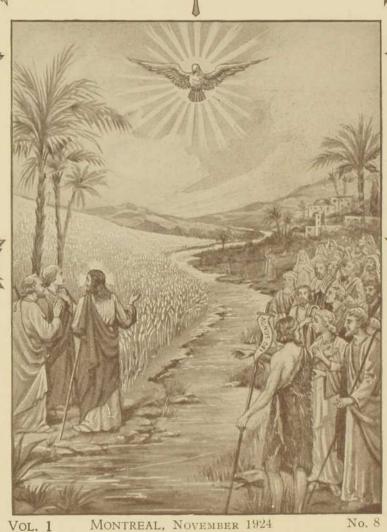
EPRECURSOR



VOL. 1

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, prayerbook, 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, handpainted 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.



HE 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.

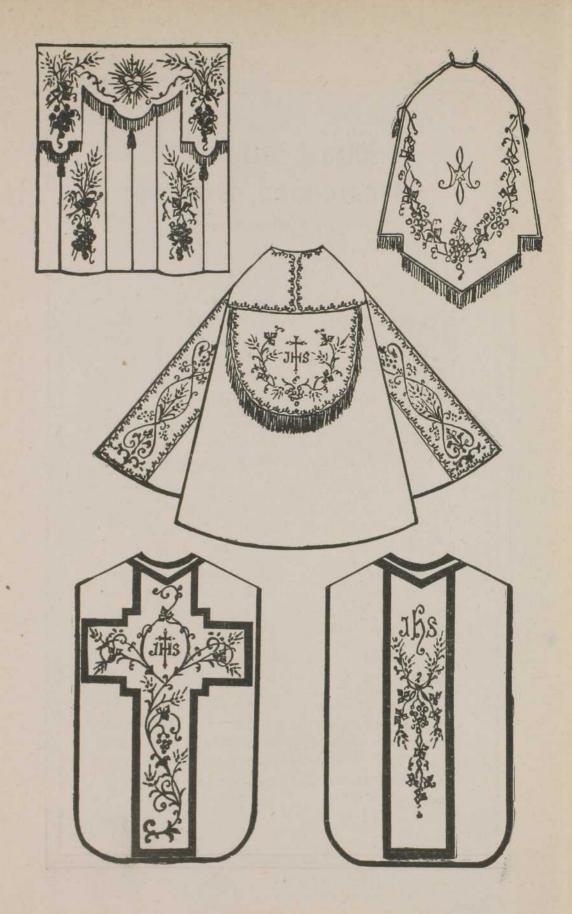
Missionaries must undergo several years' preparation before being able to commence their apostolic labors in foreign fields.

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.

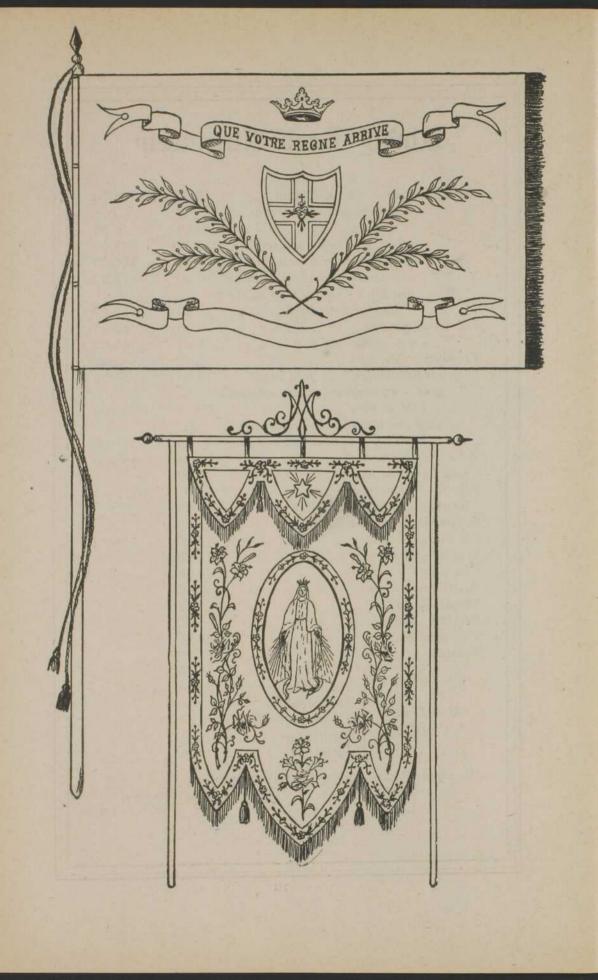
Wax infants, for Christmas cribs, are also made in all sizes.

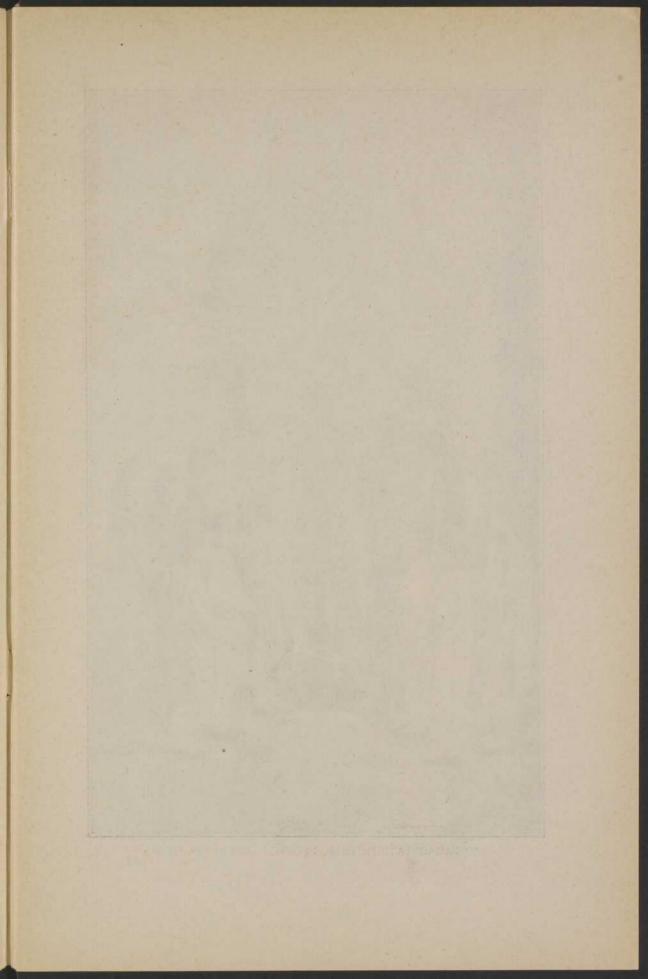
Chinese embroideries and laces are offered for sale. They are made by our Chinese orphans. By encouraging these sales you co-operate in the salvation of many young pagan girls who, while earning their livelihood in Catholic work-shops, receive at the same time the light of Faith.



Rindly Read Attentively

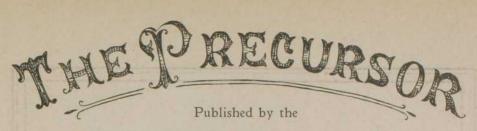
Chasuble, damask silk, silk braid S		18.00	and	\$ 28.00		
	intique, with beautiful	1250 3	7			
emb	lem	30.00	**	38.00		
" velvet, gold braid and emblem.		30.00	44	45.00	100	
gold-embroidered moire-antique		75.00	16	100.00		
" gold-cloth, gold braid and emb.		50.00	**	75.00		
	ld - cloth, very richly					
	d embriodered	90.00	11	150.00		
Dalmatics, per pair		50.00	**	80.00		
" gold-cloth, per pair		200.00	**	150.00		
Benediction Veils		7.00	:44	upwards		
Cope, damask silk, silk or gold braid		30.00	44	50.00		
" gold - embroidered moire-antique,						
gold emblem		70.00	10	90.00		
" gold-cloth	,0.00		90.00			
" gold-cloth, gold - embroidered by hand with a beautiful emblem.		90.00	44.	150.00		
Albs, Antependiums		10.00	46.	upwards		
Linen Surplices, Monstrance Veils		3.00	**	upwards		
Felt Altar-Covers, green or red		5.00	10	4		
Tabernacle Veils, Sick Call Burses		5.00	11	**		
Reversible Confession Stoles		5.00	14			
Ciborium Covers			10			
		4.00	11	10		
Preaching Stoles		10.00		44		
Cinctures		2.00	11			
Altar-bread Boxes		2.00	66			
Missal Marks		1.75	4.4	16		
Consider Warks.	*****	1.00	16			
		30.00	"			
Banners		60.00		"		
	Altar Cloths	6.00	1.55			
	Amices	12.00	461	doz.		
Altar Linen	Corporals	8.50	14	44		
Tittu Ethen	Finger - towels	4.50	"	"	-	
	Purificators	5.00	**	**	-	
	Palls	4.00	2.6	**	-	
We supply Altar-breads at the following prices.						
Small\$1.00 per 1000						
Large						
280		0	.57	100		
			1			







"O IMMACULATE MOTHER, PROTECT OUR BENEFACTORS!"



Missionary Sisters

of the Immaculate Conception

with the approbation of the Archbishop of Montreal

Vol. 1

Montreal, November 1924

No. 8

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Society of the Missionary Sisters of the Immaculate Conception

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

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

MEANS OF ATTAINING THIS SPECIFIC AIM

1. Life of prayer, love of God and zeal for His glory; sacrifice and devotedness for the neighbor's salvation and welfare, especially that of infidels.

2. Devotedness to missionary work in pagan fields by the following works of charity:

IN INFIDEL COUNTRIES

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

Assisting dying pagans and Christians.

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

IN CHRISTIAN COUNTRIES

Devotion, in the form of thanksgiving, to the Child-hood 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.

NOVITIATE, Pont Viau (St. Christopher's Parish), Laval Co.

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

HOSPITAL for Chinese (Founded in 1918), 76 Lagauchetiere 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): Lazaretto, 1,200 lepers.

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

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

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

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

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

Imprimatur:

★ GEORGES, Bp. of Philip.,

Ad. apost.

-November 27, 1921.

Chinese Works

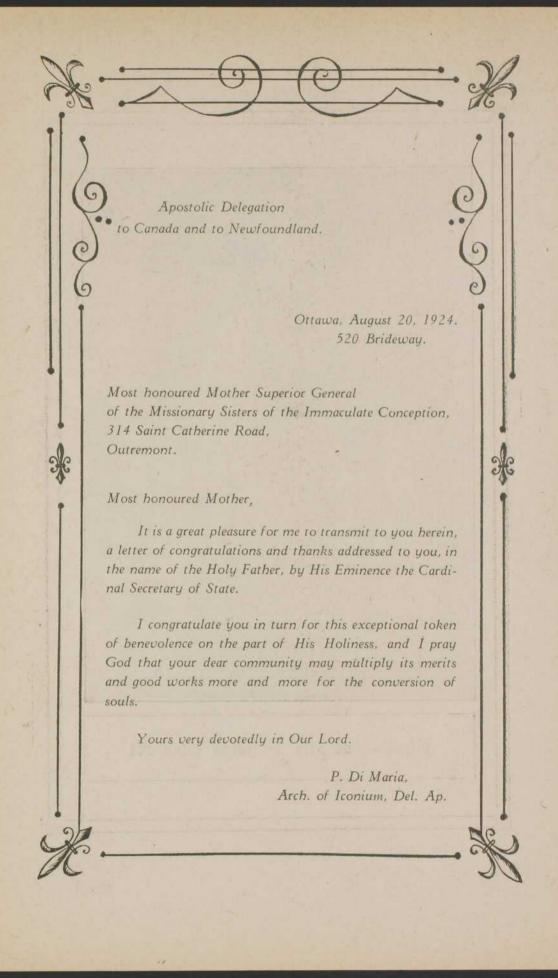
of the Missionary Sisters of the Immaculate Conception

YEAR 1923	
CANTON, CHINA:	
Babies received at the Foundling-Home 4, Pupils Orphans Young girls in the Work-rooms Assistants at the Foundling-Home Treatments given at the Dispensary 47,	358 303 68 30 15
LAZARETTO AT SHEK LUNG (near Canton), CHINA: Lepers (male and female)	.200
Operations	62 231 265 287 79
VANCOUVER, B. C., 795 Pender Street East:	
Religious Instructions given to Chinese. Visits to the poor and sick. Baptisms	11
MONTREAL, P. Q.:	
	601 719 44 33
Chinese School, 404 St. Urbain Street. Pupils	21
Plateau School, 87 St. Catherine Street West. Sunday Language and Catechism Courses.	21
QUEBEC, 4 Simard Street. Sunday Language and Catechism Courses.	



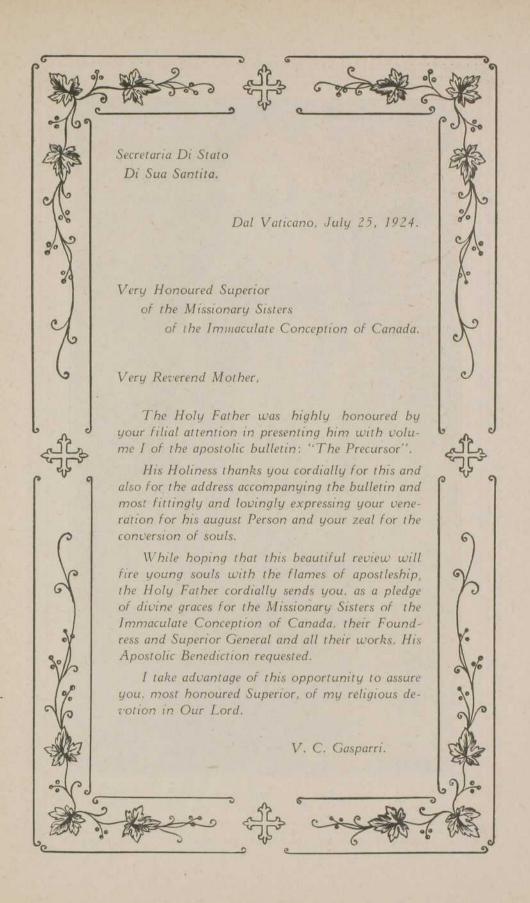
HIS EXCELLENCE MGR. PIETRO DI MARIA,

Apostolic Delegate in Canada.





Blessing of His Holiness Pius XI





Prayers of His Holiness Pius X

in honour of the Immaculate Conception.

most holy Virgin, who wast found so pleasing to our Lord that He chose thee to be His Mother, spotless in body and soul, and of spotless faith and love, in this solemn jubilee of the proclamation of the truth which declared to the whole world that thou wert conceived without sin, deign to look down with pity upon us poor sinners imploring thy powerful protection!

That malignant serpent, who was cursed by God in the beginning, continues to essail with violence and craft the poor children of Eve. Deign. O Mother most blessed, our queen and advocate, who, from the first moment of thy conception, didst crush the enemy's head beneath thy heel-deign to receive these prayers. With hearts united to thine do we offer them, beseeching thee to lay them before the throne of God, so that, escaping always all snares of the enemy, every one of us may reach the harbour of salvation; and that the Church and all Christian peoples, even amid a multitude of dangers, may sing once again the hymn of deliverance and victory and peace. Amen.

Votive lights in honour of the Blessed Virgin

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

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

A lamp or candle

10 cents each.
75 cents for a novena.
\$20.00 for one year.

Devotion to Our Lady of Lourdes in the Missions.

DIOCESE OF NAGASAKI, JAPAN.

There is a privileged shrine where Mary, enthroned like a queen, draws to herself, if not countless throngs like at Lourdes, at least pilgrims from all the surrounding missions. It is at Tamanoura, near the Church of Imochi.

Reverend Father Pelu, the zealous missionary, who has had charge of this mission for several years, apprises us of the origin of this sanctuary, the general ardour and enthusiasm with which it was constructed, the Christians' remarkable spirit of faith, their confidence in the Immaculate and the choice graces with which she daily favours them. Thus he touchingly relates it in a letter addressed to Bishop Cousin.

"After the blessing of the Church, October 31, 1895, according to Your Lordship's advice, I proposed to all the Christians of the archipelago to erect a grotto after the model of the grotto of the Apparition, promisnig, for my share, to procure a beautiful statue, before which they could come and beg the Blessed Virgin for all the spiritual and temporal favours that they might need, just as Christians from all over the world, do at Lourdes.

These good people, who knew of the marvels wrought at the spot of the apparition, from the beautiful book written by Lasserre and translated into Japanese by Reverend Father Raguet, agreed, with the greatest enthusiasm. They were under the impression that the Mother of God, understanding their impossibility to go and visit her at Lourdes, would come to them, by making it possible for them to have a pilgrimage of their own.

Immediately, upon the shores of our numberless islands, they set to seeking all the most curious stones that, solely, the caprices of Nature and the incessant rolling of the waves could have conceived and sculptured. These were transported on fishing-boats to Tamounara, where, as soon as the necessary material was collected, the construction of the grotto was commenced. Labour of faith and love which disposed of the good will of a whole populace, it was soon completed and, on the occasion of a confirmation tour, April 20, 1899, day of great pilgrimages to Lourdes in France, the statue of the Immaculate Virgin was solemnly blessed and enthroned in her grotto of Tamounara, in presence of a great assembly of people from every direction, even the most distant parts of the districts, and our pilgrimage was inaugurated.

This beautiful day which had just dawned radiantly upon our over joyed Christian population, was not to have a close. It is still lasting and pilgrims have not ceased coming to the grotto. Every week brings numerous groups, that succeed one another almost uninterruptedly, and each of Mary's festivals sees them in still greater numbers.

The sick come to solicit their cure, others, to seek courage to bear their trials or to overcome vicious habits: all, in a word, come to invoke Her whom the Church calls the Comforter of the Afflicted; Health of the Sick; Refuge of Sinners. To obtain the graces solicited, they recite long prayers on their knees before the grotto, take water which seems to flow from the rock, upon which stands the statue and believe that our Immaculate Mother can, like at Lourdes, communicate to it, if she wishes, the power of curing all their corporal and spiritual infirmities.

Some take up their abode in a kind of inn, placed at their disposal, where they spend days and even weeks; and it is always with regret that they see the moment approaching when they must think of returning. With a provision of water from the Grotto, they bear away with them still greater confidence in the maternal protection of Her whom they have been invoking. Should another trial come, an illness or urgent danger, they have immediate recourse to the Virgin of the Grotto; and the cure obtained, the danger avoided, the trial banished, they do not fail to come, as grateful pilgrims, bringing their thanksgiving offerings to Her whom they have not invoked in vain. As a matter of fact, the Immaculate Mother of God has never deceived the confidence that has been placed in her.

All the miracles requested have not been obtained, but the profound conviction of our Christians of Goto and elsewhere, as well as many pagans, is that, in many cases, she has manifested her benevolent intervention in a marvellous manner.

I have had accounts of several cures and other favours, considered as supernatural, that have been obtained by making pilgrimages to the Grotto, by the application of water procured there or by the simple recourse to the Blessed Virgin in the moment of danger."

In another letter, dated from Tasaki, June 15, 1904, Father Pelu enumerates some of the most striking events that have occurred at the Grotto:

- 1.—A person, twenty-five years old, separated(1), and seriously ill was converted, with her entire family, because she recovered her health after drinking water from the Grotto.
- 2.—A mother, with a group of Christians from her village, came to the Grotto and bathed her new-born child that was affected with the itch, without perceiving at first any change; but, returning home, it was remarked that the disease had entirely disappeared.
- 3.—A Christian who was suffering from a fracture in his leg, drank water from the Grotto and made a novena to Our Lady of Lourdes. At the

^{(1)—}Descendants of former Christians, who remain isolated and refuse to unite with the present Catholics.

close o fthe novena, he felt an acute pain in his leg, during his sleep, and on awakening, he found himself completely cured.

4.—The same Christian had four of his neighbours who were affected with cholera, drink of this water, before being transported to the hospital; they returned cured; a fifth who did not drink the water before going, died the following day.

5.—A child makes a pilgrimage of thanksgiving to Our Lady of Lourdes every year with his parents, because he has recovered from a malignant

fever, after drinking water from the Grotto.

6.—A young girl of fifteen years was threatened with blindness. She made a pilgrimage to the Grotto. At the very foot of the statue, she was not able to distinguish it. While bathing her eyes with the water, a white film disengaged itself from the sight, leaving her perfectly cured.

7.—A man of thirty years came in pilgrimage, because his failing health rendered him incapable of working. He had the courage to make the journey of five hours on foot, though he found it most laborious and painful. He returned home without any fatigue; he is now strong and able to work like any person.

8.—A young woman, grievously afflicted, could walk only with the help of a cane. She made a novena at the Grotto, was perfectly cured and returned home without any support. For three years, she accomplishes all

her household duties without the least fatigue.

9.—Another person, seriously ill, was abandoned by the physicians. A catechist advised her parents to have her drink water from the Grotto. The family consented, promising to be converted if she were cured. The following day, she recovered her health. In gratitude to the Virgin of Lourdes, she and all her family became Christians.

To satisfy the piety of the pilgrims, Father Pelu planned to construct wells into which the sick could plunge, like at Lourdes, but lack of resources have hindered his executing this project.

Every year, on the Feast of the Apparition of the Blessed Virgin at Massabielles, the Missionary in charge of the Grotto, vested in surplice, pours a bottle of water from Lourdes, into the well of the Grotto.

In purely pagan parts of Nagasaki Mission, Our Lady of Lourdes is also known and invoked, not only by the neophytes, but also by the pagans.

In the Cathedral of Frejus Bishop Ricard of Nice recently baptized ten adults belonging to a native school of officers of the Frejus camp. The Baptism was followed immediately by Confirmation.

Jesus Christ shed His Blood not only for our salvation, but also for the pagans; and Divine Providence imposes upon us the obligation of neglecting nothing so that the shedding of this Blood may open Heaven to the greatest possible number of souls.



Blessing of the Foreign Mission Seminary of the Province of Quebec.

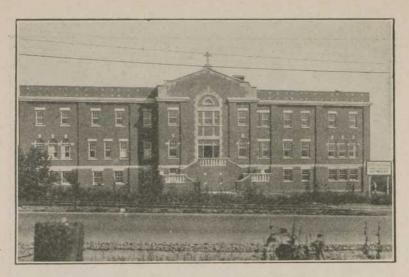
UNDAY September 7, at 2 P.M., His Excellence Mgr. Pietro Di Maria apostolic delegate in Canada solemnly blessed the New Foreign Mission Seminary of the Province of Quebec.

His Eminence Cardinal Begin was to have presided at the ceremony, but unable to come to Montreal, owing to illness, he was represented by the Very R.R. Canons Gignac and Vaillancourt, two dignataries of the Quebec Clergy. In a letter addressed to the authorities of the Seminary, His Eminence expressed his regret for his absence, promising that his first visit made would be to the Seminary.

A numerous clergy were present at the ceremony. His excellence the Apostolic Delegate, Mgr. Gauthier, apostolic administrator of the diocese of Montreal, Mgr. Larocque, Bishop of Sherbrooke, Mgr. Bruneau, Bishop of Nicolet, Mgr. Forbes, Bishop of Joliette, Mgr. Leonard, Bishop of Rimouski, Mgr. Decelles, Bishop of St. Hyacinthe, Mgr. Gagnon, auxiliary Bishop of Sherbrooke; Mgr. Levantoux, apostolic prefect of the Gulf of St. Lawrence; Very R.R. Canons Gignac and Vaillancourt, representing His Eminence Cardinal Begin; Mgr. Larouche, representing the Bishop of Chicoutimi; Mgr. Deschamps, vicar general of the diocese of Montreal; Mgr. Gariepy, representing the Laval University; Mgr. Richard, Verdun; Don Pacôme, Oka; and priests from all parts of the Province of Quebec and surroundings, formed an imposing assembly.

After an inspiring sermon delivered by Very Reverend Canon Roch, Superior of the Seminary, His Lordship Archbishop Gauthier gave an eloquent discourse in the name of all the bishops.

Following the intoning of the Veni Creator His Excellence the Apostolic Delegate recited the prayers for the blessing.



New China Mission Seminary at Scarboro Solemnly opened

IN the presence of thousands of Catholics from all parts of the city of Toronto and suburbs, of the clergy from various parts of Ontario and Quebec and of several prominent members of the hierarchy the New China Mission Seminary at Scarboro was solemnly opened by His Grace Most Rev. Neil McNeill, D.D., Archbishop of Toronto, on Sunday, Sept. 21. The ceremony opened with a hymn to the Holy Ghost, rendered by St. Michael's Cathedral Choir after which Rev. J. M. Fraser, M. Ap., founder of China Mission Seminary, read letters from His Excellency the Apostolic Delegate, from Cardinal Begin, and from many of the Bishops of Canada, conveying their best wishes for the success of the institution. His Lordship Bishop Fallon of London, Ont., then delivered an inspiring sermon on the subject of the Foreign Missions, stressing the fact that the time had now come when Canada was to be privileged to bear her part in the glorious work of the conversion of the pagan. Two seminaries for the Foreign Missions, the one at Montreal and the other in Ontario were working for that great end, inspired by one common glorious ideal, the winning of souls for the Kingdom of God.

His Lordship was followed by Mr. Jas. E. McGlade of Brockville who spoke of the Foreign Missions from the layman's point of view. He urged his hearers to cooperate by their material assistance and by their prayers with those who were preparing to devote their lives to this great work.

At the close of Mr. McGlade's address the seminary was solemnly blessed by His Grace Archbishop McNeil after which His Lordship Bishop Forbes of Joliette gave Benediction of the Blessed Sacrament. The visitors were then invited to inspect the new building and many thousands thronged the corridors for a considerable time after the close of the ceremony.

The Archbishop of Montreal was represented at the ceremony by Very Rev. Canon J. A. Roch, Superior of the Foreign Mission Seminary of Montreal.

A Wedding in China



was in the winter and the day had seemed very long to me. My dwelling is quite spacious and open to the sky. Downstairs, is the chapel. On one side, a staircase with rickety and crooked steps, leads to my room, where even the most discreet eyes would find nothing hidden, for only a section of a partition

divides an immense apartment and there is no door. In summer, the heat is oppressing and, in winter, the wind and cold penetrate to every corner. Happily, to compensate for the discomfort of the place, my Christians, simple people who, though baptized only two years ago, are full of faith, and kind and obliging towards me. I am with them since yesterday and, to-day, I am to bless a wedding which, according to the custom of the country, will take place this evening.

As a matter of fact, the bride will arrive only after sunset. The clamour of flutes, gongs and cymbals will accompany her flower-decked chair from her parents' house to her new dwelling, whilst she, sincere or not, must, according to the rites, weep and lament to express the grief that overcomes her

on leaving those whom she has loved since her birth.

At nine o'clock, a deafening noise and three loud reports announce the arrival of the procession. First of all, come the presents donated by the bridegroom's family to the young couple; then, laking in measured tread and assumed airs, for they are important personages in their own eyes, the musicians, with a kind of purple mantle over their shoulders, make the greatest uproar possible; finally, the bride's chair, borne by four bearers passes slowly through the throng of spectators, who push and jostle one another each trying to be first to see the young bride alight from her chair.

At the entrance to the chapel, stands the bridegroom, attired in a long Chinese mantle and ceremonial hat, bearing the little gold key which is to open the flowery carriage of her who is to become his companion. In vain, do the on-lookers endeavour to satisfy their curiosity: in the glimmer of the torches, is seen but the various colours of long embroidered robes; a coloured

silk scarf conceals the face from indiscreet eyes.

In China, the choice of husband and wife depends solely upon the parents and, very often, the young couple do not know each other on their wedding-day; they may have seen each other, perhaps, but ignoring that their destiny was already settled and that they were reserved for each other. The disunions which follow many marriages might, to a certain extent, be attributed to this manner of making the engagements.

Two days before the wedding, I visited the village where the young woman lived: she prepared herself for her marriage by the reception of the Sacraments. The young man also was prepared.

The party, followed by the people, entered the chapel, which had been decorated for the occasion with natural flowers and wreathes and inscriptions of welcome to the new-arrivals. After a few prayers recited by the Christian Community, I advanced, in liturgical vestments, towards the young couple, kneeling one beside the other at the foot of the altar. "Peter, do you accept Mary, here present, for your lawful wife, according to the rites of our Holy Mother, the Church?" The reply was prompt, in the affirmative and uttered in a voice strong enough, but a little quivering. I then questioned Mary, to have her consent. No answer. After an instant, I renewed my question, but with no greater success; the young girl, kneeling before me, remained motionless and silent. A third time, with the same result. Everybody in the assembly was in consternation. I paternally exhorted her, telling her that she was perfectly free to accept or refuse, but that she should answer me yes or no. Confiding in my eloquence and convinced that I had persuaded her, for the fourth time, I asked her if she would accept Peter for her lawful husband, according to the rites of our Holy Mother, the Church. To my great astonishment, I saw that I was wasting my time: she still remained silent. What was to be done?

After a few minutes, extremely aggravated, I postponed the ceremony to the following day and, removing my surplice and stole, I mounted to my room, leaving everybody in the chapel. It was late and very cold. I prepared to take some rest, after reciting, not without distractions, a Pater and Ave. Hanging my soutane on one of the bamboo poles which support my mosquito-net. I removed my shoes and socks, made my toilet for the night and was about to stretch myself on my mat, when suddenly I heard a great uproar. Scarcely had I time to sit down on the edge of my bed, when the room was invaded. "Father, Father, she has decided to speak. Question her; she will answer you." At the same instant, my young couple knelt down before me. At my demand for her consent, Mary did not hesitate to reply affirmatively and loudly enough for all the assistants to hear. Finally I found myself alone and while thanking God that all had been arranged so easily. I could not help smiling to think of the attire in which I was. I had blessed the marriage, without soutane, barefooted, sitting on the edge of my bed, the flaps of my mosquito-net serving as a frame for my sympathetic face. As all was over, I had nothing more to do but to go to bed and I set to seeking my cotton bonnet, that faithful companion which prevents having neuralgia and head-aches. I looked for a long time; impossible to find it. Rising, I looked again, but in vain; however, I had it a little while ago: where could I have put it? By distraction, I put my hand on my head. There it was! Thus, for the first time in my life, I had performed a marriage, having for sole vestment, a common cotton bonnet.

E. Baron.

Letter from Reverend Father Fabre

OF THE PARIS FOREIGN MISSION SOCIETY

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

Wong Lin, December 9, 1923.

Dear Sisters,

"Si quis loquitor quasi sermones Dei, let your conversation be the conversation of God." It does not mean that we must speak always and every-



THE ENTIRE PRODUCT OF HIS LABOUR IS CONSUMED IN SMOKING OPIUM.

where directly about God; but it suffices that our words and writings tend towards Him, His honour and glory. St. Paul has excellently resumed the theme of our conversations, in his Epistle to the Philippians (Ch. IV, 89): "Let all that is true, chaste, holy, amiable, virtuous and according to the Law, be the object of your thoughts and, consequently, the theme of your words, which are, after all, the expression of your thoughts." Be holy and the more will your soul resemble God; your thoughts, resemble your soul: your words. resemble your thoughts: and your conversation will be the reproduction or, at least, the image of God's. All this does not exclude charity. "Let all that is amiable", says St. Paul, "fill your thoughts"; and, elsewhere, he says: "Let

your words be seasoned with salt, Sermo vester sit sale conditus." We must not have too great a fear of adding a little seasoning to our conversation.

How privileged you are! If you only knew how numerous are the strayed sheep, how many children are dying of hunger because they have no

person to break for them the bread of the Divine Word; you cannot imagine the ignorance that exists among even the best Christians. Missionaries are wanting, catechists are scarce, and the few faithful sheep must be abandoned in the pursuit of the multitudes that are being lost.

I have been at Wong Lin for the past four days—24 women at Mass, 6 men; the others are elsewhere for their commerce or have no time. And what moral degradation! There is a doctor, here, an ex-catechist, father of nine children. He has sold his home; his three daughters (to Christians, fortunately); two of his little boys (\$400.00) to pagan families—one of these children (ex-seminarist) is now a comedian, a profession considered, even by the pagans, vile and degrading—and all to satisfy his execrable passion for opium.



RICH AND POOR, OPIUM VICTIMS.

This brute has two cousins: one, a priest; the other, sub-deacon. His family counts some 300 years of Christianity, having withstood the persecutions of 1861 and 1900; and four or five thousand dollars of restitution or indemnity received after 1900, gone up in smoke. Opii sacra fames! Execrable hunger for opium! And a poor mother thus deprived of her children, working herself to death to earn a scanty salary the greater part of which is devoured by the fiend.

Pray for this wretch and all those addicted to opium and gambling, the two-fold passion which continues to ruin China. Pray for the pastor and his vast district, still dominated by the most infamous superstition: and render yourselves capable, by your knowledge and virtue, of coming to the assistance of your separated brothers.

Vester in Christo devotus,

FOR GOD'S GLORY

WNERS of bee-hives can participate in a work eminently pleasing to God. This consists in collecting the propolis used by the bees to coat the interior of their hives, stop the holes and crevices, etc. This propolis is collected by these industrious little insects upon resinous trees and shrubs. By the probable addition of a little wax, they convert it into a kind of resin which, when burnt slowly, exhales an exquisitely delicate perfume. This propolis is used for incense in the ceremonies of the Church. According to tradition, the Reverend Trappist Fathers have been using it for a great number of years. Can there be any doubt that this work is most pleasing to God?

To stimulate our faith and encourage us to do each our share, it suffices to recall to mind a scene, as related in the Gospel, which occurred at one of the most solemn moments of Our Lord's Life, shortly before the institution of the Blessed Eucharist. "When Jesus was in Bethania, in the house of Simon the Leper, there came to Him a woman having an alabaster-box of precious ointment, and poured it on His head as He was at table. The disciples seeing it, had indignation, saying, "To what purpose is this waste? For this might have been sold for much and given to the poor. Jesus, knowing it, said to them, "Why do you trouble this woman? She has wrought a good work upon me; for the poor you have always with you, but Me you have not always. For she, in pouring this ointment upon My body, has done it for My burial. Amen, I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her.

The thought that this work is destined to honour the Divine Majesty, ought to stimulate our faith and zeal. Let every one, therefore, make it his duty to collect or have collected very cleanly all the propolis of which he can dispose.

Already, the bees furnish the wax which constitutes the candles used for the Holy Sacrifice of the Mass and Exposition of the Blessed Sacrament. Why leave to waste this propolis, which considerably improves the incense, giving it a most delicate aroma?

We beg generous persons to procure the greatest possible quantity of propolis; and after reserving, for their own use, a sufficient provision (a third of propolis can be used in the incense), to kindly send the surplus to the Missionary Sisters of the Immaculate Conception, 314 St. Catherine Road, Outremont, Montreal or 4 Simard St., Quebec, to be used in the city churches, especially those in which the Blessed Sacrament is exposed.

Practical means of collecting the propolis:

After the honey has been extracted, it can be easily removed with a knife or hive-scraper. It suffices to collect it very cleanly, so as not to have little pieces of wood, wax, etc., mixed with it.

Persons having a large number of hives, would afford pleasure to their friends by inviting them to help in this work and participate, likewise, in the recompense. In one or two evenings, a great quantity could be collected, as this work is done very rapidly.

With a little good will, you may contribute to an offering which will certainly draw great spiritual and temporal blessings upon you. Be generous, since it is for God's Glory.

Quebec, September 1, 1920.

We heartily approve the above-mentioned project, and We recommend to Pastors the use of propolis, which has all the qualities of real incense and could be advantageously substituted for the substances burnt for this purpose.

P. E. Roy, Arch. of Selucia.

"At the present time more than ever the Church may be compared to the ship in mid-ocean beaten by the waves; but our faith does not facillate in the least. Our confidence in the effacicious assistance of Christ increases, persuaded that coming to her assistance, He will calm the winds and the sea, giving that peace so ardently desired."

There are saints who spent their lives studying the life of the Blessed Virgin, they have found there treasures of piety and admirable virituous exemples.



In the Kingdom of the Little Ones

AVE you ever noticed the busy little bees in the garden on a beautiful summer day? How lightly they flit from flower to flower, sipping the sweet nectar.

Likewise, in our visit to the Foundling-Home at Canton, we must not linger; but this pilgrimage, we hope, will give us

precious spoils of noble sentiments and apostolic ideas.

How many little angels have found shelter in these tiny cots! There must be rejoicing in Heaven every morning, when the old women engaged in gathering the abandoned babies, arrive at the Convent. Each little creature is received with eagerness by the religious who supervises this predestined corner of the house, and deposited in a little cot where she will receive the smiling attention of this new mother that Charity has just given her. In the evening, at the hour of Baptism, she will be carried to the chapel to be made a child of God and the Church.

Now we shall follow the religious who has charge of the cots. It is eleven o'clock in the morning; she is making the rounds of the rows to see that all is well with her little angels. The little mouths half-closed, the tiny fists clenched, tell her that sleep holds sway among God's little darlings; so she passes on.

Behold, at the end of a corridor, she stops and bends anxiously over a tiny form. The motionless limbs, glassy eyes, half-closed, and imperceptible respiration reveals that the little one is dying. "It will not last over night", says the religious: "I am not surprised, however; the pagan who brought it

this morning, told me that this baby of a few days only, had been found in a gutter in the rain." How many cots shelter similar miserable little creatures!

In the adjoining room, the spectacle is a little more cheerful: tiny tots learning to walk. Awkwardly, they toddle along, one step, two steps, then they fall; just like our little ones in Canada. Some get up laughing, others give way to tears; and the religious looking after all this little crowd, smilingly encourages the timid and stimulates the faint-hearted in their falls. She is there to teach the little ones to walk and develop.



A PRECIOUS BASKET-At the Foundling-Home of Canton, China.

Whence that merry laughter and joyous prattling? 'Tis the orphans! Happy little rogues, whose sparkling eyes and handsome teeth seem to say, "We see only sunshine; our life knows only smiles!" As soon as these little darlings have taken their meal—very scanty ones during this time of war, though they never complain—they will go to class to stuff their little heads with characters and formulas, knowledge indispensable to every Chinese student,

After another recreation, comes the time for lace-making. Already, these little ones apply themselves to the weaving of these fine textures that adorn the beautiful Churches of Canada. Their nimble fingers, skilful in turning hundreds of bobbins on the loom and naturally gifted for needle-work, produce delicate Cluny, Richelieu and Venetian Laces to be sold at the

Mother-House for the benefit of our poor mission. Thus, the worshippers of the True God, in return for the riches received from a pagan country, may provide the gold destined to adorn living temples of the Holy Ghost; for, as a good number of our lace-makers and needle-workers are still in the tyrannical servitude of Satan, would not procuring work for them afford them the opportunity of knowing, by contact with the religious and their Christian companions, the True God and His Holy Religion.

If our orphans are cheerful, so are our invalids! This good little old woman, with a very weak heart and one side paralyzed, maintains a constant smile on the side of her face that is not yet affected by the disease. Her neighbour is still more grievously afflicted: an open sore exposes her heart to view; yet, every day, the repetition of painful dressing only renews and augments this poor sufferer's holy and cheerful resignation. "Our Lord has suffered so much to expiate our sins," she says, furtively wiping away a tear in the midst of her most cruel sufferings, "and our benefactors are so good! They give us food, clothing, medecine; it seems to me that I should bear my sufferings patiently, though they are so painful, to merit for them the graces that they need... Often, when you ask us to pray for them, I offer my suffering as my prayer." Saying this, the poor patient smiles at the religious who is grieved to see her in such torture.

Childhood claims special sympathy. In the next room, we contemplate little ones afflicted with paralysis, consumption, scrofula, epilepsy: in a word, all kinds of diseases seem to have taken up their abode in these little bodies.

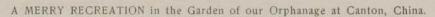
This little one sitting on her cane-chair, spends monotonous days in the infirmary, but her angelic smile sheds incessant sunbeams around her. To look at her, who would ever suspect her suffering? Yet, her knee, corroded by tuberculosis, is already decayed, causing intolerable pain. She is only seven, but she is a Christian; that it why she bears it all so patiently.

The poor child, raised in the heart of pagan indifference, had never been the object of that tender maternal affection, so indispensable to child-hood. On the contrary, as soon as her mother had perceived that her little one was the victim of this dreadful disease, she brought her to the Convent under pretext of having her treated; but she was really seeking to get rid of her.

Fortunately, the child was entering a Catholic house, where, shortly after her arrival, influenced by a special grace, she requested baptism. This she received as soon as she had acquired sufficient knowledge of the principal Truths of our holy Religion.

Conquest of prayer, conquest of sacrifice! To which of us is this child indebted for her happiness?









Let us now pay a visit to the Virgin-Catechists. Assuredly, they have a glorious share in mission work. Are they not the missionaries' precursors in many places?

From the Convent here, ours dispense themselves throughout the various districts, where they carry on an active apostolate: baptizing dying and abandoned children, instructing pagans, caring for the sick and preparing the dying. Their task is sometimes difficult but, considering the happy results of their missionary labours, they regard, as trivial, their trials and difficulties. A pagan converted, a soul saved: were it the only conquest of an apostle's whole life, it is enough to rejoice and console for every sacrifice. How great, then, must be the joy of these virgin-catechists, by whose zeal, hundreds of souls have been regenerated, enlightened, fortified, our holy Religion extended into new territory and Faith rekindled in many hearts! With what fervour and enthusiasm do they devote themselves to their noble task! May God bless these faithful labourers, that their efforts may be productive of abundant and precious fruits!



OUR CHINESE VIRGIN-CATECHISTS.

If God has not called you to be missionaries, you can, at least cooperate very efficaciously in the extension of God's Kingdom on earth by being enrolled in the Association of the Propagation of the Faith. As Pius IX solemnly declared in 1876, Associates have an abundant share in the labours, merits and recompense of 50,000 missionaries throughout the world. They are to a certain extent missionaries themselves; and is there anything more beautiful or noble than to be a missionary?

Echœs from our Missions

CANTON, CHINA.

Holy Ghost Convent, February, 1924.

Very dear Mother.



His Lordship Bishop Fourquet during the conferences given to our community has frequently exhorted us to take apostolic trips in the neighbouring districts. The virgins of a very interesting section and real sanctuary of the missions. Shun Tak, also offered us a hearty invitation. Since our arrival in China we have often heard tell of these old Christian villages where persecutions have been the fortification of the Faith, even in the present day the Christians are frequently molested.

Our catechumen pupils, have, for some time been desirous to penetrate to the interior, they begged Sister Superior to grant them this privilege, but before giving her consent she sent us to Bishop Fourquet to ask his advise, "I do not see

any inconvenience", said His Lordship, "I, myself, intended to assist at the closing of the retreat for the virgins of this town, but as the boats are irregular I feared being unable to return at my convenience. For you, this inconvenience does not exist, go, go, as I believe that an immense good will result from this trip."

All are overjoyed... Our departure numbering fifteen, four religious and eleven catechumens wing their flight for the field of apostolate; but in China there is no travelling without bundles, baskets and still more bundles... Each take their mat, bed clothes even the dampened towel attached to the end of their umbrella. The evening is spent in preparing the provisions, medicine, vaccine, disinfectants, etc., etc., as yonder we shall be doctors beyond comparison !...

At day break we are winding our way through the deserted lanes which lead the wharf. Those who carry the baggage take the few vacant push push, the others on foot look for a sampan who will conduct them to the boat for Tai Leung.

Shortly a small skiff skimming over the waters bring us to the larger vessel where we are more or less welcomed by the officials who are still half asleep. At last we are settled, the tamtam gives the signal for departure. With the first movements of our laden bark, sisters and pupils recite the morning prayer aloud, in Chinese, "Yan Fou, cop Tsi, Coup Sing San tsi ming tsie". The pious demeanour of our catechumens lively excite the curiosity of the passengers, who come each in turn to glance at them. What Being, what Spirit can command the profound respect that reigns in this quarter?...Surely their gods do not receive as much!...

Lively conversations, hearty laughing, hymns and Chinese songs are

enjoyed during the crossing.

Towards ten o'clock the City of Tai Leung appears on the horizon, Oh! but it takes so long before we are anchored! Reverend Father Fabre with his retreatants await us at the landing. The pagans believe that we are meeting our parents after a long separation and like the pagans of the first century may say, "See, how these Christians love each other!"

The distance of an hours travelling still separates us from the chapel and the good Father's residence. On the way the kind virgins render themselves most amiable, explaining the functions of the different buddha guardians of such and such a street, the wealthier houses, the superstitions which are seen at the doors of the pagans. Dumfounded, the inhabitants of the town look at us, follow us, never since the time of Noah has Tai Leung seen such a parade. It is the truth in saying that union makes strength, as in these sort of outings the Father is accustomed to hear "Fan kouai lo (foreign devils)". To-day we find but dumb spectators.

The Town of Tai Leung is pretty...in Chinese fashion, the streets are from six to seven feet wide, stone paved, very clean and make a contrast with those of Canton. The chapel was constructed in 1909. The cross placed on the highest point dominates the town, showing the pagans the progress of this religion that they continue to persecute, attesting before all that the priests and faithful have acquired the right to appear in all splendour.

Our first visit is made to the Divine Host, where we thank Him with

all our hearts for our safe crossing.

We received a second welcome on the part of Reverend Father Cheung. Father Fabre praised him in telling us that, "His advanced age, 70 years, has not changed his custom of always making his apostolic trips on foot. He is a charge to nobody, he does his own washing, ironing, mending even makes his own Church vestments.

In the afternoon after vaccinating all the Christians, we visit the town and the famous pagoda, a master-piece of sculpture which predominates. We go up by a beautiful large staircase the steps being about thirty feet wide, in enormous free-stone. Several pagan women are prostrated before the gods who dispute the honour of their homage. Incense and candles burn the year round even votive offerings form the decoration, but the most precious of all is the smoke that adorn the walls, to ever think of cleaning the edifice, would be a profanation.



THE MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION AND THEIR PUPILS at work, on their apostolic trip.

In the evening our pupils give a representation to the virgins, Christians, and pagans of Tai Leung, showing the different miseries of Kwong Tung and how they are assisted and comforted by the Catholic Mission. This interesting dialogue is the same as the one produced by our dear pupils in July 1923 for the benefit of the Holy Ghost Convent. The sight of the hardships relieved by the charity of the Catholic Missionaries are, for the pagans, an eloquent sermon.

The next morning after Holy Mass we leave for Lung Gnan, the summit of our trip. In traversing these nine miles we cross an immense plane covered with mulberry trees, on whose leaves the silk-worm feeds and whose cultivation is the wealth of the country. Father Fabre tells us that it yields five times more than the rice-fields. Numberless by-ways wind across this plane which is strewn with ponds where abundant fish live, forming a slime which is used each year to smoke the mulberry-trees.

The landscape is very pretty, clusters of bamboo point out the different villages from afar. Our guimpes gave the alarm of our arrival, consequently we were met by crowds of curious more dumbfounded than those of Tai Leung.

Lung Gnan is a blessed land, the Christians are very numerous, possessing the fervour that reigned in the first ages of the Church. It does one good to pray in their little chapel, and it is with all the fervour of our souls that we beg the Divine Master to multiply the privileged corners, where under the warm rays of a Faith whom persecutions cannot shake, the richest virtues bloom. The love of virginity shines here with the purest brightness, several groups of virgins are the guardians of the sanctuary and the precious helpers of the missionaries. Their zeal follow closely, the sometimes negligent souls, and never one ends their days without being well prepared by these Angels of Charity.

There is also, in this village, a branch of the Society of the Holy Child-hood successfully controlled by these virgins. Several times a month a good old woman, brings to Canton, the harvest of these devoted reapers. The Chief House at Canton, directed by our Sisters, support these precious branches, from whence so many little beings come to us; but the mode of travelling is so inconvenient, that it often ends up with the loss of life, as well as a most fatiguing trip for the little ones.

Our time is spent in vaccinating...gratuitously, and visiting the Christian families. To vaccinate, everybody lends a hand. While the priest consoles the clients, a religious rubs the arm with alcohol, the bravest one makes the incisions, another blows in the tubes, a fourth applies the remedy and our good pupils bandage the wounded arms.

In the evening Christians and pagans repair to the chapel and after the prayers said in common, the good Father gives a short sermon on Our Holy Mother the Church.

The third day we visit Toung Le which is a small village about an hours distance from Lung Gnan the Christians numbering about one hundred. Cordial welcome, visit to the chapel, dinner in Chinese fashion, vaccination of all the Christians, return, around three o'clock.

Our apostolic trip, which until now had been cloudless was not to continue so, a big black cloud rises on the horizon. What do we learn on our return? Service cut between Tai Leung and Canton. Some of our youngest catechumens cannot keep back the tears.... But the older ones bid them have confidence in the Blessed Virgin, she, who has taken such care of us will surely not now abandon us. As for ourselves we have not the least doubt.

The next day we receive word that a boat sailed from Tai Leung. In this country, to baffle the pirates the boats leave at all hours... it is up to the passengers to be there....but we were at Lung Gnan a distance of nine miles! We sent an errand boy, but it was in vain that we awaited his return. About 2 P.M. we decide to go ourselves to be assured of having a boat.

Arriving at Tai Leung the Father leaves us at the mission and taking a Christian went to the mandarin. An anxious waiting follows, five o'clock, half past five, six o'clock...and still the priest does not arrive!... At last he brings us the good news that to-morrow morning a mandarin will leave for Canton and that his motor-boat will tow us to Chan Tsune, where, with His Excellence we shall be able to take a passenger boat. Thanks be to God! A refreshing sleep rests us. The next morning after receiving Holy Communion, we take our leave before day-break. While our bark glides away the good Father paternally blesses us and the Christians ceaselessly repeat their heartiest "Tin Tu po yao" (May God bless you).

During the eight hour crossing we enjoy a beautiful panorama; sitting crippled in the bottom of our boat without being able to move, at last we arrived at Chan Tsune a quarter of an hour after the boat, which we had decided to take for Canton, had sailed. Oh! What a deception!...but our mandarin, king of the seaports is not to be overcome in that way, so he ordered a Man-of-war. Under such a protection we soon arrive at the capital. Star of the Sea, true Queen of all ports, she exercises, in our favour, her dominion over all hearts. Oh! the sweet joys of a missionary!

Very dear Mother what acts of thanksgiving our hearts pour forth! Gratitude towards God for the precious gift of our vocation, gratitude towards our good parents who fostered them, gratitude towards you, Beloved Mother, who has deigned to admit us into your religious family, where we experience the sweet joys of the apostolate.

Your very loving children of Canton.



TEN OF THE PUPILS from the School of the Missionary Sisters of the Immaculate Conception, Canton, China.

Became children of God on Easter Sunday 1924.

Canton, China, May 1924.

Very dear Mother.

We thought we would please you in sending two feet bangles which we removed from a child who, at the point of death was abandoned by its parents and brought to us in the middle of the night. We just had time to administer baptism.

Dear Mother, how I beg of the Blessed Virgin every day to help me do all the good possible to the little beings, who thanks to you. God has confided to me. The orphanage is one large family who leaves me not a moments intermission; but I am happy to devote myself to it! How painful it is to see the number of souls who perish daily... Oh! how I would like to do more!...but feeling my own helplessness, I except all from God's grace.

Just a word now of the great pleasure your parcel gave us. Last week coming into the community I noticed a large package on the table addressed: "To our dear Sisters of Canton". A package from home! Yes, I thought so... It is really Our Mother's hand-writing!...Ah! my dear Mother! If I could but see her for a moment! how glad I should be!... But, with all my heart I immediately renewed my greatest sacrifice, to be separated from you, dear Mother and my dear Outremont. At the meal hour, I knew what was the contents of the package. On the table, I saw a lovely blue box of dainties. Useless to say dear Mother how gratefully we did credit to them! God has made good things here in China, but nothing can be compared to what comes from home. Once more, Beloved Mother, thank you, your delicate attentions always give us such pleasure.

I must leave you now, dear Mother, as duty calls me, but not without sending you my most filial affection.

Your loving child,

Sister Mary Misericordia, M.I.C.(1)

SHEK LUNG, CHINA.

Extracts from the Journal of our Sisters at the Lazaretto.

Some time ago a poor leper-woman, who had not walked for ten years, was brought to us on a stretcher. Seeing our Christians praying with such fervour and hearing the Blessed Virgin so lovingly spoken of, she began to have confidence in our Divine Mother promising that if she should be cured she would embrace our holy religion. Little by little she felt her poor legs strengthening she tried to take a few steps and now she walks splendidly.

Attributing her cure to the Most Blessed Virgin, she has kept her promise and is to-day a fervent Catholic.

⁽¹⁾ Berthe Dufresne, Ste-Hélène de Bagot.

A young leper-girl of 16 years said to one of our Sisters. "If you could imagine the trouble that I have had during my life"? She then related the trials that she had undergone: "Having lost my parents when I was quite young I was sold as a slave to a rather rich person, in whose services I remained until last year, it was only then that she noticed that I was stricken with leprosy." "Very well," she said, "Since you have leprosy I cannot keep you the best thing for you to do would be to drown yourself". I was very much upset, but fortunately I heard about the Lazaretto of Shek Lung and I simply longed to go.

"After telling my mistress of my designs she consented to bring me. Arriving at the station I was refused entry to the trains because I was a leper. I waited, and tried again...at last a baggage car consented to take me, then a barque bore me to the Lazaretto. At the Lazaretto the Father's financial circumstances would not permit him to accept me so he was obliged to refuse me in spite of himself, moreover, my mistress unwilling to take me back with her left me crying on the bank.

"A few lepers who took pity on me told me to go the Lazaretto at Canton, for the present. I set out with the hope of saving my life, but the trains again refused to admit me, so I was forced to walk to Canton. Having a few coppers with me I bought some biscuits to eat when I would be hungry. I passed the nights crouched in some corner crying myself to sleep. When I arrived at Canton City I was lost as to which direction to take for the Lazaretto, I enquired at several places but nobody seemed able to direct me. At last asking a policeman he brought me to the Health Department. I told them that I was a leper and asked to be shown to the Lazaretto. I was forced, however, to pass that night amongst a number of men, I was very much afraid but still they did not harm me. The next day I was brought to the Lazaretto where I remained for some time, but just as soon as I obtained admission here, I came back".

Such is the sad story of our poor A Foun up until to-day. Let us hope that she will find here, under the roof of our Immaculate Mother what she has never before known, the consolations of our holy Faith and the happiness of a family circle.

Akat (Catherine) is a little girl of five years, who came into the world at the Lazaretto. She is remarkably intelligent for her age. Noticing that the older ones ask to go to confession on the eve of their feast-day, she felt herself big enough to imitate them. Going to Sister the other day, she said in a serious tone, "Sister when you will be going to Benediction to-night will you take me with you? I want to go to confession, to-morrow is my feast". Sister allowed her to accompany her. Little Akat uneasily waited for the moment when she could see the priest... At every minute she kept asking her mistress if it was time... Finally at the close of Benediction she was told that it was now, time. The dear little tot bravely went to the priest and told him

she wanted to go confession as she had big sins to tell and that to-morrow was her feast. The priest listened, gave her a penance, which she performed in a corner of the room. She then ventured to ask if she could not go to communion the next morning, seeing that it was her feast-day. The good priest told the little one, so as not to pain her, that Sister had not yet made her white dress and that she was at the same time short of veils... "Wait", he added, "until you have a costume and then I shall see to it."

The dear child is waiting with a resignation intermingled with a holy impatience for the time when she will be admitted to the Banquet of Angels, which will not be long delayed.

You are acquainted with our lively Gustave. Well here is one of his good turns. In one of the new houses of the Lazaretto, the workman forgot to put a threshold at the door, allowing the rain to run into our poor patients' ward. Like a little man, Gustave went to the workman and asked for boards, bricks, motar and cement. Triumphantly returning, he set to work and for a child of his age skilfully arranged the threshold, to the great contentment of our poor lepers... But Gustave is not the one who is the least happy. Charitable souls who try to spread sunshine around them, know something of this happiness. Do they not?

MANILA, PHILIPPINE ISLANDS.

Chinese General Hospital, Manila, June 22, 1924.

Very dear Mother,

I have just received good news. My brother Armand was ordained the 14, of this month. As I like to think that it is for the glory of God, I thought it would please you also, so I permitted myself to communicate it to you.

Another subject with no less cause for rejoicing is our enrollment, which may be considered as miraculous. I assure you that I owe a candle to Saint Joseph. Our first thanks, after God and our good Father Saint Joseph, must be addressed to you, dear Mother, who was kind enough to answer so promptly to Sister Superior's desire in sending us two new companions. I need not tell you that we welcomed them with open arms. Sister St. Patrick was immediately appointed as night-nurse, but I stayed with her to initiate her into the business.

After passing a peaceful night I was notified the next morning to take my books and prepare for an examination which was to take place May 21, tor me it was nothing more or less than to try to grasp the moon with my teeth. With such a limited knowledge of English and my age, I assure you it was nothing easy. I prayed and pleaded in all shapes that I was incapable of such a step, but, Sister Superior relying on Divine Providence, would not relent.

Our Sister Superior is awful. She is neither big nor very strong, but firm nothing resists her, she obtains what she wants; but she is so good, full of faith and confidence in Our Lord, it was on this occasion that it showed more clearly. The 2nd of May, dear Mother, found your two children at study from eight o'clock in the morning until eight at night, without interruption, excepting for our community exercises. At the end of the week wishing to glance at the first part of the book that I had learned so well, it appeared just as strange to me as when I had first opened it.

Sister Mary Angelina had the same complaint, and to crown it, the examinations were to take place the 14, instead of the 21, "Never mind", said Sister Superior, "keep on just the same, you are not able by yourselves, but if you have confidence in God you will succeed with the measure that you have trusted. Just have faith". She evidently had reason and, Saint Joseph wished to have the credit of our success. Instead of being examined by one who is sympathetic with us as we had expected, it was by one of the most exacting of the three, who was more or less agreeable. Finally, thanks to the fervent prayers said at Outremont and elsewhere we answered a dozen questions on 19 subjects during three days. We returned the 14, for the practical examination.

You cannot imagine our emotion the morning of the 14, when accompanied by Sister Superior we knelt before the tabernacle to implore of the Divine Master and His Foster-Father to help us to succeed. What relief and consolation for our dear Sisters when we returned at noon satisfied with our morning. The Director wished to see us immediately to be assured of our results. When Sister Superior told him that a Guard of Honour had been made to Saint Joseph, he declared that he, himself, had prayed the entire morning while going amongst the sick. One may understand his anxiety when we realize that the life of the Hospital, so to speak, was in our hands. He then told us how relieved he was when Sister Superior had told him that it was decided that we should undergo the examination. "They shall take it," she said, "It is for God's glory and it is Our Mother's desire, God owes them His help. We shall pray and all will be well."

Doubtlessly you imagine, Dear Mother, what a fervent Magnificat we sung when our notes were given to us. Sister Superior would have liked to have sent you our brevet for Pentecost, but it was impossible as we have just received them ourselves. Sister Superior showed them to His Grace the Archbishop during his recent visit to the Hospital, he seemed very well pleased with our success.

It is astonishing the change that our graduation and especially our enrollment makes. Sister Mary Angelina has replaced the Principal and is charged with the social formation of the young girls, while Sister Mary of the Visitation looks after their formation as nurses. As the two of them agree

well with Sister Superior, doing nothing without consulting her, our body has but one head, making the members healthy and happy.

A number of the students assist at daily Mass and Communion they have even asked to have reading at table, needless to say that we were only too pleased to permit them. Their morning and night prayers are said in common. After the night prayers during the month of May, Sister Superior had them sing, "It is the Month of Mary", and during the month of June, "O Jesus meek and humble of heart." There are not any more objections as to assisting at Mass on Sundays and there is also general Communion on the First Friday of the Month, and we even have the hope that the Blessed Sacrament will be exposed all that day. It is really consoling.

With our community exercises the days are always too short. I like Manila very well. Our life is very laborious, religious and very family like.

I beg you, dear Mother, to pardon my dis-jointed letter, it is already some time since it has been commenced and probably I should delay the boat by a few Hail Marys if I wish that it should carry it. 一年 でんませ 八十十二十二

Your happy child,

Sister St. Peter Claver, M.I.C.(1)

Chinese General Hospital, Manila, P.I., May 22, 1924.

Very dear Mother,

When the mail is being prepared for Canada, I cannot resist the temptation to slip in a little word, too. Yesterday, Sister Assistant's letter, full of fraternal affection, conveyed good news to us from our dear Mother-House. We are pleased to learn of the increase in our religious family; we desire to see our numbers ever multiplying: there is so much to do in mission countries. Everywhere there is scarcity of apostolic labourers. His Grace, the Archbishop, told us, recently, that there are in the territory under his jurisdiction, forty-eight parishes without pastors, eight of which are in our own district.

We have usually a hundred patients, nearly all of whom are pagans. Since the beginning of the Month of Mary, six of them have been baptized and have gone to Heaven. Another has been cured by the Blessed Virgin. He had a violent hemorrhage of the lungs that soon brought him to the end. I placed a Miraculous Medal on his neck and immediately he took a change for the better and continued to improve. From time to time, he joyfully kissed the medal, saying with a smile, "Malea Madre" (Mary Mother). This

⁽¹⁾⁻Adee Hebert, of Montreal.

morning, he returned to his family, perfectly cured. May our Immaculate Mother continue to keep him under her powerful protection!

I should like to continue; it does us so much good to talk to you! but the time is lacking. With the expression of my filial affection and profound gratitude for the pretty Easter-eggs that you sent us, I beg you, dear Mother, to bless your loving child,

S. Mary of the Visitation.(1)

VANCOUVER

July 13, 1924.

Dear Mother,

To-day I have the honour of being the "secretary" for our good Philip. He would have liked to tell you himself the great pleasure that the rosary, which you sent, afforded him, but as he does not know how to write he has asked me to thank you in his name. If you could have seen how delighted he was, the other morning, when I gave it to him. At his following visit he begged me to assure you that he will often recite his beads for your intentions, and added, "If I could work and earn a little, I, also would send something to your "Great" Superior "Tai yune cheung".

At the present time we have eight catechumens, whom we would like to prepare in time for the Feast of the Immaculate Conception. Dear Mother will you beg of the Blessed Virgin to obtain for them the perseverance in their holy desires, and we, the gift of teaching them all they should know and practice to become true Christians.

We always have a few patients in our small refuge to care for. The day before yesterday one of them was able to leave, but returns for his treatments and Catechism lessons.

Among the patients there is a young man of 24 years attacked with tuberculosis. He wishes at all costs to be cured, but will not consent to embrace the Catholic Religion, not wishing to give up his bad habits. I beg a special prayer from you for these poor unfortunates.

July 16.—We have just been called in all haste by one of the religious' nurses of St. Paul's Hospital. A Chinaman whom we had a few times visited, is dying. We just had time to baptize him, he expired immediately. It is not rash on our part to believe that the Blessed Virgin, invoked by the Church on this day by one of her titles of mercy has not pleaded for this soul at the supreme tribunal and placed him among her most cherished children.

With our hearts filled with these consoling thoughts, we offer you our most filial "Au Revoir".

Your children of Vancouver.

⁽¹⁾⁻Elise Croteau.



Extracts from the Novitiate Chronicles

August 2, 1924.



HE aviary of Our Lady of the Missions saw the number of her little birds increasing to-day. A swarm of future missionaries have come to throw themselves at the feet of the Queen of Apostles, imploring her protection and maternal care, so as to able, in a few years, take their flight to the conquest of souls who are perishing in distant lands. The perspective ripening harvest that will be gathered by these future labourers fill our souls with holy

joy.

Oh! be welcome, dear little Sisters, it is with all our hearts that we repeat to you in the name of the Divine Master of the Missions, in the name of the sweet Virgin, Queen of the Missions, in the name of the poor souls, who with outstretched arms, beg you go and save them. Show yourselves courageous and worthy of your noble vocation!

Friday, August 15.

The 6, of August, Feast of the Transfiguration, like the three apostles Our Divine Lord invites us to retire with Him on the Thabor. This evening several Sisters from the Mother-House with the entire Novitiate,—enter into the sweet solitude of the annual retreat and during ten days Jesus familiarly converses, no longer with Moses and Elias, but with each one of our souls. If we are incapable of divulging these secrets, we may say that all would willingly repeat the words of Saint Peter, "Lord is good for us to be here! Let us make here our abode"....

This heavenly intercourse was to terminate with the 15th of August, but the Divine Friend desired and deigned to unite Himself more intimately with His most cherished souls, by the sacred ties of the three religious vows. This happy day becomes doubly dear to us, consecrated as it is to honour the glorious Assumption of Our Immaculate Mother.

Since day-break the joyous strains of our pious hymns already fill the air of our humble Novitiate Chapel which has been graciously adorned with white asters and azure blue lights....but anew the silence reigns...they, who this afternoon are to contract the sacred engagements spend the interval hours at the feet of our Eucharistic Lord.

About 2 o'clock they mount to the dormitory to don the nuptual robe. A radient smile appears on every countenance as they perceive the Virgin's monogram formed by the long blue ribbon which is destined to grace their

white dresses, reminding them that henceforth they are to be marked with the seal and covered with the protection of her whom we lovingly call, Our Immaculate Mother.

The sight of them recollected in their symbolic attire, reminds us of the words of a poor Clare, "Virgins of Jesus, it is this Mother of pure love who, has given you the livery and veil of virginal modesty. It is you who will wear throughout the ages something of this celestial garb in which the Virgin of Israel was attired, and which has become the heritage of the humble virgins of the Church of Christ... Profit by this sacred bequest, honour it and see that at your last hour you may, after Mary's exemple, bequeath to those who will follow you a pure and fragrant souvenir. What will be this heritage? It will be the lily of perfect purity, the violet of humility, the rose of charity, the treasurey of all the virtues that we have seen Our Lady pracitce and of which she is the perfect model. The memory of a holy soul will never perish. she has spent her life in doing good, her very remembrance is a stimulant and sweet odor. Happy are those who inherit this predistination, and who by the good exemples which they leave after them, continue to do good on earth, while their souls enraptured in the joys of the Celestial Vision reigns in immortality."

Our dear Sisters repair to the Novitiate where our Beloved Mother is soon to join them. They kneel at the feet of the large crucifix and beg Our Lord to purify their souls from the slightest stains that might still tarnish their whiteness. Our good Mother then speaks to them of the immense, of the ineffable joy of which is to be theirs, to-day.

'Twas in the same manner that our Mammas spoke to us on the beautiful day of our First Communion before receiving the tender embrace of Our Eucharistic Lord. It is at these times of privileged graces, more than any other, that our mothers' hearts seem to overflow with affection and it is with a kind of rapture that we drink from these pure fountains, where the God of Goodness fills with profusion, the graces that He does not bestow elsewhere... Hark! the bell rings... 'Behold the Bridegroom cometh'.

The accustomed ceremony for the occasion is presided by Rev. Father Lebel, S. J. The allocution for the circumstance is given by Rev. Father Limpens of the Society of Mary, who preached our retreat, developing in precise and touching terms the canticle of the Blessed Virgin, "Magnificat anima Dominum."

As the majority of the priests of the Diocese of Montreal are actually following the exercises of the Ecclesiastical retreat we are deprived of the honour of their presence at the ceremony. However, it is with pleasure that we greet Very Reverend Canon Leblanc, Pastor of Saint Martin, Reverend Father Lavallee, Pastor of Saint Caliste de Montcalm, Reverend Father Mercure, former Superior of the Mount Laurier Seminary and Reverend Father Lavallee, C.S.V.

Following are the names of the new novices: Miss Marie Gerin, of Coaticook, Sister Mary of the Cenacle; Alice Lavallee, of Berthier, Sister



NOVITIATE OF THE MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION, Pont-Viau, Laval Co.

Mary of the Apostles; Gracia Boivin, of Lac Bouchette, Sister Mary of Protection; Blandine Roy, of St-Gervais de Bellechasse, Sister Mary of the Temple; Lucienne Gagnon, of Sacre Coeur de Beauce, Sister Mary of Perpetual Help; Alice Ladouceur of St. Geneviève, Sister Saint Geneviève; Lucille Dubois, of Saint Croix de Lotbinière, Sister St. Agatha.

The new professed are: Sister Mary of Compassion, née Marie Antoinette Deschênes, of St. Joseph de Lepage; Sister Saint Ann, nee Marie Louise Gosselin, of Saint Sophie de Megantic; Sister Mary of St. Mark, nee Alida Talbot, of Cacouna; Sister Saint Andrew of the Cross, nee Marie Ann Lacroix, of Saint George de Beauce.

After the ceremony, the favoured ones of to-day, find their beloved parents who anxiously await them in the parlor. In the evening what joy and happiness is ours, where in the intimacy of our religious family we may truthfully apply the beautiful words of Saint Bernard, "How glorious, how delightful it is to see sisters following the same manner of life."

Suiday, August 24.

It is a very ordinary day, but it has an extraordinary evening!... As soon as the recreation rings Sister Superior imparts to us, an agreeable surprise that we are going to take a stroll...to the Point! Oh! the Point.... that we heard speak of so often, though we have never seen it, we imagine it to be ideal, what a treat to go and explore it! We all leave with the exception of three who remain to keep house. The weather is glorious. The Rivière des Praires gently murmuring at the right of our path runs also towards...the Point. The silent woods at the left, which despite its thick and rich foliage allows the rays of the setting sun to penetrate. 'Tis in the midst of this charming and almost fairy-like scenery that we terminate our promenade, midst our chatting and happy laughter.

At last here we are... All declare in one voice that the Point is most attractive, surpassing our expectation. The cunning tricks of our faithful 'Bobbie', who has followed us, keeps us amply amused. He does not tire in fetching the pieces of wood that we throw in the water, just for the pleasure of seeing him swim, and through his perseverance we conclude that if unfortunately we should fall into the water, our good dog would not fail to save us. Nevertheless, not one will consent to throw herself in the river to prove that our opinion in Bobbie's favour is well founded!...

But! alas! the shadows begin to gather, and so close to the woods, we shall grow afraid of the bugbears...before leaving, facing the running waters our voices rise in a confiding hymn to the "Star of the Sea" followed by a cherished evening hymn to Our Lady, then we joyously retrace our steps for home.

Before giving way to sleep, we thank the Divine Master for His goodness in strewing such happy days along our already blissful path.

Sunday, September 7.

The solemn benediction of the Canadian Mission Seminary took place the eve of the Feast of the Nativity of the Blessed Virgin, by His Excellence the Apostolic Delegate, Mgr. Pietro di Maria, accompanied by a numerous clergy from all parts of the Province of Quebec and surroundings.

In the sweet seclusion of our Novitiate we participate in the happiness that fills all apostolic souls in seeing the Divine Benedictions abundantly flowing on this still modest cradle, from whence an apostolic nation, the conquerors of souls will spring.

While the powerful voices of so many illustrious personnages ascend to the Most High to implore divine graces, our humble voices also murmur their prayers begging the Almighty to lovingly incline towards the newly born Society, as of old, He inclined towards the loving Child, whose blissful birth the Church to-day commemorates and whose appearance upon our poor earth caused the infernal spirit to shudder with horror.

May the incomparable rod of Jesse, who brought forth the Fruit of Life impart some of the sap to all those, who, to-day receive the celestial dew, that they themselves and all who will follow in the course of time, may be the indefatigable Christ-bearers to the distant pagan lands.

After the ceremony at the Seminary, His Excellence Mgr. Delegate and also their Lordships the Bishops, proceed to Cartierville for the benediction of the magnificent hospital destined for the Incurables and Tuberculars.

Towards the close of the afternoon we are favoured with a visit from His Lordship Bishop Leonard, of Rimouski. His Lordship having a few subjects from his diocese in our Novitiate, takes a fatherly interest in their behalf. He asks us to pray for the works of his diocese, he gives us the news of our Sisters, whom he saw befor leaving, speaks to us of our Apostolic School, closed retreats, etc., and after paternally blessing us takes his departure.

Sunday, September 14.

With our Holy Mother the Church we sing the praises of Divine Providence. Uniting with our Sisters of the Mother-House and all our mission houses we celebrate, though far away, the feast of Our Reverend and dear Sister Assistant General, Sister Mary of Providence.

Last night, Sister Superior, after asking us to offer the entire day for intentions of our good Sister Assistant added that we do not know, and perhaps will know but in Eternity what this dear Sister does for our Institution and each one of its members—she also told us that she had received an invitation to take part in the celebration at the Mother-House. In one voice all sollicit the favour to accompany her, but all cannot be heard, the lot falls to a little Sister postulant.

The day is, however, delightfully spent, and at Sister Superior's return she relates everything in detail... The chapel was arrayed with an exquisite delicacy. Gracious ferns gently bowed their thick foliage in the shadow of which seemed to bloom clusters of pretty white and pink flowers, while the white sparkling lights shed their soft rays over the whole.

The hymns sung at Mass extolled the infinite bounties of Divine Providence towards the entire universe, then these same creatures of the All Powerful are invited to praise the Virgin most admirable, who is the master-piece of creation. The family "fête" took place in the afternoon. Space does not allow us to relate it in detail, let us say, at least, that it expressed the sentiments of filial gratitude, of sincere attachment, of the profound veneration that fills our hearts with regard to our beloved and devoted Assistant.

With the reading of a beautiful address two magnificent bouquets were presented, one composed of spiritual flowers and the other of the choicest blossoms from our garden.

What pleasure it gives our dear Mother to see the expression of profound gratitude given to her, who has always been through her fervour and exemplary life, a subject of consolation for her, and real edification for our dear religious family.

Thursday, September 25.

The Novitiate of the Missionary Sisters of the Immaculate Conception assist once again at the consecration of four of its members, for the extension of God's Kingdom, by the holy engagements of the three religious vows. They are: Sister Mary of the Holy Saviour, nee Antoinette Bolduc, of Quebec; Sister Mary of Loretta, nee Eva Leger, of Leger Corner, N.B. Sister Saint Martha, nee Antoinette Raynault, of Assumption; Sister Mary of Saint Gertrude, nee Marie Louise Belanger, of Saint Come, Beauce.

Reverend Father Lamarche, Pastor of Saint Stanislas, Montreal, gave us the honour of presiding at the ceremony, Reverend Father Benoit, Pastor of Saint Nicholas, Ahuntsic, that of the allocution, taking for text, "Hearken O daughter, and see, and incline thine ear, forget thy people and thy father's house, for the King has greatly desired thy beauty."

His eloquent and sympathic words enkindled the sweet emotions, which on these days of bliss, seize our souls and from whence flow streams of love and gratitude towards the Divine Spouse who loved us with a love of predilection, and to Whom we long to unite ourselves forever.

Very Reverend Canon Roch, Superior of the Foreign Mission Seminary, Father Lapierre, our chaplain, Father Chaumont, Father Geoffroy and Father Roberge of the Foreign Mission Seminary deigned to take part in the ceremony.

O, Lord how good Thou art to strew such pure and holy joys along our path!

Pauline Marie Jaricot

Foundress of the Association of the Propagation of the Faith.

(Continued)

THE JUST MAN'S POSTERITY.

After admiring the first-fruit of charity in Pauline's soul, let us take a glance at her brothers and sisters, whose sanctity, linked with Pauline's, formed, as it were, a glorious halo around Anthony. This venerable Christian, whose heart had been so deeply grief-stricken by death, was lovingly resigned to the Divine Will; nevertheless, since Jeanne's departure for Heaven, a constant grief was little by little consuming away his energy.

Elevated by grace very much above the natural weaknesses of her age and sex, Pauline reminded her aged father of his beloved companion, of whom she was the living portrait. Whenever his daughter suggested relieving some affliction or helping some unfortunate person, he was wont to say, "Go, dear child; give for the love of God and in your mother's name." Seeing himself surrounded by his children and numerous grandchildren, for whom he manifested deep affection and tenderness, he seemed to become attached again to existence.

By his truly Christian conduct, Paul was an honour to his aged father. Marie Lawrence (Mrs. Chartron) was making great strides in the path of sanctity; her life was fragrant with the precious odour of virtue, joy and peace. Sophie (Mrs. Perrin) proved herself equally worthy of the truly Christian race from which she issued. Her loving, generous heart seconded and assisted Pauline in all the good works to which she devoted her life. Tender affection caused them both to forget the difference in their ages; besides, was it not now the younger who directed and encouraged the elder in the path of perfection.

Not less ardent than Pauline, Sophie went straight to the point, regard-less of obstacles when there was question of devoting herself to God's glory or to relieving the afflicted. Whilst still imbued with wordly ideas, she had, at first, blamed her young sister for her strange attire; but, later on, a better knowledge of the motive of such abnegation induced her to admire it and if any person happened to criticize it in her presence, she did not hesitate to impose immediate silence.

Endowed with wonderful business faculties and indefatigable energy, she contributed greatly to her family's prosperity. Whilst endeavouring to increase its wealth, her principal aim was to augment in like proportion, the good which she did. Her generosity knew no bounds other than the will of her husband who was likewise very charitable. God blessed these parents in their children, especially their eldest son, Peter, to whom Pauline, while still so young, had taught the Heavenly science of mental prayer, and who was already making great strides in the road of sanctity.

As Mr. Perrin had an establishment at Paris, Sophie spent several months every year in the Capital where, as elsewhere, she carried on with equal success, business matters and works of charity. She became the benefactress of the Foreign Mission Seminary and contributed so generously to mission needs, that one of the most illustrious apostles of pagan countries, Mgr. Retard, gave her thenceforth the title of *Mother*, in gratitude for the alms that she had given him when he was on the point of leaving France.

Mgr. Lambruschini, Nuncio Apostolic at the court of Charles X, having had occasion to appreciate Sophie's and Pauline's devotedness to the Head of the Church, became the paternal intermediator between the Roman Pontiff and these two sisters.

Phileas, absorbed in the sublime thoughts of Faith, was preparing in holy dread for the solemn step to the sub-deaconate. Finding Pauline's soul in harmony with his own, the young levite wrote to the friend of his youth with unreserved abandon. A few of these confidential letters have escaped the ravages of time and flames. One, more beautiful than the others, reveals the sublime aspirations and terrible combats experienced by the young man, at the moment when he was about to offer to God the most appalling and most enviable of immolations, that of the Christian priesthood.

He was seized by an insurmountable terror and, although, ever since the day when touched by grace, he had refused the Divine Master nothing, he feared to drag to the altar a limping victim; whilst it should be the choice of the Fold, without stain or blemish.

"I am going to offer myself in the most solemn and irrevocable manner! O My Saviour, I tremble! I have so often said, 'I give,' and, wretched perjurer, by secret larceny, I have retained the best part of what I had given.

Who will assure me that I shall now have the courage to give verily and irrevocably? Who will sustain my arm so that it may have the strength to wound with a death-blow the very heart of the victim?"

Here, he enumerates all that is included in "the death" that he so earnestly desires and he is terrified by it. He is moved to tears at the thought of family affections that he must sacrifice, to belong, henceforth, solely to Jesus Christ. He is bound to these affections by every fibre of his twenty-five-year-old heart! He believes himself weak and incapable of rising to such a height.

Soon, extricating himself from the tempter's snares, he re-assures himself by the remembrance of the Priest par excellence Who, while sustaining him with His Divine strength, will make him follow the august traces of His evangelical life, indelible traces imprinted here-below to guide in the midst of the perils of their career, the men charged to represent, despite the failings of human weakness, the holiness of the Eternal Priesthood.

Then, in loving rapture, he exclaims, "Ah! were I to be sent to the extremities of the earth to save a single one of these souls that have cost Him so dearly, could I refuse?

I do not yet know what He will demand of me. His Will may lead me again into your midst; but one thing that is certain, wheresoever I may be, I will sacrifice myself to procure His glory and extend His Kingdom. Still further, dear Pauline, the thirst which devoured Our Saviour on the Cross, penetrates and devours me, too. His Blood calls for mine, which is restless in my veins, impatient to be shed for Him.

I shall be ordained on the Saturday preceding Trinity Sunday. May you all receive Holy Communion on that day for your poor brother, who

will be ever grateful to you for it."

May 10, 1822.

And in another letter: "Papa wishes to have me at Lyons with him to look after ruined business. The latter would suit my character; the former is not without its disadvantages. I desire nothing but to be unsparingly sacrificed to His Holy service. I feel a great attraction to work for the weak and poor in the country, hospitals and hovels; no matter where, in France, China or America. God is everywhere and all men are His children. There, where there will be the most work and fatigue, is where I need to be, because I am a great sinner and I have a body of iron."

He received Holy Orders in these sentiments and prepared himself for the priesthood with redoubled prayers, austerities and zeal. He who preached so well to Pauline the duty of taking care of her health, was so little sparing

of his body of iron, that he reduced it to a skeleton.

A short time before his ordination, as his family was thinking of procuring sacred vessels and very rich vestments for him, he wrote to his confidante, revealing his indifference for such things, and adding, "It is evident, dear Pauline, that I cannot celebrate my first Mass at Lyons, since it would be necessary, besides interrupting my studies, to deprive myself, or rather, the Church and God Himself of the celebration of the Holy Sacrifice during the three or four days required for the journey. However great may be my affection for my family, God's honour, the joy of our Holy Mother, the Church, who makes me her priest, should have first consideration; but, you will lose nothing by it, believe me, and pardon my apparent severity.

I think that it will be in the midst of my dear little children of the Catechism class, that I shall offer, for the first time, the Holy Sacrifice. He so loved little ones, Our Saviour! I do not believe that I could do anything more pleasing to His adorable Heart than to assemble them around Him, that He may bless them! Besides, it is the little lambs that He has given me to pasture; it is, therefore, only just that I should love them and likewise, prove my affection for them. Good-bye, Pauline! Sunday, December 21,

from 9.30 to 10.00 o'clock, I shall be at the altar!"

The following vacation brought another disappointment. Instead of returning to Lyons, where he was awaited with so much impatience, the young priest repaired to a monastery at Chambery, to make a retreat. Thence, he wrote to Pauline. "Still no vacation, dear Sister!" I hear My Master's Voice, saying, "Arise! Follow Me into the solitude; there, I shall speak to

your heart." It was at Geneva that, following a direct inspiration of Providence, I took this resolution; it was at Annecy, at the tomb of St. Francis de Sales, that I confirmed it; and it is at Chambery that I am consuming it.

I see you quite astonished and judging me already Carthusian or Capuchin. Rest assured; I desire to be but a priest, but to be a true one, in the full meaning of the word; I wish to know finally what it means to be a priest, and to be so in reality. In a word, I am going to make an eight days' retreat; and, that you may not be anxious about me, I am notifying you that I shall not arrive home before the end of next week."

He finally arrived at Lyons, where he was most affectionately welcomed by his people. At this sweet, holy reunion, a mother was missing; but no one forgot that the new apostle owed to her the Heavenly plantation, the fruits of which were to be reaped by the Church, souls and the needy.

This period of rest passed like one day of happiness; another separation was inevitable. Despite the entreaties and offers that were made him, Phileas would not accept any post at Lyons and returned to the Seminary of St. Sulpicius, firmly determined to prepare to leave for the Chinese Missions, the dream of his childhood becoming his sole ambition. Alas! It was easy to foresee that he would never have the strength necessary for the rude labours of the apostolate in these distant lands.

Convinced, more than any other, of this impossibility, Pauline and Sophie ardently desired to see their brother exercise his zeal at Lyons, where he did not wish to remain, fearing to be the object of too much care and attention from his family.

The authority of superiors and especially that of Bishop de Pins, settled the question: Phileas was obliged to renounce, for some time at least, the realization of his cherished hopes and return to his native city, to the great joy of his two sisters.

Having accepted the sacrifice, he requested, as compensation, to devote himself exclusively to the poor and needy. After two years of charitable ministry, his merits and virtues caused him to be named Head Chaplain of the Hotel-Dieu hospital. When the administrators of this vast establishment saw such a young priest elected to such an important post, they took the liberty of making some objections. "Gentlemen," replied Phileas, "I have the same age as had Jesus Christ, when He commenced His apostolic life; I shall take Him for model." He kept his word.

It is in this immense and pitiful abode of sorrow and death, that we shall see him henceforth, priest in the true sense of the word. The sublime grace of the missionary vocation was allotted to his nephew, Peter Perrin.

Pauline found, henceforth, in the companion of her childhood, a propand untiring auxiliary. It would be impossible to enumerate all the works of charity that she then accomplished. She provided for all the needy; it sufficed to be in affliction, to excite her generosity and compassion.

CHINESE SUPERSTITIONS

AFTER THE BURIAL.

The third day after the burial, the ceremony "Fou-chan" takes place. The offering is made of four dishes of food, pork, chicken, fish and cheese. Upon the table are a pair of chop-sticks, a jug of wine and a wine-glass.

Two braids of rice-straw, having as many meshes as the number of years that the deceased had lived upon earth, are set at either side of the tomb; the ends of these tresses are lit and left to burn as company for the dead. They are called Yen-heou-pa and, sometimes, Yuen-fen. Fire-works are also exploded and paper-money burnt.

It is on this day that the deceased returns to his former dwelling, seeking the light of his eyes that he has lost, (Yen-koang, light of the eyes.)

Before this date, care is taken to disturb nothing in the house; no sweeping nor washing is done, lest the deceased, on his return, may not be able to find the light of his eyes. How does he return?

Some say that he comes down through the chimney and a small bamboo ladder is set against the fire-place to facilitate his descent; others, believing that he leaps over the wall, place a small ladder near it.

Care is taken to sprinkle fine ashes on the floor of the apartment to ascertain, by the foot-prints, if he has returned as a man or if he has been changed to an animal. That night, no one in the house sleeps. If a noise beheard at the door or window, the lights are quickly extinguished.

Care is also taken to prepare him an egg in a bowl with one chop-stick, so that he will stay longer; for it is well known that it is very difficult to eat a hard-boiled egg with just one chop-stick. After the visit has passed, the egg is eaten by the children so that they may be ome courageous, Tan-tse ta; (pu on Tan, egg, and Tan, courage).

Calendar of Superstitions

(Continued)

ELEVENTH MONTH

- 1.—Sweeping and bathing permitted.
- 2.—Sacrifices may be offered, but travelling and moving are forbidden.
- 3.—Lucky day for entering into office, for moving and building a house.
- 4.—Birth of the Great Master Confucius. Official sacrifices.
- 5.—Visiting of parents and friends, sacrifices may offered.
- 6.—Birth of the genius of the sacred mountain of the East.
- 7.—Unlucky day under the lunary influence.

- 8.—Planting of trees and offering of sacrifices are permitted. The cutting of trees are also allowed.
- 9.—Happy day of Heavenly virtue. Favourable day for cutting trees.
- 10.—It is a favourable day for births, sacrifices, sweeping and even hunting.
- 11.—Birth of Tai-i.
- 12.—It is a day of bad omen, but still there is no inconvience for bathing.
- 13.—Unfavourable day.
- 14.—Birth of the genius of the waters.
- 15.—An all lucky day: burials, mariages, visiting, needle-work, commerce, employments will be all blessed with good fortune.
- 16.—Day of half luck.
- 17.—Birth of the Buddha Ngo-mi-touo (Amytha). Fatal day for bathing.
- 18.—Good day for offering sacrifices.
- 19.—Birth of Koang-tien-tse. Birth of the most merciful and saintly buddha of the nine leaves of lotus.
- 20.—Sacrifices may be offered.
- 21.—Lucky day for erecting the frame-work of a house.
- 22.—Favourable day to shave and take a bath.
- 23.—The Southern Star descends on earth. Birth of Tchang-sien.
- 24.—The journey commenced to-day will be unlucky, but a tailor may be called in.
- 25.—Festival of the congragulation of Heaven. T'ien-king-stie (Placed on the calendar by Song-Tcheng-stong A.D.)
- 26.—Birth of the Spirit of the five Northern ways. Apparition on earth of the god Miao-kou. Birth of the genius Tchou-kiu.
- 27.—Favourable day for all kinds of work.
- 28.—Che Yong-kou ascends to Heaven.
- 29.—Birth of Je-koang-t'ien-tse. Reunion of the geniuses on Mount Peng-lai. (The isle of geniuses is situated in the China Sea.)
- 30.—Sacrifices are permitted.

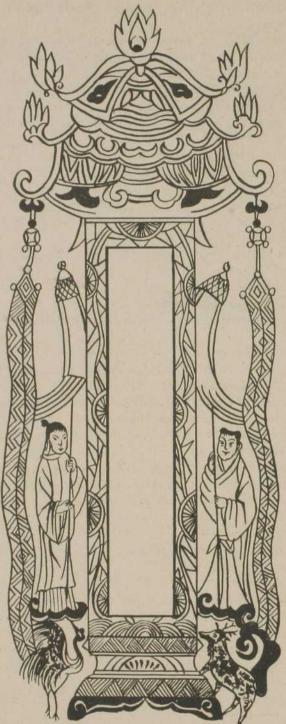
TWELFTH MONTH.

- 1.—All prayers said on this day are infinately more meritorious.
- 2.—Assembly of the celestial cranes and the taoist genius on Mount Kiu-kiu Kiu-yong hien Kiang-sou. This is the mountain to San Mao.
- 3.—Favourable day for entering into official office.
- 4.—Anniversary of Han Yu's trip to the Sacred Mountain.
- 5.—Anniversary of the day on which a title of honour was given to Confucius by Song Kao-stong.

- 6.—Apparition upon earth of six great spiritualized celestial serpents.
- 7.—Good day for interments.
- 8.—Day of sacrifice offered by the kings and the tributary dukes.

 Birth of *Tchang-siun* (T'ang's faithful minister). The reading of a prayer-book on this day is of incomparable merit.
- 9.—Baths and sweeping are permitted but not travelling.
- 10.—Lucky day except to offer sacrifices to the spirits.
- 11.—This would be a good day except for the unlucky influence of the moon.
- 12.—Pe-fou je (Day of one hundred joys).
- 13.—On this day Tai-ye adores Heaven.
- 14.—The genius Hai Ye-tse's birth.
- 15.—Day for offering sacrifices.
- 16.—Birth of the genius of the sacred mount Heng-chan (Hou-non.)
- 17.—Sacrifices, fishing and hunting are favourable.
- 18.—Birth of the genius Hoang Yng (Ou-song kou-che) thus named because he lived beside the five fir-trees.
- 19.—Favourable day to have ones fortune told.
- 20.—Birth of Lou-pan. (The patron of manners).
- 21.—Birth of the master of celestial doctrine. Birth of the buddha Tou-pao.
- 22.—Birth of Tchong-wang kai hoa.
- 23.—This evening at dusk the first offerings are made to the god of the hearth *Tsao-kiun* before ascending to Heaven.
- 24.—The god of the hearth Tsao-kiun ascends to Heaven to present his report of the sins and merits of mankind to Yu-hoang. Tempest of the sweepings. The houses are swept. Offerings are made to chase the devils and pests.
- 25.—"Tche-ma" are burnt to receive Yu-hoang who descends on earth to examine the sins and merits of mankind. Offerings are placed at the doors. To-day the broth of red peas are drank as a safeguard against epidemics.
- 26.—Very lucky day for all undertakings.
- 27.—Lucky to go hunting and to offer sacrifices.
- 28.—Uulucky to move.
- 29.—Birth of Hoa yen p'ou-sah.
- 30.—All the buddhas descend upon earth to make enquiries about the sins and merits of mankind. One must fast offer incense make sacrifices and do good. Closing of the wells.

The polar star descends upon earth the 8, 14, 15, 23, 29, of each month. On these days all prayers and invocations made to Buddha, fasting, etc., have extraordinary merit.



which is folded in a rectangular form having the appearance of one of those large Chinese official letter envelopes, or a kind of paper purse destined to receive the soul. It is placed upright on the table at the head of the coffin beside the tao-t'eou fan.

This is the soul's first or temporary throne in waiting for the final tablet to be erected.

It is the lawful heir of the dead who has the right to take possession of this important document. I have known different cases where the suitors have presented it to the mandarin as a proof of their legitimate claim.

The illustrations here shown is the fac-simile of the tablet which was brought before *Han-chan hien's* tribunal by the interested party as a proof of their right to the heritage of the deceased in question. It was used as a voucher in the process which took place in the distribution of his wealth.

Petitions and Thanksgiving

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

In thanksgiving for a favour received please find enclosed \$2.00. One Dollar is for the renewal of my sister's subscription to the PRECURSOR and the other for your good works.

After wearing the Miraculous Medal for one year, my husband who was addicted to drink, has been entirely cured. Please join with me in thanking Our Immaculate Mother.

Mrs. W. S. Kingston.

Enclosed please find Two Dollars; one towards your glorious work for God and His Immaculate Mother and the other for a Mass of thanksgiving in honour of Blessed Theresa of the Child Jesus, for favours received.

Enclosed please find One Dollar in thanksgiving for favour received, after promising to have it published in the PRECURSOR.

A Subscriber of Vancouver, B.C.

I beg the assistance of your prayers for my boy's cure.

Mrs. McK., St. John, N.B. * * *

A better position requested with promise to renew my subscription to the PRE-CURSOR. W. M., St. John, N. B.

If a complete cure be obtained for very dear friends, I shall endeavor to procure new Subscribers for the PRECURSOR.

Enclosed please find One Dollar in thanksgiving for favour received after a novena to the Sacred Heart and promising to have it published in the PRECURSOR. A Subscriber, Verdun.

* * *

I beg the prayers of your Community for the cure of my son who is very nervous. Mrs. K. Q., St. John, N. B.

Prayers are kindly requested for the gain of a lawsuit.

* * *

Enclosed please find \$20.00 for the welfare of a Missionary Sister in China. This is due to a favour obtained.

Prayers are requested by a poor mother, for her son who is addicted to drink.

In subscribing to the PRECURSOR I beg to have prayers to obtain relief in great physical sufferings. Worcester, Mass.

May I ask your prayers for a very special favour, if granted I promise to contribute Twenty-Five Dollars in aid of the Novitiate and a renewal of subscription.

Enclosed please find One Dollar in thanksgiving to the Sacred Heart for favour Mrs. A. K. P., Montréal.

Enclosed please find Five Dollars, One Dollar is for the renewal of my subscription to the PRECURSOR and Four Dollars for novenas for special favour. J. C., Chesterville.

* * *

Prayers are requested for a baby boy.

* * *

I beg you to pray that my husband will obtain employment soon and also for his conversion. If these favours be granted I promise an alms for the Missionary Sisters,

Mrs. S. A., Subscriber.

* * *

In thanksgiving for favour received 1 am sending five years' subscription to the PRECURSOR.

* * *

Enclosed please find One Dollar for the Foundling-Home of Canton. Promise a future offering if a temporal favour requested be granted.

A Subscriber.

* * *

Prayers are requested for a lady suffering from rheumatism.

* * *

2 requests for situations.

* * *

May our Immaculate Mother relieve my baby who is suffering from pneumonia.

* * *

Prayers are asked for a young mother.

* * *

Enclosed please find \$5.00 for five years' subscription to the PRECURSOR, in thanksgiving for favour received. If 1 obtain the success in a business transaction, 1 promise to make a further contribution of \$25.00.

Mrs J. C., Montreal.

Ask for success in undertakings.

Mrs E. O., Worcester, Mas..

* * *

Relief from sufferings after an operation.

* * *

Prayers for a young girl who desires to embrace the religious life and perseverance if God deigns to call her to such a sublime vocation.

* * *

A young boy asks to be cured of a facial disease. Health for his mother.

* * *

The sale of property.

ole ole ole

A mother disappeared since four years. Her returns and that of her son are requested through the intercession of Good Saint Anthony.

* * *

5 cures through the intercession of the Immaculate Virgin.

* * *

For sale of property.

* * *

May I solicit your prayers for a father who is addicted to drink.

Worcester, Mass.

Enclosed please find One Dollar, I recommend to Our Blessed Lady my health and two other special favours. If these be granted I promise to make an offering for your Missions.

Mrs. C., Vancouver.

I am enclosing One Dollar in thanksgiving for favour obtained.

Mrs. H. C., Wauregan, Conn.

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- 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 corrresponding 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.
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