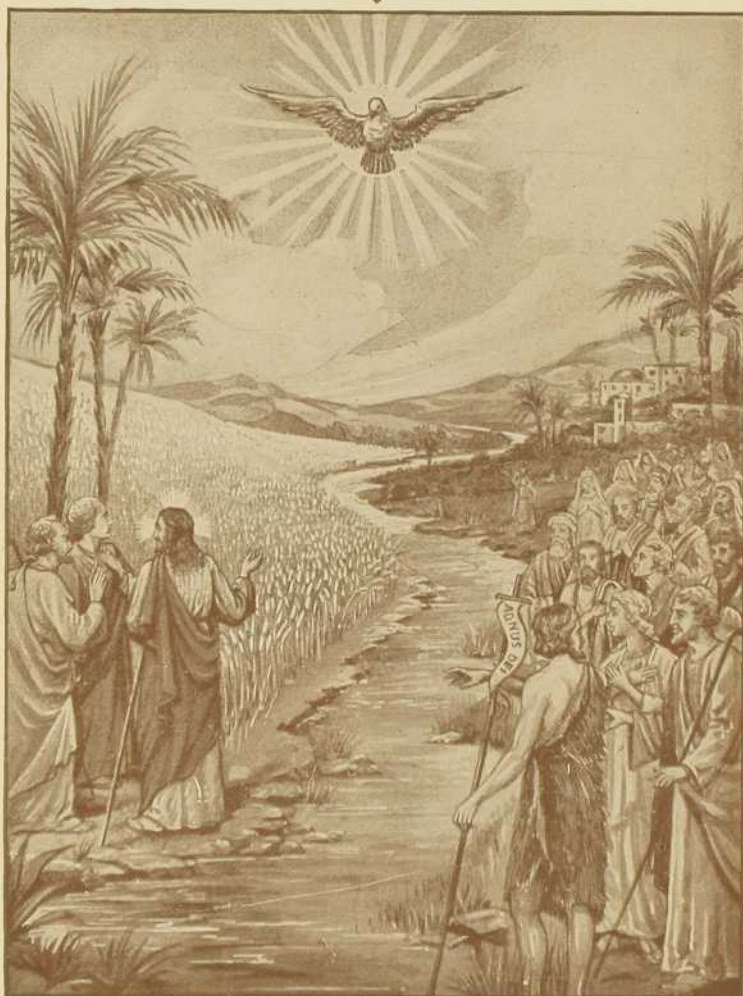


THE PRECURSOR



VOL. 1

MONTREAL, JULY 1924

No. 6

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.
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- 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.

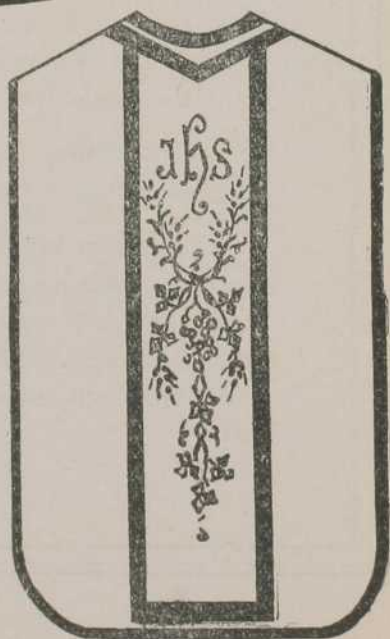
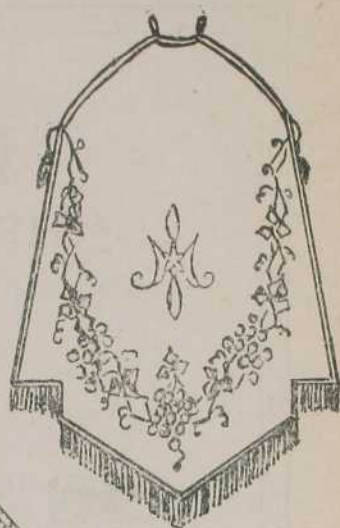
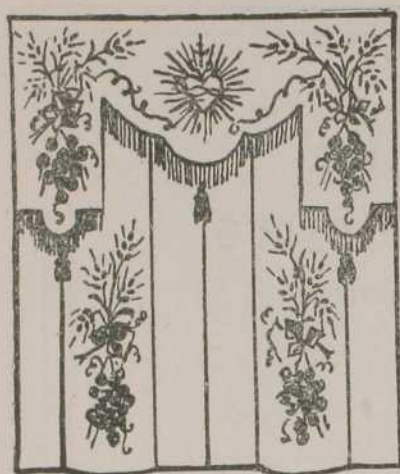
Missionaries must undergo several years' preparation before being able to commence their apostolic labors in foreign fields.

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.

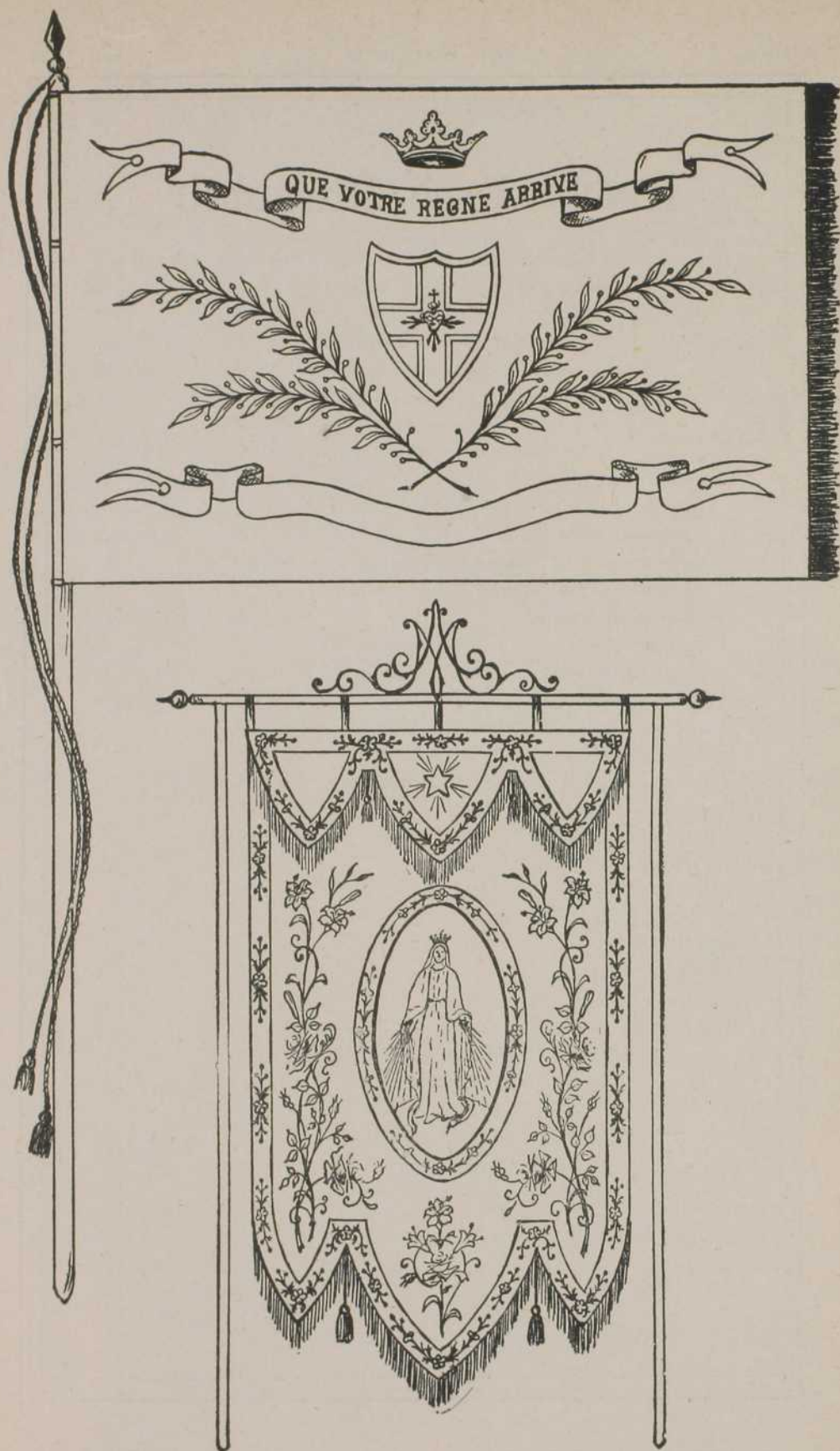


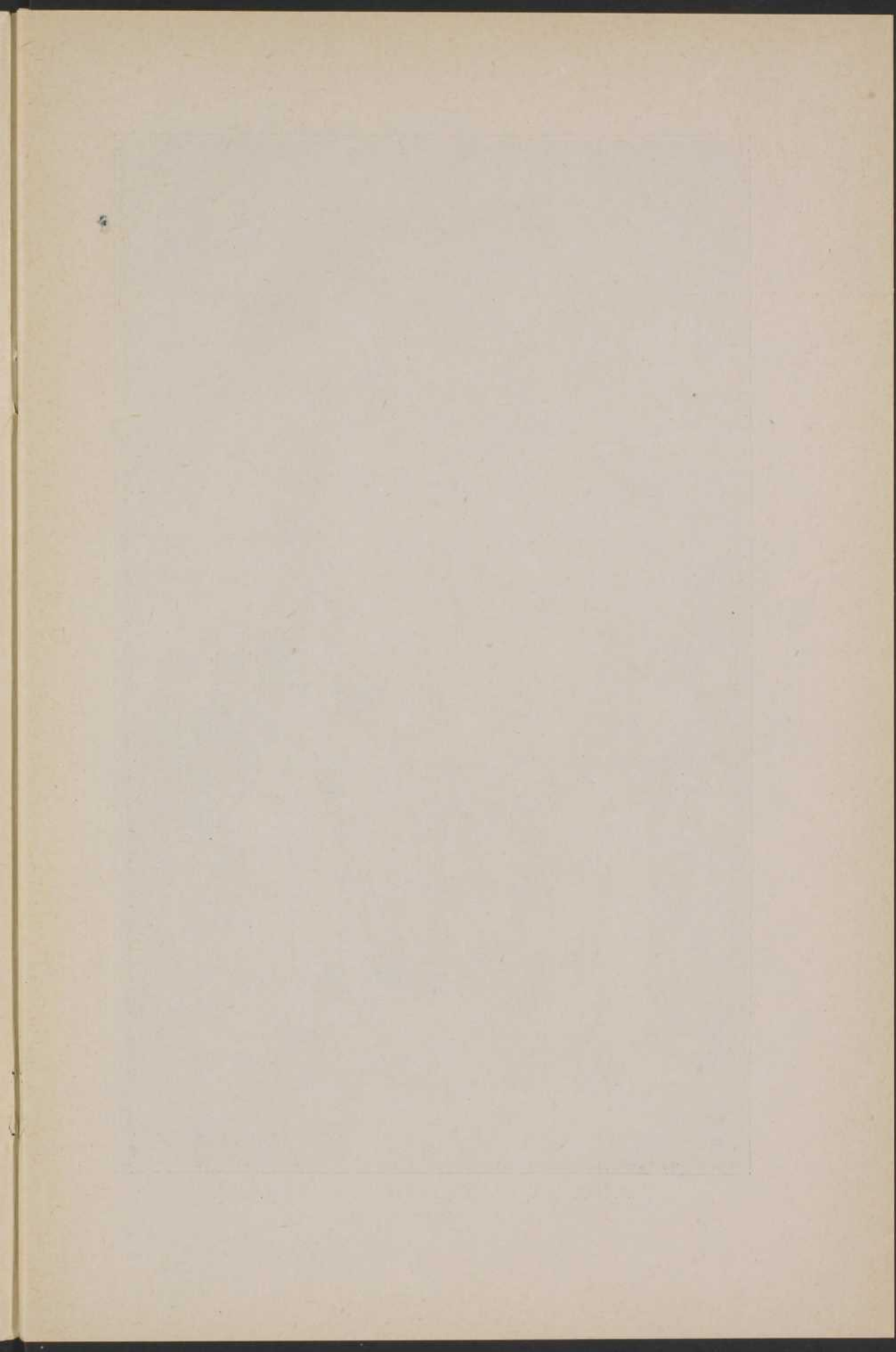
Kindly Read Attentively

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	







"O IMMACULATE MOTHER, PROTECT OUR BENEFACTORS!"

THE PRECURSOR

Published by the

Missionary Sisters of the Immaculate Conception

with the approbation of the Archbishop of Montreal

Vol. 1

Montreal, JULY 1924

No. 6

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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-
chetiere 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, catechumenate.

SHEK LUNG, near Canton (Founded in 1912): Lazzaretto, 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, 286 Blumentrit Street:

Nurses' Training School, Students	62
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.



Mgr. E. Mérieu,

Director-General of the Society of the Holy Childhood.

Letter from the Director-General of the Society of the Holy Childhood.

*to the Superior-General of the Missionary Sisters
of the Immaculate Conception.*

Paris, February 18th, 1924.

Society of the Holy Childhood,
Central Council and Offices,
44 Cherche-Midi St., Paris.

Mgr. E. Merio,
Titular Canon of Rouen,
Director of the Society of the Holy Childhood,

Has the honour of addressing the Very Reverend Mother Marie du Saint-Esprit, Superior-General of the Missionary Sisters of the Immaculate Conception, to acknowledge receipt of the collection made by her dear religious. He heartily thanks them for their devotedness and begs God to reward their zealous labour. By their apostolate, they cannot fail to draw Divine blessings upon themselves and their diocese. Asking God to favour their excellent congregation and all its apostolic works, he grants them his most fervent blessing.

The humble Workers of the Holy Childhood, the Missionary Sisters of the Immaculate Conception, take advantage of the occasion to express their profound gratitude to Very Reverend Canon Mousseau, Diocesan Director of the Society, to the Reverend Pastors, to the Directors and Directresses of Educational Institutions, and to all those, who have contributed, by their generous devotedness to the development of this great Society.



WEAVING - ROOM

At the Convent of the Missionary Sisters of the Immaculate Conception, Canton, China.

WHO IS HE ?

The greatest among the children of men; the angel of the desert predicted by Isaiah, who was to prepare the way of the Lord; child of miracles, sanctified in his mother's womb; Precursor of the Messiah; Prophet of the Most High; herald of the Lord; standard-bearer of the Supreme King; panegyrist of Jesus Christ; corrector of the Jews; terror of the Pharisees; censor of kings; prodigy of the whole of Judea; powerful *voice*; voice of God, preceding, announcing, showing the Word; voice of praise and thanksgiving, acclaiming by the mouth of Elizabeth, the Messiah and His Blessed Mother; voice that will not be silent when it is necessary to crush pride and sin, rise up against scandal, call men to penance.

Who is he? The master and doctor of life; model of sanctity; rule of justice; mirror of virginity; way of penance; reconciliation of sinners; discipline of the faith; more than a man, equal to angels; summary of the law; sanction of the Gospel; voice of apostles; silence of prophets; light of the world; preacher of the Supreme Judge; reaper of the Lord; witness of God; mediator between the Blessed Trinity and men.

St. John Chrys.

Woman and the Apostolate

UNDER this title, we shall present to our readers, a number of biographies which will contribute to make better known woman's sublime and indispensable role in the work of evangelization.

It is in the luminous pages of Sacred History that we meet these chosen creatures, who had the incomparable and enviable honour of following the Saviour in His apostolic career and providing for His needs. The "Holy Women", as the Sacred Scriptures so beautifully name them, formed an admirable escort to the Divine Master and His Apostles; they are a type and model for the present-day Christian woman.

As a matter of fact, now when the evangelical labourers are preparing to rush to the combat, when the outposts call for more numerous soldiers, a greater number of apostles, the heralds of our Holy Faith, must be able to rely upon the assistance and encouragement of those who, from Catholic Countries, contemplate their labours and applaud their victories. Will not Christian women come forward, stretching out to missionaries lost in the depths of pagan countries, their hands filled with those riches which neither rust nor worms can ever attain or destroy.

The Christian woman, in her home, can be a preacher of the Gospel by teaching her children to love the admirable associations whose aim is the salvation of poor pagans. She may also spread the Good Tidings by zealously procuring help for the Apostles of Christ by her own efforts and those of others whom she will encourage.

Is not this role of provider and teacher, such beautiful examples of which are given us by the Holy Women, capable of exciting the most noble ambitions? May these pages attract friends and benefactors to the beautiful and sublime cause of Catholic Evangelization.

ST. MARTHA

IT was at Bethany, one or two years after the Birth of Christ, that was born the venerable hostess of the Son of God, Saint Martha. Her mother, Eucharía, belonged to the royal race of Israel. Theophilus, her father, was a noble Syrian of high rank in the administration of public affairs; his jurisdiction embraced an extensive portion of Palestine. He became one of Our Lord's

faithful disciples and died, as also his wife, shortly after his conversion evidently, as neither of them is mentioned in the Gospel.

Blessed Martha lived with her sister Mary, who was admirably beautiful, and her brother, Lazarus. This family was very wealthy, possessing numerous houses at Jerusalem, as well as extensive property at Bethany in Judea; at Magdalum in Galilee, on the shores of Lake Genesareth; and at Bethany in Galilee, beyond the Jordan, in the country where John the Baptist preached, about four leagues from the Dead Sea.

Notice the beautiful harmony of Divine Providence: St. John the Baptist had chosen this part of the Jordan to baptize, because it was there that the Hebrews had traversed the river to enter the Promised Land. This miraculous passage was a symbol of baptism, which introduces the Christian into the veritable Promised Land, Heaven.

In memory of this passage, the Israelites had deposited twelve large stones in the river-bed, one for each of the Twelve Tribes of Israel. St. John the Baptist alluded to that when he told his followers that God could make children of Abraham even from stones. Thus, all the words and parables of the Gospel refer to known facts which help to understand and retain them. At the time of John the Baptist, the place in question still bore the name of *Bethabara*, meaning *place of passage*.

In His apostolic journeyings throughout Galilee, the Saviour called frequently at Magdalum, where He received hospitality from Martha and Mary. In their generosity, the two sisters served Him to the best of their ability, placing their wealth at His disposal, for His own and His disciples' needs. If they were detained at home, sometimes, by their household duties, while Our Lord was far away preaching, they never neglected to send their servants to Him with all that they thought might be useful to Him.

Thus, their supreme happiness consisted in giving hospitality to the Son of God, conversing among men, and providing for all His needs. We, too, can enjoy this incomparable happiness by practising charity towards missionaries; for the Divine Master has said, "Whatever you do for the least of Mine, you do it to Myself."

When He traversed Galilee, Magdalum, the house of Martha and Mary, was the dwelling where the Divine Redeemer deigned to lodge; when in Judea, it was at Bethany, that He found His holy and devoted hostesses. As Our Lord always travelled with His apostles and often with His disciples, the guests were numerous; we can imagine, therefore, the solicitude with which Martha must have bestirred herself so as nothing might be lacking to the refecton.

Full of confidence in her sister, Mary's only solicitude is to keep Our Lord company. According to the Oriental custom of sitting upon mats or cushions on the floor, she sits at Our Saviour's feet, listening to His Divine Word. Martha, however, entirely engrossed in preparing a worthy reception for the Divine Guest, is hurrying to and fro, giving orders and supervising

the preparatives of the meal. Perceiving her sister quietly seated at Our Saviour's feet, she can stand it no longer but, approaching the Divine Visitor, she says, with a familiarity that we cannot fail to admire, "Master, do you not see that my sister leaves me alone to do everything? Tell her to help me."

Mary neither moves nor answers; she abandons the care of her defence to her dear Master, Who finds in the attention that she displays in listening to His Divine Word, delights a thousand times greater than all the feasts could afford Him. With a kindness corresponding to Mary's filial confidence, the Son of God replies, "Martha, Martha, you are solicitous about many things; but one only is necessary."

Notice that the Divine Saviour says "Martha" not only once, but twice. It is the manner of speaking to some one with whom one is familiar and intimate. "Martha, Martha", as if He meant to say "Dear Martha"; and it is God, Himself, Who speaks thus to His little creature. Dear Lord, how good Thou art!

Marshal Bugeaud never neglected to wear the Miraculous Medal which he had received from his little daughter, the day of her First Communion. On one of his expeditions, perceiving after two hours' march that he had forgotten his medal, he called a spahi and said to him, "Your steed can make four leagues an hour. I left my medal in the camp and I do not wish to begin the battle without it; I shall stop the army and await your return in an hour." The cavalier set off in all haste and returned an hour later with the cherished medal. Taking it, the Marshal kissed it before his officers, fastened it on his breast and said loudly, "Now, we can advance. With my medal, I have never been wounded. Forward, soldiers! Make the attack upon the Kabyles."

The following year, His Lordship, Bishop Dupuch of Algiers, invited the Marshal and twenty of his principal officers to dinner on the anniversary of this notable victory over the Kabyles. While conversing after the banquet, the Marshal, remarking that the venerable prelate was distractedly agitating his episcopal cross, said smiling, "Perhaps, My Lord, you think that you are the only one wearing such an object upon your breast?" "Is it possible that the marshal aspires to the episcopate?" "No, My Lord; but that does not hinder my wearing something similar to your cross"; and showing his medal, the brave warrior added, "It is my safe-guard; ever since I received it from my daughter, I have never waged a battle without wearing it." These words were listened to with respect and admiration by the generals and colonels, who did not expect such a reply from the Governor of Algeria.

Yes, truly, the Miraculous Medal is a safe-guard and shield. If we wear it with confidence, it will protect us and obtain for us temporal favours and eternal happiness.

Rev. C. Rolland.



SEVEN FIRST COMMUNICANTS

At the Convent of the Missionary Sisters of the Immaculate Conception,
Canton, China.

What Appears on the Screen



WOULD you like to take a free trip across the Asiatic regions, visiting the most renowned historical monuments of the "Celestial Empire"? You may contemplate the fabulous riches of Chinese temples dedicated to gods which are, to say the least, horrible and repulsive, and admire beautiful scenery and magnificent landscapes.

You will also view all that is most distressing in human misery: children sold at market by heartless mothers, more wretched than guilty, since they do not yet know the True God; and afflicted, in every stage and condition of suffering, awaiting the supreme hour of their deliverance, some calmly and Christianly resigned, others bearing on their countenance the visible marks of a soul still under the sway of satan.

Then, what consoling and delightful scenes are presented on the screen: the noble and zealous apostles of China, the first Catholic Churches, very poor and humble; groups of school-children, with happy, smiling faces; young working-girls engaged in various occupations under the direction of the Missionary Sisters of the Immaculate Conception; then, heroic bands of Chinese and Japanese Martyrs pictured in their Heavenly glory, efface from our memory the heart-rending spectacle of the tortures to which they have been subjected by pagan rulers.

Of all these views, there is one which is particularly interesting, that of five First Communicants, who invite us to join them in thanking God for their inestimable happiness in partaking of the Eucharistic Banquet. Among this privileged group is a venerable great-grandmother of ninety years, another of eighty and another, a little younger, (sixty, perhaps); then, two charming little tots of six years. What lessons to be learned from this picture which might justly be entitled "The two extremities of life" and how touchingly is the Sacred Host the bond of union between the two!

Should not these interesting scenes produced by the Magic Lantern, arouse your sympathy for mission works and encourage you to contribute generously to the needs of those who, in face of every sacrifice, leave all that is nearest and dearest to them, to go to devote themselves to God's abandoned and suffering creatures in the far-off missions.

A. A.

Devotion to Our Lady of Lourdes in the Missions

COREAN MISSIONS.



IN 1841, the Holy See named the Blessed Virgin, under her glorious title of the "Immaculate Conception", Patron of Corea. "However, devotion to Our Lady of Lourdes", says Mgr. Mutel, "does not seem to have been practised or even known previous to the great persecution of 1866.

Later, in their various attempts to enter Corea, the missionaries often had recourse to Our Lady of Lourdes and they invariably experienced the effects of her merciful protection. I shall mention particularly Mgr. Ridel's voyage with his companion in 1875. Unable to land in Corea or to return to China and menaced with falling into the hands of authorities who had sworn their death, they made a vow to Our Lady of Lourdes and were delivered from danger. An ex-voto in the Basilica of Lourdes testifies to the sons' confidence and the mother's protection.

When the mission was recaptured in 1876 and especially as soon as liberty was granted, the missionaries did not fail to relate to their Christians the marvels of Lourdes. Water from the Grotto, though difficult to procure and conserve at such a distance, is eagerly sought after by the Coreans, who manifest great confidence in it.

For a long time, the statue of Our Lady of Lourdes was the sole ornament in the temporary chapel at Seoul, which served as Cathedral for more than ten years. It was solemnly exposed during the months of May and October, when many fervent prayers were offered before it. One day, even, two fish were found suspended on one of the arms of the statue. They were the offering of one of the poor pagans; for they too have great devotion to our Immaculate Mother, whom they delight in invoking by the name of the "Holy Mother Mamma" which our Christians, in their childlike simplicity, had conferred upon her.

To comply with some of our martyrs' wishes, as well as to satisfy our Christians' devotion and our own, the Cathedral of Seoul, the corner-stone of which was laid in 1892 and which was consecrated in 1898, was dedicated to the Immaculate Conception.

At Taikou, there is another church dedicated to Our Lady of Lourdes. It was originally constructed in Corean style and principally of wood, but, having been destroyed by fire in 1901, it has since been reconstructed in Gothic style and notably enlarged. It is now a beautiful brick building with a stone foundation, the result of Reverend Father Robert's zeal, his Christians' generosity and contributions received from France.

It was solemnly blessed October 31, 1900, in presence of a great multitude of Christians and a good number of pagans. Five missionaries assisted

Mgr. Mutel who coveted the honour of blessing this first Corean sanctuary consecrated to Our Lady of Lourdes, as well as the handsome bell, which will assemble the Christians for prayer and invite the pagans to turn their thoughts towards Heaven.

The Governor of the Province, the Commander of the Corean garrison and the Japanese police, the Japanese military physician and a great number of praetorian guards and civil employees were invited to the ceremony and afterwards partook of the dinner served by the Christians. As the Governor was still there at the hour of Benediction of the Blessed Sacrament, he was invited to assist: the which he did very respectfully.

May Our Lady of Lourdes shower upon those pagan souls that contributed to her glory on that blessed day, precious graces of truth and salvation.



CHINESE VIRGIN CATECHIST
Making Altar-bread at the Convent of the Missionary Sisters
of the Immaculate Conception, Canton, China.

CHINA AND THE HOLY SEE

Marshal Tsao-kun has personally notified the Pope of his election to the Chinese Presidency. In his message, the new President assures His Holiness of his determination to make every effort to strengthen China's intimacy with the Holy See.

The Vatican has been informed that one of the new President's first acts was to appoint Mgr. Fabregues to his council. Since 1910, Mgr. Fabregues has been Apostolic Vicar of Central Tcheli, residing at Paotingfou, where Marshal Tsao-kun was military governor for ten years.



REVEREND FATHER CONNARDY, FOUNDER OF SHEK-LUNG LAZARETTO,
near Canton, China.

How to Help Catholic Missions !

2. *By Alms.*

The latest request that His Holiness Benedict XV. made to the Catholic World for the benefit of the missions, was a request for alms. "Abundant resources," he wrote, "are needed to keep up the missions, whose needs have greatly increased since the war by the loss of so many schools, hospitals, hostels and other free sources of income. We here appeal to all the Faithful to exercise their liberality according to their means."

Almsgiving is a duty; it can become a serious duty in certain circumstances. God is the sovereign Master of all earthly goods. If He has confided the possession of them to men, it is according to His Providence, to sustain them in their needs. In the hands of the rich, as in the hands of those who are less so, these goods are a deposit destined to provide, first of all, for their own necessities, then, for their neighbor's, and the serious obligation to help their brothers always exists when these are found in extreme or almost extreme necessity. Such is Catholic doctrine, doctrine based upon the Scriptures and upon reason. "We must," says St. John, "love our neighbour, not only in word, but by works and in truth." "If any one," adds the same apostle, "hath the substance of this world and shall see his brother in need and shall shut up his bowels from him: how doth the charity of God abide in him? Doubtlessly, St. John speaks here of those who suffer from material want.

"But how much more sacred", says Benedict XV. "becomes the obligation of the law of charity in this matter, where it is a question not only of relieving the poverty, destitution and other miseries of an infinite multitude of men, but also and chiefly of reconquering from Satan's proud dominion to the liberty of the children of God, an incalculable number of souls!"

The great motive which should induce us to help the missionaries, is the salvation of so many souls which are being lost and which we could save. "I do not understand how one can be a real Catholic," said Augustine Cochin, "without assisting energetically the men, our brothers and models, who are propagating the Faith by martyrdom in countries still ignorant of the Gospel. Their words spread the Truth, their lives prove it." "A Christian", says Father Faber, "who is satisfied to accomplish with a certain punctuality the ritual part of his religion, without worrying himself about his brothers' salvation, nor about extending God's Kingdom on earth, is but a counterfeit Christian."

For Catholics who are not concerned about God's glory and the salvation of souls, it would be useless to mention missionaries' sacrifices and privations; however, a heart that is not entirely void of human feeling should not refuse to take them into account.

"In pagan lands," says Mgr. Rossillon, "there are 15,000 priests, 5,000 brothers and 45,000 religious who have renounced what you call "one's own way of living" to live the life of beggars and wretches, who have renounced

all that makes life pleasant and easy. They have done that to immolate themselves for their neighbour's happiness, to suffer until death the burden of other's miseries.

And this troop of voluntary victims means nothing to you? You would pass before them without feeling your heart touched?

While you are making merry in your comfortable homes, they are struggling along in their miserable huts, deprived of every comfort.

While fortune and health entwine their flowers around your brow, they writhe with fever on their stretchers.

While you spend pleasant days in the family circle, theirs are consumed in solitude and isolation . . . at the foot of the Cross!

While you are pampered, body and soul, with all the delights and comforts of your home-land, they are travelling towards God in the arms of poverty and suffering. Do you think of that sometimes? If you were to think of it often, seriously; if you were to sympathize with them once and for all, the world would be more quickly converted."

As a matter of fact, whose duty is it to come to the help of these missionaries, of these voluntary exiles, if it be not that of their brothers who remain at home and live often in abundance. If they beg so often, do not think it is for pleasure; No, they would very much prefer, as one of them has declared, to take another tone in their letters and discourses. If they speak as they do, it is because they are goaded on by the love of Christ, because they see so many poor souls perishing around them every day. "To whom should they turn in their distress if not to the Catholic countries that they have left?" (Leyssen).

The Protestants are an example, a very striking example, for us in this regard. What a great deal they have done in just this one century in which they have been devoting themselves to the evangelization of the pagans. "It is now time for us to evangelize the world," said Dr. Mott, thirty-five years ago, and his order was responded to by the mustering of volunteers and resources." To-day the Protestants are everywhere. They are found in the polar ice, in the tropical heat of Africa, China, Japan and India. It is in the United States especially, that this cause is making the greatest progress. The Volunteer Mission Movement alone has sent out 7,656 missionaries in 50 years. In the one year 1917, 600 missionaries crossed the seas. To have an idea of the importance that they attach to recruitment, it suffices to recall that the Baptists alone pay yearly the educational expenses of a thousand theology students and fifteen hundred collegians. In 1921, the Protestants of the United States resolved to make an immense effort to double the number of their mission workers, which was already 100,000 including native assistants.

A new expedient to which is attached the greatest importance, was resorted to a few years ago; it is a medical school which will prepare missionary doctors. Within four years, it is claimed, a thousand of this new style of apostles will be sent to infidel lands.

The United States are not alone in preparing missionaries. England, Germany, Holland, etc., are all sending strong forces. Protestant preachers on all the ships leaving Europe nearly always outnumber Catholic missionaries.

Referring to resources, there is no comparison between those furnished by the Protestants and those supplied by Catholics. In 1882, the Protestants collected seven million dollars, in 1897, forty million. And every year since, the alms continue to increase.

How does it come that with the 125,000,000 francs of English Bible Societies; 25,000,000 dollars of American Protestant denominations; 110,000,000 dollars recently collected by the Methodists; 1,300,000,000 dollars voted in January 1920, by the delegates of 32 Protestant sects in Atlantic City, the Roman Catholic and Apostolic Faith can only confront its poor little twenty millions? The number of Catholics on the surface of the globe, however, exceeds that of Protestants.

At Toronto, recently, the Methodists voted a sum equivalent to ten per cent of their annual revenues for the benefit of mission works.

With these millions, the Protestants construct universities and schools and are about to seize the pick of Oriental Countries. In India, they have 15,000 primary schools, 141 colleges and several universities; the Catholics have only 7 colleges and 3,200 schools. In China, they have 10 universities, 150 schools and 20 medical institutions managed in European fashion and attended by 25,000 students. The Catholics have only one university, the Aurora at Shanghai, directed by the Jesuits, one industrial and commercial institution and a dozen colleges and high schools.

The Sovereign Pontiffs have, therefore, good reason to raise their voices and remind Catholics of their responsibilities. All missionaries! Such should be the pass-word at the present time. Let those who are not called to cross the seas, supply missionaries with the necessary resources; and let no one object that it is impossible, that there is no money, whilst enormous sums are expended every year for luxuries and pleasures. Do you know that in Canada, during one year, 80 million dollars were spent for candies and chocolates! Do you know that in the United States, 900 millions were spent for smokers' supplies! In certain countries, fifty persons suffice to maintain a tavern. Considering the present donations of Catholics, how many persons would be required to maintain a mission?

We must acknowledge that until 1919, that is until the moment when the Head of the Catholic World uttered his cry of alarm, Catholic populations had lent but a heedless ear to the reiterated appeals of missionaries; but more hopeful days seem to be dawning for the missions. The Pope's word has stirred up the world. On all sides foreign mission seminaries are springing up, and alms are beginning to flow in to support them.

In Canada, the Seminary of Montreal has been established by the Bishops of the Province of Quebec, and that of Almont (now transferred to Scarboro, Ont.) founded by Reverend Father Fraser.

The Missionary Association of the Clergy, whose aim is to interest the faithful in mission work by the intermediation of the Clergy, has enlisted the majority of the priests of our diocese. In Montreal, more than four hundred priests were enrolled at the pastoral retreats. Throughout the Province of Quebec, with the encouragement of our Bishops, the Association of the Propagation of the Faith is tending to occupy again in the homes the place that had been deserted. The Holy Childhood Association, reorganized in Montreal Diocese by the Missionary Sisters of the Immaculate Conception, yielded in 1922, \$19,041.22 compared to \$3,448.75 in 1917.

Let it not be feared that these alms will be injurious to parish works. "To be able to give," it has been said, "is a gift, and better still, an art which is acquired by exercise and repetition. When a missionary, therefore, recommends his work, he does not wish to run any competition, but he wishes that a certain amount of the annual expenditures be given to mission works, which will ever remain the great artery of the Catholic Church. Local works will never flourish if they are maintained to the exclusion of the Church's greatest interests. Experience will soon prove it. There where mission works are considered, there, likewise, will hearts be generous in contributing to local needs."

The small contributions claimed by the Associations of the Propagation of the Faith and the Holy Childhood will always be trifles compared to the immense sums contributed by Protestants. Rich Catholics should learn to make acts of generosity according to their wealth, equal if not superior to those of their separated brethren. Did not an American, John Kennedy, give four million dollars to the Missions in 1909? Has not Rockefeller donated one million for the establishment of a university at Tokio?

Let the times be past, then, when the rich remained indifferent to apostolic works. Which of ours could not donate a few hundred dollars yearly, they who often make so many useless expenditures. The Pope has spoken, and that is sufficient to induce every one to decide to give according to his means; to urge those who are placed in a more prominent position to remind Catholics of their obligation towards the missions. Priests, teachers, parents and journalists can accomplish most efficacious work in this regard. Newspapers really worthy of their Catholic title have furnished strong assistance. Thanks to wise and enlightened direction, thanks to the diffusion of missionary literature, a new spirit animates our young people, a spirit provocative of generosity and missionary vocations. Proper amplitude must be given to this movement, and we rely upon all those who have the charge of souls to continue what they have so well begun.

Finally, if all, according to Benedict XV., fulfil their duty, not only will the missions promptly rise from their ruins, not only will they combat on equal footing with the protestant propaganda, but they will see the most exquisite flowers of Christian civilization blooming on these distant shores; they will gather an abundant harvest of souls.

The Mother of Pius XI



HERESA Galli, married at Saronno (Milan), in 1850, to Francis Ratti, died four years ago, while her son was on mission at Warsaw. She was naturally a courageous, austere and reserved woman, walking valiantly in the rugged path of duty. Entirely devoted to her family, she raised her five children with firmness and severity.

Sometimes, the little ones had recourse to their father's indulgence, but the future Pius XI never took advantage of that. He understood too well the treasures of tenderness concealed neath his mother's apathetic exterior. So truly did he reproduce her dignity and reserve, even in his games, that his uncle was wont to say "*E'un papa in erba*" ('Tis a pope in embryo).

Having detected in her son Achilles a great attraction for reading, Mrs. Ratti, herself, furnished a little library, where the child frequently came to enjoy his books.

When Mgr. Ratti was appointed to "the Ambroisienne", his mother and sister left the country to go to reside near him. One of this devoted son's sweetest enjoyments, at that time, was to come, every Sunday, to partake of his mother's frugal table. For her sake, he gave up the dangerous climbing which had afforded him such great pleasure; and when some time later, Pius X called him to Rome, he took advantage of every circumstance to make a trip to Milan, where he was eagerly awaited by his sister and the dear old lady, *animae dimidium suae*, in the little dwelling on Nirone Street.

It is well known that Benedict XV had some difficulty in making him accept the nunciature in Poland. Very respectfully, Mgr. Ratti remarked to the Holy Father that his mother, at such an advanced age, would not be able to bear such a trial; but the Pope, with his usual vivacity, did not leave him even the time to finish his sentence but, taking his own photograph from the table, he wrote upon it, "To my beloved daughter, Theresa Galli, widow of Francis Ratti, with the Apostolic Benediction, in exchange for the son whom she is sacrificing for the sake of the Holy See." He then added kindly, "*Alla mamma ci pensiamo noi.*" (We shall think of your mother)."

We have seen that God was about to demand a still more cruel sacrifice of this son and mother's dauntless faith. Mgr. Ratti, recalled in all haste from Poland, found his home in Milan vacant and the family nest destroyed.

A very touching example of Pius XI's veneration for his mother, is found in a document published in 1902, together with the two oldest plans of the City of St. Ambrose. The future pope wrote these words in the preface: "It is to you valiant Mother, that I dedicate these oldest-known plans of our dear and great Lombard Metropolis, our Mother-City! I dedicate them to you on your birthday and I smile at the thought that, perhaps some, day in the future centuries, an old scholar will read your name with the authentic evidence of your children's affection and veneration.



REV. FATHER FABRE OF THE PARIS FOREIGN MISSION SOCIETY
with a group of Chinese Seminarists of Canton, China.

Letter from Reverend Father Fabre

Of the Paris Foreign Mission Society

To the Missionary Sisters of the Immaculate Conception, Canton, China.

Lung Gnan, November 25, 1923.

Dear Sisters,

I have spent a very consoling week at Lung Gnan. To-day, we heard at least 160 confessions out of a total of 212 and, this morning, I gave Holy Communion to 140. Unfortunately, there are several backsliders; a prayer for them, please, and one also for the numberless gamblers out here. Poor China! How is she to be rid of this terrible vice, source of all evils, family quarrels, deceit, loss of positions, ruin and thefts, slight at first, then more grievous, resulting finally in dishonour or man-slaughter. In such cases, exhortations are useless; vigorous measures must be taken: established authority forbidding gambling under pain of death. The death of one would save hundreds of thousands.

Only Yesterday, I saw a group of peasants selling a load of mulberry-trees at the dock and then squandering the money which they had received for them in gambling. This reminds me of a peasant from Pak Kong who, having brought a load of fresh-cut rice to market to procure enough money to pay his reapers, gambled away the profits of the sale and returned home empty-handed.

I am sure that the following incident will interest you. A poor old woman of seventy-seven, who was uneasy about her salvation, came in tears to consult me, after examining her conscience for three days without discovering any sins of which she could accuse herself, excepting her ordinary outbursts of temper against her daughters or daughters-in-law. "But, my poor old woman", I replied, "five minutes of examination a month is amply sufficient."

"Yes, but then it is to excite contrition, especially perfect contrition. My husband and daughter died without Extreme Unction; what if the same misfortune were to befall me?" At this, she wept bitterly.

"Do not worry. God is good and His Blessed Mother is all-merciful. How many times have you not said to her, 'Pray for us now and at the hour of our death?'" Then we were plunged into calculation. A minimum of 1,500,000 times was attained and the old woman began to laugh.

"If your daughter were to ask you a favour 1,500,000 times, would you refuse her? Are you more tender than our Heavenly Mother? If she were to refuse you entry to Heaven, you could just scold her and tell her that she is cruel, 'yam sam', and no longer worthy of her name. Supposing that you had fallen into a deep pit and some one were to throw you a knotted cord to enable you to extricate yourself, would it be possible that, as soon as you had reached the top, you would be thrown back in again? Certainly not. Well, **here below**, we are as in a deep pit. The Blessed Virgin has given us

a knotted cord, the chaplet. Now, that she has allowed you to climb up 1,500,000 knots, do you think that she is going to relax the cord and let you fall into hell? Certainly not."

"That's true. You're right, Father."

"And there you are already at the gate of Heaven; You have just the last step to take. Enter and say to the Blessed Virgin, 'Holy Mother, bless and convert an apostate relative of Tai Yop, who has renounced his Faith and returned to the worship of the idols.' You will take the message, will you not?"

"Certainly, Father." She went away consoled.

All this conversation took place in presence of several persons and served as a second sermon for the day.

Doubtlessly you celebrated St. Catherine's Day; such pleasures are necessary from time to time. Many thanks for the share that you sent me. I did credit to the milk and oatmeal; may they make this one of God's horses better able to run in the race for salvation! May you also be good racers so that, on the last day, you may proclaim with the great St. Paul, the "*cursum consummavi*". In union with him, I do not cease to beg the Lord to fill you with the knowledge of His Divine Will, with the spirit of wisdom which will enable you to walk in a manner worthy of your Creator, pleasing to Him in all things. Bring forth fruit in all kinds of good works while you grow in the knowledge of God. Relying upon His Divine Power, be strong in the Faith; live your Credo as did the martyrs; and, fortified by their examples, remain faithful until death. May the God of Martyrs increase your numbers, that, as heralds of the Divine Word, you may propagate It to the extremities of the earth, giving thereby greater glory to God.

Recalling the beautiful prayers of the Feast of Martyrs, which we recently celebrated, fervently thank Our Lord, Who has called you to partake in His combats, while awaiting to share in His victory; Who will draw you out of the depths of darkness, to establish you in the Kingdom of His power and glory.

You have cost the very Blood of Christ; remain then ever worthy of your Redeemer and faithful to your holy calling. Above all, do not forget the two words "*in longanimitate cum gaudio*". May your souls be generous and hospitable, affording to your neighbour a place of refuge where he may find kindness, encouragement and pardon.

Finally, be cheerful, walking ever in the presence of your Divine Spouse, Who will banish all gloominess from your path. There is a prayer that I recite daily: "O Lord, in Thy clemency, deign show us the serenity of Thy countenance". This is really a petition for fine weather, but it can be easily a request for spiritual peace, joy and serenity. Let your hearts and countenances, therefore, be cheerful and serene, reflecting the serenity of Christ and His Heavenly Father.

Beg Our Lord to bestow the same grace upon me and believe me,

Yours in Christ,

A. Fabre.

HONG KONG

The Catholic Mission of Hong Kong has just sustained a cruel affliction in the death of its venerable bishop, Right Reverend O. Pozzoni. Born at Paderno d'Adda in the Diocese of Milan, December 22, 1861, he entered the Foreign Mission Seminary of Milan. Ordained in 1885, he came to Hong Kong towards the close of the same year.

After twenty years of apostolic labour in the continental portion of the colony he was appointed to succeed Bishop Piazzoli, as Vicar Apostolic. During his eighteen years of episcopate, he endeavoured with indefatigable zeal, to develop the work of evangelization, instruction and charity. His benevolence and charity won for him the respectful affection of all who approached him. His death, likewise caused public mourning and his funeral service, conducted by the Bishop of Macao, was a striking manifestation of the universal veneration, of which he was the object.

Reverend Father Spada, pastor of Holy Rosary Parish at Kowloon and Bishop Pozzoni's Pro-vicaire, is now Superior of the Mission.

URGENT APPEAL.

*Reverend Brother M. Nizier, Provincial of the Marist Chinese Province,
to Reverend Brother Provincial of Canada.*

“.....
..... Could not Canada come to our assistance ?
Adopt at least one of our colleges, the one at Canton, for instance, the most prosperous, and send some Canadian brothers there from time to time.

This sacrifice made for the benefit of the missions will, as usual, draw God's blessings upon your works. We have already near us the Missionary Sisters of the Immaculate Conception who direct the Convent of the Holy Ghost. You see that Canton is not a land unknown to Canada !

I am going to pray and have prayers offered that the Holy Ghost may inspire you and prepare many Canadian Missionary Brothers for China.....
etc.”



"THE ELDEST OF THE FOUNDLING-HOME", CANTON, CHINA,
do not fail to recite the "Ave Maria" every evening for their devoted Benefactors.

Monica, the Little Apostle of the Missions.



MONICA was nearly thirteen years old; she had been coughing for three years and, as it was impossible to cure her little chest, it was necessary to take her to a better climate. She went to live with her aunt in the country of the pines, far from her parents, brothers and sisters; but she had a Friend to Whom she confided all her troubles, "her dear Jesus", and her greatest happiness was to receive Him in Holy Communion.

Speaking of her First Communion, she often said, "I should have wished that day to last forever". It was then that the Divine Master had deposited a precious germ in His Little friend's soul. "Later on, I shall be a religious", she said; but that was not sufficient for her: to be a religious is good, to be a missionary is better still. Writing to her little sister, Babe, she said, "Would you like, as I do, dear Babe, to be a missionary? It would be so nice to save souls."

She worked ardently for the salvation of souls; she prayed for the pagans and helped the poor; she swallowed bitter doses without taking any sugar after them; she even cut out stamps for the missions. These were her "good works". In the evening, after a day well-filled with sacrifices, she joyfully exclaimed, "Nica (so she was called), Nica is glad because she has accomplished many good works to-day."

One day, she was resting on a reclining-chair, surrounded with papers and pamphlets. "Good afternoon, Monica; what are you doing?" "Father, I am earning rice for the little Indians." "You love the little Indians?" "Oh! Yes". "And the little Chinese?" "A little less, because I do not know them." "Do you wish to know them?" "Oh! Yes."

As she was taking her usual walk in the beautiful late October weather, she remarked, "Auntie, during my prayers this morning, I said to the Infant Jesus, 'Dear Jesus, do just what you wish with me to-day, I shall not say anything.' Jesus needed sacrifices, so He granted His little missionary's prayer. A few minutes later, came a violent hemorrhage. Monica was quickly carried into the house, but she was so weak through loss of blood, that her aunt repeated her morning prayer to the Divine Child to prepare her for death. Her only desire was to do just whatever Jesus wished.

The danger was over for that time, but Monica was confined to bed. To while away the long afternoons, she begged for stories about China. "How are the little Chinese dressed? Now Father, you will see; I am not very clever in Arithmetic or Orthography, but I shall be able to dress my little Chinese babes."

The first Sunday of November, she was some better; there was even hope of her recovery; but Our Lord wished His little apostle quite close to Himself. The evening brought a second hemorrhage resulting in asphyxy. Bending over the little one, whose eyes were already dim, her aunt said gently to her, "Jesus came to you this morning; He loves you dearly and now He wishes to take you to Himself. Will you go to Heaven with Him?" "Yet, I would like to live and become a religious to go and convert the little Chinese." "But you will convert many more in Heaven by your prayers." "Then, I am quite willing to die. I ask God's pardon for all my sins and I shall pray for all those whom I love." At this moment, the priest who had been summoned in all haste, entered and administered the Sacrament of Extreme Unction.

As in Azambra's "Christ among the Lilies", Our Lord is represented stooping to pluck one of the choicest of these tender flowers, so was He gazing with predilection upon this child. His hand had already seized her and was gently drawing her to Himself; but the last fibre of this delicate stem was to be severed only the following Saturday.

The days seemed endless to little Monica, who was rapidly declining. Throughout all the suffering caused her by constant drugs, plasters and injections, clasping her crucifix and a statue of the Infant Jesus upon her breast, she murmured, "It is all for You, dear Jesus, and for the salvation of the little Chinese!" Once, when offered some very disagreeable medicine, she placed her little statue upon the edge of the cup and said, "Drink that for me, dear Jesus. You will not mind it; You are so accustomed to suffering." Then, consenting to the sacrifice, she swallowed it all down in a gulp. "There it goes, but remember, it is for You."

Whenever her sufferings became too severe, she would recall this incident in the life of "her favourite saint", Blessed Theresa of the Child Jesus: one day, as she was painfully taking her prescribed walk in the garden, she exclaimed, "Ah! I shall offer my fatigue for a missionary who, far away in the distant mission fields, is perhaps exhausted in his apostolic labours. Imitating this example, Monica would exclaim, "Dear Jesus, I offer my sufferings for a weary missionary."

Friday morning, the last day that she spent on earth, her extreme weakness hindered her receiving Our Lord in Holy Communion, as was her daily custom. As the end was apparently approaching, the prayers for the dying were recited. The day passed rather peacefully, but Monica longed to consume her sacrifice and fly away with her beloved Jesus. Towards evening, she asked if she would soon die. Receiving an answer in the affirmative, her face became radiant; this was her last smile.

Faithful and generous souls contribute most to God's glory. Monica had offered her life for the missions and Our Lord willed that she should climb Calvary with Him to the very summit. She bore her sufferings with perfect consciousness to the last. Her sacrifice was accepted. The long hours

of Friday night passed still more slowly. Her pleading became more and more ardent. "Jesus, come, Oh! come and take me."

The little one knew that her parents were already on the ocean, coming to see their child for the last time. "Grandma," she said, "You will bid them good-bye for me." "Dear Jesus, I offer You my sufferings that You may console them in their grief." Her strength was constantly failing. As the last moment approached, she generously renewed her sacrifice. "Dear Jesus, take my life, my sufferings, for the conversion of sinners, for China." Then, still more urgently she pleaded, "Come quickly, Jesus, and take me." After the recitation of the first prayers for the dying, she cried, "Quick, Father, there will be no more place in Heaven," and missionary to the very last, she murmured, "Oh! my Chinese! My little Chinese! They have enough now, Jesus!"

Monica is now at rest in the soil of Brittany. According to an ancient local custom, after the service, her remains were brought up to Calvary and deposited at the foot of the Cross. "Monica, your body lies near the image of your beloved Jesus, but your soul is with Himself. Like your favourite Saint, spend your Heaven doing good on earth. Do not forget your Chinese babes and their country. Pray that many souls may understand and respond to Our Lord's plaint: "The harvest is great, but the labourers are few. Pray ye therefore the Lord of the harvest that He send forth labourers into His harvest."



CHINESE BABES SAVED BY LITTLE SACRIFICES.

Heroism of Neophytes.



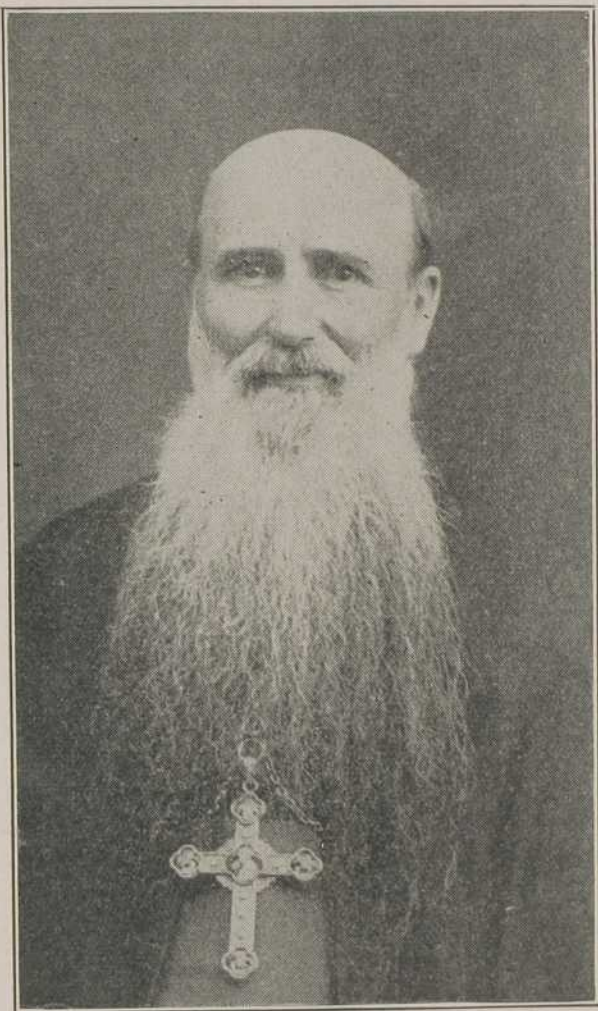
URING the persecutions raised by rulers of pagan countries, the missionaries have witnessed truly heroic deeds accomplished by their Christians, deeds touching and consoling for the apostolic labourer whose only aim in his labours is to see virtue flourishing upon the sterile soil of paganism.

The head of a Christian family, hearing of the persecution, resolved to give God the supreme proof of his love, the sacrifice of himself, and surrendered himself to the mandarin. "You will send me some clothes," he said to his wife, on leaving her, "I am going to visit the Christians and I shall remain in prison with them."

In company with his brother, he set out for the praetorium. "What are you coming to do here?" asked the soldiers. "Console and encourage our brothers". "We are going to put you in chains like them". "That is what we want." They were enchained and led before the mandarin. "You are Christians?" he asked. "Our ancestors were Christians and so are we." "It is wrong; you must change". "We have no reason to change", replied the Christian. "Give him fifteen blows", said the mandarin to the satellite, "and you?" he said to the man's brother. "I, I am as my elder brother", he replied simply. "Fifteen blows and prison for both of them". The two valiant Christians heard the sentence with joy; their desire was realized.

Another day, a catechist was subjected to the trammel torture. "Deny your religion or I will have you given thirty more blows on the ankles," ordered the mandarin. "No", replied the catechist. "Strike", said the former to the satellite. After each stroke, the soldier paused and the mandarin's voice was heard vibrating with anger, "Deny your religion." "No." "Strike". Nineteen times the soldier's club fell upon the victim, whose bruised and bleeding feet refused to bear him. At the twentieth summons, the Christian declared, "If I deny the Christian Religion, I will become an assassin." "And who will you kill?" asked the mandarin. "My accuser and my judge," he replied, "for it is one of Confucius' principles to return good for good and evil for evil." The following day the magistrate sent for the captive and said to him, "Give me a written promise that you will kill no person, remain Christian and go away.

One day a slave of the Isle of France, hearing of the missionary's arrival, ran to him and besought him to give him absolution. "Me work in the brush," he exclaimed, "me die without sacraments, me damned." The missionary confessed the poor fellow who, on his return home, was immediately summoned to give his master an account of his absence. He explained that he had been to confession. "Yes", replied the master, "I am going to make you do your penance." He had him bound and lashed. The following day, the slave returned joyfully to the missionary and threw himself at his feet, exclaiming, "Me very glad, my master made me do penance."



HIS LORDSHIP BISHOP FOURQUET,
5th Bishop of Canton, China.

Echoes from our Missions

CANTON

Reverend Father Restif has succeeded in renting a house in Ching-yuen, where he will soon take up his abode.

From the 24th to the 28th of January, the exercises of the retreat for the Virgins of Sheun-tak were held in the residence-chapel of Taileung. Forty of these young ladies from five to six different places, took part in them. We cannot fail to admire the zeal of these pious young persons, mostly humble factory-girls, who generously sacrifice five or six days' salary and undergo the expense of the journey, to manifest the value that they attach to their soul's salvation.

From January 28 to February 2, four Canadian Sisters of Canton, with twelve of their pupils, mostly catechumens, made a first visit to the district of Sheun-tak. At Taileung, Tongli and Lungngan, they vaccinated 250 persons.

VANCOUVER

March 20, 1924.

Very dear Mother,

On the beautiful Feast of St. Joseph, baptism was solemnly administered to two of our poor old Chinese, one aged eighty-three and the other, seventy-two. Thus, the Light of Faith has shone upon them at life's close and happy are they to have let themselves be penetrated by its divine rays, while thousands of their brothers are still groping in the shadows of paganism.

They were baptized by Reverend Father Garand, Chaplain of St. Paul's Hospital, and received the names of Joseph and Francis Xavier. The latter is the beggar who, as I have already told you, begged for his food in gambling-houses. Is not that a pitiable mode of living? Poor Francis! He was not to be recognized on the day of his baptism, so much had grace transformed him. How consoling it was to see how fervently he prayed and how touching, to hear these two old men answering in rather broken accents, but in a determined tone, "I will.... I believe."

These make seventeen baptisms of adults within the past year; but, when I think of the thousands of Chinese here in Vancouver and of the few whom we attain, how I should like to be another St. Francis Xavier! Could

we but have a dozen auxiliaries like Philip, our conquests would be a hundredfold.

Noticing that you are deeply interested in him and that you love him as one of your children, I am sure that a few more details about his doings will not annoy you.

A short time after his baptism, he brought us his shoes to repair. We asked him how it was that this was the first time that he ever did so. "I usually mend them myself", he replied, "but I do it very badly and, as these are the shoes that I wore for my baptism, I should like to keep them neat." It is touching to see how simply he comes to us and especially how delighted he is whenever he has the chance of bringing a new pupil to the Catechism lesson. It is really amusing to see him then; he looks at us, then at his new companion and his eyes seem to say more loudly than his lips, "Are you glad that I have brought him?"

Some time ago, as he was having his catechism lesson with one of his old catechumens, yielding to a distraction, he asked when his friend could be baptized. I replied that it would be necessary for him, first of all, to study the Christian Doctrine and learn the prayers. He immediately turned to the other and said in a tone capable of stimulating the most indifferent, "Hurry up and learn your prayers; if you only knew how happy we are after baptism!"

A few minutes later, after making the Sign of the Cross and murmuring an invocation to the Blessed Virgin, he began to remark to his friend all the qualities that he imagined to discover in us, especially our devotedness to the Chinese. He seemed to have forgotten that I was there. Suddenly addressing me, he asked, "When will you have a home for the poor Chinese?" He then added that there are at least thirty poor old homeless Chinamen in the City of Vancouver. In reply to his question, I told him that we desired to have a home for them soon, but that we do not yet know if we can succeed. "Pray fervently", I added, "beg the Blessed Virgin to grant us that." "Yes Sister," he declared, "I am going to pray and when you will have a home, I will beg, to help you; I am sure that no one will refuse to help a poor old fellow like me. I am going to the chapel, if you will permit me, to ask the Blessed Virgin for a home." His companion followed him. Dear Mother, you would have wept to see how fervently they prayed.

One fine Sunday, Philip came to us with the "grippe". As we were doctoring him, he remarked, "Sister, this morning, I felt so tired that I thought I would not go to Mass; then, I said to myself, 'If I do not go and the catechumen goes and sees that I am not there, he will not be edified.' Making an effort, I went and I am none the worse for it. Doubtlessly God is going to cure me because I obeyed."

Another day, he arrived, beside himself with joy at having seen in the Chinese Newspaper an article concerning us. "How glad I am," he said, "that all the Chinese here will know that you look after us elsewhere, too!"

He then repeated to us the whole article which he remembered quite well. As others arrived, he asked them if they had seen the article and together they commented upon it.

How often has he not come to warn us that some poor Chinaman was dying at the Refuge without baptism. He carefully kept an eye upon him and, as soon as he was in danger, he hastened to notify us. One day at noon, he came to the Convent accompanied by another old man. On perceiving me, they both asked at once, "Sister, when are coming to the Refuge? The sick man whom you came to see, the other day, wants to be washed (baptized); he really does want to and is eager for you to come." Then, in a whisper, one said, "Do you think that he is going to recover?" "I do not think that he will last long," replied the other; and in childlike trust, they confided to me their apprehensions.

Immediately after dismissing the pupils at three-thirty, we hastened to the Refuge. As we had been expected, our arrival caused general rejoicing. The sick man was very low and it was evident that the end was near. At sight of us, he said, "Kounong gna sune" (Sister, I believe). Philip, who was beside him, said to me, "Sister, I have told him all that I know, but you tell him more." I had the dying man make acts of faith and I explained to him the act of contrition. He looked at me and said, "Sister, I shall not recover, I know." "But," I replied, "if you should recover, it will be necessary to observe God's commandments and be instructed in the religion which you now desire to embrace." Then, joining his hands and gazing towards Heaven, he exclaimed in accents that I shall never forget, "I will be good, I will be good; baptize me; I wish to be happy. I believe in God Three Persons and in Jesus Saviour." Once again, believing the danger too imminent to await the priest, we baptized him. He did not cease exclaiming, "I am so happy! I am so glad!" Before leaving him, we asked him to remember us when he would be in Heaven. Oh! Yes, I will think of you; it is through you that I am so happy!"

All present seemed to partake of his happiness. A blindman, who had theretofore appeared indifferent and diffident, asked us to pray for him. I recited the Ave Maria in Chinese. He leaned over so as not to lose the least syllable of what I was saying; he tried to hold his breath and repeated word for word the blessed Ave. When I had finished, he said, "What a beautiful prayer! Will you say it again, for I wish to learn it. If I could only read! We proposed Philip for teacher, as we, ourselves, cannot go to the Refuge as often as we wish. He joyfully accepted the proposition and Philip, catechist unlettered but already deeply versed in the knowledge of Divine Love, gladly consented to oblige.

Dear Mother, can we sing often enough the canticle of thanksgiving, the Magnificat?

Your humble child,

Sister L.

Vancouver, April 21, 1924.

Dear Mother,

Yesterday, Easter, our two neophytes, Philip and Charles, made their First Communion at the eight-thirty Mass in the Sacred Heart Church. I myself, led them to the Holy Table, from which they returned entirely absorbed by the Divine Presence whom they possessed.

After Mass, they came to the Convent, where we served them a good breakfast; they came to see us again in the afternoon. This morning, they received Holy Communion for the second time, their countenances radiant with peaceful joy. Really, we are already more than rewarded for what we have done for them.

Now, I shall relate briefly to you another of the Blessed Virgin's conquests. Some time ago, Philip came to inform us that a poor wretch at the Refuge was dying. We hastened there immediately, but the dying man would not hear of baptism. He said that it was useless; that he was too old. We returned to the Convent heart-broken.

About five o'clock in the evening, we resolved to make another attempt to save this poor soul before his death, which was rapidly approaching. Unfortunately, his sentiments had not changed: he still refused. Suddenly, the idea came to me to ask him if he still had the Miraculous Medal of the Blessed Virgin. His face instantly brightened and he answered proudly in the affirmative. I had recourse to our Heavenly Mother with all possible fervour and then, I invited the dying man to recite after me an invocation to the Blessed Virgin. He consented and repeated three times earnestly, "Holy Mary, Mother of God, pray for us." He then asked to be baptized and died two days later, in the greatest sentiments of piety.

Once again we can say, "No, Mary is never invoked in vain." Kindly thank her with us, dear Mother, for her maternal bounty towards one of her most miserable children.

Sister G.

After the example of Jesus Christ, the saints of all ages have repeated the *Sitio* of Calvary: "Souls, Lord, give us souls!"

God has commanded that the Gospel be preached to every creature and that the Faithful contribute to the conversion of the infidel.



FORMER HEADQUARTERS OF CHINESE WORK, QUEBEC.

Diocesan Office of the Holy Childhood at the Convent of the Missionary Sisters
of the Immaculate Conception, 4 Simard Street, Quebec.

Our New Chinese Establishment at Quebec.



Our house on Simard Street is not spacious enough to accommodate the Chinese Colony with facility and without prejudice to our other Works, especially the Closed Retreats, a number of our most devoted benefactors offered to construct an annex to our convent, at their own expense; but, after mature deliberation, it was considered more practical to rent a house in the centre of the city, which would be more convenient to the Chinese.

Consequently, a building was rented on Dupont Street and fitted up within a few days, thanks to the generosity of the patrons of the Chinese Mission. Mgr. Lagueux, pastor of St. Roch, came to bless it Saturday, May 10, and this is what he wished us: the cross; for, as he said, this is an immense work which can be accomplished only by the cross.

Sunday, May 11, Our Lord took up His abode in one more tabernacle. The first Mass was celebrated by Very Reverend Canon Gignac, director of the Chinese Work, and, in the afternoon, Reverend Father Chapleau gave us Benediction of the Blessed Sacrament. The poor Chinese are delighted; they feel at home, so they say.

Dear Lord, what a consolation it is for Thy humble missionaries to see increasing the number of altars where Thou wilt be adored by those even who, through lack of light, have heretofore offered their incense and homage to infamous idols, to the very devil, himself! Deign to become for all these unfortunate creatures, King, Father and God, uniquely loved and served.

Let us take St. Joseph for our first patron, our most intimate and best friend, our most powerful protector. God has chosen him from among all men to be His faithful co-operator, in the accomplishment of His greatest designs. Oh! how useful will his assistance be to us in the serious affair of our sanctification!

Remember us, O Blessed Joseph! Grant us the powerful assistance of thy intercession with Him Who was pleased to call Himself thy Son, and obtain for us the favour of the august Virgin, thy incomparable Spouse.



BREAKFAST AT THE CHINESE GENERAL HOSPITAL
Confided to the Missionary Sisters of the Immaculate Conception,
Manila, Philippine Island.

Extracts from the Novitiate Chronicles

April 26, 1924. Feast of Our Lady of Good Counsel.



Under the benevolent patronage of Our Lady of Good Counsel, six of our sisters are united to the Heavenly Spouse in Perpetual alliance. They are: Sister St. James the Less, nee Aurore Perrault, St. Paul de Joliette; Sister St. Philip, nee Annette Beaudoin, Champlain; Sister St. Matthew, nee Agnes Guenette, Ste-Anne-des-Plaines; Sister Theresa of St. Joseph, nee Ida Malo, Mont-real; Sister St. John the Evangelist, nee Gertrude

Campbell, Bedford; Sister St. Matthias, nee Ida Vincent, Gananoque.

Reverend Father Perrault, Pastor of St. Vincent-de-Paul, presides over the ceremony and the following clergy are present in the sanctuary: Reverend Father Lapierre, of the Foreign Mission Seminary, Chaplain of our Community; Reverend A. Perrault, Pastor of St. Christopher's; Reverend Father Lacasse, Pastor of St. Magdalene's, Outremont; Reverend Father Geoffroy, Foreign Mission Seminary; Reverend P. A. Perrault, C.S.V., Seminary of Joliette, Reverend Brothers Daoust, Perrault and Guenette.

Reverend Father Perrault, of St. Vincent-de-Paul's, was formerly pastor of Cote-des-Neiges, the first parish that sheltered our newly-born Society; and it was he who, twenty-two years ago, blessed the humble birthplace of our Community. It is with deep emotion that the Reverend Pastor and our Venerable Mother recall to mind this occasion already so far in the past. "The family has grown considerably since that time", said Reverend Father; "it then consisted of only three members...and what events have taken place during these twenty-two years!" It is, therefore, a real pleasure for the whole Community to greet, in the person of Reverend Father Perrault the devoted pastor of former days.

The speaker of the occasion, Reverend Father Geoffroy, of the Canadian Foreign Mission Seminary, depicts clearly the Missionary Sister of the Immaculate Conception's double role. As apostolic religious, she should labour for the extension of God's Kingdom among the nations still buried in the shadows of paganism; and, as Missionary of the Immaculate Conception, she should devote herself unreservedly to propagate devotion to Mary Immaculate. Ours is a sublime vocation, but one which demands of us, as the Reverend Father explains a great spirit of faith and sacrifice. This, therefore, we must acquire by exact fidelity in complying with God's designs in our regard.

Now the solemn moment is at hand. The six spouses of Christ traverse the sanctuary to the foot of the altar. It is the hour of sacrifice and the pronouncing of the Holy Vows is to be the sword of immolation. What joy, nevertheless, illuminates the countenances of the intended victims. Ah! it is that, for several years already, they have experienced what sweetness there is in the sacrifice which they are making and how true are the Divine Master's words, "Take My yoke upon you and you will find rest for your souls." They have taken upon themselves this yoke, they have borne it and their only desire now is never to abandon it. It is why they find so much suavity in pronouncing that grand and solemn word "*forever*", which causes those who do not understand to tremble.

They would like to sacrifice still more, but they have nothing left, nothing but the desire to accomplish more and more perfectly the Divine Will, in whatever form it may please God to manifest It to them. Should it be to hasten to foreign lands, go and live in the midst of the most inhospitable peoples, in the most deadly climates, to consume away their lives among the most miserable, disinherited and loathsome of human beings, "Lord", they reply, "behold Thy handmaid; speak, command; she is Thine forever. Send me wherever it may please Thee. The more I see Thee suffering and neglected in Thy members, the more shall I love Thee." Might they not add with St. Theresa, "Dost Thou think, O Eternal, that I love Thee for the sake of the future recompense that Thou dost promise me in Thy Kingdom? Oh! no, I love Thee, because Thou hast suffered, because Thou wert wretched; I love Thee more in Thy Agony and Death than in Thy Resurrection, because I imagine that, risen, with the whole universe at Thy command, Thou hast less need of Thy servant. When I behold Thee condescending to beg me to go and save souls that have cost Thee so dearly, Oh! how I long to prove my love for Thee!"

The mystical union is contracted; the virgins are consecrated; the "ring of fidelity, the seal of the Holy Ghost", glistens on the fingers of the overjoyed brides. Then, from His golden monstrance, the Divine Bridegroom ratifies the holy engagements by sealing them with Solemn Benediction.

Entering the refectory in the evening, the newly-consecrated are greeted by the traditional "*Veni Sponsa Christi...*" Smiling, they advance and kneel respectfully at the feet of our dear Mother, who crowns them with lilies and then embraces them maternally. A calm and profound joy fills our hearts; something divine hovers over our modest assembly, so happily united. Why have such beautiful days an evening?

April 27, 1924.

If beautiful days have an evening, they have also a morrow and, frequently in the religious life, these morrows seem to bear the stamp of the eve's happiness. Such is the case to-day. The mystical wedding-feast continues; the white lilies still adorn the brows of Christ's new spouses; the altar

still appears in its virginal beauty; the lights for Exposition of the Blessed Sacrament are placed so as to form brilliant crowns; the singing during Mass, Benediction and Rosary is appropriated to the circumstance. A holy joy seems to pervade all, for in an affectionate family, the happiness of some is a subject of joy for the others and, as it is *grand congé*, unrestrained latitude is given to our rejoicing.

At one o'clock, we are all summoned to the assembly-hall. The young professed sisters, desirous of giving a last proof of their fraternal affection to their companions before the latter should leave the Juvenate for the Community, have improvised a concert in their honour. They have assumed the role of poet, artist, composer, etc. Let us glance at the programme.

A glorious march greets the entry of Reverend Mother with the day's heroines; then, a short recitation, "The Virgin's Lilies", appropriated to the occasion, is followed by the song, "Filial and Fraternal Love", in which the improviser has presumed certain licenses which have never before been granted to any person; but, in the family, affection can easily replace correction.

Then, the pathetic part gives place to the comical. The *fine qualities, heroic virtues and noble destinies* of the "Big Sisters" are sung in twenty-two verses, on an exultant air and with what enthusiasm! Gifts are presented accordingly. We laugh till the tears flow. A pretty recitation recalls to our minds the various phases through which our sisters have passed, from the day when they came timidly requesting their entry, up to this blessed moment when Brides of Christ and Missionaries of the Immaculate Virgin, they are ready to fly to the most distant lands. The entertainment closes with the apostolic hymn "*En avant pour Jésus! En avant pour Marie!*" which frequently graces our missionary festivals.

The remainder of the holiday passes merrily, bringing with its close, the touching scene of deposition of crowns upon the altar of our Immaculate Mother. It is with joyful hearts that our beloved sisters, confiding their wreathes to the Queen of Virgins, beg her to return them to them on the glorious day of the "Eternal Nuptials".

The vocation! It is such a decisive step in life! The faithful fulfilment of it is the secret of happiness even in this world. I may speak from experience, as it is more than thirty-two years since I heard and responded to the Divine Call. It has cost me, it is true, a few sacrifices; but, in return, how generously has Divine Providence rewarded me! Ah! how glad I am to have heeded the call! Certainly, I have no reason to regret it. If I had a thousand lives, I should recommence a thousand times.

R.F.L.

The missionary life is not a brilliant one, but none other is so abundant in true interior joys.



CABINS ON TRIPOLO STREET,
Near the Hospital confided to the Missionary Sisters of the Immaculate Conception,
Manila, P. I.

Pauline Marie Jaricot

Foundress of the Association of the Propagation of the Faith.

(Continued)

WHAT FOLLOWED THE FOUNDATION.



THE Association was at first confined to the family circle and a few intimate friends. The first persons to whom the foundress communicated *her plan* and who gave her their co-operation with the greatest sympathy and zeal, were Reverend Benedict Coste who had already been endeavouring for several years to collect alms for the missions in America; Miss Gillot, an humble silk-weaver, but an intelligent and charitable young lady whose uncle, enchanted with Pauline's inspiration, not only authorized his niece to co-operate in extending the association, but became, himself, one of its most active and devoted promoters; Mrs. David, a pious woman, who until death laboured hand in hand with the foundress, to establish *the Propagation of the Faith*; Miss Gode-mard, whose name is still popular at St. Polycarp; and many other generous persons who heartily contributed to the early development of the newly-founded association.

As long as *the Propagation of the Faith* remained almost unknown, all was joy and consolation for its foundress; but scarcely was this association, which was not intended "*to remain hidden under the bushel*", extended beyond the family circle, than it began to excite ardent sympathy and formidable opposition. A woman, or rather a child, had conceived the idea of organizing the *universal association* the method of which had been sought in vain by the most serious and subtle minds. This was a fascinating temptation to blame and condemn which poor, weak humanity could not resist.

The plan, organization and first development of *the Association*, and even the faith and virtue of the young foundress were submitted to the cross-examination of that invariably blind and merciless judge, known as *the public* that can be neither enlightened nor appeased. Such a judge appreciated *the work of the Holy Ghost* and *the maiden who had established it*, as of old the Jews had appreciated Christ's miracles and Christ Himself, in seeing Beelzebub in the Divine Action and in taking stones to throw at Our Saviour.

The diocese of Lyons was governed, at that time, by several vicar-generals. One of them, Mgr. Courbon, quite unfavourable to the Association, had almost stifled it in its origin by forbidding Pauline to multiply its associates; another, Mgr. Gourdiat, pastor of St. Polycarp, established himself its *protector and treasurer*. (Mgr. Gourdiat had the power but not the title of vicar-general).

This difference of opinion and conduct among the representatives of Episcopal Authority encouraged, among the clergy and faithful, the con-

flicting judgments of which hell took advantage to try to annihilate this masterpiece of Divine Mercy. As a result, the tender sapling of the Propagation of the Faith almost succumbed to the violent storm which assailed it.

The foundress then bore alone the whole burden of her difficult task and Phileas, in his efforts to console his sister, persecuted because God had chosen her, wrote her these charming and sublime lines: "I thank Our Lord, dear Pauline, for so kindly visiting you by sufferings and trials, and for giving you one of the thorns from His Own crown, in return for the little love and good will which He has found in you. Treasure it as your richest jewel, this thorn which is more precious than the rarest diamonds in royal crowns. How touching and pleasing will it be for Our Lord to see His spouse adorned with this pledge of His Love! Soon it will be not only one thorn, but a whole crown that He will set on your brow. Later on, He will give you His nails and cross. Ah! what more could the Eternal King give to His little spouse? Nothing, for His diadem and sceptre are all that He possesses apart from Himself; but what treasures He possesses in Himself! Be faithful, constantly faithful, and these treasures will be yours in profusion. Our Lord will envelop you in His Precious Blood as in a mantle of richest purple; He will give you His Wounds, His Heart and I know of nothing else, for in giving you His Heart, He gives you all that His Heart loves."

If the rising Association of the Propagation of the Faith was not overthrown by the violent attacks which it sustained, it is because the virginity which stamps the first works of saints touches the Heart of God. He Who protects the tender blade of grass from the destructive storm, keeps watch over the cradle of great things.

We learn from the following extracts of another letter written by Phileas to Pauline, that he could find nothing more capable of consoling his sister, persecuted precisely on account of the great foundation, than to give her a glimpse of the moment when the Catholic Association which she was founding, like the "mustard-seed", would become an immense tree whose branches would spread over the surface of the earth, giving shelter to the birds of prey, that is all barbarous nations.

Paris, April 15, 1822.

I intended to send you some news of the missions, dear Sister, but the ships have not yet arrived. Never before have these dear missions been so much in need of fervent prayers. Satan, enraged at the good that they are doing, the conquests that they are wrestling from his execrable fury, makes use of every artifice suggested by his implacable hatred of the Most High to separate and dissolve what is united by charity. He shall not prevail. Let us ask those who are more fervent than ourselves to unite their prayers to ours.

I cannot say more about this matter. Continue to extend this association which God has commenced by you and which will be, perhaps, the mustard-seed destined to become a tree whose branches will cast their beneficent shade over the surface of the earth, affording shelter to the birds of prey : all barbarous nations.

Evidently, the thought of the future universality of the Propagation of the Faith was unknown to neither brother nor sister; they both had too great a love for God and souls to limit their zealous ambitions. This universality, impossible in the humble commencement of the Association, was the object of the young foundress's cherished hopes.

It must be remarked and not forgotten that *none other than Pauline Marie Jaricot was then accused of having founded the Association of the Propagation of the Faith and none other than Pauline Marie Jaricot was persecuted on account of this foundation*, which was denounced as heresy or, at the very least, a fancy, proposing the impossible. "This young girl", so it was said, "is dreadfully presumptuous to believe that God has inspired her with such a project."

The wisest, most moderate and especially the most *prudent* urged the noble Christian not to scandalize the weak in this way, but to remain in the common path, thinking only of her own salvation, etc., etc.

It can be seen by the lines written by her on the brink of the grave, that so much blame deeply grieved her and troubled her conscience. The reproach of an offence against our Holy Mother, the Church, filled her with anguish; but, in the midst of so many trials, God sustained and consoled her by His grace.

"Although I was crushed, as it were, by the universal blame", she tells us, "unspeakable peace filled my heart and assured me, despite everything, that the condemned association would succeed after Our Lord would have subjected His miserable instrument to all the humiliations that she merited. Besides, constantly calling to mind the 'You are too stupid to have invented that', I said to myself, 'Since this thought comes from God, it will be fruitful like everything else that issues from His Infinite Power.'"

This pure heart, wounded in its first aspirations, was sustained by one of these energetic wills that the Divine Master uses for His glory whenever they are accompanied by profound humility.

During the long and violent persecution raised by the spirit of darkness to hinder the development of the *apostolic association*, the counsels, encouragement and prayers of holy Father Wurtz, who so heartily approved of it, were not lacking to his spiritual daughter. This venerable man merited to be numbered among those who contributed most to facilitate this fresh shower of graces upon the world.

Fortified by this approbation and Mgr. Gourdiat's support, Pauline, already so generous, made still greater sacrifices for the benefit of *her association*, to which a great number of intelligent persons of Lyons devoted their zeal. Thus the little spring, so long unknown, was transformed into a clear stream, which was already giving drink to many parched lips.

Disconsolate and troubled, nevertheless, by the *persistent* accusation of having wished to create a *schism in the Church by the establishment of a new association*, Pauline urged her brother Phileas to have the *plan of the Propagation of the Faith* submitted to the Sovereign Pontiff as soon as pos-

sible. As this association had found favour with the Superiors of St. Sulpicius and the Foreign Missions, Phileas had no difficulty in realizing his sister's desire, by the intervention of these clergy who were highly esteemed at the Roman Court.

This procedure, however, required time. At Rome, matters are judged with too much wisdom to be decided in haste. Finally, the common Father of the Faithful, having approved of the entire *plan that God had inspired*, sent his most paternal blessing to the humble and submissive child who had realized such great things.

When it was learnt at Lyons that the Supreme Authority, speaking of the association which had been condemned in its very birthplace, had said, "*May it increase and be multiplied*", opinions immediately changed. Indignation gave way to *such* enthusiasm, that several persons believed and said, perhaps sincerely (we are so quickly convinced of what we desire!), *that it was they who had founded this association, now exalted to envy.*

Then, the foundress, after bearing alone, for more than three years, the whole burden of her laborious task, that is to say, all the trials that it had drawn upon her, seeing it universally applauded, began to disappear under the veil of her profound humility, humility which, though admirable, afforded a blank signature, of which so many egoists were to take advantage, to relate, according to their own point of view, the so-called authentic history of the Propagation of the Faith.

Continuing, however, to follow the course of events, we learn from undeniable documents how this apostolic association, the result of Pauline's charity, attracted universal attention and developed prodigiously.

(To be continued)



GRATEFUL THANKS TO THE GENEROUS FRIENDS
who have purchased our pass-ports to Heaven !

Flowers of China



ROSES, lilies and anemones, the little souls saved by the members of the beautiful Society of the Holy Childhood, adorn the Heavenly gardens. See how they are gathered here below.

A Christian Chinese maiden, Catherine Lo, after rekindling fervour in the hearts of her numerous relatives, devoted herself to baptizing the children in the district where she lived. During an epidemic which had broken out, her greatest desire was to people Heaven with countless little souls. Accompanied by her mother for protection, she baptized two thousand children, carefully enregistering each one, so as to know what would become of them. A few months later, she traversed the same country, desiring to provide for their needs and educate the older ones, if any had survived; but she found that all had died. Thus, by her faith and zeal, she procured eternal happiness for two thousand little creatures who would otherwise have been forever deprived of it.

Another intrepid Christian had baptized fifteen hundred children, when she had the opportunity of pouring the regenerating waters upon the sick child of a magistrate. As the little one became worse, the father was informed that all the children baptized by this woman had died. Immediately, accompanied by a furious multitude, this man rushed towards the Christian's home, overwhelmed her with insults and threatened her with death. "Bring chains and lead her off to prison", clamoured the mob. "There is no need of chains", replied the Christian, "I shall go of my own accord."

As, in China, the most dreadful threats are far from being executed, all that was done to this woman was to demand a written declaration signed in her own hand-writing, that she would answer for the child's life. She signed it and, as the child was still living two weeks later, she was set at liberty.

IN MEMORY OF A GREAT MISSIONARY CARDINAL

MR. Federzoni, the Italian Minister of Colonies, after inspecting the Tripoli Region, declared in his letter of January 22, 1924, to the Father-General of the Capuchin Order, that King Victor Emmanuel III has posthumously conferred upon Cardinal William Massaia, "the great pioneer of the Italian Colonial idea", the Cross of Knight of the New Colonial Order of the Star of Italy.

Reverend Father William Massaia, Capuchin, who died August 6, 1889, was the apostle of the Faith and civilization in Ethiopia, where, during thirty-five years he displayed admirable zeal, intelligence and prudence. He was named Cardinal by Leo XIII, who urged him to write an account of his missionary career. His writings, which might be considered as a real masterpiece, were published by the Vatican Press. The dignity of Cardinal did not alter the Capuchin's extreme modesty.

The posthumous distinction conferred by the Italian Government derives a special characteristic from the fact that King Humbert had offered the Knight's Cross to Father Massaia immediately after his return from Africa, but he refused it.

The Sacred Congregation of Rites has already commenced the process of Cardinal Massaia's beatification.

Let us serve God cheerfully with all possible fidelity. To dispel gloomy thoughts and react efficaciously against this state of melancholy which is productive of no good whatever, have recourse to the Blessed Virgin, *Cause of our joy*, as the Church addresses her in the litany. Love to recite unceasingly the "Ave", the angels' salutation, as Blessed de Montfort exhorts us, and Mary will smile upon you. Ah! how cheering is her smile! The sight of it impressed the children of Pontmain, as well as little Bernadette, with a joy that brightened the rest of their lives. Let us endeavour to draw constantly upon ourselves, our Heavenly Mother's sweet smile.

St. Joseph is the most hidden of all the saints, His life, eminently absorbed in God, was not of this earth. He was as *apparition* in the world, an apparition of the Eternal Father.

Missionary Consolations

WHILE visiting my district some time ago", relates a missionary, "I was deeply grieved, on leaving a certain mission station, about several strayed sheep, souls not very docile to God. After several hours' walk under a scorching sun, fasting and parched with thirst, I enquired of the catechist who was guiding me, if there were not any Christian houses along the road. He answered me that there were none near, but that, several miles farther on, there was an old woman who, though baptized in childhood, had never practised her religion; she had married pagans and was still living with two of her pagan children.

Repairing with him to her house, I asked her for a glass of water, which she brought to me immediately, accompanied by one of her daughters. After drinking, I was devoured by another thirst, thirst for the conversion of these two poor souls. Remembering the story of the Samaritan woman at the Well of Jacob and conceiving an ardent desire that God might be pleased to reward these two women for the glass of water that they had given to His unworthy servant, as of old He had rewarded the woman of Samaria, I said to them, 'I do not know how to thank you for this glass of water which has quenched my thirst and revived my strength.' Then, turning towards the young girl, I told her that if she would come to see me at a certain mission, I should give her another kind of water which would give her Eternal Life. As she seemed astonished at my words, I repeated them to her, thoroughly explaining their meaning, and I related to her the story of the Samaritan. I then admonished the mother and urged her to come with her daughter to see me.

I continued my journey entirely engrossed in the thought of these poor souls, and prompted more by the desire than by the hope of seeing them converted, I exclaimed to my catechist, 'If that woman were only to return to her Faith and her daughter were to ask for baptism!' I did not cease thinking of it all that day and the following night.

What a pleasant surprise I had the next morning, when this woman came to tell me that she wished to return to the Catholic Religion. I enquired about her daughter and received the answer that she was preparing to come to be instructed and baptized. She did come the next morning and I immediately began to instruct her. She manifested sincere contrition for her past life and, on the day of her baptism, her joy and gratitude towards God were unbounded. Her mother, too, was sincere in her conversion.

We should thank God, Who deigns to make use of the most trivial circumstances to touch the hearts of His children. The sight of a missionary whom they had never yet known, the instructions given by our catechists, the examples of our Christians, who flock from all directions for the accomplishment of their religious duties, makes a most striking impression upon them.



NATIVE WOMEN OF THE PHILIPPINE ISLANDS.

CHINESE SUPERSTITIONS

THE BURIAL

The Coffin (continued).

At the bottom of the coffin are placed little bags containing lime, ashes and earth enveloped in paper "*Pi-tche*". The number of these bags correspond to the number of years of the deceased person's age.

Sometimes, a layer of cotton is spread in the bottom and, at the head, is a pillow called *Ling kio-tchen*, literally "pillow-caltrop" on account of its resemblance to the horned form of the caltrop. This pillow is composed of two parts juxtaposed and is filled with ashes and lime instead of straw. The upper part, made of red material, has the two points turned upwards; the lower part, of blue, has the two points turned down. They are as two crescents juxtaposed. The head of the deceased rests in the upper crescent. He is attired in his burial clothes and covered with a red padded cover, exactly the width of the coffin.

His hands are filled with rice so that, on his arrival at the starving dogs' village, through which he must pass on his way to the other world, he may throw them this food to appease their hunger. This rice is called *Ta-keouché*. Some also add two sticks which the deceased may use as clubs if these famished dogs persist in attempting to bite him.

The rich lay the corpse upon little ingots of gold or silver to assure their descendants' future happiness. Many rich persons are also adorned with jewels. This custom is often a temptation to thieves who do not hesitate to rob the sepulchres. The Chinese law punishes this crime with death.

When the deceased is laid out, his face is wiped for the last time with a towel soaked in hot water; then, a band of linen called *Tsing-k'eu-pou*, which entirely covers the coffin, is nailed under the cover to prevent the dust entering and falling upon the corpse's face.

When it is time to close the coffin, as the workman prepares to drive in the huge nails, the son of the deceased kneels beside his father's remains and shouts, "Do not be afraid! We are going to nail the coffin." In some countries, it is the son himself who drives in the first nail.

The coffin is then set upon two benches in the centre of the mortuary room while awaiting burial. At its head, that is between it and the door of the room is placed a little table, as the centre of superstitions. In the middle of this table stands the throne of the soul, called *Ling-tsouo-tse* or *Hoen-p'ai-tse*. It resembles a large red rectangular tablet, supposed to contain the soul of the deceased whose name is inscribed thereupon.

At the left of this tablet is a bowl of rice with a hard-boiled egg in the centre. Two chop-sticks are planted, sometimes in the egg, sometimes in the

rice, according to the custom of the country. At the right of the tablet, in a large bowl is a rooster which has been killed and plucked, the long tail feathers only remaining.

Incense is burning before the tablet and, on either side, are two lighted candles. In many cases are found also a pair of chop-sticks, a jug of wine, a wine-glass, a wash-basin and a pair of shoes with the soles cut in two and wrapped in a towel.

Under the coffin, between the two benches, is a lamp with seven wicks, which burns day and night (Tsi-sing-teng). Behind the lamp a mirror reflects the image of the coffin. This coffin, therefore, counts for two; there will not be another death in the family for some time.

In wealthy families, on the third or fifth day after death, the bonzes are invited to assist the soul in crossing the bridge. This is doubtlessly the bridge of sorrows over the red torrent; the two devils, Short-life and Quick-death, cast the souls that try to cross it into the waves below.

After night-fall, the bonzes come in procession and halt before the deceased person's dwelling. In front of the door, a sham bridge is constructed with tables turned upside down; a lighted lantern is suspended on each table-leg. At the head of the bridge, is erected a throne where the chief bonze, wearing a five-pointed hat, mumbles certain incantations and throws cakes to the passers-by. The bonzes then take their leaves and the ceremony is finished.

It matters little how long the coffin remains in the house; it is to the tablet, throne of the soul, that all the superstitious homage is paid. Persons attending the funeral must bring paper money to present to the officer appointed to receive visitors. They then burn paper money and express their sympathy to the deceased person's son, who manifests his gratitude by profound prostrations, so overcome by grief is he supposed to be.

The coffin remains exposed for forty-nine days, during which time a series of meals are given and presents received. While it rests on the two benches, the little children pass under it to become courageous. For the same reason, they eat the egg which had been placed on the bowl of rice. As the word "*Tan*" meaning "egg" resembles the word "*Tan*" meaning "courage", so they conclude that in swallowing the egg, they swallow courage.

Calendar of Superstitions

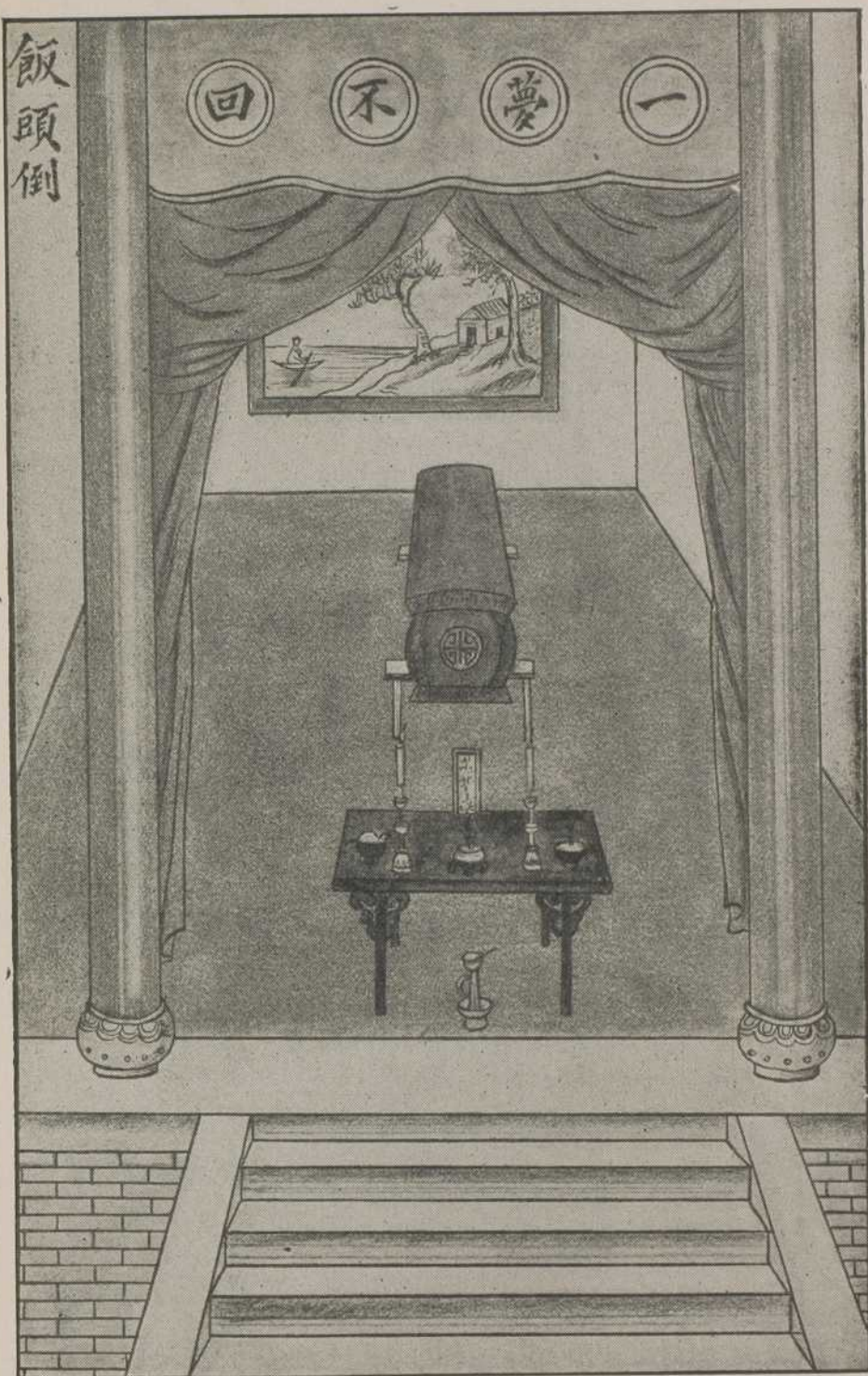
(Continued)

SEVENTH MONTH

The seventh month is the month of the dead. Many are the ceremonies destined to help the souls of deceased.

- 1.—The birthday of *Lao-kuin*. (Imperial Calendar).
- 2.—Day for offering incense and visiting friends.

飯
頭
倒



CHINESE MORTUARY ROOM.

- 3.—Favorable day for erecting the frame-work of a house and for attending school.
- 4.—Sacrifices may be offered and marriages contracted.
- 5.—Favourable day for offering sacrifices.
- 6.—Unlucky day, *Pou-tsiang*.
- 7.—Birthday of *K'oei-sing*. (Imperial Calendar).
- 8.—A lucky day for tailors to cut out patterns.
- 9.—An unlucky day for travelling.
- 10.—Baths may be taken on this day.
- 11.—Good day for marriages and construction-work.
- 12.—The hero *T'chang-t'cheng-tan*'s birthday.
- 13.—Marshal White Horse's birthday.
- 14.—Lucky day for visiting friends.
- 15.—*Tchong-yuen ti-koan*'s birthday.
- 16.—Bad day for agriculture and travelling.
- 17.—Storm caused by the spirit assembly.
- 18.—*Wang-mou-niang-niang*'s birthday.
- 19.—*P'ou-sah Tai-soei*'s birthday. (This is the *p'ou-sah* that presides over the year and determines births and deaths).
- 20.—
- 21.—The patriarch *Pou-ngan*'s birthday.
- 22.—Birthday of the accumulating Spirit of happiness and riches.
- 23.—Birthday of the first minister of the pivot of the sky, *Tchou-ko-liang*.
- 24.—The *P'ou-sah Long-chou-wong*'s birthday.
- 25.—Anniversary of *Joei-tseng*'s death.
- 26.—Unlucky day.
- 27.—Good day for sending a child to school.
- 28.—A servant may be hired on this day.
- 29.—A mandarin may go into office on this day.
- 30.—The *pou-sah Ti-t'sang-wang*'s birthday.

EIGHTH MONTH.

- 1.—*Hiu-t'cheng-kiun*'s birthday.
- 2.—Dusting is permitted.
- 3.—Birthday of *Tsao-kiun* (god of the hearth).
- 4.—Sacrifices and baths are permitted.
- 5.—The Master-of-thunder's birthday.
- 6.—Good day for marriages and burials.
- 7.—Forbidden to move or to till the soil.
- 8.—Unlucky day.
- 9.—Unlucky day.
- 10.—Birthday of the spirit of the Sacred Mount, (*Heng-chan au Ghan-si*).

- 11.—Unlucky day for transplanting trees.
- 12.—
- 13.—Shaving is permitted but no needle-work.
- 14.—Storm of the buddha (*Kia-lan*).
- 15.—Feast of the moon.
- 16.—Travelling is forbidden.
- 17.—Roads may be repaired.
- 18.—The immortal drunkard's birthday.
- 19.—Travelling and moving are forbidden.
- 20.—Very unlucky day.
- 21.—Storm of the dragon assembly.
- 22.—Buddha, the lamp-lighter's birthday.
- 23.—Tchang-hien-wang's birthday.
- 24.—Favourable day for all kinds of work excepting farming.
- 25.—Birthday of the sun.
- 26.—Hair-cutting and baths permitted.
- 27.—Confucius' birthday. Official sacrifices should be offered in all the fortified cities of the Empire).
- 28.—Favourable day for offering sacrifices and taking baths.
- 29.—Lucky day for repairing roads and taking bath.
- 30.—

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In the Chapel of the Missionary Sisters
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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.

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Petitions and Thanksgiving

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

Enclosed please find one dollar that I promised to give every month for the works
of the Missionary Sisters of the Immaculate Conception as long as I have work to sup-
port my family. A Friend.

*
* *

I beg you to pray that I may obtain a position soon. Kindly pray also for the con-
version of a non-catholic friend. With promise of a donation every month.
M. E. M., Subscriber.

*
* *

Enclosed please find an offering of two dollars. I recommend to Our Blessed Lady
my health and two other special favours; if these be granted, I promise an alms for the
support of your Missionary Sisters. Mrs. E. G., Taftville.

*
* *

For the fair settlement of a business transaction now pending nearly two years.
Will send you \$50.00.

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* *

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

*
* *

Enclosed please find \$1.00 in thanksgiving to the Blessed Virgin for favour re-
ceived.

*
* *

Mrs. E. H., Montreal.

For a very great favour desired I promise to the "Precursor" \$1,000. for Chi-
nese mission. B. S.



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

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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

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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**?

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