pauline Marie Jaricot

Foundress of the Association of the Propagation of the Faith.

(Continued)

## XIX—LORETTO.

I have said to the Lord, Thou art my God, for Thou hast no need of my goods. To the Saints who are in his land, He hath made wonderful all my desire in them.—(Ps. XV., 2, 3.)

After having fully enjoyed what the Eternal City offers to soul and mind, Pauline left Rome as one leaves home, her heart overflowing with emotion, but filled with indelible and delightful remembrances. The year which she had spent there, the sweetest in her life, had seemed to her like one single day, a peaceful day during which, between her soul and that of many great servants of God, had been formed a holy friendship that the trials of misfortune would not alter. So, at the moment when the last peak of the seven hills disappeared from her sight, her eyes filled with tears and she breathed these words that so many lips have uttered, "I shall come again!"

Her friends of Rome had had the delicate thoughtfulness of preparing for her in the cities where she was to sojourn, relations worthy of her soul and intelligence.

She left Italy with a deep feeling of sadness; but, little by little, the thought of seeing again her native land made her graciously say, "*I feel that I have two homelands and two loves here below: Rome and Lyons.*"

Her return to the *City of Martyrs* was looked upon as a miracle: she who at the time of her departure, *was not to live farther than the next relay*, mounted without any effort the hill of Fourvière, after having borne the fatigues of a long journey.

She then went to her dear solitude where so many prayers and tears had been poured at the feet of the Saviour during her long absence. She was coming back, not only full of life, but with her soul embalmed by the perfumes of the Holy City, and her hands filled with sacred gifts from Gregory XVI.

After having given a few days to family and friends, she took up with renewed ardor *her double task of Martha and Mary*.

In her opinion, the work *par excellence* was to contribute by every possible means to the salvation of souls. She possessed the gift of uplifting courage, reviving hopes, and teaching how to utilize the talents received, were there but a single one.

The reader remembers with what solicitude she had sought to reinstate in their vocation the impious women of the Hotel-Dieu, which she had taken, after the disasters of 1830, and whose sole ideal was the care of the sick...

Before leaving for Italy, she had settled them in a house that she had bought and later transformed into a Home for the infirm of St. Just Parish.

This new shelter offered to poverty and want being near Loretto, she spent a few hours daily in tending, with respectful tenderness, to the suffering members of Jesus Christ.

She was criticised for having bought this property, which, with that of the visitation loaded her with obligation instead of increasing her income, and she was told, once again, that *she did not care enough for money*.

She cared still less for her personal thoughts and judgments which she always submitted to obedience and for the general good. We read in her notes:

"Reverend Father Cattet, then Vicar General, came one day to tell me that the Ladies of St. Charles were founding at the Chartreux a large hospital for cripples; that it would be better to close my Home and amalgamate the two works. Father Cattet having much insisted to obtain this sacrifice, I consented although with grief. As it was for the welfare of the needy, I gave all the material of my dear little Home, and even paid the dowry of my three hospitallers, in order that they be received in St. Charles Institute."

The ultimate recommendations of Phileas were effected: his sister had insured the future, both spiritual and temporal, of simple and very good Christian women, but who were unable to understand and second the lofty views of their benefactress.

More than ever, Loretto became the meeting-place of whoever was in need of a devoted heart and a firm and tender hand. The eminent and venerable Father Pilpin de Riviere, a London oratorian, who, from 1834 to 1839, made his ecclesiastical studies at the Grand Seminary of Lyons, has written us :

"Among my companions, there were many who, without having yet taken their *flight*, were missionaries at heart. So, for no one, was Miss Jaricot a stranger... She simply and saintly occupied the position which she had chosen, that which is so well described by Ozanam in the *Annals* No. 58: "*A maiden whose life, consummated in good works, recalled the virgins of the first centuries of the Church...*"

"The way to her dwelling was well known: the Vicars Apostolic, the missionaries of every costume knew her also, *without any prejudice to the administration of the Committee, which was more official. No one would have then thought of even casting a shadow on this luminous page of her existence...*"

It would be difficult to describe the activity of this house.

"Thanks to this dear Master," writes Pauline, "the occasions for devotedness and sacrifice did not lack at Loretto. Thanks also to the source of all strength and love, the hearts were never sparing in self-denial and charity. I speak of the humble and upright souls who surrounded me, for as to mine, it could but profoundly humiliate itself of its cowardness on seeing the others so generous."



It remains true that her charity, pure and vast like that of Jesus, extended itself to all sufferers, to all spiritual and corporal indigents, and embraced the entire world. Outside of the two Catholic works which we have seen her found, she was the inspiration and soul of many other works, the honor of which her great humility left to the instruments she had made act; generous souls, they also, but God had not given them, as to her, *the creating genius of charity*. There exist, on this point, beautiful testimonials, among which stands that of Maria Dubouis, intimate confidante of the celestial secrets of her Mother. We have also gathered in divers parts of Europe, countless praises for the charitable Lyonese who carried the valiant heart of an apostle in a weak constitution.

We can verily say that she not only did good on every occasion, but also that *on every occasion she helped to do good, this which is a thousand times more difficult and meritorious than to do good by one's self...* The foreign missions always had the largest share in her liberalities. The following lines, extracted from a long letter dated from Tong-King (August 4, 1835) are proof of this. They were written by Abbé Retord, the future Bishop of Acantha.

"I have written to Mgr. Havard to speak to him of the Living Rosary, and I have told him, *This Association and that of the Propagation of the Faith are sisters; both have had Miss Jaricot for mother and Lyons for cradle*, etc.

"As for you, dear Sister, who can mount the hill of Fourviere, think, while there, of them who struggle in the plains of Asia; we are very few soldiers and our invisible foes are thousands. The poor soldiers of Christ are bereft of everything; so, I make myself their representative near you to beg for holy pictures, crosses, medals and rosaries, etc., which are so very much desired as they are a great help in renewing the spirit of fervour. I ask for them in Mary's name!... We shall see if you dare refuse what is asked for in your Mother's name !

"But you will say, *what quantity* of these articles do you wish ?

"Answer :

"I would need the cargo of a whole ship... Let us see... Count over what your purses hold! Can you do it?...

"If you cannot give *all*, at once, send some little by little: "I shall credit you for the balance"...

"Receive, dear Sisters, the far off salutations of your poor brother in Jesus Christ."

The familiarity with which this request is made shows that, to go to Pauline and Sophie was, for the apostles, an old habit.

"I found so much joy in giving," would she say, "that God will not owe me my reward for it."

Although her income was considerable, for the time, it would have been insufficient for the alms she bestowed, without a touching intervention of Providence, attested by Cardinal Villecourt and pointed out in Pauline's

notes, by these words which she intended to explain: "Means by which God came to my financial difficulties." This loving Providence sometimes delighted in showing in a wonderful manner that her faithful mandatrix was really the *interpreter* of Her Bounty, for she made use of wind and water, as intelligent messengers, to forward the maiden's gifts, in spite of the furious elements.

Here is the relation made to Pauline by Abbé Suchet, Vicar General of Algiers, who gave her *the title she deserved* and which was given her by all the *messengers of the Gospel*.

Dear Mother,

"I presently learn that the steamer *La Marne* commissioned to bring us the statues and the other pious articles that you had sent with this precious cargo, has been wrecked. But Mary, sweet Star of the Sea, has not permitted anyone to perish. The crew happily landed on Magdalen Island, the ship and her merchandise have sunk; the box *alone* that contained the august image floated and was miraculously deposited by the waters on the shore; the islanders greeted it eagerly. After having opened the case, they found therein, the image of Mary. There was but one cry, "Wonderful! wonderful!" They are now preparing to build a chapel where the miraculous statue will be honored and invoked under the title of *Our Lady of Bonsecours*.

"I dare not ask you to forward new gifts; I know that, when it pleases Her, Divine Providence multiplies miracles... I confidently wait for Her to make, through your medium and that of your dear daughters of the Living Rosary, a new prodigy of charity in favour of our Mission of Constantine. Kindly write often... If I do not give you more details of my apostolic works, it is because Mr. D... has committed the indiscretion of *publishing* my last letters.

"I remain in union with the hearts of Jesus and Mary,

"Yours very devotedly,

*Suchet."*

Such was the use she made of her material goods. As to her soul's treasures, there were lavished upon whosoever was in peril or pain; the great and the little had recourse to her, with heart oppressed by more or less excruciating mysteries, and she always listened in this particular manner which bespeaks a real and sympathetic interest for misfortune. In that case, however heavy and numerous were her occupations, she kept them without a mention thereof, for the time destined for sleep, and she spent endless hours hearing the sad confidences of youth, exposed by poverty to the seductions of vice, or the complaints of the afflicted, and gave back to each and everyone strength and confidence.



The first and last hours of the day were reserved for the *humble* kept by their work during the day, and who felt the need of opening their heart to their friend in order to regain courage.

Men of the world, but devoted to God's cause, asked her for light on the means of uniting in the struggle against the enemies of Religion.

More than once did God make use of her to set in their way generous souls whom earthly illusions captivated. It is thus she helped that of a young lawyer, going to Paris, very impatient of concluding a matrimonial affair and whom she advised to go first to La Trappe of Aiguebelle for a retreat and to *listen very attentively to the Master's voice...* The young wordling followed this advice, and this solitude became his abode of peace and sanctification.

She one day, received an aged, noble-looking man, whom she had known in Italy. He had travelled from afar to see once again the Foundress of the Propagation of the Faith and confide a *secret* to her.

"I am 85 years old," said he; "I have spent forty years in the service of the King of Piedmont. I have, since then, bought a ruined castle that formerly belonged to his family and I would like to leave it to him. As I do not know how to write, I beg you to do so in my place".

The little pen of the solitary maiden writes to the king, naively disclosing the delicate feelings of the faithful heart.

This little pen was sometimes at the service of brave soldiers who also knew where soul and body received help; the family correspondence was not interrupted.

What holy and sweet things were inserted in this correspondence, and well did the writer know how not to send away empty the souls of the poor children of the country, exposed to the many dangers of large cities.

Pauline's modesty would be frightened at the arrival of some great personage, but this did not hinder her from being equal to the grave questions that were treated with her. Business men would also have recourse to her advice, so as to deal with both the temporal and eternal interests without endangering the latter. The uprightness of her mind and the beautiful example she had witnessed, gave her perfect knowledge of *what business should be for the Christian...*

She has set rules to the rich merchants who desire to reach, through virtue and honour's path, the end of all earthly solicitudes: the judgment of Him Who is Justice itself.

Time-table for the day's labour, relations with family, employees, clients, strangers; means of success in business without ever violating the laws of honesty and charity: all is included in one answer to delicate questions. She thus concludes: "*The spirit of meekness and charity brings success even—to business men! To render happy those who surround us is the first profit, that of the heart.* It leads to prosperity, because God always blesses the just man."

She experienced untold joy when she brought back to the fold strayed or wounded sheep! and so as to uplift in their own eyes these weak creatures, she would bear them an affection and trust that saved them from despair. She had a special grace to bring broken hearts to understand and taste this consoling truth, that *Jesus Christ is the joy and hope of those who find neither hope nor joy here below.*

She loved the Divine Master with her whole soul, and that soul, militant above all else, forgot, in meditation, her personal interests to speak almost exclusively of those of this kind Master in the effusion of His merciful bounty towards sinners. We can say that she was *active* even during contemplation.

The constant and special object of her prayers and solitudes, was the priest, *this elect, this minister of mercy*, who, despite his weakness and the frailty of human flesh, has for mission to represent here below the infinite holiness of the Saviour Himself...She knows on the edge of *what abysses* he must walk and *what stumbling-blocks* he meets with at each step... This is why she utilizes all the resources of her mind and heart, to keep this *salt of the earth* from corruption or insipidity...From every rank and militia these anointed of the Lord have recourse to this angelical friend—she would beg to be excused and shield herself as much as possible—and receive from her the alms *par excellences* advice and consolation. As to her purse, it was, as we have seen, always open to their appeals.

One of the first Marists, Venerable Father Mayet, cured by St. Philomena and who, for more than half a century, honours by his virtues the Society, his Mother, gives this testimony to the cordial charity of Pauline:

"On the 31st of May, 1836, as, after having said Holy Mass at Fourviere, I desired to spend the rest of this memorable day, *alone with God alone*, Miss Jaricot offered me, with her usual kindness, Loretto, its solitude, its shade, its chapel and the hospitality of its table. It is one of my sweetest remembrances to have known this saintly woman."

Numerous are the children of the sanctuary to whom her inexhaustible charity has procured, for years and years, the daily subsistence. How many poor country priests did she furnish with every necessary for their rectory and for their church as bare as the stable of Bethlehem!

The *Infinite Love*, composed by her at the age of *twenty*, contains sublime pages addressed to the minister of Jesus Christ.

In later years, seeing her having become the *confidant* and adviser of *many judges in Israel*, we dared to say to her, as if to tempt her humility: "Since you teach perfection to those who are charged by God to teach it themselves, you must be very far advanced in the way that leads to it..."

She looked at us with a half-smiling, half-severe expression and consented herself with answering, "Are there not posts to point out the roads without going over them?..."

(To be continued)



# CHINESE SUPERSTITIONS

## PIE-SIE

**B**ESIDES the talisman Hoa-fou, and other divinities which are invoked to put the Evil Spirits and their pernicious influences to flight, there are a certain number of objects and plants that are supposed to have the virtue of chasing and victoriously overcoming these same Evil Spirits. We shall give a few examples.



PE-LAO-YE

### 1° Han K'eou-t'sien

The coins that are placed in the mouth of a corpse have the reputation of being a safeguard against every kind of witchcraft.

### 2° Coins of the Pe-lao-ye. Pelao-ye Han-ti T'sien

In the diabolical procession instituted in honor of the *T'cheng-hoang*, the personage who plays the part of the *Pe-lao-ye* holds, between his teeth, a few pieces of money that everyone is jealous to procure, as they are supposed to be preservatives against the vexation of the Evil Spirits. They are also hung around the children's neck as preventative medals and as an omen of riches.

### 3° Chao Ling-t'sien

In the four corners of the paper houses burned for the service of the dead, a few brass coins are strung.

When the fire has completed its work, haste is made to gather

the sapecks which also have an analogous reputation to those taken from the mouth of the *Pe-lao-ye*.

#### 4° Mark of a mandarin seal. "Yn-fou-tse"

The people imagine that the mandarins' seal has the power of summoning the devils or publicly prohibiting them; in a word, that this officer has authority over the spirits of the inferior world as he has over the people confided to his care. For this reason it is quite common to see, exposed in a house, a piece of linen bearing the seal of a distinguished personage; it is preciousely kept as a token of peace. It is also used to wrap up money as a pledge of riches.

#### 5° The Imperial Calendar. "Hoang-li"

In certain countries, in *Hoei-tcheou* for example, the *Hoang-li* (imperial calendar) is affixed or hung near the bed of the sick. The reason is that on this calendar are written the name of the Emperor, Son of Heaven, whose power is unlimited, as well as those of all the lucky Stars. (The eighteen constellations. *Eul-che-pa sing-sieou*.)

#### 6° *Acorus calamus* (Reed). "T'chang-pou-t'sao"

These reeds are exposed in the houses on the fifth day of the fifth moon. The *T'chang-pou-t'sao* plant is a kind of reed, *Acorus-gramineus* or *acorus-calamus* that grows in swamps. The common belief gives it great credit for chasing Evil Spirits, authors of sickness and accidents.

#### 7° Mugwort. "Ngai"

On the fifth day of the fifth moon, every family, whether they be in the city or in the country, places branches of mugwort in their homes. Ask them why? *Pi-sie*, *Ya-sie*, will they answer: to banish misfortune and all devilish spells; 'tis the limit of their science, but the custom is general.

The *t'chang-pou-t'sao* and the mugwort branches are, for the pagans, what blessed Palms are for the Christians.

#### 8° Willow branches. "Lieou-chou-tche"

There is a singular custom that exists in many countries, that of placing a willow-branch in ones hair on April 5th. *T'sing-ming*. Young men wear a little green branch in their hair during the whole day, so that, according to the saying, they may not be changed into yellow dogs in the next life. This whimsical custom is in full force in *Hia-sou*.



**9° Sealed veil (Pao-t'euou). "Cheou-p'a"**

Devout pagan women often stamp the seal of the god whom they adore and from whom they expect special protection, upon a piece of cloth which they wear on their head in disguise of a veil.

**10° Sealed clothing. "I-chang"**

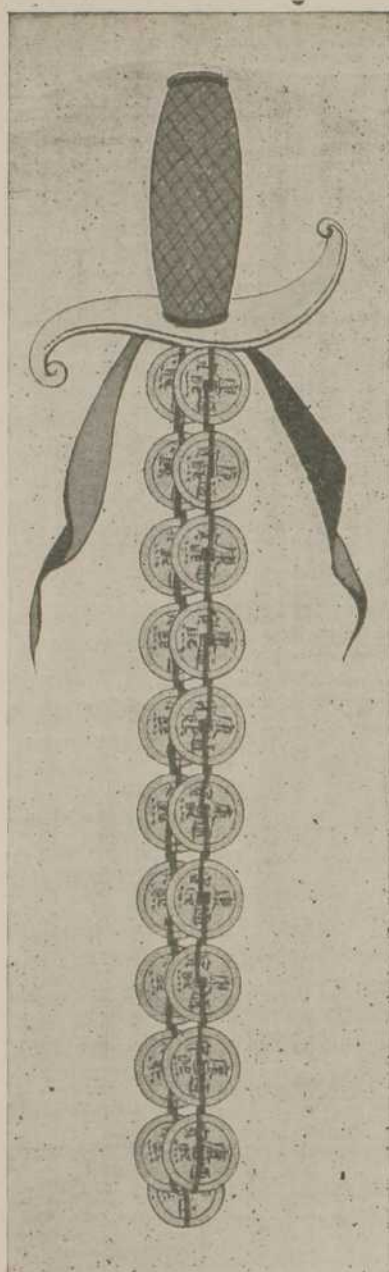
In the great pilgrimage of *Kieou-hoa-chan*, several young men place *Ti-t'sang-wang's* seal on the clothing that they are to give their mother when she will be buried. This magical seal of the Sovereign of hell is to put to flight all the devils who will try to cast their mother's soul into hell.

**11° Peach-wood charm. "T'ao-fou"**

It is believed that peach-wood holds an extraordinary virtue for chasing the evil spirits. It is written in the *Yeou-hio*: "The peach-wood charm renews ten thousand families." *Fong-sou-t'ong's* works give the following reasons: "On *Tou-cho* mountain, at the foot of a peach-tree, there are two Spirits named *Chen-t'eo* and *Yu-lei* who have the power of seizing all wicked elves; all the devils hold them in horror. It suffices to paint their image on a piece of peach-wood that is hung in the homes, to put these devils to flight. The *tao-che* and the bonzes use peach-wood to engrave the seal of their gods. Anyone ill with fever is beaten with peach-tree branches in order that the devil of fever be cast out. The peach-tree also has the virtue of procuring longevity. Finally it is with clubs made of peach-wood that the devils kill incorrigible souls in hell." (Cf. *Yu li t'chao t'choan*.)

**12° The magical sword made of sapecks. "Tchan-yao Kien"**

Very often a sword whose blade is composed of a string of sapecks is hung on the bed. This magical sword represents the large sabre that *Tchong-k'oei* made use of to cut the devils in pieces. The latter, noticing this weapon, will not dare molest the inhabitants of the house, neither those who sleep in the bed on which it is hung. At other times when a member of the family has a feverish attack, this mysterious weapon is hung over the front door, the devil of fever will not dare return. The sapecks coined under the reign of *K'ang'hi*, as well as the old sapecks, souvenirs of glorious periods in Chinese History, are preferred for this fabrication. Here is how they are composed, at least generally, as the shapes and forms vary. The handle is of wood or metal; an iron bar is driven into the handle while sapecks, strung on a red cord, are fixed on both sides of the iron bar. Finally, pieces of red and green material are hung on the handle.



SWORD OF SAPECKS.

**13° Medals**

There are also talismans, engraved on brass medals, of the same shape as religious medals, and which are hung around the children's neck to draw on them the protection of the divinities.

**14° Phosporus**

On the fifth day of the fifth moon, the pagans mix a little red phosphorus to their wine (Chinese Alcohol). Red frightens the devils.

**15° The Koan-tchong and the "Tchoan-k'iong"**

The *Koan-tchong* is a plant and the *T'choan-k'iong* is a shrub. These two products are thrown into the wells to chase wicked influence and the Evil Spirits. The wood of the *T'choang-k'ien* has a sweet penetrating odor: 'tis the reason why it is thus employed.

**16° The homicide knife**

Any knife or dagger that has been used for murder can be employed in chasing the Evil Spirits. It is hung over the bed-room door or on the bed curtains; the spirits, affrighted, will not dare approach.

**17° Coffin nails**

Any nail that has been used for the closing of a coffin becomes, by the mere fact, a precious talisman against every approach of the Evil Spirits.

(To be continued)



# Thanksgivings to the Blessed Virgin for favors obtained.

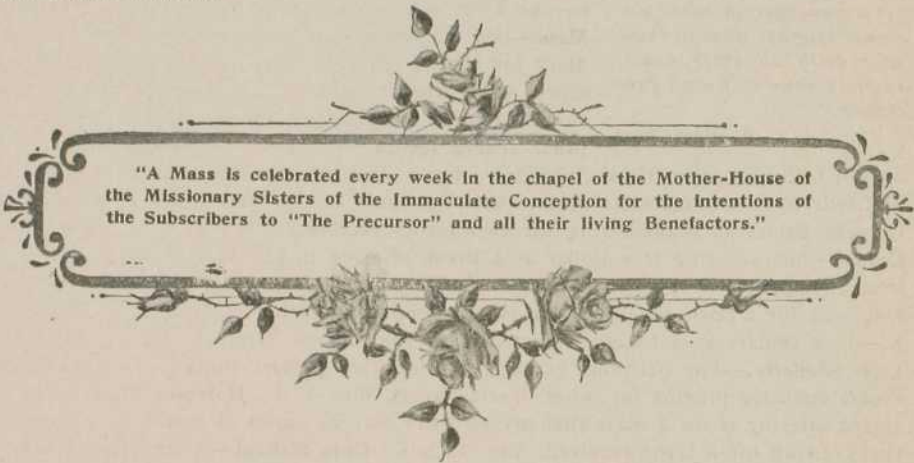


*"O MARY, the entire universe would perish before you refuse your assistance to those who, with all their heart, implore your help and protection."*

BL. HENRY SUSO

Please accept the enclosed Five Dollars as an offering for your Missions. E. C., **Montreal**.—I have obtained a great favor that I asked from the Blessed Virgin; I hasten to fulfil my promise by subscribing to "The Precursor". Mrs F. B., **Toronto, Ont.**—Our Immaculate Mother forthwith answered my petition; in thanksgiving I am sending the enclosed offering. Mrs J. R., **Lachine**.—Am enclosing One Dollar in thanksgiving to Our Blessed Lady for the recovery of baby's health. Mrs. B., **Waterbury, Conn.**—Enclosed please find a Five Dollar Money-Order that I promised for your missionary work if I were cured; I am not cured, but have obtained wonderful relief, thanks to our kind and loving Mother. Mrs P. C., **Worcester, Mass.**—My deepest gratitude towards the Blessed Virgin Mary for having obtained work for my husband. Kindly accept the enclosed offering, Two Dollars, for your missions. I again recommend myself to your prayers for other special favors. Mrs. E. L., **Worcester, Mass.**—The enclosed offering is in thanksgiving for a favor received. Mrs. D. McB.—It is with deep gratitude to Our Immaculate Mother that I enclose Ten Dollars for the ransom of two Chinese Babies in thanksgiving for two favors received. Mrs. M. O'C., **New Haven, Conn.**—Enclosed find One Dollar as a thank offering to the Blessed Virgin for relief from rheumatism. Hoping that I may be entirely cured. Mrs. F. F., **Montreal**.—Acknowledgment for a favor obtained; enclosed my modest offering of One Dollar. Mrs. J. J. K.—Five Dollars as a token of gratitude to the Blessed Virgin for a favor obtained. L. B., **Joliette**.—For petitions granted, I offer Two Dollars for your worthy works. Please continue praying for other special favors. Mrs. E. L., **Holyoke, Mass.**—The enclosed offering is for a Mass that my husband may be cured of sore eyes and also in thanksgiving for a favor received. Mrs. J. J. K., **Cote St-Paul**.—I am pleased to send you the enclosed Two Dollars for favor granted. Mrs. A. B., **Bridgeport, Conn.**—I feel very thankful towards Our Lady for the favor she has obtained for me; kindly accept the enclosed "mite" for your needy missions. Mrs. W. J. J., **Woonsocket, R. I.**—Offering of One Dollar for a Novena of lights in honor of the Blessed Virgin for a favor obtained. Mrs. A. R., **Montreal**.—Thanksgiving to the Blessed Virgin for several favors obtained; offering of One Dollar.—It is with heartfelt gratitude that I am sending you the enclosed Five Dollars for your China missions. Mrs. S. M.—Five Dollars for the ransom of a Chinese babe in thanksgiving for a favor obtained. Mrs. A. M., **Fitchburg, Mass.**—It is with pleasure that I am sending you an offering of Two Dollars for your needy works in thanksgiving to Our Blessed Lady for different favors that she has granted me. Mrs. W. M.—Renewal of my subscription to "The Precursor" for a favor obtained. A Subscriber.—In gratitude for having found a lost article, I am sending my renewal subscription to "The Precursor". J. L.—My most grateful thanks to Our Immaculate Mother for having been miraculously cured. M. F., **Montreal**.—An offering of One Hundred Dollars in thanksgiving for sale of property. M. D. G., **Lac Brulé**.—After promising to burn a Novena of lights in your Chapel the Blessed Virgin immediately granted my petition; offering of Two Dollars. Mrs. J. P., **New Bedford, Mass.**—Gratitude for a temporal favor obtained.—Offering for success obtained in my examinations. **Sanford, Maine**.—Thanksgiving for sale of property. **Pointe-aux-Trembles**.

—My heartfelt thanks to the Blessed Virgin and to the Canadian Martyrs for a great favor obtained, my offering of Five Dollars for the Baptism of a little pagan.—Position obtained after having subscribed to "The Precursor". M. F. M., **Fall River, Mass.**—My offering of One Dollar for a favor obtained. P. D., **Montreal.**—One Dollar for a Mass in honour of the Blessed Virgin for a petition that has been granted us. Mrs. A. R., **Waterloo.**—\$1.50 in honour of the Immaculate Conception for a favor obtained after promising to have it published in "The Precursor".—Enclosed please find One Dollar for your missions in gratitude for a great grace obtained. Mrs. O. G., **Ville Saint-Pierre.**—Kindly accept my renewal subscription to "The Precursor" as a thanksgiving offering for a favor that has been accorded us. Mrs. M. J. P., **Ville Marie.**—Cure obtained after promising to subscribe to "The Precursor" for five years. Mrs. A. G., **Montreal.**—The enclosed Dollar is for a Novena of lights in thanksgiving to Our Blessed Lady for a favor obtained. Mrs. M. R. T., **Holyoke, Mass.**—For a favor obtained, Five Dollars for the ransom of a Chinese baby. M. T. S., **Montreal.**—One Dollar for your missions in thanksgiving to the Blessed Virgin for having relieved my little girl during her recent illness. Mrs. J. R., **Waterville, Conn.**—Thanksgiving to the Blessed Virgin and the Little Flower for graces obtained after promising to subscribe to "The Precursor". Mrs. A., **Sainte-Marie.**



"A Mass is celebrated every week in the chapel of the Mother-House of the Missionary Sisters of the Immaculate Conception for the Intentions of the Subscribers to "The Precursor" and all their living Benefactors."

## Petitions

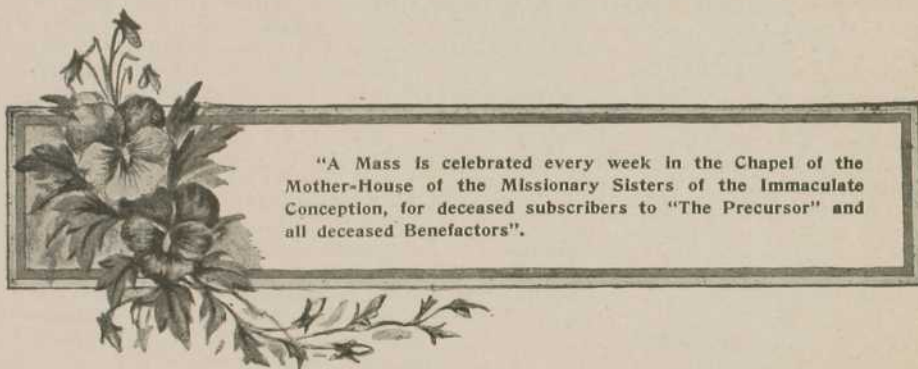
"O Mary conceived without sin,  
pray for us who have recourse to  
Thee".

Will you please make a Novena to the Blessed Virgin that I may obtain employment; if my favor is granted I shall send you a donation. M. E. V., **Montreal.**—I wish that you would pray to Our Lady for two special favors; if granted I promise to send an offering and renew our subscription to "The Precursor". L. D. S., **Ansonia, Conn.**—Enclosed you will find Money Order for One Dollar wishing to be remembered in the prayers of the little ones confided to your care, that God and His Blessed Mother will give me my health so that I may be able to remain at work. C. E., **Indian Orchard, Mass.**—Please accept this offering for Two Novenas of lights in honor of The Blessed Virgin for two special favors. Mrs. S., **Maisonneuve.**—I am enclosing One Dollar for your missions in honor of Our Immaculate Mother and St. Joseph for a great favor. Mr. P. S., **Montreal.**—My health is very poorly; would you please pray for its improve-



ment? Mrs. J. C., **St. Catharines, Ont.**—I beg your fervent prayers for my boy. Mrs. H. B.—My son grieves the family by his shameful conduct; would you please pray for him and his mother? Success in business transactions and in educational apostolate is requested. Promise of a Novena of lights if I obtain a favor. Mrs. O. H., **Frelighsburg.**—Please recommend to the Sacred Heart and His Immaculate Mother, my wife's health, the conversion of my brother and several other great favors. The enclosed small offering, Five Dollars, is to help your noble cause. Mr. H. J. M., **Montreal.**—You will find enclosed One Dollar for a Novena of lights in honor of The Little Flower. If my favor is granted I promise to send Twenty-Five Dollars for your missions. Mrs. N. K., **Fisherville, Mass.**—I enclose a small offering for your works asking you to unite with us in prayer for the restoration of my husband's health. Mrs. A. O., **New Bedford, Mass.**—Will you kindly make a Novena to Our Blessed Lady for my mother who is an invalid through rheumatism; if this petition is granted I will send a donation every month for your needy missions. Mr. C. H., **Rosemount.**—Please pray to St. Teresa of the Child Jesus that my husband will give up his evil ways. If granted I will send another donation. Enclosed please find One Dollar. M. H. A., **Fall River, Mass.**—Would you please pray for a very special intention; if it is obtained I shall send Fifteen Dollars for your needy charges. Mrs. T. C., **Waterbury.**—I beg you to pray to Our Blessed Lady for my intentions. "A Friend in need". **Douglastown, Que.**—The enclosed offering, One Dollar, is for a Novena of lights in honor of the Little Flower that I may obtain a good position. I promise to renew my subscription to "The Precursor" and also send an offering for a Novena of lights in thanksgiving. A Subscriber, **St. John, N.B.**—A very special favor is desired through the intercession of St. Teresa of the Child Jesus and for which I am sending One Dollar for a novena of lights; if it is granted I will send an offering of Five Dollars. Mrs. A. J. S., **Worcester.**—Kindly offer prayers for my intentions. If granted I promise, in honor of Our Blessed Mother and the Little Flower, to send my renewal subscription to "The Precursor" and Five Dollars for your missions. Miss R., **Waterbury, Conn.**—Enclosed find One Dollar for a Novena of lights to Our Immaculate Mother that I may be cured of rheumatism if it be God's Holy Will. M. K., **Montreal.**—You will find enclosed One Dollar for lights to be burned at Mary's Shrine for a special favor. If God sees fit to grant my request I will subscribe to "The Precursor" for five years and send a Ten Dollar donation. Mrs. A. R., **Worcester, Mass.**—The enclosed Money Order for Two Dollars is for a Novena of lights to Our dear Lady for the cure of my little girl and many other important favors. Mrs. L. G., **Toronto.**—Enclosed please find Two Dollars for a Novena of lights to Our Immaculate Mother for a special favor. If obtained I shall help you in other ways. Mrs. B. D., **Pottersville, Mass.**—Will you please pray for my intentions? The enclosed offering, One Dollar, is for a Novena of lights. M. G., **New Bedford, Mass.**—Please find enclosed Five Dollars for the Chinese baby I adopted this summer. In return, I ask the prayers of your Community for my special intentions. R. E., **Drummondville.**—While renewing my subscription to "The Precursor" I am also sending an offering for lights to be burned at Mary's Shrine for a very special favor. Mrs. J. R., **St-Romuald.**—Please make a Novena to Our Blessed Lady. Offering of One Dollar for your Missions. J. R., **Waterbury, Conn.**—For the cure of my little girl I ask the help of your prayers; if God sees fit to grant my request I shall become a life-subscriber to "The Precursor". Mrs. O. M., **Rougemount.**—I enclose One Dollar for lights in honor of the Blessed Virgin. Will send an offering of Three Dollars if my petition is granted. Mrs. A. G., **Chatham, N. B.**—Will you please pray to Our Lady that I may obtain a particular grace. I promise a donation of Two Dollars if favor is granted. E. R. F., **Northampton, Mass.**—Kindly make a Novena that my husband and sister may find steady work. If my favor is granted I shall make a donation for your works.—Would you kindly make a Novena in honor of St. Anthony that a friend may obtain work? I shall send a donation if our prayers are answered. F. D. M., **Holyoke, Mass.**—May I solicit your prayers for a special intention? Mrs. F. McA., **Douglastown.**—Please accept the enclosed offering for a special intention. Mrs. N. R., **Adams, Mass.**—Kindly make a Novena to Our Blessed Mother and the Little Flower that I may regain my health; if our prayers are answered I shall make a donation of Five Dollars and renew my subscription to "The Precursor" when it expires. M. E. F., **Worcester, Mass.**—We earnestly solicit your prayers that we may immediately sell our property and better our position financially; should we obtain our favors, we shall become life-subscribers to "The Precursor" and send a donation for your missions. L. R., **Montreal.**—Would be very grateful if you would kindly pray for my intentions. F. A. K., **Montreal.**—The enclosed Two Dollars is for a Novena of lights in honor of Our dear Lady for very important favors. Mrs. W. F. M., **Fall River, Mass.**—I am coming to ask the prayers of your Community for the conversion of my husband who is addicted to drink. The enclosed Two Dollars is for a Novena of lights. Mrs. W. D., **Webster, Mass.**—Please burn, at the Shrine of Our Lady, vigil lights for a special

favor. Mrs. M. C., **Montreal**.—Kindly pray that I will enjoy better health. I am sending an offering of One Dollar for your works. Miss B. V., **Chicopee, Mass.**—Your review "The Precursor" came across my notice and I read where many requests are made and answered. There are some very special favors that I need, and if they are granted I shall certainly not forget your missions. Enclosed One Dollar as a "petal" to the Little Flower. Miss. M. S., **Montreal**.—The enclosed cheque is for a Novena of lights to the Blessed Virgin that I may sell my house. Also please remember me in your daily prayers. Mrs. A. M. B., **Portland, Conn.**—Am enclosing Three Dollars: one is for the renewal of my subscription to "The Precursor" and the remaining Two are for Novenas of lights for my special intentions, Mrs. R., **Ware, Mass.**—Kindly make a Novena for my intentions. Am enclosing an offering of Five Dollars for your works. Mrs. W. C., **Fall River**.—A very special favor is requested through the intercession of Our Blessed Lady. Mrs. S., **Cote St. Paul**.—Enclosed you will find One Dollar for a Novena of lights in honor of the Blessed Virgin for the speedy sale of property; if sold I promise to give Ten Dollars for your missions, and a yearly offering of Five Dollars as long as I live. Mrs. O. C., **Montreal**.



## NECROLOGY

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