

THE PRECURSOR



Vol. XI., 15th Year MONTREAL, November-December, 1937 No. 6

Works of the Missionary Sisters of the Immaculate Conception

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(Continued on page 3 of the cover.)

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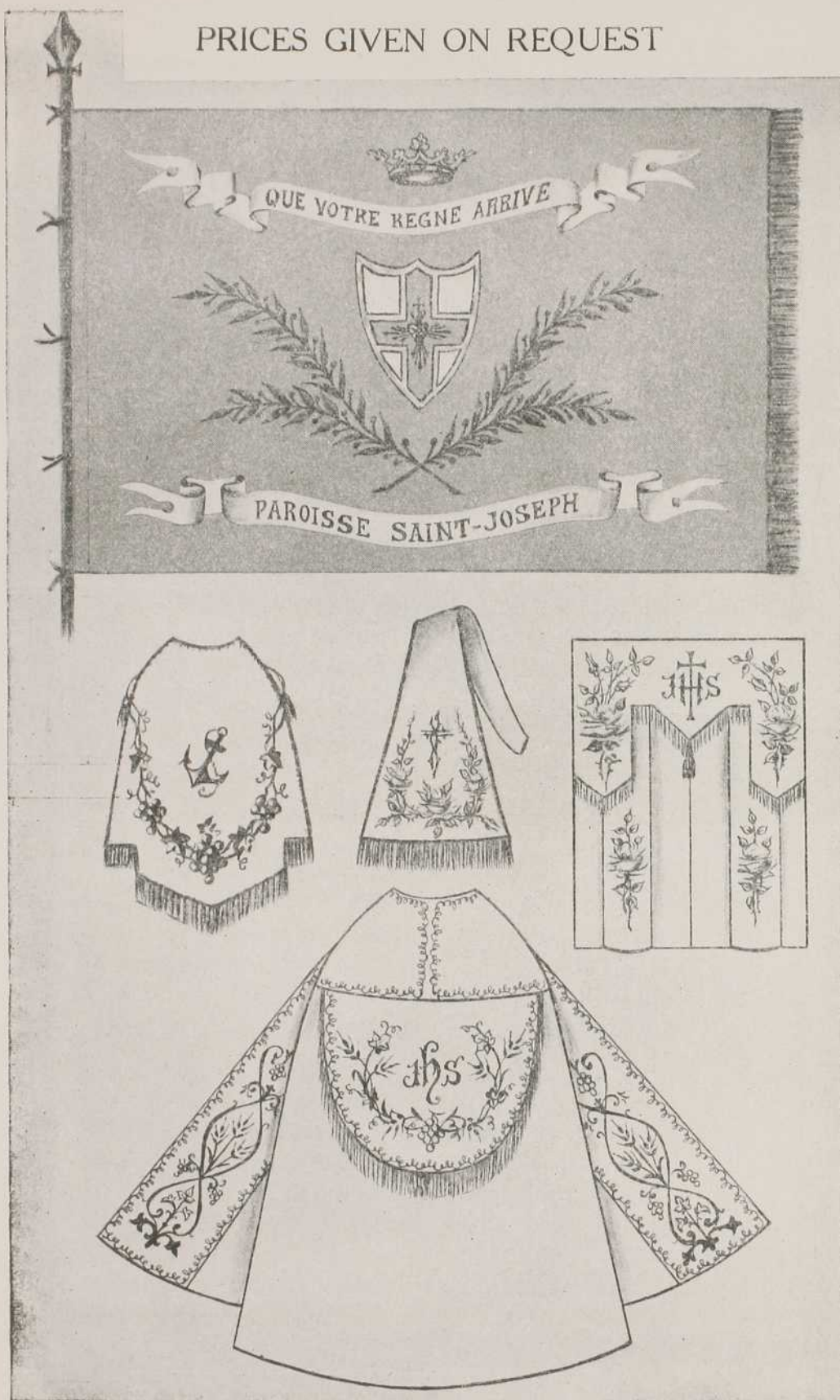
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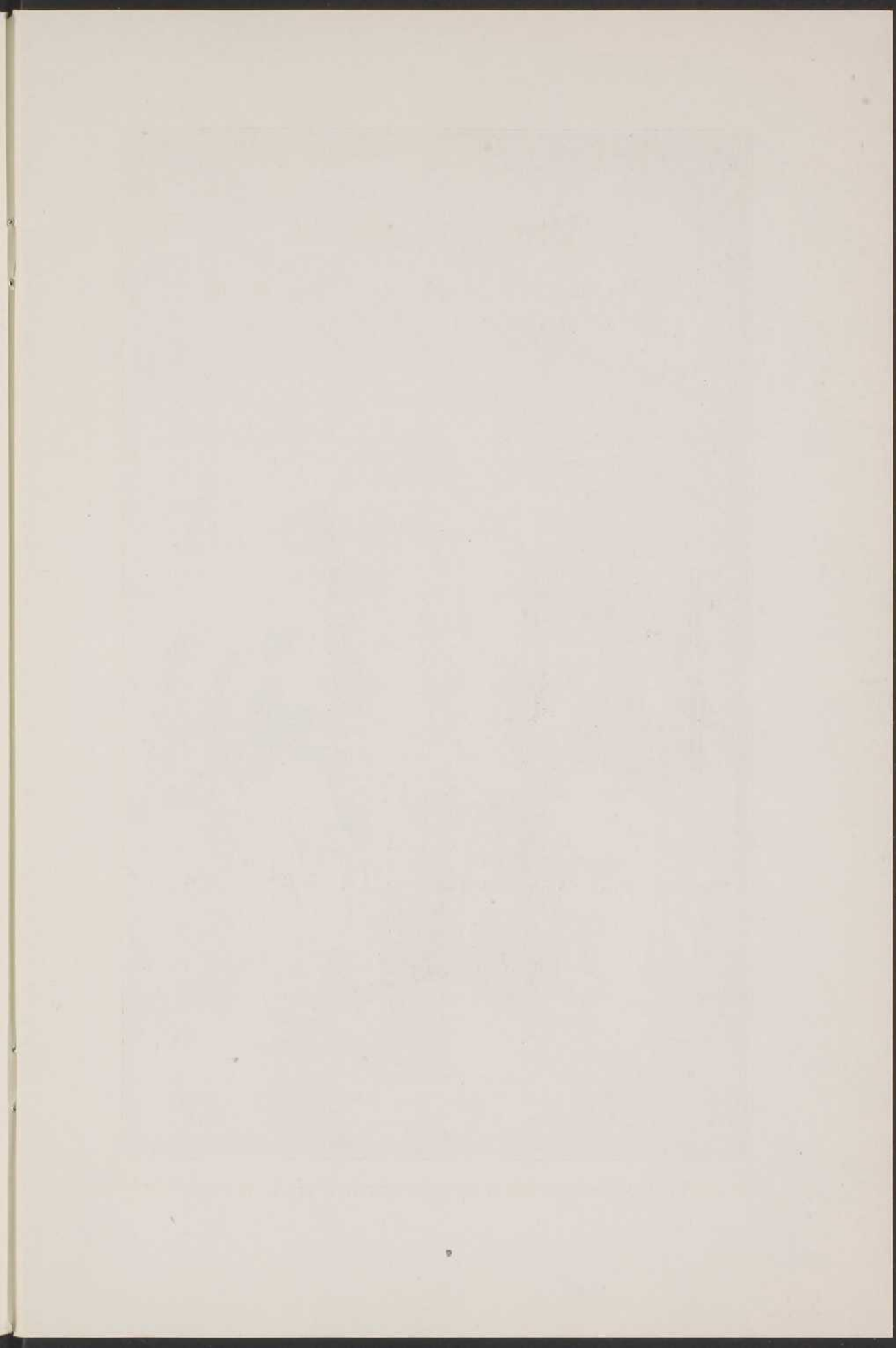
The subscription, which is \$1.00 a year, is payable in advance.

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Subscription for life: \$20.00

* * *

A missionary must not be alone in spending his energies.
All Christians must unite and help him in his work by their
prayers and alms.





"O IMMACULATE MOTHER, PROTECT OUR BENEFACTORS!"

THE PRECURSOR

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of the Immaculate Conception

with the approbation of the Archbishop of Montreal

Vol. XI., 15th Year

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Christmas and New Year Wishes

*May the Sweet Babe of Bethlehem,
the Giver of all Gifts,
during
the Holy Christmas Season
and throughout the New Year,
grant an abundance
of light and consolation
to Our Holy Father and Pontiff Pius XI.*

*May He shower
His most precious blessings
upon our devoted Pastors,
and enrich
with Heavenly Graces
our generous Benefactors.*

*May He give a special blessing
to all our Subscribers and kind Readers;
may He fill their hearts
with the holy joy and peace promised
to men of good will.*

THE PRECURSOR.

The Shepherds at the Crib

AT a short distance from Bethlehem, shepherds were watching their flocks. Suddenly in the midst of the darkness, a bright light shone round about them, and an angel appeared to them, saying: "Fear not, for behold I bring you good tidings of great joy, that shall be to all the people: For this day is born to you a Saviour, Who is Christ the Lord, in the city of David. And this shall be a sign to you. You shall find the Infant wrapped in swaddling clothes and laid in a manger." And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: "Glory to God in the highest; and on earth, peace to men of good will."



SUDDENLY AN ANGEL APPEARED TO THEM AND SAID...

After the angels departed from them into Heaven, the shepherds, awestricken, said to one another, "Let us go over to Bethlehem and let us see this word that is come to pass which the Lord has shown us." They came in haste to the stable where they found Mary and Joseph, and the Infant wrapped in swaddling clothes and lying in the manger. The shepherds, seeing that all that the angel had told them had come to pass, returned glorifying and praising God.

Thus, simple, poor and humble men were the first to whom the birth of the Messiah was announced, the first to whom God the Father reserved the signal honour of adoring His Divine Son. This fact alone contains a whole moral revolution. It is the commencement of a new order of ideas which is to change the face of the earth. The reign of riches, despotism, and pride is finished; that of detachment, humility and charity is beginning.

These words that the angel said to the shepherds: "Fear not, for there is born to you a Saviour," the Catholic Church addresses them each year to all her children. During Advent, in the words of Isaiah, she exhorts us: "Prepare ye the way of the Lord and all flesh shall see the salvation of God." Then, when the four preparatory weeks are drawing to an end, she prescribes a final day of penance and preparation. "Sanctify yourselves," she says, "and to-morrow you shall see the glory of the Lord."

Let us go to Bethlehem, and there, kneeling beside the crib, let us ask ourselves what this Child wishes of us. These little limbs, and these plaintive cries, and this straw, and these poor swaddling clothes, will answer us.

He wishes to cure us. Then, we are ill? Yes, on the day of their revolt, our First Parents received from the devil three deadly blows, from which resulted three large sores that have been transmitted to us: an inordinate love of riches, an inordinate love of honours, and an inordinate love of pleasures. This triple love was like a burning fever keeping the human race in a continual delirium during four thousand years. In its efforts to quench the thirst which was consuming it, humanity seized all creatures one after the other and tormented them in a thousand ways in order to compel them to give it a little relief; then, it knelt at their feet and, in a pleading tone, begged happiness from them. Vain prayers! Useless efforts! In despair, it cursed all creatures, it cursed life, it cursed itself, and finally, it exclaimed in the words of the happiest of mortals: "Vanity of vanities, and all is vanity. (Eccl., I, 2.)

And during all that time man had forgotten God, had forgotten the end for which he had been created, had forgotten his own nature. Created in honour and glory, he had become like unto beasts. Like a torrent supplied by three great sources, iniquity had spread over the face of the earth, causing floods of blood and tears; slavery reigned and, for a long time, Satan enjoyed an insolent triumph.

We have inherited the ills of our First Parents, and these ills perpetually tend to develop in us; but, behold, the Divine Child has come to cure us. He opposes poverty, humiliation and suffering to the inordinate love of riches, honours and pleasure. He says: "Disengage your heart from all these vanities, I have come down from Heaven to instruct you. The world, it is true, preaches to you a doctrine contrary to mine. Then, either I am mistaken or the world is imposing upon you. But I am the Eternal Wisdom, I cannot lead nor be led into error. Do not your own reason, your own experience and the experience of others agree with My teachings in telling you that riches, honours and pleasures cannot make you happy. They are perishable, and you are immortal; they are finite and the desires of your heart are infinite. I could easily tell you to love riches, honours and pleasures, and give them to you according to your desires; but this doctrine and this manner of acting would bring misfortune upon you, and I love you too dearly to deceive you. Profit, then, by the lessons that I am teaching from My crib.

Yes indeed, let us hearken to the lessons given to us by the Divine Babe; let us love them and put them into practice. Therein is our happiness. Alas! it is for not having known them, that the world was formerly so unhappy; it is for having put them into practice, that humanity has enjoyed the happiness and glory compatible with its condition here below; it is for having forgotten them, that the modern world has become again a bloody arena where men, armed against one another, fight like madmen for a little earth called gold, for a little smoke called honour.

Mgr. GAUME.



*The twenty-fifth Anniversary
of the Episcopal Consecration of
His Excellency*

Archbishop Georges Gauthier

COADJUTOR OF MONTREAL

*was celebrated with pomp and joy, on the 30th of last
September.*

*The Holy See added to the numerous tokens of
congratulations, veneration and gratitude received by
the worthy Prelate on this occasion, by conferring upon
him the title of Assistant to the Pontifical Throne.*

THE PRECURSOR humbly unites its grateful voice
to this happy concert, praying God to continue to
shower abundant blessings upon the zealous Pastor of
Montreal and his manifold labours; and begs Him
to prolong this fruitful career for the welfare of the
Church and the happiness of his diocesans.



Mary's Miraculous Medal



Knelt Catherine Labouré one evening in prayer

In quietude's cloistered retreat ;

Enrapt in her orisons lovingly there,

Save calm of her saintly heartbeat.

Away from the world with its dread and its din —

Glad captured by Heaven's appeal ;

There — thrall'd and enraptured, sweet Vision to win —

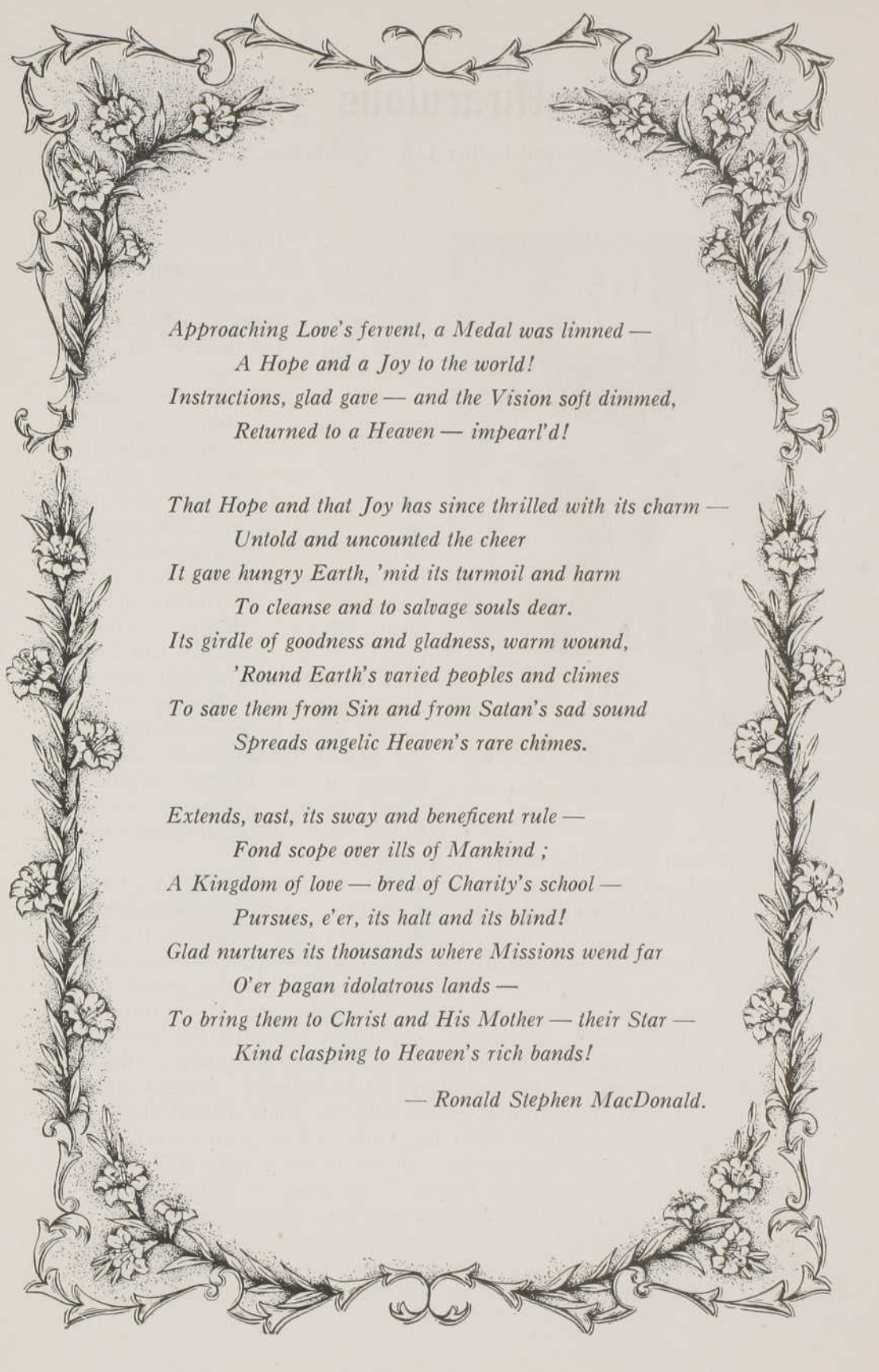
God's Virginal Glory did steal.

An ecstatic vision encompassed her there —

A chaste Visitation, most pure —

Show'd Mary Immaculate, imaging fair

Rare beauty, 'neath Heaven's allure.



*Approaching Love's fervent, a Medal was limned —
A Hope and a Joy to the world!
Instructions, glad gave — and the Vision soft dimmed,
Returned to a Heaven — impearl'd!*

*That Hope and that Joy has since thrilled with its charm —
Untold and uncounted the cheer
It gave hungry Earth, 'mid its turmoil and harm
To cleanse and to salvage souls dear.
Its girdle of goodness and gladness, warm wound,
'Round Earth's varied peoples and climes
To save them from Sin and from Satan's sad sound
Spreads angelic Heaven's rare chimes.*

*Extends, vast, its sway and beneficent rule —
Fond scope over ills of Mankind ;
A Kingdom of love — bred of Charity's school —
Pursues, e'er, its halt and its blind!
Glad nurtures its thousands where Missions wend far
O'er pagan idolatrous lands —
To bring them to Christ and His Mother — their Star —
Kind clasping to Heaven's rich bands!*

— Ronald Stephen MacDonald.

The Miraculous Medal

By Reverend Father J. A. PLAMONDON, S. J.



MANIFESTATION OF THE MIRACULOUS MEDAL
TO BLESSED CATHERINE LABOURÉ,
NOVEMBER 27, 1830

ORIGIN

In April 1830, Zoé Labouré, twenty four years of age, entered the Novitiate of the Sisters of Charity, Bac Street, Paris, and received the name Sister Catherine.

Hers was one of those simple, upright and beautiful souls upon which God looks with complacency. With her baptismal robe still unsullied, and imbued with solid piety and profound humility, she possessed all that is necessary to become, according to the usual economy of Divine Providence, the instrument of some great Heavenly design. Choicest graces, which are ever the lot of humble souls, had already been lavished upon her. Having lost her mother when she was eight years old, she placed herself under the protection of the Blessed Virgin, for whom she had an intense devotion. In her candid piety, she longed to see

her, and even asked that favour with confidence.

Towards half-past eleven, on the night of July 18th, 1830 — vigil of the feast of the holy Founder of the Community — she was awakened by the voice of a beautiful child in a halo of brilliant light — perhaps the Child Jesus, perhaps rather her Guardian Angel become visible, as she was inclined to think — who told her to go down without delay to the chapel, where the Blessed Virgin was awaiting her. At first, she was troubled by the fear of transgressing her rule, but the Child reassured her and, when she had donned her religious habit, conducted her, enlightening the way, to the spot indicated. The chapel was all illuminated. Sister Catherine knelt down near the Communion-railing, while the Child entered the sanctuary and remained standing. Thus, they waited a few minutes which seemed very long to the awestricken novice. At last, towards midnight, the Child exclaimed, "*Behold the Blessed Virgin.*" Immediately, after hearing very light footsteps, Sister Catherine saw a tall lady of ravishing beauty, in a long white gown and with a blue veil, sit down quite simply in an armchair on the Gospel side. The novice, astonished, remained motionless until the Child energetically reproached her for her excessive timidity. Taking

courage, Sister Labouré went and threw herself familiarly at Mary's feet, placing her clasped hands on this good Mother's knees, so as to be able to contemplate her at ease. "*At this moment,*" she said later on, "*I felt the sweetest emotion of my life.*"

After giving her some motherly counsels, the Blessed Virgin informed her of the sufferings that she would have to endure on her account, recommending her to confide everything to her spiritual director, and promising that she herself would help her, inasmuch as it might be necessary. With eyes full of tears, Mary also made known to her certain misfortunes which were to befall guilty France; then she disappeared. The novice was led back to the dormitory by the mysterious Child, who also disappeared.

Such was the first apparition of 1830. A second, and more important one, was reserved for the same religious on the 27th of the following November. This time, the details were quite different.

It was the Saturday preceding the first Sunday of Advent. At about half-past five in the evening, Sister Labouré was meditating in the same chapel, when she thought that she heard the rustling of a long silk gown. Raising her eyes, she perceived, near the epistle side of the altar, the same lady who had appeared to her on July 18, 1830, and who was no other than the Blessed Virgin. She seemed to be about forty years of age. She was ineffably beautiful and of medium height; she was clad in white, with her hair parted in the middle and her head covered with a veil reaching to the ground. Standing upon quite a large globe, her feet were crushing a serpent, that the Sister described. Divergent rays of light were issuing from her hands outstretched towards the earth.

Enraptured by this vision, the novice remarked that the Virgin had her eyes fixed upon her and she heard her saying: "*This globe under my feet represents the world, especially France. The rays that you see, symbolize the graces that I am pleased to shower upon the persons who ask me for them.*" "*At the same time,*" related Sister Catherine, "*the vision became surrounded by a kind of oval, upon which could be read these words, written in gold letters: 'O Mary conceived without sin, pray for us who have recourse to thee!' Then a voice clearly said to me: 'Have a medal struck in conformity with this model. Those who will wear it, will receive precious and abundant graces in return for their confidence'.*" "*Then*", continued Sister Catherine, "*the whole tableau seemed to turn, showing, on the reverse, the letter M surmounted by a cross and, below it, the Sacred Heart of Jesus surrounded by a crown of thorns and the Immaculate Heart of Mary transpierced with a sword.*" A subsequent declaration of the same religious mentioned twelve stars surrounding Mary's monogram.

Finally, during December of the same year and in the same circumstances, a third apparition, quite similar to the second, was granted to Sister Labouré, with renewed order to strike the medal previously requested.

But Satan never fails to raise, on earth, strong opposition to the great designs of Heaven. God permits this usually to bring into greater evidence the virtue of His human instruments and to manifest the action of His Providence.

As could be expected, Sister Labouré did not succeed, at first, in convincing her confessor of the authenticity of her visions or of the order received from the Blessed Virgin. She was previously to be subjected to quite a long series of humiliations and sufferings, of which she had been forewarned. Her superiors had to put her prudently to the test. In his turn, the spiritual director of the Community — a man of God, nevertheless — seemed rather sceptical of his penitent's first confidences. The diocesan authority, even, pretended, at first, to believe or to understand nothing of it, and refused to sanction that which was requested. The holy religious, who was never to see the Immaculate Virgin again here below, did not cease, however, in the midst of her trials, to be sustained by other favours which were as consoling as they were extraordinary. Notwithstanding this, she remained forgetful of herself and none the less humble. Her patience also continued to dominate her natural vivacity; and her piety, obedience, charity and other religious virtues remained equally unchangeable. Ever confident in the final success — the Blessed Virgin had promised it to her — she persisted in faithfully confiding all to her director and finished by convincing him of the reality of her mission. For his part, Father Aladel soon succeeded in giving better information to Archbishop Quélen, and, on the 30th of June, 1832, with the approbation given by the latter after a very minute inquest, the famous medal was struck. Since then, hundreds of millions of these medals have been distributed in all countries. As for Sister Catherine, confined to a humble employment, unflagging, she continued to the very last, edifying all around her by her life, not less heroic than perfect.

On the 30th of December, 1876, after predicting her death and burial-place, she piously expired in the peace of the Lord. Her funeral, which was really triumphal, seemed to the whole assistance like a veritable apotheosis. "*He who humbles himself, will be exalted*", declares the Divine Master.

SYMBOLISM

Very seldom have the apparitions of the Queen of Heaven occurred simply for the consolation of the persons who have been favoured with them. Their object has rather been the general welfare of humanity, according to the needs of that particular epoch, or the spiritual, moral or religious advantage of a whole nation. This is, especially, what characterized the Blessed Virgin's marvellous interventions of the last century, beginning with the one of 1830. More than any other, if I be not mistaken, this apparition showed Mary as a mediatrix supplicating the graces of the Redemption, and revealed her great desire to shower them upon the fallen or guilty world. In like manner, with the remembrance of this dogmatic teaching, a symbolism of the same kind must be seen in the miraculous medal, a kind of program for the religious future and the salvation not only of France dominated by the sectarian spirit of the Revolution, but also of all modern societies more than ever worked up — to use the Sovereign Pontiff's own expression — by the antichristian or atheistic idea, and threatening to sink forever, by naturalism, into the indecent morals of paganism.

(To be continued.)

The Holy Sacrifice of the Mass and the Souls in Purgatory



It is with good reason that the Councils of Florence and Trent place the Holy Sacrifice of the Mass at the head of the good works which bring relief and deliverance to the Souls in Purgatory. No other can be compared to it. In efficacy, it greatly surpasses all the others, even the most perfect. It is the reproduction of the Immolation of Calvary: the same Victim, the same Priest, the same end and the same effects. It is not only the highest expression of the worship of latria and the most excellent means of rendering to God the thanks which are due to Him for His countless favours; it is, also, the most powerful practice of satisfaction and the most magnificent form of prayer.

Besides its Latreutical and Eucharistic values, which have never been disputed, it also possesses Propitiatory and Impetratory values denied by the Protestants, but explicitly affirmed by the Council of Trent, which declares:

“Whosoever says that the Holy Sacrifice of the Mass is a sacrifice of praise and thanksgiving only, or a mere representation of the sacrifice offered on the cross; that it is not propitiatory; that it is efficacious to the communicant alone; and that it must not be offered for the living and the dead, for the remission of and satisfaction for sin, and for other needs; let him be an anathema.”

From this text, it is evident that the Holy Sacrifice of the Mass produces fruits of expiation, as well as fruits of adoration and thanksgiving. It applies to souls the satisfactions of Calvary, and these satisfactions are of infinite value as is also the Victim offered.

This text also shows that Mass may be offered for the dead as well as for the living. In the Mass, there are fruits of which the officiating priest cannot dispose according to his desire, and which have a determined destination whence they cannot be deviated. Such fruits are those which are his, personally, and those belonging by right to the Church or the community of the faithful; but, besides these inalienable fruits, there are others, the satisfactory fruits, for instance, which he can apply to whomever he wishes. He disposes of them in favour of the person for whom he offers the Sacrifice

of the Mass; and, in conformity with the power which he received on the day of his sacerdotal ordination, he may offer it for the Souls of the just in Purgatory, as well as for the faithful on earth: *tam pro vivis quam pro defunctis*.

The custom of offering the Holy Sacrifice of the Mass for the dead can be traced back to the remotest ages of Christianity. Tertullian speaks of the Masses that were celebrated in his time for deceased relatives, on the day of their death, or on its anniversary. He speaks of this pious practice as of a current event, and the way he expresses himself shows that it had already been existing for a long time in the Church.

"It was established by the Apostles," says St. John Chrysostom, "that the dead should be remembered in the Holy Mysteries." The names of a certain number of these deceased were kept on tablets in the Church, and a special mention was made of them, while, for the others, a general mention only was made; but never were the "Holy Mysteries" celebrated without making a memento for the departed souls.

Then, as to-day, the prayers of the Church, the Holy Sacrifice and alms were believed to relieve the Suffering Souls for whom they were offered. It was not enough to remember the dead and to invoke the Divine Mercy in their behalf; the August Sacrifice was also offered for their intentions, so strong was the conviction that nothing was more capable of bringing their sufferings to an end and of hastening their entry into Eternal Glory.

Besides its incomparable intrinsic excellency, the Holy Sacrifice of the Mass is appreciably superior to all other works. Its principal efficacy is independent of the disposition of the person who says it or of the one who has it said. It draws its power from itself, or rather from the Divine Victim Which is offered. Victim infinitely pure, infinitely holy, infinitely fervent, infinitely loved by God; Victim always listened to "on account of its own excellency". Infallibly, therefore, it produces its effect when celebrated for such as the Souls in Purgatory, who are in the state required for benefiting by it.

Its fruits are not only much more certain, they are also infinitely more abundant. Our works, even the best and those accomplished with the most perfect dispositions, fatally bear marks of the powerlessness of human nature. They are poor and deficient, as are the persons who produce them. Their value could not be compared to that of the Holy Sacrifice of the Mass. There is as great a distance between them, as there is between the finite and the infinite.

The solicitude of the faithful during the ages of Faith is quite comprehensible. Their great preoccupation was to assure for themselves, after death, not a magnificent mausoleum which would perpetuate their name, but Masses which would obtain for them the remission of their debts and the repose of their souls. They knew that nothing else was able to procure for them to such a degree the prompt possession of God; and they multiplied the foundations.

This pious custom has been maintained in thoroughly Christian countries. Less expenses are made for flowers, but more Masses are celebrated, to the advantage of those who are moaning in the flames of Purgatory.

We have therein a particularly efficacious means, an all-powerful and infallible means, of aiding our deceased loved ones. Every Mass said for their intention brings them solace and rest. It does not always deliver them, because God often gives them but a small portion of the satisfactions offered for them; but it always relieves them and always advances them towards Heavenly Joys. Never shall we be grateful enough to God for having put at our disposal the price of the Blood of His Divine Son to diminish our sufferings and the sufferings of those whom we love. L. G.

The Way of the Cross

FOLLOWING Our Lord in the sorrowful stations of His passion, sharing His sufferings, with a sincere contrition for our sins which have been the cause of them, is, evidently, one of the pious practices which are most pleasing to His Sacred Heart.

The indulgences attached to this devotion were, at first, granted only to the pilgrims of the Holy Land.

There are pious persons who make the Way of the Cross daily for their deceased loved ones. Let us also hasten, as often as possible, to these stations which, sanctified by the sufferings of Jesus, will become like so many sources of relief and deliverance for the Souls in Purgatory. Let us take the habit of making the Way of the Cross once a week, at least, on Friday.

For a long time Venerable Mary of Antigna made the Way of the Cross every day, for the relief of the Souls departed; but, later on, for various pretexts, she neglected this practice little by little, and finally gave it up altogether. Our Lord, Who had great designs upon this pious virgin, and Who wished to make of her a victim of love for the solace of the suffering souls, deigned to give her a lesson which was to serve as an instruction for all. A nun of the same monastery, deceased a short time previously, appeared to her and addressed her the following sad complaint: "Sister, why do you no longer make the Stations of the Cross for the Souls in Purgatory? Formerly, you used to relieve us every day by this holy exercise; why do you now deprive us of your help?"

This soul was still speaking, when Our Divine Saviour also appeared to His servant and reproached her for her neglect: "Remember, My daughter," He added, "that the Way of the Cross is very profitable for the Souls in Purgatory and constitutes a suffrage of great importance. It is for that reason that I have permitted this soul, in her name, as well as in the name of all the others, to ask it of you. Remember, moreover, that it is on account of your former fidelity to this salutary devotion, that you have been favoured with habitual communications with the deceased; it is for that reason, also, that these grateful souls have not ceased praying for you and pleading your cause at My judgment seat. Inform your Sisters of this treasure and tell them to take great advantage of it for themselves and for the faithful departed."

Encyclical Letter On Atheistic Communism

(DIVINI REDEMPTORIS)

*To the Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries
in peace and communion with the Apostolic See.*

(Continued.)

Nature of Society

Mutual Rights and Duties

29. But God has likewise destined man for civil society according to the dictates of his very nature. In the plan of the Creator society is a natural means which man can and must use to reach his destined end. Society is for man and not vice-versa. This must not be understood in the sense of liberalistic individualism, which subordinates society to the selfish use of the individual; but only in the sense that by means of an organic union with society and by mutual collaboration the attainment of earthly happiness is placed within the reach of all. In a further sense it is society which affords the opportunities for the development of all the individual and social gifts bestowed on human nature. These natural gifts have a value surpassing the immediate interests of the moment, for in society they reflect the divine perfection, which would not be true were man to live alone. But on final analysis, even in this latter function, society is made for man, that he may recognize this reflection of God's perfection, and refer it in praise and adoration to the Creator. Only man, the human person, and not society in any form, is endowed with reason and a morally free will.

30. Man cannot be exempted from his divinely-imposed obligations towards civil society, and the representatives of authority have the right to coerce him when he refuses without reason to do his duty. Society, on the other hand, cannot defraud man of his God-granted rights, the most important of which We have indicated above. Nor can society systematically void these rights by making their use impossible. It is therefore according to the dictates of reason that ultimately all material things should be ordained to man as a person, that through his mediation they may find their way to the Creator. In this wise we can apply to man, the human person, the words of the Apostle of the Gentiles, who writes to the Corinthians on the Christian economy of salvation: "All things are yours, and you are Christ's, and Christ is God's". While Communism impoverishes human personality by inverting the terms of the relation of man to society, to what lofty heights is man not elevated by reason and revelation!

Social-Economic Order

31. The directive principles concerning the social-economic order have been expounded in the social Encyclical of Leo XIII on the question of labor. Our own Encyclical on the *Reconstruction of the Social Order* adapted these principles to present needs. Then, insisting anew on the age-old doctrine of the Church concerning the individual and social character of

private property, We explained clearly the rights and the dignity of labor, the relations of mutual aid and collaboration which should exist between those who possess capital and those who work, the salary due in strict justice to the worker for himself and for his family.

32. In this same Encyclical of Ours We have shown that the means of saving the world of to-day from the lamentable ruin into which a moral Liberalism has plunged us, are neither the class-struggle, nor terror, nor yet the autocratic abuse of State power, but rather the infusion of social justice and the sentiment of Christian love into the social-economic order. We have indicated how a sound prosperity is to be restored according to the true principles of a sane corporative system which respects the proper hierarchic structure of society; and how all the occupational groups should be fused into a harmonious unity, inspired by the principle of the common good. And the genuine and chief function of public and civil authority consists precisely in the efficacious furthering of this harmony and coordination of all social forces.

Social Hierarchy and State Prerogatives

33. In view of this organized common effort towards peaceful living, Catholic doctrine vindicates to the State the dignity and the authority of a vigilant and provident defender of those divine and human rights on which the Sacred Scriptures and the Fathers of the Church insist so often. It is not true that all have equal rights in civil society. It is not true that there exists no lawful social hierarchy. Let it suffice to refer to the Encyclicals of Leo XIII already cited, especially to that on State power, and to the other on the *Christian Constitution of States*. In these documents the Catholic will find the principles of reason and the Faith clearly explained, and these principles will enable him to defend himself against the errors and perils of a Communistic conception of the State. The enslavement of man despoiled of his rights, the denial of the transcendental origin of the State and its authority, the horrible abuse of public power in the service of a collectivistic terrorism, are the very contrary of all that corresponds with natural ethics and the will of the Creator. Both man and civil society derive their origin from the Creator, Who has mutually ordained them one to the other. Hence neither can be exempted from their correlative obligations, nor deny or diminish each other's rights. The Creator Himself has regulated this mutual relationship in its fundamental lines, and it is by an unjust usurpation that Communism arrogates to itself the right to enforce, in place of the divine law based on the immutable principles of truth and charity, a partisan political program which derives from the arbitrary human will and is replete with hate.

Beauty of Church Doctrine

34. In teaching this enlightening doctrine the Church has no other intention than to realize the glad tidings sung by the angels above the cave of Bethlehem at the Redeemer's birth: "Glory to God...and... peace to

men...," true peace and true happiness, even here below as far as is possible, in preparation for the happiness of heaven — but to men of good will. This doctrine is equally removed from all extremes of error and all exaggerations of parties or systems which stem from error. It maintains a constant equilibrium of truth and justice, which it vindicates in theory and applies and promotes in practice, bringing into harmony the rights and the duties of all parties. Thus authority is reconciled with liberty, the dignity of the individual with that of the State, the human personality of the subject with the divine delegation of the superior; and in this way a balance is struck between the due dependence and well-ordered love of a man for himself, his family and country, and his love of other families and other peoples, founded on the love of God, the Father of all, their first principle and last end. The Church does not separate a proper regard for temporal welfare from solicitude for the eternal. If she subordinates the former to the latter according to the words of her divine Founder, "Seek ye first the kingdom of God and His justice, and all these things shall be added unto you," she is nevertheless so far from being unconcerned with human affairs, so far from hindering civil progress and material advancement, that she actually fosters and promotes them in the most sensible and efficacious manner. Thus even in the sphere of social-economics, although the Church has never proposed a definite technical system, since this is not her field, she has nevertheless clearly outlined the guiding principles which, while susceptible of varied concrete applications according to the diversified conditions of times and places and peoples, indicate the safe way of securing the happy progress of society.

35. The wisdom and the supreme utility of this doctrine are admitted by all who really understand it. With good reason outstanding statesmen have asserted that, after a study of various social systems, they have found nothing sounder than the principles expounded in the Encyclicals *Rerum Novarum* and *Quadragesimo Anno*. In non-Catholic, even in non-Christian, countries men recognize the great value to society of the social doctrine of the Church. Thus, scarcely a month ago, an eminent political figure of the Far East, a non-Christian, did not hesitate to affirm publicly that the Church, with her doctrine of peace and Christian brotherhood, is rendering a signal contribution to the difficult task of establishing and maintaining peace among the nations. Finally, We know from reliable information that flows into this center of Christendom from all parts of the world, that the Communists themselves, where they are not utterly depraved, recognize the superiority of the social doctrine of the Church, when once explained to them, over the doctrines of their leaders and their teachers. Only those blinded by passion and hatred close their eyes to the light of truth and obstinately struggle against it.

(To be continued.)

Who reigns within himself, and rules passions, desires, and fears, is more than king.
Milton.

The Departure



On the 14th of last September, in the Church of Saint-Enfant Jésus, of Montreal, took place the Departure Ceremony for thirteen missionaries: nine priests of the Foreign Mission Society, of Pont Viau, two Antonian Sisters of Mary and two Missionary Sisters of the Immaculate Conception.

Long before the moment of the processional entry of the missionaries and the members of the Clergy, the vast Church, brilliantly illuminated, was already filled with pious persons desirous of taking part in this solemn event.

Reverend Father Eugene Dufresne, Pastor of the Parish, addressed benevolent words of welcome to the assembly; then, His Excellency Bishop Prud'homme, Titular Bishop of Salde, gave the following inspiring allocution:

"Dear Brethren, in the Catholic Church, throughout the centuries, have flourished the most sublime virtues, which are the ornament of the world. Human nature, without the influence of the Church, seems incapable of producing humility, which represses the foolish aspirations of ambition and pride; chastity, which conserves the purity of angels in a body of corruption; charity, which makes abnegation of itself in order to become 'all things to all men,' *Omnibus omnia factus sum* (I Cor., IX, 22); or voluntary poverty, which abandons everything to follow Christ.

"But, among these great prerogatives which distinguish the Church, nothing is more striking to the mind and more pleasing to the heart than this apostolic flame, this ardent zeal for the glory of God and the salvation of souls, which mobilizes holy battalions and dispatches them to every part of the globe for the pacific conquests of the Faith — the establishment and extension of the reign of Christ — in the heart of aged nations and at the outposts of civilization.

"The ceremony which, at this moment, assembles us in the presence of Jesus is another repetition of this enlisting of recruits, who will soon bid farewell to all, country, parents, and friends, to hasten to the aid of those who are still ignorant of the great benefit of the Redemption. They are here before you in this assembly, those young and beautiful souls, transported with the enthusiasm of sincere love and eager to spend themselves for Christ."

After giving a historical account of the Foreign Mission Seminary, His Excellency developed, with persuasive eloquence, the text of his allocution "The pre-eminence of the mind over the matter", setting out the pure doctrine of the Gospel in contradiction to the errors of Communism and inspiring the hearts of all his listeners with apostolic zeal. He concludes with words of encouragement addressed to the parting ones.

"Go forth, full of confidence. Give Divine Light in abundance to souls in Manchuria and in the Philippine Islands. Assist them in their ascent

towards Heaven. Ambassadors of Christ, go and make known in the Extreme Orient what you have learnt about Jesus. Devote yourselves unreservedly to the cause for which Christ died. 'God,' said Lacordaire, 'has willed that all good be done to man only in loving him.' In his turn, Reverend Father Faber, the famous Oratorian wrote: 'Kindness has converted more sinners than either zeal, eloquence or learning; and these three last have never converted anyone unless they were kind also.'

"Our good wishes and prayers accompany you and we shall beg God in a special manner to grant you an abundance of spiritual life, which is the key to success. Go forth, with serenity and ardent love for God, for the Church and for souls. Your eyes uplifted to Heaven and reflecting the joy which fills your heart, be ever ready for all kinds of works of charity. Carry to these far off lands, the grace of forgiveness, fruit of the Redemption, and the tender love of the Eucharistic Heart of Jesus. Responsible for Christ — that Infinite Treasure confided to us — let us be untiring in the predication of the Evangelical Truths and in the administration of the Sacraments, in order to assure to Our Holy Mother the Church the conquests so much desired by Her."

Immediately after this allocution, the missionaries received their crucifixes and read their Act of Consecration; then took place the kissing of the feet of these happy Messengers of the Gospel, while the choir sang the pious and touching Departure Hymn:

Go forth, ye heralds of God's tender mercy,
To bring to men the tidings of great joy.
Like angels speak ye gentle words of healing
To souls oppressed and sorrowed deep by sin.

How beautiful the feet of God's Apostles
In holy exile led to fields afar.
So shall you go — brave troubadours of Jesus
Where error's darkness reigns with death.

Go forth, farewell for life, O dearest brothers;
Proclaim afar the sweetest name of God.
We meet again one day in heaven's land of blessing
Farewell, brothers, farewell.

Solemn Benediction of the Blessed Sacrament brought this impressive ceremony to a close; but the faithful dispersed only after venerating the crucifixes of the departing priests.

These are: for Davao, Mindanao, Philippine Islands, Reverend Father Clovis Rondeau, Founder and Superior of this new mission, Reverend Fathers Clovis Thibault, Conrad Côté, Omer Leblanc and Léo Lamy; for the Vicariate of Szeping kai, Manchukuo, Reverend Fathers Lawrence Beaudoin, Paul Guilbeault and Alexandre Gauvreau; for the Prefecture of Lintong, Manchukuo, Reverend Father Eustache Dumais.

They will be accompanied by two Clerics of St. Viator, Reverend Brothers Georges Henri Aubin and Napoléon Plante who are going to rejoin their predecessors in the Vicariate of Szeping kai.



MISSIONARY SISTERS OF THE IMMACULATE
CONCEPTION WHO LEFT FOR MANCHUKUO, ON THE
14TH OF LAST SEPTEMBER

LEFT: SISTER STE. JEANNE DE VALOIS (AGATHE DION, OF
THREE RIVERS); RIGHT: SISTER ST. PIERRE JULIEN
(JEANNETTE TREMBLAY, OF ST. FULGENCE, CO., CHICOUTIMI).

The following Antonian Sisters of Mary, Sister Marie de Jésus Eucharistie (Jeanne Martel, of St. Jerome, Lake St. John) and Sister Marie de Saint Thomas d'Aquin (Gabrielle Perron, of Rosemont, Montreal) and the Missionary Sisters of the Immaculate Conception, Sister Sainte Jeanne de Valois (Agathe Dion, of Three Rivers) and Sister Pierre Julien (Jeannette Tremblay, of St. Fulgence, Chicoutimi) are destined to Manchukuo.

Six other Missionaries of the Immaculate Conception were to leave with this group; but the war which is waging at present in China has obliged them to postpone their departure. These are: Sister Saint Pierre Nolasque (Fernande Saint Pierre, of Manseau, Co., Nicolet) and Sister Marie Aristide (Alice Carrier, of Worcester, Mass.), for Suchow, China; Sister Saint Delphis (Clara Bergeron, of Sturgeon Falls, Ont.), for Tsungming; Sister Saint Philippe (Annette Beaudoin, of Champlain, P.Q.)

now at Vancouver, for Hong Kong; Sister Saint Mathieu (Agnes Guénette, of Sainte Anne des Plaines) and Sister Gabriel de l'Annonciation (Ida Carrière, of Hammond, Ont.), for Manila.

Votive Lights in Honour of the Blessed Virgin

In the chapel of the Missionary Sisters of the Immaculate Conception

To comply with the desire of several pious persons devoted to the Blessed Virgin, we are pleased to quote the prices of lamps and candles that may be burned at Mary's shrine in our modest chapel at the Mother House, 314 St. Catherine Road, Outremont, Montreal, in thanksgiving or to obtain some favor from this tender Mother.

Float or candle.....	10 cents each.
	75 cents for a novena.
	\$20.00 for one year.

Father Damien

The Apostle of the Lepers of Molokai

BY MRS. AUGUSTUS CRAVEN, NEE LA FERRONNAYS

(Continued.)

It would not be astonishing to learn that the honorary-secretary of the Protestant league (and probably some of its members) did not seem tempted to follow the evangelical counsel given to them by Mr. Chapman. The motives alleged for this refusal are very surprising.

"You tell me," he wrote to Mr. Chapman, on November 2nd, 1886, "that my letter is *wicked and has no other excuse than its extreme foolishness*. These words prove neither your knowledge of the word of God nor my foolishness."

Then, Mr. Macclure demonstrates lengthily by texts of Holy Scripture taken everywhere except from the Gospel that, leprosy being a visible sign of God's displeasure, those afflicted with it have no right to any compassion. As for his own life, to which Father Damien seems to be so little attached, this is textually Mr. Macclure's opinion of the matter.

"God has given us life to glorify Him; but, *in no case whatever*, are we bound to sacrifice it. Man was created for His glory and, for that reason, we are obliged to preserve our lives. I certainly refuse, therefore, to follow your advice: 'Go and do likewise', because I believe it absolutely contrary to any man's moral or religious obligations, even though it is our duty to do good to others."

It can easily be seen that we were right in saying that Mr. Macclure did not look for his quotations in the Gospel; but we, who know that it is *there* that are to be found the words of eternal life, think that, if the same Divine Voice that asked one day: "Which of these three, in thy opinion, was neighbour to him that fell among the robbers," had then repeated this same question in reference to the lepers, it is not Father Damien who would have been uneasy about the answer. It is not he, either, who, designating him, repeated Our Saviour's words: "Go and do likewise".

VI

As it can well be imagined, this correspondence did not in the least diminish the zeal of the Rector of St. Luke's for the lepers. On the contrary, he got in touch with Father Damien who, indifferent to blame as he was to praise, peacefully continued the work which he had undertaken and which was finally to lead him to the term foreseen from the outset. It was not yet the end of his life, but it was the beginning of his martyrdom. the following lines are to be found in a letter written by himself, towards the end of 1885.

"It seems that I myself am affected with this terrible disease. I shall, therefore, never more be able to go to Honolulu, since I am a leper. These *microbes* have decidedly settled in my left leg and in my ear; one of my eyebrows has already fallen; I believe that I shall soon be disfigured. Since I have no longer any doubt about my condition, I am very calm, resigned and happier than ever, in the midst of my people. God well

knows what is best for my salvation and, perfectly convinced of that, I say daily with my whole heart: '*Fiat voluntas tua.*' Pray for your sick friend and kindly recommend me and my unfortunate people to the prayers of all the servants of God."

It was at that time that Mr. Chapman's letter reached him. I think my readers will be as deeply touched, as was the Rector of St. Luke's, by the missionary's answer and the sublime simplicity with which, in the letter here below, he speaks of the somewhat exceptional situation in which Divine Providence has placed him.

To the Reverend H. B. Chapman,
Rector of St. Luke's, London.

Kalawao, Molokai (Sandwich Islands).
August 26, 1886.

DEAR AND REVEREND SIR,

I have just received your kind letter of June 20th. I thank Our Divine Saviour for having, by the example of a poor priest who is simply fulfilling the duties of his vocation, given you to understand how sweet is the life of self-sacrifice. As you say in your letter, the Blessed Sacrament really is for us all — for you as for me — a stimulant to renounce all human ambitions. If it were not for the constant presence of Our Divine Master in our poor chapels, doubtlessly, I could not have persevered in my resolution to share the lot of the lepers of Molokai — resolution, whose consequences, easily foreseen, are beginning to appear and to make themselves felt in my whole body. But thanks to Holy Communion, which is a priest's daily bread, I am happy and contented and resigned in the somewhat exceptional situation in which it has pleased Divine Providence to place me.

What you say concerning the ties which bind you to the Anglican Church induces me to relate, in a few words, what a gentleman, until recently belonging to the American Episcopal Church, has just done. After being converted to the Catholic Faith, he went and made a retreat in a Trappist monastery. Then, following the Divine inspiration to sacrifice himself, he came to this poor, far-off country, with the intention of settling at Molokai. He did so, after having asked and obtained permission from the authorities to work with me, without any salary, for the relief of the poor lepers. He now stays with me like a compassionate brother and helps me to take care of the sick. He also, though he is not a priest, finds his strength and consolation in the Blessed Sacrament. I am sure that you will admire the powerful grace of God in this new companion that He has given me, and I beg to pray for you and yours, that we may all have but one Faith, belong to the only true Apostolic Church, be ONE in Jesus Christ and receive the same eternal crown!

As for the collection which you are proposing to make for the poor lepers confided to my care, I can tell you that there are at least six hundred of them for whom the least help would be a benefit. As for myself, it must be well understood that, having made the vow of poverty, I am not needing much of anything. God bless you, your family and all those who may help me to relieve my poor suffering people.

Yours affectionately in Our Lord, J. Damien De Veuster.

To Reverend Father Damien.

London, Camden Grove, North Peckham.
December 1st, 1886.

MY DEAR FATHER,

I wish to thank you for your excellent letter of August 26th; and, above all, I thank you for the prayers that you promise me for those, in whose midst I am living, and for myself also. Enclosed, please find a small sum which a certain number of Christians have asked me to forward to you for the relief of your poor lepers. I am not to be thanked for it, having done nothing but collect their offerings. But I must tell you, in their name, how much the story of your life has helped them to understand and appreciate the beauty of silent self-sacrifice accepted and sustained by Our Saviour's grace and for His love. They wish me to thank you for permitting them to lay this humble tribute at your feet, nailed, as you are, to a cross that you have chosen to bear with those upon whom it has been imposed. They think that the best way to please you and bring a smile to your lips, is to help you to relieve your afflicted ones. They leave you absolutely free to use this sum as you wish. Your whole life is a guarantee to them of the good use that you will make of it. They consider themselves unworthy of offering it to you personally, and they maintain that every insult to your religion is an insult to the whole Christian world. Finally, they affectionately and respectfully bid you farewell, knowing that the crown which is awaiting you, will be as glorious as the tortures of your poor body are cruel. I have added nothing to their letters, of which this is the contents. They express sentiments which obliterate all differences of age, rank, nationality and, even, belief. In a word, you have won their hearts!...

As for myself, I can but humbly join my thoughts to theirs. I shall not neglect to do all that I can, to help you to make the Isle of Molokai happier than it has ever been; and, on another occasion, I shall make known to you some of my ideas in this regard, for this letter belongs exclusively to those whose interpreter I am. You have the happiness of being loved and appreciated here by your Cardinal Archbishop, towards whom I owe a great debt of gratitude. I beg you to give my affectionate remembrance to your companion. I thank God for him for the life which he has chosen, knowing well, from the knowledge that I have of my own heart, how rare true heroism is. I am very glad that he is with you, and I am sure that the thought of the happiness which is awaiting both of you, will enable you to bear the cross and face the ignominy inseparable from leprosy!

Once again, farewell. May this little flower of love, that England sends you, emit its perfume around you and remind you of the hearts of those who are forwarding it.

Your loving friend,

H. B. CHAPMAN.

P. S. — Enclosed, you will find a draft for 975 pounds sterling upon Messrs. Bishop and Co., Honolulu. I shall send, in the same way, all that will be confided to me for you.

(To be continued.)

A Chinese Superstition

TREATING THE DEAD AS IF THEY WERE LIVING

THE Worship of Ancestors is of very early origin and is deeply rooted in the soul of the Chinese Nation. It can even be affirmed that it is the principal religion of China, and an individual's refusal to take part in the ceremonies which are held in the ancestral temple characterizes him as an atheist. He would be excused for not participating in certain Taoistic or Buddhistic ceremonies, and even in certain ceremonies in honour of Confucius; but, in that, never.

Confucius says: "The perfection of filial piety consists in considering one's ancestors as holding the same rank as they had while on earth, in conforming one's self to their ceremonies, in conserving their hymns, in respecting all that they honoured, in loving what they cherished; in short, *in treating them after their death, as if they were still living.*"

On that account, the Chinese believe it to be their duty to render homage to the deceased, by offering to them what they appreciated here below; and that, even with the uncertainty of their deceased having knowledge of these offerings. Consulted on this point, Confucius declared that he feared that an affirmative answer might induce pious sons to make offerings which would throw them into complete destitution; while, on the other hand, a negative one might encourage sons who do not practise filial respect, to become totally disrespectful.

Filial piety is no longer what it formerly was, and I have not heard that, nowadays, a son must remain beside his father's tomb for three years, nearly starved to death, covered with rags, and his hair dishevelled. Actually, mourning is reduced to a retreat of a reasonable length, to the wearing of mourning clothes for three years, and to ritual offerings made on various dates regulated by the custom. Despite all that, the hand of the dead weighs heavily upon the living, and it will take some time before the Chinese will be rid of the charge that their ancestors are to them.

This is what I saw and heard at my neighbour's, on the Festival of the Dead, the 15th of the seventh moon.

When the meal was ready to be served, all the members of the family went along the road to meet their ancestors. After having walked about five hundred metres, at a sign from the head of the family, all made the great prostration to their ancestors, who were supposed to be arrived at that place. At a second signal, they rose and accompanied them to the house. They spoke to them *as though they were living*. "How are you? Are you not too tired? Lean on us. Be careful not to hurt your feet in crossing this gutter!" A little girl said: "O Grandma, how young-looking you have become! You have all your teeth again!" While thus chatting, the procession arrived at the house and the head of the family said in a loud voice: "Noble Ancestors, kindly take your places at the table. Eat well! Grandpa, another small glass of wine? Grandma, a little more chicken, that we have fattened purposely for this festival? Some more

vegetables? etc., etc." When the ancestors were supposed to have tasted all the dishes, tea and pipes were brought and they were left to smoke in silence.

After a few minutes, the head of the family said: "What! you wish to leave already? We should have been so glad to keep you still longer! Since it is your desire, we are going to accompany you back. Go slowly. Lean on your canes. We shall come to meet you at this same place next year!" A general prostration was made, and the ancestors continued on their return trip alone. The family then returned to the dwelling and, this time for good, attacked the eatables on the table. The father said: "All the odour of the food is evaporated, absorbed by our ancestors! They must certainly be pleased with the good dinner that we prepared for them, and now we shall always have health and happiness.

It must not be forgotten that, in China, a family's prosperity depends upon the benevolence of its ancestors more than upon the efforts of its living members. Let us put ourselves in the place of these poor Chinese people. For thousands of years the severe Confucious doctrine has left them without any hope of Heaven and has made them, so to say, slaves of Ancestral Worship. They have solved the problem in a childish way; and, if I pitied them in seeing them act in like manner, I did not think for an instant of making fun of them.

On that day, there are other ceremonies in favour of the dead; such as the *p'ou tou* (universal rescue) of the Buddhist monks. Buddhism has so deeply imbued the Chinese nation that, if the idea of sin and its expiation in the next life is not admitted by all, it has none the less gained ground and prepared the way for the Catholic Religion.

It is for this reason that many pagans, without, thereby, declaring themselves Catholics, admire and envy our beautiful ceremonies for the dead: Mass *de obitu* and funeral service *præsente cadavere*, Masses *in die III, VII, XXX et anniversaria*; and they are impressed by All Souls' Day with the visits to the cemeteries. Sooner or later, with the grace of God, we shall be victorious, and the aspirations of the Chinese will then be fully satisfied.

As for the Protestants, who do not believe in the existence of Purgatory and, consequently, have no special prayers for the dead, many of them had suppressed all the ceremonies of Ancestral Worship; but they have been obliged to yield to the resistance of their proselytes and most of their followers have now returned to their ancestral superstitions.

B. A.

The love of our neighbour less fortunate than ourselves is the test of our love of God. As He has made our souls, so also has He made the souls of all men. As we are bound to turn to Him, so are they. As He is jealous of us, so He is jealous of all. As He wills that we be saved, so He wills that all be saved.

Rev. P. C. Danner.

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.



Please find enclosed an offering for vigil lights to be burned in thanksgiving for a favour obtained through the intercession of St. Teresa and also in petition for a cure. Mrs. P. Milner, **Saltley, Birmingham England.** — Enclosed, please find an offering in honour of St. Teresa of the Child Jesus. I am acquitting myself of a promise. Kindly remember my family in your prayers. Mrs. L. K., **Douglastown, Que.** — I am enclosing an offering for your good works in thanksgiving for favours obtained through St. Teresa. Mrs. LeB., **Verdun.** — I am sending you an offering that I promised to St. Teresa of the Child Jesus for a favour that I have obtained. Miss J. P., **Quidnick, R. I.** — Lively gratitude towards St. Teresa of the Child Jesus, who has obtained a favour for me. I am asking another important grace, persuaded that it will be granted. Miss C. C. Couture, **Thetford Mines.** — Thanksgiving for a favour obtained. Mrs. J. C.,

Petite Aldouane, N. B. — Sincere thanks to dear St. Teresa of the Child Jesus for a great favour received. Mrs. H. — Heartfelt thanks to the Little Flower of Carmel for a favour received through her intercession. A Subscriber, **Verdun.** — I wish to acquit myself of a promise made to St. Teresa of

Lisieux for a grace that I wished to obtain. Mrs. E. C., **Quebec.** — Thanksgiving to the Patron of the Missionaries for favour obtained. Mrs. O. B., **Verdun.** — A thousand thanks to St. Teresa of the Child Jesus for her loving protection. Mrs. E. S., **Montreal.** — My most heartfelt thanks to St. Teresa of the Child Jesus for the graces which she has obtained for me. May she continue protecting me. Anonymous, **St. Gerard.** — Grateful thanks to St. Teresa of the Child Jesus for favour received. Mrs. P. C., **Montreal.** — I have obtained a very special favour from St. Teresa of the Child Jesus, and it is with pleasure that I acquit myself of my promise. in thanksgiving. Mrs. A. A., **Thurso.** — St. Teresa of the Child Jesus has obtained for me a very important favour. I beg her to continue protecting our family. Mrs. C. C., **Pointe aux Roches, Ont.** — Thanksgiving to St. Teresa for favour obtained. Mrs.

A. Caron, **St. Georges, Laviolette Co.** — We are very thankful to St. Teresa for the graces she has obtained for us in the past, and we beg her to continue showering upon us her precious favours. Mr. and Mrs. J. B., **Montreal.** — My most heartfelt thanks to St. Teresa of the Child Jesus. I have obtained through her intercession a spiritual favour very much desired. I beg her to intercede for me so that I may obtain another important favour. Anonymous.

OFFERINGS FOR THE LITTLE FLOWER BURSE.

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

September-October 1935.....	\$ 29.50	March-April 1937.....	4.50
November-December ".....	7.00	May-June ".....	48.10
Year 1936.....	417.47	July-August ".....	29.75
January-February 1937.....	162.80	September-October ".....	18.00



Echoes from our Missions CHINA

Gleanings from the Diary of our Sisters, Missionaries to Tsungming

Monday, March 8, 1937

On our arrival at the Dispensary, we find four persons who request our services for their sick. Where are we to go first?... We make ten visits during which the Saving Waters of Baptism are poured four times upon the brows of children and dying adults.

Although we have been in China for several years, we still discover very puzzling customs. We notice, on the side of the road, stone-jars containing human bones. These are, we are told, the remains of persons dead five years ago or more. It is the custom here to open the coffins after this lapse of time and to expose the bones on the roadside. The rich then conserve the remains of their deceased in private places.

Wednesday, March 10

At Paochen, the course of religious instruction, which was interrupted four years ago for lack of teachers, has recommenced. Twenty-one children come to be inscribed. The parents are enchanted: their children six, eight, ten, and even sixteen years old, who have not yet made their First Communion and do not even know how to make the Sign of the Cross, are finally going to be instructed in the Religion. In China, there is no family life; the child does not learn his prayers upon his mother's knees, like in Canada. Alas! he must wait till he goes to school; and, when there is no school, he nearly always is ignorant of them.

The younger ones are timid, at first; but those who are more accustomed encourage them, saying: "Come on, the *Momo* loves us very much." It is charming to see the little tots look at the teacher, as if to make sure that their companions have said the truth, and then approach her with confidence. How much good there is to be done in these young souls not yet influenced by paganism!

Sunday, March 21

"Feast of the *Holy Branches*", as the Chinese say here. The Office, piously begun, almost ended in a tragedy. The missionary priest began distributing the branches; but, as there were seven or eight hundred persons

in the church, he thought it better to wait until after Mass to finish the distribution. The people did not grasp his idea and, fearing to be deprived of the *holy branches* for their dwellings, they began to cause a disturbance, pushing one another, quarrelling, and trying to jump over the communion-railing. The children were crying, and the altar-boys, threatening. The priest was obliged to interrupt the Holy Sacrifice to tell them that the distribution of the branches would be continued after Mass and that everybody would have one. Then, all became calm again.

Wednesday, March 24

The weather is wet and cold; but, towards noon, it becomes finer. An auto of the 1921 model comes to convey the Sister Nurse to a distance of forty *li*. The brakes are tied with a cord and the rest of the car is in a similar condition; however, it goes still more quickly than a wheelbarrow and there are a few springs in it. The first part of the journey is not too bad. Several sick persons are visited and three adults baptized; but alas! at the moment of our return, the sky becomes cloudy and a furious storm of snow and hail follows. The auto has no chains and the road is slippery. The glass, unceasingly covered with snow, obliges the chauffeur to drive at random and exposes him to throw us into the canal. Compelled to stop, he rents two rickshaws to carry us back to the Mission. The wind blows still stronger and uplifts our covers soaked with the melting snow. Finally, shivering, we arrive at the Convent which, despite its poverty, seems to us more hospitable than ever. In our visit to the Blessed Sacrament, we offer to the Divine Prisoner, besides three newly-baptized souls, a beautiful bouquet of greenhouse carnations that we have succeeded in protecting from the frost.

Thursday, April 1

Sister Marie de Sion⁽¹⁾ had planned to play "April fool" tricks on her companions, but, "Man proposes and God disposes". Meeting a little girl who had been bitten by a dog, she bathed and bandaged the wound and, learning that it was while going to get the Chinese doctor for her little sick brother, that the little girl was bitten, Sister put her in a wheelbarrow and conveyed her to her home. The mother, touched by so much kindness on the part of the "foreign doctor", showed her her dying child, and our fortunate companion baptized him without delay. On the same trip, she also baptized a tuberculous woman, who had no hope of recovering; and, after eight visits, she returned to the convent, more happy for having spent her day likewise than she would have been in playing her intended tricks on her Sisters.

Recently, a child received Baptism in very exceptional circumstances. One fine day, everybody was sowing maize. One mother had brought her baby with her to the field. While she and her husband were busy working, an eagle passed over the spot where the child was sitting and made its prey of her; but, having reached a certain height, he dropped the child. The

1. Florida RAVARY, of St. Clet, Co., Soulanges.

Sister Nurse, passing by at that moment, arrived just in time to baptize the dying baby.

Monday, April 19

A poor unfortunate pagan, affected with small-pox, looking more like a monster than a man, is discovered in his lodging place by our Sister Nurse, who undertakes to convert him. As there is no priest to be had, she exhorts the dying man to be sorry for his sins, and to have confidence in Almighty God. He says loud enough for anybody to hear him that he had stolen from such a person money enough to buy himself a wife, a property, etc., etc. As he seems to have perfect contrition and desires to be baptized, the Saving Waters are poured upon his burning brow.

A young man, *Tsan Dji Keu* expires after receiving Baptism. On the arrival of the Sisters, he says, "*Maong, maong zen vou*" (Good day, Father). The pagans confound the priests with religious, both personifying Religion in their idea. This young man had heard of God and wished to become a Christian before dying. How touching it is to see how faithfully Our Heavenly Father fulfils the desires of His children, when these seek His Kingdom above all.

Friday, April 30

Several distinguished ladies have come to the Orphanage with the intention of adopting a little girl. They choose *Tshaw Faong*, the prettiest of the group, and *Gnoh Tsen*, the most intelligent. The former is afraid and, in the evening, when she is in bed, the Sister in charge of the dormitory hears her sighing and vainly trying to smother her sobs. She approaches her and asks, "Are you sleeping?" — "No, *Momo*, I am not sleeping." — "But you are crying? If you do not wish to go, we shall not send you against your will; but, just think, the family that wishes to adopt you is Christian and well known to Bishop Tsu; they are rich people, who will send you to the boarding-school, etc. Since *Momo* consents to let you go, it is because she sees that it is advantageous for you." At the thought of such an alluring future, the child consents to her departure, but what a sacrifice it is for her to leave her poor Orphanage.

The young orphans have just passed the examination for their First Communion. This event is often the subject of their childish conversation. "You know," says *Nei Tang* to *Quoe Faong*, "To make our First Communion, we must be like our Guardian Angels." — "Have you already seen them?" questions *Quoe Faong* — "No, but an angel is like God; he has no defects and is always satisfied; do you understand?" — "Yes, you mean to tell me that the angels do not quarrel, but you ought to know that they do not vex one another, either."

During the Catechism lesson at the Dispensary, it is not less amusing to hear the reflections. The virgin catechist, showing a picture to a pagan patient, invites him to choose between heaven and hell. He unhesitatingly chooses heaven and indicates his place in the midst of the Blessed Trinity.

Sunday, May 9

Sister Superior⁽¹⁾ and Sister St. Camille de Lellis⁽²⁾ accompany the Teresian novices and professed Sisters, with their pupils, on a pilgrimage to Sen Se Daong. The trip is made in wheelbarrows. A photograph taken at the moment of their departure gives an idea of this mode of travelling



SOME OF THE PROFESSED SISTERS AND NOVICES OF THE NATIVE RELIGIOUS OF TSUNGMING, ACCOMPANIED BY SISTER MARIE BERNARD (EMMA VANASSE, OF ST. GUILLAUME D'UPTON) AND SISTER ST. CAMILLE DE LELLIS (YVONNE JOLICŒUR, OF JOLIETTE), RETURNING FROM A PILGRIMAGE TO SEN SE DAONG.

of which we often speak without boasting, however. It is a real Oriental sight to see, one after another, forty-four of these wheelbarrows, with two or three persons seated upon each. The pilgrims leave at six o'clock in the morning; and, after recommending to the Blessed Virgin all the intentions of our numerous family, they return as the Angelus is ringing at noon.

Thursday, May 20

Nine of our orphans make their First Communion to-day in our chapel. The altar is adorned with white and red roses, and the older girls, accompanied by the harmonium and violins, sing hymns appropriate to the occasion. The little ones are very charming in their white dresses and veils, crowned with lilies!... We cherish the thought that their souls are as pure as their garments. We have spared nothing to render this day the most memorable one of their life.

After the religious ceremony, Sister Superior herself serves breakfast to these happy little girls: good white rice, eggs, meat, cake and candies.

1. Emma VANASSE, of St. Guillaume d'Upton.

2. Yvonne JOLICŒUR, of Joliette.

These poor children are beside themselves with joy. After dinner, also served by Sister Superior, Fifi, one of the first communicants expresses a regret: "Ah! we have forgotten something; if we had invited *la Momo* to eat with us, she too would have found that good."

At three o'clock, we have Benediction of the Blessed Sacrament, followed by the reception of the scapular of the Blessed Virgin.

A group of visitors arrive this afternoon; among them is Mr. Simon Yeu, excellent Christian who, a few years ago, had built a pretty chapel dedicated to St. Teresa of the Child Jesus. When leaving, this gentleman said to us, with deep emotion: "In the name of my nation, I thank you for all the good that you are doing for my compatriots. What you are accomplishing is not understood by the pagans, I know; but, we Christians understand what a great sacrifice you are making and we recognize your devotedness towards the unfortunate."

Saturday, June 12

A woman affected with tuberculosis comes to the Dispensary. After several questions about her health, the Sister Nurse asks her if she wishes to become a Christian. "Yes, I wish to die baptized," she answers. The virgin teaches her the Catechism, and her husband gives his consent to her receiving Baptism. The ceremony takes place before the statue of the Blessed Virgin in the Workroom. The privileged one repeats the acts of Faith, Hope, Charity and Contrition. After a last profession of Faith, the Baptismal Waters flow upon her pallid brow. Her gaunt face is radiant with joy, and she does not cease to repeat: "How happy I am! How happy I am!"

The impression made by such scenes upon the missionaries cannot be described; full of gratitude and deeply moved, they also repeat: "How happy I am, O Lord! How happy I am!"

At five o'clock, Reverend Father Sou, a Chinese priest recently ordained, arrives at the Convent, preceded by the band of the Mission and accompanied by several priests of the Vicariate. Our tiny tots of the Orphanage, in their best clothes, give him a nice reception: singing, gymnastics, address and presentation of a basket of natural lilies. The priest seems delighted and promises the little ones candy for to-morrow.

Needless to say, mischievous ones are not lacking among our orphans. Visitors at the Orphanage ask if all our children are there. At the same moment, Sister, noticing that Pin Shie is not there, sends some one to look for her, but in vain. After the visitors have gone, Sister, quite anxious, is about to go herself in search of her, when the child, coming out of her hiding-place, runs into the midst of the little crowd, hopping and laughing. "I heard you calling me," she said, "but I went and hid in the field of maize, because I was afraid of being adopted." These poor children are as much attached to the Orphanage as they would be to their own homes; the affection of the *Momos* compensates for the maternal love that is lacking to them.

Report of the Dispensary of Tsungming, from March to June 1937, inclusive:

Baptisms of children	250	Baptisms of adults	61
Patients	2,863	Treatments	3,856
Homes visited	695	Teeth extracted	43
		Injections	33
		Vaccinations	211

Report of the Dispensary of Paochen, from March to June 1937, inclusive:

Baptisms of children	216	Baptisms of adults	48
Patients	3,031	Treatments	4,517
Homes visited	344	Teeth extracted	26
		Injections	247
		Vaccinations	60

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Gleanings from the Diary of our Sisters, Missionaries to Suchow.

Sunday, May 16, 1937

For the first time since the beginning of the evangelization of the territory of Suchow, more than fifty years ago, distinguished personages assist at the ceremonies of the beautiful Feast of Pentecost.

The Pontifical Mass begins at nine o'clock. Special places are reserved in front for the guests, and a goodly number of pagans, mingled with the Christians, follow with great interest the liturgical ceremonies. In the sermon appropriate to the Festival, Reverend Father M. Tsiang, S. J., points out the influence of the Holy Ghost in the conduct of the Church, of individuals and of the State. He is listened to with the greatest attention and, when he has finished speaking, the Mass continues in all the splendour of the Catholic liturgy. But, all of a sudden, one of the officers present — the very one who has been following, since the beginning, every movement of the officiating bishop and his assistants — leaves his place and directs his steps towards the door. He begs Reverend Father Superior, who is in the rear of the church, to request His Excellency Bishop Côté to interrupt the Holy Sacrifice until the arrival of his general, whom he is going to call to come and see how beautiful and grand this ceremony is! Needless to say, such a request cannot be granted, and all is finished when the general arrives. But, after the banquet offered by the Mission to the aforesaid personages, Benediction of the Blessed Sacrament is given, so that he may witness it. His conduct is irreproachable; astonishment and admiration are depicted in his countenance. He returns delighted with all that he has seen and heard.

May the event of this day contribute to the development of our Holy Religion.

Thursday, May 20

We are requested to come in haste to a woman dying from the effects of a hemorrhage. On our arrival, we realize that she is very weak and hardly able to articulate even a few words. While the Sister Nurse is preparing one of the good injections received from Canada, the young Christian who accompanies her speaks to the invalid about her eternal salvation. Some twenty persons are there watching everything. The divine seed falls upon well prepared soil. On hearing about the truths of our Holy Religion, the patient exclaims: "There is nothing bad in that;

it is very nice!" She approves of all that we tell her; so, after giving her the best of care, we baptize her in compliance with her desire.

Tuesday, May 25

It is the fifteenth of the fourth moon, day on which the pagans hold their fair and practise great superstitions. At a short distance from the city are grounds where the people assemble; there, idols of all kinds are adored,



SISTER MARIE XAVIER (BERTHE PARADIS, OF TINGWICK) leaving in jinrikisha for a visit to a home. Behind: a man pushing a wheelbarrow — the principal means of transporting merchandise in Suchow. Coal, flour, etc. are carried in wheelbarrows or on men's backs. The population is so dense that, in order to live, men are reduced to do the work of beasts of burden.

and incense is burnt day and night. Consequently, very few patients come to the Dispensary. We have, however, the happiness of providing little "Mary Cecilia" with her passport for heaven.

Friday, June 4

The feast of the Sacred Heart being the Patronal Feast of the parish, quite a number of Christians make it their duty to come to Mass and to pay special homage to the Divine Heart of Jesus. Missionaries from different posts are present for the occasion. We also have the happiness of seeing, among the assistants, Mrs. Ou, whom we baptized on the 20th of last May, when in danger of death, and who, now convalescent, dedicates the beginning of her Christian life to the Sacred Heart. We beg this loving Saviour to strengthen her in her resolutions, so that she may be courageous enough to make the sacrifices necessary to persevere in the Catholic Faith, while living in the midst of pagans.

Saturday, June 5

At present, everybody is busy at the harvest. It is a family feast in which all take part; even the little tots, three and four years old, gather the ears of wheat overlooked by the others. Scythe in hand, the reapers set

out in the coolness of the early morning and work steadily until eight o'clock, when they stop to take breakfast. Then the work continues; but it is more tiresome, for the rising sun begins to dart forth its scorching rays upon the field. At noon, after the second meal, a little rest is taken. All set to work once again, and the golden ears continue to fall under the glittering sickles until evening. Pleasant conversations and jokes render the work agreeable, and the fatigue is diminished by the thought of the beautiful white flour which will be produced from this wheat.

Monday, June 7

A little girl was about to be thrown into the sewer by her father, when he was met by Mrs. Tchen, a good woman who brings us patients, in gratitude for the care that we have given to her eldest son. She succeeded in persuading the miserable pagan to take his sick child to the Dispensary. Sister St. Victor⁽¹⁾ baptized it without delay and, at four o'clock in the evening, this little soul took its flight to heaven.

Wednesday, June 9

Yesterday, while taking her treatment, a patient informed us that one of her neighbours living in a wretched hut was very ill and too poor to have the doctor. We decide to go and see her; and before leaving, we beg our Immaculate Mother to prepare the way for us. We enter a gloomy hovel, rendered still more dismal by the horrible buddhas and superstitious inscriptions which are hanging on the walls. On the table are heaps of paper money and sticks of incense. After examining the patient, we think it prudent to speak to her of the necessity of saving her soul; but, to our surprise, the principal truths of Religion are not unknown to her; she even makes the Sign of the Cross and recites, though somewhat confusedly, the *Pater* and the *Ave Maria*.

Born of Christian parents, in the province of Chan Tong, this woman had lost her husband when she was twenty-seven years old; and, as a widow who marries again in China is treated with scorn, she fled, so as not to be recognized, and wedded a pagan. "I did that eighteen years ago," she acknowledges, "and I have not enjoyed a single instant of happiness since." After a good Catechism lesson, we exhort her to reflect and we urge her, as proof of her sincere desire to return to God to have her husband bring us all the idols of the house.

The Dispensary is scarcely open this morning, when the husband arrives, accompanied by his wife and carrying a package containing all the gods of the household. We are overjoyed. The convert, who has thus given proof of her good will, is conducted to the school, where her Christian duties are recalled to her and she is prepared to receive the Sacraments of Penance, Holy Eucharist and Extreme Unction, for she is in a very serious state.

Report of the Dispensary of Suchow, from March to June 1937, inclusive.

Baptisms.....	27	Patients.....	2,458		
Treatments.....	3,281	Dressings.....	788	Teeth extracted....	13
Homes visited.....	142	Consultations....	610	Injections.....	282

4. Germaine TANGUAY, of Nashua, N. H.

JAPAN

Extracts from the letters of the Missionary Sisters of the Immaculate Conception at Koriyama, to their Sisters of the Mother House

Koriyama, Japan, June 1937.

VERY DEAR SISTERS,

After the March vacation, the kindergarten course recommenced with fifty little Japs. The opening entertainment was presided over by His Excellency Bishop Lemieux and Reverend Father Lanoue, O. P.

A few days later, according to the custom of the country, we had to visit our pupils' parents. These gave us a hearty welcome and, immediately upon our arrival, conformably to Japanese etiquette, they apologized for their children's impoliteness at school.

The Japanese houses are very scantily furnished. There are no chairs; the people sit on their heels. The only ornaments in the visitors' room are a large Shintoist temple, in black and gold lacquer, of remarkable architecture which is worth, we are told, 5000 *yen*, and lamps which burn all day long. Elsewhere, there is instead an imposing Buddha. It is placed at the bottom of a lacquered pannel bearing illegible characters, and is decorated with



THE REOPENING OF THE KINDERGARTEN AT KORIYAMA,
UNDER THE PRESIDENCY OF HIS EXCELLENCY BISHOP LEMIEUX, O. P.,
AND REVEREND FATHER LANOUE, O. P.
THE MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION
AND THE CHILDREN'S PARENTS.

branches of plum-trees. How cold and sad these pagan houses seem to us; in vain would the least vestige of a pious object be sought there.

At the end of April comes the *Hanami*, the day on which the Japanese go to admire the legendary cherry-trees of their incomparable country. Such a famous festival cannot go unnoticed in the school; consequently, we conduct our little pupils for a walk along the roads bordered by these trees in blossom. The cherry-trees of Japan differ from those of Canada; they become very much taller and more spreading. Some produce pink

flowers; others, white; and a certain number, blending the pink and the white, surpass the other two in beauty. When the sun shines through the flowered branches of a great number of cherry-trees together, the ground is bathed in tender colours, like those produced by the sun-beams passing through stained-glass windows. It is impossible to give an idea of this beautiful effect. It is the work of the Divine Artist!...

A wedding took place at the Mission Church on Sunday, May 9th. The missionary priest wished to show Christians and pagans how, in our religion, the reception of this Sacrament is sanctified by liturgical prayers and ceremonies. The bride-groom's parents, still pagan, seemed impressed by the spectacle. The young lady is well known to us because, for a long time, we doctored one of her feet which she was threatened to have amputated. During this long treatment, she began studying the Catholic Doctrine and subsequently became Christian, taking the name Mary Delia. A few months later, her mother also was converted.

A young person who binds her destiny to that of a pagan, needs great energy and strong religious convictions to remain faithful to her religion, for sometimes troubles and persecutions are reserved for her in the future. Besides, the Japanese woman's life abounds in hidden sufferings. When the mothers of our pupils meet a religious, they profit by the occasion to relieve their overburdened hearts. One of them, after confiding her troubles to us, added: "Your life impresses me very much;" then, with a penetrating look, she asked: "For how many years have you left your country?" Upon our reply that it is for ever unless we are recalled by our Superiors, she continued with tear-filled eyes, "How extraordinary your life is! Come from so far to make known your Religion! How could your parents have let you go?" If this good Japanese had our dear parents' Faith, she would have quickly found the answer to the enigma.

A procedure of the young ladies teaching in our school has given us great pleasure. On the feast of St. John the Baptist, a very small girl, in the name of her companions, offered to Sister Superior a dove bearing in its beak a maple leaf and a red, white and blue ribbon. It was a message from our dear Canada to her children in distant Japan. The idea was charming and showed how considerate the Japanese are.

YOUR LOVING SISTERS OF KORIYAMA.

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Gleanings from the Diary of our Sisters, Missionaries to Wakamatsu

Sunday, May 30, 1937

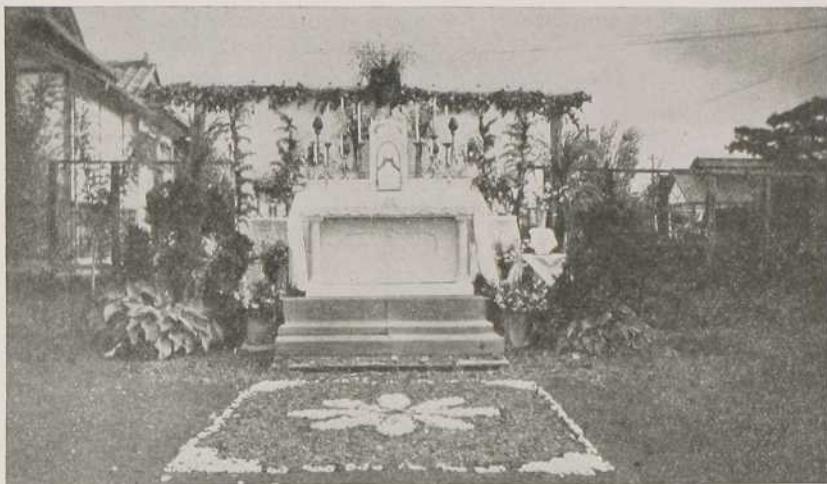
An hour before the time set for the Procession of the Blessed Sacrament, our confidence is put to the test by a thunder-storm; but, all at once, the sky has become blue again, the wind has dried the roads and, towards three o'clock, the Christians and catechumens of Wakamatsu take their places in the procession to escort the ostensorium. With the permission of the city authorities, it was decided to pass in the street which leads from the church to our convent. The repository erected in the children's playgrounds



ASSEMBLY OF THE CHRISTIANS OF WAKAMATSU, ON THE OCCASION OF THE VISIT OF HIS EXCELLENCY BISHOP MARELLA, APOSTOLIC DELEGATE.

IN THE CENTRE, HIS EXCELLENCY BISHOP MARELLA; AT HIS RIGHT: REVEREND FATHER SAWADE, SISTER MARIE DE LA REDEMPTION, M.I.C. (BASILLISSE MAILLET, OF WEST BATHURST, N.B.), SISTER DE L'ENFANT JESUS (FLORENTINE DANSEREAU, OF VERCHERES), SISTER STE. JUSTINE (CLEONA ROBITAILLE, OF GLENADA, CO., ST. MAURICE), SISTER SAINT FRANCOIS DE SALES (GEORGINE LATOUR, OF MONTREAL); AT THE LEFT OF HIS EXCELLENCY: REVEREND FATHERS DOI AND KAINUMA, AND THE PRINCIPAL CHRISTIANS OF WAKAMATSU.

was the first throne where Our Eucharistic Lord received the public homage of the happy Christians. Spread before the altar was a carpet of natural flowers: clover and daisies. Passing through our garden, the procession stopped at the second repository, prepared on the Mission compound, near the Christians' hall. Four little girls clad in white garments donated by Canadian benefactresses scattered flowers all along the road, while six young men carrying torches followed the Blessed Sacrament. Some ten children in crusader uniforms preceded the canopy, which was carried by



CORPUS CHRISTI REPOSITORY IN THE CHILDREN'S PLAY GROUNDS, AT WAKAMATSU.
THE CARPET IN FRONT OF THE ALTAR IS COMPOSED OF DAISIES AND CLOVER.

the older Christians. From the whole neighbourhood, the pagans had come, attracted by such a new spectacle; their curiosity was satisfied only when all was over.

It is the first time that the Corpus Christi procession takes place in Wakamatsu. May it, in each succeeding year, pass through a greater number of the streets of our city!

Friday, June 4

The Christian ladies have prepared, for the Japanese soldiers in service in Manchukuo, *Imon-bukuros* — consolation packages — containing clothes, articles of toilet, and sweets. We adopt the Pastor's suggestion to have the Kindergarten pupils contribute to this good work. Willingly, they have brought what they like best: one, a box of caramels; another, chocolate; another, dry fish; etc., etc. This morning, we conduct them to the casern, so that they may offer their gifts themselves, with those of the ladies; and, it is not a slight pleasure for them. Soldier, in Japan, means bravery, generosity, loyalty; and all our little Japs cherish the hope of becoming one, some day. The mere sight of a military fills them with joy. The one who receives our little tots at the casern is very kind. He has benches and a large table placed in the garden, and receives himself the *Imon-bukuros*, saying a few words of thanks to each child; then he gives permission to

all to amuse themselves in the garden. They do not need to be told twice; and, already, the merriest ones are making a great deal of fuss over the ducks and fishes in the pond, while others play hide-and-seek behind the bushes of blooming azaleas. They jump from stone to stone capturing insects, heedless of the photographer who snaps this lively scene. After much pleasure, they line up before the general and some soldiers who are there; and, waving the national flag which they have brought, they sing heartily: *Boku wa gunjin dai auki yo* — I love the soldiers very much — After making a visit to the mortuary room prepared in remembrance of the soldiers dead in Manchukuo, we take our little crowd back to the house, where a surprise is awaiting them.

His Excellency Bishop Marella, the Apostolic Delegate, honours us with his visit. The worthy prelate kindly assists at an entertainment given by the little ones of the Kindergarten, who have their eyes wide open with admiration, before the imposing visitor. A little five-year-old catechumen gracefully offers a bouquet of flowers.

His Excellency, accompanied by Reverend Fathers Doi, Sawade and Kainuma, consents to take dinner at our convent. He speaks very kindly to us and encourages us to continue devoting ourselves to the salvation of the Japanese, whom he paternally loves.

Saturday, June 5

Reverend Father Sawade, with the help of the Christians, has organized for to-day a trip to Inawashiro, to give Bishop Marella the pleasure of seeing the beauties of our mountainous region. At the Pastor's request, two of us take part in the excursion. Inawashiro is at a distance of an hour in auto from Wakamatsu. The panorama is beautiful as we ascend the steep and winding mountain road; the villages of thatched cottages dispersed here and there appear no larger than bee-hives, hidden in the recesses of the mountain. We stop to take dinner on the shore of the lake, whence we see the beautiful stretch of water on one side and Mount Mandai dominating a chain of hills on the other. A Japanese lunch is served to the excursionists. A chair and table have been prepared for His Excellency; but he comes and sits in Japanese style in the midst of the group of Christians and, to the great admiration of all, accepts the cushion that is presented to him, only after being assured that every one else has one also.

Immediately after dinner, we continue on our way to the pleasant region called Ura-Bandai. From the top of a hill can be seen numerous little lakes of various colours: some reflecting the dark green of the tall cedars bordering them; others of a reddish or yellow tint, having their waters supplied by the warm sulphurous currents which abound in the Bendai. This mountain is gorgeous in its mantle of rich verdure set off by the scarlet-flowered azaleas and myriad pink clusters, which can be gathered in abundance. Towards four o'clock, enchanted by the ravishing beauty with which Divine Providence has adorned the mountains of Aizu, we return to the lake, where a little boat is waiting to take us to the opposite shore; then, a carriage conveys us home.

Thursday, June 10

On Monday, we went to the station with the Kindergarten pupils and all the Christians to assist at the departure of His Excellency Bishop Marella, who was returning to Tokio.

To-day, we receive his portrait with the following blessing, written by himself: "To the good Daughters of the Immaculate Conception, in remembrance of my visit, invoking the choicest blessings of God upon their missionary labours in our dear Nippon."

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MANCHUKUO

Gleanings from the Diary of our Sisters, Missionaries to Fakou

Thursday, January 28, 1937

Recently, we assisted at the ceremony of the putting into the coffin of a deceased Christian; then we attended her funeral. The customs here are very different from ours, even among the Catholics, who abstain from all superstitious practices. In summer as in winter, the deceased is clad in warm wadded clothes; the head is covered with a black veil, and shoes — generally red — are put on the feet. The inferiors only, wear mourning; a father or mother does not wear it at the death of a child. The mourning costume, similar for both sexes, consists of a long tunic of unbleached cotton fastened at the waist by a thick cord, the length of which varies according to the degree of kindred; for near relations, it trails several inches behind the tunic. The head-covering consists of strips of cotton rolled around the head in the form of a crown and falling over the shoulder. In token of their grief, the women keep their hair dishevelled; they have the precaution, however, of plaiting one thin lock.

The ceremony of the putting into the coffin generally takes place two days after the death of a person. When the deceased are Christians, it is often presided over by a priest or, in his absence, the usual prayers are recited by a catechist or a notable. At the moment of closing the coffin, the relatives throw themselves on the floor and lament in the most heart-rending manner. According to the custom, several times during the day, at given hours, these scenes of grief and wailing are renewed. The coffin is placed under a tent erected for that purpose in the centre of the yard. It is sometimes adorned with inscriptions recalling the virtues of the deceased; but, instead of these, the Christians write the name and age of the defunct, and the prayer: "May his soul rest in peace," or a similar one. Before the coffin, there is a little table, upon which are placed an incense pot and an urn destined to receive the offerings for the purchase of paper effigies to be burnt before the tomb, or in front of the pagoda, on the day of the funeral. The Christians replace the incense pot by a crucifix, and the offerings are given to have Masses said.



FUNERAL OF A CHINESE CHRISTIAN IN MANCHUKUO. AT THE LEFT:
REVEREND FATHERS G. VAILLANCOURT AND C. BOISVERT, M. E.

Until the day of the funeral, the guests are continually replaced at the banquet. The children of the deceased make a profound prostration to each visitor. Needless to say, the mourning costume finishes by changing in colour, but nobody remarks that: disorder and uncleanness only express more forcibly the excessive grief.

The players of instruments are present at every funeral, as they are at every wedding. These rejoicings, banquet and music beside a corpse, astonish foreigners. One day, we expressed our surprise to a native virgin. "This custom may seem absurd when observed by pagans," she replied, "but, for us Christians, it is sensible: we are celebrating the entry of a soul into Heaven."

As can be easily seen, the missionary does not change the customs of the nations that he evangelizes, but Christianizes them. Following the example of St. Paul, he must make himself all to all, in order to win all to Jesus Christ. This work of adaptation to which every missionary must submit himself, if he wishes to succeed, is often long and tedious; but the prospect of the spiritual conquests, which will be the precious fruit of his sacrifice, sustains his courage.

Wednesday, February 3. A Type of Chinese Catechist

Teou Sien cheng, the first catechist of the Mission, is a personage, whose numerous qualities and some little defects have made famous. His renown merits to cross the seas.

He was born at *T'ien tsien*, of pagan parents, who entertained the worst prejudices against Christianity. At thirteen years of age, he entered the Catholic school of that city, directed by the priests of the Society of St. Vincent de Paul. "I had already," he acknowledges "the ambition of becoming a mandarin, and I said to myself: 'I shall go to the Catholic

school to see, with my own eyes, the harm that these foreigners are doing to us; and, when I shall be grown up and become mandarin, I shall more easily avenge the injuries which they are inflicting upon my nation'."

The disinterested charity of his teachers quickly overcame the young man's prejudices, and he was baptized before the end of his first year of study. The new convert was submitted to a real persecution on the part of his parents, but the trial only contributed to strengthen his faith. He soon conceived the desire of becoming a priest and began his classical course. "While I was still a pagan," he said "I desired to become mandarin at the court of China; then, when I became a Christian, I desired to become a mandarin at the court of the King of Heaven." However, his father's obstinacy in paganism was an obstacle to his admission to Holy Orders. The Lord had other designs upon him. His examples and exhortations soon converted the numerous members of his family; his father, even, abandoned polygamy and embraced Christianity. These conversions were only the prelude of many other conquests.

In 1929, Reverend Father A. Barbeau engaged him as catechist and business man. Well educated, active, and entirely devoted to the interests of the Mission, he fulfils his duties with much skill and success. His zeal for the conversion of pagans is especially remarkable. His instructions, as catechist, in the Dispensary, prepare a great number of recruits for the catechumenates. When he learns that one of our patients is in danger of death, he visits him at once and has recourse to all that his faith and experience suggest to him for the salvation of this soul. The Master of the Harvest has blessed his work, and many *Paolous* (Pauls) and *Malias* (Marys)—his favourite names—owe their eternal happiness to him.

When *Teou Sien cheng* accompanies the missionary on his apostolic journeyings, he is clever in giving him *face* and... to himself also. He exhorts, catechizes, and energetically displays all his resources. "With us in the country," the missionaries say maliciously, "he gives himself so much importance, that he almost celebrates Mass in our place." No other, however, equals him in seeking the lost sheep.

He also likes to exhibit his knowledge of Latin. Whenever a new missionary visits Fakou, *Teou Sien cheng* provokes occasions of speaking to him in this language; likewise, with the Sisters. One day, an elegantly dressed gentleman came to the Dispensary with a little boy in rags and tatters. Assuming an important air and designating the new comers one after the other, he gave the answer to the enigma in these two words: "*Dominus... servus...*"



TEOU SIEN CHENG
CHINESE CATECHIST OF FAKOU

The portrait of the catechist of Fakou would be incomplete if we did not mention his title of choir-master. It is also his Latin, rather than his musical aptitude, that has merited this honour for him; the organist knows something about that. He puts all his heart into it, and... his strength! If, during Advent, he seems to be busier, do not ask him why; he would invariably answer: "I am exercising my *Adeste Fideles*." This is so true, that he has been nicknamed *Adeste Fideles*.

Teou Sien cheng is moreover an exemplary father. His children are brought up very piously, and he cherishes the hope of having priests or religious among them. The eldest, eight years old, already knows how to serve Mass. "Pray fervently for him," the father often asks us, "I desire very much to see him become a priest."

May fervent Christians like him be more numerous in this country, for the honour of Our Holy Mother the Church!

Monday, March 15

We visit the catechumens this evening. Nothing is more interesting than to hear them relate their vocation to the Faith, for very diverse are the means by which Divine Providence has attracted them to Christianity. On account of diabolical obsessions, real or imaginary, such a pagan woman takes the determination to become Christian, in the hope of recovering peace. The trouble ceases, in fact, as soon as she arrives at the Mission. Such another owes her salvation to a Christian relative who, little by little, has made known to her the truths of the Faith. Here, it is a woman abandoned by her husband; there, a widow, the mother of several children, in dire distress. They have heard of the Catholic Missionary's charity, and they have come.

We ascertain, with joy and gratitude, that our Dispensary furnishes also a good number of recruits. As, of old, the sick people followed Jesus to obtain the cure of their infirmities, likewise, to-day, they come to us, humble continuers of the Divine Work, to seek relief for their ills; and the Lord, blessing our modest labours, many of these sick people find, with bodily health, the life of their soul.

Among the recent conquests of the Dispensary is to be remarked a good woman, Mrs. Tsou. Last year, her little girl, a few months old, became seriously ill. Death seemed imminent, when the older brother, a pupil of the Mission school, said to his mother: "Mamma, go to the Dispensary of the Mission. If my little sister cannot be cured, she will at least be baptized and will go to Heaven!" The advice was followed, and the dying babe was baptized and given a miraculous medal. Mrs. Tsou then made a vow to become a Christian, if her dear child returned to health. Contrary to all previsions, the little one recovered very quickly. The happy mother is now accomplishing her vow. Twice a day, after fulfilling her family duties, she comes to the instructions preparatory to Baptism, despite the sacrifices that she must impose upon herself in order to do so. She is even already trying to make proselytes among the pagans of her neighbourhood.

Monday, April 5. The Annunciation

Under the auspices of Our Heavenly Mother, whose every feast is marked by some new benefit, Mr. Yang, an old man of seventy-nine, received, this morning, on the threshold of Eternity, the inestimable grace of Baptism. Instructed in the mysteries of the Faith, several years ago, he had asked to be received into the Church; but, as he was an opium-smoker, his admittance was refused until he would have given up his bad habit. Alas! he was so strongly addicted to this miserable passion, that he was never able to resist the temptation of succumbing to it. However, Our Dear Saviour, Whose Mercy is unlimited, was awaiting him in his last moments. This morning, in the interval between two suffocations, the old man said to his daughter: "I now need nothing else but God. Bring me some one from the Catholic Mission!" Despite her hesitation and objections, the patient insisted. "Go to the Catholic Mission!" Informed, we hastened to the bedside of the dying man who lucidly, though painfully, answered all our questions. We immediately called the priest, who baptized him. A few hours later, this privileged soul was singing in Heaven the infinite Mercy of God.



SISTER MARTHE DE JESUS (ANTOINETTE DESJARDINS, OF MONTREAL), MISSIONARY AT FAKOU, RECEIVING A LITTLE ABANDONED BABY, A FEW DAYS OLD.

Tuesday, April 6

For the first time at Fakou, Sister Marthe de Jésus⁽¹⁾ has the ineffable happiness of pouring the Regenerating Waters. In remembrance of her brother, she gives the name Joseph Cleophas to this happy little one.

Wednesday, April 14

His Excellency Bishop Lapierre arrived at Fakou last Saturday, at four o'clock. The bell called all the Christians to the Church where, in a short allocution, he recalled to them the dignity

conferred upon them in Baptism, and urged them to be very thankful to God for this great benefit. Benediction of the Blessed Sacrament was then given. That same evening, His Excellency honoured us with his visit.

The following day, after conferring the Sacrament of Confirmation upon fifty neophytes, he left for K'ang P'ing.

On his return to-day, he pays us another visit. With fatherly kindness, he encourages us to be ever more faithful in fulfilling our Missionary duties. "Your first duty," he says, "that which is especially expected of you, is to give praise to God in your name and in the names of these pagans, who surround you and who do not even know His Name. Yes, by your love and praises, you must compensate for these heathens. If this duty is well

1. Antoinette DESJARDINS, of Montreal.

fulfilled, the blessings of Heaven will descend upon your Mission; for God loves His Glory and He showers His blessings upon those who glorify Him. To carry out this program, it is not necessary to perform brilliant actions; the simple accomplishment of your ordinary duties and the loving acceptance of your daily crosses suffice. Consider St. Joseph, whom we honour to-day. Is there a saint who has fulfilled, better than he has, this duty of praising God; and was he not, apparently, the most ordinary of men? So ordinary, that his compatriots, speaking of Jesus, could only say: 'Whence does he derive this science? Is he not the son of Joseph, the carpenter?'"

May Our Immaculate Mother help us to fully accomplish this beautiful program of apostolate, which is so conformable to the spirit of our vocation!

Saturday, April 17

Tcheou fong yen is a little neophyte, ten years old, with an exceptionally intelligent look. The most mischievous of all, she is very serious for her age in everything regarding the Faith. Her mother relates with pleasure how she talks religion to relations and friends of the family. If they pretend not to listen to her or not to appreciate her arguments, the young apostle assumes a severe expression and says: "All the worse for you, if you do not wish to understand; you will go and burn in hell, and you will see for yourself if I am telling lies." Quite recently, she had the occasion of administering Baptism for the first time. One of her little cousins was sick.



SISTER MARIE ALICE, M. I. C. (MARIE ALICE LADOUCEUR, OF STE. GENEVIEVE) AND THE YOUNG APOSTLE, TCHEOU FONG YEN, ACCOMPANIED BY HER LITTLE SISTER.

"If he becomes worse," she said to her aunt, "do not forget to notify me." The baby became worse; and, as it had been agreed upon, the aunt sent for the young Christian who, before baptizing the little dying child, thought it necessary to address a few words to the parents. "My little cousin is going to die," she said. "You know that God has created us all with a body and a soul. It is the body that dies, but the soul does not die. I am going to baptize him, so that his soul may enter into Heaven." They smile and let her accomplish her work of salvation. Blessed be the Spirit of Love, Who alone can work such marvels in a child, a Christian herself since a few months only.

Monday, May 24

For a few days, we have been treating a Mohammedan suffering from very serious heart-trouble. Yesterday morning, perceiving the increasing danger, we prudently risked a few words: "You are very ill. Do not forget to think about your soul; that is the main point." We did not dare say more than that; the Mohammedans are so fanatic. Returning to the

Convent, we sadly reflected: "We shall not be able to do anything for this soul; the few words that we have risked will have given the alarm and his family will not come again for us, for fear that we try to convert him." The experience that we had had with other dying persons of this sect made us think likewise; but, to our surprise, in the afternoon, we were again called. What a marvel! The son of the prophet believed in Jesus and wished to be baptized. Former intercourse with an ex-Mohammedan convert had prepared him for this supreme grace. After amply explaining to him the Christian truths, the catechist gave him a medal of the Blessed Virgin and left him to reflect. Very early this morning, the patient sent for us. He was steadfast in his good resolutions and, fearing nothing, not even the fanaticism of his coreligionists, he wished to be a Christian. The Saving Waters then flowed upon the brow of this disciple of Mohammed and made of him a disciple of Christ. We are very happy; for it is the first time, during the six years that we have been in Fakou, that we have succeeded in converting a partisan of this doctrine.

Friday, July 9

Last February, a young Christian came to the Mission with his father, a morphinomaniac, asking us to cure him. The Missionary priests sheltered him, and we began the treatments. During the first two weeks, the privation of the narcotic was a continual torture for the poor man; he was so



NATIVE RELIGIOUS OF OUR LADY OF THE HOLY ROSARY, AUXILIARIES OF THE MISSIONARIES OF THE IMMACULATE CONCEPTION, AT FAKOU, AND THE NEWLY-BAPTIZED CHRISTIANS OF JUNE 1937.

enraged, that two persons had to watch him constantly for fear that he commit suicide. Seeing him in that state, we gave him a miraculous medal, begging the Blessed Virgin to cure him physically and morally. Thanks to the Blessed Virgin, a transformation immediately took place in his condition; he became calm and spent a good night. Since then, he continued

to improve until he was perfectly cured. He then wished to begin studying the Catechism. In order to put him to the test, he was not admitted to Baptism at the end of the Catechumenate. To-day, he returns to the



THE INSIDE OF A CHINESE DWELLING.

Mission; he has persevered in abstaining from morphine and has no longer that appearance characteristic of smokers. He seems like another man. Most grateful for his cure, he offers to the Reverend Pastor, a property where a Mission post may be established. "My whole village will soon be converted," he declares. Glory be to Mary, to whom is due the honour of these conquests!

Report of the Dispensary of Fakou, from January to July 1937, inclusive:

Baptisms.....	50	Patients.....	16,394	Treatments.....	24,099
Homes visited.....	217	Dressings.....	2,510	Injections.....	310
Teeth extracted.....	279	Vaccinations.....	228		



Our Heavenly Queen has her station near the Crib: let us also place ourselves there; and let it be our joy to be often near the Infant Jesus, for virtue doth go forth from Him. From the Feast of the Nativity to the Feast of the Presentation, each faithful Christian soul should visit at least once a day Mary at the Crib, to adore the Infant Jesus, and meditate upon their poverty, their humility, their charity. There will be found Jesus, Mary, and Joseph, to comfort, instruct, and bless all those who visit them.

St. Bonaventure.

What is our life? It is a mission to go into every corner it can reach, and reconquer for God's beatitude His unhappy world back to Him. It is a devotion of ourselves to the bliss of the divine Life by the beautiful apostolate of kindness.

Father Faber.

Extracts FROM THE Novitiate Chronicles

Dedicated to our dear Parents



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

Sunday, July 11, 1937

This evening, Reverend Father Lacroix, P. M. E., affords us the pleasure of a visit — a cinematographic one — to Manchukuo.

Between two films, we are amused by a conversation in Chinese carried on by Reverend Father Lacroix with one of our Sisters recently arrived from Szepingkai. We understand nothing of it, but we hope to possess, some day, the secrets of this language, which is now a mystery to us.

Monday, August 2

A new ornament embellishes our grove. Our former belfry, now transformed into an oratory, surmounted by a blue flag bearing Mary's monogram, is adorned to-day with flowers and verdure to receive its worthy Guest, the Immaculate Virgin of Lourdes.

The news could neither be announced nor commented upon at recreation, since we are in retreat and silence reigns supreme in our midst; nevertheless, during the recitation of the beads, many of us, dominated, as it were, by a mysterious attraction, betake ourselves to the woods, where we find Our Heavenly Mother, whom the Church honours to-day, under the title of Our Lady of the Angels.

We beg these Blessed Spirits to form a guard of honour around our loving Queen and to render to her, in our name, the tribute of veneration and affection that we should wish to offer her unceasingly.

Thursday, August 5

This morning, a holy joy hovers over the Novitiate, and each countenance beams with ineffable and profound happiness. It is the great day of the Mystical Espousals, which follows the solemn silence of the retreat.

During Mass, twenty Sisters renew their annual engagements and at half-past nine takes place the Religious Profession of thirteen novices, in the presence of Reverend Father Tourigny, S. S. S., brother of one of the privileged ones. He gives to each, according to our ceremonial, the veil, the crucifix, and the beads.

A hundred and twenty-five of our Sisters, who have come from the Mother House and various missions for their annual retreat, are now preparing for their departure. Cordial fraternal greetings are exchanged with them and hopes for next year's meeting again, expressed. Before returning to their respective missions, they go to pay a last visit to the Virgin of the

grotto, to confide their resolutions to her, solicit her maternal blessing, and give utterance to their gratitude by a joyful *Magnificat*.

In the meantime, the postulants remain absorbed in recollection and silence, awaiting the moment of the Divine Betrothals, which has come at last!

The chapel is filled with numerous parents and friends, when, at 2.30 p.m., hymns and music announce the beginning of the ceremony.

After the *Veni Creator*, Reverend Father St. Georges, O. M. I., who has preached the retreat, delivers an allocution recalling to us the words which, for nineteen centuries, Our Lord does not cease repeating to privileged souls: "Go forth out of thy country, from thy kindred, and out of thy father's house, and come into the land which I shall show thee."

Following this injunction, our twenty-nine postulants, the elect of the ceremony, have come, have tasted the promised hundredfold, and beg, to-day, to be permitted to don the livery of Our Immaculate Mother.

The reverend preacher explains that the Holy Habit, which they covet, will be to them a shield in the struggles of life, a brilliant coat of arms bearing the motto: "Onward, towards perfection".

Then addressing the parents, he deplores the fact that, so often, in similar circumstances, attention is called only to the sacrifices and renouncement of the religious life, which is represented as a sepulchre, where innocent victims go to bury themselves. Thus is left in obscurity another aspect of our vocation, that true, consoling and joyful aspect, which is shown plainly in the following striking comparison.

On the one hand, we see a Christian home, where a young lady is about to contract an alliance, brilliant in the eyes of the world, but the fragile advantages of which are at the mercy of a thousand unhappy eventualities. Nevertheless, there is but joy, lights, wedding garments, gifts and flowers, everywhere.

On the other hand, behold the ceremony at which we are assisting. Those who are to take part in it are kneeling at the foot of the altar, radiant with happiness. They have found their Beloved and, at the moment of giving Him their word of honour, they wish to appear in garments, pure white like those of their Immaculate Mother, and symbolical of the purity of their souls, by which they wish to charm the Heart of the King of kings.

Dear Parents, if the prospect of a brilliant earthly union for your daughter rejoices you, could you be sad and regretful, on this day, when your daughter is going to become the fiancée of God, when she will be united to the Divine Spouse, Who will never fail her? Exult rather, for the advantages of this Divine Union are eternal and guaranteed by the Infallible Truth. No, entering the religious life is not a renouncement, but a preference, and the most glorious of all preferences.

When, at last, our dear Sisters appear in the Habit of novices, the officiating priest, Reverend Father Aumont, P. P., of St. Thomas of Joliette, announces to them the names that they will bear henceforth.

They are: Miss Lorraine Isabelle, of Lanoraie (Sr. Raymond Marie); Miss Domithilde Plourde, of Rivière du Loup (Sr. St. Juste); Miss Françoise

Giguère, of Montreal (Sr. Ste. Françoise); Miss Marie Marthe Dubé, of Notre Dame, Rimouski (Sr. Marie Alfred); Miss Lucille Brouillette, of Richmond (Sr. St. Jean Chrysostome); Miss Emilia Martin, of Saint François d'Assise, Bonaventure (Sr. Marguerite de Jésus); Miss Adrienne Granger, of Saint Gabriel de Brandon (Sr. Rose des Anges); Miss Cécile Lacroix, of Saint Michel de Bellechasse (Sr. Thérèse du Sacré-Cœur); Miss Agathe Bolduc, of Saint Damien de Brandon (Sr. Marie Georges); Miss Berthe Alice Champagne, of Montreal (Sr. Marie Berthe); Miss Simonne Coulombe, of Saint Thomas, Joliette (Sr. Monique de Milan); Miss Juliette Simard, of Chicoutimi (Sr. Marie Hélène); Miss Rose Hélène Demontigny, of Saint Pierre, Isle of Orleans (Sr. Ste. Anne de Beaupré); Miss Lucienne Déry, of Sainte Anne de la Pocatière (Sr. Marie Lucienne); Miss Monique Morier, of Saint Jean Baptiste de Rouville (Sr. Louise de Savoie); Miss Constance Dubois, of Saint Ferdinand, Megantic (Sr. St. Odilon); Miss Alda Pelletier, of Cabano (Sr. Charles Eugène); Miss Candide Pellerin, of St. Boniface de Shawinigan (Sr. Candide de Jésus); Miss Jacqueline Dubuc, of Montreal (Sr. Marie Edouard); Miss Lauréa Laprade, of Masson (Sr. Marie Laure); Miss Simonne Sarrazin, of Saint André Avellan, Labelle (Sr. Joseph André); Miss Adrienne Rossignol, of Cabano (Sr. Saint Hubert); Miss Alice Théberge, of Scott Junction, Beauce (Sr. Georges Edouard); Miss Marguerite Dussault, of Beauceville (Sr. Saint Jean de Kenty); Miss Thérèse Greffard, of Quebec (Sr. Saint Michel des Saints); Miss Pauline Pageau, of Quebec (Sr. Marie Pauline); Miss Claire Deserres, of Sainte Mélanie, Joliette (Sr. Marie Léa); Miss Jeanne Jetté, of Montreal (Sr. Pierre de Galilée); Miss Jeanne Villeneuve, of Quebec (Sr. Saint Jean d'Avila).

A solemn *Te Deum* voices the gratitude which fills all hearts; then, the Divine Host of the Tabernacle appears on the altar and, in Solemn Benediction, showers upon all, most precious favours.

Present in the sanctuary are Reverend Fathers Basile Benoît, P. P., of Richelieu; H. Lachapelle, P. P., of Lavaltrie; Clovis Rondeau, P. M. E., Superior of the Mission of Davao, P. I.; J. Geoffroy, P. M. E.; Joachim Primeau, S. J.; I. d'Orsonnens, S. J.; A. Denis, S. J.; L. Tourigny, S. S. S.; Charles Pellerin, S. S. S.; Joseph Chagnon, S. M. M.; Léo Lomme, P. M. E.; Bernard Fontaine, of St. Hyacinthe; Roger Préfontaine, curate of St. Antoine; Albert Hamel, of Ottawa; Gerard Plourde, of the Seminary of Rimouski; Conrad Côté, P. M. E.; and the Reverend Brothers Philémon Dubé, S. S. S.; Joel, F. C., Dalmace, I. C.

Monday, August 9

To-day, a new group of aspirants come to confide themselves to the maternal care of the Immaculate Virgin, who is ever solicitous for the recruitment of her missionaries.

May all those whom she has chosen and favoured with special graces, be ever faithful to her and devote their lives to making her known from pole to pole!

Thursday, August 12

Exposed upon the altar, in the midst of a profusion of lights and flowers, for Forty Hours' Devotion, Jesus, Our Eucharistic Lord receives the homage of our adoration, love and gratitude.

This afternoon, we attend the Blessing of our Cemetery. Reverend Father Chaumont, Assistant General of the Foreign Mission Society, is assisted by Father Lacroix for this ceremony.

This impressing rite reveals the maternal solicitude of Our Holy Mother the Church for the mortal remains of her children.

Sweet, do we think will be the repose of those who will sleep their last sleep here, in the tender embrace of this vigilant Mother, at the foot of the great white cross, which casts its protecting shadow upon this blessed ground. And, instinctively, we wonder if our last resting-place will be here, or if, none the less fortunate, we shall be laid to rest in some foreign land, where we shall have spent our lives in apostolic labours. God alone knows, and perfectly confident in His Paternal Providence, we commend ourselves into His Hands.

Saturday, August 14

The mortal remains of our dear Sister Pauline Marie⁽¹⁾, deceased and interred at Quebec, in 1927, are removed to our new cemetery, where our dear Sister Sainte Virginie⁽²⁾ is already resting. Our first Mother Assistant General and our other Sisters already buried in the cemeteries of Côte des Neiges and St. Vincent de Paul, will come to rejoin them there. After reciting a few prayers over the open grave, we sing to Our Mother of Mercy the hymn of confident supplication, *Salve Regina*.

Thursday, August 26

Last Sunday, at the close of the entertainment given at the Mother House in honour of the patronal feast of our dear Sister Assistant General, took place the nomination of the privileged ones who will leave next September for the Missions of Asia.

But the war which is waging at present between China and Japan gives reason to fear that the departure for certain missions, at least, will have to be postponed. It is a very great disappointment, a real trial for those who were foreseeing the near realization of one of their most ardent wishes.

We share in their grief, and we beg the Immaculate Queen of the Missions to arrange everything for the glory of God and the salvation of the souls who are awaiting, yonder, the apostles of the true Faith.

Sunday, August 29

It is with pleasure that we receive some twenty "jocists" who, while making their monthly retreat, enjoy here, on this hot summer day, the fresh air and the attractions of the country.

We admire the wonderful good accomplished by these Catholic working-girls, and we pray that the Blessed Virgin may bless their Association,

1. Antoinette BRASSARD, of Jonquière.

2. Berthe BONVOULOIR, of Iberville.

increase the number of its members and improve, by their efforts, the working classes, which so many false principles are tending to corrupt.

Sunday, September 5

The shrine of our little grove has become the appointed term of our monthly processions in honour of the Blessed Virgin. At noontime, we direct our steps towards it, while singing the Litanies of this loving Mother. As so many ardent supplications, her chosen titles rise towards Heaven. Our Lady of the Woods, Our Lady of the Fields, Our Lady of Canada, Our Lady of the Universe, etc., pray for us!

Wishing to have our departed loved ones participate in this demonstration of devotion to our Heavenly Queen, we enter the cemetery near by; and, separating into two long lines, we encircle the field recently blessed. After reciting a *De Profundis* for our departed ones resting there, as well as for all our deceased Sisters, we sing the *Salve Regina*. Then, bowing to the cross as we pass by it two by two, we return to the convent.

Monday, September 6

To-day, Reverend Father Chaumont begins the series of weekly conferences which he has so kindly accepted to give us in the place of Reverend Father Rondeau.

We sincerely wish to profit by his counsels and teachings, in order to advance, each day, in the path of perfection.

Wednesday, September 8

While we, like Martha, have been busy for three days fulfilling our daily tasks, a group of juvenists have been enjoying, in the solitude of quiet prayer, the happiness of Mary Magdalen at the Divine Master's Feet.

They have come from the Mother House, from Rimouski, Granby and Three Rivers, for the triduum preparatory to their Perpetual Vows, the solemn hour of which has come at last!

The sanctuary is already illuminated and the chapel resounds with festal hymns in honour of Our Immaculate Mother, whose Nativity we celebrate to-day.

After the last strains of our Marian Hymn, Reverend Father Chênevert, O. M. I., who presides at the ceremony, intones the *Veni Creator*, after which he delivers an impressive allocution.

The happy professed Sisters then advance and kneel at the foot of the altar.

They are: Sr. St. Tharcicius (Marie Thérèse Sansfaçon, of Charlesbourg); Sr. Marie de Masabiel (Anne Marie Lévesque, of Montreal); Sr. Julienne de Falconieri (Julienne Beauchemin, of Pont Viau); Sr. Marie Gemma (Germaine Morin, of Roberval, Lake St. John); Sr. Joseph Alfred (Maria Auclair, of Montreal); Sr. Véronique du Sauveur (Véronique Delcourt, of Westbrook, Me.); Sr. St. Emile (Annette Corbeil, of Montreal); Sr. Thérèse du Carmel (Thérèse Lanctôt, of Montreal); Sr. Joseph Calasanz (Berthe Morin,

of Mont Laurier); Sr. Ste. Clémence (Claire Préville, of Saint Alphonse de Joliette); Sr. Eugénie de Jésus (Irène Blais, of Quebec); Sr. Marie Emma (Louise Gérin, of Coaticook); Sr. Pierre Julien (Jeannette Tremblay, of St. Fulgence); Sr. Gabriel de l'Annonciation (Ida Carrière, of Hammond, Ont.).

Two others also pronounce to-day their perpetual vows: At the Mother House, Sr. St. Guillaume (Elizabeth Carrier, of Stoke Centre, Richmond Co.); at Szepingkai, Manchukuo, Sr. Marthe de Jésus (Antoinette Desjardins, of Montreal).

When each one realizing her most ardent desire, has pronounced the formula which binds her forever to God, she receives a ring bearing the name of her Divine Spouse. Who could imagine the incomparable happiness and intense emotion which fill her heart?

The following are present in the sanctuary: Most Reverend L. N. Préville, V. G. N., of the Diocese of Valleyfield; Reverend Fathers J. Donat Chaumont, Assistant General of the Foreign Mission Society; P. M. Préville, P. P., of St. Louis de Gonzague; H. Boulay, P. P., of East Angus; Art. Bernèche, O. M. I., Chaplain of the Mother House of the Sisters of the Holy Names of Jesus and Mary; Bernard Bisson, S. J., Villa St. Jean; Joseph Gariépy, Chaplain of the Novitiate; Morin, of Chicoutimi and René Roy of the College of Montreal.

Dear Professed Sisters, your little Sisters of the Novitiate have a foretaste, though an imperfect one, of the grandeur and suavity of the heavenly joys which are now yours, and their greatest desire is to reach, some day, the blessed goal which you have attained.

Monday, September 15

Our two Sisters who are to leave the Mother House to-morrow for Manchukuo, come to pay a last visit to the Novitiate, and take dinner with us. We have just time enough to congratulate them on their nomination which is the realization of a long-cherished desire, to wish them a very happy voyage and an abundant harvest of souls yonder, and finally to express an "au revoir" full of hope.

This afternoon, Reverend Father Rondeau who is leaving also to-morrow, kindly pays us a short visit and bids us farewell in the same hall where he has often favoured us with apostolic exhortations.

We are touched by the assurance that he gives us of a remembrance in his prayers, and we do not fail to acquiesce to his desire of having likewise a share in ours. Gratefully, our humble supplications will follow him even to the distant shores of the Philippines, where we may go some day to share his apostolic labours.

"I will sing always, even if my roses must be gathered from amidst thorns."

St. Teresa of the Child Jesus.



The Children's Page

MY DEAR CHILDREN,

One!... two!... three!... Go!... for a race in the dead leaves strewn over the streets and gardens.

It is a pleasure to gambol over this moving carpet, so richly coloured, so light and babbling.

"So babbling?" you say.

Of course! This rustling of the leaves under our feet, is it not babble? And then, listen... Do you hear that murmur among the trees? It is the babble of the leaves falling in the wind.

"But what do the leaves say?" you ask.

They say what the rose, which appeared in the morning, beautiful charming and sweet-scented, says in the evening, as it droops its blighted corolla. They say what the bird says when, after singing the return of the spring-time, the charms of nature and the joys of brooding, it sadly hides its feeble head under its languishing wing, and closes its eyes forever to the light. They say what says the old man, who feels that he will soon be returning to his Creator.

And do you wish to know what the old man says?



AUTUMN PLEASURES

He says, contemplating your fair hair and your happy countenances: "Dear Children, I was young, too, once upon a time. I used to play your childish games. Many years have gone by since then, and yet it seems to me that it was only yesterday. How quickly the time passes!... See the leaves falling from the trees; to-morrow, they will be no more. Next year, others, replacing them on the naked branches, will put forth buds and will develop, caressed by the breeze, the sunshine and the refreshing dews, and sometimes shaken and blighted by violent storms. Soon, they will have finished their time and will fall in their turn. It is the image of human life."

And, if the old man is sincere, if he has faith, and if he loves your souls, he will add: "Dear Children, if you wish to be happy during life and possess the hope of eternal happiness at the hour of death, *Avoid evil and do good.*"

AVOID EVIL AND DO GOOD

Impress, Dear Children, impress these words very deeply into your minds and hearts, so that they may never be effaced. The faithful practice of them will assure your happiness in this life and in the next.

At your age, *avoid evil* means to shun evil companions and resist temptations to disobedience, untruth, gluttony, anger, slight thefts, etc., etc. — everything that displeases God and grieves your good parents and devoted teachers. *Do good* means to fulfil exactly your duties as Christian children, never omit your morning and evening prayers, hear Mass and receive Holy Communion as often as possible, and give good example to your companions by your good behaviour. It means also to be charitable to them and to every person, by doing all that you can for them in every way and on every occasion, forgetting yourself in order to make others happy even at the cost of your rest, your self-love and a thousand other satisfactions.

That requires self-denial, but happy self-denial which maintains the conscience in peace, fills the soul with joy and results in the acquisition of great merits for Eternity. A holy religious, St. Peter of Alcantara, who had been faithful during his whole life to the practice of self-denial, according to Our Lord's counsel: "If any one wishes to follow Me, let him deny himself, etc.," appeared in brilliant glory to St. Teresa of Avila, after his death, and said to her: "Happy penance, which has merited for me such great glory!"

If, before the open heavens, you were permitted to interrogate the other saints on the cause of their happiness, they would all give you the same answer. On the other hand, looking into the very depths of hell and listening to the cries of distress, the shrieks of despair, you would hear these words a thousand times repeated: "Oh! if only an hour were given to us again to do penance!..."

"Enter ye in at the narrow gate," says Our Lord, "for wide is the gate, and broad is the way that leadeth to destruction, and many there are who enter by it."

The same St. Teresa saw, in an ecstasy, souls falling into hell like leaves, from the trees in Autumn.

ANOTHER PLACE

Besides heaven, whither will go immediately on leaving this world, the souls that, here below, have always *avoided evil and done good*, or that have been justified before God by perfect love or great penance, and the eternal gehenna into which wrong-doers will be precipitated, there is as you know, another place, *Purgatory*, where are detained, before entering into heaven, all the souls that have not wholly satisfied the Divine Justice for the punishment due to their sins, by penance or good works accomplished on earth. This, being a place of expiation, is also one of sufferings which, contrary to the endless ones of the damned, may be diminished by the prayers of the living. It is for the purpose of recalling these great truths to us, that Our Holy Mother the Church consecrates one month in the year, November, called "the Month of the Holy Souls", to special prayers for the deceased.

Have you ever thought, Dear Children, that there may be in Purgatory, souls of your relatives, friends or acquaintances?... When you are playing merrily without worry, when you feel how good it is to live, to grow up and to enjoy the benefits of Divine Providence, when you pray for all those who are dear to you, do you never think of those whom you have known and loved and who are no longer? Yes, doubtlessly, and you do an excellent act of charity in praying for them. In diminishing their sufferings, you not only contribute to the Glory of God and make friends and protectors for yourselves in Heaven, but you also diminish your own torments, for as Our Lord says: "It will be done unto you as you will have done unto others." It means that if you are charitable towards the Souls in Purgatory, in praying for them, in offering your Masses heard, your Communions, your acts of charity for their deliverance, the prayers of the living will be applied to you when, in your turn, you will be expiating your sins in the purifying flames of Purgatory.

Therefore, Dear Children, I exhort you to keep ever in memory the dear departed ones. Never let a day go by without fervently recommending them to God, by this little prayer so beautiful and efficacious: "May the souls of the faithful departed, through the mercy of God, rest in peace." You might even make yours, the little invocation so prettily expressed by the pious Author of the following:

For every time

That with the key of silence

I lock the portals of my lips to-day ;

For every time

That with a gentle violence

I shut all harsh, unkindly thoughts away ;

For every time

That at the door of duty

I gladly greet the tasks that must be done,

Deign Thou, O Lord, to ope Heaven's

Gates of beauty

To captive souls redeemed by Thy dear Son.



THE DEAR CHILD JESUS LYING ON THE STRAW.

HAPPIER THOUGHTS

The prayers and sacrifices that have just been suggested to you, besides assuring you advantages in the next life, are an excellent means of preparing yourselves for the coming festival of Christmas. In our churches and chapels, and even in our homes, this beautiful feast brings again before our eyes, the grotto of Bethlehem and the poor crib where the dear Child Jesus is lying on the straw. But there is another sanctuary where the Divine Child desires more ardently to see a crib prepared to receive Him with all His love and graces. This sanctuary is the heart of each one of His children.

I know certain little friends of Jesus who continue, during the holy time of Advent, to offer fervent prayers, many sacrifices, and repeated acts of virtue, in order to

adorn their hearts and prepare, therein, a comfortable crib where Our Sweet Saviour may find His delight, when He comes to them in their Christmas Communion. Oh! what happy children are these! What abundant blessings they will receive from Him, Whose tiny Hand sustains worlds and distributes all the treasures of Heaven and earth.

May you, Dear Children, be among these happy ones. It is the sincere wish of

Your Great Friend,

THE PRECURSOR.

The Christ-Child

Little Babe in manger sleeping,
Wake and see our tear-filled eyes.
Thou art author of our weeping,
Thou, the God of Paradise!

For we weep that thou so holy,
Creator Omnipotent,
Thou shouldst deign to be so lowly,
Naked, cold and impotent.

Yet we weep for pure rejoicing;
Hast thou not Redemption's power?
Grateful adoration voicing,
Angels join us in this hour.

Humble shepherds represent us
Worshipping the Saviour's birth;
Glorifying God who sent us
Peace to right-willed men on earth.

—Rev. B. Reilly, O. P.

Thanksgivings to the Blessed Virgin

for favours obtained

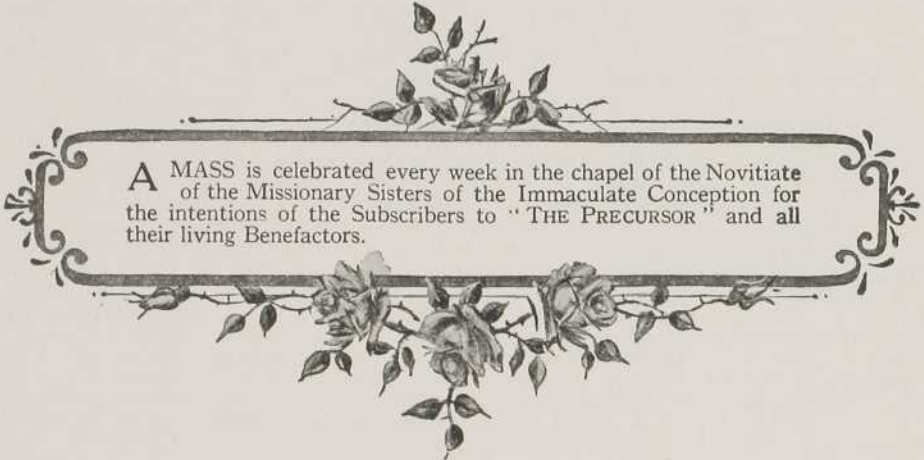


"O MARY, the entire universe would perish before you refuse your assistance to those who, with all their heart, implore your help and protection."

BL. HENRY SUZO.

Enclosed, please find donation for your worthy cause, in appreciation of the many favours received through prayers to the Blessed Mother. May our devotion to her grow stronger. Mr. R. L., **Rosemount, Que.** — Please find enclosed ransom price of four dying Chinese babies. We thank Our dear Mother for her intercession. Mr. J. M., **Valcartier, P. Q.** — I wish to thank the Blessed Virgin, who has granted my request. Mrs. C. E. R., **Sutton.** — Enclosed, please find offering, in thanksgiving for the preservation of our home from fire, this morning. M. A. Charlebois, **Alexandria, Ont.** — I am sending my renewal subscription, in thanksgiving for favours obtained. Please pray that my husband may find a good position. Mrs. F. B., **Island Falls, Me.** — Enclosed, please find offering for novena in thanksgiving for a favour received through the intercession of our Holy Mother. I shall always have confidence in her. Mr. R. S., **Massena, N. Y.** — I am enclosing an offering, in thanksgiving for favours received. Please pray that my health may be better and my husband be called back to work. Mrs. G. C., **Windsor, Ont.** — Thanksgiving to the Blessed Virgin for favour obtained. Mrs. J. M. B., **Montreal.** — I wish to thank the Blessed Virgin for the many favours I have received. I have been an invalid for ten years, I would like to regain my health, as my children need me and I would like to go to Mass every Sunday. Mrs. M., **Montreal.** — My request has been granted, thanks to the Blessed Virgin. Please find an offering for the ransom of dying babies. Please pray for me. Mrs. A. I. F., **Worcester, Mass.** — I am enclosing the ransom price for four dying babies, to fulfill my promise for a favour received. Please remember me in your prayers. Miss C. A. M., **Aubrey, Que.** — I am sending you an offering in thanksgiving for favour obtained by my son. Kindly pray that I may obtain a special favour for myself. Mrs. A. L., **Millbury, Mass.** — Enclosed find offering in thanksgiving for two favours received. Mrs. E. E. F., **Houlton, Me.** — Enclosed, please find offering in thanksgiving to the Blessed Virgin for favour received. Please pray for a particular request. Mrs. L. D., **North Malden, Ont.** — Thanksgiving to the Immaculate Virgin for favour received. Miss R. C. LaR., **Montreal.** — I have received wonderful help from the Immaculate Conception and I am sending this offering in thanksgiving. Please remember me in your novena. Mrs. T. C., **Belleville, Ont.** — Thanks to Our Blessed Mother who has cured my leg. I can do all my housework now. Mrs. A. D., **Tilbury, Ont.** — I am sending an offering for a favour obtained. Mrs. A. L., **Millbury, Mass.** — I am sending an offering in thanksgiving to the Sacred Heart of Jesus. Miss A. P., **Westmount.** — Thanksgiving to the Blessed Virgin for favour obtained after the promise to have it published. L. F., **St. Elizabeth.** — Thanksgiving to Mary for favour obtained. Mrs. J. P., **St. Sulpice.** — Would you kindly publish my gratitude towards the Blessed Virgin for a grace which I have received through her intercession. Miss I. Bougie, **Laverlochere.** — Thanksgiving to the Blessed Virgin for a favour obtained. A Subscriber. — My daughter and I have obtained a great favour from the Blessed Virgin. Kindly join with us in thanking Our loving Mother and ask her to continue protecting us. Mrs. J. C., **Verdun.** — Heartfelt thanks for a favour obtained. Mrs. V. Daoust. — Sincere thanks to the Blessed Virgin for a favour obtained. Mrs. M. — With all our hearts do we thank the Blessed Virgin, who has obtained a position for my father. A. Bedard, **Montreal.** — Lively gratitude for having succeeded in an undertaking. I am begging for a cure. I should also like you to pray that my son may find work. A Subscriber. — Our Blessed Lady has protected us in a very special manner. I wish to thank her from the bottom of my heart. May she now obtain a position for my husband. Mrs. E. L. — Thanksgiving for a favour obtained. May the Blessed Virgin grant me the grace to keep my position. C. Mathieu. — Grateful thanks for a favour received. Mrs. L. R. R. — Thanks to the Blessed Virgin for the success of my son's operation. How many other favours have been granted to me through her intercession! I am very grateful to her and beg her to continue protecting us. Mrs. F. D. — Lively gratitude for a favour obtained. Mrs. E. Deneau, **Montreal.** — Thanksgiving for a favour received. Mrs. D. Leger, **Montreal.** — Thanksgiving for a favour obtained. C. V. D. — I am acquitting myself of a promise, in thanksgiving for a favour obtained through the intercession of Our Heavenly Mother. Mr. J. E. — Many thanks for the cure of my horse. Mr. D. T., **Canton Begin.** — I have obtained two favours which I have been asking. Kindly publish my lively gratitude towards the Immaculate Virgin. M. P., **St. John River.** — Heartfelt thanks for my son's success in his examinations. A. H. A. — I wish to thank the Blessed Virgin for the favours which she has obtained for me. I beg her to continue helping me. Mrs. L., **St. Lambert.** — Thanksgiving for favour received. Mrs. F. C., **St. Patrick.** — My prayers have been answered without delay. I have sold my house

and I thank God and His Blessed Mother from the bottom of my heart. Mr. M. B. — Heartfelt gratitude to the Blessed Virgin for the recovery of my position. Mrs. A. B., **Montreal**. — Kindly thank Our Lady of the Missions with me for a benefit received. A. S., **Montreal**. — Gratitude to the Immaculate Conception for a great favour. Mrs. A. J., **St. Joseph d'Alma**. — Thanksgiving for success in an operation. Mrs. R. R., **Montreal**. — I wish to thank Our Heavenly Mother for the grace that I have received through her intercession. P. M., **Granby**. — My lively gratitude for the cure which has been granted me. Mrs. R. P., **Montreal**. — As I obtained the cure of my husband, I beg you to publish my gratitude and to ask the Blessed Virgin to cure him of the drinking habit. Anon. — Thanksgiving for favour received. Mrs. L. P., **Montreal**. — Thanksgiving for favour obtained. Mrs. O. L., **Earlton**. — Sincere thanks for a cure obtained. Mrs. J. B., **St. Michel**. — I have obtained a position through the intercession of the Blessed Virgin. Jeanne A. — Benefit received. Mr. J. S., **Montreal**. — I am happy to acquit myself of a debt of gratitude towards the Blessed Virgin. Mrs. J. B., **Montreal**. — Lively gratitude for favour received. Y. D., **New Bedford, Mass.** — Thanksgiving for a cure obtained. I beg prayers to obtain peace in my home. Mrs. X. — Thanksgiving for a favour obtained. Mrs. W. B., **Shawinigan Falls**. — Through the intercession of the Blessed Virgin, I have obtained a great favour which I desired very much. A thousand thanks to my Heavenly Benefactress. Miss J. C., **Montreal**. — Thanks to Mary Immaculate for favour received. Mrs. G. V., **Waterville, Me.** — Lively gratitude to the Blessed Virgin for a grace obtained. Mrs. E. T., **Vaudreuil**. — I am acquitting myself of a promise that I made in thanksgiving for a favour obtained. Mrs. A. D., **St. Dominic**. — Gratitude for benefit received through the intercession of the Blessed Virgin. W. D., **St. Felix de Valois**. — Lively gratitude for the cure of a sore foot. Mrs. A. P., **Lewiston, Me.** — I wish to thank the Blessed Virgin Mary for a favour granted. Please pray for another favour. Mrs. E. S. D., **Eagle Lake, Me.**



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

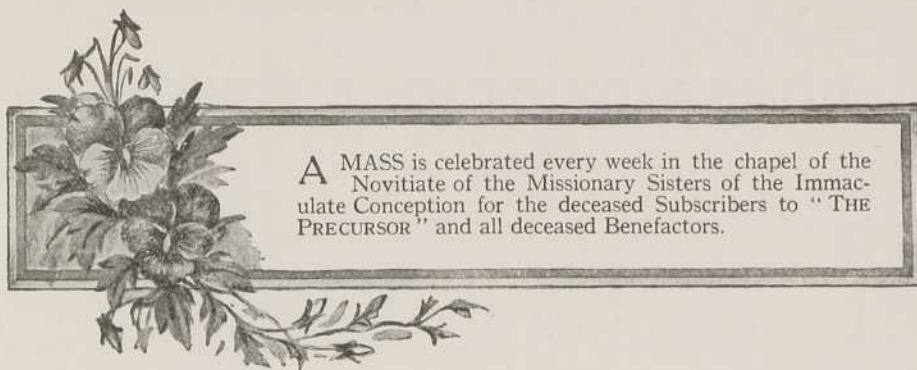
"O Mary conceived without sin, pray for us who have recourse to thee."

Please ask the Blessed Virgin to intercede for me. If my request is granted, I will send a donation. Mr. R. S., **Huntingdon, P. Q.** — Would you be so kind as to pray for me, that I may recover my health. Mrs. E. B., **Windsor, Ont.** — Please pray that my father may have steady work, that my brother may be successful in his examinations and that I may obtain the spiritual favour I stand in need of. B. P., **Montreal**. — Enclosed please find the ransom price of four dying Chinese babes. My son has obtained some work, although not steady. I would like you to remember my husband and myself in your prayers. Mrs. D. D., **Sangerville, Me.** — Kindly remember me in your prayers. I would like you to pray for my daughter also. M. G., **Portland, Me.** — Enclosed, find offering for your missions. Will you have a novena said for two special intentions. If granted, I will send a donation. A Friend, **North Bay**. — Would you kindly make a novena to Our Immaculate Mother that my leg may be cured. Mrs. A. J. M., **Bathurst, N. B.** — Would you kindly remember all my family in your prayers. I would be very grateful to you, if you started a novena that I may get better without having to undergo an operation. Mrs. H. R. H., **Ingersoll, Ont.** — Kindly make a novena for two of your subscribers who are very sick. Mrs. E. B., **Holyoke**.

Mass. — I would like to have you pray for a special intention and for my family. **Mrs. L. S., Howland, Me.** — Would you please pray for a very special intention. **Mrs. G. B., Gardner, Mass.** — I should like you to say special prayers for my boy, that he may stop drinking. **Mrs. J. B., Fort Kent, Me.** — As one of your subscribers, would you make a novena to Our Immaculate Mother for me, that my husband may obtain a position partly promised to him. **Mrs. I. McC., Outremont.** — Would you kindly pray for my two boys and myself that we may obtain health, and that Jesus, Mary and Joseph may help me in my difficulties. **Mrs. M. C., Verdun.** — Please pray to Our Immaculate Mother for me that I may get work immediately, and that I may receive a sum of money which is due to me. Remember my mother, sisters and brother. I would like you to pray for two other special favors, one of which is the grace of a good confession. — Would you please make a novena to the Blessed Virgin, so that my husband may get a position. If my request is granted, I will do all I can to spread THE PRECURSOR. **Mrs. L. D., Cornwall, Ont.** — Would you kindly make a novena to Our Immaculate Mother, that we may buy the house we are living in at present and that things may go better than they have until now. **Mrs. L. O. G., Gracefield, Que.** — I should like to have some prayers for a special intention. Would you be kind enough to begin a novena. If I obtain my request within seventeen days, I shall send you a substantial donation for your missions. **Mrs. J. C. B., East Bathurst, N. B.** — Please pray for me as I am 77 years old and nearing the end of my sojourn here. **Miss B. M., Amherstburg, Ont.** — Please make a novena to Our Lady of the Holy Rosary, that I may get a position. **A. G., Holyoke, Mass.** — I wish to obtain special favours. Would you kindly make a novena to our Immaculate Mother and the Sacred Heart, that they may help me. If I obtain help, I will ransom a hundred dying babies. **A Friend, Windsor, Ont.** — Will you please make a novena, that we may soon obtain the means to pay our debts and also our other petitions. We shall make a generous offering, when we are out of debt. **Mr. and Mrs. J. P. McC., Notre Dame de Grace.** — Please pray for four special intentions. **Mrs. E. S., So. Brewer, Me.** — I am renewing my subscription. May I beg the assistance of your prayers in order to obtain a position for myself and some other favours for my family. If my request is granted, I will send an offering. **Mrs. H. O'B., St. Lambert, Que.** — Enclosed find a small offering. Please pray that I may be granted a special favor in regard to my life's work, which I now have in mind; and please pray that I may grow taller. — Would you please help us to pray, that my husband may get work, and that we may be able to buy food and clothes for our five children. If things change, I shall subscribe to THE PRECURSOR. **Mrs. L. L., Limestone, Me.** — Enclosed please find an offering which I forward to you in honour of the Blessed Virgin, that she may grant me the six favors I stand in need of. **Mr. J. Kelly.** — Please make a novena for the cure of a very sick young lady of this town. We are all anxious for her recovery, if it is God's Holy Will. **H. M. M., L'Ardoise, N. S.** — Would you kindly make a novena to the Little Flower that I may obtain a favor. **Mrs. C. C., Cornwall, Ont.** — Please pray that I may obtain two requests for which I am praying. — Kindly ask the Blessed Virgin to obtain me a favour. **Mrs. J. S., Limestone, Me.** — Please unite with me in asking the Blessed Virgin to obtain for me a request soon. If I receive said request, I promise to subscribe to THE PRECURSOR for life. **Mrs. F. J., Alexandria, Ont.** — Please make a novena to the Little Flower of Jesus that I may obtain steady work. If my request is granted, I will send an offering monthly. **C. L., Cornwall, Ont.** — Will you please make two novenas for my intentions: First, that I may obtain a promotion and, second, that I may enjoy better health. I promise an offering in thanksgiving for each request, if granted. **Miss M. B., Ottawa.** — Kindly keep on praying for me, that I may soon have better health and better luck. **Mrs. A. DeB., Mull, Ont.** — Please pray for my mother and myself, that we may recover our health. I hope the Blessed Virgin will soon grant our prayers. **Mr. L. C., Blezard Valley, Ont.** — Will you please make a novena to our Blessed Mother that my two sons may obtain work and that I may obtain a very special favour. If these requests are granted, I will send ransom money for four dying babies. **Mrs. D. L., Westmount.** — Kindly pray the Blessed Virgin for my brother, so that he stop drinking. We promise a donation, if our request is granted. **Easthampton, Mass.** — Would you please pray the Immaculate Virgin, so that my husband may obtain a position. I promise to send a substantial offering, if I obtain this favor. **F. D. M., Kenogami, Que.** — Kindly remember me in your prayers; my father has just died, and I need the help of our Blessed Mother to carry this cross. **Miss L. O., Springfield, Mass.** — I again come to you for prayers for my daughter, who is in very much trouble. Please ask our Good Mother to watch over her in a very special manner and to help both of us to bear our heavy crosses. **Mrs. LeB., Verdun.** — Would you be so kind as to pray for my father, who is very sick. If he gets better, I promise to send a donation. **Mrs. M. F. T., Gardner, Mass.** — Will you please make a special novena to our Immaculate Mother for the recovery of my little daughter. If my request is granted, I shall send an offering and continue taking THE PRECURSOR as long as I can. I also promise to publish my thanksgiving. **Mrs. H. G., Easthampton, Mass.** — Please ask the Blessed Virgin to help us, so that we may be able to keep our farm, and that she may obtain for us the courage we need. I would like you to pray, also, that I may have better health. **Mrs. V. B., Caribou, Me.** — I am asking our Blessed Mother that my son and his wife may live up to their religion, go to Mass every Sunday and avoid those who would entice them to do otherwise. I also ask prayers for their little one-year-old son who is very ill in the hospital. I also pray for my two sons that

they may find suitable work. Mrs. M., **Montreal**. — Please make a novena to Our Immaculate Mother for me, that I may obtain two special favours. If my request is granted, I promise to subscribe to THE PRECURSOR. Mrs. E. R., **Longueuil, Que.** — Please make a novena for us, that we may be better situated before winter and be able to attend Mass more regularly; also that we may be restored to health. A. B., **Lucknow, Ont.** — Kindly make a novena for me, so that I may obtain my lawful request through the intercession of the Glorious Virgin Mary. Mrs. C. C., **Redmondville.** — Please pray the Immaculate Conception for a special intention and, also, that we may find a good buyer for our house and furniture. B. P., **Montreal.** — Would you be so kind as to make a novena for me, asking Our dear Mother of Perpetual Help to obtain a cure for me and that an operation may be avoided, if it be God's Holy Will. I promise a donation for your good works, if granted. Miss M. McA., **Montreal.** — Please make a novena to Our Immaculate Mother for me, that I may get relief from my rheumatism. If my request is granted, I will send you an offering. Mr. P. C., **Orleans, Vt.** — Enclosed, please find renewal subscription. I would be very thankful to you, if you would pray for my daughter, so that she may get work. Mrs. F. B., **Notre Dame de Grace.** — I am enclosing an offering. Would you please include in your novenas to the Blessed Mother two special intentions. Mrs. W. R., **Feeding Hills, Mass.** — Enclosed, please find the ransom price of a dying baby. I am only a schoolboy; please pray for me. R. L., **Red Bank, N. B.** — Would you please pray for me, that I may recover from a serious sickness. If favour is granted, I will send an offering. Mrs. M. B., **Montreal.** — Please pray that my husband may get work, for we are badly in need. I would also like you to ask for two other special intentions. Mrs. E. S. D., **Eagle Lake, Me.** — If possible, I should like to make a novena in union with you, during the month of November, for a special intention. Miss K. D., **Belle River, Ont.** — Please make a novena to the Blessed Virgin for my brother, that he may get work soon. He has not been working for a long time and has two small children. If granted, I will send a donation. Mrs. R. K., **Westmount.** — Please pray that I may be entirely cured of the eczema on my hands. After I am cured, I will send a donation. Mrs. A. R., **Timmins, Ont.** — Please pray that I may obtain my request. Mrs. H. G., **Douglas-town, Gaspé.** — Please make a novena to the Blessed Virgin, that my mother may be granted two special favours. Miss V. S., **Holyoke, Mass.** — Will you please make a novena for my sister, who is very sick, so that she may be spared to her two little children. Miss G. T., **Northampton, Mass.** — Please find enclosed donation for votive lights in honour of Our dear Heavenly Mother for a special favour. Miss C. C., **Redmondville, N. B.** — Kindly pray that I may rent my house and sell the furniture. Miss B. P., **Montreal.** — Enclosed find Postal note. Please make two novenas for two special intentions. A Friend, **North Bay, Ont.** — Though I am a non-Catholic, I believe in prayers and I beg you to pray for my husband who is ill with tuberculosis. I shall give a donation for the ransom of a dying baby and I shall also subscribe to THE PRECURSOR for a year. Mrs. T. D., **St. Faustin Station, Que.** — Please pray the Blessed Virgin for three favours of which I stand in need. If I get them, I will send a donation and renew my subscription to THE PRECURSOR. Miss J. C., **Windsor.** — Kindly make a novena, that my married sister may recover her health. If my favour is obtained, I shall send you an offering. A Subscriber, I. D., **Cornwall, Ont.** — Enclosed, please find order for the ransom of dying Chinese babies. Please pray for me. Miss M. H. D., **Albany, N. Y.** — Please make a novena in honour of the Blessed Mother, that a very dear friend may get steady work soon. Miss M. M., **Chatham, Ont.** — Enclosed, please find a small offering for your missions. Kindly pray that I may obtain a great favour that I am needing. Mrs. H. J., **Verdun.** — Enclosed please find my renewal subscription to THE PRECURSOR. Please pray for me. Mrs. R. C., **Pt. Lambton, Ont.** — Please use the enclosed for the dying Chinese babies. Please pray for a special favour. A Child of Mary. — Would you kindly pray for the return of my health and that I may secure work. If this favour and another very special one are granted, I promise to have same published and also to subscribe to THE PRECURSOR. J. G. — Kindly say special prayers or make a novena that two special favours may be granted to me and my husband. Mrs. W. A. K., **Brunswick, Me.** — Will you kindly pray for many intentions of mine and those of my friends. — Please pray that one dear to us may be restored to health. A Subscriber. — I should like you to pray for a special favour; I am heart-broken. Mrs. N. V., **Spencer, Mass.** — Please ask Our Blessed Mother to continue her intercession for my son. Mrs. J. B. F., **Eastport, Me.** — Kindly say a prayer that my husband may sell his farm soon. Mrs. J. W. C., **Erie, Pa.** — Would you please pray that I may rent one of my rooms. I promise to send an offering as soon as my request is granted. Mrs. J. J. H., **Springfield.** — Please pray that I may recover my health and kindly remember my husband's intentions in your novena. We shall send donations, if our requests are granted. Mrs. L. M., **Worcester, Mass.** — Please pray for my mother, who is suffering with rheumatism. If she is relieved, I shall make a donation for your works. Also, please make a novena for my intentions. Miss L. A., **Amherstburg, Ont.** — Please make a novena that I may regain my health. If I receive this favour, I shall publish my thanksgiving and I shall always be a subscriber to THE PRECURSOR, as long as I live. Mrs. C. C., **Cornwall, Ont.** — Will you please make a novena to Our Blessed Lady and St. Teresa, for two special favours. If these are obtained, I promise to make offerings and pay a subscription to THE PRECURSOR. Miss B. O'R., **Montreal.** — Enclosed, please find the ransom price of a Chinese baby in honour of St. Teresa, The Little Flower, and please pray for my intentions.

Mrs. J. W., **Schenectady, N.Y.** — Will you please make a novena to the Sacred Heart of Jesus and His Blessed Mother for a very special favour for my son. If the request is granted, we shall send a donation for your missions. A Subscriber. — I am sending an offering in honour of the Blessed Virgin and St. Teresa, that they may help me. Please pray for me. Mrs. L. De S., **Montreal.** — Will you please pray to Our Blessed Mother, St. Joseph and St. Teresa for a special favour. If my request is granted, I promise to publish my thanksgiving and always subscribe to THE PRECURSOR. Mrs. R. F., **Kirkland, Ont.** — Will you please make a novena to Our Blessed Mother, St. Joseph and St. Teresa, that I may sell my house. If my request is granted, I shall make a donation and have it published in THE PRECURSOR. Mrs. M. S., **Beddeford, Me.** — Would you kindly make a novena to St. Teresa of the Child Jesus for my cure, I am sending votive lights for this intention. Mr. L. M., **Cornwall, Ont.** — Please make a novena to St. Teresa for a special intention. — Will you please pray to St. Anne for two special favours. Mrs. F. R., **Ludlow, Mass.** — Please accept offering for ransom of Chinese babies, in honour of The Little Flower. May I ask you to say a special prayer to St. Teresa for my intention. M. B. T., **Schenectady, N. Y.**



NECROLOGY

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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.

Privileges Granted to Benefactors

While commending their Benefactors to God, that He Himself may reward them according to their generosity, the Missionary Sisters of the Immaculate Conception assure them as large a share as possible in the merit of their apostolic 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 Virgin. 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.