

THE PRECURSOR



Vol. III, 4th Year MONTREAL, SEPTEMBER-OCTOBER 1926 No. 5

WORKS ALREADY EXISTING

of the Missionary Sisters of the Immaculate Conception

MOTHER-HOUSE

*314 ST. CATHERINE ROAD, OUTREMONT,
NEAR MONTREAL*

(Founded in 1902)

Diocesan Office of the Holy Childhood. Procure for the Missions. Work-room of Church Vestments, embroidery, lace and painting for the support of the Mother-House and Novitiate. School for the formation of Chinese catechists. Sewing-circles for ladies and young girls. Diffusion of a Missionary Review: *THE PRECURSOR*. Free missionary Library.

NOVITIATE

PONT VIAU, NEAR MONTREAL

HOLY CHILDHOOD HOME

P. O. BOX 93, CANTON, CHINA

(Founded in 1909)

School for catechists. Catechumenate. School for christian and pagan pupils. Orphanage. Foundling-Home. Work-rooms.

SHEK-LUNG LAZARETTO

SHEK-LUNG, NEAR CANTON, CHINA

(Founded in 1913)

CHINESE WORKS IN MONTREAL

74 LAGAUCHETIERE ST. WEST, MONTREAL

(Founded in 1913)

Sunday school and language courses for Chinese adults, every Sunday afternoon, from 2.30 to 4.00.

CHINESE SCHOOL

(Founded in 1916)

Teaching of English, French and Chinese.

(To be continued on page 3 of the cover)

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.

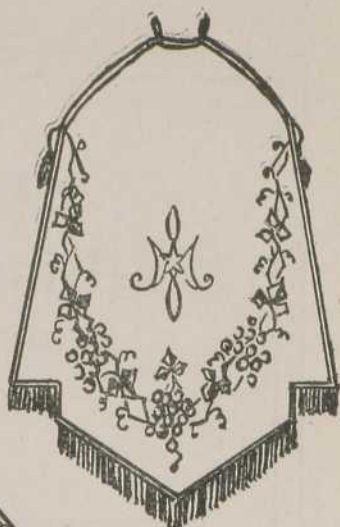
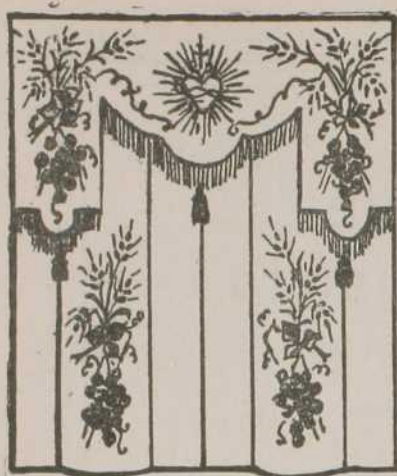
Missionaries must undergo several years' preparation before being able to commence their apostolic labors in foreign fields.

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.

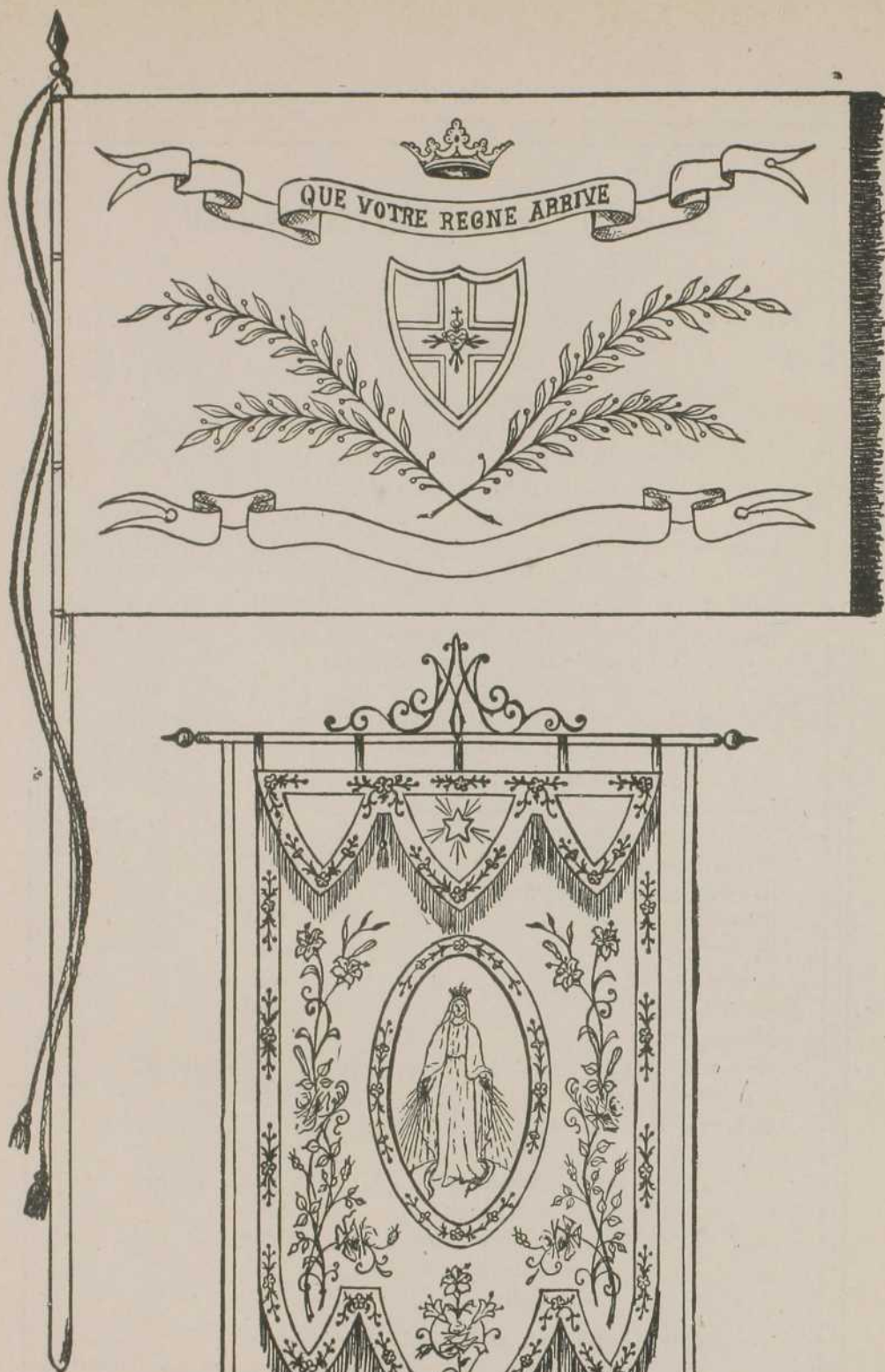


Kindly Read Attentively

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



PRACTICAL MEANS

of helping the Missionary Sisters of the Immaculate Conception

By contributing alms to:

The erection of the Novitiate Chapel dedicated to Our
Lady of the Missions
The erection of Chapels in mission countries

By providing for the :

Annual supply for the upkeep of the sanctuary lamp in our houses of Canada and in mission countries . . \$	20.00
Foundation of a Burse for the support of a missionary sister	1,000.00
Annual support of a maiden-catechist	50.00
Annual support and education of an orphan	40.00
Foundation of a crib—at perpetuity	200.00
Annual care of a leper	60.00
Monthly upkeep of a crib	5.00
Ransom of a baby, likely to live	5.00
Ransom of a dying baby25
Monthly support of a missionary sister	10.00
Monthly support of a novice preparing for the missions	10.00
Annual subscription to THE PRECURSOR	1.00

The alms that you will give to the missionaries, the help that you will bring them, will be employed for the greater glory of God, and will be for you the most certain and remuneratory investment, the "hundredfold" promised by Jesus Christ.

* * *

The missionary must not be alone to sacrifice himself. All Christians must unite and help him in his work by their prayers and alms.

Benefactors of the Society

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

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

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

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

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

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

Privileges Accorded to Benefactors

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

Besides, Benefactors are entitled to the following spiritual advantages :

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

2. A Mass offered every week for their intentions.

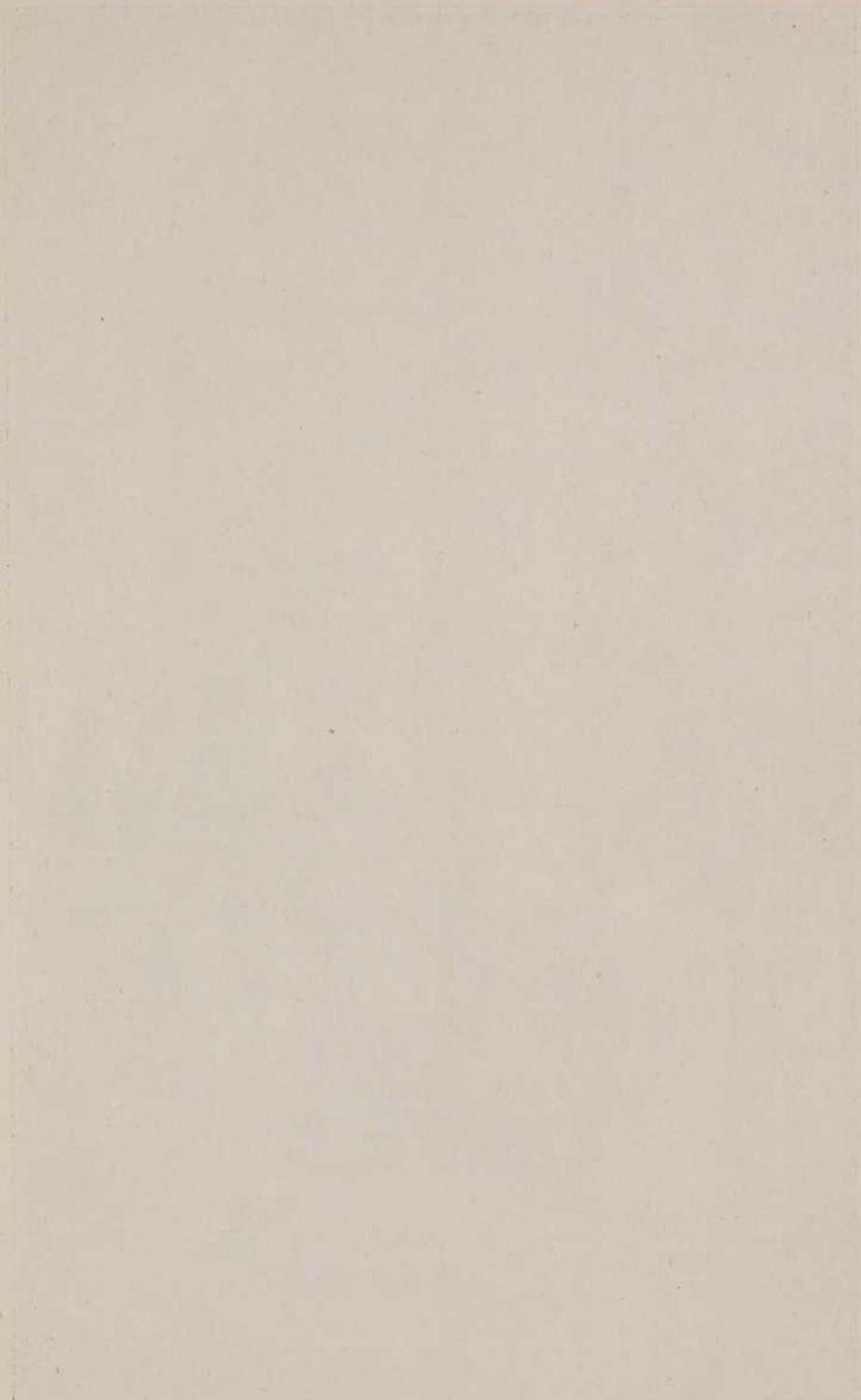
3. Every Friday in the year, the Sisters offer, for their Benefactors' intentions, their hours of adoration before the Blessed Sacrament exposed in the chapel of the Mother-House. (The names of Founders and Protectors are deposited on the Altar of Exposition).

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

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

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

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





"O IMMACULATE MOTHER, PROTECT OUR BENEFACTORS!"

THE PRECURSOR

Published by the

Missionary Sisters

of the Immaculate Conception

with the approbation of the Archbishop of Montreal

Vol. 3

Montreal, September-October 1926

No. 5

CONTENTS

Encyclical Letter of His Holiness Pope Pius XI. on the Missions.....	246
The Devotion of the first Saturday	252
A Cantonese Hive	253
The Diary of a Guardian Angel.....	256
Father Tchao	259
Influence of the Devil in China	268
Vocation	271
Echoes from our Missions	274
Extracts from the Novitiate Chronicles	277
Votive Lights in honor of the Blessed Virgin.....	285
A few roses scattered by the Little Sister of Missionaries.....	286
Pauline Marie Jaricot, Foundress of the Association of the Pro- pagation of the Faith	289
Chinese Superstitions	293
Thanksgivings	298
Petitions	299
Necrology	301

ILLUSTRATIONS

Chinese Children praying for their Benefactors	244
Bishop de Forbin-Janson	246
At Our Lady's Shrine	252
Industrious workers at the Cantonese Hive	254
Reverend Father Deswazieres, Superior at the Lazaretto.—Re- verend Father Tchao, Assistant, deceased Dec. 13, 1925.....	261
The adopted children of Father Tchao	265
On an apostolic trip	270
Our deeply regretted Sister St. Joseph with her little Chinese.....	275
Novices at study	279
At the dispensary of the Missionary Sisters of the Immaculate Conception, Canton, China	288
Chinese Superstitions	293
In the peach-orchard	295
Lieou-Pie, Koan-Yu, Chang-Fel	296



Bishop de Forbin-Janson
Founder of the Association of the Holy Childhood

Encyclical Letter of His Holiness Pope Pius XI on the Missions

(Continued)

VI.—*Work of the Holy Childhood and Work of St. Peter.*

To the head organization of the Propagation of the Faith, there have been added two others as we have said—the organization of the Holy Childhood and the organization of St. Peter, the Apostle—and since the Holy See has made them peculiarly its own, the faithful ought to help and maintain

them by offerings from every corner of the globe, in preference to other works, which have particular aims. The object of the former is, as we well know, to invite our children to accustom themselves to set aside their own money and offer it particularly for the redemption and Catholic upbringing of pagan babies, wherever they are wont to be abandoned and to be put to death. The object of the latter is by prayers and offerings to make it possible for specially selected native Ecclesiastical students to receive the necessary training in the Seminaries in preparation for Holy Orders, in order that those of their own race may in time be more easily converted to Christ or be confirmed in the Faith. To the Sodality of St. Peter, as you know, we gave a heavenly patron, not long ago, Teresa of the Child Jesus, who while she was a religious on earth made herself responsible for, and as it were, adopted a missionary, in order to help him as was her custom, with prayers and voluntary or prescribed corporal penances, and above all by offering to her Divine Spouse the dreadful sufferings of the disease from which she suffered. And We, under the Virgin of Lisieux promise Ourselves more abundant fruits in this regard. We rejoice greatly that many bishops have been pleased to number themselves among the perpetual patrons of this work, and that seminaries and other institutions have undertaken to meet the expenses for the maintenance and instruction of some needy ecclesiastical student. These two works are wont to be called, and justly so, branches of the principal work. Just as they were recommended to the solicitude of the bishops in the apostolic letter mentioned above by Our Predecessor of happy memory, Benedict XV., so We in like manner do not cease to recommend to you, hopeful as We are, that you shall not allow yourselves to be surpassed in your generosity by non-Catholics, who with such great liberality assist the propagators of their errors.

EXHORTATION TO APOSTOLIC VICARS AND PREFECTS.

We now turn Our attention to you, Venerable Brethren, Beloved Sons, who through your long labors and prudent service as missionaries have been found worthy to be promoted by Apostolic authority to Vicariates and Prefectures. First of all let Us speak of the progress in general that the missions have made in the last few years and which is due to your charity and prudence, for which We congratulate you and the missionaries who are under your charge. What your principal duties are, and what you particularly have to guard against in the fulfilment of these duties has been set forth with so much wisdom and eloquence by Our Immediate Predecessor that nothing remains to be added. Yet it has seemed good to Us, Venerable Brethren, Beloved Sons, to make known to you Our mind on certain points.

A—Native Clergy.

First of all, let us recall to your attention how important it is that you build up a native Clergy. If you do not work with all your might to accomplish this, We maintain that your apostolate will be not only crippled, but it will prove to be an obstacle and an impediment for the establishment and organization of the Church in those countries. We are more than willing to admit and recognize that in some places steps have been taken to overcome this obstacle by the erection of seminaries in which native youths of good promise are duly instructed and prepared to ascend to the dignity of the Priesthood, and to instruct in the Christian Faith those of their own race; nevertheless We are still at a great distance from the desired goal. You remember the complaint of Our Predecessor, Benedict XV., of happy memory in this matter: "It is a matter of sorrow that there are regions to which the Catholic faith was brought centuries ago, and where nevertheless you do not find a native clergy except in an inferior condition; that likewise there are some peoples who have been converted long since and who have emerged from barbarism and have attained such a degree of civilization that they produce men of standing in all the various civil arts and although they have been under the salutary influence of the gospel and of the Church for centuries, have not yet been able to produce a bishop to rule them, nor priests whose teaching should have weight with their fellow-citizens."

Usefulness of Native Clergy.

Perhaps, sufficient attention has never been paid to the method whereby the gospel began to be propagated and the Church of God to be established all over the world. We touched on this subject at the final closing of the mission exhibit and recalled the fact that from the earliest literary monuments of Christian Antiquity it is abundantly evident that the clergy placed in charge by the apostles, in every new community of the faithful, were not brought in from without, but were chosen from the native of the locality. From the fact that the Roman Pontiff has entrusted to you and to your helpers the task of preaching the Christian religion to the pagan nations, you ought not to conclude that the role of the native clergy is merely one of assisting the missionaries in minor matters, and merely following up and completing their work. What is the object of these holy missions. We ask, except that the Church of Christ may be instituted and established in those boundless regions, and by what means shall the Church be built up to-day, among the heathens, except from those elements out of which it was formerly built up among us, that is, unless it is composed of people and clergy and religious orders of men and women recruited from its own region? Why should the native clergy be prevented from cultivating their own field, that is, from governing their own people? In order that you may be able to make more progress in winning over to Christ new converts from hearthenism, shall it

not help you greatly to be able to leave to the native clergy the parts already converted for them to guard and cultivate? Nay, even the native clergy will prove to be more useful, more useful in fact than it was ever imagined in extending more widely the Kingdom of Christ, "for since the native priests"—to use the words of Our Predecessor—"by birth and temper, by sentiment and by interests is in touch with his own people, it is marvelous how valuable he can be in instilling the Faith into the minds of his people." He knows, in fact, better than anyone else, the best methods to follow; and so it frequently happens that he will often gain access where a foreign priest could never gain entrance. Moreover foreign missionaries on account of their imperfect knowledge of the language are frequently prevented from expressing themselves. As a result the force and efficacy of their preaching are greatly weakened.

Eventuality of War or Politics.

In addition there are other inconveniences which should be taken into account, although they seem to happen rarely and can be avoided with little difficulty. Suppose that on account of a war or on account of other political events, one Government supplants another in the territory of the mission, and that it demands or orders expulsion of foreign missionaries of a certain nationality; suppose likewise (although this is not to happen), that the inhabitants who have attained a higher degree of civilization, and as a result a correspondingly civil maturity, should wish to render themselves independent, drive from their territory both the governor and the soldiers and the missionaries of a foreign nation under whose rule they are, and that they cannot do this save by recourse to violence, what great harm would accrue to the Church in those regions. We ask, unless the native clergy, which has been spread as a net-work throughout the territory could provide completely for the population converted to Christ? And moreover, since the saying of Christ likewise holds good for the present condition of things, "the harvest indeed is great but the laborers are few." (Math. 9-37; Luke 10, 2). Europe itself whence most of the missionaries come, is in need of clergy and this at a time when it is very important that with the help of God our separated Brethren should be led back to the unity of the Church and delivered from their errors. It is well known that, if at the present time, the number of youths called to the priestly and religious life, is not less than formerly, still the number of those who heed the call seems much smaller.

B—Native Seminaries.

From what I have said, Venerable Brethren and Beloved Sons, it follows that it is necessary to supply your territories with as many native priests as shall suffice to extend by themselves alone the boundaries of Christianity, and to govern the community of the faithful of their own nation without having to depend upon the help of outside clergy, and in fact in some places,

as We have said a short time before, seminaries have been erected for receiving native students. These seminaries are being erected in central points between neighboring missions which have been entrusted to the same order or congregation; and all these seminaries, vicars and prefects-apostolic send their chosen men and maintain them at their own expense to receive them back one day, as ordained priests prepared for the sacred ministry. Accordingly, what has been done here and there by some, We heartily wish, nay We command, shall likewise be done in the case of the other missions, so that no native of promise may be kept away from the priesthood and apostolate, provided he give signs of a true vocation. Of course the larger the number of students that you select for such formation, and there is need of a great number, so much the greater will be the expense. But do not be discouraged, confide in the most loving Saviour of men to whose Providence We must look to bring it about that the generosity of Catholics may be increased so that there may flow into the Holy See the means with which to aid more abundantly, and to effect a work so salutary. But, if each of you must take care to procure as large a number as possible of native ecclesiastical students, you must moreover strive to fashion and form them in the sanctity becoming the priestly life, and to such spirit of the apostolate joined to zeal for the salvation of their own brethren, as to render them ready even to lay down their own lives for the members of their own tribe and nation. It is, moreover, most important that at the same time these ecclesiastical students receive a scientific education in sacred and profane studies according to the best method and in courses that are not unduly hastened, or curtailed, but that they should follow the usual course of studies. And be persuaded that if in the seminaries you educate subjects conspicuous for the integrity and purity of their lives, and well prepared for the sacred ministry and most skilled masters of the Divine Law, you shall have prepared men who will not only attract the attention of the leading men of the country, but priests who shall one day be destined to govern the parishes and dioceses which shall be erected as soon as it shall please God that they should be, and We hope not without great fruit.

Equality Among European and Native Missionaries.

He errs grievously who considers such natives as of an inferior race and of obtuse intelligence. For long experience has shown that the peoples who inhabit the remote regions of the east and of the south frequently are not inferior to us, and can hold their own very well, in keenness of mind. But if you find extreme slowness of mind in the case of men who live in the very heart of barbarous regions, this is due to the conditions of their lives, for since the exigencies of their lives are limited, they are not compelled to make great use of their intelligence. Both you Venerable Brethren, Beloved Sons, can testify to the truth of what I say, and We Ourselves can testify We have under Our very eyes the example of certain

natives, who as students in the college of Rome are not only the equals of the others in ability and in the results obtained, but frequently even surpass them. Moreover you ought not to permit that native priests be regarded, as it were, of an inferior grade, and accordingly used only for the most humble offices of the ministry as if they had not been adorned with the same priesthood as the missionaries, or as if they were not taking part in the self-same apostolate. Nay, show them the preference as being the ones who shall one day govern the Churches founded with your sweat and labors, and the future Catholic communities. Let there not be any discrimination, therefore, between European and native missionaries, and let there be no line of demarcation but let them be united in the bonds of reverence and love.

C—Native Religious Congregations.

And since, for the organization of the Church in our regions, it is necessary, as We have already said, that you make use of the elements from which by Divine Providence it is composed, you ought, as a consequence consider as one of the principal duties of your office, the founding of native religious communities of both men and women. Should not these new followers of Christ, when they feel themselves drawn to a more perfect life, take the vows of religion? And on this point, the missionaries and nuns who labor in your dioceses should not let themselves be prejudiced by a love of their congregation, although this love is right and legitimate in itself, but let them learn to view these things with a certain broadness of vision. Accordingly if there are any natives desirous of joining the older congregations, it certainly would not be right to discourage them, or to impede them from joining, provided they give signs of being able to acquire the spirit of these congregations, and of being able to establish in their own countries houses of the order, not unworthy of the congregation that they have joined; still let them ponder seriously and prayerfully the question whether it might not be more expedient to found new congregations such as may answer better the genius and character of the natives, and be more in keeping with the needs and spirit of the country.

(To be Continued.)

The Devotion of the First Saturday



GO TO MARY

His Holiness Pope Pius X. has granted a plenary Indulgence to be gained the first Saturday of each month.

"In order to increase the devotion of the faithful towards the most glorious and immaculate Mother of God, and to favour the pious desire for atonement which inspires the faithful to offer some reparation for the impious blasphemies which criminal men proffer against the most august Name and the high prerogative of the Blessed Virgin, His Holiness grants a plenary Indulgence applicable to the souls in purgatory to all who, having gone to Confession and received Holy Communion, will, the first Saturday of each month, in a spirit of reparation make particular exercises of devotion in honor of the Immaculate Virgin and who will pray for the intentions of the Sovereign Pontiff."

Acta Apostolicae Sedis, September 30, 1912.

There are henceforth two days for communion, particularly recommended and specially endowed with spiritual favors: the first Friday and Saturday of each month. These two days generally follow each other. The intention of the first Saturday will be to repair the outrages committed against Our Lady.

Imprimatur: † PAUL, Arch. of Montreal
May 1, 1918

* * *

Through assiduity to the hour of Guard to the Blessed Virgin, the first Saturday of each month, a great conversion has been obtained.—Mrs. M. A. S., Montreal.

* * *

The first Saturday of each month from eight o'clock in the morning till six in the evening, a special Guard of Honor is made at the foot of the altar of the Blessed Virgin, in the Chapel of the Mother-House of the Missionary Sisters of the Immaculate Conception, 314 St. Catherine Road, Outremont, Montreal. Those desiring to attend will be most welcome.

A Cantonese Hive

§ TRIFE and struggle continue at the expense of the peaceful population of Canton; injustice and exaction reign in the midst of trouble; exasperated pagan vices aspire to be satiated, and untold are the meanness, the cruelty of paganism.

It is in this atmosphere that one of our beautiful works flourishes. Its existence resembles a stream that runs between two convulsed and arid banks. Like the stream, this work has sprung from the soil in a humble origin. It has developed midst gladness and sorrows. Neither tears nor joys have stayed its incessant activity, its admirable fecundity. It is the industrious hive that has erected its habitation in an unsettled zone, which now fills the air with the buzzing of its busy workers. One who considers its wretched-looking entrance, its frontispiece as old as the mission itself, its shaking frame, its modest construction too clearly evidencing the mediocrity of its resources, would be astonished to see a hive of such modest appearance dismiss, several times a day, into a filthy street, entire classes of bright and intelligent-looking Chinese girls. The majority are pagans, but uprightness can be read in their eyes. To see them is restful; it makes one forget the false, agitated and vicious masks to which the pagans have habituated us; the tranquillity and peace that they manifest do not bespeak burdened souls. What takes place behind those walls where minds become refined and seem to take the imprint of Christ's seal even before having accepted His yoke; where all strive to imitate the Master and follow His maxims even before having sung their profession of Faith? What sweet and persuasive influence emanates from this dwelling to thus submit intelligences to Christian discipline, and direct all ideal aspirations towards God alone? Alas! the witness who writes these words for God's glory has not, although an intimate friend of the work, been sufficiently associated with its life to fully demonstrate what sum of labour such transformation of pagan Chinese youth implies. He witnesses the fact and, before avowed conversions, so rare among the Chinese, he can only exclaim with the Royal Prophet, "How admirable are Thy works, O God!"

The work of God! Such is, in truth, the Holy Ghost Academy. It bears the Divine stamp: trials have come—trials which rend the heart and cause bitter tears; trials which break the will and purify in their burning crucible feelings that should be integrally directed towards God, the jealous God.

Years have glided by. If we look back to its youthful days we see the hive beset and environed by anxieties, and overcast with threatening clouds;



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

INDUSTRIOUS WORKERS AT THE CANTONESE HIVE.

we now contemplate it, full of activity, looking to the future as to the radiant dawn of a spring day where all invites to labour for the Master's greater glory. Joy replaces incessant worries; the hive now multiplies, prospers, develops, overflows its narrow walls; it begs for providential resources that will permit the much needed expansion. For our Canadian Missionary Sisters of the Immaculate Conception it is hopeful joy for a better future; joy also for every apostolic soul who witnesses the visible fecundity of their influence over young pagan intelligences. They have not been below their task, and despite their small number, they generously responded to every expectation: science, the betterment of souls, even delicateness of conscience, the drawing near to God, if not conversion; to this must be added, as natural corollary: dignity, self-respect in social and home intercourses, general esteem given to the work and, by the mere fact, to our holy religion. Whoever sets foot in China sees with astonishment the state of inferiority in which woman is kept by the pagan. I have no intention of either proving the point or bringing light upon it; let it suffice to say that, except in the larger cities among the upper-class, this state of inferiority exists as ever with all its consequences. To remedy this, divers Christian societies have set to work; but, for us Catholics, it is a consolation to see how the uplifting of woman has been better understood than anywhere else, and energetically undertaken by our Canadian Sisters' School. The despotic authority of parents respectfully bends before enlightened ideals, and the Board of Education themselves cannot repress their admiration.

Whilst discipline—made acceptable by tact, charity, and christian forbearance,—guarantees order and knowledge, another activity, the most important, is simultaneously and quietly effected with method and surety: apostolate through example and through education.

The moral beauty of Christ gradually influences youthful souls and makes them thirst for Him; the vernacular is sometimes put aside and the foreign tongue is learned, which, by its style and expression, more easily finds its way to the heart and can more clearly speak to it of the true God.

May this apostolate of our Canadian Sisters, in part already rewarded by the veneration and affection of their pupils, be ever blessed by Almighty God! But to the Catholics who enjoy the abundance of the Heavenly Father's benefits, I point out millions of souls who taste only of the crumbs of Christian civilization and who crave to share the table of their brothers of America and Europe. To these privileged ones, I say, "You have a duty to fulfil: co-operate in this work where so much is so zealously accomplished for God's glory.

Rev. Joseph Lerestif,
of Paris Foreign Missions.

The Diary of a Guardian Angel

(Continued)

WHEN she had breathed her last and when the veil of life had been lifted, where did the religious find herself? In my arms. For the first time I appeared to her as I am and gave her a fraternal embrace.

What sweetness she felt in my presence! My holiness, greatness and power near God, all was consolation for her. She could see herself but indissolubly united with me.

From our first steps into eternity, we were surrounded by joyful choirs who greeted us and offered congratulations for our victories. They encircled us, played on their harps and shot forth a light which enveloped us all with a common nimbus.

The Apostles bore on their brow the royal majesty which will strike all eyes when, on the last day, august senate, they will preside with Jesus Christ to the judgment of the whole universe.

The Martyrs advanced like an army of conquerors. They could be recognized by their snow-white garments and by scars more dazzling than sunshine.

The Confessors reproduced, in the tints of their particular beauty, the infinite variety of their virtues: all were identical for their perfect purity which was symbolized by the lilies they wore as fair wreaths.

At the sight of this soul redeemed by His Blood, the Virgins exulted and repeated the Cantic of the Lamb. This soul will henceforth take rank in the cortege reserved for the chaste: what happiness, what ecstasy!

Leading the celestial legions stood the Archangel Michael, Chief of the armies of God and great introducer in Heaven of the souls of the just. He carried in one hand the flashing sword, in the other the standard of divine victories.

Having been received at the entry of the invisible world by this glorious troop, Teresa was not to traverse any dark regions: neither enemy nor snare would she now encounter. After having, from afar, witnessed her dying moments, Satan and his satellites had taken flight saying, "Here is another soul that will enjoy a glory which the devils cannot attain! Here is a soul that escapes us; it will replace us in Heaven!"

In fact, the throne which the religious was to occupy had been primitively destined for an angel. This angel having deprived himself of it on the day of trial, I transported to the soul who received his inheritance all the love I would have borne him. He would have sung the cantic of perseverance; the religious will sing the hymn of deliverance. The concert will not be less entire; it will be more varied.

Glory.—Through the brilliant spheres of the infinite, I mounted with my dear ward who was followed by the choirs of Apostles, Martyrs, Con-

fessors and Virgins. We soon reached the All-Powerful. What freedom, what raptures we felt !

In heaven, distances do not affect the eye, obstacles do not stop it, shadows do not trouble it, the multitude of objects do not divide it, the whole does not absorb it, no detail escapes it.

The soul vibrates in union with those of the elects; it joins the heavenly concert. Like a river, divine grace expands itself and fills the soul with delights heretofore unknown: when, on earth, has there been tasted, even at the most suave hours of consolation, a happiness that could be compared with that of the Blessed ?...

Love invades the whole being: it binds it with ties so much the sweeter because they are stronger. Their indissolubility becomes a source of rapture that will never cease. Virtuous acts performed with a pure intention appear to the soul as pearls and jewels set in her crown. What a wealth of precious jewels I could contemplate in the diadem of her whose entire life had been but a series of good works !

It was a consolation for me to introduce at last into celestial rest and in the midst of those she loved, this soul I had so long guided through the dangers and tribulations of life.

I had written a poem on the heroic virtues of the religious. I carried this treasure on my wing and displayed it when the Most High bade me to.

Before the assembly of the elect, I very solemnly recited it for God's glory and the honor of her who had been its heroine. This history of her life, dictated by herself, was the only riches that remained to Teresa of all that had been hers on earth.

Humble submission was exalted by mercy; charity received an ineffable reward which was proportioned with its excellency; then, poverty and the humble virtues exulted.

With my ward I rejoiced over the immense glory reserved for her, and praised with her and by her the Almighty.

Angels and souls congratulated her on her exaltation. Those who were superior to her inclined with love and those who stood below her showed themselves happy in seeing her thus honored.

I led her to her throne. She sat by my side.

The Infinite.—What were her impressions at her first gaze in the infinite? She seemed to desire to fathom its depths, sought and found at every moment new secrets revealed to her.

She had been enraptured at the appearance of the glorious spheres, where the choirs and hierarchies are distributed with such varenity. But what dazzling on perceiving heaven, on seeing God ! !

To her eyes, the celestial abode appeared as a rose of incommensurable size, of which the elect are the leaves, the Redeemer the stalk, and God the life.

Then advance towards her those whom she has known and loved during her terrestrial pilgrimage, those who are united to her by the ties of blood or friendship. What transports are hers !

What emotion she feels when, gliding in the eternal spheres, Teresa arrives at the feet of the incomparable Queen she has so lovingly cherished, of this Queen so elevated above all by her dignity and glory, yet so near each by her condescension and kindness !

What ecstasy when she is penetrated by the divine rays that dart from the wounds of Jesus and form a mantle of light!

What life in her soul, when she is borne to the center of the infinite, to live forever, and when she draws, at their source, joy and delights !

One tongue alone could express what she felt in that instant, the tongue which God speaks interiorly to Himself by His Spirit and by His Word.

Angela.

Missionaries are toiling to-day in many lands, giving their best efforts, giving their life, to do away with paganism and raise up unswerving sons and daughters of Catholicism. The work goes forward in great strides, hampered only by lack of funds. Give them the means to carry on and they will win thousands to the True Fold.

"O Lord! How happy would I be if I could bring the Message of Salvation to the very ends of the earth, if I could save thousands of infidels! Grant me to be a powerful Apostle by desire and prayer, in order to soon become a powerful Apostle in word and in deed."—A missionary-aspirant.



THANKS TO OUR BENEFACTORS FOR THE MILK AND RICE THEY
HAVE GIVEN US.....

FATHER ANDREW TCHAO

APOSTOLIC MISSIONARY (1859-1925)

A striking personality among the Chinese clergy, Rev. Father Andrew Tchao, Apostolic Missionary of Canton, has passed to his reward.

A native of Shan-ta sub-prefecture, he had the advantage of having a very Christian mother; so when the young man asked her leave to enter the Seminary at Canton, she heartily offered him to the Lord. When he had completed his Latin course, he was sent to the General College of Pinang, where he terminated his theological studies. On his return to Canton, a severe trial awaited him before he could be invested with the priesthood: for a number of years, he was placed in different localities as seminarian-catechist. The trial having proved favorable, he gradually received the minor Orders, exercising all the while the functions of catechist. He is still remembered as deacon-catechist in the district of Hoyun. At last, His Lordship Bishop Chausse, Prefect Apostolic of Kouang-Tong, deeming him sufficiently prepared, conferred on him Holy Orders, Feb. 16, 1894. He was then 35 years of age.

A new existence was dawning before him. Until then, he had been but the auxiliary of missionaries; he was now to be, himself, a pioneer of the Gospel. After a short probation in the Christian districts situated between Canton and Macao, he was sent in the opposite direction, on the East River. He returned to Hoyun, and successively went to several missions in the sub-prefectures of Lao Long, and of Wo Ping, where he is specially remembered, for in this last-named place, he cleared the land and built a chapel in a most beautiful site, upon a rock which dominates East River, at this point very wide and imposing. His Christians of Lao Hong and Wo Ping are now confided to the solicitude of the missionaries of Maryknoll, but all have been the spiritual sons of Father Tchao and bespeak of a serious formation.

He was in this distant region at the time of the persecution of 1900, and he constantly remained with his flock. In 1906, he was appointed at the head of Moui Lok district, in the western section of the Mission, and it was there that Bishop Mérel found him, in 1911, when he sought a native priest to take charge of the Boys' Orphanage at Canton. It was a total change in his existence: although only in the fifties and still in life's full vigor, Father Tchao was already suffering from rheumatism and his sight was failing; it was more prudent to bring him nearer to the Capital. It was not without grief that he left his flock, "he knew them and they knew him;" but he had learned that, above all, one must obey, so he became Orphanage Director. Who would have then dreamed that Providence was drawing him into this line of work to lead him to another end?

In fact, in 1913, the Mission accepted from the Provincial government, the direction of a large lazaretto. The embryo founded by the very charitable Father Conrardy, 60 kilometres from Canton, was to see new buildings

erected and become a civic establishment. Father Deswazières directed the work, but he needed an auxiliary among the native clergy. Bishop Mérel's choice immediately fell on Father Tchao.—"I need a volunteer," said the Bishop. "Would you like to go to the lazaretto?" Although surprised at this unexpected proposition, the priest unhesitatingly answered, "Be it here or there, I am always at my superiors' disposal.—Think well over it," insisted the Bishop, "for, in taking care of the lepers, you will be reputed a leper, you will be rejected by society, and even, perhaps, by your brothers of the clergy." These words which would have abated the courage of many others, enkindled the missionary's zeal: "I shall perhaps be reputed a leper, I shall perhaps be abandoned by my brothers. But what matters? Has not Our Divine Saviour submitted Himself to similar opprobrium? My Lord, I am at your orders to render these unfortunate people any service that you and they may expect from me."

It was, however, without enthusiasm that he went to the lazaretto; but as soon as he had arrived, he set to work with his whole heart. The task was arduous and difficult, for the work was a pioneer one: all was to be organized. Fathers Deswazières and Tchao laboured together; they sympathized so well that after a short time they had achieved wonderful results.

One might think that once the material organization terminated, or at least on the road to success, the directors will have but easy work to do. On the contrary, the most difficult remains to be done. This consists in taming "wild beasts". Up to this day, the lepers have given way to every vice, they have taken every means to oppress their victims: theft, rapt, murder; to take vengeance on humanity that rejected them, they delighted in communicating to others their terrible disease. And here, they see themselves enclosed for life, on an island, under the strict surveillance of soldiers, who watch lest they flee or annoy any one. Anger swells in those hearts embittered by suffering, and whose only joy was to work evil. They are powerful, for they number over 700 in a few weeks; consequently, rebellions and strife arise. They naturally bear a grudge for the Directors; they assail their residence, claiming for the free disposition of their money and, above all, for their freedom; if they dared, they would even go so far as to claim the priests' lives!

To bring them back to order, there exist two means: harshness and kindness. It is the latter which Father Tchao will employ. By dint of tact and patience, he will reveal the power of a quiet and prudent mind, of a generous, charitable and compassionate soul. Like a good Chinese that he is, he lets the storm cool down; he then goes to the mob, sits in their company, smokes with them, mingles in their conversations, and, while seeming to share their views, he destroys every one of their arguments. He speaks to them of these two "foreign devils" (Father Conrardy was still there) who will soon receive as helpers the Missionary Sisters of the Immaculate Conception and a Chinese nun, who will, like them and for their sake, be imprisoned on the island, and who, receiving from the civic authorities, as sole salary, the daily dime granted to each leper, will, beyond the seas, beg from their friends



REVEREND FATHER DESWAZIERES, Superior at the Lazaretto.
REVEREND FATHER TCHAO, Assistant, deceased Dec. 13, 1925.

and from charitable persons the help needed to alleviate their sufferings. These unfortunates pondered over this; little by little, grumbling ceased; not only was calm restored, but these prisoners went so far as to love their prison! Father Tchao had won all hearts and made for himself a reputation of justice and kindness which he preserved to his last day. He will again take up this task every time that the Government will send new recruits of the dread malady; but it will be easier, for the lepers themselves will not allow the new-comers to alter their peaceful existence.

From this time on, the lazaretto took an altogether new aspect. These unfortunates, condemned to death by their disease, must taste the consolations given by an Ideal undreamed of until then: they must be taught to lift up their eyes to Heaven and supernaturalize all their sufferings. The priests will share this work between themselves. Father Deswazières, with the help of the Missionary Sisters of the Immaculate Conception, will take charge of the women's instruction, while Father Tchao will assume the harder task, the instruction of the men. There is as yet no chapel. He celebrates Holy Mass in an empty leper-room. All are made welcome. Many who, at first, came as mere spectators, soon came as believers. Each day, at an appointed hour, the missionary explains Christian Doctrine and teaches prayers to the men of good-will, for no one is forced to become Christian: Divine Grace will do that. He opens a school for the children; a *lettré*, a leper himself, under the priest's supervision, gives the explanation of the books of prayer and doctrine. In a short time, children and adults know more of religion than the majority of our country people. What joy must the missionary have experienced when he saw the holy waters of Baptism flow on the brows of his dear lepers, who were received into the Church by groups of 20, 30, and more! The lazaretto has, to this day, sheltered 3100 leprous men and women; they are actually 600. Of the 2500 who have died, I do not think a single one left without having been baptized. The men being more numerous than the women, we can say that, during the thirteen years he lived at the leper settlement, Father Tchao prepared for the Sacraments at least 1800 lepers, including those who survived; he administered to 1200 the Sacrament of Extreme Unction.

The devoted priest took special care of his patients. Every morning, after Mass, he visited them and cheered them with words of consolation. Unable to give them hopes of recovery, he spoke of Heaven. He was always very joyful in their company; he enlivened them by his daily visit.

His lepers loved him and they would do nothing to grieve him in the least. If he knew how to give orders, he also knew how to obey. It was a real treat for the children to allow them to go to see "A Koung", *Grandpa*, as they called him. He always had something to give them. He would have felt badly if they had failed to come every day to see him; the more numerous they were, the happier he seemed; the noise they made never disturbed him, even while he slept. He was very charitable and easily discerned those, among

the sick lepers especially, who were worthy of his help. God alone knows the number of those he has thus aided. He gave away all he possessed, and it often happened that he owned not a penny for the morrow.

He shunned ostention and vainglory; his dress was most simple. No wordly preoccupation hindered him from leading an exemplary life; he made his spiritual exercises with as much punctuality as a seminarian. Strange to say, although not speaking the French language and not having ever studied it, he made his spiritual reading and sought his directions in French authors; by means of Latin, he understood these books and tasted in them of a spiritual food he did not find in the Chinese translations of the same authors.

Always ready to oblige, he often accepted supplementary work and fatigue to preach Retreats at the Seminary, the native Convent or in some Missions. He was everywhere appreciated and requested for a solemnity or feast; he was the only one to be surprised at this popularity. He was a man of great common sense whom we all esteemed. He had a proof of this on the day when our Bishop, having consulted us on the election of officials, Father Tchao was the only one to obtain universal suffrage from both the French and Chinese priests.

His companionship was always most pleasing, for he was always gay. He had very easily understood the European mentality; so when he shared our feasts and familial rejoissances, we treated him like a brother. He bore great respect, real reverence, for the foreign missionary. He could value the sacrifices which the apostolic vocation implies; he also understood the difference in education between us and his compatriots. He would not have acted or even desired privileges or distinctions. So when His Lordship Bishop de Guébriant deemed it proper to ask from Rome the title of missionary apostolic for six of the oldest native priests of the Canton Mission, Father Tchao received the Brief with respect but manifested his surprise. *Mullus meis meritis*, and he never took advantage of it.

On the 16th of February 1919, Father Tchao celebrated privately his silver jubilee. The solemn celebration was adjourned for three months: it coincided with the blessing of the new Chapel for the lepers which took place on Ascension-Day. This two-fold ceremony was presided by this Lordship Bishop de Guebriant and witnessed by numerous priests; Father Gauthier, since then Vicar Apostolic of Pak Hoi, lauded the jubilarian. On this occasion, the lepers offered to the missionary, among other presents, a travelling chair. Although 60 years old, despite numerous rheumatic spells, a half-blindness which impeded him from reciting the Breviary, and other ailments, Father Tchao thought himself healthy as ever, he could not help but consider as luxury to have a travelling chair in a lazaretto. He was soon to appreciate its usefulness.

Youth of mind and soul does not insure against corporal infirmities: as he advanced in years, attacks of rheumatism and asthma became more frequent, and it would often have been impossible for him to celebrate Holy Mass, if the lepers had not carried him in his chair to the foot of his chapel altar; thus only could he say Mass without too much fatigue. He was also

often carried to the Confessional by those whose faults he was going to absolve.

He left the leper settlement for the last time in March 1925, to make his Retreat with the native clergy, but he could not follow all the exercises on account of an acute crisis of uremia. The severe diet he was asked to take up emotioned him a little and he then began to look forward to approaching death. A turn for the better soon took place, and he was able to resume part of his former occupations. But at the outset of the month of November, the disease became more serious: his heart and kidneys did not operate any longer, the lungs were obstructed. A medical friend, sent for on emergency, pumped two and one half litres of a thick and viscous blood. The sick priest felt relieved, but it was only a palliative. We offered him to receive Extreme Unction. "It is serious, then?" did he ask. "Thank you, Reverend Father, for telling me; I shall receive the Last Sacraments in full consciousness."

Two men were then revealed in him: the Chinese and the Priest. As Chinese, to receive Extreme Unction in a small room, in the presence of a few privileged ones, did not please him; he needed more solemnity. As Priest, he wished to publicly show his Christians how to prepare for death. He asked to receive the Last Sacraments in the chapel, in the presence of all the lepers, men and women united. This was accorded him and on the morning of the 16th, he was transported to the chapel where he assisted at Mass and communicated. He was afterwards placed in an arm-chair, near the altar and there, assisted by four French missionaries to whom he had asked to don the surplice and stole in order to add solemnity to the ceremony, before all the lepers, both pagan and Christian, he received with great piety the Sacrament of Extreme Unction. The assisting priests helped him to answer the ritual prayers while the lepers recited for him, in their tongue, the Confiteor and Act of Contrition. When all was terminated, he returned to his chair, always borne by the lepers and dominating the congregation. Despite his emotion, he strived to smile, seeming to say, "See how easy it is to prepare for death."

When he had rested for some time, one of his friends advised him to make his will. He could not repress a hearty laugh, and answered, "Reverend Father, I would like to obey you, but I do not see any means of making a will, I own nothing. If I possess anything, Father Superior knows better than I. I live from hand to mouth on my Mass stipends, and if I became unable to say Mass for some time, I do not know what would become of me. I have never been able to set a penny aside. I have never thought that I could make use of my priesthood to amass wealth for myself or my family. I am happy to die in poverty.—Father, I desire to publicly thank Divine Providence Who has called me to priesthood. If, during my life, I have been respected,—and I know that I have,—it is because I was a priest. Take one thousand Chinese and place me among them: by my priesthood, I am above them all. On the other hand, I have not lived too liberally, but I have never been in want thanks to the help of the Catholic Mission. Tell that, Reverend Father, and help me to thank God."



THE ADOPTED CHILDREN OF GOOD FATHER TCHAO: *Lepers of Shek-Lung Lazaretto.*

His grateful, serious and upright soul saw with clearer vision than ever at this, the time of death. In this momentous hour, he forgets himself to think only of the future of his dear lazaretto. He knows that his Superior's health is poorly.—"Take good care of him," said he to those of his acquaintance: "be sure that he wants for nothing."

The thought of his successor worried him. He remembered that, during the thirteen years he had spent at the leper settlement, he had been almost completely forsaken by his brothers: scarcely had three or four intimate friends paid him rare and short visits. "You will be reputed a leper and perhaps forsaken by your own brothers", his Bishop had told him. These words ever sounded in his ears and their realization pained him very deeply. It was specially when we were visiting Father Superior that he the more keenly felt his isolation. He was so delicate that, had we not expressly invited him, he would never have joined our company. On his bed of suffering, he feared that no one would consent to replace him at the lazaretto. "Still, said he, "where can one die more tranquilly and easily than here? Material and spiritual help have been showered upon me, without my having had to ask for them. I am never left alone: day and night someone watches over me with extreme devotedness and that, without any hope of reward on my part. Who would, in his district, enjoy as much consolation?"

It is true: the missionary could not have been better treated than he was, for nurses continually tended to him. But the care he received could not check the disease: a terrible agony and imminent death were to be feared. A turn for the better then took place. On November 30, his patron saint's Feast-day, the invalid in his chair visited the two leper colonies, and he said Mass on the following days. On the Feast of the Immaculate Conception, December 8, he ascended the altar steps for the last time in his life. Despite his extreme fatigue, he heard, before Mass, the confession of a few late-comers: "They have a right to ask me to hear them," said he, "and it is my duty to do so." But he was obliged to remain seated while distributing Holy Communion to 75 of his dear lepers. In the evening, he took a few steps in the garden and seemed happy and revived. This was not to last long.

The oppression and oedema rapidly increased, he could find no restful position. However, not a word of complaint did he utter; he even joked with those who visited him; but from that time, he clearly felt that Death lay in wait for him, and he was not afraid. He communicated every day; on the morning of the 12th, he asked to receive Holy Viaticum. During the day, he commented the prayers for the agonizing that were being recited for him and made personal applications. On the 13th, Sunday, he wished to say Mass for his lepers, but was dissuaded to do so. He received Holy Communion in his room and answered with entire lucidity to the exhortations addressed him; he seemed to rest.—"How I would like to die!" did he then exclaim. His desire was soon to be granted. Towards 9 o'clock, he asked for the priest; although danger of death was not imminent, he received absolution *in articulo mortis*, and died quietly, while his superior and friend deposited on his

brow the kiss of the most fraternal and affectionate gratitude. The bells of the two chapels were immediately tolled; it was in the sacred abode that broken hearts united to express their grief and beg the Sovereign Lord of Heaven and earth to have mercy on the soul of their *A Koung* !

Although so humble in life, Father Tchao had manifested the desire of having a very solemn funeral. "I have never taken advantage of my priesthood," had he said to intimate friends; "I have spent part of my life among the lepers, rendering myself as much as possible like one of them; I wish it to be remembered after my death that I was a priest. I do not intend to draw vanity from my funeral, but I desire that the priesthood with which my body was invested be duly honored." He had given directions concerning the funeral ceremony, what vestments he would wear, etc. Casting aside the monstrous Chinese coffin, he asked for a European coffin made from a tree of the lazaretto; it was to be black outside and lined with white. He demanded to be borne to the burial grounds on the shoulders of lepers and that all the hand labour needed for his funeral be done by the lepers.

Every one of these desires was granted. The vestibule of the residence was transformed for the wake. His remains, vested in priestly garments, were laid out in state. Night and day the lepers came in succession as Guard of Honour. During the two days which the wake lasted, 500 rosary beads and 100 Litanies for the dead were recited; had he been in another Mission, he would not have received such an abundant tribute of prayers, and we cannot hope to receive a similar one! In forty-eight hours, thanks to the devotedness and work of the lepers, the tree marked out by him had been felled and hewed, and the coffin, decorated as he had asked, was ready for the time of the ceremony. When the body had been lain in the casket, it seemed as if the dead priest felt happy to rest in this nice coffin padded with silk woven by the leper women; he seemed to smile on those who had contributed to its confection, as well as on those who had taken care of him with such devotedness, and whisper to all grateful thanks !

The burial ceremony took place December 15. The corpse was taken in by Reverend Father Thomas, pro-Vicar, who also made the panegyric of the deceased in eloquent and touching accents. The ceremony was presided by the Reverend Father Superior of the Lazaretto; the sacred rites were performed amidst the most poignant emotion.

Four French and two Chinese priests were present. Brother Adon, of the Marist Society, a nephew of Father Tchao, was the chief mourner. The Missionary Sisters of the Immaculate Conception of Canton had sent a delegation of Sisters and pupils from their Convent.

When the casket, slowly lowered in the grave, disappeared from the assistants' gaze, heart-rending cries rose from the lepers' lips; it seemed as if their very being were buried with him!

A. Jarreau.

Missionary Apostolic of Canton, China.

(Extract from the "*Bulletin de la Société des Missions Etrangères de Paris*".)

Influence of the Devil in China

IT is impossible to express what tyranny the devil exercises on the Chinese people. Sorcerers, both men and women, swarm in villages and contrysides. I have asked many among my flock who, before their conversion, made a trade of sorcery, to tell me of their practices. One of them related the following story:

"One day, I was working in a field at Vongmantsay, about two miles from an ancestral temple. I suddenly felt something penetrate me, but could see nothing. Whether I walked or stood still, I cannot tell. All I can say, is that when I returned to my senses, I found myself in the temple where the sorcerers lived, and thus I became one of them. The devil wanted me for his disciple and I had to obey him. Prior to this, I was quite healthy, but now my strength seemed to leave me. When the devil possessed me, my body was weak and I could tell that I spoke differently.

"Some people say that the sorcerers lie when they say they have communication with the devil. I do not know about them, but I do know that I was possessed. After I invoked the devil, I felt that he was really in me, and his presence was a torment, for nothing is more painful than this possession of the evil spirit."

What do these sorcerers do, you ask? In almost every village you see them, seated on chairs made of sharp knives, or lying on beds made in such a manner that the body fits in tightly and rests only on sharp points of iron which cover its frame. They pierce their cheeks with iron pegs, splitting their tongues, taking the blood from the wound and putting it on papers, which they sell as talismans. They are lifted and hung by hooks that pierce the flesh under the arm-pits. They grind porcelain vases with their teeth and swallow the fragments. This is supposed to demonstrate their power. They declare that in so doing they feel no pain. In the village of Fouteou, sub-prefecture of Lioukfong, the following events took place.

A Christian named Pang, had a servant, Yap. In going to and from work, Yap frequently passed before an idol on which he heaped insults of all kinds. One day, the sorcerer, carried on his sword-chair and followed by his idol, arrived before the house of the Christian and said to him:

"Pang, I am here to fight with you, for your servant has heaped insults upon me. He says that I am only a demon and have no power."

Pang paid no attention to the sorcerer. This plainly exasperated him and the crowd of onlookers started to menace. The Christian came out of his house, a stick in his hand, and approached the sorcerer who continued to cry:

"Your domestic has cursed at me, called me a demon and denied my power. What is your magic, you, adorers of the Master of Heaven? Could you sit on this chair of knives as I do?"

The Christian answered: "My magic is the observance of the Ten Commandments. If your idol can stand up under the blow that I give it, I will believe in it."

The sorcerer could say nothing, he knew that the idol could not withstand a blow. He went away, abashed.

The following year the idol was again brought forth with the same ceremonies. When it came before the door of the Christian, it fell to the ground. I will not say whether this was an accident or due to any other cause, but it certainly frightened the pagans. They did not dare to pass the house with it again.

The same Pang had destroyed a small pagoda. There lived, not far from this temple, a zealous pagan named Achoui. The demon took vengeance on this pagan for the offense he had received. Attacked in his person and his goods, the frightened pagan consulted a sorcerer who answered: "My son, the pagoda of such a place has been destroyed." On his return home, the pagan had another pagoda built, but the persecution did not cease: one of his pigs, that was sleeping in the sun, had a fall, and was killed; one of his nephews fell in front of one of the pagodas and was seriously injured, etc. The pagan again had recourse to the devil who said to him: "You have constructed a pagoda in my honour; it is well, but you must rebuild another in front of the one where your nephew fell." The pagan cried out: "I will no longer believe in you if you do not tell me why you take vengeance on me when it was a Christian who destroyed the pagoda." The possessed sorcerer did not answer. The pagan then exclaimed: "Now, I see plainly that you are only a demon." He immediately went to the home of the Christian Pang, who was then saying the night prayer with his family. Achoui sat down without saying a word and listened. It seemed to him as if someone was violently pulling his coat; he turned and saw nothing. He continued to listen to the prayers of the Christians, he changed places: again he felt his coat pulled. Then Achoui cried out: "Get away from me, I do not believe in you, you are but a démon." The demon left him, and this pagan later became a fervent Christian.

The sister of a Christian of Chongsa was greatly tried by the death of some of her children and the serious illness of some others. She went to consult a sorcerer who said to her:

"Your house is badly constructed, you must pull it down and build another. The main entrance is on the North and it should face the South."

When she saw her brother shortly afterwards, who was a Christian, she told him what the sorcerer had said.

"You adore the devil, and he persecutes you," he told her; "whether we built to the North or to the South, no matter what day we start to work on, we have no fear, for we adore the One True God."

The woman then saw how very stupid the devil workshop was, and, becoming a Christian, was no longer annoyed by any accidents.



MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION ON AN
APOSTOLIC TRIP ASSISTING AND BAPTIZING
A POOR DYING SOLDIER.

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THEIR ONLY MEANS OF TRANSPORTATION ! ! !

Vocation

(Continued)

"A single soul is more precious and of greater value than all the gold, all the riches of the universe, and all the worlds together, for all this has cost God but a word, whilst that soul has cost Him all the sufferings and ignominies of His life and Passion and, above all, the shedding of His Blood to the last drop. Such is the worth of this soul to which we do not pay the least attention and for the conversion of which Jesus implores our co-operation, either by means of alms or by personal sacrifice or, still better, by joining to both the help of prayer."

Theophanes Venard did not have to bear, to console such deep sufferings.

A few weeks after his elevation to subdeaconship, he asked his superiors and obtained from them permission to consecrate himself to foreign apostolate; he then wrote to his father whose soul, full of faith and courage, was able, without being shaken, to understand his noble and lofty language:

February 7, 1851.

"My very dear Father,

"A little more than a month ago, it was, for your Theophanes, a very great happiness to have you as a witness of his sacrifice and of his consecration to God. You have, father dear, with your own hands so to say, presented the victim to the Lord. Ah! poor and dear victim!... Nevertheless, the Lord Who is good without measure has deigned to be pleased with it, as it was. How quickly time has flown since! God, do you see, dear father, leads men and men follow. This merciful God has taken me by the hand, like His child; He has said to me,—and it was surely His voice that I heard, a voice captivating, irresistible, 'My son, come, follow me, do not fear; you are little, poor, feeble, but I am the Almighty; come, I shall be with you.' Could I have a will in the presence of the will of God?...

"Beloved father, do you understand? One day God said to Abraham, 'Take thy only-begotten son Isaac, whom thou lovest, and go to the land of vision: and there thou shalt offer him for an holocaust upon one of the mountains which I will show thee.' And Abraham obeyed without delay, without murmur, and his obedience pleased the Lord.

"Now, dear father, now you have understood, have you not?—The son whom you love, your Theophanes, presents himself to you; he has not wished to borrow the help of a strange voice; he has come openly and without seeking evasions unworthy of you and of him. Yes, it is God, God so

kind, Who wishes it so. Oh! please say also that you are willing that your Theophanes become a missionary !

"Poor father! I have spoken the word!—Now, do not let nature be weakened. Fall on your knees, take the crucifix that hangs at the fireplace, that which, I think, has received my mother's last breath, and say, 'My God, I will it so, Thy will be done, Amen!'

"O my dear father, forgive me for having struck the blow with my own hand. Some would perhaps tell you that I am insane, ungrateful, that I am a wicked son... Father, beloved father, *you* will not think so. Ah! I know that my father's soul is great and noble, because it dwells in the regions of true grandeur, true nobleness, those of religion and faith.

"I have grieved your heart. Alas! mine is also plunged into great sorrow. The sacrifice is so great! Yes, O Jesus, my Saviour, since you wish it, I also wish it and my father equally wishes it.

"Resignation and confidence in God and in the Blessed Virgin. Let us pray for each other. I kneel at your feet, father dear; bless your respectful and submissive child.

*"J. Theophanes Venard,
"subdeacon".*

The father was worthy of his son and his answer was the comment of the words he had one day pronounced in speaking of the apostolical vocation: "But what would become of Our Lord's prophecy which declares that the Gospel will be preached throughout the entire world, if Directors of Seminaries and fathers hindered the young ecclesiastics from going to the Missions?"

A few weeks later, the young man arrived at St. Loup to voice a last adieu to his loved ones. He will keep during his whole life the remembrance of these days filled with happiness and anguish, when his soul vibrated in its most intimate depths. Ten years afterwards, in a cage, pilloried, hands and feet chained, on the eve of being beheaded, Theophanes Venard will give himself the joy of recalling to his beloved sister the details of these supreme hours: "It was with you, dear Melania, that I spent that delightful night of February 26, 1851, which was to be our last interview here below, in such sympathetic, sweet and holy conversation, like that of St. Benedict with his saintly sister!"

On the day of the departure, the whole family assisted at Mass and knelt at the Eucharistic table. It was in reality communion in the spirit of faith and charity, it was also communion of sacrifice christianly accepted in its fuller sense: in imitation and for the love of Our Lord Jesus Christ. At eve, the Rosary was recited in common; the "departant" read a Chapter from the *Imitation*, that which carries the soul to the summit of immolation; after which, all knelt for the evening prayer. When it was ended, "My

dear friends," said the missionary, "the hour has come, we must part. Father dear, will you bless your son, your Theophanes?" In saying this, he cast himself at the old man's knees and embraced them. The father lifted his eyes and hands towards Heaven and, in a voice which his energy tried to make firm, he pronounced these words, while making the Sign of the Cross over the head of his Theophanes, "My dear son, receive the blessing of your father who sacrifices you to the Lord; be forever blessed in the name of the Father, and of the Son, and of the Holy Ghost. Amen!"

Francis Jaccard experienced the same happiness, so austere and sweet, so profound and lofty, in a word so holy, that it forbears all explanation. When he left for the Foreign Mission Seminary, in August 1821, his mother, transfigured by supernatural joy, blessed him, congratulated him on his future projects and promised him to pray for their realization.

When, in 1823, he returned from Paris to the hamlet of Cévillon for a last visit, he passed by Megevette to call on the pastor of the parish. It was Holy Thursday; Mrs. Jaccard was at church. Someone hastened to tell her that her son was there: "Praised be the Lord!" exclaimed she, "but God before all!"

Then, recollecting herself more profoundly in her feelings of love, gratitude and abandonment to Divine Providence, she resumed her prayer, binding her heart to the feet of Jesus.

To the last moment, the christian woman remained courageous; she had but expressions of gratitude for the vocation of her child: "Go, my dear child," said she, "go, since God calls you." Her heart, like that of her son, like that of all apostolical workers, was penetrated with that thought of the Will of God. There, in fact, lies the summary of all the explanations our Martyrs give consisting their vocation; there is the sole motive of their actions and sacrifices, with which no human feeling was mingled; this thought gave to their life and death a well-characterized expression of holiness. If they have left their family and country, God willed it! if they have worked, if they have lived in sufferings, if they have shed their blood unto death, it was to obey the Will of God.

The Society of the Propagation of the Faith is that institution which gathers crumbs from the tables of the generous to give to races hungering for the One True religion.

Echoes from our Missions

CANTON, CHINA

Letter from Sister Mary of the Rosary, Superior at Canton, China, giving details on the last illness and death of our dear Sister St. Joseph, deceased in China, May 23, Feast of Pentecost.

"Canton, China, May 21, 1926.

"Very dear Mother,

"It is at the bedside of Sister St. Joseph who has suffered very much these last few days, that I write this letter. This dear Sister might remain several more weeks in our midst. The doctor has deemed an operation necessary: she will undergo it on the 24th, here in our Convent. The dear invalid can take but a little ice and milk; frequent vomiting exhausts her. Needless to say, dear Mother, that I tend to her myself.

May 22, P.M.

Towards three o'clock, I said to our dear invalid Sister, "The priest is to come this afternoon for Confessions...I am certain that if our dear Mother were here, she would advise you to receive Extreme Unction...this Sacrament often brings a complete cure." Sister answered, "Very well, Sister Superior, prepare me to receive the Last Sacraments."

May 26.

I again take up my letter. You have received our cablegram: "Sister St. Joseph deceased Whitsunday"?...On the morning of the 23rd, our dear invalid seemed better; she devoutly received for your intentions, dear Mother. During Mass, Sister Marie de la Miséricorde remained with her, and immediately after the Holy Sacrifice, I went to see her. She seemed to be resting. On seeing me, she said, "Sister Superior, tell Our Mother that I offer everything for her and for the Foundling-Home." In your name, dear Mother, I told her all that my heart could suggest...

The poor Sister suffered from the heat which was intense, these days especially; and never were we as much annoyed by the mosquitoes...

Towards 10.30 A.M., Sister St. Joseph vomited with very much fatigue. I sent Sr. St. Etienne for a priest; in a few minutes, good Father Pradel was here, but our dear Sister seemed better. "Would you like that we pray together?" asked the priest.—"Yes, oh! yes", answered she, smiling. The missionary began to recite the prayers for the agonizing, and our dear Sister followed every word of these long but so beautiful prayers.

At 11.40 A.M., the priest said to her, "You are better now, Sister. We have visitors at the Bishop's Palace and I have to see to the dinner; I shall come again later." He blessed her, gave her a last absolution, and Sister said, "Thank you". All this was done with the greatest calm. We were all grouped around the dear moribund's bed, and remained to pray with her. At 12.28, she ceased to answer the prayers, and at 12.30, went to her reward without any appearance of suffering, without coma, preserving all her faculties till two minutes before passing away.

It will be a consolation for you, dear Mother, to learn that on the previous Saturday, Sister St. Joseph had made her Jubilee and had gained, we hope, its precious indulgences.



OUR DEEPLY REGRETTED SISTER ST. JOSEPH
in the midst of her little ones of the Foundling Home.

Towards one o'clock, we notified His Lordship and Father Pradel, and in a short time, the latter was at the Convent. "Dear Sisters", said he, "I am at your disposal for everything. Do not worry. I shall see to the funeral, etc." The devoted missionary kept his word. His Lordship came to pay a visit at three o'clock. He would have liked me to send you a cablegram immediately, but I did not wish to set a cloud on the joys of Pentecost(1).

All our pupils, both former and actual, have been a source of consolation to us. They, generally so much afraid of the dead, united near our dear Sister's corpse, touched her holy Habit, her feet. "Oh!" would they say, "we are not afraid of Sisters after their death"...and night and day, Aves recited in a loud voice in the Chinese language, were said, from the hour of five, Whitsunday afternoon, till the following Tuesday, 6.30 A.M., when the body was taken to the Cathedral. His Lordship Bishop Fourquet has

(1)—The sad news nevertheless reached us in the afternoon of Whitsunday, for China is 15 hours ahead of Montreal.

deigned to give the Absolution and Reverend Father Thomas celebrated the funeral, His Lordship being present. On leaving the Church, after the ceremony, we seriously feared the strikers who grouped by hundreds about us; as all the carriages had not arrived yet, we had to wait for ten long minutes. We were really afraid, the more so, as there were so many young girls with us. But not an unbecoming word was uttered. These men looked stupefied: "A Sister is dead! a Sister is dead!" was the only remark they made.

Our regretted Sister St. Joseph rests near our dear Sister St. John the Evangelist. After having laboured together for the salvation of the poor pagans in a land of exile, they now sleep, near one another, their last sleep far from wordly turmoil, on the mountain of "The White Cloud", and doubtlessly, together also, they enjoy the endless bliss of the Homeland in the Heavenly Father's Mansion."

Last letter written by our regretted Sister St. Joseph to our beloved Mother, and received by the latter after the demise of her dear daughter.

Canton, April 12, 1926.

Venerated and beloved Mother,

Again this year shall I experience the happiness of begging the Paraclete to bless the wishes that I form in your regard at the occasion of your patronal Feast: health, strength to devote yourself, for many years to come, to the expansion of God's work; numerous laborers to send to His harvest: in a word, a shower of the most precious of celestial blessings. All my prayers, on this great day of Pentecost and during the whole octave, will be for you, very dear Mother. I shall join with these the merit of my sufferings. I have returned from Shek Lung since the beginning of January, and since then, I have not been one minute without suffering. I am not bedridden; I do a little surveillance, but with great pain sometimes. I hope that God will restore me to health, so that I may work in His service during many years. But may His holy Will be done! I am ready to go.

Dear kind Mother, we hope to soon greet Sisters from Canada. I read in *The Precursor* that you go often to the Novitiate. Ah! how I wish I could accompany you in these pleasant little trips! but it is so many sacrifices to offer for the Mission of Canton.

I am, with the most profound respect, very dear Mother, your grateful and affectionate child in our Immaculate Mother,

Sister St. Joseph,
(Your unworthy daughter)

Extracts from the Novitiate Chronicles⁽¹⁾

Whitsunday, May 23, 1926.



To love Mary, what consolation here below, to make her loved, what assurance for the hour of death!

St. Bernard.

PENTECOST! What solemnity we give this Feast in our dear Institute! It is not without cause that it holds a foremost rank in the cycle of our pious celebrations. Does not this feast commemorate the great event, when the Almighty, by the breath of the Holy Spirit, inflamed the first apostolic souls who were to announce the Gospel to every nation? In celebrating this touching mystery, we, so to say, celebrate our beautiful ideal...

Oh! we have not the pretention of comparing our destiny with that of the first Apostles! but, in the vocation to which we are called, we feel that the Sanctifying Spirit must work real prodigies in our souls, in order to render us apt to accomplish the mission he confided us through His Vicar on earth, Pope Pius X., when, after having given us our name in the Jubilee Year of the Immaculate Conception, he deigned, four years later—that is to say on the occasion of the Jubilee of the Apparitions of Lourdes—to assign to us as field of action “all the countries of the earth”.

Like the poor fishermen of Galilee, it is under the protection of the Queen of the Cenacle that we have placed ourselves, it is to her intercession that we had recourse during the Novena made in preparation to the feast of Pentecost, to obtain for our souls the visit of the Divine Paraclete and, to-day, it is with the utmost confidence that we await the effects of the divine promise which, although in an invisible manner, is each year renewed: “I shall send you my Spirit”...

The decoration of our sanctuary bears particular charm; it is a happy blending of small lilies, red roses and lights. Ardor, love and purity, are not these the most eloquent symbols for this feast? If these symbols were the reflex of the souls which inhabit our modest Cenacle, the Spirit of all holiness and love, while soaring over it as over all those where He has been instantly desired, would inundate with His heavenly flame all the children sheltered under the white mantle of the Immaculate Virgin.

The second motive we have of cherishing and solemnizing so pompously Pentecost, is that it is the patronal feast of our venerated Mother and Foundress. 'Tis enough said to explain its weight in our filial hearts. So, it is with real impatience that, each year, we await the dawn of this beautiful

1. Our indulgent readers will forgive the liberty we take in giving, in our Novitiate Chronicles, details that are, perhaps, a little too intimate; it is to respond to the desire expressed by parents who may, by this medium, share a little the life of their dear children.

day. It is but meet, though, that the Mother-House take the lead in celebrating the beloved Mother to whom we owe so much! Our turn will come when we shall offer our wishes and express our filial gratitude; let us, for to-day, be satisfied with uniting in spirit with our dear "Home", and spend the day in jubilation and mirth.

Friday, May 28.

"Our Mother is coming!..." This exclamation of joy fills the whole house. From every corner, Sisters hasten towards the door and there, it is to who will be the first to receive the maternal embrace. The little ones wish to be the first *because they are the little ones*, and the elders set off their right of seniority...but all soon have the proof that our kind Mother gives to young and old an equal share in her affection.

This evening we feast our beloved Mother. The program is as follows:

Introduction: DUET

Song of the Novices: "MY CONVENT"

Recitation: THE DOVE OF THE CHILD JESUS

Play: MATERNAL AND FILIAL LOVE

Violin: IN THE MONASTERY GARDEN

Song of the Postulants: "THE VIRGIN'S SPARROW"

Mandoline: THINE

Monologue: THE HEART OF A MOTHER — FLOWERS AND WISHES...

Our dear Mother deigns to greet everything with a smile; she effusively thanks us and assures us that our modest demonstration with its particular character—joy given by the joy of the children, the smallest—has held for her as much charm as that, more imposing, of our Sisters of the Mother-House. Oh! we know that it is her indulgent heart that dictates this judgment; but we are the more happy for it, since, once again, we have a proof that the heart of a Mother always understands, even the faint lisping of her children.

When all was over, we grouped around our dear Mother who gave to each a very eloquent picture, and talked with us for a few minutes; the bell then called us to night prayers. Let us go to the chapel and express to Our dear Lord our gratitude for the great happiness of this day.

Saturday, May 29.

Sayings are not always true, for there is one that says, "A merry evening maketh a sorrowful morning". We absolutely deny this to-day: the day of yesterday was terminated in joy and, this morning, the dawn finds us beaming with jubilation. We foresee a very beautiful day: Our Mother will spend it with us!... What is more powerful to rejoice children's hearts than the presence of a tenderly loved Mother?...

During Holy Mass, we voice hymns of jubilation and gratitude; we then enjoy a first-class holiday. After the noon-day meal, we assemble under the shade trees of our small grove, and Nature, so to say, appears more beautiful than usual... Does she, peradventure, know that Our Mother finds

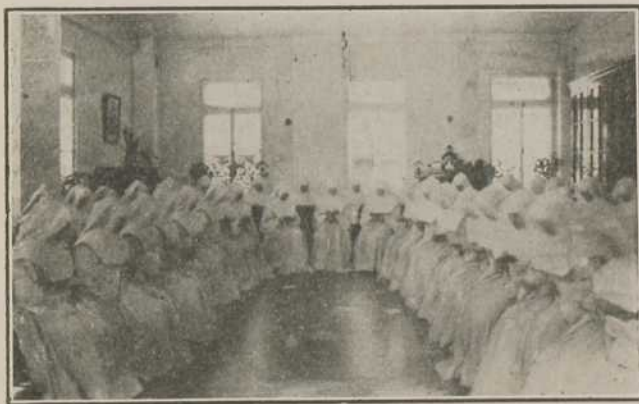
attractions in the least of her ornaments? However, it is particularly wonderful to-day. The sun darts its vivifying rays through the thousand sprouting leaves of which the gigantic oak as well as the proud little maple boast, and a gentle breeze caresses them whilst the river rolls its singing waves like a gay refrain, or again it swells its foamy waters with charming activity; the birdies warble in the foliage or modulate a hymn to their Creator; in a word, all sings and smiles around us. Surrounding our dear Mother like a white swarm, its queen, we admire in silence and listen to the maternal voice which speaks of God's bounties in our behalf. Ah! yes, we are the privileged, the happy ones!

But we do not forget to whom, after God, we owe so many favors, and we know what joy and courage we shall derive from these sweet remembrances when, in foreign mission countries, we shall, in future years, labour for God's glory in the work of salvation of souls.

The day flies too rapidly and Our Mother mentions going back to-night to Outremont. We would like very much to bring in a motive to keep her in our midst until to-morrow; Sister Superior finds it: "Dear Mother, do you not think it would do Sister Assistant good to come and breathe the good fresh country-air all day to-morrow. We shall phone her to come, shall we not?" Our Mother very heartily approves of it, and we immediately send for our good Sister Assistant who arrives towards 5.30 P.M. What joy it is to see her again, to surround and greet her!

Sunday, May 30, Feast of the Most Holy Trinity.

"*Gloria Patri, et Filio, et Spiritui Sancto...*" How we like, on this glorious day, to repeat the pious doxology in honour of the Blessed Trinity! When joy overflows, it is expressed with more heart and soul! Thus, our "Glorias" bear a special sonorousness. Yes, Glory be to the Father! Glory be to the Son! Glory be to the Holy Ghost! let us repeat it, let us sing it in every joyful tone...



NOVICES AT STUDY

In the forenoon, as we were grouped around Our Mother and Sister Assistant, the conversation drifted on divers topics, and Our Mother, alluding to the recitations and songs performed on her feast-day, remarked

that if we are careful to preserve in our hearts all the affections that we then lauded: love of God and of the Blessed Virgin, love of our Superiors, of our Community and duty, we shall therein find all we need to become great saints and to enjoy perfect happiness; but, were it to happen that one day one of these affections would disappear, we would then begin to lose in fervour, our happiness would gradually escape us and we would step towards ruin. Our Mother then speaks on the necessity for us missionaries to become saints, for we cannot give to others of what we have not. But in order to reach holiness, one must have courage, energy and constancy, and that is perhaps what lacks most in our days. We boast of more science than years ago, but we have no more the energy, the virility which signalized our ancestors. We are principled, but are too faint-hearted to put these principles into practice. We know our responsibilities, but are too much afraid to devote and sacrifice ourselves, and we exist without living. "Try to be", adds Our Mother, "women of virile heart, like the woman spoken of in the Holy Scriptures, and who are so precious a treasure that they are to be sought for even to the very extremities of the earth; dutiful women, who can sacrifice themselves. Our vocation implies martyrdom, that of duty and that of blood. Let us not forget that the former prepares for the latter; several among us, I hope, will be chosen to suffer the martyrdom of blood, and we all must be able to say, when these privileged ones will fall under the sabre's blow, 'I also fall, for I have, by my fidelity to the martyrdom of duty, helped to obtain for them this supreme favor of shedding their blood for God.'

"Let us then, dear daughters, stimulate ourselves to remain faithful; and if there dawn painful days, days when everything looks dark, when we feel lonesome without knowing the reason, Oh! we need not be surprised: it is Heaven's homesickness that takes possession of us; here below, we are not "at home", we have no permanent dwelling, we are going to our Father in Heaven. How fitly the Catholic Chinese think when they exclaim at the point of death: 'We go to God, to our Father!'"

Our good Mother then recalls with emotion our dear Sister St. Joseph, but lately deceased in the land of exile. Her seventeen years of apostolate in mission countries, the 5,000 babies she has baptized with her own hands, reveals many sacrifices performed in silence, many hidden acts of self-denial; for, let us not forget it, it is by prayer and by sacrifice that souls are ransomed. What beautiful reward must have awaited her in Heaven! it is certain that she does not regret the years of labour she has given to God and souls.

We drink in the consoling words which flow from the lips of Our Mother, we enjoy them delightfully, when the bell calls us for dinner. Let us answer its call, since it manifests to us God's pleasure; but quite willingly would we have sacrificed the material food to that, so spiritual, which we were then taking. It is the time to put into practice the lesson given: "My dear children, be women of duty."

Hours of bliss flee too swiftly here below! Our dear Mother and Sister Assistant leave us towards the close of the afternoon. If it is with regret that we see them go; we shall at least try to derive profit from their passage: with renewed ardor shall we pursue the work of our perfection, in order to the better imitate them and to also live "in doing good".

Thursday, June 3.

This date which commemorates the opening of the first humble little house of our Institute, happily coincides with the Eucharistic Feast or feast of *Thanksgiving*. When we bring back to our minds the numberless favors which God has showered upon us, what feeling other than that of gratitude can arise from our souls?...

And, to add to this day's happiness, the greater number of our sister Novices who are on probation, either at the Mother-House or the Chinese Hospital, come to spend the day with us. Our concert of praise will thus be more accentuated and sonorous. Unfortunately, the sun is pouting to-day: it appears at very rare intervals and hides immediately; does it pretend to try us? does it wish to see if we shall remain joyful?... To crown all, the wind blows so that nothing can stay in shape, and heavy clouds continually threaten us. Still, the Divine Prisoner must leave his prison of love and, while going through His domain which is also that of his humble spouses, He must pour out abundant blessings and, at the same time, receive our modest homages.

With much difficulty, for the wind undoes everything in proportion as we erect it, we succeed in placing a very humble Repository at the entrance of our Convent. Good-will supplies success. We decorate with flags and banderoles the surroundings of the Novitiate whilst the priests of the Foreign Mission Seminary deck their dwelling and the greater part of the way between the two houses. Towards three o'clock, the procession, comprising the personnel of the Seminary and Novitiate, traverses the grounds with the Eucharistic King Who blesses them. The Seminarians praise with song the God of Hosts and the little novices of the Immaculate Virgin waft their Aves, imploring their august Queen and Mother to present to Her Divine Son their humble homages.

The ceremony is so pious, simple and intimate! How we appreciate it! The procession ends with Benediction of the Most Blessed Sacrament in the Seminary Chapel. We then return to our "dove-cot", to enjoy for some time the presence of our dear visiting Sisters who, to-night, reintegrate their respective missions.

Sunday, June 6.

We are invited to take part in the Corpus Christi procession of St. Christopher's Parish. We join with pleasure in this demonstration of piety and love, for it is a great honor to serve as an escort to the King of kings.

and a great privilege to share in the blessings that, when passing in our midst, He lets fall from His Divine hands.

Friday, June 11. Feast of the Sacred Heart.

Eleven years ago, on the same date and Feast, our dear Sister Marie de St. Elzéar was leaving our earthly Community to go to Heaven, there to join our dear Sister St. John the Evangelist, the only representative in the Homeland of the humble Society of the Missionaries of the Immaculate Conception.

We read in common the Notice on our regretted Sister, deceased at the age of twenty-three, after three years' religious profession. She belonged to that class of persons who pass in this world doing good; and of her we can verily say, "She has well done all things."

In the sojourn of the Blessed, she is for us a powerful protectress whom we love to invoke in our hearts.

Tuesday, June 15.

For some time, the date of June 16 has filled our mind, for it will be a home feast of gratitude. So, little by little, secretly, without however forgetting the great duty of observance of the Rule, the happy children of the Novitiate have been preparing to express their filial gratitude to their dear Mistress, for her inexhaustible devotedness to one and all. With great joy and activity do we put the finishing touch to the immediate preparations. Despite flickering smiles on every lip, we hope that we have not betrayed ourselves, although a few of us have had the misfortune of meeting our Mistress while carrying suspicious-looking articles; but the dear Sister, usually so perspicacious, does not seem to remark anything to-day...what could this mean?

As soon as supper and dishes are over, we hasten to the Novitiate where, our Mistress being invited, we carry out the program we had prepared. After a piano duet, a song expresses the wishes we form in her behalf, the gratitude which fills our hearts and the happiness of her little family in being with her. We then call on the sweet Virgin Mary to shower upon her all the gifts we desire; we, in return, promise to be very docile to all the teachings we shall receive. A few traits of the life of the "Little Sister of Missionaries" when, in the shade of Carmel, she held the office of Mistress of Novices, captivate all the audience. Our Sister Postulants wish to prove their gratitude and, with the most charming good-will, they sing and recite, and play the piano and violin.

Our cry of joy, echo of our filial gratitude, the chant of the Magnificat, closes this intimate reunion: whenever, we have to say "thanks", we cannot do better than make our own the very words of our Immaculate Mother.

Oh! yes, dear Mistress, for all your kindnesses, for your so maternal solicitude, for your untiring devotedness in our behalf, with our whole heart we say the most grateful "thanks"!

Wednesday, June 16.

With Holy Church, we sing to-day the praises of St. John Francis Regis. In the chapel, a delicate decoration surrounds the Saint's statue and during Mass, we voice hymns in his honour. We implore this Saint, patron of our dear Mistress, to overwhelm his protegee with heavenly favors and blessings, and to grant us the grace of being very docile to the wise lessons and advice she gives us.

Since this feast is a solemn one for us, we sing the Mysteries of the Rosary and enjoy *grand congé* all day. We also start the erection of a small Grotto of Loutdes in our grove. It is very very simple, but we know that our Immaculate Mother smiles on our willingness to please her. We begin to-day the series of pilgrimages we shall make every Sunday to the Grotto, in thanksgiving for a favor received. We wend our way through the grounds, singing in unison:

To the woodland echo
Whose voice sweet and low
Speaks with mystery,
I shall, full of love,
Of my Mother above
Sing the name piously:

O clemens! O pia! O dulcis Virgo Maria!

At Mary's feet, we recite prayers and fervent ejaculations, then return, singing the Magnificat. This exercise of piety will not fail, do we believe, to draw upon ourselves and our Community new gifts and blessings from our Divine Mother.

Saturday, June 19.

Our Mother has received our dear Sister Mary of the Rosary, Superior of Canton Convent, China, a letter which gives details on the last days of the life of our good Sister St. Joseph, who left us for Heaven on the beautiful Feast of Pentecost, May 23, 1926. A few days previously, another short letter reached her; it was written by Sister St. Joseph herself and dated April 12; consequently, very shortly before her death. Our beloved Mother sends a copy of these letters to everyone of our houses: they so loudly bespeak of the kindness, courage, resignation and patience of our dear departed one, as well as of the sufferings she had to endure before sinking under the burden.

Sunday, June 20.

We were speaking to-day of the great multitude of pagans of the whole world. In order to give us an idea of their number, our Mistress reads from her memorandum-book this note she had copied from a missionary publication: "There are one thousand million pagan souls in the world. One bil-

lion!... Picture to yourself men walking before your door, at the rate of one hundred a minute. It would take this human wave, marching night and day, nineteen years, nine days, ten hours and forty minutes to pass by!" Is not this stupefying?... And for this heavy, overwhelming task, the missionaries are so few in number! Let us, at the least, hasten to do our small share. Let us be active workers who strive to gather each day a few ears of wheat, and even a few sheaves, in the whitening harvest of souls!

Wednesday, June 23.

A number of children from our Chinese School of Montreal are having a picnic under the shady trees of our charming grove. They run, jump, amuse themselves in every way, and during part of the forenoon, we, in silence, share in their joy. But as soon as the recreation bell rings, Sister Superior accords us the joy of spending it with them.

Despite their youth, these children surprise us: they sing and recite nicely in English, in French, and they even furnish the Latin chant at Benediction. One would think they possess the gift of tongues!

The majority are still pagans. This thought grieves us and at the same time stimulates us not to let pass any occasion of bringing them, by our prayers and sacrifices, into the Fold of the Divine Shepherd. Is it not for them that the Master has called us?...

Sunday, June 27.

We learn that several Cardinals and Bishops returning from the Chicago Eucharistic Congress, will pass our Convent this afternoon. We decorate the house and towards three o'clock we line near the road to receive their blessing. A few moments later, the imposing cortege that has paid a short visit to the Foreign Mission Seminary, comes in the direction of our Convent. Slowly, very slowly, the autos go past us, and the imminent personages call upon us Heaven's benedictions. In considering these Princes of the Church, we think of the greatness and power with which they are invested; on their way they dispense immortal treasures and their gifts are imperishable.

Tuesday, June 29.

Sister Superior, in company with a Sister of the Mother-House, goes this morning to the Cathedral to witness the Ordination of six future missionaries of the Foreign Mission Society of the Province of Quebec. Within the Novitiate precincts, we offer our most fervent prayers, especially during Holy Mass, for the young levites whom the Master deigns to invest with so high a dignity. With our whole soul, we implore Heaven, begging that they be holy, they who must be the salt of the earth and the light of the

world, they who are called to bring Christ's message to infidel shores... Addressing the Immaculate Queen of the Missions and Patroness of the missionaries, we supplicate her to ever keep under her maternal aegis these young levites who consecrate their lives to the extension of her Divine Son's kingdom.

Saturday, July 10.

The exiguity of the Novitiate obliges to pursue the erection of the building that had not, through lack of resources, been terminated three years ago. The work will give us the advantage of often seeing our good Mother in our midst. We greatly rejoice at this; but, on the other hand, we know what an increase of worry and fatigue we shall cost her! Poor Mother!... it is for us that she exhausts herself. We shall, at least, try to compensate by our fervour.

This dear Mother is with us at recreation to-night. She recalls with emotion our regretted Sister St. Cecile whose first anniversary it is to-day, and ask us not to forget this dear Sister in our prayers. She may not need them, adds our Mother, but she will favour other souls. Our beloved Mother then inquires about each of our families. She wishes to know the number of brothers and sisters we have, and how many remain at home. As we nearly all belong to large families, she is amused, and greatly rejoices when she learns that our mothers still have other children to drive away the lonesomeness which our departure has caused. She says that numerous families are families blessed by Heaven. A new child is an angel, or rather two, come to inhabit the home: the child and his Guardian Angel.

Before leaving, our dear Mother urges us to pray very fervently so that, during the construction, no accident befall the workers and that, above all, neither during nor after, the construction, God be ever offended in this house.

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.

A Few Roses Scattered

By the Little Sister of Missionaries...



"When I shall be in heaven, Jesus, Thou wilt fill my hands with roses and I will shower them upon earth."

St. Teresa of the Child Jesus.

T., **Woonsocket**.—In order to the better express my gratitude towards the Sister of Missionaries, I forward the amount of \$5.00, for your apostolic works. This compassionate little Saint has obtained a cure for us. M. N. B., **Montreal**.—My son who had left home has come back to his mother. In grateful acknowledgment to Saint Teresa whom we prayed for his return, we send to her sisters, the missionaries of the Immaculate Virgin, the sum of Two Dollars, wishing it were a thousand times more. A Subscriber.—Our heartfelt thanks to Saint Teresa for a favor granted through her intercession. Miss R. A., **La Tuque**.—Just two little petals of roses, Two Dollars, in thanksgiving for a special grace obtained through the powerful medium of our Little Flower. Mrs. O. L., **Montreal**.—The enclosed Mass stipends in honor of Saint Teresa of the Child Jesus to thank her for my cure. A Subscriber, **Quebec**.—I thank the Little Flower who has restored to me a lost article after I had promised an alms for your missionaries. A. J. C., **Iroquois**.—I desire to renew my subscription to THE PRECURSOR, in thankful acknowledgment to the Little Flower for a favor received. Mrs. E. T., **New Bedford**.—My children and myself have been cured through the intercession of the saintly Sister of Missionaries. I forward these Two Dollars for your works to fulfill a promise I made her in the hour of danger. Mrs. Z. V., **Montreal**.—I beg the Little Flower to scatter roses on your pathway, especially in the mission fields. She has been

I desire to acknowledge my gratitude to powerful Saint Teresa of the Child Jesus for a favor she has obtained after we had promised to send you an offering towards her Burse. A. M., **Montreal**.—Please accept the enclosed Dollar in honor of the Little Flower. She has answered my prayers so generously! N. R., **Taftville**.—Herewith an offering for your missions. I forward it with the greatest of pleasure as a small token of gratitude towards the saintly Sister of Missionaries. A Subscriber, **Adams**.—Many thanks to the dear Little Flower of Jesus! Enclosed offering of One Dollar in her honor. Mrs. P. V.—The enclosed cheque of \$50.00 is given for the Burse of the dear and powerful Little Sister of Missionaries who has obtained for me a very special favor. Mr. D. Dussault, **Outremont**.—With my heartfelt gratitude towards the Little Flower, I send for your needy works the sum of Five Dollars. Mrs. H. H. McC., **Montreal**.—I have received great help through the Little Sister of Missionaries' intercession during a serious illness, and have promised to send the enclosed amount for your most needy work. Please unite your thanksgivings with mine to the generous and kind little Saint. Mr. J. A. T., **N. P.**—You will find the enclosed sum of Four Dollars for the Burse in honor of the Little Flower of Jesus. It is a grateful mite for a request answered. Mrs. M.—A very special favor has been granted through dear Teresa of the Child Jesus. I wish, in return, to shower petals of roses upon your poor little ones in China. Please find enclosed sum for that purpose. Miss A.

so kind to me that I feel I shall never be able to pay my debt of gratitude. Enclosed offering in her honor. Miss A. P., **Montreal**.—Cure of a severe earache, after having promised to help your missions. Saint Teresa of the Child Jesus has prayed for me. Mrs. Ed. G., **Springfield**.—The Little Flower of Jesus is true to her word: she does good upon earth! She has obtained for me a very great favor. May she be praised and invoked in every country of the world!—Please accept the enclosed mite for your missions. 'Tis only a small petal; my prayers for your intentions will make up for what I owe the dear Little Sister of Missionaries! Mrs. J. D. M., **Fall River**.—A very special grace has been received through the intercession of Saint Teresa. I enclose \$5.00 in thanksgiving. Mrs. J. A. F., **Montreal**.—I suffered very much from rheumatism and the Little Flower has relieved me. Mrs. A. G., **St. Pierre Baptiste**.—My offering of to-day is to thank the dear Little Sister of Missionaries for a great favor. Miss A. L., **Taunton**.—I send herewith One Dollar in thanksgiving to the Little Flower. Mrs. G. J., **Montreal**.—A Mother send \$2.00 for the Little Flower Burse. The dear Saint has been most generous towards my family. Mrs. O. B., **Burlington**.—This is for your missionaries in honor of the saintly Little Flower of Jesus. May these three petals bring Heaven's perfume to the souls of darling little ones! Miss A. A., **Montreal**.—My daughter has been cured after I had promised to help your good works and invoked Saint Teresa. Mrs. L. A. D., **Montreal**.—I wish to keep the promise I made to Saint Francis Xavier and the Little Flower, they have greatly favored me: I forward Five Dollars for your missions in China. J. B. V., **Montreal**.—One Dollar for your works, in grateful acknowledgment for a favor received. X.—A thousand thanks to dear Saint Teresa of the Child Jesus for a shower of roses. In grateful acknowledgment, this mite for your missions. Mrs. J. A. B., **Worcester**. A Subscriber wishes to thank Saint Teresa for special protection accorded his family.—I desire to express my gratitude to the Little Flower who helped me greatly during a recent illness. X., **New Bedford**.—For the Burse of Saint Teresa, I enclose an offering made up of sacrifices. May she continue to protect us! A Subscriber.—The Little Flower has scattered a rose on my family. In thanksgiving, I forward the enclosed amount, regretting it is not larger. X., **St. Ferdinand**.

BURSE OF ST. TERESA OF THE CHILD JESUS FOR THE ADOPTION OF A MISSIONARY.

A **Burse** is a sum of money of which the interest forms a perpetual income for the support of a Missionary. **Burses** are founded in honor of a Saint whose name they bear. The religious whose support is thus assured becomes for life the missionary of the donor and takes his place near the poor infidels. The Founders of Burses participate in all the spiritual advantages of the Community. The sum of \$1,000.00 given in one or several payments by one or many persons forms a complete Burse.

We shall then receive with gratitude, any offering, even trifling, (thanksgiving for favors obtained or requests for new ones) for the complete formation of the Burse in honor of St. Teresa of the Child Jesus. May the Little Sister of Missionaries inspire generous souls with the thought of adopting a Missionary and let fall on them a shower of roses!

OFFERING FOR THE "LITTLE FLOWER" BURSE.

December 1925	\$50.00
January 1926	28.00
March "	21.00
May "	43.00
July "	85.00



*By soothing the body the Missionary Sister often
attains the soul.*

Pauline Marie Jaricot

Foundress of the Association of the Propagation of the Faith.

ROME AND MUGNANO

(Continued)

"I left Mugnano", said she, "bringing with me a relic of the martyr, in a life-size effigy and clothed in royal attire. Resting in the back seat of my carriage, *this princess of Paradise* held the place where, in a dying condition, I had lain from Lyons to Mugnano. I sat backwards, opposite her, without feeling in the least inconvenienced.

"At the relays, the postilions who had brought me in a state neighboring death, cried in a loud voice, 'Wonderful! wonderful! Praise to St. Philomena!' On hearing them, people rushed from all sides, crowding around the carriage and suspending about it crowns and garlands of flowers, all the while invoking the holy martyr."

Naples was emotioned at the passage of the sacred relic. The Bishop of that city received Pauline with particular distinction and offered to her veneration the blood of St. Januarius, in the presence of the Nuncio to the King of the Two-Sicilies, Mgr. Gabriel Feretti. Among other things, His Excellency said: "Daughter of the City of Martyrs, God has made use of you, and in the future will do so again, but in an *altogether different manner.... Be of good cheer and accept the cross!...*"

These words very deeply touched Pauline. But all was joy for the moment! The future was left into the hands of Divine Providence...

Praised and invoked by all, the *princess of Paradise* and her pious suite, reached Rome, where, in order to the better enjoy Gregory XVI.'s surprise. Pauline had not made known her cure. So when, full of life, the very picture of health, she presented herself at the Vatican.

"Is this my dear daughter?" exclaimed the venerable Pontiff. "Has she risen from the grave, or has God manifested in her favor the power of the virgin martyr?"

—It is I, Holy Father; it is the poor Lyonese whom Your Holiness has seen in a dying state two months ago and upon whom St. Philomena has looked with pity, since she has restored me to health; deign to permit me to accomplish the vow I have made of erecting a chapel in honor of my benefactress!

—Most assuredly, my dear daughter, responded Gregory XVI. with extreme kindness.

The Holy Father insisted on hearing every detail of the miracle. In his admiration and joy, he would make Pauline walk in the immense halls and when she stopped, he would say in an amiable tone, "Again, again, more quickly! I wish to be certain it is my daughter from Fourvière whom I see, and not an apparition from another world..."

As this dear daughter went back and forth in all simplicity, without any afterthought, the Master of ceremonies remarked that etiquette forbade to walk with one's back to the Pope.

"Well, well," answered Gregory XVI. smiling, "do not feel uneasy about that. God has made in her favor, many other exceptions!"

The august Pontiff bestowed upon his daughter the most signal favors and kept her in Rome for nearly a year in order that the miracle wrought in her behalf be the better proved.

We may truly say of Pauline that during those days *the dew of heaven was given her with the fat of the land* for to the signal privileges which the Head of the Church showered upon her, were added supernatural lights.

For some time, Cardinal Lambruschini had been affected by an illness, the nature of which escaped scientific analysis and which was gradually consuming his life. Every remedy made use of until then had had as effect but to increase the sufferings of the illustrious invalid, who, shortly after the return of Pauline to Rome, had been obliged to leave that city in order to enjoy the pure country air in the neighborhood of Orvieto.

Fearing for herself and for the Catholic works the loss of the admirable man who was light of Pontiffs and kings, as well as apostle and father of souls, Pauline finally resolves to follow the inspiration which so long urges her to make known to the Cardinal how he can recover his strength.

For this purpose, she addressed him a filial and respectful confidential letter wherein elevation of thought and delicateness of feelings permit to judge what relations existed between the devoted daughter of the Church of Rome and him who was one of its most staunch and illustrious pillars.

God preserve us from aiming at what is marvellous! We avoid as much as possible to let it appear in the life where it abounds!...But when, in spite of all, it radiates, we find nothing better than to reproduce a few extracts of the simple and humble relation that Pauline makes of it!

MOST VENERABLE FATHER,

"The consideration of your excessive kindness united with the lively and tender interest which I bear Your Eminence, make me forget my nothingness, to remind you, in all humility and confidence, the *value of a Prince's word*, and to beg you to kindly be faithful to yours.

"More than twelve days have elapsed since I have had the happiness of seeing my Father at the Sacred Heart... *According to his promise*, medicine must now give place to the resources of faith...I pray you, venerated Father, henceforth employ *these only means* if you wish to be cured. It is in the name of the Blessed Virgin and of the tears of her Divine Child that I ask you, Father, you who are so good! Do not refuse to this poor Child in the Crib, this slight alms for which His little hands so gracefully extend towards you!...

"How do you know all that," my child? you ask...—*I cannot explain it...* All that I can say is that, at the bottom of my heart, I feel intimately convinced that if Your Eminence is generous enough to refuse taking even a glass of water between meals, and that, very constantly, you will still have a few days of sufferings and struggles to bear, but after that—I dare to assure you of it—you will no longer be overcome by illness, and you will see it flee as a foe who surrenders.

"Whilst thus writing, I cannot restrain a certain fear: Your Eminence will perhaps be offended by my audacity and will find my zeal *suspicious*... But were it to happen that I should fall under the disfavour of my benefactor (and that would be one of the heaviest crosses which God could send me) I am too sincerely attached to you, Father, not to expose myself to anything rather than keep any longer in my heart what I think I must tell you.

"I admit, it is not only from to-day that I feel interiorly urged to assure you that *the virtue of Jesus Christ alone can cure you*.

"The first time that I had the honor of seeing you at Trinite-du-Mont, on my arrival in Rome, I felt in my inmost heart this impression of the Divine Will. But through distrust in myself as much as through natural timidity, I thought it better to resist and act as if nothing had been, hoping, on the other hand, to escape the necessity, very trying for a poor ignorant woman like me, to give advice of that kind to a Prince of Holy Church. Since then I relentlessly asked Our good Saviour not to exact a thing so contrary to reason and to kindly cure you, notwithstanding any obstacle you would set to the cure...

"O my God, would I say, how could I be believed? You know full well how painful it is for nature to make use of the resources of faith alone! Do not exact this from me...

"No, No! it is not proper that my ignorance give advice to a Cardinal, and I have often been told that *women must be silent in the Church....etc., etc.*

"I argued in vain, and every time that I asked the cure of Your Eminence. I saw in detail what was the invincible obstacle. I remained in this frame of mind during my entire sojourn at Mugnano."

December 26, 1835.

Astonished at the advice of his spiritual daughter, the good Cardinal did not at first yield to them. But, having come back to Rome in the same physical condition, after having received from Pauline a more complete overture, he followed her advice, putting aside all remedies, all human alleviation, to resort to "the means of faith alone".

Then, according to light that the Servant of God had had, a total restoration of health permitted the great minister to take up again his incalculable labours. This cure appeared so extraordinary, that eighteen years later, the orator who delivered the panegyric of the illustrious Cardinal did not fail to recall this marvellous fact.

Who can tell Pauline's joy in seeing her Father and advance, with more generosity than ever in the path of sanctity? We may say that, since then, these two souls equally devoted to Jesus Christ and His Church, became one in this double and unique love.

During this year so fortunate for our friend, the minister of Gregory XVI. continued to conform to the kind intentions of the Pontiff and to execute his orders by overwhelming the saintly Lyonese with all the favors it was possible to accord her. A great number of signal relics, among which a considerable fragment of the true Cross, and entire bodies of holy martyrs, were confided to her piety.

Thus placed under these two very high and paternal protections, she steeped her heart in the most vivifying and pure sources of faith and holy affections. In the beautiful solitude where she was receiving a hospitality as noble as it was generous and cordial, the claustral silence permitted her to gratify her craving for meditation and prayer.

At her feet spread in its entirety the *Queen City*, where pride and human power have scattered so many ruins, and where holiness has left immortal remembrances.

She enjoyed the untold happiness of often seeing Gregory XVI. Cardinal Lambruschini was present at these conversations whose topics were the trials of the Church and the dangers which menaced France.

These two august protectors facilitated for their daughter the visit, in every detail, of the places and monuments to which nothing on earth can be compared, and they thus gave full satisfaction to her love of art. If, as an ancient has said, *the idea of beauty is developed by the remembrance of the beauties our soul has seen in God*, the choice intelligence which Sovereign Beauty had so completely charmed, must have, more than anyone else, enjoyed the radiation which she admired in the master-pieces of human genius.

Despite all, feeling stronger than ever, she bore without inconvenience the fatigues inseparable of the numerous explorations.

Among the innumerable wonders which, at every step, solicit the travelers' attention, the following three ceaselessly attracted her heart: the Coliseum, the Catacombs, and the Vatican; the Church, persecuted and victorious, all that which her soul loved and admired here below.

Each night, she faithfully resumed her impressions of the day. These notes form a poem of heavenly beauty where, mingled with the most delicate notes, are found the most majestic and thrilling chords of mystical harmony. The virgin seems to play the Royal Prophet's harp, to sing the tenderness, greatness and power of the Church of Rome.

(To be continued)

CHINESE SUPERSTITIONS

(Continued)

WOOD AND PAPER FIGURES, VAULTING.

THIS superstitious practice consists in representing the picture of the person upon whom vengeance is to be taken, either by a picture of wood, or even by a carving in stone. After having given vent to one's fury on the picture of the enemy, this picture is buried while magical incantations are pronounced. A memorable example of this superstition is found in the historical book, *Kang-kien*.

The fact happened long ago in the time of the dynasties of the first *Han*, under the reign of the Emperor *Han Ou-ti* (140-86 B.C.). Here is what the historical book "*Tee-tche t'ong-kien kang-mou*" relates.

At this epoch, the *Tao-che* and the magician had free admittance to the palace; they bewitched the spirits by their prestiges and permitted themselves to perform every insolence.

Taking advantage of their easy access to the emperor's harem, these sorcerers exercised their evil charm in the service of all the imperial women's intrigues; they buried the wooden figures and offered sacrifices.



The emperor allowed events to take their course. But one day while sleeping thousands of wooden men armed with sticks appeared to him, threatening to strike him.

Startled out of his sleep, he was seized by a terrible fear, and was stricken with a lingering illness. *Kiang - t'chong*, fearing to be put to death, if the kingdom passed to the imperial prince, his enemy, persuaded the aged emperor that sorcery was the cause of his illness.

The latter permitted him to make an investigation, hunt up the sorcerers and punish them. To do

this he employed an old sorceress *Hou*, who was charged with digging the ground to withdraw the evil spirits.

Everything that was taken from the ground became suspicious. Without further question all who were under suspicion were cast into a red hot fire. Overcome by the torments they dragged other supposed accomplices into their torture. The victims numbered several thousands.

Excavations were organized in the harem.... Within a short time they had even dug the ground of Empress *Wei's* Palace, and that of her son *Li*, her heir. It was dug to such an extent, that it was impossible to even put up a couch.

After this, it was noised about that a quantity of wooden images and charms designed on silk, etc., had been found.

This prank almost caused a revolution in the empire, and the unfortunate prince, after having, unsuccessfully fought against his father, ended his life by hanging himself.

Two operations date back to the earliest times. The first consists, as we have already seen, in representing the enemy by a statue, offering sacrifices to evil spirits, and of invoking their power to draw every kind of misfortune upon the object of their hatred. Then all the outrages and assaults that are intended for the enemy himself are heaped upon the statue. The spirits of vengeance are begged to do to his body what is then being done to his image.

This accomplished, the outraged statue is buried while waiting for the realization of it upon the person himself.

'Tis outrage in effigy. Another way is to represent the Spirit of Vengeance as a braggart, armed with a sword or pike and to confide him with the care of his vengeance. Incantations and offerings are multiplied in his honour, to excite him to the paroxysm of fury, and to inspire the evil spirit with the idea of putting one's desires into execution: in a word, everything is done so that the rage and vengeance which consumed one's own heart may pass into that of the spirit.

It is diabolical invention, destined to satisfy one's hatred for a fierce enemy.

In certain places, it is only a wooden or paper figure, that is sent to the foe; it hides itself or takes in all sorts of shapes in order to effectuate the vengeance.

It is still remembered what panic struck the city of Nanking and its surroundings, the year when wicked people noised about that men made of paper flew in the air and cut the Chinamen's hair. All were terrified, and real barbarous deeds took place on that occasion.

COROLLARY

We shall now speak of the *Tao-niu* or *Tao-che* women. To this superstition may be attached the practice of the magician women of *Kiang-sou*, (near Shanghai) for instance. These women constantly carry with them a



LIEOU PEI, KOAN YU and TCHANG FEI
in the peach-orchard.

statue of wonderful reputation; it is but 4 or 5 inches high. By dint of prayers, incantations, they finish by rendering it illumined, alive and capable of speaking, or rather chirping, for it answers only by sharp repeated cries to the questions that are put to it; it looks as if it were animated; it jumps whenever it is touched or questioned, produces short nasal sounds, etc. It is the bread-winner for these magicians who say that they follow its indications for the curing of the sick. They are often heard announcing their arrival to the inhabitants of the country, while passing the houses; they cry half-aloud: "*Tiao-ya-t'chong*, here are the extractors of teeth-worms!"

A very serious man, renowned for his learning, prudence and knowledge of Chinese customs, said that he, himself, had touched these chirping statues, animated by little convulsive movements, and that he could not draw any conclusion whatever. The *Tao-niu* use their little talking statues in different ways.

1°—The magicians use them as medium, to place the living in relation with the dead. In this case they send their statues into the next world, the soul of the deceased enters into this image, and then answers the questions that are addressed to it. The person who keeps the statue hidden on the chest is not supposed to utter a word. The answer seems to come from the throat while no movement of the lips is noticed.

2°—They pretend that a spirit or divinity fixes itself in this willow figure and speaks by its mouth. If there is question of a patient, the figure is consulted and indicates the most efficacious medicine, or the devotion to be practiced in honor of such and such a *Pou-sah*, to obtain the cure. As usual the magician remains silent: it is the statue that speaks.

It is certain that in some cases, one witnesses a trick of ventriloquy. Still, as these magicians are very numerous, it is difficult to admit that all are ventriloquists.

木北園三結義



LIEOU-PEI, KOAN-YU, CHANG-FEI.

THE FRATERNAL OATH

Pai ti-hiong

We read in history, during the time of the three kingdoms, of a memorable fact which is here spoken of. *Lieou pei*, *Koan yu* and *Tchang fei*, the three heroes of that age, assembled in the peach-orchard of the latter, and there bound their friendship by oath for life and for death. They immolated a black ox and a white horse, burned incense, and before heaven and earth, that they had taken as witnesses and avengers in case that they be not faithful to their oath, vowed to always consider themselves as brothers, born of the same father, and to help each other in time of distress and trouble. A banquet of friendship terminated the ceremony. We find here the elements that constitute the fraternal oath so common in China. It takes different names, the accessories may also differ according to the country, but the main point remains the same.

Here are the usual forms with their special names.

1°—*Pai-pa-tse ti-hiong*.

Word for word: "Consider ourselves as a handful of brethren." Two or three, eight or ten men are assembled for the circumstance; they each place their both hands on the ground and try, in joining them, to take the greater quantity of earth possible. After one has gathered his earth, it is examined to see who has the most: he is the one named as head of the society, "*Iao-ta*, the eldest brother."

Incense is burned in honor of heaven or of a divinity, then a banquet terminates the ceremony.

2°—*Pai-ming*, "*Kie-ming Ti-hiong*".

Otherwise called "Brothers by Oath," because they swear before a divinity, or take heaven as witness that they are to be such. They agree to mutually help each other in future difficulties. This formula, often imprecatory, is either verbal or written.

3°—*Hing-Hiue ti-hiong*.

This signifies "Brothers by blood and by oath". This other title springs from the fact that a special rite is added to the ordinary oath. An animal is sacrificed, so that the blood of the victim will render the formula of the oath more sacred; or else each of the sworn brethren bites his arm and with the blood from the wound signs the oath. As in the preceding cases a banquet places the seal of fraternity. This fraternal oath seems to assimilate in a way these particular societies or societies justly forbidden by the State.

If Christ has proclaimed that the distinctive mark of his disciples would be their mutual love, could we show a greater and more remarkable love for our neighbor than to draw them from the darkness of superstition and to instruct them in the true faith of Christ?

His Holiness, Pope Pius XI.

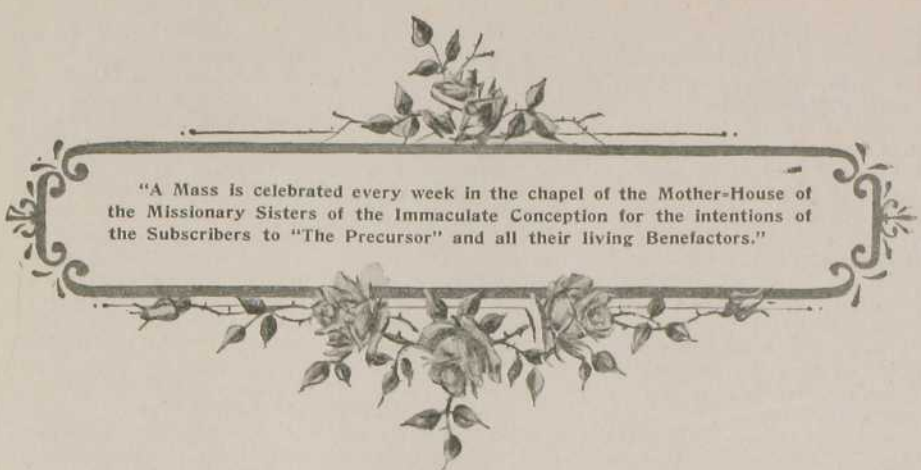
Thanksgivings to the Blessed Virgin for favors obtained.



"O MARY, the entire universe would perish before you refuse your assistance to those who, with all their heart, implore your help and protection."

BL. HENRY SUSO

Enclosed please find \$5.00 in thanksgiving to our Blessed Mother for a great favor obtained. Mrs. J. F. Brophy, **Waterbury, Conn.**—Offering of One Dollar for your good works in thanksgiving for a special favor obtained. Mrs. H. Perodeau, **Worcester, Mass.**—In thanksgiving to our Blessed Mother for a favor obtained, I am enclosing \$5.00 for your works, Mrs. M. Granes, **New Bedford, Mass.**—Enclosed find One Dollar for your Missions. A Subscriber, **Naugatuck, Conn.**—I am sending Two Dollars for your good works in gratitude for a favor obtained. Mrs. E. B., **Marlboro, Mass.**—In thankfulness to Our Immaculate Mother for a conversion obtained. I beg your prayers in order that the dear one may remain faithful to his religious duties. J. A. K., **Toronto.** In thanksgiving to Our Blessed Mother for a favor partly obtained. M. M. H., **Worcester.**—In thanksgiving for a favor received I am sending One Dollar, as promised, in honor of Our Immaculate Mother. Mrs. J. J. K., **Springfield, Mass.**—Thanks to God and His Immaculate Mother I have obtained the favor I requested. I am happy to fulfill my promise in sending Five Dollars for your works. Mrs. S. M., **Holyoke, Mass.**—The enclosed Dollar is in thanksgiving for a favor obtained through your kind prayers. J. C. B., **Quebec.**—My father who is a non-catholic was seriously ill and I promised Five Dollars in thanksgiving if his life would be spared. Almighty God saw fit to leave him with us a little longer so I am enclosing my offering only wishing it was more. Mrs. R. McF., **Bristol, Conn.**—I am sending One Dollar in thanksgiving to Our Lady for graces obtained in time of sickness. A Subscriber, **St. Jerome, Que.**—Please find enclosed One Dollar in thanksgiving to the Blessed Virgin for my husband's recovery. Mrs. J. T., **Montreal.**—To fulfill my promise to Our Immaculate Mother I am sending Two Dollars: one is for a Mass for my intentions and the other is for your good work. A Subscriber, **Attleboro.**—In thanksgiving to the Blessed Virgin for a favor obtained please find enclosed Two Dollars for the little Chinese. Mrs. A. G.—The enclosed Three Dollars is in thanksgiving for a great favor received through the intercession of Our Blessed Lady. J. F., **Montreal.**—I am sending One Dollar, as I promised, for a position obtained. Mrs. A. B., **Fitchburg.**—In thanksgiving for a favor obtained please find enclosed Four Dollars for your missionaries who take care of the lepers. Mrs. A. C., **Berlin.**—I am enclosing price of ransom for a Chinese Baby in thanksgiving for a favor obtained. Mrs. B., **Beaupaire.**—In grateful acknowledgment for a favor received please accept the enclosed mite. A Subscriber.—I am renewing my subscription to THE PRECURSOR in thanksgiving to Our Lady for being preserved from an auto accident. **Montreal.**—May Our Immaculate Mother be ever thanked for a great favor she has obtained for me. The enclosed Two Dollars is for your missions. Miss A. V., **Montreal.**—Please find enclosed One Dollar for your missionary works in honor of the Blessed Virgin and St. Teresa of the Child Jesus for a favor received. **Montreal.**—In grateful acknowledgment for grace obtained please accept \$5.00 for the ransom of a Chinese baby. Mr. J. B.—Please accept this donation, \$25.00, for having obtained success in my examinations. A. D., **Hochelaga, Montreal.**



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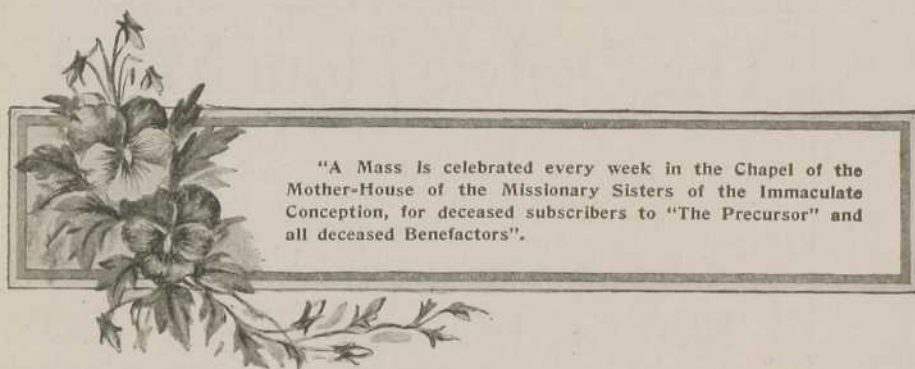
Petitions

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

Enclosed find One Dollar for lights to be burned at Mary's Shrine to obtain a good position for my daughter; if granted, I shall send an offering of \$5.00 for your good works. R. J. K., **Shelton, Conn.**—My husband suffers very badly from sore legs; kindly intercede with Our Blessed Mother for him. Mrs. M. L., **Toronto.**—Success for examinations, **Toronto.**—I request your prayers for my dear daughter who was taken away from us. Mrs. C. O. N.—I am deeply afflicted with heart trouble; will you please pray that I may always be resigned to God's Holy Will? Mr. R.—The location of a house is desired, Miss O. C.—Prayers are asked for a successful operation. Mrs. P.—My boy studies for priesthood; kindly pray that he may become a holy priest of God. His mother.—Please pray to Our Immaculate Mother that my son may obtain work. Mrs. E. Q.—Cure of a cancer. J. W. McD.—I suffer a great deal from sore feet; may Our Lady obtain my cure, if it be God's Holy Will. Miss E. H.—I suffer from a nervous breakdown; through the intercession of Our Blessed Mother I hope to be restored to better health. Mrs. J. C. B.—Please pray for my daughter who is in very poor health. Mrs. J. M., **Toronto.**—Kindly pray that my boy may successfully pass his examinations. Mrs. X.—A position is desired. Mrs. B. S., **Toronto.**—My boy has just left for the Sanatorium; please say a prayer to the Blessed Virgin that he may soon come back to me. Mrs. E. W.—Please say a prayer for a young student. Mrs. J. A. B., **Fall River.**—Please pray for my particular intentions. Mrs. X. I beg your fervent prayers for a favor I very earnestly desire. I promise Our Blessed Mother the sum of \$5.00 and \$1.00 a month for a year.—Herewith find enclosed One Dollar for the souls in Purgatory as fulfilment of a promise I have made. Mrs. G., **New Bedford, Mass.**—One Dollar for a Novena of lights in honor of the Blessed Virgin.—I have promised, if a cancer from which I suffer be entirely cured, to send you \$10.00 annually for five years and my subscription the "Precursor". M. G. K., **Montreal.**—Herewith find One Dollar for your good works. A few special favors are greatly needed. If my requests be granted, I promise the sum of \$5.00 for your Missions. Mrs. E. McC., **New Britain, Conn.**—Kindly make a Novena for my intentions. Mrs. E. M. D.—For my health. Mrs. A. B., **Fall River.**—A member of the family is to undergo a serious operation, please say a prayer for him. Mrs. K. G.—Remember me in your prayers. Mrs. D. J. S.—My husband is a free-mason; kindly say a prayer for his conversion. Mrs. M. O.—I have a special favor to obtain. Please say a prayer with me. Miss E. G.—For a special intention. Mrs. M. A.—I recommend to your pious souvenir my boy whose health is very poor. Mrs. J. M. M.—Kindly say a prayer for my intentions. Mrs. D. S.—**Fall River.**—My boy is a cripple. Please remember him. Mrs. R. P.—Kindly pray that I may recover from a serious illness. Mrs. D. M. D., **Mansfield, Mass.**—I recommend to your prayers my poor boy who is sick. Mrs. D. L., **North Easton, Mass.**—I beg your prayers for a special intention. Mrs. S. N.—May I solicit your prayers for my daughter who suffers morally. Mrs. H. H., **Fall River.**—Please make a novena in honor of the Blessed Virgin and St. Teresa that I may be restored to health; I enclose One Dollar for your good works and promise to send \$5.00 if my request is granted. A. A. B., **Bridgeport, Conn.**—For

the success of our business. A subscriber, **Linwood**.—I am suffering from earache. Please offer a few prayers that I be cured immediately. Prayers are also requested for four other favors; I enclose Money Order for Two Dollars in favor of your missions. A subscriber.—One Dollar in honor of the Blessed Virgin and the Little Flower for a special intention. Mr. Thos. Enright, **Mansfield, Mass.**—Please make a novena for me that I may have better health. Mrs. M. C. McC., **Chsterville, Ont.**—Enclosed find One Dollar for your good works. Kindly intercede near Our Blessed Lady that I may be completely restored to health. Mrs. J. J. K., **Springfield**.—Will you please pray for my mother who is sick? A Subscriber, **Worcester, Mass.**—Will you please give my 50c to your Chinese? I have saved it up one cent at a time; also pray for my daddy who is sick and cannot work. Agnes Hickey, age 6 years.—If a special favor is obtained, I promise to send \$4.00 annually for five years and also to subscribe to the "Precursor". Mrs. I. B. J., **Woonsocket, R. I.**—May I solicit your prayers for a great favor? If my request be granted, I shall send One Dollar in thanksgiving and be a life member of the "Precursor". A faithful Subscriber, **Douglstown**.—Enclosed please find One Dollar in honor of the Little Flower, that I may obtain better health. If granted, I promise to send \$5.00 for the ransom of a little Chinese. Mrs. F. A. B., **Lancaster, Mass.**—I need my health very much. Would you kindly lend me your fervent help for that intention? Mrs. I. Boudreau, **South Fitchburg, Mass.**—My mother is to undergo an operation; I beg your prayers for its success. I enclose \$2.00 as an offering for your missions. B. F. B., **Ansonia, Conn.**—A donation of \$25.00 is promised if, through the intercession of the Blessed Virgin, a great favor is obtained. Enclosed cheque \$5.00 to be offered up in lamps in honor of the Blessed Virgin. H. M., **St. John, N. B.**—If a special favor is granted I promise to send \$5.00 for your missions and also to renew my subscription to the "Precursor". Mr. H. D., **Bristol, Conn.**—Enclosed find \$1.00 for lights to be burned at Mary's Shrine, for my sister who died lately. Mrs. A. H., **Worcester, Mass.**—Will you please say a prayer for a special intention of mine? Miss J. A. McK., **New Haven, Conn.**—Please accept the enclosed offering, for lights to be burned at our Blessed Mother's Shrine, for a special favor; if granted will send you \$5.00 for your missions. Mrs. J. F. B., **Waterbury, Conn.**—I solicit your kind prayers for a special intention; enclosed please find One Dollar for your good works. Mrs. L. K., **Brooklyn, N. Y.**—Through the intercession of the Blessed Virgin I ask a great favor. If it is granted I will send you \$5.00 for your works, Mary, **Bristol, Conn.**—I am soon to undergo a very serious operation and beg you to remember me in your prayers; if my health is restored and I am able to resume my work, I promise an offering of \$5.00 in honor of Our Lady and the Little Flower. M. E. S., **Lanigan, Sask.**—I beg your prayers for special intentions, and enclose One Dollar for four Chinese babies. A. P., **Syracuse, N. Y.**—A very special favor is desired through the intercession of Our Blessed Mother. Please accept this small offering for your good works. Mrs. B. P., **Marievill, Pawtucket, R. I.**—I am enclosing \$2.00 for your missions and beg your prayers for a special favor; if it is granted will make an offering for your good works. Mrs. L. A., **Attleboro, Mass.**—Please pray to the Sacred Heart and the Little Flower that my hearing be restored; if my request is granted I promise to make an offering for your missions. A subscriber to the Precursor.—A position is desired. As soon as this favor is granted I promise to send \$2.00 for your good works. Mrs. T. J. T., **Worcester, Mass.**—I beg your fervent prayers for a special intention. If granted, I promise to send Five Dollars for your missions and to subscribe to the "Precursor" as long as I live. A. M.—Please pray for my boy to return home. His mother.—I ask your prayers that a young girl who is mentally afflicted may be cured, and that I may also be successful in selling my property. Mrs. Wm. P., **Montreal**.—The enclosed offering, One Dollar, is for a novena of lights to be burned at Mary's Shrine for several special intentions. Mrs. M., **Waterbury, Conn.**—I recommend to your charity this particular intention: my son's vocation to the priesthood. Mrs. H. B., **Toronto**.—Peace in the family is requested through the intercession of the Little Flower; I also desire that you please pray for my daughter's vocation. A Mother.—My boy suffers from a nervous disease; I beg you to remember him in your fervent supplications to our Blessed Mother, I furthermore ask your prayers for the regulation of temporal affairs. J. O'B.—Please accept the enclosed Five Dollars for your works in honor of good St. Ann, that my hearing will be restored. M. H. F., **Holyoke, Mass.**—Through the intercession of the Little Flower I hope to obtain a very special favor. If it is granted I promise to contribute Five Dollars to your needy missions. Mrs. E. A. R., **Loggieville, N. B.**—Please make a novena to our Blessed Mother and St. Teresa for three great favors. If obtained I shall subscribe to "The Precursor" for another year. **Fitchburg, Mass.**—The enclosed Postal Note is for a novena of lights in honor of Our Immaculate Mother that my husband, who is addicted to drink, may be cured. I promise a generous offering for your works if my favor is obtained. Mrs. T., **Montreal**.—Please pray that the question we have to settle will be

for the benefit of all concerned. L. C. B.—Our family affairs are in a very troubled state; please ask our Blessed Mother for resignation for my husband and myself. **Toronto.**—Please beg Our Blessed Lady to obtain the grace that my husband will give up drinking. Please accept the enclosed small offering, One Dollar, for the poor children you care for in China. Mrs. B. P., **N. Providence.**—Enclosed you will find Two Dollars: one is for a subscription to "The Precursor" and the other for a novena of lights in honor of the Little Flower for the complete restoration of my health. I have promised St. Teresa that I would send One Dollar every month, while I am working, to a charitable institution, and when I am not working, One Dollar a year. If my favor is obtained I shall send the offering for your orphans. D. V. H., **Fitchburg, Mass.**—I am suffering from sore ears. Please pray for my cure, if it be God's Holy Will. I am enclosing One Dollar for your missions. A Subscriber, **Williamstown, Mass.**—I am enclosing One Dollar for a novena of lights in honor of The Blessed Virgin, St. Joseph and the Little Flower. I have been praying for years for this intention and at the present time am very much discouraged; but after reading your little review to-night, decided to ask your prayers in the name of God. If my request is granted I promise full publication, to become a life subscriber, and to do my best to aid in your good works. M. C. R., **Waterbury, Conn.**—If through the intercession of Our Immaculate Mother a very important favor is obtained, I promise to send Twenty-Five Dollars for your missionary works. Mrs. E. C., **Central Falls.**—A mother asks that her son who neglects his religious duties will come back to the path of virtue. Mrs. M. C., **Toronto.** In honor of Our Blessed Lady's Assumption I am sending One Dollar to have lights burned at her Shrine. Please beg her to obtain a great favor I desire. Mrs. J. J. D., **North Hampshire.**—Would you please make a novena for my brother and sister who are both seriously ill. The enclosed Dollar is for your works. I. B., **Toronto.**—Kindly have a Mass said in honor of the Little Flower for a very important grace.—I am sending One Dollar towards the Little Flower Burse for a great favor desired. A Subscriber, **Bridgeport, Conn.**—Enclosed please find Two Dollars for lights in honor of Our Lady of Perpetual Help. M. A. M., **Thetford.**—I am renewing my subscription to "The Precursor" that I may recover my health; if I am cured I promise to become a life-subscriber. Mrs. J. G., **Waterbury, Conn.**



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(Continued from page 2 of the cover)

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