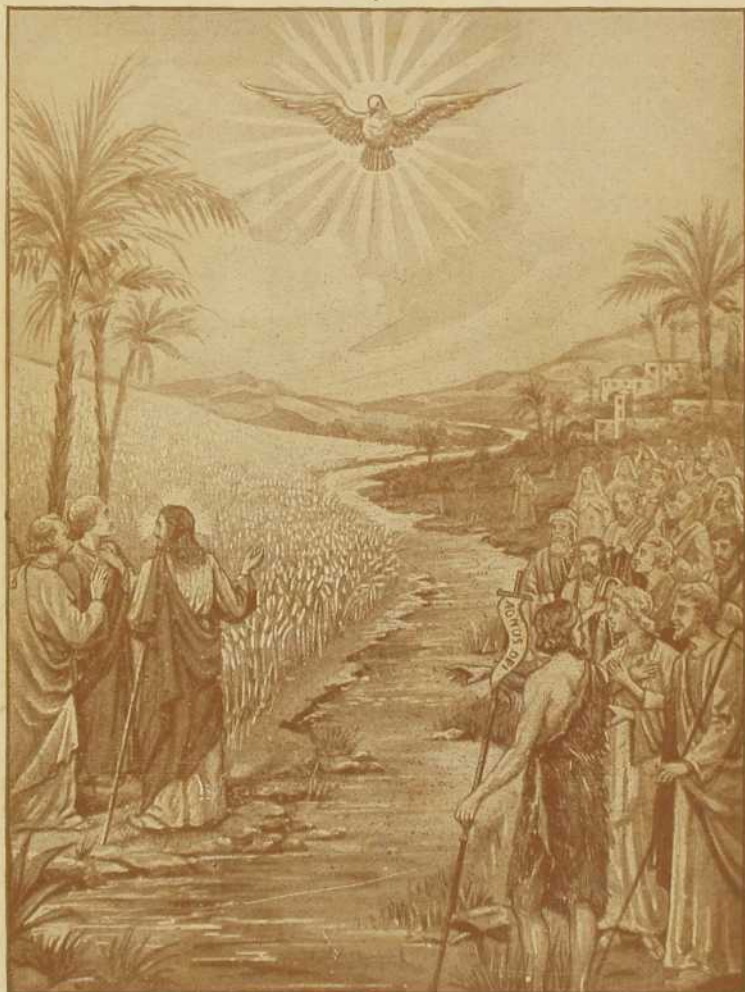


# THE PRECURSOR



VOL. 1 MONTREAL, SEPTEMBER 1924

No. 7

# PREMIUMS

## Offered for Subscriptions-New OR Renewed

- 
- 10 subscriptions to THE PRECURSOR give right to the choice of the following objects: Chinese objects, ornamental shells, prayer-book, etc.
  - 12 subscriptions give right to a free subscription to THE PRECURSOR for one year.
  - 15 subscriptions give right to the choice of: chaplet, Chinese cup and saucer, prayer-book, etc.
  - 20 subscriptions give right to the choice of: tea-box, bracelet, etc.
  - 25 subscriptions give right to the choice of: Chinese napkin-ring, statue, etc.
  - 30 subscriptions give right to Chinese curiosities.
  - 50 subscriptions give right to a Chinese embroidered tray-cloth.
  - 75 subscriptions give right to the choice of: Chinese landscape, hand-painted or Chinese embroidered cushion, etc.
  - 100 subscriptions give right to the choice of: magnificent oil-painting (2 ft x 3 ft), painted Sick-call Burse, antique Chinese dishes, bracelet, etc.
  - 200 subscriptions give right to the choice of: beautiful Chinese embroidered bed-spread, Chinese embroidered, tea-cloth, Chinese parasol, etc.
  - 500 subscriptions give right to the choice of: beautiful Chinese embroidered white satin bed-spread, Chinese embroidered panels (3 pieces), etc.
  - 1000 subscriptions give right to the title of PROTECTOR in the Society of the Missionary Sisters of the Immaculate Conception and also to a painted or embroidered banner.
  - 1500 subscriptions give right to the title of FOUNDER in the Society of the Missionary Sisters of the Immaculate Conception, and also to the choice of: antique Chinese objects, highly valuable Chinese needle-painting, etc.



## Please Help the Missionary Sisters of the Immaculate Conception

*By procuring work for them.*



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

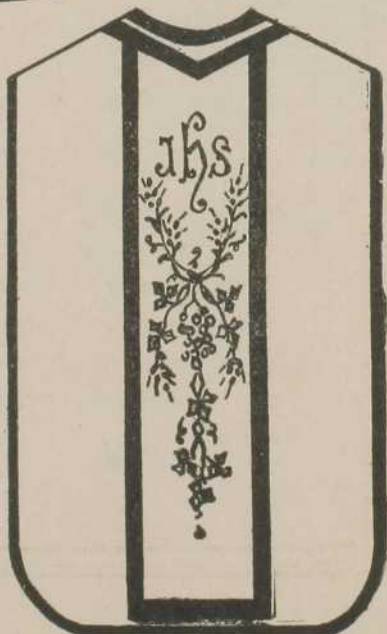
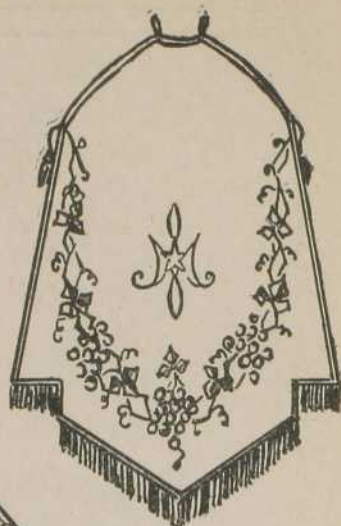
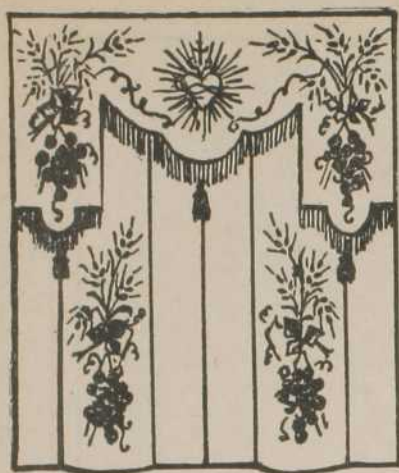
Missionaries must undergo several years' preparation before being able to commence their apostolic labors in foreign fields.

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

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

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

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



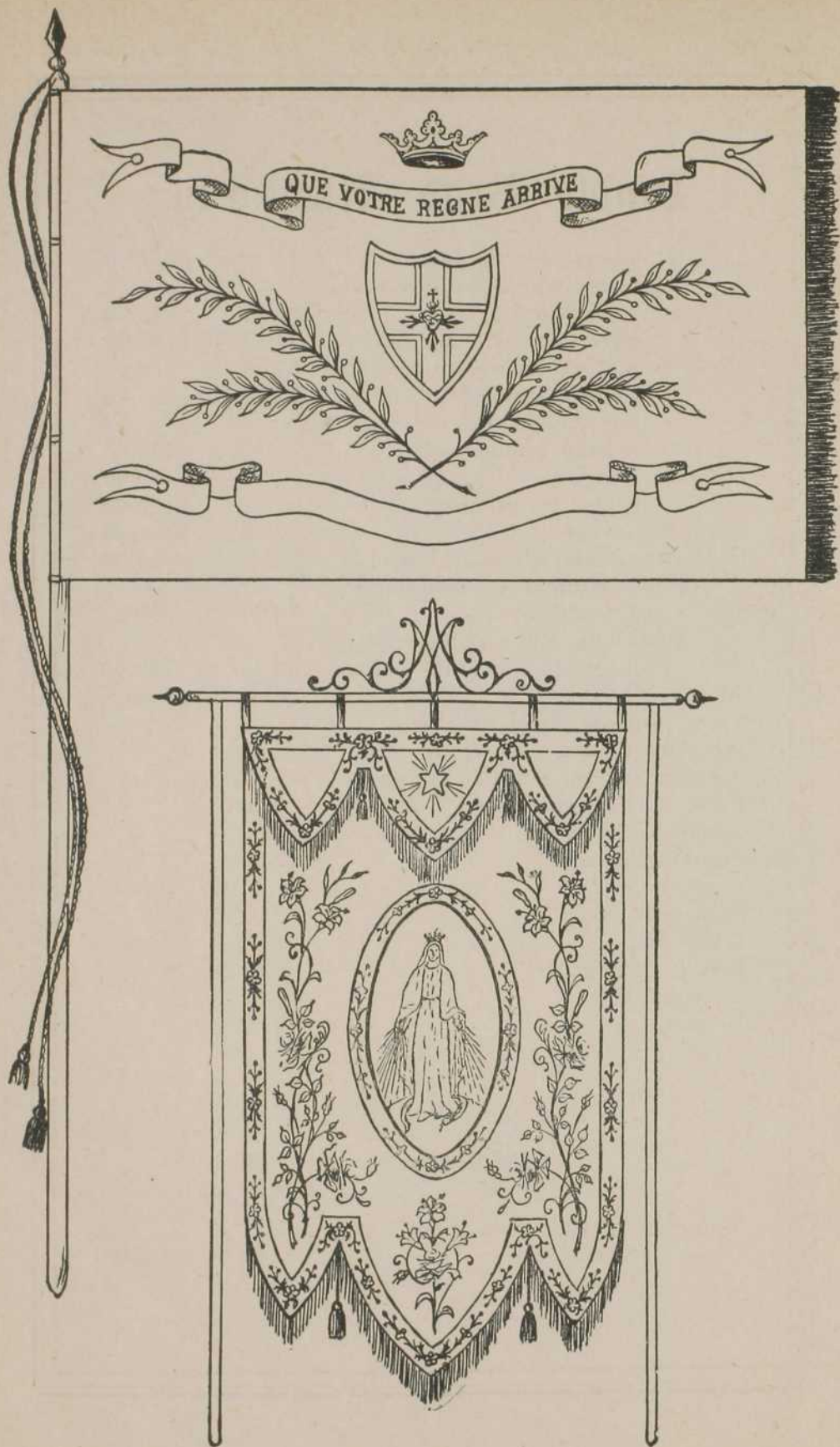


## Kindly Read Attentively

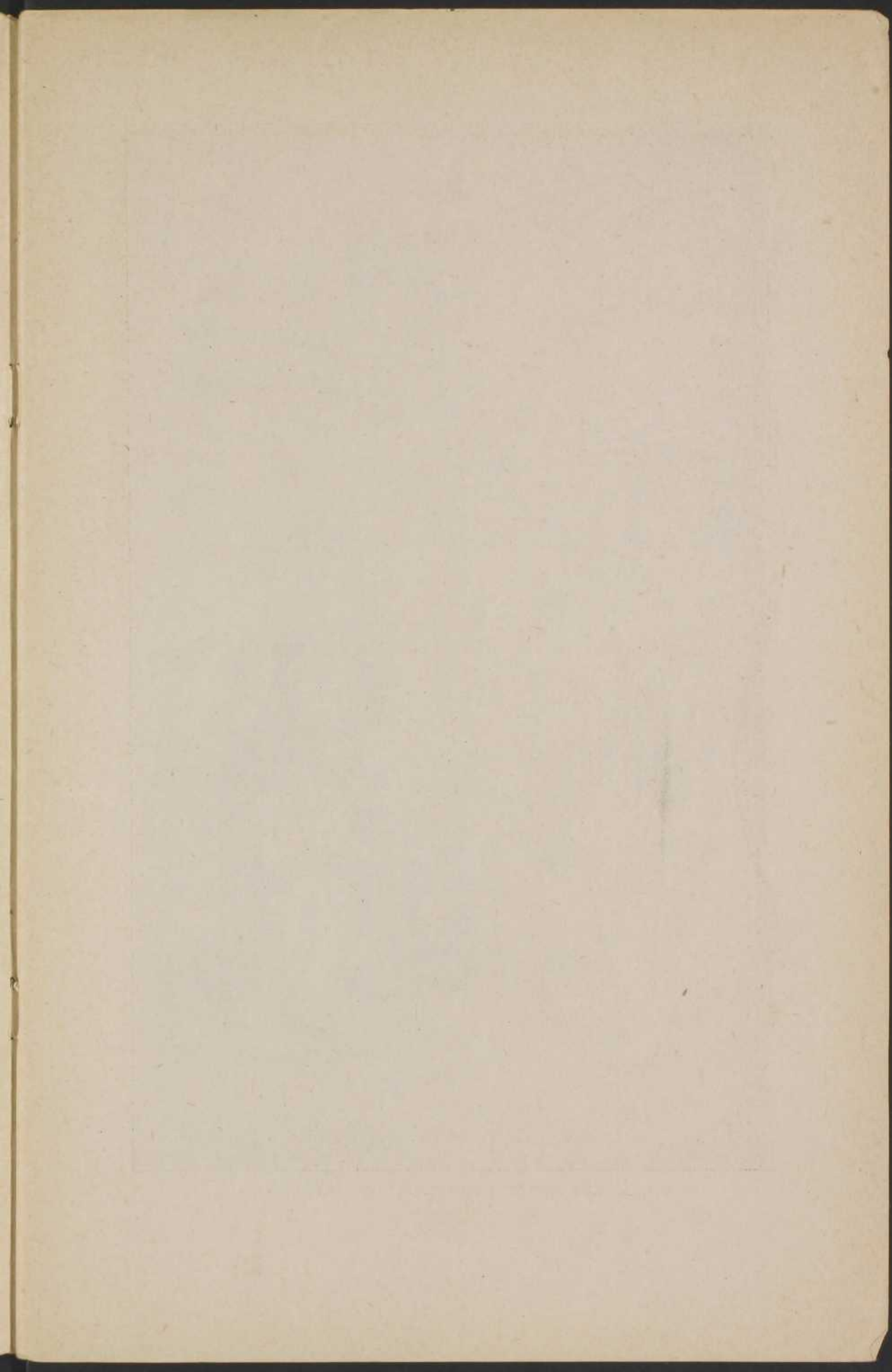
Chasuble, damask silk, silk braid . . . . .	\$ 18.00 and \$ 28.00	
"    moire-antique, with beautiful emblem . . . . .	30.00	" 38.00
"    velvet, gold braid and emblem. . . . .	30.00	" 45.00
"    gold-embroidered moire-antique . . . . .	75.00	" 100.00
"    gold-cloth, gold braid and emb. . . . .	50.00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

We supply Altar-breads at the following prices.

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









"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, September 1924

No. 7

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## Society of the Missionary Sisters of the Immaculate Conception

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

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

### MEANS OF ATTAINING THIS SPECIFIC AIM

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

### IN INFIDEL COUNTRIES

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



Assisting dying pagans and Christians.

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

#### IN CHRISTIAN COUNTRIES

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.

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*Imprimatur :*

✠ GEORGES, Bp. of Philip.,

*Ad. apost.*

—November 27, 1921.



# Chinese Works

of the Missionary Sisters of the Immaculate Conception

YEAR 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
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## 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.



HIS EMINENCE, CARDINAL BEGIN OF QUEBEC

After conferring the Sacrament of Confirmation upon the new convert, Mr. Tsan, at the Convent of the Missionary Sisters of the Immaculate Conception, Villa St. Paul, 4 Simard Street, Quebec.



## Promulgation of the Universal Jubilee of the Holy Year 1925.

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ON the Feast of the Ascension, the universal Jubilee for the Holy Year 1925 was proclaimed with solemn rite, as is the custom of the Church, every twenty-five years.

The ceremony was, at the same time, simple and majestic; the Holy Father's words were few and but a small number of prelates were present; but this moderation in exterior pomp set forth more impressively the words of the Supreme Pontiff inviting all His sons to a universal purification.

At 10 o'clock, the few persons convened by the Prefect of apostolic ceremonies, were assembled in the Throne-room: Mgr. Boncompagni, vice-camerlingo of the H. R. C.; Archbishop Moretti of Laodicea, general-auditor of the R. C. A.; Mgr. Biasotti, clerk of the R. C. A.; Mgr. Capitani, pro-regent of the apostolic chancery; Mgr. Wilpert, dean of apostolic protonotaries; Mgr. Canali, secretary of the Congregation of the Ceremonial; Mgr. Marcucci, master of apostolic ceremonies, replacing Mgr. Respighi, absent; Mgr. Capotosti and Mgr. Calderari, masters of pontifical ceremonies; Mgr. Nogara, secretary of the Holy Year Committee; Mgr. Roveda, assistant-secretary; Commanders Carrara, Pericoli, Croci, Crostarosa and Giove, members of the Committee; the Commander Farelli, notary and chancellor of the R. C. A.; Knight Rizzi, notary of the apostolic chancery.

Near the throne were stationed the Noble Guards.

The Pope arrived at five minutes past ten, took his place on the Throne and Mgr. Capitani and Mgr. Wilpert knelt before him. Mgr. Capitani presented to the Holy Father the parchment artistically painted, upon which the Bull was written, asking his permission that the document be read in public.

His Holiness took the Bull and passed it to Mgr. Wilbert, saying, "*Legatur*" (Let it be read). The two prelates kissed the Pontiff's feet and retired. The Holy Father then pronounced these few words: "May the Divine Goodness and Mercy allow us to proceed to the promulgation of the Holy Year, and that, on this sacred day of the Ascension of Our Lord, Jesus Christ. The day is becoming to the act. The Jubilee Year was and is — though in a different sense — a year of great pardons, of great and general deliverance; and, to-day, the Church places upon our lips the beautiful words, so cheering and full of promise, "*Christus ascendens in altum captivam duxit captivam, dedit dona hominibus*."

May the spiritual deliverances, spiritual purifications, spiritual gifts and general absolutions of the Holy Year have, according to the wish of the Church and the Divine Heart, their whole effect, in the widest and most universal measure, and result in an ever greater elevation and union of souls

with God, so that this other beautiful prayer too may be fully verified and accomplished—for the Church prays and has us pray to Jesus ascending to Heaven: "*et nostra tecum pectora in coelum trahe*".

The Holy Father then gave the Apostolic Benediction and retired to his apartments.

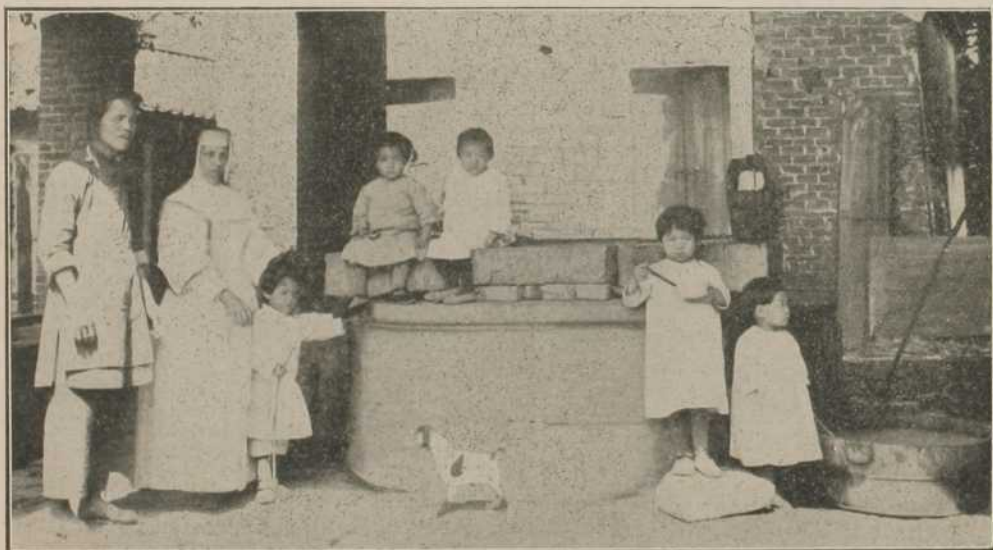
Mgr. Wilbert and the prelates who were to be present at the reading of the Bull, repaired to St. Peter's.

A pulpit was erected in the portico of the Basilica and stalls were prepared for the Chapter of St. Peter and the prelates. An immense throng pressed on all sides to hear the reading of the Bull. At 10.45, Mgr. Wilbert entered by the door opening from the royal stair-case, accompanied by Mgr. Capitani, followed by the masters of pontifical ceremonies and preceded by *cursores* bearing opened the fascicle of parchment upon which was written the Pontifical Bull. Mgr. Wilbert mounted into the pulpit, which had been prepared for him, and read the document.

Mgr. Wilbert then passed copies of the Bull to the Master of Pontifical Ceremonies, that he might have them read in the other patriarchal basilicas. The procession of prelates re-entered St. Peter's Basilica and, after adoring the Blessed Sacrament, returned to the Apostolic Palace.

Immediately, Mgr. Capotosti, accompanied by the Pontifical *Cursores*, proceeded to St. Paul's outside the walls, where, received by the Reverend Father Abbot and the clergy of the Basilica, he read the document. In the afternoon, he read the Bull in the Basilicas of St. Mary Major and the Lateran.

Copies of the Pontifical Bull were posted at the doors of the Basilicas, at the Chancery and in all the customary places.





## A Living Monument to Pius X.

---

**U**NDER the presidency of Cardinals Pompili, Merry del Val and Laurenti, a committee has been formed at Rome to complete the great moral benevolent establishment commenced by Pope Pius X and left unfinished owing to his death and the vicissitudes of the war. It is the "Pius X Establishment" erected in Rome under the direction of the Josephin Fathers, comprising: (1) a parochial church organized according to modern style; (2) a collection of institutions for the education and formation of the youth: day and evening schools, patronage, oratory, young working people's associations, circles, etc.; (3) An educational college intended especially for the young men of the Association of the Preservation of the Faith.

It was Pius X's intention, to assure the perseverance of the young people attending the colleges and patronage, or educated in Pius X College, to found a School of Arts and Trades, for the purpose of teaching a trade to children of the working-class and, at the same time, keep them under the beneficent influence of their teachers, at an age when it is so necessary to continue their religious and moral formation.

The Committee has decided to realize the Pontiff's project and establish this School of Arts and Trades, which will be a living monument to this holy Pope, whom the whole Catholic world hopes soon to venerate upon her altars.

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**T**HE Religious of Cotacamund frequently have consoling and pleasant surprises during the pilgrimages made to the Grotto of the Madonna in their garden.

One day, an aged shepherd was standing before the Grotto, holding a pretty lamb in his arms. The lamb's bleating attracted the attention of a religious, who approached him. "I have changed village", said the man, who was a pagan; "while going to my new dwelling, I lost two sheep. This I noticed only when about to close the flock in their new fold. I went back immediately, but my search was vain. Having heard of the power of Lourdes-Mada of the Convent, I came and, throwing myself at her feet, I exposed to her my trouble, promising her the first lamb that would be born in my fold, if she found my lost sheep for me. She granted my prayer. Scarcely had I returned to the village, when I found the two fugitives at the gate of the fold. I have brought this little lamb in fulfilment of my promise and in token of gratitude to Lourdes-Mada."

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Mater Misericordiae  
Ora pro nobis.

## Mater Misericordiae (1)

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**I**S a truth recognized by the Doctors and Fathers of the Church, that Our Lord, in the various manifestations of His love for humanity, does nothing without Mary. Just as she was *His helper* in the Redemption of the world, so is she likewise His helper in all that pertains to the sanctification of souls. "*She is always there, Et erat Mater Jesu ibi*" this Divine Mother, as canal and dispenser of the graces that God wishes to shower upon the world. "*Having once received through her, Jesus, the source of grace, this order does not change, says Bossuet, and 'tis always through her that we receive life-giving grace*".

Let us not be astonished, therefore, that the Divine Master, after having manifested that He wished to reign over the world by His Sacred Heart, should have given His Holy Mother the charge of repeating to us His wishes and urging us to accomplish them.

The first stone of the Basilica of Our Lady of Lourdes had just been laid (1876) when the Blessed Virgin, smiling and radiant, *more Mother than Queen*, descended upon the soil of France, that her virginal feet had already many times tread, to snatch from the jaws of death a poor girl (Estelle Faguet) who had been given up for death.

The Blessed Virgin, who prefers *the small and the weak* as her instruments, chose the humble servant whom she had just cured, to spread devotion to the *Scapular of the Sacred Heart*. Saturday, September 9, 1876, seven months after Estelle's cure, she appeared to her for the ninth time, wearing this scapular, which represented the Heart of Jesus such as Margaret Mary had portrayed It in the drawing which she showed to her novices. "*For a long time, said the Virgin, the treasures of My Son have been opened. Let them pray*" Then she added, "*I love this devotion*".

The Mother of God appeared to her again six times. November 11, Estelle having made a scapular according to the model which she had seen, the Queen of Heaven encouraged her by these words: "*You have not lost your time to-day. You have been working for me*"; and smiling, she continued, "*It will be necessary to make many more*." December 8, after recalling to Estelle all that she had said in her former apparitions, the Blessed Virgin holding her Scapular with both hands, said to her, "*Arise and kiss it*". An instant after, referring to the Scapular, she added, "*Nothing will be more acceptable to me than to see this livery on each one of my children; they all must endeavor to repair the outrage received by My Son in the Sacrament of His Love. See the graces I will bestow on those who will wear it with confidence, and who will assist you in propagating it*." While speaking

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(1)—Feast, September 9.



thus, the Blessed Virgin stretched out her hands, and from them fell an abundant rain, in each drop of which Estelle seemed to see all sorts of graces written. Then the Blessed Virgin added, "*These graces are from my Son, I take them from His Heart, He can refuse me nothing.*"

Again the Blessed Virgin said, "*I am all-merciful and mistress of my Son... By me, He will touch the most hardened hearts... I have come especially for the conversion of sinners!*"

At Pellevoisin, the Blessed Virgin re-echoes the complaints and desires that Her Divine Son had expressed at Paray-le-Monial, and she offers us the image of His Heart as a sign and livery, as a talisman and shield. Here again the simplicity of the means unites with the sublimity of the aim to procure the glory of Jesus Christ.

At Pellevoisin, the Blessed Virgin, by her fifteen apparitions and the wreath of roses which encircles her, recommends prayer to us with special persistence: "*Let them pray; the treasures of My Son are opened.*" (9th appar.)...."*Let them pray and have confidence in me!*" (11th appar.)

Leo XIII approved the Confraternity of Our Lady, Mother All-Merciful, and enriched it with indulgences (March 12, 1896). He approved the Scapular as the true Scapular of the Sacred Heart for the whole Catholic Universe; and offered this Divine Image to the world as a new Labarum which should save it, July 10, 1900.

His illustrious successors, Pius X and Benedict XV neglected no occasion of manifesting their confidence in Our Lady of Pellevoisin, Mother of Mercy, and in the Scapular of the Sacred Heart.

To-day, following the example of numberless cardinals, archbishops, bishops, heads of religious orders, more than two million of the Faithful wear the Scapular revealed at Pellevoisin, and the Mother of Mercy "*come for the conversion of sinners*", multiplies the miracles of conversion and spiritual and corporal cures.

Her statue is honored in all parts of the world, and the most illustrious shrines offer it to the veneration and confidence of the people.

It took possession of our Canadian soil in 1897, the day following the consecration of Venerable Archbishop Bruchesi, who authorized its blessing and public devotion, in the chapel of the Clergy of St. Viator, at Outremont.

Who, then, would not respond to our Heavenly Queen's desires so as to receive, in return, a few drops of this "*shower of graces*" which flowed from her blessed and merciful hands at Pellevoisin? Who would not wish to give Jesus and His Holy Mother the "*singular*" joy of seeing on him this sign of love and fidelity in their Service? And who would not wish to comply with her injunction "*I wish you to publish my glory*", by making known the mercy of her Immaculate Heart, which is her true glory?

Extract from an article on "Our Lady of Pellevoisin" and "A Sign of Salvation", published with the Imprimatur of the Ordinaries.

Ave Maria !



# SAINT MARTHA

(Continued)



ST. MARTHA.

HOSPITALITY is an evangelical precept and the source of Heavenly blessings. At the Last Judgment, it will be a pledge of immortal glory for those who will have practised it. "I was stranger," the Sovereign Judge will say, "and you have given Me hospitality; come ye blessed of My Father." Martha was not to wait till then for her recompense: she would receive it during her life and at the hour of her death.

Her brother Lazarus fell dangerously ill. Martha and her sister hastened to notify their Divine Friend. Notice their message; they did not say, "Come and cure our brother." With charming confidence and simplicity, they did not go themselves to find the Saviour; for one reason, their brother's illness detained them; for another, they knew that the mere information would suffice. It is another mark of the fa-

miliarity with which the Divine Master permitted them to treat Him.

Instead of hastening immediately to Bethany, the Saviour tarried for two days at Bethabara, on the banks of the Jordan. Though deferred, Martha's request was not forgotten. On the contrary, the motive of this mysterious delay was to render the accomplishment more striking. Jesus would come; He would do more than cure Lazarus, He would raise him to life.

However, Martha had just been notified of the Saviour's arrival at Bethany. This pleasant news was communicated not to Mary, but to Martha. After all, was she not the eldest and mistress of the house? Without losing a minute, without even thinking of informing her sister, she ran to meet the Saviour. With the same familiarity of which we have already had several instances, she thus slightly reproached the good Master, "If Thou hadst been here, that is, if Thou hadst come when we notified Thee, my brother would not have died." Then, by way of correcting herself, she added immediately, "But I know that whatever Thou askest of God, He will grant Thee."

These words seemed to portray in Martha, a certain lack of faith in the Saviour's own omnipotence; therefore, the Divine Master entered into the touching dialogue, which every one knows and by which He led Martha from the belief in the general Resurrection of men at the end of the world, to the possible resurrection of Lazarus; then, to the miracle of this resurrection which was to take place before her eyes; finally, to the Divinity of Him Who was to accomplish it. "Ah! yes," replied Martha, "I believe that Thou art Christ, Son of the Living God."

After this profession of faith, the Saviour bade her call her sister, were it to show Martha the imperfection of her confidence and faith, or to console Magdalen, in letting her witness her brother's resurrection and visibly reward her faith, by working the miracle at her request. She came in all haste, threw herself at the Divine Master's feet and bathed them in her tears—tears, expressive of grief, love, confidence! Jesus could not restrain His own and the miracle was obtained.

This striking favour raised to an inconceivable degree, Martha's affection and gratitude for Our Lord. More than ever, His friends' home was His. Bethany was His favourite resting-place. It was there that, a few days before His Passion, He partook of the banquet, the renown of which will be spread throughout the entire Christian World until the end of Time. Martha served the table; Magdalen poured her perfume upon the Divine Master; Lazarus was among the guests; Judas complained.

The holy rejoicing of this memorable day was soon followed by the incomprehensible sorrows of Calvary. Only on the Day of Judgment, shall we know what Martha suffered during the Passion. As is always the case in the lives of saints grief is followed by consolations, just as, in nature, the calm succeeds the storm, Jesus came victorious from the tomb. He was seen by Mary, who told her sister. During the forty days which elapsed from Easter to the Ascension, Martha's joy knew no bounds. At the moment of the final separation, she was present, with the disciples, the Blessed Virgin and St. Mary Magdalen, at the Divine Master's triumphal return to Heaven.

Enclosed in the Cenacle with the disciples, the Blessed Virgin and the other Holy Women, Martha, too, received the Spirit of apostolate.

The first act of Martha, Mary and Lazarus after Pentecost, was to detach themselves from all earthly ties, for the purpose of devoting themselves unreservedly to their glorious mission and give a striking example of that charity which was to renew the face of the earth. Having sold their rich patrimony, they deposited the proceeds at the feet of St. Peter, and, in company with Holy Women of noble birth, among whom were Mary Cleophas and Salome, the Blessed Virgin's sister-in-law and niece, Martha and Mary devoted themselves to the service of the Queen of Heaven and the Apostles.

The peace enjoyed by the Church of Jerusalem was not long-lasting. Born in blood, in blood, also, must she increase and triumph! One year after Our Lord's Ascension, in the year 34, St. Stephen, one of the Seven Deacons



appointed by St. Peter, was martyred. All the disciples were dispersed; the Apostles only remained for a short time at Jerusalem with the Blessed Virgin and the Holy Women.

A few years later, by an adorable decree of the Eternal Wisdom, Who willed that Martha's and Mary's glory should shine throughout the entire universe, these two friends of the Saviour were expelled by the Jews and miraculously conducted to the shores of Gaul. Arriving at Marseilles, the pious colony hastened to fulfil its vocation. After establishing the Faith at Marseilles, St. Martha extended her apostolate to Aix; thence, in company with St. Maximinus, to Arles and Avignon.

The sight of this stranger, her life of poverty, the beauty of her venerable countenance, the noble graciousness of her manners did not delay in exciting general curiosity. All wished to know who she was, whence she came, what she was seeking. Martha took advantage of these dispositions to proclaim the good tidings. What she knew of the Saviour, what she had learned from His own Divine lips, she preached and confirmed by miracles, of which the following is one of the most striking.

On entering her grotto, she perceived a frightful dragon that she expelled by her prayers. The dreadful monster took refuge in a forest, known as *lucus niger*, the Black Woods, situated on the banks of the Rhone between Arles and Avignon, and teeming with venomous reptiles. Thence he worked havoc and caused terror throughout all the surrounding country. Several times, the inhabitants had assembled to hunt him down; the monster had devoured the bravest and escaped every stroke.

One day, as St. Martha was proclaiming the Gospel to a great multitude, some one spoke of the dragon and, to try the Saint, remarked, "If the God of Whom you speak has any power, let Him manifest it by delivering us from this monster." Martha replied, "If you are willing to believe; everything is possible to him who believes". "We promise to believe," exclaimed the people.

Full of confidence in her good Master, the Saint asked where the dragon was. She was led to the entrance of Nerluc (*niger lucus*, black woods), where the dreadful animal was wont to stay, when not seeking his prey on the banks of the Rhone. His abode was a cavern which became the tomb of a great number of the inhabitants.

Martha entered the forest; the people followed from afar, full of terror. At the entrance to the cavern, Martha paused and, in a firm voice, addressed the monster, "In the Name of Our Lord, Jesus Christ, I command you to come out." Immediately was perceived a most terrible-looking beast of monstrous size and form, resembling a crocodile by its scales, a quadruped by its feet, a bat by its wings and a serpent by its tail.

Martha made the Sign of the Cross and quietly approached the monster, tied her belt around his neck and let him out of his den; then, turning towards the people, who were watching the spectacle from the distance, she said, "Fear not; I am holding the prisoner; approach courageously in the



Name of My God and cut him to pieces." They hesitated. Martha reproached them for their little faith and urged them to strike the dragon fearlessly. Finally, taking courage, they rushed upon the monster and tore him to pieces. They admired the calm courage of Martha, who dauntlessly held this immense beast while they pierced it through and through.

As it inhabited the neighbourhood of Tarascon, it was named Tarasca, after this city. Thus, the inhabitants of the province of Vienne, having seen or heard of this miracle, believed in the Lord and were baptized. Martha was, thenceforth, loved and honoured, as she well merited to be.

The existence of this dragon subdued by St. Martha, is neither a fable invented for pleasure, nor a legend of the Middle Ages, according to modern saying, nor a figurative representation of the triumph of Christianity over paganism. It is a real fact, affirmed by tradition under every form, artistic, liturgic and dramatic.

Artistic tradition: The Tarasca is represented under a horrible form in the Church of the Major at Marseilles; in the Cloister of St. Maximinus; in the Church of Saint-Sauveur, at Aix; in the Cloister of St. Trophime, at Arles; and elsewhere.

Liturgic tradition: The ancient books of the Church make mention of it, even outside of Provence, as at Lyons, Cologne, Auch, Tours, Paris, etc.

Dramatic tradition: An immortal custom perpetuates the memory of it throughout the generations. At Tarascon, on the Feast of St. Martha, a solemn procession is held. At the head of the procession, before the Cross, is carried an image of the Tarasca that a young girl, attired in blus satin with a pink veil, holds by a silk sash. In her hand, she bears a holy-water font. She represents St. Martha overcoming the dragon.

Saint Martha overcoming a dragon and, by this miracle, putting an end to paganism in part of Gaul, is attested by tradition not as a symbol, but as a real fact. Why should it not be? Where is the impossibility? Pretend that it is a symbol, is an interpretation dictated solely by fear of the supernatural; it is pure rationalism, by means of which, the whole Bible could be demolished, commencing by the Terrestrial Paradise.

The devil, in the form of a living serpent, serpent of flesh and bones, was adored by all the nations of antiquity, not excepting the Greeks, Romans, Babylonians nor Egyptians. It is still adored in India and certain parts of Africa. China and Cochinchina have no gods greater than the dragon. How could it be that the first apostles of Christianity would not have met with this universal god, just as a great number of our present-day missionaries still meet it in their missions?

Was it not through prevision of this fact that, among the powers conferred upon the apostles, at the moment of their departure for the great combat against the *prince and god* of the pagan world. Our Lord named in particular that of overcoming not lions and tigers, but *serpents*? As a matter of fact, they did overcome them, either by chasing them from their temples and

sacred woods, by killing them or by preventing them from doing harm: *serpentes tollent*. The first to manifest this power, was St. Paul in the Isle of Malta.

The Forest of Nerluc having been delivered from the dragon and the inhabitants of the country led to the Faith, St. Martha took up her abode at Tarascon, where she had a house built and embellished more by her virtues and miracles than by useless ornaments. This little dwelling, or rather oratory, in which the holy hostess of Our Lord was interred, is now the church where her tomb is still venerated.

The richest ornament of her house was St. Martha herself. It was admirable to see this noble virgin, this woman of miracles, observing a continual fast, roughly clad, resting upon a heap of branches and twigs; ever-mindful of her former charity, kind to all and, in memory of her Divine Master, granting to the members the hospitality that she had had the happiness of giving to the Head.

She frequently went into the cities and villages, proclaiming the Gospel to the people. Local tradition mentions several places as having received the Faith from St. Martha: *Enanginum*, at present, St. Gabriel; *Glanum*, now, Saint Remy; *Ugernum*, believed to be Pernes; and Avignon has reason to feel indebted for the Faith to St. Martha. Till quite lately, it was in this grotto that she had inhabited, that a High Mass was annually sung on her Feast-day and crowds of people assembled in this blessed place.

Blessed Martha was wont to return to her solitude, laden with spiritual trophies, for what she taught by her words, she proved by her miracles. We shall relate the following one, which was witnessed by an entire city.

One day, as St. Martha, sitting in a pleasant spot before the gates of the City of Avignon, between the Rhone and the ramparts, was teaching a crowd of inhabitants, a young man, on the other bank of the river, seeing this assembly of people around Martha, wished also to hear what she was saying. There was neither bridge nor boat to cross the river; however, incited by a holy curiosity, and trusting in his skill for swimming, this young man threw himself into the Rhone and commenced to swim against the current. All eyes were upon him. Soon he was checked in the middle of the passage and swallowed by the raging waves.

A cry of alarm burst from the people and immediately fishermen set out in their boats to seek the body, which was found only at nine o'clock the following day and laid at the feet of holy Martha. At this news, the whole city came in haste; the noblest of either sexes, throwing themselves on their knees, begged the Saint to let them contemplate, in the resurrection of this young man, the wonders of Christ of Whom she had told them.

She consented to grant their request, but on condition that they all embraced the Christian Religion. From all sides, a shout was heard, "We believe that the Saviour is the True Son of God and God Himself." The Saint resorted to prayer. Following her example, all the spectators fell upon their



knees, Soon the Saint rose and, approaching the corpse, said, "In the Name of the Lord, Son of God, arise, young man, and bear testimony to the power and goodness of the God that I proclaim." The young man arose, full of life; a cry of joy resounded, all were in tears; the young man requested baptism and, after receiving it, returned home safe and sound. A chapel was subsequently constructed on the spot where this miracle was wrought.

About this time, a cruel persecution was raised by the Gentiles in the Province of Aquitaine, and many Christians were exiled. Among them were Front or Frontinus, Bishop of Perigueux, and George, Bishop of Puy, sent into Gaul by St. Peter. They retired to Tarascon, where St. Martha received them with her usual charity and gave them hospitality until they were able to return to their dioceses. Bidding them farewell, the saintly hostess addressed Blessed Front in these terms, "O Bishop of Perigueux, at the close of next year, I shall leave this flesh. I beg Your Holiness to come and bury me." The Bishop replied, "I shall attend your funeral, if God wills and if I be still living."

The pontiffs returned to their Churches and the Saint, assembling her own around her, predicted her death to take place the following year. She called *her own*, the pious virgins whom she had assembled in religious community and with whom she lived as a sister. During the year preceding her death, Martha, burning with fever, remained stretched upon her noble bed of twigs, as gold being tried in the furnace.

Finally, the day of her blessed death arriving, her beloved sister, Mary Magdalen, deceased since eight days, appeared to her, bearing a torch in her hand. "My beloved sister," she said, "behold the Lord coming to call you from this valley of misery." Immediately, our Lord appeared in dazzling splendour and said to her most tenderly, "Come, My hostess, come out of exile, you who have so often given Me hospitality."

The vision having disappeared, Martha requested to be carried out in the open-air. Resting on a bed of straw, under a tree, the holy hostess of the Son of God entered into the sleep of the just, in the sixty-fifth year of her age. Her companions who had come from the Orient with her, and had remained constantly attached to her, came, as soon as they had received news of her death, and transported her remains to the same oratory which had been her dwelling place.

The following day, Sunday, they all assembled at the third hour (nine o'clock in the morning) to give her holy body a worthy burial. At the same hour, the holy Pontiff, Front, was about to celebrate the Holy Sacrifice of the Mass, at Perigueux. As he was dozing on his throne, while awaiting the people, the Lord appeared to him and said, "My son, come and fulfil the promise that you made to attend the burial of Martha, My hostess." Immediately, they both appeared in the oratory at Tarascon, with books in their hands, Our Lord at the head, the Bishop at the feet of the corpse. They alone took the body and deposited it in the tomb, to the great astonishment of the assistants. After the burial, they went out.



One of the assistants followed them and asked Our Lord who He was and whence He had come. Making no reply, Our Lord handed him the book that He was holding in His hand. Taking the book, he returned to the sepulchre and showed it to all. At each page was to be read, "The memory of Martha, hostess of Christ, will be eternal; she will not fear evil tongues." There was nothing else in the book.

However, at Perigueux, the deacon awoke the Pontiff, whispering to him that the hour of sacrifice was past and the people were tired waiting. "Do not be uneasy," said the holy Bishop to the people, "the Lord transported me with Him, to Tarascon, to bury holy Martha, according to the promise that I made her during her life. Send some one, now, to Tarascon to bring back my ring and gloves, that I removed when about to place the holy body in the tomb."

We can imagine the astonishment of the people on hearing these words. Deputies were immediately despatched to Tarascon. The inhabitants of the city gave them a letter stating the day and hour of the burial. They added that, with Front, their Bishop, whom they well knew, there was another venerable personage, whom they did not know, at blessed Martha's interment. They also mentioned the book and its contents, to see if the Bishop would not know this personage. They returned the ring and one of the gloves; but they kept the other in testimony of such a great miracle. *This glove was conserved at Tarascon, in a silver reliquary, until the time of the Revolution.*

In the eighth century, St. Martha's body, as well as her sister's, was concealed in the earth, to shield them from the profanations of the Saracens, who were then devastating Provence. With the relics of the Saint was placed a white marble tablet, bearing this inscription: *hic Martha jacet*: Here rests Martha. This tablet, found with the body in 1187, has since been conserved in the Church of St. Martha. The Saint's body was found incorrupt and has ever remained so, as visible to all eyes in the relics of Our Lord's holy hostess, which have been for ages venerated by multitudes of pilgrims of every country and state, from the most powerful monarchs to the most humble of the faithful. For ages, also, Our Lord has been pleased to recompense, by numerous miracles, the confidence manifested by the faithful in His dear blessed hostess.

We have admired in St. Martha, the model of charity and true apostolate. As far as our condition permits, we should practise towards our neighbour, the poor, our brothers and brothers of Our Lord, the hospitality and charity that St. Martha had the happiness of practising towards the Son of God, in person. We cannot all, it is true, preach the Gospel in pagan countries, but we all can and should help the poor missionaries, who struggle in the midst of mortal enemies, to win the souls of idolaters to the One True God. The accomplishment or the neglect of these duties will decide the sentence which, on the Day of Judgment, will settle our lot for Eternity.

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SEWING-CIRCLE

At the Mother-House of the Missionary Sisters of the Immaculate Conception.



# How to Help Catholic Missions

## 3. *By Missionaries.*

The world-wide conflict of 1914 has caused considerable damage to the missions. Resources which theretofore had contributed to their support were then devoted to military needs; a vast number of missionaries were recalled from their posts in infidel lands; living sources of apostolate were destroyed in the young generation that was mown down in the flower of its youth on the battle-field.

Profoundly touched by this heart-rending condition of the missions, His Holiness Benedict XV wrote November 30, 1919, "We must remedy the scarcity of missionaries. Great as it was, it has become appalling during the war, so much that many portions of the Lord's vineyard have lost their labourers."

The number of missionaries is certainly insufficient. According to statistics, there are still a thousand million pagans. To convert these peoples, there are only 15,630 priests, 5,630 of whom are natives, 5,150 brother-coadjutors and 20,850 religious; hence it may be deduced that each priest has an average charge of 65,000 souls. In certain countries, the proportion is still greater. In Africa, one priest has charge of 400 Catholics and 82,000 pagans; in Oceania, 300 Catholics and 110,000 pagans; in India, 860 Catholics and 200,000 pagans; in China, 600 Catholics and 180,000 pagans.

In consideration of such vast multitudes to be evangelized, His Holiness Benedict XV appealed, first of all, to the Episcopacy, requesting that every care be given to the culture of vocations and the recruitment of missionaries. He then encouraged the establishment of foreign mission seminaries. During his Sovereign Pontificate, he had the consolation of seeing eleven new foundations, seven in Europe and four in America.

Canada has not wished to remain in the background during this great Missionary Movement. She has the pleasure of claiming two of these establishments: China Mission College, founded at Almonte, Ont., by Reverend Father Fraser (now transferred to Scarboro, Ont.) and the Foreign Mission Seminary of Montreal, founded by the Bishops of the Province of Quebec.

On his return from a voyage to Canada in 1920, His Lordship Bishop de Guebriant wrote, "There is, in Canada, a remarkable spirit of sympathy for the missions. The people are proud to know that Canadians play a more and more important role in the societies of men and women devoted to the missions. They are pleased to hear that, having admirably preserved their Faith at home despite incredible vicissitudes, they must be destined by God to extend it to distant lands. Ever-increasing is the number of vocations furnished by Canada to Missionary Societies."

We may justly rejoice in the expansion that the missionary spirit seems to be making throughout our country. It is of the greatest importance to de-



velop this spirit by every means in our power. The first and most efficacious means available to all, is prayer.

It is the Divine Master, Himself, Who urges it: "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." (1)

The celebrated Cardinal Vaughan's mother, a convert, teaches Christian parents an excellent manner of obtaining vocations. During thirty years, she offered her daily Communion to obtain the religious vocation for her children. The result was that six of her eight sons became priests, one of whom was Cardinal, and two others, archbishop and bishop. Her five daughters became religious.

The mother of Blessed Theresa of the Child Jesus often repeated this prayer: "Give me, dear Lord, many children and may they all be consecrated to Thee." This generous soul's desire was realized. God sent her nine children, four of whom died in early childhood and the other five consecrated themselves to God in the Carmelite or Visitation Order.

Parents and tutors can do much in the discernment and recruitment of vocations. To their first duty of providing a true and solid education for their children, should be added that of acquainting them with mission needs and the beauty and grandeur of the apostolic vocation. They must not fear especially to let them consider the exploits of those heroes who leave all to follow Jesus Christ and win souls for Him. For this purpose, the reading of missionary reviews and the lives of martyrs, especially the more recent ones, would be most appropriate. "When, a little fellow of nine years", wrote Theophane Venard, "I pastured my goat on the slopes of Bel-Air, I gloated upon the story of the Life and Death of Venerable Charles Cornay, saying to myself, 'I too wish to go to Tong-King and be a martyr.'" Theophane Venard kept his word; he did go to Tong-King and win the palm of martyrdom.

During his recent visit to Montreal, His Lordship Bishop Berlioz of Hakodate, Japan, declared that he had found his vocation in reading the beautiful book entitled, "*Life and Correspondence of Blessed Theophane Venard*."

The "Mission Days" inaugurated in several academies and convents will contribute extensively to the development of the missionary spirit; it would be desirable, therefore, to have them established everywhere. The results would be two-fold: the arousing of vocations to the apostolate in infidel lands and the development of noble and generous sentiments which will lead these children, when older, to take an interest in the missions and help the missionaries in their ever-increasing needs. Would it not develop among the youths who have not the facility of acquiring a classical education, a good number of these precious auxiliaries known as brother-coadjutors? Their

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(1)—St. Matt., IX, 38.

number, very limited at present, does not exceed 5150, natives included. It must not be forgotten that they have the same merit as missionary priests.

Churches are needed for the Christians and catechumens, schools for the children and hospitals, for the sick. Wherever it is possible, agriculture must be carried on for the support of the mission. Now, for all these works, the brother-coadjutor's help is required. If it be all left for the priest, it will occupy a precious portion of his time that should be devoted exclusively to his Sacred Ministry. The only difference between the priest and the brother-coadjutor is the priesthood and a higher education. "It is with entire conviction," said Mgr. Sweets, "that I should dare advise a virtuous young man, possessing good health and a cheerful character, not to choose this vocation, at the same time humble and meritorious, but to beg God to grant him it; for it is a special grace from God to be called to this state. Great saints have preferred it to the priesthood.

Whoever wishes to be a missionary, to win thousands of souls for Christ and His Church, must imitate business-men, who travel from country to country: make the sacrifice of homeland and friends, penetrate foreign continents, they for gold, he for souls.

Here again, priests, parents and tutors play an important role. It is for them to discern the vocation, turn it towards God, *suaviter et fortiter*, and unite their prayers to these dear children's to obtain it for them.

Missionary Sisters render extraordinary services in the missions and their co-operation is justly appreciated. Their number is four times that of the brother-coadjutors. A more active propaganda among our young girls would not fail to produce a still more abundant harvest. Many hands are required for the ripening fields. "Deign, O Lord, choose many apostles from among Thy people and let them be passionately animated with zeal for Thy glory and thirst for the salvation of souls!"

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Every Catholic, to be a good Catholic, should labour for the extension of Christ's Kingdom on earth. The missionaries devote themselves unreservedly to the work imposing on all the members of the Church; they do the work yonder for those who do not go. Those who are not enrolled in this apostolic army and are not engaged in active service, should have a substitute to combat in their stead, whom they support according to their means.

God does not give the missionary vocation to all Christians, but no Catholic is dispensed from his share of the obligation incumbent on all to make the Gospel known to every creature. The missionaries devote their whole life to this work; the other Catholics owe them their co-operation, even at the cost of a few sacrifices.

The alms that you give to missionaries will be best employed for God's greater glory, and will be your most remunerative investment, the hundred-fold promised by Jesus Christ.

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# Echoes from our Missions

CANTON, CHINA.

*Extracts from the Journal of our Sisters of Canton, China.*

*April 20, 1924. Easter.*

Ten beautiful lilies have just bloomed for the Divine Gardener in the garden of the Immaculate Conception. Ten of our older pupils have, to-day, made open profession of their Faith and have been regenerated in the holy waters of baptism, at the Cathedral. His Lordship, Bishop Fourquet, administered this Sacrament to them before the High Mass at eight o'clock. After the exorcisms, attired in long white dresses, they entered the Church. When the baptismal water had flowed over their brows, our new Christians, in veils and wreathes, bearing lighted candles in their hands, came and took their place on their prie-Dieu, while the pupils sang, "I am Christian, I believe in God". At the Communion, their union with Jesus was consummated. The youngest of the group, fifteen years of age, said, after the Mass, "I did not have time to pray, but I repeated, "Thank you, My God, thank you!" (Ta tie, Tin Tu).

A large number of their pagan relatives were present at the ceremony and came to the Convent after the Mass; we did our best to give them a pleasant reception.

His Lordship's visit and Benediction of the Blessed Sacrament in the evening brought to a close this ever-memorable day.

SHEK LUNG, CHINA.

*Extracts from the Journal of our Sisters at the Lazaretto.*

*May 2, 1924.*

The war continues and, as the foundling-homes are all closed, we find ourselves face to face with a most heart-rending spectacle: babies thrown by the hundreds into the fields and abandoned to the dogs that devour them living. What a pity! So many little souls that have cost Our Lord so dearly! Could we only rescue them all, but Father Deswazières permits us to receive but a few; he finds that our task is already too great. We are, nevertheless, ready to do more; but, we must remember that obedience is better than sacrifice. If this terrible war could only come to an end!

We are in need of many things, too. We have neither salt, milk, butter nor shoes, even; and impossible to go out to procure any. God will provide.

*May 5, 1924.*

We are writing to our dear Mother, to-day, for her feast-day. We have but our poor prayers to offer her. All the patients at Shek Lung are devoting the merit of fifteen days of suffering to her intentions; there is nothing else



here but misery. Our poor patients are a little better. We can give them a little more rice, but they have suffered much from hunger. But the poor little abandoned children! Our dog arrived last night with a baby's body, which he had almost completely devoured. How many such scenes there are! May our all-merciful Mother soon put an end to so much physical and moral misery.

*June 1, 1924.*

'Tis the close of the lovely month of our Immaculate Mother and, with the greatest possible fervour, we commence the month of the Sacred Heart. We have so many graces to obtain for our dear Religious family, our dear parents and our poor missions.

We have not yet been able to receive the babies. Father Deswazières was to have seen about it. We long to snatch these dear little ones from their unhappy lot!

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#### MANILA, PHILIPPINE ISLANDS.

Chinese General Hospital,

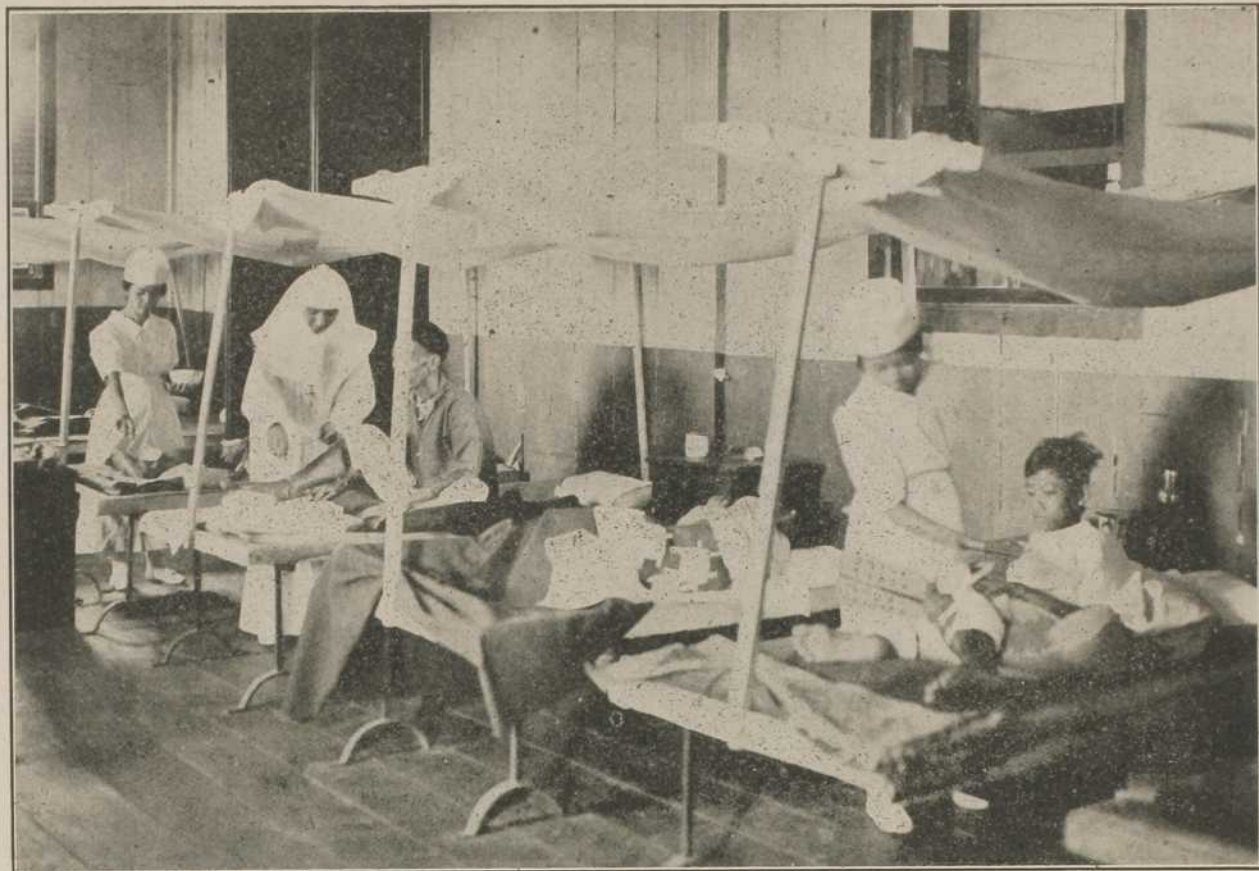
Manila, April 14, 1924.

Dear Sister Assistant,

I intended to write to you before this, but time passes so quickly, I can hardly realize that almost seven weeks have elapsed since I left. What a contrast between Montreal and Manila! The snow was on the ground and it was quite cold; and when we reached Manila, the flowers were in full bloom, delicious fruit on the trees and the mosquitoes keeping everybody busy warding them off. It seems strange to be obliged to keep mosquito nets around one's bed, but rest would be impossible without this precaution.

The Hospital is situated in the country district and away from the noise and tumult of the city. Although the view from the street is not very attractive, the rear, where is the principal entrance, is very pretty. The garden is tastefully arranged and, among its attractions, is a little monkey, tied with a long chain to a tree; he amuses the patients with his antics. There is also a pretty fountain, whose slender sprays of sparkling water, rising and falling so gracefully upon the flowers that surround it, remind one of the solicitous care of our Heavenly Father Who, in the midst of suffering humanity, unceasingly showers His graces and blessings on all those who desire to quench their thirst at the Fountain of Living Waters.

This Hospital was established in 1891. The\*originator of the movement to erect it was a Chinese by the name of Carlos Palanca Tanchueco. As years went by, the demands of the Chinese Colony of Manila became more urgent; the place was too small. It was then that Doctor Tee Han Kee, the present Director, conceived the idea of reorganizing the old Hospital and



ONE OF THE WARDS OF THE CHINESE GENERAL HOSPITAL, MANILA, P. I.  
Confided to the Missionary Sisters of the Immaculate Conception.



putting it on a more solid foundation. With his excellent initiative abilities, his untiring energy and devotedness, he succeeded in interesting other members of the Colony, who came to his assistance and, in 1917, plans were made for a new addition. In 1921, the structure was completed. The building is now equipped with the latest modern appliances. It is very well ventilated; the halls are spacious, high and clean. Upstairs is the chapel, where the Sweet Prisoner of Love holds His Vigil.

A Training School for Nurses was established in 1921. The course is three years. At present, there are 52 students. All applicants must have passed first year High School, before they can be admitted; quite a number graduated in March. The nurses have their own dormitory, refectory, parlor; and, when off duty and during recreation, the sound of merry laughter which emanates from their quarters where a piano and other musical instruments are kept busy, clearly demonstrates their contentment and happiness, also that a harmonious spirit animates and stimulates them in their work of self-sacrifice; because without a love for their profession, they could not be successful. This unity, however, could not be maintained very long were it not for the vigilance and kindness of Sister Superior who watches over each one with a strict but motherly solicitude.

Every patient is admitted to the Hospital, irrespective of nationality, race or creed.

I like Hospital work; at present, I am on night-duty and I find the hours pass very quickly. I have had the happiness of baptizing three pagans. Standing by the bedside of a dying person, watching the life slowly ebbing away, one cannot help entertaining a feeling of pity for so many who are sitting in darkness and who die without ever knowing the Author of their existence; and yet so many Christians who have been given this precious gift of Faith gratuitously, but through failure to correspond with the designs of Almighty God, neglect to lend a helping hand to their less fortunate brethren.

All the sisters are well. On Palm Sunday, our little chapel was very nicely arranged by Sister Mary of the Blessed Sacrament, who can work wonders with the smallest decoration. It was filled to capacity and the corridor was also crowded with a number of devoted persons.

I hope that our beloved Mother, yourself, Sr. St. John Francis Regis, Sr. Mary Eugenie, Sr. St. Antoine and all the sisters are well. If dear Sister St. Anaclet were here with her paint and brush when the dawn appears, she would have an excellent background for a painting. The Oriental colouring seems to be different from our own. There are the most marvellous sunrise and sunset. One would almost think that the heavens wish to make up in glory and splendour to the Most High for the adoration which is denied Him by His creatures.

With much love, I remain,

Your humble sister,

*Sister St. Patrick.(1)*

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(1)—Nora Reid, Montreal.



CHARLES AND PHILIP, WHO MADE THEIR FIRST COMMUNION ON EASTER-DAY.  
in the Chapel of the Missionary Sisters of the Immaculate Conception, Vancouver, B.C.



## VANCOUVER, B. C.

*April 24, 1924.*

Poor Francis Xavier is without shelter; not being able to pay his rent, he was obliged to leave it. He begs us to keep him, declaring that he will beg for his living. Philip makes the same request at each of his visits. Ah! If we could only do something for them! It cannot be thought of, unless we climb to the garret or go down to the cellar. I would not hesitate to do so, if my sisters had the health to support the dampness and I am well aware that my dear companions, in their ardent zeal, would be most willing; but what would be the result?

*April 26, 1924.*

On the Feast of Our Lady of Good Counsel, we are making a pilgrimage to the land of misery. We have brought a little apple-pie for each of the patients at the Refuge. If you could only see their joy and the eagerness with which they set to eating their pies, poor Gerard, especially. The poor invalid has not much appetite and very often can swallow only a few mouthfuls of rice and "soung" (food which is eaten with the rice), but he devours the sweets that we bring him. To-day, like a little child, he asks us for some "pills" or something to relieve him, for he has a continual head-ache. We have promised to prepare him some medicine and send it to him as soon as possible with Philip who comes to Catechism. He is satisfied.

We are careful not to leave the Refuge without having them say some invocations to the Blessed Virgin. They all repeat them two or three times to be sure that they know them.

Philip and Joseph accompany us to the door to bid us a last "Tin Tu po yao" (May the Master of Heaven protect you).

Five or six children, who have seen us entering the Refuge, are awaiting us on the street. All together they greet us with joy and in less than a minute, there are twelve or fifteen around us. Some of the little girls ask us why we do not go to teach them; then, all together, boys and girls, exclaim, "Why do you not come; we should be so glad." I tell them that we may go soon. "When Sister? Next week? Tell us when; do tell us, Sister. Come soon." I invite them to come to see us.

*May 26, 1924.*

The dispensary opens to-day in a regular manner. Until now, we have been going ourselves to consult the physician for our sick, but henceforth, good Doctor Sweeney will come to our Convent. If we obtain permission, we shall give the second floor of our house for the poor sick Chinese who come to us; that would be the commencement of the hospital planned.

*May 29, 1924.*

We have received permission to transform the second floor of our house into a hospital and two poor Chinese have come to take possession of the modest "Refuge" that we have so gladly prepared for them. They seem to be very happy.

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TEACHERS AND PUPILS OF THE CHINESE COLONY, QUEBEC  
and their devoted Director, Very Reverend Canon Gignac.



## QUEBEC, P. Q.

### BAPTISM AND CONFIRMATION CEREMONY.

*At the Convent of the Missionary Sisters of the Immaculate Conception,  
4 Simard Street, Quebec.*

What glorious days were Sunday and Monday! Our house seems to be still fragrant with Heavenly perfumes! With the dawning hours of Pentecost, the Heavens opened over Villa St. Paul, to shower an abundance of graces upon a soul, till Yesterday plunged in the shadows of paganism: graces of Faith, light, charity. The very nature seemed to share our joy. A gentle rustling of the breeze among the foliage softly accompanied the chirping of little birds that were, doubtlessly, chanting their morning prayer: "Benedicite Domino".

The imposing ceremony commenced at eight o'clock precisely. Very Reverend Canon Gignac, with two assistants, proceeded to the Convent-door for the exorcisms. Three times, while the priest recited the Pater in Latin, the happy catechumen recited it in Chinese. How touching it was, in presence of Heaven and earth, the Lord's Prayer recited by a poor child of pagan and distant China, in the ancient City of Quebec, cradle of the Faith in Canada! The scene was most impressive and more than one witness was moved to tears! Ah! yes, may He reign, this God of Love, in this soul recently born to the Faith! May He reign more and more over our dear Canada! May He reign, too, over the vast Chinese-Empire, our adopted country!

The exorcisms finished, the priest led the catechumen to the chapel, where after the usual questions, to which the latter replied in a firm and certain tone he poured the regenerating waters upon the brow of the new convert. The Church counted another child.

The child of the Church is also the child of Mary; and the beautiful hymn of consecration to this august Queen was sung in the Chinese Language, while the priest prepared to mount the altar-steps for the Holy Sacrifice. Soon came the happy moment, when Jesus invited this privileged soul to His Banquet of Love, and, in company with his God-parents, our neophyte knelt at the Holy Table. What passed in his soul during his first union with his God, Whom he had so long ignored, the angels alone can tell; but, there is no doubt that the God of infinite purity felt at home in this soul still imbued with the sweetness of baptism; and the entire Heavens must have bowed before this marvel of grace! Deeply touched by these suggestions of faith, we repeated in our heart, the canticle of our Immaculate Mother: "Magnificat anima mea Dominum." All the assistants shared our emotion and joy and our modest chapel, charming in its festal attire, contributed, in its own way, to the general rejoicing.

After the Mass, His Lordship, Bishop Langlois, new Auxiliary of the Archdiocese of Quebec, then Director of the Grand Seminary, who honoured us by his presence at our humble festival, with four of his seminarists, destined to the Foreign Mission Seminary of the Province of Quebec, drew up the Act of Baptism and had it signed by those interested in the Chinese Work.

A modest breakfast was then served to our happy neophyte.

Mr. and Mrs. Hamel were pleased to be the Sponsors of the newly-baptized; and, to the latter's pleasant surprise, on being introduced to them before the ceremony, he recognized in Mr. Hamel, a former customer of his laundry, who, more than once, while still a young man, had spoken to him of our Holy Faith. This seed had fallen in good soil; it had sprouted; and, to-day, in the garden of the Roman Catholic Church, under the life-giving rays of the Sun of Justice, it blossoms.

This was not the first time that Mr. and Mrs. Hamel had shared with our protégés the great happiness afforded by our Holy Religion. Two years ago, their eldest son made his First Communion and was confirmed in our little chapel, at the same time as two of our Chinese. Truly, God seems to stamp this family with the seal of the apostolate. Mr. Hamel is one of these Christians who can refuse nothing to the Church. Willingly would he give Her his three sons; he would give them to the Church in China, even, if God so willed.

In the afternoon, the new Christian went to the General Hospital to announce his happiness to two of his compatriots. He brought them some oranges in the name of Sister Superior, unknown to her, telling them how much she regretted not being able to come herself to visit her dear patients. From the hospital, he returned to Villa St. Paul for Solemn Benediction of the Blessed Sacrament, which he himself served, to the great edification of the assistants.

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The Monday following Pentecost was another day of exceptional graces for our fervent neophyte. He assisted at Mass and received Holy Communion once again in preparation for the coming of the Holy Ghost. At three-thirty in the afternoon, His Eminence, Cardinal Bégin, deigned to come himself to our humble dwelling to confer the Sacrament of Confirmation upon the newly-made Christian. May the Holy Ghost fill him with His Gifts and make of him an apostle of his brothers!

Solemn Benediction of the Blessed Sacrament was given by His Eminence, assisted by Very Reverend Canon Gignac and Reverend Father Lemay, S.J., Superior of Dauphine Street Residence.

After Benediction, our Venerable Cardinal, in his paternal benevolence, chatted with our dear Chinese. How touching it was to see this Prince of the Church conversing with these poor ignorant and ignored men, exiled from



their country, accustomed only to contempt and rebuffs! Thus did Jesus, in the streets of Judea. "The poor will have the Gospel preached to them," said the Divine Master.

One of our benefactresses graciously took it upon herself to prepare a lunch for the illustrious Visitor's reception. Like a kind Father, to please us, His Eminence, contrary to his custom, consented to partake of it.

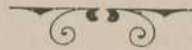
Before taking his departure, our venerable Cardinal kindly gave us a two-fold souvenir: his benediction, written by himself under his photograph, for our Chinese Hearth (House of the Holy Ghost, Dupont St.), and his photograph, taken at the door of Villa St. Paul. These two souvenirs will tell to those who will come after us, how good was His Eminence, Cardinal Bégin of Quebec, for the humble Sisters of the Immaculate Conception. For us who have had the great honour and joy of receiving him, the best souvenir is the good that such a paternal visit has done us. These ever-memorable hours will be as bright sunbeams throughout our whole missionary life.

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Two weeks before his baptism, Sister Superior asked our new neophyte what name he wished to bear. "It is you, Sister Superior, who will give me a name", was his answer. "Would you like the name of an apostle? Peter?" "Oh! no, not that one; St. Peter was the first Pope!" "Paul, Andrew, James?" "No, no, not the name of an apostle; they are personages too great. Find me the name of a disciple." The name of Stephen was chosen, to which was added Oscar, his sponsor's name.

The following manifests our new neophyte's delicate sentiments. We were admiring a pretty gold-mounted ebony chaplet that he had just received from his Confirmation Sponsor, Mr. A. Bilodeau. Taking from his pocket a ten-cent chaplet, he showed it with respect and veneration, saying, "Sister Superior gave it to me; I carry it always in my pocket."

Wednesday evening, Reverend Father Sigouin, a friend of his early catechumenate days, came to enroll him in the Scapular of Our Lady of Mount Carmel. We are confident that this good Mother will keep her new child from all danger.



## Montreal Chinese Hospital

Saturday, June 21, a pious and touching ceremony was held in our chapel. A young girl of the Chinese Colony of Montreal, recently converted to our Holy Religion, partook, for the first time, of the Eucharistic Banquet.

Mortally ill, this young girl of fourteen, Leuci Tchenil, after having been treated by several physicians, was brought dying to our hospital, last March. We received her with joy, hopeful of a new trophy for Heaven, and we lavished upon her our every care and attention. The young invalid, contrary to every expectation, took a change for the better and we perceived, with pleasure, that her soul acquiesced with docility to the Truths of our holy Faith. When sufficiently instructed in the Christian Doctrine, she requested and obtained her father's permission to be baptized. She was granted this supreme happiness on May 31, Feast of Our Lady of the Sacred Heart.

After being purified in the regenerating waters, the new convert desired nothing more than to receive the Sacrament of Life. She prepared herself fervently for this great act by profound recollection and the recitation of prayers that we had taught her in her own language. Despite her extremely feeble condition, she had the indescribable happiness, on this day consecrated to the Blessed Virgin, to repair to the chapel to receive her Eucharistic Lord. Attired in a long white dress and First Communion veil, sitting in her invalid's chair, this frailest of all the flowers which adorned our little chapel, assisted at the Holy Sacrifice.

Reverend Father R. Caillé, Chaplain of the Montreal Chinese Colony, gave a brief address, expressing the happiness which he experienced during this First Communion Mass which reminded him of the Mass celebrated at our Foundling-home of Tong Shan during his sojourn in China in 1921; he then, too, had had the pleasure of giving Holy Communion for the first time to a Chinese neophyte. He added how he had prayed for the development of the missions, the conversion of the Chinese of Montreal and their unfortunate country, almost entirely under the cruel sway of Satan.

Benevolent readers of these lines, who have received gratuitously the gift of Faith, would you not, too, implore God in fervent prayer, to extend His Kingdom to these infidel lands, that the Light of His Gospel may not tarry in enlightening the millions of souls still groping in the shadows of paganism ?

Is it not a filial duty incumbent on every Christian to extend his Heavenly Father's glory by contributing to the salvation of the great human family by prayer, alms and helping the missions ?

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The Earthly Trinity

# Extracts from the Novitiate Chronicles

*June 8, 1924, Feast of Pentecost.*



FOR a long time, our thoughts have been pre-occupied by a very delicate question: Shall we be at our dear Mother-House for the glorious Feast of Pentecost, or shall we have taken possession of our new novitiate? To tell the truth, we were all in favour of the first proposition, as can be easily understood: Pentecost being our greatest feast, since it is that of souls devoted to the apostolate, and besides, the feast of our venerable Mother

Foundress, we ardently desired to spend it in the family-circle around this beloved Mother. Imagine our joy when we learned that our desire was to be realized! What a grand day it was and what sweet souvenirs we shall retain of it! But, you are counting upon us, dear Sisters in the missions, to give you all the details. We are truly happy to respond to your desire and to recall again such happy moments.

On this feast, still more than at all other times, the Spirit of Love seems to hover over our humble cenacle and blend us all in the same ray of fraternal charity. Like tongues of fire, a host of red petals adorn the altar. The Mass is very solemn and the Aves of our Rosary are fifteen times interrupted by the sweet poetic invitation to the Holy Spirit to fill with His Divine rays the apostles of the whole world and inflame them with His Love.

The festival commences with the first vespers of Pentecost. The reception-hall, gay in bunting, flags and flowers, presents to our view our three houses of Canton, Shek Lung and Manila. Knowing that it would be a pleasure for our dear Mother, we had prepared scenes from our distant missions; but let us follow the programme:

Entry. Duet: "Euranthe . . . . . Ravina"

Festival Song.

Recitation: My Father.

This is in honour of our good Father St. Joseph, whom we never forget in any of our festivals.

A departure for China.

The mimicry is very interesting and not sad whatever; for the separations of an "imaginary departure" are not at all heart-rending. The pleading notes of the Ave Maris Stella are piously intoned as we behold the missionaries parting.

Exhortation: The Association of the Holy Childhood.

We shall not reproduce it; you have an idea of what was said; it was, of course, about the poor little pagans.



Song: The Dove's thanks.

The arrival at Canton.

The Mimicry continues. The voyage from Canada has been very successful, in *less than half-an-hour*, without either sea-sickness, or storms, or ship-wreck. Our missionaries are now treading the soil of their new country. Suddenly, from the house bearing the inscription "Canton", we see you all hurrying, dear sisters! Can you imagine our joy and, especially, our loving Mother's! Attired in white, your black veils give you an appearance of solemn modesty; your black beads and blue girdle mark you as daughters of the Immaculate. Dear Sisters of the missions, how happy are your little sister-novices to make your acquaintance and assist at this meeting of our sisters from Canada with those in China! What an outburst of joy from all; one would think that there was no greater happiness than this on earth! What chatting! What a throng of questions! Just think! sisters from our dear old home! After a few minutes, they all enter the house, to continue, doubtlessly, their rejoicing; but soon, a sweet melody is heard in the distance: "To work, the harvest will be long!"

On the Field of Apostolate.

Canton — Manila — Shek Lung.

Rest is not the lot of the apostle, we know; in Heaven, Thabor; here-below, labour and trials. After this first interview between the missionaries and their newly-arrived sisters, groups of wretches are seen swarming around the doors of the Convent at Canton, the Lazaretto of Shek Lung and the Hospital at Manila. These are the old Chinese women who make it their business to gather the abandoned children. They bear upon their backs, huge baskets filled with these little creatures, which have been thrown in the ditches by unnatural parents; some are dead, others, dying; and for all, they ask their price, very often too exorbitant for the scanty resources of the poor missionaries. Then, there are orphans, beggars in rags, who come to beg for help. At the lazaretto, it is the most rejected of human beings that our Sisters receive with kindness, compassion and truly maternal tenderness. They dress their sores, restore their courage, instruct them and show them the way to Heaven. At Manila, the same devotedness and self-forgetfulness are lavished on other sufferers. While we are contemplating, with emotion, these touching scenes, there suddenly rises out of this mass of human misery, the soft harmony of the Ave Maria in Chinese:

Shan i fuk, Malia, mun pi shing ch'ung che, chu yu i kai in, nu chung i wai tsan mi, i t'oi tsz ye so ping wai tsan mi;

T'in chu shing mo Malia, wai ngo tang tsui yan, kam k'i t'in chu, k'ap ngo tang sz hau.

A mang.

Then, one of you, beloved Sisters of the missions, advances like a white apparition in the midst of the group and addresses our venerable Mother, to whom this mass of wretches owes its happiness and salvation:

Reverend and dear Mother,

Under the starry dome of God's heavens, this evening, one single roof shelters your happy family. Behold all your children of the Mother-House and the Missions assembled to offer you their most hearty wishes and express the sentiments of loving gratitude which overflow their hearts.

But, tender Mother, permit us, your children of the far-distant missions, to come closer to you, to-night. How often, at the remembrance of your more than maternal bounties, your consoling words and wise counsels which penetrated our souls, we have called to you from beyond the seas, with tear-dimmed eyes, remaining, however, "always cheerful!" Your dear presence is missing there, but how your tender solicitude follows us in your attentions unceasingly repeated, your motherly letters, longed-for messengers that we lovingly kiss and precious conserve.

Divine consolations amply repay our sacrifices. How grand, how beautiful, dear Mother, is the work that God has confided to you! How privileged are we to be your children! Already, have we reaped superb harvests in this vast field purchased by your labours, and where, in your apostolic desires, you long to tread. Heaven counts thousands of souls who are indebted to you for their eternal happiness; every day, a new host of little angels wing their flight to the heavenly portals where, one day, they will adorn your glorious crown. Ah! yes, loving Mother, who would ever have saved all these little abandoned souls, had you not been their Mother and ours? Our little darlings of the orphanage piously join their tiny hands and pray with all their heart to Jesus, Mary and Joseph for "Tai ma Me" (my Mother). The Virgin-catechists, who owe to you the merit of their apostolate, the poor and the aged at Canton, the unfortunate lepers at Shek Lung, the sick and suffering of Manila, consider themselves a thousand times blest in being condemned to affliction, since this affliction has merited a Heaven for them, and a Mother on earth!

On this blessed Feast, these numerous children, who too, constitute your family, beg the great Master to grant a long life to "Tai ma Me" and shower abundant and choicest blessings upon our dear society, that it may develop still more rapidly for your consolation and the salvation of an ever-increasing multitude of souls.

We are charmed, beloved Mother, to see so many white wings in the dove-cot and we long for the day when they will come to speak to us of you and help us in the harvest which superabounds! For this lovely evening will have a morrow which will find us at work in the distant fields; but ere the night conceals your sweet presence, good Mother, let us lay at your feet our festal flowers: the complete abandon of our will to your maternal direction, the constant practise of our characteristic virtues, above all, the sweet charity, the fraternal affection that you so much desire to see among your children; and the offering of 7,000 souls ransomed or converted to our Holy Faith in your cherished missions.



Yes, venerable and dear Mother, we are in your hands to accomplish the Holy Will of Our Divine Master, to realize the ideal and aim of your life; Establish or extend, throughout all climes, the Kingdom of Jesus and our Immaculate Mother."

At this moment, a curtain is drawn, leaving to view a Virgin with golden halo, attired in flowing white robes and cloak of azure blue, borne by angels. She stoops gently towards a pretty little skiff of snowy whiteness, smiles tenderly upon it and shields it with her protecting mantle. On the sails can be read these lines, written in blue letters: "Incessantly my heart watches over thy skiff."

Our good Mother, fearing that we should miss some of these scenes as they pass, calls us close around her. Like a flock of doves, alighting on pure waters, in a instant, we are at her feet, where we remain, overjoyed, for the remainder of the evening.

With the presentation of a magnificent bouquet of red and white flowers, come the wishes of the Mother-House:

Venerable and good Mother,

We have just heard our Sisters of the Missions claiming the privilege of approaching nearer to you than the others on this festival. This would be just, it is so long since they have enjoyed such happiness and "this lovely evening will have a morrow which will find them at work in the distant fields"; however, your children of Canada, especially of the Mother-House, do not wish to yield their place, alleging that, precisely because they have had greater advantage to enjoy your sweet presence and maternal bounties, they have right to be the first to thank you, to assure you of their inviolable attachment and to offer you their good wishes. Even our little sisters, novices and postulants, solicit the same privilege. They pretend that, having been the object of your particular solicitude, and about to have, they also, a morrow which will find them leaving the blessed shelter of their dear Mother-House, they feel the need of crouching close to your motherly heart to-night and saying? "Loving Mother, we love you and thank you."

Are contentions going to arise then, among your children usually so united? Oh! no, for the problem is easily solved, and, as ever, you will be the centre where the bonds of our fraternal union will be tightened. And why dispute for a place? Has not each one of us hers clearly assigned to her in this motherly heart that God has created as vast as its destiny is immense; and is this destiny, dear Mother, other than the realization of the Divine promise made to your soul on the day of your *Fiat*: "Because thou hast obeyed My voice, I shall multiply thy posterity like the stars of the firmament and the sands on the sea-shore."

Permit, therefore, good Mother, all your children united and reunited to say to you to-night, with one heart and one voice, "Thank you, O thank you for having pronounced this *Fiat* which has made you our Mother. You knew, nevertheless, what anguish, humiliations, labours and sufferings it would cost you; but like the Virgin-Mother whom you wished to imitate



MOTHER-HOUSE OF THE MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION  
314 St. Catherine Road, Outremont, Montreal.



most perfectly, without even examining the chalice presented, your generous soul bowed and answered: "Bt it done unto me according to Thy word."

Immediately, the Holy Ghost took you for His Own; stamped you with His Name and seal, determined to speak and act in you and through you, then confided to you the skiff of His Immaculate Spouse. And, according as His Divine inspiration whispered to each one of us the sweet "*Veni*", all who surround you this evening, proud to call themselves your daughters, have hastened to place themselves under your maternal protection. What matters, now, the storms, the rising of furious waves, the reefs, the darkening nights? The Spirit of Light and Force hovers ever over the cherished skiff, the sweet Star of the Sea sheds incessantly upon it her beneficent rays; and we, calm, confident, happy under your watchful care, float on towards infinite happiness.

Have we not a thousand reasons, dearest Mother, to thank you and to wish that our every action be the renewed expression of our gratitude, since our whole life would not be long enough to return you the thanks that we owe you; but, in Heaven, where we shall be the most humble blossoms in your crown of glory, we shall continue to repeat during all Eternity, "Thank you, thank you!"

Dear Mother, we should be temerarious to wish to enumerate all the benefits for which we are indebted to you; each of us shall be contented with passing them over in her heart. However, your cherished ones would be very much disappointed if it were not permitted them to express a special word of thanks before being obliged to leave this blessed house which has sheltered them in such sweet joys, such pure happiness. You will pardon them, dear Mother, if their eyes become sometimes tear-filled at the thought of their approaching departure; it is not that the pretty and attractive dove-cot that you have prepared for them with so much solicitude, does not attract them, but, however gilded may be a cradle, it cannot console the child for its mother's absence! Nevertheless, since it is God's Will, beloved Mother, your little doves, bearing with them the treasure of precious lessons received from you, will joyously take their flight towards the nest which awaits them, where each day they will be heard warbling their hymns of gratitude and prayer; gratitude, for all that they have cost you and cost you still; and prayer, that God may make them such as you desire them and, that they may soon become so numerous that, their nest no longer capable of sheltering them all, you will be obliged to go and cover them with your maternal wings. Then, St. Christopher, as, at present dear Outremont, will be a real paradise on earth.

The time passes and it is already time to separate; but, first of all, loving Mother, permit us to lay at the feet of the Immaculate Virgin, our most affectionate wishes for you. They are always the same; they cannot vary, because you remain always for each and every one of us, the Mother incomparably kind, tender, devoted and loving. What else can we solicit for such a Mother but the most precious blessings, the sweetest consolations?

After the Canticle of the Magnificat, our beloved Mother heartily thanks us for the joy that we have given her; but her motherly heart can never be out-done in tenderness for her cherished ones. "My dear little children", she says, addressing the novices, "would it please you to have a picnic at Cote-des-Neiges before your departure for the new Novitiate?" "Oh! yes, Mother!" "Well, it is settled; you will prepare your baskets for Monday; you will take dinner in the woods; then, you will go to greet Our Lady of the Snows in her humble but pious chapel, say a last farewell to our good Father St. Joseph in his celebrated Oratory, ask them both for their powerful protection, and thence you will go and pray at the tombs of our regretted Mother Assistant and our dear departed Sisters." We thank her with all filial affection.

*June 11, 1924. Departure of the Novitiate.*

'Tis the day of departure. We must then leave our dear Mother-House! It is our first thought on awakening (may God pardon us!) and our hearts swell. The last Eucharistic Banquet together at the same Holy Table reminds us a little of the Last Supper. In spite of ourselves, our eyes moisten, but we brace up quickly and try to pray with all possible fervour. All day long, we survey the house in every way, trying to fill our eyes and minds with all the beauties of our dear, sweet home.

The afternoon exercises and supper are earlier than usual. Just before the departure, we have Benediction of the Blessed Sacrament. On leaving the chapel, we repair to the feet of our Immaculate Mother, smiling at us from her garden-niche. The voices of those parting and those remaining unite in the same prayer to beg our Heavenly Queen's protection.

A few tears are wiped away, for separations will always be painful; then, seated in two large autobuses, placed at our disposal by two of our devoted benefactresses, we take our flight towards the soft nest which awaits us. As soon as we perceive it, a general exclamation is heard: "How beautiful it is!" It is, indeed, beautiful! Let us describe it to you briefly. Constructed in a pretty grove on the banks of Rivière des Prairies, its modest and pious appearance inspires tranquil contemplation. The peace, silence and solitude are interrupted only by the merry rippling of the waters, the sweet warbling of little birds or the rustling of the leaves on the majestic trees. Inside, all is simple and poor, but white, so white! It cannot be misunderstood, 'tis truly the dwelling of our Immaculate Mother. On the great glass doors, also painted white, is inscribed the Blessed Virgin's monogram; on the fan-lights above, the first verse of our cherished canticle: Magnificat anima mea Dominum. Thus our beloved Mother has wished that the very aspect of our dear Novitiate should be a constant exhortation to practise the virtues which should characterize us: purity, simplicity, love of solitude and the hidden life, joy, gratitude, unbounded confidence in the Immaculate Virgin, our Divine Mother.



Upon our arrival, we find our dear Mother on the threshold; she desired to be there a day ahead of us, to put the finishing touches to the preparatives and introduce us herself into our attractive cot. Needless to say, after her most maternal welcome, her first care is to lead us to the Divine Guest, residing neath our roof since the 24th of May, Feast of Our Lady of Good Help, memorable and blessed date of the First Mass. Reverend Father Lapierre of the Foreign Mission Seminary, who will continue to be Chaplain of our Novitiate, kindly comes and gives us Benediction of the Blessed Sacrament. Thus, the same Eucharistic Jesus Who blest us an hour ago, ere our departure from our dear Mother-House, blesses us again on our arrival in our new abode. His paternal bounty accompanies His humble children everywhere.

We commence by imploring the assistance of the Holy Ghost by the hymn, *Veni Creator*; then, with what fervour we utter this ardent prayer: "O Lord, grant that we may be true religious, zealous missionaries; grant that we may ever correspond to Thy designs in our regard; never permit us to grieve Thy Divine Heart by the slightest wilful offense, that this sanctuary, so white, dedicated to Thee and Thy Immaculate Mother, may be but the feeble symbol of the stainless purity with which our consecrated souls wish to be adorned.

Raising our eyes, we behold Our Immaculate Mother smiling upon us from above the altar, stretching towards us her virginal hands from her open mantle of azure, and seeming to invite us to take shelter under its folds; at the right of the altar, the statue of our good Father St. Joseph; on small cornices on either side, the sweet Child Jesus, raising His little hand, seeming to point to His tender Mother and say, "It is the Way by which you must pass to come to Me; and St. John the Baptist, the humble Precursor, the very sight of whom teaches us the virtues so dear to our hearts: true and profound humility, deep sense of duty, incomparable zeal.

Leaving the chapel, we mount to the dormitory, where we find a real little corner of the sky. The ceiling and walls are white like the other rooms; the light penetrating myriad windows, shows, on either side of a wide central passage, a row of little pale-blue cells, containing each a white bed, bureau and chair; attached to each curtain, in the rear, a little picture of the Blessed Virgin. Nothing superfluous is to be seen. Entering this little blue tent, one imagines herself under the mantle of the Immaculate and sweetly, peacefully slumbers upon her maternal heart.

*June 20, 1924.*

What sweet consolation is ours to-day to see Our Divine Lord leave His altar-throne to go and bless, Himself, the property which He has just bestowed upon His humble missionaries, by the intervention of our venerated Bishops. How we should have wished to make a triumphal procession worthy of Our Eucharistic King's Infinite Majesty, but we are so poor, spiritually as well as temporally! We are not, nevertheless, downcast by our indigence.

Did not Our Lord, when He traversed the streets of Judea, give special marks of attention to the humblest of His flock?

For some time past, an alley has been cleared through the woods between the Novitiate and the Foreign Mission Seminary. To-day, we have been busy since early morning, strewing it with branches and decorating it with flags and banners.

At three o'clock, a throng of people assemble in the chapel and the procession commences: the village school-teachers with their pupils, the faithful, the religious, the sanctuary boys and, finally, the Blessed Sacrament carried by the Reverend Pastor of the Parish, assisted by the priests of the Seminary.

With the singing of hymns and psalms, the procession gradually disappears in the deep shades of the thickening woods and soon are heard only the distant notes re-echoed through the trees.

On the threshold of the Seminary a pretty repository has been erected and, there, from His throne of glory, Jesus looks lovingly upon us. With pleasure, do His Divine eyes rest upon this house destined to give Him so many apostles, and He blesses the pious assembly kneeling before Him.

Returning to our modest chapel, we receive anew His Eucharistic blessing; we then retire, our hearts overflowing with the sweet emotions ever produced by the touching liturgical ceremonies.

*July 2, 1924. Feast of the Visitation of the Blessed Virgin. Blessing of the Novitiate.*

It is the dawn of a glorious day; not a cloud in the azure skies and through the verdant dome of our leafy grove, the sunbeams play upon our little white nest, which awaits to-day the blessing of our Holy Mother, the Church. From early morning, the little warblers of the Immaculate modulate with all possible harmony the sweet notes of the Magnificat. Could they only reproduce the very accents of the Holy Virgin singing, in the home of Elizabeth, her canticle of thanksgiving!

During the forenoon, our dear Mother comes to rejoin us; our joy is indescribable. Softly, silently, she stamps the preparatives of the festival with that mark of special charm, impossible to define and more so, to imitate. Some of our dear Sisters of the Mother-House and the Chinese Hospital have accompanied her, to share in the joy that is to ours to-day.

At three o'clock, summoned by the bell, we repair to the chapel, where already we find assembled a multitude of neighbours, friends and benefactors. The altar is adorned with natural flowers brought to us from Outremont, from our dear old home. It is simple, but beautiful! Taking our ranks in the corridor (the chapel being left vacant until after the blessing), we are soon surrounded by the numerous assembly. Very Reverend Canon Roch, Superior of the Foreign Mission Seminary, delegated by His Grace, Archbishop Gauthier to officiate in this ceremony, advances, assisted by the Reverend Pastor of the Parish, and Reverend Father Lapierre, our Chaplain.



A number of priests have kindly come to take part in the ceremony. All pause at the chapel-doors, while the Reverend Superior commences the prayers of consecration. The voices rise more and more ardent and full of faith to implore Heaven's blessings. Truly, the ceremonies of Holy Church bear a touch of solemnity which cannot be described and which leads us to exclaim, "How great is God!"

After sprinkling the exterior walls of the chapel with Holy water, the Reverend Canon enters, followed by all the people. Thence, the procession passes through the various apartments of the house; prayers mingle with hymns, as everywhere, God's holy minister showers celestial benedictions over all.

Returning to the chapel, we have Benediction of the Blessed Sacrament, Following our Mother's suggestion, we implore Our Lord for the grace to conserve our dwelling ever white and pure as it is to-day, that the slightest stain of sin may never penetrate its blessed walls and that the Divine Master alone may there be ever served and glorified.

This ceremony is followed by another not less solemn: the baptism of our bell, which receives the name of Mary Joseph. Rich in divine blessings, how impressively will its sweet tongue speak to our souls of duty, fervour, holiness! It will tell us that life is flitting and soon we must render an account to the Divine Master of the hours that it has announced. Its tone will be sometimes gay, sometimes solemn; ever will it speak as the Voice of God and ever may it receive the answer, "Behold me, dear Lord, ready to do Thy Will!"

Already, the sun is sinking in the horizon; the visitors have dispersed, and swiftly, all too swiftly approaches the hour which must separate a Mother from her children. After supper taken in family, our beloved Mother addresses us touchingly: "My dear children, before separating, let us repair to the chapel to thank Our dear Lord for this blessed day which He has just accorded us. The Church celebrates, to-day, the Feast of the Blessed Virgin's first Magnificat. Twenty-two years ago, it resounded for the first time in our Community, and how often since, has it been repeated. Let us repeat it again to-night with all possible fervour and loud enough to pierce the very skies. It is our canticle of predilection, being that of the Immaculate Virgin. May our lives be a perpetual Magnificat and when the Heavenly Bridegroom comes to claim us, may our hearts continue in the hour of death, "My soul doth glorify the Lord. Magnificat!" After the singing of this blessed canticle, our dear Mother repeatedly invokes the august patron of our new abode, "Our Lady of the Missions"; and, with all our heart, we answer, "Pray for us!"

A few minutes later, the carriage bearing away our Mother and Sisters, disappears in the evening shadows, leaving us gazing fondly, longingly after. So all has an end here-below; but, if the festival is past, the blessing remains!

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GROUP OF CHINESE NEOPHYTES ATTENDING CHRISTIAN INSTRUCTION  
at the Convent of the Missionary Sisters of the Immaculate Conception, Vancouver, B. C.





AN INTERESTING BASKET FOR YOUNG AND OLD.

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## INTERNATIONAL HOMAGE

*To Pauline Marie Jaricot, Foundress of the Association of the Propagation of the Faith.*

The International Council of the *Propagation of the Faith*, in session at Rouen, has paid a tribute of honour to the humble and admirable citizen of Lyons, Pauline Marie Jaricot, who about one hundred years ago, at the age of twenty years, conceived the organization which was to associate millions of contributors to the missions throughout the whole world and collect countless millions of francs.

At the request of the members of the Council, a tableau representing Pauline Marie Jaricot at twenty years, was executed according to iconographic documents preserved in the family residence at Vourles, on the Rhone; and, recently, the President of the Council of Lyons gave it over to the International Council, which decided to set it in the place of honour in the council-room.

After the session, the councillors representing various nations, came, each in turn, to express their gratitude to Mgr. Bechetoile, the French delegate.

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# Pauline Marie Jaricot

Foundress of the Association of the Propagation of the Faith.

(Continued)

## EMANCIPATION OF THE PROPAGATION OF THE FAITH.

**T**WO persons of Lyons acquaint us with what happened in the celebrated assembly of the clergy and society of Lyons. The first of these two eye-witnesses is the Venerable Father Girodon who, about thirty years after the foundation, nobly arose to do justice to the Foundress, whom incredible trials had reduced to the painful necessity of proving her right to the gratitude of Christians.

Noting one of the most memorable recollections of his youth, this holy priest seems to reproduce the putting into universality of this essentially catholic association whose first resources, owing to their mediocrity, could not be applied to the whole world.

Anty, Annonay, July 22, 1858.

My Lord(1).

Miss Jaricot begs me to write and expose to you with certainty the origin of the Propagation of the Faith. I am doing so with so much the more pleasure *as she, the foundress of this association, merits the gratitude of the entire Catholic World*, and with so much the greater assurance as I have personally witnessed and taken an active part in all that I am going to relate to you; so that it seems to me that it would be very difficult to find a single, honest person who could deny these facts, after considering the proofs that I am prepared to give of my testimony.

I regret that Miss Jaricot has so long delayed in reminding me; for, although I have been absent from Lyons for several years on account of my health, I must know all the members of the Central Council ever since the foundation.

It seems to me impossible for them to refuse to believe me, because I think that I have enrolled them all in the Association. If they ignored that I was but the simple executor of Miss Jaricot's ideas and plan, my own declaration of this fact should suffice to convince them.

I was twenty years old and the friend of Phileas Jaricot, Miss Pauline's brother, when she, excited by letters from this brother, then student at St. Sulpicius', set to seeking means of assisting the foreign missions. Finally, one evening, the idea of a cent a week, of groups of ten, of sections, presented itself to her mind, and she found it so simple that she was astonished only at not having discovered it sooner.

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(1)—Count Arthur de Brémond, of whom we shall speak later on.



As she was entirely devoted to good works, she held, every Sunday, in her own home, an assembly of pious girls to whom she was wont to give a short instruction. It was among these girls, all servants or working-girls, *that she formed the first groups of the Propagation of the Faith, in 1819 or 1820.*

I saw her from time to time, but she spoke to me of her association only in May 1821. She had already too many associates to be able to oversee them herself, so she requested me to take some of them and organize and develop the association according to her plan. This I did, and, from June 1821 to May 3, 1822, date of the official foundation, I collected, by the cent-a-week system, 1262 francs. Miss Pauline collected, at the same time, from six to eight hundred francs, and we sent, that year, nearly two thousand francs to the Foreign Mission Seminary.

This Association was much spoken of in the city and among the clergy. Some condemned it as harmful to local works; others approved of it; a few were in favour of it, without much manifesting their opinion.

At this time, Reverend Father Inglesi, sent to France by Bishop Dubourg of America, in behalf of his diocese, was at Lyons. A number of pious persons to whom he applied for help, and who made a few collections among their acquaintances for Bishop Dubourg's benefit, without, however, forming any organized association, conceived the idea of profiting by this occasion to acquire a better knowledge of Miss Jaricot's association and develop it for the benefit of the two Worlds.

It is to this idea that I must attribute the honour of being visited, at that time, by Mgr. Cholleton who came to urge me personally to attend an assembly to be held May 3, 1822, for the purpose of exposing our method of carrying on the Association of the Propagation of the Faith.

This assembly consisted of the most worthy and notable Christians of the city. I found myself quite out of place there; nevertheless, after Reverend Father Inglesi had exposed his requests for the missions of America. I was the only one to present a plan of association capable, on account of its independent form of organization, of assuring permanent assistance. This was Miss Jaricot's plan.

No change was made in the organization; provision was made for a general administration by the addition of a Central Council, the members of which were chosen from among the promoters. Seven of these latter were nominated; naturally, I was the first. I then gave over some of my groups to the other six.

Kindly accept, My Lord, the homage of my respect.

V. Girodon, pr.

The other eye-witness of the first and true foundation of the Propagation of the Faith was Cardinal Villecourt who, about thirty years of age, was spiritual director of Charity Works at Lyons. He had seen Pauline organize the Association which, like its Foundress, endured all kinds of trials.

After becoming Cardinal, this witness, who had seen and known all, wrote concerning the matter, "God blessed this plan which He Himself had manifested to Miss Jaricot. Honourable and fervent citizens of Lyons wished to render it productive; *not one of them, however, thought of depriving their young compatriot of the merit of having been thus favoured.* But the devil, foreseeing the happy results that it would have for the success of the spreading of the Gospel and the Propagation of the Faith, stirred up against this association, from its very origin, adversities which seemed about to annihilate it.

We would not be justified in remaining silent concerning these facts. We were at Lyons when the ever-memorable Association of the Propagation of the Faith was established. We knew its first elements: it was Miss Pauline Marie Jaricot who formed them.

It is, perhaps, not useless to remark here that my intercourse with Miss Jaricot commenced at the very *epoch* of the foundation of the Propagation of the Faith and lasted until the death of the Foundress; thus rendering my testimony undeniable."

Another witness, much more humble, but of the greatest import, explains the absence of precious documents. After the death of Mrs. David, Miss Sophie, her eldest daughter, a real saint, destined to understand and uphold Pauline, was, after her mother's example, one of the most ardent promoters of the *Mission Association* which she loved and favoured preferably to all the other works that her charity embraced, despite the cruel bodily sufferings which she endured. She knew, from having heard her venerable mother say it a thousand times, that *long before May 3, 1822, this mother had worked for the Association of the Propagation of the Faith under Pauline's direction. She had likewise learned from her mother that this Association had been carried on for three years, with the same organization and the same aim that it has had ever since, when the assembly of May 3, 1822 made a public declaration of the foundation.*

It is why, at the moment of leaving in exile, alone, calumniated and totally abandoned, the generous young citizen of Lyons, to whom the Catholic World is so deeply indebted, Pauline's faithful co-operator bore to this persecuted soul, the most solemn testimony that truth could receive here below, that uttered at the hour of death.

May 4, 1854, one week before leaving the earth, Miss Sophie David tried to trace with her own faltering hand, *the formal declaration of Pauline's rights to the title of Foundress of the Association of the Propagation of the Faith*; but, as her failing strength hindered her accomplishing, herself, this noble task, she dictated the following lines to Mrs. David, her sister-in-law.

"*I should like to make known the truth concerning the Propagation of the Faith. I had a number of letters which proved the authenticity of the foundation by Miss Pauline Marie Jaricot, and which the young lady had*



me burn, alleging in her humility, "This association did not exist before; it exists now. It is not necessary to speak of the instrument which God has used to found it".

This fact, revealed and attested by a Christian already enveloped in the rays of Eternal Truth, explains to a certain extent, at least, the ignorance that generally prevails concerning the name of the Foundress of the Propagation of the Faith, Foundress who, according to Cardinal Villecourt, "*since May 3, 1882, has remained in the background, without ever seeking to claim her title.*"

After Miss Sophie David's death, her sister-in-law confided her solemn declaration to Reverend Father Huguët, Marist, begging him to keep it and use it in case of necessity. Animated with the spirit of gratitude that several houses of his Order entertained for Pauline in return for benefits received, Father Huguët hastened to make use of the sacred deposit, in publishing what he had already learned from many sources, the Catholic Foundation by Pauline Marie Jaricot.

### A GENERAL GLANCE

Considering this truly divine account of the Association of the Propagation of the Faith, we see that, as *Idea*, it is perfectly in accordance with the Gospel and issues from the very Heart of Christ; as *thought*, reflection of the *Divine Idea*, it has passed throughout eighteen centuries, enlightening all Catholic hearts worthy of comprehending it; as *organization*, it is the fruit of an inspiration communicated by the Holy Ghost to a young maiden, Pauline Marie Jaricot, whom He had already raised to a high degree of humility, charity and detachment.

*This apostolic association, the marvel of modern times, remains during three years, quite small and almost unknown, hidden in the arms of its mother, to whom the honour of such a maternity has already cost very dearly.*

Fervent Christians assemble for the purpose of organizing permanent and inexhaustible resources for the missions, but *how and by what means?* Pauline Marie Jaricot's mandatory advances and exposes this *means* conceived by herself. This *means*, considered marvellous for its simplicity and fecundity is *applauded and accepted just as it is*. The members of the council become its promoters, protectors, administrators, without changing it an iota. Pauline Marie Jaricot, the true mother of the Association of the Propagation of the Faith, forthwith abandons to them the direction of it and the first-fruits of her labour.

Soon, the Head of the Church sanctions the *Association* and soon, likewise, is realized the prophetic declaration that Philas made to his sister: "*The mustard-seed will become an immense tree, affording shelter to the birds of prey, that is all barbarous nations.*"

(To be continued)

# CHINESE SUPERSTITIONS

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## THE BURIAL

### *The Preparatives.*

It is customary to engage a geomancer to inspect the surrounding country and choose an advantageous site for the burial. He must also indicate the direction in which the coffin should be turned, so as to assure wealth, literary degrees and a numerous posterity. Happiness depends upon this judicious choice of the land.

After determining a favourable burial site, the geomancer takes a rooster and traces a kind of cross upon the earth with the fowl's bill; he then pours water upon this spot.

Wealthy people perform a solemn ceremony to dot the character *Tchou* upon the deceased person's tablet. For this purpose, a graduate, *Tien-tchou-koan*, in gorgeous attire, mounts a platform, solemnly takes a brush dipped in vermilion and sets the famous dot above the character *Tchou*. This ceremony, known as *Tien tchou*, dot the character, though very expensive, is of the greatest honour. It is performed either in the ancestral temple or in the cemetery. In the latter case, another distinguished personage, called *Se-t'ou*, is invited to make prostrations at the edge of the grave.

### *Removal of the body.*

The bonzes or *Tao-che* assemble around the coffin; prayers are recited and plenty of paper-money is burnt. It is now the solemn moment of removing the corpse; the bewailing is, therefore, at its height. One of the *Tao-che* strikes the coffin with an immense carving-knife, then breaks an empty bowl. This is to arouse the corpse and warn him to be ready, for the funeral is about to commence.

The heavy coffin is then transported to the middle of the street; so is the table bearing the superstitious tablet. The deceased man's son, in mourning bonnet, *San-leang-koan*, is prostrated over the coffin. At the bonzes' invitation, he carries his father's tablet into the house, after which, he comes out again and follows the funeral procession. He makes profound prostrations to the coffin-bearers, begging them to carry his aged father very gently. Lest they should not respond willingly, he is armed with a club, entwined with a band of white paper, called *Tao-sang-pnag*, with which he strikes those who dare jolt the coffin.

A rooster is attached by the feet to the top of the coffin. This is a good omen, as the name for rooster, *Ki*, is pronounced like *Ki*, meaning happiness.

If the deceased has only one young son, the greatest care is taken to prevent the latter being carried off to the other world by his father. While the coffin is being removed from the house, the baby is placed in an immense





PURCHASING THE "RIGHT OF WAY".

basket and hoisted up to the top of the house by means of a cord and pulley fastened to a beam. Here the baby is beyond his father's reach, and the latter is obliged to go without him.

*Order of the funeral.*

1. At the head of the procession, two men bearing two large white paper flags, known as *Yu-lou-fan-tse*, destined to indicate the funeral route.

2.—The paper-money sower, carrying a basket containing a provision of paper-money that he scatters along the road to purchase the "right of way".

3. Two great paper personages: *T'ong-nin*, a young girl with a bowl of tea and a tea-pot; and *T'ong-nan*, a young man with a pipe. Their duty is to wait upon the deceased person in the other life.

4. Two miniature mountains: *King-chan*, the golden mountain, constructed of gold paper; and *Yn-chan*, the silver mountain, made of silver paper. The deceased may extract gold and silver from these two mines.

5. Two men carrying the deceased man's travelling-chair, *Lou-kiao*, made of paper.

6. Paper horses bearing paper riders.

7. Two paper heralds, called *K'ai-lou-chen* or *Ta-lou-koei*, whose duty is to disperse intruders and clear the way. One is armed with a club and the other brandishes an axe.

8. The death-tablets, *P'ai*. It is the custom among notable mandarins to have a crowd of children carrying their ensigns, *Kang-p'ai*; as the deceased person is supposed to hold a high rank in the other world, he is accompanied by his ensigns.

9. Special ensigns for diabolical processions, *T'siuen-fou-loan-kia*, carried at the ends of poles: tin hatchets, hammers, etc.

10. The procession of *Tao-che* or bonzes, vested in *Kia-cha*, striped cloaks, playing upon flutes, beating drums or mumbling prayers.

11. Four graduates, as masters of ceremonies, leading the mourners.

*At the Cemetery.*

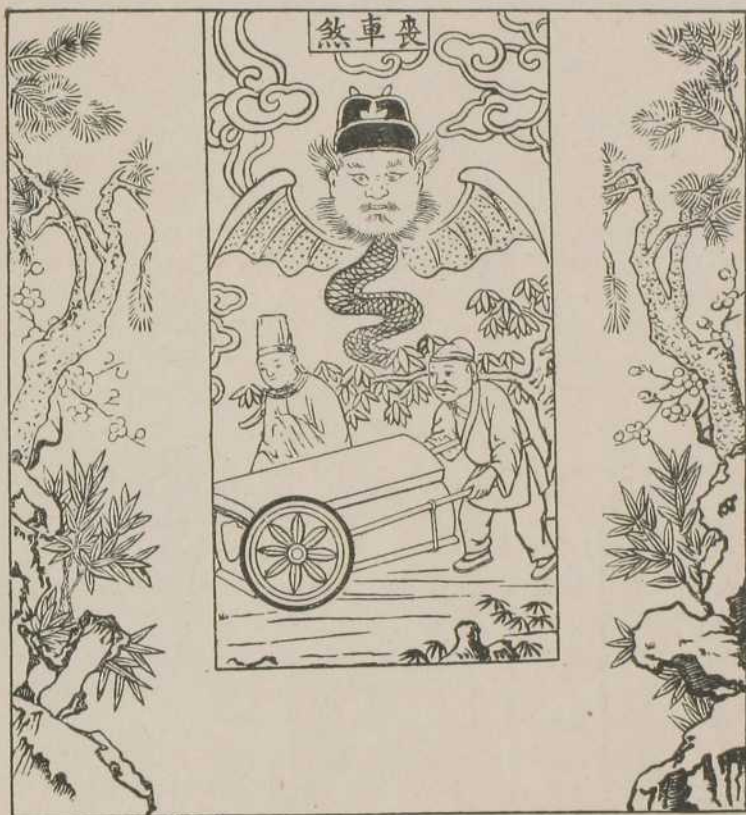
Immediately on leaving the city or village, all these ensigns are burnt to be sent to the other world for the use of the deceased. Sometimes, they are burnt in the cemetery. Usually, only the two large white paper flags, *Yng-lou-fan-ste*, are reserved to set on the grave, at either side of the coffin, so that the soul may find its tomb, after making its tour in the air.

While the coffin is being lowered into the grave, paper-money is burnt, fire-works are exploded and all the attendants, prostrated on the ground, mingle their wailings with the sounds of musical instruments.



Very often, a paper chair is burnt to serve as a carriage for the soul of the deceased when being introduced into hell by *Yng-koei t'ong-tse*.

Every deceased person is supposed to have a character written on his brow: "Honourable penitent", "obedient", etc. It is the god of the hearth, *Tsao-kiun* who writes on the brow of his devotees these characters which recommend them to the clemency of the infernal gods.



THE SPIRIT SOA-CHEN LEADING THE FUNERAL CARRIAGE.

It is a common occurrence throughout the country, to see coffins in fields or upon hillsides, simply covered with straw or weeds. Following is the explanation of this custom. The time was considered unlucky for burying the dead, so the coffin was simply set on the ground and temporarily covered in awaiting a lucky day to perform the ceremony; or a favourable burial site had not yet been found. The geomancers did not agree, or else there was question of purchasing the land and the proprietor, suspecting the purchaser's intentions, is taking his time to close the deal. The coffin has been set aside until all is settled.

*Papers used at funerals, Tch-ma.*

Many superstitious papers are used at funerals. Upon these papers, intended to help the deceased, are printed pictures of various divinities or inferior infernal gods, who might do favours for the souls of deceased persons in the other life, if their good graces are won in this way. We shall mention only a few for the sake of information, as there are too many to give the complete number.

1. *Sao-chen-pou-sah.*

The day of the funeral, there is burnt a sheet of paper representing the funeral carriage, *Sang-tche*, and *Sao-chen pou-sah*, the pou-sah supposed to lead the mourners.

It is his duty to bring the funeral procession safely to the spot chosen for burial; it is, therefore, of the greatest importance to have an understanding with him.

The evil stars, *Tsi* and *Hiong* twinkle above the funeral carriage.



MING-FOU-CHE-WANG.

2. *Ming-fou che-wang.*

After the death of a man, it is customary to burn a *tche-ma* in honour of the ten infernal gods. This custom is founded on the budhistic belief that the ten compartments of hell are ruled by ten kings, whose names and powers will be given subsequently. A petition, therefore, is sent to implore their mercy for the soul that is about to appear before their tribunal.

On either side of a tablet, bearing an inscription in their honour, stand two satellites of the lower world, *Nieou-t'eu*, the myrmidon at the bull's head, and *Ma-mien*, the myrmidon at the horse's head.



# Calendar of Superstitions

(Continued)

## NINTH MONTH

- 1.—Descent of the Southern Star (From the 1st to the 9th, the nine sovereigns of the polar star descend upon earth. Abstinence observed during these days is infinitely more meritorious.)
- 2.—Baths are permitted.
- 3.—Birth of the god of epidemics.
- 4.—Old walls may be demolished; travelling is prohibited.
- 5.—Travelling and sewing prohibited; visiting is permitted.
- 6.—Favourable day for entering into office or attending school.
- 7.—Hunting permitted.
- 8.—Lucky day for adopting a child and for business undertakings.
- 9.—Birth of *K'oei-sing* (the polar mother).  
Ascension of *Tcheng-ou*.  
*Tchong-yang ti-kiun's* birth.  
*Hao-li's* birth.  
Birth of the great Sovereign of *Fong-tou* (Hell).  
Birth of the two Immortals, *Yang* and *Ko*. (The Imperial Calendar calls them *Mei* and *Ko*.)
- 10.—Evil day.
- 11.—Renaissance of *Yen-ste*.
- 12.—Sacrifices may be offered.
- 13.—Sacrifices may be offered, but land must not be tilled.
- 14.—Travelling, moving and agriculture prohibited.
- 15.—Birth of *Tchou-fou-tse* (*Tchou-hi*).
- 16.—Birth of the god of weavers.
- 17.—Birth of *Sie-Siu*, the Dragon King.  
Birth of *Hong-ngen tcheng-kiun*, the idol of benefits.
- 18.—Birth of the universe.
- 19.—*Koan yn's* birth.
- 20.—Lucky day for all kinds of work.
- 21.—Shaving, bathing and house-cleaning are permitted.
- 22.—Lucky day for everything, especially for visiting relatives.
- 23.—The hero *Sa's* birth.
- 24.—Moving prohibited.
- 25.—Festival of the *T'cheng-hoang* of *Houo-acheou* (*Ngan-hoei*).
- 26.—Moving and travelling prohibited.
- 27.—Cold wind-storm.
- 28.—Birth of *Ou hien-ling koan* and *Ma yuen-choai*.
- 29.—A good day for preparing beds and bedding.
- 30.—The buddha *Yo-che liou-li-koang wang's* birth.

## TENTH MONTH

- 1.—Day of sacrifice offered by the people themselves.  
Birth of the Emperor of the East.  
Tcheou-tcheng-kiun's birth.  
Abstinence in honour of Choie-koan from the 1st to the 15th of the month.
  - 2.—Offerings may be made, but it would not be prudent to undertake a journey.
  - 3.—Birth of *San-mao* and *Ngan (Yen) kong*.
  - 4.—Unlucky day.
  - 5.—Birth of the patriarch *Ta-mo* (Boudhidharma bonze). *Ta-mo* came from India in the reign of *Leang Ou-ti*.
  - 6.—Birth of the five emperors of the five sacred mounts.
  - 7.—Travelling and moving prohibited.
  - 8.—Extraordinary merit for the liberty granted to a living being on this day. All faults committed on this day are much more grievous.
  - 9.—Everything favourable on this day.
  - 10.—Fishing, hunting, visiting and even shaving are permitted.
  - 11.—Houses may be thrown down, walls destroyed and a physician may be invited.
  - 12.—Good day for marriages and burials.
  - 13.—The mortar must be prepared for grinding the rice.
  - 14.—Travelling and agriculture prohibited.
  - 15.—Birth of *Choei-koan* and *Lieou*, spirit of small-pox.
  - 16.—Sacrifices may be offered, but travelling is prohibited.
  - 17.—Travelling and needle-work prohibited.
  - 18.—Lucky day for entering into public office.
  - 19.—Fishing and hunting permitted.
  - 20.—Birth of *T'ien-che Hiu-t'sing*, the thirtieth successor of *Tchang Taoling* and named the hero *Hong-ou*. Visit of the storm-spirit, *T'ai-chan*.
  - 21.—Shaving, sweeping and bathing permitted.
  - 22.—Lucky day for a marriage.
  - 23.—Good day for visiting.
  - 24.—Moving prohibited. Bathing and offering sacrifices permitted.
  - 25.—Lucky day; however, travelling on this day would be dangerous.
  - 26.—Another anniversary of the birth of the spirits of the five sacred mounts.
  - 27.—Birth of *Tse-wei sing*.
  - 28.—Unlucky day.
  - 29.—Bathing permitted.
  - 30.
-



# Petitions and Thanksgiving

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

I recommend to Our Blessed Lady my health and another special favour; if these be granted, though I am not rich, I promise to contribute to your good work and renew my subscription to the PRECURSOR for five years.

Mrs. A. E. T., Woonsocket, R. I.

\*  
\* \*

Two special favours are very much desired; if either one be granted, I will contribute to your good work.

\*  
\* \*

Mrs. S. O'N., Holyoke, Mass.

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

A.D.

\*  
\* \*

May we solicit your prayers for a special intention. If we obtain this favour, we promise to send \$25.00 for the aid of the novices of the Sisters of the Immaculate Conception.

Mrs. G.

\*  
\* \*

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

\*  
\* \*

I would like to obtain through the Blessed Virgin's intercession three special favours, if they be granted I promise to contribute Five Dollars for each favour.

I. J. M. Millbury, Mass.

\*  
\* \*

For three great favours desired I promise to renew my subscription to the PRECURSOR with a contribution of \$5.00.

Millbury, Mass.



## NECROLOGY

Reverend R. E. Collahan, P. P. St. Dominic's, Montreal.  
Mr. Eugene Paquet, brother of our dear Sister Assistant General.  
Mr. Misael Ledoux, grandfather of Sister Mary of Good Counsel.  
Mrs. Hugh J. McNenly, Espanola, Ont.  
Mrs. Margaret Barolet, Montreal.  
Mrs. T. A. McArthur, Montreal.

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

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

- 3.—**Subscribers**, those who give an annual offering of \$25.00.
- 4.—**Associates**, those who give the sum of \$2.00 per year.

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

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## Privileges Accorded to Benefactors

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

Besides, Benefactors are entitled to the following spiritual advantages:

1. A special intention in all the Masses heard and Communions received by the Sisters.
2. A Mass offered every week for their intentions.
3. Every Friday in the year, the Sisters offer, for their Benefactors' intentions, their hours of adoration before the Blessed Sacrament exposed in the chapel of the Mother-House. (The names of Founders and Protectors are deposited on the Altar of Exposition).
4. For the same intentions, the members of the Community make, every day, the Guard of Honor to Mary, which consists in the continual recitation of the Rosary before the altar of the Blessed Virgin. The evening hours of Canada corresponding with the morning hours of China, as the Guard is closing here, it commences at the Lazaretto of Shek-Lung, where the poor lepers, in succeeding groups of fifteen, continue the Perpetual Rosary for the intentions of the Society's Benefactors.
5. A Requiem High Mass is sung every year for deceased Benefactors.
6. A Mass is celebrated every week for deceased Benefactors.
7. A share in the merits of the Way of the Cross, made daily by the Sisters, is also accorded to deceased Benefactors.

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