

# THE PRECURSOR



Vol. X., 13th Year

MONTREAL, September-October 1935

No. 5

# **Works of the Missionary Sisters of the Immaculate Conception**

## **IN CANADA**

### **MOTHER HOUSE, 314 St. Catherine Road, Outremont, Que. (Founded in 1902)**

Diocesan Office of the Holy Childhood. Procure for the Missions. Workroom 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 girls. Diffusion of a Missionary Review: *THE PRECURSOR*. Free Missionary library.

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### **STE. MARIE, Co. Beauce (Founded in 1932) Apostolic School.**

### **RIMOUSKI, Que., St. Jean Baptiste St. (Founded in 1932)**

Closed Retreats for ladies and girls. Kindergarten.

*(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 workroom in which are made church vestments and altar linens, the profit from which is destined to support their Mother House and Novitiate.

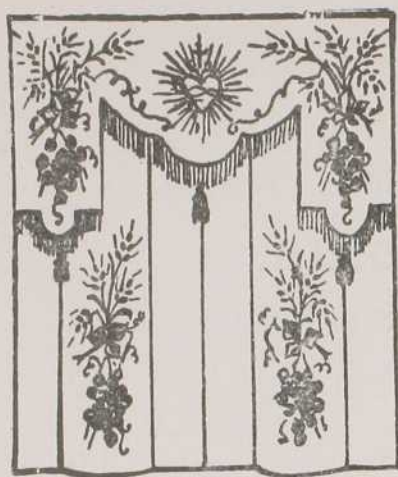
Missionaries must train for several years before being able to commence their apostolic work in foreign fields.

The articles mentioned on the page entitled "By Patronizing our Workroom", may be procured, on reasonable terms, at the workroom of the Missionary Sisters of the Immaculate Conception, 314 St. Catherine Road, Outremont, Que.

We paint to order, spiritual bouquets, calendars with pictures of Our Lady, the Holy Family, the Little Flower, St. Bernadette Soubirous, and mission scenes, First Communion and Confirmation badges, scapulars, *Agnus Deis*, cushions, etc.

We also make wax infants for Christmas Cribs, all sizes.

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## By Patronizing Our Workroom, *You Help Our Missions.*

Chasuble, damask silk, silk braid .....	\$ 17.00	and \$ 25.00
“ moire-antique, with beautiful emblem .....	25.00	“ 35.00
“ moire-antique, very richly embroidered in gold .....	75.00	“ 100.00
“ velvet, gold braid and emblem .....	35.00	“ 40.00
“ fine gold cloth, with or without very rich hand-embroidery .....	50.00	“ 90.00
Benediction Veil .....	7.00	“ upwards
Cope, damask silk, silk or gold braid .....	30.00	“ 50.00
“ moire-antique, very richly embroidered in gold ..	70.00	“ 90.00
“ gold cloth, with beautiful emblem and raised hand-embroidery in gold .....	100.00	“ 150.00
Alb with guipure lace .....	8.00	“ upwards
Linen surplices with lace .....	5.00	“ “
Felt Altar Covers, green or red .....	5.00	“ “
Tabernacle Veil .....	5.00	“ “
Ciborium Cover .....	4.00	“ “
Breviary Marks, hand-painted .....	1.00	“ “
Collar for “ Sacred Heart League ” .....	8.00	“ “

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Silk flags, hand-painted and hand-embroidered. Staff is of oak and comprises a detachable holder and lance of gold-enamelled brass. Finished with fringe of half-fine gold.

*Description and prices given on request.*

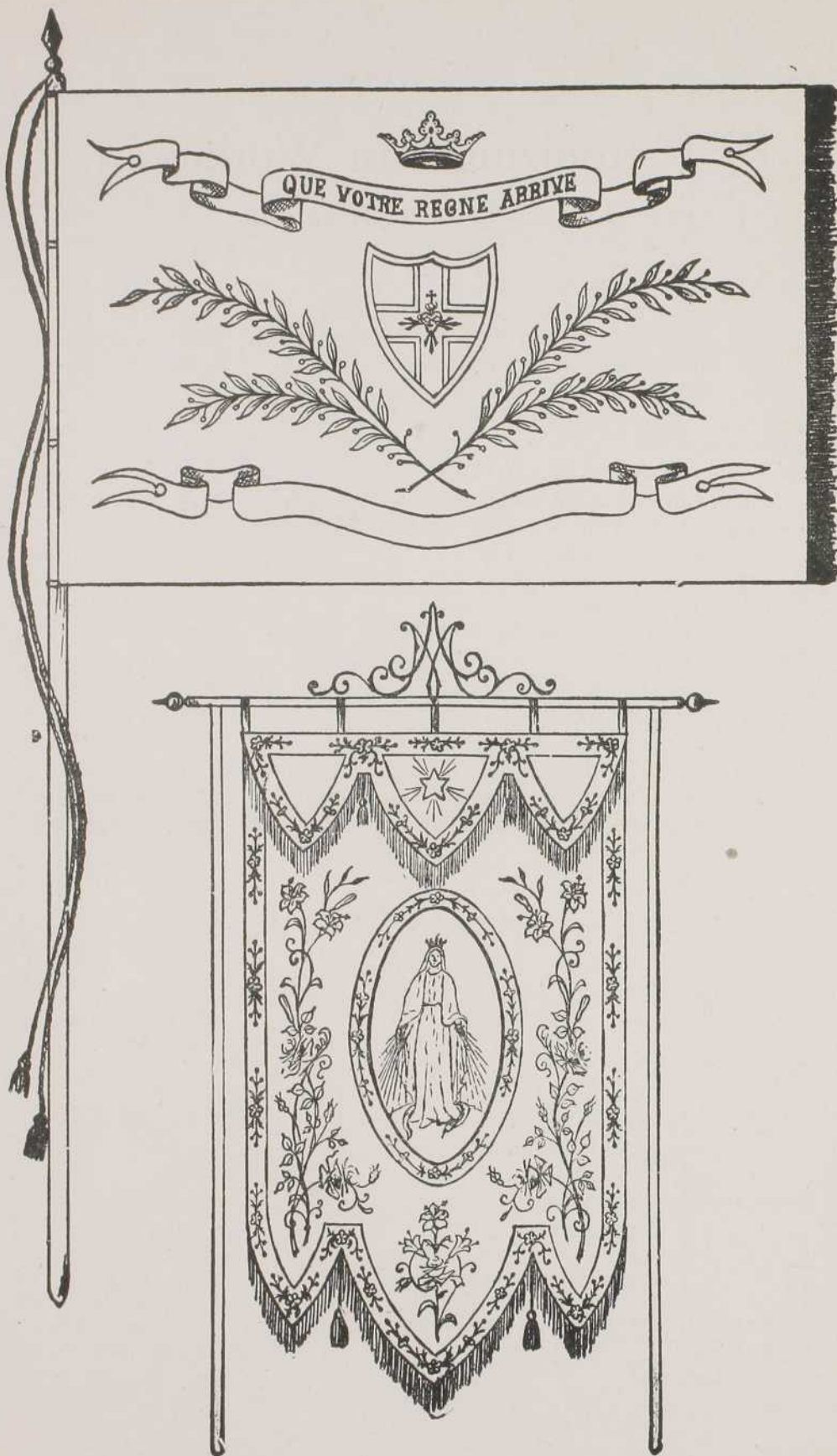
### WAX INFANTS

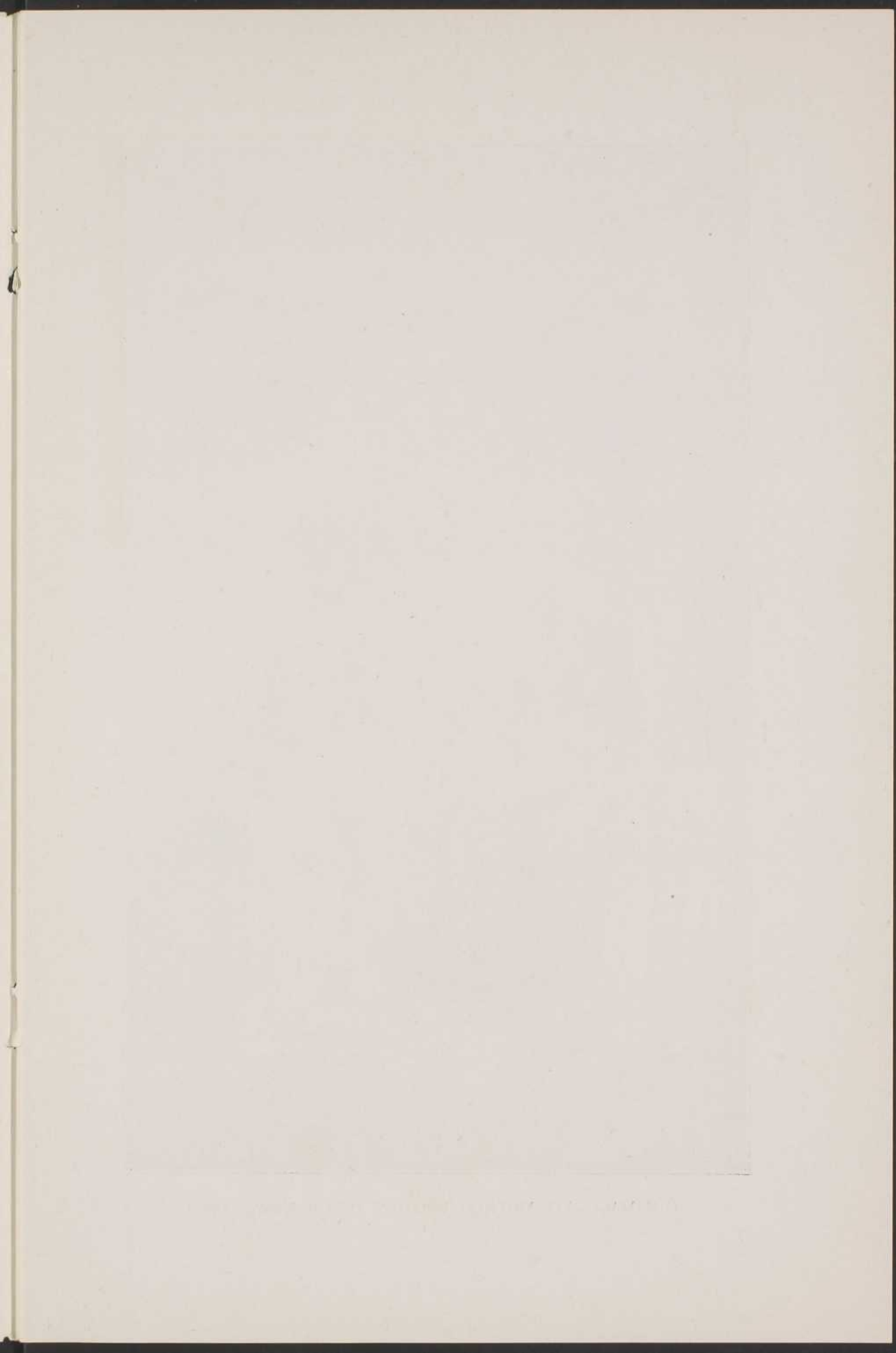
Length		Length	
5 inches .....	\$ 2.50	14 inches .....	\$16.00
7 “ .....	4.00	17 “ .....	25.00
9 “ .....	7.00	22 “ .....	35.00
12 “ .....	14.00		

Altar Linens {	Amices .....	\$12.00	per doz.
	“ linen, second quality .....	10.80	“ “
	Corporals .....	8.50	“ “
	Finger-towels .....	4.50	“ “
	Purificators .....	5.00	“ “
	Palls .....	4.00	“ “
	Altar cloths .....	6.00	each

We supply *altar-breads* at the following prices:

Small .....	\$1.20	per 1000
Large .....	.40	“ 100









"O IMMACULATE MOTHER, PROTECT OUR BENEFACTORS!"

# THE PRECURSOR

Published by the  
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of the Immaculate Conception

*with the approbation of the Archbishop of Montreal*

Vol. X., 13th Year

Montreal, September-October 1935

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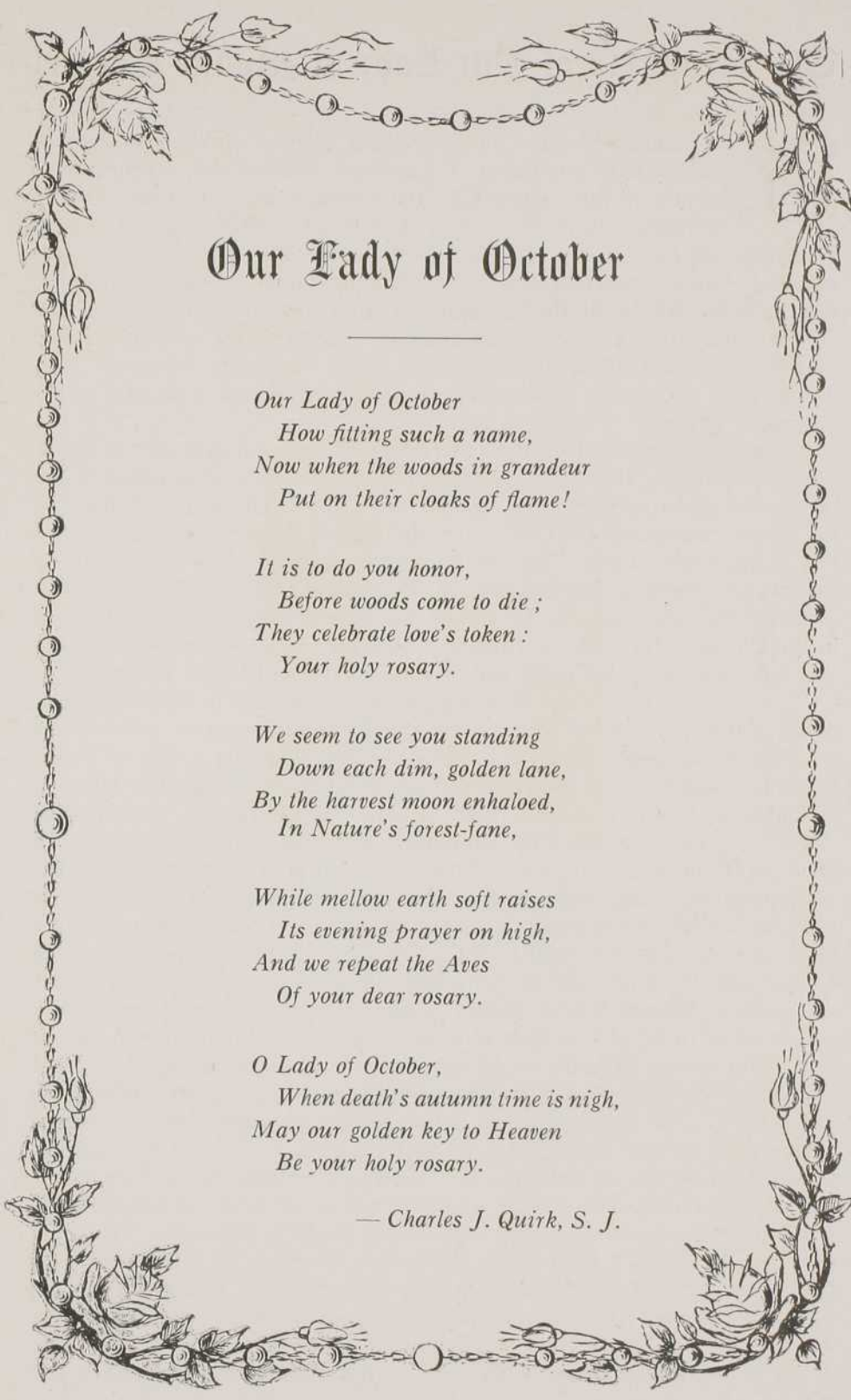
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*Of all devotions, none is so pleasing to Our Mother, as recurring often to her intercession, by asking help of her in all special necessities, as in taking or giving counsel, in dangers, afflictions, and temptations. It is useful to kiss or press the rosary, or the scapular, or even to look on some image of the Virgin.*

*St. Alphonsus Liguori.*





## Our Lady of October

---

*Our Lady of October  
How fitting such a name,  
Now when the woods in grandeur  
Put on their cloaks of flame!*

*It is to do you honor,  
Before woods come to die ;  
They celebrate love's token :  
Your holy rosary.*

*We seem to see you standing  
Down each dim, golden lane,  
By the harvest moon enhaloed,  
In Nature's forest-fane,*

*While mellow earth soft raises  
Its evening prayer on high,  
And we repeat the Aves  
Of your dear rosary.*

*O Lady of October,  
When death's autumn time is nigh,  
May our golden key to Heaven  
Be your holy rosary.*

— Charles J. Quirk, S. J.

## The Scapular of Our Lady of Mount Carmel

**T**HE scapular of Our Lady of Mount Carmel is the most famous and the most popular of all scapulars. Most of the faithful receive it early in life. Good Christians wear it with great respect and confidence until the hour of their death. Those who have gone astray do not dare to lay it aside. Both sinners and just find that their scapular is an assurance against the everlasting flames. But a great many even of those who wear the scapular, do not know how it originated, nor do they know that the brown scapular, in which they have been enrolled is an integral part of the religious habit of the Carmelite Fathers. They do not even doubt that on receiving it, they become real associates of the Carmelite Order.

It is a well-known fact that this scapular was miraculously given to the Carmelites by the Queen of Heaven herself, as a special token of her protection and a preservative against hell's fire. This celestial habit is the sacred treasure of the Order, and the sign of its spiritual alliance with the Immaculate Virgin. The holy scapular is, beyond all doubt, one of the most outstanding favours granted this ancient Order.

Everyone will certainly be edified on reading the interesting account in the Carmelite Breviary of the life of Blessed Simon Stock, who received this holy and privileged habit from the hands of the Blessed Virgin.

"St. Simon Stock," this Breviary tells us, "was born in Kent, England, of noble parents. In his boyhood, he studied the humanities, and became the elect of the Lord. When but twelve years of age, after giving up everything he owned and all worldly pleasures, he bade his parents farewell, and went to live in a thick forest. A hollow tree served as his dwelling. There, far from everyone, he communed with God alone. He took but little bodily nourishment, but did his utmost to nourish his soul with the contemplation of heavenly things. He ate only herbs, roots, and wild fruit, and drank only water. God watched over his servant, and, on certain days, sent dogs to him with bread to keep him from growing weak. On the tree in which he took up his abode, he placed a crucifix and a little statue of the Blessed Virgin. Many a sigh did he heave during his prayers, and, in order to subject his body to his soul, he scourged himself with thorns.

"After having led a life of the kind for twenty years, he heard an inner voice exhorting him to enter the Carmelite Order, which was then flourishing in England. The superiors of this Order, admiring his spirit and his virtues, hastened to receive him. After he had taken his vows, he was sent to Oxford to study the sacred sciences. He was so humble that his professors and his comrades were obliged to make use of all kinds of entreaties in order to persuade him to accept the lower grade of theology. On being ordained, he devoted his time to the saving of souls. It is impossible to tell of all the good he did as a priest. He composed several articles on Christian patience, and on the Blessed Virgin, whom he honoured in a special manner. After going to Palestine, he dwelt for six years in one or the other of the Carmelite grottoes. After the death of Allen, General



of the Order, he was unanimously chosen as his successor. He was gentle towards others, but hard on himself, and continually increased his vigils and acts of mortification. He had the happiness of always remaining in the virginal state.

"God showed forth the holiness of his servant by permitting him to work several miracles. He foretold future events, and healed many persons suffering from incurable diseases. A brother had cooked some fish, which he intended serving him, but he restored them to life. In order to get the better of the sly demons, who, while he was at the altar, had stolen the wine destined for the Holy Sacrifice, he changed water into wine. He obtained from the Sovereign Pontiffs the approbation of the Carmelite Rule. He continually asked the Blessed Virgin to favour the Order consecrated to her. Our heavenly Queen deigned to listen to Simon's earnest entreaties. According to general opinion, on July 16th, 1251, our Blessed Lady appeared to the Saint. The holy Virgin, who was accompanied by many angels, held in her hands the scapular of the Order. On presenting it to Simon, she said: 'My dear son, receive this scapular as the livery of my Confraternity. It is the sign of the privilege that I have obtained for you and for the members of the Carmelite Order. The one who dies clothed in this habit will not be cast into hell. It is a sign of salvation, a safeguard in time of danger, and a token of peace and of eternal union.'

"Simon had been sent from heaven to spread in Europe the zeal of the holy prophet Elias. It was always with the most admirable prudence that he ruled over his Order. He died in the convent in Bordeaux, in his 100th year. In compliance with a command from heaven, his body was dug up three days after being interred, and placed in an honourable spot, where it became famous on account of the numerous miracles worked there." Thus ends the account of Simon's life as given in the Breviary.

#### FIRST MIRACLE OF THE SCAPULAR OF OUR LADY OF MOUNT CARMEL

St. Simon\* did not delay in confirming by a striking miracle the Blessed Virgin's astonishing promise concerning the holy scapular. This miracle was worked by the Saint, on the very day he received the sacred habit from Mary's hands, and it was accompanied by such exceptional circumstances, that one is forced to recognize that it was the work of God Himself.

St. Simon's secretary, Father Swanington, gives us a detailed account of the event. The following is but a reproduction of the narrative, which was written in Latin. "On July 16th, 1251, while Blessed Simon Stock was going with me to Winchester to ask the bishop of that city to give him some letters of introduction to the Sovereign Pontiff Innocent IV, we saw coming towards us Dom Peter of Lington, the dean of the church in Winchester. Dom Peter begged Blessed Simon Stock to hasten to assist his brother, who was dying of despair. The sick man, whose name was Walter, was a quarreller, and a petulant and haughty magician. He had long made little of the Sacraments, and had always annoyed his neighbours. He had lately quarrelled with an illustrious personage and had been mortally wounded. On realizing that he was at death's door, he became a prey to



remorse, caused by the crimes he had committed and of which the devil kept reminding him. He refused to listen to anything concerning God and the Sacraments, but unceasingly blasphemed. "I'm damned," he would cry out, "and I'm leaving it to Satan to take revenge on my assassinator." We entered the home of the wretched man. Foaming with rage, he gnashed his teeth, and, like a mad beast, rolled his fiery eyes. St. Simon Stock, noticing that the poor unfortunate was about to breathe his last, and that he was already unconscious, made the Sign of the Cross over him, and put on him the Carmelite habit (the scapular). Then, raising his eyes to heaven, he asked God to grant this sinner the time to acknowledge his guilt, in order that his soul, for whose ransom Christ had shed the last drop of His blood, might not become the devil's prey. All of a sudden, the patient gained strength, and was able to speak again. Making the Sign of the Cross, he cried out against the devil and sobbingly exclaimed: "Alas! what an unfortunate creature I am! how I fear being cast into hell! My sins are more numerous than the sands of the sea! O God! Thy mercy surpasses Thy justice, have mercy on me! And you, Reverend Father, come to my aid!!"

At these words, I stepped aside, and Dom Peter spoke thus to me: "On seeing that my brother was not at all resolved on amendment, I went to another room, and began to pray. While on my knees, I heard someone saying to me: 'Arise, Peter, seek My servant, Simon, who is on a trip, and have him come here.' I looked around to see who had spoken to me, but there was no one in the room. As the same words were repeated to me three times, I realized that God Himself had addressed me, and I immediately went on horseback to look up Venerable Simon Stock. I now return God thanks for having permitted me to meet the holy Carmelite Father just when I needed him." Our readers already know what happened to Walter.

After confessing his sins, he publicly declared that he no longer wished to have any dealings with the devil, received the Last Sacraments, and showed that he was truly sorry for having offended God. He made his last will, and had his brother solemnly declare that he would give back to their respective owners all the things he had stolen, and that he would make amends for all the harm he had done. He died towards eight o'clock the same evening.

Some time after, he appeared to his brother and told him that he was in the peaceful abode, and that it was with the help of the Queen of the Angels and by his wearing Blessed Simon Stock's habit that he did not fall into the snares of the devil.

News of this conversion soon spread throughout the city. Dom Peter at once wrote to the bishop of Winchester to tell him all about the miracle, and to ask him to let him know what he thought about it. The astonished prelate called together the different bishops, and it was decided that Blessed Simon Stock should be questioned as to the power of his scapular. Simon accepted the invitation, answered all the questions put to him, and the

testimony he gave was, by order of the bishop of Winchester, duly enregistered.

Reports of the miracle spread rapidly throughout England and even into the other countries. The people in several cities offered convents to the Carmelite Fathers. A number of lords, earnestly desiring to share in the favours granted this holy Order, asked to become affiliated with it, in order that dying with the holy scapular on, they, also, might be happy for all eternity.

— Extract from *Le Scapulaire de Notre Dame du Mont Carmel*,  
by Very Reverend Canon J. T. Savaria.

## A Short Explanation of the Principal Scapulars and Scapular Medals

**A** SCAPULAR, properly so-called, is a religious garment covering the shoulders (*scapulæ*), and extending over the back and front of a person as far as the knees, and even below them.

The scapular worn by the faithful consists of two little pieces of woollen cloth held together by strings, so that it may be hung on the neck.

For the making of scapulars, nothing but the woollen cloth is required; only for scapulars of recent date is a picture necessary.

In this account, which is necessarily a very short one, we shall speak of the different scapulars according to their apparition.

THE SCAPULAR OF THE MOST BLESSED TRINITY, the first one of all, was, in 1193, manifested to St. John of Matha, the founder of the Trinitarian Order, and to St. Felix of Valois, a religious of the same society. It is composed of three pieces of cloth of Trinitarian colours: a red and blue cross on a white ground. By wearing this scapular, one testifies his faith and love towards the most sublime of all mysteries, he draws upon himself special graces of faith, hope and charity, and besides sharing in the merits of the Trinitarian Order, gains a great many plenary and partial indulgences.

THE SCAPULAR OF SEVEN DOLOURS, made of black cloth, was, in 1239, given by the Blessed Virgin herself to the seven holy founders of the Servite Order. Its aim is to remind one of the Seven Sorrows which the afflicted Virgin experienced her whole life long, and especially during the Passion of her Divine Son. This devotion, which was formerly a very popular one, is most pleasing to Mary and, consequently, of a nature to quickly sanctify the wearer. With this object in view, one may recite the beads of Our Lady of Seven Sorrows, or if he lacks them, seven *Paters* and *Aves*, or again three *Aves* in honour of the tears shed by Our Lady of Seven Sorrows, a practice which dates back to the first days of the Servite Order.

THE SCAPULAR OF OUR LADY OF MOUNT CARMEL, made of brown cloth, is, without doubt, the most celebrated one, and the one used the most by the faithful, because of the great promise made, on July 16th, 1251, to St. Simon Stock, General of the Carmelite Order. According to this promise, the one who dies piously clothed in this habit will escape hell's fire. Moreover, as it has been proved by experience, the Blessed Virgin constantly watches over those who wear her livery; she has also promised to assist them in Purgatory.

THE SCAPULAR OF THE IMMACULATE CONCEPTION is made of blue cloth. In order to honour the great privilege of the Immaculate Conception, it was manifested to Venerable Ursula Benincasa, on February 2nd, 1617. It has been enriched with more indulgences than the other scapulars. By reciting six *Paters*, *Aves*, and *Glorias*, all those enrolled in it may, if they are in a state of grace, gain countless plenary and partial indulgences, otherwise gained only by persons visiting the principal churches of Rome, of Jerusalem, of the Portioncula (in Assisi), and of St. James of Compostello (in Spain).

THE SCAPULAR OF THE PASSION was the first to be called a scapular of recent date. This scapular, which is made of red cloth, was, in 1846, given by Our Lord to a Daughter of Charity, in Troyes. Its object is the honouring of the holy Passion of Our Saviour, and the Holy Hearts of Jesus and Mary, represented on one of the pendants of the scapular.

THE SCAPULAR OF THE SACRED HEART must be made of white woollen cloth. On one side is represented the Sacred Heart and, on the other, Our Lady of Pellevoisin, invoked



under the title of Our Mother of Mercy. It owes its origin to a revelation made by Our Lady, to Estelle Faguet, on September 9th, 1876. This scapular, which has been widely propagated, has been enriched with numerous indulgences.

THE SCAPULAR OF ST. JOSEPH was, about the year 1880, manifested to a pious Franciscan Sister of Lons-le-Saunier, Jura. It was approved and enriched with indulgences by Pope Leo XIII, who accorded the General of the Capuchin Fathers the faculty of conferring the right to enroll the faithful in it. It is made of violet cloth, over which is arranged a little piece of yellow material. On one side is represented St. Joseph and, on the other, the pontifical escutcheon. The string is white, and represents the purity of the holy Patriarch. The two other colours stand for his humility and justice.

THE SCAPULAR OF ST. MICHAEL is composed of two pendants, one blue, and the other black. In 1880, during a period of distress, Pope Leo XIII approved it, in order that the Prince of the Heavenly Hosts might protect the country in a special manner.

NOTE. — To share the above-mentioned privileges, one must, first of all, receive these scapulars from a priest having the faculty to enroll, and, secondly, wear them at the time.

When a scapular is worn out, one may replace it by another of the same kind, without having it blessed.

Inscription in the registers of the Confraternity is necessary (except when a dispense is obtained) for the gaining of the indulgences, but not for the enjoying of the other privileges proper to each scapular.

One pledges never to remain a single day without one or several scapulars.

Those who wear one or the other of these scapulars are not obliged to say any special prayer, but they should perform the pious practices relating to the one in which they have been enrolled.

The reciting of three Hail Marys every morning and evening, along with the invocation: "Mary, dear Mother, keep me from mortal sin during this day, or during this night", to which an indulgence of 200 days is attached, is highly recommended to those who wear the Scapular of Our Lady of Mount Carmel, or of the Immaculate Conception.

#### SCAPULAR MEDALS

By an authentic decree of His Holiness Pope Pius X, medals on one side of which is represented *Our Saviour showing His Heart* and, on the other, *the Blessed Virgin, in any form whatever*, may replace all the above-mentioned scapulars, and others, *except those of the Third Orders*.

All the scapulars may be replaced by a single medal, provided that this medal has been blessed with as many Signs of the Cross as there are scapulars to be replaced, by a priest having the faculty of enrolling the faithful in the different scapulars.

Every medal taking the place of these scapulars should be blessed for such a purpose.

ALFRIDUS JULIUS, Episc. Blesens.

(Translated.)

---

If thou didst see how beautiful a soul is, and the perfection of that masterpiece of God's works, I am certain, that to gain it for God, thou wouldst give with joy a hundred lives if thou hadst them.

St. Catherine of Siena.

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## The Rosary Devotion

The devotion of the most holy Rosary is known to have been revealed to St. Dominic by Mary herself, when the Saint, being in affliction, and bemoaning to his Lady the conduct of the Albigensian heretics, who at that time were doing great injury to the Church, the Virgin said to him: "This earth will always be barren, until the rain falls on it. St. Dominic was then given to understand that this rain was to be the devotion of the Rosary, and that he was to publish it. And indeed the Saint preached it everywhere, and this devotion was embraced by all Catholics, so that, at the present day, there is no devotion more practised by the faithful of every condition, than that of the most holy Rosary.

St. Alphonsus Liguori.



## Another Canadian Bishop in the Mission Field

On June 18th last, the Sacred Congregation of Propaganda transformed the Prefecture Apostolic of Suchow into a Vicariate Apostolic, and Our Holy Father Pope Pius XI raised Reverend Father P. Cote, S. J., to the episcopate, designating him as the first vicar apostolic of the new vicariate.

Born in Lawrence, Mass., on December 28th, 1896, Mgr. Cote made his studies at St. Mary's College, Montreal. On July 30th, 1916, he entered the Jesuit Novitiate, and was ordained to the priesthood in 1927. He left for China in 1929.

The Vicariate of Suchow, situated in the Province of Kiangsu, in the eastern part of China, has been confided to the Jesuit Fathers from Canada. It was made a prefecture apostolic on July 1st, 1931. The territory counts over four million and a half inhabitants. There are, in all, 56,928 Catholics, and 20,000 catechumens in the vicariate.

His Excellency Mgr. Cote is the tenth Canadian bishop residing in a mission land.

THE PRECURSOR is happy to offer the new prelate its respectful congratulations and its best wishes for a long and fruitful apostolate.



As men take pride in having others wear their livery, so the most holy Mary is pleased when her servants wear her scapular, as a mark that they have dedicated themselves to her service.

*St. Alphonsus Liguori.*

\* \* \*

What spirit of angel or soul of man was ever in such union with God as the soul of Mary!

*Father Faber.*



## Indulgence to be Gained on Mission Sunday

Eight years ago, the Sovereign Pontiff constituted a Mission Sunday in favour of the Society for the Propagation of the Faith. By a decree dated April 14th, 1926<sup>(1)</sup>, he granted a Plenary Indulgence applicable to the Souls in Purgatory, to all the faithful who would, on this occasion, receive Holy Communion and pray for the conversion of the pagans.

Realizing that it might be impossible for all the faithful to receive Communion on that day, His Holiness, in an audience granted on July 20th, 1934, to the Cardinal in charge of the Sacred Penitentiary, declared that an indulgence of seven years was to be gained by all the faithful, who, being truly sorry for their sins, assisted at a religious ceremony on Mission Sunday and prayed for the conversion of the pagans. The decree of the Sacred Penitentiary announcing the new indulgence, was issued on August 30th, and, on September 14th, 1934, it was published in the *Acta Apostolicæ Sedis* (p. 526).

1. *Acta Apostolicæ Sedis*, vol. XIX, p. 23.

## A Departure of Missionaries

ON August 17th last, at three o'clock in the afternoon, was held in the Mother House of the Missionaries of the Immaculate Conception, a departure ceremony of two Sisters bound for China: Sister St. Barthelemy, (Maria Lambert, of St. Barthelemy, Co. Joliette), who is going to Canton, and Sister Marie Bernard (Emma Vanasse, of St. Guillaume d'Upton), whose destination is Tsungming, in the Haimen Vicariate.

The modest ceremony was presided over by Reverend Father J. D. Chaumont, Vice-Superior of the Foreign Mission Seminary, Pont Viau. In a sermon fitting to the occasion, this zealous missionary of Holy Mother Church reminded those present of what a duty it is for all Catholics to help as much as possible in converting the pagans, by their prayers, their sacrifices, and their alms. He also addressed a few very consoling words to the departants, to all the members of the Community, and to the relatives and friends present.

The ceremony was brought to a close by the giving of Benediction of the Most Blessed Sacrament and the reciting of the prayers of the Itinerarium. When it was over, the two missionaries went to the Community-room,

where, as it is customary, their beloved Superiors and their dear companions had assembled to give them a proof of their affection by fondly embracing them while bidding them farewell, and it was then time for supper. Never will the happy missionaries forget this last meal taken at the Mother House. After returning to the chapel to adore our Eucharistic Lord and to ask our Immaculate Mother to bless them, the two Sisters got into the cars awaiting them. While they were being borne away, their white-robed companions, grouped near the statue of Our Lady, in front of the convent, piously sang the *Ave Maris Stella*.



THE TWO SISTERS WHO LEFT FOR CHINA  
ON AUGUST 17TH, 1935.



# The Missionary

HIS QUALITIES AND HIS PREPARATION

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*By Reverend Father Emery Champagne, of the White Fathers' Society*

*(Continued)*

A missionary may possess all these qualities and yet not do as much as he is expected to do.

And the reason is that it is not enough for him to be a saint, or a person practising supernatural renouncement, to be at the height of his special function, neither is it sufficient for him to wish to save his soul, nor to take the means for his own salvation, for such is his duty as a Christian and, especially, as a priest. As a missionary called upon to establish the Church in the midst of national, political, and even economical difficulties, he should show practical and sound judgment.

In his dealings with the foreign administration in the country, he should not appear to approve of all the abuses — and God alone knows how numerous they are — of which the members of his flock might become victims, neither should he be systematically opposed to a government compulsorily established in that place in which he is to exercise his ministry. For having lacked sound judgment in such circumstances, some saintly missionaries with whom we are acquainted, have ruined for years the work which they came to organize.

From a standpoint of evangelization, properly so-called, a sound judgment is no less necessary to distinguish what is good from what is bad in the pagan customs, to discover the point of contact at which to begin the work of converting souls, to choose at the right time the best means of convincing the pagans of their errors without vexing them, to give them the motives for credibility which they will be able to understand, to know what to pass over, and what to insist on, without, however, making little of the doctrine and without presenting it too quickly in all the dryness of its abstract dogmas, and all the more repulsive to a corrupted nature.

This means that extraordinary intellectual qualities are required for the instruction of these souls often vulgar and but little accustomed to reflecting. One cannot imagine what numerous plans must be made in order to find comparisons which are to the point, and to keep up the attention of the catechumens in the course of the numerous Catechism classes during the years preparatory to Baptism. Everyone must know that it is harder to teach ignorant people than pupils already trained by educated Christian parents.

One would be surprised to learn what patient researches, imagination, and resources are required to give the most concise summary of the Catholic Doctrine. It is a Church language which must be extracted from the ordinary language, supposing one has already mastered all the linguistic secrets of the tribes to be evangelized.



Besides these intellectual qualities, a missionary should possess qualities of the heart which make him a man full of tender and supernatural affection, a man who, by his good example, is able to show these pagans devoid of affection, what supernatural love is.

"This love sustained me in the midst of all kinds of difficulties and works which wore me out before the time.

"Love these people to whom you have been sent, love them as a mother loves her sons, in proportion to their misery and weakness. Love Africa on account of the bloody wounds of its slavery, and of the cries of distress which have been arising from its depths for already so many years. Love it, despite all that you have suffered on account of it, and all that you may yet have to suffer."<sup>(1)</sup>

Evidently, to love in such a way cannot be the case with a soul which no suffering touches, which no noble cause enthuses.

And that is not all. A real missionary should be a man having universal resources and a tendency for architecture, construction, carpentry, mechanism, and the natural sciences, and who thus is able to render all the services required in these countries separated from civilization and deprived of all outside help. The mission which has such a missionary skilful with his hands and ready for unforeseen incidents of material life, will always have more chances of success.

As regards other branches of science, it is regrettable, for instance, to see members of different sects, free-thinkers, and atheists encroach upon the sphere of comparative philology, ethnology, and archaeology, making a name for themselves, and imposing on the learned and administrative men the views so often erroneous which direct them in the establishment of their school programmes, their social reforms, and their administrative regulations. The one who is in the best place, however, to become acquainted with the natives, their customs, and their reactions in face of civilization, is it not the Catholic missionary, who lives the life of the members of his flock, and who has such close relations with them? Why should he not take up his pen oftener, and why, by his scientific work, should he not succeed in making himself esteemed, and in showing forth his conclusions based on the strictest truth?

I know of an author belonging to a certain sect who now lays down the law in the universities and the administrative circles; he has not the right idea of the natives, of whom he has written several volumes. He nevertheless, speaks of them with assurance, and his opinions are accepted to the detriment of religion very often. The missionaries of these regions, who are better informed, are now scarcely able to protest and to contradict, for they arrive too late.

One cannot easily do away with a reputation so firmly established in a sphere that only the missionary is able to control. Nearly everywhere, however, this breach is being remedied among the Catholic missionaries. Most of the missionary congregations are no longer afraid of confiding to

1. Words of Cardinal Lavigerie to his missionaries.

their best subjects this theoretical work of an indirect apostolate by means of the pen for the greater glory of God, and of the Church.

Although bodily relief is not the primordial objective of the missionary activities, it is an understood thing that one should not grow disinterested in a corporal work of mercy such as the care of the sick in these countries, where there are so many dreadful diseases.

It is for this reason that aspirants to the apostolate are asked to take a medical course, and I feel that it is a real necessity. Every missionary should, when the occasion arises, be able to save the life of a confrere in danger. I know of a missionary whose death was due, to some extent, to the ignorance of a confrere who was not able to ascertain the symptoms of an infectious dysentery resulting from marsh-fever. Did not this poor missionary reproach himself for the emetic he gave unseasonably!

And will a missionary be allowed to let hundreds of the members of his flock die without being attended to by a doctor, when the elementary medical science is capable of furnishing him with the means of saving the greater number of them?

To finish up the portrait of the ideal missionary, must one confide to you a musical secret? I have often remarked that persons who are not able to sing have great difficulty in learning certain languages of which the essential gradations are to be found in the accents, the inflections, the tone. If the ear is unable to distinctly perceive these gradations, is it possible for the voice to render them perfectly?

#### FORMATION OF ASPIRANT MISSIONARIES

After this sketch of the special mission of the bearer of the Gospel, and of the personal qualities which a missionary must possess, we may wonder if there is not a technical preparation to be given to the aspirant missionaries. Right away I answer that there is.

Doubtlessly, one could raise the objection that the real training of a missionary should take place on the field of apostolate and be acquired by experience. Nothing could be truer, and especially if it is a question of methods directly practical for such and such a group, definitively adopted by such and such a missionary congregation, one has only to trust to the direction of competent superiors. It would be an error for a missionary to arrive in the mission field assigned him with a detailed plan of life and meditated ideas of the way of converting the pagans confided to him. Every congregation has ended up by adopting the methods proper to it, and which personal experience, or that of the others, has proved efficacious for the particular object of the society, and the conversion of the people entrusted to it.

This clear explanation, cannot, however, oppose the affirmation which I am not afraid of advancing when I speak of the possibility, and even of the necessity of a technical preparation for the Missions.

*(To be continued.)*





GOD HATH GIVEN HIS ANGELS CHARGE OVER THEE: TO KEEP THEE  
IN ALL THY WAYS.

(Ps. xc, 11.)



## To My Guardian Spirit

*Angel Guardian, near me biding,  
All thy heavenly beauty hiding,  
All thy grace,  
Fain would I in happy dreaming  
Pierce the cloud that veils thy gleaming,  
See thy face!*

*In my thoughts oft times thou wearest  
Mortal form of beauty rarest,  
Glorious, bright!  
Wells of light thine eyes effulgent,  
Lips where lingers smile indulgent,  
Brow bedight.*

*Angel, in the hours of sorrow  
That await me on the morrow  
Of the years,  
Draw thou nigh in days of anguish ;  
When my fainting soul doth languish,  
Swift appear.*

*When my soul from life's dream waking,  
All its earthly bondage breaking,  
Is in flight,  
Guardian Spirit, then befriend me,  
Swift to heavenly courts attend me,—  
Realms of light.*

— Selected.

## Fruits of Love

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Like a sweet-smelling flower with the daintiest petals, the virtue of charity is to be found blooming all over the world, beautiful, loving, helpful, and eagerly sought after...

It is in the Heart of God Himself that this divine flower born of love, has sprung up. Before the coming of Jesus upon earth, it was such a rare thing that even the angels hardly ever discovered it, but the face of the earth has been changed since human beings have had in their midst their loving Lord, who has declared that it was in order to enkindle the fire of divine love that He came upon earth, and that He desired to see all hearts inflamed with it. Charity dispensed in many ways has manifested itself to the astonished victims of selfishness, a vice which long reigned supreme. It has lent a helping hand to those who have been abandoned, to the poor, to orphans, to the sick, to sinners, to pagans; homes have been built to receive them all, leagues have been organized to convert them, zealous apostles have left their country to bear the Light of the Gospel to them.

And this divine flower has left behind it everlasting fruits known as "Fruits of Love."

Like the farmer who looks for the last time upon his harvest before the apportionment, the Ladies and Girls of the Workrooms dedicated to Our Lady of the Holy Ghost and St. Teresa of the Child Jesus came back, at the closing of their weekly meetings, to see the fruits of their work during the year. On the 12th, 13th, and 14th of last June, their needlework was exhibited at the Mother House of the Missionaries of the Immaculate Conception, Outremont.

Fruits of love are the altar cloths and sacred linens which they have prepared for the needy chapels in a mission land. Fruits of love are the precious chalice, monstrances, and censers donated by generous benefactors. Fruits of love are these little dresses, sweaters, stockings, etc., which will keep the unfortunate pagan children warm. In fine, fruits of love are all the articles of clothing which these ladies have made at the cost of so much labour, attention, and self-denial, in order to assist their neighbour.

And these fruits, after making those who were deprived of them comfortable and happy, will, throughout eternity, be a source of joy to the generous persons who have carefully cultivated in their souls the divine flower of charity. To all those who have so kindly helped them in their work, and to all the members of the different Workrooms, who give them a share of what they accomplish therein, the Missionary Sisters of the Immaculate Conception offer their sincere thanks, and they beg them to continue to give them such precious help.

In September, the joyous meetings of the active Charity Workers will recommence. The ladies and girls who desire to attend these meetings, are requested to apply to one or the other of our convents of which the address is given below..

Mother House: 314 St. Catherine Road, Outremont. Quebec: 4 Simard St. Rimouski: St. Germain St. Joliette: 100 St. Louis St. Trois Rivières: 466 Bonaventure St. Granby: 35 Dufferin St. Chicoutimi: 61 Jacques Cartier St.





PICTURE TAKEN ON THE MISSION DAY HELD IN RIMOUSKI.

## A Mission Day in Rimouski

ON the beautiful feast of the Visitation of Our Lady, the young ladies of the Workrooms conducted by the Missionaries of the Immaculate Conception of Rimouski organized a *Mission Day*. They could not possibly have chosen a more appropriate day than the one on which Holy Mother Church manifests to us our Blessed Lady giving us such a sublime and touching example of charity, by going to assist her cousin St. Elizabeth... Are not our workrooms the continuation of that spirit of love for one's neighbour, which has been carefully preserved in the Church, and which is the distinguishing mark of her true children?

Early in the morning, four young charity workers left Riviere du Loup to go to join, at the Convent of the Missionary Sisters of the Immaculate Conception, their companions living in Rimouski. They arrived towards noon, and dinner was served the happy group under the shady trees of the little grove close by the Retreat House dedicated to St. Teresa of the Child Jesus. The day was a lovely one, the bright rays of the sun caused all hearts to rejoice, and there was much gay conversation.

A short account of the physical and moral sufferings met with in far-off China, filled these young apostles of the rear-guard with renewed zeal. It is, indeed, a very beautiful thing to help the missionaries and to procure them a few consolations in the midst of their trying apostolic work.

On returning to the Convent, all visited the exhibition of the needlework done in our three Workrooms. There were over a hundred and fifty pieces: children's dresses, sweaters, stockings, mitts, bonnets, underclothing, woollen blankets, little coverlets made from cuttings put together, etc... All this told of many hours of work and of countless stitches offered for the ransom of the unfortunate pagan children. While talking together, our devoted helpers thought of how happy the Sisters on the Missions and their poor little charges would be on receiving all these pretty things.



Towards four o'clock, Benediction of the Most Blessed Sacrament was given, and our Eucharistic King must certainly have bestowed a special blessing on all those who had worked so zealously for Him in the person of the poor pagan children. On the great day on which they will receive their reward, Our Lord, according to His promise, will say to them: "Come, ye blessed of my Father. I was a stranger, and you took me in: naked, and you covered me."

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## Works Among the Sick

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CONFRATERNITY OF THE SICK,  
*Sherbrooke, Que., Canada.*

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ORIGIN: — Founded in Sherbrooke, Que., on March 20th, 1934, on the receiving of an official notice from His Excellency Mgr. Alphonse Osias Gagnon, it has for object the converting of the sick into apostles by having them accept, endure, and offer up their sufferings for the Church and for the good of souls. Being affiliated with the Prima Primaria, it is in direct communication with: —

1. The Apostolate of the Sick, Holland.
2. The Mission Day for the Sick.
3. The Association of the Sick, Berck.
4. The Catholic Union of the Sick.
5. The Friends of the Infirm.
6. The Social Grouping of the Sick.
7. The Sick of Lourdes and Lisieux.
8. The Sick and Invalids.
9. The Pious Union of the Sick.
10. The Salvation and Hope of the Sick.

This Confraternity is able to help you. Its aim is not only to benefit the sick, but, above all, to interest healthy persons, who, perhaps, have not yet learned that it is a precious mine to be worked. It also reminds those to whom the sick and the infirm have been entrusted, to help their patients by their prayers, their careful attention, and their alms. Let all exercise an apostolate, the sick by offering up their sufferings, and the others, by carefully attending to their patients.

APPROBATION: — After being approved by the Sovereign Pontiffs, Pius IX, Pius X, Benedict XV, and Pius XI, the Confraternity of Our Lady of the Sick, received numerous encouraging testimonies from His Eminence Cardinal J. M. R. Villeneuve, O. M. I., Archbishop of Quebec and His Eminence Most Reverend D. Dougherty, Archbishop of Philadelphia, as well as from more than forty archbishops and bishops, both in Canada and the United States. All have become Honorary Members of the Confraternity.

OBJECT: — The Confraternity of Our Lady of the Sick first of all remedies the depressing isolation occasioned by sickness. It comforts the sick by directing them towards an ideal of apostolate which hinders them from thinking exclusively of their miserable condition. Instead of regarding themselves as a burden to those surrounding them, they, with God's help, consider themselves highly privileged.

CONDITIONS OF ADMISSION: —

1. To accept suffering as coming from God.
2. To endure all suffering with patience, in order to sanctify oneself.
3. To offer it to God for the salvation of the world, or of a particular soul.

4. To send to the Director one's family and Christian name, and one's address.

Every member will immediately receive a diploma of admission and a prayer for his or her recovery. For the extension and the support of the Association, the Director relies on the spontaneous offerings made by the Associates, or their friends, on the day they are received into the Confraternity.

**BENEFITS:**— Every member, *whether in good health or not*, gains fifty-six Plenary Indulgences yearly, on the days indicated on the diploma of admission. Moreover, he shares in all the Masses celebrated daily by the thousands of priests, bishops, and cardinals belonging to the Confraternity. In Europe, especially, whole dioceses have entered this Confraternity. We shall simply mention the following, but there are a number of others: Paris, Lille, Bordeaux, Amiens, Besancon, Bourges, Dijon, Marseilles, Nantes, Agen, Versailles, Rouen, Cambrai, Saintes, Laon, Auch, Seez, Sens.

**CONDITION:**— The only condition is the recitation of the invocation: "Our Lady of the Sick, cure us", and the Hail Mary, three times a day. This condition does not oblige under pain of sin.

**A DAY FOR THE SICK:**— Every year, on September 15th, the day on which Our Lady of the Sick is honoured in a special manner, a Solemn High Mass is celebrated, and to it are invited all the sick, infirm, and crippled and blind persons, who habitually are not able to go to church. On that day, an ecclesiastical dignitary dons a cope and gives Benediction of the Most Blessed Sacrament. All the sick assist at it, and the different members of the clergy present in the sanctuary lay their hands upon these privileged ones. It is the reproduction of that Gospel scene where it is stated: "All they that had any sick with divers diseases, brought them to Him. But He laying his hands on every one of them, healed them." After exposing the Blessed Sacrament, the priest blesses each patient by touching his head with the base of the monstrance. It is the "Day for the Sick", and it brings comfort to all the sufferers whom God wishes as His own.

The Day for the Sick is always preceded by a novena of Masses and a solemn triduum, during which sermons are preached. Each morning during the novena, the Masses are celebrated especially for the Associates, and it is with their alms that stipends are provided. The triduum is held on the three days preceding September 15th. The first day is for the men, the second, for the ladies, and the third, for the children.

On the last Sunday of each month, during Benediction of the Most Blessed Sacrament, given in the chapel of St. Vincent de Paul's Hospital, Sherbrooke, at 6.45 P. M., are recommended the different intentions to Our Lady of the Sick: conversions, positions, vocations, the payment of debts, the relief of the Holy Souls, the cure of the sick and infirm, and the different needs of parents and families, besides numerous very special intentions and thanksgivings. Each month, also, is issued a little book entitled: "Suggestions for the Sick." Send for one. In every letter that requires an answer should be enclosed a postage stamp, in order that no extra expense will be caused the Confraternity.

Statues of Our Lady of the Sick may be procured at a modest price: \$0.75 and \$1.00.

Send us your name, and see to circulating the propaganda leaflet. By joining the Confraternity of Our Lady of the Sick, one is called upon to represent before the Throne of God, all the sick who neither pray for their conversion, nor for their restoration to health. Such is the real aim of the Confraternity.

St. Ignatius once remarked that sickness is a gift from God, just as much as health is. One who sighs on account of the evils existing, shows that he takes things to heart, and the one who sees to remedying such evils proves that he is one of the elect. Union among the sick is the common deposit of the resources of moral energy resulting from the joyous acceptance of sickness, the joys and pains of which the members share with a smile on their lips. Those who feel that they are zealous and energetic enough to labour for invalids, are requested to write to the priest whose name is given below, who will assign each one an important role.

N. B. — There is no admission fee to the Confraternity of Our Lady of the Sick, but all offerings will be gratefully accepted.

*Father Zoel Frechette, Canadian Promoter.*

*St. Vincent de Paul's Hospital,  
Sherbrooke, Que.*



# A Few Roses Scattered

By the Little Sister of Missionaries...

"When I shall be in Heaven, Jesus, Thou wilt fill my hands with roses and I will shower them upon earth."

St. Teresa of the Child Jesus.



Enclosed please find an offering in thanksgiving to dear St. Teresa for a favour received. Please remember me in your prayers. A Subscriber, **Verdun**. — The enclosed offering is in honour of St. Teresa of the Child Jesus, through whose intercession I have obtained a favour. A Friend, **Indian Orchard, Mass.** — Enclosed is a small offering in honour of St. Therese for a favour obtained. A Friend. — The Little Flower of Jesus has just obtained me a favour and, to thank her, I am sending you the enclosed offering.

Miss J. P., **West Warwick, R. I.** — I have obtained some favours through the intercession of St. Teresa of the Child Jesus and am sending you the enclosed offering, as promised. Miss G. G., **Montreal**. — The enclosed offering in favour of the Missions is in honour of St. Teresa of the Child Jesus. Anonymous. — I have received a favour through the intercession of the Little Flower of Jesus, and am enclosing an offering to ransom

some Chinese babies. M. B., **Montreal**. — Enclosed please find an offering for lights to be burned in honour of St. Teresa of the Child Jesus, in thanksgiving for some favours received. A. H. — After promising publication, I obtained a cure and another great favour through the intercession of St. Teresa

of the Child Jesus. Please accept the enclosed thank-offering. Mrs. D., **Millbury, Mass.** — May St. Therese be thanked a thousand times over for all that she did for me after I promised her that I would publish my thanksgiving. R. P. W. — I hasten to fulfil a promise I made the little

Patroness of Missionaries, some time ago. Please unite with me in thanking my heavenly protectress. M. L., **Outremont**. — I am renewing my subscription to THE PRECURSOR in thanksgiving for a great favour obtained through the intercession of St. Teresa of the Child Jesus. Mrs. A. B., **Montreal**. — Enclosed please find a Postal Note in honour of the dear Scatterer of Roses, who has obtained me a favour. Miss C. C. — I am truly thankful for all the favours I have received through the intercession of St. Teresa of the Child Jesus. May this dear Saint now help me to secure a position. A Subscriber. — The dear little Patroness

of Missionaries has helped me to sell my property. Enclosed please find a thank-offering. Mrs. L. M., **Montreal**. — Enclosed please find an offering to ransom a Chinese baby likely to live, in thanksgiving for some special favours received through the intercession of St. Teresa of the Child Jesus. J. A. L., **Longueuil**. — I am renewing my subscription to THE PRECURSOR to thank St. Teresa of the Child Jesus, for, through her intercession, my husband has been restored to health. Mrs. D. G. — I wish to return fervent thanks to the Little Flower of Jesus, who has obtained me a cure and another great favour. Mrs. H. L. — Enclosed please find an offering in honour of St. Teresa of the Child Jesus, through whose intercession I have obtained a favour. Mrs. D. B. — I am enclosing a small offering to thank St. Therese for a favour granted me, and that she may help my son to find work. Mrs. A. D., **Worcester, Mass.**



In May-June	1932....\$98.50
In July-August	" ..... 12.25
In September-October	" ..... 85.00
In November-December	" ..... 38.40
In January-February	1933.... 77.00
In March-April	" ..... 18.25
In May-June	" ..... 30.75
In July-August	" ..... 58.15
In September-October	" ..... 41.60
In November-December	" ..... 60.75

In January-February	1934 .... 38.75
In March-April	" ..... 15.00
In May-June	" ..... 17.50
In July-August	" ..... 26.45
In September-October	" ..... 108.25
In November-December	" ..... 11.35
In January-February	1935 .... 188.35
In March-April	" ..... 31.25
In May-June	" ..... 10.50
In July-August	" ..... 55.50





## Echoes from our Missions

### CANTON, CHINA



YSAPAI, A LITTLE BLIND GIRL, TEACHING  
CATECHISM, WHILE KNITTING,  
TO TWO LITTLE ONES OF THE ORPHANAGE.

Ysapai, a Chinese virgin catechist, who had never seen the light of day, left us, last December, for the abode of eternal light. Brought to our Holy Childhood Home when but a few days old, Ysapai knew only the members of the Sisterhood that took her in. No one was ever able to find out who her parents were, or where her home was. Like many of her pagan sisters, she was looked upon by those who gave her shelter as a little waif that had been cast away on account of being blind. When she was big enough to realize how painful it was to be deprived of her sight, she sometimes envied her little sisters who had left the Found-

ling-Home to join the angels. But, as the dear child was full of faith, she was never sad very long. Often, she was heard to exclaim: "I'm lucky to be blind! If God had given me my sight, my parents wouldn't have brought me here. I'd still be a pagan, and perhaps I'd have lost my soul!..." In spite of her blindness, Ysapai learned to sew and to knit. Being very bright, and possessing a wonderful memory, she was a very good Catechism teacher, and she was so convinced of the truth of what she was teaching that she easily convinced her pupils. As it would take too long to tell about her entire life, we shall simply speak of the last few months she spent upon earth. It was not long before her death that the dear child, who had always been frail, caught a bad cold, and began to waste away with consumption.

She received medical treatment, and was ordered to take a rest, but the fatal germs had already begun their work. After receiving the Last Sacraments, she seemed to give signs of getting better, but these signs only announced her approaching death. A severe hemorrhage deprived her of the little strength remaining to her. Surrounded by Sister Superior, Sister Assistant, a few other Sisters, and her companions, she calmly expired. How consoling it is to think that it was while her dear companions were saying the Litany for the dying in Chinese to ask Jesus and Mary to have mercy on her, that her beautiful soul winged its flight to its Creator! We immediately saw to laying her out: a long white dress held in by a pale blue girdle, and the wreath of white roses adorning her head made her look like a little virgin of the catacombs. On gazing on her gently-closed eyes we forgot for a moment that they had never seen the light of day, and while we were kneeling near the dear maiden saying our beads, everything seemed to tell us that she was already enjoying the Beatific Vision.

How many beautiful souls are concealed in the frail little bodies which the pagans disdainfully cast away. Happy are those who help the missionaries to turn to account these celestial treasures.

*Between late and too late, there is sometimes a great distance...*

For several little dying waifs in the big city of Canton, there is the same distance between late and too late as there is between heaven and earth... How many babies are only waiting to be received into the Foundling-Home



A BABY OF THE FOUNDLING-HOME, IN CANTON, RECEIVING BAPTISM "IN ARTICULO MORTIS".

before flying to heaven, which is immediately opened to them by the Sacred Waters of Baptism. Often, while we are at Mass, at recreation or are taking our meals, we hear the door-bell ringing loudly, and, going in haste to the door, we find a child already in the throes of death. The Saving Waters are poured on its little head just before it droops, lifeless... Listen for a moment to our Sister who is on duty at the Foundling-Home, adding up at the end of the day the number of children received since early in the morning: "Seventeen and six make twenty-three, and that is the number of little ones I have received to-day."

Our Sister Bursar has something altogether different to attend to daily. She must find out what it takes to keep the poor little creatures alive, to clothe and feed the tiny charges



and to pay women to take care of them. Our means are so slender that she thinks, at times, that the sum is an enormous one. Is there any need of stating how much we appreciate the linens, knitted garments, and the clothing of all kinds which we receive from our dear native land? In the name of the hundreds of little ones to whom we give shelter, we here wish to heartily thank the devoted members of the different Sewing Circles for the precious help they give us. Our dear Sisters of the Foundling-Home and of the Orphanage would be glad if they never found a way of emptying the cases, so as to be always able to go to them for the numerous things needed by the members of their big family. If one were to pass through our



AT THE FOUNDLING-HOME, CANTON, CHINA.

foundling-homes, he would take to heart the work that is being done therein, and he would be moved to pity on hearing the cries of the little ones in the numerous cradles.

And the Holy Ghost School, conducted by our Sisters! As missionaries, we aim at converting the girls who attend this school, so that, later on, they may be good Christian mothers or exemplary virgin catechists, but the task is a very arduous one, and meets with many obstacles. In order to be successful, we are relying on the fervent prayers of our dear parents, friends, and compatriots.

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## FAKOU, MANCHURIA

*Letter written by a Missionary Sister of the Immaculate Conception of Fakou, to her Superior General.*

*Catholic Mission, Fakou, May 12th, 1935.*

BELOVED MOTHER,

I know that you enjoy hearing of the apostolic labours of your humble missionary daughters; to-day, I shall tell you about our first visit to a pagan house of refuge. Ah! dear Mother, what great moral and physical misery is to be found therein. We were called to this hovel to treat a dying prisoner twenty years of age, who was suffering from typhus fever. He

had been accused of theft, and had been in prison but ten days when he took sick. The civil authorities ordered him to be taken to the beggars' refuge, but without having the chains taken off his hands and feet. It was sad to hear the poor young man ravingly ask to be taken home and to be freed from his fetters. But God, who is so rightly called the Father of Mercy, stooped down to His poor prodigal son, in order to give him, through the instrumentality of a missionary priest, the sacrament which purifies and prepares one for the trip to eternity. Just two hours before his death, we paid the poor man another visit. As he was then conscious, we had the great happiness of telling him a little about our all-merciful God and our bountiful heavenly Mother. It was with a smile that he thanked us for our kindness to him. Ah! dear Mother, never shall I forget the expressive smile of the dying prisoner... While visiting him, we had the opportunity of giving treatment to two other pagans who had been brought to this home. We noticed that there was much good to be done there, and asked to be allowed to make our way thither once or twice every week.

His Excellency Mgr. Lapierre, while visiting our little Community last December, proposed opening a Workroom for Chinese maidens, who would there also be taught cooking and hygiene. Acting in concert with Reverend Father Barbeau, Pastor of the Mission, His Excellency decided to add to our convent a wing destined for this work. Before leaving, our distinguished visitor administered the Sacrament of Confirmation to ninety-eight neophytes, in the church of the Mission. The religious ceremonies are a source of great joy to our revered Pastor, and to the devoted priests who spare no pains to spread our holy religion in their respective missions, and we also are overjoyed on seeing what happiness is theirs.

On January 30th, we received our first orphan, a baby a month old. The mother of the poor little waif was seriously ill, and its father, fearing that it was going to die on account of not receiving proper care, hastened to bring it to the Catholic Mission. After taking off its rags and putting on it a pretty white dress, (the Baptism dress of our dear companion, Sister Marie du Perpetuel Secours<sup>(1)</sup>) we had the little one carried to the church to be baptized. It was named Marie Delia, after our beloved Mother.

While going to visit our patients in their homes, we once saw a pagan throwing a child into a ditch with the same off-handedness as he would have had in ridding himself of the body of a dead animal. On witnessing this disgusting spectacle, we thought of how good it would be if we were only rich enough to provide the price of the ransom of all the little creatures whose only fault is their utter helplessness...

Before closing, I shall tell you of a visit we paid a pagan woman living about twenty *li* away. We left the Mission at nine o'clock, and had almost reached the village we were heading for when we saw coming towards us a horseman, whom the relatives of the sick woman had sent to inquire what they should cook for us for dinner. Just as we were about to inform him that there was no need of getting anything ready for us, as we had

1. Florine MORIN, of Montreal.



brought our lunch, the catechist who had come along with us, hastened to tell the messenger just what we were able to eat. Probably, the poor maiden thought that she would be obliged to return to Fakou fasting... We were given a very hearty welcome. The first thing we did was to attend to our patient, who was very low, and then, contrary to our custom, we sat down to dinner so as not to displease these good people, who had gone to a great deal of trouble in order that everything might be ready for us. Immediately after the meal, we again saw to our patient, and we did not fail to tell her about the Sacrament of Baptism and the principal truths of our holy religion. On receiving her consent, we poured the Sacred Waters on her brow, for she appeared to be at death's door.

As we were on our way back to the Mission, someone pointed out to us a village in which there is a most beautiful school. We were told that the priests of the Paris Foreign Mission Society once occupied the spot, but that after the Boxer rising, in 1900, the Mission grounds were sold, and the Christians were obliged to seek shelter elsewhere. This village, in which there were formerly many good Christians, now counts but one Catholic family. May our ever-watchful Mother keep a like disaster away from our different groups of Christians, who, thanks to God's grace, and the efforts of her Missionaries, continue to become more numerous, and are thus helping on the spiritual and even the temporal welfare of their fellow-countrymen!

We had set out on our apostolic errand at nine o'clock in the morning, and it was not until half-past four that we reached the Mission. We were tired out after the trip, but very, very happy...

.....  
I shall now say good-bye, beloved Mother.

Your ever-grateful, affectionate, and submissive daughter,

Sister MARIE JOSEPHINE<sup>(1)</sup>, M. I. C.

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## TUNGLEAO, MANCHURIA

*Gleanings from the Diary of our Sisters, Missionaries to Tungleao*

### October 1934

Most of the Christians living near the Catholic Mission are so poor that they are unable to buy their children clothes suitable to wear to church. Sister Superior distributed little sweaters and woollen stockings to the poorest people, and the news of the help she had given spread so quickly that, very soon after, all the Christian women of the neighbourhood brought us their children so that they might be clothed without their going to any expense. Sister St. Vincent de Paul<sup>(2)</sup> followed the example of her charitable patron saint and gave each woman a few woollen articles. Woollen

1. Eliane GRAVEL, of St. Prosper, Co. Champlain.

2. Eva DUMAIS, of St. Joseph de Lepage.

goods are almost a luxury in Manchuria, so you may imagine how joyfully our presents were received. We wish that the ladies and girls who work for our missions could see what happiness the fruits of their labour procure these poor disinherited creatures. We feel that they would be encouraged and repaid a little, while awaiting their heavenly reward. Their charity, besides bringing comfort to the needy and causing the pagans to look favourably upon the Christians, makes the new converts prize our holy religion.

### **November**

The Sister whose duty it is to visit the sick, made her way to the northern part of the city to see a dying woman. In the wretched abode into which she entered were set up a number of fetishes, images representing the most hideous forms, and covered with dust. The ashes and the partly-burnt incense-sticks in front of these idols proved to the visitor that her patient had great faith in them. Our Sister was very eager to get the unfortunate woman to give up her superstitious practices, so after treating her as best she could, she offered her a medal of the Blessed Virgin. The poor creature probably thought it was a fetish, for she enquired what she should burn in front of it. Just before taking her leave, Sister quietly gave her a few explanations, which took such an effect on her that she declared that from then on she was going to place all her trust in the good Mother she had been told about. We went back to see her the following day, and, although she was in great pain, she listened attentively to the Catechism lesson we gave her. When it was over, she told us that she wished to live according to the law of God, asked to be baptized, and promised us that she would come for instructions if she recovered her health. On seeing her so well disposed, and so very weak, we immediately baptized her.

### **December**

This month, Mgr. Lapierre, while visiting our Mission, baptized fifteen catechumens and confirmed some fifty new Christians. Our distinguished visitor appeared to be satisfied with the work that is being done here. His Excellency, on leaving us, got into a cart and went to the new mission station of Kailousien, in which there are already some two hundred Christians. Forty neophytes were confirmed on this occasion.

### **January 1935**

Before going home for their New Year holidays, the pupils tried a number of tests. Sister Bernardin de Sienne<sup>(1)</sup> gave them marks for their manual labour, and Sister Marie Celine<sup>(2)</sup> had her pupils try a music examination. It was very interesting to see them, for all were aiming at obtaining 100%. Of course, many of them were disappointed a little later on. Just before the tests, the boarders asked us to permit them to buy some candles, so as to stay up late to study. They put us in mind of the hare and the tortoise; after having lost much time during their hours of class, they wanted everything to enter their brains all of a sudden.

1. Antoinette FOISY, of Waterloo.

2. Regina BELIVEAU, of St. Paul de Chester.



After the pupils had gone home, we tried our examinations. Two teachers at our school, who live in Fakou, and who could not go home as all the houses there were quarantined, came to see how we were getting along in our study of the Chinese language. Naturally, these teachers are not very enthusiastic, but on seeing their pupils so ambitious they were encouraged, and are now very anxious to teach us. We feel the need of studying the language of the Manchurians, for, when we will be able to speak it fluently, we shall be able to save more souls. That is why each one of us puts her whole heart and soul into her studies. It is true that a missionary Sister may do much by the good example she sets, and that is what encourages us for the first few years, when we are unable to tell the poor pagans about God, as we would like to do. A proof of the value of good example was lately given us by a woman who is in the habit of coming to our dispensary for treatment. "I've been coming here for a long time," she told us. "After examining you, and listening to the explanations of the Catholic doctrine, and seeing you at work, I've found that everything in your religion is very good. I want to learn more about it, and to be baptized." When the Japanese were making themselves masters in Manchuria, this woman sought shelter at the Catholic Mission. Shortly after, her little boy fell sick, and her husband wrapped him up in some straw and threw him out. The poor woman, whose heart was filled with motherly love, hurriedly came to ask us to go to see the child. We immediately complied with her request, and were fortunate enough to snatch the poor little one from the clutches of death. Since then, she has told everyone who was willing to listen to her that we cured her son, and that the Catholics only wish to do good to the people of Manchuria. We often notice the Chinese examining us closely. At the Dispensary, we have not always the time to give our patients a spiritual talk, but we try to show them the greatest kindness. Recently, a Christian woman wondered if Sister Marie Celine ever felt sad. "I've been coming to the Dispensary for a long time past," she told our happy Sister, "and I've always found *the doctor* in good humour. On returning home, I think of you, and would like to be in your place." Sister told her patient of a few ways of rendering her actions meritorious, and of always possessing true happiness. The woman listened attentively to the lesson given her, and it seemed to make an impression on her. The poor pagans cannot help from noticing how joyful are those who have embraced the religious life, but they are unable to account for such happiness.

### February

The Manchurians find that it is a mark of high esteem to go in great numbers to see someone off. Every person in a low position should put himself out for another in a higher position. Even when the teachers and the native virgins are leaving to spend a few holidays with their parents, several persons gather around their vehicle, for the more sorrow that is expressed at their departure, the more "face" are they given. A Chinese

proverb says that a man without "face" is like a tree stripped of its bark.

Reverend Father Schetagne, who has just left for Leaoyuansien, had "face" given him without his looking for it. A number of Christians assembled at the Mission to testify their gratitude, and to show him in what high esteem they held him. Reverend Father took advantage of the opportunity to exhort them to be faithful to their religious duties.

The pupils, who went home for their holidays in the beginning of January, came back on the twenty-fifth of this month. To his great sorrow, our Reverend Pastor is again obliged to send away several little ones, for there is not room enough for them all and, besides, funds are lacking.

Sick people come in growing numbers to our dispensaries. Both the old and the young feel the need of coming to us for a little medicine, or to have their wounds dressed. Seemingly, the different diseases are thawing out according as the snow is melting. Our good old catechist does not fail to urge his listeners to become Christians. He never grows tired of trying to get them to adore the one true God, the Creator of heaven and earth, who rewards the good and punishes the wicked, and his zealous efforts are not in vain. One day, we went to see a very sick young woman, and as soon as we began to speak to her about God, a few of her relatives, who had often been present at the Catechism lessons given at the Dispensary, spoke up, saying: "Yes, yes, one must believe in the true God, who created heaven and earth." Each time we explained a truth to our patient, all the people in the room declared that they firmly believed in what God had revealed to His Church. When we asked the poor woman if she believed in God, who will one day reward the good and punish the wicked, she said that she did. If she happened to delay a little in answering us on account of being depressed, her relatives urged her on, saying: "Yes, say that you believe all that Sister is telling you." After she had repeated to us that she longed to be baptized, and that she believed all the truths of our holy religion, we gladly poured the Saving Waters on her brow.

### March

According to a law in Manchuria, children who have just lost their father, and whose mother gets married again, must go to live with the relatives of their deceased parent. The popular expression *Tso tao*, means to make one's own way in life, and that is what these children must do. In China, according to the principles of logic, children whose family name is Toan, for instance, should not remain with those whose family name is Tseung. As a result of such a law, the poor mothers have their little ones taken from them, and are not allowed to complain. Every day, we see this for ourselves.

While we were coming back from the dispensary in Siaokaiki, a group of bewildered-looking persons attracted our attention. We continued on our way, and soon noticed that there was a lifeless form on the side of the road. The man had died with very little clothes on, but a few onlookers, feeling that it was a shame to see him thus exposed, had thrown some branches



over him. We learned that the poor unfortunate was an opium fiend. Little did we care what became of his miserable body, but we could not help from feeling sad on thinking that his poor soul has fled without having been purified... Just a few steps away, a cripple was making his way from door to door on all-fours. It could easily be seen that the poor beggar was a morphinomaniac. The sleeves of his coat were in tatters, and under the rags could be seen the blue marks on his arms, caused by the injections he had given himself. Before we reached Siaokaiki, we had noticed at a turn of the road, another opium fiend in the same state as the first. We were indeed grief-stricken. If by travelling but a few *li*, one witnesses so much physical and moral misery, how horrible must this unfortunate pagan land appear in God's eyes!

### April

A month ago, a young pagan woman of our neighbourhood, following the example set her by her newly-baptized sister-in-law, came to the Mission church. During Benediction of the Most Blessed Sacrament, she felt the desire of embracing our holy religion.

Soon after, we were called to her home to treat her, for she had a very bad sore on her throat. A few days after our first visit, we found that she was improving, and we told her that she would have to take a rest in order to completely regain her strength. But her impatient husband, wishing to have her get better in a very short time, bought some medicine from a Chinese quack doctor. He gave her such a strong dose of it that it brought her almost to death's door. When a Christian woman present proposed having us go to see her, the poor man told her that she might go for us, as she knew what our rules were. When we arrived, we found the dying woman stretched on the floor, and we learned that she had just been taken down from the *kang*. When we asked her if she wished to be a Christian, she inclined her head in assent, and, when the Saving Waters were poured on her brow, she seemed to smile. She expired a few minutes after being baptized. This woman left behind her six little ones.

### May

The first week of this beautiful month, we had a chance to play a trick on the devil. Some pagan people whose child was dying of meningitis, called in a sorcerer. The villain performed a magical ceremony in order to chase away the devil, which he declared was in the little one, but he only succeeded in vexing the father and mother, who came to ask us to pay the sick child a visit, and to chase the devil out of their home. The Sister who left immediately with a Chinese maiden, a helper at the Dispensary, found that the child was very restless. Its eyes were glassy, and its little head was drooping. They told the parents that they could not save the little one's life, as they had been sent for too late, but the poor pagans asked them to try just the same. Our Sister infirmarian said to herself: "The Blessed Virgin is still able to cure it if she so desires," and she was filled with fresh

hope. After baptizing the little one, she tied a medal of the Blessed Virgin around its neck. "We've burnt all the idols in the house," the pagan father said, "and we want the devil to be chased out now." In fact, there was not an idol in sight. Sister began to sprinkle holy water here and there, while unceasingly repeating fervent invocations to the one who crushed the head of the infernal serpent, and who continues to trample on our wily foe. While thus engaged, she noticed an image of Buddha, and enquired what they intended doing with it. The woman told her that she was going to take it down, and she did not delay in doing so. She nervously took hold of the idol as if it were on fire, and hurriedly threw it into the stove. Both husband and wife told us that they were through with their superstitious practices, and that they desired to become Catholics. When we reminded them that before joining the Church one must study the doctrine it teaches, they immediately told us that all in the family fully intended going under instructions. As there are eight grown-up persons in this home, Sister saw that she was indeed very fortunate. She and her helper urged them all to keep their good resolution, even if the child did not recover, and assured them that their little one would be very happy after death. As it was getting late, she hurriedly took her leave after placing these poor people under the protection of our Immaculate Mother and their guardian angels.

Report of the Dispensary in Tungleao from July 1934 to May 1935 inclusive:

	Baptisms.....	786		
Patients.....	31,077	Treatments.....	49,607	Dressings.....20,059
Teeth extracted..	111	Homes visited..	581	Vaccinations.... 786
	Injectons.....	490	Abcesses.....	32

Report of the Dispensary in Siaokaiki (open two or three times a week) from July 1934 to May 1935 inclusive:

	Baptisms.....	88		
Patients.....	4,054	Treatments.....	4,969	Dressings.....2,214
Teeth extracted...	22	Homes visited...	64	Vaccinations.... 80

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## SUCHOW, KIANGSU, CHINA

*Extracts from letters written by the Missionaries of the Immaculate Conception of Suchow, to their Sisters in the Mother House.*

*Catholic Mission, Suchow, March 18th, 1935*

BELOVED SISTERS,

At the opening of the month, the weather was as hot as July weather in Canada. As the winter season was neither long nor severe, the cold did not destroy the microbes, and small-pox has broken out. The mother of five little children has just had three of them carried off by the terrible disease. On account of being badly off for room, most of the catechumens



were obliged to return home during the hot spell, even though they have not yet learned nearly enough about their religion. When the poor Chinese receive an elementary notion of our holy Faith, the Missionaries are satisfied, for it is very hard for these poor people to begin to study when they are forty, fifty, or even seventy years of age.

While passing through the catechumens' hall the other day, we noticed a woman sitting in a corner all by herself. She had her hands up to her face, and perhaps you may think that she was meditating. So she was, but in her own way... Just a while before, she had been caught slipping a piece of soap into her pocket, and she was then weeping, because she had "lost face". The persons who had learned of what she had done, did not seem to find it strange to see her acting thus, for, in China, it is the usual way of acting when one has "lost face".

Last Thursday, two catechumens were baptized at the Mission church, and to-day thirteen others have the same happiness. The Faith is being rapidly spread in Suchow, for the people here are so simple in their ways that they readily believe what is taught them, and, little by little, they are becoming less prejudiced.

While waiting until we are in a position to erect a convent suitable for the works which we came here to perform, we are settling down to study the language and the mentality of the Chinese. We have been told that the best way of winning over these people to our holy religion is to love them, and to adopt their tastes and manners. Fully persuaded that this is quite true, we are trying to become real Chinese. Between our hours of study, we treat the sick, and we sometimes have the happiness of baptizing dying babies brought us by their pagan mothers. While opening heaven to them, we load them down with messages to our loving Queen, and we do not fail to ask them to obtain us permission to build a convent. Complying with the desire of a kind person in our native land who sent us an offering to ransom a dying baby, we called one little one Joseph Emery.

The three Presentandines, who live next door to us, do all they can to please and oblige us. They had learned of our desire to have a Christmas Crib, and they found for us a number of appropriate statues, animals, etc. While spreading out these articles on a table in our little dwelling, they curiously looked at us, and seemed to be very glad to see that we were pleased. When the occasion arises, they look out for us as for themselves. One day, we asked one of them, Fan Sien Cheng, to buy us a mat. It is customary here to try one's best to have the price lowered before paying for anything, and this Presentandine is very good at bargaining. She told the dealer that the mat was not made well, that it was not interwoven closely enough, that the corners were not even, and that it would not last long. The merchant answered that he found that it was even more advantageous that the mat had been thus arranged, that the one who made it had done his best, that it was impossible to secure a better one, etc., etc. When Fan Sien Cheng made up her mind to purchase it, there was another discussion: the dealer wanted to charge her forty cents (Mex.), and she thought that

thirty cents was quite enough. Finally, they came to an agreement, and but thirty-eight cents was given. On another occasion, the Presentandines thought that we were suffering from the cold, and they brought us a little Chinese stove: a sort of iron pot which may be filled with charcoal. This little stove sends forth a gentle heat, and a person with cold feet appreciates it. These native virgins teach at the Mission school, and one of them gives us lessons in Chinese.

In the month of January, forty-three Presentandines spent a night in Suchow. They had come in rickshaws from different mission stations, and were on their way to Shanghai to make their annual retreat. The coolies made a great noise on arriving with the baggage. They began by asking more than the usual amount for their services, giving as an excuse that the roads were in a very bad condition, and that their rickshaws had been loaded down. But Fan Sien Cheng, who is accustomed to hearing disputes of the kind, soon settled the question. The Presentandines of Suchow gave up their beds to their visiting companions, and came to take their rest in a spare room over our kitchen. This room is very small, but we did not have a better one to offer them. Wishing to greet the visiting Presentandines, and as our convent was not big enough to receive them all, we made our way to the school towards ten o'clock the following day. According to a Chinese custom, all the native virgins made us three deep bows on arriving. One of the three Presentandines of Suchow introduced us to their visitors, calling us by our Chinese names. "The Sisters have their *mao tso* (hoods) on," she told them, "but their costume is much prettier without them." She then asked us to take them off. Several of the visiting Presentandines are seventy years of age, and a few of them are even older than that. One of them has been teaching Catechism in a mission station of the Prefecture for thirty years. The one who was seated in front of the others, and who appeared to be the Superior, began to talk to us. "You belong to the Society of the Immaculate Conception," she said. "I have belonged to that society for a long time, for when I was very small, I was enrolled in the blue scapular." Immediately after, she added: "We certainly resemble one another, for we have the same Mother. The Child Mary in the Temple, our Patroness, is the very same Virgin as the Immaculate Conception, and that is another reason why we are alike." Her companions kept smiling while listening attentively to her. We saw that they wished to have us understand, that although of a different nationality, we all belonged to one big family, as we were all religious consecrated to Mary, our common Mother. It was certainly a Christian way of thinking. These native virgins afterwards came in groups to visit our little chapel. Sister Marie Xavier<sup>(1)</sup> gave a few of them treatment all the time they were in Suchow. When it was time for them to leave, rickshaws were sent for, and the fifty coolies who arrived again made as much noise as possible... Greetings were exchanged while the rickshaws were bearing away the visitors, but they were almost drowned

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1. Berthe PARADIS, of Tingwick.



by the shouts of the coolies. On the whole, the scene was a typical one. On February 8th, the same Presentandines, after making their retreat, stayed in Suchow over night, as before.

Owing to the sudden change in the weather, many of our pupils have begun to be feverish. The first time that we attended to the little ones, we were uneasy on discovering that they had a hundred and four and a hundred and five degrees of fever. Soon after, however, we found out that there was no need of being alarmed, for it often happens that they are as feverish as that. They do not appear to be greatly depressed in spirits, and they tell us that they have just a little headache and object to remaining in bed.

Some of the children attending our school are very good. Let me give you but one example of their tender-heartedness: One day, a fourteen-year-old girl came to us to be treated. She began to cry, and when we asked her what was the cause of her grief, she told us that she was thinking of her poor grandmother with whom she made her home, and that she knew that she must be suffering from the cold, as she had no warm padded clothing like she had. As the girl has no mother, she is very lonesome, and she pities everyone whom she knows is suffering.

We were obliged to send home a little girl who had contracted typhoid fever, for the school is so small that we could not keep her apart from the other pupils. The poor child, on learning that she was obliged to leave, began to cry. She told us that she was better, that she no longer had a feverish headache, and she was even courageous enough to get up in order to prove to us that what she had told us was true. Soon after, however, her strength gave out. It was heart-rending to hear the little one crying out that her parents were dead, that nobody loved her, and that there was nothing to eat at home, but we had to see to keeping the other pupils from contracting such a terrible disease. In order to reach her wretched abode, she was obliged to travel thirty *li* in a little cart drawn by a man. As a true Chinese maiden, the last thing she asked for was a little food that she might take home with her...

During a Chinese lesson, our teacher told us all about the way children were formerly treated in China. When, for instance, a father and mother died, and left behind them a number of young children, two of the poor orphans, a little boy and a little girl, were locked up in the vault with their deceased parents. A certain quantity of water and a basketful of jujubes were placed near the little victims, who died by slow degrees. It was believed that the father and mother were highly honoured by such a way of acting. This pagan custom has disappeared, but the superstitious practice of drawing the children's pictures on pieces of cardboard, which are placed near the corpses, seems to be a vestige of it.

### Sunday, April 28

Being eager to tell you of the consolation that all the Missionaries have just had, we are adding a few lines to our missive. Just as the Holy

Year was drawing to a close, over a hundred neophytes were confirmed by Msgr. Marin, S. J. These new Christians were in different stations in life. Some of them were up in age, and others, but mere children. Really it was a very touching spectacle.

Be assured, dear Sisters, that we bear you the most tender love. We are in a far-off land, but we are still as closely united to you as if we were near you, and we wish to recommend ourselves to your fervent prayers.

YOUR SISTERS OF SUCHOW.

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## WAKAMATSU, JAPAN

*Gleanings from the Diary of our Sisters, Missionaries to Wakamatsu*

### Monday, January 14, 1935

A pagan pupil comes for the first time to listen to a Catechism lesson. The Sisters at the Kindergarten teach Christian Doctrine to the little Christians and also to the pagan pupils who ask to be instructed, but never during class, in order to leave them free in regard to religion. *Ine Ko San*, as our new little pupil is called, sang at home the hymns she learned at school. When her mother heard her singing, she asked her who Maria Sama was. The tiny tot replied that she was the Mother of Jesus, and our Mother also. This declaration and other reflections made by the little one touched the heart of her pagan mother, who gave her permission to assist at the Catechism lessons.

### Sunday, January 20

At the request of Reverend Father Larose, the girls of the neighbourhood meet in our convent this afternoon. This circle, which began last June with three Christians and a few catechumens, at present counts twenty members, six of them being new Christians. The girls meet once a month in order that the spirit of charity may be kept up among them, and we hope that their association will become a centre of conversions. They spend their spare time making clothing, which they distribute to the needy. We have already gone to bring help to some wretched people, and have been able to see for ourselves how greatly the poor suffer in their miserable hovels: many of the stables in our country would be more comfortable to live in than the dwellings of certain poor people of this region. To heat the one room of the house, there is no fuel save a few pieces of charcoal, which the inhabitants light when it is time to prepare their meagre repasts. Through the holes in the earthen walls, bamboo lattice-work may be seen. Newspapers are pasted over the cracks to keep out the wind, and bags of straw are hung outside over the windows, for the paper on the panes does not prevent the wind and the snow from blowing in.

The following incident will show you how very poor the people are in our locality: A girl once went to treat a sick woman, and, finding no food



in her home, she bought her some milk. As she was unable to find a cup, she picked up a dirty can, and thought of washing it, but there was no water. Such dire poverty is seldom, and, perhaps never met with in our native land. It can easily be seen that a man who earns daily but thirty sen (ten cents in our money) and has to support his six children with this small amount, cannot give them even the bare necessities. And just to think that according to what has been told us by the Christian women who have, at times, accompanied us on our errands of mercy, there are people far worse off than those we have seen. As you may well imagine, the poor folks we visited were so grateful for the small gifts they received from us that they could not keep back their tears.



DWELLINGS INHABITED BY JAPANESE PEASANTS.

### **Thursday, February 7**

We left on Tuesday to assist at the ceremony of the blessing of the little church in Fukumezawa, an outlying mission station which it took us three hours to reach, and we returned to Wakamatsu this afternoon after having been caught in a snow-storm like one of those in Canada. It took us nearly an hour to walk from Tajima to the village of Fukumezawa, where we were received with the greatest politeness by a Japanese family, of which all the members are Christians. Msgr. Dumas and Reverend Fathers Larose and Lebel graced with their presence a pretty play which was put on in the evening by ten Christians of Wakamatsu. One of our little pupils, aged 5, the little daughter of our catechist, performed a gymnastic exercise. The hundred and fifty persons present spent a very pleasant evening. As the place was filled to capacity even before the play began, several persons were obliged to retrace their steps.

Yesterday morning, Msgr. Dumas, assisted by Reverend Fathers Larose and Lebel, blessed the new church and celebrated the Holy Sacrifice therein. A goodly number of married men, both pagans and Protestants, assisted at this Mass, and all the Catholics present were pleased to see them. May this little temple be as a beacon which will diffuse its beams afar, and dispel the shadows of paganism.

When the Catholics were through making their thanksgiving after Mass, the good Christian who saw to having a feast prepared, announced that tea was to be served. While awaiting this prelude to breakfast, all gathered around the charcoal embers placed in a tin box on the floor, in the middle of the room. While the tea was being made, the pagans put many questions to the priest, who, along with his catechist, seized the opportunity to tell them a little about our holy religion. Great was their curiosity on seeing Sisters in their midst, but it was soon satisfied by an explanation of the religious life, which they had long been anxious to know about. Nearly an hour later, the cheering cup of tea was served along with some sweet biscuits, which tasted even better than usual, for it was after ten o'clock. While the tea-pot was being passed around, the Christian gentleman who presided at the meeting, proposed having a presentation ceremony: each guest, in turn, gave his name, and very modestly told what his titles were, what trade he practised, his age, etc. This ceremony is of a nature to excite much laughter among those who have not been born and brought up in Japan. It was not until nearly noon that the breakfast trays were announced; it was high time, for, in spite of the storm that was



TWO JAPANESE CHILDREN LEARNING TO PLAY THE "O KOTO", THE MUSIC OF WHICH IS HIGHLY APPRECIATED BY THE WOMEN OF JAPAN.

raging out-of-doors, the guests had begun to see stars... As the storm became more and more furious, we were obliged to remain in Fukumezawa until to-day. All the Christians were greatly pleased to have us with them, and would have liked to have kept us longer. It was very touching to see how really kind they were to us.

#### **Monday, March 4**

Mr. Matsuyama, the director of a Kindergarten in Wakamatsu, pays us a visit. While praising the way our school has been organized, he informs



us that, every second day, the children that attend the one he conducts, are served a bowl of soup free of charge. He tells us that he does not find our terms as reasonable as his, although he knows full well that save for board, we do not ask our pupils for a contribution, like those in the other Kindergartens are obliged to give. The Kindergarten he is in charge of is dependent on a pagan temple, and is under the control of military men. It was started thirty years ago, and is, at the present time, attended by only fifty pupils. Certain newspaper men of the city have published articles which are of a nature to hinder us from getting new pupils. Probably, these men believed that our school would hinder the progress of the pagan Kindergartens established long before ours, but, just the same, a distinguished pagan gentleman living near us, has since sent us a kind letter, asking us to let him send his little girl to our school. We hope that during this month dedicated to St. Joseph, which we willingly call the month of special graces, we shall receive many little ones for our Kindergarten.

### **Saturday, March 16**

Miss Suzuki, who was baptized but recently, has offered to help us with the housework while becoming initiated in the religious life, which she desires to embrace. Her pagan parents thought that she had done something foolish by becoming a Catholic. When they saw that she had made up her mind to remain true to the Faith, they put her out of the house, thinking that by so doing they would get her to change her mind, but they were not successful. The courageous maiden has found in our holy Faith the strength to endure this great trial with joy. She was one of the seven adults who were baptized in the parish church on Christmas Day. Another young lady, who teaches in our Kindergarten, was also among the privileged ones.

### **Wednesday, March 20**

This morning, our pupils come dressed in their best clothes, for school closes to-day. Four of the biggest ones being old enough to attend an elementary school, receive, as it is customary in Japan, a report stating that they have passed out of the Kindergarten. School will re-open the first week of April. Our little pupils, faithful to the Japanese rules of etiquette, bring home with them what is left of the candies and peanuts we offered them on this occasion. It is a rule of good-breeding which, this time, does not make them perform a very big act of self-denial...

### **Holy Saturday, April 20**

The Office this morning is preceded by the Baptism ceremony of three adults. During Holy Mass, while Alleluias are being sung, the happy neophytes make their First Communion. Every time we see the Saving Waters being poured on the brow of a Japanese, we are deeply emotioned. It is a joy which makes an apostolic worker overlook the troubles he meets with on the Missions, and which gives him the courage to gayly remain at his task till the end.

### **Easter Sunday, April 21**

In order to fittingly celebrate this beautiful festivity, our spotless chapel has been adorned with roses and lilies. The pretty white curtains on the windows, which have been donated by a kind benefactress, tend to make our little sanctuary appear even more devotional.

At the Mission church, hymns in honour of our Risen Lord are sung. Quite numerous are the Christians who assist at the Solemn High Mass which is there celebrated, and at Benediction of the Most Blessed Sacrament. On leaving the church, they are invited to sit down to a meal served in the Christians' meeting hall. As they all came to church fasting, they find that the bowl of pink rice and the sweetened or salted vegetables offered them are even more appetizing than usual. Our intention in preparing a feast day meal of the kind, is to keep the Christians united and to make them think of being charitable to one another. Indeed, such a meal reminds us of the love-feasts of the early Christians.

### **Sunday, May 11**

We take our pupils for a walk to-day. While in the country, we meet a number of women, most of whom are up in age, pulling carts full of stones. On reaching the bank of the river, we see twelve others busy drawing up stones and sand in baskets. These poor creatures are standing in the water. To keep their feet from getting bruised, they have put on straw sandals. Towels rolled around their heads keep off the burning rays of the sun. We are moved to pity on catching sight of them, but when we see with what enthusiasm and joy they are working, we find the spectacle not quite so sad; it would even be consoling if these women were only Christians, for they could certainly acquire great merit.

Just now, Nature is at its best, and beautiful, indeed, are the flowers which are blooming everywhere. It is the lovely month of May, and we are delighted on finding in the different flower gardens, symbols of our beautiful and spotless Queen, who, as yet, is so little known of in this pagan land. For the Japanese, there is nothing like the blossom of the *Sakura* (cherry tree). It is the symbol of the faithfulness, loyalty, and nobleness of their former soldiers. After the blossoms have fallen on the ground, they are still beautiful to look upon, and they wither without their appearance being spoiled by their contact with the soil.

In a few days, it will not be so pleasant to go for a walk, for one would surely breathe in more dust than fresh air. According to the laws of the country, all the inhabitants must do their house-cleaning to-day. The different articles of furniture are placed in the garden, or on the street, if there is no garden. While, in the open air, the straw mats are being beaten vigorously, and the utensils washed, the inside of the house is swept and scrubbed. In the evening, everything will be put back in its place, and the different members of the family will peacefully enjoy the happiness resulting from a duty well performed, for for the Japanese, house-cleaning is



really a duty, and those who neglect it are reprimanded by the police who inspect all the houses.

### **Friday, May 24**

Sister Superior, who left on Wednesday to assist at the blessing of the new establishment of the Reverend Sisters of the Notre Dame Congregation, at Fukushima, to-day returns to Wakamatsu with all kinds of affectionate messages from our Sisters of Koriyama, whom she met while on her trip. This evening, we have the happiness of extending hospitality to two Sisters of the Assumption, of Nicolet, who arrived in Aomori last fall. These Sisters, also, assisted at the ceremonies in Fukushima. How good it is, especially in a pagan land, to tighten the bonds of fraternal charity, which transform all the Communities into one family with but one aim in view: the spreading of our holy Faith.



GRADUATION DAY AT THE KINDERGARTEN CONDUCTED BY THE MISSIONARIES OF THE IMMACULATE CONCEPTION, KORIYAMA, JAPAN.

## **KORIYAMA, JAPAN**

### **Wednesday, March 20**

This morning are held the school closing exercises, at which Reverend Father Laporte, O. P., presides. All the little pupils look so happy that one would think that they had matriculated from a university... The exercises are brought to a close by the singing of Japan's national hymn. All the parents present kindly give a donation for a swing for the pupils' playgrounds. School will re-open towards the 8th of April.

### **Monday, March 25**

This is the Feast of the Annunciation, and there is a violent wind-storm. A few minutes after it began, the fence around our garden was blown here

and there, and pieces of the neighbours' roofs were soon heaped up on our grounds. The convent was so badly shaken that we could have believed that we were in a boat. We were more fortunate than our neighbours who, after the storm was over, were obliged to look for the pieces of their roof and put them together.

### Friday, May 3

At the request of a Christian woman, we pay a visit to a very sick nineteen-year-old girl, who has asked to see us. Our patient tells us that she has great faith in *Kami Sama* (God). After giving her a little medicine, we offer her a medal of the Blessed Virgin. "If the medicine I've taken does me no good," she tells us, "your God is able to cure me." On entering the church for May devotions, we are indeed surprised to be greeted by the mother of the patient we have just visited. The poor woman tells us that she has come to thank our God for all that we did for her daughter.

As one of our pupils is seriously ill, two of the teachers go to the Hospital to inquire how she is. When they arrive, they find that the child is raving, and she keeps repeating: "While telling us about *Kami Sama*, Sister Superior told us that heaven is very beautiful, and that hell is a bad place to which we must not go. I don't want to go there." At the head of her bed, besides her father, a fervent Buddhist, are several relatives. In a Japanese hospital, one seldom can be alone with the person he has come to visit, for all the members of the family eat and sleep in the patient's room.

### Wednesday, June 5

This is a holiday in honour of all the little boys of the country. It is known as the *Ayami no sekku*, the feast of the irises, for these flower bloom at this period. In all the houses, are displayed a number of swords, arrows, drums, toy soldiers and horses, and beside them are a fan and some flowers. This celebration is held in order to remind the little Japanese lads, the men of to-morrow, of the traditional bravery and courtesy of the former *samurai* (warriors). Outside, carps tied to long poles are filled with wind, and they flutter gayly. As the carp is a fish that swims up a river, it is presented to the little Japanese boys as an emblem signifying that they must overcome their passions and triumph over all difficulties if they wish to succeed, and to obtain an honourable position. Japanese children are taught to suffer without yielding.

The *Hina Matsuri*, holiday for the little girls, is celebrated on March 2nd. Dolls are arranged on shelves. On the top one are set up the emperor and the empress, on the second, three courtiers, on the third, five musicians and armed guards, on the fourth, a number of articles: little cupboards, utensils, offerings for the deities, etc. By this demonstration, the Japanese wish to get the little girls to love the imperial residence, and to make them realize that the part they will later take in life, as wives, mothers, and house-keepers, is closely connected with the greatness and glory of their nation.



**Friday, June 7**

A pagan woman, a newcomer, to-day brings us her little girl, who, for some time past, has been asking her to let her attend the Kindergarten, where there is a cross and a celebration at Christmas-time... So we see that the trouble we go to in order that the Christmas festival may always be remembered by our little pupils, is well worth while. The first result of our work is the attracting of other children to a Catholic institution, and getting them to love our holy religion from early childhood. There are actually forty little ones in attendance. The big girls are given music lessons, lessons in English, and they are also shown how to knit and to cook.



DURING A LITTLE PLAY PUT ON IN THE KINDERGARTEN CONDUCTED BY THE MISSIONARIES OF THE IMMACULATE CONCEPTION, KORIYAMA, JAPAN.

**VANCOUVER**

*Gleanings from the Diary of our Sisters of  
St. Joseph's Oriental Hospital*

**Thursday, January 10, 1935**

In the children's ward, which contains three beds, there are actually three little patients: a Japanese boy, aged 7, a Chinese boy, aged 10, and a little six-year-old *white boy*. The father of the latter is a Chinaman, and his mother, a squaw, but still the lad says that he is a *little white boy*... The dear child appears to be so candid that we are thinking of having him baptized, so as to give his soul the purity which it seems to be thirsting after. It is just lovely to see the three of them so full of childish glee.

**Wednesday, January 23**

The mother of the little *white boy* is admitted to the Hospital, and she is greatly pleased. "I wanted to be in the same hospital as my little boy,"

she tells us, "and at last my wish has been granted." After talking to her for a little while, we learn that she had been baptized soon after her birth, but that she had never been able to learn anything about her religion. As her mother was a non-Catholic, she was not given a religious education. We hasten to send for her Baptism certificate, and, on examining it, we find that she was baptized by Reverend Father Rhor, O. M. I., a missionary who is still labouring among the Indians. Our all-merciful God has certainly special designs on her soul, and we shall strive to second them as best we can.

### **Sunday, January 27**

It is a day of triumph for poor Arasaki, a Japanese patient, who is received into the Church and given the name of Joseph Paul. The poor man left the Hospital last December without the doctor's permission, but he came back to us last Friday, the feast of the Conversion of St. Paul. The former bigot is now an altogether different man. He is very grateful for the least thing we do for him, and is indeed very glad that such a change has come over him. This is but a proof that one may be truly happy only when he is in peace with God.

### **Friday, February 1**

This being the First Friday, seven of our patients receive Holy Communion. One of them, the poor stray sheep who returned to the fold on the feast of St. Paul, leaves, towards noon, to join his illustrious patron saint.

### **Saturday, February 2**

In the course of the forenoon, we receive a visit from Reverend Father Reid, O. P., a missionary who has just arrived here from Japan. We are happy to be able to give him hospitality during his stay in Vancouver, and happy, also, are we to receive from him news of our dear Sisters in Koriyama and Wakamatsu.

### **Monday, February 11**

It was on the beautiful feast of the Purification that our annual retreat began, and it was also on a feast of our Blessed Lady that it ended up. It was brought to a close by the Final Profession Ceremony of our dear Sister Ste. Elise<sup>(1)</sup>. At three o'clock, Reverend Father Hingston, who was formerly Provincial of the Jesuits of Upper Canada, presided at the ceremony. Reverend Father had acted as our retreat-master, and he very kindly gave the happy chosen one a pious exhortation. "This ring of fidelity which you are about to receive," he said to her, "symbolizes the seal of the contract you are signing to-day, and which you will present to the Lord when He repeats to you the *Veni de Libano*." When the ceremonies in the chapel were over, we broke the silence which had reigned supreme for eight days. We embraced the "little princess", as Reverend Father called our happy Sister, and offered her our congratulations. Before long, the bell called us to

1. Alphonsine CHENARD, of Bic, Co. Rimouski.



the refectory for our evening meal, and just before we sat down to it, our dear Sister Ste. Elise was crowned with lilies, while the *Veni Sponsa Christi* was being sung.

All the Sisters are rejoicing, for two of our patients have, to-day, been made children of God.

### **Thursday, February 14**

How good is the Lord! What mercy does He show to the souls He has ransomed by the shedding of the last drop of His Blood! Oh! how we should always place our trust in Him! We were given a proof of this tender mercy last May, when Miss Shinde, a young Japanese lady twenty years of age, was admitted to our Hospital. She appeared to be in favour of our holy religion, but, every time we spoke to her of Holy Baptism, she told us that later on she would think about it. In the month of November, she had a hemorrhage, and, immediately after, took a turn for the worse. Wishing to do nothing that would displease her parents, whom she loved tenderly, she asked them what she should do. The latter succeeded in convincing her that she did not understand anything about religion, and that she had no intention of becoming a Christian.

The disease continued to make rapid headway, and, on the 11th, 12th, and 13th of February, the patient, while conversing with Sister Marie de la Presentation<sup>(1)</sup>, told her that she had made up her mind to become a Christian. As Sister appeared to think that she was not in earnest, she repeated the same thing to her, adding that she knew all about the Sacrament of Baptism, and that she wished to receive it that very day. Father Benedict had gone out, but she said that she would wait for him, even though he were to come back late. On returning to the Hospital, Reverend Father, finding that the young lady was really well disposed, baptized her at once, brought her Holy Viaticum, and anointed her. It would be difficult to describe the expression which appeared on her countenance immediately after she had received the Last Sacraments. The priest was struck on seeing it, and he did not fail to tell us about it.

In the women's ward, there are several patients belonging to different sects, and some of them were disappointed on learning of what had occurred, and began to talk loudly together. In the evening, Sister Marie de la Presentation after going as usual to get the patients to say a few prayers paid a visit to Miss Shinde. With her was one of her friends, Miss Katsuko Okada, an Anglican. Our happy neophyte asked her friend to tell Sister what she had just told her about her baptism and to repeat it to all the women in the ward. "For three evenings," the newly-baptized patient had informed Miss Katsuko Okada, "the image on the crucifix hanging on the wall in my room grew as big as a person and seemed to be alive. Our Lord looked sadly at me, and stretched out His arms to invite me to become a Catholic. I at first closed my eyes, but, on looking up again, I saw Our Lord for the second time. He asked me to be baptized that very

1. Berthe SURPRENANT, of Swanton, Vt.

day, and I could not turn from His entreaty. Ever since I came to this hospital, I have felt that I should become a Catholic, and I have tried so much to go against this inspiration that I have worn myself out, but now I am very happy!... There is no longer anything lying heavy upon my heart. Be sure to repeat to the other women all that I have told you." It is hard to know exactly if what Miss Shinde has related is true, or only imaginary, but the wonderful peace and happiness which the event produced in her soul are a proof that it was prepared her by a good spirit. We gave the new Christian the name of Mary Bernadette, in honour of the dear little saint of Lourdes, the first missionary of the Immaculate Conception. Since being baptized, the happy young lady seems to be improving.

### **Sunday, February 17**

At four o'clock, Frank Amai, a Japanese boy sixteen years of age, was baptized in the ward dedicated to Our Lady of Lourdes. Before coming here, the lad had been going to a Sunday School conducted by a certain sect. He says he prefers our school.

When Reverend Father Benedict, the priest who sees to the Japanese in Vancouver, asked him what name he would like to be given, he told him that he wanted to be called Gabriel, because it was the name of the Archangel of the Annunciation.

### **Thursday, February 28**

The registers of our Oriental Hospital mark for the month of February: 5 solemn baptisms, 2 baptisms *in articulo mortis*, 25 Communion received by the patients, and 4 Extreme Unctions.

### **Sunday, March 3**

God has granted the grace of Holy Baptism to a seventeen-year-old girl, a Buddhist who is in the last stages of tuberculosis. One day, on hearing the little bell which was rung to announce that our Eucharistic Lord was being carried to a patient in an adjoining room, she asked what it all meant. While she was being answered, she was given a few explanations which gave rise to the question of the necessity of receiving Holy Baptism. Satisfied with the information given her, she asked her pagan parents to let her be baptized, and they at once consented.

Her father is a Buddhist clergyman. Miss Hana Nishikawa, who received the baptismal name of Marie Delia, has had the happiness of receiving Jesus into her heart, like her sick neighbour, whose good fortune she envied. She has also been anointed, and, in a few days, she will probably be enjoying eternal bliss.

### **Sunday, March 29**

Last night, just before going to sleep, Akira, who was baptized to-day, said: "Sister, to-morrow will be the happiest day of my life."

On being taught the Confiteor, he was told about St. John the Baptist, and he wanted to be given his name. But after Sister Marie de la Presen-



tation had told him about the life of the Saint, he no longer wished to be called after him, because he had been beheaded. He told Sister that he wanted to be a missionary, but that he did not want to have his head cut off, and added that he would like to be given the name of "St. Joseph" and a name that had something to do with the Blessed Virgin. For this reason, the name of Joseph Bernard was chosen for him.

At two o'clock this afternoon, the young catechumen was brought to the chapel. Reverend Father Benedict presided at the ceremony, and Mrs. Leblanc and her son stood for the little boy, who recited aloud the Our Father and the Creed, and answered the questions put to him. The priest asked one of the Sisters the name that was to be given, and she told him that it was "Joseph Bernard", but as the little fellow, who had changed his mind, spoke up saying that he wanted to be called after St. John the Baptist, he received the name of John. Immediately after the ceremony, Benediction of the Most Blessed Sacrament was given. For over a year, the new little Christian had faithfully said his beads every day, and it is not surprising that the Blessed Virgin obtained him such a wonderful grace.

This evening, Reverend Father Sharkey, our chaplain, administered the Sacrament of Baptism to two Chinese adults.

### **Friday, March 29**

Mary Bernadette (Miss Shinde) has just been called to her reward. Two Chinese, who received Holy Baptism to-day, also leave for the heavenly abode.



OUR LADY OF LOURDES WARD IN ST. JOSEPH'S ORIENTAL HOSPITAL,  
CONDUCTED BY THE MISSIONARIES OF THE IMMACULATE CONCEPTION, VANCOUVER.

**Thursday, April 11**

To-day, a marriage was blessed for the first time in our chapel: that of a Chinaman and a squaw, Mr. and Mrs. Lung. Immediately after, the Sacrament of Baptism was administered to two of their children.

As soon as they left the chapel, Sister Superior saw that a good Chinese meal was served them and their four little ones. The father, mother, and a little boy and girl are now under instruction. The father and the little girl are being prepared for Baptism, and the mother and the little boy, for their First Communion.

**Thursday, May 2**

After placing ourselves under the protection of our Immaculate Mother we, this morning, begin to take lessons in Chinese. Each of us wishes to put her whole heart into her studies, for Chinese will come in very handy when the sick have to be spoken to. Our teacher, Mrs. Yip, will also show us how Chinese food is prepared. Nothing pleases the Chinese more than to have dishes of their own kind of food served them.

*Extracts from the Novitiate Chronicles*

"To love Mary, what a consolation here below, to make her loved, what an assurance for the hour of death!"  
St. Bernard.

**Friday, May 24, 1935**

Up to now, Spring has been quite avaricious of its splendours, but to-day it appears to us decked in sunlight, and very beautiful are the blue clouds, which, seemingly, wish to celebrate the incomparable bounty of our Immaculate Mother, whom the Church greets under the lovely title of Our Lady Help of Christians. And could we who unceasingly experience the sweet efficacy of her celestial assistance fail to sing her praises?... Throughout our life, which is stamped with peace and supernatural joy, the days dedicated to the Blessed Virgin are as so many blessed halts which bring us a recrudescence of happiness and heavenly light. Even if every day of the year we were called upon to honour Mary under a new title, we would never grow tired of contemplating her and of exalting her grandeurs.

Happy also are we to celebrate the victory of Dollard des Ormeaux, and we cannot refrain from comparing it to the celebrated victory of the Christians at Lepanto, attributed to the intercession of our heavenly Mother, and which has given rise to to-day's solemnity. In fact, it was not quite a century after the battle at Lepanto that the heroes at Long Sault saved the city of Mary. Did not our powerful protectress lovingly watch over the youthful colony entirely devoted to her? We earnestly entreat this tender



Mother to ever protect our country, and to again save it from the dangers threatening it.

This evening, the ever loving and thoughtful Lady Help of Christians deigns to ask us to assist her in her salutary work: she confides to us a soul she wishes to save. Our Sisters of the Chinese Hospital telephone to request us to pray for a patient whom extreme suffering is leading to despair, and who is in danger of losing his soul.

Oh! yes, tender heavenly Mother, we desire to help thee to save the soul of this poor man. With this aim in view, we ask thee to accept our little sacrifices and our earnest supplications, and to restore peace and happiness to him.

### **Friday, May 31**

The beautiful month of our Mother has already come to an end. When we sing our last hymn this evening, a feeling of sadness comes over us: it was so good to go every day to implore the assistance of this peerless Queen and to repeat to her our filial love. We feel that during her blessed month, she received us with even more motherly love than ever, assisting us in all our necessities. However, our farewell hymn must not be melancholic, but rather it must vibrate with the accents of our gratitude.

In order that we may more easily express our sentiments, we ask thee, O Mary, to permit us to borrow the voice of the numerous flowers with which thy blessed altar is adorned: their language is, at times, really eloquent... Little lilies so simple and so white, you who have merited the honour of giving your name to the Virgin most pure — the true "Lily of the Valley", tell your Queen of our admiration and of our desire of resembling her in her virginal whiteness.

Fresh lilacs, lend your lovely perfume to our prayers. Tulips of various hues, you who open wide your elegant corollas, ask Mary to cause our souls to expand, and to fill them with divine love. Dainty lilies of the valley, shake your delicate little bells and chime to Mary the grateful thanks of her children. And you, dainty ferns, who ever lift your arms to heaven, interpret our transports and publish our impatient longing to go to contemplate up above the most beautiful of all flowers, Our Lady of May.

### **Sunday, June 2**

This morning, the Community Mass is celebrated half an hour earlier than usual. As soon as it is over, we hurry to the refectory for breakfast, and then there is great commotion: hastily do we go from the convent to the garden, and from the garden to the convent; we carry table-cloths, dishes, sandwiches, cakes, etc... What picnic is being organized?... and so early?...

To-day is the day that has been decided on for the making of a pilgrimage to Our Lady of the Missions by the zealous members of our different sewing circles of Montreal. As many as a hundred and fifteen of them come to the Novitiate. Reverend Father Sainte Marie, S. S. S., accompanies them; he celebrates the Holy Sacrifice for them, and preaches them a fitting

and encouraging sermon, assuring them that they are true missionaries: "You have the same ideal as our Missionaries," he tells them. This sermon is greatly appreciated by all present. In order that a greater number of persons may enjoy it, we shall reproduce it here:

"Every year, you are graciously invited to come to spend a few hours with *your* kind Missionary Sisters, and I imagine that this pilgrimage is to you a source of interior joy.

"The people of the world, who enjoy only what is of a nature to satisfy and flatter them, understand nothing of what you have undertaken to-day, and pitifully do they smile at you. But you, I do not doubt in the least, have been longing for this day, and you have willingly accepted the invitation extended you by *your* Missionary Sisters.

"By your Missionary Sisters," do I say, "and that is the reason for the joy which beams on your countenances, you have, indeed, the same ideal as the Missionary Sisters of the Immaculate Conception; you are, as it were, something of themselves, sharing the same concerns, and the same desires.

"And I do not hesitate in stating that not only, like all good Catholics, do you make it your duty to take an interest in the Work of the Missions, and to co-operate in it by your prayers and alms, but that you possess the missionary spirit and an apostle's heart, of which you should be inwardly proud...

"As members of these divers Missionary Circles, you co-operate as actively as possible in saving the pagans; the work that you do is the enticement which the Sisters make use of in order to reach souls and assure them the grace of Faith.

"Missionaries, indeed, are you, for, in order to thus devote yourselves to the Works of the Missions, you must sacrifice yourselves. And it is precisely that which creates in you a missionary spirit in what is essential to it: sacrifice.

"Emile Baumann, in his "Beatitudes Sanglantes", has one of his heroes state: 'In the future I do not desire to be happy like the others, but to have the incorruptible life germinate deep down in the hearts of the men who have lost it... I must be a cross-bearer, in the trace of whose blood others will march, one who expiates and is immolated.'

"Is not this the ideal portrait of the Missionary Apostle? One who bears the cross, who expiates, and is immolated... one may follow him all over the world in the trace of the blood he has shed in order that others may live.

"What is his life but a daily, an hourly martyrdom! Of him also Our Lord may say: 'I will show him how great things he must suffer for My name's sake!' Such is the universal law, the sublime but painful condition of all apostolic sowing.

"Bossuet, who may be spoken of as eagle-eyed, perfectly penetrated the basis of the missionary spirit: 'The blood of Jesus,' did he say, 'is the blood of sacrifice and, even when it flows in other veins, it feels the need of being shed.'



" Besides this law, this obligation which the Apostle never will be able to elude without decreasing and degenerating, there is, perhaps, for him a more pressing motive to sacrifice himself, for he finds it in himself. On the one hand, he sees in what great need are souls, he lives in the midst of great masses whom he, full of zeal, can scarcely break through, he hears the doleful, plaintive, and even unconscious moaning of so many poor creatures who will die before the light of Faith comes to irradiate their brows and to point out to them the road to Heaven.

" He quickly ascertains the powerlessness of his means of action, he experiences the sensation of being so petty with such a sublime mission. He sees souls being lost, he has come to save them, it is to him that they have been confided. He feels the crushing responsibility weighing upon him, and he pertinently knows that, in part, the salvation of souls depends upon him.

" After all this, he quickly realizes that it is not enough to make use of human means in order to reach them... He even feels that prayer, which is his strength and " God's weakness " is not sufficient to save souls. Remaining to him is an all-powerful means beyond which he is incapable of doing anything: suffering united to immolation.

" That sacrifices appease God, he knows full well... We, for our part, are not able to see passing sacrifices without being filled with emotion and, sometimes, agitated. God cannot help from being moved by what upsets us. When sacrifices are wafted up to Him, His Heart is touched, and mercy gets the better of justice.

" Let us learn from this what we ourselves should do for the Work of the Catholic Missions; we should sacrifice ourselves for our brethren, regardless of their nationality. They are souls which have been ransomed by the Blood of Christ, and which, as a general rule, He desires to save only through our instrumentality. He wishes us to thus pay our debt of gratitude for our own redemption, by taking our turn in being a saviour, by the sacrifice of ourselves or of something of ourselves.

" Therefore, you will sacrifice yourselves firstly by prayer. Consider what is done by Holy Mother Church, who loves all her children. In her litanies, in her official acts of consecration, in her acts of reparation, as in the liturgy, she asks all the faithful to interest themselves in the conversion of the pagans and of her prodigal children.

" ' Be Thou King of those who are groping in the darkness of paganism and Islamism, namely, the Mohammedans, and refuse not Thou to deliver them out of the darkness into the light and Kingdom of God. Look with mercy upon the children of the Jewish people, who were formerly a chosen nation; may the Blood which they wished to be upon them, now flow over them in a redeeming flood. '

" You will never be true daughters of the Church if you do not share her sentiments, her concerns, her fears, and her desires. We cannot become disinterested in the destiny of so many souls that are being lost. At the very least, we owe them the sacrifice of prayer.

" The soul that thinks of praying for the spreading of the Gospel is

certainly a generous soul, a genuine Christian. You will sacrifice yourselves for the Propagation of the Faith by your virtuous efforts, by your good works, by your voluntary acts of penance, in order to merit the souls to be converted these more powerful and superabundant graces, without which they will never embrace the Faith.

"And why should not each one of us choose a day every month and dedicate it to the Catholic Missions: on that day, we could multiply our good works, in order to help the missionaries in the work of evangelizing the pagans.

"In the second place, we could sacrifice ourselves by our alms. His Holiness Benedict XV has written as follows: 'It is gratifying to address all those who, by a special favour of the merciful God, are in possession of the true Faith and share in its innumerable benefits. They should first of all consider by what sacred obligations they are bound to lend their support to the missions among infidels, *for God gave to every one of them a commandment concerning his neighbour* (Eccl. XVII, 12), which commandment is all the more urgent, as our neighbour is under a greater necessity. Who, in fact, stands in greater need of our brotherly assistance than the Gentile races which, in ignorance of God, are enslaved to blind and unbridled instincts and live under the awful servitude of the evil one? Whoever, therefore, contributes, as far as in him lies, to enlighten them, chiefly by helping the missionaries, performs his duty in the work of the greatest moment.'

"In fine, there is another way of taking an interest in the Work of the Missions, it is the one you have chosen. As members of missionary circles, you, indeed, take the most immediate and intimate part in the apostolate of your Missionary Sisters: by prayer, by your workrooms, by your sacrifices, by the gift of yourselves, of your personal activity, of your time, of your spare moments, of your initiative, and of your good-will in answering the demands of the Circle to which you belong.

"I refuse to mention the self-denial that your work for the Missions implies. I prefer repeating to you that Almighty God knows of it, and takes it into account. If, in the Gospel, it is stated that he who receives an apostle as an apostle of Christ, will receive the same reward as this apostle, you have every reason to hope that after having shared to such an extent in the apostolate of your Missionary Sisters here below, you will have just as large a share in the reward that is in store for them in heaven."

The Blessed Sacrament is exposed immediately after Mass, and then all the devoted workers of Our Lady of the Missions go out into the garden to partake of the modest repast which we have prepared them. Nearly all of them are strangers to one another, but they take recreation together with such sisterly love and jovial abandonment that one would think that they belonged to a Community of Sisters.

The pilgrimage is ended up by the recitation of the Little Office of the Immaculate Conception, and the young ladies, on leaving us, are filled with the best dispositions to labour with increased zeal for the beautiful work they have undertaken.



This evening, we take our supper under the shady trees, which is not of a nature to spoil the appetite of all the Doves of the Dovecot.

After the meal is over and everything has been put in order, we improvise a "Concert under the heavens", and readily would we call it a "Concert *in heaven*", so much does the pure happiness which fills our soul give us a foretaste of what one must enjoy in God's Paradise. The merry little birds tremulously sing in unison with the sweet music from the violins. The repertory of hymns and patriotic songs so greatly enthuses us that when all is over, we exclaim: "We shall come back again!..."

### Whitsunday, June 9

The Spirit of Light this morning enkindles in our hearts the fire of holy joy, and it is for two reasons: firstly, because it being the feast of the Apostles, we may well hope that the Holy Ghost will perform in us, as formerly in the Upper Room in Jerusalem, His work of love, which will transform each of the humble children of our Immaculate Mother into a fervent missionary.

Secondly, because it is the patronal feast of our beloved Mother Foundress, which, do we believe, gives us a right to draw an abundance of celestial treasures in favour of the one who is so greatly entitled to our filial love and lively gratitude.

In order to offer this dear Mother the wishes of the Dovecot, Sister Superior and a few Professed Sisters set out for Outremont, and joyfully do we go with them in spirit.

This evening, we are invited to assist at a representation which carries us to far-off Africa. We witness the sad things which really happened to a little black girl. After her father had been devoured by a lion in the presence of his own people, Suema, then eight years of age, is sold as a slave by a heartless creditor. Her mother, of whom she is the unique treasure, courageously gives herself up as a slave in order to follow her child but, her strength giving out, she dies under the blows of a cruel master while her weeping daughter is being snatched from her arms. Overcome by sorrow and the fatigue of a long trip, our heroine arrives at Zanzibar in such a state that she cannot be exposed at the slave market. What is going to become of the poor little one?... God continues to watch over her, her misfortunes have merited her the most sublime of all graces. Wishing to get rid of her, her master has her thrown into a cemetery to there become the prey of jackals. These beasts, having a great thirst for blood, have already pounced upon her, when a missionary who has been notified by a Christian, comes to the rescue. He places the dear child in an orphanage, where she soon receives the grace of Baptism and the inappreciable gift of a religious vocation.

This incident draws tears to many eyes, and causes to spring from our hearts a cry of gratitude towards God, who has preserved us from so many dangers, showered upon us so many blessings, and who deigns to give us a token of special predilection by inviting us to go to assist the unfortunate souls groaning under the tyrannical yoke of paganism.

**Saturday, June 15**

At the Novitiate, June 16th has a vigil, but a vigil without silence or fasting, a vigil steeped with the most lively joy. It is the date chosen for the presenting of our filial wishes to our beloved Mistress, of whom St. John Francis Regis is the patron saint.

A cantata executed by the novices to a piano and violin accompaniment, graciously serves as a prelude to the programme.

The leading act, this year, is entitled, "Joan of Arc", and it is greatly appreciated. Following it is a comedy rendered by a few postulants. This little comedy tends to add gaiety to the religious and impressive atmosphere created by the preceding drama.

The pleasant evening is brought to a close by the reading of an address in which are expressed our wishes and our feelings of gratitude, and by the presenting of a pretty bouquet of roses. It is with hearts overflowing with gladness that we go to take our night's rest while thinking of the lovely holiday which the morrow holds in store for us.

**Tuesday, June 18**

We have the privilege of listening to an interesting talk given by Reverend Father Gustave Sauve, O. M. I., the brother of one of our Sisters. Father Sauve is versed in sociology and his special studies on Communism well explain why he has chosen as his subject: "Moscow and Mexico." It was at its fountain-head that he went to seek the monster that is spreading its gigantic clutches over the world. After vividly portraying to us this terrible enemy of Almighty God, the learned speaker shows him to us royally seated on the Mexican throne, crushing with his bloody sceptre everything concerning religion.

Wishing to illustrate the carnage which this savage system is operating in Mexico, Father Sauve tells us about a few of the terrible scenes which, for nearly twenty years, have been witnessed in that country. With what barbarity are arrested and put to death all those desirous of remaining faithful to Christ and His holy Mother, and who shed their blood with as much generosity and courage as did the early Christians!!...

Up to now, we have been praying for the abolition of anti-religious societies, and, more than ever before, we wish to render our crusade fervent, so as to counterbalance all the harm that Bolshevism is doing to God and souls.

**Sunday, June 23**

The Feast of Corpus Christi is being solemnized to-day. Just as for the past few days, the sky is laden with clouds, and the sun, hidden in their vapoury folds, lends a deaf ear to our pressing invitations. Can it be that it will not decide to come out to pay homage to our Eucharistic King?... We feel sure that the procession will be held, for we have asked the Blessed Virgin to provide for the triumph of her divine Son and, for that reason,



we have deposited at her feet, as a token of confidence and gratitude, a bouquet of rosaries.

Towards nine o'clock, we go to the parish church to join the pious throngs who are to escort the King of kings. The sun remains hidden, but the divine Sun of Justice illuminates our souls and, under its ineffable rays, everything is light and splendour.

### **Monday, June 24**

We endeavour to celebrate the Feast of St. John the Baptist in as solemn a manner as possible. As a prelude to it, we enthusiastically celebrated the glories of Canada, yesterday evening. A little play entitled, "A Nation Without History" was executed, and we all applauded on seeing the courage and on hearing the speech of the pseudo Madeleine de Vercheres, feeling within us her ardent love for Canada.

A comedy, "My First Trip", was successfully executed by the postulants and excited much laughter. A few patriotic songs and pieces of music completed the programme.

This morning, Mass is celebrated in honour of St. John the Baptist; his statue is placed in the sanctuary and, like the altar, it is decorated with maple leaves.

We pray fervently for our dear country, asking the holy Forerunner of Christ to intercede for all the inhabitants, that they may always be faithful to the traditions which have made them so prosperous and happy.

Part of the day is spent in preparing the evening's display, which is a real success and which greatly interests us. This year, during the parade, which will soon merit to be entitled "traditional", we proudly note that our homages are wafted towards our most powerful intercessors, who are always nearest Our Lord, the Blessed Virgin, St. Joseph, St. John the Baptist, and St. Ann.

The processionalists soon draw near. First of all come a number of musicians and, above them, floats the indicative inscription, "The Band." Five of them have violins, four, drums, and, the others, fancy instruments.

The first float is that of St. Joseph, Patron of Canada. Solemnly greeted under this title as early as the XVIIth century, did not this dear Father, by establishing on the slopes of Mount Royal the throne of his bounty and love, manifest that, more then ever, he wishes to obtain us special graces from God and to be for us a mediator who is always heard? He is represented with the Infant Jesus in his arms, and holding the symbolical lily.

The banner in honour of St. Ann then greets our eyes. Behind it are a number of pious pilgrims, who are, doubtlessly, making their way to the famous place of pilgrimage near Quebec. All of them are in a recollected mood and are thinking only of worthily honouring St. Ann. But, just the same, we laugh heartily on catching sight of them. It is because of their comical attire, selected from an assortment of old-fashioned clothes. But those who have read the card announcing this second number on the

programme have no reason to be surprised, for it has wisely been entitled: "A Group of Ladies of St. Ann — 1895."

Next is presented to us a vision of days long since past. We are carried back to the early days of Canada: we gaze upon Champlain's wife, who is very graceful and kind. Sitting at her feet are two Indian maidens, whom she is teaching.

Then, being hastily brought back to our own times, we gaze admiringly on a handsome float draped in purple. Even before catching sight of the inscription preceding it, which reads: "Silver Jubilee, 1910 — 1935", we easily recognize that the two occupants of the triumphal car are the King and Queen of England, our gracious sovereigns.

Another float, more modest, illustrates the beautiful custom among our Catholic people of reciting their evening prayers in common.

The second last number carries us to the Plains of Abraham: we there see a somewhat battered cannon... we imagine that smoke is coming from it, but we are certainly mistaken, for it is only a cardboard one... Montcalm has just been hit by a bullet from the opposing army, and is staggering and leaning on one of his officers.

As a contrast to this battle scene, a little corner of heaven soon meets our gaze. The last float bears the following inscription: "Under Mary's loving gaze." It is surrounded by angels, and the white and blue decorations are daintily arranged. It is easy for us to imagine that the celestial messengers have rolled down to us a lovely blue cloud, bearing the King and the Queen of heaven, and the saint whose feast we are celebrating.

Our Immaculate Mother is seated throned in glory, and near her is the Divine Child, over whom a beautiful angel is spreading his wings. Little St. John the Baptist is sitting in front of Baby Jesus, lovingly contemplating Him. The whole is, indeed, very charming and is admired by all present.

The choristers, who have already sung "O Canada", then commence a hymn in honour of Our Lady, and our procession ends up while this fervent and touching supplication is being wafted heavenward.

### **Friday, June 28**

We are grief-stricken, for our beloved Mother Foundress has taken a turn for the worse. The doctors have no hopes for her recovery, but we are fully confident that by our faith and our earnest prayers we shall obtain the prolongation of so precious a life.

### **Sunday, June 30**

Our dear Mother's condition has become more and more alarming. The disease continues to make great headway and threatens to be victorious. During this bitter strife against a mortal illness, and, we might say, against heaven, which is claiming a chosen soul, our faith never wavers, and our beloved patient remains calm. She is always perfectly resigned to the Holy Will of God, is ready for everything, and may be compared to



a victim about to be immolated. Our sorrow is so great that our hearts ache, and tears well up in our eyes. Oh! how sad it is for us to know that Our Mother is suffering so much, and to feel that we are incapable of doing anything to save her life!... Lord! if Thou wilt Thou canst cure her!!... Let Thy Heart be touched by our prayers and tears!!...

### **Friday, July 5**

To-day, the smile on every countenance proclaims that our beloved Mother is improving. In fact, she is feeling much better. Sister Superior spends the day with her, and returns to the Novitiate with more consoling news. We are deeply emotioned, and tears again fill all eyes, but, this time, they are tears of joy. Our first thought is to thank God, who deigns to take pity on us.

### **Sunday, July 7**

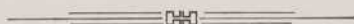
In the Dovecot, to-day, silence reigns supreme, for it is the day that has been set aside for our monthly retreat.

As is our custom, we take part in a procession in honour of our heavenly Mother, but instead of marching, as usual, through different parts of the Novitiate, we make our way to the garden. Chanting the Litany of the Blessed Virgin, we walk two by two along the shady path bordered by green foliage and sweet-smelling flowers which, as the statue of our Queen is being carried into their midst, bend their corollas laden with diamonds, for the sun has not yet dried the rain that has lately fallen upon them.

The path leads to the heart of the woods, where a pretty niche has been prepared for the statue of Our Lady. On reaching this niche, we immediately sing the *Magnificat*. Our voices are soon united with those of Nature: the delightful warbling of the birds, the rustling of the wind among the leaves, and the faint buzzing of insects on the perfumed clover. How it pleases us to think that this chorus of praise is being wafted towards our loving Creator!

When the singing is over, our Mistress, in the name of all, recites an act of entire abandonment and loving confidence in the sweet Virgin Mary... "Sweet Virgin Mary, I have placed all my trust in thee, and I shall never be confounded... it is through thy intercession alone that I hope to obtain the grace of being united to Jesus in time and eternity..." and our beloved Mother's complete recovery...

From the other side of the grey clouds which hide the blue heavens from us, Mary must certainly be contemplating with a mother's love, the group of missionaries dressed in her own white livery, and we do not doubt in the least that she is pleased with our earnest protestation of confidence and love.



Devotion to Our Lady is like a beacon placed on the road to heaven.



## The Children's Page

DEAR CHILDREN,

How happy I am to come back to talk to you!... I did not forget you during the holidays, far from it, I thought of you every day, and a little bird told me a number of things about you. To my great joy, I learned that many of you have been very good. You have gone often to daily Mass, received Holy Communion, and have been obedient, kind, and helpful. It was a comfort to your dear parents to see how well you behaved. But, alas! I also learned of something else... To my great sorrow, I was told that several of you, lending a deaf ear to the gentle exhortations of your Guardian Angel, were querulous, disobedient, gluttonous, lazy, and selfish. Both your faithful and devoted Guide and your *Great Friend*, who dearly loves you, were grieved, and they did not fail to ask Jesus and His holy Mother to make you better children.

*Good-bye, Holidays, we'll see you again next year !...*

Well! dear Children, nearly all of you have come back to school to be educated and trained during a whole year, well done! It is your future that you are preparing, and it is, indeed, of great importance to prepare it well, for, ever afterwards, a scholar feels the effects of the principles instilled into his mind during his childhood days. It does not suffice to say: "When I'm big, I'll be a farmer, a storekeeper, a doctor, a notary, a lawyer, etc.," but you must first aim at becoming a good Christian, who continually thinks of gaining for himself a place in heaven.

One day, while on my way to a certain place, I met a few children. Stopping for a while to talk to them, I learned that eleven-year-old Gisele, who was very serious-minded, was going to be a nun. Lucille, her noisy big sister, gave me to understand that she was going to do just like her Mama. Roland, a candid child of eight, told me that he intended being a missionary priest. All the while, Robert, who was but three years of age, stood up very straight, and wonderingly listened to everything that was being said. I tried to find out from him what he was going to be, but he did not answer me. "Are you going to be a missionary priest, like Roland, and go far, far away to pick up the babies that have been thrown into the fields, and whose little bodies are half-eaten away by rats?" I enquired. The child shook his head and immediately answered, "No."





THE BLESSED VIRGIN INVITING THE LITTLE  
ONES TO COME TO HER DIVINE SON JESUS.

I then asked him if he wanted to be an altar boy so as to serve Mass and wear a beautiful red soutane on feast days, or if he thought of being a parish priest so as to be able to say Mass and hold the Sacred Host in his hands. The youngster only sighed and answered me as before. I thought of putting a third question to him and, this time, he marched up to me like a little soldier and exclaimed, "I'm going to be... a man!" Such a reply made his two sisters and his brother laugh, and it also caused a smile to appear on the countenance of your *Great Friend*, who, after caressing the dear child, went away saying: "That just shows that children sometimes speak very wisely. Plucky little Robert, you are a philosopher and you do not know that you are one. No, indeed, you do not know that upon earth there are many men who live like senseless creatures, and who remind one of so many animals. They are so degraded that they think only of satisfying their appetites and their passions. Little

it matters to them what happens to their immortal soul, which has been made to God's likeness. They do not think of trying to win a place for themselves in heaven, or of helping to save the souls of their fellowmen. Yes, little Robert, you have spoken wisely. *Be a man!* You do not yet know why you gave such an answer, but they were, indeed, words of wisdom that fell from your lips."

#### MORNING AND EVENING

I shall tell you a way, dear Children, of keeping good and of preparing for the future. Many others have tried it, and think that it is a good one. It is simply the reciting every morning and every evening of one Hail Mary and this little prayer: "O Mary, my loving Mother, keep me from falling into sin during this day (or during this night), bless my studies, bless everything I do, and help me to discover my vocation". Thus watched over by our Blessed Lady, who has been so rightly named the Mother of Fair Love, and of Knowledge, and of Holy Hope, you will never go astray. She will teach you to imitate her divine Son Jesus, and will merit for you the grace of one day going to heaven to see Him.

Your *Great Friend*,

THE PRECURSOR.

# Thanksgivings to the Blessed Virgin for favours 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 SUZO.

I am truly thankful for all the favours I have received. Please make a novena for my deceased husband and myself. Mrs. N. C., **Belleville, Ont.** — Enclosed please find an offering for the ransom of a dying Chinese baby, in thanksgiving to the Blessed Virgin Mary for the relief which she obtained my mother. Please remember me in your prayers. Miss G. M., **Montreal.** — My husband is feeling much better, and I am very grateful. Mrs. L. B., **Montreal.** — Please find enclosed an offering to be used to ransom some dying pagan babies, for a favour received. Mrs. C., **Town of Mount Royal.** — Enclosed please find an offering to ransom four dying Chinese babies, in thanksgiving for a temporary position obtained. A Friend. — The Blessed Virgin has lovingly watched over us and, to thank her, I am sending you a small offering. Please continue to pray for us. Mrs. G. C., **Timmins, Ont.** — I wish to thank the Blessed Virgin for the favour I have received through her intercession. A Subscriber. — Please find enclosed an offering for the ransom of a Chinese baby, in thanksgiving for a favour obtained. Mrs. J. A. T. — I have received several favours through the intercession of our dear heavenly Mother and, to thank her, I am sending you my renewal subscription and an offering to ransom a Chinese baby. Mrs. A. A., **Montreal.** — I am very grateful for the favour that has been granted me. A Subscriber. **Montreal.** — I wish to return thanks to our Blessed Lady for a very special favour granted me through her intercession. Mrs. J. E. B. — Our Immaculate Mother has heard my prayers and, to thank her, I am enclosing a Postal Note in favour of the Missions. Mrs. E. P. — Please find enclosed an offering for the ransom of a dying Chinese baby, in thanksgiving to the Blessed Virgin for a favour granted me. Miss C. P. — Our dear Blessed Mother has obtained me relief, and I am now hastening to pay my debt of gratitude. Mrs. J. H. — Enclosed please find an offering for the ransom of a Chinese baby, in thanksgiving to our Immaculate Mother, who has obtained me a favour. Mrs. A. B. — Enclosed please find a Postal Note, in thanksgiving to our dear heavenly Mother, who has obtained me two favours. Mrs. C. G. — I return most heartfelt thanks to the Blessed Virgin for the great favour she has obtained me. The enclosed offering is for the ransom of a Chinese baby likely to live. Mrs. M. L., **Salem, Mass.** — With my subscription to THE PRECURSOR, I am enclosing an offering to ransom some poor pagan babies, in thanksgiving for a favour received. C. H. I., **Port Alfred.** — Some time ago, I was very sick, and I promised to ransom a Chinese baby if I regained my health. As I am feeling much better now, I am hastening to fulfil my promise. May our Blessed Mother obtain my complete cure. J. P. — I have received a favour, and am sending you my renewal subscription and a small offering, as promised. Miss E. G. — I have obtained a position, and I am very grateful. A. G., **Montreal.** — Enclosed please find an offering for the ransom of four dying Chinese babies, in thanksgiving to the Blessed Virgin, who has obtained me a very special favour. C. B. — I am very grateful to the Blessed Virgin, for she has obtained me some great favours. Miss E. D., **Montreal.** — I wish to thank the Blessed Virgin for the great favour she has obtained me. Miss C. L. — I have succeeded in renting a flat, and I am very grateful. Mrs. O. B., **Montreal.** — The Blessed Virgin has obtained me a favour. I now hasten to thank this good Mother, and I beg her to continue to watch over me. Mrs. H. — After having had recourse to Our Lady, I have regained my health. I now wish to thank my loving protectress. Mrs. N. V. — Enclosed please find my renewal subscription, in thanksgiving for a favour received. Mrs. J. B. — I have obtained a great favour through the intercession of the Blessed Virgin. Kindly accept the enclosed thank-offering. May our loving Mother again intercede for me. Mrs. O. P., **Montreal.** — My prayers to St. Joseph and the Little Flower of Jesus have been answered, and I am very grateful. Mr. L., **Verdun, Que.**

A MASS is celebrated every week in the chapel of the Novitiate 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."

I have been sick for a long time. Would you kindly start to pray for a speedy recovery. Please ask the Blessed Mother of God to obtain this great grace from her beloved Son. When I am better, I will send you an offering to ransom four dying Chinese babies. Miss C. M., **Quebec**. — Will you kindly make a novena that my eyes may be cured, also that my husband may have better health. I will gladly send you a donation if my requests are granted. Mrs. P. K., **Montreal**. — Will you please ask the Blessed Virgin to help me to find a position. If my request is granted, I will send a donation and subscribe to THE PRECURSOR. M. O'M., **London, Ont.** — Will you kindly say special prayers that my daughter may obtain a very great favour, and that my husband may secure a better position. If my requests are granted, I will be a subscriber to THE PRECURSOR for five years. Mrs. D. S., **Montreal**. — I would ask you to pray that I may obtain a position, and that I may be more fortunate. When these petitions are granted, I will send you a donation. Miss A. McA., **Pawtucket, R. I.** — I am asking Our Lady of Perpetual Help to obtain me a special favour. Please make a novena, asking her to grant my request. When it is granted, I will send an offering to help along your missionary work. S. E., **Montreal**. — I am sending in my renewal subscription. Please pray that everyone in my family may have good health. Mrs. H. G., **Douglasstown, Que.** — I am enclosing my renewal subscription, and would ask you to pray that my son may obtain the transfer he is waiting for and that he may be successful. Mrs. B., **Ottawa, Ont.** — Again I beg of you to make a novena for two special intentions, one of which is spiritual. Miss H. McD., **Montreal**. — I am writing to ask you to kindly make a novena that I may secure a permanent position. If this request is granted, I will send you a donation. A. P. — I desire to obtain a special favour. Please make a novena for me. If my petition is granted, I will send you a donation to be used as you see fit. Mrs. E. B., **Verdun, Que.** — Please pray that I may be restored to health. Mrs. M. K., **Montreal**. — Enclosed please find my renewal subscription and a small offering. I would ask you to make a novena to our Blessed Lady for a special intention. If my request is granted, I will send you a donation for your missions. E. S., **Stratford, Ont.** — I have a very sore foot. Please ask our Blessed Mother to intercede for me, that it may soon heal. Enclosed you will find my renewal subscription. Mrs. J. M., **Providence, R. I.** — Please pray that I may be granted a very great favour. If I obtain it, I will send a monthly offering for the support and education of an orphan, and will subscribe to THE PRECURSOR as long as I am able. Mrs. J. B., **Windsor, Ont.** — Will you please commence a novena to our Blessed Lady, asking her to obtain me some very special favours. If they are granted me, I will send you an offering, and will be a life-long subscriber to THE PRECURSOR. Mrs. M. A., **Pittsfield, Mass.** — Please pray that my son may be restored to health. A. M., **Granby, Que.** — I am enclosing an offering to ransom a Chinese baby boy to be named Walter. I would ask you to pray for my intention. C. L., **Maldstone, Ont.** — My sons are sending you this donation. They wish that you would pray that they may have steady work, and that we may be successful this year. Mrs. B., **Belle River, Ont.** — Will you please make a novena to the Blessed Virgin, asking her to obtain me several special favours. If my petitions are granted, I will send a donation and subscribe to THE PRECURSOR for a year. Mrs. M. C., **Stratford, Ont.** — Will you please make a novena to the Blessed Virgin, asking her to cure my daughter and to help her to obtain a position. I will send you a donation as soon as my requests are granted. A Subscriber. — I am writing to ask you to kindly make a novena for me. If I obtain a very special favour, I will send you a donation. Mrs. J. McD., **Dorval, Que.** — I am sending an offering to help along your missionary work. Please pray for me. Mrs. N. C., **Peterborough, Ont.** — I wish you would pray for the recovery of my sister, who is very sick in the hospital. Mrs. C. S., **Montreal**. — I would ask you to pray that my husband may receive a higher salary. Mrs. R. H. — Please ask the Blessed Virgin to intercede for my husband, that he may lead a better life. If my petition is granted, I will renew my subscription to THE PRECURSOR. Anonymous, **North Adams, Mass.** — Find enclosed an offering for a novena of lights. Please remember me in your prayers. Miss S., **Granville, N. Y.** — We are about to go on a long trip. Please pray that we may not meet with any accidents. When we return, we will send you whatever we can spare. Mrs. G. C., **Timmins, Ont.** — I am enclosing an offering to ransom four dying babies. Will you please make a novena to the Blessed Virgin, asking her to help me to find a position and to obtain me some other favours. Miss B., **Holyoke, Mass.** — Please pray that my husband may find work soon. Mrs. J. M., **Ville LaSalle, Que.** — I wish to obtain some special favours, and would ask you to make a novena to Our Mother of Perpetual Help for me. If my requests are granted, I will send you a donation and publish my thanksgiving in THE PRECURSOR. A. M. R., **Newport, Vt.** — I have just been operated on, but am not feeling any better. Please ask the Blessed Virgin to come to my aid. If I am cured before long, I will send you a substantial donation and subscribe to THE PRECURSOR. Miss G., **Southbridge, Mass.** — Please ask the Blessed Virgin to obtain me two very great favours. If I receive them, I will send you a donation. A Subscriber, **Northampton, Mass.** — Will

you please make a novena to the Blessed Virgin, asking her to obtain me some special favours. If my requests are granted, I will send you an offering. Mrs. L. G., Worcester, Mass. — I would ask you to make another novena so that the position a friend of mine has just obtained may become permanent. If my request is granted, I will send a donation for your missions in China. M. G., Montreal. — One dear to me has been ill for some time past. Please pray that she may soon be cured. Anonymous. — I have had no success in business since the depression began. If our Immaculate Mother comes to my aid, I will subscribe to THE PRECURSOR. W. R., Montreal. — I wish to obtain a special favour. Please pray for me. Anonymous. — Please make a novena to the Blessed Virgin, asking her to obtain me several special favours. A Subscriber, Montreal. — I would ask you to pray that I may discover my vocation, and that a young man may obtain a position. When my requests are granted, I will subscribe to THE PRECURSOR. J. P. — Please pray that a person who has been leading a reckless life, may return to the Sacraments. Anonymous. — Kindly unite with me in begging our Blessed Lady to obtain me a favour which I have been asking for a long time past. Miss A. R., Montreal. — Please pray that my husband and myself may be restored to health. Anonymous. — Enclosed please find an offering in favour of your missions. Kindly remember me in your prayers. E. P., Montreal. — I recommend to your prayers a friend of mine who has been ill for some time past. Anonymous. — If my husband secures a position before long, I will subscribe to THE PRECURSOR for five years and send you a small donation. Mrs. B. B., Montreal. — I am asking the Blessed Virgin to help me to find a position. If this good Mother hears my prayers, I will send you an offering every month for a year. M. R., Montreal. — If I obtain a very great favour before long, I will subscribe to THE PRECURSOR for five years. S. L., Montreal. — I am out of work. Please pray that I may find something to do. Miss M. A. B. — I am in great distress, and am asking the Blessed Virgin to obtain me relief if God so wills. When I receive an answer to my prayers, I will subscribe to THE PRECURSOR, and sustain for a month a novice who is preparing for the Missions. Anonymous. — Please pray for a person who is suffering greatly. M. J., Montreal. — My husband has left me, and I have eight little ones to provide for. If I obtain the position I have in view, I will subscribe to THE PRECURSOR. Mrs. L. — I wish to obtain four very great favours. Please remember me in your prayers. Mrs. B. — I am renewing the subscription to THE PRECURSOR for my son. Please pray that he may be restored to health, and that he may always lead a good life. Mrs. D. C., Montreal. — Please make a novena to the Blessed Virgin, asking her to obtain me a very great favour. If my request is granted, I will support a maiden catechist for a year. A Subscriber. — My husband has not been living up to his religion. Please ask the Blessed Virgin to obtain his conversion. An old Subscriber.



## NECROLOGY

Reverend Sister ST. ANDREW OF CORSINA, Dominican Order, Vancouver, B. C.; Mrs. P. LEBEL, Val Brilliant, Que., mother of our Sister Catherine d'Alexandrie; Miss Pearly AYERS, Lachute Mills, Que.; Mrs. Michael HEALY, Montreal; Mrs. Thomas MEEHAN, Montreal; Mrs. Joseph MORRISSEY, Valcourt, Ont.; Mrs. A. TAYLOR, Linwood, Mass.; Mrs. E. SHEEHAN, Montreal; Mr. William GILINSKY, West Brookfield, Mass.; Mr. John BURKE, Webster, Mass.; Mr. Joseph John GALLEA, Montreal; Mr. Louis YOTTE, West Springfield, Mass.; Mrs. Patrick SHEEDY, St. David, Que.; Miss Obeline A. PRAIRIE, Aldenville, Mass.; Mrs. Doris GINGRAS, West Springfield, Mass.; Mrs. Maida DONAIS, West Springfield, Mass.; Miss Gertrude PRENDERGAST, North Uxbridge, Mass.; Mrs. Delphine LACOUTURE, Millbury, Mass.; Mr. Thomas MORGAN, Rochester, N. H.; Mrs. J. J. CASTLEMAN, St. Lambert, Que.; Mr. G. CHARLAND, Gardner, Mass.; Mr. R. LE TARTE, Fitchburg, Mass.; Mr. B. LAFLAMME, Worcester, Mass.; Mr. and Mrs. Alex. ENLOW, Montreal; Mr. Oscar MARTEL, St. Johns, Que.

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of the

## Missionary Sisters of the Immaculate Conception

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1. — **Founders**, those who donate \$1,000.00 or more.
2. — **Protectors**, those who by a donation of \$500.00, provide the dowry and trousseau of a poor novice. By combining their alms, a parish, community or family may have a right to this title.

A Founder's or Protector's Diploma is given 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 a year.

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

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## Privileges Granted to Benefactors

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While commending their Benefactors to God, that He Himself may reward them according to their generosity, the Missionary Sisters of the Immaculate Conception assure them as large a share as possible in the merit of their apostolic labours, as also in the prayers and sufferings of all the poor 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 month for their intentions.
3. — Every Friday and Sunday 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 placed on the Altar of Exposition).
4. — For the same intentions, the members of the Community make, every day, the Guard of Honour to Mary, which consists in the continual recitation of the Rosary before the altar of the Blessed Virgn. This Guard of Honour is also made at the Shek Lung Lazaretto. There, the poor leper women, in successive groups of fifteen, continue the Rosary for the intentions of the Society's Benefactors.
5. — A Requiem High Mass is sung every year for deceased Benefactors.
6. — A share in the merits of the Way of the Cross, made daily by the Sisters, is also granted to deceased Benefactors.