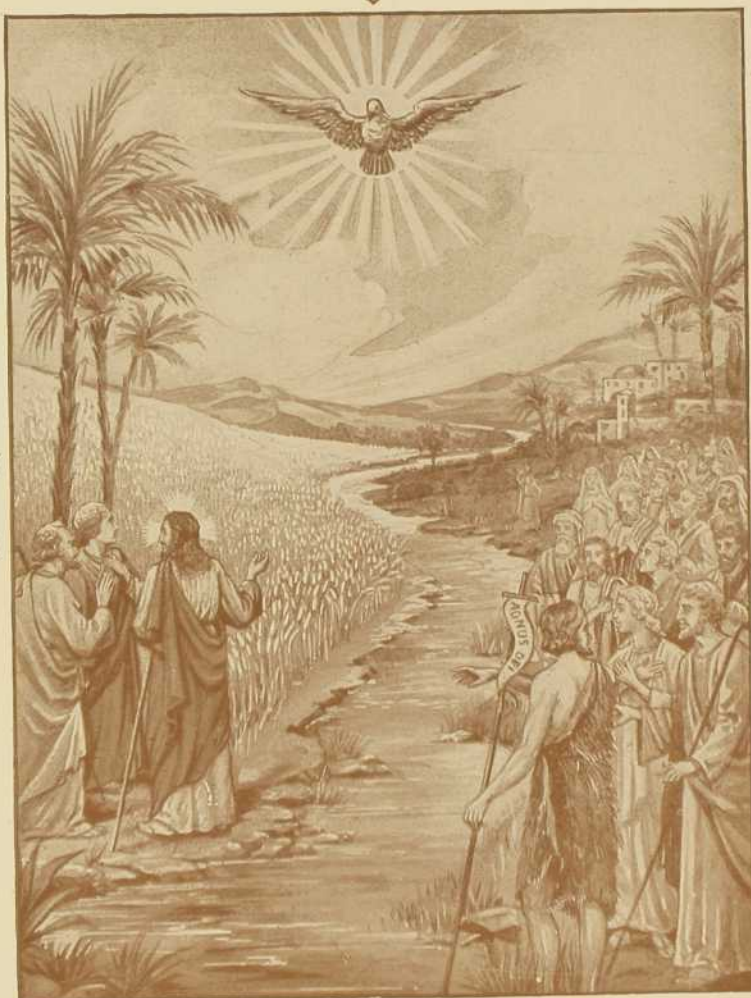


# THE PRECURSOR



VOL. 1

MONTREAL, MAY 1924

No. 5

# PREMIUMS

## Offered for Subscriptions-New or Renewed

- 
- 10 subscriptions to THE PRECURSOR give right to the choice of the following objects: Chinese objects, ornamental shells, 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: chaplet, Chinese cup and saucer, prayer-book, etc.
  - 20 subscriptions give right to the choice of: tea-box, bracelet, etc.
  - 25 subscriptions give right to the choice of: Chinese napkin-ring, statue, etc.
  - 30 subscriptions give right to: Chinese curiosities.
  - 50 subscriptions give right to: a Chinese embroidered tray-cloth.
  - 75 subscriptions give right to the choice of: Chinese landscape, hand-painted or Chinese embroidered cushion, etc.
  - 100 subscriptions give right to the choice of: magnificent oil-painting (2 ft x 3 ft), painted Sick-call Burse, antique Chinese dishes, bracelet, etc.
  - 200 subscriptions give right to the choice of: beautiful Chinese embroidered bed-spread, Chinese embroidered, tea-cloth, Chinese parasol, etc.
  - 500 subscriptions give right to the choice of: beautiful Chinese embroidered white satin bed-spread, Chinese embroidered panels (3 pieces), etc.
  - 1000 subscriptions give right to the title of PROTECTOR in the Society of the Missionary Sisters of the Immaculate Conception and also to: a painted or embroidered banner.
  - 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.*



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

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

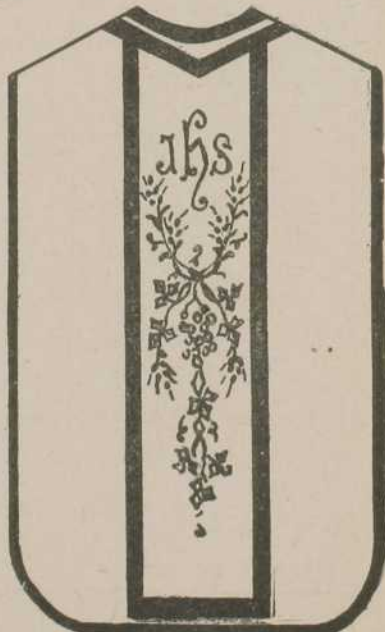
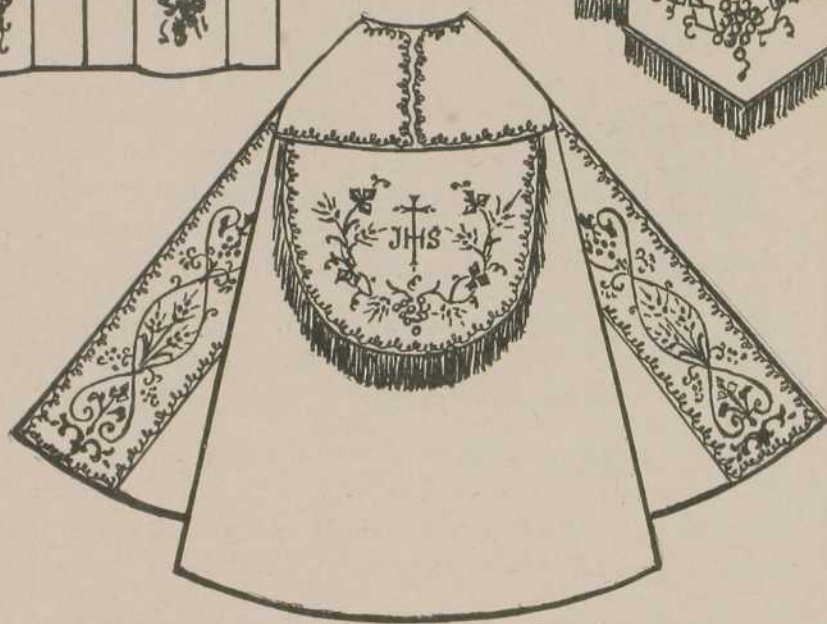
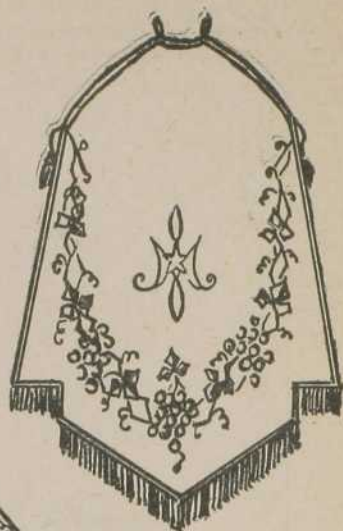
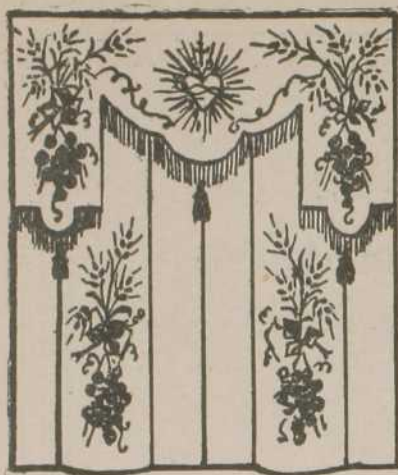
The articles mentioned on the following page may be procured, on reasonable terms, at the work-shop of the Missionary Sisters of the Immaculate Conception, 314, St. Catherine Road, Outremont, Montreal.

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

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

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





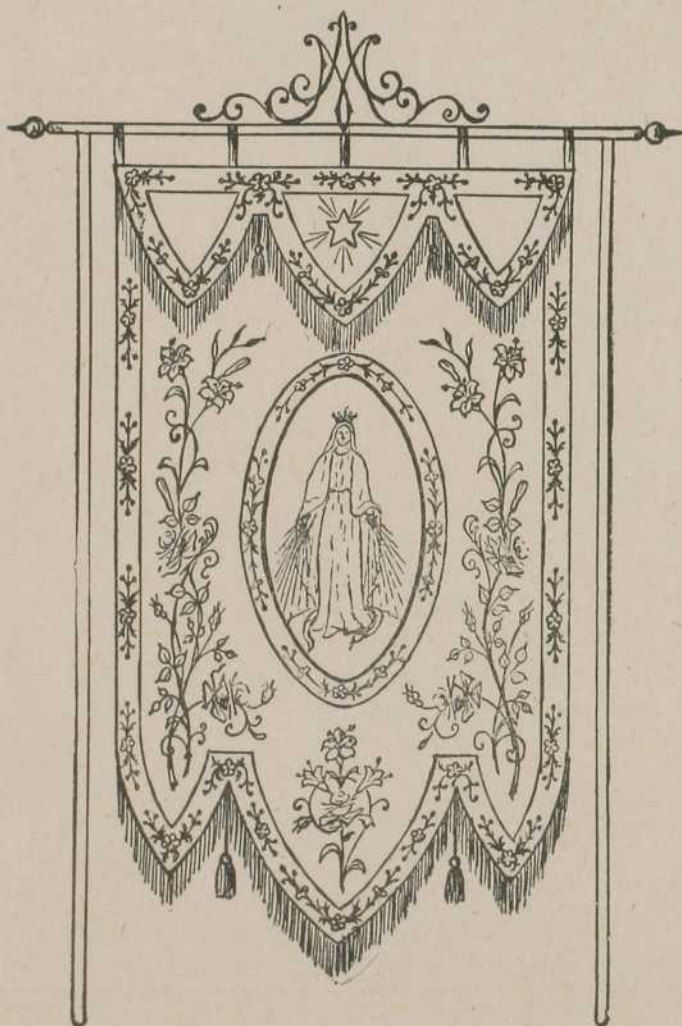
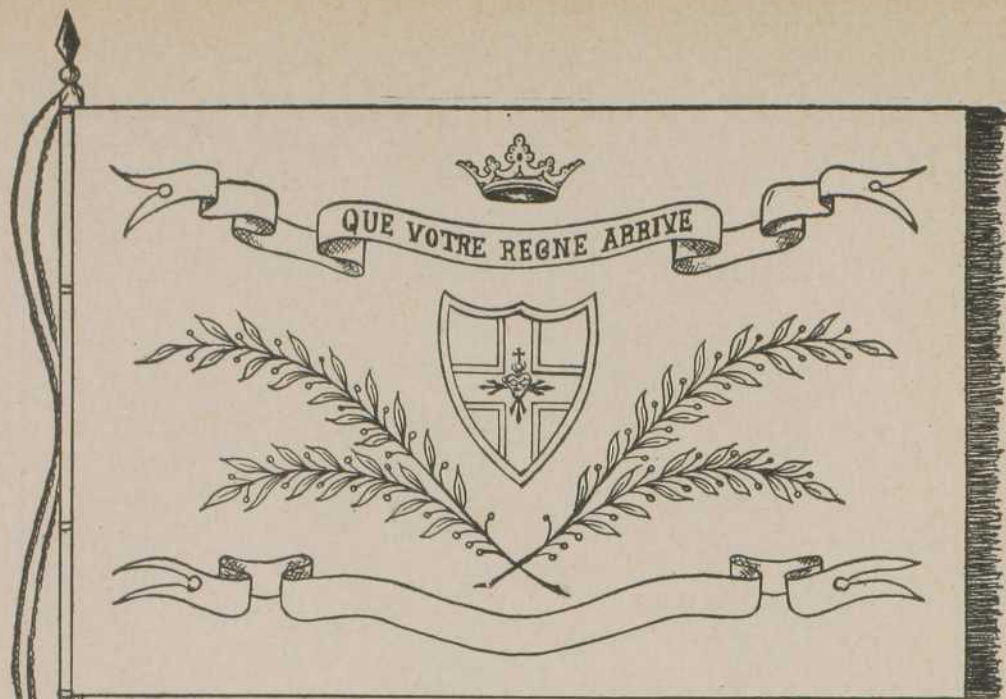


## Kindly Read Attentively

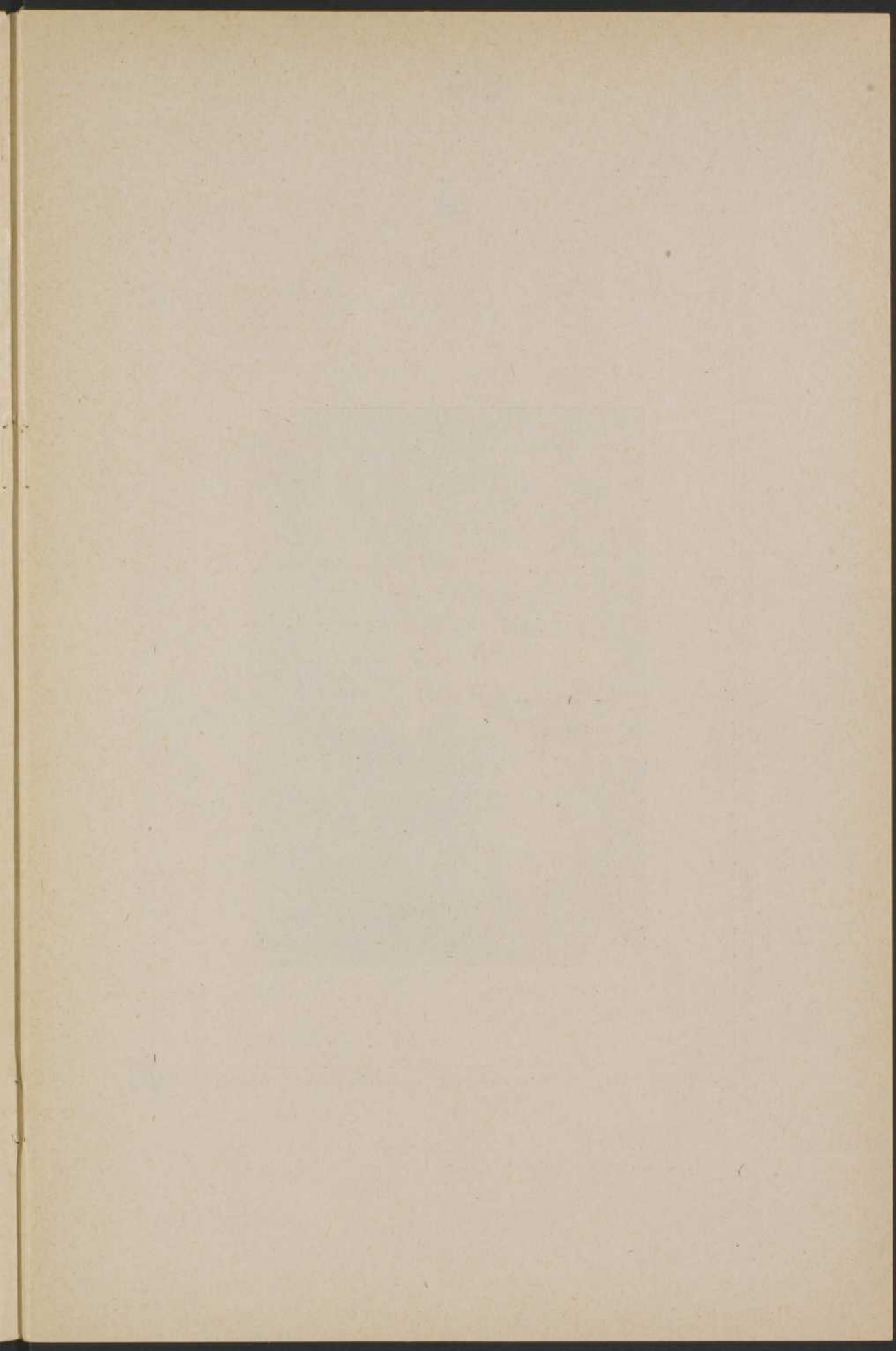
Chasuble, damask silk, silk braid . . . . .	\$ 18.00 and \$ 28.00		
"    moire-antique, with beautiful			
emblem . . . . .	30.00	"	38.00
"    velvet, gold braid and emblem. . . . .	30.00	"	45.00
"    gold-embroidered moire-antique . . . . .	75.00	"	100.00
"    gold-cloth, gold braid and emb. . . . .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

We supply Altar-breads at the following prices.

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









CHINESE VIRGIN CATECHISTS PRAYING FOR THEIR BENEFACTORS



# THE PRECURSOR

Published by the

## Missionary Sisters of the Immaculate Conception

*with the approbation of the Archbishop of Montreal*

Vol. 1

Montreal, May 1924

No. 5

### CONTENTS

Society of the Missionary Sisters of the Immaculate Conception.....	244
Chinese Works .....	247
Pontifical Association of the Propagation of the Faith.....	249
The Cause of Pius X.....	253
The Missionary Exposition at the Vatican .....	253
How to help Catholic Missions .....	254
Devotion to the Blessed Virgin in the Philippine Islands.....	258
A Bandit Story .....	259
A Conversion by the Ave Maria.....	262
Votive lights in honour of the Blessed Virgin.....	262
An extraordinary Vocation .....	263
Echoes from our Missions .....	267
A Soul to save .....	272
Extracts from the Novitiate Chronicles .....	274
Pauline Marie Jaricot, Foundress of the Association of the Pro- pagation of the Faith .....	279
The Medal of the Madonna .....	287
Calendar of Chinese Superstitions .....	289
Mary protects her missionaries .....	293
Japanese Customs .....	294
Precursor Angels .....	295
Petitions and thanksgivings .....	296
Necrology .....	298

### ILLUSTRATIONS

Chinese Virgin Catechists praying for their Benefactors.....	242
His Holiness Pius XI and the Council of the Pontifical Associa- tion of the Propagation of the Faith.....	248
The Immaculate Virgin .....	252
An apostolic trip on a Chinese boat .....	257
Rev. Father Goulet, S. J., leaving in a Chinese carriage to visit one of his missions .....	259
White Rice Street, Canton, China .....	266
Two of our Vancouver Students .....	270
A fresh spray of celestial blossoms.....	273
Missionary Sisters of the Immaculate Conception, Chinese General Hospital, Manila, P. I. ....	276
Studying Catechism at the Convent of Canton, China.....	286
Chinese Burial .....	290
The Harvest is abundant ! .....	293

## Society of the Missionary Sisters of the Immaculate Conception

---

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.



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-  
chetièr St. West.

LANGUAGE COURSE 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, 1,200 lepers.

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.

---

*Imprimatur :*

✠ GEORGES, Bp. of Philip.,  
*Ad. apost.*

—November 27, 1921.



# Chinese Works

of the Missionary Sisters of the Immaculate Conception

YEAR 1923

## CANTON, CHINA:

Babies received at the Foundling-Home	4,358
Pupils	303
Orphans	68
Young girls in the Work-rooms	30
Assistants at the Foundling-Home	15
Treatments given at the Dispensary	47,920

---

## LAZARETTO AT SHEK LUNG (near Canton), CHINA:

Lepers (male and female)	1,200
--------------------------	-------

---

## MANILA, PHILIPPINE ISLANDS:

Chinese General Hospital, 286 Blumentritt Street	
Patients received	1,231
Operations	265
Treatments	8,287
Baptisms	79

---

## VANCOUVER, B. C., 795, Pender Street East:

Religious Instructions given to Chinese.	
Visits to the poor and sick.	
Baptisms	11

---

## MONTREAL, P. Q.:

Chinese Hospital, 76 Lagauchetiere Street, West.	
Patients received	601
Various treatments	5,719
Operations	44
Baptisms	33

## Chinese School, 404 St. Urbain Street.

Pupils	21
--------	----

## Plateau School, 87 St. Catherine Street West.

Sunday Language and Catechism Courses.

---

## QUEBEC, 4 Simard Street.

Sunday Language and Catechism Courses.



HIS HOLINESS PIUS XI AND THE COUNCIL OF THE PONTIFICAL ASSOCIATION OF THE PROPAGATION OF THE FAITH.



# PONTIFICAL ASSOCIATION OF THE PROPAGATION OF THE FAITH.

*Summary of the General Statement for the Year 1922.*

The Superior Council of the Pontifical Association of the Propagation of the Faith has transmitted to the National Councils the financial statement for 1922. All the amounts inscribed in the receipts or in the expenses are expressed in lire.

To establish this uniformity the various amounts were computed according to the following rates of exchange:

1.37	lire for 1 French franc.
95	" for 1 pound sterling.
20	" for 1 dollar.
8	" for 1 Dutch florin.
1.17	" for 1 Belgian franc.

## RECEIPTS

	Lire
Balance on hand from amounts received at the Sacred Congregation of the Propaganda during the preceeding year	910,180.80
Reserve Funds of the Council of Lyons for grants on account of traveling expenses	702,673.00
Alms	24,102,369.50
Gifts destined for particulars purposes	47,953.70
Honoraria for Masses	490.20
Sundry profits	69,045.50
<b>Total</b>	<b>25,832,712.70</b>

## EXPENSES

	Lire
Ordinary subsidies distributed to the Missions	19,928,152.55
Extraordinary subsidies granted to the most hard-pressed missions	836,029.90
Grants for traveling expenses	898,396.90
Gifts destined for some particular purposes	47,953.75
Honoraria for Masses	490.20
Cost of installation of Offices and Administration	62,935.60
Sundry expenses	4,218.75
Reserve fund for extraordinary grants	1,870,000.00
Reserve fund for grants for traveling expenses	1,370,000.00
Surplus of receipts over expenses	814,535.05
<b>Total</b>	<b>25,832,812.70</b>



The receipts obtained during the term of 1922 came from the following :

	Lire
Gift of His Holiness Pius XI . . . . .	500,000.00
Dioceses of Europe . . . . .	10,808,738.40
"    "    Asia . . . . .	45,687.90
"    "    Africa . . . . .	77,632.85
"    "    America . . . . .	12,540,648.40
"    "    Oceania . . . . .	129,661.95
Total . . . . .	24,102,369.50

All these amounts are increased by the fact that they have been exchanged into lire. If we take for standard the value of the dollar, which is of all moneys the most stable, and the one whose purchasing power is the most constant, the receipts of 1922, even including the magnificent gift of the Holy Father, would amount only to \$1,205,118.47½ dollars whereas the receipts of 1913, with 8,114,983 francs .05, equalled \$1,622,996.61 dollars, at the rate then of one dollar to 5 francs.

It would be too long to give in detail these receipts of 1922 for every diocese in the Catholic world. Here are the figures for the different nations of Europe:

Memorandum :

Austria . . . . .	9 millions Crowns
Germany . . . . .	14,528,093 Marks
	Lire
Albania . . . . .	75.00
Belgium . . . . .	868,690.50
Bulgaria . . . . .	820.00
Tchecoslovakia . . . . .	24,085.40
Denmark . . . . .	3,359.10
France . . . . .	5,144,263.95
Greece . . . . .	810.30
England and Scotland . . . . .	1,633,359.40
Ireland . . . . .	521,268.40
Italy . . . . .	871,178.95
Yugosllovakia . . . . .	580.00
Luxembourg . . . . .	41.10
Monaco . . . . .	6,165.00
Norway . . . . .	1,651.05
Holland . . . . .	580,000.00
Poland . . . . .	9,458.45
Portugal . . . . .	8,340.70
Russia . . . . .	61.00
Spain . . . . .	603,083.45
Sweden . . . . .	137.00
Switzerland . . . . .	493,667.55
Turkey . . . . .	4,554.10
Hungary . . . . .	1,500.00
Divers gifts . . . . .	1,599.00
Total . . . . .	10,808,738.40

The receipts from France are composed of the alms transmitted by the National Councils of Lyons and Paris, as well as of a few other sums sent directly to Rome by persons who doubtless thought that the Councils of Lyons and Paris in the diocesan committees established in France had ceased to exist. Among these sums may be mentioned 10,765 lire from the diocese of Bayeux; 681.50 lire from the Superioress of the Cenaculum of Paray-le-Monial; 137 lire from a parish in Béziers.

France, in reality, remitted to the Pontifical Association a larger amount. The difference comes from the fact that the sums obtained from countries outside of France (principally Chili, Mexico and Argentina) were cashed directly in Rome free from all expenses, whereas the disbursements occasioned by the delegations kept up in these countries were deducted from the receipts of the dioceses of France.

The term of 1922 yielded in French money 4,641,948.72 francs equal in lire, at the rate of one to 1.37 for a franc, to 6,359,469.74.

Following are the amounts raised in America:

	Lire
Canada .....	224,248.55
Mexico .....	282,595.70
United-States .....	10,496,766
Newfoundland .....	10,670.10
West Indies and Central America .....	58,489.20
Argentina .....	1,040,955.35
Bolivia .....	15,231.15
Brezil .....	111,083.85
Chili .....	152,654.35
Colombia .....	24,316.10
Equator .....	274.00
Guiana .....	355.20
Peru .....	26,322.15
Uruguay .....	94,532.25
Total .....	12,540,648.40

The amount of *Gifts with a particular destination* includes only those sums remitted to the General Superior Council. But the statment mentions gifts with a particular destination received and transmitted directly by the National Councils. These gifts, which do not enter into the general budget are thus distributed:

	Lire
Councils of France: (a) Gifts of French origin .....	699,400.15
Councils of France: (b) Gifts coming from other Coun- tries .....	38,369.85
Council of London .....	115,378.65
Collecting Centre of New-York .....	7,503,657.80
Council of Germany .....	1,430,298 marks

Total ..... 8,356,806.45



Tota pulchra es, Maria:  
Et macula originalis non est in te.  
Tu gloria Jerusalem,  
Tu lœtitia Israel,  
Tu honorificentia populi nostri.



## The cause of Pius X.

---

THE Roman tribunal charged with the introduction of the cause of Pius X has commenced its work. During the few months preceding Christmas, this tribunal assembled two or three times a week for the hearing of witnesses.

So far, the principal interest has centred in the evidence of Pius X's two sisters, Mary and Ann Sarto. Through deference for them, so as not to oblige them to come to the Palace for examination, the tribunal has been transferred to their residence. More than twelve sessions have been devoted to examining the Pope's sisters, separately and under oath.

Diocesan processes have also commenced at Venice and Treviso.

---

## The Missionary Exposition at the Vatican

---

CONSTRUCTION work on the great Missionary Exposition pavilions in the Pigna Gardens is already very much advanced. Four of the twelve pavilions to be erected, are almost finished and the others are commenced. All will be ready for next March, the Exposition to terminate December 24th., the commencement of the Holy Year.

One of the largest pavilions will be reserved for the missionary library. After the Exposition, the books will not be dispersed; they will be deposited elsewhere, to be conserved as the nucleus of a real missionary library.

The Exposition constructions already cover 4,500 square metres. As it is foreseen that this space will not be sufficient to accommodate the entire Exposition, preparations are being made to erect other pavilions along the *viale* leading to the Pigna, and some may even be constructed in the Vatican Gardens. The Pope is personally and constantly interested in the progress of the work.

Nearly every Sunday afternoon, when silence reigns over the works, he goes by way of the Vatican Gardens to the *viale* and thence to the Pigna, where he pauses to view the buildings and make various suggestions concerning them.

---

# How to Help Catholic Missions ?

## 1. *By Prayer*



IN his admirable encyclical of November 30th., 1919, His Holiness Benedict XV. reminded the world of their duties towards Catholic Missions. So that no one might be mistaken as to the meaning of his idea, so that nothing might be left at hazard, he indicated himself the mode of helping. "Support can be given to the missions", he said, "in three different ways, each answering the persistent requests of the missionaries themselves." These means will be explained a little farther on. They are prayer, alms and missionary vocations.

"The first", he continued, "which is within everybody's reach, is to invoke God's protection upon the missions." Why has Benedict XV. thus given prayer the priority? It is that he, the Head of Christ's Kingdom on earth, knows the place that it should hold in the spiritual domain, he knows that the conversion of souls is but the effect of God's grace, and God's grace is obtained through prayer.

"The missionary undertakings are dry and barren", he writes, unless fecundated by Divine grace, on St. Paul's own testimony: "I have planted, Apollo watered, but God gave the increase!" To the acquisition of this grace there is but one way open, persevering and humble prayer."

Thus the great Pope of the missions adheres to evangelical tradition in so strongly insisting upon prayer for the conversion of infidels. Who indeed was the first to ask prayers for this laudable intention? Was it not Our Saviour Himself, when He commanded us to pray for the multiplication of vocations? "The harvest is great," He exclaimed, "but the labourers are few. Pray that the Master of the vineyard may send labourers to gather it."

St. Paul, in turn, strongly exhorted his disciples to pray for the salvation of the world. "I urge therefore above all that supplications, prayers and petitions be offered for all men. For this is good and acceptable in the sight of God, Who wills all men to be saved, and to come to the knowledge of the truth. For there is one God, and one mediator between God and men, Jesus-Christ, Who gave himself up for the redemption of all".

St. Francis Xavier the intrepid apostle of India and China, in his letters to his brothers in Europe, never failed to solicit their prayers. "Despite my unworthiness, deign to remember me in your prayers, and I hope to serve God and plant the standard of the Faith amongst the idolaters." From the distant soil of Japan, he wrote, "I hope also that the merits and prayers of our Holy Mother the Church and of all her living members, among whom are you, will induce Jesus Christ to make use of me, miserable servant that I am, to sow the seed of the Gospel in this infidel land."



It has often been said that St. Theresa saved more souls by her prayers offered in the seclusion of her cloister, than the missionaries by their preaching. "Let us say, rather," remarked Canon Bouquet, "that the Saint's prayers drew choicest graces upon the missionaries' preaching, thus rendering irresistible its influence upon souls."

In order to thoroughly convince us that it is God's desire that we pray for the conversion of the world, we have only to recall the text of the revelation which He made one day to St. Catherine of Sienna. "The spiritual misery of men is so great, that you could not find an expression to describe it. Weep, then; it is to the sighs and tears of my beloved ones that I shall grant the salvation of the world. That is what I unceasingly ask of you and all my faithful servants, and your conformity to my desires will be proof of the love that you bear Me." According to the teachings of Faith, it is absolutely certain that God wills the salvation of all, without exception, but He wishes at the same time that we be *co-operators of the truth*, His instruments of salvation. It is God Who touches hearts, Who influences souls, Who converts; He wishes, however, that His graces of conversion be the result of our prayers and supplications.

Has not prayer received from God the promise of irresistible force? What did the Master say whilst He was on earth? "Concerning anything whatsoever they shall ask, it shall be done to them by My Father." "If ever such prayers remain unanswered," said Benedict XV., "it cannot be so in this cause, than which there is none more sublime and more agreeable to God. As Moses, standing on the hill, raised his arms to secure Divine assistance to the Israelites, battling with Amalec, so must all Christians give the assistance of their fervent prayers to the preachers of the Gospel exerting themselves in the Lord's vineyard.

Our Holy Father the Pope adds that the Apostleship of Prayer has been founded particularly for the better performance of this duty. He also recommends it strongly to the faithful and urges that none should fail to associate himself, all striving to take their share in the apostolic work, if not by material assistance, at least by their moral support.

This work which was so dear to the heart of Benedict XV, is none the less cherished by his successor in the Holy See. In proof of his particular benevolence, he recently granted a special blessing to the General Intention of the Apostleship of Prayer for the months of July and September: "The recruitment of missionaries for infidel countries" and "The conversion of China."

Missionaries throughout all ages have attributed their success to prayer. Those of the present time are of the same opinion. We need no better proof than the Pacific Crusade organized a few months ago, by Reverend Father Gasperment, S. J. for the conversion of China. "If we pray for China," he writes, "we shall hasten the entry of a multitude of pagans into the bosom of the Church and hereby respond to Our Lord's desire. Let us be enrolled



in this new crusade. It is not to deliver Christ's Tomb, but to deliver the land of China; Our Lord is the King of the universe, and here His sovereignty is not recognized. What is to be done? Take up arms: have recourse to prayer: Which of us would refuse to help to save so many souls, and that without leaving neither country, parents, nor friends? Who would not wish to share in the honor and merit of being a missionary of China, in as far as his duties of state permit?

This Crusade of prayer is available to all. For this reason, Members of the Association of the Propagation of the Faith should be faithful to the recitation of the daily prayer that is required of them. "The ejaculatory prayers", says Father Leyssen, "which the two great Missionary Associations (Holy Childhood and Propagation of the Faith) demand daily from their associates, have perhaps produced more fruit than the small contributions requested." Generous souls will not limit themselves to this minimum. They will strive to do more. What indeed would hinder their offering their morning and evening prayers several times a week for this intention? Why would not daily communicants offer their Monday Communion for the Missions? Who could not offer the merits of one day, of one week, for such a worthy cause? Others might do still better: they might offer the good works of one year, of their whole life, and even their death for the salvation of infidels.

Is there anything greater or more sublime in God's sight than this prayer for the salvation of souls? As for us, what is usually the object of our petitions? Is it not our material needs, selfish interests more or less dissembled? How many of us think of our eternal interests and of those of our fellow-men? Oh! how narrow and limited are our views? how little elevated, our ideal! How we lack the spirit of Christ, the spirit of the Gospel. Ah! if we had faith, according to our Saviour's word as great as a mustard-seed, we would cease limiting our petitions to our own little persons, to our financial interests. Our hearts would embrace the whole world, we would desire to see God universally known and served. Our prayers, instead of being lifeless expressions, would become burning darts piercing heaven and penetrating to the very heart of God.

REV. C. RONDEAU,  
Canadian Foreign Mission Seminary.

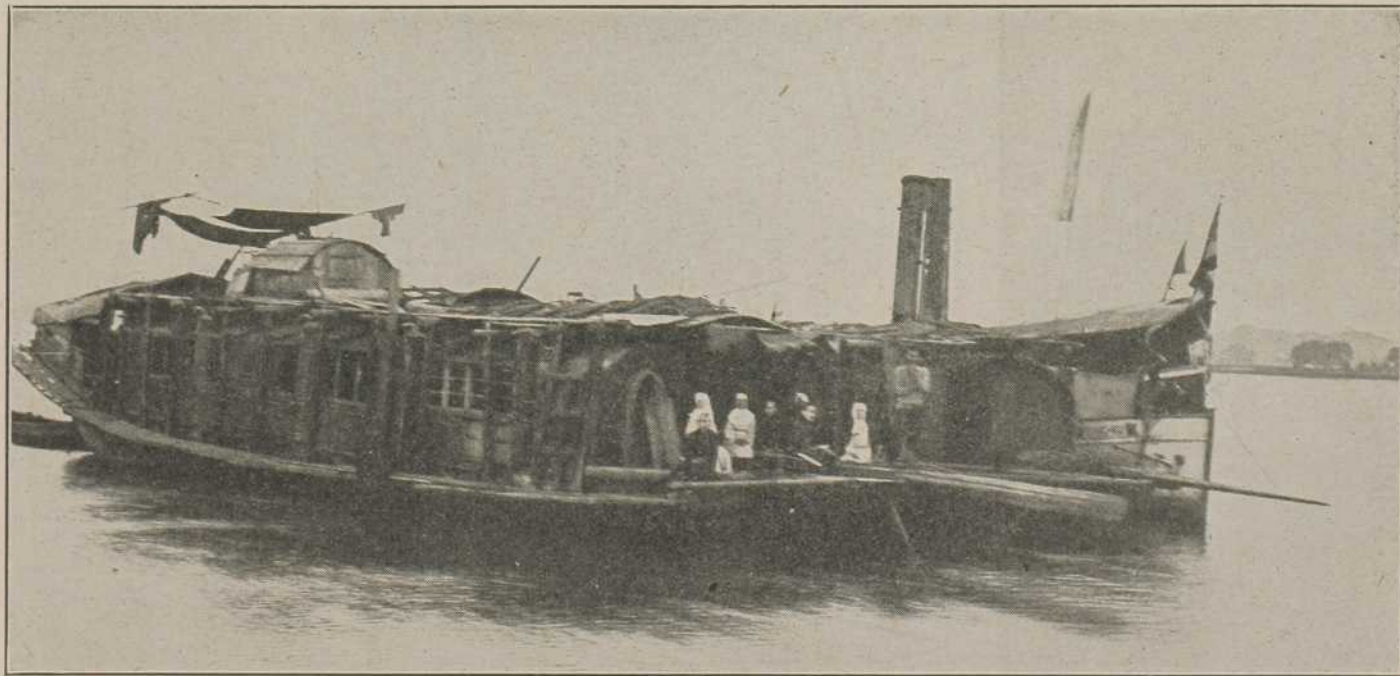
*(To be continued)*

---

The fecundity of good works is always the result of sacrifice.

---

The missionary life is a difficult life which requires hearts like steel.



MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION MAKING AN APOSTOLIC TRIP ON A CHINESE BOAT.



## Devotion to the Blessed Virgin in the Philippine Islands.

---



DEVOTION to the Blessed Virgin is held in great honour in all the countries that have been colonized by the Spaniards. In the Philippine Islands, it is so deeply rooted in the hearts of the people, that it is the most powerful safe-guard to their Faith.

Reverend R. Michielsens of the Belgian Congregation of the Immaculate Heart of Mary, former missionary in the Philippines, does not hesitate to name this part of Oceania, *Mary's Kingdom*. In a series of interesting articles, he has described to us the love and confidence manifested by this people towards the Queen of Heaven.

Here, she is universally honoured. Numerous villages and streets bear her name. The names commonly given to Philippine children in Baptism represent Mary's principal feasts and devotions: Conception, Natividad, Rosario, Annunciada, Carmen, etc., etc. A statue or a picture of the Blessed Virgin holds the place of honour in every home, as also in the schools.

It would be astonishing if in a country so devoted to the Blessed Virgin devotion to Our Lady of Lourdes were not flourishing. Listen to Rev. Father Michielsens in this regard: "If a little girl be ill, it frequently occurs that the anxious mother, to obtain her recovery, promises to dress her, during several years, in *Lourdes* or *Carmel*. For this reason, it is not rare to meet young girls invariably attired in snow-white dresses tied with azure ribbons.

A beautiful grotto erected in honour of Our Lady of Lourdes at Tagudin, was solemnly blessed February 11, 1915, by His Lordship, the Bishop of Nueva Segovia. Since then, devotion to Our Lady of Lourdes has not ceased to develop in this region and already pilgrimages are made to the grotto from several of the neighbouring villages.

One of these devoted people's sweetest consolations in their dying moments is the prospect of being buried with their diploma as member of the Confraternity of Our Lady of Lourdes pinned upon their breast.

---

An intense love for souls is the infallible sign of a true love for God.

---

Count not the sacrifices that you impose upon yourself for the extension of God's Kingdom on earth. God Himself will be your recompense.





REV. FATHER GOULET, S. J.  
Leaving in a Chinese carriage to visit one of his missions.

## A BANDIT STORY

Reverend Father Edward Goulet, S.J., Secretary of the Jesuit Missions, sends us from Rome this extract of a letter from one of his former neighbours of China, Reverend Father Rene Hamon, S.J., Missionary of Heou-tchoang (which he calls Rock St. Joseph) village of Sin-tcheou-fou.

Sin-tcheou-fou is the northern part of the Apostolic Vicariate of Nanking, assigned to the Jesuit Fathers.

Rock St. Joseph, September 14, 1923.

At last, Father Goulet, I have something to tell you: I was held up by bandits, and just missed passing a forced vacation with them. I was coming from Fong-hien (neighbouring station) July 20, when arriving in the former bed of the Yellow River, at about five-eighths of a mile from the Rock, my driver stopped suddenly and said, "We are followed by bandits!" At the same instant, I heard shouts behind us, "Pou yao tseu!" (Stop, Stop!) and these fellows arrived armed with revolvers or rifles.

"Whose carriage is it?" "The Father's". "Is the Father there?" "Yes". They approached: "It is you, Father! We are sorry, but we have orders". And turning the carriage, they drove me off, a bandit seated

on either side of me. "Do not fear, Father, we will protect you." They could not have been more amiable, but my confidence was placed elsewhere: was I not in view of the church dedicated to St. Joseph, Patron of my district? I confided myself to his protection and....to God's grace !

I could not resist making a few reflexions upon the probability of my being detained prisoner. What was their idea of arresting me now? for years, and especially for four or five months, we had been close neighbours and, a hundred times over, they could have taken me, if they had to wished. "They have orders," they say. So the latest instructions are to arrest some Europeans, even if they be Missionaries?

These brutes came from Lin-tcheng to Chantong where they arrived too late to take part in the pillage of the "blue train". (In May 1923, a band of two or three thousand bandits pillaged the Nanking-Tientsin train, called "blue train", and took 200 Europeans as well as Chinese.) However, I thought, if they be the employees of Fang (chief of the bandits in the neighbourhood) will they have the "nerve" to snatch me from my district, in a village where I am universally known, and within a few steps from home? At this point in my reflexions, I was interrupted by this question: "Does the Father speak Chinese?" "Yes, a little." "So much the better, it will be easier to understand each other." "I think so!" "Where does the Father come from?" "From Fong-hien." "Are the soldiers out to-day?" "I did not see them. Anyhow, I do not bother about their business, any more than yours!"

In turn, I asked: "Who is your Chief?" "Mr. Fang". "Very well, we have been neighbours for a long time, it will be alright."

We arrived at the chief's village and stopped at the door of the *finest house* in the place. The bandits were all in excitement. They stared at me and discussed. Evidently some were disappointed; a different capture would have been preferable, but however....

Delay matters would be of no advantage; so, without disturbing myself, I sent my visiting card to the Chief, Mr. Fang, by my coachman, and awaited like a "distinguished visitor".

The curious continued to arrive. The peasants seemed startled to see a priest amongst the bandits. The latter, my masters, were coming and going, engaged in discussion. Time was passing, however, and as yet no answer from Mr. Fang. At last, I asked (according to etiquette): "Has Mr. Fang dined yet?" "No, not yet." "Well, I shall wait."

I continued to remain immovable in my carriage. Thus I was still master of the situation, had not so much the appearance of a prisoner and was less exposed to the rascals.

Two or three times, the bandits offered me tea and melon, which I politely refused. "Why does not the European get out of his carriage?" questioned an impertinent individual. A bandit replied: "You see quite well



that it is an aged Father"; then to me in a whisper: "Father, don't pay any attention to him." Was this one a Christian? I was not able to ascertain.

I commenced, however, to find the time quite long; it was almost an hour that I had been waiting, and the chief had not yet made his appearance. Finally, some young fellows approached, and one of them, who looked like an inferior officer, assuming an air of astonishment, asked what I was doing there. He was informed that I desired to see Fang (which was not absolutely true). "Let Fang be notified", he said. "But he is sleeping!" "Awaken him!" "Who would dare?" "Well, I will." Returning a few moments later, he said very politely: "Father, Mr. Fang begs you to excuse him; he is very tired, and is resting. He begs the Father to return home!"

At last the formula had been found to discharge me: evidently it was what they had been seeking for some time. I did not need to be told twice. We bowed and were off!

After a few minutes, I remembered that Father Henry, former Rector of the Aurora University and Father Roberfroid had left Fong-hien an hour after I; they would not miss falling into the same trap. The best means of helping them to pass unmolested was to send Wei-fou-jong, my driver, to tell the bandits that two Fathers from Fong-hien, friends of mine, would be passing, on their way to visit me, and to kindly not delay them.

An hour later, the two Fathers arrived, and before even alighting from his carriage, Father Roberfroid shouted to me: "We saw them, the bandits, and they gave us a friendly greeting!" "Good! but they arrested me!"

Then, the three of us went to the church to thank Saint Joseph for his protection.





## A Conversion by the Ave Maria

**A** YOUNG MAN devoted to Mary, residing at Cairo, had a Mahometan friend whom he loved dearly. Desiring to lead him to the knowledge of the True Faith, he confided his project to the Blessed Virgin and commenced to teach his friend the "Hail Mary", urging him to recite it every day. The young man willingly promised to do so.

At the end of a month, he remarked to his friend, "Your Hail Mary" has troubled my conscience; I am beginning to doubt Mahometanism and I desire to know the Catholic Religion."

Quite delighted, the young Christian ardently devoted his evenings to teaching the truths of our holy religion to his friend and to answering his difficulties. So well did he succeed that, a few months later, the Mahometan asked to be presented to the Missionary for baptism.

"I wish", he said to the priest, "to be a Catholic. The Blessed Virgin has made me understand that the only true religion is the one you profess."

After submitting him to a long examination, the missionary found him sufficiently instructed to receive baptism. In order to try him, however, he said to him, "Be patient, I shall baptize you later". "Whenever you wish, Father", he replied. "I have now baptism of desire, for I am Catholic at heart."

The good Mahometan was baptized and made his First Communion. He receives Holy Communion every Sunday and recites the Rosary daily in thanksgiving for the graces that he has received.

---

### VOTIVE LIGHTS IN HONOUR of THE BLESSED VIRGIN

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

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

A lamp or candle	}	10 cents each
		75 cents for a novena
		\$20.00 for one year

## An Extraordinary Vocation



WHILE Reverend Mother Celoron was Superior of the Sisters of St. Joseph of the Hotel Dieu, Montreal, Divine Providence led a young American Protestant into her community in a truly marvellous manner.

Miss Allen, daughter of the American General Ethan Allen, was born in the State of Vermont, in the very heart of Protestantism. Her mother, Frances Montresor, having lost her husband while her daughter was still quite young, then married Dr. Penniman.

Endowed with a precocious and penetrating mind, Miss Allen was devoted to reading from a very early age; but, having at hand only novels and works composed by deists, she became incredulous even before attaining any knowledge of religion. However, her natural uprightness made her suspect that the truth could not be found in such writings and she frequently discussed the matter with her mother in her efforts to distinguish the true from the false.

Having heard of Catholics, and these having been pictured to her in the most unfavourable light, she conceived the desire to visit Montreal for the purpose of judging by herself the truth of what she had heard. She foresaw that it would be difficult to persuade her stepfather who was strongly attached to her, to consent to her project through fear of her embracing the Catholic Religion. Without revealing to him her real motive, she gave as pretext for her journey, her desire to learn the French Language, and Mr. Penniman yielded to her entreaties.

Before leaving, however, her parents insisted upon her being baptized. She strongly resisted complying with their desire, but finally, to please her mother, she consented to do what was requested of her. Incredulous as she was at that time, she laughed during the entire ceremony, causing Mr. Baker, the Presbyterian minister, to reprimand her severely. She was about twenty-one years of age.

Upon her arrival at Montreal, she applied for admission to the Boarding-School of the Sisters of the Congregation of Notre-Dame and, despite the probable inconvenience of admitting a young Protestant into the house, her request was willingly granted in the hope that with the study of the French Language, she might acquire the knowledge still more precious of the True Faith.

It was soon remarked that she was very obstinate in her ideas, willing to acquiesce to another's opinion only when it could be indisputably proved. She did not conceal from her teacher her incredulity in regard to religion. One of the Sisters asked her one day to carry a bouquet of flowers to the altar, where the Blessed Sacrament was exposed; at the same time, she exhorted her to adore Our Lord on entering the sanctuary. The young lady went off laughing, firmly determined to do nothing of the kind. Arriving at the railing, she opened the little gate, but suddenly she felt herself checked



and utterly incapable of advancing. Astonished by such extraordinary helplessness, she vainly endeavoured three times to advance. Finally, awe-stricken and conquered, she fell on her knees and sincerely adored Our Lord, of Whose Presence she was then fully convinced. She immediately retired to the rear of the chapel where, bursting into tears, she exclaimed, "After such a miracle, I must yield to my Saviour."

She did not, however, speak to her teacher yet of what had happened: only, she requested to be instructed and, a short time afterwards, consented to make her confession. When she was sufficiently enlightened, she made her solemn abjuration and was baptized having been null owing to lack of Pastor of Villa Maria, her first baptism having been null owing to lack of her consent. She finally made her First Communion and thenceforth resolved to embrace the Religious Life.

Her father and mother, extremely displeased on hearing of her change, came to Villa Maria and took her home. She spent six months there subjected to great sufferings, especially by her stepfather, who was bitterly opposed to the Catholic Religion.

Lent coming on during her stay under the paternal roof, she rigorously observed the fast and abstinence, and went so far as to exhaust her naturally delicate constitution. Stifling every consideration for her family, she declared to her parents that she wished to embrace the Religious Life and that she had made her decision in this regard. Her mother, whose only desire was to assure the happiness of her child whom she loved dearly, finally consented to her determination and accompanied her to Montreal the following Spring.

Miss Allen had yet no particular community in view, her only desire being to consecrate herself to God in the Religious Life. In order to know her vocation, she visited all the churches in the city and, among others, the Hotel Dieu Chapel. Scarcely had she glanced at the tableau of the high altar, which represents the Holy Family, when at sight of St. Joseph's countenance, she uttered a cry and exclaimed to her mother, "*It is his very picture. You see, dear mother, that St. Joseph wishes me here; it was he who saved my life in delivering me from the monster that was about to devour me.*"

Here, she recalled to her mother a memorable incident which had occurred when she was twelve years of age. Walking along the river-bank, she was terror-stricken to see the water becoming agitated and a monstrous animal coming up from its depths and making its way towards her. Her fear was so much the greater as she was incapable of withdrawing her gaze from this monster or of making the slightest movement to flee. In this extreme predicament, she seemed to see beside her an old man, bald-headed and bearing a staff, who took her by the arm and started her running, saying, "Little girl, what are doing here? Flee." This she did at full speed. After going a short distance, she looked around to see the old man, but he was not to be seen.

As soon as she arrived home, her mother seeing her beside herself with excitement, understood that something extraordinary had befallen her. The

child explained as well as she could, the cause of her fright and the assistance she had received from the unknown old man. Her mother immediately sent a servant in search of this venerable benefactor, for the purpose of manifesting her gratitude to him: but every effort to locate him proved useless and it could never be known what had become of him.

Recognizing, therefore, in the features of St. Joseph reproduced in the tableau of the Holy Family, the countenance of the old man to whom she was indebted for her life, she felt more than ever confirmed in her desire to embrace the Religious Life and remained convinced that she should be a daughter of St. Joseph.

It does not much matter whether that monster and old man had appeared to her corporally, or that the vision had only been an impression made on her mind. However it may have happened, Miss Allen remained convinced that this old man had preserved her from death and the remembrance of his features remained so deeply engraved upon her mind, that, as we have just said, no sooner had her gaze fallen upon the painting at the Hotel Dieu thirteen years later, than she was struck by the identity of that face and costume and could not help giving utterance to her astonishment. This animal ready to devour her, whose approach she was unable to avoid, was doubtlessly a figure of the still more cruel monster of incredulity and heresy, from which St. Joseph had delivered her to bring her into his institute as into a safe place of refuge.

A few months later Miss Allen entered the Novitiate of the Sisters of St. Joseph. Until her death, which occurred eleven years after her entry into Religion, she fully realized, by her regularity, zeal and other religious virtues, the hopes that such a marvellous vocation had given every reason to entertain in her regard.

---

Of all the services that charity inspires us to render to our fellow-creatures, the most urgent as well as the most meritorious is to assist them in saving their souls; a service more meritorious in as much as the soul is superior to the body, and more precious in the degree that Eternity is more lasting than Time. For this reason, there will be no possible excuse for you before the tribunal of the Sovereign Judge. You did not have this world's goods in abundance: you will not then be called to answer for the use of what you have never possessed, but you will be held responsible for the spiritual riches you have received. By a free gift of God, you have been given to understand the value of all that is Eternal; what hinders your communicating to your fellow-men, so wretchedly poor in spiritual goods, the means of acquiring them and assuring for themselves happiness a thousand times preferable to that afforded by earthly riches.





WHITE RICE STREET, CANTON, CHINA.

The inscription in Chinese characters indicates the entry  
to the Convent of the Missionary Sisters of  
the Immaculate Conception.

# Echoes from our Missions

---

## CANTON, CHINA.

---

*Extract of letter from the Superior at Canton.*

---



**H**IS Lordship Bishop Fourquet has just honoured us with his first visit since his consecration, which took place the day before yesterday, Feast of the Nativity of the Blessed Virgin.

He seems very well pleased with all our works, especially the Holy Ghost Convent.

His Lordship remarked, "Have the people in Canada any idea of the misfortunes which have befallen us in Canton during the past year.

It is only by a miracle of Divine Providence that the mission has withstood it all: war and famine, despite 1200 lepers and 2000 aged people to be sustained; besides the most destructive inundation that has occurred within the last twenty years, as well as storms, plunder, etc.

## MANILA, PHILIPPINE ISLANDS.

To-day we visited San Lazaro Isolation Hospital where there are 408 lepers, 469 insane and 242 other invalids stricken with diverse diseases. The various buildings form a large village. Mass is celebrated in the chapel by a Jesuit Father, every Sunday.

Here, they are endeavouring to cure leprosy by a new remedy that is applied by means of injections. We have taken the prescription which we will send to our sisters at Shek-Lung.

The majority of the lepers here are only in the first stages of the disease; many, however, have their fingers quite deformed. It seems to be very different at Cooleon, one of the Philippine Islands where there are from five to six thousand lepers under the care of the Sisters of St. Paul of Chartres. It was here that Father Damien died.

Doubtlessly, you have learned that the Government has approved our Nurse's Training School. Our pupils can now graduate here and, after passing the examination at the Philippine General Hospital, they are permitted to practice. It is a big step!

On our beautiful patronal feast, four of the Hospital Director, Dr. Tee Han Kee's children made their First Communion in our chapel and, at five o'clock in the afternoon, seven children were confirmed by His Grace Archbishop O'Doherty. May the Immaculate Virgin take these little souls under her powerful protection and keep them forever pure.



## SHEK-LUNG, LAZARETTO.

Dear Mother,

You do not often hear from us and yet we know that you are always anxious about us. It is true that we have been exposed to a thousand trials: war, famine, inundation, etc., but do not let it worry you, for Divine Providence watches over us and helps us in the hour of need.

We had recently prepared much mail for our dear Mother-House, but just as the man was leaving with it, war broke out in Shek-Lung and the poor fellow was robbed. Unfortunately, we shall not have time to re-write all the details that we had given you.

Above all, dear Mother, we must say that we cannot sufficiently thank God for having permitted us to move from St. Mary's Island to St. Joseph's, for certainly we should have all perished in the recent terrible inundations, had we remained on that sand-bank.

What direful things we have to tell you of the revolution, dear Mother, of this war which is constantly recommencing and causing so much ruin. We saw more than 10,000 soldiers fleeing across the dykes; several hundreds were drowned, some were killed by robbers, and 180 of them sought refuge at the Lazaretto. As for ourselves, we went down to the basement of the house and remained concealed between two walls throughout the whole storm of shot. One ball only pierced the wall of the upper storey.

After the battle we went to tend the wounded that had been rescued by Father Deswazieres in the men's building. One commander killed himself on the island through discouragement; another, sitting on his horse, let himself be borne into the river, followed by ten of his soldiers. Many go in boats to rescue the drowned, not to bury them, but to strip them of their money, clothes, etc. What little charity there is in China! Two examples out of a thousand:

One day a boat laden with rice and other provisions was foundering at the end of the island. All the other crews, instead of helping the unfortunate boat-man who was drowning, stripped the boat of everything that they could take before it sank. Is it possible to imagine such barbarity?

Father Deswazieres had soup made for the soldiers that he had rescued, but he had no dishes to lend them. Some of them had bowls, but after eating from them, they refused to lend them to those who had none. The poor famished men decided to eat from the lepers' bowls. As you can well see, dear Mother, the charity of the early Christians does not exist among the pagans.

The soldiers enter the houses, chase and kill the women and carry off the children. Three poor little fellows from 10 to 12 years old, told us, "They killed papa and mamma and they are taking us with them, but we want to return to our village."

This war with the numerous inundations has resulted in famine: many are dying of hunger, but Divine Providence sends us help by Father Deswazieres and our dear Sisters in Canton.

A short time ago, one of the buildings collapsed, burying beneath it a good number of the lepers. Hearing the crash, we hastened to the rescue, and what was our surprise, on drawing the poor creatures from under the ruins, to find them still living; some were wounded but not mortally, thanks to our Immaculate Mother, who watches over her most unfortunate children.

Do not think, dear Mother, that all these trials diminish our love for God; no, for we feel ourselves still nearer to Him; He favours us more than ever with His consolations and deigns make use of us to do good to His most abandoned creatures.

It is touching to see the fervour of the majority of our patients. The other day, during Sister St. Raphael's visit to the lepers, one of them said to her, "Sister, could you not find me a chaplet with a long chain and big beads. Now that my fingers are all gone, I can no longer say my beads on the one that I have, it is too small". "I have none", replied Sister. "We could have one made, but that would cost much." "How much Sister?" "80 cents at least." "Ah! yes, it is dear. It would take me four months to pay for it, with the little money that I can earn, but at least I would be able to say my beads. Have one made for me just the same."

Another fact shows us how kind-hearted our lepers are. During the war, they were always anxious lest Father Deswazieres should expose his life in endeavouring to procure rice for them. "Father must not expose himself for us," they would say, "we are no longer useful, we shall go to God." Is not this consoling?

*Sister X*

#### VANCOUVER.

---

My dear Mother,

Knowing that you are always interested in Philip, our aged apostle-neophyte, I am going to relate to you another instance of his zealous efforts.

He came to tell us, yesterday, that a new patient who seemed seriously ill, had arrived at the Refuge. As we absolutely could not go there at once, we exhorted him to prepare the way and persuade the patient to accept a Miraculous Medal.

To-day, Philip appeared full of anxiety, informing us that he believed his patient in danger of death. Although it was pouring rain, we set out immediately for the Refuge where, as a matter of fact, we found the dying man in a critical condition.

We began to speak to him of our Holy Faith. He eagerly showed us the Miraculous Medal that Philip had given him and admitted without difficulty the principal truths of Religion. When we proposed baptism to him,





TWO OF OUR VANCOUVER STUDENTS

Mak Kwong Yan (Joseph Luke) baptized at 74 years.  
Hah a Shing (70 years) Philip, our apostle-neophyte.

he replied immediately. "Yes, yes, I wish it." As death was too imminent to permit us to take the risk of awaiting the priest's arrival, I poured the regenerating waters on his brow and I shall never forget his happy smile at that solemn moment. Joining his hands, he exclaimed, "I am so glad"!

Before returning to the convent we distributed apples among the patients and said a few words of consolation and encouragement to each. They all appeared much pleased and very grateful. One old man calls us "The daughters of God." Oh! if we could only do more for these poor unfortunates!

On arriving home, we found Charles, another of our neophytes, awaiting his Catechism lesson. He expects to make his First Communion at Easter with Philip. Both are studying very earnestly, but as the latter is much older, his memory is failing and he finds it very difficult to learn reading. His companion shows him the characters with his finger, saying, "Tis not difficult, 'tis just a little mark;" and Philip looking him straight in the face, replies very slowly, "When we know it, it is not difficult, but when we do not know it, it is not so easy as that."

Poor Philip! he is very edifying, and yet the guardian of the Refuge torments him because he goes to Mass on Sunday. These reproaches sting him to the quick. "I am eager," he said one day, "for the time when you will have a house for us; then I shall be free to visit God and pray to Him: it is so good to speak to God and the Blessed Virgin, and I have not the liberty to do so." He said this in such sad and touching accents.

I shall close, dear Mother, leaving my sisters to tell you of other incidents, at the same time sad and consoling.

Your loving daughter,

Sister X.

Vancouver, February 22, 1924.

Dear Mother,

We have just returned from the poor Chinese Hospital, our hearts sorrow-stricken, for as usual, we have witnessed all kinds of wretchedness and sufferings. At noon, we had scarcely finished our dinner when Philip arrived, all out of breath, telling us that one of the poor patients at the Refuge was dying. "Have you spoken to him about God," we asked. "Often," he replied. "I go and recite my 'Ave Maria' near his bed, and sometimes I get him to say 'Holy Mary, Mother of God pray for me.'" Return to him quickly, and we shall be there immediately." He made a short visit to the chapel and set out instantly.

We followed him, and arriving at the Refuge, found the patient quite seriously ill. He was still conscious, but the appearance of his countenance and his difficult respiration gave us every reason to believe that his life was fleeting. On perceiving us, he assumed a very pleasant air and, mustering all his strength, he endeavoured to make us understand that he could no longer speak.

After exposing to him the principal truths of our Holy Religion, we asked him if he did not desire to become Catholic before dying and if he was sorry for all the evil he had committed during his life. He responded to each of our questions by an affirmative sign and, as he seemed to be in the last extremity, we believed it expedient to baptize him. We gave him the name of Joseph Bernard, in honor of St. Joseph and little Bernadette of Lourdes; and we begged this little one so privileged by the Blessed Virgin to obtain for us the grace of having charge of the refuge, if it be God's Will. There is so much good to be done there and the patients are in such a pitiful condition.

In the room where we had just baptized the dying man, we found a poor old man of 73 years, lying all curled up on two chairs, with neither pillow nor covers, and only dirty rags for clothes. When we asked him why he did not go to bed, he answered "I have no bed." We pointed to the two vacant beds. "Yes," he said, "they are vacant, but I have no permission to use them, for no one will go good for me and I have not a cent." "Then, what do you do for your living?" "When I am not too sick, I go begging for something to eat; at night, I come and sleep here on the floor; I am at least under shelter. In the morning, after all have had breakfast, if there is any rice left, the guardian gives a bowl to this poor old fellow, who is then obliged to go and beg his food for the other two meals.

Dear Mother, it is heart-rending to see such wretchedness. If it were not unseemly, we would be tempted to give them all shelter in our own little house, even if we had to sleep on the floor in the garret.

Before leaving the Refuge, Sister visited each of the patients, distributing apples and oranges that some kind benefactor had given us recently.



In the meanwhile, I remained with the dying man, whom we had just baptized. As he had taken nothing for two days, not even a drop of water, I asked why he had not been given something and received the reply that it was not necessary because he was going to die and, besides, he was not able to drink alone and there was no person to look after him.

Taking an orange, I held it over his mouth and squeezed it so as to give him the juice. If you could have seen, Mother, how eagerly he swallowed it; I could scarcely prevent his taking the whole thing out of my hands, so hungry and thirsty was he. He then tried to thank me, poor fellow!

I should have been happy to spend the rest of the day taking care of him, but it was necessary to return in time for class. I exhorted Philip to make him drink from time to time, but the Blessed Virgin came for him the same night or rather at the first hour of the day which is consecrated to her. What an exchange! God's beautiful Heaven for that wretched Chinese hovel.

Every day for some time past, a poor blind cripple has been coming to the Convent to have drops put in his eyes. It is touching to see the confidence he has in us. We shall not be able to give him back his bodily sight, but may the Blessed Virgin grant us the happiness of opening the eyes of his soul and enlightening him with the rays of our Holy Faith.

What interesting accounts we have yet to give you, if time permitted.

Your affectionate daughter,

Sister N.

---

### A SOUL TO SAVE

---

ONE of the pupils of our Chinese School, Montreal, manifested an implacable aversion for our holy religion. During Catechism he was wont to turn his back to the Chinese Virgin who was teaching it, and study some other lesson. If, at the recreation hour, he heard any one speaking of God, he would go away saying, "No, no, I do not love Jesus." Remarking the word "Confucius" in his reading-lesson one day, he hastened to declare to his teacher that Confucius was his god. It was only with great reluctance that he consented to accompany his class-mates in the pilgrimage that they delighted in making to the Crib of the Infant Jesus, in the Chapel of our Mother-House, January 30th.

Ever since that day, we have the happiness of seeing a complete change in this poor child's dispositions. He loves to hear about Our Lord and we have every reason to hope that soon he will open his heart to the light of the True Faith. One day, as his teacher insinuated that Confucius was not a god, but that Ours was the only true God, he eagerly replied, "Sister, I love Jesus, too. If I did not love Him before, it was because I did not know Him, but now that I know Him, *I love them both.*"

*I love them both*, pious readers, we implore you to unite your ardent supplications to our humble prayers, that very soon this poor little Chinese heart *will love only Jesus.*

## Montreal Chinese Hospital

Some time ago, a poor patient, convinced that there was no hope of recovery, resolved to return to his people. It was heart-rending for our Sisters at the hospital to see that they were to lose this soul, still pagan. As was their wont in similar circumstances, they had recourse to our Mother of Mercy and were not deceived in their confidence. To-day, the patient was again brought to the hospital, almost on the point of death. Needless to say, he was received with joy. He requested baptism immediately and a few hours later, attired in his baptismal robes, he went to appear before his Divine Judge and Saviour.



A FRESH SPRAY OF CELESTIAL BLOSSOMS.



# Extracts from the Novitiate Chronicles

*February 11, 1924. Feast of Our Lady of Lourdes.*



All the feasts of the Blessed Virgin are dear to the Missionary Sisters of the Immaculate Conception; but, after that of December 8, there is one which is particularly cherished: it is to-day, February 11, Feast of Our Lady of the Smile.

It is the 20th anniversary of the reception of one of the most touching favours that the Blessed Virgin had bestowed upon our humble Community.

As it was in 1904, at the occasion of the Jubilee of the Immaculate Conception, that we received from Our Holy Father, Pius X, the beautiful title of Missionary Sisters of the Immaculate Conception, so also, four years later, at the occasion of the Jubilee of the Apparition at Lourdes, the same Pontiff assigned our field of apostolate: all the missions to which we might be called. It was then that Reverend Mother added to our costume the blue girdle, such as worn by the Immaculate Virgin at Lourdes.

As long ago on this happy day, our Blessed Mother smiled at little Bernadette of Lourdes, so to-day did she smile not less sweetly upon our dear sisters in Quebec. Three of them renewed their holy engagements in the service of the Divine Master and His Holy Mother. Mass was celebrated in the Convent Chapel by His Lordship Bishop Ross of Gaspé, who was then visiting at Quebec. As at Massabielle, the Virgin not only smiled but spoke as well, so here did she speak also through Reverend Father Faucher, pastor of Jacques-Cartier, who enumerated the Blessed Virgin's various rights to our love: her divine maternity; the adoption which she made of us all in the person of St. John, at the foot of the Cross; our religious vocation, which has led us to leave father and mother for Jesus and Mary; and above all, our beautiful title of Missionary Sisters of the Immaculate Conception, which reminds her of her most cherished privilege. "These reasons," said the Reverend Speaker, "should suffice to inspire you with the most tender devotion towards God's Immaculate Mother; but there is another which we do not sufficiently consider: it is that as Canadians, we should have an ardent love for the Blessed Virgin and endeavour by every means in our power to extend her devotion.

The pioneers of Canada were all devoted servants of Mary. What love for her had Champlain, Founder of Quebec! He invoked her constantly during life and, at his death, he willed all that he possessed to the extension of her glory. Maisonneuve, Founder of Montreal, whose love for the Blessed Virgin merited for him the title of Knight of Mary, conferred upon the city he founded the beautiful name of Ville Marie, which it bore for nearly two centuries, and he died, convinced that the newly-founded city would not perish because it was under Our Lady's protection. History has proved that his confidence was well founded. Father Marquette, Jesuit, the celebrated explorer of the whole American Continent, never let a day pass without reciting

the Office of the Blessed Virgin. He asked and obtained the grace to die on Saturday, the day consecrated to Mary. It was through the Blessed Virgin's direct intervention that Margaret Bourgeois and Jeanne Mance came to Canada and accomplished so much good. This last reason should be dear to our hearts and as Canadians, we should endeavour to extend the Kingdom of Jesus and Mary.

Reverend Father Faucher then declared that we should accomplish this by being true religious, humble and poor. "I know my country well enough," he said, "my parish, my city, my province and my people, to know that they are rushing headlong into ruin, by the road of luxury, comfort and ease. It is for you religious to save them, and you will do so by teaching poverty and causing it to be loved. Love the poor! Let them feel that you do not disdain them, that you do not prefer the rich to them. Like the Blessed Virgin at Lourdes give them that sweet smile which touches the heart and does so much good. Yes, sow in abundance these smiles that take root in peaceful and happy hearts which are not, as are wordly ones, masks behind which heavy sorrows are concealed. Smile, smile always to charm all souls and win them to Jesus and Mary."

O Immaculate Virgin, Mother of the Divine Smile, continue to smile upon us to-day, to-morrow and forever; and grant that our lives may be so simple and pure, that our smile, like thine, may be but the radiation of the Divine Host dwelling in our hearts to win all souls to the glory of the Blessed Trinity!

*February 27, 1924. Departure for the Missions.*

---

Our dear Sisters St. Joseph of the Sacred Heart and St. Patrick are leaving us for the distant missions, for Manila, Philippine Islands, their distant field of apostolate. Though these departures for the missions are always very simple at the Immaculate Conception, they are, however, most impressing.

We have the privilege of having two Masses this morning. During the latter, celebrated by Reverend Father Reid, brother of one of our departing Sisters, we confide our dear travellers, first of all, to Our Heavenly Father's providence: "Pater noster qui es in coelis". Yes, Father, deliver Thy children from all evils of soul and body which they may not fear to face for the extension of Thy Kingdom in distant lands; sustain their weakness, give them courage to accomplish always and in all things Thy Holy Will. Oh! Father, let them not falter on the road of exile; lead them to the Heavenly Home, where after our labours here below, Thou wilt reunite us forever. We, then recommend them to Our Immaculate Mother, Star of the Sea.

The day passes quickly, much of it being devoted to the farewell visits of dear relatives and friends. After the evening prayer, we repair to the assembly-hall to bid good-bye to our dear parting ones and receive from them an invitation to rejoin them in their apostolic labours in foreign fields when "the white veils will be changed to black." Happily the conversation





MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION  
Chinese General Hospital, Manila, Philippine Islands.

goes on, but the time, too is passing. Already it is nine o'clock and the bell calls us again to the foot of the altar to chant the itinerary prayers. Then, slowly, singing the *Ave Maris Stella*, we take our ranks in the entrance hall, and our dear missionaries, passing through, smilingly bid us an affectionate farewell. Courageously crossing the threshold of this blessed house abounding in sweet and holy joys, they pause at the feet of our Immaculate Mother, who smiles lovingly upon them neath her brilliant starry crown and seems to say, "Go, dear daughters to the conquest of souls; fear nothing, for I shall be with you always." The soft strains of our "*Ave Maris Stella*" continue to float through the evening air until the carriages, bearing away our beloved Sisters, disappear in the darkness.

March 2, 3, 4, 1924    *The Carnival Days.*

As has been our custom ever since the foundation of the Community, we have the Blessed Sacrament exposed in our chapel during these three days preceding Ash Wednesday, when Our Lord is offended more grievously than at any other time.

Our humble altar has become a glorious throne for Our Divine King. Gorgeous palms, set off with tufts of lilies and roses, form a magnificent dome, beneath which an immense glowing heart of red lights reminds us of the Heart of Jesus pleading for our love. Responding to this ardent invitation, we gather round His altar throne and endeavour, by our prayers and hymns, to ward off the outrages heaped upon our Divine Captive by the coldness and ingratitude of men.

During the Holy Hour which is made each evening, we declare to Our Eucharistic Lord that the children of Mary will ever be the children of His Sacred Heart; and, in fact, as children of our Immaculate Mother, how could we not have in intense and ardent love for the Heart of her Divine Son? Is it not for Him alone that she seeks to win all hearts?

If as "Missionaries of the Immaculate Conception" we should make special efforts to extend devotion to the Blessed Virgin, just as the Sisters of the Precious Blood endeavour to make Our Saviour's Blood universally adore the Sisters of the Sacred Heart, to establish everywhere the reign of the Heart of Jesus and the Sisters of St. Joseph to inspire all with confidence in this holy Patriarch, it is not less true that for us, as for others, our piety is based on all the great Catholic devotions, and that the Heart of Jesus is particularly honoured in our Community.

Each morning commences with our daily offering to the Sacred Heart and the clock striking at every half-hour of the day sweetly invites us to turn our thoughts to the Divine Prisoner of the Tabernacle and utter in loving accents our cherished invocations to the Sacred Heart. Then, as the evening shadows gather, drawing close to this Friend of Friends we confidently commend the approaching night to His Divine keeping. "Sacred Heart of Jesus I place my trust in Thee," thrice repeated, with the *Salve Regina* closes each day in the sweet embrace of Jesus and Mary!



The Blessed Sacrament is exposed in our chapel not only on the First Friday of each month, day solemnly consecrated to this Divine Heart, but also on every Friday throughout the year. During the month of June, besides Benediction of the Blessed Sacrament which takes place every evening, hymns to the Sacred Heart are sung daily during Mass and special prayers are offered in the Community. The Feast of the Sacred Heart, one of the most solemn of all those celebrated in the house, is preceded by a fervent novena and its eve is spent in profound reparation.

It is most consoling for a little novice to behold how this as well as all the other great devotions recommended by Our Holy Mother the Church are ardently cherished at the Immaculate Conception.

*March, 25, 1924. Feast of the Annunciation.*

To-day, 27 young ladies don the habit of Mary Immaculate and become, after her example and under her guidance the "hand-maids of the Lord", while five others, having already experienced during two years and a half the sweetness of this *Divine servitude*, express their ardent desire to remain forever under such a pleasant yoke.

Then like the Virgin-Mother, they pronounce, in the profession of their religious vows, the "Fiat" which makes them spouses of the Almighty and mothers of souls.


Following are the names of to-day's privileged ones: Reception of the Holy Habit: Misses Elmina Melanson, Rogerville, N. B., now Sister Mary of Jesus; Theresa Germain, Quebec, Sister Mary of the Incarnation; Marie Anne Barrette, Causapscal, Sister Mary of the Nativity; Charlotte Duhamel of St. Hyacinthe, Sister Mary of the Holy Childhood; Zephirine Olivier, Berthier, Sister Mary of Olives; Albertine Boutet, Lac Sergent, Sister Mary of the Precious Blood; Jeanne Lamarre, Montreal, Sister Mary of Martyrs; Eliane Gravel, of St. Prosper, Sister Mary Josephine; Yvonne Frenette, of St. John the Evangelist, Sister St. Michael the Archangel; Brigitte Auger, les Ecureuils, Sister St. Gabriel; Elzire Gamache, of St. Jean Port-Joli, Sister of the Angel Guardian; Evanna Gignac, Quebec, Sister St. Peter; Isola Boudreau, La Tuque, Sister St. Thomas; Emma Labreche, of St. Jacques de l'Achigan, Sister St. James; Marie Louise Lapierre, of Ste. Justine, Sister St. Simon; Antoinette Leveillé, of Ste. Ann des Plaines, Sister St. Jude; Eliane Thibault, Repentigny, Sister St. Christopher; Marie Anna Rompre, of St. Thecle, Sister St. Expedit; Monique Bois, Garthby, Sister St. Theresa; Antoinette Godin, Woonsocket, U. S. A., Sister St. Ursula; Berthe Fortin, Quebec, Sister Margaret of the Blessed Sacrament; Claire Langlois of St. Claire, Sister St. Lucy; Valeda Lemoine, of St. Hyacinth, Sister St. Philomena; Zita Clarke, Orillia, Ont., Sister St. Zita; Anita Julien, Montreal, Sister Eulalie of Jesus; Juliette Drolet, Quebec, Sister Imelda of Jesus; Eva Grondin, of St. Victor de Tring, Sister Mary Theophane.

Profession: Sister Mary of Salette, née Corinne Frenette, of St. John the Evangelist; Sister Mary of the Cross, née Isabel Lacroix, Quebec; Sister St. Pius, née Cécile Auger, Les Ecureuils; Sister St. Benedict, née Lilian Guérrette, Nashua, U. S. A.; Sister Mary of Calvary, née Léonie Létourneau, Mont Louis, Gaspé.

# Pauline Marie Jaricot

Foundress of the Association of the Propagation of the Faith.

(Continued)

S the hour approached when the *Sun of Justice* was to make use of the virgin to shed His vivifying rays throughout the world, despite Satan's rage, her soul experienced something similar to what precedes sunrise in nature: the sweet splendours of dawn. This virgin had given to her celestial Spouse all that she possessed: youth, beauty, intelligence, affection; and He, in His divine liberality, lavished upon His beloved the most precious treasures of His Love: charity, purity and affliction. The fruit of this marvellous exchange would be the salvation of idolatrous nations.

We touch upon a solemn moment, so, to give a better exposition of the secrets of Divine Mercy, we shall let Pauline herself speak. "The Divine flames enkindled in my soul, made me feel that my heart which had been formerly so immense that creatures, pleasures and worldly vanities were incapable of satisfying it, now seemed too narrow, too limited to love as ardently as I desired to love the infinitely amiable Being. 'Tis why I longed to die and go to Heaven where I could love unreservedly *the God for Whom I hungered!*

Not capable of loving Him here below as I wished, I fell into profound sadness which rendered my life burdensome, even odious. I sought my Beloved everywhere; I loved Him, admired Him in all His works and I went so far as to kiss the flowers and leaves, as if I had received them from His hands. I delighted in the country whose solitude afforded my heart greater liberty for confiding its tortures to His Sacred Heart. Consumed with His ardent love, I was indifferent to all that did not speak to me of Him, whilst a stranger seemed to be a brother to me if I found his heart inflamed with the love of God.

A devouring thirst to serve this adorable Friend made me desire to act only for His glory; *I felt without doubt, that He was expecting something from me in return for the love that He lavished upon me.* But what did He wish. Discouraged at my helplessness to realize my ardent desire to contribute to the Church's triumph, I sorrowfully exclaimed, "Wretch that I am! 'Tis in vain that I wish to serve the Church; my sex and my weakness will give rise to insurmountable obstacles. How could a weak young girl win souls to God and contribute to His glory? This consolation belongs exclusively to His ministers."

Despite all this, a secret presentiment constantly replied. "Yes, God wishes to use you for His glory and destines you to the accomplishment of His merciful designs." But where and how? . . . We shall soon know. We are going to follow throughout the centuries the development of the *divine idea* that our virgin was destined to realize.



*Simple and true account of the origin of the Propagation of the Faith.*

The *primary* idea, the *fundamental* idea of the Propagation of the Faith is entirely included in the Gospel, and comes, as does that of the *apostolate* from the very Heart of Jesus Christ. To a few poor, timid and uneducated men whom He loved, nevertheless, and who loved Him, the Master gave one day this astounding command, "*Go ye into the whole world and preach the gospel to every creature.*" Behold the *apostolate*.

Wishing, then, to rid the messengers of good tidings of all material encumbrance, He "Who gives grain to the sparrow and wool to the little lambs," added these other words more astonishing than the former ones: "*Take not with you gold nor silver nor money in your purses, nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat. He who receiveth you, receiveth Me; and He that receiveth Me, receiveth Him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet.*" (Matthew X).

This seems to us to be the Propagation of the Faith in the plenitude of its fundamental idea with its two consecutive and natural elements: *apostles* charged with evangelizing the nations, and *Christians* charged with providing for the *apostles* means of accomplishing their mission.

As the words of such a Master could not remain vain and sterile, neither of these two elements have been lacking throughout the ages. From the holy women of the Gospel up to the time of the memorable foundation whose history we are tracing, there have always been *apostles* going to preach the Gospel to the nations, and *faithful* endeavouring in a thousand ways, owing to the difficulties of the times, to procure help for the *apostles*.

This truly Divine idea of the Propagation of the Faith inspired pious souls with the desire to realize this idea by a general association for the benefit of the missions. But of all that was attempted for this purpose, during sixteen hundred years, nothing resembled the permanent form of a society, possessing in itself, as well as its vitality, the power of conservation and expansion.

It was only in the seventeenth century that this project of organizing Catholic alms into a regular source, was clearly devised and seriously followed out. It is related that twelve years after the discovery of America, a young islander from southern lands was brought to France, where he received a Christian education and forgot his fatherland. This man's great-grandchild (Reverend Father Paulmyer, canon of Bayeux Cathedral) burning with zeal for the salvation of his compatriots, sent a petition to Pope Alexander VII, for the establishment of a mission in Australia. He drew up the plan of an association based upon the model of the Company of the Indies, and intended to provide for the needs of the mission. He expressed the hope that finally God would be pleased to permit the foundation of a society for the Propagation of the Faith.

This worthy priest, dying before seeing the realization of his most cherished desire, confided it to the Lord, in Whose Hands nothing is lost.

In the following century, an association of prayers and good works was established for the salvation of infidels, but still nothing durable: ceaseless attempts, alms gathered individually or collectively, more or less generalized, always *without permanent organization* and therefore without vitality and power of expansion.

The Master's word, nevertheless, continued to be realized and, in the periods of calm which followed hell's furious attacks against the Church, the flame of apostolic zeal excited souls to an activity so much the greater as it had been more violently restrained. It is doubtlessly for this reason that, after the prolonged persecution of '93 the fury of which had destroyed everything in France excepting Faith and Charity, this immortal flame of apostolate spread with greater intensity than ever over the devastated but ever-fruitful and generous land of the eldest daughter of the Church.

It was at Lyons that this divine fire inflamed the greater number of hearts, there where impiety had caused greatest destruction and where, at this time, the development of commerce, industry and literature gave rise to a thousand seductions capable of attaching minds and hearts to the earth. Despite all this, the *apostolic impulse* was general, but *the means* was still lacking. Although, as we have seen, it had been sought after during eighteen centuries, every attempt to realize it had proved futile.

As the hour of salvation approached, these other words of the Master, "The harvest is great but the labourers are few" became the topic of conferences in the seminaries where there was general enthusiasm for the labours of the apostolate; it inflamed the conversation in the homes of the rich where charity still existed; in the work-shops, factories and mills where so many Christians were working to earn their daily bread and *Heaven*. What humble and admirable sacrifices were made there under the divine cloak of poverty.

There was then at Lyons a pious widow who zealously endeavoured to collect alms for the Catholics of the United States whose distress had been exposed by His Lordship Bishop Dubourg of New Orleans; but this holy woman met with so much opposition that *she was obliged to await the hour appointed by Heaven*.

Which of the many generous hearts ready to devote themselves according to their strength, resources and light, did God find the best disposed to receive the *inspiration* which was to combine so many precious elements till then scattered, and constitute the ASSOCIATION OF THE PROPAGATION OF THE FAITH.

#### IMMEDIATE PREPARATION

Among the innumerable citizens of Lyons who were *apostles in desire*, two especially seemed to have understood the Master's complaint. The same motherly heart had initiated them in the science of charity; the same father's



examples had traced out for them the path of devotedness; and a superabundant grace had snatched them both, in the morning of life, from all wordly seductions. The brother was consuming with zeal; the sister's nineteen-year-old heart no longer possessed a single fibre which was not for God and for souls. The reader has already named Philias and Pauline.

We have seen the latter more than ever assiduous in her visits to the tabernacle. There, she heard the Saviour's voice replying to her questions, teaching her Himself in an ineffable manner and revealing to her *His designs for the salvation of idolatrous nations*.

A little later she was assailed by terrible trials, interiorly and exteriorly: Satan renewed his efforts to dishearten her by despair; however, despite the fury of the storm, she felt certain that *the moment was near when she was to act for the Master's glory*. She interrogated Him in anguish, but He remained silent. She then gently reproached Him, saying, "*Thou hast told me, O Jesus, that Thou hast chosen me to accomplish Thy designs, because I am the weakest of Thy creatures. How can I not have confidence in the promise that Thou hast made me for Thy glory and the salvation of my unfortunate brothers.*"

While awaiting the realization of this Divine promise, the virgin devoted herself entirely to the apostolate assigned to the Christian woman, that of consoling and sustaining all those around her who are sinking beneath the double burden of sin and sorrow.

Rising at four o'clock, she devoted her mornings to prayer and the care of incurables at the Hotel-Dieu Hospital, where her charity and abnegation astonished even *the religious*. It was impossible to baffle the dexterity with which she seized every opportunity of rendering the most loathsome services. "*Leave me the better part,*" she was wont to say. "*When I see Jesus Christ in the disguise of infirmity, I no longer consider natural repugnance.*"

The afternoon was spent in the flower-shop and in visiting the poor; and the remainder of the day was devoted to her family. She remained always as amiable and affectionate towards her own as in the past; but it was evident that some thought absorbed her and that her natural gaiety had been replaced by a pensiveness that nothing could dissipate, not even the cheerful family reunions.

In the *City of Martyrs*, where the Holy Ghost found so many ardent and generous souls, so many hearts ready to become *indirect instruments* of His work, He was pleased to choose for His *direct instrument*, this virgin whose heart, purified by humility, charity and sufferings, reflected one of the brightest rays of His Infinite Mercy.

#### *Inspiration of the means.*

In the foresight and hope that, sooner or later, truth would glorify the memory of his saintly compatriot, Cardinal Villecourt, seeing himself approaching Eternity, confided to a reliable and devoted person several very

important documents, from which we shall quote, *word for word*, the passages relating to the subject which we are treating.

The Prince of the Sacred College had traced, with his own hand, at the head of this account:

NOTES ADDRESSED TO CARDINAL VILLECOURT BY MISS PAULINE MARIE JARICOT.

"It is not I who have chosen the Lord, but is is He Who has first chosen me. I hesitated between God and the world until the age of seventeen, when I promised Jesus Christ to belong to Him alone."

Here we have the brief exposition of *her conversion* such as we have already read.

She then adds, "On the eve of Palm Sunday, while I was kneeling before the Blessed Sacrament in the Chapel of Our Lady of Grace at St. Nizier, I heard a Voice, the same that had once spoken to me of man's ingratitude, of the war raged by the impious upon God, His glory, His name, and of the Infinite Justice which demanded the vengeance of such outrages. This Voice said to me, *My daughter, to-morrow will be the commemoration of the day when the Jews bestowed great honours upon me, while singing Hosanna! and a few days later they put me to death. Are you willing to suffer and die for Me?*

I understood that this request referred to the conversion of sinners and the bestowal of some saving grace upon France, and I offered myself as a victim to the Divine Majesty, not without trembling with fear, but relying entirely upon His grace. "Well then, prepare for death", replied the Voice.

I humbled myself before the Lord, acknowledging myself unworthy of appeasing His Justice, but I received the answer that if I would be very obedient and faithful, Jesus-Christ would make use of Holy Communion to transform me into Himself.

About this same time, my brother wrote to me from the Seminary speaking to me of the missions and urging me to seek *Means* of sending help to the missionaries. He also told me to tempt me, that eighty-two francs would maintain a catechist for a year and that this catechist could baptize as many as 2,500 children in danger of death.

I understood how pleasing this chosen people must be to the Divine Master's Heart, and thenceforth I sought the *Means* of giving Him this satisfaction. I hoped in this way to appease His justice. I begged Him to inspire me the manner in which a considerable sum could be formed by the reunion of small contributions".

Here Pauline recalls what her illustrious father had seen himself: *how she had received the inspiration*. She then adds these remarkable lines: "I was then given to understand the meaning of this comparison made by the interior Voice: *The Association of the Propagation of the Faith will be for France what a lamp filled with oil, and awaiting light, is to a lamp lacking oil but having still a feeble flame. This first lamp pours its superabundance of*



oil into the exhausted lamp and revives the vacillating light from which it receives its own."

It meant that *new nations* brought to the knowledge of the True Faith by the alms of France would communicate to the latter the merit of their prayers and good works, so that this *eldest daughter of the Church* would keep her Faith despite the abuse made of the special graces bestowed upon her children during many centuries.

This rising association remained tiny in my hands for about three years, after which it was regularly established and became more and more widely extended."

*That is how the ever-blessed Association of the Propagation of the Faith was propagated and realized, between the Heart of Jesus and the child of martyrs.*

Pauline did not indicate precisely the day on which God inspired her with such a marvellous plan. She said that never having had the thought of finding a motive of personal glory in *the divine inspiration*, nor having foreseen the cruel obligation in which she was to find herself later, of claiming the title of foundress of the great association, she had forgotten the *exact date* of this *inspiration*.

The following letter written forty years later, contains *the whole history* of the immortal foundation. It was addressed by Pauline to Reverend Father Girodon, a friend of Philias Jaricot.

Lyons, July 29, 1858.

Since you believe it to be useful, Father, I am sending you the textual copy of the two letters from my brother Philias, concerning the missions. *Not having expected to be obliged some day to produce such documents, I had destroyed more explicit letters.* I still have only these two which I kept for the sake of various counsels and encouragement contained therein, as well as notes concerning the *Propagation of the Faith*.

*His first letter dated February 1, 1820 suggests the others to be of earlier date and proves that the Association existed in 1890 at least.*

As you know, Father the plan of the *Propagation of the Faith* closely followed the first alms of the pious working-girls and servants to whom I communicated my brother's letters on Mission needs. The result of these zealous young girls' sacrifices led me to understand *that the work would succeed only if it had a perpetual organization and general collections.* I likewise prayed for this organization always and everywhere, my constant thought being to obtain this grace.

One evening, as the other members of the household were playing cards and I was sitting in a corner by the fire, trying to work out the *desired Plan*, I had a clear view of this plan and I understood how easy it would be for each of my acquaintances to find ten associates who would give a cent a week for the *Propagation of the Faith*. I saw also that among the most capable associates, the most confidential might be chosen to receive the col-

lections from ten promoters of ten associates each, and one chief promoter to gather in the collections of ten of these promoters of one hundred associates.

Fearing to forget this mode of organization, I wrote it immediately on a card that I took from the table and I was astonished, in seeing its facility and simplicity, that no person had discovered it before me. I determined to communicate this plan to my confessor in order to have his approbation and I have never forgotten this, his answer: "Pauline, you are too stupid to have invented this plan yourself. It is evidently from God, and not only do I permit you, but I strongly urge you to put it into execution."

I then wrote to my brother to reveal this plan to him. He communicated it to the clergy of Paris who were interested in the success of the Propagation of the Faith. Their encouragement and the various details given me by my brother concerning the missions were the means employed by God to fire the zeal of my dear working-girls, my sisters and friends in Christ.

But from the outset, I was greatly surprised and alarmed when a vicar of one of the parishes of Lyons came to tell me that the *Association begun was illicit* because it was not authorized by the Archbishop; that it was a kind of schism. I was deeply grieved and believing that I had done something to offend Our Holy Mother the Church, I wrote to Mgr. Courbon, as follows: "Terrified at having founded an association for the Foreign Missions without your authorization, I wish to apologize and declare that if you disapprove of it, I shall dissolve the organization without delay." In reply, I received the injunction "*not to dissolve what already existed but not to augment it.*" At that time, my confessor was Mgr. Gourdiat, pastor of St. Polycarp's Parish. I communicated to him Mgr. Courbon's answer. (It must be remarked here, that there was no Archbishop in Lyons at that time and the diocese was governed by the Vicars.)

Mgr. Gourdiat to whom I confided my resolution to obey, answered me, "No, my child, I too am a vicar, and I desire you to extend the Association of the Propagation of the Faith. I take all responsibility in regard to Mgr. Courbon. Collect all the money that you can and bring it to me. I shall send it to Paris. Remain at ease and be solicitous only about collecting as much as possible."

Thenceforth, the Association made great strides. No longer able to suffice, I begged you, Father, my brother's friend, to kindly profit by your intercourse with the young people of Lyons and the numerous workmen that your position gave you the occasion of visiting, to organize groups and to be the promoter of the section.

After having acquainted you with the organization of the Association, I mentioned to you Mgr. Gourdiat to whom all the collections were to be remitted. I named a certain number of persons worthy and capable of being promoters according to the adopted method. I kept for myself as many persons as I could oversee. Thus we each looked after our own share of the work, having as centre Mgr. Goudiat, who received my collections as well as yours.



and forwarded them to Paris until the moment of *The official foundation with the approbation of Ecclesiastical authority, May 3rd., 1822.*)

According to Ozanam, *Pauline's Association had since 1820, more than 1000 associates, and the Church at Lyons sent its first dew-drops to Ancient Asia, whence it had received the Faith.*

The Association of the Propagation of the Faith existed then and even before 1820. Under the natural restrictions of childhood, the Association was carried on with perfect organization, nothing of which was to be changed or even modified and which by the power of its own vitality, tended towards a progressive and certain development.

While this Divine Work was still resting peacefully in *its mother's arms this mother* gave utterance to a hymn of thanksgiving that the angels of infidel nations must have accompanied on golden harps. She who, in her joyful childhood, had been named the *lark of Paradise*, had no longer any terrestrial accents in her voice: it was the harmony of love and gratitude, dominated by humility.

"O Jesus, Saviour of souls, although I am but dust, I shall try to say how visible and admirable are Thy Goodness and Mercy in *this work!* Who would dare attribute to himself the glory of it? What did it cost us to present *the plan* which seemed to have been set beneath our pencil? It is the work of Thy charity, Lord! It is Thou Who hast prepared *all* and done *all*. Thou couldst have chosen the powerful and the wise to accomplish such great designs and, from the heights of Heaven *Thou hast regarded what Thou hast found to be the most miserable here below, to make her the instrument of Thy Providence, so that no flesh might glorify itself before Thee.*

(To be continued)



STUDYING CATECHISM  
at the Convent of Canton, China.

# The Medal of the Madonna



HE priest's simple words had echoed through the vaults of the Virgin's Church and penetrated the hearts of the congregation. It was a solemn day for the village of Buya: the children were making their First Communion. Upon each one's breast glistened a medal, bearing on one side, a *Virgin with oriental features, a beautiful Virgin crowned with lilies*, and on the other, the date of this happy day when Jesus came into their souls for the first time.

The little fair-haired boy nearest the altar was a lonely orphan. At the priests words, a new light shone in his deep blue eyes. He remained thoughtful for a moment, and then clasping his medal, he murmured these words, "*How can I do it? Mary, my Mother, help me!*" What took place in this young soul at the moment of receiving the first caress of Jesus in the Blessed Sacrament? "Tis a mystery! But Francis, (such was his name) having confided his resolution to the priest, left the church smiling. All along the way, he did not see nor hear the children around him; he was praying: *Though I am a poor orphan, it is my wish, O Mary! Help me to do it.*"

One November morning, a little Chinese child fell exhausted at the door of a house in Ying-chow-fou. This house which still remained standing in the midst of the ruins caused by the recent bandit invasion, was the sisters' dwelling. The poor little one on the step had his eyes closed and his little fists clenched in pain. In an instant, the door was opened by a pale-looking religious whose eyes bespoke long and anxious watching and whose lips whispered a constant prayer. At sight of the child, a sweet smile lit up her countenance. She stopped, took the poor little sufferer in her arms and entered the convent. The little one was put to bed and given the best of care. Slowly he opened his eyes; then, seized by wild terror, he made a bound to flee, but he was too weak. He then uttered strange cries and shook his hands as if to chase away the nurse who was near him. As the fever gradually left him and he seemed a little better, the missionary sister spoke gently to him telling him that she would do him no harm, but rather wished to relieve him. She then placed a medal under his pillow and tried, little by little, to make him understand that if he kissed it lovingly, it might bring him some relief. It was in vain! In a moment of anger, the little rebel took the medal and threw it away.

A little later, after offering a fervent prayer, Sister entered the infirmary, holding a sparkling medal with the tips of her fingers so that the little one could see it well. This medal represented a *Virgin with oriental features, a beautiful Virgin crowned with lilies*, and the young Chinese was fascinated by its brilliancy which seemed to bear the influence of a distant prayer: "*Though I am a poor orphan, it is my wish, O Mary! Help me to do it.*" Yielding to a sweet interior voice, he held out his hand and took the medal which he contemplated for a long time. He then confided his thoughts to the devoted religious.



"Father, have I received the grace that I asked on my First Communion day?"

"Yes, Francis dear, if you asked with confidence." "Oh! I had confidence, Father. I wished, orphan as I was, to have a little brother in pagan lands. I desired him to be called Francis Mary. For my First Communion day, I would like to have sent to China the alms necessary for an orphan's ransom; but I was poor! So I gave Sister my only treasure, my medal that I loved so much! As soon as I could, I earned some money and gave it also, requesting that it be used for the ransom of a Chinese baby and that the medal be given to the first orphan baptized. I have continued ever since to pray to the Blessed Virgin for that.

The priest caressed his fair-haired *missionary* (as he called him) and together they entered the church. Repairing to the sacristy, the priest forcing back his tears, said to the child, "Here is the last number of the Mission Review. Read.

The child read the following: "In the fire of Ying-chow-fou, a poor pagan child was left homeless, completely abandoned. He was found half-dead at the convent door, where he was rescued by the Sisters. After much care, he recovered consciousness, but manifested great aversion for the Christians and for baptism. It was necessary to persuade him to renounce paganism, for death was imminent.

One of the sisters showed him a medal of the Blessed Virgin that she had received from a child of Buya. Immediately, the little Chinese grew milder; he kissed the medal and requested to be baptized. A few hours after receiving baptism, little Francis Mary again kissed his cherished medal, then smiled angelically and spoke no more. In his tomb he still bore his treasure upon his breast.



# Calendar of Chinese Superstitions

(continued)

## FIFTH MONTH

The fifth month is called *Tou Yue*, pestilential month.

- 1.—Birth of the god of longevity. Human life is placed under his protection during this month, the beginning of China's intensely hot season, so redoubtable for contagious diseases.
- 2.—Lucky day for the success of intellectual and manual works.
- 3.—Needle-work may be done on this day, but no travelling.
- 4.—The first of the nine pestilential days *tou-je*.
- 5.—Day of sacrifice to the Earth. Birth of Marshal *Wen*, patron of the soil. Birth of Prince *Teny*, president of thunder. Celebration of the dragon-ships. Offerings of rice-cakes, called *Tseng-tse*. This day is surnamed *Ou-tou-je*, day of five poissons. The pictures of the five venomous animals are hung in the homes.
- 6.—Luck day for interments.
- 7.—Birth of *Tchou T'ai-wei* and *Lou Pan Che-fou*.
- 8.—Birth of the spirit of the five southern ways.
- 9.—Satellites have the chance to seize accused. Permission to take baths.
- 10.—Birth of the genius *Li-Choan-yu*. Wordly spirits adore the god of the sky.
- 11.—Birth of the *T'cheng-hoang* of the capital. Official sacrifices are offered in the pagodas of *T'cheng-hoang*.
- 12.—Birth of *Ping-Ling Kong*.
- 13.—Birth of *Koan Yu*, god of war. Official sacrifices are offered in his pagodas on this day. Tempest of the god of war, *Koan-kong*.
- 14.—Departure of dragons for the sky. The last of the nine pestilential days (according to our way of reckoning).
- 15.—Apparition of *Lao-tse* on *Ngo-ming* mountain.
- 16.—Festival of the formation of the world. Day of the creation of the sky, the earth and the whole universe; wine and impurity must be avoided.
- 17.—Whoever makes a deal on this day is sure to become rich.
- 18.—Birth of *Tchang Tao-ling* (It is the chief officer, *T'ienche*, of Taoism).
- 19.—Lucky day for repairing roads.
- 20.—Birth of the hero *Ma* of *Tan-yang*.
- 21.—Baths can be taken.
- 22.—Birth of the princess *Tsoa*; after taking the pill of immortality, she ascended to the moon and was transformed to a spider.
- 23.—Planting of trees and sowing seeds will not be successful.
- 24.—Favorable day for medical consultation.





# CHINESE BURIAL

The deceased has a coin suspended in his mouth.

- 25.—The hero *T'ai-p'ing* ascended to the sky on this day.
- 26.—Anniversary of the imperial decree issued by *Song Kaotsong* in 1129, ordering that a tiger's image be engraven upon the official seals.
- 27.—The descent of the genius *Pao-te*.
- 28.—Capture of a two-foot dragon by *Ko tcheng-jen*, in 1012 A. D. in the *Song Tchong-tsong* dynasty.
- 29.—Birth of *Hin yuen*. Honorary title: *Hiu wei-hien wang* minister under *T'ang*.
- 30.—Tilling the soil must be avoided.

## SIXTH MONTH

- 1.—Abstinence from the 1st to the 19th day in honour of *Koan-yn p'ou-sah*. Abstinence from the 1st to the 24th day in honor of *Lei-kong* the god of thunder. It is the month of thunder-storms. Descent of a taoist genius.
- 2.—Anniversary of the day on which *Song jen-tsong's* petition for rain was granted, 1060 A. D.
- 3.—Birth of *Wei-touo-p'ou-sah*. During the Song dynasty, offerings were made to the spirit of the South Sea.
- 4.—The taoist genius *T'ai-tsou* ascended to the sky on this day.
- 5.—It is advantageous to shave and take baths on this day.
- 6.—Birth of the president of the Urgency ministry. Birth of Marshal *Yang Se-lang*. Opening of the gate of the Sky.
- 7.—Agricultural works, reparation of buildings can be undertaken.
- 8.—Lucky day for appealing to superior courts.
- 9.—Birth of the immortal *Lieou-hai*.
- 10.—Birth of the dragon of wells and springs.
- 11.—
- 12.—Visits to parents and friends, and voyages are sure to be successful.
- 13.—Birth of the Dragon-king of wells and springs.
- 14.—Houses can be swept and sacrifices offered.
- 15.—Festival of *Tchau'cheng mang-niang*. Mid-year festival.
- 16.—Favorable day for engagements and weddings.
- 17.—Hunting and bathing permitted, but no moving.
- 18.—Day to be dreaded on account of the moon's influence.
- 19.—Festival of the illumination of *Koan-yn*. The imperial calendars also indicate her birth and deification on this day. Processions in honor of this popular goddess.
- 20.—Lucky day for any enterprise.
- 21.—Good day for offering sacrifices.
- 22.—Another day for sacrifices.
- 23.—Birth of the god of fire. Birth of *Wang Ling-Koan-ti* (imperial calendar) and of the horse-spirit.



- 24.—Birth of *Lei-tsou*, god of thunder. Grain-dealers celebrate this day and pray *Lei-Kong p'ou-sah* to spare the harvests so that their commerce may be prosperous.
- 25.—Birth of the king of the sky. *Sing*; he is the president of the thunder ministry. Abstinence must be observed on this day, as well as all other days indicated on the calendar by the character *Sing*. It is to beg him not to allow storms to destroy the harvests.
- 26.—Birth of Prince *Eul-lang*.
- 27.—Work in the fields and voyages are approved.
- 28.—Favorable day for adopting a child.
- 29.—Birth of the president of the pivot of the sky.
- 30.—Sacrifices recommended.
- 

The History of the Foreign Mission Society of Paris presents the following fact, prepared, as it seems, purposely for the good Christian mothers of our country.

Bishop Retord, one of the finest apostolic personages of Indo-China, was born at Renaison in 1803, of poor parents who would not at first consent to his beginning his studies. But one of these incidents reserved by Divine Providence for facilitating the accomplishment of His designs in predestined souls, procured for him the desired permission.

Having found the sermon of one of the neighbouring pastors in the vineyard where he was working, he recited it, without stumbling, before his parents. His cause was won.

He commenced by taking lessons from one of his cousins, who was later Missionary in Siam; he was then received by a more learned master at Renaison.

A trial was awaiting him in the very first year of his studies. It was during vacation; the numerous family was finishing its scanty meal, the father was exhausted, the invalid mother was grieved and worried. "My poor child," she said at last, "do you not see that my strength is failing; we all need your help; you must abandon your idea, I can no longer...." She had not finished, when her son fell unconscious.

At this sight, they were all moved to tears. The eldest of the family interceded for him, in the name of all. "Mother", said he, "we must not kill him; you know that I dig hard, during the day for others, and in the evenings for ourselves; well! I will do still more!" "We too", exclaimed his brothers and sisters, "we will deprive ourselves of everything, we will work, we will hire out for him, but let him continue."

Riches are an exclusive possession, generosity is not; it is found in the hut as well as in the palace, but when it is found to such a high degree in the families of apostles, it is easy to explain why God favors them with his choicest blessings, in calling their children to His holy service.

# Mary protects her Missionaries



missionary relates that as he was returning from a Christian village with several neophytes and a pagan guide, night overtook them. They proceeded quietly on their way when suddenly on approaching a little woods, they heard a terrible cry which they recognized for that of a tiger. Overcome with fear, the pagan whispered to the Missionary that he would become Christian if he escaped. A second cry resounded, more distinctly and nearer. No one dared to move, for it is a commonly known fact that the tiger never fails to leap upon a prey that retreats. The animal was approaching; his steps could be heard in the bushes. Evidently, he had sighted his victims, who, with the exception of the Missionary were half-dead with terror.

"Children", said the priest, "let us invoke Mary; she will save us." Then as if moved by a sudden inspiration, he began to chant the *Salve Regina*. His companions imitated him in voices vibrating with fear. During the entire hymn, the tiger gave no sign of life. It was scarcely finished when a third cry was heard, but this time in the distance; then all was over. The name of Mary had put the enemy to flight. The journey was continued in peace.

This can be explained naturally, it might be said, and we do not wish to argue it; it may have been that the sound of the voices frightened the tiger. But for us, children of Mary, who know her love and power, who know that not a hair of our heads falls without Our Heavenly Father's permission, it is impossible not to see therein the effect of our Immaculate Mother's protection.



THE HARVEST IS ABUNDANT!  
If the labourers were only more numerous!



# Japanese Customs

Rev. L. Montagn, of the Foreign Missions, writes from Hirosaki:

"In European countries, centenaries, diamond weddings, golden and silver jubilees are celebrated with great rejoicing. In Japan, however, there are other stages of life that are privileged. From time immemorial, for instance, the ages of sixty-one, seventy, and eighty-eight are observed as feasts.

"At sixty-one, a person has completed the sexagesimal cycle of the Chinese calendar and, with the return of the computation from the year of his birth, he is thought to be born to a new life. For this reason the jubilarian frees himself at this period from business cares and asks his children to allow him to live in blissful leisure.

"Still more joyously, because more rare, is the seventieth birth-day celebrated; but it is the eighty-eighth that is of all the most solemn, since they who attain it are very exceptional. Then, too, the characters that compose the number eighty-eight enter into the composition of the ideogram which represents *rice*. Rice! the Japanese food *par excellence*. It is owing to this nourishment that the jubilarian's life has been so long; consequently, at the meals of this feast, rice is served in all shapes and forms. In the minds of the guests, the jubilarian and the rice share equal honors.

"In celebrating these anniversaries (those at least that have no tinge of superstition about them), our Christians do not derogate from the customs of their country, and no one dreams of blaming them for it. One of these feasts took place lately among the Christians of Hirosaki. Simeon Araya, an old *samurai* celebrated his eighty-eighth year. He was one of the first Hakodatean converts, and for a long time he had afforded hospitality to the missionaries.

"The festival began in the church, where the venerable jubilarian was surrounded by his children, grandchildren and great-grandchildren. Our Christians made it a duty to be present to share in the general joy, and to unite with old Simeon in prayer and thanksgiving. The Benjamin of his sons, now a missionary in Sendai, preached, rehearsing in filial terms the Christian career of his aged father. The old man's modesty was not put to the proof, for his ears have long been closed to the sounds of earth. The sacred services were followed by the fraternal love-feast, where the most unrestrained gaiety reigned among friends and relatives.

"One incident I must not pass over. It was reserved till the evening to be a joyous surprise to us. Old Simeon declared his intention of offering to the Vatican Museum his two *samurai* sabres. For a *samurai* to deprive himself of his sabres, is almost to relinquish his life. The poorest among these ancient *bushi* (chevaliers) preserve with jealous care these marks of ancient splendor. They gaze upon their blades with eyes that flash again.

"I have," said the old warrior, "preserved these sabres as a legacy for my descendants and to recall to them the valor of the former *samurai*. According to Japanese custom, my children have gathered together to celebrate

my eighty-eighth year. All my family are now Christians. My children having thus been raised to the dignity of soldiers of Christ, have no need of their ancestors' weapons. They receive from their Bishop and their priests spiritual arms far superior to those of the world.

"So, to testify my gratitude to God for having made of me, a *samurai* of earth, a *samurai* of heaven, and to attest at the same time that the sword of faith shall henceforth never leave me, I am resolved to offer these two sabres to the Vatican Museum.

"My children, desirous, without doubt, of keeping these precious souvenirs, but still more happy to dispose of them as a testimony of their fidelity to God and their attachment to the Holy See, have gladly seconded my resolution."

"Like his patron, this good old man does not want to entone his *nunc dimittis* before seeing a beautiful chapel replace the building which now serves as a provisionary one.

## Precursor Angels

Miss Suzan Beaudoin, Champlain	25
Miss M. L. Gravel, St. Prosper, Champlain	16
Mrs. Ernest Beauchemin, Verner, Ont.	15
Mrs. Joseph Lacroix, Quebec	14
Mrs. A. Carrier, St. Ludger	10
Miss A. Heroux, Montreal	8
Mr. Leopold Chausse, Montreal	7
Mrs. Duhamel, Montreal	7
Miss B. Y. St. Pierre, Chambord	6
Miss E. D. Donovan, South Norwalk, Conn.	6
Mr. Edw. Belisle, Woonsocket	5
Miss Cecilia Guerin, Ste. Genevieve, Batiscan	5
Miss Annie McCarthy, Montreal	4
Mrs. A. Giard, Brockton, Mass.	4
Miss A. Chagnon, Montreal	4
Miss Mary A. Moran, Fall River, Mass.	3
Miss Celine Cantin, Biddeford	3
Mrs. Olitor Paradis, Central Falls	3
Mrs. Joseph Dufresne, Champlain	3
Miss Bernadette Proulx, Nicolet	2
Mrs. J. V. Cox, Montreal	2



# Petitions and Thanksgiving

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

1—Kindly send on a separate sheet the petitions to be published.

2—We insert in the PRECURSOR only those petitions which we are requested to publish.

Pray for me to our Mother of Mercy that she may obtain for me patience to bear  
a heart-rending affliction. A poor Mother.

\*  
\* \*

Kindly accept this donation for your new Novitiate and beg the Blessed Virgin  
to find work for me. I am endeavouring to procure ten subscriptions to the PRECUR-  
SOR for this intention and, if my request be granted, I shall reserve for your works  
a fixed percentage of my salary as long as I may have employment. F. H. C.

\*  
\* \*

I recommend to our Blessed Lady my health and another special favour. If these  
be granted, although I am not rich, I promise an alms for the support of your Mission-  
ary Sisters and the renewal of my subscription to the PRECURSOR for the remainder  
of my life. Mrs. F. A., Upper Bedford.

\*  
\* \*

Two special favours are very much desired. If either one be granted, I will sub-  
scribe \$10.00 for your missions and also renew my subscription to the PRECURSOR  
for the next five years. C. A. J., Que.

\*  
\* \*

Kindly pray that God may direct me to do what is best in regard to my future.  
Miss E. M., Chesterville, Ont.

\*  
\* \*

May I solicit your prayers to the Immaculate Conception for two special favours.  
If my petitions be granted, I promise to contribute to your good work and renew my  
subscription to the PRECURSOR for five years. Mrs. Wm. P., Outremont.

\*  
\* \*

For a great favour desired I promise to subscribe to the PRECURSOR and also  
contribute \$5.00 to your works. A. S., Montreal.

\*  
\* \*

Situation earnestly requested with promise of offering. E. M., Verdun.

\*  
\* \*

Enclosed please find an offering of \$2.00. Will subscribers to the PRECURSOR  
kindly pray for my mother's recovery. E. L.

\*  
\* \*

We beg the assistance of your prayers to the Blessed Virgin for the recovery of  
a dear son who secretly disappeared four years ago. Though we are not rich, we  
promise to renew our subscription to the PRECURSOR, and make an offering for your  
works.

Many thanks to the Blessed Virgin! I have obtained my diploma after recommending myself to the fervent prayers of the Missionary Sisters of the Immaculate Conception.

J. L.

\*  
\* \*

Kindly accept the price of 104 perpetual lights (poor little Chinese babes) which may form a glorious halo for our holy Patron St. Joseph, on his coming feast.

The Sisters of the Hotel Dieu., Montreal.

\*  
\* \*

I promise to contribute to the support of the Novitiate of the Missionary Sisters of the Immaculate Conception, and to subscribe to the PRECURSOR, if I receive a favor desired.

M. R. D.

\*  
\* \*

A special favor earnestly requested with promise to devote myself to the propagation of THE PRECURSOR.

A Subscriber.

\*  
\* \*

If a great grace is granted me within a year, I shall make a thanksgiving offering of \$500.00 to your works.

Miss E. L., Montreal.

\*  
\* \*

Enclosed please find \$5.00 in thanksgiving for having obtained work.

P. L., Holyoke.

\*  
\* \*

In thanksgiving for a favour received, I am sending a cheque for \$10.00; a subscription to THE PRECURSOR for one year and the remainder for your works.

Mrs. T. F., New-Bedford.

\*  
\* \*

I promise to contribute \$25.00 for the maintenance of one of your novices if the Immaculate Virgin will enlighten a young man who is going astray.

A Subscriber.

\*  
\* \*

Promise to subscribe to THE PRECURSOR for five years if I sell a property.

Mrs. A. B.

\*  
\* \*

I promise five dollars for your missionary works to obtain the conversion of a father who is addicted to drink.

A Subscriber.

\*  
\* \*

With great confidence, I beg to obtain through the Blessed Virgin's intercession, the perfect restoration of my health and the grace to follow my vocation.

A Little Friend of the Missions.

\*  
\* \*

I beg the assistance of your prayers to obtain through the Blessed Virgin's intercession a cure or a change, promising to publish it in the PRECURSOR and contribute \$10.00 yearly for 10 years to help your missions.

Mrs. E. B., Hartford, Conn.



I shall send \$1.00 yearly for five years in honour of St. Joseph, if an operation results in the complete cure of my throat. Miss J. D., Montreal.

\* \*

Enclosed please find the price of a novena of lights in honour of the Blessed Virgin to obtain a cure. A Subscriber.

\* \*

Three special favours earnestly requested through the Blessed Virgin's intercession. Promise \$5.00 for each favour received and renewal of subscription to the PRECURSOR. A. L., Montreal.

\* \*

A poor little orphan solicits work that she may be able to earn her living.

\* \*

A favour very much desired; if granted, I will contribute \$25.00 for ten years. Mr. E. D., Baltic, Conn.

\* \*

Enclosed you will find \$1.00 in fulfilment of my promise for a favour received. C. B.



## NECROLOGY

Reverend J. C. BROPHY, P. P., St. Agnes, Montreal.  
Mr. D. McDONALD, Outremont.  
Mr. J. CORBETT, Montreal.  
Mrs. Margaret McGUIRE, Outremont.  
Mrs. J. KENEHAN, Montreal.  
Mr. J. A. FOLAN, Longue Pointe, Montreal.  
Miss Dorothy FEELEY, 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.

# THE PRECURSOR

Published by the Missionary Sisters of the Immaculate Conception

314, St. Catherine Road

Outremont, Montreal.

**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 :

Promotor \_\_\_\_\_

Name ( <i>Mr., Mrs. or Miss</i> )	Address ( <i>Street and number, if any</i> )
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____
5. _____	_____
6. _____	_____
7. _____	_____
8. _____	_____
9. _____	_____
10. _____	_____
11. _____	_____
12. _____	_____

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



## Benefactors of the Society

---

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

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

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

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

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

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

---

## Privileges Accorded to Benefactors

---

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

Besides, Benefactors are entitled to the following spiritual advantages:

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

2. A Mass offered every week for their intentions.

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

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

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

6. A Mass is celebrated every week for deceased Benefactors.

7. A share in the merits of the Way of the Cross, made daily by the Sisters, is also accorded to deceased Benefactors.

# Shall we turn a deaf ear to their appeal?

On an island, not far from Canton, China, 1200 unfortunates, stricken with the inexorable disease of leprosy, receive from our Canadian Missionary Sisters of the Immaculate Conception, as well as bodily care, the sweet consolations of the Faith, but

## DID YOU KNOW

That there are still in the Province of Kouang-Tong thousands and thousands of lepers who, for lack of missionaries to rescue and care for them, remain hidden in their sufferings through fear of their fellow-men who only despise and ill-treat them, and ignorant of God Who can and wills to save them.

## DID YOU KNOW

That there are a great number of Missionary Sisters of the Immaculate Conception burning with the desire to sacrifice themselves for God and for souls—to go and bring relief to the bodies, and salvation to the souls of these unhappy leper victims — and who cannot go, because the Community has not the resources necessary to give them an indispensable preparation?

## DID YOU KNOW, TOO

That the annual cost of supporting a missionary in formation, either for their hospitals or for their schools, is \$120.00? \$10.00 per month for food, clothing, the expenses of a Nurse's Training Course, etc. ? And that

## By donating **\$120.** OR ANY PART OF IT YOU OPEN THE GATE TO CHINA

For one of these generous missionaries, where she may see the realization of her heroic desires; and thus you make her your everlasting debtor? And that by opening the gate to China for her

## You open the Gate to Heaven

For thousands and thousands of these leper-stricken victims who will receive from the missionary whom you are supporting, as well as bodily care and relief, the hope and consolations of the Faith imparted to them in the regenerating waters of Baptism?

## DID YOU KNOW, FINALLY

That whatever you do for the smallest and most miserable of creatures you do for the Creator Who does not let pass unrewarded even a **cup of cold water** given in His Name? What will be your recompense then if you give **HEAVEN TO SOULS**?...



# "SALADA"

## TEA

Truly delightful — Superb flavor — Finest of all teas

The Ogilvie Flour Mills Co.

LIMITED

Mills at

MONTREAL - - WINNIPEG  
FORT WILLIAM - MEDICINE HAT

Makers of the Famous

ROYAL HOUSEHOLD FLOUR

Established 1829

**Geo. R. Prowse Range Co.**

Limited

Steel Ranges, Carving Tables, Urns,  
Refrigerators, Water Filters, etc.  
For Colleges, Convents, etc.

KITCHEN PLANS SUBMITTED

575-579, UNIVERSITY STREET,  
MONTREAL

Tel. Uptown 6054-55

Phones:

York 1435

Night and Sunday call:

York 0635

**F. J. HOGAN**

PLUMBING AND HEATING  
CONTRACTOR  
and GENERAL HARDWARE

280-282 CENTRE ST., MONTREAL

*Cavanagh's  
for Prescriptions*

ABSOLUTE PURITY

Motor Delivery

**J. M. CAVANAGH**

318 St. CATHERINE STREET WEST  
Corner University

MAIN 4205

**J.&W. Kearney**

TEAS, COFFEE  
AND SPICES  
..WHOLESALE..

148, MCGILL STREET, MONTREAL

Phones: Plateau 2111-2112-2113

## KAVANAGH PROVISION COMPANY, LIMITED

Butchers, Grocers and Provision  
Merchants

Special Quotations to Restaurants,  
Boats and Institutions.

No orders too large, None too small.

We furnish your Table complete.

Corner BLEURY and ONTARIO Sts.

Main 1297

Phones:

Main 4917

## P. H. PHELAN COAL MERCHANT

SCRANTON HARD COAL  
Best Grade of  
Bituminous Coal

OFFICE :

145, COLBORNE ST., MONTREAL

## MARK FISHER SONS & COMPANY

Woollens and Tailors'  
Trimmings  
Silks and Linens

28-36, VICTORIA SQUARE  
MONTREAL

Tel. Uptown 4412

## C. R. Crowley

The Paint Man

\*\*\*

ARTISTS' MATERIALS

\*\*\*

667, ST. CATHERINE ST. WEST  
MONTREAL.

## Kearney Brothers, Limited

TEA - COFFEE—IMPORTERS and SPECIALISTS

Established 1874

33, ST. PETER ST. — MONTREAL, QUE.

### TEA — COFFEE

Finest Importations always  
in stock at lowest market  
prices. Samples and quo-  
tations sent promptly upon  
application. Special atten-  
tion given to requirements  
of institutions.

## Business Success

*Depends upon the value of the products sold, guaranteed  
and attractively, consistently and truthfully advertised in....*

## THE PRECURSOR

## MURRAY & O'SHEA

DIAMOND JEWELLERS

— We make a Specialty of —

Religious jewellery such as Rosaries, Scapular,  
Baptismal, St. Christophe medals, etc. .: .:

Phone: Plateau 0774

269, ST. CATHERINE WEST



CHICAGO, ILL.

PIETRASANTA, ITALY.

NEW YORK.

# "DAPRATO QUALITY"

*The Most Artistic Execution*

Buy no statue before visiting our sample  
room. We guarantee the best quality.

**DAPRATO STATUARY COMPANY LTD.**

966, ST, DENIS ST.

----- MONTREAL, P. Q.

*Pontifical Institute of Christian Art.*

## Benefactors of the Society

---

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

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

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

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

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

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

---

## Privileges Accorded to Benefactors

---

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

Besides, Benefactors are entitled to the following spiritual advantages:

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

2. A Mass offered every week for their intentions.

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

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

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

6. A Mass is celebrated every week for deceased Benefactors.

7. A share in the merits of the Way of the Cross, made daily by the Sisters, is also accorded to deceased Benefactors.



## Subscription Rates

---

THE PRECURSOR, published by the Missionary Sisters of the Immaculate Conception appears six times a year, in the months of January, March, May, July, September and November.

**Annual Subscription: \$1.00**

All subscriptions are payable in advance

### NOTICE

Subscribers are requested to kindly notify us of any change of residence, by sending us both their former and present address, with the number of their series which is found at the upper left-hand corner of the PRECURSOR envelope; or better still, return the envelope itself, with the address corrected.

Subscriptions can be made at any time of the year for the January, March, May, July, September or November Numbers.

---

Subscriptions can be made by Cheque, Express Money Order or Postal Note.

ADDRESS:

**The Missionary Sisters  
of the Immaculate Conception**

314, St. Catherine Road, Outremont, Montreal.