

THE PRECURSOR



VOL. 2 MONTREAL, JANUARY -FEBRUARY 1925 No. 9

PREMIUMS

Offered for Subscriptions-New or Renewed

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

Please Help the Missionary Sisters of the Immaculate Conception

By procuring work for them.



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

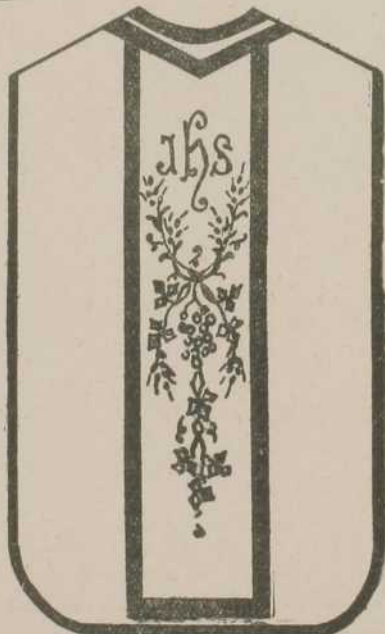
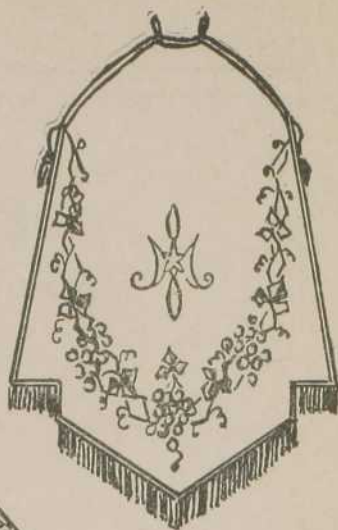
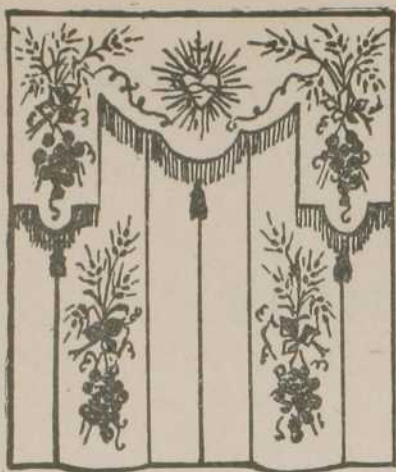
Missionaries must undergo several years' preparation before being able to commence their apostolic labors in foreign fields.

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

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

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

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

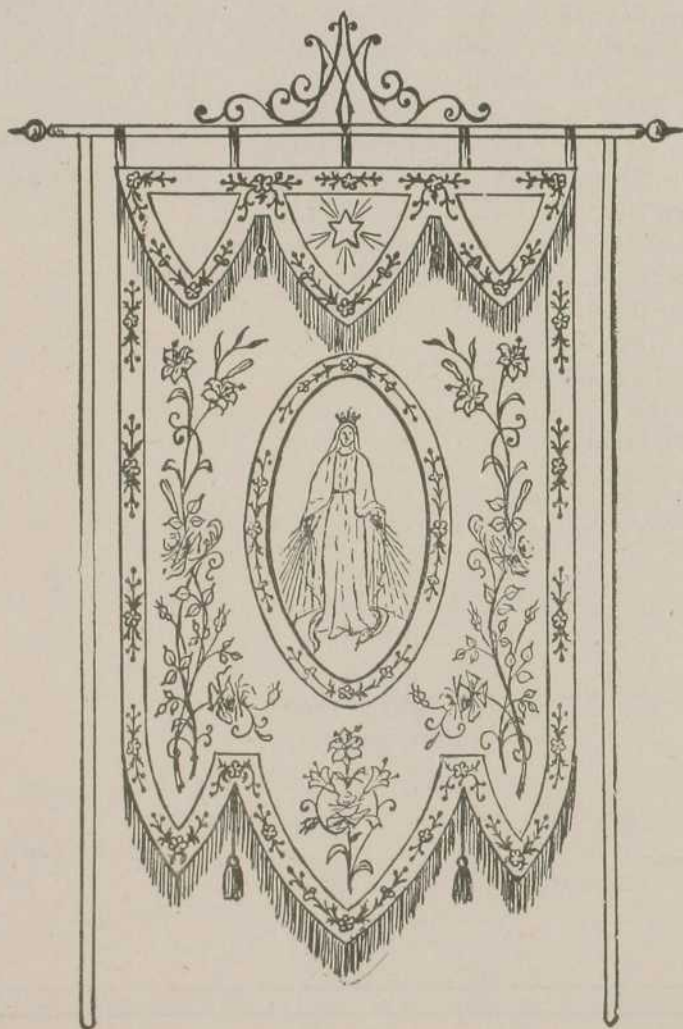
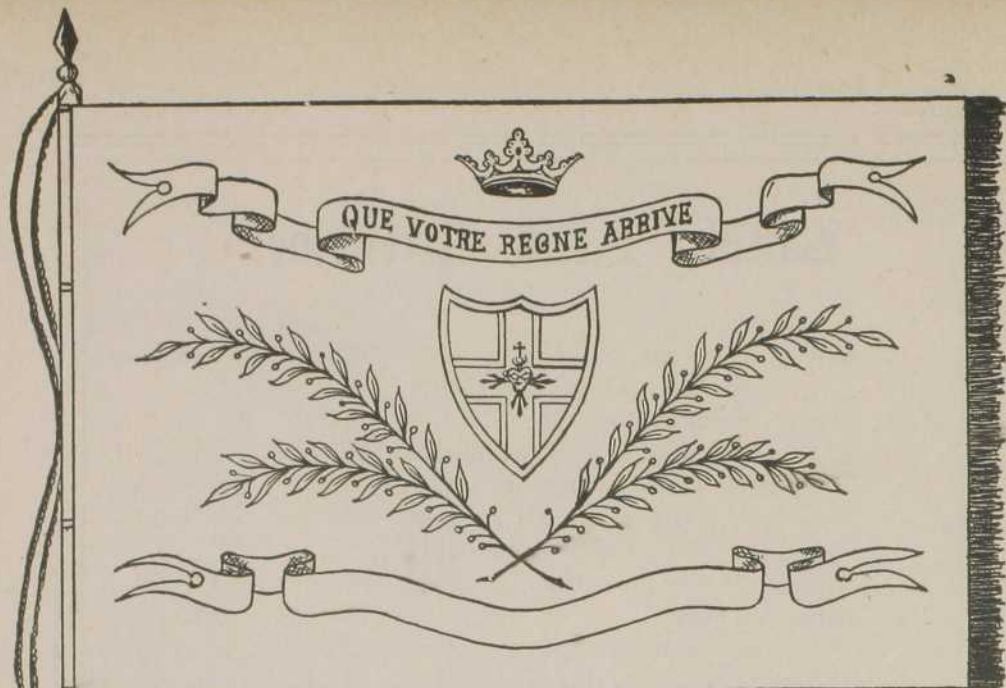


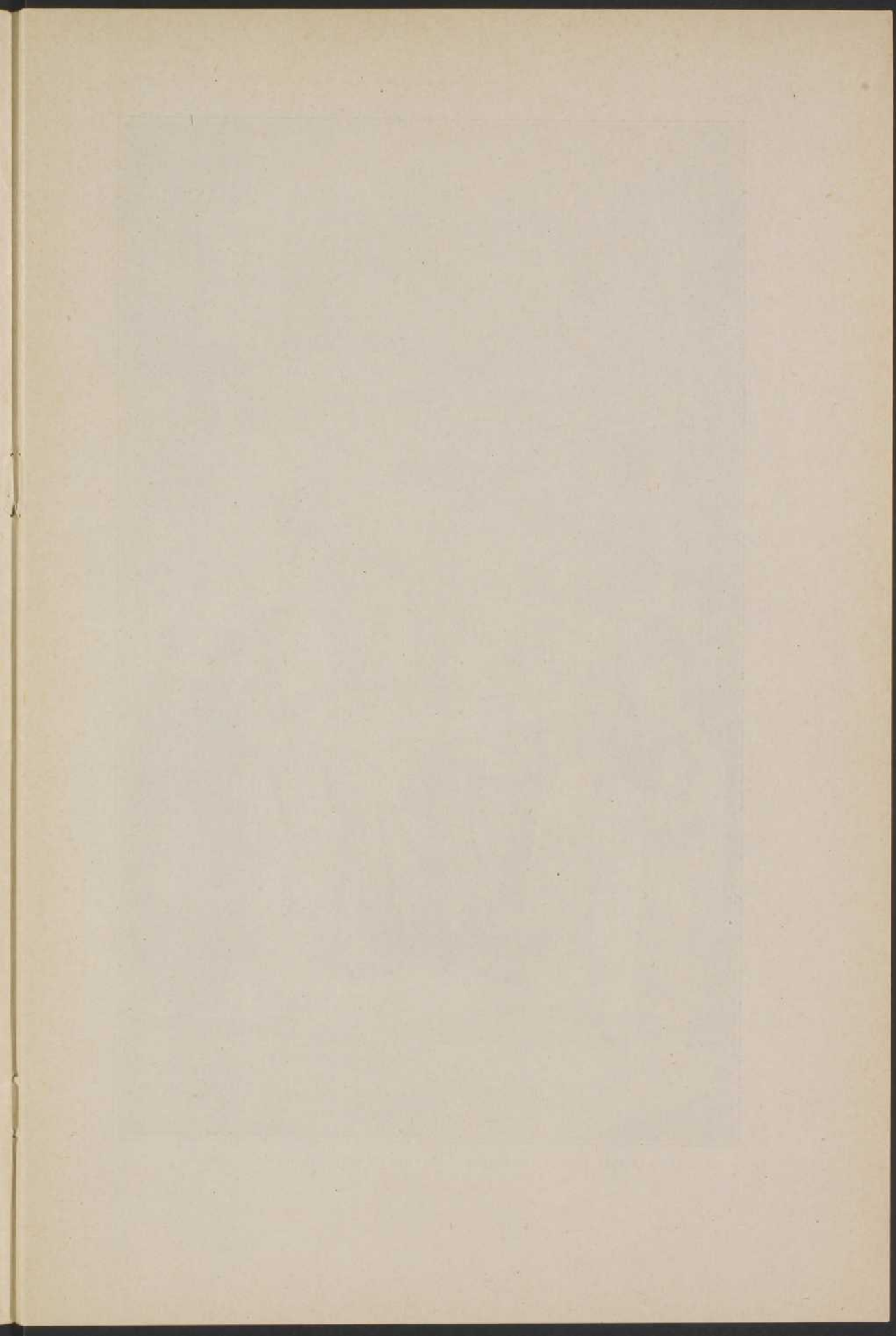
Kindly Read Attentively

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

We supply Altar-breads at the following prices.

Small	\$1.00 per 1000
Large	0.37 " 100







"O IMMACULATE MOTHER, PROTECT OUR BENEFACTORS!"

THE PRECURSOR

Published by the

Missionary Sisters

of the Immaculate Conception

with the approbation of the Archbishop of Montreal

VOL. 2

MONTREAL, JANUARY-FEBRUARY 1925

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Society of the Missionary Sisters of the Immaculate Conception

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

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

MEANS OF ATTAINING THIS SPECIFIC AIM

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

IN INFIDEL COUNTRIES

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

Assisting dying pagans and Christians.

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

IN CHRISTIAN COUNTRIES

Devotion, in the form of thanksgiving, to the Childhood of Our Lord, to the Blessed Eucharist, to the Holy Ghost and to Mary Immaculate.

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

HOUSES ALREADY EXISTING

IN CHINA AND CANADA

Foundation of the Society at Notre-Dame des Neiges
1902).

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

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 Lagachetiere St. West.

LANGUAGE COURSE and CATECHISM for Chinese adults, Sundays, from 2.30 to 4.00 P.M., at the Plateau Commercial Academy, 87 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. Home for the Chinese, Closed Retreats.

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

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

Imprimatur :

✠ GEORGES, Bp. of Philip.,

Ad. apost.

—November 27, 1921.

Chinese Works

of the Missionary Sisters of the Immaculate Conception

YEAR 1923

CANTON, CHINA:

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

LAZARETTO AT SHEK LUNG (near Canton), CHINA:

Lepers (male and female)	1,200
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MANILA, PHILIPPINE ISLANDS, 286 Blumentrit Street:

Nurses' Training School, Students	62
Patients received	1,231
Operations	265
Treatments	8,287
Baptisms	79

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

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

MONTREAL, P. Q.:

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

Chinese School, 404 St. Urbain Street.

Pupils	21
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Plateau School, 87 St. Catherine Street West.

Sunday Language and Catechism Courses.

QUEBEC, 4 Simard Street.

Sunday Language and Catechism Courses.



Our New Year Wishes for 1925

THEY are offered with the most profound respect and lively gratitude to the Venerable Bishops of our Church of Canada. May the Author of all good bestow upon their august persons His most precious and abundant favours, and for many years may He sustain them in their grand and noble enterprises, granting that amongst other joys, they may see the works of charity and zeal, of which they are the guides and support, ceaselessly develop and multiply.

To the Pastors and all members of the Clergy whose protection and benevolent support has been so generously accorded us, we also offer our most humble wishes. May God bless their noble and holy labours and, He, Himself assure their success.

To Religious Congregations, using the words of the Holy Ghost, "Increase and multiply", may more numerous vocations enable them to extend the limits of their immense field of action; and may the year 1925, open to their works of zeal and apostolate a new era of expansion and prosperity.

Finally we beg for all our devoted benefactors and subscribers, Heaven's choicest blessings, that their works, pains and sufferings may not be "without comfort and consolation"; and upon all their undertakings may the Immaculate Virgin constantly incline the Divine and all-powerful hand of her Adorable Son.

The Missionary Sisters
of the Immaculate Conception.



The Nativity.

*This day celestial melody
Resounded o'er the earth,
What time the Virgin bore a Son,
Angels proclaimed His birth,
Chanting their strains of holy joy,
With glory fraught and peace,
To Christ they render homage due,
To us they sing release.*

*Not unto all such gifts are given,
But those with virtue girt;
Not granted at haphazard,
But measured by desert.*

*Affections must be weaned from sin,
So shall we gain that peace within
Reserved for pure in heart;
Lo! earth is joined with things divine,
In this respect their lays combine,
But fitly fall apart.*

*O man, rejoice, con this accord!
O flesh, rejoice, joined with the Word!
The King of Heaven is cradled found
Amid the beasts He made,
In a rude manger's narrow bed
The Lord of all is laid.*

*Star of the Sea! Thy Blessed Son
The Holy Church adores!
That He our service will accept
Devoutly she implores.
Let each redeemed thing
The Redeemer's praises sing.*

From the Sarum Missal.

Devotion to Our Lady of Lourdes in the Missions.

Our Lady of Lourdes at Tsen-y, Kouy-tcheou Mission.



FEAST OF OUR LADY OF LOURDES,
February 11.

AT Kouy-tcheou, Our Lady of Lourdes is particularly honoured in two centres and thence throughout the entire mission. One of these centres is the district of Tsen-y, ruined in 1884, by the cruel persecutions which were followed by a long period of uneasiness and apprehension. Bishop Guichard confided its re-establishment to Reverend Father Poin-sot, who, several times since his arrival in 1892, was tempted to succumb under the difficult task, so disastrous was the condition of the mission.

He placed his confidence in Our Lady of Lourdes and consecrated to her his district. As soon as better days had dawned, he erected a chapel in her honour as handsome as his resources permitted.

Towards the close of 1903, he received a magnificent statue of Our Lady of Lourdes. "It fell into great danger on the way. At two days' journey from Tsen-y, bandits, lying in ambush, seeing this enormous case and believing to have found a treasure, rushed upon the bearers, whom they stopped and stripped. The case was then opened, the packing removed and the statue appeared in its immaculate whiteness. Dis-

appointed, the bandits determined to violate it, when, so is it reported, the Virgin-Mother blushed deeply. At this sight, the bandits took to flight and the bearers of the statue proceeded unmolested on their route.

The statue was received with holy joy at the church, where set on a handsome pedestal, the Immaculate Virgin dominates the main-altar, having at her feet, the crucifix and the tabernacle, her deepest sorrow and supreme joy.

Since this epoch, she showers her graces in profusion upon Tchen-y and the Christians are ever increasing in faith and piety. Every year, February

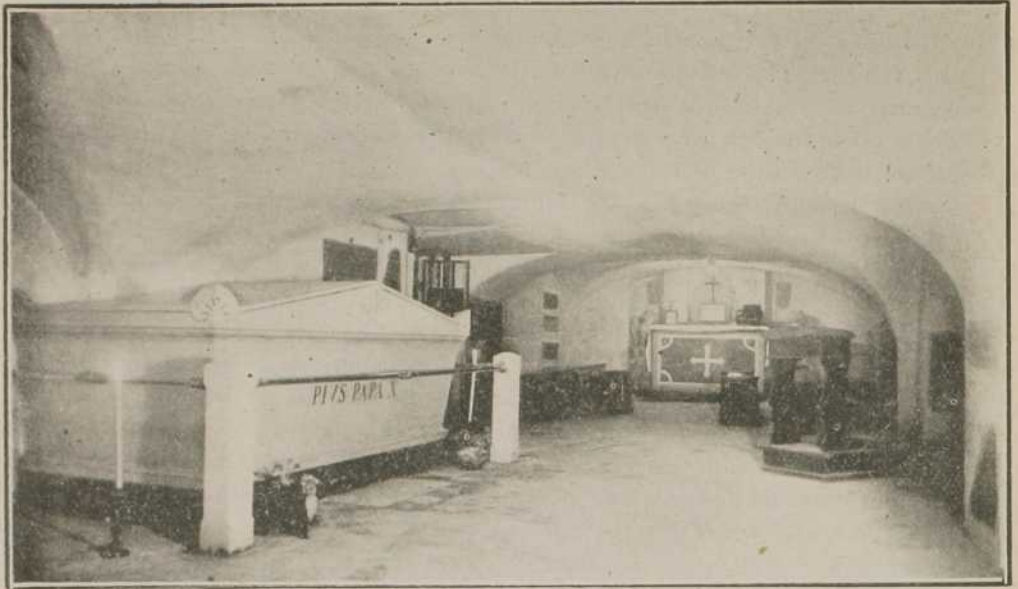
11, the Feast of the Apparition is celebrated with great pomp. The Christians gather from all the surrounding country and, on that day, the church is all too small to contain the throngs. An altar is erected in the grounds and Mass is celebrated in the open-air, despite the snow and sleet which often come to disturb the pious assembly, for the early days of February are the coldest at Kouy-tcheou. The snow may fall, the blasts may blow, but the ceremonies continue, for the piety of the faithful is stronger than the fury of the elements. Far into the night, the throngs of pagans who are permitted to enter, still gaze with admiration upon the Beautiful Lady in her bower of lights and flowers.

During the first years that followed the persecutions, a certain timidity and prudence constrained the missionary to greater restriction; but, soon, encouraged by the results and confident in Mary Immaculate, he organized a torch-light procession. Fifteen hundred lanterns lined the alleys and roofs of the buildings, while the statue, magnificently adorned, was borne throughout the grounds, where five repositories had been constructed. At each repository, a halt was made and a decade of the beads recited; and with what fervour and piety! The angels must have smiled with joy!

When about to re-enter the church, the procession halted at the last repository, close to a stone wall separating the grounds from the property of a neighbouring pagan. A crowd of onlookers had posted themselves upon this wall to have a better view of the ceremony. Suddenly, towards the end of the last decade, a noise was heard like the sound of a Chinese cannon and my curate exclaimed, "Father, the Blessed Virgin has just wrought a miracle!" Turning, I beheld this wall of seven or eight feet, built of stones of every form and size, overturned upon the mass at its feet. Evidently, the onlookers had tumbled with the stones, and not one of the crowd had received even a scratch. The Christians perceiving this marvel, redoubled the ardour of their prayers and hymns.

Permit me to relate another marvellous grace obtained through the Immaculate Virgin. One evening, about six o'clock, a fire broke out in a near-by pagoda. As the weather was calm, we feared, at first, no danger; but suddenly, a violent wind rose from the west and drove the flames directly towards us. Cinders were falling in showers upon buildings and gardens. Blinded by the smoke and dust which came upon us in blasts, we were in imminent danger. The little orphans threw themselves at the feet of the statue in fervent supplication. A few minutes later, a violent rain-storm burst over the city, calming the wind and extinguishing the fire. We were saved. One of the Christians, whose house was more exposed than ours, closed his doors, sprinkled the roof and walls with Holy-water and confided himself to the Blessed Virgin, promising a number of Masses in her honour if she protected him. Alone, in the burning mass, his house stood intact.

Pagans as well as Christians were impressed by this prodigy, which increased their confidence in Our Lady of Lourdes; and, during the past few years, the number of Christians has increased tenfold, while they come in throngs to the Virgin's oratory, publishing her glory and relating her benefits.



CHAPEL OF THE TOMB OF HIS HOLINESS PIUS X.

The Cause of Pius X

New petitions, for the cause of Pius X have been addressed to the Holy Father by His Eminence Cardinal Nasalli-Rocca, Archbishop of Bologna; the Archbishop of Ravenna and Ferrara; the Bishop of Rimini; the Bishop and chapter of Imola; the Bishops of Cesena, Comacchio and Sarsina.

The Brothers of St. Vincent of Paul have sent a request signed by their Superior General and the members of the religious council, where they make particular mention that, "Pius X gave a luminous proof of his sagacity, of his firmity, of his energetic decision which was at the same time full of merciful kindness. These are so many signs of heroic virtues that the Church exacts from her servants of God, before they can be placed on the altars."

The Franciscan Missionaries of Mary worded an entreaty signed by their Mother General, where they relate this touching event: it was in their house of the via Guisti, at Rome, that this religious arrived, almost dying, she was brought to the Vatican and came back, two hours later, via Guisti, perfectly cured, after having received the blessing of Pius X.

For Unity of the Church

AT the occasion of the 300th anniversary of the martyrdom of Saint Josaphat, Bishop of Polotsk, "Glory and safeguard of the Oriental Slavonians." The Sovereign Pontiff, in his Encyclical, asks the prayers of all the faithful for the return of the dissident Orientals to the Catholic Church. Since a few years an octave of prayers have been said, from January 18, to January 28, that is, from the Feast of St. Peter's Chair at Rome until the Feast of the Conversion of Saint Paul, for the unity of the Church.

Here are the intentions assigned to each of these days of prayer :
January 18: Return of all the "Other Sheep" to the fold of Peter the one and only shepherd.

19: Return and re-union of all the Orientals separated from the Apostolic See.

20: Reparation of the breach of the XVIth century between England and Rome.

21: Return of the Lutherans and the other Protestants to the Holy Roman Church.

22: That all the Christians of America become united with St. Peter's Chair at Rome.

23: Return of all bad Catholics to the reception of the sacraments.

24: Conversion of the Jews.

25: Conquest of the entire world to Christ, through the missionaries.

26: The following anthem, verse and response may be recited:

Anthem: That all may be one, as thou, Father, in me, and I in thee: that they also may be one in us: that the world may believe that thou hast sent me.
(St. John XVII, 21.)

V.—And I say to thee, That thou art Peter

R.—And upon this rock I will build my Church.

PRAYER

O Lord Jesus Christ, who didst say unto thine apostles, I leave you peace, my peace I give unto you; look not upon my sins but upon the faith of thy church; and vouchsafe to grant her peace and union according to thy will; who livest and reignest God for ever and ever. Amen.



PAGAN TEMPLE OF CANTON, DEDICATED TO THE FIVE GENIUSES.

To the Friends of... Needlework

I know that among my charming nieces there are numerous friends of needlework.

Guided by clever and industrious fingers a needle can transform a piece of material into a warm and comfortable garment; with linen, cotton and silk this small piece of steel, used with artistic taste, can accomplish marvels filling wardrobes with pretty and useful *ligerie* allowing us to admire the perfect finish of fine laces and splendid embroideries.

This is a sketch of what the skillful needle-woman can achieve with her needle, that friend and ever faithful counsellor, that help-mate that the queens themselves have not disdained to choose for their companions in their pastime. Is it not true, dear nieces, that in devoting one's self to needlework, knitting and embroidery, we find an excellent partner? If this small but indispensable instrument, the needle, is employed to help clothe the poor and suffering. If we use it with such a magical activity for the service of God in making Church Vestments or for the wardrobe of those chosen by the Divine Master to be His apostles and the dispensers of the bread of the Divine Word in pagan countries, Oh! how noble then, is the task of the needle...and how noble those who guide it!

It is to this noble mission, dear nieces, that your Aunt to-day invites you, you especially who no longer attend school; but if you are yourselves unable to become the auxiliaries of the Apostolic Labourers, perhaps your mammas and grown-up sisters could join this working militia.

I am sure that I can guess the question that you are asking....to which I shall immediately answer.

You have—at least some of you—heard of the work-room, purveyors of the apostles at the Missionary Sisters of the Immaculate Conception where the re-unions take place *every Wednesday afternoon at 2 P. M.* in the assembly hall at their *Mother-House, 314 St. Catherine Road, Outremont?* These sewing-circles which have been interrupted during the summer months has recommenced *Wednesday, October 1st* under the direction of the devoted Missionary Sisters of the Immaculate Conception.

Like last year, these zealous Workers will be employed to provide the priests and students of the Canadian Foreign Mission Seminary with the necessary *lingerie* and religious ornaments for the Divine Worship in the Seminary and in the far-distant missions, where, before long these apostolic souls will be labouring in the harvest for the salvation of souls.

The ladies of the work-room accomplished marvels last year, both in quality and quantity of the objects made. The Missionary Sisters of the

Immaculate Conception do not expect less this year from good-willed and generous persons; moreover their house is now more spacious owing to the departure of the novices and postulants for Pont Viau,—close by the Foreign Mission Seminary—they will be pleased to welcome a large assemblage of mission workers.

You will speak about this to your mammas and elder sisters, will you not, dear nieces?... Nor is it forbidden to whisper a word to your papas and to all your relatives and friends who are interested in the great work of the missions, and should it not interest every soul who is desirous of extending God's Kingdom on earth?

Those who are unable to give their time, may become benefactors of the work by procuring the *raw material* for us; that is all the alms, balls of cotton, wool, thread, etc., which will be gratefully accepted by the directresses of the work-room, The Missionary Sisters of the Immaculate Conception.

I know that your Aunt's appeal in favour of this beautiful work will not be in vain, and that all her devoted nieces and nephews will do all in their power to win numerous, zealous and devoted workers.

Will not He who has promised to reward a cup of water given in His Name, shower upon the generous helpers of His apostles His choicest graces and blessings?

Aunt Annette.

THE "HOLY YEARS".

Following is the list of the holy years that have been celebrated:

I—1300 . . . Boniface VIII	XII—1600 . . . Clement VIII
II—1350 . . . Clement VI	XIII—1626 . . . Urbain VIII
III—1389 . . . Urbain VI	XIV—1650 . . . Innocent X
1390 . . . Boniface I	XV—1676 . . . Clement X
IV—1400 . . . Boniface IX	XVI—1700 . . . Innocent XII-
V—1423 . . . Martin V	Clement XI
VI—1450 . . . Nicholas V	XVII—1725 . . . Benedict XIII
VII—1475 . . . Sixtus IV	XVIII—1750 . . . Benedict XIV
VIII—1500 . . . Alexander VI	XIX—1775 . . . Clement XIV
IX—1525 . . . Clement VII	Pius VI
X—1550 . . . Julius III	XX—1825 . . . Leo XII
XI—1575 . . . Gregory XIII	XXI—1900 . . . Leo XIII

To Those Who Wait



ON the hillsides overlooking the Lake of Genesareth, a group of bright-eyed children ran joyously among the colored foliage as if proclaiming that the master-motive of the world was play. Suddenly, a shout, the outlet of unexpected joy just realized, arose as of one accord from the happy hearts of the children. Down fell the leafy twigs which a moment before the leaders of the childish band had used as tokens of self-imposed authority; forgotten were the oblong outlines that had so triumphantly marked the royal domains of each small ruler; forsaken in the obliviousness of uselessness were the games that magnetized the carefree hours of their "make-believe" world.

Again the shout resounded more eager, more jubilant:

"He is coming. See, he is coming!"

Down the hill raced the exulting children each drawn by one sweet desire to reach first the spot where stood the man they hailed.

Unheeded were the pitiful cries of one tiny child who begged not to be left behind. Unnoticing, unsympathizing, they all left her alone to weep lamentingly over her misfortune. Painfully she arose, tottered a few steps forward, then realizing the uselessness of her effort, she sank back disconsolate upon a little mound shaded by deep-dyed sycamores. Her curl-encircled head sank into the protection of her uplifted arms, as she hid her eyes from which the tears were flowing unchecked. Her little body, tense with the agony of grief, disappointment and abandonment, shook with childish emotion, as her sobs broke the stillness of the quiet play-world.

"I wanted Him, too," she moaned. "I've waited so long to see Him. And now, now, He's gone. They've all gone and left me alone!"

The intensity of her grief was broken by the sound of a tender musical voice asking:

"Where are the other children?"

The little girl, startled from her reverie by the words and by a gentle caressing pressure on her shoulder, glanced up. Instantly her troubles vanished. A glad light came into her tear-dimmed eyes; a joyous thrill into her heart. As the magnet draws to itself the objects of its attractions, so the soul of this child fresh with the glow of innocence, felt instinctively a kinship with the kindly stranger to whom she beseechingly stretched out her little arms. The next moment, the stranger, a young man of noble mien, had taken her up and seating himself upon a mound surrounded by various-hued foliage, He placed her gently on His knee repeating solicitously His former question:

"But where are the other children?"

"They've gone to greet the Carpenter. They spied Him in the valley and ran to meet Him".

The answer came with a reawakening sob of disappointment.

"And who, my child, is the Carpenter?"

The eyes of the little girl opened wide with questioning wonder as she firmly answered with an assured, unhesitating decision:

"Why, He's the friend of the little children. He goes about preaching and teaching, they say, and He tells the children beautiful stories and sometimes shows them how to play new games."

Something in the still eyes before her made her hasten to explain.

"Oh, yes, I wanted to go, too, but they wouldn't wait for me; they wouldn't help me. You see, I'm a cripple," and pitifully she displayed her little withered limb bandaged carefully with many coverings of staunch linen.

"And were you very anxious to see the Carpenter, Melcha?"

The eagerness of her long-anticipated desire so powerfully surged forth in overflowing explanation that she failed to notice that this fascinating stranger had called her by her own name.

"Oh, I've waited so long, so many days to see Him. I pray every morning when I hear the matin-chant that today I may see Him of whom my little brothers and playmates tell me, but I can't run as they do and now I've missed Him again." She finished, catching back a sob that would have threatened more tears had not her attention been diverted by the actions of the stranger. Carefully, gently He was unwrapping the little limb, watching her meantime with eyes that revealed the stillness of eternity. Suddenly the child's face flushed; the joyousness of happy realization seized her. The limb which had for years hung almost useless felt the revigorating inrush of warm blood pulsing with life-giving activity. The bandage was gone. Erect she stood, cured!

With the ecstasy of overwhelming gladness, she pressed her cheek against the cheek of the Stranger, her little arms encircling His neck. Tinglingly near to the heart of her benefactor, thrilling with joyous emotion, Melcha whispered in hushed reverence:

"Are you, oh, are you the Master? Are you Jesus of Nazareth?"

Pressed to the bosom of the Creator of the universe, little Melcha whose heart was ravished with the peace of God, heard with joy His answer:

"I am Jesus, the Carpenter, little Melcha, Jesus, the Friend of the Little Children."

Pauline Marie Cloton.

Let us go to Bethlehem, offer our treasures; offer what the Magi offered and as they offered them. O my God give us what Thou desirest that we should give: a contrite and humble heart at the remembrance of our numberless infidelities; hearts consumed by holy desires, who makes prayer their delight; hearts grateful for the favours which Thou hast showered upon them and who desire to offer continual acts of thanksgiving.

Stephen the Deacon

(First century)

FEAST, DECEMBER 26.



S AINT Stephen, through his virtues, wisdom and zeal was worthy of being chosen for the first of the seven deacons.

The apostles, through the imposition of hands gave him the power of preaching the word of God and at the same time entrusted him with the care of the temporalities of the Church.

In the exercise of these functions, Saint Stephen joined with an ardent love for our Divine Lord, an un-interested love for his neighbor which drew upon him from the part of the Jews such a violent hatred, that the shedding of his blood alone, would gratify.

Like a hero longing for combat, Saint Stephen shed his blood in return for that which Our Saviour first shed for him thus receiving the crown pre-figured by his name (Stephanos, in Greek signifies crown) Saint Stephen, who, through the diffusion of his blood was the first to give testimony of Our

Lord won the privilege of being at the head of the vast army of martyrs, whose robes, so to speak, are purpled with their blood.

He is represented as attired in deacons vestments, with a palm in his hand and carrying stones to indicate by which torment he met his death.

Saul and Stephen were both instructed by the same master Gamaliel. Stephen believed in the Messiah, while Saul was confirmed in the Jewish prejudices.

The fruit of the best of educations generally depend upon the personal dispositions of the pupil.



THE POOR LEPERS OF SHEK-LUNG
Cared for by the Missionary Sisters of the Immaculate Conception.

Echoes from our Missions

CANTON, CHINA.

Canton, China, October 14, 1924.

Very dear Mother,

I shall not go to bed to-night before re-assuring you of our situation and to give you the news of the political troubles which are giving more anxiety than ever. The flags of the different nations wave over several buildings: the poor Chinese also make use of them to be sheltered from the bombs; there is a general strike. Useless to say that our classes of Canton and Shameen have been closed for some time.

During the day of October 6, battles were fought in the streets that surround us. The preoccupation of those who began the fighting was to rid the city of the Yunnanais, the Houanais and the Houangsinais, but without success. It was followed by panics, pillage, etc... Thousands of houses have been burned and several that are near our out-houses were soaked with petroleum and were just being set on fire, when a word, "Man Man," (Wait a little) the Colonial commanded them to postpone their villainy until the next day. Happily, that the next day they did not execute their designs; visible protection of Divine Providence!

The houses and stores on the neighbouring street, "Ti Sam Ky" were ransacked. The poor people are dying from fright. Our class-rooms are filled with refugees: several young girls have also been kidnapped. And besides Chan Swan Ming's troops are near Canton waiting for orders to advance into the City. So I suppose that there will be further plundering... The railway between Shek-Lung and Canton have been demolished to hinder the transport of the soldiers, they, however, make the trip on foot.

At the moment I write, thousands of persons fill our house. It is not easy to write as we must keep continual watch, as well as take all precautions. The Rosary is uninterruptedly recited; the pagans listen, learn, then unite their voices with those of the Christians. Do not worry about us, dear Mother, our devoted Bishop, as well as the Colonial come frequently to re-assure and protect us. The pupils, in aprons and sleevelets, are like real Sisters of Charity. Supper and rice are served by them, to all these poor unfortunates.

A friend of Shameen begged us to leave our post, offering us a flat in his house. Useless to say that we will not leave our Works: the babies of the Foundling-Home would be dead on our return. We have a very interesting family since the dying babies have been separated from the healthy ones! I can hear you saying, "Take good care of these little dying infants."—Ah! Yes, Mother, we are caring for them with all our heart.

My most affectionate good-night, Beloved Mother, promising to write soon again, giving the news of Canton and its troubles.

Your most affectionate child,

Sr. Mary of the Rosary.

Gleanings from the Journal of our Sisters at Canton



Some time ago, a good Christian brought us two babies, whose sad story follows: In her village, far into the country, two little twins were born, and, as something not unusual, the poor little souls were far from being welcome; the father had even decided to throw them into the road.

This good Christian's daughter hearing of this, asked permission to rescue them, in order to save their souls; but the father, then, refused, unless she paid the sum of four dollars. The young girl reflected: I am poor, and the infants are not in immediate danger of death, I shall wait a little. She came back, however, the following morning, but as the father not having changed his mind, she paid the desired amount. Taking the infants home, she begged her mother to bring them to us, as she herself could not afford to take care of them.

* * *

Yap Gnouk Tsia came to us one morning with a letter of recommendation from her Parish Priest, we are reproducing it in full:

Reverend Mother,

Here is a Christian who has met with many misfortunes, and who ardently desires to be of service to you, I presume that you will kindly accept her, first of all, as apprentice, until she is able to be of a help to you. She is offering herself as General-Maid and, if after a certain experience, her work proves satisfactory, she will gratefully accept a small salary, sufficient to support her three sons and a little girl who is destined to become her eldest boy's wife.

Yap Gnouk Tsia, born at Lap Chap, was baptized at birth, she is now about thirty-years of age; her oldest son is thirteen and her future daughter-in-law eleven. The family are just about ruined, owing to the frequent plundering of pirates. Her husband was killed last year, and her Father-in-law has just died.

She desires at all costs to work at the Convent, even before you have accepted her. She is the daughter of my Catechist, and I find that she has sufficient qualities to be of a help to you, so I beg you to accept her, at least, on trial.

Believe me, your most humble and respectful servant,

M. P., Ap. Miss., at Lap Chak.

Needless to say that we willingly accepted this valiant Christian; but at the end of a week our good Malea (as we named her) spoke of returning home. We vainly tried to console her; the temptation was strong, so strong, that at times she packed her clothes to leave. The poor Mother was so lonesome for her little ones, she just longed to have them with her, saying, "Ma Me (Sister Superior) will be pleased to see my family... Ma Me is tender-hearted and so are all the Sisters, I am just heart-broken, I must have my children."

Going to the chapel, one day, she deeply bowed to a Sister, informing her that she was going home for her little ones, and in reality she disappeared that very night.

Two weeks later, she joyfully returned, carrying her four year old boy on her back, followed by her two other sons, her daughter-in-law and her aged Mother. The Brothers took charge of the two older children, while we inherited the rest of the family, in waiting for the grandmother to be placed with the Little Sisters of the Poor.

Yap Gnak Tsia again presented us with a letter from her Parish Priest, from which a passage is taken: The young widow Yap Gnak Tsia came to Lap Chak to see her family, she said that you were not discontented with her services, and that she wished you to adopt her children, assuring me that you had consented to give them hospitality. She is well pleased and so am I.

She has decided to go bag and baggage. May God protect them, and help you to instruct and make good Christians of them! A pagan uncle seems to be opposed to the departure of the children, but the older brother of Gnouk Tsia will help the latter to bring them to the Convent. She herself promises to be at your disposal until her death, if you help her to raise her little ones."



So the poor mother arrived full of courage, firmly resolved to work, adding, "When the weather is fine I shall work in the garden and when it rains I shall make shoes for the Sisters or work at the spinning-wheel. Showing us a bag of pea-nuts that she had brought, "These are for Ma Me," she said.

Sister Superior found this Chinese family so interesting that she had them photographed, which was the cost of an illness for Gnouk Tsia, (the people of the country, especially, are very superstitious). She believed that she was going to die and that we wished to have her picture as a souvenir.

We then had the grandmother to place with the Little Sisters of the Poor. One of our own Sisters took the entire family to the Convent. Knouk Tsia inquired if the people where they were going were good and if they prayed, Sister assured the prudent Christian, that we would not allow her old Mother to go to people without religion. In remarking the Little Sisters' Convent the good old soul made the Sign of the Cross, and in entering noticing a statue of St. Joseph all knelt and recited a fervent prayer.

The Little Sisters of the Poor were lively touched by their piety, and to their deep regret were obliged to refuse hospitality to the old lady, not having a single place vacant.

The young widow was established at the Foundling-Home where she continued to give great satisfaction through her docility and inexhaustible devotedness among the poor little babes.

Her little four year old boy is very intelligent, but of a difficult character. There was great emotion in the house the other day: the little rascal had disappeared. While the portress had gone on an errand, the child had slipped away. A few minutes later the mother, who was nearly frantic, came to tell us that she had lost her son. A search was immediately made for the little fellow, whom we found on the wharf, ready to go on board the steamer. One can imagine how happy the mother was at the recovery of her child.

Every evening, at the hour for solemn baptism the little fellow follows his mother, who carries the babies. He stares at the old priest, Father Tchu, following his every gest. He will himself, know, before long, how to baptize...



We have just returned from the funeral of the father of one of our Chinese virgins, who became a Christian a few years ago. We had given him a dwelling close by the Refuge of the Holy Childhood, and it was there that we had visited him the morning of his death. After a few encouraging words of the happiness that awaited him above, we asked him to pray for us when he would be in Heaven. The good old man answered, saying, "Oh! Yes, I will surely speak about you to Almighty God."

Towards evening he breathed his last, after having received the last sacraments. The next day at two o'clock preparations were made for the burial. According to Chinese custom, before placing the corpse in the coffin, four men dressed him in his robes, not forgetting his ceremonial hat. The fan would have been slipped into his hand, if Moui Kouai Apa the good old Christian who surveyed, to keep good order, advised them that it was not necessary.

She then took a palm branch and sprinkled with holy water, the coffin, which was made from three pieces of tree trunks nailed together. The corpse was placed in the coffin and surrounded with small packages of lime, then closed. The four corners were solidly screwed, and the coffin wrapped in a winding sheet and strongly tied with cords. Four men carried it by means of bamboo sticks.

During this time the mournful lamentations of the weeping bands could be heard. They wore a dress, a cotton apron and their heads were covered with cheese-cloth having a tattered cloth in front of their eyes to cry with.

Remark here, that at our entry into the room, we were each presented with a towel to wipe our tears, according to Chinese custom. The virgins who were presented sung the Ave Maria, with all their heart and fortunately their voices suppressed those of the weeping bands. Before definitely wrapping the coffin we each in turn sprinkled it with holy water.

Finally the funeral procession followed, thus: First in rank was the picture of the deceased, the chariot of flowers, carried by four men, the hearse, then the weeping bands, who did not loose any time in spreading about.

Two of our Sisters went to the cemetery in a *push*, where they found only the four grave-diggers, who while smoking, performed their sad functions. Again offering their prayers for the repose of the soul of the departed they returned to the Convent.



SHEK-LUNG, CHINA.

Extracts from the Journal of our Sisters at the Lazaretto.

March 8, 1924.

The famine caused by the incessant calamities, still continue. Rev. Father Deswasieres has left for Canton, to try to purchase some rice as the rations have been reduced since a few days.

We will have some, but with what difficulties.

March 9.

All the lepers who are in a condition to walk prepare to unload the rice which has just arrived. Some of the men-lepers tell the Father that they do not feel strong enough to work as they have not had enough nourishment, they ask to eat the portion reserved for their morning and evening meal, so as to be able to work. It is pitiful to see them sometimes crying with the hunger.

In the evening after their days work these poor unfortunates would have gone to bed without supper, if we had not offered them a fresh portion of rice. No one says a word! But if you could have seen how pleased they were when we gave them something to eat. Poor unfortunates! How it pains us to see them suffer so !

March 10.

All are happy this morning, for each one has received their portion of salted fish for a month, which they immediately place in the sun to dry. The wheat is ripe: all the lepers who have still their hands and feet are cutting it. It is touching to see all these invalids working with such ardour.

March 13.

About twenty, cold and hungry leper-men and women arrive at the Lazaretto who beg us to keep them, which is simply impossible, as we have no nourishment to give them. The soldiers, not wishing to bring them to Canton, say that they will shoot them on the spot if we will not keep them: but Rev. Father Deswasieres pleaded their cause, and they were re-conducted to Canton by the soldiers. And their poor souls....They will then be lost ! !

March 14.

A good old woman is in great pain this morning. We urged her to have patience and to offer her sufferings to Almighty God also beseeching the Blessed Virgin to help her. She answered us, saying, "I want to have patience... I offer all to God and the Blessed Virgin, but the pain is so intense that it seems as if one was tearing out my heart, that is why I weep, but I am at the same time happy, and thank our dear God. This morning I was unable to go down stairs for Mass my foot was so painful, but I went on the gallery near the chapel where I could follow the Holy Sacrifice."

MANILA, PHILIPPINE ISLANDS.

Chinese General Hospital,
September 5, 1924.

Very dear Mother,

It is only half past nine, and since seven o'clock I have baptized two dying patients. One died at nine, and the other has just breathed his last. Out of twenty-one patients who were baptized during the month of August only one recovered, the others are doubtlessly enjoying the happiness of Heaven.

Last week when I was replacing Sister Clare of Jesus for night duty, she drew my attention to a patient in the "Charity Ward" who seemed in danger of death, remarking that it would be prudent to baptize him as soon as possible: (You know, do you not Mother, that the priest is unable to come to the Hospital every time that a patient is at the point of death, so we are authorized to baptize all those who request baptism and whom we judge in danger of death). I immediately hastened, as I thought, to the bed indicated, where I found a young patient, pale, thin and very weak. I tried to speak to him, but he neither understood French nor English, so I asked the hired man who spoke the *Togalog* Language, he also tried, but with no further success. I called the hospital attendant, Chinese and a fanatic pagan, to serve as interpreter. I spoke English to the hired man, the hired man spoke *Tagalog* to the Chinese, and the Chinese transmitted word for word to the invalid. The dying man suddenly illuminated with the light of Faith asked for baptism, which he received with a face radiant with happiness. Immediately his companion in the neighbouring bed drew my attention. I ascertained that the poor dying man was in the best of dispositions, he also, received the regenerating waters of baptism.

Continuing my round, I arrived at an old man's bed who seemed to be in a weaker state than the other two. (I doubtlessly concluded that I was in the presence of the patient that Sister Clare of Jesus had mentioned). I did my utmost to persuade him to accept the truths of our Holy Faith, but to my deep regret the unfortunate obstinately refused.

During recreation I related the incident to our Sisters and it was then that I was assured of my error. I had mistaken the beds...How impenetrable are God's designs? The next morning, the patient baptized *by error* died, and the old man, object of Sister Clare of Jesus' attentions also died, but in his obstination. The grace refused by one was given to the other, who gratefully accepted it.

As you see, dear Mother, our apostolic life is strewn with roses and thorns....Oh! But the roses are much more numerous, as we have the consolation of baptizing nearly all who die in our Hospital.



ADMISSION OF A PATIENT TO THE CHINESE GENERAL HOSPITAL, MANILA, P. I.

Directed by the Missionary Sisters of the Immaculate Conception.

This evening, September 7, two of our nurses were solemnly baptized in our chapel. To-morrow, Feast of the Nativity of the Blessed Virgin, they will make their First Communion at the same time as their companions. They seem so happy to now belong entirely to God! Their happiness, however, cannot be compared to mine; as it is ten years to-morrow, September 8, since I entered the family of the Immaculate Conception. It is a long time, and still how short it has seemed to me! What graces I received! What happy days I spent! May our Immaculate Mother render me less unworthy to be numbered among her children.

And you, dear Mother, to whom I owe so much, please accept my heartfelt gratitude and profound affection.

Your respectful child,

Sr. Mary of the Visitation, M. I. C.

VANCOUVER

September 17, 1924.

Very dear Mother,

Two poor unfortunates came to-day requesting hospitality, whom we joyfully received. Toungh Ah Wa, aged 70 years, in seeing the snow white beds that Sister St. Viateur had prepared for them, said that it was two years since he had slept in one. His companion, Ham Ah Cheung, aged 75 years, immediately replied that it was more than ten years since he had slept in a bed. In answer to our question, "Where did you sleep", he said, "Under the bridge."—"Are there still many others who sleep there?"—"Yes there are several others who are like us ragged and covered with lice."—"But you have no more lice now"?...The older one, somewhat ashamed, made a gesture (that he had none)—"No, I am rid of them and I am so glad". He had good reason to be glad for *his clients* were, I believe strong and vigorous enough to *drag him from under the bridge...into the river...* Poor unfortunates, how can they live in such uncleanness!... And if they even had the consolations of our Holy Faith!

Two other poor creatures have asked to be sheltered 'neath our roof whom we heartily welcome, despite the narrowness of our premises, they are to arrive in a few days. As for the nourishment, we are not uneasy, our benefactors let us want for nothing.

Have I told you Mother of the answer made to the guardian of the Chinese Refuge by one of his clients, the poor blind man whom I have already spoken to you about. The guardian reproached his patients for wearing the Miraculous Medals that we gave them, adding that if we visited and



cared for them, it was not that we took any interest in them, but just to convert them to Catholicity and many other such insinuations... The blind man replied, "If you do not wish to wear the medal, do not wear it, but leave us alone. Whether we wear it or not does not harm you. It is we who are wearing them, not you, so mind your own affairs." So you see that the good old man did not *beat around the bush* about it and, it appears, that the guardian did not say a word. Is it not touching to see this poor illiterate man thus defending our Immaculate Mother and her humble children?... We are also confident that this tender Mother will soon lead him to her Divine Son, in obtaining for him the grace of baptism.

Our fondest regards to you dear Mother, dear Sister Assistant and to all our dear Sisters.

Your humble child,

S. S. L. G.

Vancouver, October 9, 1924.

Beloved Mother,

How happy were your children of Vancouver the day before yesterday on the Feast of the Most Holy Rosary. His Grace, Archbishop Casey, came to administer the Sacrament of Confirmation to our two first neophytes, Philip and Charles receiving as Confirmation names: Philip that of our Archbishop and of his god-father, Dr. Sweeney: Timothy-Daniel, and Charles that of his god-father, Mr. F. Filion: Francis.

His Grace was assisted by Reverend Father Thayer, O.M.I. The guests in the sanctuary were Rt. Rev. P. O'Boyle, Vicar General, and Reverend Father Forget. Mr. Casey, brother of His Grace who was also present said

that he had never assisted at a great demonstration that was more touching than this Confirmation ceremony in our humble chapel.

Beautiful singing was rendered by the good Sisters of Providence. The Sisters of Saint Joseph of Toronto, as well as a considerable number of benefactors were also present at the ceremony.

His Grace addressed a few words to the assembly to express how much this ceremony of the two Chinese neophytes,—first fruits of our apostolic labours in Vancouver—had impressed him. It is always the Holy Ghost, added His Grace, who to-day as in the time of the Apostles, operates, by means of grace, marvels in the souls of neophytes. As a souvenir of this memorable day, which greatly consoles me and which shows us the work of our religious missionaries who so ardently devote themselves for the conversion of the Chinese of our Country, I grant to all the assistants with the apostolic benediction one hundred days' indulgence.

His Grace himself gave benediction of the Blessed Sacrament.

* * *

Dear Mother I have the pleasure of telling you that an old man of 90 years, opium smoker, has just arrived. So we have presently in our small refuge, four old men, whom the youngest is 70 years of age.

Dr. Sweeney, having prescribed, for one of our patients, an electric treatment (which is very expensive) we addressed ourselves to Dr. Cleveland, specialist, who has also offered his services gratuitously. Mr. Stevens furnishes the rice for our invalids.

"Au Revoir" dear Mother and please accept our most filial affection,

Your loving children of Vancouver.

A KIND APPEAL

From the Vicar General of Vancouver.

Vancouver, B. C., October 18, 1924.

The Sisters of the Immaculate Conception resident at 795 Pender E., who have been in the city for three years engaged in missionary work among the Chinese are in need of funds to continue and extend their work. The blessing of God will attend any cooperation given them by our Catholic people. It means the saving of souls.

Wishing the Sisters all success.

Rt. Rev. Wm. P. O'Boyle, Vicar General.

MONTREAL CHINESE HOSPITAL.

Loo Sin Kay, seriously ill, ardently desired to be baptized, especially since we taught him the consoling truths of our holy Religion. August 5, Feast of Our Lady of the Snows was the blessed day that brought him this happiness.

After the regenerating waters had made him a child of God we saw him many a time devoutly joining his hands and longingly gazing at a representation of Our Crucified Saviour. He seemed absorbed in a profound and peaceful contemplation.

The eve of his death, the Sister in charge, seeing him in the same spirit of recollection, asked him if he thought often of Our dear Lord. "Oh! Yes", he answered, his face all radiant, "And when I see His picture, it relieves me so!" The next day he left for Heaven lovingly kissing the feet of His blessed Lord. It was five days since he had become a Christian !

Lee Lame, aged thirty-five, shared on the same day the happiness of his companion. The few days that he spent on earth after his baptism, were days of joy and gratitude for the favours received. He ceaselessly repeated, how happy and anxious he was to dwell in the House of God, where he would no longer suffer.

September 2.

Lee Yeune, thirty-five years of age, loved to hear speak of the Catholic Religion, but still, he said that he would not be baptized until the hour of his death; but God pitied his ignorance.

Feeling his last hour approaching, he called Sister and said, "Sister I feel cold, I am dying—All is over now—I feel it—Quick, baptize me! Firmly believing not to have time to send for the priest, Sister immediately baptized him.

Thank you, was the instant answer of the new Christian, while looking at her who had just opened for him the gates of Heaven. It will not be long now before I leave to go to God !...

A few hours later, his soul purified by the baptismal waters exchanged the miseries of this poor earth, for the joys of the everlasting life.

September 7.

Wong Yoo, 63 years, being paralyzed, spoke with great difficulty. Impressed by the sight of the large crucifix which hung on the wall at the foot of his bed, he asked Sister one day, who was this man who was so cruelly martyred. After hearing the different facts of Our Lord's life, and His death on the cross, he exclaimed, "Oh! but I do not know this good Jesus whom you speak about, speak often of Him to me!"

He learned several ejaculations which he loved to daily repeat with Sister. He received baptism and was happy to die in the religion that he found so divine, regretting not having known and loved all his life.

September 29.

On the beautiful Feast of St. Michael a soul was again snatched from Satan's grip within our Hospital walls. This conquest, like many others, was obtained through the Miraculous Medal.

Wong Ping Nam was sixty-four years old. He had spent a short time at our hospital last year, during which time we had given him a Miraculous Medal and taught him a few prayers. Having recovered his health he was permitted to return home, but unable to keep up, he came back to the hospital dangerously ill. How happy we were to see that Wong Ping Nam was still well disposed and that he had preciousely preserved his Miraculous Medal.

During his illness, he said several times to Sister, "Please pray with me, I remember how to make the Sign of the Cross, but I do not remember the prayers that I learned; with you I could recite them."

Wong Ping Nam was happy to die to rejoin her who had so maternally protected him.

Thursday, October 16, brought us a great consolation. Some time ago an invalid Chinese was brought to our modest hospital. Seeing his life in danger we took all possible means to win his soul to God, but he obstinately refused, that we should tire him in listening to things that he had never before heard. "I ignore," he replied, at each new trial on our part, "the religion that you are talking about, I am too sick to listen to you, leave me rest." Still, he accepted a Miraculous Medal. We were confident, and not without reason, that the poor unfortunate would soon correspond to grace, as it is never in vain that souls wear this precious talisman; shortly, he must be released from the sway of the evil spirit.



As we were personally unable to help the dying man, we contented ourselves with recommending him to Our Lady of the Rosary, holding her, as it were, responsible for the soul who was in immediate danger; But this tender Mother was watching!...

Thursday noon, without mentioning a word to him, the patient himself asked to be baptized. Immediately,—is there need of saying it?—his desires are fulfilled and three hours later the happy favorite of Mary is presented to his Saviour and Judge, newly attired in the baptismal robe.

O Mary! Thou who conquers souls, how sweet and powerful is your dominion! Take under your maternal mantle all those whom your Divine Son confides to us and, save them!... Save them from falling a prey to the infernal dragon.

* * *

There took place at Plateau School, Sunday October 19, a touching ceremony of baptism of six of our Chinese Catechumens, among whom, three are from our Chinese School. Mgr. Deschamps, Vicar General of Montreal Diocese, deigned to administer himself the regenerating sacrament to the new converts who received the names of Peter, Paul, John, Joseph, Alphonse and Francis Xavier.

Mgr. was assisted by Rev. Father Papineau, our Archbishop's secretary, Rev. Father Geoffroy, of the Foreign Mission Seminary. Rev. Father Caille, officiating priest for the Chinese Colony, first of all extended a hearty welcome to Mgr. Deschamps, then addressed an allocution, proper for the circumstance, in Chinese and in French. Mgr. spoke in English.

Our six catechumens seemed penetrated with the grandeur of the act in which they took part. May they never cease to understand the dignity of their title of Christian and ever faithfully fulfill their obligations.

The ceremony was closed with Benediction of the Blessed Sacrament.

The visitors were then invited to a Chinese banquet. Among the guests present were, apart from the clergy who assisted at the ceremony, Honorable Judge Lafontaine, Mr. Ludger Gravel, Mr. V. Poissant, Mr. Sawyer, etc., etc.

VISIT FROM HIS LORDSHIP BISHOP LANGLOIS.

On November 14, our Mother-House and our Noviciate of Pont-Viau were honoured with a visit from His Lordship Bishop Langlois, auxiliary of Quebec, the first, which he deigned to pay us since his elevation to the episcopate.

His Lordship benevolently expressed his desire to see our Institute constantly develop and assured us of his protection for our works in the Quebec diocese.



CHAPEL OF OUR APOSTOLIC SCHOOL AT RIMOUSKI.

RIMOUSKI.

Very dear Mother,

Apostolic School, Rimouski, September, 1924.

On September 3, sixteen pupils made their entry to the Apostolic School. From the morning of the 8th., after consecrating their studies to the Infant Virgin, they went to class with an ardour really worthy of praise. Each strive, by their good conduct as well as by their application to win the recompenses drawn for at the end of each week. They are all very cheerful and do not dream of regretting the sacrifices made in leaving home. They find their little nest very pretty, the garden affords them the most agreeable recreations, and....what is to be said of the apple-orchard!....They are for them, the treat of the afternoon collations...

Last week Mgr. Leonard deigned to visit our modest Apostolic School. His Lordship addressed the most encouraging words to our dear children, then paternally blessed them. The precious blessings of our good Bishop will certainly be a security of success for the coming year.

We were also favoured with a visit from our Parish Priest, Reverend Father Roy. As parishioners we had our share in the graces attached to the Pastor's annual visit.

Reverend Father Briere, will, one of these days, commence the Catechism Courses. He will come on Fridays for Christian Doctrine, Sundays for the recitation and explanation of the Gospel of the day and once a month for a spiritual conference.

How I ardently desire, dear Mother, the success of this new year. I beg you to obtain it from Almighty God. I also count upon the prayers of our dear Sisters who are confined to the infirmary, who, I am sure do not forget the humble mission of Rimouski.

Your child who loves you with all her heart,

Sister Mary of the Epiphany, Sup.

Extracts from the Novitiate Chronicles

Monday, September 29, 1924.



SAINT Michael the Archangel is particularly honored in our Community and, it is by a novena of prayers that we prepare for his feast.

As we have not yet the happiness of possessing his statue at the Novitiate, we are consequently deprived of the pleasure of having it adorned and of praying at his feet; but the strains of our pious hymns voice the sentiments of love and veneration with which our hearts are filled.

O Saint Michael! How grand and noble thou art! How worthy of praise and admiration, when at the head of the faithful battalion thou vanquished and overthrew Lucifer and his followers. Lend us thy all-powerful aid in the struggle, that we also may uphold God's rights and destroy Satan's reign, especially in the distant pagan lands.

Sunday, October 5.

It is the monthly retreat. We make it in union with Our Lady of the Rosary, whose feast we celebrate. Our leisure time is spent in the woods alone with God and the profound thoughts suggested by the silent falling of the golden autumn leaves. Our lives, who are still in their springtime will one day reach their autumn and, this perhaps before summer has had time to gild our days with its vivifying rays. Will our hands be then empty, or will they be filled with precious sheaves? This last alternative will be ours, if we carefully and ceaselessly turn our hearts towards the Divine Sun, whose radiant beams knows not decline... If we carefully tie our sheaves with the blessed chain of the Holy Rosary so that no wind may scatter its stalks.

Monday, October 6.

One of our Sisters of Rimouski has told us how the Apostolic School fête the Holy Infant Jesus on the 25th of the month, which afforded us greater pleasure, knowing how much our dear Mother wishes that the Child Jesus be ardently loved and greatly honoured in all our missions. Sister tells us thus: Four pupils, chosen from amongst those who have the highest conduct notes, carry the Divine Infant decked in a garland of roses and daisies. The ceremony commences with a hymn to the Infant Jesus and the procession then proceeds to the different parts of the house reciting the Rosary.

Returning to the chapel we re-take our places and Sister Superior, kneeling at the feet of the Infant Saviour, prays for one and all, while we each in turn, heartily respond. Nobody is forgotten: Our Holy Father the Pope, our Bishops, our Venerable Mother, our dear Community, our parents, our benefactors and all those who have been recommended to our prayers.

Sunday October, 19.

In the Montreal diocese this day is specially consecrated to pray for the missions and the missionaries. It is for us then, a great reason for rejoicing. Feeling ourselves united with so many holy souls, our hearts pour forth the most confident and ardent supplications that soon all the sheep who are still sitting in the darkness of paganism, will hear the voice of the Divine Pastor and enter the fold.

The beautiful hymn of the Propagation of the Faith sung at Mass, brighten anew the holy and zealous ardours with which we should be consumed. At the noon recreation, while treading underfoot the golden tinged leaves we wind our way to the river-bank, and sitting on the slope of the hill, profoundly penetrated with the thoughts of the day, where from the smallest incident applications rise to coincide with our religious sentiments. At every instant, we perceive myriads of dead leaves hurled into the depths of the rushing waters... Oh! dear God! Is not this the living image of the thousands of souls who daily fall into the everlasting depths of Hell. And these souls, are those of our brethren, those whom the Lord of the Harvest urge us go and gather for the Celestial Granaries... Ah! How anxious are we to fly to their help!... And the little Canadian missionaries seated on the river banks dream of their country of adoption. If they could, like one of our poets, ask the fugitive waters to carry to our unfortunate brothers in the far-distant lands, the good tidings that here, in the Land of the Maple, an entire nation thinks of them, prays for them and wishes at all costs to save them...

Thursday, October 30.

The Mother-House was kind enough to divide, in our favour, part of the precious relics which they possess. Our dear Mother judging that it is at the Novitiate that we should infuse the spirit with which we should be animated during the entire course of our religious life, we must, first of all, imbibe the spirit of the great Catholic Devotions, which should be honoured in our Institute.

Thus, we erected an altar where we placed the precious remains, either the apostles, martyrs or of other saints from whom we expect special protection. 'Midst the purple of the reliquary, pretty little lights shine, not, however, as numerous as we would like and every morning after Mass and in the evening after Benediction we piously venerate one of them, while the choir signs the "Triumph of the Saints."

A Missionary's Impressions

WHAT does the missionary think after spending some time in his new country? Since leaving his fatherland months ago, he has braved storms, visited strange countries, met many missionaries; he has had a vivid idea of apostolic life. What impressions has it all made upon him? Is he more determined in his resolution? Has he wavered? Have the enthusiasm and ardour which animated him at the moment of his departure increased or diminished?

We could quote many letters regarding this matter. To all Christ's missionaries might be applied the Latin poet's remark: "For those who traverse the seas, the climate changes but their soul and will do not." The following letter from a missionary manifests clearly the apostle's sentiments.

"For the success of my voyage, I should say that God seems to have taken special care to assure me of my vocation. You, better than any person, know my natural inconstancy and, besides, you might well have feared that I had not sufficient health to support the hardships inseparable from such a life. Doubtlessly, these should have caused the greatest apprehensions and, nevertheless, it is precisely these two facts that convince me most strongly of my vocation; for not only have I never regretted having embraced it, but the idea of regretting it has never once come to my mind even indeliberately; and, on the contrary, I enjoy constant peace and tranquillity of soul. Truly, it cannot happen that an ardent, restless and inconstant character, as you know me to be naturally, remains in such dispositions during a whole year without the assistance of a special grace; and when grace maintains a soul in the esteem and love of a vocation, it is, it seems to me, an infallible sign that this vocation comes from God.

What makes me still more deeply convinced of this truth, is that I have no sensible devotion which might produce such sentiments, for no one could be in greater aridity than I am; nor is it the hope of converting a great number of infidels that maintains me in these sentiments, for it seems to me that even were I to find myself incapable of such work, I should continue to be pleased with my state, and were I to have less facility to attain my own perfection than I have in my present situation, far from friends and fatherland, I should still be very happy. May God give me the grace to be as faithful in advancing in virtue as He gives me the facility to do so."

A Missionary.

In return for the gold which the Magi offered to Jesus, says a pious author, they received from Him an admirable wisdom which initiated them to the knowledge of what religion holds the most elevated in its mysteries; for the incense an excellent gift of prayer which detached them from all wordly affections and intimately united them to God, for the myrrh He gave them the science of the cross, showing them its price and inspiring them with an intense love for suffering.



THE MAIN BELL IN THE GENIUSES' TEMPLE, CANTON.

Pauline Marie Jaricot

Foundress of the Association of the Propagation of the Faith.

THE JUST MAN'S PROSPERITY.

(Continued)

More than once Pauline let herself be deceived; and, to those who endeavoured to show her that she was the victim of deceit, she replied, "The Divine Master will not measure the recompense according to the merits of those who ask, but solely according to the intention of the giver. I am giving for His Sake."

She merited, however, one reproach: that of excess in the practice of corporal mortification; for, in order to obtain mercy for her country, she gave herself up to constant fasts which were ruining her delicate and exhausted health. In unison with Mrs. Perrin, not less austere, but of more robust constitution, she endeavoured to convince other souls of the need of touching the Heart of God by penance.

Phileas laboured with all his strength for the Divine Master's glory, by the practice of perfect charity, which made him "*all to all*" for the happiness and salvation of the poor.

From the first moment after his arrival at the Hotel-Dieu hospital, he became the father and defender of the unfortunate whom he found there. He extended his paternal solicitude even to the material needs of his dear sufferers. While devoting himself unreservedly to their souls' welfare, he kept, also, a watchful eye on the care given to these bodies, cruelly and terribly scarred by sin. More than once, he forcibly reminded the administrators of the establishment that the great wealth of the hospital should, according to the benefactors' intentions, be used for the relief and comfort of the patients; that these had right to wholesome, abundant and even dainty food, according to the nature and gravity of their condition.

Such zeal gave offense, and hatred was aroused by the charity of God's servant, who neither feared his enemies nor entertained any spite against them. Consumed the desire to labour still more for his Master's glory, he aspired to martyrdom and awaited, to take his departure, the return of his strength, forever lost.

The following letter, of which part only remains, manifests how much Pauline and Sophie shared and upheld their brother's charity. It is Pauline who writes what is dictated to her by her soul, unreservedly abandoned to the Divine action:

Reverend Father and dear Phileas in Jesus Christ,

Henceforth, Sophie and I shall give you no other title. It expresses all that you are to us and all that we wish to be to you, in the Lord. This name,

in a way sanctified by death, will leave in the union of our souls, nothing natural, nothing that is not solely for Jesus Christ. It will tell us also to advance together courageously towards the goal, having the Divine Master's Heart for starting-point and meeting-place, where we may find each other, without seeing each other; hear each other, without speaking to each other; help each other, without seeming to be doing the same thing. In the solitude of the Tabernacle, especially, we shall be united for Our dear Lord's greater glory. For this reason, your children become *our children*; your brothers are *our brothers*; and your work, *our work*, unless God refuses our offer, judging us unworthy of participating in your labours. But, if He accepts our desires, dispose of our purse and all that may be useful to your dear invalids. For the moment, we are rather short of resources, but within a month, kindly consider whatever we may have as belonging to yourself, if Jesus inspires you to make use of it.

However, dear Phileas, it is well to notify you of one thing; *it is that my vocation does not consist in giving myself up so entirely to one work, as to forget all the others, in pursuit of it. No, I am at the service of all God's servants and I do not pretend to impose upon myself the obligation of not helping where there is greatest need of help.* If, therefore, it should happen that Our common Master, blessing your designs, were to send you, subsequently, by other persons, sufficient resources, then, without altering in the least, the union of our souls, *you should be willing that I send my resources where there may be still greater need or greater consolation for our Holy Mother, the Church.*

As long as your two poor sisters may be of use to you, they *insist* upon your making a liberal use of this permission, until Our Lord may manifest His desire that they should cease. *God alone and His greater glory* will be, if you wish, our device. We are His unreservedly for life and death!"

The virgin-apostle thus reveals to us the secret of her *special vocation* to labour unremittingly to sustain the Church and souls against Satan's attacks; to be ever on guard, to caution against perils and strength a helping hand to the wounded of life, whatsoever might be their wounds, until wounded, herself, on all sides, and pressing to her heart the Standard of the Faith, she should succumb at this heroic post, where love divinely triumphs over death.

Such was Anthony Jaricot's family, when, approaching the term of his laborious Christian career, "*this just man*" could say to God and his saintly spouse who awaited him in Heaven, "*I have not left to perish any of those whom you have given me!*"

A COMPLETE REST.

The soul of the just is the most beautiful temple that the Divinity may possess on earth. Until now, captivated by the exterior riches of one of these temples, our gaze has not gone beyond the portico; but the time has

come when we are to penetrate into the *sanctuary* there to admire the splendid beauties. This is why we are going to more closely follow the work of grace in its predestined soul, the sublime exchange which was operated between human weakness and the Almighty Power under the double sway of humility and love.

Since Pauline had unreservedly abandoned herself to God, the tempter had not left her a moments rest. Since *the Foundation of the Propagation of the Faith* he did not fail to exercise an implacable vengeance upon the soul and body of the foundress.

When the Master's voice had said to the maiden, "You will suffer with me and like me for the salvation of your brethren," she, thinking that it was a warning of the future shedding of her blood in martyrdom willingly accepted this kind of immolation; but while with the superior faculties of her will she begged for the realization of this promise, her nature was at the same time seized with an inexpressible terror. "It was," she said energetically, "as though there were within me two natures in opposition to myself", and at every instant there was a struggle whose every movement the enemy perfidiously followed.

In raising against the servant of Christ, with such extraordinary violence the continual and strange temptations, he tried to assure her perdition, in tempting her to despair of God and herself. He insinuated that I would never have the courage to serve Jesus Christ, this *merciless Master* who forsakes me in the midst of my trials and who would neither grant me the joys of earth nor those of Heaven, etc., etc. "*Nevertheless I remained resolute in my desire to work for the salvation of souls and to be the victim for the guilty ones.*"

It was a supernatural light that allowed her to foresee by *what chastisement* the Divine Master was to take vengeance for the outrages of Christian nations. The Lord had heard the prayer of this victim and He made her advance into this *violent battle*, which the apostle calls, "A daily death", which she endured until her very last breath.

"Since I had offered myself as a victim," she said, "Jesus ceased to be the indulgent friend, who had accorded me such sweet consolations during the first days of my conversion. He had become the King of Sorrows forming His spouse according to the customs of His court. He instructed me in His ways urging me to follow Him so as to arrive on the summit of Calvary at the appointed hour, where I was to contract, with the crucified Spouse, the bloody engagements, for which, in spite of all, Faith made me long for."

"I would have needed a more vigorous arm to support me and a still firmer hand to raise me up, but however zealous was my spiritual director, he did not have the courage to exact *all that grace was asking of me*. Terrified at the sacrifice that I was obliged to make, he pitied the weakness of my nature more than he fortified my will and which to overcome his aversion, I vainly implored him to use all the power of his authority as the priest of Jesus Christ."

Far from relieving me, this indulgence lessened my soul's energy causing my body to be more sensitive. The winter's coldness penetrated to my very bones; the summer's heat caused an entire depression, while hunger and thirst only increased its sway over my incredibly delicate constitution.

It was then that the conflict between nature and grace became more stubborn and that the *old man* like an irritated enemy came from under the feet of his adversary, showing himself more terrible and more dominating than ever.

These violent struggles were always followed by strange and serious illnesses, which the truths of faith alone could restore me, despite the predictions of medical science. After these recoveries putting aside all human attentions for convalescents, I recommenced with greater generosity, to live as my adorable Master wished, in the perpetual apprenticeship of sacrifice, just until the heavy weight of my spiritual troubles weakened anew my courage.

Having an ardent desire to attain the aim proposed by grace, I humbly accused myself at the feet of my confessor, of my signal cowardice. As he did nothing contrary to the law of God, only the faults against my particular vocation to suffering, my director had too much pity on the poor victim and did not have the courage to help her to die.

Venerable Father Wurtz, heretofore, so severe for his spiritual daughter, now, seeing her undergoing such terrible trials, conceived an immense compassion for her. He also believed it his duty to moderate the penances which she so generously imposed upon herself in expiation for the guilty. She had already worked so generously for the glory of her Master and the salvation of her brethren, that the holy priest judged it necessary to procure some relaxation for her soul and body. He forbade her all exercise in works of mercy, thus enabling her to sit in sweet contemplation at the feet of Our Eucharistic Lord. Moreover, for some time past, the physical strength of this heroic maiden was so exhausted that her will power only, was capable of supporting her.

She willingly accepted the sacrifice of no longer being able to respond to the appeal of the unfortunate but, as she was not forbidden to assist her brethren through the intervention of others, she confided these charitable messages to some of her dear companions who were members of the Guard of Honour.

The Heavenly Physician instructed her from His tabernacle, while she, profoundly recollected, listened to His Divine lessons. She candidly admitted that her soul was favoured, at this time more than ever, with a superabundance of divine light with the help of which she clearly saw the present and future moral standing of the Church of France, as well as penetrating to the very depths of souls. This proved by several cases, amongst others is the following :

Venerable Father Colin, founder of the Marist Fathers, from his childhood days had been inspired that God willed a Society consecrated to Mary,

and he even saw in a celestial vision those who were to be the first members. Since, the inspiration remained in the depths of his soul that was strengthened by grace in a profound humility. In 1823, at the same time that Pauline *sat listening at the feet of the Saviour*, Reverend Father Colin, had but to place the first stone of the Society of the Marist Fathers, the Constitutions were already drawn up and the ideal already determined in the holy priest's soul. The bishops having been consulted on this project, had heartily blessed approved and encouraged it, while the Sovereign Pontiff desired to see its realization. All the preparative steps were taken, it but now required to definitely carry out the plan and on the other hand God hurried His *chosen one* to accomplish the work he had inspired.

At sight of these unanimous entreaties and the unceasing supernatural communications the modest priest's soul underwent a strange and painful temptation. A long interior combat occurred between God and His servants humility.

"My heart said yes and my will constantly said no," he afterwards related sobbing at the remembrance of this torture....

Incredible but however true, that so many divine communications had not revealed to him *that he himself should be the founder of the Society that God demanded*. He had perfectly understood that God willed that he should draw up the Constitutions which he did; that he should take the necessary proceedings with the authorities of the Church and State, to which he generously devoted himself. All this was accomplished with the hope that another would be chosen to found it, and then, he, following the attraction of his life, retire to spend the remainder of his days in the desert; but no one offered to fulfill the *mission* that the Lord had reserved for *him*...

When he saw his hopes thus fall and fade away and especially when he understood *that the Master willed that he himself should found the Society of Mary*, the heavenly consolations that had filled his soul for the past seven years disappeared, giving place to the most cruel and bitter anguish and profound desolation, becoming the means by which God's will was to be accomplished.

Dominated by his passion for seclusion and, like Jonas fleeing from the sight of God, Father Colin secretly left the Parish Priest of Cerdon, to go in search of some unknown land or desert where he could hide and bury himself forever.

He instinctively took the road for Lyons, doubtlessly drawn by his devotion to Our Lady of Fourviere under whose mantle he had been formed for the priesthood or else he wished to consult his former director Father Cholleton... His chief object, however, was to escape from fulfilling the mission with which he had been inspired through mysterious voices.

While wandering on one of the wharfs in Lyons deeply absorbed in thought, "a lady", suddenly approached, inviting him to come home with her for a moment, without observing nor resisting, he followed.

"*This Lady*" was Pauline Marie Jaricot, with whom he was not acquainted, having never seen her. After bidding him be seated, she said rather severely, "Father, the thoughts that you are revolving in your mind are singularly displeasing to God. His goodness has accorded you three great graces during your life."

She then entered into the details of these three extraordinary favours.

The poor fugitive was unable to recover from his surprise in seeing that this "*lady*" (as he named Pauline in relating this adventure) that this "*lady*" knew so well the secrets that he had confided only to his director, his bishop and to Cardinal Odeschalki, in Rome. The "*lady*" added with the same firmness, "God who has granted you these three graces, is He not able to grant you still three greater ones?... Why not have more courage and confidence!"

Finally she told him all that he should do to accomplish the Divine Will.

The repugnance for the mission of founder was so lively in this holy priest's soul that he neither answered *yes* or *no*. Rising, he contented himself with thanking the "*lady*" for her encouraging words; but instead of carrying out his project in fleeing to the desert, he retraced his steps for Cerdon, deeply penetrated with the incidents of this marvelous meeting.

Shortly, obedience to the *Master's* will triumphed over the repugnances of humility. *Father Colin consented to be the founder*. Later, he often met the generous "*lady*" who helped him in more than one difficulty.

* * *

She who thus penetrated the most secret affairs, continued to painfully follow the progress of evil in all the classes of society. From this year, 1823, her writings possessed something of the heart-rending sadness of the prophet Jeremias at the sight of the disasters of the *Holy City* and the degradation of the chosen people.

Venerable Father Wurtz who had witnessed the bloody reprisals of Supreme Justice against the impiety of the eighteenth century, saw also that this *infernal dragon was more alive and perverse than ever*, who skilfully worked, by the still unknown hand of *freemasonry*, to overthrow the thrones and altars.

Upon this, he received supernatural revelations, either directly or indirectly through a few privileged souls grouped around his own and among whom Pauline held the first rank.

This terrifying certainty of the continual and progressive work of *secret societies* redoubled the zeal and ardour of the holy priest. He also took all possible means to tear away from their quietude those of his colleagues who, through prudence, would not raise their voices to warn the flock of the dissembled ravishing wolves who were present in the fold...

These incessant warnings had roused, against the man of God, not only the anger of the *freemasonry* who were so powerful at Lyons, but also the Civil Authority and even the *too prudent guardians of the fold*, in danger.

So well that the champion of the Catholic Cause suffered a violent and infuriated persecution. He was first of all treated as insane, odd, possessed by the devil, disturber of public peace, by those who place this pretended peace above the accomplishment of their duty.

Nevertheless, they could not seal the lips nor break the pen of the saintly man, who warned even the King of France, *Helas!* too *timid*, of the *approaching day* when the Monarchy, which until now had been so firmly founded would be forever ruined by the *masons*, in whose hands the royal weakness had left the pickax of impiety.

Father Wurtz and Pauline unceasingly and indigently repeat in their writings of the deceitful acts of these traitors, whose schemes were more than ever baffled by the priest and maiden who claimed inch by inch the *footing* of the Church....souls!

Several years were spent in these bitter trials, writes Pauline, before the destructive germs of impiety were exteriorly developed; but finally the time came, when the long hidden fire burst like a volcano in broad daylight, which was the fulfillment of what had been secretly revealed to me.

From this moment periodical Reviews, the infamous production of the unbelieving, dared to attack Religion and Faith under every form. In opposition to these *false doctrines* and urged by his zeal to uphold Our Holy Mother the Church, my director published several pamphlets, for the composition of which he had desired my co-operation.

What clearness the pen of Pauline added to the noble thoughts of the defender of the Faith. This same pen composed several works of piety, whose author remained unknown and who, through the propaganda of the Living-Rosary bore everywhere hope and consolation.

Father Wurtz had just written a pamphlet against the *Four Articles* when he suddenly took a kind of apoplectic stroke. The government who had commenced to take action against him for this work profited by the accident to cease all proceedings under the pretext that it was written while in a kind of mental derangement. Nevertheless the civil authority prohibited all further preaching on the part of Father Wurtz.

It was then that began, for the real servant of Christ a long series of suffering that was to cease only with death.

The secret societies, whose infernal works the venerable apostle had always denounced, raised against him the most infuriated enemies, while he was at the same time lavished with calumny. His superiors thought it their duty to yield to the violence of the persecution, interdicted all exercise of his ministry at Lyons, where, for thirty years he had heroically devoted himself for the salvation of souls and the relief of the unfortunate.

He submitted without a murmur to this severe order: but he found himself in distress, having always left his modest income at the disposal of the needy. It was then that the protector of all noble misfortunes, Anthony Jaricot, touched by the trials of the servant of God, offered him a peaceful retreat for the rest of his life in the beautiful solitude of Collonge, where,

towards the end of his life, the generous old man loved to be with Pauline. "My home will be your home", said he, to the holy priest, "I shall be proud and happy if you will deign to share it."

The humble priest accepted with gratitude, and, when later they seemed to pity him he answered with simplicity, "What have my enemies done? I was as poor as Job, and now I have the entire riches of Mr. Jaricot!"...

He spoke truthfully. Anthony acted towards his friend in such a manner that, if it had not been for the hindrance in the exercise of his zeal, he could have blessed his disgrace.

This act of kindness is one of the last on the part of this noble Christian, who delighted in lending a helping hand to the servants of God, those especially who bore the dignity of the Holy Priesthood.

"I had," said Pauline, "The honour of serving with my own hands this *real* priest of Jesus Christ. It pleased the Divine Master to purify His servant by numerous trials. He not only endured corporal sufferings, but his very heart and soul, as it were, were plunged into an ocean of sorrow ! For this apostolic soul, the greatest of all trials was the imposed inaction. He also feared that he had incurred upon himself the displeasure of Our Divine Lord, He, whom he solely loved. His entire submission towards his ecclesiastical superiors, against whom he never allowed the slightest complaint, his unalterable patience, his complete resignation to the Divine Will his humility, meekness and charity leaves in our midst, the most precious souvenirs.

Greater trials having been added to the previous ones, Father Wurtz was forced to withdraw, for a time, from Collonge.

Pauline then sought to strengthen in his tribulation, he who formerly had so generously helped her in the wrestle against the three greatest enemies: the flesh, the world and the devil. One would say that she was Veronica wiping the face of our Saviour bathed in blood and tears. The following extract from one of her letters betrays the secret of the intimate communications between the maiden and the angel of her youth.

"Since eight years, Venerable Father, you have offered yourself to our Lord to be immolated with Him... You have said to me hundreds of times, 'Oh! my child how I long to be dragged in the mire!... From 1817 it was the subject of our intimate conversations. For you, the hour of humiliation and sorrow has dawned and our adorable Master is pleased to see you overcome the tribulations rather than to be conquered by them. *This incomparable Frined now desires that you love Him more than your freedom, more than your reputation, your life, more than the spiritual consolations formerly enjoyed in the exercise of the sacred ministry, more than all His precious gifts, more than your very self...*

Midnight strikes... The heart of Jesus watches with those who suffer."

The parish of the Sacred Heart of Ferrandiere offered to this venerable apostle a hospitality worthy of its noble guests. This parish being on the outskirts of the diocese of Lyons, afforded Father Wurtz the liberty of freely

exercising the sacred ministry. 'Midst his indiscribable grief, this zealous priest had the consolation of casting, a birds eye view, over the soul that he had so perfectly directed in the path of sanctity.

Pauline having come to spend a few days retreat at "Ferrandiere" made, under the guidance of her director, an attentive and severe examination of her past life. Among other faults she reproached herself of the gravity of yielding too naturally to exterior occupations, thus neglecting the principal part of her interior life....contemplation.

We may say that called to a very high degree of perfection, she endured a sort of inexpressable torment, when she felt the irresistible attraction to convert sinners, to console and help the unfortunate, thus obliging her to take part in temporal affairs, while a supernatural power captivated her heart and soul.

We have often seen her in this sublime and bitter struggle, though detached from all, the security of her life depended upon her own solicitude owing to the betrayals, calumnies and excessive poverty of which she was the victim.

(To be continued)

League of prayers and sacrifices

FOR THE EXTINCTION OF ANTI-RELIGIOUS SOCIETIES.



EVERY day the Associates should recite an *Ave Maria* and three times the invocation, "O Mary conceived without sin, pray for us who have recourse to thee," with the prayer of His Holiness Leo XIII in honour of Saint Michael, Archangel and impose a daily sacrifice. The Associates should also wear the Miraculous Medal.

PRAYER TO SAINT MICHAEL THE ARCHANGEL

St. Michael the archangel, defend us in the battle; be our protection against the malice and snares of the devil. Rebuke him, O God, we humbly pray; and do thou, O prince of the heavenly host, by the divine power, thrust into hell Satan and the other evil spirits who roam through the world seeking the ruin of souls.—Amen.

Seen and approved March 12, 1924. (Indulgence of 100 days).

† L.-N. Card. Begin, Arch. of Quebec.

(Translated from the French)

Jesus' Farewell to Mary



ESUS remained with Mary just as long as possible, but at last the day arrived when He must separate; before dying on the cross the people of Israel were to be evangelized, the kingdom of Heaven announced to the world.

It was a long time since the Blessed Virgin had been preparing for this sacrifice. When God commanded Abraham to sacrifice his only son Isaac, it was sudden and like a burst of thunder. He showed the degree of his faith in being ready to execute this order and sustained this heroic resolution during three days. God treated Mary as having a virtue still more eminent. For years she knew what God was to ask when it would be necessary to separate from Jesus. She had already immolated Him a thousand times in her heart. Jesus had revealed to her the plan for the redemption of the world, she knew the value of souls before God, and at what price they were to be bought. They were to cost the blood of her Son. She waited, and, what showed her virtue was that she accepted this order so cruel to her. If she is the Mother of a God, she is the Mother of a God Redeemer. The courage, the faith of the Blessed Virgin amplified in proportion as Jesus disclosed to her the secret of the redemption, and with a resignation more perfect than ever, she said to her Son, "I am the handmaid of the Lord, be it done unto me according to Thy word. If God has wrought great things in me, it is for Thee that they have been done. Go, my Son, Go, redeem the world, it is not I who will hinder for one day the salvation of Thy brethren!"

'Tis true that the time we speak of, Jesus was but to commence His preaching, it for this reason that He asked His mother's permission to take His leave, but Mary knew too well where Jesus' apostolate would tend, she knew that she was soon to be deprived of His presence, that once He had undertaken His mission He would no longer reside with her. To be separated from her Son was to sacrifice Him and see Him go directly to certain death. The prophecy of Simeon repassed before her in letters of fire, the sword that was to pierce her heart shone in a sinister glimmer, before her eyes.

O holy Providence of God, how good Thou art at the moment Thou seemest austere! What emotion your farewell fills me, O Jesus, O Mary. How precious are your tears! how fruitful! What graces of courage, resignation and sacrifice they leave after them!

Will there not always be in the Church young men whom God chooses and calls to the honour of the priesthood? Like Jesus they have thrived in a humble Nazareth, in the shadows of the family circle. They loved their Mother as Jesus loved Mary. This joy has been the delight of their youth. To the world they say, "Do not approach, you seduce me", but to their mother, "I can never love you enough, dear Mother, you are my heart's delight!"

Erelong, he whom God has called must leave the world, home, parents and friends. He will make these sacrifices with a heart touched, valiant and resolute; but wait for that last moment when he must bid his mother, farewell, break away from her fond embrace, to leave for a distant land.

What a moment! what cruel necessity! It is now that he shall learn for the first time what it is to be heart-broken, what it is to shed bitter tears. Without a lively faith and the assistance of grace, would he have the courage to leave all? At this moment he recalls Jesus' farewell to Mary. He sees Him become loosened from His mother's arms and throwing Himself at her feet asking her blessing. He sees Mary in tears, breathing a last prayer and gazing on her Son for the last time, while He disappears in the distance! He, also, feels strong, he rises, departs, involved with the most pure and tender remembrance of his life. Hereafter he will belong entirely to God and to his brethren.

The Church needs priests, she depends upon the priesthood, the same as society depends upon the family, if there is no family there is no society, and if there is no priesthood there is no Church. The priest is the head of the Christian family. He is the origin, the voice and the support.

When God wishes to reward a nation, a country, a city He sends holy priests, "Who shall do according to my heart, and my soul: and he shall walk all days before my anointed". (I Kings, 11, 35). "I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy", is written (Ps. CXXX).

The saintly priest gives to his people the truth, grace, charity, prayer, the entire heritage of Christ.



WHO WILL ADOPT US?

IN DISGUISE

While visiting the poor of the town of Eisenach one day, St. Elizabeth of Hungary found a, leprous child that needed care. Lifting the loathsome, suffering little body into her own arms, she bore it to the castle and laid it in her own bed and comforted its pain.

This made the mother of Louis, who was St. Elizabeth's husband, very angry. To think of bringing the sick child into the house and even into her own bed! And when Louis came home she complained bitterly :

"Elizabeth has lost her right mind. Look what she has done now. She has brought a leprous child into the house and laid it in her bed". Louis did become impatient and went to remonstrate with his wife.

"Did you bring a leprous child into the house?" he began.

"Come!" said Elizabeth sweetly: and she quietly led the way to her room.

Lo! what they saw! How all eyes opened wide with wonder! There lay a child, a smiling child, fair and soft, and beautiful beyond telling, who faded from their sight and left the bed empty even while they looked on.

The child was Our Lord in disguise, who wished to assure them of the truth of the words He spoke when on earth: "Whatsoever you do to the least of my brethren, you do it to me.

The Little Apostle of the Mountain Province.

Oh! but the eyes of faith are keen! to-day they perceive the God of all majesty under the feebleness of a child, one day they will recognize Him through the ignominy of the cross. Grant me O Lord, a ray of this light when I approach Thine altar. Thou givest intelligence to the weak and humble. Thou revealest to them Thy secrets. Like the Magi I desire to humble and annihilate myself before Thee; reveal to me as Thou didst to them some of Thy divine charms, henceforth the world will be as nothing to me and Thou alone shall possess all my affections.

The Patriarchs, Prophets and Apostles have only received the name of "servants of Christ." St. Joseph has received the name "father of Christ."

St. Basil.



MEANS OF TRAVELLING IN CHINA.

CHINESE SUPERSTITIONS

THE BUDDHISTIC BELLS.

IN nearly all the Buddhistic pagodas there is a bell on which the bonzes strike every morning and evening. These regulation sounds are composed of 108 strokes. The number 108 represent:

1—The twelve months of the year: 12;

2—The twenty-four divisions of the Chinese year, according to the different positions of the sun, with reference to the 12 zodiac signs. These 24 divisions called *tsie* constitute a subdivision of the academic year in 24 equal periods. They are: Chilliness, Extreme Cold, Spring, Rain, Awakening of the insects, Equinox, Sunshine, Harvest rains, Summer, Ordinary Heat, Hot Season, Fall, End of the hot season, White dew, Equinox, Cold dew, Freezing, Winter, Light Snow, Heavy Snow, Solstice—24;

3—The 72 divisions of the Chinese year in periods of 5 days. Each of these five day periods are called *Heou*. 72 multiplied by 5 gives the Chinese year of 360 days. Now add the months, the *Tsie* and the *Heou* of the year and you will obtain: $12 + 24 + 72 = 108$. This is the entire year which is thus consecrated to Buddha's glory.

The manner to ring the 108 strokes vary according to the custom of the different countries. Following are a few manners of ringing.

1°—At *Hang-tcheou* capital of *Tche-kiang* this ringing is enclosed in the following quatram which has become a popular air :

"At the beginning strike thirty-six.

At the end strike thirty-six.

For the middle thirty-six strokes, make haste.

Now stop, for you have the total One Hundred and Eight."

$$36 + 36 + 36 = 108.$$

2°—At *Chao-hing* another form is used:

"Lively eighteen.

Slowly eighteen.

Three times repeated.

Gives One Hundred and eight."

$$(18 + 18) \times 3 = 108.$$

3°—At *T'ai-tchou* another City of *Tche-kiang*, the following air is employed:

"At the beginning, seven strokes.

At the end eight strokes.

In the middle, strike eighteen, slowly.

Add three conjointly,

Three times the same repetition.

Gives One Hundred and eight in addition."

$$(7 + 8 + 18 + 3) \times 3 = 108.$$

Aim.—Although the manner of ringing the bells vary in different parts of the country, all, however, imagine that the sound of the bells, relieve the souls who are suffering in the Buddhistic hell. It is believed that these chimes un-nerve *Touo-wang* the king of the demons and makes him unconscious, breaks the sharp blades of the cutting knife and finally lessens the heat of the scorching fire.

Under the dynastic *Ming* at the death of the first empress *Ma*, the bonzes in every pagado rang thirty thousand strokes, for, according to the Buddhistic belief, the sound of the bells re-animate the souls of the damned.

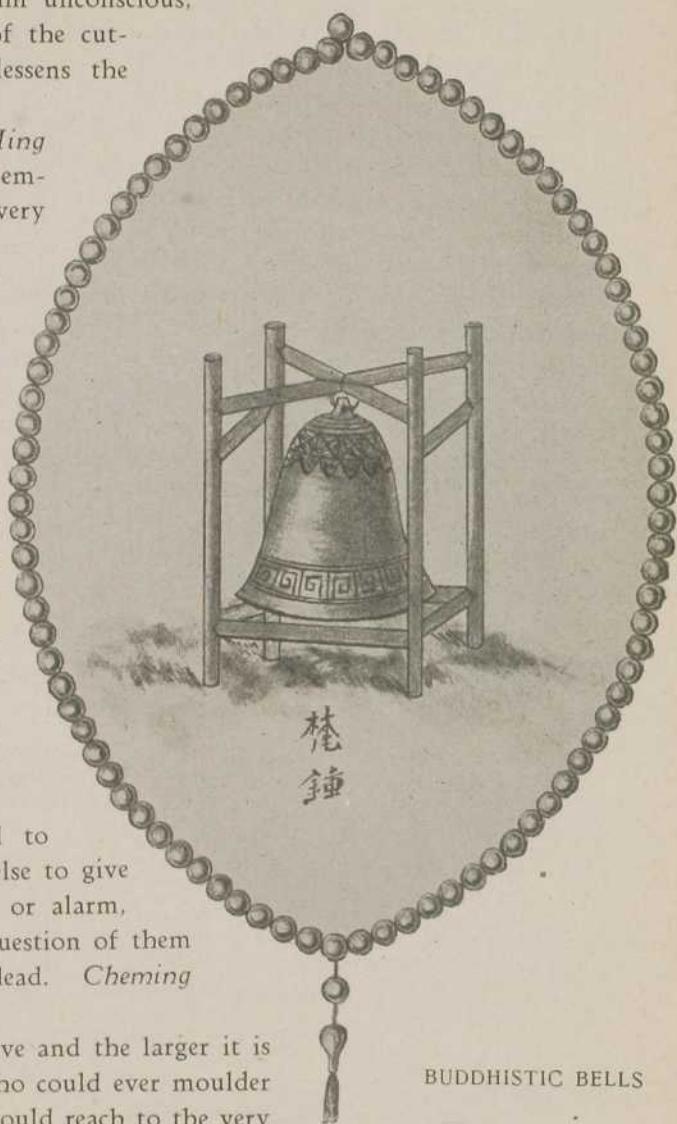
*Refutation of other
Chinese.*

It is related in the *Liu-che t'choen t'sieou* that the emperor *Hoang-ti* commanded *Ling-luen* to cast twelve bells, in order to fix the musical notes. *Lo-ki* says that the sound of the bells are used as a signal.

They are also used to express musical notes or else to give a signal of (joy, sorrow or alarm, etc.), but there is never question of them being used to save the dead. *Cheming* thus explains it.

The bell being concave and the larger it is the louder it rings, but who could ever moulder a bell so that the sound would reach to the very depths of hell? Even if it could penetrate, its grave sound would be but a tinkling, powerless to frighten the king of the devils and impossible to break the blades of the cutting knife.

佛珠



梵鐘

BUDDHISTIC BELLS

Rich families desirous of delivering the souls of their ancestors give a sum of money to the pagodas, so that the bonzes may, for several days each in turn ring the bells without interruption.

They may stun their neighbors who grumblingly stop their ears, they may strike until the bells are broken into pieces but never will they withdraw a soul from the depths of hell. The ringing of a leather or wooden one gives practically the same result.

BISHOP DE CHEVERUS AND THE NEGRO.

OUTSIDE the City of Boston, a poor negro, covered with sores, without resources, lay in a corner of a miserable cabin, close to the highroad.

Every one passed by the house and no one thought of going to visit and help the poor unfortunate fellow. Bishop de Cheverus of Boston, later, Archbishop of Bordeaux, soon discovered him; and, for him, discover affliction and relieve it, was one and the same thing. He became the poor negro's Good Samaritan. Every evening, he went to dress his sores, make his bed and provide for all his needs; but, without saying a word to any one: he wished that God alone should know of his good work.

Divine Providence willed otherwise. A servant, noticing that, every morning, the Bishop's coat was covered with dust and down, was curious to know whence it came. One evening, she followed the Bishop at a distance, and saw him enter the negro's cabin. Approaching the hovel, she looked through the disjointed boards. What was her surprise to behold the charitable prelate light the fire, take the poor invalid in his arms, dress his sores, give him something to eat, arrange his bed as comfortably as possible, then place him again in his bed, cover him and embrace him, bidding him good-night, as the most tender mother would do for her cherished child.

Petitions and Thanksgiving

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

Enclosed please find One Dollar in thanksgiving for favor received, promise a future offering if a temporal favor requested, be granted.

A Subscriber.

Prayers are requested for a successful operation.

Gilbertville, Mass.

A young girl suffering from paralysis ask the prayers of subscribers, that she may regain her strength after having undergone a serious operation.

Fitchburg, Mass.

Enclosed please find One Dollar in thanksgiving for favour received, with a promise of a future offering if a temporal favor be obtained.

A Subscriber, Chesterville, Ont.

Enclosed please find One Dollar for a novena of lights. Promise to send Twenty-Five Dollars if a favor desired, be obtained.

J. P. Pointe aux Outardes.

Prayers are requested for a diseased person.

Indian Orchard, Mass.

A mother of a family suffering from sore eyes.

North Adams, Mass.

A father and daughter suffering from nervousness.

Williamstown, Mass.

I am subscribing to THE PRECURSOR to obtain the cure of a goiter from which I suffer a great deal. If I am cured I shall give a donation for your works.

Mrs. A. Greylock, Mass.

Please join with me in thanking Our Immaculate Mother and "The Little Flower of Jesus" for a great favour received. I am enclosing \$5.00 as a thanksgiving offering.

F. A. K., Montreal.

A poor mother asks the prayers of the subscribers for a special favour.

Mrs. H. V. G., Central Falls.

Please intercede to both the Sacred Heart and the Blessed Virgin that my Father who is dangerously ill and threatened with brain trouble may recover. And when it is God's will to take him, may he die a happy death.

Enclosed please find One Dollar in thanksgiving to the Sacred Heart and Blessed Virgin for favor received.

A man suffering from stomach trouble.

A young man suffering from facial sickness.

E. J. C. Fitchburg, Mass.

Several spiritual and temporal favours. A mother of a family suffering from rheumatism. A person suffering from asthma.

A good position for a young girl. I promise One Dollar in honour of Saint Anthony if we succeed in selling a property and if my brother obtains a good position. I also promise \$4.00 in honour of Saint Joseph if a person suffering from rheumatism is cured.

M. H. H., Montreal.

Settlement of an estate and a conversion to the Catholic Church.

Subscriber of Westmount.

A person who is suffering from a sore leg asks that he may be resigned in this painful affliction.

Mr. G. K., Easthampton, Mass.

Particular favours. Cure of sore ears.

A poor mother asks prayers for her son who does not succeed in his business affairs, also the success of a lawsuit.

Fitchburg, Mass.

Health for an only child, five years of age, who is consumptive.

Mrs. R., Three Rivers, Mass.

Cure of a person suffering from brain trouble.

Mrs. E. G.

Please pray for the recovery of my son's health. He is my only support.

A Subscriber, Montreal.

A person suffering from sore eyes asks to be cured, if this be God's Holy Will.

The complete cure of a person,, who has already been favoured by St. Joseph.

A person suffering from joint trouble. Another suffering from nervousness.

A man suffering from different infirmities, begs his cure from the Blessed Virgin.

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

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.



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

Sacrifice Day for the Benefit of the Missions

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

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

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

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

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

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

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

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

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

"Gather up the Crumbs that Nothing May be Lost"

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

Signed

Address

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

† GEORGE, Bp. of Philip., Adm.

—May 23, 1921.

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The price of this medal is only 25c. each, and if you sell 12 of these Medals, we can give you as a premium, one beautiful Rosary in Imitation Cut Stone, Rolled Gold Mounted, 18 inches long, of any shade of color that you desire, or if you prefer, we can give you a handsome Prayer Book.

If you sell 18 of these Medals, we can give you as a premium one beautiful Statue of Sr. Thérèse (The Little Flower of Jesus) in size 9 inches.

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If you sell 36 of these Medals, we can give you as a premium, a beautiful Statue of Sr. Thérèse, in size 16 inches.

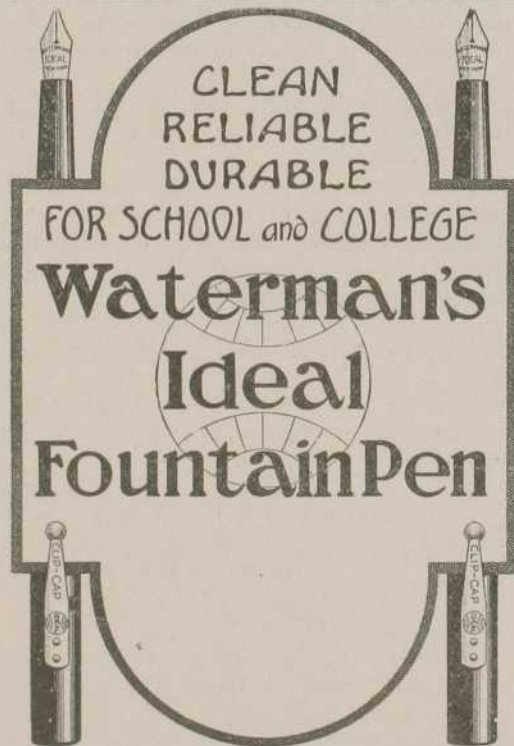
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A Founder's or Protector's Diploma is awarded to persons making the above mentioned donations.

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

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

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

Privileges Accorded to Benefactors

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

Besides, Benefactors are entitled to the following spiritual advantages:

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

2. A Mass offered every week for their intentions.

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

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

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

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

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

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