

# The MIRACULOUS MEDAL



*“BEHOLD THY MOTHER”*



**“O Mary,  
conceived  
without sin,**

**Pray for us, who  
have recourse  
to thee”**

**THE CENTRAL ASSOCIATION *of the* MIRACULOUS MEDAL**

Founded March, 1915, in St. Vincent’s Seminary, Germantown, Pennsylvania, for the purpose of propagating the devotion of the Miraculous Medal. Approved by the Apostolic Delegate, three Cardinals, many Bishops, and highly endorsed by priests and religious.

**OBJECTS**— The spreading of devotion to Mary Immaculate through the propagation of the Miraculous Medal—The education of young men for the priesthood—The support of our priests laboring in China.

**MEMBERSHIP**— The living and the deceased of both sexes may be enrolled at any time as members of this Association. No spiritual obligations are incurred, members are merely recommended to repeat from time to time the invocation inscribed on the Medal.

**BENEFITS**

**MEMBERS**— A special Novena of Masses, beginning on the 20th day of each month, at our Miraculous Medal Shrine in Germantown, Pa.—Other Novenas of Masses in the Chapel in Paris, where our Blessed Mother appeared to Sister Catherine; at Lourdes; at St. Andrew “delle Fratte” in Rome; and at the Shrine of Our Lady of Victory in Paris.

**PROMOTERS**— Three special Novenas of Masses each year at our Shrine in Germantown; a special Novena of Masses each month at Lourdes, beginning on the 2nd day; a participation in the monthly Novena of Masses offered for our members at our Shrine in Germantown. One who at death is a Promoter in good standing will share *perpetually* in all the spiritual benefits enjoyed by Promoters, and a Perpetual Membership Certificate made out in the name of the deceased Promoter will be sent to the nearest of kin.

*A PROMOTER IS ONE WHO FORMS A BAND OF AT LEAST EIGHT MEMBERS, LIVING OR DECEASED.* (\$2.00; 25 cents a year for each member.)

**BE — A — PROMOTER**

**MEMBERSHIP FEES**— ORDINARY MEMBERSHIP .....25 cents a year  
PERPETUAL MEMBERSHIP .....\$10.00  
FAMILY MEMBERSHIP .....\$100.00

**SUBSCRIPTION** to THE MIRACULOUS MEDAL, National Organ of the Association—\$1.00 a year

N. B.—Membership in THE CENTRAL ASSOCIATION OF THE MIRACULOUS MEDAL does not include subscription to the magazine. Likewise, subscription to the magazine does not include membership in the Association.

Address all communications to REV. JOSEPH A. SKELLY, C.M.  
100 East Price Street, Germantown, Philadelphia, Pa.

# The MIRACULOUS MEDAL



The National Organ of  
The Central Association  
of the Miraculous Medal



Vol. I, No. 1

JOSEPH A. SKELLY, C.M., Director

May, 1928

Published monthly, with ecclesiastical approbation, by The Central Association of the Miraculous Medal, at 19th and Federal Sts., Camden, N. J. Business office, St. Joseph's College, Princeton, N. J. Editorial office, 100 E. Price St., Philadelphia, Pa. Subscription \$1.00 a year, Canada \$1.25, in advance.

Manuscript submitted for publication must be accompanied by postage if its return is desired, and should be addressed to the Editor, 100 E. Price St., Philadelphia, Pa.

## INTRODUCING THE MAGAZINE

**I**T IS with the greatest satisfaction that we introduce to you the pages of our new Association magazine, *The MIRACULOUS MEDAL*.

Not long after the establishment of The Central Association of the Miraculous Medal, we saw the benefit, if not the necessity, of publishing a magazine which would be the Organ of our Association, in order to bind by closer ties all workers for the cause of Mary Immaculate.

After many delays, our plans have at last been realized, and we feel sure that you are as delighted as we are.

The members of our "Great Family,"—now grown in numbers to several hundred thousands—will assemble more frequently to talk over their Mother's greatness, and to devise plans for increasing her honor and the glory of her Divine Son.

If in the past the magazine promised to be a useful adjunct of the Association, it now must be regarded as a necessity. In 1921, in obedience to our late Holy Father, Pope Benedict XV of happy memory, Very Rev. Frederick Maune, V.C.M., in the name of the Eastern Province of our Community in the United States, took over the Vicariate of Kan Chow, in the province of Kiang-si, China, covering an area of 72,176 square miles with its millions of souls to be converted from paganism to Christianity.

Recently the Holy Father gave recognition to the labors of the American Vincentians by appointing one of their number, the Rt. Rev. John A. O'Shea, C.M., auxiliary bishop to

Bishop Paul Dumond, C.M., Vicar Apostolic of Kan Chow, with right of succession.

The Vincentians from Philadelphia have worked faithfully and successfully during seven years in China, in spite of civil disturbances, and have proved themselves patient and willing sufferers. Their great trial is the lack of means to care for their poor charges and the pagans seeking admission to the true faith. Our magazine has been needed increasingly, as their work has grown, to obtain for them the interest, prayers and financial aid of Catholics.

In the field upon which we are entering, there are other journals doing much to advance God's honor, to increase devotion to Mary, and to bring souls to salvation. There is room for our magazine, however, and by reason of the worthy cause it represents, and of the dependence placed on our Blessed Mother, who has helped us so wonderfully thus far, we have every confidence that *The MIRACULOUS MEDAL* will be the instrument of much good.

We want your co-operation, and we feel sure we shall have it. We make our direct appeal to you, calling on no agency to bring our magazine to your attention. We intend to make your small investment worth while and yield a large return. But God will know how to reward you abundantly for helping to increase devotion to His Immaculate Mother, and to bring pagans to His kingdom.

*Joseph A. Skelly, C.M.*  
Director



The Shrine of the Miraculous Medal, Germantown, Philadelphia

## EDITORIAL

## Our Association

THE Central Association of the Miraculous Medal was founded thirteen years ago. It is an organization devoted to the spread and increase of devotion to Mary Immaculate by means of her Medal.

The organization came into being, we believe, through Mary's inspiration. We feel certain that throughout every day of its existence thus far Mary's guidance has led it, Mary's protection has sheltered it, and Mary's prayers have granted it growth and stability.

From humble beginnings it has grown in a short time to proportions truly remarkable. One room, a few Promoters and a few members, such was the start. God has indeed given the increase; a spacious building, thousands of Promoters, and hundreds of thousands of members.

THE first purpose we had in mind in establishing the Association—and that purpose has dominated all the activities of the organization for the past thirteen years—was to promote devotion to God's mother.

It was Mary's will that her name, her dignity, her power should be made manifest in the modern world by means of her Medal. So the Association sent throughout the land literally millions of medals, each one bearing Mary's image, each one bringing an assurance of Mary's love and protection. These medals suggested Mary to men. They preached Mary, increasing affection for her, creating interest and restoring confidence.

From many reports God has used them as agents in bringing about marvelous results in the family and in individuals; in matters temporal and in matters eternal. Even if previously the voice of the people had not given the name to the Medal, what the Medal has done through this Association would have merited for it the title "Miraculous." It has indeed spread devotion to Mary.

There is one thought that in this matter we would voice with confidence. The Medal at the beginning was instrumental in directing more universal attention to the truth of Mary's Immaculate Conception. The same Medal is now recalling to men's minds her title of Mediatrix of all graces.

So many graces have come to men through the agency of the Medal—the Medal which is Mary's abiding appeal to Christ—that Catholics all over the world are growing stronger in their belief that all graces come to us through her.

"God has wished us to have all things through Mary." This truth the Medal is clarifying day by day. This truth the Church may soon solemnly define. And we believe that the Medal will have proved to be one of the greatest instruments in bringing to pass that happy consummation.

THE money that members sent in to the Association headquarters was used in part to expand the work so that devotion to Mary might be more widely diffused. Another purpose to which much of that money was devoted was the education of candidates for the priesthood of Mary's Son.

After all, the priest is the herald, the messenger of Mary. His living voice preaches her glories and her power. Another Christ, the sermon that of necessity he preaches to the world from his lips and from his life is "Behold thy Mother." Our labors to promote devotion to Mary could scarcely be sincere if they did not include practical help to the priesthood. We believed that our main efforts in this matter should be directed to the stimulating, the nourishing and the safeguarding of vocations to this holy state. Hence we extended our material aid to the preparatory seminary, where young men are received from the grade schools and given a college training; and to the major seminary where growing in grace and in wisdom they make their proximate preparation for ordination.

Kings have gloried in planting and cultivating wheat and grapes for the Sacrifice. Artists have lived only to breathe their genius into gold and silver for chalice and ciborium. These are the materials and the accompaniments of Worship. Our striving has been to make possible and actual Other Christs who dominating these elements will continue here below the glory and the worth of the first Holy Thursday night.

JUST lately we have added another purpose to our organization. We wished to extend its influence, so we now include among our aims the cause of our Missions in China.

To spread devotion to Mary implies zeal for the constant support of candidates who will be made ready to preach her message. When these candidates become priests they still need help. But no priests require and deserve so much support and encouragement as the priests on Foreign Missions, and no priests can win followers for Mary so readily and in such great numbers as these Other Christs in far-off fields. To assist them, therefore, seemed to us a necessity.

Our young priests over there consecrated to Mary and laboring in the land that was solemnly placed under her protection, will speak to you frequently in these pages. You will come to know them, their parishes, their problems, their zeal. That knowledge will beget love, sympathy, help. You will, we are sure, thank us for adding their cause to the initial objects of the "Central Association." Let us anew dedicate ourselves to Mary, to her prospective priests, to her royal sons so far afield, for her Son's sake.

## WEAR IT FOR HER



MARY'S DAY  
MOTHER'S DAY  
EVERY DAY



**O**F COURSE every day in May belongs to Mary!

It is her month, and we are her children. During all of May our Immaculate Mother is never very far from our minds, and we may be sure we are never out of her heart. As Spring is re-born again in the land, we cannot help but feel that Nature itself has joined with Holy Church in consecrating this Month to the Mother we so love.

No wonder then that Mary's Badge is to be seen these May days upon the breasts of thousands. That little silver medal with its bit of blue ribbon is being borne proudly as an emblem of service, as a pledge of consecration for all the world to see.

The public wearing of the Medal is not confined to any age or condition of life. School-boys wear it on the street and in the classroom; you will find it pinned to the uniform of the athlete and the worn jacket of the laborer, as well as upon the coat of the business or professional man or woman. This beautiful custom of wearing the Miraculous Medal publicly has grown in favor year by year.

On May 6 the country at large will observe Mother's Day. It is a secular feast that has almost a religious significance, for at least no Catholic can think of his own mother without thinking also of Mary the Immaculate Mother of God.

Therefore let those who consider themselves Mary's votaries publicly wear the Miraculous Medal on Mother's Day, if on no other day. For what compliment can you pay your own mother greater than that of wearing Mary's Medal for her sake?

This year the International Federation of Catholic Alumnae proposes that May 12 shall be

## WHERE SHE HAS BEEN

By MARY DIXON THAYER

**I** KNOW that she has passed along this way—  
The world is lovelier where she has been—  
The air more pure, the songs of birds more gay,  
And at her feet the dry grass sparkled green.  
I know that she has passed beneath these trees  
Because they look so proudly on the skies,  
Because their tips are lost in ecstasies,  
And all their leaves are tremulous with sighs.  
I know just where she paused—earth discloses  
Its rapture in a burst of flowers there—  
Pours its bleeding heart out in wild roses,  
Weeps blue tears of violets everywhere!  
By all these signs I know where she has trod,  
And I can find no surer path to God.

observed as Mary's Day. Each member has been asked to receive Holy Communion, publicly wear the Miraculous Medal and contribute "Mary's Mite" to be used for the work of the Federation. Thus thousands of Catholic women, graduates of Catholic convent schools and institutions of higher learning, will make again the same public profession of childlike faith and love that they made every May when they were children in school.

So WEAR IT FOR HER!

We pray to Mary "Show Thyself A Mother." She says to each of us "Show Thyself A Child."

KNOW HER  
that you may  
LOVE HER

**R**EADING plays an important part in the moral as well as in the intellectual life.

In this column, from month to month, will be advertised books that should be on the reading table of every Catholic household.

*The Miraculous Medal: Its Origin, History, Circulation and Results.* This little book was written by M. Aladel, C.M., confessor of Sister Catherine Laboure, to whom the Blessed Mother revealed the Medal. A book of 324 pages bound in blue cloth and stamped with the Miraculous Medal in gold. Price, \$1.00 net.

*The Miraculous Medal: A "Month" of Our Lady of The Miraculous Medal.* Especially suitable for devotions to the Blessed Mother in May and November. A small book of 118 pages, with eight full-page illustrations. Contains a reading for each day of the month; also a prayer, ejaculation and an account of a miracle. Price, each, 20 cents; per doz., \$2.00; per hundred, \$16.00. All prices are net.

*Our Lady Book*, by Father Lasance. This is a book of special devotion to Our Lady and a complete prayer-book by one of the most popular of Catholic authors. It is an attractive volume of 709 pages, with red edges and round corners. Price, \$1.85 net.

*Jesus of Nazareth*, by Mother M. Loyola. Mary and her Divine Son are inseparable to the Catholic mind. This story of Our Lord's life is specially dedicated to the children of America, but will please and edify their elders no less. It is a book of 401 pages, with 32 full-page illustrations and 4 colored plates, bound in an attractive red cloth covering. Cardinal Gibbons wrote of this book: "I would be glad to see a copy in every household." Price, \$1.50 net.

All books mentioned here may be purchased from The Central Association of the Miraculous Medal, 100 E. Price St., Germantown, Phila., Pa.

# OUR LADY, HELP OF CHRISTIANS

*Pius V, Pope and Saint whose feast is kept in Mary's Month, Saved Europe with the Rosary*

ON the fifth day of Mary's month the Catholic world honors Pius V, Pope and Saint, and votary of Our Blessed Lady, Help of Christians.

Pope Pius, more than 350 years ago, turned to Mary at the time of peril from the infidel, as we must do today when the menace of Bolshevism threatens the church in China.

We well may say, with the same fervor that voiced the need of the Pope and Saint, "Mary, Help of Christians, Pray for Us."

Few are aware, perhaps, that this petition was added to the Litany of the Blessed Virgin, by Pope Pius V in gratitude for the Christian victory at the Battle of Lepanto, and that he ordained the first Sunday in October as the Feast of the Most Holy Rosary.

Pope Pius V died on the first day of May, 1572. He was beatified exactly one hundred and

one years later, and finally, in 1710, raised to the full dignity of Saint-hood. His reign was signalized by great and fearless deeds, the most glorious of all his defense of Christendom against Selim II, Emperor of the Turks.

At the Battle of Lepanto the power of the infidel was broken for all time. It was one of the epochal sea fights of the world's history, and was fought by the Soldiers of Mary, under the flag of her Son.



*Our Lady of the Rosary—BARABINO*

Because of Lepanto, Christianity has preserved the holy tenor of her way for 356 years. But for that sea victory, the fate of St. Sophia might have befallen St. Peter's in Rome. The consequences of such a catastrophe, perhaps reaching down to our own times and beggaring us of our heritage of Faith, stagger the imagination.

The Battle of Lepanto was fought on the 7th of October, 1571, but the Alliance between the Holy See, Philip II of Spain and the Republic of Venice, which made it possible to meet and break the full strength of the Turk, was concluded May 20th preceding.

While the fleets engaged in the harbor of Lepanto, prayers were being said in all the churches of Christian Europe. At the hour of the battle the confraternity of the Rosary, in the Pope's own Dominican

*Continued on page 14 (Col. 2)*

## Leader of American Mission Honored by Pope



Bishop O'Shea

LAST Christmas Day the American Vincentians at Kan Chow were overjoyed to learn that their friend and leader, the Very Rev. John A. O'Shea, C.M., had been appointed Coadjutor to Bishop Paul Dumond, C.M., with right of succession.

The Bishop-designate—his consecration is planned for May—was made head of the little band of pioneers who set out from Philadelphia seven years ago. Since then he has been Bishop Dumond's right hand in the Vicariate.

Bishop-designate O'Shea is a native of Deep River, Conn., one of a family of seven boys, three of whom became priests. One of his brothers is the Rev. William O'Shea, pastor of St. Michael's Church, Waterville, Conn., and superintendent of the Girls' Catholic High School at Waterbury. The other priestly brother is the Rev. Francis O'Shea, assistant pastor of the Immaculate Conception Church, Waterbury. All three priests received their scholastic training at Niagara University, Niagara Falls, New York.

Following his ordination fourteen years ago, the Bishop-designate was made a prefect at St. Joseph's College, Princeton, N. J., where the Vincentians make their preparatory studies in the classics and philosophy. He was transferred to Niagara in 1917 to teach chemistry and higher mathematics. During the influenza epidemic he was chaplain at Fort Niagara and distinguished himself by his untiring labor in ministering to the sick and dying. He remained at Niagara as a professor until he volunteered, in the Spring of 1921, to go to China at the Pope's call.

*Ad Multos Annos!*



Bishop Dumond

# RAYS from the hands of MARY

"These rays are the symbols of the favors which I shed on those who ask for them"

"Strike a medal after this model. Graces will be showered on all who wear it with confidence"



Favors reported by Members of THE CENTRAL ASSOCIATION OF THE MIRACULOUS MEDAL

THE little son of a friend of mine, three years old, for three days ran a very high temperature with pneumonia, and they had given up hopes of saving his life. I placed a Miraculous Medal on his crib and promised publication and a mass of thanksgiving if he recovered. The little fellow is up and around again. He came to see me the other day, and I said to him: "Billy, did God make you better?" "Yes," he replied, "through the Blessed Mother. I saw her."—*N. Y.*

While visiting a Sister, I met her little niece, a beautiful child of six years, who she claims was cured miraculously through the intercession of Our Lady of the Miraculous Medal. It seems that the child was born without a hip bone on one side, and could not even crawl on the floor. They had to keep the hip bandaged tightly, and when the mother would remove the bandage the leg would hang limp. Another Sister gave the mother a Miraculous Medal, and they made a Novena. After the Novena, the Sister called to see the child. "I am afraid it is no use," said the mother, "nothing can be done." "Don't be too hasty," replied the Sister. The child was sitting on the floor. To the child the Sister said: "—, come over here to me." To the astonishment of all, the child got up off the floor and walked over to the Sister. Today, six years later, she is a strong, healthy child and walks perfectly. The Sister told me also that she mentioned this fact to the house doctor a short time ago. He asked if he might examine the child. Upon examining her, he found that one hip was formed entirely differently from the other. I thought I would let you know about this, as it seems to me a wonderful manifestation of the power of the intercession of the Blessed Virgin Mary."—*Penna.*

My husband, a moulder, was pouring iron a few weeks ago, and the big ladle tipped just as he was ready to receive some of the hot iron in a hand

ladle. The big ladle held almost a ton of red hot iron, and as it tipped, my husband ran. His sweater, shirt and underwear were riddled full of holes, but his skin was untouched. It is a wonder he was not severely burned. I attribute his escape to the fact that he was carrying a Miraculous Medal in his pocket.—*Indiana.*

Many thanks for the Medal. I am sure I escaped death and also killing a little boy through the intercession of Mary of the Miraculous Medal. I ran into a telegraph pole, smashing the front of my car, but didn't even get a scratch. Thanks to Mary of the Miraculous Medal.—*Massachusetts.*

About three months ago I gave a Miraculous Medal to a Protestant woman. The same day she was in an automobile accident, her car was smashed, she was thrown out, and the Medal was bent double. Strange to say, she didn't get a scratch. She says now she intends to become a Catholic and is going to take instructions immediately."—*North Carolina.*

Enclosed find check for \$25.00, representing a donation from my employer, a 32d degree Mason, in thanksgiving for a miraculous escape from death in an automobile accident. A little over a month ago, a seminarian gave me three Medals that had been given out at the time of the blessing of the new Shrine in Germantown and told me to give one to my "good boss," not knowing that he was not a Catholic. After thinking over the matter, I decided that the Blessed Mother must want him to have the Medal, and I gave it to him, thinking that he would put it away and that would be the end of it. Much to my surprise, he has been wearing it continually.

About a week ago he was driving a big eight-cylinder car, with some of his family in it, when he lost control and the machine overturned, breaking every bit of glass and damaging the

car terribly. They all escaped serious injuries, just receiving small bruises. Without a word from me, he said he felt the Medal saved them, and his wife also expressed her thanks by asking me to burn a candle in thanksgiving. Much to my surprise, he put \$25.00 on my desk last Friday and asked me to see that it went to the Shrine.—*Penna.*

I would like to announce two almost miraculous recoveries from serious illness after the Medal was put on the sick persons, and one seemingly impossible conversion was effected by a nurse who put the Medal on a man who would have nothing to do with any religion. He asked for baptism and was baptized on his death-bed.—*Ohio.*

I wish to make known the help I received through Our Lady of the Miraculous Medal, although I had sadly neglected my Catholic Faith. The day was set for a trial in court between a man I dearly loved and myself; half of what I accused him of was not true, and he was determined to win the case. As the awful day drew near, I thought I would die, I worried so much. The morning before the trial, a kind lady gave me a Miraculous Medal, and it proved a priceless gift. Squeezing the little Medal in my right hand, I entered the crowded court room. I was speechless when the young man's lawyer approached me and told me there would be no trial. I am sure there is nothing too great to be accomplished through this little Medal of Mary Immaculate.—*Minnesota.*

I have been ill for three months, and Christmas eve I wished to go to confession. I placed the Medal around my neck and was able to go to church for the first time in three months. Since then, I have been in bed, but every now and then the same Medal has taken me safely to Mass in spite of my very weakened condition. Many thanks to Our Blessed Mother.—*N. J.*



# MARY'S FLOWER

## A TRUE STORY

by Cecelia Welsh

**A**LTHOUGH a Protestant, Mrs. O'Connor had many Catholic ideas and ways.

No doubt, her husband and his relatives were responsible for this. And Mrs. O'Connor had brought her little son up with a great love of truth and goodness and a true love for Mary, the Mother of God. She had told him that if he were very good all day, Mary would come at evening and make him a flower in her garden, where only the souls of the good were in bloom.

"Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen."

Little "Jamie" O'Connor made the sign of the cross and rose from his knees.

"Mother, am I a flower in Mary's garden tonight?" His voice and eyes were wistful, yet eager, as he waited for his mother's answer.

"Yes, darling, you're a pure little white flower in Mary's garden. And God's dear Mother and I are so proud of our little boy. You haven't been naughty all day. Now, kiss mother good-night and jump into bed."

Jamie put his small arms about his mother's neck and kissed her. Still clinging to her he said: "Mother, when are you going to be a Catholic?"

"Soon, very soon, dear. As soon as God shows mother all she wants to know."

Hurriedly Jamie's mother began tucking him in. As she stooped to give him a last kiss, her hand touched a Miraculous Medal which he wore around his neck. She kissed him and then turned out the light. There in the darkness of her son's room, Jamie's Protestant mother bowed her head and prayed.

"Dear Lady of the Miraculous Medal," was her prayer, "brush away my doubts and make me strong enough to despise my people's contempt and join your Son's Church.

Mother, make me a flower in your garden—with Jamie."

**D**AWN was painting the cold, gray sky a delicate pink, when Mrs. O'Connor heard a small, faint voice at her side and felt a hot hand pressing hers.

"Mama, I feel so hot and thirsty and my head feels so funny."

Jamie was standing by her bed, weak and dizzy. A faint laugh broke from his dry lips.

"O Mama, I feel awfully funny!"

Mrs. O'Connor roused her husband. He carried the feverish child back to his bed and summoned the doctor. By the time Dr. Kellar arrived Jamie was delirious and the diagnosis was—brain-fever. After doing all he could for the child, the doctor gave a few directions to Mrs. O'Connor and left.

Father and mother were stricken by the blow. If their child died—the terrible fear clutched their hearts and held them in a cruel grasp. But should he live and should the fever affect his mind—O God! not that.

Mrs. O'Connor watched the boy tossing. The tumbled hair, the wild stare in the blue eyes, the dreadful flush on his baby cheeks—was this her boy—her darling that had knelt at her knees a few hours before?

"My God, if this affects his mind, Oh take him, take him." She unpinned the Miraculous Medal and put it into the hot little hand of her boy.

"Jamie, this is Mary's Miraculous Medal, don't you remember it dear?"

The boy clutched the medal and smiled. "Mary's flower. I'm Mary's flower."

The dreadful hours passed away slowly. At last the hour of the crisis had come. Dr. Kellar, with tightly closed lips and

anxious eyes, worked over the child. Mr. and Mrs. O'Connor prayed as they never prayed before. The clock ticked off the fear-laden minutes and still in the little room the three fought death. And then—Jamie slept.

Dr. Kellar straightened up. "We must let him sleep. I have done all I can do. He is in God's hands now."

"And in Mary's," whispered Mrs. O'Connor.

**A**NOTHER dawn had come. Jamie opened his eyes and looked at his mother for a minute. Then lifting his eyes, he crossed his hands on his breast.

"Holy Mary, Mother of God, pray for us—sinners now—and—now." He broke off with a joyous catch in his breath. With a quick little motion he sat up and stretched out his arms with a glad cry. "Mama, mama, Mary is—here to—take—me—home." And the soul of the boy fled to Mary's embrace.

Mrs. O'Connor knelt for many minutes watching the body of her son. Slowly she unclasped the still-warm hand that held the Miraculous Medal. She pressed it to her lips and softly prayed.

"My God, Thy will, Thy will, not mine." And then, with a great sob she caught her dead baby to her suffering heart. "Mary, Mother of God, you have opened my eyes. I believe—I believe."

It was thus her husband found them.

"Helen,—Helen,—is Jamie—? My God!" And the man sank down by the little cot.

"Jim, Jamie has gone away from us. Mary picked her little flower." After a pause she slipped her hand into her husband's.

"And we—must—be brave."

And up in Heaven Mary's Flower smiled down on the garden where another flower was beginning to bloom.

# The BADGE of MARY IMMACULATE

ZOÉ LABOURÉ  
HUMBLE FRENCH  
DAUGHTER OF  
CHARITY SAW  
IN A VISION  
THE EMBLEM  
WHICH MILLIONS  
NOW WEAR  
IN HONOR OF  
THE BLESSED  
VIRGIN



*The Immaculate Conception—MURILLO*

BY UNIVERSAL  
CONSENT THE  
MEDAL WHICH  
MARY GAVE HER  
CHILDREN IS  
CALLED MIRACU-  
LOUS AND IT  
HAS BEEN THE  
INSTRUMENT  
OF COUNTLESS  
FAVORS

**O**UR Lady, whom we love to honor, has given us with her own hands the badge which she wishes us to wear.

And with her own lips she has taught us, as her Divine Son did in the Our Father, and the Angel Gabriel in the Hail, Mary, the words which she delights to hear, "O Mary, conceived without sin, pray for us who have recourse to thee."

It was our Mother's own statement of that sublime doctrine which the Church, twenty-four years later, defined as the dogma of the Immaculate Conception.

It is easy to understand, therefore, why this is called the Miraculous Medal, miraculous no less in the graces and favors brought to its wearers than in the manner in which it was revealed to mankind.

Mary, the meek handmaid of the Lord, chose an humble instrument to reveal her glory through the Miraculous Medal. She was Zoé Labouré, a little French girl, who was born May 2, 1806, in Mary's month, at Fain-les-Moutiers, in the Cote d'Or, near Dijon, France.

Zoé had lost her own mother, and an elder sister had become a Daughter of Charity. The child was left alone to care for her father's household, and cheerfully performed the hard tasks, though her heart was in the convent with her sister. Her consolation was her love for Mary, and she once made the

*"God is pressing for a greater, a wider, a stronger devotion to His Blessed Mother. Oh, if Mary were but known, there would be no coldness to Jesus then!*

*"How much more wonderful would be our faith; how different would be our Communion! How much happier, how much holier, how much less worldly would Catholics be!"*

FATHER FABER.

touching remark that she believed the Blessed Virgin "wished to be her only mother."

Zoé's constant prayer was that the obstacles which stood in the way of her religious vocation might be removed. God blessed these years of yearning and sacrifice with dreams that surely pre-

saged the blessed visions of later years.

Once Zoé dreamed that she was in the village chapel at Fain-les-Moutiers. A venerable priest, whom she never before had seen, entered and began the Holy Sacrifice. Half afraid, she assisted at his Mass. When it was over he spoke to her, reassuring her gently and telling her that one day she would rejoice to come to him, and that God had special plans for her future. Later, at Chatillon, in the house of the Daughters of Charity, she was shown a picture. She recognized the venerable features she had seen in her dream. It was a portrait of St. Vincent de Paul.

In time Zoé's ambition was fulfilled, and she became Sister Catherine, of the Daughters of Charity. She began her novitiate at the Mother House in Paris, in April, 1830.

She longed and prayed constantly that her beloved Blessed Mother might come to her in a vision. Nor did she pray in vain.

The apparitions of Mary Immaculate to Sister Catherine were three in number, and all occurred in the Chapel of the Daughters of Char-

*Continued on page 15*

SHE  
PRAYED  
FOR  
THOSE



WHO  
HAD RE-  
COURSE  
TO HER

**M**ARY'S Miraculous Medal went to China with the Vincentians from Germantown, Philadelphia.

faith of a great number. "New Christians seem to be more or less of a doubtful lot, with a great number of pagan

willing but do not know how." The native Catholics were soon enthusiastic clients of Mary, and the medals were in great demand.

Their first act there was to dedicate the Vicariate to Our Lady of the Miraculous Medal. Since then their constant effort has been to foster love for her among the native Christians.

Bishop-designate O'Shea, C.M., writes of the first public act of homage paid to Mary Immaculate.

"On the 27th of November, 1921," he writes, "I invested nearly all the Catholics in Kan Chow with the Miraculous Medal—some 250 all told.

"It was the first time in the history of the Vicariate, I understand, that this was done. All were delighted.

"We made the ceremony as solemn as possible, concluding with solemn Benediction. The people, I learned afterward, went wild over it. They had never seen anything like it before, and I do not doubt but that it has strengthened the

## WE GO TO CHINA

*THE first band of Vincentians from the Eastern Province of the United States set out from Germantown, Philadelphia, for their vicariate of Kan Chow, province of Kiang Si, on July 11, 1921.*

*The pioneers were the Rt. Rev. John A. O'Shea, C.M., now Bishop-designate as auxiliary to Bishop Paul Dumond, C.M.; Revs. Daniel McGillicuddy, C.M., Leon Cahill, C.M., Francis L. Meade, C.M., and Thomas Crossley, C.M.; together with Francis Stauble, C.M., John W. Colbert, C.M., John McLaughlin, C.M., and George Erbe, C.M., then scholastics, but now priests.*

*They found already in the field as aides of Bishop Dumond, the Revs. Felix M. Bonanate, C.M. and Jules Meyrat, C.M. Father Bonanate later was obliged to leave the Mission because of failing eyesight.*

*Father Bartholomew Randolph, C.M., went to China in 1922, where he died September 3 of that year, just after he had completed the ten thousand mile journey to Kan Chow. Other recruits from Germantown, still laboring for Christ in the midst of dangers and persecutions, are the Revs. Francis W. Moehringer, C.M., James J. Corbett, C.M., William J. McClimont, C.M., Vincent J. Dougherty, C.M., and Edward J. Young, C.M. Father William Devine, C.M., after a year spent in China, was forced to return because of ill health.*

ideas and customs still clinging to them; but the little ceremony we had on the Feast of the Miraculous Medal has done wonders to strengthen and increase the faith in the hearts of a people who, after all, can be judged only as children, and who, for the most part, are

"Whenever you have any that you can't get rid of," wrote Bishop O'Shea, "send them along to us. The Chinese are just crazy about medals, crucifixes, beads, scapulars, etc., and the bigger the medals are the better they like them. They are forever clamoring for 'tah shum-padza' (large medals) and they want them the size of cart-wheels. They surely are proud of their religion; men, women and children wear the biggest medals they can get in plain view so that everybody can see them."

In seven years the tides of war have swept back and forth over the Vicariate of Kan Chow: in 1922, again in 1926, and intermittently in 1927. Kan Chow, of course, has suffered. But pillage and insult have not been followed here, as in some of the neighboring Vicariates, by ruin and murder.

*Continued on page 15*



Father Crossley



Father Cahill



Father Erbe



Father McGillicuddy



Father Stauble



Father McLaughlin

## FROM A MISSIONER'S DIARY

## HEAT, STORM AND FLOOD

and the

## SOUL OF A CHINESE MAID

By FELIX M. BONANATE, C.M.

A HOT July night was descending swiftly over the valley of An-Yuan. Long before, the sun with dire portent written on its blood-red face, had dropped to its lair behind the distant peaks. A faint after-glow still lingered caressingly on the rugged, couchant outlines of Ku-Han dimly revealed against the sunset sky. One by one the watch fires of the night were kindled in the heavens, the static flares flashed vividly in the dry, hot upper air, while the phosphorescent gleams of myriads of glow-worms lighted their way through the black void of the lower valley.

From the Mission porch where I sat I watched the gloom weaving its cloak of mystery around each well-known scene. One by one they began to disappear. The city's guardian, Tah, flotsam of a former age that still lifted its proud though ruined crest above the undulating hills that stretched away even to the blurred, lichen-covered city walls, slowly faded from view; nearer and nearer the encircling ring of darkness crept until the outer walls and then the city itself were



After the Flood Receded—Wrecked Water Wheels.

swallowed up in the night.

As the darkness fell, the flickering lights of many homes spoke of the throbbing life within that gray-walled enclosure. Although the Mission was a little removed from the rest of the city, occupying a commanding site from which it overlooked almost the entire country, still it was not solitary and alone. There was that nearness of human life which always makes itself felt in some intangible way. Below in the city the hum of many voices, softened to low cadence by the distance, rose and fell like the pulsings of a tropic sea. No life was stirring there, however, for it was too hot to do aught but eat and sleep and sleep and eat again.

For days this terrific heat had continued. Daily the tom-toms had sounded from the pagodas as the petitioners besought their gods of iron and stone to send them relief in refreshing rain. In Pagan homes the incense-laden air told how faithfully the propitiary joss had burned, but to no avail. The hot breath of the listless South wind, fresh from the furnaces of Kwantung's



Father Bonanate with some of his pupils.

fever-laden valleys, still continued to bear its burden of pestilence and misery. The line of fever-racked patients at the door of the Mission grew in length each day. The fountains of heaven closed tight, the water courses in the distant campagna that fed the ever thirsty plain were absorbed by the greedy air, and the harvest was prematurely mellowing in the dried-up rice paddies. If rain did not come soon, the present misery would lengthen itself out until the next harvest, but in a different form. Gaunt famine would stalk through the valley, claiming as victims those whom the fever had not touched. And over all, ominous, threatening, like a pall of gloom, hung the fear of a Southern invasion.

But the intense, unprecedented heat had for the nonce diverted the minds of the people from thoughts of war. I too had quite forgot the existence of the Southern threat. I was thinking of the weather this night and praying that the sufferings of the people might soon be relieved. But as I scanned the sky in the early evening, the brazen oval revealed no

Continued on page 16

# EVEN UNTO DEATH

**R**ECENTLY THE STORY OF THE MARTYRDOM OF FATHER HOU AND HIS CATECHIST

The Vincentians of the Italian, French and American vicariates in the civil province of Kiang-si, China, kept the first anniversary of the martyrdom of a young native priest and his catechist at the hands of the Reds.

The victims were Father Hou Sciung-Sciung, a s s i s t a n t to Father Salvator Russo, C.M., of the Italian vicariate of Kingan, and Lo-hi-li, his servant and catechist. They were executed on trumped-up charges of having instigated the wounding of a Bolshevik student on Easter Monday of last year.

Like their Divine Master, they were exposed to public view and beaten before they were put to death. In his agony the priest cried out "Jesu, Malia, Jose, chou gno," which means, "Jesus, Mary, Joseph, save me," while the Red students and their teachers, beating his naked back with sticks, mocked him, saying, "Since he is calling on Jesus, why doesn't Jesus come to save him," and adding "He is about to die and the fool

THE STORY OF THE MARTYRDOM OF FATHER HOU AND HIS CATECHIST

at 2 o'clock in the afternoon, Lo-hi-li was buried alive, and for a long time his groans could be heard coming from the loosely packed earth that covered his rough coffin.

Ki-ngan is near the Vicariate of Kan Chow, where the Vincentians from Germantown have remained in comparative safety, and to them Father Russo was forced to flee for shelter and protection after the murder of his assistant.

Recently Father Russo took his life in his hands to return to his little Mission, and he is still there and still in danger. In this and subsequent articles the whole tragic history will be disclosed for the first time in a series of letters which passed between the priests of the Vincentian vicariates.

The initial episode, which sets the stage for the later tragedy, is sketched in a letter which Father Russo wrote on Easter Sunday, from the town of Wanan, to his superior,

begins to pray."

As a final horror of the execution, which took place April 20,

## Fourteen Chinese Priests are at Work in Kan Chow Vicariate

*The Americans in Kan Chow look forward to the day when the Vicariate will meet the ideal of Pope Pius XI, and will be served by its own native priests, trained in its own seminary and directed in their labors by their own Chinese bishop.*

*At present there are fourteen native secular priests and thirty-two Chinese sisters at work in the vicariate. The native priests are the Rev. John Tcheng, the Rev. Joseph Tcheng, the Rev. Simon Tong, the Rev. John Miou, the Rev. Thomas Yeh, the Rev. John Tseng, the Rev. Joachim Chou, the Rev. Joseph Sieh, the Rev. Peter Liou, the Rev. Peter Siou, the Rev. Aloysius Tcheng, the Rev. Simon Hou, the Rev. Thomas Fou, and the Rev. Julian Louo. There is a native minor seminary in the Vicariate, which at present has thirty-one students.*

Bishop Ciceri, C.M., of the Kingan Vicariate.

"Since yesterday afternoon we have been completely at the mercy of the Bolshevik students, who inflict upon us a real moral martyrdom as never before in the past.

"This morning we said Mass in secret before dawn, the doors being firmly closed. There was no recitation of prayers. A few candles lighted the church, where a hundred faithful Christians assisted in silence at the Holy Sacrifice as formerly in the times of the Catacombs. They all approached the Holy Table and before dawn . . . all had vanished.

"About seven o'clock hundreds of students invaded the church and residence (Wanan.) All the books they laid hands on were torn to pieces. Everywhere they wrote filthy words on the walls. This time even the native sisters' convent was not spared. The doors were broken open and the lawless mob burst in upon them. The poor nuns were terribly insulted and ordered to apostatize and leave the compound. The crowd said that they would chase us (that is, the missionaries), and open a Bolshevist school in the residence. We shall stay here until they drive us out by force.



Red Porters Resting in Mission Compound.

International News Reel Photo

Continued on page 16

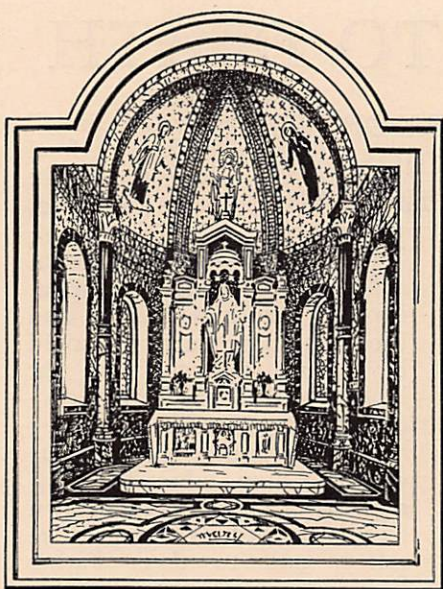
# MARY'S

THE new Shrine of the Central Association of the Miraculous Medal is a worthy counterpart of that which Mary's children keep for her in their hearts.

The walls of the Shrine are of marble, a red Numidian from Africa at the base, shading towards the ceiling into gold, with inlays of brilliant mosaics. Pillars of rich green marble from the Swiss Alps support the roof. Above the delicately carved tracery of the capitals runs the familiar invocation, done in gold mosaic, "O Mary, conceived without sin, pray for us who have recourse to thee."

The ceiling is among the wonders of the Shrine. It is in seven panels, all of Venetian mosaic. Countless bits of bright-hued stone, of every color on the artist's palette, have been employed to blazon the glories of Mary. In the central panel Mary Immaculate stands with arms upraised begging God's blessing for her clients. She is supported in the panels on either side, by St. Vincent and Blessed Louise, founders of the community in which Sister Catherine received the manifestations of the Miraculous Medal. In the other panels four angels bear the symbols which appear on the reverse of the Medal,—the Cross, the letter M, the Sacred Heart of Jesus and the Immaculate Heart of Mary.

The floor is worthy of this ceiling. Rare and semi-precious marbles, with inlays of Florentine marble mosaic, surround the central name Mary. A rich marble altar rail separates the Shrine from the body of the Chapel.



## GERMANTOWN

All of these beauties are but the setting for the Pavonazzo altar of soft, cream-colored marble, enhanced by four rich mosaics depicting the first and second apparitions and the obverse and reverse sides of the Medal.

The statue of Our Lady of the Miraculous Medal surmounting the altar is the crowning glory of the Shrine. It is of first quality statuary marble, so rare and costly that it is seldom used by artists. In its very appearance the statue suggests the flawless purity of Mary. Seven stained glass windows, masterpieces of a celebrated worker in stained glass,

*The regular monthly Novena of Masses for members (and Promoters) will begin at the Shrine on Sunday, May the twentieth, in honor of Mary, Help of Christians. The Public Novena of Masses at the Shrine will begin on Tuesday, May the fifteenth. All the Masses of the Public Novena are offered not only for those who make the Novena at the Shrine, but also for those who, unable to attend the Novena at the Shrine, make the Novena at home. The intentions of all those who make the Novena at the Shrine or at home are also remembered simultaneously in a Novena of Masses at each of the following Shrines: At the Chapel of the Apparitions in Paris, where the Blessed Mother appeared to Sister Catherine Labouré; at Lourdes, where the Blessed Mother appeared to Bernadette; and at the Shrine of St. Andrew "delle Fratte" in Rome, where the Blessed Mother appeared to Ratisbonne.*

# SHRINE

light the Shrine, with a rose window above the arch depicting Mary surrounded by eight saints who were her special votaries.

It is hoped that members of the Association in ever increasing numbers will make a pilgrimage of love to Mary's Shrine, which is their own offering to their Mother. This page will be devoted each month to the Shrine and its interests, and here will be recorded news of pilgrimages, novenas, etc.

A monthly Novena of Masses is offered at the Shrine for members and promoters of the Association. In addition four public Novenas are held every year, as follows: Beginning February 2d, in preparation for the Feast of Our Lady of Lourdes, on the 11th; beginning May 15th, in preparation for the feast of Our Lady, Help of Christians; beginning August 6th, in preparation for the Feast of the Assumption, and beginning November 18th, in preparation for the feast of the Miraculous Medal, November 27th.

Besides these four public Novenas in the year, a regular monthly Novena of Masses is offered at the Shrine for members and promoters of the Association.

A Novena of Memorare Lights may be burned at the Shrine during the public Novenas, or at any time in the year, by making an offering of Two Dollars. For this offering a light will burn before the Shrine for nine successive days. For an offering of One Dollar a Memorare Light will burn for five successive days.

# VOCATIONS

by  
FELIX DROUET, C.M.

WHEN a priest beholds, either in a Church or in a Parish Hall, a crowd of youngsters gathered for Mass or entertainment, the thought which naturally arises in his mind is: "Where will they all be in ten or fifteen years? What will have become of all those carefree boys and girls after they have shed the garments of childhood and gone into the battles of life?"

They will be scattered to the four winds, in every path of life. . . . We see them merchants, lawyers, business men, doctors and nurses, clerks and stenographers; or,—and these will be the elite,—priests, nuns and missionaries. At any rate, they all will be doing their share of work in this busy world of ours, they will have become a useful cog somewhere in the complicated machinery of modern society.

But why will they be here or there, rather than anywhere else? Who assigns to them the part they have to play upon the scene? This is the secret of God, a secret which the world calls by a pagan name "destiny," but which we Catholics call by its proper name "vocation." We must all believe that we have a vocation, and we must believe that very serious obligations follow from "our" vocation, no matter how humble it may be.

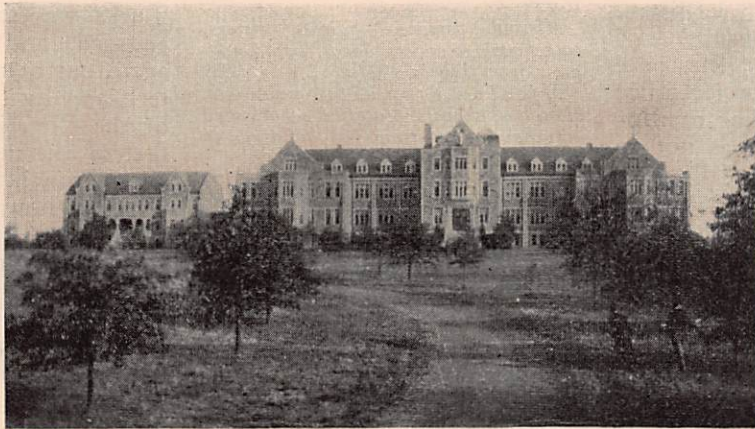
All this is but a consequence of the fundamental truth that there is a Providence which watches over us, not only in a general way, but with loving care for the individual so that no hair of our head will perish without the permission of our Heavenly Father. We are not the victims of an inflexible determinism, as so-called scientists wish us to believe; we are not the playthings of blind chance; we are free agents in the hands of an All-Wise Providence, which gives to each of us, in turn, a certain work to do, a certain rôle to play, and, therefore, the special graces exactly corresponding to that vocation.

But, of course, we are entitled to them

only if we answer the call and step into the place pointed out by the finger of God. We have the terrible power to turn a deaf ear to the voice of the Almighty, to resist His guiding hand and to run away from it. But then, remember, we forfeit our right to those graces which are so aptly called "graces of state." And alas, how many there are who have deliberately forfeited that right! Hence, the disorder of so many individual lives because, through ambition, pride, love of money or other base motives, so many men and women rush headlong into positions for which they are not fitted.

"I am really frightened," said a French Catholic, "when I think that the whole life of a man may depend upon two or three 'Yes's' or 'No's' pronounced between the sixteenth and the twentieth year."

Do you wonder after this that priests may repeat in season and out of season to boys and girls under their care: "Think, pray, consult, before you take a step which may be final?"



St. Joseph's College, Princeton, N. J.

There are two kinds of vocation, the ordinary one and the extraordinary one. The former is the vocation of those called upon to live the common life of the world, in the many professions followed by the vast majority of men. God forbid that we speak disparagingly of it, or even remotely insinuate that outside of the priesthood or of the religious life there is hardly any safety, any possibility of sanctification for anyone. This is a gross exaggeration, nay more, a heresy!

The second kind of vocation, that of the few, calls us to the priesthood or to the religious life. It is a sublime vocation, it bids us tread

the sacred heights of abnegation and sacrifice. And that is why, sad to say, many who hear the voice of Christ calling them to follow closely in His footsteps, turn a way with a sigh, like the

*"Alas, alas, for those who die without fulfilling their mission; who were called to be holy, and lived in sin; who were called to worship Christ, and who plunged into this giddy and unbelieving world; who were called to fight, and remained idle! Alas for those who have had gifts and talents, and have not used, or misused, or abused them! The world goes on from age to age, but the holy Angels and blessed Saints are always crying, alas, alas, and woe, woe, over the loss of vocations and the disappointment of hopes, and the scorn of God's love, and the ruin of souls."*

CARDINAL NEWMAN.

rich young man of the Gospel who, being directly called by Jesus, went away sad because he had great possessions.

No doubt, this significant episode has been re-enacted millions of times since then, and the wealthy classes of society hardly consider it an obligation incumbent upon them to furnish recruits for the priesthood or for the convent.

Of course, the great and only question in connection with this capital subject, is: "How may I know my vocation?" God evidently will not send an angel to notify us of His intention in our regard, and yet, if He calls us, it stands to reason that there must be a means of recognizing His voice, and we will surely recognize it if we listen, if we pray, if we consult.

1: Listen to God! But, once more, how may we recognize His voice without fear of illusion or mistake? It is not to be expected that He will speak to us as He did speak to Moses in the burning bush or to John the Baptist in the desert. But we can create, as it were, a solitude in and around our soul, we can impose silence upon our passions, upon purely worldly calculations, we can create around us an atmosphere of peace and serenity,—and then say: "Speak, O Lord, Thy servant heareth."

And God will speak; not indeed by means of articulate sounds striking the ear, but by means of a definite inclination in this or that direction, by means of special aptitudes which fit us for this or that kind of work and which would prove awkward and practically useless in any other position.

2: Pray! All prayer made in the name of Christ is sure to bring results of some kind, sooner or later. What may we not expect, then, of a prayer addressed to God for the express purpose of obtaining light on the most capital affair of our life?

3: Finally, consult! We are not alone in the world. Millions of others have preceded us on the road which connects time

Church of St. Mary la Minerva, was praying solemnly for victory.

A tremendous fight had been won in the gathering dusk and the smoke of gunpowder and burning ships.

It was a little after sunrise

---

## AFTER SEVEN YEARS

*Twice civil war has swept Kan Chow—in 1922 and again in 1926—since the American Vincentians from the Eastern Province of the United States arrived.*

*Yet, working under the fatherly guidance of Bishop Dumond, much progress has been made. The Catholic population in 1921 was 9,287; in 1927 it was 16,228.*

*Mission personnel—priests, sisters, catechists, teachers and baptizers—grew from 116 in 1921 to 237 in 1926.*

*Mission property—residences, churches, chapels, oratories, schools and catechumens—from 102 buildings in 1921 to 237 in 1926.*

*Mission stations increased from 143 in 1921 to 237 in 1926.*

*The threat of Red Anarchy in 1926 hampered the work of the Mission, but did not stop it. It was necessary to close 15 elementary and 18 catechetical schools and suspend six mission stations, while the number of catechumens ready for baptism fell off from 838, in the previous year, to 315.*

and eternity; they have acquired wide and varied experience, they are willing to place it at our disposal, some of them are bound by their own vocation to do so, obliged to see to it that we do not go astray and miss the goal. Near every one of us, within easy reach, there is some one qualified to play the part of adviser in the Name of God, who will be able to analyze our inclination, to judge its origin and worth, to compare it with our aptitudes of body and soul. He will tell us whether the time has come to follow it. After he has spoken, when we feel sure he has reached his conclusion without haste, but with mature deliberation and true disinterestedness, let us arise and go our way. We are morally sure it is the right one, the only one that will lead us most safely to our eternal goal.

when the Turkish fleet, of three hundred and thirty sail, came out in order of battle, their line flung wide in the form of a great crescent.

As the enemy appeared in view, Don John of Austria, the chief captain of the Christians, raised the banner which St. Pius had blessed, bearing the image of Christ Crucified.

Down swept the Turkish fleet, a strong wind belling their sails, while the Christian soldiers knelt before their crucifixes, their weapons ready beside them on the decks. The wind that had favored the Turks was stilled as the fleets engaged, and then sprang up again out of the opposite quarter, carrying the smoke and fire of the Christian guns over the fleet of the infidel, like a cloud shot through with flame.

After hours of fighting the Christian left wing broke through the right horn of the crescent, while Don John, striking at the center of the line, bore down upon the galley of the Turkish leader Hali, killed him, grappled with his ship and boarded it; and while the Christian soldiers charged across the decks, driving the Turks before them, he hauled down the admiral's flag with a shout of "Victory."

All along the line rang that triumphant cry. The battle that had raged from dawn to dark became a rout. Ship after ship struck its Turkish flag, or scuttled off afire in a desperate effort to reach the shore before it sank. The Turks lost thirty thousand men, their general, and more than two hundred ships and galleys, besides ninety more that were run ashore or burnt. Fifteen thousand galley slaves were set free by the Christians.

The Rosary and the Litany of Mary, to which we still turn for daily comfort and strength in the hour of danger, had saved her children.



## The Badge of Mary Immaculate

*Continued from page 8*

ity, Rue du Bac, Paris. The first came on July 18, 1830, the eve of the Feast of St. Vincent de Paul. The young nun was roused from sleep by a beautiful child, who she believed was her Guardian Angel. The child led her by the hand to the Chapel. There Sister Catherine, trembling with awe and love, beheld the Blessed Virgin, "clothed in a white robe and a mantle of shining blue," and heard her voice, as Mary Immaculate spoke of the mission of the Miraculous Medal.

Four months later, on November 27th, Sister Catherine was granted another vision, this time of the Mother and her Divine Son. The figure of Mary appeared resting upon a globe, one half of which was visible. In her hands she held a smaller sphere, typifying the universe, and as Sister Catherine watched, the Virgin Mother's face beamed with joy as she offered the globe to our Lord.

Suddenly the Blessed Virgin's fingers were covered with precious jewels, from which emanated many rays of light. Then the vision changed, and Mary was revealed in a different posture, her arms lowered and extended, the light still streaming from her fingers. Once more the vision was transformed before Sister Catherine's eyes, and this time an oval of light, like a great halo, took shape around the figure, from hand to hand, and in golden letters formed the legend "O Mary, conceived without sin, pray for us who have recourse to thee."

Sister Catherine was then directed to have a medal made depicting what she had seen, the Blessed Virgin promising abundant graces to those who would wear it with confidence and in accordance with her instructions. The vision then reversed itself, showing the letter M surmounted by a cross, while the hearts of Jesus and Mary were represented underneath, the one crowned with thorns, the other pierced by a sword. The Feast

of the Manifestation of the Miraculous Medal is observed annually on November 27th, the date of this second vision.

The third apparition was in December, only a month after she had been commanded to have the medal made. The young nun had told her confessor, M. Aladel, of the visions, and he had instructed her to ask the Blessed Mother if any writing should appear on the reverse side of the medal. She did as she was bid, but Mary Immaculate indicated that the M and the two hearts required no explanation.

It was not until two years later, however, in 1832, that the dies were completed and the first medal struck off. It was put in Sister Catherine's hands. "Now it must be propagated," she exclaimed joyously.

Most marvelously has it been propagated during the years that have passed since the authentication of the visions. Sister Catherine, who went to join her Blessed Mother in Heaven in December, 1876, lived to see

Sovereign Pontiffs dower the devotion to the Miraculous Medal with rich indulgences.

No one ever has even attempted to estimate the myriads of favors granted to the wearers of the Miraculous Medal. Though it is in compliance with the wishes of the Blessed Virgin, expressed to Sister Catherine, that the medal is to be worn "around the neck" and "indulged," countless favors have been recorded where the medal has been worn without express intention or even merely carried about the clothing.

This is the story of the Miraculous Medal, emblem of the Immaculate Conception. The vision of Sister Catherine helped prepare the way for the definition of a truth that had been dear to Catholics from the days of the Fathers.

And if further confirmation be needed, the world-wide spread of the devotion of the Miraculous Medal, the hundreds of thousands of members of the Association, and the countless favors granted by Mary's aid, all attest the efficacy of the words, "O Mary, conceived without sin, pray for us who have recourse to thee."

---

### She Prayed For Those Who Had Recourse To Her

*Continued from page 9*

The American priests in Kan Chow and their Chinese confreres have been harassed and harried, but under Mary's favor they have been able to continue their work with little interruption of a serious nature.

This manifest protection has been the more remarkable because Kan Chow was taken and re-taken three times by Northern and Southern armies. On one occasion a bullet passed through Bishop O'Shea's sleeve as he went with native Red Cross officials into the battle area to conduct negotiations with the rival leaders. His intervention saved the town from the horrors of street fighting.

Father McGillicuddy won the admiration of the pagan in-

habitants of Sing Fong, who later put up a bronze tablet in his honor at the city gate, by saving the city when it had been set afire by frenzied soldiers. Father McLaughlin, sallying forth on "Maude," his mule, rode to Ping Lu, hoisted the American flag, and drove from Catholic doors soldiers intent on loot. Meanwhile Father Miao, his brave native confrere, sat quietly in the church hearing confessions.

She who taught her children to say "O Mary, conceived without sin, pray for us who have recourse to thee," has been the ever zealous guardian of this distant outpost of her Son's kingdom.

## Even Unto Death

*Continued from page 11*

"They were looking especially for Father Hou, my Chinese curate, but by the grace of God he had fled.

"They came back after breakfast and tore down the decorations which formerly had been offered the Mission by the well-disposed Pagans of the city. Monsignor, I cannot describe it to you all, but I assure you that we are drinking the chalice of the Lord and draining it to the dregs. For us there was no Easter. It was the Passion and especially the Agony in the Garden being continued. But Alleluia, Alleluia! *Christus vincit! Christus vivit! Christus imperat! Christus regnat!*" (Christ conquers! Christ lives! Christ rules! Christ reigns!)

The second episode of the tragic story is told in a telegram from Father Russo to his confreres: "Father Joseph Hou and his catechist Lo-hi-li have been captured in Leankeou. Terrible excitement in Wanan. Great danger of calling a general meeting. I beg your help."

Father Russo sent details secretly, by special porter, the same day. It was addressed to Bishop Ciceri. "Monsignor: Here is the true version of the sad affair at Leankeou. As was their wont, the Bolshevik students, obeying orders of those higher up, came every Sunday to the Church and under pretext of propaganda resorted to the most vulgar provocations.

"Easter Sunday the insults were intensified. They even had the boldness to decorate our reception room with their insulting and obscene posters and threatened Father Hou with all manner of vengeance if even one were torn down. They said to him 'You dog of a priest, woe to you if we come back and find one of these torn down. We'll bind you up and drag you through the streets.'

"The Christians on seeing this were indeed justly indignant, but as on former occasions they restrained themselves. Sunday evening Father Hou, hear-

ing that the Christians were angered greatly, thought it well to call them together to urge them to practice patience and all agreed.

"Next morning the students, having learned that some of the placards had been torn down, again rushed into the Mission and commenced to insult and curse as usual. A wordy battle followed between them and a few of the Christians then present. From words blows followed. Finally a student about twenty years old received a slight wound from a knife at the hands of a Christian. The wound was not serious.

"In the meantime Father Hou, being in entire ignorance of the whole affair, was inside in the reception room."

*Continued in June number*

---

## From a Missioner's Diary

*Continued from page 10*

promise of refreshing moisture. Only to the south the semblance of a cloud had peeped above the fringe of the distant mountains just before darkness settled down.

My thoughts were rudely interrupted by a voice calling to me from the courtyard.

"Shen Fu!" (The Chinese expression for "Father.")

I thought I recognized the voice, so I called to the unseen visitor to approach.

A slim, wiry figure mounted the porch and in the dim starlight I recognized Phillippe Kao, who with his sister lived on a small mountain farm some twenty *lys* from the Mission.

"And what has brought you to the city at this late hour on such a hot night, Phillippe?" I queried. The boy rarely came to the city except on Sundays and the greater Feast days, and nearly always was accompanied by his sister, a fair flower of a girl of eighteen who kept house for her brother on the distant farm.

"Shen Fu, Rose is deathly sick and asked me to come for you. This afternoon, after some hours spent working in the sun, she returned to the house to prepare the evening meal. When I came in from the fields I found her prostrate and barely able to talk. She told me to go for you immediately, as she felt that she was dying."

As he delivered the message I could see the delicate face, almost Caucasian white in its purity, working strangely under the stress of great emotion. These two were devotedly attached to each other. Orphans at an age when most children are just beginning to realize how important a home is, they had been left to their own devices as to how best to earn a livelihood and had grown to depend upon each other. If Rose were taken from him, I sensed what a great loss it would be to the boy.

"All right, Phillippe," I said, "I will be with you immediately," and hurried to the Chapel to obtain the Holy Oils and the Viaticum.

We passed through the silent, deserted city, Phillippe leading the way. The glow from the little candle lantern lighted up the dusty canyon of the street with a ghostly glare and the patter of our sandaled feet echoed lonesomely as we plodded along through the hot night.

*Continued in June number*

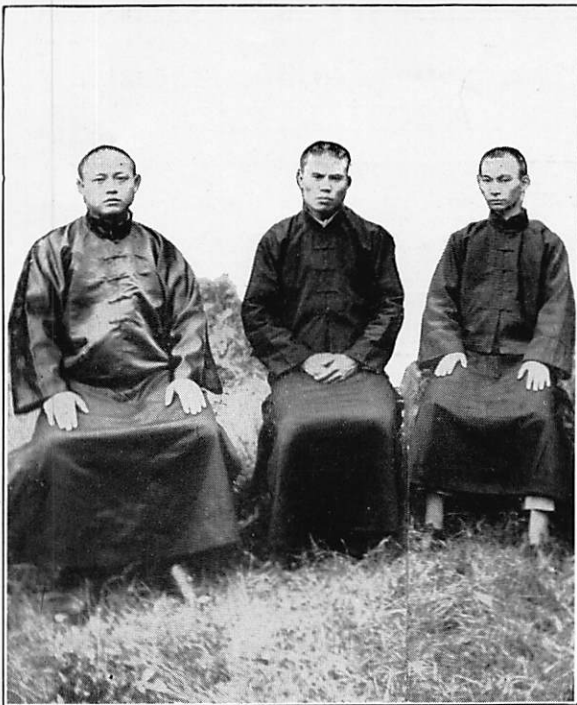
---

## Christ's Heroines

*A country of deadly heat, torrential rains, famine, smallpox, leprosy and the worship of a thousand devils. That is China.*

*Add to this the spreading menace of Red radicalism and you have the setting in which American women of gentle nurture but heroic courage spend themselves for Christ in a pagan land.*

*These Sisters of Charity, daughters of St. Vincent, who left the safety of their American convent to labor in the Kan Chow Vicariate, deserve your prayers and aid: Sisters Pauline Stroble, Clara Groelle, Emily Kolb, Eugenia Beggs, Catherine O'Neil, Helen Lucas and Louise Cush.*



*"The main care of those who rule the Missions should be to raise and train a clergy from amidst the nations among which they dwell, for on this are founded the best hopes for the Church of the future."*

—Benedict XV, November 30, 1919.

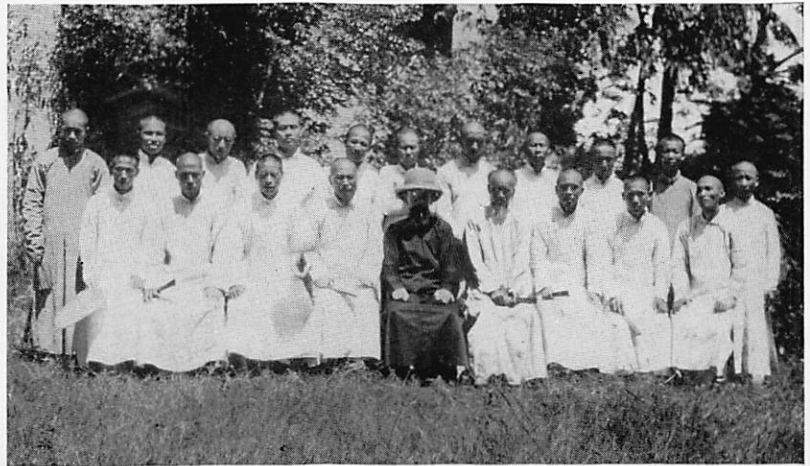


*"Consider as one of the principal duties of your office, the founding of native religious communities of men and women."*

—Pius XI, February 28, 1926.

## *"For the Church of the Future"*

Both Benedict XV and Pius XI, in Apostolic letters to Bishops of the Mission fields, enjoined the creation of a native clergy and the establishment of native religious communities.



These photographs tell part of the story of what has been done in the Vicariate of Kan Chow in an effort to carry out this ideal.

The picture at the upper left shows Fathers Thomas Fou, Aloysius Tcheng and John Tseng. In the middle picture Father Jules Meyrat, C.M., is portrayed with the native Catechists of the Vicariate. At the lower right are three native Nuns, Daughters of St. Anne. They are, from left to right, Sisters Anna, Bibiana and Agnes.



# GIFTS for Securing Subscriptions to The Magazine

## The MIRACULOUS MEDAL

**For 3 Subscriptions** Select any one of the following GIFTS. Please designate the GIFT desired by number—200, 201, 202, or 203.

- |  |   |
|--|---|
| <p><b>Number 200</b> A letter opener and book mark, bright finish with small scapular medal set in handle; 3½ inches long.</p> | <p><b>Number 201</b> Bronze finish metal medallion of Our Lady, in high relief, with easel to stand; 3½ inches in diameter.</p> |
|--|---|

### CHOICE OF ROSARIES FOR SECURING THREE SUBSCRIPTIONS

- |  |   |
|--|---|
| <p><b>Number 202</b> Round black cocoa beads, white metal chain and center, nickel bound cross; 15½ inches long.</p> | <p><b>Number 203</b> Light blue stone beads with white metal chain, cross and center; 18 inches long.</p> |
|--|---|

**For 5 Subscriptions** Select any one of the following GIFTS. Please designate the GIFT desired by number—204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, or 215.

- |   |  |
|---|--|
| <p><b>Number 204</b> Little Flower paper knife of white metal, French gray finish; 6¾ inches long.</p>  | <p>chain mounted with small blue indestructible pearls; 18 inches long.</p>  |
| <p><b>Number 205</b> Miraculous Medal mounted on dainty blue in mother of pearl effect, with easel to stand; size 1¾ x 2¼, beautifully boxed.</p> | <p><b>Number 207</b> Hanging crucifix, very fine corpus of white metal, ebony wood inlaid cross, nickel bound, nickel back, with clover tips; 5 inches long.</p> |
| <p><b>Number 206</b> Exquisite sterling silver blue enamelled Miraculous Medal suspended from fine sterling silver</p>                            | <p><b>Number 208</b> Onyx medallion, Sacred Heart of Jesus, with brass easel back to stand; size 2 x 3.</p>  |

### CHOICE OF ROSARIES FOR SECURING FIVE SUBSCRIPTIONS

- |  |   |
|--|---|
| <p><b>Number 209</b> Dainty white mother of pearl beads, gold-plated chain, center and cross; 15¾ inches long.</p>   | <p><b>Number 212</b> White stone beads in white washable leather case with scapular medal attached; white oxidized metal chain, center and cross; 13 inches long.</p> |
| <p><b>Number 210</b> Fine smooth oval glass beads, gold-plated chain, center and heavy cross; 20 inches long. Can be had in emerald, amethyst, jet, garnet and light sapphire.</p>   | <p><b>Number 213</b> Medium oval steel beads, bright silver finish, oxidized center and cross; 18 inches long.</p>  |
| <p><b>Number 211</b> Round glass beads, silver plate chain and cross, center of glass mounted with medallion of the Little Flower; 19 inches long. Choice of rose, amber, emerald, jet, amethyst, garnet and light sapphire.</p> | <p><b>Number 214</b> Cocoa beads, white metal oxidized chain, center and cross; 20¾ inches long.</p>  |
|  | <p><b>Number 215</b> Oblong natural color cocoa beads, white metal chain, cross and Miraculous Medal center; 18¾ inches long.</p>                                     |

### CHOICE OF BOOKS FOR SECURING FIVE SUBSCRIPTIONS

- |  |  |  |
|--|--|--|
| <p>The Lily of Israel, Abbe Gerbet<br/>The Town Landing, Mabel Farnum<br/>Rebuilding a Lost Faith, John L. Stoddard<br/>Teens and Twenties, Mary D. Chambers</p> | <p>Rev. Francis J. Finn, S.J.<br/>Claude Lightfoot<br/>Tom Playfair<br/>Percy Wynn<br/>Lucky Bob<br/>Facing Danger<br/>On the Run<br/>His Luckiest Year<br/>Bobby in Movieland<br/>Lord Bountiful<br/>The Best Foot Forward<br/>Ethelred Preston</p> | <p>Harry Dee<br/>Candies' Beams<br/>Sunshine and Freckles<br/>Cupid of Campion<br/>That Football Game<br/>The Fairy of the Snow<br/>That Office Boy<br/>Mostly Boys<br/>His First and Last Appearance<br/>By Thy Love and Thy Grace</p>  |
| <p>My Missal, Rt. Rev. Dom. Fernand Cabrol, O.S.B.<br/>Boys' and Girls' Prayer Book</p>  | <p>Rev. Francis J. Finn, S.J.<br/>by J. S. E.</p>  |  |
| <p>Scouting for Secret Service, Paul Hart Comes Through</p>  | <p>Bernard F. J. Dooley</p>  |  |
| <p>God and Myself<br/>The Hand of God<br/>The Credentials of Christianity<br/>Convent Life<br/>Religion and Common Sense</p>                                     | <p>Rev. Martin J. Scott, S.J.<br/>Christ or Chaos<br/>You and Yours (Practical talks on family life)<br/>Things Catholics are Asked About<br/>A Boy Knight</p>   | <p>Isabel C. Clarke<br/>Anna Nugent<br/>Children of the Shadow<br/>The Villa by the Sea<br/>Prisoners' Years<br/>Children of Eve<br/>Lady Trent's Daughter<br/>Fine Clay<br/>Whose Name is Legion<br/>The Castle of San Salvo<br/>It Happened in Rome<br/>Selma<br/>The Lamp of Destiny<br/>A Case of Conscience</p> |
| <p>Come Rack! Come Rope!<br/>By What Authority?<br/>Loneliness?</p>  | <p>Msgr. Robert Hugh Benson<br/>The King's Achievement<br/>Initiation<br/>Oddsfish!</p>  |  |
| <p>Mary Rose at School<br/>Mary Rose Keeps House</p>   | <p>Mary Rose Sophomore<br/>Mary Rose Graduate</p>  |  |

**For 10 Subscriptions** Select any one of the following GIFTS. Please designate the GIFT desired by number—216, 217, 218, 219, 220, 221, 222, 223, or 224.

- |  |   |
|--|---|
| <p><b>Number 216</b> A very beautiful rosewood hanging crucifix; brass inlaid with finely moulded bronze finish corpus; 11¾ inches long.</p>   | <p><b>Number 218</b> Neatly boxed combination—leather bound prayer book, stone rosary and nickel crucifix.</p>  |
| <p><b>Number 217</b> Lovely sapphire blue pendant on which is engraved the head of the Blessed Mother, suspended from 18 inch sterling silver chain mounted with matching blue stones; neatly boxed.</p> | <p><b>Number 219</b> Waldemar platinum finish watch chain (for men) with large sterling silver Miraculous Medal attached; 12 inches long.</p>             |
|  | <p><b>Number 220</b> Brown leather key purse containing St. Christopher and Scapular Medals and jet nickel silver rosary. Size closed 3¾ x 2¼ inches.</p> |

### CHOICE OF ROSARIES FOR SECURING TEN SUBSCRIPTIONS

- |   |  |
|---|--|
| <p><b>Number 221</b> Black cocoa beads with sterling silver chain of unusual design, sterling silver center and cross; 20 inches long, beautifully boxed.</p> | <p><b>Number 223</b> Crystal cut stone beads, rolled gold (20 year) chain, center and cross; 18 inches long. Choice of amethyst, garnet, crystal, jet, aquamarine, dark sapphire, emerald and amber.</p> |
| <p><b>Number 222</b> Medium size indestructible pearl beads with "Everbrite" chain, center and cross; 18 inches long.</p>                                     | <p><b>Number 224</b> Indestructible pearl beads, sterling silver chain, center and cross; 17 inches long.</p>  |

### CHOICE OF BOOKS FOR SECURING TEN SUBSCRIPTIONS

- |  |  |
|--|--|
| <p>The Loyalist, James Francis Barrett<br/>The External of the Catholic Church, Rev. John F. Sullivan<br/>Father Ryan's Poems<br/>At the Sign of the Silver Cup, Helen Atteridge</p> | <p>Rev. Charles J. Callan, O.P.<br/>and<br/>Rev. John A. McHugh, O.P.</p>        |
| <p>The Catholic Girl's Guide</p>   | <p>Blessed Be God (A prayer book)<br/>The Man of God (A prayer book for men)</p> |
| <p>Father Lasanco<br/>Our Lady Book</p>  |  |

The MIRACULOUS MEDAL, 100 E. Price St., Germantown, Phila., Pa.