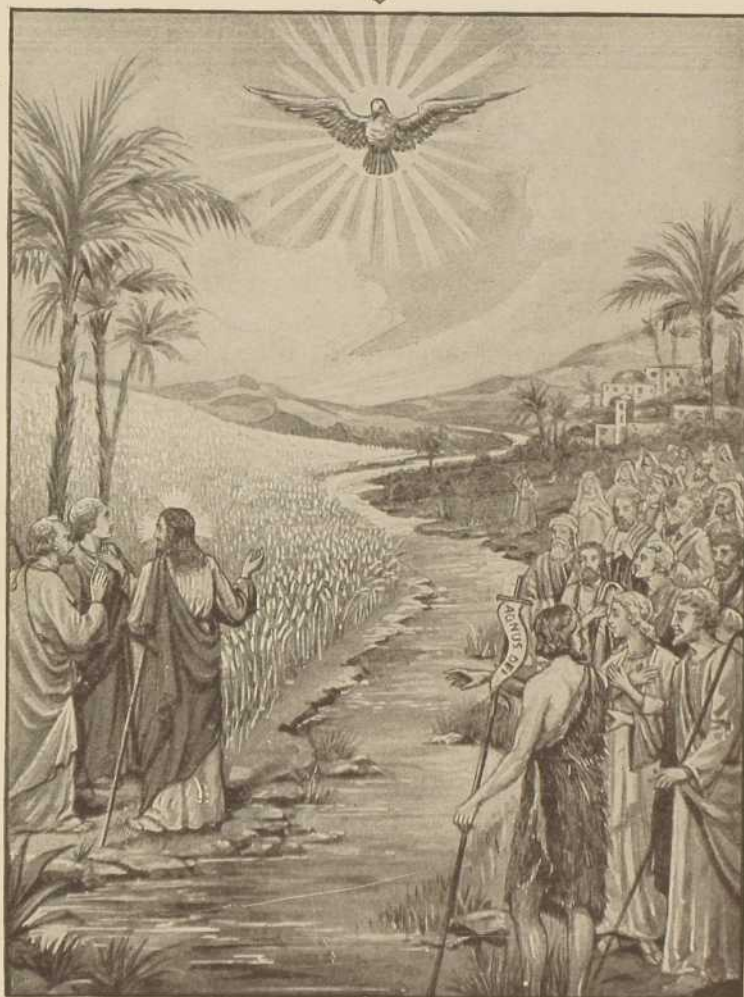


THE PRECURSOR



VOL. 2 MONTREAL, NOVEMBER-DECEMBER 1925 No. 14

PREMIUMS

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- 10 subscriptions to THE PRECURSOR give right to the choice of the following objects: Chinese objects, ornamental shells, prayer-book, etc.
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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.

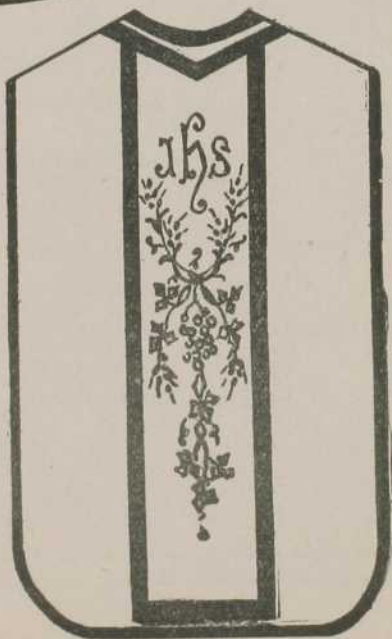
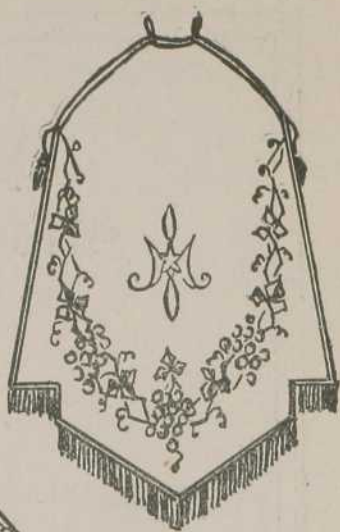
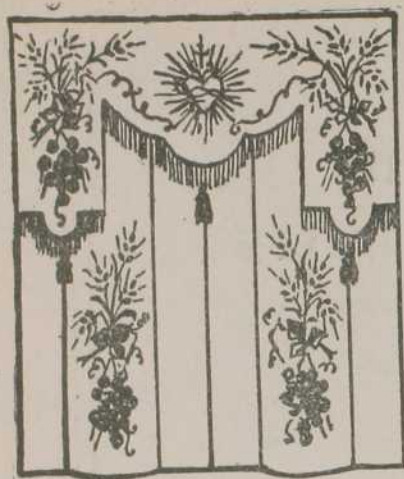
Missionaries must undergo several years' preparation before being able to commence their apostolic labors in foreign fields.

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.

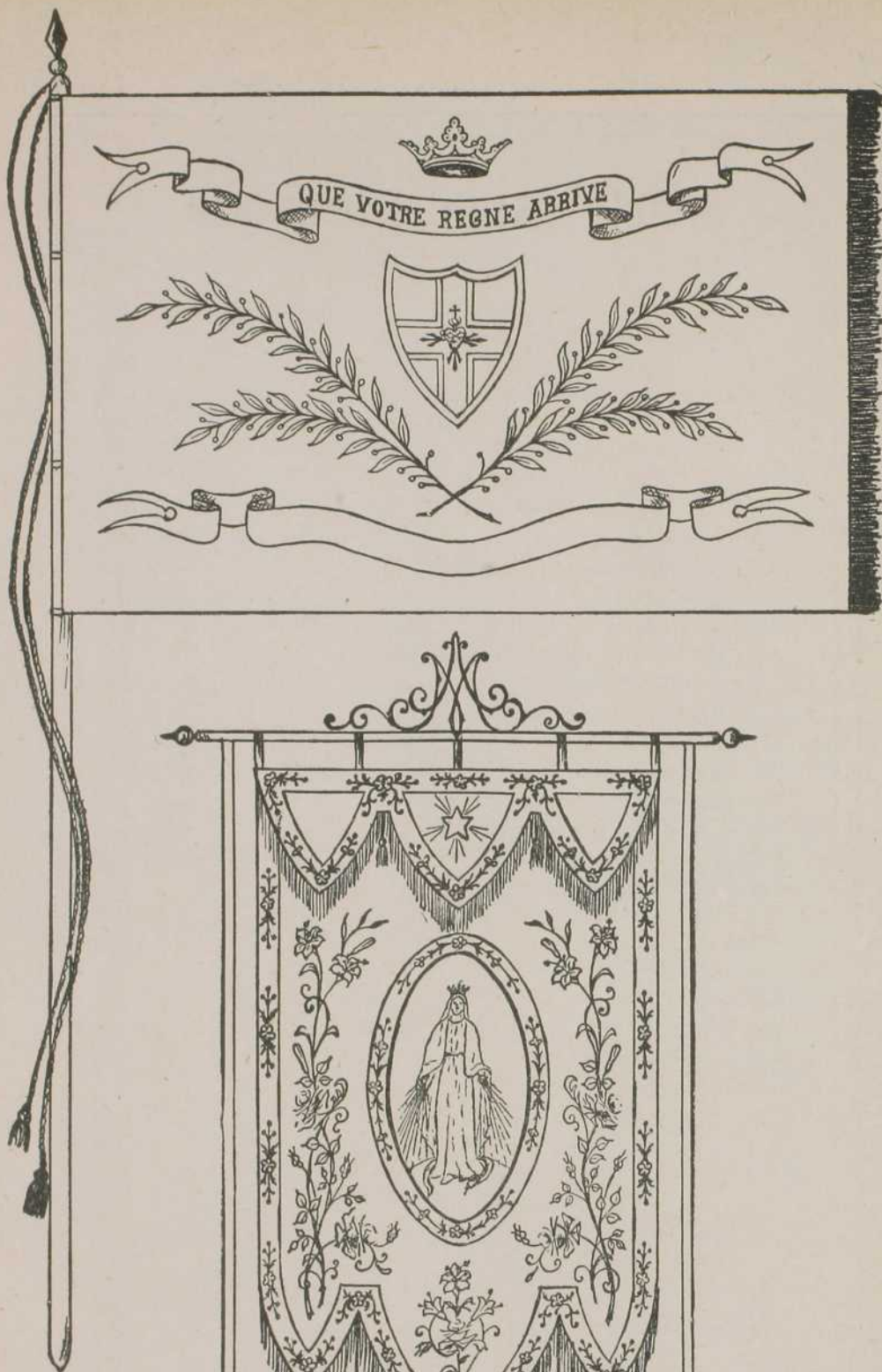


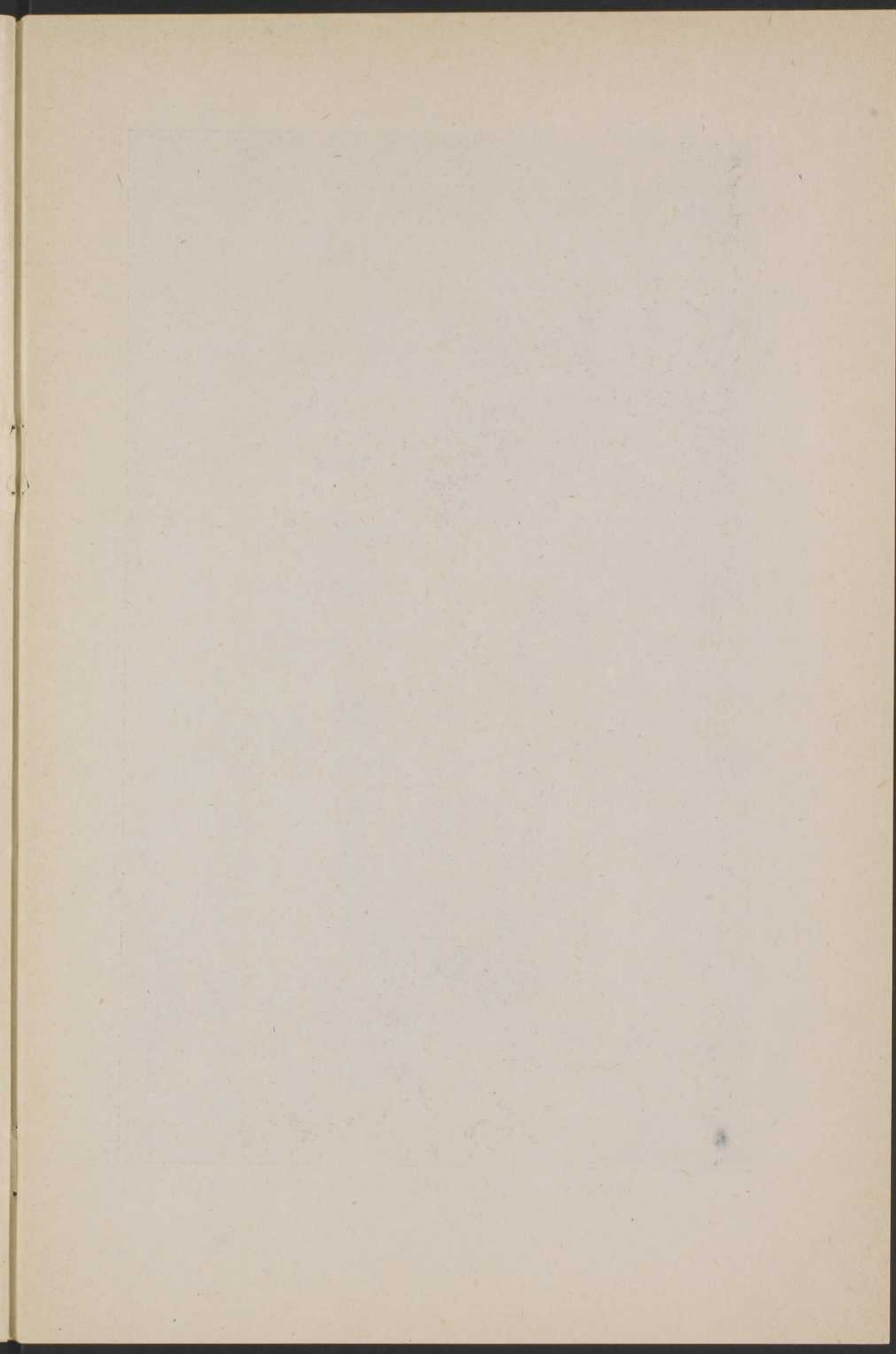
Kindly Read Attentively

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

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No. 12

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The three first Missionaries
of the Foreign Mission Seminary
of the Province of Quebec

At the left: Reverend L. A. Lapierre, St. Hermas.

At the right: Reverend E. Berichon, Montreal.

In the centre: Reverend L. Lomme, Worcester.

A Gage of Heavenly Blessings for our Country.

ON September 11, at 3.30 P.M., under the presidency of His Lordship Bishop Forbes of Joliette, took place the touching ceremony of the departure of the three first missionaries of the Foreign Mission Seminary of the Province of Quebec: Reverend L. A. Lapierre; Reverend E. Berichon; Reverend L. Lomme.

At the moment when the three missionaries took their places on the *prie-Dieu* prepared for them, the choir intoned the farewell hymn.

The echo still repeated the last notes of their supreme adieu, when the voices of the missionaries arose. It was Mary that they addressed in a fervent act of consecration.

Then Very Reverend Canon Roch, Superior of the Foreign Mission Seminary, spoke a word of thanks to His Lordship, Bishop Forbes:

"My Lord, my first duty is to thank you for having deigned to assist at our little family ceremony. You cannot realize the happiness you afford us on this occasion. Yes, you are always devoted to the Work of the Foreign Mission Society of the Province of Quebec; we thank you, and also all our Venerable Bishops. This new mark of sympathy profoundly touches us; it encourages us to devote ourselves the more. In the name of all I thank you.

"Permit me also, Your Lordship, to thank all those here present who prove their sympathy in assisting at this first departure.

He then addressed the three parting missionaries:

"My very dear missionaries, as Superior, I wish to address a few words to you before your departure. This very night you are leaving your country, you are leaving your family: father, mother, brothers and sisters all your relations and friends, your colleagues that is to say your family according to the spirit, and this Seminary that we know you dearly love. In a word you are leaving to-night all that you hold most dear in this world. Nature shudders, suffers, weeps, it is legitimate; a like separation is really painful to nature, we, dear missionaries, all without exception, shudder, suffer, weep with you. With all our souls we sympathize with your legitimate moral sufferings. You leave all your hold dear for the Name, for the glory of God, for the love of Jesus Christ and souls. Leave, dear missionaries with Almighty God's Blessing. You have appeared cheerful, happy, content, and to-day you offer your immense gratitude to God who alone, yes alone, has given you the great apostolic vocation. With you we are cheerful, happy, content. We congratulate you for this special grace, for this great favor which God has bestowed on you. More than ever very dear confreres, you appear to us as real soldiers of Christ, as real priests. Go then, courageously, go save souls, work for God's glory in the love of Christ.

Continue to practice abnegation, especially detachment from self, that you may be attached the more to Christ Jesus. You know, that God alone will be your strength and your light. In the Holy Sacrifice of the Mass, in the frequent reception of the sacraments, in fervent prayer, you will draw every grace that you need. For our part we promise that we shall never forget you; in public and in particular, collectively and individually, every day and at every instant of the day, we will pray for you. Physically we shall be separated from you, morally we shall be more intimately united; we shall meet every day in the Heart of Our Lord Jesus Christ. More than ever we shall be attached to each other, in the love of Jesus and of souls.

May God be your help, your consolation, your support until the day when He, Himself, will be your recompense. May the Most Holy Virgin Mary, St. Joseph, St. Francis Xavier, our Patron, your Holy Angel Guardians and all the Saints of Heaven protect you.

So, *bon voyage* and may you have success in the conversion of souls for the greater glory of God and for the greater love of Jesus. As a gage of success I give you the Cross of Christ; ardently love this cross, love it always, and in all your undertakings, let it be your support.

The Reverend Superior then presented the three apostles with the missionary's cross which they kissed with respect and placed it in their cincture.

Immediately after was the Act of Consecration to the Sacred Heart and the promises of fidelity to the rules of the Society, and obedience to the Superiors of the said Society.

The missionaries then stood erect on the altar-steps, turned towards the assistance. His Lordship Bishop Forbes advanced the first, prostrated himself at their feet, kissed them with respect and arose, then gave them the kiss of peace. The scene was most impressing. Reverend Father Superior, the priests, friends of the Work and the personal of the Seminary went in turn to accomplish the ceremony of the kissing of the feet and the fraternal embrace.

Benediction of the Blessed Sacrament then took place. Bishop Forbes officiated assisted by Father Lapierre and Father Berichon as deacon and sub-deacon. Then came the recitation of the itinerary prayers; three invocations to Saint Francis Xavier, special patron of the Society, were intoned, while Reverend Father Superior permitted the three missionaries to venerate the relic of the illustrious Apostle of the Indies.

His Lordship Bishop Forbes spoke to the three missionaries: "After the words addressed to you by your Venerable Superior, there is nothing more to be added. The emotions of each of us in seeing you leave, first fruits of the Foreign Mission Society of the Province of Quebec, are very great and very lively. Your Superior asked me to give you a last blessing, I am happy to give it to you, not only in my name, but in the name of the entire Episcopate of the Province of Quebec, who I have the honor and privilege of representing on this occasion. After having given his blessing, His Lordship

added: "Go where the Holy Father directs your steps!" And the apostles of Christ, smiling and courageous, left the sanctuary to take their places, with His Lordship, Bishop Forbes and Very Reverend Canon Roch, in the carriages that was to conduct them to the Archbishop's Palace where His Grace Archbishop Gauthier, Administrator of the Diocese and His Lordship Bishop Deschamps, Auxiliary, awaited them, as well as the entire personal of the Episcopal Palace.

After the farewell supper, the missionaries took leave of their Venerated Pastor and went to the Station where numerous parents and friends awaited them.

PRAY FOR HIM

Pray for the missionary, who is the delegate of your faith and charity. Pray for him when, at work or at rest, he is exposed without protection to the mercy of a cannibal nation.

Pray for him when, stick in hand, he traverses the mountains to lead a few strayed sheep back to the fold; and when drenched by the rain or burnt by the heat of a fiery climate he travels on—ever glancing heavenward.

Pray for him when over-taken by the tempest in the frail little bark of the savage, he kneels on the angry waves between heaven and the unfathomable deep, to think of his family and friends whom he blesses, perhaps for the last time.

"When he labours under a burning sun to obtain his food from the soil.

"When he rests on a miserable straw-mat in a bare hut, open everywhere to the never-ending whizzing of the sea-breezes.

"When he offers for you the Holy Sacrifice, surrounded by a rising christianity in his church of reeds.

"When he is battling, each day with the pride and the ignorance of an uneducated people, who, perhaps will never understand neither the holiness nor the charity of his ministry.

"When seated, absorbed in prayer, upon a rock beaten by the waves, his looks and his thoughts turn toward his native land which he will never again see.

"Finally when sufferings have slowly wasted away his life; when he dies, so far from human aid and consolation, ignored, abandoned in the most remote part of a barbarous country.

"Pious associates of the Propagation of the Faith, ah! pray, then, for the poor Missionary who promises to return it to you in heaven!"



"Blessed be the Holy and Immaculate Conception of the most
Blessed Virgin Mary, Mother of God."

The Immaculate Conception

Patron of Missionaries.

"What I am, I am through Mary."

WHAT magnificent profession of faith, of gratitude and of love arises from the heart of the Catholic Missions in honor of Mary! Every virtue, every glory of the missionary, every vibration of his noble heart, every thrill of his soul, reveals Mary, speaks of Mary, praises Mary! This kind Mother radiates the brow of the young levites with a divine light which draws by its incomparable beauty spotless souls, sons of God, children of the Queen of Heaven, even to the remotest regions of the earth, to the darkness and ignorance of the most idolatrous countries. Mary shows to the enraptured soul of the missionary, the candid and heavenly features of her Son Jesus. She makes him understand that there is no mission more noble, no profession more holy, than that of being the minister of the great Divine Artist Who is the Supreme Ideal. In the brilliant light with which she illumines the missionary's mind, his thoughts become purer, his affections more chaste. Verily! vocation to the apostolate is a vocation of purity. To see God, and God alone in souls, one must be pure of heart, according to the words of the Divine Master: "Blessed are the clean of heart, for they shall see God."

This truth naturally leads to the conclusion that the apostolical vocation is the work of Mary, Mary the Virgin holy and immaculate, whose sight fills the mind with chaste visions, whose smile is the delight of pure souls, whose name is a war-cry against the infernal legions. And because, this holy Virgin is pure, immaculate, because her heart is a garden enclosed inaccessible to the unclean spirit, because she is the Mother of fair Love, the most beautiful souls are those who are the most pure, the souls who have as Mother and Mistress the holy Virgin Mary.

"Live," says Mary to the missionary. And showing him the great family which, at the foot of the Cross, she has embraced in the ardor of her virginal zeal, "love this family which I give you, love it as you love me, your Mother, love it as you love my Son Jesus, His words, His sufferings, His tears, His blood, His Heart! In this family you will find many innocent souls, in whom you will cause angels' smiles to bloom and heavenly grace to be bestowed. You shall see souls capable of contemplating celestial glory and of enjoying God Himself. Here below the reward of your fatigues and devotedness will not be the smiles and joys your home promised: you will receive the cross! But do not fear... I was saturated with bitterness on Mount



TWO MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION AND TWO OF THEIR CHINESE CATECHISTS
on a pilgrimage to the tomb of St. Francis Xavier, Sancian Island, China.

Calvary; remember that the proof supreme of love is sacrifice. But, incline your ear, lift your eyes and gaze upon the Blessed. The voices of the Homeland tell you that whoever resembles most Jesus crucified will follow nearer to Him in the triumph of resurrection."

And the missionary leaves all, filled with the thought of the Immaculate Virgin.

Vita, dulcedo, spes nostra.—These words which the Church, herself a Mother, by a secret intuition of her children's needs, places on their lips, express all what Mary is to the missionary. *Vita!*—Ah! yes, Mary is the life. By her, the Messenger of the Gospel lives by divine life, that most sublime form of apostolate; by her, this life is transfused into an untold number of hearts to which this most pure Virgin has appeared as an invincible apology of Christianity. *Dulcedo.*—A thousand times has the missionary tasted this ineffable sweetness when he made the vales, hills and forests re-echo with the name of his divine Queen. *Spes nostra.*—The missionary, more than any one else, can certify that his hope in Mary has never been confounded. And it shall be thus until the close of his life. With a serene heart, he will leave this miserable exile which Mary had transformed for him into a field of heroic combats; on the day of immortal triumph, amidst angel's applause, he will kiss the generous hand of his dear Mother, lay at her feet his glorious trophies and say with grateful accents, "All that I am, I am through Mary!"

Heavenly Mother, by the tears of so many mothers, kindly cast a look of pity upon those who are far from the most pure, the most holy of all mothers, the Immaculate Spouse of thy Son! Oh! how this Mother, the Holy Church, weeps over her sons dispersed by storm and strife! They are her sons, *your* dear sons! O Mary, by those tears of the Church of God, of this blessed Mother who, more than any one, shares in the purity of thy beauty, in the divine majesty of thy sufferings, in the invincible firmness of thy faith, in the inexhaustible tenderness of thy maternal heart, strengthen the phalanx of Catholic apostolate! Give to the Church new sons of predilection; to the missions, new apostles; to the divine militia, new heroes!

Translated from the Italian.

O Mary, Immaculate Virgin, hide me forever under your queenly mantle, under your Virgin's veil, and in your maternal heart.



THE PIGNA GARDENS, ROME

Remarkable devotion of "The Little Flower" to the Blessed Virgin

FROM the sun-rise of her short life, on her mother's knee, Thérèse Martin learnt how to glorify Our Lady. M. and Mme Martin had piously given the name of Mary to their nine children. It was at the feet of a statue of Our Lady, modelled from one by the sculptor Bonchardon, that twice in times of trouble Madame Martin regained her peace of mind and heart. This same statue would, later on, smile upon little Thérèse and deliver her from the attacks of the devil, and give her back her health.

Later still, when the same statue was brought to the Carmel, none of the nuns could lift it, so heavy it seemed to be. "It is not too heavy for me," cried Thérèse, and in a transport of joy that revealed the feeling of her heart, she laid hold of the statue and carried it off easily to the oratory that had been prepared for it.

When a novice wished to confide any trouble to her, Thérèse preferred to receive such a confidence in the oratory where "Our Lady of the Smile" was placed. There, close to the sweet Mother of Jesus, confidences were easier, and the Mistress of Novices' counsels were so wise, and fitted so wondrously to the needs of their souls, that her novices were often astonished. One day a novice, more daring than heretofore, expressed her delight at being so well understood. Thérèse replied quite simply: "This is my secret, I never correct you without first invoking Our Lady, and I ask her to put into my mouth whatever will do you most good. Sometimes I am quite surprised myself at what I teach you."

At Carmel, the last flowers that loving hands brought to our Beata were cornflowers. She arranged them into two beautiful crowns, and hastened to place them on the hands of her beloved statue.

On the morning of her death, she fixed her eyes on the cherished representation and exclaimed: "Oh! how fervently I prayed to her last night!"

And that same day, in the afternoon, while she was looking at a picture of Our Lady of Mount Carmel, Thérèse said to the Mother Prioress: "Mother please present me to Our Lady very soon!"

When as a child her sisters left her to herself she used to go off alone to St. Peter's Cathedral to follow the devotions of the month of Mary; and the tender child wove garlands to decorate her little oratory. Great was her joy when she could light candles before Our Lady's statue.

She always looked upon it as a real privilege to have been chosen by Canon Domin to read the public act of consecration to Our Lady, in her school-companions' name, on the day of her First Communion in the school of the Benedictine Dames of Lisieux.



WORKS OF THE DOMINICAN FATHERS
Represented at the Vatican Missionary Exposition.

At school it was at the feet of a Statue,—a copy of the celebrated "Our Lady of Victories" of Paris—that she always found her heavy spiritual sorrows take instant flight.

"Oh! I could never express what I have felt at her feet.....I understand how she is watching over me, that I am her child and also that I can then give her no other name than "Maman". When we ask the Saints for something, we must wait a little, one feels they have to go off to present their requests. But when I ask for a grace from Our Lady, I receive help immediately." And she added, "Haven't you ever noticed that? Try, and you will see it is so."

(Translated from the French from "le Journal des Pèlerins de la Bienheureuse Thérèse de l'Enfant Jésus".)

Extracted from a Missionary's Correspondence

THE bitterest of our enemies is always heresy, against which we are constantly obliged to fight in order to hold our ground; how fortunate, when we are able to deprive it of a few souls! How many a struggle before gaining the victory! How many a *Memorare* and *Ave Maria* must be said! Convinced that alone I could accomplish nothing, I set to work to establish the Confraternity of the Holy Scapular, and thanks to Our Lady of Mount Carmel I had the happiness of succeeding. These good souls, who by their regularity and fervour would make even religious envious, have already realized more than one conquest. Doubtlessly, faith is not always very lively; but when the converted pagan is penetrated by it, he dispises all, that which concerns his previous belief. The following will permit us to judge. An aged man, who had come for the Feast of Pentecost, lost on the way a little bag containing his Rosary, and Five Dollars, the price of a piece of land which he had bought and for which he was going to pay. He hardly mentioned his money, but the loss of his Rosary and especially the large cross which it bore caused him to shed bitter tears.

Last Christmas, he came again to see us. On the eve, we learned that a Calvinist had found the beads and cross, and probably the money also, as everything was in the same bag. So, the brave man, on hearing the news, hastened to claim his Rosary and Crucifix, but did not even speak of the Five Dollars.

Who is the Christian in our country that would have acted thus? On his return, I enquired of him—"And your money"—"Here is my treasure", he replied, displaying to me the recovered religious articles, "the rest is but earthly goods!"



WORKS OF THE FRANCISCAN FATHERS
Represented at the Vatican Missionary Exhibition.

Missionary Sisters

IN her autobiography, full of grace and freshness, St. Teresa tells us how the first glimmer of religious sentiment shone in her young soul. She first reminds us that among her four sisters and nine brothers whom she tenderly loved, there was one of the latter for whom she bore a particular affection. The proximity of their age and the similitude of their dispositions had doubtlessly created between them this tie of an especial friendship. Teresa was then scarcely seven or eight years of age. In intimate and solitary conversations, the two children often exchanged the lively impressions which the assiduous reading of the Acts of the Martyrs produced in their young and enthusiastic souls. "It seemed to us," says Teresa in recalling these childhood remembrances, "that they bought at a very low price the happiness of enjoying God's presence in heaven; I, also, longed for such a beautiful death. My brother and I would then discuss the means of attaining this aim. The decision that pleased us the most was that we would go to *the land of the Moors, begging them for the love of God to behead us both*. In such a tender age, I think that Our Lord would have given us the courage to execute such a project if we had been able to reach the heathen soil, *but we had a father and a mother and that, in our eyes, was the great obstacle*".

From her infancy this little "great soul" already felt the ardent thirst for martyrdom, and to attain this supreme immolation she could see no more rapid and surer means than the blessed dangers of a missionary expedition.

The saint penned these lines in 1562, but her childish desires traced back to some forty years previous. Such outbursts do not seem to be exceptional in this first part of the sixteenth century when male missionary apostolate, already glorious in Moorland, saw the vast field of the New World open before it.

The impressions of travellers, the captivating narrations of the first missionaries, the renewal of fervor which then animated the Catholic nations of Europe could but cast in all hearts one of these currents of enthusiasm which are generators of great deeds.

The precious seed fell on a well-prepared and propitious soil. It was the admirable reaction thrown as a challenge to the sophists and critics of Protestant Reformation; must one then wonder if, in generous souls,—and consequently above all others in feminine souls—appeared the vague calling of a missionary vocation? But why did such a velleity reach no farther, for St. Teresa and all her contemporaries of Spain and Portugal, than the limits and range of a desire?

Vocations hindered by prevalent mentality.

Little Teresa paused, pensive, before the obstacle which opposed to the realization of her dream, "the fact of having a father and a mother", and she lively felt in its entirety the anguish of thus seeing vanish the ideal of which she had had but a faint glimpse. The obstacle for her was the only social authority which a child of seven or eight can conceive. And even if,



WORKS OF THE CAPUCHIN FATHERS
represented at the Vatican Missionary Exhibition.

in later years, she had been called to such a vocation, she would have seen rise before her the same invincible impediment.

Every feminine missionary vocation was then opposed to the spirit of the times, which could not imagine for her other form of religious perfection than the contemplative life in the silence of the cloister.

Spain and Portugal, founders of the two largest colonial empires of that epoch, logically speaking should have been the first drawn to the missionary action. But although victorious over Islam, they had, for too long, felt its influence; consequently, woman was considered by them as being the more perfect according as she lived more retired, remaining at home or in the seclusion of the cloister.

Naturally, these customs of the Motherland were transported to the New World by the conquering nations, and this is one of the reasons why, during the sixteenth century, we find in the Spanish and Portuguese colonies, but contemplative communities. It suffices to mention the monastery which St. Rose of Lima, the most exquisite flower of the New World, filled with the perfume of her virtues. In the sole convent of St. Clare of Lima, towards the middle of the sixteenth century, there were 400 religious and at the outset of the seventeenth century, in 1630, the six convents of Augustinians, Poor Clares, Cistercians, Dominicans, Carmelites and Capuchins contained more than 1020 choir sisters and about 1000 lay-sisters, all consecrated to contemplation.

These figures sufficiently tell the strength of religious sentiment in these new peoples, and we cannot doubt that in many of these souls burned the apostolic fire. Nowhere, however, do we see the slightest sign of a missionary foundation, while at Lima's very door there was a whole nation to be drawn to the Faith !

Facts oblige us to conclude that an obstacle of social nature which penetrated the common mentality opposed itself to the missionary vocation of woman. And this obstacle was none other, as we have said, than the conception of the role attributed to woman and the ideal of perfection prepared for her.

Religious of the active life and the first missions.

Providence reserved for itself the preparation, by mysterious ways, of such a precious help to the apostolic man in the work of the evangelization of infidels: "*Fecit ei adjutorium simile tibi*", says the Scripture relating in the Book of Genesis the creation of Eve, and this truth must inevitably go beyond the home circle.

The family being, in fact and so to say, the constitutive cell of all human society, the text of Holy Writ with respect to the first couple, presents unexpected and fruitful relations in every important social work.

Providence proved it, may we say, in opening without delay new channels to the religious action for woman.

The intellectual culture of celebrated women in Italy during the fifteenth and sixteenth centuries, and among these we distinguish Victoria Colonna and Veronica Gambara, bringing out unsuspected intellectual resources in woman, very largely helped to modify in their own country pre-



WORKS OF THE CARMELITE FATHERS REPRESENTED AT THE
VATICAN MISSIONARY EXPOSITION.

valent mentality: religious inspiration did not delay to gather its first fruits.

In Italy soon arose the first Congregations of "active" religious, the Ursulines of St. Angela of Merici who assembled for the first time in 1535. France saw them in 1632 constituted as a Religious Order, *the first order of teaching sisters* and by this right, enter into the field of missionary apostolate. A similar modification of current ideas regarding feminine activity, manifested itself shortly afterwards, principally in France, in the Sisters of St. Vincent de Paul, the charitable and active Congregation *par excellence*: The Sisters of Charity.

It is impossible to measure, deep as it was, the impression produced in all minds during this epoch by the example of these heroines of Christian charity. Let us only say that, at this point of her history, France was entering into a period of vigorous colonial expansion. In 1608, Champlain, the Christian hero, established, with the foundation of Quebec, that of the French domination in Canada. Following in his footsteps, immediately came valiant missionaries, sons of St. Francis of Assisi and Ignatius of Loyola.

The narration of their first endeavors of evangelization had a fundamental importance in the History of the feminine missionary activity. The report of Father Lejeune, S.J., on the Huron Missions (1635) roused great enthusiasm in France. Two women were particularly impressed: the Duchess d'Aiguillon, Cardinal Richelieu's niece, and Madame de la Peltrie. The first was deeply touched at this reading and wished to found a missionary work of hospitality; for this purpose she asked the help of the Hospitallers of Jesus, lately founded at Dieppe (1630). This invitation which was joyfully accepted, gave to these heroines the honor of having their name inscribed in History under the title of the first *Infirmarian Missionary Sisters*. On her part, Madame de la Peltrie contemplated of endowing Canada with an educational missionary work. Her efforts, providentially united with those of a pious Ursuline of Tours, the celebrated Mother Mary of the Incarnation, terminated in the foundation of a school in the suburbs of Quebec. Henceforth, the name of Mother Mary of the Incarnation will be identified with the history of feminine missionary activity. Her striking personality which won for her this praise immortalized by the great Bossuet: "Teresa of the New World", drew universal admiration, at the same time that it exercised the irresistible influence of good example. She died in order of sanctity in the year 1672.

Thus the missionary field was definitely opened to religious: new foundations were soon made. With this same apostolic aim we see arise the Order of the Sisters of Notre Dame (1659) and that of the Grey Nuns (1738).

The Ursulines opened nine establishments in Louisiana and in 1727 went to New Orleans. Ten years later their activity spread in Orient, to Pondichery, and to Oriental French Indies.

In Europe, under the marvellous example given by St. Vincent de Paul, the charitable movement intensified; from every part of the country there sprang new religious Congregations of women devoted in one way or another to the assistance of their brethren.

Between the end of the seventeenth, and the first half of the eighteenth centuries, among others we notice: The Sisters of St. Joseph du Puy, Lyons



WORKS OF THE SACRED HEART FATHERS REPRESENTED AT THE VATICAN.

(1650); the Sisters of St. Maur (or of the Child Jesus, 1666); the Sisters of St. Paul de Chartres (1696); the Daughters of Wisdom (1793); the Sisters of the Presentation of Mary (1756); the Grey Nuns (1730).

During the XIX.th Century.

This being only a simple summary we cannot enter into details, but, let us say, however, that these new Congregations, and several others, were destined to largely contribute to the Divine Work of evangelization. But scarcely organized, they were obliged to undergo, from the part of the governments, the fiery tempest of masonic secularization and, from the upper class, the effects of the Voltarian scepticism with which they were imbued.

This state of affairs, distinctive of the latter part of the XVIII.th century, was to inevitably terminate in the great Revolution which withheld, but happily did not crush, the missionary spirit.

The general political conditions of Europe fully explain the momentary depression of feminine activity, which had, in Canada promised such glorious fruit of apostolate. The marvellous and unexpected expansion of the missionary Congregations, may be attributed to similar conditions, for at the dawn of the XIX.th century, the Restoration gave the French nation hope for an era of freedom.

Then, suddenly, the seed which had been sown among nations in the previous centuries sprung and covered the earth with an exquisite efflorescence. The ancient Religious Orders of women vied with each other in their efforts to undertake, directly or by means of Third Orders, the numerous missionary Works. With them, were the ancient and new teaching Congregations or hospitallers who spread throughout the entire world with the sole aim of bearing, to all nations, by charity and self-sacrifice, the good tidings of the Gospel.

We have not yet the complete statistics of the Religious Congregations who devote themselves to Missionary Work, but we may, without exaggeration, affirm that they exceed the hundred mark. This marvellous development has already to its credit the most beautiful Christian conquests, result of heroic deeds silently accomplished by these humble and laudable servants of the unfortunate. They are everywhere: in the catechumenates, schools, hospitals, lazarettoes, in the innumerable houses of refuge for suffering humanity; finally, wherever inhabits, not *such* or *such* a work of charity, but *evangelical* charity, this sublime conqueror of souls, *who becomes all to all*, regardless of individuals or nations.

A century has sufficed to cover the world with this wonderful efflorescence.

When it will be possible to draw up complete statistics, we may judge with how much reason several authors of missiology have graciously called the XIX.th century: *century of missionary Sisters*. For in the latter part Congregations have arisen *uniquely* vowed to this apostolate, and Catholicity has contemplated the patient efforts of these feeble women, enflamed with the love of God and of souls, and crowned with the most beautiful and most precious diadem in the spiritual order: Christian martyrdom.



WORKS OF THE SALESIAN FATHERS represented at the Vatican Missionary Exhibition.

The Diary of a Guardian Angel

EACH of us, guardian angels, writes the poem of the supernatural life of a soul. It is this soul, our dear ward, that furnishes by its virtues, the them of our narrations and songs. A thought, a word, a sigh, a tear, the least movement becomes precious to us. We hasten to cut the jewel, to polish it and set it where it will more brightly shine.

The soul that the Most High had placed under my patronage was really very privileged: to be born in a christian country and of catholic parents, is not this a mark of predestination ?

The Little Brother.—By Baptism, he became like me a child of God, but I was his elder and our Heavenly Father confided to me the care of my little brother.

"You will have for him the most tender affection," had He said, "and you will find in my Heart the measure of your devotedness."

I looked into God's Heart and was there the source whence sprang Creation, Incarnation, Redemption, and Holy Eucharist.

At the sight of that immense chain of marvels, each link of which bore the imprint of Infinite Charity, I was dumbfounded. The splendours of glory could not unveil such mysteries, and the language of Heaven is powerless to express my rapture.

But when after admiring this love, I became its channel, of what fire did I not burn! My functions associated me to God's own tenderness and made me taste its delights.

I did not exist for myself alone. It would be a life in common. I was eager to communicate to my brother the perfections I had received. God acted by me. He watched by my eyes, listened by my ears, walked by my feet, flew by my wings, lived by my heart.

The Co-operators.—At his side, stood with me two precious helpers. One had wisdom and authority and was remarkable for the energy of his faith. The other revealed in the meekness of her regard and the kindness of her smile the amiable piety with which she was animated.

These christian parents filled this sanctuary of childhood with the perfume of their virtues.

Their co-operation was *all* to me. If, without me, they could do nothing, what could I have done without them? How many of my brethren have seen their efforts paralysed because they had been deprived of such a help !

I also had an admirable support in the master who gave lessons to youth.

He appeared to me, surrounded by little children. The affection he manifested them reminded me of that of the Saviour. He knew them all intimately, called them by their names and treated them with respect. Contemplating in them the Infant Jesus Himself, he used, in the correction of their faults, the zeal and delicateness he would have used to alleviate His sorrows.



TABLEAU AT THE VATICAN MISSIONARY EXPOSITION,
Representing Blessed Father P. Chanel, of the Society of Mary,
Martyred in Oceania, April 28, 1841.

"Dear little friends," would he say, "I shall become all to all to teach you to know and bless God, but first ask your guardian angels to obtain for me light and love." This educator thus made use of our presence at his lessons.

The master captivated me by the industry with which he bore to a child's level the treasures gathered in long studies. The disciple, my brother and protege, touched my heart by accepting with simple faith the highest mysteries.

I assisted the parents' and master's zeal: I scattered the mist that sprang from the child's senses, and gave to his intelligence more clearness and extent. I lent to truth more lively colors. I set off the beauties of faith, the charms of virtue, the magnificence of Religion. Unceasingly did I combat laziness, perfidious devil that crushes in their bud the richest qualities and purest talents.

With such help, fervor had progressed with science, and the heart had acquired the admirable sensitiveness that lively faith gives.

Emotion could not, one day, be restrained. A pious voice was relating the sufferings and death of the Redeemer. The child felt his soul rend and tears surged to his eyes. How beautiful he appeared to me! His look how touching! More than one seraphim, in the Homeland, envied this tear of a child from the exile.

The Great Day.—The great day was the object of his most ardent wishes. Like him, I awaited it impatiently.

On the eve, angels and children assembled at the foot of the altar. The souls of the future communicants had just been purified: a God to be received! It was a celestial abode that the heavenly spirits would have desired to prepare. In these souls shone the precious jewels of faith, charity, modesty, humility, devotedness and sacrifice.

The angels showed each other the crowns suspended over the heads of their wards, and their own did not seem to them more scented nor more sweet.

The great day dawned at last... Whilst Paul advanced towards the altar railing a magnificent cortege descended from heaven and joined him.

On either sides, there were lights, incense and harmony.

At the approach of the Eucharistic Lord, I prostrated myself before Him and adored. After having offered as a Repository the heart of my brother, I presented Him his burning homages.

I stood very respectfully at the boy's side during the time of his thanksgiving. Jesus Himself corporally dwelt in his soul! What touching familiarity! To which of the pure spirits was such a favor ever conferred?

From that instant, my affection for him was mingled with a feeling of veneration: God lived in him; it was a Christ-bearer whom I had to guide!

To Mary.—Here, O Blessed Mother, here is your child; here he is, singing like you his *Magnificat*, for God Who despiseth the mighty and exalteth the humble hath regarded the humility of his servant.

The greeting was effusive. Without being perceived by anyone, Our Lady drew him near her and caressed him. Hovering around us, angels com-



AT THE VATICAN MISSIONARY EXPOSITION.

municated to each other their admiration: "What likeness to the Divine Youth of Judea! Similar innocence, docility and devotedness."

Liberty.—Despite so much solicitude and care which surrounded it, the soul could perish. God had given it free-will.

The crown of the elect is a gift, but it is also a reward. The Creator offers it to the merit of creatures. It depends upon man to become good or wicked. If he so wishes, he shall be saved; if he perish, he shall have willed it. Every time that, under my impulsion, my ward directed himself towards God, I felt enraptured; but the fear of resistance was not without bitterness: This harp, so lively under my touch to render the accents of virtue, could, through caprice, give itself to Satan and express the coarse sounds of vice.

Oh! free-will! Who, among angels or men, would dare frightlessly look upon you! To you we owe the delights of Heaven; from you have come the horrors of Hell!

The future.—Time went by. What prospect would offer itself to young Paul? what were to be my functions?

Nothing had revealed God's secret to me. As I did not know what direction this soul would make me take in answering the heavenly calling, nor from what perils I would have to keep it, I supposed myself in advance in the most diverse situations.

Amongst all, priesthood was the object of my admiration and complacency. What beautiful crown is destined to the faithful dispenser of divine grace!

But the burden of the priest is dreaded by angels themselves. When passing a priest's angel, I congratulated him, I treated him honorably: I did not dare envy him.

Vocation.—Emotioned as if I were to learn the secret of my own destiny, I flew to heaven and entered the sanctuary.

The book where human vocations are inserted was surrounded by angels who consulted its oracles. I saw some who were grieved and afflicted. One of them said to me sadly. "Salvation will still be possible to the soul confided to my care, but alas! how difficult it will be! This soul will not receive the choice graces that were to be its share in the state to which it has first been called."

At last the book opened for me. On the desired page, I read: "Priesthood". All the difficulties for salvation in this high vocation accumulated before my eyes.

The Lord, with a meekness that inspired confidence, said to me, "Open thy hands."

My hands opened and the Lord deposited therein such an abundance of grace that my fright vanished at that very instant.

Amongst those favors, there were graces destined to make known to my dear Paul the vocation to which he was called; the others were to facilitate its duties.

It was in solitude, at the foot of the altar and face to face with eternity, that the young man heard from me the secret he had so ardently solicited.

(To be continued)

CONGREGATION OF HOLY CROSS



Very Rev. Fr. [Name],
Superior of the Congregation of Holy Cross
at Paris, France.



Rev. Fr. [Name],
Superior of the Congregation of Holy Cross
at [Location].



Rev. Fr. [Name],
Superior of the Congregation of Holy Cross
at [Location].



[Name of the building or location]



[Caption for the small illustration]



[Caption for the small illustration]



[Caption for the small illustration]

Le Bénédictin

THE BENEDECTINE, THE OFFICIAL ORGAN OF HOLY CROSS MISSIONS, IS PUBLISHED AT WASHINGTON, D.C. IN CONNECTION WITH BENEDECTINE HEADQUARTERS. A SPECIAL DEPARTMENT HAS BEEN CONSTITUTED FOR THE HOLY CROSS SISTERS WHO ASSIST IN THE PUBLICATION OF THE MAGAZINE AND PREPARE FOR THE MISSIONS.



[Caption for the small illustration]



[Caption for the small illustration]



[Caption for the small illustration]

THE CONGREGATION OF HOLY CROSS IS A RELIGIOUS SOCIETY OF PRIESTS AND LAY BROTHERS, FOUNDED AT LE MANS, FRANCE, BY THE VERY REVEREND BASIL MOREAU IN 1835 AND APPROVED BY THE HOLY SEE IN 1887.

THE PROVINCES OF THE UNITED STATES OF AMERICA AND CANADA WERE BEGUN AS MISSIONS IN 1843 AND 1847 RESPECTIVELY. A MISSION TO ALGERIA WAS OPENED IN 1842 AND IN INDIA IN 1853.

SUBJECTS OF THE CONGREGATION VOLUNTEER FOR MISSIONS BY PLACING THEMSELVES AT THE DISPOSITION OF THE SUPERIOR GENERAL THROUGH A FOURTH VOW CALLED THE FOREIGN MISSION VOW.



AT PRESENT THE NUMBER OF RELIGIOUS IS 395 PRIESTS AND PROFESSIONAL ECCLESIASTICS, 325 LAY BROTHERS, 45 NOVICES, AND 162 POSTULANTS. OF THIS NUMBER THE FOLLOWING ARE IN FOREIGN MISSIONS: 2 BISHOPS, 35 PRIESTS, 15 LAY BROTHERS, 5 NATIVE ECCLESIASTICAL STUDENTS AND 30 POSTULANTS.

Dacca India is the Foreign Mission entrusted to the Congregation. Ten Central Mission Stations with about 34 sub-missions in Eastern Bengal and Western Burma, part of the Diocese of Dacca. Its population is about 2,000,000 of whom 1,500 are Catholic. The Sisters of our Lady of the Missions have about 80 Nuns in the Province. In 1902 two other Sisterhoods were founded: the Sisters of Holy Cross in Africa and the Sister Catechists of Mary Immaculate of India.



WORKS OF THE FATHERS AND SISTERS OF THE HOLY CROSS
Represented at the Vatican Missionary Exposition.

A Poor Old Slave

AT the mission of Agoue in Dahomey, Africa, are the Sisters of the Congregation of Our Lady of the Apostles, and the major part of the population is composed of children and old people. The young and strong are spread over different sections in order to gain a livelihood, for there is no industry at Agoue. The work began in 1921, and the Sisters now have charge of seventy-five children—many of them the orphans of poor families. They do not turn away any one, for above all, souls must be preserved from vice and misery, and the transformation effected in these children, once removed from their pagan surroundings, is wonderful.

They pray, they study, and they work: cooking, baking, gardening, sewing, etc. A lovely girl of fifteen, Marie-Aimee, is in charge of the little ones, and loves them with all her heart, and the older ones among them teach catechism and prayers to those smaller. Marie goes with the Sister and interprets the catechism. From time to time she goes to the village and finding some one ill or in trouble she brings him or her to the mission, for in Agoue the old are always with us. Good Paula is more than ninety years old—and every morning her shuffling feet may be heard—clip-clop, clip-clop, clip-clop—going up the aisle for Holy Communion. When Paula does not come we go to look for her, writes Sister Perpetua, we go to look for her for then we know she is ill. Paula is seldom free from pain—it would almost seem as if God were accepting her years and her suffering to help the missions.

Seeking her on her last day of absence Sister found her in tears, and this was so unusual that the good Religious was astonished. "What is the matter, Paula? Have the children been teasing you?" "Oh, no," she replied, "I love them—and they love me. But I suffer—my head pains me! When will the good God take me away?" Sister looked for the cause of suffering. "Yes, my poor Paula; there is an abscess on your head—we will cure it, and the pain will go away."

"Oh, I am not weeping over that! It is my thoughts. When I see these young girls, I think of the day the slaver separated me from my two children and drove me off...where are they now? God knows! And since that day I have never seen them or any of my family. I alone was bought, chains were on my feet and heavy stones upon my head. I worked in the fields with wounded ankles and arms, and when my strength failed I received blows and was deprived of food. Ah....yes, I suffered. But I was rescued, and became a Christian.

"That is long ago and I am very old. I can no longer work, I have no one, no kindred. If I had not the Fathers and the Sisters I should die of hunger".

Good little Marie threw her arm about the trembling old creature.

"No, no, good mother! You are not alone! We are all your children and we love you! Do not weep."

Since that time Marie has visited Paula's little hut and brought her food. Good Paula has indeed worked enough, suffered enough. Now she must worry no longer, but spend the rest of her days praying for the benefactors of the mission!

The British Columbia Orphans' Friend.

Echoes from our Missions

NEWS FROM CANTON, CHINA.

LETTERS OF THE MISSIONARIES OF THE IMMACULATE
CONCEPTION TO THEIR SUPERIOR GENERAL.

Letter of Sister Mary of the Rosary, Superior at our Mission of Canton.

June 27, 1925.

Very dear Mother,,

It is with all my heart that I thank you for the money you have sent me, as I wrote to Sister Mary of the Epiphany, I really do not know what we would do if the Mother-House did not come to our help. Our foundling-homes are full of dear little beings...who are a cause of annoyance to their parents during this time of war.

You know, dear Mother, by the papers what is going on in China. Actually there are no strangers in Canton City except the personal of the Catholic Mission. We are placed in the middle of the City and live in the greatest anxiety.

On the 23rd of June a battle took place between the strikers and the inhabitants of Shameen (French possession) which cost the life of many a poor Chinese.

It appears that the defense on land and water is formidable. Shameen is not more than 630 yards in diameter and there is about twenty battleships which protect this islet.



We are with Bishop Fourquet, the four priests of the Foreign Missions and the Brothers of Mary on an oasis in the centre of the town. If the population take revenge on us, we are without defense. In God's hands! Our Chinese friends, professors of the school, seem to be uneasy and frequently come to see us. The Protestant ministers have all taken flight. We do not dare go out of doors, and you may see by the enclosed letter of Brother John, the prudence of the Brothers.

Since the beginning of this war, June 1st, we have no communication with Hong Kong, consequently we have had no provisions. We make our bread the best way we can, flour is actually \$48.00 per bag—I mean a Canadian bag—and if you could see it, it is far from being good!

Milk sells for \$1.00 a small box—which I believe is worth 10c in Montreal—; to-day rice is 25c a pound and they say that in a week it will be impossible for us to purchase any. Needless to say that we are uneasy owing to our large family.

We still have the poor generals under our roof. Oh! they and their families are so grateful. The Yunnanais have been completely beaten by the Cantonese whom they treated in the most barbarous manner, cutting them into pieces, etc., but things can change, it is believed that the Yunnanais will re-attack Canton.

The priest of Shui Hing, where the Portuguese Jesuits are, were obliged to flee during the night. There also, the disorders have been serious.

I shall add a word to this letter to-morrow if there is anything new. Sister St. Raphael (hospitaller at Shek-Lung Lazaretto) is here "prisoner of war".

July 2.—Mother, if the danger increases and if, despite our supplications to the Blessed Virgin, we are obliged to go to Hong Kong, do not be uneasy, we will do for the best. The Sisters are calm and confident. We were all very, very tired, but it seems that we are resting a little lately. The professors of the school come regularly to see us and assure us that we will ever have the protection of the Governor. Dear Mother, we are in a situation strangely consoling! Allow me to give you an example: a week ago, when we were most anxious, a General who is refuged here, asked to see me. He said that he had considered the dangerous position we were in, and that he had taken proceedings to procure a reliable guard for us, etc., etc. Two days' later, Father Thomas heard the strikers cry out in seeing a Brother in the yard: "What! there are still Frenchmen here!... We will finish them to-night". As fast as possible, Father Thomas hastens from the Seminary to the Bishop's Palace with the startling news, Bishop Fourquet immediately sends Father Pradel to ask us to beg of the General who is refuged here to see about furnishing us a sufficient guard during the actual dangers. Our brave General sends without delay a special messenger to the Commanding Chief of Canton, and in less than two hours, we receive the answer which we immediately transmit to His Lordship: "The entire Mission will be well guarded until the end of the disturbances".

The last time that I went to Shameen, it is quite a while ago, I believed everything to be quiet, I bought, however, a few hundred dollars worth of provisions, and it was fortunate that I did so. In leaving Shameen, near the French Bridge, a Chinese disguised as a stranger suddenly came from the crowd and with two revolver shots instantly killed a man who was standing beside us. My heart trembled!... It was a barbarous scene in broad daylight, 11.30. We have not gone out since. The poor unfortunate was a stranger. I am confiding this letter to a pupil who will mail it at the Chinese Post Office. I will now leave you, dear Mother, with this more or less consoling news, I shall write again if there is anything new. Sister St. Raphael is still a prisoner here.

Your loving child,

(1)—Johanna Kelly, (Pembroke, Ont.) *Sister Mary of the Rosary.*(1)

Letter of Sister Mary Immaculate, Missionary at Canton.

Beloved Mother,

Canton, July 26, 1925.

For nearly two months we are at war and we ignore when it will finish. During the month of June, the Chinese were fighting between each other right near the Convent. We got away, however, with a great deal of fatigue: during fifteen days our house was overcrowded with refugees. Later, the conquering Government, proud of their victory, organized a general strike against strangers. The situation is really grave; counting the Fathers and Brothers of the College, we are the only strangers in the City of Canton. How will this affair end? We do not know, but perhaps we will be obliged to take refuge at Hong Kong for a few weeks. Up to the present Our Heavenly Mother has protected us in a visible manner. Twice we have taken the risk of going to Shameen to procure some money, and these short trips have been taken without any accidents. Our good Master has even provided us with a good baker: Sister St. Raphael, (Hospitaller at Shek-Lung, Lazaretto) ignorant of what was going on in Canton she came to the Convent the day before the strike was declared. She was well caught, impossible to return to Shek-Lung; she makes *succulent* bread for us, with deficient flour.

In waiting for all these affairs to be settled, we peacefully make our annual retreat. Our dear Jesus is preaching it and who can equal Him? For my part I abandon myself entirely into the hands of His Divine Providence. He may do with me whatever He wishes; as long as the *heaven* is reached, what matters the road! Dear Mother, I feel how much you pray for us; it is to you that we owe the protection, which I could call miraculous, that Almighty God favors us. To console you and to prove my gratitude I will try to be ever, more and more, a true Missionary of the Immaculate Conception.

Deign, Beloved Mother, to bless your child who loves you with all her heart.

Sister Mary Immaculate.(1)

(1)—Alice Vanchestein, (St. Michel de Napierville).

Letter of Sister Marie de la Misericorde.

My dear Mother,

July, 27, 1925.

You are aware, I am sure, of the present state of this poor City of Canton, we will perhaps be obliged to leave our *ruche* for some time. What will pain us the most will be to leave our poor babes of the foundling-home, these poor little ones who have cost us so much! Neither pains nor fatigues



SISTER MARIE DE LA MISERICORDE ATTENDING
TO HER LITTLES ONES.

have been spared with them. It makes one's heart bleed, still, "May God's Will be done".

And our good orphans! We will probably loose several of them. It is true that in this time of war, unfortunates are never lacking; others will fill the vacant places.

Dear Mother, I am anxious that the question be settled! Whatever these good Chinese intend doing, let them do it immediately!...

The distress is great, greater than ever. The babes rescued are ever more numerous: the poor are short of money to nourish them; they throw them away or bring them to us. Poor little tots!

It is a great consolation for me to be able to write you these few lines. I fear nothing for Almighty God watches over us and I am certain that in our dear Outremont, we have a Mother, yes, a Mother who prays and maternally intercedes with the Master of the Universe for her Children of China.

I am sending a letter to Papa by the same mail so that he will not be uneasy.

I beg you to forgive me, Beloved Mother, anything that I could have done to grieve you, asking you to kindly bless your loving child.

Sister Marie de la Misericorde.(1)

(1)—Berthe Dufresne, (Ste Helene de Bagot).

Letter of Sister St. Raphael, Hospitaller at Shek-Lung, Lazaretto.

July 28, 1925.

Venerated and dear Mother,

It is more than a month since I am in Canton; I came for money and provisions, and owing to the disturbances I was unable to return. A Chinese woman brought what was most necessary to the Lazaretto. Since the assassination of Shameen, strangers do not dare go out.

I am sure that you know the details of what is going on here, our Sisters have told you all. The situation is most alarming: we ignore what will happen to us. If an open war is declared we shall offer to care for the wounded: I wonder if they will allow us. We are anxious that everything be settled, but that might take some time.

It is impossible to have any bread, still we succeeded in procuring flour through the mediation of a Chinese and I am the *baker* for the entire personal of the Mission: priests, brothers and sisters. I bake every day and succeed fairly well, God helps me.

Dear Mother, I have just received a letter from my little sister telling me that my dear Father died May 9th; he was 67 years of age. I recommend him to your fervent prayers and also to those of all our Sisters.

For myself, I am in good health; I feel better for this last while, but I have not yet regained the strength I lost.

I will say Good-Bye, dear Mother, as we wish to mail our letters this morning, I wonder if they will reach you. Do not be uneasy the Blessed Virgin will protect us.

Your child,

Sister St. Raphael.(1)

(1)—Malvina Biron, (Montreal).

July 28, 1925.

Very dear Mother,

The situation has not ameliorated since my last letter. Everybody is on the alert; we ardently desire to see the end of these troubles, as our works are actually paralysed. The babies only arrive more numerous and more famished than ever. And to make things worse the Chinese Post Office is also on strike: not a letter leaves. Bags and bags of mail have accumulated, no one can touch them; we are thus in the most profound isolation; it is impossible to have an idea of what is going on, and still we must have communication with Shameen and Hong Kong. Bishop Fourquet and others have tried to go to Shameen but it was impossible. To-morrow, with the help of God we will try, in our turn, as we are in need of money, etc., etc.

I long to send you this letter knowing how anxious you are about us. It seems that once in a while there is a gun-boat that brings Europeans' letters from Shameen to Hong Kong, it is thus that I hope to send you these few lines.

If the situation becomes graver, it is certain that we cannot remain here; it would be necessary to again take refuge in Hong Kong for a few weeks. Do not be anxious about us, dear Mother, we are in good health, and rest assured if we have the occasion we will send to Heaven as many soldiers as possible. As soon as we have the least news I will write you if there is any means of sending my letter. If you receive this one it will be a sign that our Sisters have reached Shameen.

The Cantonese have taken possession of the Mission constructions and are dwelling there as masters. There is nothing to be done, absolutely nothing. Bishop Fourquet knows it and keeps silence; the soldiers sleep on the verandas of his Palace. They have not yet dared to enter.

If we are obliged to go to Hong Kong, it will be impossible to bring our orphans because they are Chinese. Our days are spent in making the necessary preparations.

You know, dear Mother, that you always have for your intentions, our prayers, our trials, our sacrifices. May our merciful God give a little value to all.

Your very affectionate child,

Sister Mary of the Rosary.

VANCOUVER, B. C.

Two of our Sisters, Sr. Mary of the Annunciation (Annonciade Strasbourg, of Cheneville) and Sr. Mary of Victory (Josephine Bolduc, of St. Victor de Tring, Beauce) who left our Mother-House, September 1st, for our Vancouver Mission are giving a few details of the trip.

En route, September 3, 1925.

It is almost four o'clock, we are at White River. Everything is going well, we spent a good night. Prayer and meditation terminated, we opened the beautiful box filled with fruit from the terrestrial paradise. We imagined hearing Our Lord saying to us: It is because I love you that I have prepared a good bed for you, a good repast. It is also because I love you that I have given you a good Mother and good Sisters as your Mother and Sisters are. It was only at noon that we opened the other surprise boxes, we were dumfounded. We resolved that in return, we also would make surprise boxes: surprises of gratitude, of affection, of fidelity to the rule, of zeal for souls based on devotedness and charity.

September 4th, 1925.

At seven o'clock this morning, we were on the observation car to inhale the good fresh air and admire nature which appeared in all its beauty. Our train which stopped in the middle of the country, permitted us to hear two beautiful blackbirds who were answering one another. Perhaps they were saying their morning prayer, in any case, they carried us back to our dear Outremont. At the same instant a little girl hidden behind us merrily began to play on a mouth-organ:

"Mother dear remember me,
And never cease thy care,
Till in Heaven eternally
Thy love and bliss I share".

The little one played so well that we could not restrain our tears; and as the train was pulling out she began a Christmas Hymn, it was so amusing that every one began to laugh...

Now it is the mountains whose different peaks appear higher than each other. An agent gives us the heights, it is terrifying! One is Eleven Thousand feet with a glacier of Seven Hundred feet high. Before so many marvels, we can only exclaim: "I believe in Thy greatness, O Lord, I believe in Thy goodness", for we feel full well that in an instant, if He did not support us, we would fall from the mountain heights, or the mountains themselves would fall on us.

Vancouver, September 5, 1925.

Arrived! Arrived at last at our new home, Sister Superior was at the Station, and when she saw us!...I do not like to say anything for fear that I will not amply relate our common joy. Oh! how it does us good to feel that we are Sisters, that we so fondly love each other! And, Sister St. Viator who was waiting for us at the house. All our happiness was to recommence. We kissed her first of all for you, dear Mother, imparting to her all the kind wishes your maternal heart had confided to us. Our first visit in the house was to the Blessed Sacrament. After an act of adoration, Sister Superior intoned the Magnificat; it is plain that the pass-word is as "at the Mother-House". Everything invites us to rejoice, first the amiability of our Sisters, then the pious chapel, the different appartments of the house is well lighted and aired. We have also seen our poor old Chinese, some of them are to be pitied. We shall do our utmost to relieve them and help our dear Sisters who are quite tired.

Extracts from the Novitiate Chronicles

Tuesday, July 14, 1925.



GOD will forgive us for the charming distraction we have had this morning in suddenly seeing about twenty children gamboling on our grounds. At first sight, we declare that they are little Chinese. So, almost in spite of ourselves, without knowing where they came from or who brought them, we are happy to see them at our home, and are anxious for the noon recreation when we will be able to more amply satisfy our curiosity. But now, 'tis the time for work...later that of

pleasure !

Our desire is perfectly realized. At the very beginning of the recreation, Sister Superior tells us to come and see the children from our Chinese School who are on a day's picnic in our pleasant little woods. They are most amiable. How amusing it is to hear them talk their *jargon*, and still more, to have them repeat French words that they do not understand! We have a game of ball with them, and soon, by their expressive gestures and little black intelligent eyes, we understand everything they want to tell us, and this amuses us the more.

Our Mistress remarks that the majority of them are pagans. "Pray hard for them", she adds, "for it will be a pity if we do not meet them again in Heaven!"

The bell soon calls us for the second part of our Rosary. We recite it fervently, begging the Queen of Apostles to obtain for us the realization of our conquering ambitions !

Sunday, July 19.

To-day, third anniversary of the horrible sacrilege committed in St. Christopher Church, an hour of solemn reparation took place by the members of the nocturnal adoration, at which, on the Reverend Parish Priest's invitation, four of our professed Sisters had the happiness of assisting.

While we are studying in the woods, the echo carries us the pious accents of the numberless adorators. From our deeply touched souls, also rise fervent acts of reparation to the Master infinitely good, Who was so unworthily outraged by His ungrateful creatures.

As of old on the Cross, the Divine Saviour implored from His Father pardon for His deicide executioners: "Father forgive them for they know

not what they do", the same merciful Saviour must have prayed thus, for those who outraged Him in the Sacrament of His Love and known how to draw good from the extreme evil, which gave place to numerous acts of reparation and love towards the August Outraged, and give rise to the most touching demonstrations and inspired the admirable Association of "Dames Reparatrices" who could not fail to procure the greatest consolations for the Heart of Jesus.

What an admirable lesson of patience and mercy Thou hast given us on this occasion, O good Master, Thou who couldst have at the very instant, reduce to nothing the miserable profaners and thrust them into the eternal abyss, allowed them to scoff at Thy power and forbearance, Thou hast again repeated "They know not what they do", and Thou wert touched with compassion at their ignorance... Oh! if they only knew the goodness of Thy Heart! Lord, unveil it to them! Grant that they may see !...

Tuesday, July 21.

Our Mother remembering (like mothers think of everything) that her little ones of the Novitiate do not yet possess a statue of their August "Grandmother" good Saint Ann, made us a present to-day of the prettiest one that has ever been seen.

We are deeply touched by this new act of maternal tenderness, and to prove our gratitude, we beg good Saint Ann to grant that her "grand children" will be as docile to the lessons of their Venerated Mother as her dear Child, the admirable little Virgin, was to hers.

If we are answered,—as we hope to be—what consolations, dear and good Mother, will not your loving children procure for you!

Thursday, July 30.

'Tis to-night that the exercises of the annual retreat are to commence. We have prepared for it by a Novena to the Holy Ghost and to Our Lady of the Cenacle. Let us hope that our souls will be fit to receive the Divine sowing.

But, before we enter for ten days into a profound silence, Sister Superior finds it opportune to give us a little holiday this afternoon. It is not because she thinks that we cannot hold our tongues for so long, Oh! no!... Still in hearing us chatter so heartily, she admits that it would have been a pity to deprive us of this little relaxation which will have for effect to better dispose us to enter into the sanctuary of our souls alone with God alone.

Saturday, August 8.

This date August 8th, already consecrated in the Annals of our dear Institute by the profession of our Venerable Mother Foundress and of our regretted Mother St. Gustave, first Assistant General, will henceforth carry a new seal. For from to-day, in response to the desire of Our Holy Father the Pope, we have, with happiness and emotion, exchanged our black costume for white.

Yes, I may say *with happiness*: first, because it is an act of submission to the Sovereign Pontiff; secondly, because the symbolic livery in which we clothe ourselves recalls exactly those worn by the Virgin of Virgins at Lourdes when she proclaimed herself "The Immaculate Conception"; thirdly, because the immaculate garment with which we enwrap ourselves,—and which holds at the waist the blue girdle—eloquently speaks to us of the virtues which should adorn the souls of the children of the spotless Virgin: purity, candor, detachment from everything terrestrial continual ascension towards the celestial. Such are the thoughts that nourish our hearts on this solemn occasion, and immediately from our souls instinctively ascend this confident prayer: "O Immaculate Mother, take care of our "whiteness" to thee we confide it ! !

This afternoon, eleven of our little sister postulants are called to the Divine Betrothal. They are: Miss Eva Dumais, of Saint Joseph de Lepage, now Sr. St. Vincent of Paul; Berthe Piché, of St. Basil de Portneuf, Sr. Mary of Bethany; Alida Jean of St. Pamphile, Sr. Marie-Benigna; Marie Therese Vezina, of St. Joseph de Beauce, Sr. Therese of Lisieux; Bernadette Laplante, of Crysler, Ont., Sr. St. Martin; Alice Pepin, St. Medar de Warwick, Sr. Mary of the Angels; Mathilda Pelletier, of Riviere du Loup, Sr. St. Laurent; Germaine Lavoie, of St. Pascal, Sr. St. Louis; Rose Berube, of St. Damase de Matapedia, Sr. St. Rose of Lima; Marie Gagnon, of Sacre Coeur de Beauce, Sr. Mary of the Divine Heart; Rachel De Mars, of Newport, Vt., Sr. Bernadette of Lourdes.

The ceremony is presided by our Chaplain, Reverend Father Lapierre, M. E. and the allocution for the circumstance is delivered by Reverend Father Coté, O.M.I., who preached our retreat. Assistants in the sanctuary: Very Reverend Canon Roch, Superior of the Foreign Mission Seminary, Reverend Father Perreault, Parish Priest of St. Christopher's Parish; Reverend Father Arcand, Parish Priest of the Immaculate Conception Parish. The Reverend Parish Priest of Riviere du Loup; Reverend Father Duplessis, Chaplain of the Reverend Brothers of the Christian Schools; Reverend Father Rondeau, M.E.; Reverend Father Berichon, M.E.; Reverend Father Bourgeois of the Seminary of Three Rivers.

Monday, August 10.

Thirty-nine young girls, coming from all parts of the Province, of the United States and New Brunswick, who yesterday we still ignored, are today our little Sisters. How beautiful is religious charity! And how the links they create are real and durable! Already we feel our hearts full of affection for our dear little Sisters and we form but one desire, that they will ever be the happy Missionaries of the Immaculate Virgin.

Our new nest is already too small, but that does not hinder us from inviting other little birds to come and take shelter, for we know full well that Divine Providence, Who does not leave the birds of the air without shelter, will not fail to enlarge that of His Immaculate Mother.

Saturday, August 15.

'Tis a beautiful day: the sun appears in all its splendor, a light breeze gently rustles the leaves of our pretty grove, while the little birds vie with each other, in the warbling concerts under the verdant foliage; one would say that all nature wishes to harmonize with the pure and serene joy which penetrates us in the intimacy of our dear Novitiate where every light glitters, every face smiles, every voice sings...

And why not be joyous when the Royal Spouse of Virgins deigns to invite six of our Sisters to the Divine Alliance?...

Sister Mary of Nazareth, *nee* Helene Surprenant, of Richelieu; Sister Mary of Sion, *nee* Florida Ravary, of St. Clet; Sister Mary of the Archangels, *nee* Germaine Noiseux, of Montreal; Sister of the Infant Jesus, *nee* Florentine Dansereau of Vercheres, pronounce their first vows; Sister Pauline Marie, *nee* Marie Antoinette Brassard, of Jonquieres; Sister Julienne of the Blessed Sacrament, *nee* Beatrice Lareau, of Chambly, emit their perpetual vows.

Immediately after having contracted their solemn engagement the first four receive the black veil, emblem of virginal modesty; then the silver cross, austere jewel which reminds them that they are the Spouse of a crucified God; finally the beads, crown of Mary and sweet chain which will henceforth bind them so closely to their Divine Mother.

The other elect are still more privileged. When they have pronounced their *Fiat* "forever", they receive, and with what emotion, "the ring of fidelity" which bears engraved on the inside the Name of Him to Whom they are consecrated for life and for eternity: "Jesus".

Now the sacred minister may intone the "Te Deum", all hearts vibrate in unison: "We praise Thee, O God!..."

The ceremony is presided by Very Reverend Canon Roch, Superior of the Foreign Mission Seminary. The allocution is delivered by Reverend Father Lambert, Chaplain of the Ladies of the Sacred Heart, Sault-au-Recollet. In the sanctuary are: Reverend Father Benoit, P.P. of Ahuntsic;

Reverend Father Martel, P.P. of St. Clet; Reverend Father Rondeau, M. E.; Reverend Father Berichon, M. E.

Before the evening meal, takes place, as is the custom, the symbolic coronation of the new "Perpetual Spouses".

And already the evening shadows begin to gather, the little birds are silent, and our voices also... All has entered into the profound silence of the night. Alone our hearts continue to sing: "Thanks, dear God, for all Thy blessings!..."

Tuesday, September 1st.

Though September has made its appearance, it still brings us many a hot day with refreshing evenings. We are enjoying the latter under the large trees of our pretty grove heartily chattering while shelling beans, when suddenly, we perceive the moon that rises, beautiful, grand, full of majesty, yonder, behind the Riviere des Prairies. "Oh! how lovely!" we all exclaim in one voice. And our Mistress replies: "When it is said that the Blessed Virgin is as beautiful as the moon, it is a beautiful comparison, is it not?..." Before entering we repair to the river-bank to better contemplate this luminous planet which slowly rises in the serene heavens shedding its peaceful reflection on the slightly agitated waves. We admire it and reflect... This same planet which, so softly shines over our heads, gives light at the same time to thousands of places and persons who are dear to us... Oh! why have you not, the gift of hearing and speaking!... What sweet messenger you would be for our hearts, you who fly from shore to shore, but your very presence rejoices us and you seem to reflect a resemblance of those whom you envelope with your light. We understand your silent language and thank you. Carry also our pious remembrance to all those we love here below, carry especially our compassionate remembrances to the poor disinherited infidel shores, uncover to them some of the charms of Her whose ravishing beauty you represent: the loving Immaculate!

Sunday, September 6.

We celebrate the Feast of Divine Providence and God, doubtlessly wishing to make us appreciate nature's magnificence the more favors us with beautiful weather.

At Mass by pious hymns, we invite the entire creation to unite with us in praising the Author of all good and His Divine master-piece: Mary, Our Immaculate Mother.

This day is particularly dear to us as it is the patron saint's day of our Reverend and dear Sister Assistant General. It is for us a sweet duty to pray for her who, in the shade and silence, unreservedly devotes herself for the Community and each of us in particular.

The procession for the first Sunday of the Month takes place out of doors to-day. Our pleasant grove, so often witness of our happy pastimes, now re-echoes with our pious hymns to Mary.

Tuesday, September 8.

It is to Mary, dear little infant, that we offer our homages and beg to obtain for us that we will be for our Mother in Heaven and our Mother on earth a subject of joy and consolation as the Infant Virgin was for her mother, Saint Ann.

For the last time before his departure for China, Reverend Father Lapierre said Mass in our chapel. Needless to say that our prayers and hymns are for the future missionary.

Immediately after breakfast, we all take our places on the edge of the road in front of the Convent to await the passage of His Grace Archbishop Gauthier, who will presently leave the Foreign Mission Seminary where he ordained a few deacons. His Grace soon appeared and deigned to alight from the carriage to address a few kind words to us. He said that he was deeply touched by the first departure of our Canadian Missionaries for distant Manchuria. "It is," added our Venerable Archbishop, "a great event for us". After giving us his blessing, he left us saying: "Au Revoir," dear children, may God bless and protect you!"

In honor of the Nativity of Mary and the passing of our Archbishop, we have a pleasant holiday.

Wednesday, September 9.

In the Chapel of our Mother-House takes place this morning a most impressive ceremony. Our dear Mother having been so thoughtful as to invite Sister Superior to take part in it, we have therefore the benefit of a detailed account of the feast.

As one already knows, the Foreign Mission Society of the Province of Quebec will shortly see its three first apostles take their flight towards the distant shores of unfortunate China. The chosen ones are: Reverend Father Lapierre, of St. Hermas, Chaplain of our Community for four years, Reverend Father Berichon of Montreal, and Reverend Father Lomme, of Worcester. So, all three come this morning to offer, for the last time, Holy Mass at the Mother-House. To-day, since the Church takes memory of a martyr, the Holy Sacrifice is celebrated in red. No other color could have better symbolized the holy ardors of these apostolic souls. Also the pious sanctuary at dear Outremont was already burning in its red decorations: baskets of scarlet flowers surrounded each of the three altars, and in the midst of the splendor sparkled twelve red torches. Oh! how symbols have their eloquence which to many souls tell more than many discourses !...

At 6.30 the three missionaries enter the sanctuary, while the organ plays the *March of the Brave*. Our Reverend Chaplain advances to the main altar and his two companions to the side altars. Then the Community take their place at the Holy Table to receive for the last time the Bread of Life from the hand of him who has been for the last four years the Father of their souls.

What supplications arise from each and every heart at this solemn moment? O, may the Master of Apostles deign to hear and answer them!

And the Masses commence. With soul, with emotion are intoned the hymns for the circumstance.

The Holy Sacrifice terminated, the three officiants take their place to offer their thanksgiving on three *prie-Dieu* placed in the centre of the sanctuary.

Then, shortly a sweet melody is heard, that of the "Ave Maris Stella", and the childish voices are raised: who in their language modulate their prayer to the "Star of the Sea" in favor of them who in a few days will not fear to encounter every peril and abandon that which they cherish the most dear here below to go and carry the Gospel of Peace to their unfortunate brothers, who perish in their pagan native land. Truly the scene is most touching and our poor little ones appear emotioned in praying thus for their country and their people.

Mary! Sweet Star of the Sea, you will hear the supplications of these childish souls, you will guide upon the uncertain ocean the sail of our valiant missionaries, you will calm for them the tempests, you will place over them your azure-blue mantle, and lastly you will in a way make that the Pacific be to them "pacific", that they may reach happily the port of the Celestial Empire to ransom souls by millions for the Heavenly Kingdom.

Thursday, September 10.

The last evening before the departure, Reverend Father Lapierre gives us the pleasure of coming to the Novitiate to sing Benediction of the Blessed Sacrament. He is accompanied by Reverend Father Lomme, one of the parting missionaries, and Reverend Father Larochelle, our new Chaplain.

After supper, we unite in the reception hall where Father Lapierre gives us the itinerary of his near voyage, speaks to us of the miseries of China and exhorts us, as he has often done in the past, to acquire the habit of renouncement by fidelity to small daily duties. It is thus that we prepare to become real apostles.

In terminating the visit, the missionaries' hands raise while our brows incline for a last blessing.

Our humble prayers will accompany the happy apostles who are, to take possession, in the name of the Canadian Church, of the vast field of apostolate confided to their zeal by the Sovereign Pontiff.

Friday, September 11.

The day for the great departure has arrived for the three missionaries of the Canadian Seminary; 'tis a glorious day for the Church of Christ and for our Country; a day dreaded, we do not doubt, by the infernal powers for these heroes of good tidings are going to implant the reign of Our Divine

Saviour on idolatrous soil and crush the efforts of Satan in his covetousness for souls.

Certain occurrences, certain coincidences sometimes happen in the visible world which are to us like an image of what occurs in the invisible one. So this morning the sun arose radiant, foretelling a serene day like the peaceful conquest to which the Soldiers of the Divine King will deliver themselves. But, lo! towards one o'clock, in an instant the electric fluids fill the air, the sky is covered with thick black clouds, darkness envelopes the earth, the thunder peals, the winds rise, the branches of the trees detach from their trunk, the cross placed on the Seminary is torn from its sheath, in a word, the aspect of nature is terrifying. But this sort of hurricane passes over, the storm soon calms, the sky becomes clear and the sun reappears. Would it be forbidden to see in this event an image of the fury of hell foreseeing the loss they will be made undergo by the numerous bataillions of conquerors of souls who to-day arise to spread afar the Kingdom of God. But however to his threats, the spirit of darkness must flee and give place to the Divine Sun of Truth Whose beneficent rays will shed on all nations light and life.

Towards two o'clock, Reverend Father Berichon, one of the three who are leaving, to whom we have not yet bid farewell, comes to make his adieu. Reverend Father Lapierre accompanies him. The visit is not very long but cheerful. The future missionaries will certainly not be "sad missionaries".

At 3.30 P.M. the touching ceremonies for the departure takes place at the Seminary under the presidency of His Lordship, Bishop Forbes of Joliette, as representative of the Episcopate of the Province of Quebec.

VOTIVE LIGHTS IN HONOR 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 favor from this tender Mother.

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

Pauline Marie Jaricot

Foundress of the Association of the Propagation of the Faith.

(Continued)

"The feeling that dominated all others in this peaceful abode", said she, "was an immense need of living with the sole aim of accomplishing God's designs, whatever severeness He would use towards me. Thus did I dare say to Him: 'Jesus, my beloved Spouse, I consent to see the life you have restored me prolong itself. But, since You know my weakness, permit me to place a condition to this favor: kindly cut off from my life the years, days, hours, and even minutes that I would not *solely* employ for Your glory!..."

After having drawn in recollection and solitude the strength to suffer, work and struggle as long as it would please her "Divine Master" to leave her in this world, Pauline went to Privas, where awaited her a friend whose great heart, in harmony with hers for devotedness to God and souls, had been forming for the last four years, to this same heroic devotedness, a modest Society of virgins which he gave as tender mothers to the most unfortunate among the unfortunates, the poor insane.

It was Venerable Father Chiron, born at Bourge-Saint-Andéol (1793), and whose virtues already shone with a pure lustre. He, also, had often had recourse to Pauline's generosity and advice to surmount the numerous difficulties which arose at the outset of his work.

"How many times," do we read in the Society's notes, "the Founder of the *Daughters of Saint Mary of the Assumption* went from Privas to Lyons and their friend, from Lyons to Privas! How many letters exchanged, how many conversations of a nature to ravish the angels of heaven took place between these two earthly angels! We shall find them again later, when, on the point of presenting to the Lord a superabundant harvest of works and trials, they will contemplate and love but the Cross."

After these two consoling visits, Pauline returned to Lyons where her presence filled with joy all those who awaited her. They had feared to lose her forever, and here she was, bearing on her features signs of perfect health with the heavenly imprints of grace that overflowed from her soul.

One person only remained insensible to this happy return: it was Anthony. He saw again his beloved daughter without recognizing her, and many times did he ask, "Where is Pauline?... where is Philias?... where is Jean?..."

The most complete darkness had replaced the cloud that we have already seen dim the intellect of the venerable old man. At last, he whom his saintly daughter named *the just man*, passed, exempt from struggles and anguish, to eternal light, of which his spotless life had not to dread the darkness.

Anthony Jaricot died November 28, 1833, after having nobly and christianly traced to his family the way of honor, religion and virtue.

It would be difficult to enumerate all the good that this man of God had wrought since his tender youth, of which a hereditary faith and laborious work had preserved the innocence.

Having become rich, he had let no occasion escape of helping those who bore on their brow the mark of unhappiness; kind towards all, he had shown himself particularly generous towards the most holy and most usually ignored as also the least understood of all misfortunes, that of the ministers of God and of religious houses. When their monastery was restored, the Trappists of Aiguebelle had been helped by his holy liberalities.

The remains of this "good and faithful servant entered into the joy of his Master" were borne in the vault so admirably situated on one of the most beautiful hills of Lyons, and where already reposed his young son Narcissus, his beloved Jean and the saintly Father Wurtz.

On the large and beautiful cross that protects the final sleep of those elect, one may read these simple words, *all* that, be he king or pauper, man, after his brief sojourn here below, carries with him in the grave: *Spes unica!*

MARTHA AND MARY

'Tis not in vain that one touches the threshold of eternity.... Every time God restored her to health, Pauline felt like a new imprint of grace, a more complete detachment from creature and self.

"Two contrary dispositions drew my soul in different directions and, in these two directions, I could equally make use of the life that had been given back to me.

"On one side, an ardent thirst for God's glory and the salvation of souls urged me to again consecrate myself to exterior works; on the other hand, need of rest after so many physical and moral agitations caused me to desire a complete solitude. In reality I felt no other attraction than that of losing myself in God, with my Saviour, and I willingly would have passed all my time before the Most Blessed Sacrament.

"Continual union with Our Lord, during the long months of my illness, had rendered me insensible to the feelings of nature so, that all duties of social life were to me a real bore. I felt dead to all, save the interests of my good Master, of Holy Church, and of souls, for which I felt more love than ever.

"One day, when in these alternatives of desires between rest and action, the thought of glorifying my Saviour presented itself more strongly to me, I said to myself, 'What can I, poor, weak creature, do? If I were a man, I would have entered the Society of Jesus to work for the salvation of all my brethren.' At that moment, an interior voice the accent of which I cannot define, answered, 'If you cannot enter the Society of Jesus, can you not form the Society of Mary?'

"Whilst consoling me, this thought sowed in my mind the seed of a design of which, at first, I saw neither the form nor the aim, but which left in me the hope of being able, under the protection and in the company of my heavenly Mother, to work for the glory of her divine Son.

"However, as outside of obedience, every inspiration, even the best, may be the result of illusion, I did not conclude to a need of rest or to the foundation of a new work, before submitting all to the venerable priest who directed me.

"For eight days, I forgot everything and abandoned myself into the hands of my adorable Master, as a small and feeble child abandons himself into the hands of his mother.

"At the close of my retreat, Rev. Father Raygnaut said to me, 'I find in you many signs of religious vocation, that is why I shall, later, permit you to come and rest at the Visitation. But, in waiting, I advise you to unite Martha and Mary, that is to say, combine the contemplative to the active life, for which you have a real vocation and providential aptitudes.'

"I received these words as the expression of God's holy Will and entirely submitted myself. As to the great sacrifice (martyrdom), such as I had hoped it, my guide had strived to render me indifferent even to the desire of immolation: so well did he succeed that, not daring to think about it, I abandoned the future to Providence, and resigned to *live very old*, if He so judged.

"Concerning the Company of Mary, my guide told me he could not as yet give an answer; he assured me that he saw no inconvenience in my assembling a few devoted persons, capable of helping me for the Living Rosary as well as for other works undertaken before my illness, the care of which surpassed my strength."

She does not mention what were *these other works* the care of which surpassed her strength, but here is one that her charity considered as her holy brother's *inheritance*.

The Revolution of 1830; having brought back to the Hotel-Dieu the abuses of 1793, fifteen novices, following the advice given them by Philias, had left the post where their virtue was again imperilled. Since then, Pauline had shown herself their protectress, or rather, their mother, supporting without faltering, the effects of the administrators' wrath, who threatened to get the fugitives back by force.

After having, at her own expense, placed nine of these pious girls in distant Communities where they were safe, she received the remaining six under her roof, in a little house situated beside the chapel of Fourviere, house so poor that she named it "Nazareth".

Overjoyed to be thus able to imitate the poverty of Mary during her mortal life, she gladly accepted the privations inherent to the destitution of this house, and chose as hers the most shattered room; it was at the same time the nearest to the blessed sanctuary of Mary.

(Nazareth was situated on the site of the new church of Fourviere.)

At this same epoch, Pauline who could no longer suffice to the solitudes of the works of mercy of which she was the inspirer and the life, had the good fortune of finding a worthy auxiliary in Agatha Tavet, a pious working-girl as remarkable for her intelligence as for her virtue, zeal and charity; she is still remembered in Lyons. Her dwelling neared Nazareth.

We can say that Agatha penetrated in all places where there were miseries to alleviate and good to perform. For that purpose, she would even go to barracks to carry, with kind words, good books which she induced the soldiers to accept and read with pleasure. There was in this noble girl so much candor, tact and dignity that not only the privates, but the chiefs themselves, showed her a confidence and respect which helped her, as also Pauline, to bring back to God a great number of sinners who no longer knew Him.

The soldiers called Agatha their mother. She taught Christian Doctrine to more than a thousand who made their First Communion with great faith and joy. Many a trait of charming and pure simplicity have we learned about this maiden during her intercourse with these brave children of the barracks. We regret that the necessity of not being too profuse hinders us from relating them.

The Hospitallers received with such charity were far from bringing in their daily relations the delicateness and charm that education, practice of good society and, above all, elevation of mind and heart give. Although very pious and devoted, these girls often showed themselves rude, irascible, and exacting in such a manner as to ceaselessly wound the exquisite sensitiveness of their generous protectress. In spite of all the latter's efforts to conquer her natural pride and vivacity, her inmost heart remained vulnerable. This heart, united with the noble aspirations of her great soul, made her doubly feel the thousand little wounds which her companions unwillingly caused her.

Very seldom did she let appear the efforts she had to make in these circumstances. But those who knew her could guess, by certain signs, the revolts of nature and the victories of grace. She would trace a little cross on her lips as if to seal them against all retaliation of pride or anger.

She was still living at Nazareth when she let her zeal carry her beyond the limits marked to the faithful by our Holy Mother the Church.

Here is the fact:

After a meeting of the Living Rosary where the perils that menaced Church and France had been discussed, Pauline who always felt electrified by this burning question, proposed to go to the miraculous chapel, to implore mercy through Mary.

She went to the foot of the altar with her counsellors. There, under the impulsion of her faith and love for Church and country, she began to exhort her sisters aloud, asking them to pray and devote themselves so as to disarm Divine Justice.

The sanctuary was usually unfrequented at this hour; but on that day, a priest happened to be in one of the confessionals. Utterly surprised by this scene, he went to the group and, very severely, very harshly, reprimanded her "who had had the temerity of speaking in the church, which privilege was accorded to no one but priests."

"Unfortunate me! what have I done?" exclaimed trembling Pauline! "O my Saviour, I have unwillingly disobeyed you!—Father," added she, joining her hands, "I thank you for having reminded me of my duty! I am but a miserable sinner, a thousand times unworthy of being heard here. How can I have forgotten it?... I beg pardon from Our Lord, from you his minister, and from all the persons whom I have scandalized."

The witnesses of this reparation which exceedingly surpassed the fault, understood by what means souls reach the Heart of Jesus.

The dwelling at Nazareth, however sweet and dear to Pauline, could not be but transitory for it could not suffice the little Company of Mary, and still less the numberless relations brought about by the two great works of the servant of God. Ere long, providential circumstances which she gracefully relates in her notes decided her to make the acquisition of a beautiful dwelling, situated half-way up the hill of Fourvière, above Lyons and facing it.

"I named this property Loretto and laid its keys at the feet of the Immaculate Virgin, that she may be its *chief Mistress*. I promised her to place her image in every room, to choose the best one for a chapel and to set her monogram on every interior door.

"I obtained from our Archbishop what I desired above all: to keep the Blessed Sacrament in my private chapel."

When the pious colony was to leave Nazareth to move to Loretto, a new political storm broke out in the City of Mary.

Pauline has minutely related the cause and results of the insurrection of 1831. These beautiful pages which would enrich History, are too numerous to set in the frame of this work. We shall nevertheless read a few of them, those that, whilst keeping the historical characteristic, can facilitate the study of a soul according to God's heart.

"While I was busying myself with exterior details, the grief of these days of death that were dawning, invaded my whole being and renewed my anguish.

"O Jesus, you have seen my tears flow!...

"I was hearing Mass at Fourvière on the Feast of the Presentation of Mary when the first shots were heard. I remained at the foot of the tabernacle, under my Mother's eyes.

"My first feeling, on hearing the sinister cries that arose from the city, was that Divine Justice was *giving to each according to his works*.

"A profound sorrow filled my heart at the thought of the disasters that menaced Lyons.

"Notwithstanding the terror which besieged my soul, I dared to begin a struggle against Divine wrath. I was like a little child who, seeing her father irritated against criminal sons, inconsiderately throws herself between them to stop with her feeble hands her guilty brothers' revolt, and the blows that the avenging father's arm is about to discharge upon them.

"Thus my poor heart tried, by all means possible, to appease the Saviour's anger, and it lovingly offered itself to serve as a shield to that of Jesus, as if this poor heart could deaden the traits shot by the ungrateful, against the generous Heart Who hath so much loved men!..."

The cause or pretext of the November revolt was the dissatisfaction of the working-class underpaid and to which a raise of salary had been refused.

Roused by the Revolutionary agents, the numberless workers had so cleverly organized for the defense of their cause that they had routed the National Guard and pushed back the troops of the line outside the walls of the city, whose sole masters they now were.

"Everything could be feared from these victors, who, in throngs, scoured the city, uttering savage cries, well fit to terrify the population. During that time, that is to say, during two days and two nights, I strived", said Pauline, "to appease the Redeemer's Justice, by offering myself anew to endure the torments which my nature excessively dreaded, but of which my will unreservedly accepted all horrors.

"How many admirable effects of Divine Bounty have been manifested during these days of bloodshed! As if the blows had been intelligent, or, to say better, because those blows were directed by a highly intelligent hand, only two persons amongst the just were struck: an angel seemed to have marked the brow of the servants of God...

"As for me, I ignored these details and heard, from my sacred place of refuge, the cries, the shooting and all what anarchy holds as most terrifying. I had but *one thought* and begged but for one thing, *to suffer for the salvation of Lyons the martyrdom that had been promised me* and that, I thought, had arrived.

"The mutiny of 1831 was more terrible than that of the preceding year, but the conquerors showed themselves human and just in their victory. Everything had fallen into their power and, in spite of this, nothing was stolen in our rich city. Strangers who had mingled with the Lyonese workers so as to take advantage of the occurrence to plunder were very severely punished. In the surroundings of the Cathedral, the rebels, carrying arms, and with bare head, accompanied the priest who carried Holy Viaticum to the sick.

"Our dear city of Lyons had the honor of seeing the poorest of her children prefer the equity of their cause to the treasures that victory had placed in their hands.

"Everything seemed to have come to an end, when the devil, sworn enemy of the *City of Martyrs*, used public emotion as a means to spread ter-

ror in all minds. It was known that, on leaving, *the General had declared he would soon return and put the city to fire and sword...*

"Such a perspective terrified several who then thought of fleeing.

"In these sad conjunctures, I made an appeal to the Associates of the Living Rosary at Lyons and throughout entire France, to the effect that their prayers obtain peace. These fervent and general supplications doubtlessly touched the Heart of Jesus.

"At the much dreaded epoch of the troops' return, a pious widow scattered on the road the soldiers were to follow to re-enter Lyons, a considerable quantity of Miraculous Medals and of little notes bearing these words: *Mary has been conceived without sin.*"

Pauline does not specify to *whom* was due the initiative of such a means of defense, but it is easy to divine.

"If," said she, "the Lyonese feared the revenge of the troops, these were not without apprehension in returning to the city where the populace had triumphed over the army.

"When the battalions had gone beyond the gates, the soldiers and officers picked up, at first astonished, then with a sweet and salutary impression, the medals and notes purposely scattered on their passage. A feeling of trust and meekness soon followed that of revenge so that, in a short time, the minds of both parties were inclined to come to an agreement and fraternize.

"A more clever hand than mine could worthily recount to the glory of Our Immaculate Queen the miracles of grace wrought by these words, *Mary has been conceived without sin.* After these sombre November days, the report of these marvels re-echoed from one end of the city to the other: conversions, preservations, appeasements, reciprocal charity, etc.

"I shall always very preciously keep the letters and notes written me by the army chiefs asking for medals for themselves and their inferiors. As soon as a company had been supplied, others begged for similar treasures, in such a manner that more than twelve thousand medals were distributed in the garrison, without counting those that were given elsewhere.

"The religious impulsion that had made itself felt in the souls of the Lyonese as in those of soldiers united them in mutual confidence under the regard of Mary, so good and merciful towards all."

In a few months, a notable change had taken place among the soldiers; a great number, not satisfied with wearing the medal, desired to have beads, scapulars, and they even organized between themselves several sections of the Living Rosary: "*It is worth much and is quickly done*", would they say, "*what a fool not to profit by the opportunity!*" And, from the Mother of Grace, they went, with simplicity and faith, to Grace itself, by receiving the adorable Eucharist.

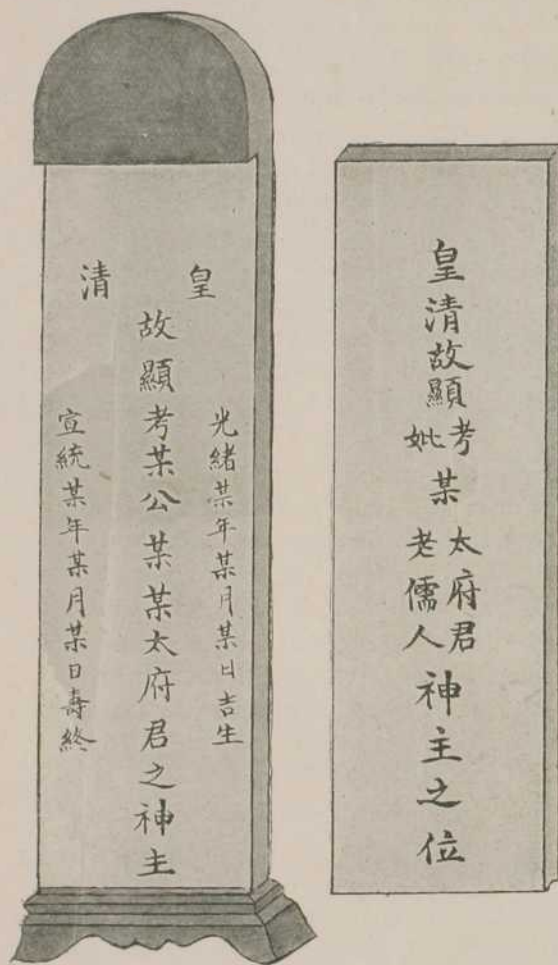
(To be continued)

CHINESE SUPERSTITIONS

THE ANCESTRAL TABLET

(Continued)

10.—What is the tablet?



THE ANCESTRAL TABLETS.

After the funeral service and the burial sacrifice, the tablet was erected, *mou-tchou*, word for word; tablet of wood. The wood of the mulberry was used, as it was called by the same name: tablet of mulberry *sang-tchou*.

After a year was completed, the sacrifice of the end of the year took place, which derived its name *lien-tsi*, from the name of the bonnet which the son of the deceased wore for this ceremony, this bonnet was called *lien-koan*. After this sacrifice the tablet of mulberry was deposited in the ground, and replaced by a tablet of chestnut, *li-tchou* that was erected in an honorable place.

The tablet of the emperor was one foot, two inches in length, that of the dukes one foot only.

The tablet of mulberry bore neither graving nor painting; on the back of the tablet of chestnut the posthumous name of the dead person was written.

According to a few authors, the mandarin and the literary men had a wooden tablet: that of the mandarins consisted of a silken tissue, upheld by a "osseus frame-work" of wood. The literary men had but a tablet of plaited straw.

The "theory" that upholds that in olden times the mandarins and the literary men had not a tablet of wood is admitted by the following men:

Hiu Cheng and *Tcheng Yuen* of the dynasty of the *Han*.

Kia Kong-yen, under the dynasty of the *Leang* of the South.

Kia Kong-Yen under the dynasty of the *T'ang*.

Se Ma-yen in the time of the *Song*.

The contrary theory, tending to prove that in ancient times the mandarins and the literary men had a tablet of wood, is upheld by the following literary men:

Sui Miao of the dynasty of the *Tsin*.

Yuen I, king of *T'sing-ho* under the *Wei* of the North.

This last opinion seems more in conformity with the authorization of *Li-ki*, chap. XX, *Tsi fa*.

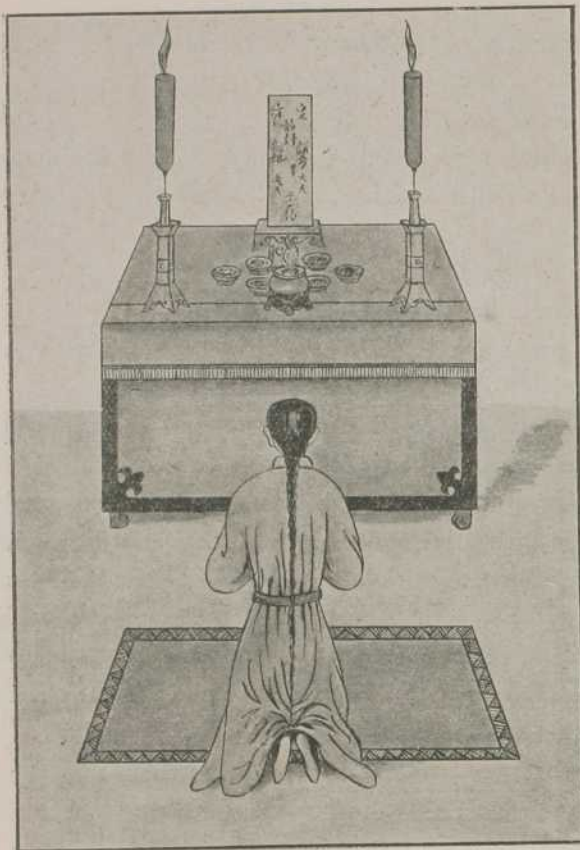
From the dynasties *Wei* and *Tsin*, to those of *T'ang* and *Song*, the literary men and the mandarins had not the right to have erected a tablet of wood in *Mou-tchou*: They were given but the slab of sacrifice called also slab of the soul, thirteen inches in length, four and one half inches in width, and of a thickness of five lines on which were written characters, eight inches in width to indicate that it was the throne of the soul of such an ancestor, with such a posthumous name or again of such an illustrious lady. At the time of the dynasty of the *Song* the leaders of the modern school, *Y'cheng I-t'choan* and *Tchou yuen hoei* fixed the form of the tablet of wood "*Mou-tchou*".

The literary men and the mandarins had henceforth their tablet of wood, one foot two inches in height, three inches in width and one inch two lines in thickness. The two superior corners are rounded of five lines. An inch below, the line is drawn, which separates the frontispiece from the interior part; leaving four lines on the front and eight lines at the head of genealogy tablet. In the middle is written: Tablet of the soul, of such a generation or dignitary with such a title or rank.

The actual custom is to write on the two sides of the genealogical tablet, at the right and at the left the central characters of the detailed dates of the birth and death, the sub-prefecture, the local division, the mountain and the direction where the tomb is to be found. In front, on the anterior face is written: "Tablet of the soul of such a man, mandarin of such a name, of such a district:" or: "Tablet of the soul of such a lady with such a title." The tablets are re-united together and exposed on their base. Such are the actual rules.

In our time plebeians and peasants, without exception, erect the ancestral tablet. Let us now see what was the idea which presided primitively.

20—For what end is the tablet erected ?



OBLATIONS BEFORE THE ANCESTRAL TABLET.

(a) It is the image of the soul, a commemorative monument of the deceased, which ties filial love.

At the time of *Han*, the literary man *Hiu Cheng* wrote: The tablet is the image of the soul. After rendering his last duties towards his father, the pious son has no longer a place to set his heart, he makes sacrifices and erects a tablet.

Pan Kou, a scholar of the same dynasty said : Properly speaking the soul inhabits no place; the pious son sets his heart on the tablet and uses it to captivate the attention of the future generations.

T'cheng Pe-yu, who lived under the dynasty of the *T'ang* says: "As the heart of the pious son no longer sees anything to love after the interment he has thought of erecting a commemorative tablet.

The author *T'chen Kao* of the dynasty of the *Yuen*, reporting the words of the literary man *Fang* writes the following: "In reality, the soul has no place of habitation, it cannot therefore have any material throne. That which is agreed upon to be called the throne of the soul, is in fact the throne of the man.

If we can believe the ancient authors, the tablet had for aim to represent in a sensible manner the departed soul, and to settle the filial love of the descendants, but no one ever pretended to make of it a receptacle, or a throne, of the soul of the deceased.

(b) The soul of the deceased really resides on the tablet.

Let us now encounter the new current of ideas, which little by little, came to light.

Under the dynasty of the *T'ang*, *K'ong Yn-ta* had already written these lines: "The tablet is the throne where the soul reposes."

At the period of the *Song*, *T'cheng I - tchoan*, an author already mentioned uses this language: If a sacrifice is offered to the ancestors without erecting a tablet for them, their soul has no throne in which to reside.

According to *Tchou Hi*: The ancient rite of the tablet consists in erecting a throne, where one wishes that the soul of the ancestors come to reside.

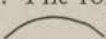
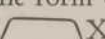
Modern authors have given unreasonable explanations of the canonical books. From this error arises the popular belief that the soul of the deceased truly resides in the tablet: therefore it is thought that happiness can be obtained on multiplying the prostrations and supplications before it. In like manner one is persuaded that a misfortune will occur if it be despised or rejected.

The popular credulity does not falter before singularities and contradictions. The tablet being erected only after the interment, how is it then that the soul, which does without the tablet before the interment, come to reside in it after this ceremony, as soon as the name of the deceased is written on it?

Or, how can it be explained that the soul, that is believed to be fastened to the piece of cloth in front of the coffin, no sooner sees its name written on the tablet, than it leaves its first receptacle to hasten to place itself on the new tablet?

And besides, the tablet cannot be erected a second time; if then it happens to be broken or lost, where is the soul to make its dwelling?

30.—*Structure of the ancestral tablet.*

This tablet consists of two little boards. The first, A, longer and thicker and usually reposing on a base figured S. The principal part O forms a frontispiece, sometimes sculptured and nearly always painted in vermilion and varnished. The form of the frontispiece varies, it may be in the form of a half circle Z  Y or in the form of a truncated Pyramid P  X.

Under the line CD, this little board had been sawed into halves of equal thickness. The superior half I opens or closes as wished upon the first genealogical tablet. (see the illustration.) When these two tablets are united one would never suspect that there are two.

The exterior tablet I, the shorter, bears the reglementary inscription which alone is seen in ordinary times. But for fear that these characters become effaced with time, this formula and the details of the birth, death and burial are also on the genealogical tablet.

This second inscription is invisible and hidden by the small exterior board, enclosed in this genealogical tablet.

To sum up: the tablet is divided into two parts: the inner part and the genealogical tablet.

Petitions and Thanksgivings

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

Enclosed you will please find Three Dollars for Novenas to be offered for my intentions.
Mrs. H. M. B., Spencer, Mass.

Permanent position for my son-in-law. If request is granted I will send \$5.00 for your missions.
Mrs. M. O. R., Grand Falls, N.B.

The enclosed Five Dollars is in grateful acknowledgement for a favor received. I also beg your prayers for another special grace, and promise \$25.00 when granted.
Mrs. S. C., Montreal.

Will you kindly burn a votive light and a candle that God may favor me with better health?
Mrs. G. Fiskdale, Mass.

You will find enclosed \$5.00, as promised, for a great favor received. Please continue to pray for me.
Mrs. T., Arctic Centre, R. I.

I am sending \$1.00 asking you to pray for the conversion of my husband.
Mrs. B. P., Marville, R. I.

Please find enclosed \$1.00 for my subscription to the "Precursor". If I obtain a desirable position I shall send \$5.00 in honor of Our Lady of Perpetual Help.
Mrs. C. McG., St. John, N.B.

A very special favor is desired through the intercession of the Little Flower of Jesus, if it be obtained I shall subscribe to the "Precursor". Find enclosed \$1.00 for a novena to St. Therese.
Miss H. C., Loggieville, N.B.

Enclosed please find Post Office Order for \$1.00 renewal for subscription to the "Precursor". Asking a remembrance in your pious prayers for particular intentions.
Mrs. M. C. Saint John, N.B.

I promise to send \$1.00 for the Souls in Purgatory, if, through the intercession of the Blessed Virgin and St. Ann, my mother is cured without having to undergo an operation.
Miss M. M.

I am sending \$1.00 for a novena of lights to be burned at Mary's Shrine for a special favor.
E. J. C. Burlington, Vt.

The generous prayers of subscribers are requested for sale of Business; if favor is granted I promise Five Dollars for you works.
A subscriber, Montreal.

A mother asks prayers for the conversion of a member of her family.
Mrs. R. A. McA., Douglastown, Gaspe.

I promise to become a life subscriber to the "Precursor" and also have a Mass said in thanksgiving, if my husband recovers his health and has success in his business affairs.
Mrs. J. K., Montreal.

I am sending \$1.00 for a novena of lights, begging the Blessed Virgin to intercede for me that I may be cured of dizziness.
Mrs. J. A., Verdun.

If by the intercession of Our Immaculate Mother I become well enough to attend Mass, I promise to contribute \$1.00 a week, for one year, in favor of your missions.
Mrs. W. F. McC., Grand Falls, N.B.

Enclosed please find \$1.00 in thanksgiving for favor received.
Mrs. B., Rosemount, Montreal.

I promise to subscribe to the "Precursor" for five years if, through St. Anthony's intercession, I obtain a steady position.
E. R. R., Holyoke, Mass.

Thanks to our Immaculate Mother for the cure of my little girl. I promise to send \$50.00 for your missions if my husband obtains steady work.
Mrs. O. P., Montreal.

Thanksgiving to St. Joseph for favor received: offering of \$1.00 for your works.
Mrs. P. S., Montreal.

Prayers are requested for the cure of a mother who is troubled with tuberculosis for the last two years.

Mrs. L., Bronx, N. Y.

Enclosed you will find \$1.25 in thanksgiving for a favor received.

Mrs. J. H. L., Burlington, Vt.

I am enclosing \$1.00 for a novena to Our Blessed Lady in thanksgiving for a favor received.

Mrs. E. G., Montreal.

Enclosed please find \$1.00 for a Mass that my husband may be cured of deafness. If it be God's Will to grant our request I shall contribute generously to your missions.

Mrs. R. D., Chatham, N.B.

May I solicit your prayers for a better position for my husband. If granted I promise to contribute \$10.00 for the most pressing need in your missions.

Mrs. E. J. Springfield, Mass.

Please unite with me in thanking Our Immaculate Mother for the recovery of my health. I enclose herewith \$1.00 for your works.

L. S. Worcester, Mass.

Enclosed find \$2.00 in thanksgiving to the Blessed Virgin and the Little Flower of Jesus for favor obtained. I also ask you to make a Novena for the recovery of my health.

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

A mother asks prayers for her boy fourteen years of age who has never walked. Promising to contribute generously to the missions.

Mrs. D. McA., Monteith, New Ont.

Please accept the enclosed offering of One Dollar for a very special favor; if my petition be granted I promise to contribute \$50.00 for your good works and become a life subscriber to the "Precursor".

Fitchburg, Mass.

Enclosed find my subscription to the "Precursor" also \$1.00 for a Novena to Our Blessed Lady for a very special favor; if it is granted I will send \$1.00 a month for twelve months.

Mrs. C. G., Point St. Charles.

I am sending \$1.00 for your needy charges in China and ask you to kindly pray for the cure of my sore eyes.

Mrs. H. B. Fairville, N. B.

Prayers are requested for a Normal School Girl: success in her studies.

St. John, N. B.

I am sending my year's subscription to the "Precursor". I beg your prayers for two special favors; if granted I promise to contribute to your good work and send five year's subscription to your Review.

Miss E. C., Port Henry, N. Y.

Kindly have candles burned in honor of St. Therese of the Child Jesus.

E. J. G., Fitchburg, Mass.

If the Blessed Virgin and St. Joseph obtain the cure of my husband's eyes sufficient to pass an eye test and retain his present position, I promise to subscribe to the "Precursor" as long as I live and also send \$5.00 for a Mass for the Souls in Purgatory.

Mrs. W.P.N., West St. John, N.B.

Will you please pray that God may grant me success in my business and financial affairs.

S. M., Montreal.

I promise to send Two Dollars for your missions if my husband obtains employment.

Mrs. P. B., N. Y.

In thanksgiving to Our Blessed Lady for obtaining work for my son I am sending One Dollar for your worthy works. Asking you to also pray for my eldest son, who at the present time, is without a position.

Mrs. A. McG., Pt. St. C.

Enclosed please find Twenty Dollars in grateful thanks to Our Lady of Victory for the cure of my son who was troubled with rheumatism.

Mrs. C. D., Holyoke, Mass.

Would you please pray to Our Blessed Mother that I may obtain a suitable position in the near future. If my request is granted I shall send as liberal an offering as possible in favor of your worthy works.

J. C. D., Douglastown, Gaspe.

Please accept the enclosed offering. One Dollar, for a Novena in honor of the Blessed Virgin for a special intention.
R. O. B., Burlington, Vt.

Please accept my small offering, Five Dollars, to assist in your pious works among the poor pagan Chinese.
E. C., Montreal.

I enclose One Dollar for lamps to be burned at Mary's Shrine for a special favor.
Mrs. M. C.

If the Blessed Virgin and St. Joseph obtain my cure I promise to subscribe to the "Precursor" as long as I live if I am able.
Mrs. F. A. D., N.B.

Please make a Novena to the Blessed Virgin for the cure of my sore hands. You will find enclosed One Dollar for the renewal of my subscription and an extra Dollar for lights.
Mrs. A. M. E. Arlington, Vt.

Some time ago I wrote asking prayers that I would obtain a position. Find offering enclosed as my favor has been granted.
C. McG., St. John.

A Mother asks the cure of her two children. If it is God's Will to grant her request she promises to contribute \$20.00 to the Missions.
A Subscriber, South Nelson, N.B.

Enclosed please find small offering for a special favor which I desire; if it is granted I shall send \$2.00 for your works.
C. L. Burlington, Vt.

Please accept the enclosed \$1.00 for the continuation of my subscription to the "Precursor"; also \$5.00 in thanksgiving to Our Blessed Lady for the recovery of my husband's health and success in his employment.
Mrs. R. M., Notre-Dame de Grâce.

Prayers are requested for a special intention.

B. P., Montreal.

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Miss Marion, Point St. Charles.

Mr. John McGrath, Worcester, Mass.

Mr. Michel Mooney, West St. John.

Miss Margaret Donovan, Point St. Charles.

Mr. Ernest Laporte, Montreal.

Mr. A. Woods, Point St. Charles.

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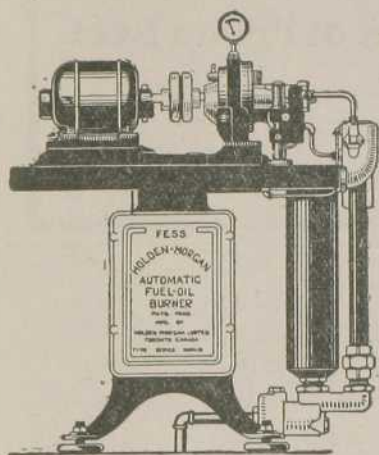
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3.—**Subscribers**, those who give an annual offering of \$25.00.

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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