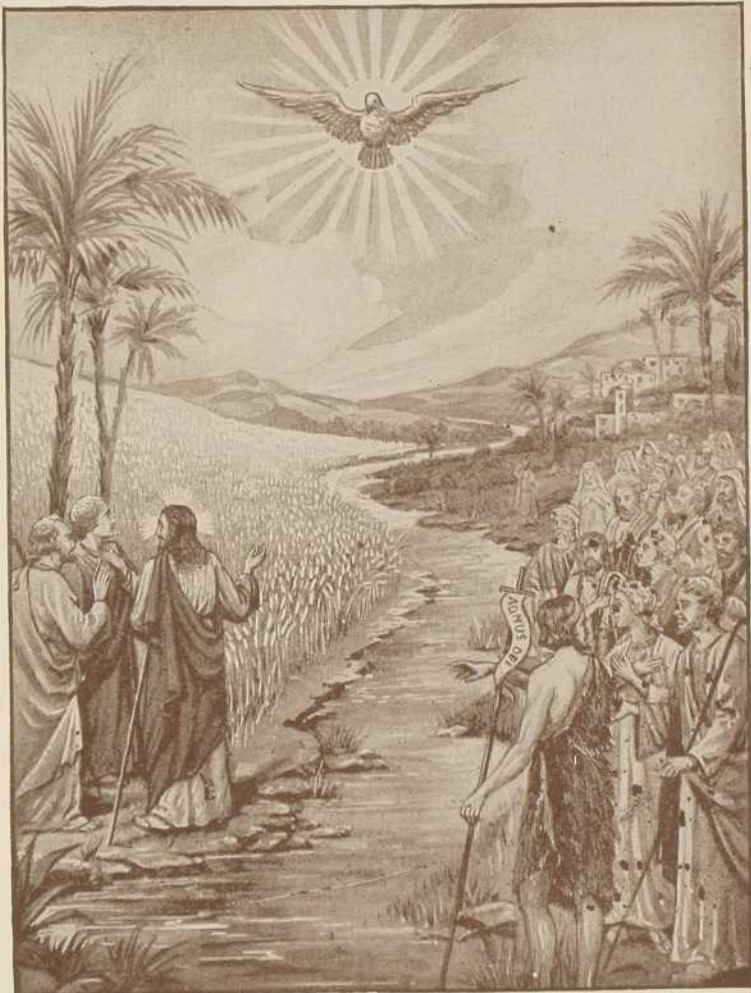


# THE PRECURSOR



VOL. 2 MONTREAL, MARCH-APRIL 1925

No. 10

# 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.
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  - 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.

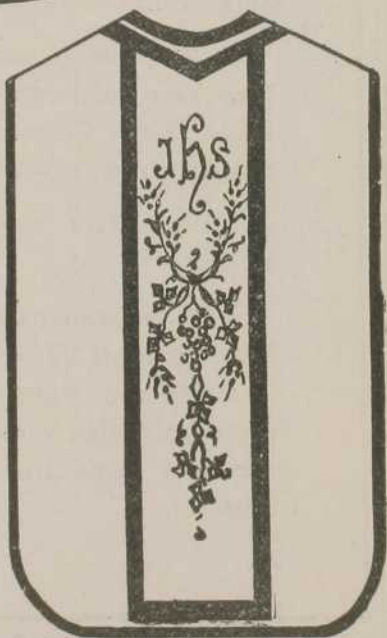
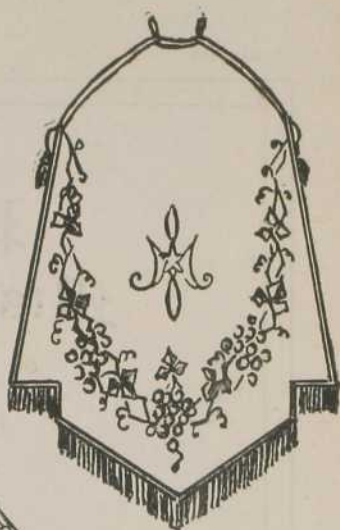
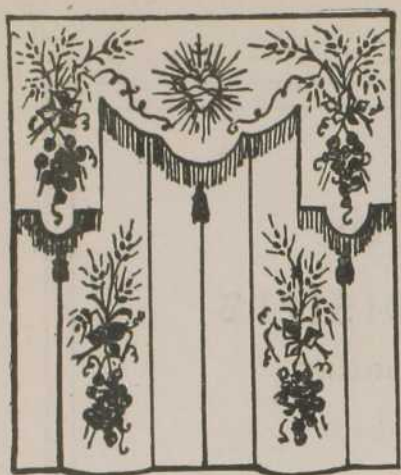
The articles mentioned on the following page may be procured, on reasonable terms, at the work-shop of the Missionary Sisters of the Immaculate Conception, 314 St. Catherine Road, Outremont, Montreal.

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.





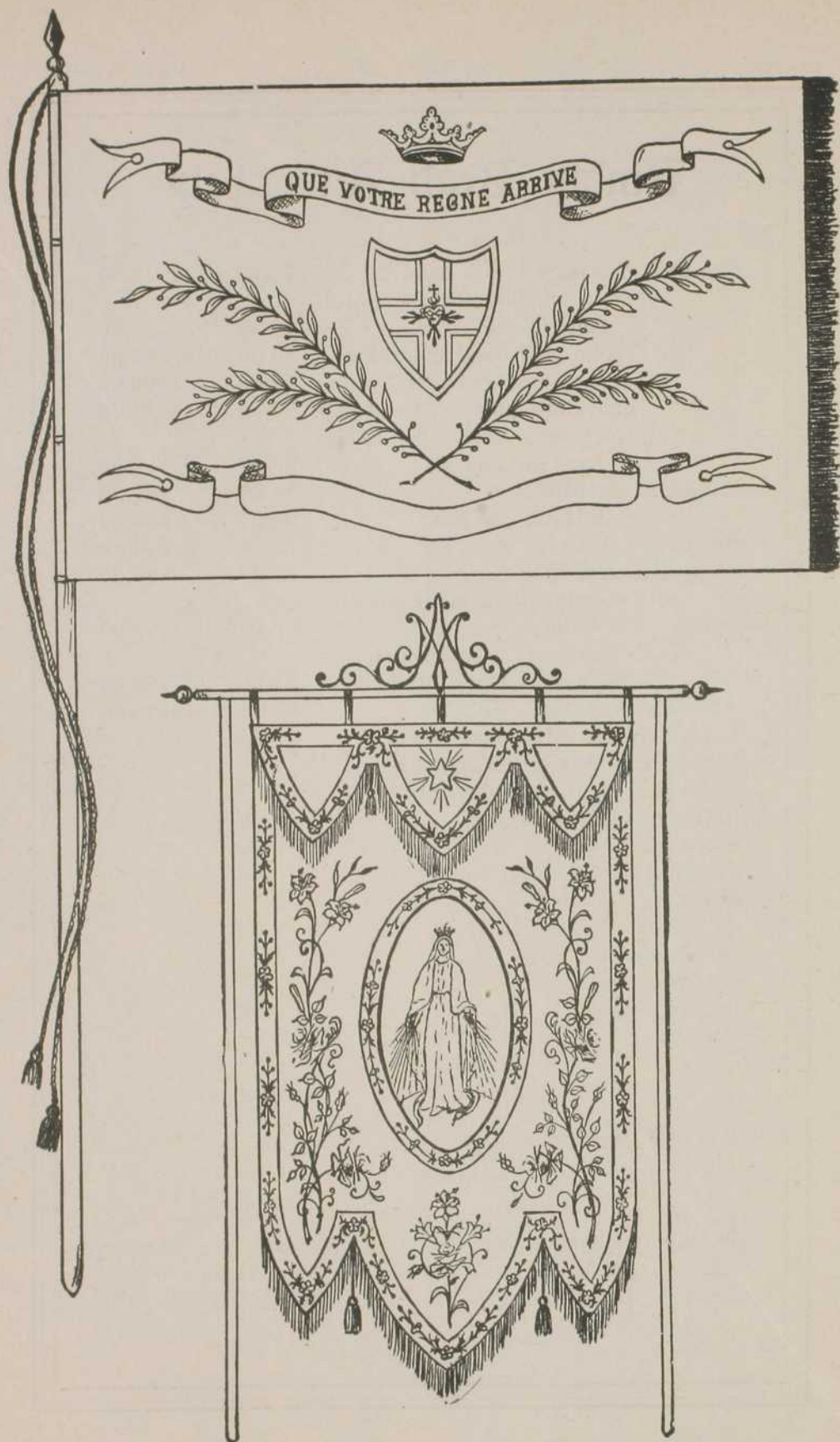


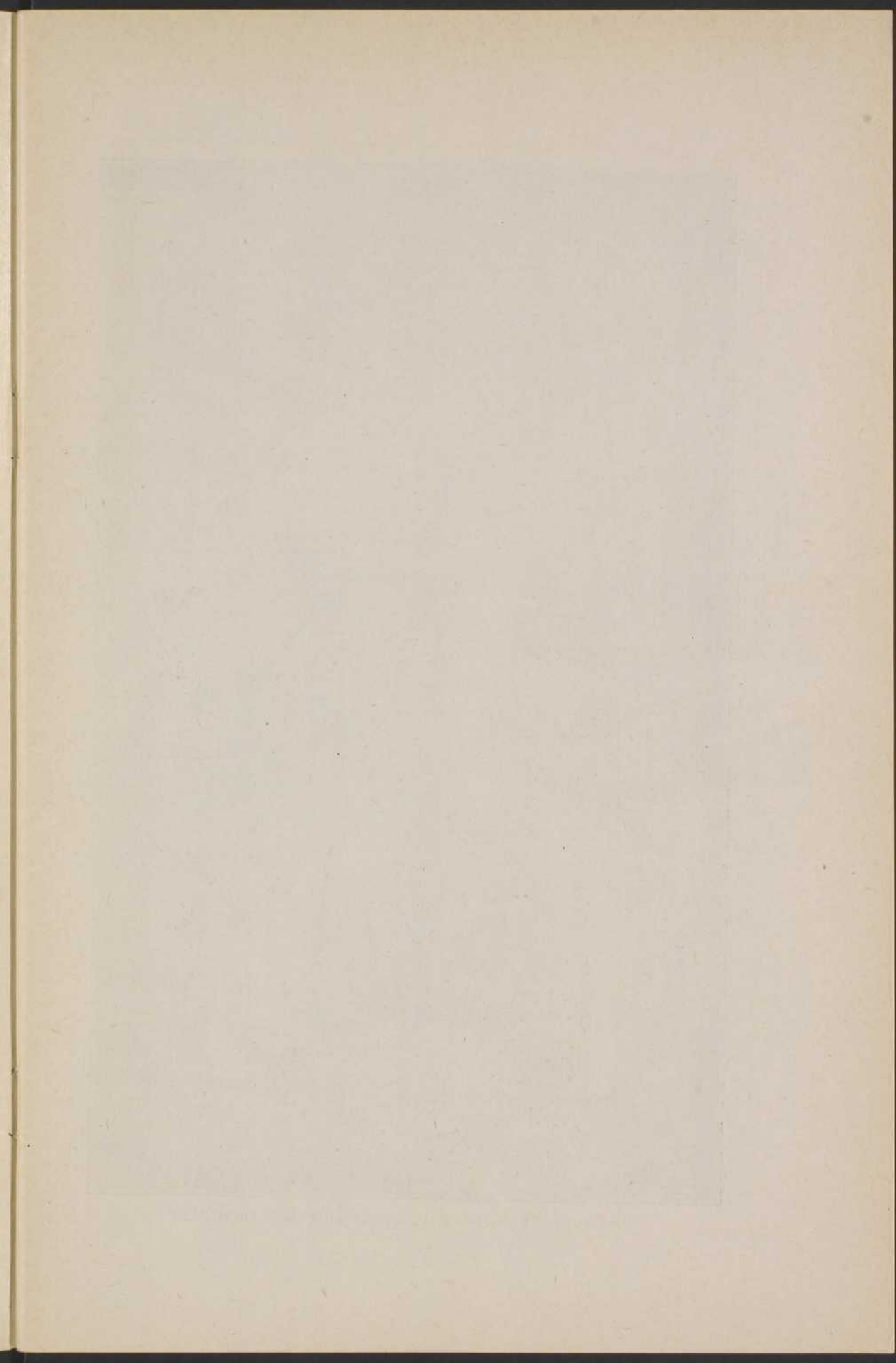
## Kindly Read A tentively

|                                                                              |                           |                |
|------------------------------------------------------------------------------|---------------------------|----------------|
| 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        |
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| "    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        |
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| Benediction Veils . . . . .                                                  | 7.00                      | " upwards      |
| Cope, damask silk, silk or gold braid. . . . .                               | 30.00                     | " 50.00        |
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| "    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. |
|                                                                              | C 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, MARCH-APRIL 1925

No. 10

### CONTENTS

|                                                                                  |     |
|----------------------------------------------------------------------------------|-----|
| Report of the Works of the Missionary Sisters of the Immaculate Conception ..... | 65  |
| Missionary Exhibition .....                                                      | 81  |
| Holy Year Exposition at Rome.....                                                | 83  |
| The Feast of St. Joseph in a Tonkinese Mission.....                              | 85  |
| St. Gabriel .....                                                                | 90  |
| Echoes from Our Missions .....                                                   | 91  |
| Extracts from the Novitiate Chronicles.....                                      | 98  |
| Favour obtained through the Miraculous Medal.....                                | 108 |
| God's Ways .....                                                                 | 109 |
| The Blessing of the Agnus Dei.....                                               | 113 |
| Votive Lights in honour of the Blessed Virgin.....                               | 113 |
| Conversion of a Buddhist priest .....                                            | 114 |
| Pauline Marie Jaricot .....                                                      | 116 |
| Chinese Superstitions .....                                                      | 122 |
| Petitions and Thanksgivings .....                                                | 124 |
| Precursor Angels .....                                                           | 126 |
| Necrology .....                                                                  | 127 |

### ILLUSTRATIONS

|                                                                              |     |
|------------------------------------------------------------------------------|-----|
| Chinese Children praying for their Benefactors.....                          | 62  |
| Mother-House of the Missionary Sisters of the Immaculate Conception .....    | 64  |
| Novitiate of the Missionary Sisters of the Immaculate Conception .....       | 64  |
| Holy Childhood Home, Canton, China.....                                      | 65  |
| Sewing Lesson, Canton, China.....                                            | 66  |
| A "nook" in the Foundling-Home, Canton, China.....                           | 70  |
| Work-room at the Convent of Canton, China.....                               | 74  |
| Lazaretto of Shek Lung, near Canton, China.....                              | 77  |
| Chinese Hospital, Montreal .....                                             | 77  |
| Apostolic School of Rimouski, Que.....                                       | 78  |
| Convent of the Missionary Sisters of the Immaculate Conception, Quebec ..... | 79  |
| Convent of Joliette, Que. ....                                               | 79  |
| Convent of Vancouver, B. C.....                                              | 80  |
| Chinese General Hospital, Manila, P. I.....                                  | 80  |
| St. Joseph, Head of the Holy Family.....                                     | 86  |
| Convalescents of the Chinese General Hospital, Manila, P. I.....             | 92  |
| His Grace Archbishop Casey, of Vancouver, B. C.....                          | 94  |
| "A little Child shall lead them".....                                        | 107 |
| Altar of false gods.....                                                     | 115 |
| Chinese Superstitions .....                                                  | 122 |



# Report of the Works of the Missionary Sisters of the Immaculate Conception

MONTREAL DIOCESE

Foundation of the Society at Notre Dame des Neiges, in 1902.



*Maison Mère des S. Missionnaires de l'Immaculée Conception, Outremont, près Montréal.*

MOTHER-HOUSE, 314 St. Catherine Road, Outremont.  
Extension of the Association of the Holy Childhood. Extension of the Association of the Propagation of the Faith. Diffusion of a missionary publication "The Precursor". Diffusion of the Annals of the Holy Childhood in the diocese. Procure and work-room for the missions. Chinese Catechists' School.



*Maison des S. Missionnaires de l'Immaculée Conception, Pont Viau, près Montréal.*

NOVITIATE

Pont Viau, near Montreal.

Novices and Postulants ..... 71



# CHINESE WORKS IN MONTREAL

Founded in November 1913.

|                                                          |    |
|----------------------------------------------------------|----|
| Language Course and Catechism for Chinese adults.        |    |
| Visiting Chinese invalids in the hospitals and families. |    |
| Baptism of Chinese adults from 1916 to 1918.             | 22 |

## CHINESE SCHOOL

Opened in September 1916.

|                 |    |
|-----------------|----|
| Pupils, average | 21 |
|-----------------|----|



*Maison de la Sainte-Enfance, Canton, Chine.*

HOLY CHILDHOOD HOME, Canton, China.

## CANTON, CHINA

Founded in 1909

|                                                                        |    |
|------------------------------------------------------------------------|----|
| Foundling-Homes: 2; Schools: 2; Orphanage: 1; Work-room: 1; Refuge: 1. |    |
| Chinese Maidens                                                        | 30 |
| Gleaners                                                               | 6  |
| Baptism of adults                                                      | 4  |

## FOUNDLING-HOMES

|                                 |      |
|---------------------------------|------|
| Babies received and baptized    | 1428 |
| Babies baptized but not rescued | 1673 |
| Babies deceased                 | 1413 |
| Babies survived                 | 15   |
| Children placed in families     | 3    |

## SCHOOLS

|        |    |
|--------|----|
| Pupils | 63 |
|--------|----|

## ORPHANAGE

|                          |    |
|--------------------------|----|
| Two classes: pupils      | 45 |
| Employees at manual work | 21 |
| Orphans married          | 2  |



*SS. Missionnaires de l'Immaculée Conception, Canton, Chine.*

SEWING LESSON  
at the Convent of the Missionary Sisters of the Immaculate Conception, Canton, China.

# CANTON, CHINA

1910-1911

|                                                                        |    |
|------------------------------------------------------------------------|----|
| Foundling-Homes: 2; Schools: 2; Orphanage: 1; Work-room: 1; Refuge: 1. |    |
| Chinese Maiden Catechists .....                                        | 30 |
| Chinese Maidens .....                                                  | 3  |
| Catechumens .....                                                      | 7  |
| Baptism of adults .....                                                | 36 |
| Gleaners .....                                                         | 3  |

## FOUNDLING-HOMES

|                                       |      |
|---------------------------------------|------|
| Babies received and baptized .....    | 1506 |
| Babies baptized but not rescued ..... | 1116 |
| Babies deceased .....                 | 1458 |
| Babies survived .....                 | 48   |

## SCHOOLS

|                                                         |     |
|---------------------------------------------------------|-----|
| Schools of the Holy Ghost and the Shu Tak, pupils ..... | 123 |
|---------------------------------------------------------|-----|

## ORPHANAGE

|                                 |    |
|---------------------------------|----|
| Orphans .....                   | 68 |
| Two classes, pupils .....       | 54 |
| Employees at manual work .....  | 14 |
| Orphans married .....           | 4  |
| Deceased at the orphanage ..... | 4  |

## WORK-ROOM

|                                           |    |
|-------------------------------------------|----|
| Young girls employed in lace-making ..... | 20 |
| Young girls in the weaving-room .....     | 6  |
| Young girls employed in mat-making .....  | 2  |
| Blind women employed in mat-making .....  | 8  |



## REFUGE

|                                   |    |
|-----------------------------------|----|
| Old women cared for at the Refuge | 19 |
| Abandoned women                   | 8  |
| Blind                             | 14 |
| Insane                            | 3  |
| Hired women                       | 3  |

## CANTON, CHINA

1911-1912

|                                                                        |     |
|------------------------------------------------------------------------|-----|
| Foundling-Homes: 2; Schools: 2; Orphanage: 1; Work-room: 1; Refuge: 1. |     |
| Chinese Maiden Catechists                                              | 32  |
| Chinese Maidens                                                        | 20  |
| Catechumens                                                            | 126 |
| Baptism of adults                                                      | 34  |
| Gleaners                                                               | 3   |

## FOUNDLING-HOMES

|                                 |      |
|---------------------------------|------|
| Babies received and baptized    | 1011 |
| Babies baptized but not rescued | 971  |
| Babies deceased                 | 976  |
| Babies survived                 | 35   |

## SCHOOLS

|                                                  |     |
|--------------------------------------------------|-----|
| Schools of the Holy Ghost and of Shu Tak, pupils | 200 |
|--------------------------------------------------|-----|

## ORPHANAGE

|                           |    |
|---------------------------|----|
| Orphans                   | 62 |
| Classes: pupils           | 40 |
| Employees at manual work  | 22 |
| Orphans married           | 1  |
| Deceased at the Orphanage | 3  |

## WORK-ROOM

|                                          |    |
|------------------------------------------|----|
| Young girls employed in lace-making      | 40 |
| Young girls employed in the weaving-room | 8  |
| Young girls employed in mat-making       | 4  |
| Blind women employed in mat-making       | 8  |

## REFUGE

|                                   |    |
|-----------------------------------|----|
| Old women cared for at the Refuge | 86 |
| Blind                             | 14 |
| Hired women                       | 8  |
| Old women deceased                | 6  |

## CANTON, CHINA

1912-1913

Foundling-Homes: 2; Schools: 2; Orphanage: 1; Work-room: 1; Refuge: 1.

|                           |     |
|---------------------------|-----|
| Chinese Maiden Catechists | 32  |
| Chinese Maidens           | 20  |
| Catechumens               | 75  |
| Baptism of adults         | 147 |

## FOUNDLING-HOMES

|                                  |      |
|----------------------------------|------|
| Babies received and baptized     | 1103 |
| Babies baptized, but not rescued | 1054 |
| Babies deceased                  | 1085 |
| Babies survived                  | 18   |

## SCHOOLS

|                                                  |     |
|--------------------------------------------------|-----|
| Schools of the Holy Ghost and of Shu Tak, pupils | 186 |
|--------------------------------------------------|-----|

## ORPHANAGE

|                           |    |
|---------------------------|----|
| Orphans                   | 81 |
| Classes: pupils           | 58 |
| Employees at manual work  | 23 |
| Orphans married           | 3  |
| Deceased at the orphanage | 12 |

## WORK-ROOM

|                                                          |    |
|----------------------------------------------------------|----|
| Young girls employed in lace-making                      | 40 |
| Young girls employed in the weaving-room                 | 20 |
| Young girls employed in mat-making                       | 6  |
| Blind women employed in knitting, mat-making, and sewing | 8  |

## REFUGE

|                                   |    |
|-----------------------------------|----|
| Old women cared for at the Refuge | 24 |
| Blind                             | 14 |
| Old women deceased                | 8  |

## CANTON, CHINA

1913-1914

Foundling-Homes: 2; Schools: 2; Orphanage: 1; Work-room: 1; Refuge: 1.

|                           |    |
|---------------------------|----|
| Chinese Maiden Catechists | 34 |
| Chinese Maidens           | 23 |
| Catechumens               | 45 |
| Baptism of adults         | 38 |
| Gleaners                  | 14 |

## FOUNDLING-HOMES

|                                  |      |
|----------------------------------|------|
| Babies received and baptized     | 1667 |
| Babies baptized, but not rescued | 1048 |
| Babies deceased                  | 1655 |
| Babies survived                  | 12   |



THE SALVATION OF ONE OF THESE SOULS IS WORTH MORE THAN THE CONQUEST OF A KINGDOM.



## SCHOOLS

|                                                  |     |
|--------------------------------------------------|-----|
| Schools of the Holy Ghost and of Shu Tak, pupils | 162 |
|--------------------------------------------------|-----|

## ORPHANAGE

|                           |    |
|---------------------------|----|
| Orphans                   | 69 |
| Classes: pupils           | 40 |
| Employees at manual work  | 29 |
| Deceased at the orphanage | 26 |

## WORK-ROOM

|                                          |    |
|------------------------------------------|----|
| Young girls employed in lace-making      | 15 |
| Young girls employed in the weaving-room | 12 |
| Young girls employed in mat-making       | 10 |

## REFUGE

|                                   |    |
|-----------------------------------|----|
| Old women cared for at the Refuge | 22 |
| Blind                             | 9  |
| Old women deceased                | 2  |

## CANTON, CHINA

1914-1915

|                                                                        |    |
|------------------------------------------------------------------------|----|
| Foundling-Homes: 2; Schools: 2; Orphanage: 1; Work-room: 1; Refuge: 1. |    |
| Chinese Maiden Catechists                                              | 34 |
| Chinese Maidens                                                        | 23 |
| Catechumens                                                            | 26 |
| Baptism of adults                                                      | 21 |
| Gleaners                                                               | 4  |

## FOUNDLING-HOMES

|                                  |      |
|----------------------------------|------|
| Babies received and baptized     | 1604 |
| Babies baptized, but not rescued | 994  |

## SCHOOLS

|                                                  |     |
|--------------------------------------------------|-----|
| Schools of the Holy Ghost and of Shu Tak, pupils | 175 |
|--------------------------------------------------|-----|

## ORPHANAGE

|                          |    |
|--------------------------|----|
| Orphans                  | 70 |
| Classes: pupils          | 41 |
| Employees at manual work | 29 |
| Orphans married          | 1  |

## WORK-ROOM

|                                                 |    |
|-------------------------------------------------|----|
| Young girls employed in lace-making             | 25 |
| Young girls employed in the weaving-room        | 20 |
| Young girls employed in mat-making              | 6  |
| Young girls employed in making church-vestments | 12 |

## REFUGE

|                                   |    |
|-----------------------------------|----|
| Old women cared for at the Refuge | 14 |
| Blind                             | 7  |
| Hired women                       | 4  |

## CANTON, CHINA

1915-1916

|                                                                        |    |
|------------------------------------------------------------------------|----|
| Foundling-Homes: 2; Schools: 2; Orphanage: 1; Work-room: 1; Refuge: 1. |    |
| Chinese Maiden Catechists .....                                        | 27 |
| Chinese Maidens .....                                                  | 7  |
| Catechumens .....                                                      | 14 |
| Baptism of adults .....                                                | 37 |
| Gleaners .....                                                         | 4  |

## FOUNDLING-HOMES

|                                        |      |
|----------------------------------------|------|
| Babies received and baptized .....     | 1515 |
| Babies baptized, but not rescued ..... | 386  |
| Babies deceased .....                  | 1487 |
| Babies survived .....                  | 28   |

## SCHOOLS

|                                                        |     |
|--------------------------------------------------------|-----|
| Schools of the Holy Ghost and of Shu Tak, pupils ..... | 121 |
| Sa-ho-po School, pupils .....                          | 12  |

## ORPHANAGE

|               |    |
|---------------|----|
| Orphans ..... | 54 |
|---------------|----|

## WORK-ROOM

|                                                |    |
|------------------------------------------------|----|
| Young girls employed in lace-making .....      | 25 |
| Young girls employed in the weaving-room ..... | 15 |
| Blind women employed in mat-making .....       | 6  |

## REFUGE

|                                            |    |
|--------------------------------------------|----|
| Old women cared for at the Refuge .....    | 13 |
| Blind .....                                | 11 |
| Insane and infirm .....                    | 13 |
| Hired women .....                          | 3  |
| Deceased at the Refuge and Orphanage ..... | 26 |

## CANTON, CHINA

1916-1917

|                                                                        |    |
|------------------------------------------------------------------------|----|
| Foundling-Homes: 2; Schools: 2; Orphanage: 1; Work-room: 1; Refuge: 1. |    |
| Chinese Maiden Catechists .....                                        | 30 |
| Chinese Maidens .....                                                  | 3  |
| Catechumens .....                                                      | 12 |
| Baptism of adults .....                                                | 3  |
| Gleaners .....                                                         | 3  |

## FOUNDLING-HOMES

|                                        |      |
|----------------------------------------|------|
| Babies received and baptized .....     | 1500 |
| Babies baptized, but not rescued ..... | 390  |
| Babies deceased .....                  | 1458 |
| Babies survived .....                  | 48   |

## SCHOOLS

|                                                            |     |
|------------------------------------------------------------|-----|
| Schools of the Holy Ghost and of Shu Tak, pupils . . . . . | 123 |
| Sa-ho-po School . . . . .                                  | 17  |

## ORPHANAGE

|                                     |    |
|-------------------------------------|----|
| Orphans . . . . .                   | 60 |
| Two classes: pupils . . . . .       | 54 |
| Employees at manual work . . . . .  | 6  |
| Orphans married . . . . .           | 3  |
| Deceased at the orphanage . . . . . | 6  |

## WORK-ROOM

|                                                    |    |
|----------------------------------------------------|----|
| Young girls employed in lace-making . . . . .      | 22 |
| Young girls employed in the weaving-room . . . . . | 12 |
| Young girls employed in mat-making . . . . .       | 2  |
| Blind women employed in mat-making . . . . .       | 9  |

## REFUGE

|                                             |    |
|---------------------------------------------|----|
| Old women cared for at the Refuge . . . . . | 17 |
| Abandoned women . . . . .                   | 8  |
| Blind and idiots . . . . .                  | 24 |
| Hired women . . . . .                       | 3  |

## CANTON, CHINA

1917-1918

|                                                                        |    |
|------------------------------------------------------------------------|----|
| Foundling-Homes: 2; Schools: 2; Orphanage: 1; Work-room: 1; Refuge: 1. |    |
| Chinese Maiden Catechists . . . . .                                    | 38 |
| Catechumens . . . . .                                                  | 45 |
| Baptism of adults . . . . .                                            | 26 |

## FOUNDLING-HOMES

|                                            |      |
|--------------------------------------------|------|
| Babies received and baptized . . . . .     | 918  |
| Babies baptized, but not rescued . . . . . | 3689 |
| Babies survived . . . . .                  | 65   |

## SCHOOLS

|                                                            |     |
|------------------------------------------------------------|-----|
| Schools of the Holy Ghost and of Shu Tak, pupils . . . . . | 121 |
| Chinese professors . . . . .                               | 6   |

## ORPHANAGE

|                                     |     |
|-------------------------------------|-----|
| Orphans . . . . .                   | 115 |
| Orphans married . . . . .           | 1   |
| Deceased at the orphanage . . . . . | 3   |

## REFUGE

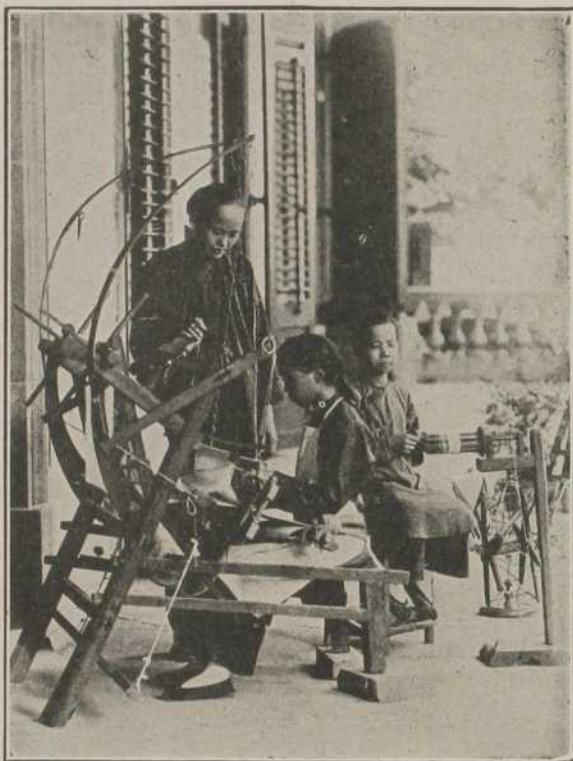
|                                             |    |
|---------------------------------------------|----|
| Old women cared for at the Refuge . . . . . | 11 |
| Blind . . . . .                             | 6  |
| Infirm and idiots . . . . .                 | 5  |
| Hired women . . . . .                       | 4  |



## CANTON, CHINA

1918-1919

|                                                                                 |    |
|---------------------------------------------------------------------------------|----|
| Foundling-Homes : 2 ; Schools : 2 ; Orphanage : 1 ; Work-room : 1 ; Refuge : 1. |    |
| Chinese Maiden Catechists .....                                                 | 34 |
| Chinese Maidens .....                                                           | 27 |
| Catechumens .....                                                               | 96 |
| Baptism of adults .....                                                         | 54 |
| Gleaners .....                                                                  | 4  |



## WORK-ROOM

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

## FOUNDLING-HOMES

|                                        |      |
|----------------------------------------|------|
| Babies received and baptized .....     | 4748 |
| Babies baptized, but not rescued ..... | 1902 |

## SCHOOLS

|                                                |     |
|------------------------------------------------|-----|
| Schools of the Holy Ghost and of Shu Tak ..... | 110 |
|------------------------------------------------|-----|

## ORPHANAGE

|               |    |
|---------------|----|
| Orphans ..... | 66 |
|---------------|----|

## WORK-ROOM

|                                           |    |
|-------------------------------------------|----|
| Young girls employed in lace-making ..... | 35 |
|-------------------------------------------|----|

## REFUGE

|                                            |    |
|--------------------------------------------|----|
| Old women rescued .....                    | 15 |
| Blind .....                                | 17 |
| Idiots and infirm .....                    | 15 |
| Hired women .....                          | 2  |
| Deceased at the refuge and orphanage ..... | 30 |

## CANTON, CHINA

1919-1920

|                                                                                                           |    |
|-----------------------------------------------------------------------------------------------------------|----|
| Foundling-Homes: 2; Schools: 2; Orphanage: 1; Work-room: 1; Refuge: 1.<br>Chinese Maiden Catechists ..... | 36 |
|-----------------------------------------------------------------------------------------------------------|----|

## FOUNDLING-HOMES

|                                    |      |
|------------------------------------|------|
| Babies received and baptized ..... | 7205 |
| Babies in the Foundling-Home ..... | 40   |

## SCHOOLS

|                                                        |     |
|--------------------------------------------------------|-----|
| Schools of the Holy Ghost and of Shu Tak, pupils ..... | 186 |
|--------------------------------------------------------|-----|

## ORPHANAGE

|               |    |
|---------------|----|
| Orphans ..... | 80 |
|---------------|----|

## WORK-ROOM

|                                    |    |
|------------------------------------|----|
| Young girls in the work-room ..... | 63 |
|------------------------------------|----|

## REFUGE

|                                         |    |
|-----------------------------------------|----|
| Old women cared for at the Refuge ..... | 25 |
| Infirm, blind and idiots .....          | 24 |

## CANTON, CHINA

1920-1921

|                                                                                                           |    |
|-----------------------------------------------------------------------------------------------------------|----|
| Foundling-Homes: 2; Schools: 2; Orphanage: 1; Work-room: 1; Refuge: 1.<br>Chinese Maiden Catechists ..... | 42 |
| Baptisms of adults .....                                                                                  | 8  |

## FOUNDLING-HOMES

|                                                  |      |
|--------------------------------------------------|------|
| Babies received and baptized .....               | 7150 |
| Babies at the Foundling-Home .....               | 36   |
| Gleaners and helpers at the Foundling-Home ..... | 12   |

## SCHOOLS

|                                                       |     |
|-------------------------------------------------------|-----|
| Schools of the Holy Ghost and of Shu tak, pupils..... | 184 |
|-------------------------------------------------------|-----|

## ORPHANAGE

|               |    |
|---------------|----|
| Orphans ..... | 72 |
|---------------|----|

## WORK-ROOM

|                                    |    |
|------------------------------------|----|
| Young girls in the work-room ..... | 54 |
|------------------------------------|----|

## REFUGE

|                                         |    |
|-----------------------------------------|----|
| Old women cared for at the Refuge ..... | 20 |
| Infirm, blind and idiots .....          | 15 |

## CANTON, CHINA

1921-1922

Foundling-Homes: 2; School: 1, Orphanage: 1; Work-room: 1; Dispensary: 1.

|                                 |    |
|---------------------------------|----|
| Chinese Maiden Catechists ..... | 57 |
| Baptism of adults .....         | 7  |

## FOUNDLING-HOMES

|                                                  |      |
|--------------------------------------------------|------|
| Babies received and baptized .....               | 6939 |
| Gleaners and helpers at the Foundling-Home ..... | 12   |

## SCHOOL

|                                       |     |
|---------------------------------------|-----|
| School of the Holy Ghost, pupils..... | 182 |
|---------------------------------------|-----|

## ORPHANAGE

|               |    |
|---------------|----|
| Orphans ..... | 59 |
|---------------|----|

## WORK-ROOM

|                                    |    |
|------------------------------------|----|
| Young girls in the work-room ..... | 29 |
|------------------------------------|----|

## DISPENSARY

|                                          |       |
|------------------------------------------|-------|
| Treatments given at the Dispensary ..... | 36809 |
|------------------------------------------|-------|

## CANTON, CHINA

1922-1923

Foundling-Home: 1; School: 1; Orphanage: 1; Work-room: 1; Dispensary: 1.

## FOUNDLING-HOME

|                                                  |      |
|--------------------------------------------------|------|
| Babies received and baptized .....               | 4213 |
| Gleaners and helpers at the Foundling-Home ..... | 15   |

## SCHOOL

|                                |     |
|--------------------------------|-----|
| School of the Holy Ghost ..... | 303 |
|--------------------------------|-----|

## ORPHANAGE

|               |    |
|---------------|----|
| Orphans ..... | 68 |
|---------------|----|

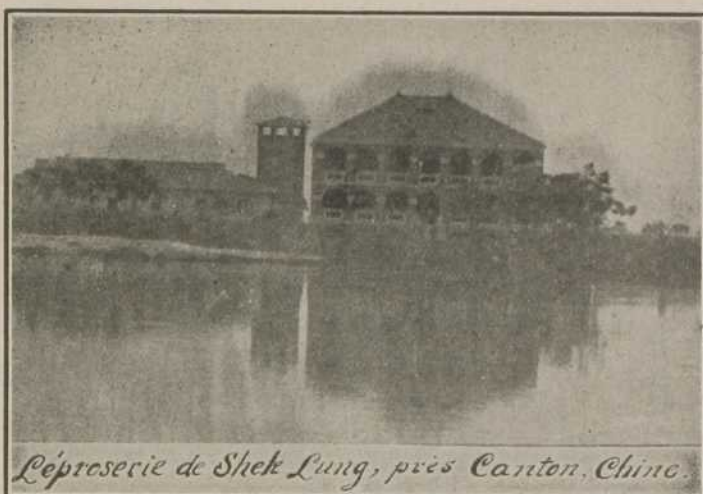
## WORK-ROOM

|                                    |    |
|------------------------------------|----|
| Young girls in the work-room ..... | 30 |
|------------------------------------|----|

## DISPENSARY

|                                          |       |
|------------------------------------------|-------|
| Treatments given at the dispensary ..... | 47920 |
|------------------------------------------|-------|





*Léproserie de Shek Lung, près Canton, Chine.*

LAZARETTO OF SHEK LUNG, CHINA.

SHEK LUNG LAZARETTO, near Canton, China.

Founded October 11, 1913.

Lepers (male and female) ..... 1200



MONTREAL CHINESE HOSPITAL.

CHINESE HOSPITAL

Founded in 1918

1918-1919

|                           |     |
|---------------------------|-----|
| Chinese patients received | 23  |
| Consultations             | 115 |
| Baptisms                  | 22  |

1919-1920

|                           |     |
|---------------------------|-----|
| Chinese patients received | 46  |
| Consultations             | 125 |
| Baptisms                  | 29  |

| 1920-1921                 |      |
|---------------------------|------|
| Chinese patients received | 65   |
| Consultations             | 190  |
| Baptisms                  | 25   |
| 1921-1922                 |      |
| Chinese patients received | 102  |
| Consultations             | 230  |
| Dressing of wounds        | 500  |
| Baptisms                  | 24   |
| 1922-1923                 |      |
| Chinese patients received | 111  |
| Consultations             | 732  |
| Dressing of wounds        | 2219 |
| Various treatments        | 1050 |
| Prescriptions filled      | 1028 |
| X Ray examinations        | 25   |
| Operations                | 35   |
| Baptisms                  | 29   |
| 1923-1924                 |      |
| Chinese patients received | 113  |
| Consultations             | 916  |
| Dressing of wounds        | 2857 |
| Various treatments        | 1299 |
| Prescriptions filled      | 2630 |
| X Ray examinations        | 35   |
| Operations                | 44   |
| Baptisms                  | 33   |



APOSTOLIC SCHOOL  
of the Missionary Sisters of the Immaculate Conception, Rimouski.

#### RIMOUSKI DIOCESE

House founded in 1918.

Apostolic School, pupils, 17. Extension of the Association of the Holy Childhood. Extension of the Association of the Propagation of the Faith. Diffusion of the Annals of the Holy Childhood in the Diocese.



CONVENT of the Missionary Sisters of the Immaculate Conception, Quebec.

QUEBEC DIOCESE — House founded in 1919.

Work-room for the missions. Extension of the Association of the Holy Childhood. Extension of the Association of the Propagation of the Faith. Diffusion of the Annals of the Holy Childhood in the Diocese. Chinese Home: Language Course and Catechism for Chinese adults.



CONVENT of the Missionary Sisters of the Immaculate Conception, Joliette, Que.

JOLIETTE DIOCESE — House founded in 1919.

Extension of the Association of the Holy Childhood. Extension of the Association of the Propagation of the Faith. Diffusion of the Annals of the Holy Childhood in the Diocese.





CONVENT of the Missionary Sisters of the Immaculate Conception, Vancouver, B. C.

VANCOUVER DIOCESE — House founded in 1921.

Visiting of the poor and invalid Chinese. Religious Instruction and Language Courses given to Chinese. Refuge and dispensary for the Chinese. Baptism of adults, 28.



CHINESE GENERAL HOSPITAL, Manila, P. I.

MANILA, PHILIPPINE ISLANDS

CHINESE GENERAL HOSPITAL—NURSES' TRAINING SCHOOL.  
Founded in 1921

| 1921-1922                 |      | 1922-1923                |      |
|---------------------------|------|--------------------------|------|
| Nurses' Training School,  |      | Nurses' Training School, |      |
| Students .....            | 26   | Students .....           | 62   |
| Patients received .....   | 1119 | Patients received .....  | 1231 |
| In the "Charity Ward" ... | 614  | Operations .....         | 265  |
| Baptisms .....            | 63   | Treatments .....         | 8237 |
|                           |      | Baptisms .....           | 79   |

# MISSIONARY EXHIBITION

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## CONSULTATIVE COMMISSION.

**U**NDER the presidency of His Excellence Archbishop Marchetti Selvaggiani, a Consultative Commission composed of competent personages belonging to different Missionary Societies, was convoked in Rome during the last week of April and the first of May 1924. Its purpose is to consider the most practical method of organization for the general or scientific branch of the Missionary Exposition.

The Commission, subdivided in three special under-commissions, takes up the study of History, Ethnography, Linguistics and Statistics pertaining to the missions. Pavilions have been reserved for these meetings in the Court "della Pigna". The Commission forms, so to say, a general introduction to the Exposition: after having heard its Orators, one understands better and is more interested in the exhibition of the objects, coming from the various Mission Societies.

## MEDICAL SECTION.

Responding to the desire of the Sovereign Pontiff, the Missionary Exhibition of the Holy Year has a very considerable Medical Section.

The principal aim of this Section is to show the importance of medicine as a protection for the missionary. It also brings home the precious help given by this Faculty to the apostolate—either by the protection lent to the Evangelical Workers or by the succour brought to heathen nations. The best means of medical protection for the missionary and the pagans will always be a more or less profound knowledge of the medical science. From this, we infer the necessity of this Section. It increases the experience of the visiting missionary, and stimulates the faithful to give the necessary help to the Messengers of the Gospel. Therefore, its work is essentially demonstrative: 1°—The various diseases of Mission Countries; 2°—Their sources and pathogenic mechanism; 3°—The protective and curative means of such diseases.

If need be, the pavilions will be divided into as many booths as necessary to illustrate the details of every case of illness, as they will be presented in the course of the Exposition.

A general outline will be prepared to make known the diseases and their statistics, the effects of the prophylactics, of the recovery, etc.



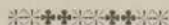
An under-commission has been formed to co-ordinate and prepare all that refers to this Medical Section. Its President is Professor A. Gemelli, Rector of the Sacred Heart University of Milan. The Committee consists of Professors Havet, of Louvain University; Franchini, of Bologna University; Durk, of Monaco University, in Bavaria; Doctor Totsuka, of Tokio University. A representative from Pasteur Institute of Paris, an English and an American Professor also belong to this under-commission. The Secretaries are Doctors Palmieri et Petacci.

#### "GUIDE" OF THE MISSIONARY EXHIBITION.

The Sovereign Pontiff has intrusted to the Italian Graphic Art Institute of Bergamo the publishing of a "Guide" for the Missionary Exhibition which is to take place during the Holy Year. There will be two issues: the first, temporary, has been distributed on the opening day of the Exhibition, Dec. 21, 1924; the second, definite and complete, will appear during the Easter Season.

A periodical will also be published, which will convey to the entire world news of what is going on in Rome during this Missionary Exhibition, and which will, by its numerous illustrations, make known the different objects which are being displayed. Its publication will last throughout the Holy Year. Our Holy Father the Pope has given the direction of the work to Monsignor Gramatica, his successor as Prefect at the Ambrosian Library.

A Hall of the Missions, illustrating the geographical position of the Infidel Countries has been prepared according to the Sovereign Pontiff's desire. Among other exhibits, can be seen two plaster casts measuring each twelve square metres, one representing Asia, and the other, Africa. There are also twelve large maps of the different Mission Countries, indicating the Dioceses, the Vicariates and the Prefectures Apostolic. Those maps and plaster casts were made by the Italian Graphic Art Institute of Bergamo. A Missionary Atlas containing 28 original maps, and prepared by the same Institute of Bergamo, under the direction of Monsignor Gramatica its Author, and Professor De Magistris, who performed the technical part of the work, will be sold throughout the Exposition period. This Missionary Atlas is the first of its kind ever published; consequently, we believe that it will be everywhere heartily welcomed.





## HOLY YEAR EXPOSITION AT ROME

### PROMISES TO BE ONE OF THE WONDERS OF THE WORLD.

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MORE than 600 cases of exhibits for the great Missionary Exposition of the Holy Year had arrived in Rome at the beginning of November. The Vatican was notified of the expressing of 1,200 cases in all, coming from all quarters of the globe. The Missions' display is the compelling feature of interest to the pilgrims. It was opened December 21, 1924.

Having outgrown the space allotted to it, the Exposition has housed its exhibits in a gallery of the Museum of Statuary. His Holiness often visited the place where these exhibits were, and showed the greatest interest in the Exposition.

As the cases, from every clime, sketching the lives and customs of every race on the face of the earth, were opened, there was spread before wondering eyes the most varied and novel collection of objects. Some are weird, some are quaint; some vivid and barbaric, others ingenious and pious—together they form a striking mosaic, symbolic of the universality of the Church. They show her missionaries converting the world everywhere.

#### AN AMAZING COLLECTION.

Some of the objects in this amazing collection are: Hundreds of idols, Indian canoes, elephant tusks; huts and whole picturesque villages in miniature, amulets, shields and arms of every description, dozens of statues, clothing in the strangest fashion and materials, numerous stuffed animals, weird and varied objects of piety, horns and tusks of many animals, queer household articles and furniture, minerals of all kinds and plastic reproductions of flowers and plants.

#### FROM REMOTE REGIONS.

With the cases came letters from the mission superiors unfolding touching stories of hardship and sacrifice and faith in the collection and transporting of the exhibits. Instances of perseverance and labor on the part of strange native peoples that their tribute to the Vatican might come to Rome might well shame non-missionary countries. From the extreme northern reaches of Canada cases travelled for weeks down streams, were sledged around cataracts and over ice-covered rivers. In China others waited forty days on the banks of rivers for the floods to subside that they might be loaded on flat boats and so floated another forty days down stream to the nearest port.

A story of peculiar hardship came from the Vicariate Apostolic of Ruanda, in far-off Central Africa. First the heavy boxes were carried over-

land to Lake Tanganyika, and intervening between mission and lake there was a great mountain without roads. Filled with religious fervor, twenty natives willingly undertook the task. For twenty days they sought to get the great cases through, then sent back two of their number for aid. The Vicar dispatched seventy-five men as a reinforcement. Time passed and there came again a call for help. This time he sent 100 men, then wrote the Exposition Committee, concluding his letter with these words: "I do not know when these cases will arrive, or if they will arrive." All are now in Rome, in good condition.

#### MEDICAL SECTION A WONDER IN ITSELF.

One of the most novel sights at the Exposition is the hall of the medical section. On one side are the exhibits of poisonous serpents of every description, on the other, a great collection of poisonous plants.

Sixteen stands of this section are devoted to the study of determined illnesses, such as leprosy, malaria and sleeping sicknesses. Powerful microscopes are provided for the observation of material bearing on the diseases, and also displays of curative apparatus.

Throughout the Exposition period, a periodical is being published with profuse illustrations from the most interesting of the displays.

#### ROME ASTIR FOR THE HOLY YEAR.

The City of Rome itself has made preparations for the Holy Year. The entire city has been cleaned and repainted, the principal streets have been repaved and new tram lines have been laid. Everywhere there are evidences of the city being furbished up for the thousands of visitors.

The pavement of the Vatican Basilica has been repaired, a great task when it is considered that a design of colored marbles had to be retained.

Other basilicas in the city are also ready. At St. John Lateran, the lower chapel before the tomb of Martin V, usually closed, has been opened for the Holy Year. St. Paul's has completed the accesses to the portico and principal entrance.

#### LIGHTING OF CATACOMBS.

Illuminating of the Catacombs, one of the first projects undertaken by the Pope for Holy Year, is now finished; the Catacombs of St. Agnes and Cammodilla are illuminated in a special way with electricity, and those who have seen the work speak in high compliment of it, saying that it has taken nothing from the ancient effect of these shrines. Lighting of the other Catacombs makes available the inspection of pilgrims and the saying of Mass, at their numerous altars, by visiting priests.

*Msgr. Enrico Pucci.*



## The Feast of St. Joseph in a Tonkinese Mission



HE author of this narrative, a Dominican missionary in French Indo-China, visited during the course of November last a small group of Christians of his District.—There are 350 men and women in all, and form, so to say, by their lively faith and pure morals, a graceful oasis lost in the barren desert of infidelity and superstition. What preserves their faith in the midst of 1500 pagans that surround them, is that they do not mingle with them. On each side, according to their belief, one renders to God what is due to Him, and the other, to the devil, what is not.

As it is, the little village is very industrious and thrifty; all the inhabitants are busy from the beginning till the end of the year planting and harvesting. They have thus, in succession: rice, two species of potatoes, different kinds of peas and vegetables, and castor, which serves for the making of soap, in the Haiphong manufactures.

In addition to this, the yielding of the peanut has been very abundant for the last two or three years. This seed is actively sought after by the French, Chinese, and Japanese merchants.

Our Christians have practically no leisure time, neither do they give rest to their small, but fertile farms. Even before beginning their harvest they prepare the seeds for the following season. After the Fall rice, the potatoes, profiting by the dry season, follow; then it is the turn for the vegetables, castor, and peanuts. The rice is planted in August, which is the damp season.

These laborious people stooped under the burden of incessant labour, keep the firm hope of a better, and everlasting life; for they possess a lively faith and practice with fervor the laws of our Holy Religion. Yes, verily, a lively faith and a confidence that would, at times, astonish the less imaginative piety of other nations.

Here, as an example of their faith, is what happened last April as I was making my Easter visit.

Two days before the feast of St. Joseph, I received a delegation of the notables of my parish. After the salutations and formulas of politeness customary among these ceremonious people, and when the conversation had become cordial and cheerful, the question was asked outright, "We wish to have a beautiful procession through the village and fields for the great Solemnity of St. Joseph. You see, Father, it is twenty years since we have this pretty carved hand-barrow for our statues and only twice in that length of time have we been able to organize processions through the village."





ST. JOSEPH

HEAD AND FATHER OF THE HOLY FAMILY  
OH! I PRAY THEE, BE A FATHER UNTO ME.

These poor people have only a kind of a barn for a chapel, and the narrow lanes of their village are not very convenient for an imposing manifestation. "Why", I remarked to them, "go to such an expense for a ceremony that is not indispensable? After the long period of dryness by which we have just been tried, it seems to me it is not the time to feast and rejoice! The vegetables dry standing; the rice crop is in danger, and even the peanuts, though not fond of water, find not enough dampness to be able to sprout..."

"Father, we have already weighed your reasons, and it is precisely for these reasons that we desire to have a procession. It will not be a joyful ceremony but one of rogation in honour of great St. Joseph. We shall not pass by the village streets but through the fields along the State road."

"But the pagans?... they will crowd in from all sides, if not to cause disturbance, at least to observe indiscreetly and, if it does not rain, they will certainly laugh at your faith and our holy religion."

"We are not at all afraid of what they may say or think. On the contrary. If the Father agrees to our proposition, by morning all will know about it, and will hasten to the procession. Many have asked why, in a such a dryness, we do not allow the *"Old Gentleman who gives rain"* to come out and help us as he did a few years ago."

"They are laughing at you...How do they know that good Saint Joseph can give us rain?"

"Oh! yes, Father, they know. They remember what happened on similar circumstances when the great Saint granted us an abundance of water. An Anamese Parish Priest had organized a procession in honour of St. Joseph and of Our Lady of the Flowers. The procession had scarcely re-entered the church when rain fell in such torrents that the next morning the fields were completely flooded. Later on, during another dry season, Reverend Father Artaraz again permitted us to go through the fields; but this time we had just left the church when a very violent and sudden shower obliged us to discontinue. In the present circumstance, the pagans, who do the same with their protecting genii, beg us not to hide St. Joseph any longer. So we have come to ask your consent to have the procession."

"Very well, you may have your procession... But what if it were not to rain?...you know that we should not tempt God nor His saints. We will have enough to account for to His Divine Justice."

"Well, if we do not obtain rain, we shall adore, with resignation, the Divine Will, who prefers to chastize us in this world rather than in the next."

"It is understood! I give you permission to carry out your plans. Still, I desire three things: 1°—That to-morrow shall be a fast-day for all those who can impose this voluntary penance; 2°—That each one go to confession, and especially those who have not yet made their Easter duty; 3°—That the most perfect order and silence will reign throughout the procession, for the greater honour and glory of God and of good Saint Joseph."



And here we are, each in our direction, disposing ourselves to prepare worthily for the great demonstration in honour of the heavenly Purveyor of rain. For my part, I was obliged to hasten to the District Seminary, a distance of ten kilometres. Luckily a devoted friend, considering my grey hairs and my legs somewhat used, has bought me, in a second-hand store of Haiphong, a bicycle which is very useful to me. Without it, I would not have been able to return in time to spend, after the work in the fields was over, a long evening in the Confessional.

I was coming back in company with a Professor of the Seminary. The night was beautiful, the sky extremely clear. We had been walking for some time, when my "*confrère*" pointed out to me in the distance, a trail of black clouds which seemed to rise from out the horizon and wanted to hide the sun before it had time to set.

"Look! a storm! Let us hurry home; and God grant that we shall be under a water-tight roof in three quarters of an hour from now!"

I was far from believing that. During the dry season, there are often many heavy threatening clouds which after all only result in a few drops of rain and a strong puff of wind. I walked faster, nevertheless, but rather to be sooner in the Confessional. In fact, I was right in doing so for, on entering the church, I noticed my parishioners flocking in, and, in the sanctuary, admired the hand-barrow already decked in its richest ornaments.

"And the rain? are you sure it will come?..."—"There is no doubt about it, Father; we already feel the first damp whiffs of the storm."

I immediately started hearing confessions, but an hour had not elapsed when all the joints of the poor hut that we have for a church began to moan under the pressure of the squall; it was one of these rain storms which are peculiar only to the Torrid Zone. My good people looked at each other, not in the least terrified, but on the contrary, hardly able to refrain from laughing. The dryness was finished and the harvest saved! Glory and honour to good Saint Joseph !...

When I went out after eleven o'clock that night, the sky was perfectly serene and the stars shone like diamonds. The men awaited me at the church door, so enthusiastic in the power and goodness of St. Joseph, that I well understood the indirect but delicately worded reproach that their confidence addressed to my incredulity. They insisted so much that I had to pretend to be vexed, so as to oblige them to go home and let me have a little rest.

The next day, eve of the feast, was a fast-day as well as one of joyful activity. The weather was warm and beautiful, and the soil, refreshed by the drenching rains, already shed a sweet aroma. The Oriental imagination knows no bounds when it comes to the preparation of a feast. Yes! we had a memorable procession; no longer of rogation but of thanksgiving; a real treat for the eyes, these paper parasols of many colours, master-pieces of grace and good taste; these myriads of transparent lanterns ornamented with flowers, dragons and designs of all kinds!



The pagans came from all parts, amazed to see such pomp, and edified, especially by the order, piety, and recollection of our Christians. Their prayers, recited, or rather sung, in the notes peculiar to the Anamese tongue, formed an agreeable harmony. They first said the Rosary, then the Litanies of the Blessed Virgin and Saint Joseph; also the prayers and meditations of the Way of the Cross, and the Seven Joys of Saint Joseph, with other devotions.

The reader may wonder how so many prayers could be said, but he will understand when he considers that the procession lasted for fully three hours, and that gratitude can never be outdone by this expansive and imaginative people.

Towards eight o'clock in the evening, the Guard of Honour carrying the hand-barrow halted before the church door, that all may be permitted to contemplate on his throne of glory "*The old Gentleman who gives rain*". There was such an assemblage of pagans that I profited by the occasion to reform their superstitious ideas.

"He whose image you see, you call "*The old Gentleman who gives rain*". Do not think that he is a god like those you venerate in your pagodas. He has been here below a mortal man like us. We adore the supreme Being, the Spirit infinitely perfect, absolute Master of all things. He alone gives the rain; but sometimes He imparts his power to those who were his friends while on earth and who are still his friends in Heaven. Before Him alone, should you bow your head; to Him alone express your gratitude; He alone should you recognize for your God."

I do not know yet if they understood my Catechism lesson; but their confidence in "*The old Gentleman who gives rain*" has surely not diminished. As for the Christians, the assistance at Solemn Mass and the numerous communions proved that they had understood the best means of manifesting their gratitude. Nature itself took a certain part in the universal joy by the limpidity of the air, the sunshine; in short an ideal temperature. But the celestial Purveyor of rain did not wish to do things by halves. The following night, one would have need be deaf not to have been awakened by the racket of rain and thunder...so much so, that the next peanut harvest was more productive than ever expected.

Father Y. Moreno, O. P.

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Our Heavenly Father's Will is that every one, here below, come to the knowledge of His Divine Son, Jesus, Who, in the Stable, was born for *all*, and Who, on the Cross, died for *all*.

## ST. GABRIEL



Gabriel, angel strong and fair,  
Dear to Maiden Mary!  
Long the ages seemed to thee  
Till there dawned so gloriously  
That March day, that made thee dare  
Say the first "Hail Mary!"  
Winging down from heaven's height,  
Lowly Nazareth came in sight  
In the windy springtime.

Thou didst enter joyously  
That fair Lady's bower,  
Where she knelt, who was to be  
Troubled in that hour,  
Sweetly troubled at thy word:  
"Holy shall thy Son be, blest  
Saviour of the World confessed!"  
Gabriel's voice the silence stirred  
Of the Lily-Flower.

Sweet consoler, who may tell  
The joy in heaven of Gabriel?

*Ymal Oswin.*

---

Mary leaving her parents to seclude herself in the Temple; Jesus leaving His Mother at Nazareth for the evangelization of the inhabitants of Galilee; there, are the eternal Models of the privileged souls, *God's Chosen Ones*, who have heard the Divine Call. To them, as formerly to the Immaculate Virgin, God says, "Hearken, O Daughter, and see, incline thine ear. Forget the house of thy father; come, O my Friend, come from Libanus!" May they, all, as the Blessed Virgin, be ready to respond, "Behold me, O Lord to accomplish Thy Holy Will." May they leave all to follow Jesus Christ.

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# Echoes from our Missions

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SHEK-LUNG, CHINA.

*Letter from a Sister at the Lazaretto to the Superior of Canton.*

October 29, 1924.

Very dear Sister Superior,

You are anxious because you do not often hear from us? 'Tis not over-work that hinders us from writing: the mail service is actually very irregular. Do not worry about us; we are in perfect health and, thank God, have not yet suffered too much from want. Reverend Father Deswazieres has told me he has received \$600.00 from our dear Mother: alms which has been collected by our Sisters of Canada for the relief of our poor lepers. Oh! how kind is our dear, dear Mother! She continually thinks of us! If you only knew what a grateful remembrance Father Deswazieres still cherishes for our Mother-House!

We hear little, in this section, of what is going on in Canton; so you may well imagine in what state of anxiety we are concerning your situation. How fervently we beg our Heavenly Queen and Mother to protect you all!

I hope dear Sister St. Raphael is improving. Tell her not to be anxious and to take the time necessary for a complete recovery. Kindly give her our best regards and also that of the patients from the leper colony. For the last week, our little Anna has heard Mass without moving a finger, and that, all for Sister St. Raphael's intentions... 'Tis not, for fidgety Anna, a small act of mortification! so Sister may expect, with the utmost confidence, to see the glorious fruit of such generosity.

We heard Mass at the men's chapel this morning and there, we saw Gustavus preparing the altar. If you could have seen him dust! His every movement shed "sparks" around him...consequently, it was not in a "halo" of sanctity that Gustavus stood...the dear altar-boy!!

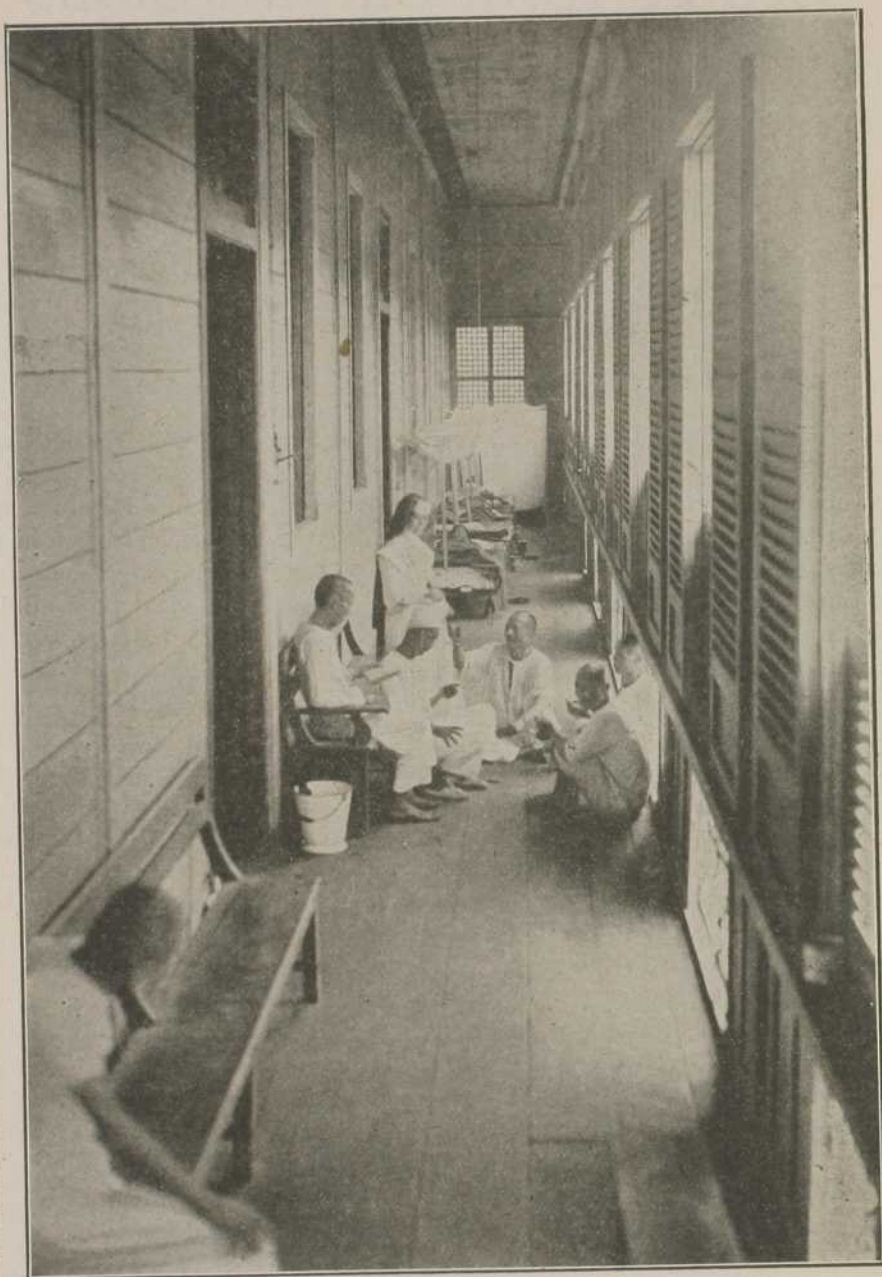
We hope the means of communication will soon be restored, as we are desirous of hearing from you and, above all, of seeing you!

Your humble Sister,

*S. St. Francis of Assisi, M. I. C.*

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CONVALESCENTS AT THE CHINESE GENERAL HOSPITAL, MANILA, P. I.

## MANILA, PHILIPPINE ISLANDS.

Chinese General Hospital,  
September 18, 1924.

To our very dear Sisters of the Infirmary,

It is for a moment that I leave the bedside of our dear patients to draw near to yours, for a little chat. Shall I find you nailed to your bed by long and acute sufferings, or convalescents, rejoicing in the hope of a prompt and certain cure? My heart often wanders home to that blessed nook...the Infirmary. What can it procure for my dear Sisters confined there?...the fervent and precious solace of prayer.

Privileged as you are,—since our dear Jesus is your holy Spouse — I know you are happy though suffering: have you not received the inheritance He bestows upon His most intimate friends? The great work of apostolate that you can accomplish in your painful situation obtains for you a very loving abode in the Heart of our Saviour. I would be very much tempted to be jealous, if the fulfilment of the Divine Will were not *all in all*, for each of us. Nevertheless, I cannot refrain from soliciting a minim share in your numerous daily merits.

Here, in our Hospital, we have an average of 75 to 80 patients, the majority of whom are pagans, protestants and some even freemasons. Not being very well versed in the different languages, we cannot save as many souls as desired; despite this obstacle, we have had the supreme consolation, in the course of last month, to open the Gates of Heaven for 21 dying patients. A number of these had been brought to the Hospital but a few hours before their regeneration. One, in particular, expired on the door-step, as soon as the Holy Water had been poured on his brow.

How happy I would be if I could take you around the Hospital wards in a wheel-chair! We would first stop at the Chapel which is, for us, a corner of Heaven; then, go to the Community and to the other rooms of our dwelling; after which visit we would repair to the veranda beautifully sheltered with palms and other plants; and finally visit the green and flowery gardens, the aquarium, etc. What a nice ride that would be! do you not think so?... But 'tis a dream and a charming *castle in the air*...at Manila...

Good-bye, dear Sisters. Pray, pray, fervently, for your sister in this far-distant land; your petitions are a precious contribution on which I rely to help me in the great work of personal sanctification and the salvation of souls. Kindly beg our Immaculate Mother to render me one of her most worthy children.

Yours very affectionately,

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

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HIS GRACE ARCHBISHOP CASEY, at our Convent of Vancouver, B. C.,  
after the Confirmation of two Chinese, Charles and Philip.

VANCOUVER, B. C.

November 8, 1924.

Beloved Mother,

Very Reverend Father O'Boyle paid us a visit a few days ago. I cannot express the immense interest he takes in our Chinese as well as in our works.

Before leaving us, he asked to see our poor old men. On the point of entering the room where they were grouped, the kind visitor asked me to tell him a few Chinese words that he might repeat them to the dear aged people. You may easily imagine their joy when they heard the sentences in their own tongue.

One of the neophytes—he was baptized a month ago—who is well nigh 90 years old, made the Sign of the Cross—although very awkwardly—to show that he was a Catholic. He is as deaf as can be; I can assure you, dear Mother, it is not an easy matter to teach him even the most simple things. And yet, he is for us a source of consolation since he is proud to make known that he belongs to our Holy Religion.

November 2nd, our Immaculate Mother culled for the first time from her humble garden of the West, a fragrant soul for the Heavenly "Home". Baptized privately, receiving the name of Louis-Marie, our poor patient



became very edifying. When his sufferings were most intense, he would pray to the Blessed Virgin, and say, "Sister, will you please repeat for me the beautiful things you told me the other day. I am so anxious to go and see God and our Mother in Heaven!" His last moments were most pious and consoling. Having invoked our Blessed Mother during the whole day, he breathed his last with a fervent ejaculation, "Holy Virgin Mary, pray for me!" An instant before his death his eyes were fixed, full of incredible love, upon a person or object, invisible to us all, but whose presence seemed to enthrall him.

He is, among others, one whom the Star of the Sea has led to the Eternal Haven—after so many hardships and perils!

Your loving child,

*Sister St. Louis of Gonzagua.*

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QUEBEC, P. Q.

Immaculate Conception Convent,  
Dec. 30, 1924.

Dear Mother,

I thought you would be interested to hear about our good Chinese. As we intended giving a little souvenir to each of them, we invited all our pupils to meet at the Convent last Sunday. You cannot imagine the joy of these grown-up children! They arrived in small groups, with a happy smile and some saying: "Home, sweet Home!" Until four o'clock, they busied themselves at different games: chess, cards, etc., in a hall we had decorated with Chinese flags and paper wreaths. While they were thus enjoying themselves, Very Reverend Canon Gignac entered and joined in their games.

He afterwards gave Benediction of the Blessed Sacrament to which all assisted with piety and recollection. They then proceeded to the hall where chocolate and cake were served. At table the two Chinese Catholics were given the places of honour: Mr. Tsan, sitting at the right of the Very Reverend Canon Gignac, and Joseph, at his left. How I wished, at that moment, to see you with us, dear Mother, and share in the joy of these poor exiles...

After having affectionately bidden good-bye to each with a hearty hand-shake, the Very Reverend Canon took his leave, expressing his happiness and contentment.

There remained, for our dear Chinese, the better part of the program, that of offering us their tokens of gratitude. One of them came forth and read an address in Chinese, while another offered flowers that were immediately placed at the feet of the Infant Jesus.

A box of candy, gift of one of our kind friends, had been prepared for each pupil.

When the distribution was over, each one tried his best to thank us. Suddenly a pupil came towards a Sister and said to her: Gratitude, Sister, and a Happy New Year, forever !

*Sister X....*

## JOLIETTE, P. Q.

January 11, 1925.

Very dear Mother,

Will it please you to hear how piously the Forty Hours' Devotion was kept in our little chapel of Joliette? The decoration must have resembled that of the Mother-House on the Feast of the Epiphany, for it consisted of yellow lilies and, to complete the likeness, we had placed lamps of the same shade and also six white lights to illuminate the altar. These, with the twenty electric bulbs that surrounded the tabernacle, shed a halo of glory around our Eucharistic King. These electrical fixtures had been graciously offered us for Christmas by our devoted Chaplain Reverend Father Robert and Reverend Father Ducharme.

For the opening of the Forty Hours' Devotion, there was a solemn High Mass sung by Reverend Father Ducharme. The Reverend Sisters of the Congregation of Notre-Dame sang in the choir; 'tis enough said to assure you the singing was perfect. The second day, which was that of the Feast of the Epiphany, Very Reverend Canon Piette, Parish Priest of the Cathedral, offered the Holy Sacrifice of the Mass. The dear Sisters sang pious hymns, one of which, "Powerful Little King", was most charming. Our modest chapel was, during these holy days, continuously filled with religious and fervent adorators. The Holy Hour, on the 6th, was entirely consecrated to apostolate: meditations on the missions were made by Reverend Father Lesage, C.S.V., and were followed by the chant of the Rosary and missionary hymns. The Act of Consecration was read by Reverend Father Ducharme.

The closing of these pious devotions was most solemn: His Lordship Bishop Forbes deigned to officiate at a Pontifical High Mass in our humble chapel. Reverend Father Ducharme served as deacon, Reverend Father Robert as sub-deacon; Reverend Father Garceau was Master of Ceremonies. We were dispensed from the obligation of having a deacon and sub-deacon of honour; 'twas for a good reason...the exiguity of the sanctuary !

At breakfast, His Lordship paternally manifested his great interest in our Institute, and particularly in his humble missionaries of Joliette.

Sister N....



## RIMOUSKI.

*Letter from one of our little pupils of Rimouski Apostolic School.*

Very dear Mother,

I am writing to thank you for your loving kindness towards your humble apostolic children and to tell how beautifully we spent the Feast of the Presentation of the Blessed Virgin in the Temple.

The altar was decked with numerous little lights; there were three in number at the feet of the little Virgin, to symbolize the age at which she presented herself in the Temple of Jerusalem. Sister Superior had told us that we could, on that day, solicit any favour we would like to obtain, assuring us that our Heavenly Patroness would hear our petitions. How ardently we have prayed for you, beloved Mother, for our parents, for ourselves and for the pagan children!

We had recreation at dinner. On entering the refectory, we noticed a beautiful box of candy that you had had the kindness of sending us, and a very nice cake decorated with blue and white flags, on each of which a message from Our Lady of the Temple was written. May I tell you, dear Mother, what my message bore: "My child, do you wish to help my missionaries of Shek Lung? Offer to Jesus, by my hands, your prayers, study, work, joys and sorrows of each day; so as to help them still more efficaciously, try to be a little angel of charity."

"Mary in the Temple".

Every one of my companions have, also, received an invitation from the Blessed Virgin, but the virtues to be practised and the country to be evangelized differ.

Oh! this Feast has been a very, very happy one! To end it joyfully, our kind Sister Superior gave us another recreation at supper-time. I feel I shall never be able to acknowledge worthily all I owe you, dear Mother, and the dear Sisters here. This day of the Presentation of Our Lady in the Temple flitted away like a shadow! I asked the Blessed Virgin to make me a missionary like you, O my good Mother, so as to be able, one day, to save millions of Chinese babies who are exposed to die without baptism.

Your little "apostle" who wishes ardently to be a missionary one day,

*Bernadette.*

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# Extracts from the Novitiate Chronicles

November 1, 1924.—All Saints' Day.



HEAVEN is rejoicing! Earth is also jubilant in honour of our brethren of the "Homeland" whose bliss we envy; but before craving after everlasting joys, we must strive to become worthy of them. For the present, what is most practical for us to do, is to rejoice in the glory of the elect and to draw, from the heavenly contemplations, a fresh stimulant to follow in the footsteps of those who have already attained eternal happiness.

It is so natural for us to rejoice! especially on holydays! Accordingly, mirthful echoes resound throughout the entire convent, as the reglementary bell announces the traditional "*congé*"; and to-day we are particularly anxious to make known the Patron Saint, whom our Immaculate Mother has assigned to each of us for the year. We hasten to tell that our Lady has deigned to take upon herself the care of the majority of her children; then, come our good Father St. Joseph, St. Peter, St. John, St. Paul, St. Jude, etc., etc. We are, as you see, under the best patronage.

After we have all made the acquaintance of the different Protectors of the household, the Postulants are suddenly seized with an admirable ardour for study, "The time for the Canonical Examinations is drawing near!" they exclaim... Our Mistress approving of it, all go the Novitiate.

We shall not divulge our secret thought to the little ones... but to our Journal all secrets may be confided! When we consider our young sisters so enthusiastic to bury themselves in their books on *such* a day, we remember that at this very epoch, when we were Postulants, we were also inflamed with the same fervour for *serious study*... The feast of the Novices is approaching, and the "*babies*" must have surprises in store for their big sisters, —just as it is done in the family circle,—so pretexts must be found to steal from the recreation-room—and what better pretext than that of....study?

How admirable is the discretion of the Novices on such circumstances! They would not for the whole world dare peep into the Novitiate... Would it not be better to enjoy the surprise on the feast-day? Consequently the Postulants set to work, and the *giddy* Novices continue to amuse themselves.

In the afternoon we assemble under the tall, bare trees, which we cannot chide for depriving us of their summer shade; do they not allow the autumnal sunbeams to more easily penetrate? The sky is clear and, all in Nature, invites us to be merry. For several hours, we amuse ourselves like children, our hearts overflowing with gratitude towards our Heavenly Father.

The Spiritual Exercises call us to the feet of the good Master and in a fervent colloquy, a new ardour is drawn to pursue our terrestrial pilgrimage and, as our dear Mother told us during her last visit, live such a life as may merit us one of the choicest places among the elect.

Tuesday, November 4, 1924.

What a pleasure it is to admire the snow this morning! Snow is so white, so beautiful, so "Canadian"! And what a wealth of remembrances does not the first snowfall recall to our minds?

Thursday, November 6, 1924.

The "Echoes from Our Missions" in the Precursor, are read at table. While enjoying our dinner, we thus have the privilege of visiting, in company with Sister St. Raphael, the leper-colony of Shek Lung; with Sister Mary of Mercy, we proceed to the Foundling-Home at Canton, and there see the dear little babes; our Sisters—hospital-nurses in Manila—we congratulate for their recent success in their Medical examinations, and with them, thank our good Father St. Joseph for the help he so generously lent them. At the end of our meal, we partake with the "Apostolic" pupils of Rimouski of their treats in the orchard.

Thus engaged we think of the immense happiness our dear Mother would experience if it were given her, but for an instant, to see her children labouring in the different missions. Not to be able to go herself into pagan countries to relieve the unfortunate is certainly one of the greatest sacrifices that God asks of her. "Poor Mother!", said Sister Superior the other day, "she has all the labours of the apostle without partaking of his joys!... And it is for us that she thus sacrifices herself!..."

Saturday, November 15, 1924.

Yesterday we learned that our dear Mother-House was honoured with a visit from His Lordship Bishop Langlois, new Auxiliary of Quebec and uncle of one of our novices. We envy our sisters...but to-day the same privilege is accorded us.

His Lordship arrived about half past eleven, accompanied by his secretary, by Reverend Father A. Lapierre, our Chaplain, by the Reverend Father Perreault, Paris Priest of St. Christopher, and Reverend Father Chaumont, Professor at the Foreign Mission Seminary and college-mate of the visiting Bishop.

On entering the room where we were awaiting him, His Lordship exclaimed, "Oh! how white everything is!" We then knelt down to receive his blessing. His Lordship told us beautiful things concerning the sublimity of our vocation, the necessity of sanctifying ourselves, of filling our souls with



the love of God that we may bear it to the poor pagans, of shunning the world, and even the parlor, as much as possible. "The parlor may be compared to the tide which, at certain days, invades the shore; even though it merely skims it, it nevertheless leaves the traces of its passage... The world also is the tide; if it touches you, it will leave in you something of itself. Our august visitor added, "You are separated from the world, but you must pray for those who are obliged to remain in the world; pray especially for your parents and other relations. They have right to share in your prayers."

"A good formation, physical, intellectual, and moral, is a necessary preparation for the Foreign Missions. First of all, physical... If I judge from appearances, you are not to be pitied!...and it is a credit to your Superiors! Intellectual...that is wanting, neither, as the subjects of your Society have all followed a course of studies before entering. As to the moral formation, you receive it in abundance from your dear devoted Mother and your Chaplain. Yes! prepare yourselves well, as your vocation is a very special one. And remember we cannot give what we do not possess... As the match that is not lighted cannot start a conflagration, nor the cold stove give heat; in like manner whosoever does not possess the Love of God cannot communicate it to others...etc., etc." Our esteemed visitor expresses the wish that our houses may multiply and that the Canadian missionaries may ever increase in number. His Lordship once more imparts to us his paternal blessing, and then gives us a holiday, which our Chaplain warns us not to....pickle for future use. This question is quickly settled. Our venerable visitors having taken their leave, we meditate on the good and practical advice which has been given us.

Sunday, November, 16, 1924.

The day dawns sad and gloomy... The sun does not know, then, that we have a holiday, to-day, and that we have been forbidden to pickle it? But in spite of that, we shall amuse ourselves; if the outside weather is disagreeable, the inside will be pleasant and sunny! This resolution taken, Sister Superior asks the Novices to prepare, while chattering, the sandwiches for supper. "As for the Postulants", she adds with a smile, "I would like them to sing at Benediction one of these days; necessarily, they must have a few exercises...and *I shall go and listen to them.*"

This said, they leave in haste. But why, as they go for the rehearsal, do they so carefully close the doors?... Why, again, when they come out, the ironical smiles and suspicious-looking expressions on their faces? Could it be?... But hush! let us not be indiscreet...Moreover, the *great event* is to take place this week; we shall wait patiently.

Part of the forenoon thus passes merrily: for some, singing; for the others, making sandwiches...

In the afternoon, as soon as the Spiritual Exercises are over, and the "Deo Gratias" announced, we ask Sister Superior to read in the "ancient"



Chronicles the exploits of the Novices of old, during their stay at Nomining, and we are all ears and eyes to witness the happy and sorrowful incidents that the precious annals record. From time to time, we read of the visits of our beloved Mother; we partake in the happiness these visits irradiate; we benefit by her motherly advice. From the scenes that this reading has brought before our minds, we conclude that the lives of our predecessors have been very much like our own.

It is already four o'clock!...How the time flies!!... The Vesper bell will soon ring...

The evening recreation is lively. We tell stories of bears...and wolves... *that would make your hair stand on an end!* Imagination brings us back to the time of our great-grandfathers. It will be no wonder if we have a nightmare after that! But no! under the mantle of the Immaculate Virgin we cannot have but pleasant dreams !

Tuesday, November 18, 1924.

The Postulants make their appearance at the evening recreation. For a moment only: they must have a rehearsal of the *Benediction*. "How soon will you know those hymns, little sisters?—To-morrow perhaps, or Thursday at the latest, is the answer.—So much the better! Goodnight!—Goodnight!"

Wednesday, November 19, 1924.

The Postulants have not sung at Benediction to-day: it will be to-morrow! And, poor little ones, *they need another rehearsal!*

Thursday, November 20, 1924.

What a beautiful day! The Postulants have sung, and how heartily! at Benediction. It was really worth while being deprived a few hours of their presence so as to be able to applaud their merit. But it is not all! While we offer them our congratulations and our sincere thanks, Sister Superior comes in and invites us to go to the Novitiate. Instantly, we perceive the mysterious meaning of the famous *rehearsals*. To-morrow is the Feast of Our Lady in the Temple, the first Patroness of our Novitiate. Would our little sisters have the amiability of solemnizing this festival in our favour? What an agreeable surprise !

The bell rings and we all go to the hall where our dear heroines are already united and two amongst them, playing a triumphant March on the piano. As we enter, what is it that meets our gaze? The statue of the Infant Virgin attired as a Novice of the Immaculate Conception!... How beautiful she appears in this array and in the midst of the verdure which forms a delicate halo around her !

The first melody sung—purposely composed for us, so we think—expresses the suavity of work and poverty in the religious life, which virtues foster in our hearts an overflowing measure of spiritual joy. And to think that so many who lead a life full of luxury and comfort, experience but disgust and weariness !

Then follows a pretty poem in honour of the Blessed Virgin. A charming comedy, played by three Postulants raises a general wave of laughter. The youngest of the group comes next with an ingenuous recitation about the Infant Jesus. A musical composition...other declamations...and...the final cantata dedicated to "The Novice of the Immaculate Conception". It is rich in affection, advice, and wishes. Each Chorus terminates with this prayer:

"Hear our chant, O Mother mild!  
Look upon Thy feeble child.  
May the Novice, in Thy House,  
Of Thy Son become the Spouse!"

Immediately afterwards Sister Superior advances towards the statue of our Heavenly Patroness and, taking a tray filled with small white envelopes, "It is the little Virgin who has written to you," she says, and distributes them. Each in turn reads aloud the practical suggestions of the Admirable Virgin.

The eldest Sister of the Novitiate, invited to express our gratitude to the Postulants for the pleasure they have given us, amuses us by saying that, not expecting such an honour, she has not prepared a discourse. Nevertheless, though taken unawares, our dear sister became quite eloquent.

.....  
Be thou grateful  
For all and alway',  
And heav'nly grace  
Will abound thy way,

were we told a few moments ago, in the chant addressed to the Novice. We deem it one of the most sacred and consoling duties to express our gratitude and our joy, so we terminate the feast by our Immaculate Mother's canticle: *Magnificat anima mea !*

Before we part, Sister Superior asks us to present, to the dear little Virgin, with the bouquet formed of our spiritual flowers during the preceding novena, a list of the favours we would like to obtain. The Blessed Virgin cannot refuse anyone to-morrow. "Do not forget", adds Sister, "to pray fervently for our beloved Mother's intentions; and also beg our Heavenly Queen to obtain for you the virtues of a real fervent Novice, above all, love of humility and of the hidden life."



Friday, November 21, 1924. — Feast of the Presentation of Mary in the Temple.

With what joy we hail this day! 'Tis that of our feast! Our first thought is a pious outburst of love directed towards the Virgin in the Temple, our Model and Queen.

On arriving in the chapel, we are under the impression of being in Heaven! To the right of the altar, on an azure background, white curtains like clouds, descend, and parting, let appear the Virgin kneeling in the midst of a crown of pure lilies and verdure. Pretty blue lights shed their radiance on the face so candid and innocent, so modest and recollected! How ravishing Thou art, Sweet Child! Thou art a most eloquent model; with what love mingled with admiration do we contemplate Thee! Have we not the right to exclaim with fervour and affection, before each decade of the Rosary,

Let us, to-day, Thy praises sing,  
Virgin so pure and so holy !  
O! let our loving accents ring:  
Be Thou our Queen eternally !

Needless to say that we have recreation all day long. Glee is Mistress to-day. "What if Our dear Mother were to come," do we say to each other from time to time...and with this hope in our hearts, we feel more happy and blithe.

About three o'clock, while we are talking and talking away, we hear the door-bell: one, two, three. "Three rings!" do we exclaim in one voice! "'Tis certainly Our Mother!" And without even noticing it, we are *all* at the door in a moment. It is opened...and we hear the sweet voice of our beloved Mother: "Good afternoon, my children!" How happy we are! There will be nothing wanting in our hearts now!

Just like our real mammas, Our Mother tells us that she has brought with her a big box of candy to help us celebrate more *sweetly*. But when her bags are opened, Our dear Mother finds that the "sweet box" has remained at Outremont. Poor Mother! She feels so bad to disappoint us! "Is it not too bad", she says, "I was so glad to bring it to you!" As for us, we would certainly have enjoyed the treat but, at this moment, to see and feel Our dear, dear Mother near us makes us forget every other *goodie*. However, to compensate for this privation, Our Mother asks Sister Superior to have toffy made for supper.

The sun is setting and Our beloved Mother must return to Outremont. Her presence is our midst as been, as it is ever, a sunbeam that lingers and brightens our horizon for many a day.

As we kneel at the feet of the little Virgin in the Temple for the evening prayers, we recall to our minds the joys of the day, and understand better than ever, what is the "hundredfold" promised by the Divine Master.



Sunday, November 23, 1924.

While studying the Holy Gospel this forenoon, a very pleasant visit is announced. Reverend Father E. Mondoux, Chaplain of Nicolet Hôtel-Dieu and devoted friend of our Institute, is here and will address a few words to the Community. The apostolic priest draws our attention to fidelity in little things. "Do you wish to know what you will be in ten, twenty, thirty years from now? Consider what you are *to-day*. If you can truthfully say that you neglect nothing, however small, rest assured that you will become saintly nuns.

"My children, if you desire to be valiant, increase interior life in your souls. Your vocation, more than any other, involves the obligation of impregnating you with love of God, for you are called to evangelize the heathen. Remember: from the abundance of the heart, the lips speaketh. By what means could you give God to others, if, from the first years of your religious life, you have not strived to foster in your souls a life of recollection and prayer?..."

Thursday, November 27, 1924. Feast of the Miraculous Medal.

Following the recommendation of our dear Sister Superior we offer our entire day in a spirit of gratitude for all the graces received through the Miraculous Medal.

The sweet strains of our hymns sung at Mass, the chanting of the Rosary, voice the loving affections which overflow our hearts for our Holy and Immaculate Mother. At the noon recreation, Sister Superior gives to each of us, on the part of Our dear Mother, a pretty Miraculous Medal.

Friday, Saturday, Sunday, December 5, 6, 7, 1924.

It is the eve of the most beautiful of all the feasts of our Divine Mother: her Immaculate Conception! A triduum of prayer, silence, and meditation prepares us for the long desired day, and, each evening, the Bread of the Divine Word is distributed by our charitable Chaplain, treating on the grandeur, virtues, and beauty of Mary. Those reflections are quite sufficient to render more ardent the flames of our filial love towards the incomparable Mother of God, who has been given us for our special Patroness.

Monday, December 8, 1924.—Feast of the Immaculate Conception.

Hail! O dawn of the glorious day which brings us such happiness !  
Hail! O Virgin most pure, above all virgins blest!... What tribute of praise may we offer to our Immaculate Mother, more agreeable, than that addressed her by the entire Church on this blessed anniversary, "Thou art all fair, O Mary, and there is no stain in Thee."

For this feast that speaks only of purity, the heavens seem to have purposely spread an ermine mantle over our poor earth, while our modest chapel also appears whiter, in its delicate array. All the windows are decorated with white lace curtains; a pretty white altar-rail recently donated by one of our benefactors brings out the tint of the new green carpet, also a gift of one of our friends. And what is to be said of the altar? "'Tis the altar more than all else that draws our attention. The Immaculate Virgin sweetly inclines from her throne as if yielding under the mass of pure petals which seem to blossom from her outstretched hands. Her chaste and motherly smile tells us how she delights to be among the lilies; and they are so white, so white, these flowers which have just bloomed from out of the artistic fingers of our Sisters of the Mother-House, under maternal inspiration. They arrived yesterday like a fresh gathering out of an abundant efflorescence. Oh! how delighted we were!

We shall strive to become as these white lilies in the garden inclosed of our Celestial Spouse; we shall seek to charm His jealous regard, avoid the slightest stain that could tarnish the virginal whiteness of our souls, endeavour to practice the virtues that spread the exquisite perfume on which feeds the Spouse of virgins. Shall not this be the better way of proving our gratitude to you, dear and tender Mother?

Above the altar, in azure gilded letters, are the three inscriptions which are so dear to us and which have been enriched with 50 days' indulgence, "O Mary, Queen of Virgins, purify us; Queen of Apostles, instruct us; Queen of Martyrs, choose us." Twelve blue lamps symbolizing the twelve privileges of our Immaculate Mother complete the decoration.

As when we were at our dear Mother-House, we have High Mass in the course of which Reverend Father Berichon, of the Foreign Mission Seminary, who officiates, is kind enough to deliver a touching sermon on the incomparable privileges of the Immaculate Conception of the Virgin of virgins. On such feast-days as this, when Heaven seems so near, our hearts overflow with gratitude, and we are but able to say "thank you". Thanks to God, thanks to our Heavenly Mother, thanks to Our earthly Mother, thanks to all those who help us, and God alone knows how much we owe them! Thus, this day is an uninterrupted canticle of gratitude mingled with sweet family joys.

Thursday, December 25, 1924, Christmas Day.

Christmas! How gaily it resounds throughout the dove-cot of Mary! And we, her little birds, are not in want of anything!

We spend the eve in profound and pious recollection and, towards evening have the joy of seeing Our beloved Mother arrive with five or our Sisters accompanied by our good Mrs. McKenzie. They have come to assist at *Midnight Mass in the country*... We understand that the incident is not of a nature that will darken our horizon.

When the solemn hour approaches, the "shepherds" who watch do not fail to awaken those who slumber, by the sweet and melodious strains of a heavenly melody.



We are now at the threshold of the poor stable, at the foot of the rough manger that cradles the Creator of the world...near Him, plunged in profound adoration, is the Virgin Mother and her chaste Spouse. How penetrated they are with the mystery just accomplished!... O Immaculate Virgin, O tender Father, let us share your pious sentiments. And while, on a bundle of straw, we contemplate the new-born God, surrounded by animals, adored by poor herdsmen, our hearts are moved, and tears of pity fill our eyes, "O dear little Infant, how much it has cost you to have loved us! What an eloquent lesson you teach us by your contempt for earthly goods, fleeting honours, and false pleasures of here below!... And the obscure stable!... what light it casts upon our souls!

Each of us seem to be entirely absorbed in these profound reflections, when the midnight hour strikes.

The priest mounts the altar-steps to offer three times the thrice Holy Victim, while the choir piously sings the ever-new Christmas hymns. On leaving the chapel, we do not fain forget the Christmas revel, and conclude that the Infant Jesus is the same everywhere: He is not sparing with His joys; if they were charming in the family circle, they are not less so in the Novitiate!

The day, the forenoon especially, passes too rapidly. After we have given the first fruits to the Infant Saviour, Our dear Mother, ringing the bell herself, announces the holiday, while we eagerly group around her, to spend the precious moments that are left us to enjoy her presence, as she is to return to the Mother-House for dinner. After telling us how many graces she has begged for us at the feet of the Infant Jesus, she asks us to carry to our dear parents the thousand good wishes that spring from her maternal heart, for the affection that she bears us, her children, also extends to our beloved ones.

After the departure of our dear visitors, the house seems empty; but as this is a day for great rejoicing, we must not allow the clouds to gather. So we muffle up as though we are going to explore the North Pole; and merrily we gambol in the woods. How refreshing is the good, dry country air! To conclude such a joyous day, of course we sing, play and amuse ourselves like little elves all evening. And to think the Postulants, before entering, believed that Christmas Day in the Convent could not be spent without crying. How surprised they are to realize that instead of tears there are so many smiles. But, then, they doubtlessly ignored that God has never let Himself be out-done in generosity, and that the hundredfold is not a factitious one.

*Thursday, January 1, 1925.—New Year's Day.*

According to our custom, it is at the feet of the Master of Time and Eternity that we pass the last moments of the *Vanishing Year* and that we greet the first moments of the *New Year*.

The program for the Holy Hour is identical to that of our dear Mother-House: Chant of the "*Miserere mei*", an Act of Reparation, the canticle: "My Last Song of Love", "*The Te Deum*". Echo still rings with the last notes of the thanksgiving hymn when the bell announces the end of the year. What a solemn moment! How one prizes the value of Time when he sees it engulfed into the abyss of Eternity!





"A LITTLE CHILD SHALL LEAD THEM."

We humbly beg our Heavenly Father's blessing... We are confident it descends with abundance upon us and our families, upon all who are dear to us or who have a right to our prayers, consequently, upon all our brothers and sisters of humanity. We then offer our wishes, in a paraphrase of the *Pater Noster*; and, as, of old, after having received the paternal blessing, we passed from our father's arms to those of our mother's, so again to-day, after offering the filial expression of our love to God, we turn towards our Immaculate Mother to render her our homages, and to do so, we find nothing more appropriate than the comment of the Angelical Salutation.

From the chapel, we repair to the Novitiate where Sister Superior transmits us Our beloved Mother's New Year wishes, adding that they are hers also. We then fondly embrace each other. How we feel the tender affection that unites us all! for, though perfect silence is kept—it is during the night hours—the faces fully express the feelings of the hearts. Each one then retires to her little blue cell with the recommendation not to drink before going to bed—as it is our custom—if we wish, in the morning, to partake of the Eucharistic Banquet.

'Tis a joyful thought that presents itself to our minds this morning: To-day is New Year's! Everything is so gay on this day! and the Child Jesus comes with so many blessings, both spiritual and...temporal! He leaves us many to-day.

Our Reverend Chaplain, who comes to see us in the course of the forenoon, finds us in a state of perfect joy. He expresses the wish that we continue thus to live happily and that we increase in the spirit of sacrifice and generosity. There, and there alone, is true happiness.

All day long, there is such a racket in the house! the children are so "giddy"! But then, it's New Year's!...

Sunday, January 4, 1925.

We receive the honoured visit of the Reverend Father Superior of the Foreign Mission Seminary. After Mass, he comes to give us his blessing and say a few kind words, "I wish you to work without relent, during this year, to combat your spiritual enemies, and especially the strongest of all, pride. If you succeed in overcoming this capital foe, you will easily overcome the others. My second wish, dear Sisters, is that you become more and more attached to your holy and sublime missionary calling. Remember the words of His Holiness Pius XI, "The Work of the Missions is the most noble, the most beautiful, the most holy of all works." Strive to render yourselves worthy of your beautiful name, Missionary Sisters of the Immaculate Conception. The more you will understand the sublimity of your mission, the more also you will sanctify yourselves... Needless to add that I wish for each one of you health, happiness, etc., etc... it is understood. And so that my wishes may be realized, I shall ask God's blessing for you all." Uniting action to words, the Reverend Father calls upon us the abundance of heavenly graces and blessings.

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## GOD'S WAYS.

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BLINDED with tears, Father John Dubois leaned over the railing and waved his hand toward the end of the wharf where his father and sister stood, straining their eyes in their desire to see him as long as possible. Meanwhile the great ship was bearing him away from them...*forever*; and his heart was breaking. He had teased his prim, quiet sister and joked with his old father until the bell sounded; he had called a laughing warning and a last good-bye as they crossed the plank; he had waved his hand cheerily until the vessel began to move; he waved blindly now as it bore him out to sea.

But, when brushing away his tears, he found that the faces he loved were but faint blurs, and the shore line of France was becoming indistinct, then, and then only, did he bury his face in his hands and weep as if his aching heart would nevermore find solace. He forgot the presence of his fellow-passengers. But the joyous among them heeded him not; while the sorrowful felt only sympathy for the young ecclesiastic, and loved him for being as human as themselves.

It was improbable that Father Dubois would ever see his dear ones again. He cherished no such vain hope. And how tenderly he loved them, only those can know who themselves have left father or mother, brother or sister, for God; only those whose love of home has grown with the growth of their love of God.

He soon controlled his tears, however, and began to pace restlessly back and forth the length of the deck, thinking strange, puzzled thoughts of his past life, and shuddering at the prospect of the future which loomed dark before him. During the preceding four years, spent within the joyous precincts of that training school of martyrs, the Paris seminary for the Foreign Missions, he had yearned ceaselessly for the day when his turn would come to go forth to preach Christ to those who sorrow, knowing Him not; and during those years the difficult missions in China had been the field he most coveted as the scene of his labors. The longed-for day had come: he was being borne Eastward. He was not to stop at Cairo or even at Bombay, but to journey on, on to China, to report there to one of the overworked bishops, ever in need of priests. He was going to China, as he had desired; but every vestige of his courage and all his fervor were gone. There remained in his heart, as far as he could tell, only his passionate love of his own family and the true Frenchman's love of fair France.

For two hours Father Dubois continued to walk the deck. He marvelled that he had ever been so mad as to wish to serve God's cause in a foreign land. Had France, then, no need of priests! Had he thought that there was not enough work, hard and important work, to be done at home! Had he



foolishly imagined himself destined for unusual sanctity, for martyrdom! And how, he asked himself, could he ever endure the loneliness and hardships of the life of a missionary among the Chinese, he who so loved home and friends and whose health had never been robust!

Again and again tears blinded him when the full significance of the recent parting forced itself upon him with new power or from a new angle. It sickened him to realize that he was nevermore to behold the faces which had just faded from his sight, or to hear again those voices which only a few minutes before had quivered their farewells in answer to his steady good-bye. He knew that at that moment his father and sister were sobbing out their loneliness in the little home sitting-room, or were trying to speak naturally about indifferent matters as each pretended to the other to eat a little supper in the cosy dining-room he was never again to enter. How cruelly it stung him to know that they were yearning for him as strongly as he for them!

His orders had been unexpected. He had not anticipated being sent out before the Spring. He had had but one day to pack his few belongings and to make his farewells; and, in the hurry and excitement, he had not realized all that the leave-taking meant. He had not had the consolation of going to Nantes to bid farewell to Marie, his twin sister, dearest to him of all on earth, excepting only the feeble old father, whose days were plainly numbered.

Marie was a nun, a member of that young but wonderful Order, the Helpers of the Holy Souls.

Worn out at last, more by grief than by his long pacing of the deck, Father Dubois went below to his tiny stateroom. The next morning he arose early. All through the long, lonely hours of the night he had fought against his homesickness and his cowardice, and had gained, if not joy, at least a certain degree of peace. He still felt heartsick, but he was glad that it was impossible for him to turn back: he was afraid that he might do so if he could.

A storm had raged during the night, and had only half subsided. The Mediterranean was rough, and the ship lurched so violently that he dared not say Mass, although he sorely needed the strength and consolation he would have found at the altar, and there alone. Missal in hand, he climbed up to the deck and began to read to himself the Mass for the day, the Third Sunday of Advent. The joyousness which rang through every syllable of it grated on his sore heart. "Rejoice in the Lord always; again I say, rejoice," he read in the Introit; and he sighed dismally. And later, in the Epistle, occurred these same words, leading up to the beautiful: "And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus!" But the peace refused to come.

At length he laid the book on the chair beside him, and sat looking musingly over the vast, tempestuous sea. Owing to the inclement weather,

the deck was almost deserted. A man paced up and down twice, and, passing Father Dubois on his third round, paused to say pleasantly:

"An ugly morning, is it not, Father? I think I'll go below. It is uncomfortably cold and raw here. I am afraid we shall have a stormy passage all the way to Cairo."

Father Dubois assented with an involuntary feeling of envy. Evidently the man was bound only for Egypt. China was not haunting him.

Then a little child, sweet-faced but overdressed, skipped across the deck. Father Dubois called her and tried to coax her to talk to him, but the little one was shy. She hid her face timidly; and when he spoke again, scampered away to the ladies' cabin to seek the shelter of her mother's skirts.

A few minutes later a woman, in the simple garb of a nun, appeared on the side of the deck opposite to Father Dubois, and stood by the railing gazing westward—"in the direction of France," he thought. Her plain black habit reminded him of that of the "Helpers"; but he was not near enough to see it clearly in the half darkness of the foggy morning, and there is nothing distinctive about the back of most religious habits. He began to wonder where the little Sister was going—necessarily either to Cairo or the Orient. He tried to remember what religious Orders have houses in Cairo, but could not. Then it came home to him that it is even harder for a woman to leave friends and country, and harder for her to do the difficult work of a foreign mission, than it could be for him; and the feeling of sympathy which stole into his heart did him good.

He began to wish that he could be of service to this Sister and her companion,—for, of course, she had a companion below. (Father Dubois thereby took the first step toward peace and joy, which can exist only in conjunction with forgetfulness of self.) He wondered if she was homesick, and concluded that she must be; and at once he rose impulsively and hurried toward her, wishing to assure her that he would gladly be of service to her on the voyage whenever occasion offered.

The waves were dashing noisily against the sides of the ship, and the nun was standing with her eyes fastened on the horizon in the direction in which France lay; so she neither heard nor saw him approach, and was startled by the sound of his voice when he addressed her.

"Pardon me, Sister!" Father Dubois began. "I wish to tell you that..."

The nun turned quickly, and at the first glance interrupted him with a joyful cry:

"O John! John! *You* on board!"

For an instant Father Dubois stood silent, struck dumb with amazement.

"Marie! What brings *you* here?" he managed to gasp at last.

"O John, I am going to China! Isn't it almost too good to be true? But *you*! Only a moment ago I was looking toward France, and thinking that you were in the heart of Paris, plodding away in the seminary, while I am *here*—on the way! O John, isn't it heavenly?"



She was bubbling over with joy. But, her good news being told, her thoughts turned to him, and she was puzzled to account for his presence on the ship.

"But, John, where are you going? Oh, you are not on the way to China too, are you? It would be too wonderful to believe!"

"That is exactly where I'm going; and I confess that I haven't been very jubilant about it. But, Marie, how does it happen that you were sent so unexpectedly? Or was it unexpected? When you wrote last you did not hint at anything of the kind."

"I could not hint at it because I had not dreamed that such good fortune was in store for me. You know, dear, how I have longed for a share in the work we are doing in China; but I did not think that Mother would ever send a silly little thing like me over there, where we need to be so wise and so good. She would not have done so if all had gone well. Instead of me, Sister Mary of the Redemption was to have started yesterday with Sister Guardian Angel. But luckily—no, I should not say *luckily*, though I am afraid I mean it!" She laughed as merrily as a child; then went on: "Well, at the last moment Sister Mary of the Redemption fell ill, so here I am replacing her! Mother had promised the bishop to send two of us. They hurried me off after only an hour's preparation. You can't imagine what fun we had packing my trunk. I'm afraid that we forgot far more than we remembered. I hadn't time to send word to father and sister that I was going, and would be in Marseilles an hour or more before sailing. I wrote them a few lines as we came down from Nantes, and posted the note in Marseilles. Perhaps it was better so."

A few tears filled her eyes and rolled down over her round cheeks; but she brushed them away, and smiled bravely at her brother.

Father Dubois was feeling heartily ashamed of himself.

"I've been cowardly about it, Marie,—homesick and afraid, and all that. But now, with you there, why, it will be but half a sacrifice! That is the only trouble."

And the chance of entire renunciation gone, he had a pang of genuine regret. Such is the perversity of human nature.

"But wasn't it like God's own tender kindness to send us together, John?" said his sister, in her childlike way.

"He does so spoil us, His little children!"

Florence Gilmore.

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The appeal of the missionaries must be heard.—The apostolic fire must be spread and reach generous souls who will say, "'Tis to-day that I shall do something to help God's apostles, to help their missions!"



## The Blessing of the "Agnus Dei"

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**A**T the approach of the Holy Year it is customary in the Church for the Pope to bless the "Agnus Dei".

This ceremony occurred during the month of November last. Pius XI performed the previous blessing two years ago on the Feast of St. Andrew the Apostle, November 30, 1922. Besides other special dates, the blessing of the "Agnus Dei" usually takes place during the first year of the Pontificate.

The image of the Lamb of God is imprinted on one side of these waxen medallions, thence the name, "Agnus Dei", on the other side, there is a figure of Christ, of the Blessed Virgin or of a Saint. For each blessing, a new mould or impression of a sacred image must be prepared; thus, in 1922, the picture of the Madonna of Good Counsel and that of Saint Ambrose have been added in honour of the Milanese Pontiff, Pius XI.

This year besides the "Agnus Dei" which shall be made with a symbol relative to the Holy Year, the image of the "Madonna del Portico" shall be added in commemoration of its centenary.

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### VOTIVE LIGHTS IN HONOUR OF THE BLESSED VIRGIN

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

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

|                  |                          |
|------------------|--------------------------|
| A lamp or candle | { 10 cents each.         |
|                  | { 75 cents for a novena. |
|                  | { \$20.00 for one year.  |

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## Conversion of a Buddhist Priest

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A letter of recent date from a Sister of Charity in China recounts the conversion of a Buddhist priest, which is something of such rare occurrence as to cause the greatest surprise among Christians and consternation among pagans. The circumstances of the case are remarkable. He was one of a thousand priests and monks, in a district almost exclusively pagan, and knew nothing of the Christian religion, though he had, doubtless, heard of the Sisters' establishment, where misery of all kinds is relieved. Besides caring for orphans and old people, lepers, the poverty-stricken, etc., they minister to the sick and suffering as best they can. Our correspondent writes:

"He arrived at our gate in a sedan chair, clothed in his brown habit, and wearing the *O-mi-do* beads around his neck, another string on his wrist. He said he was ill, and asked to be taken in. He did not seem to be very ill at the time, but soon afterwards, to our great distress, he grew much worse. People said it would be dangerous for us to try to instruct and baptize him, if this became known. But we finally decided to make the attempt in great secrecy. He was given a book on Christian doctrine, and he was delighted with it. On going to his room one day, he said, to my glad surprise: "The Faith has come to me. I believe all. It is wonderful, but I understand and believe everything." Still we put off his baptism, fearing the monks would force him to leave us. One evening he became weaker, and he was then asked if he desired to be baptized. I shall never forget the joy that transfigured him when I poured the water over his forehead. "I am so happy!" he exclaimed. And for the first time in his life he held the crucifix in his hands,—hands that for nearly forty years had been offering oblations to idols in pagodas. Then a deep peace came over him. Opposite his bed hung a picture of the Blessed Virgin, to which he turned saying: "We shall see her. My soul is all joy and peace." The look of confidence as he gazed at the picture touched us all. The gift of faith was his, and he thoroughly appreciated it. He was very intelligent and fully understood all that he had learned. While he was still conscious, he received a visit from a pagan relative. "See", he said, holding his medal of Our Lady to his lips and kissing it, "this is precious to me." He had no fear of the consequences so dreaded by us...He may need prayers."

*Ave Maria.*

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There is a ninth beatitude to be added to those proclaimed by Our Lord, it is this: Happy those who are entrusted to the Blessed Virgin, their names are written in the Book of Life.

*St. Bonaventure*

### Altar of False Gods



By the Foundation of the Propagation of the Faith, Pauline Marie Jaricot gave a deathblow to these temples and their idols.



# Pauline Marie Jaricot

Foundress of the Association of the Propagation of the Faith.

(Continued)

## THE LIVING ROSARY

In the year 1825 at the occasion of the Great Jubilee, His Holiness Leo XIII, addressed an Encyclical to the faithful, a real cry of alarm, warning them of the dangers that threatened the Church and France. This Encyclical produced a profound impression upon a large number of Christians, who were more capable than the others of understanding a Father's solemn warning. Venerable Father Wurtz and Pauline were among the number.

For some time the holy priest ceaselessly repeated that over-indulging in pleasures, society was doubtlessly hurrying towards the everlasting abyss. But this was the only reply made, "What are we in want of?, what then, have we to fear?... It is an enthusiast who sees the black side of everything."

The man of God redoubled his austerities and prayers, saying to all who were astonished at his fear and sadness, "I am mourning for your future grief and for not having believed what I am now announcing to you. It will, then, be no longer time to ward off the evil."

Pauline also experienced an ardent desire to save the guilty; but with this difference: in the priest's soul the sentiment of Justice dominated all others, while in that of the Maiden, an invincible hope in the merciful goodness of Jesus Christ triumphed over fear.

"What have you to hope for", asked her Director. "Do you not see that the majority of men are rushing towards pleasure and prostrating before the golden calf? Does not impiety instinctively undermine all principles of faith, virtue and even honour?"—"Yes, Father," she answered, "I see all that and it nearly breaks my heart! Nevertheless above all the ingratitude, the crimes, even above the infernal rage, I see the Heart of Jesus Christ, and in this Heart infinitely more mercy, love and power than there are iniquities upon earth, more than the rage and hatred in Hell. That is why I hope *in spite of all obstacles*, that better days will dawn on our country, through the intercession of the Immaculate Queen with the adorable Heart of her Son who hath so loved men...."

The Heart of Jesus seemed desirous of justifying this confidence without delay, as there was an immediate and general return to the practice of our Holy Faith. This return was the result of the preaching of the Jubilee of 1826 which aroused in the souls, until then, indifferent, the love of our forefathers for the God of the universe.

At Lyons, especially, this Catholic movement was admirable, unanimous and the harvest became so abundant that the impious, furious in seeing so much good, tried to mingle their vociferations and blasphemies with the praises of God that resounded from one end to the other of the *City of Martyrs*.

The spectacle of an entire people prostrated at the foot of the altars and flocking to the holy tribunal was beautiful and consoling. Pauline would have rejoiced more than any one else if she had known that this sudden movement was an unquestionable proof of a durable conversion. She knew beyond all doubt that the secret societies had sworn to work more underhand and with more persistency than ever to root up Christian morals.

Never, perhaps, had female intelligence applied itself with more care to the study of the moral wounds of society, than that of our Heroine of Lyons.

Having very little faith in the solidity of the present religious movement, Pauline set to work to propagate the league of *penance* that she had already established in Lyons among the members of the Society devoted to make *Reparation to the Heart of Jesus* and also among the employees in her brother-in-law's establishment. This league consisted in uniting alms with prayer and fasting to obtain the conversion of sinners. She earnestly entreated her wealthier friends, either by word of mouth or by writing, not to delay an instant in disarming the anger of the Most High, irritated by the impiety of Catholic Nations.

The Heart of Jesus, in whom this child of the Church had placed all her hope and confidence, was to again make use of her feeble hand, to operate great things.

We shall allow her, who has tasted the bitterness, and known the strength found, in tears, relate herself what blessings can be drawn from these intimate moral sufferings:—Seeing the country's evils constantly increasing, I was unable to further doubt of the truths which the interior light had long before revealed to me concerning the accomplishment of these events.

Overwhelmed with regret, fearing that God had rejected my offering and heart-broken in seeing the crimes and misfortunes of the country, I felt myself responsible for the blood of my brethren in not having hindered their chastisement by continual and earnest supplications to the Almighty. I felt the fire of Justice mingled with love, penetrate more than ever to the very depths of my heart and also had an ardent desire to make reparation for the time lost as well as communicating to souls, more pure and faithful than I, the lively and profound sentiments of God's indignation against His people, and the power of prayer to disarm it. At the moment least thought of, the Infinite Goodness furnished the *means* to attain this end.

I had heard tell of the admirable effects of the Holy Rosary and hoped that if it were possible for me to reanimate the devotion, that this celestial



prayer would calm the Divine wrath and produce the fruit of salvation in souls; but the occasion did not present itself.

Providence, however, deigned to furnish it by inspiring one of the most faithful servants of Mary (Father Wurtz) to form a society destined to diffuse religious articles. It was then that Our Lord inspired me to profit by this occasion to organize the *Living Rosary*.

Until then, I had often wondered how it would be possible to present such a devotion to the moral fickleness which was then existing in France; how introduce a practice which for a long time had been considered as old-fashioned, being left only to the devotion of the ignorant? How hope that those who were spiritually ill and whose extreme weakness hindered them from realizing their state, would accept a *medicine* which dose frightens them who do not know its sweetness? Such was my embarrassment when I meditated upon the means to be taken to restore the devotion to the *Rosary*.

The necessity of dividing and subdividing the number of persons associated for the distribution of religious articles, inspired me with the idea of proposing to them the practice of the daily Rosary, *which, divided between fifteen associates, was to leave each one but a decade to recite daily*.

Doubtlessly it was the condescension of the Heart of Jesus which gave me the inspiration of this plan which, by the simplicity of its form, came to the help of His children in their weakness. Shortly, under the denomination of the *Living Rosary*, St. Dominic's prayer appeared as a new and gracious devotion, so well that this *salutary medicine, thus given*, was taken with joy and eagerness.

From that time, there began for the entire world, a new series of graces, despite the efforts of Satan who tried to stifle, from the very first day, the devotion of the *Living Rosary*. He made use especially, of the most estimable and even the most pious persons to contradict and paralyze my feeble efforts. But God in His mercy took pity upon my powerlessness, in allowing the maternal and vivifying gaze of Our Holy Mother the Church to fall upon my designs...Encouraged by the Blessing of the Sovereign Pontiff, it was not so painful to support *the storm, which during four years, tossed my fragile skiff*.

As auxiliaries in this new association, I again had recourse to my dear children who were members of the Guard of Honour at Lyons and at Saint Vallier. Always well disposed and, as in the past, not frightened at the sight of difficulties and opposition.

It seems out of place to enter into details concerning the trials which it pleased Our Lord to permit... I shall only say that things came to such a point that it seemed necessary for God, either to ostensibly favour the Association of Mary, or that I had to give a proof of my submission to the Divine



Will in leaving aside this Work, in which I saw a means of salvation for my country and for the faithful of the Catholic World.

But the Divine Master who had seemed to be exacting the sacrifice of *this other Isaac*, held back, just in time, the arm which was to strike, and again, I experienced the sweetness of Heavenly consolations! The supplications of the weak resounded to the very throne of the holy Pontiff through the medium of *he*, who had been chosen from all eternity to be the Father and Protector of the immense family who composed the *Living Rosary*, Bishop Lambruschini, then Apostolic Nuncio at Paris.

Thence, graces flowed with abundance upon Mary's Association, which, like that of the Propagation of the Faith, was to develop from "a grain of mustard-seed into a large tree!"

I shall not relate the rapid development of this devotion; God alone merits the praise and glory of its expansion. If ever a human instrument felt its incapacity, its powerlessness, its nothingness, it was surely I: especially in what concerned the *mystical crown*, spontaneously offered to Mary throughout the entire universe. It seemed as if the power of the Sovereign Master took pleasure in placing mountains as obstacles before the little ant who was striving to procure the glory of this Master and that of His holy Mother... and while the poor little thing measured with fear these heights, the Almighty opened large and easy roads on the side where her gaze had not yet penetrated...

In a word, the first fruit of the *Living Rosary*, was to prove, once for all, that the works of sanctification are the effects of Divine mercy and not the result of the creature's work.

I may say about the devotion to the Rosary, what the Holy Scripture says about Wisdom, "All good things came to me together with her, and innumerable riches through her hands!" Amongst other graces, this devotion gave me to understand that humility united with the prayer offered by our Immaculate Mother, are the only guarantees for peace of heart. The meditation on the mysteries of the Holy Rosary gave me a dislike for all vain reasoning of human wisdom, and convinced me of this truth: *That the salvation of France as well as that of the entire universe, is solely based upon the knowledge and the remembrance of the mysteries of the life and death of God made man and Victim for love of us.*

Furthermore, in virtue of the Rosary, my feeble heart dared to unite its voice with that of the Saviour who, in the tears, poverty, and sufferings of His mortal life did not cease to repeat the petitions of the Pater. By the calm and continual meditation of these mysteries, I understood what glory was rendered to the Eternal Father by the smallest action of the Incarnate Word, and consequently the *superabundant reparation made by one drop of His blood, by one of His tears, by one of His sighs, to the Divine Justice for the remission of the sins of the world.*

I also had the intimate certitude that I would be heard and, in the sentiment of my absolute confidence towards the All-Powerful Redeemer, I forgot my own indignity, *in asking for all, hoping for all, waiting for all, convinced that the Christian, whosoever he may be, has a right to humbly take advantage of the infinite merits of his Saviour* and that nothing can be refused him when he speaks to the Supreme Justice through the wounds of Jesus Christ and by the voice of Mary.

Here, in pages all radiant with love, hope, and humility, the maiden is astonished and confounded to see the Infinite Goodness, making use of "a miserable and unworthy creature to spread such a treasure."

The new association developed with a marvelous rapidity throughout the entire world, like a celestial canal, uniting in one voice the supplications of millions of hearts devoted to the glory of God under the ever maternal shield of the Queen of Heaven. From its origin, *the Living Rosary was, according to Pauline, the universal propagation of prayer and charity which alone can save the world in its last days.* It thus preceded by half a century the august and sacred appeal of His Holiness Leo XIII, who pointed out to the Catholic World *the devotion of the Rosary, as the infallible means of salvation, especially in the present perilous time for the Church.*

Trials generally sanction God's works, and they were not spared, as we have seen, in the life of the heroic Foundress of the Association of the Propagation of the Faith and of the Living Rosary. Calumny was not wanting for the Servant of Mary, in the creation of this second association any more than in the foundation of the first... The Foundress was attacked on the point, where in reality, she was the least reproachable, that of personal interest! They accused her of *making a commerce of the articles and books that she sent everywhere...*

This odious supposition having prevailed, someone was sent as a delegate to one of the monthly meetings of the promoters of the Rosary, to ask the holy and devoted young girl who gave so generously to all pious and needy works, why she drew such a profit from this one in particular?... Humble Pauline kept silence... But happily Mrs. Perrin was present!... Not thinking, like her sister, to be obliged to accept certain humiliations, she replied with the noble and spiritual dignity of her character, " 'Tis true, Sir, that we have enriched ourselves in a wonderful way by the Rosary, as I, personally, have *placed in the Bank of Heaven at the rate of at least one hundred per cent Twenty Five Thousand Francs* for the propagation of different kinds of books and other articles which I have distributed for the Work. As for Pauline, *the accused*, she is even richer than I, as she *thus invests without counting!* That is why, she added, ironically addressing the delegate, that we both shall always be disposed to help you, *as in the past, whenever you should have need of our purses...*"

This was a good and well merited lesson... He who received it continued to profit by the liberality of the two sisters, but he never again dared to ask them to give account of it...



Pauline submitted the entire affair to Bishop de Pins, Diocesan Administrator; His Lordship sent Father Cattet who was Vicar General, Theological Canon and Promoter of the Faith, with the mission of settling matters; that was legally accomplished after the whole had been candidly exposed by the Foundress. This episcopal sanction did not put an end to Pauline's trials.

Deceived by false reports, the Master General of the Dominican Fathers addressed her with the most severe reproaches, accusing her of wishing, by an *imprudent innovation*, to *destroy or change the devotion of the Rosary*.

These unmerited reproaches hurt the Servant of Mary so much the more as she had a particular affection for the Sons of St. Dominic, owing to their ardent zeal for the glory of Our Lady.

Deeply grieved in having unwillingly been the cause of such a misunderstanding, she wrote to the Most Reverend Master General, explaining with humble simplicity *the motives* that urged her to solicit *a new expansion* for the ancient and venerable tree of the glorious Rosary, of which, alas! too many Christians had long forgotten to savour the fruits:

—Procure to the faithful whose good will is paralysed by isolation, the means of uniting to do good, and hold meetings to agree in what particular manner this good can be carried into effect.

—Propagate good reading and religious articles to remedy the diffusion of bad books.

—Oppose to the universal hatred and blasphemies, the bulwark of universal charity and prayer.

It was not long before the Sons of St. Dominic understood and blessed the idea and designs of Pauline. In affiliating her new association to their work of universal preaching, they prepared the way of the Lord for an infinite number of souls. Their Masters General, far from destroying the *Living Rosary*, favoured it to the very best of their ability. We shall mention but two of them: Reverend Father Cipolletti granted, with a special diploma, all the spiritual favours of his Order to the present and future members of the Living Rosary (1836).

Reverend Father Larocca who has just terminated his long, laborious, and holy career, rendered, in 1873, the most beautiful testimony of his veneration for "Pauline Marie Jaricot, to whom the Dominican Order is indebted for the blooming of a new flower on the tree of the Holy Rosary. He praises the Foundress of the Propagation of the Faith and promoter of works of zeal and charity in favour of the working classes..."

The Dominican Fathers manifested to the Servant of God, a devotedness that followed her to the tomb and in after years, for they were the first in endeavouring to glorify her holy memory...

(To be continued)

# CHINESE SUPERSTITIONS

## AFTER THE BURIAL.

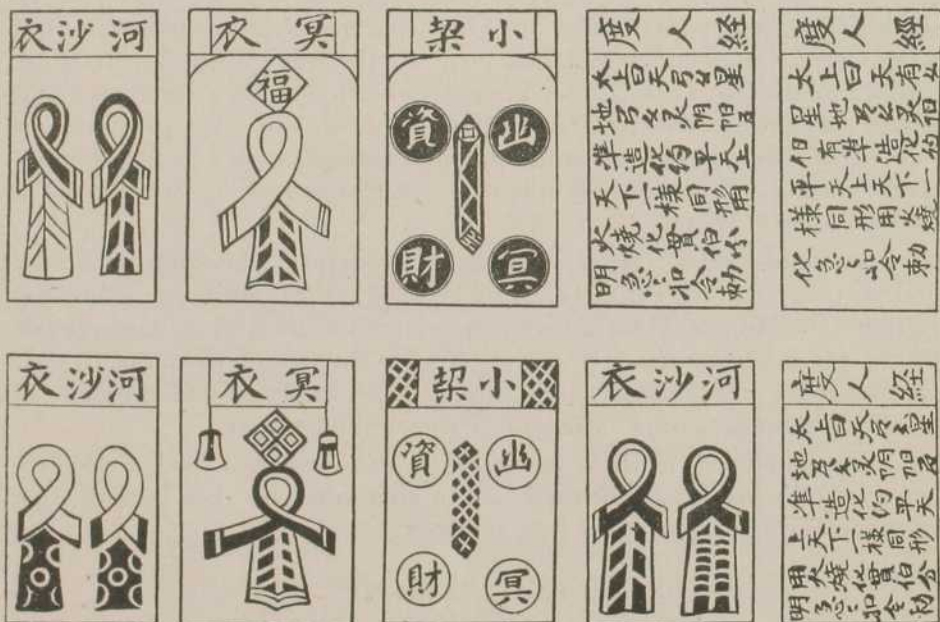
The offering of the furnished house, including furniture, servants, etc., all of paper, is made the forty-ninth day after death. It is burnt, to attain the deceased in the life beyond the tomb.

After three years, a second paper house is often burnt in offering to old persons of fifty or sixty years.

It often happens that an old person has no children and is thus exposed to having no one to offer him a house after his death. He, therefore, burns one for himself ahead of time, taking care to address it to some of his near relatives, who have preceded him in the other life, begging him to be kind enough to hold it for him until he will arrive to take possession of it. This offering of the paper house is known as *tcheou-ling*.

It might be noticed in the country, remains of old wreaths of straw on certain tombs. These wreaths are called *Fan-k'iuén*, or *Fan-kou-tse*, and are used in the Chinese pots to heat bowls of food, as well as cooked rice. These old wreaths are placed upon the tombs of children, to prevent the celestial dog, *T'ien keou*, devouring them. They are encircled in their coffin, so it is believed, and cannot be extricated. Besides, the celestial dog mistakes it for a collar, and, like the dog in the fable, he does not wish to be tied.

The following are a few dates throughout the year, when certain ceremonies are held in honour of the deceased:





The first day of the first moon, New Year wishes are offered to the deceased; fire-works are exploded and paper is offered at their tombs.

The thirteenth day of the first moon, during the first year after the death, a lamp is placed on the tomb of the deceased; a box of matches is left nearby, so that the deceased may re-light it, if it happened to be extinguished. This lamp is called *Koei-teng*, lamp of the deceased person's soul.

At T'sing-ming, April 5, the graves should be repaired and cleaned; a tuft of sod is cut out, round in the form of a hat, representing the Chinese ceremonial hat, and set on the top of the grave; fire-works are exploded, paper-money is burnt and prostrations close the ceremony. Sometimes, food is placed on a table set before the tomb and offered in sacrifice to the spirits of the deceased. At *Kiang-sou*, rolls of paper-money in rice-straw baskets are burnt to be sent thus to the land of the dead. At Chang-hai, a real commerce is made of these baskets; boats arrive completely laden with them.

The 15th day of the 7th moon, visits are renewed to the ancestors' tombs and sacrifices are offered to them. It is at this time that the celestial mandarin, T'cheng-hoang, is brought to gather the erring and wretched souls and offerings are made to them in the form of paper-money, paper-clothes, food and cakes of paper, etc., as a preventive against their plundering.

The 1st day of the 10th moon, takes place the offering of winter-clothes to the dead; these are burnt on their tombs to attain them in the other life. It is well understood that these clothes, hats, shoes, etc., are all of paper. Paper-money is also added; it is called *Fang koei*.

The anniversary of the death, it is customary to go to the tomb and offer paper-money, the "remembrance offering", as proof that their memory remains graven in all hearts.

In general, on the four Chinese festivals, *tsie*, the first of the year, the *t'sing-ming*, the 5th day of the 5th moon, and the 15th of the 8th moon, special remembrance of the dead should be made.

The 15th day of the 1st moon, little floating lights, *lou-teng*, are lit and placed at the edges of streams, to illuminate the souls of those who died prematurely. *Yen-wang* has not gathered them; they are roaming through the world, not knowing where to go, living by thefts and plundering. With the help of these little lights, they can find their way and become re-incarnated.

The 15th day of the 7th moon is called "the term of the *koei-tse*". Little pieces of rushes enveloped in cotton soaked in oil are lit and placed in half of a melon shell. These lights are left to float with the current in the evening breeze on the rivers and streams, so that the souls of the drowned may find their way to be re-incarnated.

The 7th moon is the month of the dead; it is entirely devoted to the relief of the souls of the dead; the bonzes and tao-che perform many ceremonies of expiation and hold continual processions every evening in the cities and towns, accompanied by drums and musical instruments, to better the lot of erring souls.

---

# Petitions and Thanksgiving

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

I beg the prayers of subscribers that sight be restored to my eyes, if God wills.  
Mrs. A. R., Montreal.

\*  
\* \*

I recommend to the prayers of your Community and of the subscribers my husband who has been ailing for two years with nervous trouble. If he be cured I promise to send you the first Five Dollars he will earn, and to subscribe to the "Precursor" as long as I live.

Mrs. T. G., Barnaby River, N. B.

\*  
\* \*

Enclosed please find a little offering for votive lights in thanksgiving for favours received. Kindly pray for a special intention.

M. Schultz, Newcastle, N. B.

\*  
\* \*

You will find enclosed One Dollar for a novena to St. Anthony. I promise to send Twenty-Five Dollars if a favour desired be granted.

E. C., Fitchburg, Mass.

\*  
\* \*

I promise to renew my daughter's subscription to the "Precursor" and also make an offering of Five Dollars, if a special favour be granted.

Mrs. E., Indian Orchard, Mass.

\*  
\* \*

Enclosed please find One Dollar for a novena of lights in honour of the "Little Flower of Jesus" for improvement in my health. If I am cured, I shall send a future offering.

L. L., Fitchburg, Mass.

\*  
\* \*

Prayers are requested for a special intention. If granted, I promise to contribute \$25.00 for your works.

Mrs. E. R., Indian Orchard, Mass.

\*  
\* \*

I am enclosing Two Dollars, one for Mrs. E. C., for special intentions, the other in thanksgiving to Our Blessed Mother for my little boy's prompt recovery.

Mrs. J. B., Indian Orchard, Mass.

\*  
\* \*

Would you kindly offer up prayers for a young girl suffering from mental trouble? Also for a lady suffering from nervousness.

X., Holyoke, Mass.

\*  
\* \*

In thanksgiving for my daughter's complete cure, I am sending One Dollar as a renewal of my subscription to the "Precursor". My health is also improving. I will continue my subscription as long as I live.

Mrs. M. S., Warren, R. I.

\*  
\* \*

Prayers are requested for an old lady that she may bear patiently a long and severe illness.

Holyoke, Mass.

\*  
\* \*

Health for my sick child.

Aldenville, Mass.

\*  
\* \*



Beg the Sacred Heart of Jesus and the Blessed Virgin that my husband may succeed in his undertakings, and that my two daughters may have better health to continue their studies. \*

I. O. B.

Positions requested. Cure of a sick father.

Ludlow, Mass.

My sister and I are in very poor health. Would you kindly have lights burned during two novenas for this intention. Also that my dear sister may obtain work. Enclosed \$1.50.

A subscriber, E.C., Indian Orchard, Mass.

Two very special intentions.

Indian Orchard, Mass.

Prayers are requested to obtain a prompt recovery.

Mrs. A. L., Montreal.

A poor mother asks prayers to be cured of a paralytic stroke.

P. M., Montreal.

The gain of lawsuit.

Mass.

Kindly pray for my poor boy who is addicted to drink.

Mrs. L., Turners Falls, Mass.

I am subscribing to the "Precursor" to obtain my mother's cure.

A. R., Montreal.

Please pray for the recovery of my health.

A young mother.

A special favour requested.

Mrs. J. W. M., Montreal.

Prayers are requested for my mother who suffers from nervousness.

A subscriber.

Also for a lady suffering from nervousness.

Tranksgiving for favour received. Enclosed please find \$5.00 for a Chinese baby.

Mrs. H. A. B., Montreal.

Temporal Favours requested.

Miss B. H., Central Falls.

Enclosed pleased find \$1.00 for favour received. I also beg your prayers that my husband may obtain a better position; if this favour is granted I shall make a future offering.

"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."

# Precursor Angels



Miss Clara Boyle, St. John, N. B., 27;  
Mrs. Napoleon Daignault, sr., Tilton, N.H., 25;  
Mrs. D. J. Britt, Silver Falls, St. John, N.B., 22;  
Miss Caroline B. Foohey, Norton, N.B., 12;  
Mr. F. H. Crosbie, Montreal, 10;  
Miss Alice Bradley, Sussex, N. B., 7;  
Mrs. Chas. E. Barry, South Devon, N.B., 7;  
Miss Margaret Dalton, West St. John, N. B., 5;  
Miss Lillian Howard, St. John, N.B., 5;  
Miss Maye Hanson, Woodstock, N. B., 5;  
Miss Genevieve Wetmore, West St. John, N. B., 5;  
Mrs. F. J. Clarke, Orillia, Ont., 3;  
Miss Agnes Carrigan, Walkerville, Ont., 3;  
Miss Victoria Rainville, Holyoke, Mass., 3;  
Miss Helen Hemsworth, Norton, N. B., 2;  
Miss Margaret M. Gardner, Nelson, N.B., 2.



## NECROLOGY

Mr. Joseph Brassard, Jonquieres, Que.,  
father of our Sister Pauline Marie.  
Mrs. Thos. E. Murphy, Montreal.  
Mr. James Mullen, California.  
Mrs. Marie Chauvin, Natick, R. I.  
Mrs. Michael Rochford, Montreal.  
Mrs. Horace Thivierge, Montreal.  
Mr. Patrick T. Shea, Holyoke, Mass.  
Mrs. Catherine Mullen, California.  
Mrs. M. A. Emerson, Montreal.  
Mr. John Kane, Holyoke, Mass.  
Mr. J. J. Walsh, St. Leonard, N. B.  
Mrs. J. Weir, Montreal.  
Mrs. Morgan, Montreal.

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



## 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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Prayers in honour of Our Lady of the  
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## Benefactors of the Society

---

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

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

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

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

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

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

---

## Privileges Accorded to Benefactors

---

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

Besides, Benefactors are entitled to the following spiritual advantages:

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

2. A Mass offered every week for their intentions.

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

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

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

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

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

## Subscription Rates

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

**Annual Subscription: \$1.00**

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