

THE PRECURSOR



VOL. 2 MONTREAL, MAY-JUNE 1925

No. 11

PREMIUMS

Offered for Subscriptions-New OR Renewed

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

Please Help the Missionary Sisters of the Immaculate Conception

By procuring work for them.



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

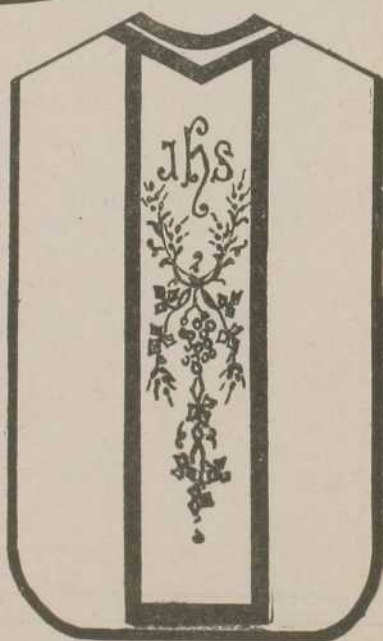
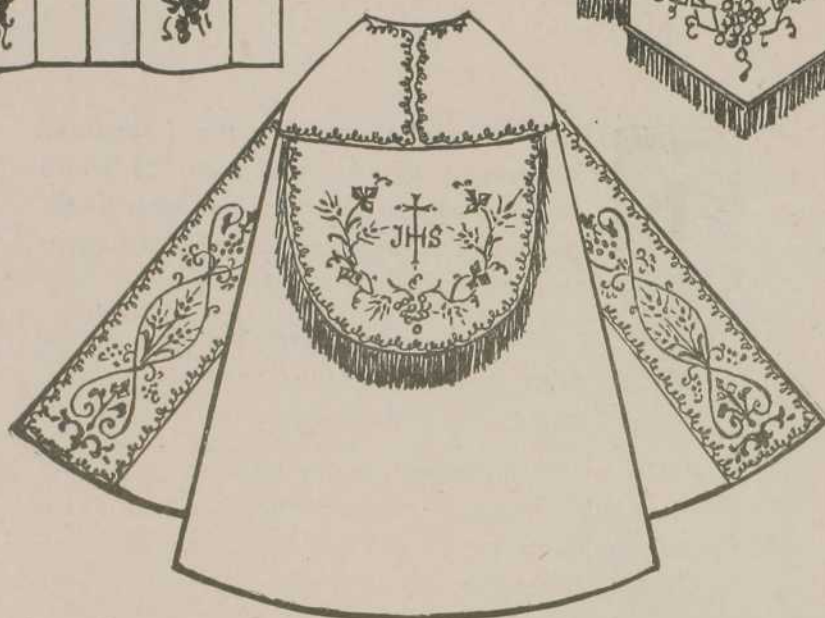
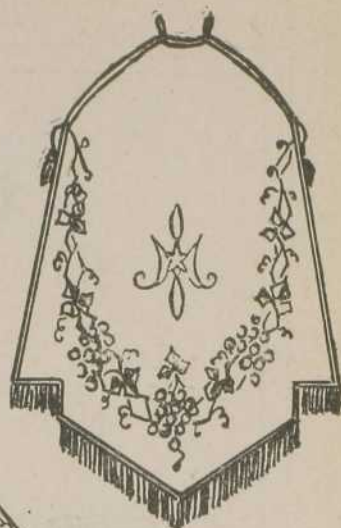
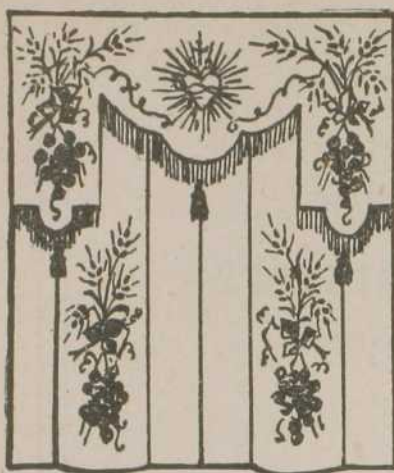
Missionaries must undergo several years' preparation before being able to commence their apostolic labors in foreign fields.

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

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

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

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

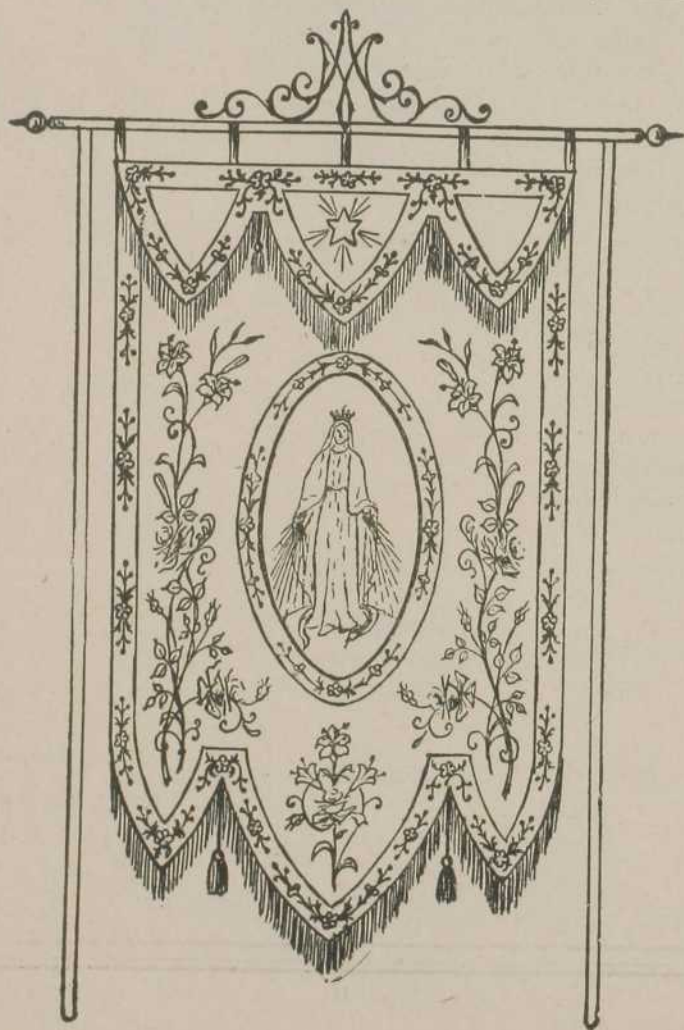
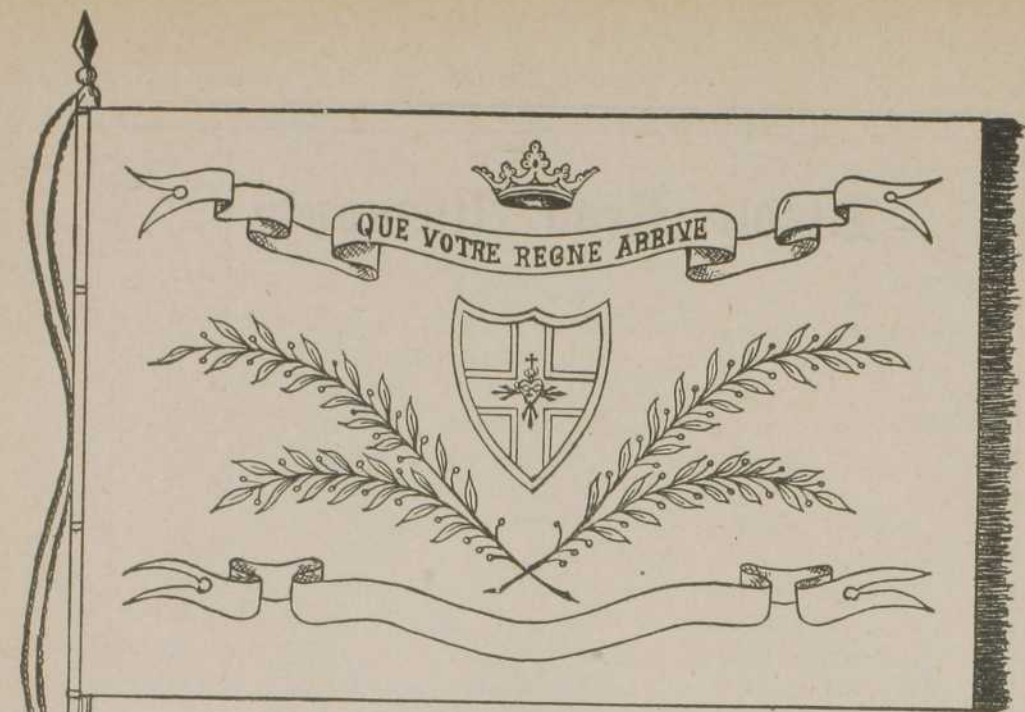


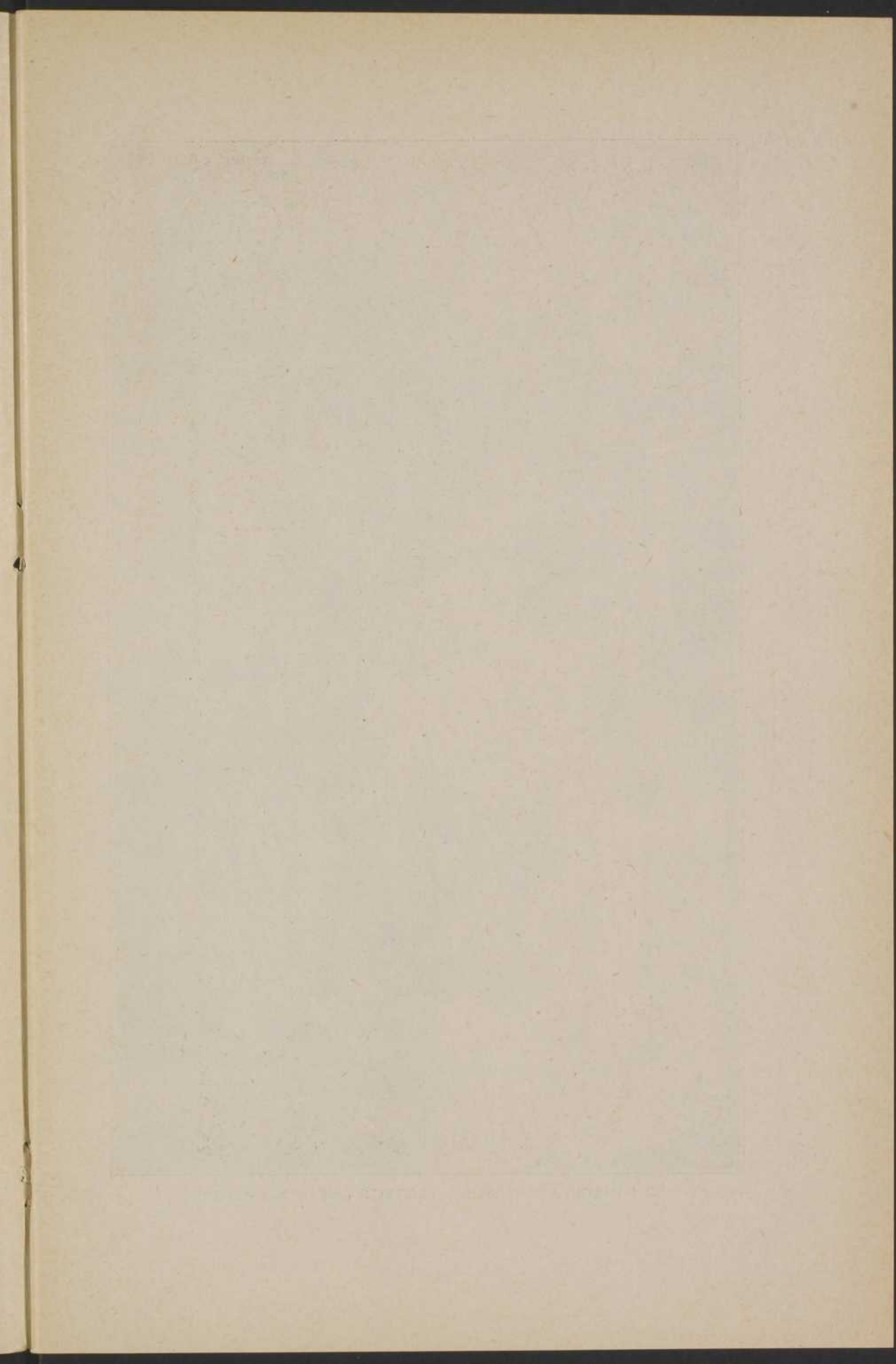
Kindly Read Attentively

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

We supply Altar-breads at the following prices.

| | |
|-----------------|-----------------|
| Small | \$1.00 per 1000 |
| Large | 0.37 " 100 |







"O IMMACULATE MOTHER, PROTECT OUR BENEFACTORS!"

THE PRECURSOR

Published by the

Missionary Sisters

of the Immaculate Conception

with the approbation of the Archbishop of Montreal

VOL. 2

MONTREAL, MAY-JUNE 1925

No. 11

CONTENTS

| | |
|---|-----|
| Society of the Missionary Sisters of the Immaculate Conception..... | 132 |
| Chinese Works | 135 |
| His Holiness Pius XI. inaugurates the Vatican Missionary Exposition | 137 |
| Letter of His Excellency Cardinal Van Rossum..... | 145 |
| Canonical erection of the Foreign Mission Society..... | 147 |
| My Miraculous Medal | 148 |
| Letter from Rome | 149 |
| The Pagan's Vision | 150 |
| A Great Missionary | 156 |
| Votive Lights in honour of the Blessed Virgin..... | 157 |
| The Purveyors of Our Lord and the Apostles..... | 158 |
| Work-room for the Missions..... | 161 |
| Devotion to Our Lady of Lourdes in the Missions..... | 162 |
| Favour obtained through the Miraculous Medal..... | 163 |
| Echoes from our Missions..... | 164 |
| Extracts from the Novitiate Chronicles..... | 167 |
| Pauline Marie Jaricot | 176 |
| Chinese Superstitions | 180 |
| Petitions and Thanksgivings | 184 |
| Necrology | 186 |

ILLUSTRATIONS

| | |
|--|-----|
| Chinese Children praying for their Benefactors..... | 130 |
| The Sovereign Pontiff inaugurates the Missionary Exposition..... | 136 |
| The Vatican Palace | 140 |
| The Exposition Pavilions, section reserved for Africa..... | 144 |
| Personnel of St. Francis Xavier Seminary | 146 |
| The Holy Marys | 158 |
| Our Lady of the Missions..... | 170 |
| Chinese Superstitions | 181 |
| At the grave of the Grandfather of a pagan pupil of Canton..... | 183 |

Society of the Missionary Sisters of the Immaculate Conception

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

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

MEANS OF ATTAINING THIS SPECIFIC AIM

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

IN INFIDEL COUNTRIES

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

- i) Assisting dying pagans and Christians.
- j) Hospitals, dispensaries, lazarettoes, etc.
- k) Work-rooms, where domestic economy, trades and arts are taught.

IN CHRISTIAN COUNTRIES

- a) Devotion, in the form of thanksgiving, to the Childhood of Our Lord, to the Blessed Eucharist, to the Holy Ghost and to Mary Immaculate.
- b) Extension of the Associations of the Holy Childhood and of the Propagation of the Faith, as well as the diffusion of publications making known Mission needs.
- c) Procuring of resources for the missions by the receipt of alms and gifts, and by certain industries, as the making of Church Vestments, Sacred Linens, artificial flowers, etc.
- d) Schools for children of pagan nations; courses of Religious Instruction for pagans; assisting dying pagans, etc.

HOUSES ALREADY EXISTING

IN CHINA AND CANADA

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

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

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

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

HOSPITAL for Chinese (Founded in 1918), 76 Lagau-chetiere St. West, Montreal.

LANGUAGE COURSE and CATECHISM for Chinese adults, Sundays, from 2.30 to 4.00 P.M., at the Plateau Commercial Academy, 87 St. Catherine St. West, Montreal. (Begun in 1916.)

The Missionary Sisters of the Immaculate Conception also visit Chinese patients in Catholic or Protestant Hospitals, when called upon, either to teach Christian Doctrine or to serve as interpreters.

CANTON (Founded in 1909): School for Christian and pagan children, foundling-homes, orphanage, dispensary, house of refuge for the aged, catechumenate.

SHEK LUNG, near Canton (Founded in 1912): Lazzaretto, 1,200 lepers.

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

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

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

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

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

Imprimatur :

✠ GEORGES, Bp. of Philip.,
Ad. apost.

—November 27, 1921.

Chinese Works

of the Missionary Sisters of the Immaculate Conception

YEAR 1923

CANTON, CHINA:

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

LAZARETTO AT SHEK LUNG (near Canton), CHINA:

| | |
|--------------------------------|-------|
| Lepers (male and female) | 1,200 |
|--------------------------------|-------|

MANILA, PHILIPPINE ISLAND, 286 Blumentritt Street:

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

VANCOUVER, B. C., 236 Campbell St.:

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

MONTREAL, P. Q.:

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

Chinese School, 404 St. Urbain Street.

| | |
|--------------|----|
| Pupils | 21 |
|--------------|----|

Plateau School, 87 St. Catherine Street West.

Sunday Language and Catechism Courses.

QUEBEC, 4 Simard Street.

Sunday Language and Catechism Courses.



PHOTOGRAPH TAKEN DURING THE DISCOURSE DELIVERED BY HIS HOLINESS PIUS XI,
at the inauguration of the Missionary Exposition, December 21, 1924.

The Sovereign Pontiff Pius XI.

Solemnly inaugurates the Missionary Exposition at the Vatican
December, 21, 1924



IN the forenoon of Sunday, December, 21, 1924, the Holy Father solemnly inaugurated the Missionary Exhibition. It was the prelude of the great event which actually draws the attention of the entire world.

Traversing the loggie, the Pontiff accompanied by a cortege of Prelates and Guards descended to the Lapidarian Museum where the Palatine Guard was grouped, and thence directed his steps towards the Sculpture Hall, the *Braccio Nuovo*, where the solemn opening of the exhibition took place. The Papal Throne had been erected under the dome of the vast and magnificent hall; facing it, in a half circle, were placed arm-chairs for the Cardinals, the Diplomatic Body, and the Roman Patriciate, while about five hundred guests were placed in the side recesses.

The Most Eminent Cardinals Van Rossum, Gasparri, Granito, Vico, Gasquet, Sincero, Vannutelli, Sbarretti, Frühwirth, Ranuzzi, Scapinelli, Mori, Ehrle, Laurenti, Bisletti, Galli, Bonzano, Locatelli, Ragonesi, Lucidi, Giorgi, Billot, Lega, Sili, Tacci, Merry del Val, Touchet, and Archbishops and Bishops were present. The Exhibition Committee was complete with its official President the Most Illustrious and Most Reverend Archbishop Marchetti.

As soon as the Holy Father had ascended the Throne, the Most Eminent Cardinal Van Rossum, Prefect of the Propaganda and President of the Committee, mounted the platform and addressed the Holy Father in Italian:

"It is for me a great honor and a not less great satisfaction to be able on this day, dedicated to the memory of the great Apostle St. Thomas, to address myself to your Holiness and, in my name as also in that of the Missionary Exposition Committee, beg Your Holiness to deign announce the opening of the Exposition and visit its pavilions.

"Scarcely have twenty months elapsed since Your Holiness, inspired with the ardent desire of promoting the conversion of the infidels, expressed to me Your August desire that in the year 1925 there be held in the Vatican a Missionary Exposition for the purpose of better making known and rendering more and more estimable the missions and the great work of conversion and civilization. The Committee upon which devolved the care to execute Your Will has well worked and succeeded, in a relatively short period, in allowing the opening of the Exposition to coincide with the commencement of the Holy Year.

"Left to itself the Committee would have done very little. It owes its success to the generosity of Your Holiness, to the great interest with which, from the first moments, You have followed the work, and the encouragements You have given to the laborers. It also owes its success to the active co-operation of the Religious Orders and Missionary Institutions; to the great zeal with which the Bishops, Priests, and Religious of the most distant missions have responded to the appeal. This is what constitutes the most characteristic and consoling part of this enterprise: from all quarters of the globe, objects destined for the Exhibition have arrived; thousands of cases, and hundreds of letters filled with the warmest enthusiasm for the great cause.

"Most Holy Father, deign to bless the Committee; bless the Exposition, that it may bear the fruit Your Paternal heart expects from it. Deign to honor with Your presence the Exposition which, though not yet complete, —many objects have not arrived — may nevertheless, be advantageously inaugurated for the first pilgrims who will come to Rome."

When the Cardinal had finished his discourse, the Holy Father, smiling, commenced with emotion the following allocution.

THE SOVEREIGN PONTIFF'S DISCOURSE.

"It is with a heart overflowing with intimate joy that we have heard from the lips of the Most Eminent Cardinal Prefect of the Sacred Congregation of the Propaganda, the declaration that the Missionary Exposition is ready to be opened and inaugurated.

"Our joy is all the more lively, the more profound, as we receive this news under the auspices of St. Thomas, the great Apostle of the Indies, whose feast we celebrate to-day, at the dawn of the beautiful Feast of Christmas, the New Year, the Holy Year, the Universal Jubilee !

"Our heart has rejoiced at the announcement of the Missionary Exposition. Why dissimulate it?—because of the desire with which We looked forward to this day and hour. Yes We have desired this inauguration; We have desired it for the same great reasons which urged Us to will it; We have wished it according as God has inspired Us, first and foremost for the honor and glory of Almighty God, whose name and praises are carried by the missionaries to the end of the earth.

"We have wished it for the honor and glory of Our Lord Jesus Christ, the knowledge of whom and the treasures of whose redemption the missions propagate daily.

"We have wished it for the honor of the Holy Roman Universal Church, whose maternal embrace, the missions are ever enlarging and extending among all nations.

"We have wished it for the honor of Our Sacred Congregation of the Propaganda, of this admirable institution which is the eye, arm, mind and heart of the Church and of the Holy See, in the sublime work of the missions.

"We have wished it for the honor of these champions who, succeeding to so many others, replaced in the different posts, the battalions who have preceded them on the frontiers of Faith, Truth, Religion, and Civilization, and who, every day, continue to fight the most beautiful, most meritorious, and most holy of battles. Our thought goes out to them at this moment; and We pray the Angels of the Missions and their Guardian Angels to let the missionaries—wherever they may be, or wherever they may be working for Religion and Faith—feel all the sweetness and glory of this solemn moment; to let them know that Our Paternal Heart is with them; that your hearts, Eminent Cardinals and very dear Sons, are with them, that they are among us here, and that to them is dedicated the beauty and honor of this memorable hour.

"We have also wished to have the Exposition, for a practical intention—high and spiritually practical. We have wished that the missions themselves and also those who, in evangelizing, directing, or administering, are interested in the work may, as in a summary, have a general view of their immense action; that by a single glance there may be had a more complete and clear knowledge of the forces employed, of the various and extensive results obtained throughout the world; and this, not only to have the satisfaction, well merited, and, in fact due to their generous and, how often truly heroic devotedness, but also that the sight of what has been accomplished and obtained, will point out more clearly and almost automatically, what yet remains to be done; and that in this vision of the future zeal for this holy work may ceaselessly increase.

"We desired that the Missionary Exhibition should be illuminated as if by one only light, which would reveal its innermost and most delicate workings. For this, We wished that the Scientific, Geographic, Ethnographic, Medical and Literary Sections of the missions hold an important place; for great incentives descend from ideas. At the present day, more than ever, it is manifest that all the heroism and sacrifices that suppose the missionary work, are not sufficient, if empiricism alone accompanies them. If we want to gather all the fruits of works and sacrifice we need the help of science that illuminates, that indicates the surest roads, and suggests what is most useful. This is what we see in industry, commerce and even in the most simple things of material life; the missions cannot escape from these characteristic demands of our times.

"We have wished to have the Missionary Exposition because We desire to profit by this great occasion of the Holy Year which, We firmly hope, will group around their Father, our dear Sons from all parts of the world. We have wished not only to prepare for them a feast for the eyes and heart, science and faith, but also to prepare them a high consideration; in seeing by a single glance this immense work of the missions; witnessing its extensiveness and importance before God and Man; reading the beautiful pages of civilization and evangelization which, very often are written with the blood of martyrs; seeing and reading these pages in which are really united



THE VATICAN PALACE

the Acts of the Apostles and the Gospels with the ever increasing diffusion of the Word and Blood of Jesus Christ; that such a vision may inflame their hearts and souls with a more intense love and ardent desire to help this divine cause. What the faithful from all parts do for this work is such that We shall never be able to adequately thank Almighty God; but as this work constantly increases and amplifies, and as the missionary preaching ceaselessly extends the field of action, in like manner must the indispensable co-operator, charity, also develop.

"It is help for the missions that we ask. First and foremost, the help of prayer; for this work is not a human one—it is divine—and to accomplish it, (We say it with truthful conviction) all human means would be of no avail without God's help. That is why Our Lord places on the lips of everyone, the prayer: *Adveniat regnum tuum!* It is the motto and watchword of all missionaries; it is the prayer of Holy Church. It is what she has, in the past, always wished to obtain; what she still wishes, and what she will ever desire: *Adveniat regnum tuum!* We also ask every other aid and contribution, thought, counsel and work. We speak of this kind of succour with the greatest confidence of being heard. The answer to our appeal will be the response to an elementary duty of gratitude towards the All-Merciful God, and also to men of good-will: We mean to say the *faithful* the world over and, above all the Episcopate and Clergy. We also deem it a pressing duty of gratitude to say that personally We daily experience these consoling results of charity. As the needs increase in number and importance, more generously also do We receive from everywhere the assistance of Christian generosity; thus, verily, do We live by the daily miracles of human charity and the beneficence of Divine Providence.

"It is with these sentiments that We inaugurate this Missionary Exposition, but not, however before having showered—according to the request of His Eminence the Cardinal Prefect of the Propaganda and Our own desire—the most hearty blessings which the works and circumstances claim from Us.

"Yes, We bless this Exposition, precious summary of so much work, intelligence, devotedness, and generosity. We heartily bless the Most Eminent Cardinal Prefect of the Propaganda and the Committee who has been the intelligent executor and the devoted interpreter of its direction; as His Eminence has been the faithful and successful interpreter of Our intention and desire. Our blessing extends to all those who, far and near, have so admirably corresponded to that desire. This shows once again the characteristic of the Catholic Church in its universality and variety; as also the function which the Holy See, and the Vicar of Christ, whoever he may be, exercises in the Church of Christ. This characteristic is inexpressibly beautiful. The eagerness with which the different parts of the world respond to the desire of the Pope, and act in such a manner that this desire be realized, is so beautiful and consoling that I shall never sufficiently thank God for such a favor.

"Our blessing goes in a particular manner to my Sons and Daughters of predilection, the Religious who, especially in these latter months, have borne the burden of the intense work of preparation for the Exhibition, devoting all their strength, time, and zeal to a cause which the Heart of Jesus—we feel and say it to Our great consolation—beholds with a complacency of which Ours is but a feeble reflection.

"Our blessing descends upon all those who will come to see what has been prepared at the cost of sacrifices and devotedness. It descends upon them so that, seeing, they may know, and knowing, they may admire, and thus help more generously, and become the co-operators of God Himself!"

THE VISIT TO THE PAVILIONS OF THE EXPOSITION.

The Pope, after having spoken for more than half an hour, with a clear and emotioned voice which manifested his joy in the realization of the idea that was his, his very own, gave the Apostolic Blessing, donned the red mantle, then preceded by the Guard and followed by the Cardinals and guests, passed through the great lateral door towards the Exposition Pavilions. His Excellence Archbishop Marchetti, official President, accompanied him explaining the most important displays. At the Pontiff's side could be seen Cardinals Van Rossum and Gasparri, Archbishops and Bishops Nogara, Belvederi, Ercole, and Roncalli; following in joyous groups were the Cardinals, Bishops, Prelates and guests.

In the Papal Gardens was drawn up a platoon of soldiers who presented arms, whilst the orchestra played the Pontifical March.

Smiling, affable, blessing, the Holy Father passed with a rapid stride into the pavilions. What suggestive, phantasmagorical spectacle which exalts and impresses in a manner impossible to describe !

In the different pavilions were the representatives of the various Congregations who had participated in the Exhibition and who, for months, had worked at the arrangement of the materials which came from the most distant lands. The Holy Father spoke amiably to the missionaries, and allowed them to kiss his hand. Twenty pavilions thus abound with the most varied, curious, and interesting objects.

In the African pavilion, while His Holiness had stopped to examine the beautiful statue of the great apostle of the Galatians, a magnificent arm-chair was offered him, gift of the Egyptian Vicariate.

A parchment on which was written, in the Madagascar Language, the *Ave Maria*, drew the attention of the Holy Father who took pleasure in reading it.

The visit lasted longer in the Medical Pavilion. Father Gemelli who was in charge of it had arranged it in a magnificent manner. He was the guide of the Holy Father who attentively listened to the explanations, studied through the microscopic lens the preparations regarding the culture of microbes.

"The Exhibition", said the Holy Father, "must not be limited to an Exposition of curiosities, but must also have a scientific character and, consequently, be of help to the missions." From this point of view the Medical Pavilion is perhaps the most interesting, the one which is the most perfect, and which responds the most to the August Will of His Holiness.

THE CONTRIBUTION OF THE MISSIONS

It would be too long for the moment to give the description of each pavilion, and even to touch upon the multitude of objects exposed, the customs, the fauna, the anthology; the specimens of antique barbarity and of the new evangelization. During his visit, the heart of our universal Father and Pastor must have exalted with great joy in seeing with his own eyes this eloquent proof of the fatigues of so many of his sons dispersed on most remote shores, in unexplored regions, and in summing up the fruits daily gathered in this immense field of labour for the glory of God and the good of humanity.

It will suffice for to-day to note the touching expressions of faith and filial piety towards the Pope, manifested by the collection of the numerous objects destined for the Exposition.

To glean in the bundle of letters addressed to the Committee, is sufficient to find one's self in presence of a spiritual documentation just as precious as the material one, that is admitted in the Halls and Show-cases of the Exhibition. The Vicar Generals and Superiors of the missions wrote, that scarcely had the natives learned that they were to send something to the Pope from the missions, than they were seized with an inexpressible enthusiasm, an emulation, a desire to work and a generosity such as is seldom seen. This ardor in the preparatory work, however great, was nothing in comparison to the fatigues and difficulties in the sending of the parcels to Rome. These facts are the most hidden pages, the most ignored, in the history of the Exposition; they are no less eloquent, no less edifying than all that strikes the eye, under so many different aspects, in the Pavilions of the *Pigna* and in the Vatican Gardens.

The Holy Father showed a particular interest for the Hall of Statistics where he lingered for a long time. His emotion increased according as he advanced; he manifested it at different times by accents of outspoken admiration.

When the visit was over, the *Papal Cortege* accompanied the Holy Father to his private apartments. It was half past eleven, and while the guests, their hearts filled with a suave emotion, left the Vatican Palace, the orchestra, in Saint Damascus' Court, sounded the last notes of the Pontifical March.

The Missionary Exhibition is inaugurated. We now witness Our Lord's miracle, perpetuating itself on all parts of the globe.



THE MISSIONARY EXPOSITION PAVILIONS.
In the centre is seen the section reserved for Africa.

Letter of
His Eminence Cardinal Van Rossum

*To the Superior General of the Missionary Sisters
of the Immaculate Conception.*

Rome, February 10, 1925.

Reverend Mother,

The Report of your Works has been presented to me lately by Reverend Father Lemieux. I wish to thank you and thank you especially for all that you do in and for the Missions. In perusing these pages and contemplating the illustrations that speak more eloquently than the figures, I see the summary of work and sacrifices that your Sisters contribute to the great Missionary Work; and this consoles me, because I thus find zealous and devoted co-operators in the great and heavy task that Divine Providence has lain upon my shoulders.

I recommend you especially to pray and have others pray for this so necessary and urgent work.

I bless you with all my heart, Reverend Mother, you, your Sisters, and your Works.

Yours very devotedly in Our Lord,

(Signed) † G. M. Card. Van Rossum.



PERSONNEL OF SAINT FRANCIS XAVIER SEMINARY:

Reverend Canon J. A. ROCH, Superior; Reverend L. A. LAPIERRE, Treasurer, Chaplain of the Missionary Sisters of the Immaculate Conception; Reverend CLOVIS RONDEAU, Secretary; Reverend JOSEPH GEOFFROY, Seminarians' Director; Reverend DONAT CHAUMONT, Professor; Reverend JOSEPH ROBERGE, Professor; Reverend EUGENE BERICHON, Professor.

MISSIONARY ASPIRANTS.—**Quebec Diocese:** Messrs. Alexandre PARADIS, Emile CHAREST, Joseph VACHON, Leon LACROIX; **Montreal Diocese:** Messrs. Ernest JASMIN, Alde BARBEAU, Arthur QUENNEVILLE; **Rimouski Diocese:** Messrs. Eugene BERGER, J. B. MI-CHAUD, Damase BOUCHARD; **Nicolet Diocese:** Messrs. Lucien LAPLANTE, Neree TURCOTTE; **Springfield Diocese:** Mr. Leo LOMME; **Mont Laurier Diocese:** Mr. Valmore Forcier; **Joliet Diocese:** M. Antonio Bonin.

Canonical erection of the Foreign Mission Society of the Province of Quebec.

To Our dear Sons, the Superior, Directors and Pupils of the Society of Foreign Missions, of the Province of Quebec.

In a letter dated, November 5, 1924, addressed to His Eminence Cardinal Van Rossum, Prefect of the S. C. of the Propaganda, you asked the canonical erection of your Society as an Institute of secular priests, bound together, and to the Work in common, by an oath of stability, according to the prescriptions of the Canonical Code, title XVII of Book II.

Your request has been granted by the S. C. of the Propaganda, and December 6, 1924, His Eminence the Cardinal Prefect has authorised Us, as Ordinary of the place where the Society of the Foreign Missions of the Province of Quebec shall exist, from the religious as well as from the civil point of view, to emit the decree of erection of your Society as a Clerical Congregation and to approve its temporary regulations "ad triennium".

For these reasons, the Holy Name of God invoked, we have decreed, regulated, and ordained, decree, regulate, and ordain what follows:

1°—Using the Apostolic faculties which have been communicated to Us by the letter of the Cardinal Prefect of the S. C. of the Propaganda, dated December 6, 1924, We canonically establish the Society of the Foreign Missions of the Province of Quebec.

2°—By virtue of the present letter, We designate the Seminary of the Foreign Missions of the Province of Quebec that the Society has founded in Our diocese, under the title and protection of Saint Francis Xavier, Patron of the Missions and secondary Patron of Canada, as the regular novitiate where our future missionaries will be formed, and We declare it canonically designated with all the rights, graces and privileges which are enjoyed by other novitiates thus designated by apostolic authority.

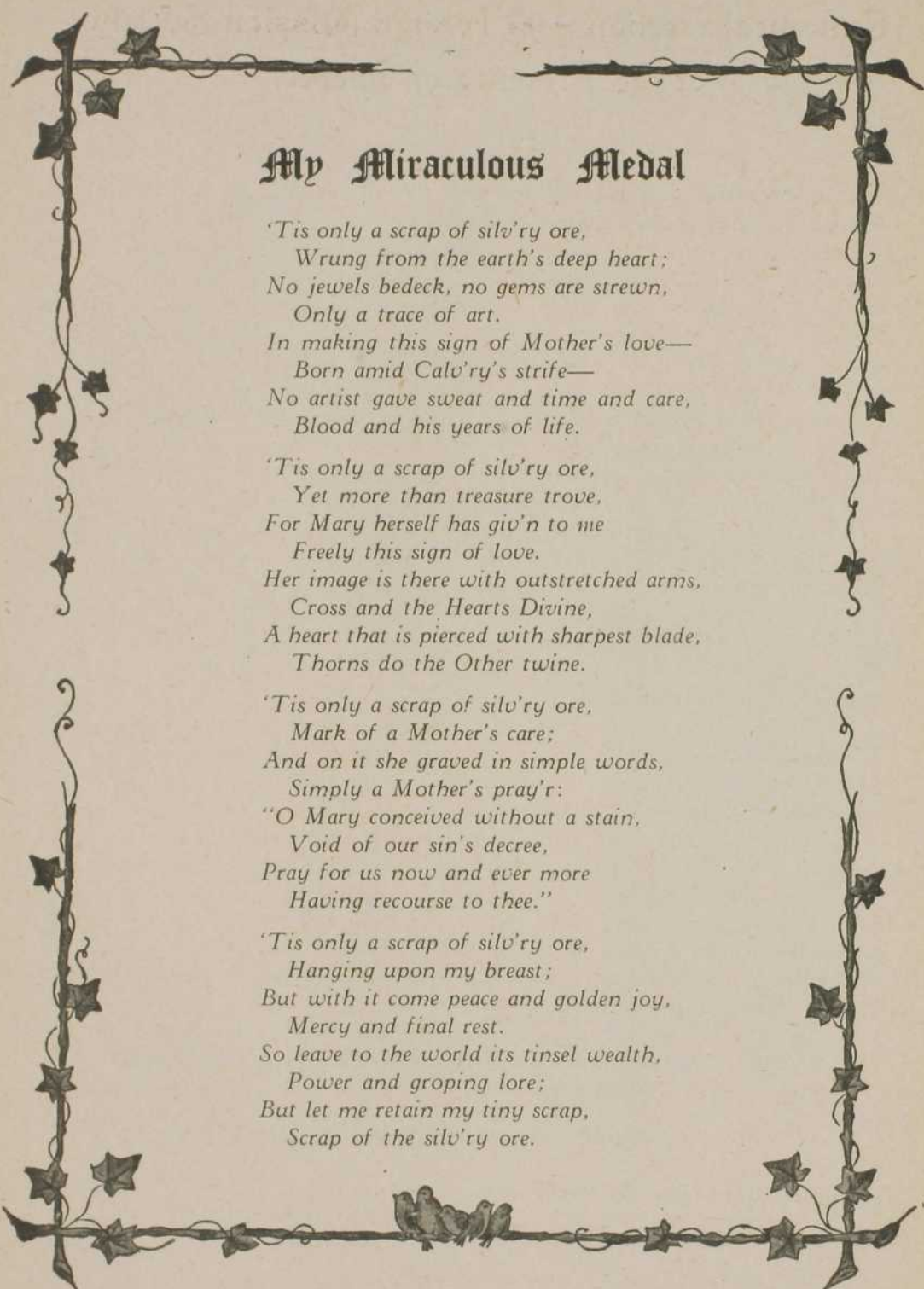
3°—We permit the young ecclesiastics who will desire to consecrate themselves to the missions in the Society of Foreign Missions to emit, at the epoch of sub-deaconship, the oath of stability, according to article 55 of the regulations of the Society.

Given at Montreal, under Our signature, seal and the counter-signature of Our Chancellor, the sixth day of January of the year One Thousand Nine Hundred and Twenty-Five, on the Feast of the Epiphany of Our Lord.

(Signed) *George*, Archbishop of Tarona, Adm. Apost.

By order of His Grace the Archbishop Administrator,

(Signed) *Albert Valois*, Canon, Chancellor.



My Miraculous Medal

'Tis only a scrap of silv'ry ore,
 Wrung from the earth's deep heart;
No jewels bedeck, no gems are strewn,
 Only a trace of art.
In making this sign of Mother's love—
 Born amid Calv'ry's strife—
No artist gave sweat and time and care,
 Blood and his years of life.

'Tis only a scrap of silv'ry ore,
 Yet more than treasure trove.
For Mary herself has giv'n to me
 Freely this sign of love.
Her image is there with outstretched arms,
 Cross and the Hearts Divine,
A heart that is pierced with sharpest blade,
 Thorns do the Other twine.

'Tis only a scrap of silv'ry ore,
 Mark of a Mother's care;
And on it she graved in simple words,
 Simply a Mother's pray'r:
"O Mary conceived without a stain,
 Void of our sin's decree,
Pray for us now and ever more
 Having recourse to thee."

'Tis only a scrap of silv'ry ore,
 Hanging upon my breast;
But with it come peace and golden joy,
 Mercy and final rest.
So leave to the world its tinsel wealth,
 Power and groping lore;
But let me retain my tiny scrap,
 Scrap of the silv'ry ore.

Letter of a Missionary Sister of the Immaculate Conception to her Superior General.

Rome, Feast of the Epiphany.

My very dear Mother,

"I regret to be unable to send you to-day, the detailed report of the audience granted by Our Holy Father the Pope, to all the religious who co-operated in the preparation for the Missionary Exposition at the Vatican. I cannot, however, resist the desire of letting you share the inestimable privilege which, to-day, has been bestowed upon your happy children.

"Yes, dear Mother, we have had the signal favour of being presented to our August and Beloved Pontiff under our ever beautiful title, the Missionaries of the Immaculate Conception and to receive, from his paternal hand, a large silver medal, bearing on one side the image of His Holiness, and on the other, Our Lord appearing over the Vatican to the nations represented in a pleading attitude; the inscription: *Anno Jubilaei MCMXXV*, is also seen.

"Yesterday, the Holy Father received the workers of the Exposition: priests and religious; to-day is the turn for all the sisters who have co-operated in the preparation for the Missionary Exposition: each Procurator was charged to invite, to the audience, those who had worked in his Prefecture. There were about one hundred religious representing from twenty to thirty communities, amongst others: The Franciscan Missionaries of Mary, The Catechists of Mary Immaculate of Lyons, The Helpers of the Souls in Purgatory, The Ladies of the Sacred Heart, The Dominicans, The Sisters of Saint Peter Claver, of Saint Joseph of the Apparition, of the Charity of Saint Paul, etc., etc., and your humble children, the Missionary Sisters of the Immaculate Conception.

"We repaired to the waiting-room where a Palace Official took the name of each Institute represented: from there we passed to the Audience Hall, where we were placed in a circle around the Papal Throne. At the appointed hour, the Holy Father entered, accompanied by Archbishop Marchetti, a chamberlain, and a few other ecclesiastics and His Noble Guard. His Holiness stopped at each religious to present his ring to kiss and to offer her a large medal, souvenir of the Holy Year, whilst the chamberlain made known the name of the Community to which she belonged. His Holiness then delivered a beautiful discourse and terminated the audience by giving us a solemn blessing and to all the members of the religious families whom we represented.

Sister of the Holy Name of Jesus.

The Pagan's Vision

THE ship was sinking and the pagan was drowning: he called out, 'True God, true God, save me!' Then the Almighty came to him walking on the waters and saved him. The pagan travelled all over China, seeking in every Temple for the image of his Saviour, and at last he found it in our Church at Sien-hsien. This caused many conversions in the early days of the missions."

I had heard this story repeated again and again amongst the Christians of South-East Chihli, and for seven years I tried in vain to discover its origin, but neither name, date, place, nor proof was given. The story of miraculous conversions are numerous in our Missions, where Divine Providence still works the wonders of the early days of the Church, and popular tradition has made them still more marvellous. The Missionaries have no time to verify these stories. Burdened with their daily task, surrounded by millions of pagans and haunted by the thought of the vast numbers rushing to destruction, they would rather save a soul than verify a historical fact. When you are saving people from a great fire, could you stop to hear about another fire or a former rescue?

Often, only one Missionary knows the real facts: the one who lives in the place where they occurred. To know the truth one has to meet this authentic witness, question him methodically and note his answers.

A happy chance enabled me to authenticate the wonderful story of the pagan who was saved from the wreck and his conversion. My seminarists had left for the holidays and knowing that the parish priest of Fan-kia-kata had been working alone since the death of his two curates, I went to lend him a helping hand.

One evening a man from a distant village came to the presbytery and asked the Priest to come to his village, "Sunn-erl-chwang," to give the Last Sacraments to an old woman of eighty years who was slowly dying.

The Father Rector turned to me and asked if I would go to the village on the next day, starting in the early morning after Mass.

"Do you know", said he, "that you will meet a wonderful personality there?" He explained that *Li-Ping-Joei*, a rich landowner and famous doctor in the district, lived there, that he was an excellent Christian and that his son, *Li-tsang-kia* was one of the best known lawyers in Tientsin.

Li-Ping-Joei, he told me, had founded the Mission, of Sunn-erl-chwang, as well as many other Missions in the district, and had built the church and school.

Whilst curing the sick he taught the Faith and defended the Christians all through the countryside: brave and daring, he had great force of character,

though he could on occasion be as obstinate as his own mules, and being of gigantic strength and stature was respected by all, both pagan and Christian.

One day, Li discovered that the pagans of the village were plotting mischief against the priest. Taking off his coat, he took a large knife and rushing out of the house, walked through the village, naked to the waist; brandishing his cutlass, he called out in every street, "He who dares to touch the Father had better look out, I will settle his hash in two minutes!" Not a pagan dared to show himself and the plot came to nothing.

The Rector added that I must have heard the well-known story of a man who was converted to Christianity after having been saved from drowning.

Li, he told me, was the grandson of the man in question, and that as he was seventeen years old when his maternal grandfather, the famous *Song-sêu-peng* died, he could tell me the real facts.

The next morning I travelled by cart in the delicious and peaceful hour of dawn. A fresh breeze was softly blowing from the South. To the left, on the edge of a deserted plain, the sun, which foretold the scorching heat of day, was beginning to show its flames on the horizon; its light reddening the white villages, and with its slanting arrows, drawing out to immense lengths the shadows of our mules.

We rolled along at a fast trot, keeping silence, for I was carrying the Viaticum. The white case holding the corporal and the purificator was hung round the priest's neck by a cord. On the front of it was sewn a bag of silk, where we place the little gold Pyx which contains our All. What happiness to have Our Lord as travelling companion, and how exquisite the intimacy between Him and His Missionary! Joy and peace without end, which one knows to be a foretaste—a prelude....

Village succeeded village, and whilst passing through I raised the case to bless them: "Heart of Jesus, Thy Kingdom come in China!" Sometimes a rough jolt of the cart caused one to loosen one's hold, or the cart leaned on one side in an alarming way and by instinct your hands clutched the side bars. The holy case fell on the Priest's breast, and the Divine Traveller shared for a second the unnerving shaking and jolting which constitute our travels by Chinese cart. *Voluit assimilari.*

After two hours' journey, the seminarist, seated near the driver, pointed to a far-off village and said in a low voice, "Sunn-erl-chwang." On our arrival the Christians, assembled in the courtyard of the sick woman's house, prostrated themselves before their Lord. Entering the room, which was exceptionally clean, the good old woman, neat and well-dressed, waited, lying on the matting of the "kang". After Confession, Viaticum, Extreme Unction and plenary indulgence, there were long prayers for the dying. I had to bless her again and again and sprinkle her with holy water and invoke again the names of Jesus and Mary. I was rising at last when the litany of Loreto was intoned, then the beautiful prayers to thank God for all His mercies were said, and the acts of faith, hope and charity. Through the paper window-panes, in which the rain had made holes, I saw the congregation on their

knees in the courtyard, chanting prayers. In their midst, taller by a head than any of those present, a devout giant was leading the chanting. There could be no doubt that he was "*Li-Ping-Joei*".

When all was over he came to me and making a low bow, he said, "I beg the Father to come to my house."

First of all he showed me the church and school which he had just built, and then he brought me to his own private room (the *Likien*) where the traditional tea was brought in. (*) After speaking for some time on unimportant matters according to the rules of Chinese politeness, I came at last to the point and asked him to tell me the story of the conversion of his grandfather, *Song-seu-peng*. At these words the rugged face of the hercules lit up with a child-like smile; he rose, and pouring me out another cup of tea, he asked me to wait for a moment.

He soon returned carrying a casket, a really marvellous work of Chinese art. It had a base of ebony on which two golden dragons were twisted in fantastic coils. He opened it with reverence and from underneath jewels and curios of gold and silver, he took out a richly embroidered bag of silk and pulled out a booklet which he unfolded. This was made out of a long stripe of most costly Chinese paper, and was written in most beautiful characters. He sat down, holding the paper carefully with an expression of majesty on his face which made it almost beautiful.

"Father," he said, in a serious tone, "here is the story of the miracle which converted my grandfather, and which made our family Christian. Without this act of Providence I should be an unhappy pagan. This writing is our most precious possession; it is the family treasure."

"Who wrote this story?" I asked.

"My uncle," he answered, "*Li-chou-nien*. My grandfather had no sons but he had three daughters. The second was my mother, the eldest married *Lichou-nien*, who wrote the story from my maternal grandfather's dictation. (†)

"I was almost seventeen years old", he continued; "my grandfather was getting very old and feeble, his life seemed to be ebbing away day by day. It was clear that he was going to leave us. We all knew his story, as shortly after these extraordinary events he told them to our uncle, *Li-chou-nien*, who had repeated them to us. But, personally, he kept silence on the subject as if he feared to touch a sacred thing. Yet we longed to hear from his own lips the story of the astounding grace which made us Christians. "Father," my mother said to him one day, "you should tell the story in order to give thanks and glory to God, and to anchor the faith in the hearts

(*)—The Chinese house, which always faces south, consists, as a rule, of three rooms: in the centre is the guest-room, from one side of which the women's room is reached and on the other side, the men's: these interior rooms are called *likien*, to which only intimate friends are admitted.

(†)—In China, where genealogy is concerned women do not count. Only the sons of sons are called grandsons—"Sounntzeu". The sons of daughters are mere "waicheng", literally "born outside". In this way the two statements are reconciled: "Song-seupeng had no descendants" and "Song-seu-peng told the story to his descendants, who are still living".

of your children. The "Longhaired Men"(**) or the "Boxers", will come again and the Faith of your descendants must be invincible at the hour of martyrdom."

"This last argument convinced my grandfather. A few days later we all assembled in this room and he told his story. I was present. I can still see my grandfather lying on his bed(1); he spoke gravely and clearly, but slowly and with interruptions, for his breath came with difficulty and death was not far off. My uncle, seated at the table, wrote the story which he afterwards recopied on this paper. Mr. Li pointed to his treasure: "Here," said he, "is the origin of our salvation. This is the key of our entrance into heaven."

He began to read slowly and I, seated at the table, wrote down all, or nearly all, he said. Some old proverbs and a few details of no importance may have been omitted, but the Chinese seminarist who was with me supplied all that I had missed and nothing essential was left out or changed.

Imagine then, distant readers, that you are seated in the midst of this patriarchal Chinese family and that you can hear the dying grandfather passing on to his grandsons the tradition of God's mercy.

* * *

"My children, I have never told you of the great mercy of God which made me a Christian, and you after me, because it is a sacred thing which should be treated with silence and reverence. But now that I am going to die, I must tell you the truth. If, later on, other "Boxers" or other "Long-haired Men" should come, you will know that your faith is from God, you will die for it, and you will come to rejoin me in Paradise.

"Our family, as you know, came originally from the village of 'Heouli,' where we were still living sixty years ago. When I was twenty years old I went to Peking to pass my examinations and travelled on my return journey with a Mr. *Pao-wei-kung*, who, later on, became the Military Governor of Szechuan. He had just got his degree, but being a poor man his money came to an end on his journey. I lent him some and this was the beginning of a friendship which led to my long journey to Szechuan, my miraculous rescue, and at last to my conversion.

"A long time afterwards, in the eleventh year of the reign of the Emperor Hienfong (1861), Mr. Pao left for Szechuan as Military Governor of *Paoningfu*.

Surrounded by enemies and by those who were envious of his good fortune, and faced with annoyances and vexations of every kind, he wished for the help of people from his own country and wrote asking me to join him with other friends, promising us good pay. I left home with some friends, including Li-chou-nien, who afterwards became my son-in-law.

(**)—The "Long-haired-Men" pillaged the Mission at Sien-hsien in 1867 and made many martyrs. The Boxers killed many more in 1900.

(1)—The Chinese bed (the kang) is only a large elevation of the soil, reaching from one wall to the other; parents and children sleep on it on mats. This bed is made of bricks, and in winter a fire is lit under the bed.

After an interminable journey we arrived at last on the borders of Szechuan and the banks of the Blue River (*the Yangtse*).

"A great discussion then arose. We could not decide how to finish the journey. The land route was long and fatiguing, but safe; the water route was short, but the innkeeper warned us that there were great storms on the river at that time of the year, which was most dangerous, as the river flows between cliffs where landing is impossible.

"Li-chou-nien chose the land route, but I, being tired of the journey, preferred to travel with two friends on a ship loaded with cargo that was going up the river.

"What the innkeeper feared came true. A terrible tempest swept over the river and the ship rose up on a crest of the immense waves and descended again into the abyss. We were lost; my companions, weeping in despair, called on heaven and earth to help them. (*) As for me, one thought struck me with irresistible force: "There is one great spirit", I said to myself, "one true God (Tchenn Chenn) Who rules the world and Who raises or calms the storm as He chooses. He can save me if He wills."

"At this moment I felt with terror that the ship was going down; in an instant it was entirely engulfed beneath the waves and not one of my companions could be seen. Astounding fact, I alone was not dragged under. I cried without ceasing and with all my strength, 'True God! true God! save me!'

"Then, O wonder! I saw a venerable man coming towards me walking on the waters. He had blue eyes, a long divided beard, and fair hair, his hair was not plaited in a queue but fell loose on his shoulders. In his left hand he held a globe on which I saw painted the sun, moon, and stars. (**) With his right hand he threw me a large wooden bowl (used for weighing rice); it floated and I sat on it and he, taking me by the hand, guided me through the waves to a large ship that was sailing up the river. I was hoisted on board and when I turned round to thank my benefactor he had vanished.

"Not without fatigue and loss of time, for I returned to the land route as soon as possible, I arrived at Paoningfu. The Mandarin Pao, seeing me

(*)—Hou t'ien, Hao ti: heaven and earth are practically the two chief gods of many Chinese. Young couples prostrate themselves before them on their wedding day, and the heads of families offer them sacrifices on New Year's Day.

(**)—This is the exact description of the old picture of the Almighty, the Tsuan neng, as our Christians say. This picture, which is often hung in the room in which we receive the Mandarins, represents the Mystery of the Holy Trinity; it represents the true God, one in nature, the one Creator of heaven and earth. It may be observed that this picture is absolutely European; the man who represents God is a European not a Chinese. Firstly, the Chinese have gray or black eyes, and he has blue ones. Secondly, the Chinese have black hair; they call themselves "Li Minn," the black-haired people, and he has fair hair. Thirdly, the Chinese cannot grow beards; a few stiff, straight hairs are the most they can produce, and he has a long flowing beard. Lastly, at the time, forty years before the Republic, all the Chinese wore queues, and he had long hair with curls falling on his shoulders. Our hero, in order to recognise his Saviour, had no less than four distinct signs, most characteristic, most surprising, and never possessed by a Chinese. To his eyes, the man whom he saw on the river must have seemed most extraordinary! He had never seen anything like him before, and he therefore could not have imagined such a vision!

arrive without my two friends, questioned me. I told him of the wreck, but not of the vision. He sent soldiers at once to look for the bodies, but although they worked hard for four days nothing could be found.

"My intimate friend, Li-chou-nien, guessing that something mysterious had happened, questioned me and at last I told him all. I was overcome with sadness and was pursued by the longing to find out who the beneficent genius could be, that I might worship him and devote myself to His service. I had called to the true God, therefore it was He who had appeared to me and honour was due to Him and not to the others. I thought that it could only be Tchenn Ou (the dishevelled one) because that is the only idol that is represented with flowing hair.

"After a month at Paoningfu, I could bear it no longer. My friends, seeing that I was overwhelmed with grief, begged me to go home. The Mandarin Pao gave me passports and a guide and I left. On the journey I visited many temples hoping to find the Genius who had saved me. I went out of my way and over again to visit the principal sanctuaries where Tchenn Ou, the dishevelled god is honoured; but I could never find an idol in the least like my rescuer; some had flowing hair but not fair hair, and neither blue eyes, a long beard, nor a globe with stars.

"At last, after many adventures, and months of useless pilgrimages, I returned to my village in Chihli. I was in the depths of desolation, for I had not found the true God. Where then could He be found? What was His name? Where could one honor Him? How did He wish me to serve Him?

"In my heart I prayed without ceasing, begging Him to reveal Himself. Sometimes when asleep I woke suddenly, crying out, as I had in the great storm, 'True God, true God, save me!' My friends were much disturbed, and I could neither eat nor sleep and was wasting away. Sadness filled my heart. I knew that I should have neither peace, joy, health nor happiness as long as I had not found the true God.

"One day I had to travel by cart to Sien-shien on important business concerning an inheritance. The big Church of Tang-kia-chwang had just been built. I could see its high steeple clearly from the gate of the town. Urged by my inveterate habit of visiting all temples, I went off to visit the "European Temple". Hardly had I entered when—marvel of marvels and ineffable joy!—I saw a magnificent picture hanging on the wall which represented, feature for feature, my Saviour of Szechuen. It was He, no doubt was possible. He held in His hand the starry globe; He had blue eyes, long beard and beautiful fair hair falling on His shoulders, and He looked at me in the same gentle yet majestic way.

"Bewildered with joy and seeing nothing but my Saviour, I fell on my knees shedding floods of tears, and prostrated myself, repeating again and again, "True God, the only true Master of heaven and earth"; how I learnt to worship Him!... and at last I and all my family became Christians."

Fr. Mertens, S. J.

A Great Missionary.

The Precursor will soon publish the edifying biography of His Lordship Bishop Retord, Vicar Apostolic of Western Tong King. The following letter, written by the zealous Prelate to one of his friends, will acquaint the reader with this admirable apostle of modern times.

Western Tong King.

My dear Friend,

I wish you would come and pay me a visit for a week. Were you as wise as an owl I would make you cheer up, at least ten times a day, for neither the twenty years' persecution which have passed over my head, nor the well-counted half-dozen different illnesses which have assailed me, nor old age which has caressed my chin and whitened its beard, have been able to lessen my youthful cheerfulness. I still sing in a deep loud voice, all kinds of songs, ballads, hymns, in the Chinese, Anamese, Latin and French Languages. These are all fresh compositions of my missionaries or myself. Then, if you wish to see me, come here and we shall not only enjoy ourselves, but also edify you, not by the spectacle of our virtues, it is true, for they are too minim and too scarce—but by the vision of the graces and blessings that Our dear Saviour, in His mercy, distributes around us. Thus, for instance: on the eve of the Ascension, my birthday, we baptized in my straw cathedral, ninety adults; and I do not include in that number those who had been regenerated before, or who have been since, or who are preparing to soon enter the Church. On the eve of Pentecost, that is to say the day after tomorrow, I shall baptize 36 persons in a single ceremony. Oh! how consoling it is to see these pagans come and ask to be instructed in our religion and admitted into the Fold! They are of every description: a few rich, a few learned, many poor, old leaning on a stick, miserable widows with three or four half-clothed children, famished orphans, lame, infirm, blind, lepers. The rebuff of this world bursts upon us like bees on flowers.

Last year we baptized 1210 adults. I think this year will give about 2,000 Christians. How many parishes could you make with such a number of faithful? The birth average alone, among the neophytes, adds yearly, nearly 2,000 souls to my flock. We also ransom several pagan children whom we place in Christian families to be brought up in the Faith. During the year 1852, we have thus taken in 858 children. Moreover we have baptized 14,000 dying pagan babies. Ah! if religious freedom were granted us, if we had sufficient resources, good health and a certain amount of apostolic virtues, what a harvest we would reap! But everything is lacking; persecu-

tion decimates, diseases kill us. Quite recently I lost an excellent missionary, Father Solinier, who had been here for the last two years. Typhoid Fever which caused his death on the 8th inst., is still claiming countless victims. You may see by what I have just said that, as ever, we need your prayers, and I more than any one else. Kindly remember me during Holy Mass, and recommend me to the prayers of all the pious souls among my acquaintances.

After having embraced each other, if it pleases you, let us, my friend, conclude without further compliments.

Yours in the Sacred Hearts of Jesus and Mary,

Peter, Bishop of Acanthus,
Vic. Apost. of Western Tong King.

VOTIVE LIGHTS IN HONOUR OF THE BLESSED VIRGIN

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

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

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

The purveyors of our Lord and apostles The Holy Marys.



AND there were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the Less and of Joseph and Salome.—Now there stood by the cross of Jesus, His mother and His mother's sister, Mary mother of Cleophas and Mary Magdalene and Mary mother of James and Salome who had bought sweet spices, that coming, they might anoint Jesus."



THE HOLY MARYS.

Three of these admirable women who had followed the Saviour during His public life and who had provided for all His needs, after seeing him expire, made preparations for His burial. They were Mary Magdalene, Mary mother of James, and Salome.

Returning home Friday evening, after the descent of the cross, they anxiously waited for the decline of the Sabbath, so as to be able to buy the necessary ointments for the embalming of their Divine Master. The Sabbath finished Saturday towards evening. Scarcely had this moment arrived when they hastened to buy the spices and, the next morning before dawn, they were on Mount Calvary.

From every point of view, greater than the Artemisias, the Cornelias, the Parcias of pagan antiquity, these first fruits of so many christian heroines also merit to be better known. We shall sketch the biography of Mary, mother of James or *Mary Jacob*, and of *Mary Salome*. That of Mary Magdalene will follow in turn.

As we learn in the Gospel, Mary Jacob was the mother of the apostle, Saint James the Less. She had married Cleophas (or Alpheus) brother of St. Joseph, the spouse of the Blessed Virgin. Thence, in the sacred narrative, she is indistinctly called, Mary mother of James, or Mary, wife of Cleophas.

The Blessed Virgin's sister-in-law, Mary Cleophas, had four sons: the apostles St. James the Less and St. Jude, Joseph, who was one of the seventy-two disciples, and Simon who succeeded his brother, St. James the Less, as Bishop of Jerusalem.

Salome, sister of the four disciples whom we have just mentioned, was St. Ann's grand-niece and consequently the Blessed Virgin's second cousin. She was espoused to Zebedee, fisherman of Bethsaida, and was the happy mother of St. John the Greater and St. John the Evangelist, who were, therefore, second cousins of Our Lord. It was she who, presuming upon her relationship and prompted by a feeling of maternal ambition, had for her sons, asked Our Lord, the first two places in His Kingdom. We know the answer of the Son of God, "You know not what you ask."

A few years after the ascension of Our Lord, Mary Jacob and Salome, were, with Lazarus, and his sisters, exposed on a bark without sails which drifted near the shores of Marseilles. In dying, Our Lord had His face turned toward the Occident, which position, according to the Fathers of the Church, prophesied that Light and Truth would shine with a particular lustre over Europe. Nineteen centuries verify this prediction. Thanks to the persecution which dispersed the Christians of Jerusalem, other countries benefited by the gift of Faith.

Among the first Apostles of Gaul, tradition relying on numerous testimonies, places the pious colony in which were Mary Jacob and Salome. Besides their names, the place of their landing, the relics they had brought with them, their works, their death and burial place are also known.

Let us listen to a very learned historian who saw that of which he speaks, Gerosé of Tilbury, marshall of the kingdom of "*Arles*" at the end of the twelfth Century.

"The Narbonese Province, includes, at the confluent of the Rhone, the Islands of Sticados. There, on the seashore, is seen the first Church of the Continent that was built in honor of Mary, the Most Holy Mother of God. It was consecrated by several of the seventy-two disciples, who were driven from Judea and placed on a sailless boat. The consecration was made in presence of Martha, Mary Magdalene and several others.

"Under the altar of this basilica which the saints had made with kneaded earth and which is covered with marble from Paris bearing an inscription, are, according to an authorized tradition, six heads of saintly personages, disposed in a square. The other parts of the bodies are enclosed in their tombs; and it is assured that two of these are *the Marys* who, the day after the Sabbath, came with spices to the Sepulchre of the Saviour."

The spot where the holy Apostles of Provence landed, is in the neighborhood of the "*Gras d'Orgon*", not far from the small town which still bears the names of *Saint Marys* or of *Our Lady of the Sea*. This city nowadays numbers not more than nine hundred inhabitants.

Tradition adds that these holy personages, wishing to thank God who had led them so providentially, erected an altar made of kneaded earth, for they doubtlessly could not find other material in that place. In fact, the soil is very penurious. There can be found no herbs, nor vegetables of any kind; there are neither stone nor materials suitable for construction. Large swamps, which during the hot season exhale unwholesome vapors, render unbearable the sojourn of any stranger.

To recompense the heroic fidelity of His friends, God made to gush out a spring of soft water, that still exists in the very same place where they had stopped and where, up to that time, only salt water could be found. This consoling prodigy induced them to transform that place into an oratory which they dedicated to their very holy sister-in-law and august cousin, the Blessed Virgin Mary. It was that same motive which brought the Saints, Mary, Jacob and Salome, to settle there and to build a cell near the oratory. These two modest constructions, the oratory and the cell, were the origin of a church placed under the patronage of Our Lady of the Sea. The coat-of-arms of that city of Our Lady bears the figure of two women standing, with this legend: *Navis in pelago*. The bark on the sea. These two women are Mary Jacob and Salome.

The Church of the Holy Women, commonly called Holy Marys, is venerable for both its antiquity and the relics it contains. Having learned from the Saviour Himself that Palestine was soon to be devastated, the Holy Women had taken with them, upon leaving Jerusalem, three heads of the Holy Innocents, and another, which is believed to be that of St. James. It is doubtless that three heads of small children and a fourth one larger in size, were deposited in the ground with the Holy Women.

These were buried near the miraculous spring in the oratory dedicated to the Blessed Virgin and where stood the earthen altar of which we have already spoken. The numerous and extraordinary miracles constantly drew, to the Sanctuary of Mary, numberless assemblies of pious faithful. The secular devotion towards the Holy Marys does not grow old. Each year on the 25th day of May and the 22nd of October, great solemnities tell the piety and faith of these Christian people.

Thus is verified—with regard to these Holy Women, Mary Jacob and Salome—the promise of the Holy Ghost: "The just shall be in everlasting remembrance."

Let us reflect how little is asked us in comparison to what the Apostles of Truth have endured; in comparison to their privations and fatigues, their sacrifices and...their blood !

LADIES' UNION

FOR THE SUPPORT OF THE CANADIAN FOREIGN MISSION
SEMINARY AND OTHER MISSIONARY WORKS OF CANADA

*Under the patronage of the Holy Women purveyors of the
Apostolic College.*

Aim.—Provide for the needs of our Canadian Foreign Mission Seminary and help in every way for the creation and support of the Canadian Vicarages in mission countries.

Different means of action:

1° Work-rooms for the making of ornaments destined for the churches and chapels of our missionaries;

1° Making of lingerie for their vestries, etc.;

3° Printing of classical and other books, destined for our missions.

* * *

The Missionary Sisters of the Immaculate Conception humbly beg His Eminence, Cardinal Begin to deign to grant indulgences to the members of the Ladies' Union for the support of Missionary Works of Canada :

1° To every meeting to which they will assist;

2° Every time that, by any alms or gift whatever, they come to the help of the Lady-Auxiliary Union;

3° For the recitation of the invocation: "O Immaculate Virgin, Queen of the missions, pray for us and for the poor pagans."

100 days' indulgence for each of the above mentioned works.

† L.-N. Card. BEGIN, Arch. of Quebec.

* * *

This Association is under the dependancy of our Venerable Bishops and directed by a priest chosen by the Ordinary of the diocese.

† GEORGES, Arch. of Taron, Adm. Apost.

50 days' indulgence.

In every land is whitening the harvest of souls; in every land the Master's laborers hasten, eager to gather it. In their impatience to arrive the sooner, they take with them but the Gospel and the Cross, counting on us, Christians, for the indispensable aliment of the life they sacrifice. Will they be checked in their noble march because our charity delays in following them ?

Devotion to Our Lady of Lourdes in the Missions.

Grotto of Nagoya, Tokio Diocese, Japan.

IN one of the most populous and important cities of Japan, Nagoya, Reverend Father Ferrand, of the Foreign Mission Seminary of Paris, erected a beautiful Grotto to the glory of the Immaculate Virgin, in thanksgiving for a cure obtained after making a novena to Our Lady of Lourdes.

An old lady, bedridden for over three and one half months, and suffering from violent pains in her legs and back, was perfectly cured at the end of the Novena.

On the Feast of the Nativity, September, 8th, she was able to walk to her Parish Church, which was about two miles distant, to assist at Mass and receive Holy Communion, as a token of gratitude towards her Celestial Benefactress. This sudden cure made a great impression upon the minds and hearts of the Christians and pagans who had previously known the invalid.

On February 10, 1909, the blessing of the Grotto took place. Reverend Father Ferrand gives us the following narration:

A new Grotto in honor of Our Lady of Lourdes, erected at Nagoya, near my chapel, was solemnly blessed by His Grace the Archbishop of Tokio, in the evening, February 10th.

About two hundred pagans, one hundred Christians and seven missionaries assisted at the ceremony. It commenced with a series of discourses in which the apparitions and miracles of Lourdes were related, extolling the glories of Our Immaculate Mother. The procession then proceeded to the Catholic Mission grounds. Pagans and Christians carrying lighted lanterns, preceded by the Cross and followed by the Clergy unanimously sang the Litanies of the Blessed Virgin. After passing under a verdant bower, over which waved, encircled with lanterns, the French and Japanese flags, we arrived at the Grotto where His Grace gave Benediction of the Blessed Sacrament. Then they retraced their steps towards the chapel. The evening prayer was followed by an eloquent sermon given by the Archbishop, and, then again Our Loving Lord solemnly blessed the assembly from His golden Monstrance. About two hundred pagans after bowing to Our Lady whose name they had perhaps heard for the first time, inclined before Our Eucharistic Lord, the One true God, Who, alas! they still ignore!...

The next morning, date of the first apparition at Lourdes, the Archbishop celebrated Pontifical High Mass and distributed Holy Communion to the Christians.

Different newspaper representatives from Nagoya were present. Never had the Holy Name of the Virgin Mary resounded with greater love and enthusiasm than during this interval. Hundreds of pamphlets, relating the different events of Lourdes, were distributed far and wide.

May the Immaculate Virgin deign to become the Queen of this immense city of Nagoya, one of the most important in Japan, with a population of three hundred and fifty thousand souls! May she transform the new Grotto into a center of supernatural attractions and a nucleus of conversions! Finally, may she grant that shortly a temple, less unworthy of her, be erected near the Grotto and become for Nagoya, the beacon of Truth!"

.....Since that epoch, the missionary has witnessed several extraordinary cures: amongst others, that of a little girl three years of age, Philomena Yokota, belonging to one of the best Christian families. She was dangerously ill with the croup and had a very high temperature. While her parents were reciting the Rosary she drank some water from Lourdes, and was instantly cured.

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FAVOUR OBTAINED THROUGH THE MIRACULOUS MEDAL.

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Mrs X..., Providence, R. I., was suffering from very sore eyes. She had already consulted many physicians but none of them could relieve her.

Last July when her poor eyes were more painful than ever, one of our Sisters gave her a Miraculous Medal, advising her to dip the blessed medal into the water with which she bathes her eyes.

The pious lady, full of confidence, followed the advice and...what happiness!... She was completely cured.

Deeply grateful towards the Blessed. Virgin, Mrs. X... is happy to relate this event for the glory of Her, whom we are pleased to call Our ever good, powerful and Immaculate Mother.

"O Mary conceived without sin, pray for us who have recourse to Thee."—(100 days' ind.)

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To win a soul! It is the most beautiful of all victories! There is no other which will be more magnificently rewarded by the Almighty.

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Echoes from our Missions

SHEK LUNG, CHINA.

Extracts from the Journal of our Sisters at the Lazaretto.

We are the witnesses of the most painful scenes: the poor little babes are thrown into the river; the current washes them on the shore, thence they become the prey of hungry dogs. Other poor little unfortunates are left alone in the cemetery of our Island, and they also become the animals' prey.

O Lord! when will Thy Gospel of love and charity become the decree of those poor people !....

Robbers have paid a visit to our good lepers who are on St. Mary's Island. After having bound them to pillars, to hinder them from seeking for help, and having wounded two of them, they simply helped themselves. Before leaving they left one of the poor creatures free, so that he could relieve his companions,... they then escaped. The lepers were very much afraid: they do not now wish to return to this Island. After a similar event we were, for a few nights, under the influence of a certain fear, without however, losing our confidence in our good Father Saint Joseph who protects us so faithfully. It is almost twelve years since we are here and never have the pirates dared approach us, though they ransacked and pillaged all the surrounding villages.

One of our patients suffering terribly from leprosy at its crisis, threw herself into the river and was drowned. We are deeply grieved, but one thing consoles us it is that she was not in her right mind, therefore she was not responsible.

Lazaretto of Shek Lung,
China, February 10, 1925.

Very Reverend Mother Marie du Saint-Esprit, Superior,
Immaculate Conception Convent,
Outremont.

Very Reverend Mother,

I heartily thank you for the new offering of \$355.35 for our poor patients of Shek Lung. I shall make it a duty and a pleasure, as much as possible, to follow your intentions in giving our poor lepers a little comfort at the occasions of the feasts.

Dear Mother, let me tell you of the joy which overflows my soul at this moment. I have just received from Our Lord the greatest consolation of my life. Here is what Bishop de Guébriant writes: "The Holy Father handed me 50,000 francs for the Lazaretto of Shek Lung of which I had told him the hardships. Ask Father Deswazieres to repay me by his pious prayers."

I cannot express the happiness that this good news caused me. I am happy not only of the providential help of Our Holy Father, but especially to feel that the work of Shek Lung is esteemed and loved by the Chief of our Holy Church.

It is for the Sisters and myself the best of recompenses and this stimulates in our hearts the desire to work more than ever for the spiritual and corporal good of our dear lepers.

Perhaps you could publish this good news in the "Precursor". It would be an encouragement for all our benefactors to feel themselves in union with our Holy Father the Pope in the work of Shek Lung.

Nothing new here, the war continues, always a lack of money.

Thank you for your wishes, and blessing you all with all my heart I beg you to believe, Very Reverend Mother, in my religious respect and gratitude,

G. Deswazieres, Director.

VANCOUVER, B. C.

January 16, 1925.

Beloved Mother,

I regret to have delayed so long in communicating to you the happiness we have experienced on the beautiful feasts of the Immaculate Conception and Christmas.

First of all, on the feast of our Immaculate Mother we had the pleasure of seeing two of our old men enter the bosom of the Church. Baptism was administered in our little chapel by Reverend Father O'Boyle, V.G., the feast was most touching in its simplicity and our two good old men seemed to realize the ineffable happiness bestowed on them by the most loving Virgin.

The rest of the day we applied ourselves to imitate as much as possible all that occurs at our dear Mother-House. Towards the evening, after Benediction, our Immaculate Mother sent us a very consoling surprise: a good Chinese came to ask admission for one of his parents, who was seriously ill. You do not doubt, dear Mother, that it was with outstretched arms that we received him.

Christmas now....On this blessed anniversary, the Infant Jesus showed us the most exquisite delicateness. We never dared have hope of having the

Holy sacrifice of the Mass in our humble sanctuary during the solemn night, but...what a privilege! Reverend Father Bedard, O.M.I., wished us to have the benefit of two masses. At this solemn hour, on the modest altar of our convent chapel surrounded by our good Chinese neophytes and catechumens, was born the Divine Emmanuel.

After the celebration of the two masses, Reverend Father Bedard spoke a few words in English to our poor Chinese. One of the catechumens, well versed in the language, acted as interpreter for his companions, who could not believe that the Infant Jesus was born for them also. Poor unfortunates! let us hope that before long they will understand all the love that the Infant Saviour bears them...and in return may they love and serve Him!

On leaving the chapel, we tried to entertain our aged children by a frugal revel...in Canadian fashion. All seemed over-joyed, but no one happier than we... If it is permitted us to give a little happiness to these poor people, we owe it in part to our devoted benefactors, who by their alms, furnish us the means to do so. May the little King return it to them! Such is our daily prayer.

Sister X...

QUEBEC

The devoted benefactors of the Chinese Association of Quebec, who for a year, have helped, by their prayers and works, the organizing of the "Chinese Home" have already received something in return for their devotedness, Sunday February 1st by the Baptism of a Chinese adult.

The baptismal ceremony took place in the afternoon. Rt. Rev. Msgr. Lagueux, Parish Priest of St. Roch, the parish where the "Chinese Home" is established, bestowed on Canon Gignac, director of the Propagation of the Faith, the honor of pouring the regenerating water on the forehead of the privileged pagan.

At three o'clock, the catechumen, prepared by a last Catechism lesson in his own language, accompanied by Mayor and Mayoress Samson, who had the kindness of acting as godparents, received the exorcisms in the adjoining room of the oratory.

The preliminary ceremonies accomplished, we entered the chapel. The exiguity of the room permitted only a small number of persons to penetrate; all, however, were able to hear the catechumen raise his voice and pronounce in his language the Creed, the Our Father and the Hail Mary. Then the priest poured the holy water on his forehead, pronouncing the regenerating words: Joseph Robert Frederick, I baptize thee in the name of the Father and of the Son and of the Holy Ghost. The great act was accomplished.

Immediately after, Benediction of the Blessed Sacrament took place. The newly-baptized served the priest with one of his companions, Catholic since last June.

Extracts from the Novitiate Chronicles

Tuesday, January 6, Feast of the Magi.



GATHERED round the rustic manger of the Divine Infant, three new personages are, this morning, prostrated. Guided by the mysterious star, they have found Him whom they have come seeking from afar and before whom they bend their royal sceptre. Their attitude, so respectful, so profoundly humble before the All Powerful annihilated, tells us how worthless is the grandeur, the ephemeral power with which they themselves are attired. And illuminated, enriched

with the light of Faith, shortly will they bear this beneficent torch to their pagan brothers who are still plunged in the darkness of paganism.

Thus, the Magi are exemplary models for us, missionaries, which explains why we strive to celebrate their feast in such a pompous manner: singing, decorations, holiday...all is pious and joyful.

Sunday, January 11.

After the noon spiritual exercises, we all settled ourselves at our desks to write out our "Journal", when Sister Superior entered the room and invited us to go and take a half hour's recreation in the open air. We are there in an instant... The weather is beautiful. We make our way to the hill on the other side of the woods there, in store for us is a pond of ice, hidden under the snow. With the help of our shovels how quickly we make a path, then the fun begins... The toboggan is *overloaded*, some push, others pull, others amuse themselves in trying to steal a place, which is not a difficult task, *especially at the curves*... The good half is spilled on the road then 'tis the rush to fill the vacant places.... We thus amuse ourselves for half an hour, then another, and still another....

Finally we come home covered with snow from head to foot, but with rosy cheeks, the lungs filled with good fresh air, and eyes full of gayety. Quickly we set to work again at our Journal, believing that the ideas are going to flow out luminously, poetically. Alas! not any more than the natural ones, do literary flowers bloom on the snow pile !

Wednesday, January 14.

Sister Superior has left for a short trip to the Mother-House. We are not surprised for, last night, she was obliged to leave us during the recreation to accomplish an urgent task, and we then tried to convince her that if she

remained with us it would rest her; but noticing that with our entreaties was mingled very much self-interest, she immediately answered with a hearty smile, "When I am too tired it is to the Mother-House that I shall go, to rest!"...We quickly guessed that this fatigue would not take long to make itself felt, and we are convinced that our dear Sister Superior already experiences the *first symptoms*... Let us hope at least that it will not be for long.

The reading, at dinner, is made from a missionary review where Blessed Theresa of the Child Jesus holds the place of honor, which greatly rejoices us for we dearly love this little "Sister of the missionaries" and we know that she will let fall a shower of roses visible and invisible upon the *parterre* of the Immaculate Conception.

Here is an incident which occurred at the Mother-House, September 30, Feast of the Little Flower of Jesus. It was related by one of our dear Sisters; it charmed us and increased our confidence in this amiable "Little Theresa". On the eve of the Feast, our Mother, meeting the little Sister who bears the name of Theresa of the Child Jesus said, "My dear child, do not fail, to-morrow, to ask your little Patron to shower many "roses" upon the *parterre* of the Immaculate Virgin.

The next morning, our Mother, without any reason to expect it, received from a benefactor in the City an enormous bunch of fresh blooming roses!... Needless to say how touched were all the Sisters by this thoughtful delicateness. The Little Flower wished to prove, by a sensible sign, that she does not forget the humble Missionaries of the Immaculate Conception.

In thanksgiving, we accord to our amiable little Protectress a large share in our confidence and love.

Monday, February 2.

All the Novitiate is full of joy and activity, as we are preparing to receive a large number of professed Sisters from the Mother-House, who are supposed to arrive to-day for the annual retreat, and about twenty young ladies who are to make their entry to the postulate. That is to say one must crowd in a little, but that seems so natural, and even amusing! And, moreover, has not our good Mother the custom of saying in joking, "My little ones, do you know that you remind me of a basket of little chickens...the more crowded you are, the happier you seem..." And thinking it over, we find the comparison really suitable...

We are obliged to place the beds in the aisles of the dormitory and now, it is to see who is going to have the honor of giving up her cell to the older Sisters who are to come. *All*, novices and postulants, wish to establish their dwelling in the aisle....contestations arise....each proves her rights...so well that Sister Superior is obliged to intervene and put an end to the question. "By right," says she, "it is the young postulants who should give up their places to their elder Sisters... The *young ones* loudly applaud while the others with bended head accept the sentence...

'Tis evening: the house is overflowing, but one would say that it is turned into elastic according as it must shelter new arrivals of the Immaculate Virgin. In the chapel, refectory, dormitory, each takes her place, and there is always just enough place for *all*.

After supper there is a few minutes of recreation to welcome our visitors, then it is the opening of the retreat at 7.30 P.M. Now let us close our eyes to all that is earthly, so as only to think of that which is celestial and eternal.

Wednesday, February 11.

We do not wish to relate anew the ceremonies, which have taken place, of the Reception of the Holy Habit and that of Profession of a few of our Sisters. Already we have given the details of these feasts which always bear the same characteristic of simplicity and piety; there is, however, one thing that we can never fully express, it is the happiness ever new, ever increasing, that they procure us.

The day dawns cloudy, the sun seems to wish to hide itself from the horizon, but when the soul is itself full of sunlight, even the darkest days appear luminous. And is it not to-day the feast of "the smile" of the Virgin?... and how ravishing the statue of the Immaculate appears under the soft glimmering of little azure blue lights! It is the sweet star of the Morning who continuously smiles on us while directing our sail. And our hearts, still more than our voices, unceasingly sing.

"Smile always on our souls,

Your smile, sweet Mother, 'tis Heaven..."

At Lourdes, the Virgin must have smiled on many, many souls, but we know that she had a special smile for happy little Bernadette. So, let us believe, she must smile more particularly on those of her children who renounce to-day the fleeting joys of this world to enroll themselves under the banner of the "Immaculate Conception."

These privileged ones are 21 in number, of which 15 receive the Holy Habit, and 6 pronounce their first vows.

Reception of the Holy Habit: Misses Berthe Desaulniers, of Shawinigan Falls, now Sister Mary Louise of Jesus; Rose Allaire, of St. Edouard de Frampton, Sister St. Edward; Beatrice Guénette, of Shawbridge, Sister Jean Marie Vianney; Alice Cadieux, of St. Henri de Mascouche, Sister St. Veronica; Marie Jeanne L'Heureux, of Loretteville, Sister St. Angela of Merici; Lisette Péloquin, of Blackstone, Mass., Sister St. Joseph of the Apparition; Gertrude Blanchet, of Riviere du Loup, Sister St. Monica; Yvonne Rioux, of Trois Pistoles, Sister St. Blandine; Marie Blanche Matte, of Neuville, Sister Mary Samuel; Simonne Sawyer, of St. Eugene de Grantham, Sister Mary of the Conception; Basilisse Maillet, of St. John, N. B., Sister Mary of the Redemption; Anna Roberge, of Granby, Sister St. Gerard; Jeanne Caron, of Montreal, Sister St. Jeanne de Chantal; Jeanne d'Arc Lacombe, of Riviere du Loup, Sister St. Jeanne d'Arc; Mary Blanche Ouellet, of St. Mathias de Cabano, Sister St. Germaine.

○ Immaculate Mother,
○ Queen of the Missions



pray for us and for the pagan world

Profession: Sister Mary of the Five Wounds, nee Blanche Dion, of Montreal; Sister Mary of Virtues, nee Yvonne Carrier, of St. Ludger de Frontenac; Sister Mary of the Resurrection, nee Marguerite Ouellet, of Beauport; Sister Mary of the Lilies, nee Irene Pinsonnault, of St. Michel de Napierville; Sister Mary of the Good Shepherd, nee Marie Louise Lacroix, of St. George de Beauce.

Reverend Father Perras of St. Joseph's Parish of Montreal honored us by presiding at the ceremony and Reverend Father Leon, Redemptorist, who preached our retreat, delivered the allocution of the circumstance.

Assistants in the sanctuary: Reverend Canon Roch, Superior of the Foreign Mission Seminary; Reverend Father Lapierre, M. E., Chaplain of our Community; Reverend Father Perrier, P. P., Infant Jesus' Parish of Montreal; Reverend Father Boyd, P. P., of Frampton; Reverend Father Geoffroy, M. E., Director of the Foreign Mission Seminary; Reverend Father Chaumont, M. E., Reverend Father Cloutier, of St. Therese Seminary; Reverend Father Rondeau, M. E., Reverend Father Caron, of Montreal; Reverend Father Berichon, M. E., Reverend Father Larochelle, of Quebec.

Thursday, February, 12.

It is a great holiday to-day: we are delighted as we are to become acquainted with our new Postulants who arrived the first evening of the retreat. Be welcome, dear little Sisters, in the house of our Immaculate Mother !

Saturday, February 14.

Our newly professed Sisters leave to-day, with a little regret, the nice little nest of the Novitiate, but they are a thousand times happier, and not without reason, to return home...

Carnival days, February, 22, 23, 24.

If the worldlings during these three carnival days give way to all kinds of pleasure, licit or illicit, is it not just that we, souls that God, in his mercy, loved more than the others, to whom He has given to understand that He alone merits and deserves to be loved with passion, is it not just that we should redouble our devotedness and delicateness in His regard, striving by love to heal the wounds made in His Divine Heart during these sad times?... Thus we group around His altar, begging Him, in our prayers and hymns to forget the crimes of the earth and to look down upon His Beloved Mother, upon the hosts of chosen souls who live but for Him, who would be ready to shed their blood to defend Him, or simply to make Him

loved, were it only to gain but one more soul, etc., etc., finally we offer our humble services for the extension of His Kingdom, taking care to lean on the arm of our Immaculate Mother.

Tuesday night, our Reverend Chaplain came to make an hour's Guard with us, during which he delivered a touching allocution, recalling the pleadings that the Sacred Heart had addressed to Saint Margaret Mary, inviting us to be, ourselves, the consolers that the Sacred Heart of Jesus solicited when he said, "You, at least, love Me!"

Saturday, February 28.

We have scarcely gone to the dormitory for our night's rest when suddenly the house is shaken, the windows tremble...and we also! What can be the matter?... The shock lasts a good minute... We look at each other with eyes afrighted... What is it? Nothing less than an earthquake! We understand the stupor. However, the emotion is quickly calmed, we feel so safe in the arms of Our loving Lord and under the protection of our Immaculate Mother. Before long, it is not fear, but admiration that we feel before this majesty, this powerfulness of our God in whose hands the universe is but a play-thing, an atom. And this power how much it shows its goodness. God could by a simple gesture reduce to nothing all that exists, and He deigns, in His mercy, wait for so many ungrateful and insolent children, who defy even His power to reach them... Ah! it is that so much goodness and longanimity are suitable only for the Sovereign Master; but, also, how terrible it must be for the wicked to fall into the hands of the God of Vengeance!... If only they would open their eyes before the fatal hour?

Sunday, March 1st.

'Tis the month of our good Father St. Joseph. How lovingly and joyfully it is greeted by each of his children!

How sweet it is to express our love and gratitude for him the most loving and paternal of fathers! And we also have the intention of intermingling with our homages a few motives of self-interest. We have so many graces to draw from the divine treasury. What better way than helped by him who has such a wonderful administration in the Celestial Kingdom.

Wednesday, March 4.

Opening of "the novena of grace", in honor of Saint Francis Xavier. We ardently desire to make it with the greatest fervor possible and we are assured that our holy Patron will not be less prodigal towards his humble favorites than he has been since the birth of our humble Institute, marking each one of his feasts by some signal favor. What are the graces that he reserves for us this year?... Let us hope and pray...

Saturday, March 7.

At 4.30 P.M., the bell calls us together in the Novitiate. Upon the table at the feet of the little Virgin of the Temple are placed the bonnets, veils and blue girdles of the postulants. What happiness glistens in the eyes of our dear little Sisters perceiving this installation. They are so impatient to receive these signs which prove that they truly belong to the Immaculate Virgin and so much the more that for a long month they have simply been qualified as "*the pious laity*".

Nevertheless, we find, we who have the experience, that, it is not a fault to *postulate* in such a manner for a little time, for then we appreciate all the more that which we have so long desired.

Before remitting to our dear little postulants their new attire, Sister Superior reminds them in a few words, of the virtues which they should practise, and exhorts them to ardently work out with their sanctification. Then she adds: together we are going to ask the Blessed Virgin, that to-day on conferring upon you the humble veil of the postulant she cover you at the same time with the folds of her mantle... Then, you shall be happy, forever, forever...

And even while speaking, Sister Superior seems to find difficulty in keeping back her unbounded joy. Is she going to let it overflow on our souls?... "My little Sisters, she tells us at last, you see that I am overjoyed. It is because I have just received a telephone message from the Mother-House which renders me a thousand times happy. Heaven has just granted us the most insign favors...but I shall leave to our good Sister Assistant the pleasure of announcing it to you herself in a note that she will send us to-morrow. In waiting let us be thankful! Yes, very thankful towards our All-merciful God, thankful to the Immaculate Virgin by whom all graces are accorded us; let us thank our good Father Saint Joseph, finally let us thank our glorious Patron Saint Francis Xavier who so faithfully keeps the old traditions in never letting his novena terminate without granting us some favor." Oh! Yes, we exclaim, we shall thank Him!...but how we shall long for this *to-morrow*!

Each postulant then receives on bended knee her veil and girdle, and in a transport of gratitude we intone the "*Magnificat*" !!

Sunday, March 8.

From dawn we consecrate this day as one of thanksgiving, and even though it is Lent, the Rosary and Te Deum are sung. And as joy is sister of gratitude we must also have a good "*Deo Gratias*". Towards three o'clock we go outside to amuse ourselves and we are always *on the alert* hoping to see the "*messenger of the good news*" appear. At last, here it is! Sister Superior then assembles us in the Novitiate, and, unfolding a note which she holds in her hand, she reads for us a cable from Rome.

Here are the contents: "Pope grants Brief of Praise—approves Constitutions for seven years—elects Foundress, Superior for life—imposes white costume for interior, black for out-of-doors."

A round of applause welcomes this happy, thrice happy news, and for a long time the Novitiate re-echoes the accents of our inexpressible joy. How good God is to His humble children! All our lives and all eternity will not be long enough to thank Him for the favors He accords us; and when we think that the specific aim of our vocation is to render thanks not only for ourselves but for those who never give thanks, and how many thousands of creatures are there of this sort! What then must we do? Ah! our Venerable Mother has every reason to mingle so many times a day, her voice to that of the Immaculate Virgin, reciting her sublime "Magnificat" and inviting every morning all creation to praise the God, infinitely good: "Benedicite omnia opera Domini Domino..." In this way we feel ourselves less powerless, less below our so noble vocation! And is it not this pressing need of making known and praised Our Divine Lord and His Immaculate Mother that urges us to fly to the most distant lands to open the greatest number of souls possible to the soft rays of divine love?... Oh! Yes, dear God, give us souls! so that from every point of the globe may arise towards Thy throne a harmony of continual praise.

Thursday, March 12.

For some of our Sisters this day will ever remain the most precious of their lives, for they are to consummate their perpetual union with the Spouse of Virgins. How radiant they seem! This afternoon when they were formed in procession for the chapel, our good Mother said with emotion: "It is the last time here below that you will take your ranks to go and meet the Spouse. The next time it will be in Heaven in the Cortege of the Lamb of God!..." At this thought each smiles deliciously, and recollects herself more profoundly as though to better taste the enviable destiny which is hers.

As for us who have but tasted the prelude of the happiness with which our elder Sisters are overwhelmed, we well know that it would be rash on our part to try to describe it, we would deprive it of its most beautiful characteristic; we are contented, however, with the role assigned to us, to contemplate in silence and desire with an ardent desire that, one day, our Sisters' happiness will be ours.

Three of our Sister Novices are also invited, on this day, to the divine union, by the emission of the first vows. They are Sister of the Holy Heart of Mary, nee Agnes Lavallée, of Headingly, Manitoba; Sister St. Joseph of Bethlehem, nee Yvonne Routhier, East Broughton, Beauce; Sister Mary d'Ephèse, nee Jeannette Luneau, St. Norbert, Nicolet.

Those who receive the ring of fidelity are: Sister Mary of the Recouvrance, nee Florina Gaudet, St. Gabriel de Brandon; Sister Mary of Victory, nee Josephine Bolduc, St. Victor de Tring; Sister Mary of Good Counsel,

nee Mary Cloutier, Champlain; Sister Mary of the Presentation, nee Berthe Surprenant, Grand'Mère, Champlain; Sister Mary of Peace, nee Germaine Grou, St. Laurent, near Montreal.

Msgr. Dugas, of Saint Lin, P. A., V. G., of Joliette Diocese honored us by presiding at the ceremony. Reverend Father Grou, C.S.C., brother of one of the happy professed, gave, in eloquent terms, the allocution of the circumstance. In the sanctuary were: Reverend Canon Roch, Superior of the Foreign Mission Seminary; Reverend Father Lapierre, M.E., Chaplain of our Community; Reverend Father Lacasse, Parish Priest of St. Madeleine, Outremont; Reverend Father Benoit, of St. Nicolas, Ahuntsic; Reverend Father Roberge, M. E.; Reverend Father Berichon, M.E.; Reverend Brother Fortin, C.S.V.

Thursday, March 19. Feast of Saint Joseph.

With what eagerness do we await, at the dawn of each new year, the day when, by special practices of devotion we celebrate the glories of our good Father St. Joseph, and express with love our gratitude for the numberless favours that he unceasingly bestows upon us.

All, in the chapel bespeaks piety. At Mass, which we render as solemn as possible, the hymns sung in honour of the Chaste Spouse of Our Immaculate Mother and the Communion made in his honour, increase in our souls a most tender and pure love for our glorious Protector and Father.

From eight o'clock in the morning until eight o'clock in the evening, a Guard of Honour affords us the happiness of going, each in turn, to offer our homages and petitions to him from whom we have already received so many favours. With the aid of the manuals of pious exercises we offer to this great saint, a bouquet of mystical flowers picked from the garden of holiness and sanctity.

Time passes rapidly at the feet of this good Father, to whom we have so many things to say, whether to praise, bless, or thank him for his unceasing graces, or else to beg for new favours from his paternal kindness.

Thrice during the day, the *Aves* of our Rosary are sung on the notes of a hymn to St. Joseph; the Solemn Benediction of the Blessed Sacrament again allows us to render to the Almighty our pious homages in union with the Foster-father and vigilant Guardian of His Son who has become for us "Our Eucharistic Lord".

How rapidly these blessed hours fly! But their souvenir, like a celestial perfume, embalms our religious life and stimulates us under the fatherly guidance of this great Patron of the interior life, to pursue the apostolic ideal of our vocation.

May this great saint, whose honor and praises we heartily sing, ever be our Guardian and Protector, and especially during this year, which we have placed under his particular patronage !

Pauline Marie Jaricot

Foundress of the Association of the Propagation of the Faith.

THE LIVING ROSARY

(Continued)

Four years after the foundation of the Living Rosary, Pauline wrote to the counsellors of the association:

"The Living Rosary continues to multiply with an astonishing rapidity throughout Italy, Switzerland, Belgium, England, and in different parts of America... *This Rosary* has also taken root in the very heart of India and especially in Canada. We are continuing to facilitate the means of establishing it in Africa. The *living wreaths* formed at Smyrna and Constantinople are very promising. Lately, a notable missionary from Bogota (South America) told me that, through the Venerable Archbishop of that City, the association is propagating with such rapidity that it is almost impossible to give the definite number of its members; and wherever it is established, one may notice a perseverance in good and practice of virtue that has never before existed.

"Here, dear sisters, thousands of beautiful and edifying facts come to my mind, but it would be too long to write them... Oh! how merciful is Our Lord and how powerful is Mary!"

Knowing how much Pauline desired to see the progress of the Living Rosary, she was told, as bad news, of the foundation of a confraternity which, exacting from its associates but a *single Ave Maria*, was certainly going "to harm the Living Rosary!"

It was, at the same time, ignoring the fecundity of grace, and the disinterestedness of the Foundress whose heart was accessible neither to jealousy, with regard to the different works, nor to the assaults of self-love in the performance of good. It little mattered by *what means* and by *whom* God was glorified, she equally rejoiced. She answered thus, to this declaration:

"I am far from being grieved in seeing new confraternities established for the glory of Mary. Doubtlessly our *Rosary* directly honors the Heart of this Immaculate Mother; but, in order that all minds, even the most fickle, may have no pretext whatever to be exempt from prayer, I find it *excellent* and *admirable*, that piety should take every form and that the recitation of a *single Ave Maria* suffice to be numbered among Mary's devoted children. Do not fear, whatever be our banner, the Heart of our Queen is vast enough to shelter all those who come to her.

The Bishop of Versailles, having opposed to the establishment of the new association in his diocese, some promoters who were too ardent went ahead *just the same*.

Indignant at this temerity, Pauline hastened to write to the Prelate the following lines which prove her perfect submission to ecclesiastical authority.

"May it please Your Lordship."

"I have learned that my name has been used as a means of opposition to your paternal designs and I hasten to truthfully and simply declare to Your Lordship, that I glory in being a child of the Church and, for this reason, recognize, with as much respect as consolation, your paternal authority over all works of your diocese.

" 'Tis true that I esteem the holy Rosary as a practice capable of appeasing the anger of the Almighty, of sanctifying souls, and of converting sinners, but I prefer to see it banish from your diocese, rather than have the associates, under any pretext of good whatever, dare to contradict the intentions of their Father and Bishop.

"I therefore declare that I shall not recognize for my sisters, those who despise my tender Mother the Church, in the person of the Pastors of their souls. Humbly prostrate at your feet, I beg to be numbered among the last of your children with regard to the Living Rosary. In this respect, I am ready, if Your Lordship so desires, to send this declaration to all those who dare contradict your authority in using my name."

It was not the first nor last time that intrigue used that name to act in a contrary direction to the intentions and sentiments of Pauline. We have found numberless proofs of this trickery, which did not cease to hurt what her heart, so noble and frank, held as most delicate and elevated.

One day an adventure occurred that brought out her conception of the work and the alacrity of her mind:

As she had come to ask the Bishop of Rochelle to establish the Living Rosary, His Lordship, purposely answered in a severe tone:

—"And what! Miss, is the other one dead?"

—"No, Your Lordship," she answered, with her cunning and sweet smile, "but it was asleep and I wished to awaken it..."

The Bishop smiled in turn and gave his most cordial blessing to the Association and its Foundress.

The Reports, sent each year from the different parts of France and Algeria, formed interesting volumes, especially those of Reverend Father Suchet, Vicar General of Algiers. There, the mercies of Mary flow in torrents upon this (newly conquered) mission field, where the charity of a holy Bishop sowed the first seeds of the Faith. Pauline redoubled her liberalities in favour of the Church that had been so dear to Saint Augustine.

The solicitude of this mother for "*this second work of her heart*", added a considerable correspondence to that of the foreign missions. With her, charity had to constantly supply for the want of physical strength. It will never be known how many souls her letters have encouraged, consoled, and saved!

Reverend Father Borge, of Belley diocese, wrote in 1833 to Mr. Betemps, "I cannot express the good wrought through the consoling letters of Miss Jaricot; they are for our meetings, what the Epistles of St. Paul were, for the first Christians."

Astonished, at the sway she held throughout the moral world, Pauline explains it, after the manner of the saints, that is, in humiliating herself in proportion as she receives and gives with more abundance.

"My heart then becomes as the echo to which the love of Jesus Christ confides the cry of His mercy, so that it may be repeated in all the countries where the Associations of the Propagation of the Faith and the Living Rosary are established. These associations give me every means of inoculating the multitude of associates with the sentiments and thoughts that pleases the Divine Master to inspire me. May God alone be praised! I am before Him like one of these blackboards that learned professors use to write what they wish to teach to a large number of pupils, and from which the lesson is effaced as soon as it has been understood, to leave place for new teachings.

"I cannot without injustice, explain otherwise, the supernatural and all-powerful graces attached to what I write and say, for I never use anything to flatter vanity, curiosity, partiality, etc. I never go beyond the language of faith and, nevertheless, I am given to witness my brethren embracing with joy, every means that I suggest to them to serve Jesus and Mary, and obtain the exaltation of Holy Church, the conversion of sinners, and the means of preparing merciful succour for the dark days, so as to disperse the clouds gathered over France by Divine Justice."

In her letters, conversations, and exhortations, always emerged her ardent desire for the glory of God, the salvation of souls and the moral *uplifting* of France. She asked, begged and conjured, according to the strength and power of each, to devote themselves unreservedly to the triumph of the Catholic Cause out of which her virginal heart knew no other love... She was understood.

When the missionaries, bishops or priests, stopped at Lyons, they edified the pious assemblies of the Living Rosary, by the narration of their trials and labours. One day, one of them had just related the martyrdom of a confessor of the Faith, who had suffered indescribable tortures, when young Peter Perrin who was present, said to his mother, (Mrs. Perrin, Pauline's sister):

"Mamma, if Our Lord deigned to ask such a sacrifice of me, would you refuse to give your consent?"

A spontaneous outburst of faith and love drew, from the maternal heart, a sublime cry of generosity.

"O my darling! if Jesus Christ thus honoured you, not only would I give you, but I would carry you to the place of your martyrdom, if I had the strength."

The pure child received and kept these words as a hopeful blessing.

The sympathetic reception given, the world over, to the new flower on the tree of the Holy Rosary, reawakened the jealousy which narrow and cowardly hearts feel towards generous souls who devote themselves to the universal salvation of those who no longer believe in Faith and supernatural happiness.

The Nuncio of Paris, Cardinal Lambruschini, had encouraged the Living Rosary; the diocesan authorities had approved of it; Leo XII and Pius VII had heartily blessed it. But five years had elapsed and the Roman Pontiff had not yet canonically approved the new Association. Jealousy profited by this silence to insinuate that the Vicar of Christ would never give its approbation. Under that pretext, it strove to divide hearts and minds.

Rome spoke at last, and Gregory XVI sent a *Brief* that was *intercepted*.

It had been utterly impossible to foresee that *kind* of trial, and to suppose that the contradictors would come to such audacity.

A second *Brief* dated January 27, 1852, and a third, February 2, of the same year, were sent; but, this time, *by a messenger who received the formal injunction to give them to no one but to the Pastor of Pont-de-Beauvoisin (Savoy) who was to remit them to Pauline herself*. As she was then ill, it was but in the month of October that she went to Savoy. The weather was very cold and the saintly convalescent being very weak took, during the voyage, a severe attack of pneumonia from which she recovered with great difficulty. The Briefs were at last published, and the Living Rosary lawfully established, and given as Protector the illustrious Cardinal Lambruschini.

The majority of the French Archbishops and Bishops welcomed the Living Rosary in their diocese: their Letters and Charges are clear proofs of the holy eagerness with which they received it. Some of these Prelates even constituted themselves Promoters of the Association among their clergy.

Rome had spoken... No one could now take advantage of her silence. Nevertheless the devil who feared the effects of a universal prayer addressed to the Mother of God, changed his stratagem in a manner worthy of his eternal hatred for Mary and souls.

"Miss Jaricot is full of zeal, whispered those who were supposed to be serving the good cause, but, verily, this zeal that goes beyond all measure, can imperil the future of this good Work. And, besides, it is very *doubtful* that personal interest has nothing to do in the extraordinary diffusion of crucifixes medals, books, etc., so liberally sent everywhere."

To put an end to such abuse, these persons tried to create odious suspicions in the minds of the Directors of the Work. But these, escaping by the rectitude of their heart and the elevation of their feelings, adways bore as much respect and veneration for the *great soul* who, without faltering, let say and do, for she had cast the anchor of her firm and staunch hope at a depth where the human hand could not reach.

At one of the monthly meetings, a very dignified person thought he had the right of addressing Pauline with bitter reproaches for exercising an influence he deemed to be beyond measure.

Some even exposed the idea of depriving Pauline of all action or direction in the Work, that second *love* of her soul.

(To be continued)

CHINESE SUPERSTITIONS

THE ANCESTRAL TABLET.

In ancient times, neither tablets nor substitutes for the funeral services and sacrifices for the dead, were used; it was only after the burial that a substitute was chosen and the tablet was erected; the ceremony was performed on returning to the death chamber where the sacrifice was offered. We shall relate in what consists these two ceremonies, and what they indicate.

1. THE SUBSTITUTE, *CHE*.

10.—*What is the substitute ?*

The substitute—*Che*—is the representative of the dead: it is a member of the family, which is chosen to represent the dead person, during the ceremony of the sacrifice, he must be of the same as the deceased, that is to say, that the men have a male representative while the deceased ladies are replaced by a lady.

The substitute of a man is taken from his legitimate grandsons; if there are none, one of his grand-nephews, relative at least to the fifth generation is chosen. If one from the fifth generation cannot be found one is chosen from the husband's family, beyond the fifth generation. A son whose father is still living cannot fill the role of substitute.

The lady substitute is the wife of one of the grandsons.

After the funeral services of both the husband and wife they have each their substitute, but the substitute of the husband alone appears on the scene.

A table laden with dishes is prepared for the sacrifice; then the substitute is introduced, who seats himself, his face turned towards the South; the tablet is placed at his right. The sacrificers of the same lineage as the deceased, bow to the substitute; all, even the aged men prostrate themselves twice before him, offer him dishes, and invite him to drink. He in his turn pretends to eat and drink for the form. The emperor, the great dignitaries and the mandarins alone have their substitutes, the young people and the plebeians are not permitted to have any. The young people are divided into three different categories, when they die before having reached manhood. The first, from sixteen to nineteen years and under, pass unnoticed in the relationship. Such was the primitive custom for the election of substitutes.

20.—*What was the inspiring idea of this ceremony of the substitute ?*

This practice has been a matter for discussions; we shall here report the principal opinions of the literary men.

(a) The first one, with *Tou-yeou*, of the dynasty of the T-ang, disapprove of this practice. Here is what this author has written: The ancients



TRANSITORY RESTING-PLACE FOR THE SOUL.

During the funeral this piece is suspended on a reed, or a stick, then the soul of the dead is invited to come there and take its repose, in order to receive the offerings of clothing and ingots, that is sent to him to be used in the next life.

used substitutes, it is an ancient reprehensible rite, which has been abolished by our wise men, each one performing it to his liking. Now that progress is introduced and that these foolish practices have disappeared, it is important to keep them from becoming alive again: to do without them is a wise plan. A few semi-literary men of our age would, with all their force, like to put this ceremony of the substitute, again to the order of the day; it is an aberration.

(b) The second opinion regards the substitute as an image of the soul, *chen siang*.

The *Li-Ki kiao-t'e-cheng* says: "The substitute is the image of the soul."

Pan Kou of the time of the *Han*, writes: The substitute figures in the ceremony of the sacrifice to the ancestors because the soul emits no sound that can be distinguished, has no form which can be seen, the suffering love of a pious son cannot find a place to fly away. That is why he has chosen a substitute to whom he may offer the dishes; after which he breaks the bowls, happy as though his own father was satiated. The substitute drinking to his satisfaction gives him the illusion that it is the soul of the deceased which has drunk to his satisfaction.

It is to be noted that after this manner of considering, the substitute is no longer looked upon as the agent and the throne of the soul, for the *Pe-hou-t'ong* tells us: "The author writes: (The substitute) is the image of the soul"....and farther on: "As if it were the dead person who is satiated when the substitute is satiated: 'the sense is inauspicious, the substitute here is not even considered as the agent and the throne of the soul of the deceased."

The *T'ong tien*, for his part adds that one never had the idea to take the substitute as the throne of the soul of the deceased.

(c) The third opinion: The substitute was only the bearer of the tablet of the deceased. In the work entitled "*Yu tcheou ta i i*," it is said: The substitute is used in the sacrifices to carry the tablet of the deceased.

It is the grand-children which fill this role and carry the tablets outside. If the grand-children are too young and are not able to carry it, then someone is named to carry it. The role of the substitute is to transport the tablet, that is why there is no question of electing a substitute immediately after the death because the tablet is not yet erected.

We find this passage in the "*Se chou jen ou k'ao*." The pious son chooses a substitute to carry the tablet but not as a bed of repose of the soul of the deceased: his intention is evident.

To sum up, in the three preceding opinions the writers either condemn the practice of the substitute or lower it to the role of bearer of the tablet, or moreover make of it an image of the soul of the deceased.

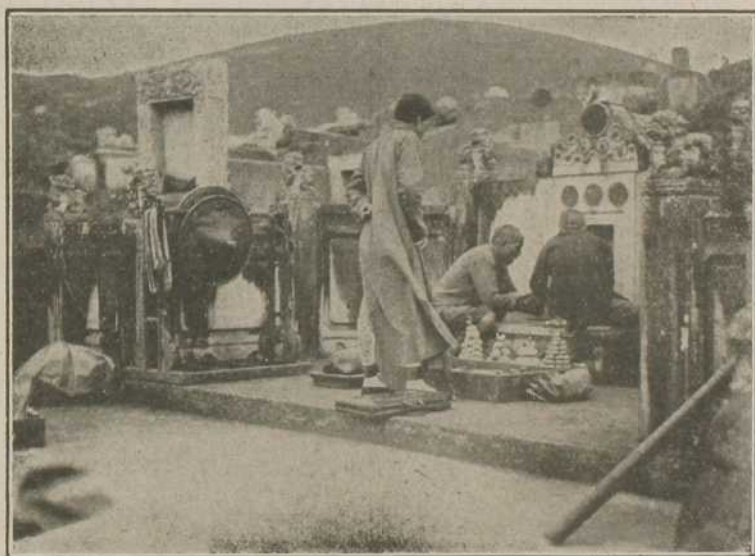
(d) The fourth opinion makes a breach in this current idea, which we find in the old works of the ancient Chinese literary men, and affirms without hesitation that the substitute is not only a pure image of the soul, but should be considered as the throne, the agent of the soul of the deceased!

The two most remarkable defenders of this new school are: *T'cheng I-t'choan*, called also *T'cheng I*, or again *T'cheng Min-tao* and *Tchou Hi*.

The first writes: The ancients in their sacrifices used the substitutes because the soul and the breath of the deceased at their separation from the body seek an agent of the same nature; but the men all being of the same species, the father and the children being of the same family and being of the same substance, the soul of the deceased is requested to make his throne in their person as in an agent.

Tcheou Hi Yuen Hoei, the famous leader of the modern school, writes not less clearly: "In olden times every one used a substitute in these sacrifices; since the descendants are as the continuation of the lives of the ancestors, the substitute has therefore same life as the dead person and the soul of the ancestors undoubtedly in the person of their descendants, inhabit it and clothe it as with a garment."

In what age began and ended this custom? We have only the testimony of the two works *T'ong tien* and *Je tche lou*, which tell us vaguely that it commenced to fall into disuse near the end of the dynasty of the *Tcheou* and that under the dynasty of the *T'sin* and the *Han* nobody practised it any longer. Nevertheless, it is well to note that at the time of Confucius, it was in full force as the words which we have cited of *Li-Ki* prove. Elsewhere *Pan Kou*, who lived under the *Han*, says that this custom was practised under his eyes, and he pictures its signification as if it referred to a ceremony still in use in his time. The text cited above seems to suppose it.



OFFERING OF SMALL CAKES

at the grave of a pagan Chinese: Grand-Father of one of our pupils of Canton, China.

Petitions and Thanksgivings

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

For four special favours through the intercession of the Immaculate Conception, if obtained I promise as generous an assistance as possible, and as received will have them published in the Precursor.

M. C. McM., Montreal.

In honour of the Sacred Hearts of Jesus and Mary I am enclosing \$10.00 for your missions, in thanksgiving for the winning of a law suit.

Mrs. C.M.C., Northbridge, Mass.

A very special favour is desired through the intercession of our Immaculate Mother, if obtained I promise to contribute generously to the missions.

J. F. D., Montreal.

Enclosed please find Five Dollars for the ransom of a Chinese baby in thanksgiving for a favor received.

Mrs. J. L., Meriden, Conn.

May I solicit your prayers for a special favour. If granted I promise to contribute Twenty-Five Dollars, in aid of the Novitiate and to renew my subscription to the Precursor.

E. B., a subscriber.

A mother begs the cure of her child through the intercession of our Blessed Lady.

Mrs. J. P., Montreal

Prayers are requested for a very special favour through the intercession of good St. Rita. If my request is granted I will send a donation for your good works.

Mrs. K. W., St. John, N. B.

Prayers are requested for a desirable position. If this request is granted I will give a donation in honor of our Lady of Perpetual Help.

K. W.

I desire to obtain a special favour through the intercession of our Immaculate Mother, if this be granted I promise to contribute Five Dollars for your good works.

Mrs. T., Arctic Centre, R. I.

In thanksgiving for having obtained a position I am enclosing One Dollar from my first salary.

Miss B. H., Central Falls, R. I.

The Sale of a property: promise of Fifty Dollars for your Chinese missions if I obtain this favour.

Montreal.

May I beg your prayers that my eyes may be cured. I shall send Five Dollars for your good works if petition is granted.

Mrs. N., Montreal.

I promise to contribute generously to your missions, if a temporal favour, which is very important, be obtained.

*
* *

Mrs. L. Verdun.

Please find enclosed \$1.00 for favour received. Also beg prayers for other special graces.

*
* *

Mrs. A. R. H., Chicopee Falls, Mass.

Prayers are requested for a very dear friend, on whose conversion depends the happiness of the family, and the Catholic education of two children.

*
* *

Mrs. A. P., Verdun.

Enclosed please find \$5.00 for a Chinese baby.

*
* *

Mrs. H. A. B., Montreal.

May our dear Lady obtain the cure of my eyes, promising an offering, if granted.

*
* *

Mrs. T. E., Montreal.

Enclosed please find an offering of Five Dollars that God may bless us with better health.

*
* *

E. B., Marlboro, Mass.

Kindly pray for my sick mother.

*
* *

Burlington, Vt.

Thanksgiving for favour received.

*
* *

Since I receive the Precursor I have taken the habit, on receiving each issue, to recite my Rosary for the intentions of the persons recommended.

*
* *

A subscriber to the Precursor, Holyoke.

I offer Three Dollars and ask prayers for my husband to have his work changed to a place where there is a church and High School.

*
* *

A subscriber.

Enclosed please find \$1.00 for a novena to St. Anthony to obtain a permanent position. If through your prayers I obtain what I desire I shall make another offering.

*
* *

Ella.

Kindly remember me in your prayers, for I suffer greatly from constant dizziness.

*
* *

Mrs. D., Chicopee, Mass.

Would you please offer up a few prayers for my aged mother who has lost her sight and has become an invalid.

*
* *

Mrs. A. W., Chicopee, Mass.

Enclosed please find \$1.00 for a Novena of lights in honor of the Immaculate Conception for the improvement of my health and the cure of dizziness. If my petition is granted I will send a future offering and Mass for souls.

*
* *

Mrs. J. A., Verdun.

Recommends the conversion of her husband.

*
* *

Mrs. L., Montreal.

Please make a novena for my daughter who is ill, if she is cured I shall have it published in "The Precursor".

Mrs. L. Verdun.

Two Special favors are requested, if granted I promise to renew my subscription to "The Precursor" and send an offering for your good work.

A Subscriber, St. John, N. B.

I am sending you \$1.00 for the renewal of my subscription to "The Precursor" and I am asking prayers for the improvement of my health which is very poor. If I obtain this favor I promise to send you \$10.00 for whatever purpose you wish to use it.

J. A. J. Millbury, Mass.

I desire to become a subscriber to "The Precursor" for one year. Enclosed please find One Dollar for a special favor, if it be granted I promise to send Five Dollars, also to subscribe to the "Precursor" as long as I live.

Miss D. B., Central Falls, R. I.

A friend of mine received a favor which seemed miraculous, and she told me of your review "The Precursor". I also write to ask your prayers for my health and am enclosing the price of my subscription.

Mrs. E. M., Worcester, Mass.

Enclosed you will find \$1.00 for a novena to St. Anthony. If my son is cured of rheumatism I promise to contribute Twenty-Five Dollars.

Mrs. V. D. Holyoke, Mass.

Please find enclosed a Money Order for Twenty-Five Dollars for a favor that has been granted me.

E. C., Fitchburg, Mass.

"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."



NECROLOGY

Reverend P. Heffernan, P. P. St. Augustine's Parish, Montreal.
 Reverend Mother St. Aloysia, Superior of St. Anthony's Academy
 and former Superior of St. Patrick's Academy, Montreal.
 Mr. Frank Flood, Verdun.
 Mrs. Agnes Boyle, St. John, N. B.
 Miss Hilda Brophy, Montreal.
 Mr. Lawrence Brophy, Montreal.
 Mr. Stanford, Montreal.
 Mr. Ed. Mason, Montreal.
 Mrs. Bridget McInerney Tracey, Montreal.
 Mr. Larkin, Montreal.
 Mrs. Morgan, Montreal.
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 Mrs. Catherine Walsh, Montreal.
 Mrs. Joseph Brunelle, St. Elizabeth, Joliette Co., P. Q.
 Mrs. Mary Lyman, Montreal.
 Miss Mary G. Norris, Montreal.
 Dr. John Andrew MacDonald, Montreal.
 Miss Honoria McGuire, 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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If you sell 18 of these Medals, we can give you as a premium one beautiful Statue of Sr. Thérèse (The Little Flower of Jesus) in size 9 inches.

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Prayer for the Agonizing (leaflet of a
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Indulged prayer for the conversion of
sinners,

New prayer to the Sacred Heart

indulged by S.S. Leo XIII,

Prayer to Our Lady of Pity,

Prayer to be recited at night in the
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Prayers in honour of Our Lady of the
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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.

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