

# THE PRECURSOR



VOL. I

MONTREAL, SEPTEMBER 1923

No. 1



# PREMIUMS

## Offered for Subscriptions—New or Renewed

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- 10 subscriptions to THE PRECURSOR give right to the choice of the following objects: Chinese objects, vase, ornamental shells, Chinese lantern, prayer-book, etc.
- 12 subscriptions give right to a free subscription to THE PRECURSOR for one year.
- 15 subscriptions give right to the choice of: Chinese jardiniere, chaplet, medallion, Chinese cup and saucer, prayer-book, etc.
- 20 subscriptions give right to the choice of: tea-box, powder-box, embroidered cake-plate doily, etc.
- 25 subscriptions give right to the choice of: embroidered centre-piece, Chinese napkin-ring, statue, Chinese fan, etc.
- 30 subscriptions give right to the choice of: Chinese embroidered tray-cloth, Chinese curiosities, etc.
- 50 subscriptions give right to: set of breakfast-table doilies (three).
- 75 subscriptions give right to the choice of: Chinese landscape, embroidered on satin; centre-piece for table 1 yard square, etc.
- 100 subscriptions give right to the choice of: magnificent oil-painting (2 ft x 3 ft), painted Sick-call Burse, antique Chinese dishes, gold watch, bracelet, brooch, etc.
- 200 subscriptions give right to the choice of: beautiful Chinese embroidered table-cloth, Chinese table-cover, Chinese parasol, etc.
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- 1000 subscriptions give right to the title of *Protector* in the Society of the Missionary Sisters of the Immaculate Conception, and also to the choice of: antique Chinese vase, painted or embroidered banner, etc.
- 1500 subscriptions give right to the title of *Founder* in the Society of the Missionary Sisters of the Immaculate Conception, and also to the choice of: antique Chinese objects, highly valuable Chinese needle-painting, etc.

## Please Help the Missionary Sisters of the Immaculate Conception

By procuring work for them

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

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

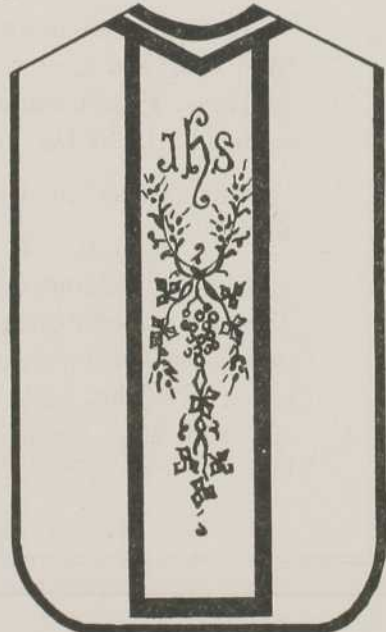
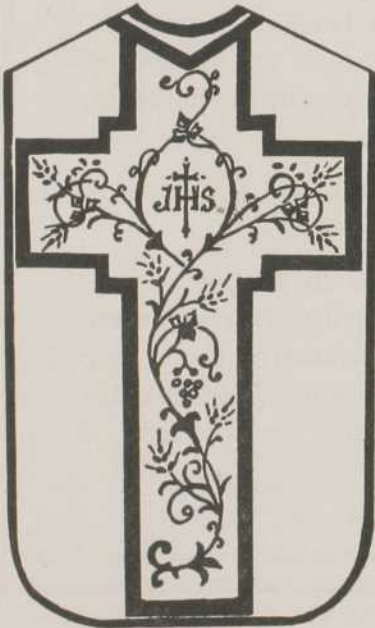
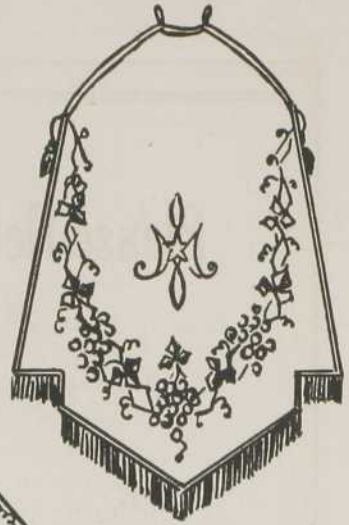
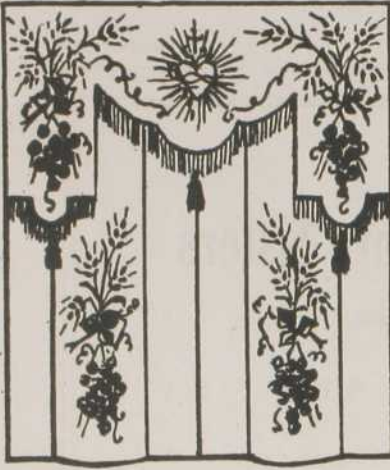
The articles mentioned on the following page may be procured, on reasonable terms, at the work-shop of the Missionary Sisters of the Immaculate Conception, 314 St. Catherine Road, Outremont, Montreal.

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

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

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





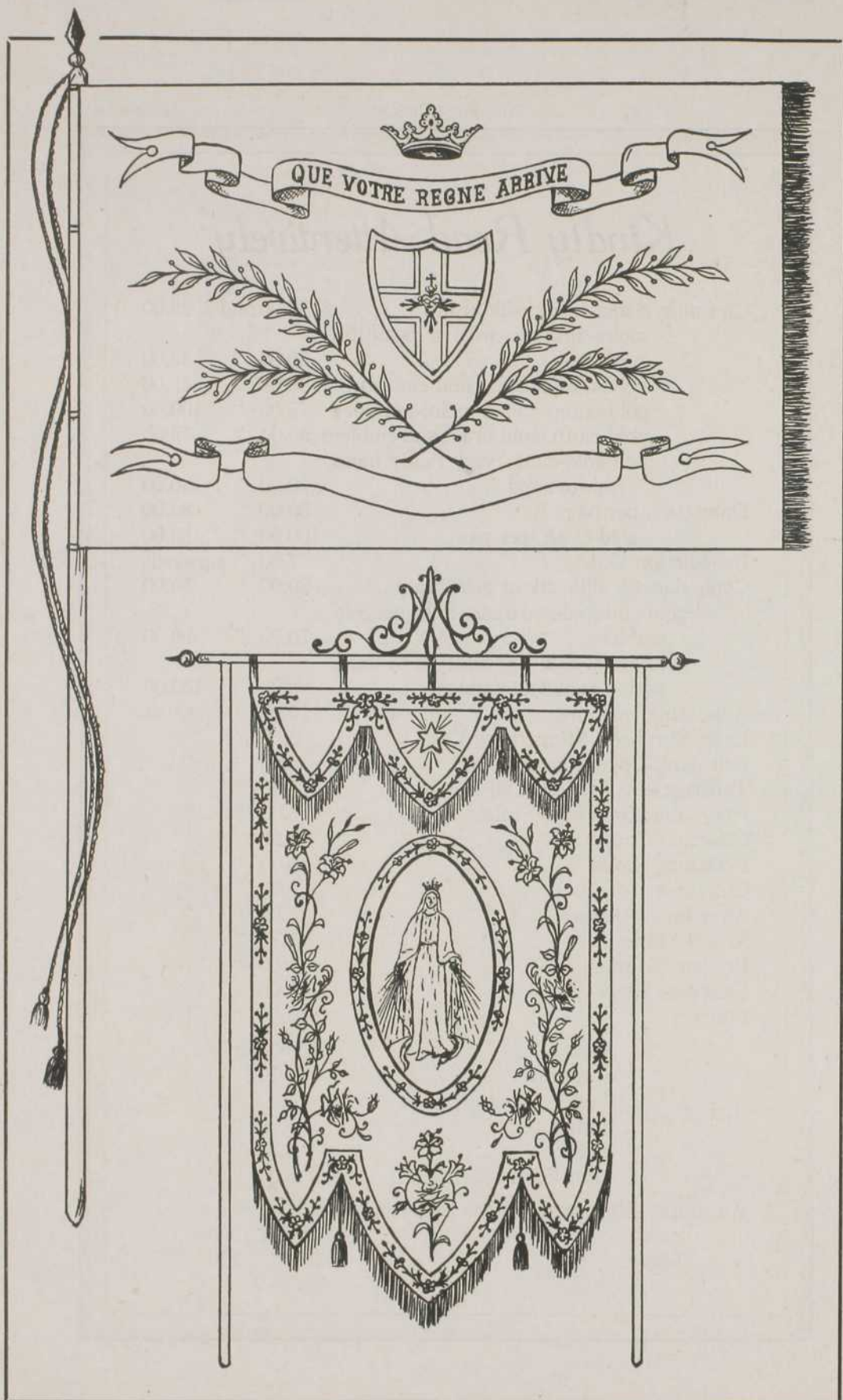


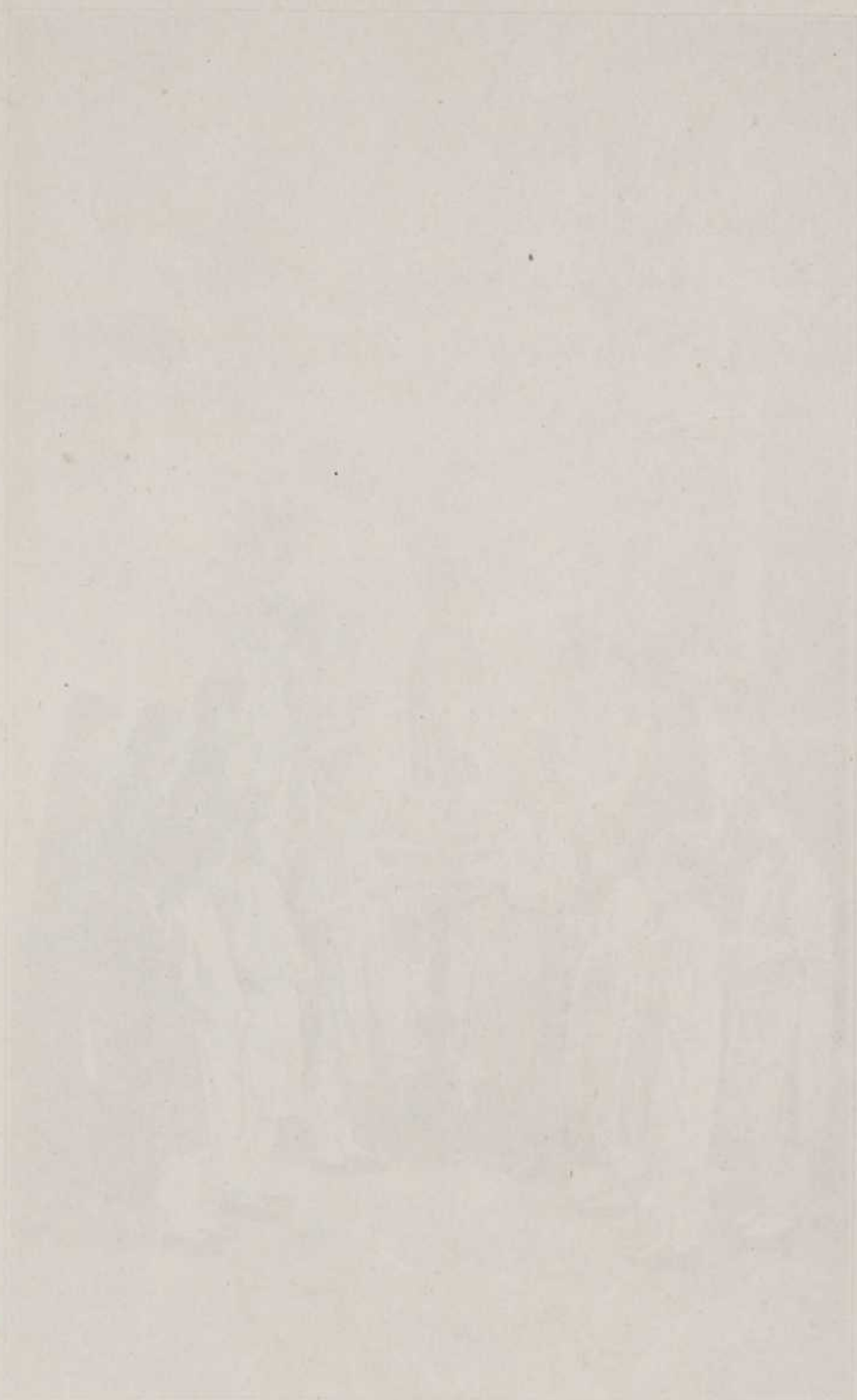
## *Kindly Read Attentively*

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

We supply Altar-bread at the following prices.

Small .....	\$1.00 per 1000
Large .....	0.37 “ 100





THE UNIVERSITY OF CHICAGO PRESS





"O IMMACULATE MOTHER, PROTECT OUR BENEFACTORS!"

# THE PRECURSOR

Published by the

## Missionary Sisters of the Immaculate Conception

with the approbation of the Archbishop of Montreal

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## Society of the Missionary Sisters of the Immaculate Conception

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

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

### MEANS OF ATTAINING THIS SPECIFIC AIM

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

### IN INFIDEL COUNTRIES

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



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

#### IN CHRISTIAN COUNTRIES

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

#### HOUSES ALREADY EXISTING

##### IN CHINA AND CANADA

##### *Foundation of the Society at Notre-Dame des Neiges (1902)*

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

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

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

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

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

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

SHEK LUNG, near Canton (Founded in 1912): Lazaretto, 1,100 lepers.

TONG SHAN, near Canton (Founded in 1916): Foundling-home, 3,200 babies annually.

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

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

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

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

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

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*Imprimatur:*

† GEORGES, Bp. of Philip.,

*Ad. apost.*

—November 27, 1921.

# Chinese Works

## of the Missionary Sisters of the Immaculate Conception

YEAR 1922

### CANTON, CHINA:

Babies received at the Foundling-Home .....	3,735
Adults baptized .....	7
Chinese Sisters .....	56
Catechist .....	1
Pupils .....	182
Orphans .....	59
Young girls in the Work-rooms .....	29
Assistants at the Foundling-Home .....	12
Treatments given at the Dispensary .....	36,809

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### FOUNDLING-HOME AT TONG SHAN (near Canton), CHINA:

Babies received .....	3,204
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### LAZARETTO AT SHEK LUNG (near Canton), CHINA:

Lepers (male and female) .....	1,100
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### MANILA, PHILIPPINE ISLANDS:

Chinese General Hospital, 286 Blumentritt Street	
Patients received .....	1,119
In the "Charity Ward" (for the poor) .....	614
Baptisms .....	63

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### VANCOUVER, B. C.:

Chinese School, 795 Pender Street East.

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### MONTREAL, P. Q.:

Chinese Hospital, 76 Lagauchetiere Street, West.	
Patients received .....	140
Various treatments .....	4,170
Operations .....	35
Baptisms .....	30
Chinese School, 404 St. Urbain Street.	
Pupils .....	23
Plateau School, 87 St. Catherine Street West.	
Sunday Language and Catechism Courses.	

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### QUEBEC, 4 Simard Street.

Sunday Language and Catechism Courses.





*His Holiness Pius XI. receiving the members of the Supreme Council of the Propagation of the Faith.*

## His Holiness Pius XI., and the Missions

Missionary Works, the holiest and most important of all Catholic Works.

*Pius XI. has just given a new proof of his constant solicitude for the Missions. His Holiness is intent on continuing and developing the great apostolic movement created by Benedict XV., and the solemnities of the Jubilee Year (1925) will be advantageous to the development of the missionary spirit among the people.*

*Following are a few extracts from the Gratum Nobis delivered by Pius XI., at the Consistory of May 23, 1923.*



GRAND project awakens in Our mind the hope of precious advantages for all the countries where the Gospel is being preached. We wish to speak of the General Exposition to be held here in the Vatican, during the coming Jubilee, wherein will be assembled all that can contribute to make known the nature and influence of Catholic Missions, the extent and development of their works. As you know, Venerable Brethren, We quite recently revealed this design when We confided the execution of it to Our dear son, the Cardinal Prefect of the Propaganda. We are pleased to inform you, on the occasion of this most noble assembly, that already it seems to have the assurance of success, for the Cardinal and the auxiliaries whom he has chosen vie with one another in zeal for the preparatives; the invitations sent to all points of the globe have received a hearty welcome and have produced generous promises of concurrence.

We are sure that it will bring a precious sum to Missionary Works, the holiest and most important of all Catholic works. The faithful coming from every clime and country of the world to the Tomb of the Apostles, during the Holy Year, to obtain the full and entire remission of their sins and an abundant wealth of graces, will comprehend in a glance, the immense field of action of this Divine Work, the extent of resources and aid necessary, the obstacles of every kind to be overcome by the holy envoys of Christ, the numerous and magnificent results obtained heretofore by the missionaries and the still more varied and immense task which remains to be accomplished. They will easily deduce the serious obligation incumbent on them to help, each one according to his means, these energetic and magnanimous men who, leaving country, family, friends, go to distant barbarous regions to devote their lives and shed their blood, if necessary, for the salvation of souls redeemed by the Blood of Jesus Christ.

Besides, this sort of Catholic Mission Congress will have another advantage which must not be overlooked. It will permit Mission Directors to interchange ideas and put their practical experience to common utility.



Finally, We are confident that the most precious result of this Congress will be to adapt and form the missionaries to modern methods of apostolate which will enable them to work with greater intelligence, and an increased profit to their work as ministers of grace and holiness; it is, in fact, these benefits of grace and holiness which should always have precedence whenever there is question of bringing infidels to Christ, an essentially supernatural and divine work.

*Letter of His Holiness Pius XI. to His Eminence Cardinal  
Van Rossum, Prefect of the S. C. of the Propaganda.*

Intent on the propagation of the Faith throughout the world, as is Our duty, We usually turn our special preoccupations and thoughts towards all that concerns the organization and development of Catholic Missions. You, Beloved Son, more than any other, can bear testimony to Our intentions in this regard, not referring to what is of public knowledge, for, more than once, in discussing with you the apostolate of God's Church, We have asked your opinion on the manner of promoting and perfecting missionary works and rendering them more familiar and dear to Catholics. A means that We believe very useful to attaining this aim is that of which We have spoken: it is to assemble and expose publicly in this city, the capital of the world, all that can tend to bring to view the nature and action of Catholic Missions, the places where they are established, in a word, everything pertaining to them. And since it seems to you also that it can be done with all necessary propriety and splendour, We decree that a Missionary Exposition will be held in the Vatican during the holy year 1925, when, as We hope, the devoted sons of the Church will flock in great numbers to this august city on holy pilgrimage. Aware of your prudence and ardent will, we confide to you the preparation of this exposition. It is for you then, Beloved Son, to attend immediately to the important charge that is given you, and resort to all the means that seem to you the most opportune to bringing the matter to a happy end. We do not doubt that you will devote yourself to the realization of this design with your usual eagerness and zeal, for it is a matter of direct interest to God's glory, the honor of the Church and utility to the missions.

May Fidelis De Sigmaringen, protomartyr of the Congregation of the Propaganda, of which the Centenary Celebrations terminate to-day, obtain the perfect accomplishment of our wishes.

We grant you, Beloved Son, and all those whom you may be pleased to choose as collaborators in this enterprise, We heartily grant you the Apostolic Blessing, presage of Heavenly assistance and pledge of Our paternal benevolence.

Given at St. Peter's, Rome, April 24, 1923, in the second year of Our Pontificate.

PIUS XI., *Pope*



A GROUP OF FIRST COMMUNICANTS



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

## Memorable Event in Mission History

RIGHT REVEREND JOSEPH FRERI, P. A.



ARCH 12, 1923, will remain a memorable date in the history of the missions. On that day the Supreme Council of the reorganized Society for the Propagation of the Faith began its first solemn meeting at Rome.

Founded at Lyons in 1822<sup>1</sup>, the Propagation of the Faith retained its headquarters in France for a century. For over a hundred years, almost unaided, this Society kept up its work of relieving missionary poverty and of firing zeal and interest in the missions. Hardly a missionary diocese in the world but owes a debt of gratitude to the Propagation of the Faith.

Besieged as He was after the World War by appeals for the relief of the missions, Pope Pius XI. saw in the Society a providential agency for missionary aid. To increase its usefulness, He transferred its headquarters to Rome, the natural centre of all universal works of the Church.

On the one hundredth birthday of the Society, May 3, 1922, His Holiness Pius XI. issued the important *Motu Proprio*, *Romanorum Pontificum*, in which He so eloquently spoke of its past achievements and forecast its glorious future. His document practically gave a new character to the Society, for by it the Propagation of the Faith was placed under the immediate and direct control of the Sacred Congregation of the Propaganda, and its Council was chosen by the Holy Father Himself.

Always Catholic in its aims and methods, the Society now became more truly catholic because international. All the nations taking an important part in its work were invited by the Holy See to share in its government.

### OPENING OF THE SESSIONS

The first meeting on March 12th was opened by His Eminence Cardinal Van Rossum, Prefect of the Sacred Congregation of the Propaganda, who delivered an eloquent and most appropriate address. He reminded the members of the Council of the solemnity of the occasion. It was perhaps for the first time in the history of the Church that men belonging to so many nationalities had met together, under the eyes of the Vicar of Christ, to devise ways and means for the diffusion of the Gospel, especially in pagan lands.

His Eminence dwelt at length upon the importance of the work of the assembly and the consequences it may have for the missions. He

1. By PAULINE MARIE JARICOT, the story of whose life begins in this issue.



begged of the members to put aside in their decisions all personal motives, all nationalistic views, and to be guided solely by the good of souls and the interest of the Church. He insisted upon a means, sometimes overlooked by those who wish to contribute to the evangelization of the world, viz., prayer. The work of the missions is not merely a work of dollars and cents; it is a work which the grace of God alone can make successful, and the Directors of the Propagation of the Faith, he said, must not forget that their mission is far more to enlist the prayers of the faithful than to solicit their charity.

His Eminence offered the thanks of the Holy Father and his own to the resident members of the Council and to the General Directors who had come from distant points of the Old and the New world. He had a kind word for each nation represented, and expressed the hope that next year this representation would be larger and would continue to increase until every nation would have organized its faithful under the banner of the Society for the Propagation of the Faith.

Cardinal van Rossum spoke most feelingly; his address was received with enthusiasm, and the ideas he expressed will remain the program of the Supreme Council.

#### DISTRIBUTION OF MISSION FUNDS

The main work of the Council was the distribution of some twenty millions of francs collected last year for the missions in every part of the world. Some may think this an easy task; as a matter of fact it is a most delicate one. It is not merely a question of having a list of the number of priests, brothers and nuns in each mission and dividing the total accordingly. For an adequate distribution a number of other data are to be taken into account. Let us enumerate them:

The local resources of each mission must be known; some old missions have properties bringing a more or less important income, whereas a newly created mission has to found everything. Again, the cost of living is not the same in every part of the world; a dollar goes a much longer way in some countries than in others.

The difficulties of communication are another source of expenditure which must be reckoned with. In Oceania, for instance, our priests spend three-fourths of their allocations in travelling expenses for the visiting of the thousands of islands under their care. Certain missionary societies have established agencies of their own to solicit funds for their work, and it would be unfair not to take this into account. It must be examined also if the increase of Catholics in a mission is due to the natural increase of Christian families or to the conversion of a large number of adults; in the latter case, it entails a new burden of expenditures because new centres must be created and supported.

From this it will be seen what long and intimate studies of the missionary world must be made by those entrusted with the distribution of



the fund among some four hundred mission centres in order that it meet the relative needs of each one.

Because of the intricacy of distribution and the fact that some of the members of the Council were not intimately familiar with the various mission fields, it was decided that for this first year the allocations would generally be made on the basis followed the previous year by the French Councils. But it was also decided that next year the merits of the applications of each Superior of a mission would be minutely studied.

The last sessions of the Council were consecrated to the discussion of ways and means to increase the resources of the Society, which are totally inadequate for the support of its work.

The meetings took place every day in the Palace of the Propaganda and lasted from two to three hours; the deliberations were conducted in Italian and French. They were all perfectly harmonious and, though there was sometimes great dissimilarity of views, the discussions were always marked by charity and courtesy. It was evident that every member had entered into the spirit of the important undertakings entrusted to him and put aside all natural views, all personal motives, having only in sight the glory of God and the conversion of the pagan world.

On the day before the meeting was to close its sessions, the members were received in solemn audience by the Holy Father. Each one was presented and then Cardinal van Rossum read an address, saying in part:

### *Address of Cardinal Van Rossum*

MOST HOLY FATHER:

The members of the Superior Council of the Society for the Propagation of the Faith humbly kneel at the foot of the august throne of Your Holiness.

From the very beginning of Your Pontificate, Your Holiness has always shown an extreme solicitude for the evangelization of the world—the great mission of the Church of God. Mindful of the injunction of Our Divine Lord, "Going, teach all nations," Your Holiness has turned Your attention to The Society for the Propagation of the Faith, which, for more than a century, has so providentially aided the missions.

You have made that Society an instrument of the Universal Church, and You have ordained that, through it, the entire world may be united in prayer and in the material support of the holy missions. You have elevated it into a new instrument of the See of Peter and have established its seat in the Eternal City close to the Holy See.

This first meeting of the Superior Council promises much for the future. Even at this time when because of the financial disturbances of so many countries, we might look for a diminution of the alms, there has been, on the contrary, an increase.

The distribution of the funds to the missions has been made with the utmost harmony, because all the members of the Council have been ac-

tuated only by a deep love of the missions and a desire to promote their welfare. I can say for your consolation, Most Holy Father, that the members of the Council have concluded their task resolved more than ever before to seek to unite the entire Christian World in prayer for the missions and in their material support, and so to glorify God, to save souls, to satisfy the Sacred Heart of Our Redeemer, Jesus Christ, and to correspond to the desires of His Vicar on earth, Your Holiness.

We appreciate profoundly the privilege Your Holiness has shown us by receiving us into Your august presence, and now, at the conclusion of our sessions, we humbly beg Your apostolic blessing.

### *The Holy Father's Discourse*

This gathering is close to Our heart. Through it there has come about something for which we may well thank Our Lord and from which we may hope for great benefits to the work of the evangelization of the world.

From the very first moment of Our Pontificate this work has occupied Our mind and Our heart, but it has likewise filled us with the greatest consolations and sweetest hopes, for the work of the apostolate is, indeed, the very reason for the existence of the Pontificate.

In the Providence of God it has come about that a marvelous society, which has already had a century of beneficent experience, namely, The Society for the Propagation of the Faith, has come to place itself closer to the Apostolic See. The work which first belonged to the sons of the Church, has become, in a certain sense, the work of the Mother, the work of the Church itself. We do not hesitate an instant to note the happy and promising beginning of this new phase of activity of the Society for the Propagation of the Faith, and to thank all those who have dedicated to it the holy activity of their spirit.

For a whole century the Society for the Propagation of the Faith has been blessed with so many Divine blessings and has done so much precious good to souls that we may be certain that the Divine gifts will be multiplied just as the fruits also will be multiplied for the ever greater glory of God, for the ever greater good of souls, and the ever more splendid honor of the Church.

We rejoice, therefore, with all Our heart, for all that you represent to Us here. This union of souls come from all parts of the world; this joining of hearts for a unique and lofty end; this concord and tranquillity of your first work; this unity and uniformity of intent, of views and of mind, which have been described to Us so comfortingly by His Eminence, the Cardinal Prefect, do not surprise Us, for knowing your past labors, We have deduced from it the greatest assurances not only for the present, but still more for the future which awaits your holy plans.

Our grateful thought goes to God and to you. So also does it go to those generous ones who are in the trenches of the Faith, fighting in the very face of the powers of hell, sacrificing themselves in the battle of God and winning holy victories.





*The Supreme Council of the Propagation of the Faith in session. Ten nations are represented.*



It is with them that we desire to begin Our benedictions; with them who are brought before Us by your presence like a great, immense, sublime vision; with them who will reap the first fruits of your holy activity and be made to increase and multiply the fresh fruits of salvation, holiness and glory.

We give Our benediction to you and to all your families and to your friends to whom you perhaps thought of carrying the blessing of the Pope; to you and to your countries who, through you, manifest their truly Catholic sentiments by contributing to the work of the Propagation of the Faith.

Returning to your own countries, let each one of you tell Our sentiments of gratitude and of the trust We place in the contributions of those whom you represent. Tell them that We love them always and that We love them still more for the help they give to the Holy Missions. Tell them that we bless them with all Our heart, them and their families, and We pray God to bless them in their thoughts, to console them in their troubles, to help them in their needs, to overwhelm them with all His favors.

We wish now to add Our offering<sup>1</sup> to Our words of satisfaction and Our good wishes. We have delivered it to His Eminence, because it pleased Us to give this example, and propose it for imitation by all those who come to the aid of this holy work. We feel it Our duty to do so, even after the consoling words which His Eminence spoke of the progress of the work and the increase in the offerings; for We know that, with pious dissimulation, which We appreciate because of the sentiment of filial piety which inspired it, he did not speak of the increased missionary needs and multiplied demands. We thought, therefore, that in the midst of so many necessities, there was room even for Our offering.

\* \* \*

After the discourse His Holiness presented each member of the Council with a medal expressly engraved to commemorate the meeting. Then, for the first time in His Pontificate, the Holy Father graciously consented to be photographed in group with the Council members.

Following is a list of the members of the Supreme Council of the Propagation of the Faith, shown in the following photograph:

Most Rev. F. Marchetti-Selvaggiani, President, presiding. He sits at the head of the table (left). Mgr. A. Boudinhon, Vice-President, on his right. Mgr. J. Nogara, Secretary, on President's left.

Seated at the right of Mgr. Boudinhon and following in the order of their places: Mgr. B. Eras, Holland; Rev. S. Lajoie, Canada; Rev. G. Jovani Marin, Spain; Rev. A. Mercado y Riera, South America; Mr. V. Groffier, Consultor; Mgr. E. Bechetoille, France; Mgr. G. Vanneufville, Rome; Mgr. E. Deschamps, France; Mgr. J. Freri, United States; V. Rev. Canon F. Ross, Great Britain; Rev. P. Louis, Consultor; Prince L. Lowenstein, Germany; Mgr. A. David, Germany; Mgr. C. T'Serclaes, Belgium; V. Rev. Canon H. Vasquez Camarasa, Spain; Mgr. A. Roncalli, Italy.—*Catholic Missions*, New York.

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PAULINE MARIE JARICOT

*Foundress of the Association of the Propagation of the Faith*

# Pauline Marie Jaricot

## Foundress of the Association of the Propagation of the Faith

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*Missionary of Missionaries, according to the expression of a celebrated orator, this apostolic soul appeals to all hearts. Young and old, parents and children will draw from the reading of her life, lessons of most sublime abnegation and purest heroism.*

*May these lines, written for God's glory and that of His faithful servant, win greater sympathy for the beautiful Association of the Propagation of the Faith, for the foundation of which Pauline Marie lived and suffered.*



DIVINE Providence, Which prepares the dove's nest with the same care as the eagle's, manifested an extraordinary maternal solicitude towards the privileged woman, whose life we are briefly tracing, in placing her cradle at Lyons, the City of Martyrs, and confiding it to the care of a patriarchal family in which the sacerdoce had passed, from generation to generation, in all its sanctity.

Pauline Marie Jaricot's forefathers were simple, thrifty farmers, who possessed in their wholesome faith, strong morals and noble sentiments, an inalienable patrimony.

Anthony Jaricot, Pauline Marie's father and the thirteenth child of his family, having become orphan at the age of fourteen years, said to his eldest brother, who was in straitened circumstances, "I am strong and courageous; let me go and earn my living elsewhere." With his brother's consent, Anthony betook himself to Lyons, where he found a place with a worthy merchant, whose esteem and affection he merited and soon won.

Desirous of learning and blessed with perfect health, he passed part of the night in study, resorting to violent means of overcoming sleep to the advantage of acquiring an education. By the dim glimmer of a little lamp, he pursued this work in the modest room where in his piety he had hung a crucifix and a picture of the Blessed Virgin. Despite his late studies, he assisted at daily Mass, which was celebrated at four o'clock to accommodate working-people.

Anthony was tall and strong, and his countenance bespoke an ardent and generous soul. During nearly three years, he lived thus, solitary and laborious, satisfied with very little of earthly goods and relying upon Heaven for the grace to remain a chaste and fervent Christian, despite the temptations of youth and poverty.



Soon, he commenced a small business of his own, which, thanks to his honesty and intelligence, and above all, to a special blessing of God, prospered steadily. Henceforth, the poor shared abundantly in the young merchant's profits.

In 1872, he married Jeanne Lattier, who, though not wealthy, belonged to one of the most honorable families of Lyons. "Ah! what matters money," said Anthony, "I am able to earn enough for my wife and myself."

"Relying on the blessings of Providence," wrote Pauline, "my father and mother considered themselves sufficiently rich. I thank God that I was born of two Christians who persevered in the path of virtue. In blessing their labors, He rewarded beyond all expectations, their confidence in Him. Their union was never troubled by any disagreeable moments."

After their marriage, Anthony and Jeanne did not abandon their laborious Christian habits. Rising very early, they attended Mass every morning and then labored until evening. Like her husband, Jeanne possessed one of these robust constitutions so common in former times, but now found very rarely. Tall, well-built, with a delicate complexion, her entire person portrayed a natural refinement, rendered still more charming by her habitual kindly smile and the pure and profound benevolence of her expression.

As she, also, had need of improving her education, the evenings of the young household were consecrated to instructive reading or conversation. Anthony taught his companion what he had already learned, and she, whose subtle intellect was quick in seizing the solution of difficulties, came to the help of her teacher, whenever he found himself embarrassed by some new study.

Thus, life passed delightfully for these two Christians, who sought before all else, the Kingdom of God and His Justice, and to whom the Divine Master was pleased to give all the rest as bonus.

Favored by the most fortunate circumstances Anthony's business became so thriving that very soon the *Jaricot House* ranked, if not among the most considerable, at least among the most considered, of Lyons.

Happiness seemed to be enthroned on this gladsome hearth, already blessed by four little children; but, there as elsewhere, it was only a fleeting guest.

In 1791, the death of Jeanne Marie, one of the children, caused the first tears of the heretofore happy couple. Then, came the bloody Revolution of '93. In the month of April of this same year, Anthony enlisted in the small but valiant army drawn up for the defense of Lyons. During a respite given to the besieged, he set out for his estates in Soucieux. This journey was really providential in saving his life, for the besiegers spread ruin and death throughout the city. Having escaped the horrors of the siege, Anthony and his family remained in their retreat till the danger was over.

## EARLY EDUCATION

As soon as it was possible to find safety in Lyons, the Jaricot family returned to their former residence, where so much havoc had been wrought by the revolutionists.

The sight of ruins everywhere in the City of Martyrs was heart-rending; but the Catholic Religion was preparing to re-appear more vigorous and fruitful than before the storm.

Anthony did not remain indifferent towards this work of revival, which he aided as much as possible, by the contribution of his person as well as his purse, giving without measure for the restoration of the churches and the maintenance of God's ministers, who had been despoiled of their means.

Not less zealous than her husband, Jeanne devoted herself to relieving the moral and physical ills resulting from the Revolution.

According as their prosperity increased, they both began to experience a holy uneasiness. "Are we giving a sufficient share of our wealth to God and the needy?" they often asked themselves; and, to satisfy their conscience concerning this point, so delicate and important for every truly Christian soul, they added to the usual alms the profits of certain personal privations.

Such were the two Christians to whom our little Pauline Marie owed her existence.

Jeanne, who appreciated *in its eternal value, God's gift to mothers*, trained this seventh child as she had trained all the others, engraving in her young soul principles of Faith and Charity, which Grace was to render so admirably fruitful. Something made her understand that Pauline would be the object of Our Lord's special blessings.

Soon, the little one became imbibed with the sentiments of her mother, for whom she manifested an affection and confidence most touching, questioning her and listening to her as a beloved oracle.

One day, she revealed to her pious mother the aspirations which already filled her little six-year-old heart. Recalling the sight of some poor unfortunate, she whispered in a pathetic voice, "Dear mamma, I should like to have a *well of gold* to help all the unfortunates, so that there may no longer be so many poor and that no person may have reason to weep."

Deeply affected, Jeanne took the child in her arms and said to her these words which were light and consolation to her in the evil times which assailed her later on, "'Tis true, dear, we would be very happy, if we could give without measure to all who suffer. However, we would not thus succeed in drying all tears, because there are some you see that gold cannot hinder flowing... But, console yourself; if you love God, you will find in your soul riches capable of soothing every woe."

Her eyes fixed on her mother's, the innocent child listened with an attention far beyond her age, and then, her lips on her mother's cheek, she whispered with emotion, "Well then, dear mamma, ask God to make



me love Him *very much, very much*, so that I may be able to console all the afflicted."

Besides this compassionate kindness, Pauline possessed a remarkable intelligence and the most loving and expansive character. She was the joy of the house, where her sweet voice was heard so often that her mother called her "the lark of Paradise." Despite her gaiety and vivacity, she gave up, immediately, the most attractive amusements, as soon as she was offered the occasion of attending some beautiful ceremony of the church, or of paying a little visit to Our Lord. The Divine Captive of the Tabernacle already exercised an irresistible attraction on this young soul who was to love Him so ardently beneath the Eucharistic veil, for she found all too short the moments that she spent *looking at Him, speaking to Him, and listening to Him with her heart*, as she thus candidly related.

The enemy, nevertheless, had sown cockle in this rich soil. Germs of anger and pride appeared whenever the little girl met with some opposition to her will. With children of her own age, she always wished to command and be obeyed. It sufficed, however, to remind her of God, to make her yield instantly. Meekness cost her very dearly, especially with her brother Philias, who put it to most severe tests.

With a winning, but terrible character like his sister, he always insisted on commanding and being obeyed, so that these two wills reminded one of La Fontaine's "two goats" coming from opposite directions and meeting in the middle of a bridge which was wide enough for only one to pass, and which each was determined to cross first.

In spite of, and perhaps, even on account of this resemblance of character and tastes, Philias and Pauline loved each other tenderly. To the former, nothing was impossible; he rushed, with equal recklessness, into good as into pleasure. Naturally generous, he valiantly defended his little sister from childish tyranny. But, it was "another thing" whenever there was question of yielding to his protegee... Then, assuming a magisterial air, he declared proudly to the rebel, "First of all, "little one"—he was two years older than she—"you must obey me, because I am a *man* and I learn Latin."

Far from convincing "the little one," this fine argument only exasperated her so much that violent quarrels usually followed. Jeanne left them alone until they were on the point of coming to tears, and perhaps, to blows. Then, taking them on her knees, she brought them to reconciliation by kind words.

At the sound of this cherished voice, Pauline was usually the first to yield, not, however, without the slight revenge of casting some sarcastic retort at the scholar. After this they gave each other the kiss of peace.

The childhood of Philias, like Pauline's, predicted a virtuous future. He took pleasure in relating to his little companion what he learned of the missionaries' labors and sufferings. What plans were formed between them!... he would be, 'twas sure, apostle, even martyr; and she would labor for the salvation of the poor human beings abandoned by their mothers, on the roads and by-ways, along river-banks, etc.



Despite all, Grace enlightened these two hearts. The petty troubles of youth are like the tiny insects which skim the surface of the water, without marring its purity nor troubling its limpid depths.

If God was pleased to favor Anthony and Jeanne with new and abundant blessings, they, for their part, did not languish in the path of virtue. The enjoyment of earthly goods, in which they abounded, did not, in the least, shake their constancy and simplicity.

"O God, of all Thy benefits," wrote Pauline, "that which touches me most, is Thy having protected my father from all injustice. When, by Thy continual blessings, his fortune increased, Thou didst preserve him from the danger of usurious loans, by inspiring him to invest in property, whose value Thou wert pleased to double as soon as it had passed into his possession, without his taking any special precautions or resorting to any of the means by which men seek to increase their revenue."

Her father and mother were a providence for the numerous employees of their firm. At the close of each year, these had the happiness of seeing their modest savings increased and assured, so that their laborious life was, at least, free from painful anxiety for the future.

Jeanne extended her solicitude even to the peddlers who came to her for provisions, and whom she mildly reminded of their Christian duties. To render her counsels more acceptable, she was especially generous in her dealings with these people who, in turn, sincerely esteemed and loved her.

She endeavored to engrave in the hearts of her children what religion had instilled into hers: esteem, devotedness and respect for the virtuous workman, to whose labors are due all the material enjoyments of life. She recalled to their pure souls that the Son of God, clothed in our mortal flesh, chose the humble workman's condition as an encouragement to the majority of men obliged to earn their daily bread by the sweat of their brow; and that by devoting to rough labor His all-powerful Hands which sustain and direct worlds, this God-workman wished to ennoble work and the workman, till then despised and oppressed by the rich in their pride.

The children understood and relished these teachings, especially Pauline, whom they touched profoundly. She beheld her mother sacrificing herself for the welfare and happiness, not only of those around her, but also of all who had recourse to her charity in their affliction. How often, by her gentleness and prudence, she bound together the breaking ties in unhappy families! How often, also, she brought joy and security to some poor family by taking upon herself certain debts which were overwhelming them. The poor and afflicted called her "the good lady," title which was equivalent to a whole poem in honor of her charity.

In endeavoring to develop the hearts and souls of her children, Jeanne neglected no opportunity of developing also their intelligence. It was her delight to take the two youngest to the country. There she gave them charming lessons, which her exquisite tact knew how to render comprehensible to them. The day's beauties, the evening's splendors, the stars, flowers, birds, insects, everything in their rural outings furnished occasion

for some charming reflection so capable of elevating and enriching these young imaginations without tiring them.

Thus peaceably and joyously in such an atmosphere of faith, charity and poesy was spent the early childhood of the little one whose loving heart and bright intelligence was so susceptible to such a culture. The remembrance of the mother to whom she owed this advantage, brought tears to her eyes, when, forty years later, she related these details to one of her dearest friends.

She found the same example of charity in her father. Each year, Anthony gave two thousand francs to the poor, as well as his personal alms and the assistance that he gave to all kinds of charitable works. Thus, the children of this blessed family had only to imitate their parents' example, to learn how to love God and their neighbor.

Let us cast a glance at this once more happy home, before it be again visited by afflictions.

In 1809, we see the eldest of the children, Paul, twenty-six years of age and, in every way, worthy of the noble hearts which had formed his. During a famine which ravaged Lyons, he nourished, with his own savings, a large number of workmen in direful misery. He carried bread to them himself and when he was asked his name, he answered, "I am a miserable sinner; pray for me."

Sophie, the eldest daughter, who married Mr. Perrin, was one of these privileged beings endowed with every quality, even physical beauty. Tall, dignified in her deportment and with a countenance charmingly expressive, she captivated, at the same time, attention and affection. Her strong and tender soul lived by devotedness and activity. Always disposed to take the initiative in difficult matters, she was a strong prop for her parents, who placed absolute confidence in her wisdom and prudence.

Marie Lawrence was entirely different from Sophie in character and expression, though she bore, in her features, some slight resemblance to both Anthony and Jeanne. An expression of ineffable meekness predominated in this angelic countenance. She married Mr. Chartron, a truly noble and generous Christian (1812).

These two sisters attained such a high degree of virtue that their lives merit a biography of their own. We shall find throughout the career of Pauline: Marie Lawrence, to love her tenderly and furnish her occasions of exercising her zeal, and Sophie, to encourage her in her good works and vigorously defend her from the treachery of ingratitude and jealousy.

Narcissus had almost attained his sixteenth year under the pressure of continual sufferings, which were soon to finish consuming his feeble existence.

Philiass was already leaping impetuously into adolescence, while his little sister, confident and joyous, close to her mother's heart, looked upon the future like a little bird, in its cosy nest, gazes upon the flowered branches, whose thorns it does not see, longing to make its first attempt to fly.

Pauline was ten years old, but was very much advanced for her age in the development of her intellectual and moral faculties. She smiled



at everything, and found everything smiling in return, even the vanity of the world, the danger of which, her candid and pure soul was far from suspecting. She was fascinated by pleasures, and yielded herself to them without restraint. She possessed an exuberance of life and feeling, which charmed her father, brothers and sisters; which charmed her mother, also, but not without causing her, at the same time, serious apprehensions.

To afford her a better opportunity of preparing herself for her First Communion, and also to give her the advantage of receiving an education conformable to the family's social position, Pauline's mother placed her cherished little one in a boarding-school which was strongly patronized by Christian parents. It was the sixteenth of April, 1812, that the dear child partook of the Eucharistic Banquet in the ancient metropolis of St. John. She was confirmed the same day.

"I renewed my Baptismal Vows," wrote Pauline, "and promised God to be faithful to the observance of His Holy Law. I implored Him to punish me severely, if ever I should betray this promise."

After three years of painful separation from all, Pauline returned to the midst of those for whom she was an object of delight.

Seeing her again in the family circle, it was quickly understood that a celestial effusion of grace filled her heart and attracted her gently to the Heart of Jesus. In her fourteenth year, her greatest joy was to go and pray before the Tabernacle in the neighboring church of Tassin. Little Peter Perrin, her nephew, often accompanied her.

"Every evening, before the Angelus," wrote the historian of Reverend Father Perrin, "his aunt conducted him to the village church. There, on her knees, and more often in tears, she passed the most touching hour of adoration, consecrating herself and her dear nephew to the Sacred Hearts of Jesus and Mary."

Enlightened by the Holy Ghost, Peter joined in this prayer; and, in the most pathetic moments, he also threw himself on his knees, and tears streamed down his cheeks. All this made ineffaceable impressions on his candid soul, determined to die rather than sin, and to live only to love God and the Blessed Virgin.

Unconsciously, Pauline was teaching Peter the science of mental prayer, a science so sublime, and yet within the reach of all, even children, since faith and love alone suffice to acquire it.

See in the Divine Captive of the Eucharist, a most tender Father, a most devoted Friend, a most powerful and benevolent King; confide simply to Him everything, absolutely everything which rejoices or oppresses the heart; listen to Him when He speaks in the depths of the soul; answer "Yes" to His requests; thank Him lovingly for His gifts and pardons, for He gives infinitely more than He asks; and always pardons whoever murmurs, with confidence and regret, "I have sinned; but I hope in Thee and I love Thee." Such is a synopsis of the little apostle's lessons to this earthly seraphim who was to die a martyr of his zeal for the salvation of the infidels.

If it be true that each soul bears the print of other souls, it is to be believed that this future missionary owed to her from whom he received

his first lessons in mental prayer, the germs of his burning love for Our Lord in the Blessed Sacrament, and to his mother's and grandmother's examples, that supernatural compassion for the wretched, which made him desire to consecrate himself, like Father Claver, to the service of the negroes.

(To be continued)

## Follow Me !



HIS is incontestably the Divine Friend's sweetest call. Who was this Matthew to whom it was addressed and who later became one of the Master's Apostles?... A tax-gatherer!...

Some one passes near him... 'Tis a Prophet, the Man of Nazareth. He passes in the midst of the crowd, the ray of genius in His countenance, a smile upon His lips, a halo of love encircling His brow. 'Tis the Friend. He draws to Himself every sorrow; there is not one that He does not heal. By the invincible attraction of His Person and speech, He entices multitudes to the desert, kissing His feet and clinging to His garments. Behold Jesus!

This Jesus, sweet and loving, glanced at the publican... "Follow Me!" He said to him as He had said to Peter, as He had said to John. And the publican, without uttering a word, rising, followed Him.

Might not this story of Matthew be yours?... the same blessing would be yours!... What happiness for you if your earthly existence could be resumed in this sublime biography: "Follow Me!"... And he, she, leaving all, rose and followed Him..."

Has not this call of the Friend resounded in the intimacy of your soul? At the moment of a more fervent prayer, have you not heard Jesus telling you of the immense desolation that reigns over two-thirds of the globe? Has He not given you a glimpse of the harvest which is being lost through lack of la-



**Saint Matthew**

*Feast: September 21*



borers?... The grapes are ripe, they are falling from the vines; the harvesters are too few to gather them all; thousands and millions perish outside the Master's granaries... If you respond generously to His call, what a rich life opens out before you in the future!

See the glorious phalanx of those who have followed the Divine Call. These are young men who, closing their eyes to all the seductions of life, have offered their hearts in an ejaculation which has never been contradicted; these are young girls who have consecrated to the Divine Spouse the first-fruits of their virginal souls. All have gone off beyond the seas, to enkindle in the hearts of brothers theretofore unknown to them the spark of the love which consumes them. See, young men, these thousands of missionary priests who imbibe each day the Precious Blood and Divine Love; see, young girls, these numberless virgins, admirable apostles of Christ, who open Heaven to thousands of little unfortunate victims of barbarism and superstition. In considering them, say if it is small, the number of those who have responded to the call: Follow Me!...

And yet, yes, it is small... Before this mass of pagans that covers the earth, we are prompted to cry out: Souls are being lost!... To the rescue!... To the rescue!... Go and save souls!!!... Has not Jesus called you to follow Him? Why do you delay?... Laborers are lacking! Make haste!...

You fear?... You have not the courage to go ahead, treading in such noble footsteps? Life in the Saviour's retinue, in distant countries, seems to you austere?... What does the world offer you?... A happiness that it cannot give; Jesus Christ exacts sacrifices of you, but He can and will give you happiness in return.

'Tis this incomparable Friend Who wishes to place you in the courageous, heroic legion of His dearest disciples. What will you answer to His call? He passes near you and says to you like to Matthew, "Follow Me!" Oh! do not turn a deaf ear to this Voice. May your generous heart heed the call from on high; follow the Friend Who demands of you renouncement, but assures you, in return, ineffable consolations in this life and during all Eternity!

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We are often asked what religion the Chinese practise at present, not in the sea-ports, but in the interior of China. The True God, if not quite forgotten, is at least totally despised; there remains but a vague idea of a Supreme Being that the people are inclined to invoke in the more solemn circumstances of life, in danger of death or in the expulsion of serpents.

The Chinese religion is composed of a multitude of superstitions, which vary according to the country but have very much the same basis.

They worship men, spirits and even stars; the mineral, vegetable and animal kingdoms receive incense; He Who merits it is alone deprived of it. 'Tis pitiful in the Celestial Empire! May the evil be better known, and generous hearts conceive an ardent desire to repair it!

# How the Water Comes to the River



*To those who wonder how the catechumens come to us, this little story will show that there are occasions wherein God employs His own providential means, without the missionary seeming to have very much co-operation in it.*

A MISSIONARY DRESSING A POOR PATIENT'S WOUNDS

**I**HAD worked for two months setting up a very poor residence at Tong-lieou, to the south of Ngan-hoei, and for the sake of order and prudence I had prohibited entrance to the house by beggars; if they waited in the yard, they were given a bowl of rice; if they penetrated to the interior, they received nothing at all, and my dog was charged to show them the door.<sup>1</sup>

One day, November 11, Feast of St. Martin, who had such a tender love for the poor, I found a little child begging at the kitchen. I did not have the courage to reproach him for transgressing orders, but on the contrary, I had him given a bowl of rice on the spot. While he was eating it with avidity, I examined and questioned him; clad in three rags which far from covered his miserable little form, he was frightfully dirty and excited my profound pity.

<sup>1</sup> The majority of beggars in China are really thieves; many of them make a trade of it.



"You are a beggar?"

"Yes."

"How old are you?"

"Seven years."

"You have a family?"

"No."

"You are all alone, then?"

"Yes."

"You belong to the city?"

"I am from the country."

"What place?"

"I do not know."

"What is your name?"

"I do not know."

"Who told you to come here?"

"A postman."

"You were in the city, then?"

"Yes, for twenty days."

"And who feeds you?"

"I beg."

"Where do you sleep?"

"Anywhere at all; in the corner of a door, wherever I can find place."

"Really, you have no family?"

"No."

"Then, you only have to stay here today; you will be fed and will have a place to sleep."

When this new acquisition had devoured at leisure, I set about examining him: with the scald-head and a purulent sore on one leg, he was truly a gift from St. Martin. While washing him thoroughly, I managed to learn the following details. To reach Tong-lieou, he had walked a whole day, without crossing the river. (He must have come from the North or the East, and his little legs could scarcely have made more than fifteen or twenty lis, not quite a mile.) His name? He thought it was Hoang. (There must be at least ten thousand of that name in the district.) He was living in a straw cabin; his father was dead, long ago; his mother went away not long ago. Where? He does not know. He was staying alone with an elder brother, about as big as a pupil that I showed him. As there was nothing to eat at home, his elder brother told him to go and beg in the city, while he went to see if there were any relatives in the neighborhood.

The poor boy really deserved to be pitied. I dressed his sore and, clothing him in what could be found, installed him with the pupils.

A few days passed. The child seemed quite happy, the sore was healing, the scald-head disappearing, when he was attacked by a disease which is difficult to describe. He had already had attacks of it, so it seems, and that had contributed to his being sent away by his elder brother. This time, it was very serious.

I tried, but in vain, the usual treatment. A week, two weeks passed; the odor was insupportable. I was obliged to arm myself with much patience, even contrarily to the household, who did not consider themselves bound to so much virtue, and at last I had to declare publicly that there was a soul in this very unclean body, that this soul had been sent to me by Divine Providence and that, consequently, I had to make every effort to save it.

It was necessary, however, to find some means of relief: the pain had become intolerable. Besides I was retained at the house by an assembly of catechumens, which would be finished only two days later. Thus, it was impossible to go to Ngan-k'ing. The American Protestants have a fine hospital in the capital of Ngan-hoei. As these gentlemen had all taken refuge, during the troublesome times cocasioned by the Revolution, at the Catholic Mission, where Father Lemour had sheltered them for some time, they are very hospitable to our sick.

Not being able, therefore, to go to Ngan-k'ing, I decided to call in a celebrated Chinese physician, a pagan, the oracle of Tong-lieou and the neighborhood. I received him myself and spoke thus to him, "In taking in this child and caring for him, I am doing a good work, such as I can, and even should do; but I cannot, for an orphan of this kind, pay the fees that might be required by a man of such a reputation as yours; at the most, I can give but a few dollars to pay the necessary medecines. I invite you, therefore, to co-operate in a good work, and I am sure that you will be willing."

The practitioner discussed this discourse with a partner whom he had brought with him, and my chief catechist. After two hours, the latter came to me and said, "the physician promises to cure the child in thirty days, but he requires a medecine (I did not understand the name) which can be purchased at a certain place only; it will cost fifteen dollars."

"Fifteen dollars! Well, you can tell this eminent chimney-doctor that I would undertake to do many good works at that price and even at a lower one. He can return to his noble lodging; I shall go, the day after tomorrow, to Ngan-k'ing where the tariff of Christian charity is more reasonable." He had not even examined the child!

Two days later, I rented a boat and conveyed the child to the hospital, where he was kindly received by Dr. Taylor who said to me, "The only remedy is to remove the diseased part; I shall perform the operation tomorrow at one o'clock; I should be very grateful to you for assisting."

Seeing that there might be some danger, I consulted Father Noury and we baptized the child. I called him Martin in remembrance of November 11.

The operation was marvellously successful. When it was terminated, Dr. Taylor said to me, while dissecting the part removed, "You did well to act promptly, for your previsions were correct: here is a splendid perforation, which caused all the pain and would have carried the baby off in five or six days!"



Ten days later, the child returned to Tong-lieou; it was a pleasure to see him run. I had given three dollars to the hospital in compensation!

Martin spent happy days, trotting, jumping and declaring that he would never leave the residence at Tong-lieou.

I continued my enquiries, without any result, however, and was thinking of having him adopted by some Christian family, when, one fine Sunday, about noon, there arrived a young man, well-built, who said that he had heard that his nephew, whom he had been seeking everywhere, was living with the Father.

"Your nephew? What's your name?"

"Hoang Che-yong."

"Whence do you come?"

"From Tchang-eul-ling." (20 lis north of Tong-lieou.)

"Describe your nephew."

"A seven-year-old child who went away begging."

"And his name?"

"Hoang Choen-hoang." (Now, a short while before this, Martin had succeeded in recalling that he was called thus.)

The child had just gone out with another. My interlocutor astonished me by his ease. While the pagans rather fear the priest, imagining that they can neither understand him nor be understood by him, this one, though very polite, manifested no timidity. I was soon convinced that he was not deceiving me. I made, however, a last test. Perceiving young Martin returning, I went to meet him and pushed him unexpectedly into the presence of my man.

"You know this man?"

"Yes."

"Who is it?"

"'Tis my uncle."

The result was convincing. And behold! the uncle, seeing his nephew all dressed up in the new clothes that I had given him, commenced to weep and said to me that he saw the child so happy that he only begged to leave him to me. Then my catechist explained to him how we had saved him from certain death, and the man declared that, since the Christian Religion was so good, he desired to study it.

"You are alone?"

"No, I have my wife at home but she also will wish to study the doctrine."

"And Martin's elder brother, what has become of him?"

"He found me after some search; he is living with me."

"How old is he?"

"Fifteen years old."

"Well then, to prove yourself an honest man, you will return home and send him that I may see him."



*Rowing towards the Isle of Prayer.*



So it was done. The following day, the elder brother arrived, he also very miserable, but a good child; so much so that when, the following day, I offered to let him bring his little brother to his uncle's, he began to supplicate me to keep them both: "We are so well here!"

"Very well! Go anyhow, both of you; you will come back when you wish and study with the pupils when the classes re-open after New Year's."

They came back, accompanied by their uncle, who asked anew when he and his wife might commence to learn the doctrine.

That is how the district of Tong-lieou counts one little Christian and three catechumens more.

HENRY DUGOUT, S. J.

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## A Visit to the Isle of Prayer

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BENEATH the serene sky of a beautiful May day, we behold the Isle of Shek-Lung, set in the sparkling waters of an apparently calm and peaceful river. A solemn stillness prevails, broken only by the rustling of leaves in the gentle breeze, the rippling of the waves and the splashing of oars. A sweet melody comes to us across the waters: "*San Yi Fouk Malea... San Yi Fouk Malea... Hail Mary, Hail Mary.*" 'Tis the voices of our unfortunate lepers mingling their incessant hymn of faith and gratitude with the song of the little birds that have taken up their abode not far from the chapel.

This island has been named "The Isle of Prayer" on account of its profound solitude and the tender piety of its inhabitants. In this little corner of the earth, unknown to the greater majority of men and dreaded by those to whom it is known, there live, suffer and pray, in awaiting a better life, hundreds of creatures stricken with the inexorable leprosy. The joy of God's smile shines on these faces, frightfully distorted by the disease, but radiant with the grace of baptism.

How touching is the spectacle presented to the eyes of visitors! How sweet it is to hear the uninterrupted recitation of the Rosary on the lips of these poor disinherited of the earth, whose life is consumed in suffering and prayer.

A MISSIONARY SISTER OF THE IMMACULATE CONCEPTION

On visit at the Lazaretto.



## Echoes from our Missions

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EXTRACTS FROM THE JOURNAL OF  
OUR SISTERS AT CANTON, CHINA

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### February 20.

Reverend Father Fabre has just returned from his vacation, bringing us a young girl of seventeen years. This child, Annap, is a Christian, and has fled from her family twice, because her mother wanted to marry her to a pagan. She sought refuge at the house of the Missionary of her district, Reverend Father Pierrat, to whom she revealed her great desire to consecrate herself to God's service. The Missionary confided this little flower to Father Fabre, who, in turn, transplanted her in our convent. We received her heartily. This dear child is really very obliging and devotes all her time to the care of our sacristy.

### February 28.

We have just received a poor little unfortunate of eleven years, already promised in marriage. She had been purchased by a person who wished to have a wife for her son, and who then so cruelly ill-treated her that her health was greatly altered. The son, who is three times as old as the little girl, seeing her in this state, abandoned her to marry another, thus leaving to chance this little one.

### March 12.

We receive the sad news that one of the good catechists of the Mission has been assassinated. The village where she has sacrificed herself to make God known, was attacked by bandits; she took to flight and was crossing a pond near her little school, when she was struck by two balls. A very solemn funeral was given her in her native village.

### April 5

We have taken in 38 babies at the Holy Childhood Foundling-Home, today.

### April 10.

Last night, thieves broke into our house, causing excitement for about an hour. We are obliged to have night-watches.



April 17.

Marriage of one of our orphans. This is her story: Born of poor but Christian parents, she was baptized while still an infant, and received the name of Catherine. At the age of five years, she was given to a rich unmarried aunt, who, six years later, becoming tired of her, sold her to a Chinaman of Canton, who made her his slave. Going on an errand, one morning, she lost her way, and her tears attracted the attention of a policeman, who took her to a pagan orphanage. The Missionaries of Canton, having made a search, found her and confided her to us. Catherine was then twelve years old. During the years which passed after her arrival, our little orphan was prepared for her future duties. She took her turn at all the various employments. After her catechism, she liked best to cook rice. Certainly, our good Catherine did not have the religious vocation, so it was necessary to think of marrying her. We applied to Reverend Father Thomas, Rector of the Cathedral, enumerating to him all our little one's good qualities. The good Father, very much interested in her, set to work to find a good match for her, and was successful. Joseph Choy, a very serious young man, consented to consider the proposition. We had some reparations to be made at the convent, and it was Joseph, who was a good carpenter, who came to work for us. In reality, he wished to see the young girl at work. He was not very well satisfied, telling the sisters confidentially that he found her not very ingenious, and he went to look for another. As for Catherine, she declared very seriously that she wished to become a virgin catechist. We advised her to reflect for a few days. Several weeks passed. Joseph was still on the hunt for a more ingenious woman, but alas! the parents demanded \$300.00 or \$400.00. Never would he be able to make such a fortune, and very much troubled, he came to expose his difficulty to the Rector.—“And Catherine?” said the Father, “it will be necessary to return to your first choice!” In the meantime, Catherine, no longer insisting on becoming a virgin, prayed earnestly for Joseph's return. Two days later, Joseph's mother came to see her, and finding her quite to her taste, the marriage was set for April 17, for, as Joseph remarked simply, “The ceremony will be set off by the decoration at the cathedral for Easter, without extra expense.” According to custom, Joseph offered to help us generously to pay Catherine's trousseau and, with his mother's full consent, he brought us \$10.00 Chinese money (\$5.00 Canadian money) rolled in a red paper, according to the custom of the country. On his return home, he found his mother in tears. Question upon question, supplications, nothing could make her tell the reason of her grief. Poor Joseph guessed that the choice, which he had just made, was the cause. So, sacrificing all to please his mother, he came himself to tell us that he could no longer think of this marriage, giving us the



reason, which very much edified us. The mother, won by such generosity, gave in, and to the great delight of Joseph and Catherine, everything was arranged. The morning of the 17th, Catherine, with her head enveloped in a red and green handkerchief, went to the Cathedral, accompanied by one of our hired women who served as mother to her. After the ceremony, she returned to spend the day here and, at 5 P. M., the Choy family sent two servants to attire the bride. They fitted on the wedding hat which weighed at least ten pounds; then, a red embroidered dress, with a fringe of pearls and small mirrors. At the door awaited the flower-decked chair and the flutists playing the most joyful tunes. Catherine was carried out of the convent on a woman's back. She was covered with a double red and green veil, for she could not see herself leaving the convent, and she was carried because she did not wish to go herself. This custom expresses the sorrow that a young girl should feel on leaving her family.

A few days later, we received a big present: a whole pork roasted and decorated with flowers. According to the customs of the country, we returned to the bearer half of the head, two feet, the tail and a rib, being very careful to add a "lysi" (a few cents in a red paper).

Joseph's house is a true Christian hearth: the one only room is predominated by a crucifix, underneath which is a beautiful picture of the Holy Family.

In order to keep in touch with our good Catherine, we have invited her to come and sew for us every day and, in return, we pay her a small salary. Joseph also, now our carpenter, is of great service to us.

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*The Lazaretto, Shek-Lung, May 20, 1923*

REVEREND AND DEAR MOTHER:-

« I do not write to you as often as I should wish, as it is difficult to find time in the midst of all our moving and bustle. The construction is far from being finished;<sup>1</sup> we had thought to be able to go into our convent for Pentecost, but no!... We shall have our chapel, perhaps, for Corpus Christi, and the rest, we know not when... In the meanwhile, we are happy in our poor stable; we love our dear lepers more and more; God grant that we do them as much good as they are miserable... 'Tis what we ask our Immaculate Mother every day of her beautiful month.

On the occasion of your patronal feast, dear good Mother, all our poor patients offered for your intentions eight days of their prayers, sufferings and works, as well as the wishes that they united to ours.

"I should tell you that, at present, everybody is working to prepare the procession of the Blessed Sacrament, and have been doing so for a month already. Here, great preparations are made for this Feast. Each room

1. On account of the frequent floods, the leper-women have been transferred to part of the men's island, where they are lodged in a kind of big shed while awaiting the completion of the building which is being constructed to receive them.





*A Missionary Sister of the Immaculate Conception attending the lepers  
at Shek Lung, China, since 1913*

of patients, men or women, has a part of the road to decorate, and the great question is who will have the most beautiful; their decorations are longer to make than ours.

"The patients of each room are bent on preparing an arch; so they fashion hangings and rugs of the most varied designs, in the most showy colors, etc., etc... Dear Mother, if you could only see these things, how they would interest you! How touching it is to see these poor unfortunates employing the remains of their limbs, all eaten away by leprosy, for the triumph of God, infinitely good, Whom they have yet scarcely learned to know...

"But Our Lord is pleased to mingle a few little crosses with our consolations. The war, which commenced a year ago, still continues. Our poor Chinese are always fighting, without, however, killing very many. An aeroplane hovers almost continually over our island. 'Tis certain that they do not wish us any harm, but we keep everything closed, just the same. You may imagine, also, that these troubles render travelling very difficult and dangerous. We do not see our sisters of Canton very often, and we cannot easily procure provisions; however, we do not lack necessities; do not worry, dear Mother, the Blessed Virgin watches over us.

"Your so good and cheering letter came to us in our profound solitude. As usual, it made us shed tears of joy and affection. How good it is to feel that our Mother's heart follows us, step by step, away across the ocean, and that she loves us as only a mother can love.

"With most filial affection, your child",

S. S. RAPHAEL

*Missionary of the Immaculate Conception*

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*Canton, China, May 20, 1923*

VERY DEAR SISTER ASSISTANT:-

"I wish to thank you for your lovely letter which so well imparts the affection that you bear to each of us. How it does us good! How true it is that distance does not lessen fraternal charity! I still remember the pleasant days that we spent together at the bookbindery, and the edifying examples that you gave me, when I had the pleasure of taking care of you during your long illness. I have forgotten nothing and, when I feel myself less fervent, I recall all these souvenirs of our dear home, and they are a stimulant for me: we have such need of that in China!... 'Tis, above all, in the missions that we need a good provision of humility, obedience, self-forgetfulness, honesty and perfect confidence in our superiors! But, with that, one can, I believe, become a true missionary, capable of rendering great services to her Community, remain faithful to her apostolic vocation and, finally, become a saint. Yes, a saint; I must become one; 'tis so grand, so sublime, my vocation of Missionary Sister of the Immaculate Conception.



"I am always at the foundling-home. I have had the honor and consolation of baptizing many little children. A short while ago, a mother came to the dispensary with her little ten-year-old girl. She said, "If you will cure my child, we will all become Christians." But, the poor child was dying; her body was a mass of sores; her face, pale and thin, announced approaching death. I could not cure her corporally, but, with the consent of the little one and her mother—convinced of the imminent danger—I healed her soul by pouring upon her brow the regenerating waters of baptism. The following day, she was dead. I was glad, for I knew that she was in the abode of eternal happiness.

"But, it is not only consolations that we have; we often witness heart-rending incidents. Let me relate two which happened quite recently. In a pagan family, the mother, wishing no longer to keep her little girl (eight-months-old child) struck her so violently on the head as to cause the blood to gush forth. A relative who happened to be there, brought the child to us. We tended her immediately, but her head was only one big sore and she died five days later in great pain.

"Another mother brought us her little boy ten months old. He was dying and she hoped to see him recover; but, returning the following day to the Home and finding him still ill, she flew into a rage which expressed itself in cruel and menacing words at the poor little being that she called "heartless". Then, with incredible hastiness she dealt him a violent blow right in the face, adding that if she had a knife, she would cut off his head. The child was too sick to cry, but big tears flowed from his eyes. Reproaching the wretch with her cruelty, I had the poor little one immediately replaced in his cot. The child kept his eyes sadly fixed on his wicked mother.

"Oh! how poignant are these scenes which pass daily before our eyes and to which we can never become accustomed.

"Say a fervent prayer to the Immaculate Virgin for us and the unhappy victims of paganism.

"Your affectionate sister",

S. S. FRs. D'ASSISE

*Missionary of the Immaculate Conception*

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## OUR LADY GUARDS HER OWN

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A benefactor writes: The grape-vine which I call "Our Lady's Grape-vine" because the proceeds are for the works of the Missionary Sisters of the Immaculate Conception, is on a fence connecting with the boundary fence of the orchard. In some way, the fence was set on fire, probably by children, It burned its way till it reached the vine, where it burned out, only crumpling the nearest leaves!



*How little it would cost you to send me  
to Heaven !*



# Extract from the Novitiate Chronicles

## May 27, 1923. Trinity Sunday.

O Holy Trinity!... O Holy Trinity!... Do not these words, which alone come to break the silence of our contemplation, comprise all praise?... Did not St. Francis Xavier spend days and nights absorbed in their sweetness, and have the Blessed, themselves, in their eternal ecstasy, other expressions to mingle with the *Sanctus* of the angels?

Our humble chapel, sanctuary of the August Trinity, has donned its mantle of royal colors. The number three constitutes the signet of to-day's decorations. According to custom, each *Gloria* of our Rosary is solemnly sung, and the accent of our voices tells how profoundly our souls are penetrated with the majestic grandeur of the thrice-holy God whom we are praising, how small we feel in His Presence, but also, how much we love this God, Who is, at the same time, Our Father, Our Brother, Our Spouse!... Oh! yes, *Gloria Patri, et Filio, et Spiritui Sancto!!!*

## May 31. Corpus Christi.

The weather is glorious; since dawn we have been contemplating it with childish joy, for we shall have the pleasure of seeing Our Sacramental Jesus traversing our garden-walks. After dinner, all other occupations are abandoned; the novices and even the postulants have the honor of helping to decorate the paths through which Our Divine King will pass.

At three o'clock, we assemble in the chapel, where a large number of pious persons, desirous of taking part in our modest procession, are already gathered. Our dear Lord, exposed to our adoration since the morning, leaves His altar-throne, fragrant with narcissus, roses and carnations, to shower His blessings over our *parterre*, or rather, that of His Immaculate Mother. Neath the verdant dome of our stately trees, the plants and flowers, swayed by a gentle breeze, bow as though in adoration as He passes. Then, arriving at the oratory, transformed into a pretty repository, Jesus rests as, of old, He rested at Bethany, while our voices continue to exult the mystery of Love which we are celebrating. From His golden monstrance, Our Divine Master blesses us; then, chanting the canticle of thanksgiving, *Te Deum Laudamus*, the procession commences its return through the solemn stillness of the convent garden, broken only by the rustling of leaves and the chirping of little birds. Once more, His blessing, and Our sweet Saviour enters His Prison of Love...

How lovely will be the Eternal Face to Face...

## June 3. Solemnity of Corpus Christi.

The 21st anniversary of the foundation of our Society. We commence the day with a Mass of Thanksgiving; we feel the need of saying "thanks"...

Thanks for the incomparable gift of the Blessed Eucharist... Thanks for the inestimable gift of our dear religious family... At every instant of the day, our hearts give vent to the gratitude which overflows them.

The weather, though showery in the morning, gradually brightens. During the noon recreation, we help to decorate our terrace with flags and banners, for the Parish Procession of the Blessed Sacrament, which is to take place this evening, will pass before our dwelling.

Towards seven o'clock, we assemble on the slope, to await the passing of Our Divine King, but it is already dusk before the pious train appears. One thing impresses us: 'tis that all the prayers, invocations and hymns of the various groups are addressed to the Blessed Virgin; the ladies, young girls and children recite the Rosary; the clergy, men and boys intermingle their *Aves* and their invocations to Mary with verses of the *Magnificat*. We feel happy... yes, intimately happy, like children who hear their Mother praised, and once again, we conclude that God wishes us to go to Him through the Blessed Virgin, as He has been pleased to come to us through Her.

Many other reflections suggest themselves to us; might we not communicate a few of them?... Is not this multitude, that defiles at our feet in the semi-darkness, lighted by the glimmer of a few torches, that advances, praying and singing, neath the standard of Christ and the banner of the Immaculate Virgin, the image of the Christian army combatting in the vast plain of this land of exile, covered sometimes by heavy shadows which only the light of Faith can disperse... This spectacle suggests to us, also, that as long as this little army of chosen people bear aloft the standard of Christ, as long as it has recourse to Mary, it will be triumphant, it will be victorious...

Our position on the heights this evening also reminds us, that if God has called us, by our vocation, to ascend higher than the ordinary Faithful, He has right to exact more from us. Should we not, like Moses, keep our hands raised towards Heaven, while our brothers combat in the plain?...

But the procession is drawing to a close. Our Good Master, passing, blesses us lovingly... and we remain prostrated for a long time, while the pious and distant notes of the *Magnificat* are still wafted to us on the evening breeze. Now all is still... We enter into the silence of our sweet solitude, repeating interiorly, "how beautiful and grand is our Religion!"

#### June 24. Feast of St. John the Baptist.

Ah! how we love this great model of missionaries! Precursor of the Messiah, he shows the way that leads to Christ. Are not we, also, called to bring souls to the True God, to teach the truths of our Holy Religion to so many idolators?... May we fulfil our holy mission with courage and self-forgetfulness, after the example of our glorious Patron, St. John the Baptist! May we live up to the beautiful device which was his: "Jesus must increase and I must decrease." 'Tis the request that we make him to-day, in the hymn composed for the circumstance.



# An Apostolic School for Girls

RIMOUSKI, P. Q.

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IN September 1921, the Missionary Sisters of the Immaculate Conception opened, at Rimouski, P. Q., an Apostolic School, under the ecclesiastical direction of Mgr. F. X. Ross, then Vicar-General of the Diocese, now Bishop of Gaspé. Its aim is to recruit and cultivate apostolic vocations, indiscriminately for all the religious institutions of women, devoted to foreign missionary work.

In this school are received young girls of twelve years and more, who desire to devote their lives to mission work in infidel countries. There they may complete their education, and be prepared for their future apostolate.

These young girls must have the ambition to give themselves to God to work for the salvation of the infidels. This, with solid piety, is the essential condition required. These supernatural qualities should be accompanied by certain natural qualities necessary to an apostle: sound judgment, straight-forwardness, broad-mindedness and strength of character.

Apostolic Schools have been established in Europe to recruit missionaries for the Church, which must, till the end of time, send her apostles into every country in order to fulfil the command of Jesus Christ: "Go and teach all nations."

## *Extract from a Letter concerning the Apostolic School*

By VERY REVEREND F. X. ROSS, Bishop of Gaspé

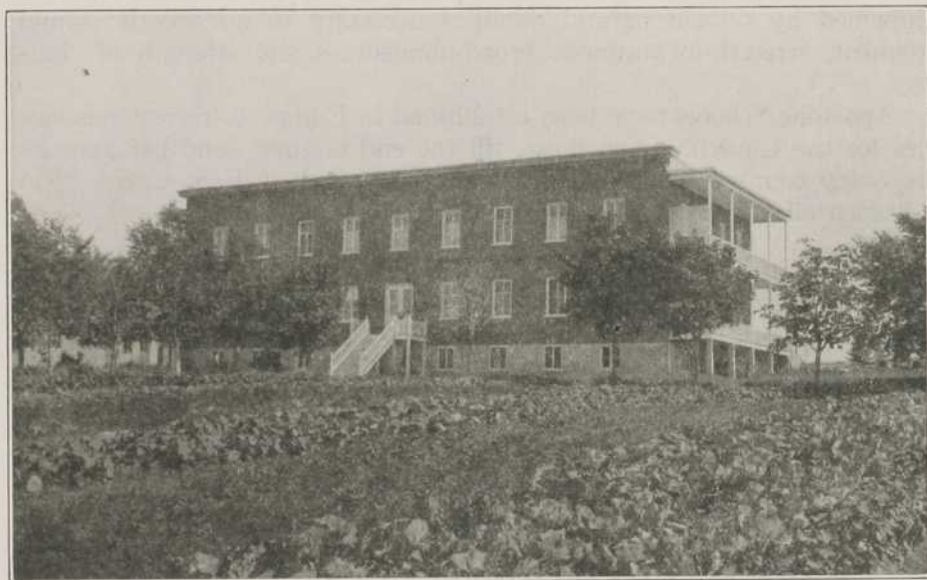
"Having had the advantage of directing this foundation since its origin until the present moment, when the Head of the Church calls me to another field of action, I take pleasure in recommending it to the readers of THE PRECURSOR, before leaving this work, to which I should have been glad to devote a still greater portion of my life.

"The Apostolic School has been founded to seek, cultivate and mature missionary vocations among young girls.

Doubtlessly, vocations of this kind germinate in the numerous convents which give a Christian education to young girls but, in consideration of the urgent appeals of our late Pontiffs and the touching supplication of Pius XI, who, with tear-filled eyes and quivering voice, cried out in anguish, "Give Us missionaries," more appropriate means must be taken. The numerous colleges where boys are fitted for the future give, also, a good number of vocations; but this does not deter the Church from asking more than ever, and the present tendency being, to open, alongside these institu-



A GROUP OF PUPILS OF THE APOSTOLIC SCHOOL  
AT RIMOUSKI, QUE.



Here, young girls who wish to devote themselves to missionary work  
are educated with a view to their future apostleship.

APOSTOLIC SCHOOL  
OF THE MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION  
AT RIMOUSKI, QUE.



tions, Apostolic Schools where priestly vocations are especially cultivated. Thus, beside these convents, are established special schools which, by the choice of subjects and the particular formation given them, become closed gardens wherein are cultivated the chosen flowers of missionary souls.

"A second reason for Apostolic Schools is this: the boarding-schools receive young girls whose parents are able to defray the expenses of their board and education. Experience proves that among the children of a large number of families throughout the country, are found candid souls able to offer to educators only a bright intelligence and an ardent heart desirous of giving itself to God. The Apostolic School looks after these dear children favored more spiritually than financially, and its tenderness seems to increase in proportion to the indigence of the latter.

"Last year, we had seven little "apostolics." This year, we have received fifteen. The house could easily accommodate thirty. The idea is new and as yet not thoroughly understood. 'Tis for this reason, undoubtedly, that the greater number of parents and pastors do not avail themselves of the advantages offered by this institution for the culture of vocations that all would be glad to see germinate in their families and parishes, and that can be easily found when the means is taken to foster them.

"I have preached the Vocation question in many parts of the Diocese of Rimouski, and everywhere I have been touched by the sentiments provoked by such preaching. 'Tis a new horizon which seems to unfold before the parents' wide-open eyes. It attracts them. Several acknowledged having never thought that God might give them the honor of claiming one of their children. Pastors declared that their sanctuary-boys became more regular, docile and pious after they had conceived the hope of following the way which leads to the Priesthood. I received, sometimes, groups of children ardently soliciting admission.

"We should have the same success with the Apostolic School for girls; 'tis only a question of sowing the idea. Parents will speak of it to their children, will endeavor to be more careful in bringing them up, to inspire them with apostolic ideas and keep out of their sight the vulgar caricatures of newspapers that sow filth and vulgarity in even the most remote homes of the country; they will be more interested in mission accounts which will fan the flames of apostolate. The children themselves will pray with their little brothers that God may grant vocations in the family. The teachers will do their share, and a wave of apostolic ardor will pass through our parishes to develop the seed which will come to the Apostolic School to ripen.

"Thus we shall respond to God's call for apostolic souls; to the Church's demand for missionaries; to the ardent impulse of the young soul that aspires to devote herself to noble causes.

In blessing it, I trust that this frail shrub, whose young stems I have fostered, may become a mighty tree whose branches will afford shelter to many apostolic souls."

† F. X. ROSS

*Bishop of Gaspé*



A poor Chinese family rescued by one of our native Sisters,  
arriving at our Convent in Canton.



## The Seven Joys of Saint Joseph



HUS are designated the seven baptisms which rejoiced the hearts of our Sisters at the Chinese Hospital on Lagauchetiere Street, during the beautiful month of our good Father, St. Joseph.

The 4th, the Feast of St. Francis Xavier was the starting of this chosen little group en route for Heaven... That morning, Yip Kee Tak, an old man of 67 years, and Taw Tun Wah, aged 24, were baptized and given the names of Francis Xavier and Joseph. After that moment, joy and peace did not leave these two souls, rejoicing in belonging to the True Religion, and eager to go to God.

A third begged for baptism in his last moments. Scarcely had the regenerating waters flowed over his brow, already bathed in the perspiration of agony, when he took his flight to Paradise.

The eve of the Feast of St. Joseph a patient was brought to the hospital; he could not speak, but it was thought, by the expression of his face, that he was still conscious. As there was no time to lose, he was baptized conditionally at once. The dying man opened his eyes and looked at Sister as if to thank her for what she had just done for him; then—closed them and expired.

Shortly afterwards, it was a consumptive's turn. Judging that the danger was imminent, the doctor told our Sisters that if they wished to do something for his soul, there was no time to lose. One of the Sisters gently began to speak to him of God, of the Religion, of baptism which procures the happiness of Heaven, etc. He listened very attentively and accepted the great truths that were proposed to him to believe, without, however, exposing the sentiments of his soul. Finally they asked him if he did not wish to be baptized.

"Yes," he replied, "I should be very glad."

The priest, arriving at his bed, said to him, "you wish to become a Christian, to belong to the Catholic Church?"

"Yes," replied the patient, with an accent which admitted of no doubt.

God's Minister poured the regenerating water on his head and gave him the name of Joseph Gustavus. His soul was overjoyed.

"Sister," he did not cease repeating, "I am a Catholic; I belong to the same Religion as you; how glad I am! For thirteen years I have been wishing to be baptized, but I have never dared speak of it to any person; how glad I was when you asked me if I desired baptism!... Thank you, Sister!" Then, turning to the priest, who was listening to him, "Father, you have been very good to me; come and see me to-morrow, now that I am a Catholic like you. Thank you!" All day, he gave vent to the joy of his soul in presence of those whom he knew could understand him: "I

am a Catholic, Doctor, I am a Catholic like you! Oh! I am glad!!!" Thus passed Joseph Gustavus' first day in our holy religion. The following day, noticing that the Sisters wore a crucifix, he asked, "Is it the image of Jesus Crucified?... Would you give me one like that?"...

"On! yes, with pleasure," replied Sister.

She attached a Rosary to the crucifix which she destined for her patient, and giving them to him, she said, "See, I wear a Rosary, and I thought that perhaps you might like to have one like mine."

Joseph Gustavus was delighted and put it immediately around his neck. These two objects were a real comfort to him till his last moment. The morning of the day of his death, he repeated to all who approached him. "I shall die this evening." Neither the priest nor the doctor could convince him of the contrary. They asked him if it was difficult for him to make the sacrifice of his life.

"No," he said, "now I no longer fear to die, because I am going to Heaven; I know it and I am glad. I am almost unable to speak any more; it tires me too much, but I whisper to God that I love Him, that I am eager to die, to go to Him." Towards eleven o'clock in the evening, his desire was realized: he took his flight towards the Heavenly country.

The demonstrations that Joseph Gustavus had made of his happiness touched one of his companions, who declared that he had been baptized twenty years ago, and had never practised his religion since... He asked for the priest, who heard his confession, gave him absolution and restored him to the path of duty.

A few days later the ambulance brought us a Canadian Pacific passenger en route for China, who had fallen suddenly ill on arriving at the Station in Montreal. Did God wish to give him a passport for the Heavenly Country instead of for the Celestial Empire?... Anyhow, our poor Chinaman wished to be instructed in the principal mysteries of our holy Religion; he asked for baptism with great sentiments of Faith and died a few minutes afterward.

Finally, a seventh came to complete the precious bouquet, that our dear Sisters had the happiness to offer to our good Father, St. Joseph, for the close of his month. Scarcely attired in his baptismal robes, this new child of God and of the Church took his departure for Heaven.

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### "The Lady who Saves Everybody"

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A citizen of the Celestial Empire who arrived recently at the Montreal Chinese Hospital, asked the Sister to show him the portrait of the *Lady who saves everybody*. "I had it," he said, "and I lost it on the ocean." The Sister showed him a miraculous medal of the Blessed Virgin. "Oh! yes, that's it!" he said. He took it immediately... It will never leave him.





Little yellow babes, by your charity,  
Angels will become of dazzling purity;



And before the Throne of the Almighty,  
For you they will plead through all Eternity.

## Superstitions Customary among Chinese Children



THE practical side of Chinese superstitions offers very special interest. The Chinese philosophy seems to be: What profit shall I derive from this or that? Utilitarianism seems to be the characteristic of Chinese superstitious customs.

The other world is modelled upon the governmental machinery of the Chinese world here below. You will find princes, higher officers—civil and military,—tribunals, police that they try to deceive or bribe; in a word, all is mercenary. One can even come out of hell by giving tips. The practical side is carried so far as to invent paper-money, bundles of paper which are current in the banks of the other life. Thus the Chinese can, at small cost, amply pay the services of the evil-spirits and assure comfort for their deceased relatives. 'Tis this idea, perhaps, which has converted China to Buddhism.

Here are some of the many superstitions common among the children.

### The Padlock.

Many of the children wear a padlock suspended by a little silver chain around their neck. This is destined to chain them to existence and to hinder their being snatched away by death from their parents' affection. They are to be found, in every form and size, in all the jewelry-shops. It is sometimes the bonzes themselves who attach them around the children's necks.

Needless to say, death does not spare those who wear these preserving padlocks any more than those who do not.



PADLOCK

Such as the Chinese pagans suspend around their children's necks to assure them a long life.



### The Ear-Drop.

The boys wear a gold or silver ear-drop attached to one ear only during their childhood, and often until the age of twenty years or more.

The following is the general explanation of this custom:

"Only little girls wear ear-drops; if I give them to my boy, the evil-spirits that seek to harm male-children will be deceived by my stratagem: they will mistake him for a girl and do him no harm."

Some give these ear-drops in the shape of a clock-weight. Their idea is that it represents something heavy, difficult to lift. The evil-spirits will not be able to carry off their cherished child; this weight fastens him to the earth, rivets him to life.

It is usually the child's uncle who suspends the ear-drop. His own parents do not dare touch it when there is question of taking it off.

In order to deceive the evil-spirits which are supposed to have caused the death of a boy, the name "girl" is given to him who is born next. 'Tis often thence that come the name Ya-teou (girl) by which certain children are called.

### The "T'sin".

This custom is widespread in certain countries. All the children wear one or several "t'sin" (Chinese cents) suspended from a red cord around their neck.

The "t'sin" of ancient times, of the Tang or Song dynasties are preferable. Among the "t'sin" of the present dynasty, those of the Kang-hi or Kia-k'ing reigns have also a reputation.

This string of "t'sin" (often eight or ten) is a kind of talisman of good augury, predicting a future of prosperity, wealth and ease. It replaces the padlock, is more convenient and less expensive.

### The Crown of Hair.

This custom consists in shaving the hair on the top of the head, leaving a crown of hair over the brow. It is absolutely forbidden to shave off this crown before the age of sixteen years. By so-doing one is exposed to a premature death. This is the reason:

According to the teaching of the bonzes, the child, before reaching manhood, must pass through several custom-houses, situated at various points along the road of childhood, and if he does not bear this distinctive mark, he will not be permitted to continue the road of life; he will die.

Fortune-tellers, after informing themselves of the eight characters determining the exact time of the child's birth, calculate the year and month of his life when he will reach such and such a custom-house and, finally, the age at which he will pass the last one. Then, all the custom-houses passed, he has nothing more to fear; he may shave off his crown of hair.

N. B.—In certain countries, this manner of cutting the hair seems to have become the custom, independently of the superstitious ideas from which it has originated. In this case, it seems to me, the parents should not only avoid having recourse to fortune-tellers, but should also banish all belief in the supposed passage of custom-houses, by which they practise a real superstition in having their children wear the crown of hair.

There are supposed to be thirty of these custom-houses.

#### Wearing the Habit of the Bonzes.

It must be acknowledged that many of the families that have their children wear the habit of the bonzes, do so by routine, without any particular reason. It is, however, difficult to admit that there is not at least an after-thought of imploring the protection of the idols by dressing their children in the habit of their priests, the bonzes.

Others do so with full and entire reflection, or even after an explicit vow: "If the idol gives me a child, I will shave off his hair and dress him in the habit of the bonzes" or "To implore the protection of such and such a divinity, I promise that my child shall wear the habit of the bonzes until such an age."

#### Wearing the Dress of a Hundred Families.

There is also the custom of begging, from door to door, pieces of goods, variegated and unmatched, which are made into a dress for the child for whom they wish to assure the protection of the gods. 'Tis the child cherished by all; everybody considers him as their son, having made him the present of a dress; is there not, then, every reason to hope for the special protection of the gods. Such is the motive of this singular custom.

#### A Piece of Red Linen Tied to the Hair.

Once a child has had the small-pox, a piece of red linen is tied to his hair. 'Tis a warning to *Hiuen Kou Lac Tai* not to send him this disease again.

#### The Bath "Si Tsao".

The third day after his birth, the child is placed in a bath and carefully washed. This done, a fortune-teller is sent for, who, considering the circumstances and hour of his birth, determines the dangerous custom-houses that the newly-born will have to pass. In a word, his fortune is told.

#### Child-Stealers. "T'eu-Cheng-Koei"

Nearly all the time, the murderous visit of the *T'eu-cheng-koei* or child-stealer, causes parents constant worry. To confirm this statement, let me relate an incident which has just occurred at *Houo-tcheou*. The



evil-spirit *T'eu-cheng-koei* appeared, first of all, in the form of a yellow dog, a neighbor's probably, threatening to carry off a little sick child.

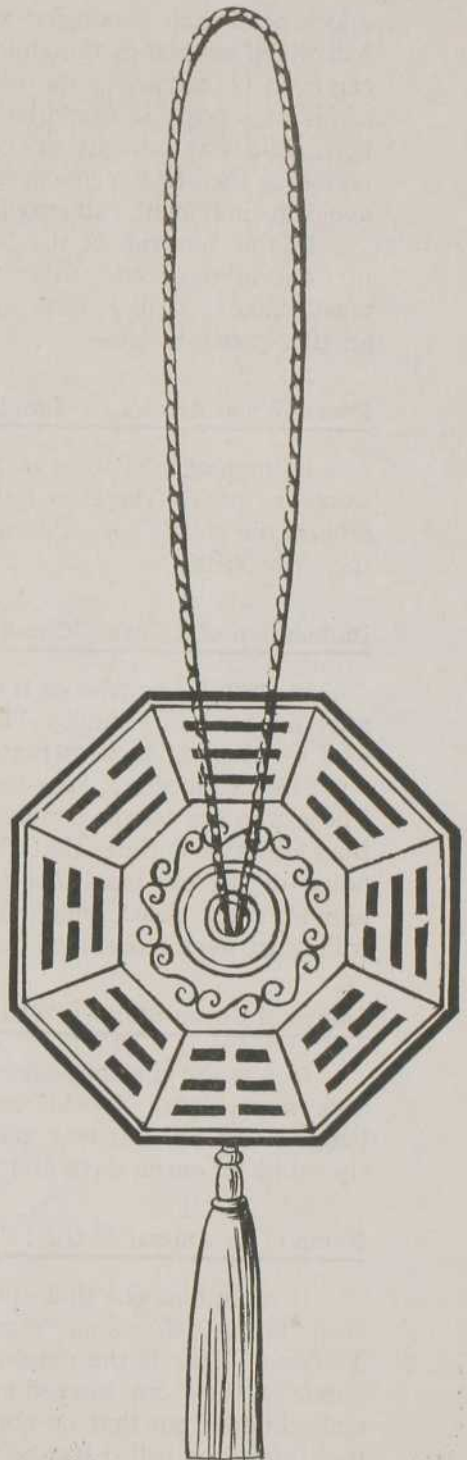
The dog was quickly chased, and a dozen people armed with knives were invited to keep watch day and night. A few days later, a wretched cat presented itself at the door. Another battle began. This time the child's mother took an active part in it; she stripped off all the baby's clothes and laid it on a bed, in order to keep the ugly soul, now become *T'eu-cheng-koei*, at a respectful distance. This done, the mother took all the child's clothes in her hand, went up on the roof of the house and before all the neighbors assembled through curiosity, she cursed *T'eu-cheng-koei*, casting up to him all the pagan abominations, so that if he still had a little shame left, he dared not show himself in presence of her child. Finally she cursed so well that the child did not die! Everybody congratulated her.

#### Peach-Wood Charms, "Tao-Fou".

There are even parents simple enough to believe the ancient legends which claimed that the devils took children instead of corner-stones to fortify the foundations of notable edifices or the posts of bridges. Sooth-sayers take advantage of this belief and, assuming a very forlorn air, they tell the parents that their child has been destined to strengthen the foundations of such and such a bridge in construction. Great commotion follows as can well be imagined. It is necessary, then, to carve charms of peach-wood, and suspend them around the child's neck. The devils will not be able to approach him.

#### Charms of Dog's Hair Before Letting a Newly-Born Child Go Out, "Keou-mao-fou".

Neither the child nor its mother may cross the threshold during the first month after birth. The child must first be shaved;



CHARM

a lock of his hair is mingled with some dog's hair and formed into a little ball which is sewn in the child's clothes. Then he can be taken out. He can even be carried to the neighbor's, who need no longer have any fear of his presence. It would be a great misfortune for a family if a newly-born child was brought to them before the expiration of a month. It is necessary then to have recourse to a multitude of superstitions, in order to avoid an imminent catastrophe.

In the countries of the North, they go so far as to plough the land in front of the house, to avoid a great misfortune. The mother herself must make her first visit to a member of her family before entering another person's house.

#### Peach-Wood Arrows. "Tao-Tsin".

If the malice of some evil-spirit is feared, very often arrows of peach-wood are made. These are either shot in all directions or simply suspended around the child's cot. Peach-wood, as we shall see, is a safeguard against the evil-spirits.

#### Immolation of a Cock, "Cha-ki".

In certain countries, it is customary to immolate a cock the third day after the birth of a child. This sacrifice is offered to the family ancestors who see themselves perpetuated in the person of the newly-born.

'Tis also to thank *Song-tse niang-niang* or the goddess-donor of children. Those who are too poor purchase a little meat that they offer instead. If the soothsayer declares that the newly-born child must pass by the custom house of the old man, *Lao-jen Koan*, there is only one means of saving him from the death which threatens him. If an old man can be found willing to wear mourning, the child will be saved.

#### Lamps of Seven Stars. "T'si Sing Teng."

If it is the custom-house called *Tsi tchao fong koan*, he is going to die after seven days. In this case, it is necessary to prepare quickly seven lamps called *Tsi-sing-teng*, the lamps of seven stars, which will be lit near the child for seven days and nights.

#### Name of an Animal or Girl: "Hiu-ming" "Ya-t'euu".

It often happens that the children bear the name of an animal: *Siao-mao*, "kitten", *Siao-heou* "puppy"; or again, they are given the name "girl" *Ya-t'euu*. This is the reason: The people imagine that by stratagem or duplicity, they can succeed in deceiving the evil-spirits that seek to harm male-children but that do not annoy little girls or animals. Thus, hearing their little boy called by the name of an animal or girl, they will mistake him for an animal or a girl and, accordingly, will not seek his death.



### The Bells. "Ling-tse".

Many believe that the custom of attaching bells to the child's feet when he is beginning to walk has had a superstitious origin;—it was to frighten the evil-spirits.

### The Spot of Vermilion.

Red is the color of joy; it is employed for weddings and feast days. It brings happiness. The children have a spot of vermillion on the tip of the nose, the forehead or the two cheeks, as a pledge of happiness.

### Ill-Treat the Bodies of Dead Children.

When the last child in a family dies, it often happens that his body is frightfully mutilated, chopped with an axe or bitten, so that he will not dare return to molest the children that will be born after. It is also the custom in certain countries to suspend a magic bag, containing dog's hair and other substances, to the child's neck, in order to break all the charms that might be feared in him if he should return.

### The Collar. "Tai kiuen".

The collar is a silver circle, large enough to pass easily over the head. It is worn around the neck in imitation of dog-collars. "May the gods grant", they seem to say, "that my child be as easily raised and fed as the dogs, that are nearly never sick, have always good appetite and die rarely. Such is, in general, the ideal of educating the children: 'tis dog-raising.

Others believe that this circle will enclose life in the child's body and hinder his soul separating from his body.

This collar is commonly called *Keou-kiuen*, dog-collar. It often happens that friends of the family offer a collar, in token of congratulation, at the birth of a boy.

Parents who fear that they cannot raise their child, lend him to another person who becomes, according to their language, his dry-father; the child is called his dry-son *Kan-eul-tse*. This person gives a collar to his adopted son.

Children are often seen wearing a silver ring passed through the nose, similar to oxen.

H. DORÉ, S. J.

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## Baptized in his Ninetieth Year

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July 16, Feast of Our Lady of Mount Carmel, a poor Chinaman, aged 90, was baptized and died the following day, at the Montreal Chinese Hospital.

# The Police in China

*Extract from a Letter of a Missionary at Ngan-K'ing*



HAVE just been pillaged by robbers. The principal culprit has been arrested... the chief of the prefect's police. The amusing way in which he was caught is worth relating.

Among the objects stolen, there were tea-cups of ten different colors with covers to match, a gift of Governor Wang. The thieves had left all the covers in the cupboard. Our first suspicions fell on a man who frequented the house, a quasi-catechumen. He guessed that we suspected him, protested his innocence and swore to find the guilty ones. In company with his brother, he began to make the rounds of all the tea-rooms in the city. In one of these places, he perceived cups which resembled ours. "You have some pretty cups, he said." "Yes", replied the proprietor, "I bought ten recently at a bargain." "But the covers are missing; I have just the same number to match them." He went to get them and returned with a policeman. The covers fitted like a glove and the colors were a perfect match. "These cups have been stolen at T'ien-Tchou-T'ang; you are going to inform us of the seller, or else we will lead you to court."

The inn-keeper immediately named the chief-of-police. The latter protested his innocence, but a search being made, an object of conviction was found in his cupboard. This was the hat of ceremony trimmed with embroidered crosses and ornaments, that we wear during Mass. The chief-of-police was imprisoned.

It remained to discover the vestments. They came up before us themselves. One day, we saw a little fellow on the street, wearing a beautiful red silk dress with an Agnus Dei on the back. We succeeded in finding all the Sacred Vestments, but transformed, God only knows how, into pantaloons, petticoats, coats, etc. Only the altar-linen did not return; it is serving, probably, as shirts for the purchasers!

The day of the theft, all our stoles were left. A thief, in a similar circumstance at Chang-hai, some time ago, did not act so delicately. He carried off everything, even the stole, which he turned into a nice belt for himself. Thus, he was discovered and arrested. Our stoles of Tong-tcheng have also done us a good turn, in proving to the prefect that the list of vestments that we gave him was quite exact. We only had to show him a complete set required for the Mass, to convince him of the number of pieces of which it is composed. Generally, the Chinese reclaim ten times as much as they have lost. Our honesty produced good effect. As yet, however, we have not received any compensation. I am going to see the prefect in a few days, and we shall discuss the matter.





CLASS OF POOR CHILDREN  
*At the Convent of the Missionary Sisters of the Immaculate Conception, Canton, China.*

## THANKSGIVINGS

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"After a Novena to St. Francis Xavier, with promise to publish in THE PRECURSOR, I have obtained a favor which I have been soliciting for a long time. Thanks to St. Francis Xavier, thanks to THE PRECURSOR. Inclosed please find the price of my subscription."

Signed: Mrs. E. LAROCQUE, Verdun

\* \* \*

"Situation obtained by means of THE PRECURSOR."

Signed: Mrs. L., St. Cunegond

\* \* \*

" 'Tis with pleasure that I fulfil my promise to subscribe to THE PRECURSOR. I have obtained a very special favor. I recommend to you the vocation of my son who desires to be a priest."

Signed: Mrs. E. B., Ange-Gardien

\* \* \*

"I chose June 8, Feast of the Sacred Heart, as my *Sacrifice Day* for the benefit of the Missions, to obtain a favor. As result, I am sending you the sum of Five Dollars. Kindly acknowledge receipt in the next number of THE PRECURSOR."

Signed: A PERSON IN TROUBLE, Woonsocket

\* \* \*

A Mass is celebrated every week in the Chapel of the Mother-House of the Missionary Sisters of the Immaculate Conception, for the intentions of subscribers to THE PRECURSOR and all their living benefactors.

## NECROLOGY

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A prayer is requested for the deceased subscribers to THE PRECURSOR and benefactors of the Missionary Sisters of the Immaculate Conception:

Most Reverend A. X. BERNARD, Bishop of St. Hyacinth.  
Reverend P. M. MOULIN, Chap. Sault-au-Récollet.  
Mr. Arthur DAVID, Longueuil.  
Mrs. Alfred DEDMAN, Montreal.  
Mrs. Andrew BUISSON, Lowell.  
Mr. J. E. CARBONNEAU, Montreal.  
Mrs. Joseph BROSEAU, Montreal.

A Mass is celebrated every week in the Chapel of the Mother-House of the Missionary Sisters of the Immaculate Conception, for deceased subscribers to THE PRECURSOR and all deceased benefactors.



## Sacrifice Day for the Benefit of the Missions

In an admirable Encyclical, our late Holy Father, Pope Benedict XV, made a pathetic appeal to the Faithful of the whole world in behalf of Foreign Missions. "The Catholic world," said His Holiness in terminating His Apostolic Letter of November 30, 1919, "will not allow its own to suffer from want in the propagation of the Faith."

Since His election to the Pontifical Throne, our Holy Father, Pius XI, has not ceased to reiterate His august predecessor's entreaties for a more generous support of missionaries and their works. His Holiness exhorts all Christians to contribute to the extension of God's Kingdom.

This desire of the Father of all the Faithful cannot remain unheeded in our dear country, so rich in apostolic devotedness.

What motives incite us to respond! Is not the most powerful of all, our debt of gratitude towards God? He has given us the Faith gratuitously in preference to so many still sitting in the shadows of paganism and death.

Is there a more worthy way of showing our gratitude than by giving to others what we have received gratis, sharing with the millions and millions of pagan souls the happiness of our Holy Faith, helping the missionaries to fulfil Our Lord's command: "Go and teach all nations, baptizing them..."

In order to facilitate the apostolate in the field of action confided to the Missionary Sisters of the Immaculate Conception, His Grace Archbishop Gauthier authorizes the formation of a little association which, if understood and aided by a considerable number of generous persons, will not fail to work marvels in Mission countries. This is the *Association of Sacrifice for the benefit of the Missions*, simple in its organization and easy in its accomplishment.

Generous souls wishing to participate therein, are invited to make, on any day they may choose, special efforts to give assistance to the above-mentioned Apostolic Works.

The sacrifice may consist of any of the manifold daily expenditures: street car or taxi fare, new-papers, toilet articles, theatre and moving-pictures fees, lunches, dessert at meals, etc., or of more considerable expenses.

The spiritual offering of a *Pater* and *Ave* is also requested for the same intention—the conversion of the infidels.

"GATHER UP THE CRUMBS THAT NOTHING MAY BE LOST"

I choose the ..... 19.. (the day is left to each one's choice) as my *Sacrifice Day* for the benefit of the Missions. I offer for this purpose the sum of \$.....

Signed .....

Address .....

*We accord our most hearty blessing to the Association of "Sacrifice for the benefit of the Missions," and we recommend it to the charity and zeal of all our Faithful.*

† GEORGE, Bp. of Philip., Adm.

—May 23, 1921.

A celebrated Home Missionary has been pleased to offer for his "Sacrifice Day for the benefit of the Missions," the sum of \$402.14, the collection offered him at the close of one of his missions.

THE PRECURSOR begs to express its most profound gratitude.

## The Precursor Angels

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Under this title, THE PRECURSOR will publish, from time to time, the names of promoters and the number of subscriptions they have taken.

Persons who have already been devoting themselves to this admirable work are asked to kindly unite their prayers with ours that THE PRECURSOR may be more extensively spread, by the co-operation of numerous and fervent friends, eager for the establishment of God's Kingdom and the salvation of souls in pagan countries.

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## Missionary Burses

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A Burse is a sum of money the interest of which forms a perpetual revenue destined to support a missionary.

This sum may be given in one or several contributions, and by one or several persons.

Persons contributing to a burse participate perpetually in the merits of the prayers, works and sacrifices of the missionary who is supported thereby.

Any burse or share in a burse may be donated in memory of the deceased. Who covets the privilege of commencing the first PRECURSOR Burse in honor of the Immaculate Conception?

For further details, apply to The Mother-House of the Missionary Sisters of the Immaculate Conception, 314 St. Catherine Road, Outremont, Montreal.



# THE PRECURSOR

Published by the Missionary Sisters of the Immaculate Conception

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**For the love of God and of Souls! We beg you to Renew your Subscription.**

To help in the extension of God's Kingdom, I hasten to send you the following subscriptions:

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13. — Twelve subscriptions or renewals give right to a free subscription to THE PRECURSOR for one year.

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

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

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

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

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

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



## Privileges Accorded to Benefactors

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

Besides, Benefactors are entitled to the following spiritual advantages:

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

2. A Mass offered every week for their intentions.

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

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

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

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## Subscription Rates

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**Annual Subscription: \$1.00**

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