

THE PRECURSOR



Vol. IV., 5th Year MONTREAL, NOVEMBER-DECEMBER, 1927 No. 6

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.

CHINESE HOSPITAL AND DISPENSARY

76 LAGAUCHETIERE ST. WEST, MONTREAL

(Founded in 1918)

The Missionary Sisters of the Immaculate Conception also visit Chinese patients in Catholic or Protestant Hospitals.

(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.

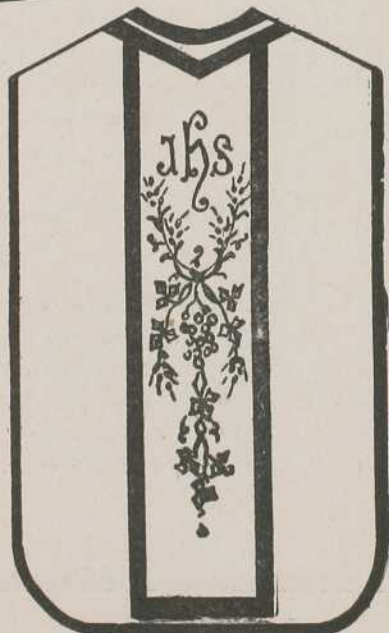
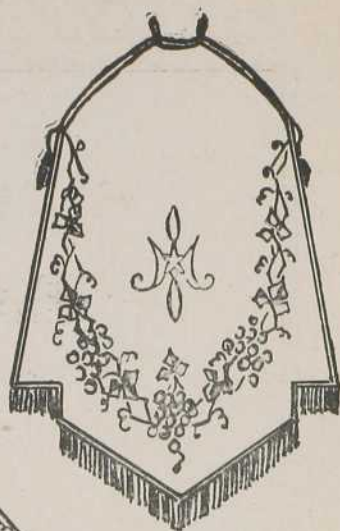
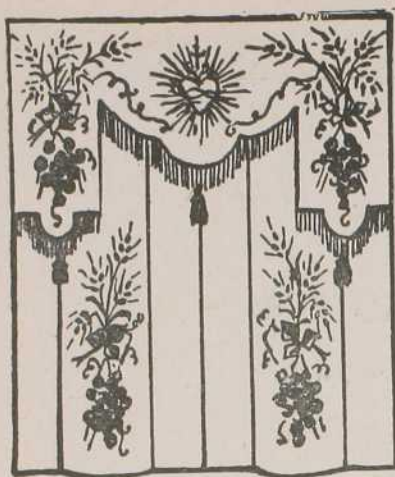
Missionaries must undergo several years' preparation before being able to commence their apostolic labors in foreign fields.

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, calendars with pictures of Our Lady, the Holy Family, the Little Flower, and mission scenes. 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.

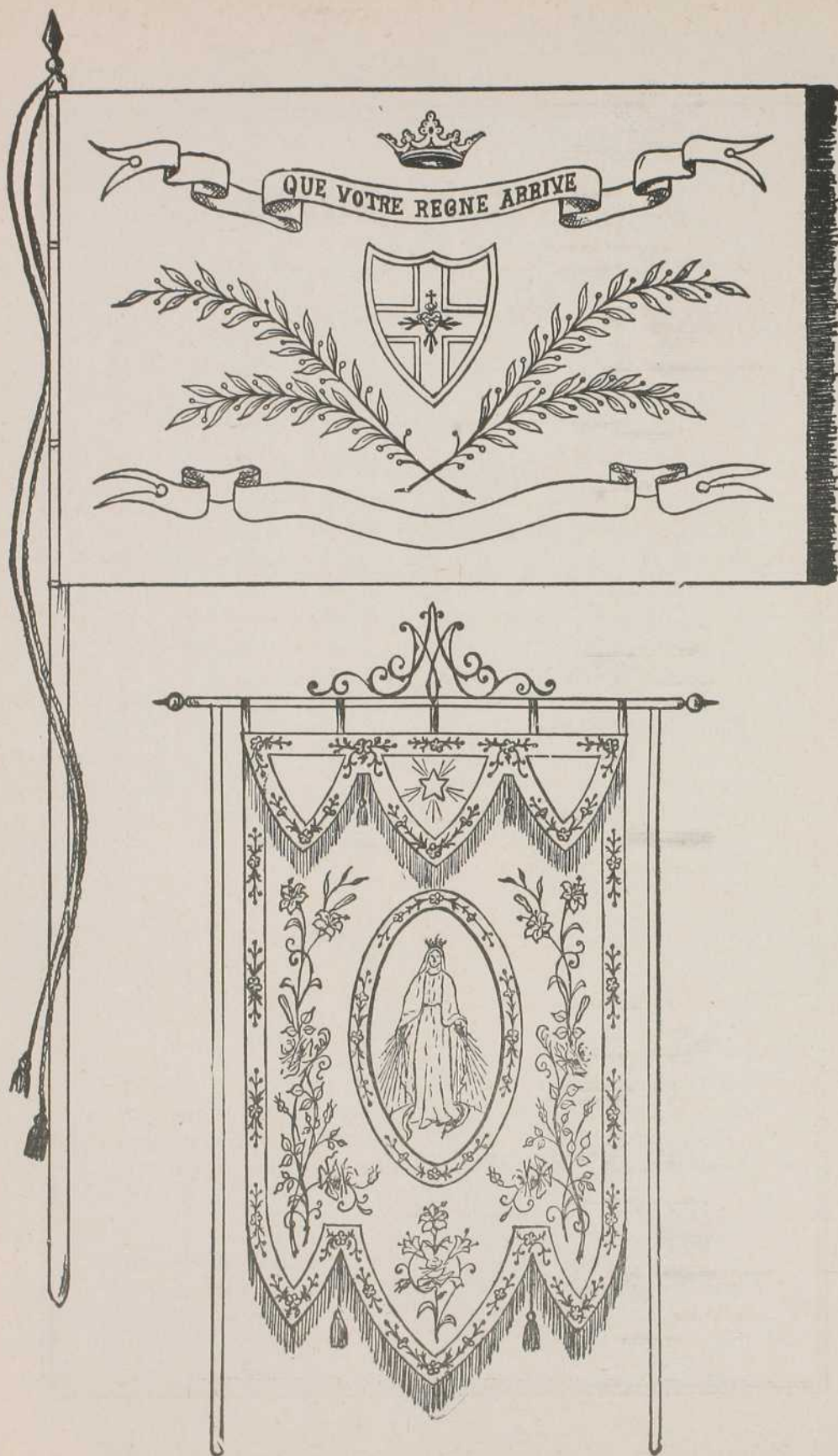


Kindly Read Attentively

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—in 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 baby.....	.25
Monthly support of a missionary sister.....	10.00
Monthly support of a novice preparing for the mis- sions.....	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 in 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 month for their intentions.

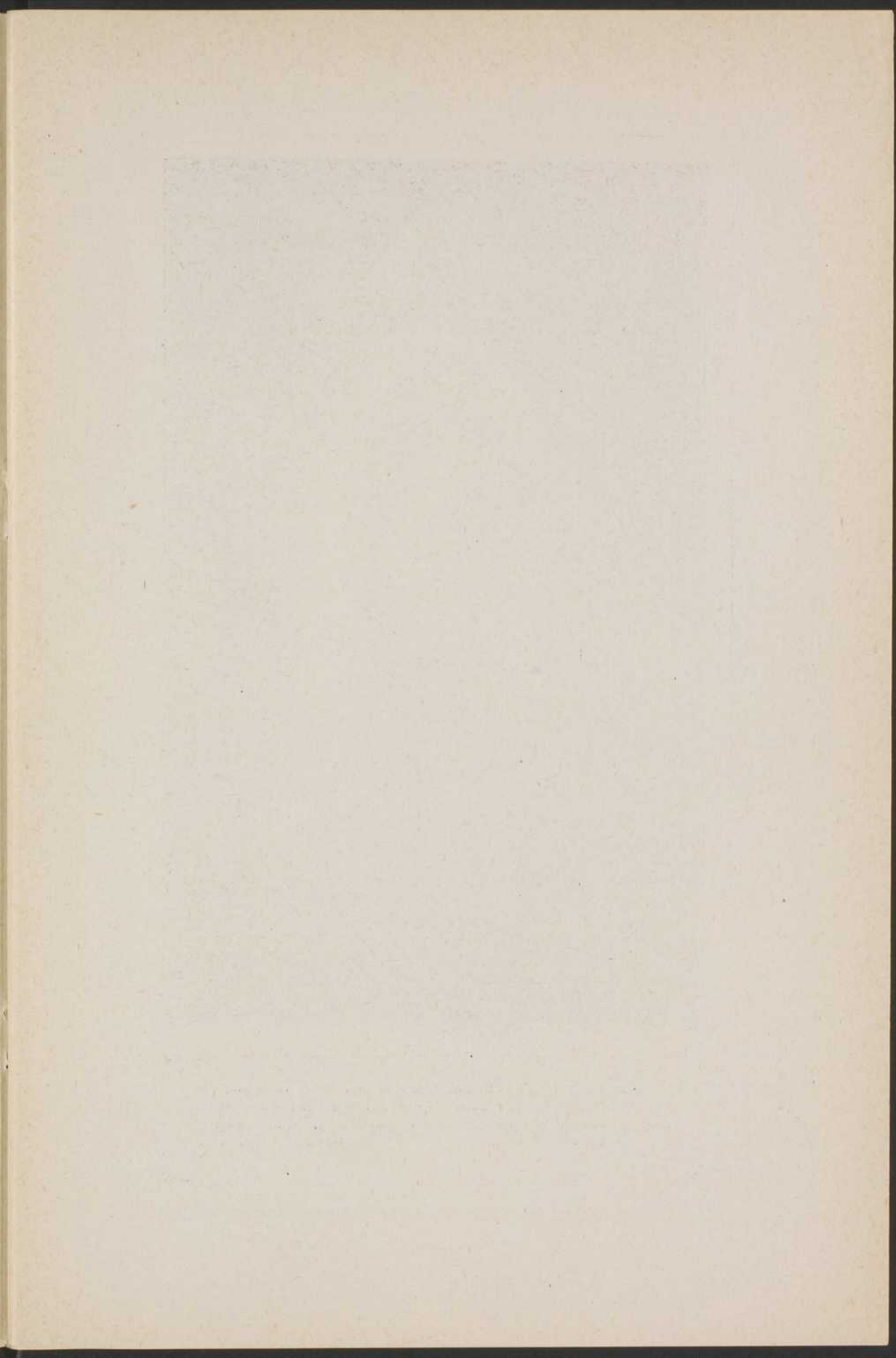
3.—Every Friday in the year, the Sisters offer, for their Benefactors' intentions, their hours of adoration before the Blessed Sacrament exposed in the chapel of the Mother-House. (The names of Founders and Protectors are deposited on the Altar of Exposition).

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

7.—In the Novitiate Chapel of the Missionary Sisters of the Immaculate Conception, two Masses are celebrated every week for all Subscribers to "The Precursor" and for all living and deceased Benefactors.





*O most holy Virgin, who wast found so pleasing to Our Lord that
He chose thee to be His Mother, spotless in body and soul, and of
spotless faith and love, look down with pity upon us poor sinners imploy-
ing thy powerful protection!*

—His Holiness Pope Pius X.

THE PRECURSOR

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with the approbation of the Archbishop of Montreal

VOL. IV. 5th Year

MONTREAL, November-December 1927

No. 6

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May the Divine Little King
and the Immaculate Queen of the Universe

*at this Holy Christmas Season
and throughout the Coming Year shower upon our*

Venerated Pastors

*an effusion of celestial graces,
bestow their choicest blessings upon our*

Benefactors and Friends

grant to all

a Merry Christmas
and a Holy Happy New Year.



The Apostolic Delegate of Canada and Newfoundland

*heartily thanks THE PRECURSOR for the
homage of its filial veneration and sends
it a special blessing.*

—Ottawa, September 3, 1927.

Towards China and Japan

DEPARTURE OF SEPTEMBER 15th

Our Missionaries, by little groups, make their way to infidel lands, some to Africa, others to Asia or Oceania, not to mention those who remain in the missions not less laborious of Canada and the United States.

Last year we published a list, though incomplete, of our missionaries, priests, brothers or sisters who have left for mission countries, and this list published in the Bulletin of the Missionary Union of the Clergy contained eighty names.

They are eighty of our own who have gone to carry to pagan souls the light of the Gospel. These brave missionaries who do not fear to leave all, relatives, friends, honors, riches, country and civilization to bring to distant shores the Name of Jesus Christ merit to be set as examples to their compatriots.

On September 15th, a group of eleven missionaries left Montreal for the missions of the Far East.

A few relatives and friends were at Windsor Station to bid them a last farewell, and whilst theatres and moving-pictures were crowded with a populace eager for amusements of all kinds, they were leaving, these young priests and these valiant religious, for years, nay, perhaps for life, thus preaching to all, renouncement and love of sacrifice.

The religious ceremony which preceded the departure of the missionaries took place at the Novitiate of the Missionary Sisters of the Immaculate Conception, Pont Viau. His Grace Archbishop Gauthier asked that there be but one departure ceremony for the nine Religious of the Immaculate Conception and the two priests of the Foreign Mission Seminary who were leaving that day for China and Japan.



REVEREND FATHERS QUENNEVILLE AND MICHAUD, M. E.
who left for Manchuria, China, the 15th of September

Bishop Deschamps presided, accompanied by Bishop Forbes and by the Very Rev. Superior of the Foreign Mission Seminary.

Never was ceremony more simple nor more touching.

The Seminarians of the Foreign Missions sang the departure hymn, whilst the prelates and other members of the clergy made their solemn entry into the chapel, already well filled by relatives and friends of the departants and representatives of the religious communities of the city.

Rev. Father Perrier of the Parish of Saint-Enfant-Jesus, Mile-End, Pastor of one of the religious who was leaving for Manchuria, preached for the occasion. Touched himself, the preacher knew how to touch his auditors; he recalled the sacrifices which the missionaries impose on themselves in leaving their relatives, their religious family, their country, to go and live and to die in a country which is not their own, among strangers who will distrust them, to preach a religion entirely in opposition to their own. Self-abnegation will be daily, but He for whom they will labor will be Himself their reward. The Reverend Pastor asked as a practical conclusion, not to forget those who were leaving, that prayers and alms will be useful to them. And to the generous parents present, he asked them to bring up their children in the love and practice of sacrifice, that Holy Church may find among us numerous apostles for the missions.

His Lordship Bishop Deschamps, before remitting the crucifix to the two priests of the Foreign Mission Seminary reminded them that this emblem should be forever their strength and consolation. "Following

the foot-steps of your Divine Leader you must, after Him, carry your cross 'Tis by the cross that you shall conquer."

Then, the Bishops, the members of the clergy embraced the two Missionaries and kneeling kissed the feet of those who were going to preach the Gospel: *Quam speciosi pedes evangelizantium...*

Finally Benediction of the Most Blessed Sacrament was given by His Lordship, Right Reverend Bishop Deschamps. The novices sang the liturgical hymns.

Then came the departure of the Religious for the Mother-House and the priests for the Seminary.

The departants, before leaving the house which has sheltered them, the professors and colleagues with whom they have lived, venerated for a last time the relic of St. Francis Xavier, their glorious patron, recited the Itinerary prayers, and took their leave while the choir sang the *Ave Maris Stella*.

Our Archbishop had graciously invited the two missionaries and the priests of the Seminary to take supper at the Païace. After the repast Bishop Deschamps blessed the travellers. But time was flying!... The moment for parting had arrived. A few more words to beloved parents and already they were lost to sight in the darkness, the train snatching them from all they love and cherish here below, to convey them across our great and beautiful country to Vancouver, whence they sailed on the 22nd for Japan or China.

The two priests of the Foreign Mission Society of the Province of Quebec are Rev. Fathers Quenneville and Michaud. Rev. Father Arthur Quenneville of Montreal Diocese, ordained by Archbishop Gauthier, June 29, last, in St. James Cathedral, was born at St. Isidore of Prescott and was educated at Sainte-Marie College and at the Seminary of Sainte-Therese; Reverend Father Jean Baptiste Michaud of Rimouski Diocese, was born at Bic, educated at Rimouski Seminary and was ordained the 14th of last August, in the Church of the Immaculate Conception, Montreal, by the Archbishop Coadjutor. Both leave for Manchuria, in the Apostolic Vicariate of Mukden, to there rejoin the ten priests of the same Society who left in September 1925 and 1926.

In like manner there left for Manchuria where they will be charged to educate the children in the Mission confided to the priests of the Canadian Foreign Mission Seminary: Sister Julienne-du-Saint-Sacrement (Beatrice Lareau, Chambly Bassin), Sister Sainte-Anne (Marie-Louise Gosselin, Sainte-Sophie, Halifax), Sister Sainte-Jeanne-de-Chantal (Jeanne Caron, Montreal), and Sister St-Gerard (Anna Roberge, Granby).

For the Mission of Canton: Sister M. de l'Epiphanie (May Moquin, Eastman) and Sister M.-de-l'Esperance (Aurea Vannard, Montreal).

For the Mission of Naze, Japan: Sister M. des Archanges (Germaine Noiseux, Montreal), Sister M. de la Redemption (Basillisse Maillet, Bathurst, N.B.), and Sister Ste-Angele-de-Merici (Marie-Jeanne l'Heureux, Loretteville).

J. GEOFFROY, priest, M. E.



RELIGIOUS MISSIONARIES OF THE IMMACULATE CONCEPTION
who left for China and Japan, the 15th of last September.



Sweet Infant Christ

*Sweet, Sweet Infant Christ!
We lift our hearts to Thee
This Xmas night.
For gently as a dove
Thou comest, Lord, with love
From thy bright home above,
Where all is light!*

*Sweet, Sweet Infant Christ!
We consecrate to thee
Our life, our all.
Oh! make us wholly thine,
Most blessed Child divine,
And may thy smile benign
Upon us fall!*

*Sweet, Sweet Infant Christ!
Enfold us with thy love
Till life is o'er
Thy holy grace impart
Till with thee where thou art
We rest in thy blessed Heart
For ever more!*

*J. Rawlins
"Stella Maris"*

Letter from Rev. Father Lapierre,

Superior Missionary to Manchuria,

*to the Superior of the Novitiate of the Missionaries of the Imm. Conception
Pont Viau, near Montreal*

Taonan, July 18, 1927

REVEREND SISTER SUPERIOR,

Since the beginning of May, I am at Taonan building our mission. There are many little ups and downs with the Chinese, but we always finally manage to agree. At the present time we are putting a tin roof on the house; we shall have a rather nice residence and sufficiently large for years to come. Through an economical and accommodating aim we are building it is stories, which is seldom seen in China, especially in Manchuria. Besides, in the cities, it is an appreciated means of economizing land. In China, roof material and wood are more costly than that used for the rest of the house, while brick is rather cheap. We pay about \$4.00 (Canadian Money) per thousand and masonry is much cheaper than in Montreal, even though the laborers work slower than our Canadian masons, since instead of receiving \$4.00 and \$5.00 per day they earn but 35c. I would like to send you a snap-shot of the house, but I have no kodak: it will be for later on.

During the first days of my arrival in Taonan, I was witness of two sad spectacles: the execution of brigands. Two, one day and two the following day. The first ones were soldiers, but I could not find out about the other. I watched the procession go by which was leading them outside the gates of the city to be shot. They were young men about thirty years of age. At the head rode mounted police sounding the trumpet, followed by a platoon of soldiers. Then came two carriages with the highway-robbers, bound, and well surrounded by guards; despite their cursing they were pretty quiet. The Chinese do not curse in "Canadian Fashion", they utter rather injurious words on a peaceful tone. Another platoon then followed and still another group of mounted police which closed the march. A crowd of several thousand curious spectators accompanied them to the place of execution. Another carriage followed a short distance behind bearing a coffin: perhaps a gift of some of their friends. You are doubtlessly aware that in China that to be buried in a coffin is to assure an abode for the next world, and the more handsome and vast the coffin is the more handsome and vast the abode will be. 'Tis pitiful!...

We, Canadian Missionaries, are fairly dispersed in Manchuria. Apart from Fathers Jasmin and Berger, who are settled for the summer at Tchengkiatown, we are all isolated from one another. Father Larochelle is at Fakoumen; Father Berichon at Lichousien; Father Lomme at Taolow;

Father Paradis at Kaochantown; Father Charest at Niou Tchouang; Father Barbeau at Kai Yuan and Father Forcier at Kang Ping, and I, while we are building, am at Taonan. Father Jasmin is now on a visit here but will return shortly. The majority of them are with Chinese priests, which is an efficacious means of becoming acquainted with the Chinese language.

You have heard about the war in China; in reality it is raging in certain parts, but in Manchuria we are fortunate enough to be spared; but for how long?...

The Christians of Taonan are not yet very numerous; in the suburbs of the city, they are perhaps 75 or 80. 'Tis few for a city of nearly 50,000 souls. They are, nevertheless, very fervent and every week a good number receive Holy Communion; a few receive almost every morning. We have hopes of soon making new conquests. I actually have prospects on a certain



GROUP OF MAIDENS AND OF ORPHANS, TCHENKIATOWN, MANCHURIA

family, the father of whom is a bonze, he neither eats meat nor drinks wine. But one must needs hear him speak about the abode of the next life to have an idea of the absurdity of pagan beliefs, and how the devil stupifies those who have the misfortune of not knowing the true God. For him, Heaven, or the happiness of the next life will be to find himself standing motionless before, I do not know what... Buddhas perhaps!... without looking neither to right nor left, it will be eternal immobility, I presume!... I wish that I were more familiar with the Chinese language I could have the beliefs and practices of this Buddhist sect explained to me in detail. But this man and his family are really good people: we must pray for them and their conversion. The father loves to hear our holy religion spoken of. I gave him the last part of the Hail Mary written, which he repeated. May he say it frequently so that the Immaculate Virgin will obtain his conversion. I recommend him to your prayers and to those of your novices,

and also to the Association of the First Saturday in honor of Mary Immaculate.

I receive your review "Le Précurseur" regularly. I eagerly follow the news of Canada. You have celebrated the 25th anniversary of foundation. I could only assist at it from afar...

I am sending you a little photograph which I have on hand. 'Tis a group of maidens and of orphans of Tchenkiatown; they live opposite the residence which will serve as a dwelling for your religious; one of these maidens is destined to teach the Chinese language. It is she who is at the right, with her eyes lowered; the one in the centre, 80 years of age, sees to the baptism of children and also visits the sick.

I wish you the best of health and success, and ask the prayers of your novices. May Heaven grant that you come to China to form here a nucleus of Chinese religious; prepare here hearths ardent with prayer and virtue where prosperous and fruitful christian works will flourish for God's glory and the salvation of souls. It is these multiple hearths which will save China.

Very truly yours in the Sacred Heart,
Father LAPIERRE, M. E., Sup.

Departure for the Far-off Missions

Rev. Father Dubé, S.J., and Rev. Brother Sauvé left Montreal on the evening of Sept. 30th, for Vancouver, whence they will sail for China. Besides the numerous relatives and friends, a few confreres of the travellers had come to the station to wish them for the last time: god-speed, courage and success.

Born at Montreal, Rev. Father Dubé studied at Sainte-Marie College and was ordained priest Aug. 15th 1925, in the Cathedral of Montreal, by His Grace, Archbishop Gauthier, titular of Taronia and coadjutor of Montreal.

The third year of his studies was made at the Jesuits' house at Paray-le-Monial, France, and he returned to Canada last August. In thus leaving for China, Father Dubé is but walking in the footsteps of one of his cousins, Rachel Lalumière, daughter of Mrs. Wilfrid Lalumière, of St. Denis St. Montreal. Rachel Lalumière, in religion, Sister St. Jean l'Evangéliste, was among the group of the first Canadian religious of the Missionary Sisters of the Immaculate Conception, who left Sept. 8, 1909 to found their first Mission at Canton, China. Those who assisted at the ceremony presided by His Grace Archbishop Bruchési, at the Cathedral of Montreal, the evening of the departure of these six missionaries, will recall with emotion the pathetic words of farewell addressed them by His Grace.

Sister St. Jean l'Evangéliste was never to return. She died at Canton in 1912, victim of her devotedness.

First Missionary Exposition in Canada

AT JOLIETTE, P. Q., FROM THE 4TH TO 10TH OF JULY,
Under the distinguished Patronage of His Lordship Bishop Forbes

(Continued)

"OUR FIRST MISSIONARIES"

by a Sister of the Congregation de Notre-Dame

"What a legion of missionary Sisters exists to-day! They are everywhere: but it was not always thus. From the beginning, God created models for them. Mary whom He sends towards the Precursor, is the first bearer of the Good Tidings. Then come the holy women who serve Christ and follow Him step by step during the period of His public life. Later in the primitive ages of the Church, great patrician women become the devoted auxiliaries of the first Shepherds. But as the centuries roll by the action of the christian woman gradually conceals itself, until it becomes completely veiled behind the impenetrable grating of the cloister. It is only during the 17th century that France gives to the Church this sacred innovation, the woman-apostle, and that Canada receives her.

"Thus it is here, in our country, that the apostolate of the christian woman first appears. The Ursulines, the Hospitallers, Jeanne Mance, Marguerite Bourgeoys, the spiritual mothers of our country, are truly the first women apostles of the entire world. But as they were to serve as models to innumerable generations of apostles, Our Lord wished to illustrate in them the different kinds of apostolate that He had Himself revealed to earth. The apostolate of prayer, suffering, word of mouth and example. Each has excelled in all modes. And it remains to say that even though these lives were harmoniously holy, each had its characteristic which, for instance has caused Marie of the Incarnation to be surnamed the Teresa of the New World and which permitted the Holy Father, Pope Pius X. to compare Marguerite Bourgeoys to St. Paul.

"Each apostle is like unto a sun ray, but if we compare the venerable Ursuline to a star in the heavens of contemplation, Catherine of St. Augustin to a taper, consumed on the altar of sacrifice, we must assimilate Jeanne Mance to the ardent vigil light by the sufferer's bedside and Marguerite Bourgeoys to the torch carried into the midst of darkness. Marie of the Incarnation comes first in rank and seems to have been chosen to show forth in all splendor the apostolic value of prayer. She is a remarkable mystic. To relate her life would be equivalent to enumerate the ascension of a soul towards the summits of the spiritual life. And this mystic is one of our own. She herself understands by a special light, that the celestial communications, the extraordinary graces with which she is favored, are only granted her in view of her mission.

"Born at Tours in 1559, the illustrious Ursuline comes to Quebec only in 1639. However, as early as 1633, a mysterious dream reveals God's designs upon her, and inflames her with an incomparable zeal for the salvation of infidels. This zeal expresses itself by incessant prayer. The body of Marie of the Incarnation is in the cloister, but her mind is in the missions. Her soul pleads day and night with the Almighty so much so that she spends herself even to the exhaustion of her strength, this invisible apostolate being a veritable labor. Heaven has so clearly willed it that neither the injunctions of authority, nor the greatest efforts of obedience can succeed in changing her mind. She complains of her powerlessness and it is then that God gives an extraordinary mark of His predilection for our nascent country. In fact, so to speak, He advances forty years, the revelations of Paray-le-Monial and addresses to His faithful servant these words: 'Ask for the salvation of these souls through the Sacred Heart of Jesus and I shall answer your prayers.'

"The existence of Canada was unknown to Marie. It is in one of her ecstasies that she becomes acquainted with the New World and that the command is enjoined to come hither and erect a dwelling to Jesus and Mary. She has received the definite orientation. Henceforth Marie lives but for the Hurons and she declares that she carries in her heart the little children of America whom she already so dearly loves.

"During this time God disposes hearts and events. Madame de la Peltre comes on the scene. Young, at leisure, and powerfully solicited by divine grace, guided by Rev. Father Poncet S.J., aided by the holy man of Caen, Monsieur de Bernières, the pious widow decides to found a monastery at Quebec. She becomes acquainted with the saintly Ursuline of Tours and the project is quickly elaborated. The noble lady devotes self and fortune to the cause. It is she who sees to the material part of the expedition. Our Lord charges Himself at the



Hospitallers of the Misericorde de Jesus, Hotel Dieu, Quebec

Ursulines of Quebec

same time, to give the finishing touch to the preparation of His apostle. He reveals to Marie of the Incarnation the secrets of her new life. He makes known to her beforehand the role that she must needs fill in the colony, a role obscure and, alas! to be so often misunderstood. Prayer, this is the chosen, the unique weapon, so to say, that God places in the hands of this woman whom He sends to the conquest of a world.

"It is by the intensity of her interior life that Marie of the Incarnation shines forth in the religious history of her century to a degree such as to become one of its most striking characters. It is, moreover, by her life of prayer that the incomparable apostle will radiate in New France. She will lend herself to every charitable work, but will never leave her inaccessible retreat. Her principal occupation, as she told her son, is to offer herself upon the Heart of Jesus, as a continual holocaust to the Eternal Father. 'The nearer we approach God, the more clearly do we understand temporal affairs,' the venerable Mother used to say. Thus without turning her eyes from the gaze of her Beloved, she assures the future of the monastery she has just founded. The grating which naturally should keep away the Indians, attract and fascinate them. Willingly do they come to be instructed. The heavenly light beaming on the countenance of Marie of the Incarnation after her long ecstasies, attracts these poor children of the woods, and when they leave her, it is to make her name known from tribe to tribe. They are astonished to hear this woman of France speaking their language with an extraordinary facility. This so difficult tongue Marie has studied and learned in prayer. She treats all affairs with Jesus, the friend of the Tabernacle and miracles multiply on her pathway as the bread in her hands during the days of famine.

"Marie of the Incarnation is 62 years of age. For thirty-three years she has spent herself in the strenuous labors of apostolate. Her body extenuated by fasts, privations, hardships of every kind can hardly bear the assaults of her soul that longs to take its flight to the Homeland. Heaven opens before the Spouse of Christ, she foresees the delights of the eternal abode, already the crown sparkles before her eyes and the *Nunc dimittis* is on her lips. But listen to her at the moment when the cup of beatitude is, so to speak, in her own hands. 'Ask Our Lord,' does she say, 'to delay in giving me His Paradise after my death, to send me, for as long as it will be for His greater glory, throughout the entire world, so as to win the hearts of those who do not love Him and who have never tasted of His sweetness.' These words tell the admirable apostolate of Marie of the Incarnation. 255 years have already passed since the venerable Ursuline has returned to her Creator, and yet she has not deferred her labor of love nor her miracles. The development of her work at Quebec is certainly marvellous. What a difference between the Convent of Lower Town and the vast monastery which shelters to-day more than 100 religious and over 500 pupils. Marvellous the vitality of the branches detached from the venerable trunk: Three Rivers, Roberval, Stanstead, Merici, Rimouski and Gaspé with their flourishing boarding-schools, their normal schools, parochial schools, and schools of Domestic Economy. Marvellous, the good wrought in souls and in society by the generation of young christian girls formed by the Ursulines.

"Here let me pause for an instant to greet one of the finest offsprings of the monastery of Quebec. I wish to speak of the Institute of the Sisters of Charity founded by the Venerable Mother d'Youville. In truth, it is in the atmosphere of this blessed cloister that Marguerite du Frost de la Jemmerie drew the science and virtue which made her an illustrious Foundress.

"And our Grey Nuns, these admirable pioneers of the missions of Western Canada, the most difficult of the entire world; our Grey Nuns whose multiple works and heroic devotedness we admire, are in reality grand daughters of the Ursulines. It is marvellous, in a word, to witness how our Canadian people immortalize the memory of Marie of the Incarnation, of this woman who has never crossed the threshold of her cloister, nor travelled through our country but on the wings of prayer.

* * *

"Our Lord next gives to Canada this other peerless woman, Jeanne Mance. She has the noble mission to honor in a singular manner the public life of our Saviour. It is she who must open hearts to confidence so as to win them to truth. Knowing how Christ proceeded, Jeanne will commence by preaching the religion of the God of charity to the children of the woods. She will live the divine precepts in order to render them more real and lovable. To comfort every human misery, to bend over every sufferer, to soothe every sorrow, heal every ill, this is the admirable programme of the heroic Foundress of the Hotel Dieu of Montreal.

"It is on the 8th of May 1642 that Jeanne Mance, at the age of 36, arrives at Ville Marie. Without delay she sets to work, for the Iroquois are already making victims. Day and night the charitable hospitaller watches by the bedside of the sick. One feels that she is attentive not only to all sufferings but also to the necessities of the entire colony. By dint of proceedings, she succeeds in reorganizing the Company of Montreal which threatens to sink. She uplifts the courage of the Governor by persuading him to go to France in order to raise recruits. Money is lacking to the Associates but the Hotel Dieu possesses 22000 pounds. These are the foundation funds. Jeanne Mance cedes them. She even obtains from Madame de Bullion the addition of 20000 pounds.

"This heroic disinterestedness saves Ville Marie from ruin. The new Genevieve does not stop here. She engages herself to obtain for the nascent colony two of its most powerful supports: the priests of the venerable Company of St. Sulpice and the religious Hospitallers



Sisters of the Congregation de Notre Dame

Hospitallers of St. Joseph, Hotel Dieu, Montreal

of St. Joseph. After a thousand difficulties she is successful and returns from France with these treasures of holiness: Mother de Bresoles and Sisters Macé and Maillet. It is then that the poverty of this little band of virgins, their patience in time of trial, their spirit of penance, their ardor at work, the love which they show to their ferocious enemies, the Iroquois, attract hearts to the service of a God who inspires such admirable virtues.

"Jeanne Mance has filled her role, exercised her special apostolate. To continue it beyond the grave, that her remembrance be again as a beacon leading souls to Christ, she desires that her heart be suspended in a metal case beneath the Sanctuary lamp in the Church of Ville Marie. After her death, her work continues to prosper, ever in the shadow of the Cross. Structures are built, they are destroyed by fire; and rebuilt once, twice, they are again reduced to ashes. After the fire, famine, epidemics and lastly, war, cause continual terror among the colonists and cause to shine in a more striking manner the patience and the admirable charity of the Hospitallers.

"The Hotel Dieu numbers to-day 142 religious and an imposing phalanx of nurses. The latter form an Association which for more than 25 years renders immense services to the sufferings of humanity. Still other flames have borrowed their lives from the vigil light of Ville Marie. The spirit of Jeanne Mance and of the first Hospitallers of St. Joseph is perpetuated in thirteen houses founded in nine Dioceses throughout Canada and the United States. As to the number of unfortunates rescued, of sick restored to health, of souls drawn to God, of the dying assisted since the time of Jeanne Mance, the angels alone could reveal it to us and give it worthy praise. Let it suffice to add that the monastery of Montreal has itself given hospitality to 468,509 patients since the year 1759. Three years before the foundation of Montreal, three Augustinian Nuns of the Miséricorde de Jésus arrived from Dieppe and founded a Hospital at Quebec. To comply with the desire of its Foundress the Duchess d'Aiguillon, the monastery was dedicated to the Precious Blood of our Lord Jesus Christ. It is easy to foresee the special role it will be called upon to play at the outset of our History.

"The labor, fatigues and blood of martyrs was needed to soften this soil of Canada hardened by centuries of paganism. The tears and sufferings of a pure victim were also needed to expiate the sins of the wretched Christians who hampered the apostle's onward march. This choice victim was born on the solemnity of the Finding of the Holy Cross, May 3rd 1632, at St. Sauveur le Vicomte. 'Tis this same diocese of Bayeux that gives to the world the incomparable Therese of the Child Jesus and to Canada the gentle Catharine of St. Augustine. Heaven seems to form her from her very cradle to the mysterious apostolate of suffering. The child and the novice are firstly placed in the school of Saints, then Christ Himself teaches His Spouse the art of saving souls through the Cross.

"When at last Catharine arrives at Quebec in 1648, the era of martyrs is just opening and the victim is ready for the sacrifice. Without further delay, the Lord reveals her the great evils which desolate the new Christendom. He permits her to penetrate the recesses of souls. She beholds the fearful torrent of iniquities provoked by the liquor traffic among the savages, and the impiety, the impurity and lack of charity which alas! work havoc among the colonists. Catharine's heart is wrung with pain on witnessing this sad state of affairs. A memorable vision afterwards shows her the divine tribunal and God's Justice about to strike His rebellious children. Meanwhile the horrors of the sinister earthquake of 1633 are revealed to her. Horrified, but inflamed with burning zeal for the salvation of her unfortunate brethren, Catharine offers herself to the Lord imploring His outraged Majesty to discharge upon her the strokes of His Vengeance. She fully abandons herself to every suffering and even accepts this untold torture: to serve as a prison to an army of demons that they might no longer harm souls. Her offering is accepted. Then countless sufferings at once attack the young victim. Not a member of her body is without its particular pain. Not a torture, anguish, terror, temptation is spared to her soul, so much so that her life becomes, an endless martyrdom. The demons torment her night and day and vent upon her all their fury. It is only in the evening of May 8, 1668, through the tears of agony that Catharine sees the colony pacified, free from her enemies and beholding a happy and prosperous future. It is the triumph of the Cross, the gentle victim can murmur her *Consummatum est* and pass to her reward.

"Canada is not aware at this hour of the sublime role filled by this little religious whose smile, angelic grace and gentleness it alone knows. The saintly Bishop of Quebec is perhaps the only one who penetrated the intimate drama of her life. Does he foresee, in intrusting to her care the souls he wishes to save, that she will rank in heaven with the protectors of the country, with a Jogues, Breboeuf, Lalemant? Catharine, like unto Therese, has not forgotten her field of labor. The history of the Hotel Dieu of the Precious Blood, proves it sufficiently. It has been crossed by trials and has unceasingly expanded; it has won royal sympathies and protections. It has prospered and, what is still better, it has accomplished an immense good in the country. This good cannot be measured, doubtlessly, but statistics tell that since 1689 the Hotel Dieu of Quebec has harboured 171,000 patients.

"The discreet immolations of Catharine are being repeated from century to century, not only in the three distinct houses of Quebec, but also at Lévis, Gaspé, Chicoutimi and Roberval. Everywhere, we may, in each Hospitaller, hail an apostle devoted to the salvation of the Canadian home-land.



The Grey Nuns, first Missionaries in the North West

"Now comes Marguerite Bourgeoys, holding, apart from others as it were, a special calling. If, in reality, it is true that France owns the honor of having given to the Church the woman-apostle, it is evident that the glory of having invented the missionary Sister, such as we know and admire her to-day, unquestionably belongs to Marguerite Bourgeoys. She is the ancestress of that family of apostolic souls, numerous as the sheaves of a rich harvest, which is now spread over every country on earth. But this magnificent glory was to be bought at the cost of incessant prayers, of cruel sufferings and heroic labor. Before her, no one dared imagine the religious without guimpe or veil, the convent without grating or cloister.

"The decision of this young Frenchwoman of thirty-three years, leaving for Canada with the intention of founding a community of missionary Sisters, must have been a cause of alarm, as is everything apparently new in the Church. It is not at all astonishing therefore, that at a later period, a saintly Bishop wished at any cost to unite the rising Institute with an already approved Order.

"God permitted these repeated attempts, these oppositions, which became as painful as petty persecutions. He thus wished to give Marguerite Bourgeoys the occasion of making known the motives inspired from on High which impelled her to act. She possessed the supernatural wisdom which made her view, not only the needs of her own time, but even foresee those of the future.

"Religious Orders have risen, one after the other, according to the different needs of Holy Church. Their rules, consequently, differ and are more especially adapted to such a country, to such surroundings, to such an epoch. But the apostolic College was founded by Christ for all countries and ages. St. Paul resumes its rules in two words: "I became all things to all men, that I might save all."

"Marguerite Bourgeoys who feels in her heart a flame of universal charity, a zeal which knows no bounds, wishes to found her community on that same model. The state of life embraced by her, is that of the Blessed Virgin who, with no other rule than charity, no other constitutions than Our Lord Himself, with no other cloister than interior solitude, devotes herself to the instruction of the primitive Christians to lead them back to the right path when they wander from it. Marguerite Bourgeoys studies the Gospel with the simplicity of a Saint Francis of Assisi. She understands apostolic poverty as he did, she is as sure of God as he was, to such a point as to leave France in 1653, penniless and with only a bundle so small as to be carried under the arm. It is here that the missionary genius of Marguerite Bourgeoys manifests itself. Those who came before her had been thoughtfully provided for by powerful and distinguished protectors. Noble ladies had pledged their fortune and made themselves the purveyors of the Canadian Monasteries.

"Our Venerable Missionary, on the contrary, commences by giving to the poor the little she possesses. Her first companions are only allowed to accept the money necessary for the crossing. Later on, an influential member of the Company of Montreal wishes to gratify her Institute with a considerable revenue. She categorically refuses.

"To instruct children gratuitously and besides, work for her own support, to be deprived of everything, to live poorly everywhere, this is all that Marguerite Bourgeoys desires. And these tactics are successful, for if ever apostolate has been fecund, rich in crosses and in marvels, it was hers. She had begun it in Troyes, her native town, teaching little girls at the time when she herself was but a mere child. She pursued the work during twelve years as a Sodalist, and when the Lord has manifested His will and that the Blessed Virgin has said, 'Go to Canada, I will not abandon you,' she, without delay, considers herself as Mary's messenger.

"She does not wait to land on Canadian soil to perform 'God's errands'. Her travelling companions are the first objects of her zeal. Her virtue radiates, her example attracts hearts, and her ardent words spell conquests, so much so that on their arrival at Quebec, the hundred recruits of Maisonneuve were as 'gentle as monks, and as transformed as bleached linen.'

"Marguerite begins her career in Montreal, by a deed worthy of the most dauntless missionaries. Leading a group of laborers whom she aids, encourages and stimulates, she replants the cross on the summit of Mount Royal. Then as there are not yet any children in Ville Marie, she exercises her zeal near married women, the poor, the sick, the soldiers, the Indians and the future mothers. She even finds the means of doing good to the Governor who consults her and does nothing without her advice.

"This zeal is not stationary. According as other settlements are made Marguerite Bourgeoys goes thither. Three Rivers, Champlain, Lachine, Laprairie, Pointe aux Trembles, Pointe Claire, every shore still bears the traces of the apostle's steps, and the old walls of Broquerie at Boucherville, have heard her voice as early as the days of Father Marquette. Then Quebec, the Island of Orleans, Chateau Richer and even Acadia's shores are visited. All these journeys are effectuated in "Missionary equipage." On foot, with no other provisions than a little bread, and with no other utensils than a small leathern cup attached to her belt. Between her travels Marguerite Bourgeoys ponders on the means to be taken to give a solid foundation to her Institute. She officially opens her classes in 1657, in an old stable on St. Paul street. This underaking which is made fecund by heavenly blessings, becomes a bearer of good fortune to all Ville Marie.

"The work, however, does not appear to her complete and soon may be seen to rise, the lay Congregation and the Chapel of Notre Dame de Bon Secours. The latter owes its erection

to the zeal of this dauntless apostle. Having provided for the spiritual needs, she sees to the temporal matters. As a true missionary she has trained herself to every trade and excels therein. A work-room, a school of domestic economy are established where young girls can earn an honest living and at the same time prepare to become model housekeepers. This done, Marguerite transforms her own dwelling into a home for the girls destined by the king of the colony, so that being thus sheltered, they might be prepared for marriage in a truly christian manner. Who can tell the influence this apostolic invention wielded over the Canadian home?

"What she does for the good of the French women, she also does for the good of the Indians. We may say here is laid the corner-stone of Canadian Normal schools. In fact in the Towers of the 'Fort des Messieurs', Marguerite Bourgeoys desires that not only pupils but also teachers be trained.

"Faithful to the motto of St Paul, Marguerite indifferently devotes herself to every task that she judges useful to souls. She more willingly embraces those imposed by obedience. This is the secret of the prodigious journey she makes from Montreal to Quebec, when in the Spring of 1689, at the age of 69 years, she goes on foot, through ice and snow to found the General Hospital at Quebec.

"It was decreed that she should inaugurate every social work in the country. Even the 'Leagues for modesty in dress' may claim her as their inspirer. In fact, it is in Quebec at the Convent of the Congregation de Notre Dame, on the 12th of June 1686, eve of Corpus Christi, that the Sisters' pupils unite at the feet of the Blessed Virgin, and promise to fight against the luxury and indecency of feminine attire.

"We must be sober in our relation of the deeds of this valiant woman; but may we be permitted to relate the words of the saintly Pope Pius X. when promulgating the Decree of the heroism of Marguerite Bourgeoys, on June 19th 1910: 'She has retraced as in a living portrait, by her invincible courage, by the travels and works she undertook, the life and deeds of the great St Paul.'

"Whence sprung the source of this prodigious apostolate? From the intense interior life, the life of prayer and of sacrifice of the venerable Mother, and also from the admirable direction received from St. Sulpice. The development of the Congregation de Notre Dame, numbering to-day 2,165 religious and 50,000 pupils scattered in 179 establishments in Canada and the United States, is certainly due to the intercession of its Foundress and to her credit near God. Apostle even to her last breath, she accomplishes to the letter these words of St Paul: 'After having given all things, to give oneself.' It is in an heroic act of charity, after having offered her life for the cure of one of her Sisters and having been heard by God, that she dies in odor of sanctity, at the age of 80 years, the 12th day of January in the year 1700.

"We would perhaps be tempted to believe that this first home of Missionary life has relaxed from its primitive ardor. 'We regret, perhaps, that it has not shed its beneficent rays in China or in Africa.

"Has not God, rather confided to it another task?

"The old hearth intensifies its ardor so as to radiate the more efficaciously. It no longer founds missions in distant countries; but count the communities of missionaries who have for foundresses, the children of the Congregation de Notre Dame. They are already numerous and glorious. Let us cite the Sisters of Providence and those of Chile, the Sisters of the Holy Names of Jesus and Mary, the Sisters of St. Ann, the Sisters of the Holy Family, the Missionary Sisters of the Immaculate Conception, the Sisters of Our Lady of the Angels, the Sisters of Our Lady of Good Counsel and may I add the Sisters of the Precious Blood who perpetuate the apostolate of prayer and suffering already in every clime.

"In every way, the Congregation de Notre Dame rejoices, as sister and Mother, over the evangelical success of the valiant canadian missionaries. She is here to-day only to offer them the homage of her admiration and to assure them the perpetual co-operation of her devotedness and prayers."

"ASSOCIATION OF THE PROPAGATION OF THE FAITH"

Instruction at the Cathedral July 6th at 7.15 P. M.

by Msgr. Deslanreau, P. A. Vicar General of St. Hyacinthe

YOUR GRACE,
MY LORD,
BRETHREN,

"What a pity! There are still on this earth one thousand million pagan souls, for whom the blood of the Redeemer remains useless.

"Still has not our Saviour prophesied that once He be lifted up from the earth, He would draw all things to Himself. (John XII, 32.) And nineteen hundred years have already gone by since that prophecy and we are still repeating as Jesus did one October evening, during the second year of His public life, 'the Harvest indeed is great but the laborers are few.'

"Who is to blame if these masses of people as dense as the dark Continent or as the immensity of China and India, still await the words of salvation? Is it Christ or the Christians, the Head or the members?"

"Christ the Head has done His share. He has left nothing undone: He has prepared His apostles for their mission and before sending them to go and preach, He set the conditions necessary for the success of their apostolate. He has told them how to act with the peoples, fortified them against hardships and persecutions, recommended them to trust in God alone, stressed upon the necessity of struggle and abnegation and pointed out the reward promised to the preachers of the Gospel and to those who would receive them. Then He died, arose again to life and dwelt with men. He has sent laborers into His vineyard and followed His apostles whithersoever they went to preach.



PAULINE MARIE JARICOT

Foundress of the Propagation of the Faith

inary of the Province of Quebec was founded, chose him as their secretary, that is to say, the principal laborer of the Committee of administration. You were assuredly, My Lord, the one to receive in your episcopal city, the first Canadian Missionary Congress. To-day, we rejoice in proclaiming it and we express our gratitude for the kindness you bestow upon missionaries and friends of the missions.

"The Committee, has charged me, dear brethren, to speak on the Propagation of the Faith, to tell you what it is, how it works and what are its means of action. I shall not make a set speech but shall simply place before your eyes this grand work of the Propagation of the Faith with the sole desire of giving you a higher esteem for the holy cause of the missions.

I

"Like the Church of Christ, the Association for the Propagation of the Faith is Apostolic, Catholic and Roman.

"From the earliest days of Christianity, the faithful made it their duty to contribute to the spreading of the Gospel. Could they find a better means of thanking the Divine Master for the priceless gift of Faith, than by devoting themselves to the Propagation of this same Faith among their pagan brothers? Of all the Christians, the faithful of Philippi were

"Might Christ have made a mistake? Could He have deceived us? Oh! no, it is the members, the Catholics, the faithful, the priests, it is you and I who are at fault, who have not done our duty as missionaries. Being heirs of Christ, we are obliged to execute His last desires. It was on Mount Olivet, on Ascension Day, that He manifested them to us: 'Go ye and teach all nations.' As long as this remains unaccomplished, it will weigh upon the Catholic Church, just as the clauses of a will burden the conscience of a legatee. Here God is the testator and we are the legatee; the will to be executed is the evangelization of the world.

"To help us in fulfilling our obligations as Catholics, the friends of the Propagation of the Faith at home have decided to organize this Missionary Congress. It did not require much reflection to choose its see: was not the diocese of Joliette the most appropriate: its venerable Bishop, from the time of his student years at the Seminary, has ever proved himself to be an intelligent and devoted friend of Catholic missions; the apostolate of his regretted brother, the saintly Bishop of Vaga, has constituted him in our own country the agent of the Propagation of the Faith for the dark continent. Our Venerable Bishops, when the Foreign Mission Sem-

particularly eager to hasten the establishment of God's Kingdom. At different intervals, they sent abundant alms to St. Paul, their apostle, and the heart of the old athlete, thrills with joy. He tells how happy he is to receive these rich offerings which will be a means of promoting and upholding the Gospel. He dearly loves these good Christians who generously contribute to his apostolic needs and he often speaks in his letters: *Qui mecum laboraverunt in Evangelio*, all the brethren who have labored with me in the Gospel and whose names are in the Book of Life.

"This spirit of apostolic charity will never forsake the Church of Christ; as long as there are pagans to convert, God will raise up Christians who will deem it an honor to aid through their alms and devotedness the laborers of the Gospel in heathen countries. It is this same spirit which, a century ago, inspired the holy souls of Phileas, Pauline Marie Jaricot and other pious Lyonnese, to create the apostolic work *par excellence*, the Propagation of the Faith.

"At the outset of the 19th century, about two hundred years after the foundation of the Sacred Congregation of Propaganda by Gregory XV., the state of Catholic missions was most precarious.

"Everywhere the dearth of laborers was felt. From all sides the neophytes wailed, through the voice of their few missionaries, their poverty, their misery and abandonment. More than ever before was the harvest ripening, and the harvesters few. The missions of Asia were dying from anæmia; Japan remained hermetically closed; China and India, after the suppression of the Society of Jesus, presented from a human point of view, every sign of an inevitable downfall; Africa possessed a few missionary establishments in the North or in the cities of the littoral; all the rest were closed, unexplored and in complete obscurity. Oceania had no Catholic priests and this myriad of Islands seemed like the fragments of a nebula or like a world pertaining to another creation; in North America, outside of the Province of Quebec, all remained to be done, and one could scarcely find a Vicar Apostolic and very few priests. It was incontestably the greatest distress of the Church.

"By a design of Divine Providence, of all particular churches, that of France received most frequently, through the intervention of her missionary sons, echoes of the distress in which souls were plunged in heathen lands. Besides, members of the Society of St. Sulpice, who were obliged to quit France because of the Revolution, became the organizers of the nascent Church of the United States of America. These French missionaries, bishops or priests, oftentimes complained to their families of the rarity of laborers and of the poverty of the missions. Their pious letters or their visits gave birth to the thought of founding an Association which would supply the missionaries with the much needed resources. During a decade of years, some apostolic souls of the city of Lyons spoke about this enterprise, made several attempts and gathered scanty alms. But the Association as yet was not solidly formed and the relations with the missionaries, although numerous and frequent, remained personal. But God's hour was about to stike and the yeast thrown into the dough would soon make it to rise.

"In 1820, two young persons of Lyons had interested themselves for several years in the labors of missionaries and promised to supply them with alms; one was a Seminarian at St. Sulpice of Paris, the other a pious young girl, brother and sister, Phileas and Pauline Jaricot. From the Seminary, the young cleric sent his sister letters overflowing with zeal and in which he ceaselessly asked prayers and resources for missionaries. While continuing her work in favor of missions, Pauline mused over her brother's scheme and the means of working it out.

"One evening as she sat near the table where her father was playing cards, she discovered what she was seeking for and what God wanted. Taking a playing-card she wrote her plan upon it: the organization of groups of ten, of a hundred and the penny per week. Pauline communicated her project to her spiritual director who gladly approved it and judged this plan to be evidently inspired by God. There remained only to put this invention into execution. Miss Jaricot established her first groups of ten, among the women employed in silk factories to whom she communicated the letters which her brother received from the missionaries of rue du Bac. In the Spring of 1822, she gave to the Foreign Mission Seminary of Paris, through the intervention of her parish priest, the sum of about two thousand francs, gathered penny by penny during the course of the year. The 3rd of May 1822, Solemnity of the Finding of the Holy Cross, Father Inglesi, Vicar General of Mgr. Dubourg, Bishop of Louisiana, assembled in his home a dozen persons, priests and laity, and, after the recitation of the *Veni Creator*, decided upon unanimous acclamation, to found a great Association in favor of the missions of the two hemispheres, destined to receive the offerings of all countries. The assembly constituted a temporary Board charged to prepare statutes and determine the mode of collecting funds. Miss Jaricot and her collaborators were straightway thought of. After hesitations suggested by the sole desire of doing good, they accepted the project of May 3rd; and on May 25th, Feast of the great Pope St. Gregory VII, whose solicitude for foreign missions was equalled only by his zeal in upholding the liberty and sanctity of the Catholic Church, the Association for the Propagation of the Faith was definitely organized and set out. The great means of apostolate suggested by Jesus Christ, put into action by the apostles, and which the Church had developed throughout the ages, had reached its full growth and was soon to cover the whole world with its fruits.

"Created by a like thought of apostolate, the Association for the Propagation of the Faith renders the zeal of its members universal, widens its scope of apostolate and renders

it Catholic. It is not merely for a community nor for the missionaries of one nation, the missions of one country, that it works, but for the entire world, for all apostles and for the conversion of all poor heathens. Ten years after its foundation, the President General traced this direction which a century of apostolate has but strengthened. 'When this noble Association was raised in France,' writes the President, 'its founders wished to give it a basis, broad, and worthy of its object. They did not think of making it a merely national affair, they wished to establish a Catholic Association. Their projects therefore, were not limited to the maintenance of the French Missions and the upkeep of French missionaries; they spread the benefits of the Association over the missions of the two hemispheres and to the missionaries of France, Spain, Italy, Belgium, India and, in fine, to those of all nations. It was not the welfare of France that they wished to promote, it was of the Catholic Faith. They viewed the general good without any limits, restrictions or distinctions.' These words are the sublime commentary of the *non est Julacus neque Græcus* of St Paul, (Gal. III, 28,) and the accomplishment of Christ's command 'Going therefore teach ye all nations' for, 'I am come that they may have life and may have it more abundantly.' (Math. 28, 20. John 10, 10.)

"An entire century of Catholic devotedness clearly proves the veracity of these words. There is not one mission on earth, regardless of race, language, color or origin, who has not received the generous subsidies of the Propagation of the Faith. Let us travel over Europe. Great Britain, the Scandinavian countries, Germany, the Balkan States, Russia and Turkey have seen Catholicity revived in their midst, thanks to the subventions of the Propagation of the Faith. Let us take a trip to Asia, to the extremities of China, in Manchuria, in Korea and Thibet, in the deserts of Tartary, as well as in the great cities and humble hamlets of India and Ceylon, of Japan and even of Siberia: cross over to America and scour it from Alaska to Patagonia; land on one or the other of the islands of Oceania; finally, traverse the African continent; go from East to West, North to South; on your way, doubtlessly in the midst of enormous pagan throngs, you will always find a human being who will join you in making the Sign of the Cross, and missionaries to tell you that if they have been able to hold out and to give Christ millions of new Catholics they owe it, after God, to the blessed Association of the Propagation of the Faith.

"The Province of Quebec, even though it separated itself from the French Association as early as 1836, and possessed its own local organization to aid its poor parishes, has often sought for help from the Propagation of the Faith of France and has ever been favorably received. Our missionaries of the West and of the Extreme North, as well as those of Labrador and Hudson Bay, have been ceaselessly and generously supported by the subsidies of French charity.

"During the year 1919, the Central Council of Lyons, sent more than three hundred thousand francs to the missions of the West administered by the Oblates and to the Alaskan missions of the Jesuit Fathers. Thus all the Popes, from Pius VII. to Pius XI., have publicly praised and at different intervals, the truly catholic spirit of the Propagation of the Faith. On May 3rd 1922, hundredth anniversary of the foundation of the Association, Pius XI. in his *motu proprio Romanorum Pontificum*, officially proclaimed that the French directors for the Propagation of the Faith, had devoted themselves so entirely to the extension of Christ's Kingdom in the world, that they never hesitated to sacrifice everything, even that which they had legitimate motives to be attached to. And the Pope furthermore writes, 'It is most agreeable to Us to highly congratulate the two Directing Councils of Paris and Lyons, especially for the prudence and equity which they gave proof of, in helping not solely the missions founded by the most noble French nation, ever faithful to her traditional zeal for the defence and diffusion of the Faith, but also those created by other nations with holy emulation and in the spirit of Jesus Christ.'

"Of this double approbation of facts and of the Popes, we have the right to conclude that during the first Century of existence, the Association for the Propagation of the Faith has been administered in such a thoroughly Catholic spirit that not a people could have done better nor even as well, and that, in order to favor its progress, there is but one means to be taken, that chosen by the Pope: to transfer its see to the illustrious city of Rome and to make of it the Pontifical organ of all the missions under the direction and immediate authority of the Sovereign Pontiff.

"Being Catholic, the Association for the Propagation of the Faith addresses itself to all the faithful. Its members are recruited in all centers: there is not one single christian who could not share in the work. Priest and faithful, rich and poor, ignorant and learned, all are invited to give the alms of money or of prayers for the holy cause of the missions. It exacts so little that the poor can always find a penny each week to drop into the treasury of the Church: its needs are so dire that the rich are asked to give generously of their superfluities, so that they may never forget, what is scandal for the Jews and folly for the Gentiles, that their riches ever belong to God and that they are obliged to make use of them for the expansion on earth of the Kingdom of Christ...

"To assure the development of the Propagation of the Faith, its founders immediately sought to secure for it the most distinguished patronage, and to establish it in a center where

it would easily attract attention. As early as the Fall of 1822, the Secretary of the first Council of Lyons, left for Paris with that intention. With the help of a few friends, he organized the Central Council of Paris, then a Superior Council under the presidency of the Grand Almoner of France, His Eminence the Cardinal Prince of Croy, then Bishop of Strasburg, and later Archbishop of Rouen. The Revolution of 1830 annihilated the office of Grand Almoner and with it disappeared the Superior Council; the two Central Councils of Lyons and Paris, thought it useless to re-establish it. From that epoch until 1922, they have parallelly administered the Work. This administration which might seem strange at first, has never occasioned serious troubles. Inspired by the great love of Missions, these two Councils have led to success in the most perfect harmony the Association for the Propagation of the Faith. On May 3rd 1922, His Holiness Pius XI. reorganized the Association of the Propagation of the Faith. He has fixed its See at Rome under the immediate direction of the Sacred Congregation of Propaganda. Its jurisdiction extends to all Catholic countries and to all mission Churches: it unites the faithful of every nation to make them collaborate by their prayers, to the evangelization of the world and to assist by their resources the labors of missionaries: it engages itself to gather alms everywhere and make the distribution among all Catholic Missions.

"The Association is governed by a Superior General Council the members of which are chosen by the Pope himself from among the clergy of the nations who contribute annually the greater sums to the Work. France which has been the cradle of the Propagation of the Faith and has always been so generous, has the right and honor of occupying two chairs in the Superior General Council. Canada, notwithstanding its youth, — yesterday it was but a poor mission Church — and its restricted Catholic population, has merited to have there an official representative.

"The Superior General Council has its See at the Propaganda on whom it depends, keeping, however, its own standing. It is by right presided by the Secretary of this Congregation.

"In every country where the Association is established, — and there must be no exception, — there should be national Councils depending on the Superior General Council and whose presidents are appointed by the Sacred Congregation of Propaganda, upon recommendation of the Bishops. The Pope desires that the Propagation of the Faith be organized in all churches, and our Reverend Bishops must themselves appoint the diocesan directors. The local Councils, upon the Bishop's impulsion and upon the invitation of the parish priests, organize the work in all the parishes. And since all the faithful from the age of twelve may be members of the Propagation of the Faith, it is evident that it is the whole Catholic Church, from the first to the last, from the Pope to the least among the faithful, who is enrolled in this powerful army.

"Each member who gives one cent a week or five cents a month or fifty-two cents a year and who recites daily one *Our Father and Hail Mary* with the invocation, *St. Francis Xavier, pray for us*, is a member of the Propagation of the Faith, participates in the indulgences attached thereto, to the merits of missionaries, and accomplishes what is strictly necessary to respond to the desire of the Pope and of the Church. Lastly, in order to assure the collection of alms, the members unite in groups of ten, of a hundred, or of a thousand or in any other way according to the circumstances of place and to the judgment of the local Bishop.

"The human tie binding together the members and divers Councils is the Annals of the Propagation of the Faith. They are published in twenty different languages, and number more than half a million issues.

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"This newly Catholic, Apostolic and Roman Work, founded and directed by men of God, administered by the experience and wisdom of the Church, could not help choosing, to attain its aim, the means of action that Our Lord in His Gospel has declared infallible: prayer, alms and the Communion of Saints.

"The Association for the Propagation of the Faith has laid prayer as the basis of its work; it obliges all the members to the daily recitation of the *Our Father and Hail Mary*, the invocation *St. Francis Xavier, pray for us*. Short, rapid prayers, you will say; yes, but prayers which remind everyone that it is from Heaven that human weakness receives strength and fortitude to overcome the obstacles and accomplish the work of God.

"All the missionaries and their friends who are well acquainted with the missions instantly ask for prayers. They know that the extension of the Kingdom of Christ requires two things: holy missionaries and pagan souls to whom the Gospel will be preached. That is the reason why, we must above all implore the gifts of God.

"Prayer is equally necessary if we want the pagans to turn towards Christ. I shall cite here the testimonies of missionary Bishops: all think and say the same: 'In truth,' writes the Vicar Apostolic of Shantung, 'fervent prayer is what we need mostly to obtain the abundance of God's graces, to assure the conversion of these numberless peoples, for our will and our agitation are of no avail whatever, without God's mercy.'

"Sincere prayer develops charity and leads to alms-giving, second means of action of the Propagation of the Faith. Of all corporal works of mercy, alms-giving is the one that touches mostly the heart of God. Had not the Holy Ghost taught it to us we would never

have dared preach in its entirety the doctrine of alms-giving; we would think that we were going beyond the limits of truth and we would not assert that it covers a multitude of sins; aye, that it effaces and annihilates them.

"The Eternal Word, Jesus Christ, who never exaggerates nor diminishes the truth, but who teaches the ways of God with straightforwardness and without exception of persons, solemnly tells his enemies that if they wish, despite all, to give of their superfluous, all will be purified for them, *for it is by such sacrifices that God's favor is obtained.* (Hebr. XIII-16.)

"What a marvellous invention, the penny per week! Really the spiritual director of Miss Jaricot in his rather rude language, had full reason to conclude: 'Pauline you are too stupid to have invented this plan. It is evidently from God!' Yes it came from God, this plan, which in a century, has gathered penny by penny 498 millions, one half million of million francs; verily it comes from God, this plan which, last year, permitted the national Council of Eastern Canada to offer to the Propagation of the Faith the handsome sum of about two million francs and to be the fifth in rank of Catholic generosity, for the whole world.

"The last means of action of the Propagation of the Faith, perhaps the most attractive and certainly the most efficacious and universal, since it includes the other two, is the Communion of Saints.

"To strengthen these salutary effects, the Pope opens the treasures of the Church and enriches with indulgences applicable to the Souls in Purgatory, the prayers and deeds of the members of the Propagation of the Faith. In this manner, the merits of all the faithful are enriched a hundred-fold because charity prompts them and the poor Souls in Purgatory rapidly attain the degree of sanctity marked for them by Christ, enter Heaven and the sooner.

"You behold them to-day, brethren, these innumerable saints who stand before the throne of the Eternal and who owe to the Propagation of the Faith the anticipation of their ineffable happiness; are they not most powerful advocates for the Missions? In Heaven alone shall we know how the indulgences gained by the members of the Association have merited for the missionaries and the infidels numberless graces.

* *

"Of this already too long but nevertheless concise account, what conclusion may we draw, if not the same that you had in mind an hour ago: the Propagation of the Faith is the greatest of all Works?

"Founded and directed by apostolic men, approved and encouraged by Popes and Bishops, it has during a whole century given to Jesus Christ innumerable souls. Having become an integral part of the Church, it is the principal organization of supply for the missions. All the nations of the world, all dioceses, all the faithful are obliged, as Popes Benedict XV. and Pius XI. assert, to help it by prayers and alms. With regard to those who belong to the Fold of Christ, it would be absolutely against the charity which should unite them to God and neighbor, to be indifferent towards all other men who miserably wander outside the Fold.

"All, then, great or lowly, rich or poor, laity or clergy, are in duty bound to work for the Propagation of the Faith. Pius XI. implores the Bishops not to hesitate in making themselves beggars for Christ and for the salvation of souls. He himself asks from all a charitable contribution. (Allocution, Pentecost, 1922). May we, priests and faithful, walk in the footsteps of our leaders, respond to their appeal and second their efforts. Let us be charitable, and gather riches through good works; let us give promptly and willingly so as to acquire eternal life. Let us pray the Lord of the Harvest that He may send laborers into His Field. When we are reciting our daily *Our Father*, let us think of the pagans and of the missionaries, of the Propagation of the Faith and of the happiness of living in the light of the Gospel.

"May Mary, Queen of Apostles, and St. Francis of Assisi the Herald of Christ King, benevolently protect our common enterprises and grant that throughout the world, there soon may be but one Fold and one Shepherd!"

"OUR CANADIAN MISSIONARY SEMINARIES"

**Conference in the Academic Hall of the Seminary at 8.30 P. M.
by Very Reverend Canon Roch, Superior of the Canadian
Foreign Mission Seminary**

"The organizers of the Missionary Week of Joliette have requested me to speak to you of our Canadian Missionary Seminaries. During this short address I shall follow the divisions marked out when the invitation to take part in this demonstration in favor of the Missions was tendered me. In asking me to recall to you the foundation and missionary work of the Jesuit College and of the Quebec Seminary, established in the first days of the colony, the organizers have wished that I evoke the *past*; in asking to relate the foundation and development of the Seminaries at Scarboro and Pont Viau, established in recent years they have wished that I place before your eyes the *present*; by the future foundation of native

Seminaries in mission countries, project which cannot be delayed to be put into execution, it is the *future* which shall unfurl before us and which shall leave in our hearts, the sweetest and most solid hopes.

The past

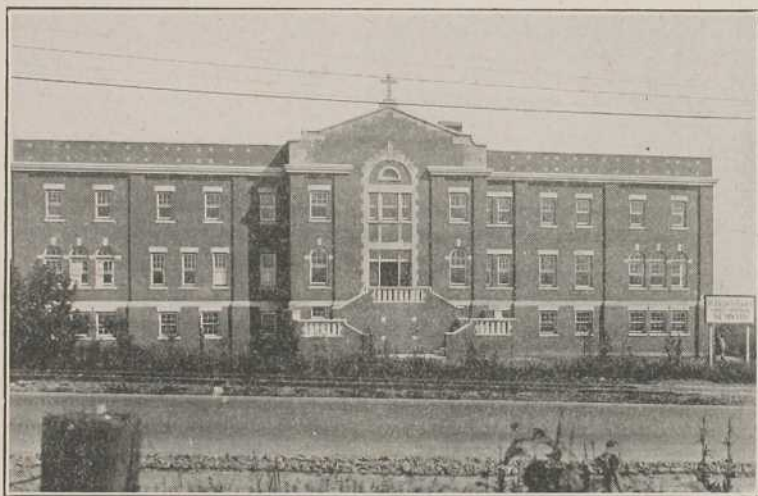
"From the first days of the colony, the apostolic men sent by France thought of founding educational establishments. In 1635 the Jesuit College was founded at Quebec. As we may easily imagine, its beginnings were modest. A few privileged ones only had the honor of following its courses. Its aim was, however, sublime: form missionaries for the evangelization of the savages. With the arrival of the new colonists from France, then with the foundation of the Lesser Seminary of Quebec, which did not give steady courses owing to lack of professors, and, consequently, which directed its pupils towards the Jesuit College, the latter made rapid and remarkable progress. In 1668, from fifty to sixty boarders were admitted and as many day scholars. It was abolished during the first year of English Rule: the Jesuits were forced to abandon their sublime mission owing to the ill-will of the English Governor who established barracks in their college; recruitment was then impossible.

"Bishop Laval founded the Grand Seminary of Quebec in 1663. Five years later he established the Lesser Seminary of Quebec. As he lacked professors to carry on his work, it was to the Foreign Mission Society of Paris that he applied for the teaching staff. Let us remark that Bishop Laval had contributed to the foundation of this Society of missionaries: he was the first to be a member and he always remained faithful and very much attached to it. The directors of the Paris Seminary gladly accepted the proposition of the Bishop of Quebec 'in order,' did they say, 'to be able to devote themselves to the missions of the country, according to the aim of the Society.' Bishop Laval gave to the members of the Seminary the power to teach *in perpetuity* and to go on mission in the different sections of his diocese. The Act of Union of these two Seminaries, Paris and Quebec, was signed at Paris on the 23rd of January, 1665. The Seminary of Quebec, such as Bishop Laval decreed, was at the same time a diocesan seminary subject to the Bishop of Quebec and a mission seminary dependant on the Foreign Mission Seminary of Paris for temporal necessities and for the nomination of the superior, who was chosen by the directors of the Seminary of Paris.

"Every year, from the year 1655, until English Rule, 1760, the Seminary of Paris sent priests to the Seminary of Quebec either for teaching or for their missions. It was the priests of the Foreign Missions who had the greater share in the conversion of the Micmacs, the Souriquois and the Abenakis in Acadia. They even carried the light of Faith as far as Louisiana. I regret that this sketch does not permit me to worthily extol all the good accomplished by the foreign mission priests of the Seminary of Quebec, as also that operated by the Jesuit College. Let us say in a word that all these missionaries have been the valiant soldiers of Jesus Christ in the New World, the zealous apostles for the good of Christ and Country.

The present

"The foundation of the Seminaries of Toronto and Montreal is the response of the Canadian people to the appeal of Benedict XV, requesting missionaries for heathen lands. The need of laborers seriously hampered the good work, then came the war, increasing this

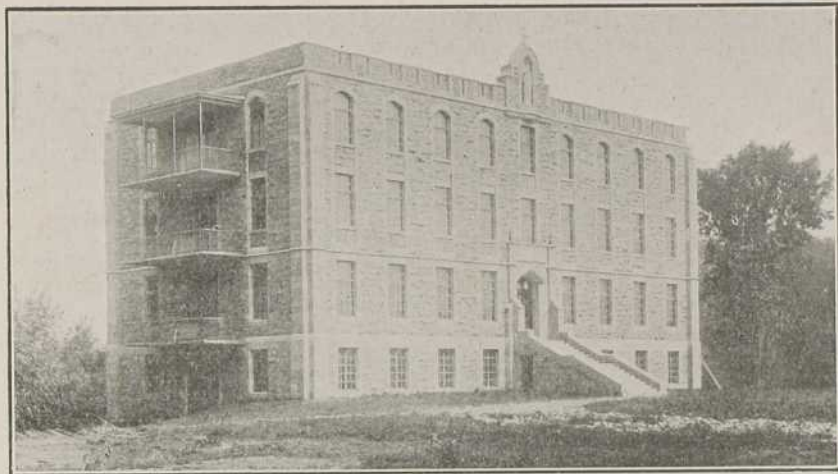


CANADIAN FOREIGN MISSION SEMINARY, SCARBORO, ONT

difficulty so considerably that in many places the Master's field was left altogether untilled.'

"It is because he understood the urgent need of missionaries that Reverend J. M. Fraser, after having spent fifteen years in China, resolved to return to Canada and to found a Mission Seminary. This Seminary destined to young men of the English Language was at first situated at Almonte. Since 1924 it has been removed to Scarboro Bluffs, near Toronto. In his approbation of the Foreign Mission Seminary of the Province of Quebec, His Eminence Cardinal Van Rossum, Prefect of the Sacred Congregation of Propaganda, alluded to the recent foundation of this Seminary. 'Already,' he wrote, 'there has been formed in northern Ontario what may be called the first vanguard of Canadian Missionary corps; and from the first-fruits of the labors, it has permitted us to foresee what an abundance of celestial fruit Divine Providence holds in store for the Foreign Mission Seminary that is to be established in Montreal.'

"Thanks to the missionary movement that is everywhere manifest, thanks to the zeal of Father Fraser and the priests who have assisted him, thanks to the help of the episcopacy



CANADIAN FOREIGN MISSION SEMINARY, PONT-VIAU, NEAR MONTREAL

of the Province of Ontario that has taken under its distinguished protection the Seminary of Scarboro, the China Mission Seminary has attained real success.

"In 1925 Rome assigned to the priests of this seminary a territory of apostolate in China. At the end of the same year the three first missionaries left for China. Three others joined them last year. The Prefecture of Chuchow that has been confided to them numbers 2,000,000 inhabitants, and only 2,200 are Catholics. This explains the immense task in store for the laborers, but we are convinced that they will be equal to their sublime vocation.

"I have yet to speak of the Seminary established at Pont Viau, near Montreal for the Catholics of the French Language and which owes its existence to the episcopate of the Province of Quebec.

"It was on the 2nd of February 1921, that our Archbishops and Bishops of the Province of Quebec, assembled at the Cardinal's Palace of Quebec, laid the basis of this Missionary Society. A Committee of four members was immediately constituted to see to its organization. These members were: Archbishops Roy, Bruchési; Bishops Brunet and Forbes.

"The Committee's first step was to make the project known to the Sacred Congregation of Propaganda and solicit the favor of its execution. The response was most favorable: the acquiescence of Rome being known, the nomination of a Superior was immediately imposed, and your humble servitor was chosen.

"I must now render homage to the Clerics of St. Viator who have sheltered, during two months, the laborers of the first hour and who for the space of three years placed at their disposal, *gratis*, their house on Outremont Ave. Those three years permitted us to acquire a property on the northern shore of Riviere des Prairies in St. Christopher's Parish, Pont Viau, and to there build a seminary for the clerical and missionary formation of our future apostles.

"The first entrance into the St. Francis Xavier Seminary, Pont Viau, took place on September 2nd, 1924: seven priests and fifteen seminarians. On the 7th of September of the following year, His Excellency Mgr. Pietro di Maria, Apostolic Delegate, solemnly blessed the Seminary, assisted by ten Archbishops and Bishops, numerous prelates, representatives

of civil authorities, as also numerous priests, religious and faithful. The 6th of January 1925, Archbishop Gauthier canonically erected the Society and a few months later Rome assigned to it as field of apostolate the mission of Manchuria in northern China.

"Towards the end of the following year, three missionaries left for this promised land, and last year seven others went to join them.

"This is a brief sketch of the history of the Foreign Mission Society of the Province of Quebec founded by the episcopate of this province and demanded by the Sovereign Pontiff for the evangelization of infidels.

"God has visibly blessed this work. At the end of the month of August when I left my dear City of Joliette it did not own a cent, not an inch of land. It was rich only in hopes. To-day, it possesses a property of 30 acres, beautifully situated, upon which rises our seminary, a four storied stone building 100X50 ft., and fire-proof in its entire construction. Three priests only then composed the Society; six years later it numbers seventeen priests and twenty seminarians, making thirty-seven members in all. In the month of September, next, twelve of these will have left for China. We have, actually, ten missionaries who are exercising their ministry among the heathens in the Apostolic Vicariate of Mukden, in southern Manchuria. They have purchased land in our future mission where residences and chapels are already being constructed. 'Tis therefore christian life which is dawning in these regions. *Gesta Dei per Francos.*' in one in the habit of saying; may we not add: 'It is the action of God which is being accomplished by the Canadians.'

"It is the generosity of the clergy and of the Canadian people which enables us to carry on these apostolic works, and it is likewise to their alms that we owe the construction of our seminary destined to the formation of our missionaries. I take advantage of this solemn occasion to offer to our charitable benefactors the expression of our profound gratitude, and we feel certain that this support hitherto manifested will not fail us in the future.

The future

"The Sovereign Pontiffs, Benedict XV. and Pius XI. in their recent encyclical letters on the missions have strongly urged the foundation of seminaries for the formation of native clergy, that is to say a clergy of the same race and country as the missionaries are evangelizing. 'The Church of God is Catholic,' has said His Holiness Benedict XV. 'and among no people or nation does she present herself as a stranger; it is moreover befitting, that all peoples furnish missionaries to make known the Divine Law among their compatriots and guide them in the way of salvation. A wave of persecution may one day arise and it is certain that founded on such a rock and fixed by such roots, she will defy the violence of such attacks.'

"His Holiness Pius XI., elsewhere addressing himself to the bishops of mission countries, writes: 'It is necessary to supply your territories with as many native priests who shall suffice to extend by themselves alone the boundaries of Christianity and to govern the community of the faithful of their own nation, without the help of outside clergy, and in fact in some places seminaries have been erected for receiving native students. Accordingly what has been done here and there by some, We heartily wish, nay, We command that all mission superiors do likewise.'

"Native priests are, in fact, the best armed to make truth penetrate souls. They know better than anyone else, how to win access to hearts. The prejudiced often keep the foreign priest at a distance, while it is easy for the native priest to approach his compatriots.

"The Apostles, during the first eras of the Church, did not seek men elsewhere to place them at the head of the churches, they chose them from among the inhabitants of the region. It is likewise from the people of each country that should be elected the clergy and ecclesiastical rulers. 'Why,' asks His Holiness Pius XI., 'should the native priest be hindered from cultivating the field which naturally belongs to him, that is to say, to rule his own people?'

"A clause in the Constitutions of all missionary societies provides for this need, so dear to the heart of the Roman Pontiffs, the *foundation of native seminaries*. As for our Society, at the creation of an Apostolic Prefecture, which may not be for a few years yet, the new Prefect, chosen from among our missionaries of China, will immediately see to the establishment of a native seminary, to which the clergy and Canadian people will be called upon to contribute to. The children of these countries to be evangelized having been educated in sciences and letters, thoroughly instructed in Christian Doctrine, distinguished by their piety and integrity of morals will, later on, not only be honored by their noble and learned compatriots but will, when it pleases God and our Holy Father the Pope, his representative, be placed at the head of parishes and dioceses as pastors of their own people.

"As for the Canadian missionaries who will have founded these churches, they will deem it an honor to confide them to priests of the country, reserving for themselves the right to plunge into new pagan regions, and to recommence the same apostolic work so that the mystical body of Christ which is the Catholic Church may grow, expand, and make known and honored Him to Whom is due all glory and power."

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 shall shower them upon earth."

ST. TERESA OF THE CHILD JESUS



With my heartfelt gratitude towards the Little Flower for a favor she has obtained for me, I am sending One Dollar for your works. **M.L.W., Eganville, Ont.** — I am sending a Postal Note for Three Dollars as follows: One Dollar is for my renewal subscription to "THE PRECURSOR" and the remaining Two are towards the Little Flower Burse. **Miss M.A., West St. John, N.B.** — A little petal (One Dollar) for the dear "Little Sister of Missionaries," in grateful thankfulness for a favor received. **Mrs. E.J. McC., Ansonia, Conn.** — I am enclosing Two Dollars in honor of the "Little Sister of Missionaries" for a favor she has granted me. **Mrs. F. N., Williamstown, Mass.** — I gladly send you this offering, One Dollar, for a novena of lights in honor of the dear little Saint of Lisieux. **Mrs. E. McG. Webster, Mass.** — In order to fulfill a promise, I forward the enclosed Two Dollars. One Dollar is go towards the subscription to the "PRECURSOR" and the other in honor of St. Therese for a favor obtained. **Mrs. J.J.Z., Renfrew, Ont.** — My heartfelt gratitude to The Little Flower for the roses she has strewn on my pathway. **Mrs. R.F.S., Worcester, Mass.** — My deepest thanks to St. Therese of the Child Jesus for the many graces received from her. I am enclosing Two Dollars for a novena of lights in her honor. **Mrs. J.E., Warren, R.I.** — The Little Sister of Missionaries has deigned shower petals upon me by obtaining a favor that I greatly desired. Kindly accept the enclosed offering, One Dollar. **Mrs. J.A.P., Hebronville, Mass.** — Permit me to enclose my "mite", One Dollar, in honor of St. Therese for requests granted. **Mrs. C.E.S., Verdun.** — Please burn two novenas of lights in honor of the Little Flower of Jesus. **Mrs. A. P., Williamansett, Mass.** — How shall I ever adequately express my grateful sentiments towards the little Carmelite of Lisieux! She has obtained a great favor for me. Kindly accept my humble offering of One Dollar. **Mrs. G.K., Montreal.** — My monthly offering in honor of the dear Little Sister of Missionaries for favors obtained. **M.K., Ansonia, Conn.** — You will find enclosed an offering in thanksgiving to St. Therese for favors obtained. **Mrs. A.D.** — In token of gratitude to the Little Flower I am sending Two Dollars for your needy missions. **Mrs. P. M., Providence, R.I.** — Lively gratitude to St. Therese for several favors obtained; I am pleased to send in her honor the sum of Seven Dollars: Fifty-Cents towards the "Little Flower Burse" and the balance for the ransom of pagan babies. **Mrs. A. R., Abitibi.** — A thousand thanks to the "Little Sister of Missionaries" for having obtained my cure from a serious illness after promise to contribute Ten Dollars towards the "Little Flower Burse". **A. T., Upper Nigadoo, N.B.** — The powerful little Saint of Lisieux has deigned to obtain my cure after promising to have it published in "THE PRECURSOR". **Mrs. M.A.H., Montreal.** — I am sending my offering of Five Dollars for the ransom of a Chinese baby in thanksgiving to the Little Flower. It is to her that I owe my health, and for some time past she has protected the interests of our entire family; my husband and I beg her to obtain success for us in a very important enterprise and also a spiritual grace for one who is very dear to us. **Mrs. J. L., Mont Rock, Ont.** — We are sending One Dollar for your works as a thank offering in honor of the Little Flower for favors obtained after promising to have it published. **Mr. & Mrs. LeB., Fall River, Mass.** — Through your review I wish to thank the Little Flower and good St. Ann for favors obtained after promising to renew my subscription to "THE PRECURSOR". **Mrs. J. P.** — I am pleased to send you the enclosed sum of Two Dollars and Fifty-Cents for your lepers as a token of gratitude towards St. Therese who has pleaded my cause so well with Our Lord. May the powerful little Saint now obtain for me the grace of knowing my vocation. A Subscriber of **St. Laurent.** — One Dollars in gratitude to the Little Flower for graces obtained. — In thanksgiving to St. Therese of the Child Jesus I am sending Five Dollars for your

needy missions. Mrs. J. A. M. **Montreal**. — Thanks to the Little Flower for the preservation of the sight of my little girl. God has already culled three little souls from my family immediately after their birth. Mrs. A. B., **Henryville** — A thousand thanks to the "Little Sister of Missionaries!" My husband has found a position. The enclosed Dollar is for my subscription to "THE PRECURSOR". Mrs. R. A.S., **Taunton, Mass.** — One Dollar for your works in thanksgiving for favors obtained. — Miss Y.B. of **St. Jerome** sends One Dollar for the "Little Flower Burse" in thanksgiving for a favor obtained. — My sincere thanks to the Little Flower for the fragrant roses she has showered upon me. The enclosed Two Dollars is to be used as you think best. Mrs. J. C., **Montreal**. — My most grateful thanks to dear St. Therese whose kindness I can never forget for having obtained a great favor for me after having promised to have a Mass said, to renew my subscription to "THE PRECURSOR" and to burn a novena of lights. — I obtained the conversion of one of my sons through the intercession of the Little Flower after promising to have it published in your Review. Enclosed is my humble offering of Two Dollars in thanksgiving. I also ask the conversion of another one of my children. A fervent client of St. THERESE. — Offering of Five Dollars and grateful thanks to the dear little Saint of Carmel who has pleaded for me with Almighty God. M.A.G., **St. Jerome, P.Q.** — The dear Little Flower is certainly fulfilling her promise to spend her Heaven in doing good upon earth! It is with the greatest of pleasure that I am sending you One Dollar for your so needy missions to prove my gratitude to her. A grateful subscriber. — I am sending Eight Dollars in honor of the "Little Sister of Missionaries" for having obtained success in an enterprise after having placed myself under her protection. H.T. — Offering of Five Dollars for the "Little Flower Burse" in thanksgiving for a favor received. A.J.C., **Quebec**. — Kindly accept my offering of Five Dollars for the ransom of a Chinese baby as a proof of my profound gratitude towards my dear benefactress. I promise to donate Ten Dollars for your Missions if I continue to succeed in my undertaking and if I am cured of a sore throat. Miss A.M.D., **Montreal**. — Please find enclosed One Dollar, my feeble contribution to the Burse founded for the support of a missionary, as a homage of gratitude to the dear Little Flower. Anonymous, **Montreal**. — For a favor obtained, I am renewing my subscription to "THE PRECURSOR" and Seventy-Five Cents for a novena of lights. Mrs. J. L., **Montreal**. — In reading "THE PRECURSOR" I realized the great want of your missionaries. You will find enclosed Ten Dollars which I contribute in honor of St. Therese of the Child Jesus. If she obtains the graces I desire I shall donate to the completion of her Burse. Mrs. L.L., **Farnham**.

Burse of St. Theresa of the Child Jesus for the adoption of a missionary.

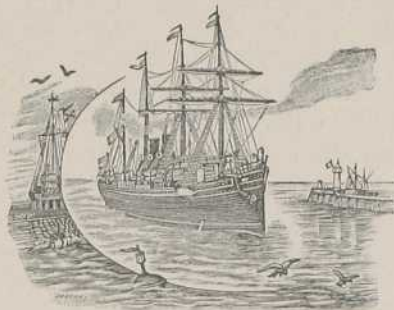
A **Burse** is a sum of money the interest of which forms a perpetual income for the support of a Missionary. **Burses** are founded in honor of a Saint whose name they bear. The religious whose support is thus assured becomes for life the missionary of the donor and takes his place near the poor infidels. 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. Theresa 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!

May	1927	\$84.09
July	"	163.95
September	"	114.00

Echoes from our Missions

EN ROUTE FOR CHINA



Canadian Pacific,

Friday, September 16, 1927.

BELOVED MOTHER,

Your nine daughters are still as cheerful as when you left them last night. Like the train that is bearing them away, their feet, hands, head and even their heart sometimes vacillate; but their

souls remain strongly anchored in a loving and total abandonment to the paternal Providence of God. We feel certain, dear Mother, that your maternal prayers will ever keep them there.

Last night, after finally realizing that you, dear Mother, our dear Sisters and our good parents had disappeared from us forever, we repaired to our compartments. We immediately recited a few Aves and invocations to Our Immaculate Mother and to our Guardian Angels to confide ourselves anew to their protection during the long voyage, and to ask them to repay you, beloved Mother, as also our devoted and dear Sisters, our good parents and benefactors for the numerous and delicate attentions which have been lavished upon us and which we continue to discover here, there and all over, despite the distance which is continually separating us.

While continuing the evening recreation we arranged our baggage in the compartment and at the proper time recited the twenty Pater, Ave, and Gloria Patri of the Way of the Cross, for the intentions of our regretted Mother St. Gustave and all the Sisters of our "Community of Paradise," begging them to assist us during our voyage and throughout our apostolic life; finally the night prayer, terminated by the Salve Regina.

The beds being ready, each one took her place; some in the upper berths, others in those, not less comfortable, prepared on the benches. After such an emotional day, sleep failed me and I took advantage of these hours of beneficent solitude to freely thank God for the great and long desired favor of going to distant lands, towards abandoned souls whom this Divine Master longs to have won to His love.

Saturday, 9 a. m.

Yesterday was rather a fatiguing day for us all. Sister Julienne du Saint Sacrement, Sister Marie de la Redemption and myself were slightly ill. It was doubtlessly owing to lack of sleep the previous night, but last night's rest has completely restored us. We are all in good spirits, observe our rule and shall continue to do so to the very end of the trip.

We shall soon arrive at Winnipeg whence we shall mail you these few lines. Nature is beautiful everywhere and all seems to smile at us and say: "How fortunate you are, dear little Missionaries of the Immaculate Conception, to thus take your flight to distant pagan shores to there make known the name of our Creator. Ah! yes, repeat unceasingly to everyone the goodness and mercy of our thrice holy God and the maternal tenderness of the Immaculate Virgin."

Good-bye and grateful thanks, dear Mother, you to whom, after God, we owe all our happiness! Good-bye and grateful thanks to our good Sister Assistant who, by her labors, prayers and sufferings wins so many graces for us! Good-bye and grateful thanks to our dear devoted senior Sisters who have done so much for us. Good-bye and grateful thanks to our good and charitable "aunts" Miss Montmarquet and Mrs. MacKenzie. Good-bye and grateful thanks to all the Sister of the Community-Room, Juvenile and Novitiate. Grateful thanks for their kind prayers.

I shall write you again before leaving our beautiful Canadian soil.

We enjoy the dainties that have been delicately prepared for us. Every piece of cream sugar taken from the little blue basket bears us a souvenir of your maternal words of advice.

Your grateful and very affectionate child who loves to call herself what she feels to be: God's miserable little creature and yours, full of confidence and filial abandonment.

Sister MARIE DE L'EPIPHANIE, M. I. C. (1)

* * *

VANCOUVER

*St. Joseph's Oriental Hospital,
236 Campbell Ave.,*

Vancouver, Sept. 19, 1927.

BELOVED MOTHER,

Permit your daughters *en route* for the far-off missions to return for a few hours to tell you about this first halt in the long voyage which is to conduct them to their new country. This halt at the extreme limit of our dear Canada will bring us the opportunity of expressing anew our most lively gratitude and filial veneration; it will also give us the advantage of soliciting your maternal blessing. 'Tis a page of a family journal that we are slipping in here, a few lines full of gladness which flows from our souls, of the happiness we feel in being chosen to go abroad to make known and loved our God and our holy religion.

When the train had left between us and our loved ones a distance which no longer permitted us to see each other, we entered our compartment and, after a moment of impressive silence which can easily be understood, Sister

(1) May Moquin, Eastman, P.Q.

Marie de l'Épiphanie, directress of the group, recited a few Aves and intoned the Magnificat, to which strains we fervently united our own: each one felt the necessity of repeating, with the humble Virgin of Nazareth, God's mercy and goodness.

The picture of this all-powerful Mother was then hung on the wall; under her ægis, what have we to dread during our voyage whatever be its dangers and duration?

On the morrow, the 16th, each one planned the best possible manner of spending her time: prayer, contemplation of the scenery, and joyous recreations, where each one expresses her gratitude towards God whose infinite bounty, to-day more than ever, manifests itself in calling us to exercise our zeal in the field of apostolate.

Sister Marie-de-la-Redemption becomes enraptured in seeing so many canoes. What shall we do with her when she will see the steamer that is to carry her across to Orient?... We are skirting Lake Superior, and the outline of rocks force our train to make zigzags which would be most pleasant if they were not sometimes subjects of terror for us. The beauty of the Lake presents a most picturesque scene and reminds us of the handsome Bic of the region of Rimouski: numerous isles adorn its banks and dot its waters as jewels in an immense garland of silver.

Saturday, Sept. 17.

The sun which gilds everything on which its rays fall, bathes in its luminous course the pretty little town of Kenora escheloned along the shores of the river. Bonded ports and wharfs project thier shadow upon the waves, thus rendering the panorama vaster and more beautiful. At 10 o'clock we perceive the plains of Manitoba.

At Winnipeg, Sister Marie-de-l'Épiphanie has the pleasure of meeting one of her aunts, Sister Moquin of the Grey Nuns of Montreal, whom she has not seen for ten years; a few relatives of Sister du Saint-Cœur-de-Marie, who left for Japan last year, were also there and made acquaintances with the three future Japanese of our travelling group. Reverend Fathers Quenneville, M.E. and Michaud, M.E. alight here and will continue their trip towards Vancouver to-morrow morning.

We are now crossing the immense endless prairies of the North West; not a tree breaks the monotony. What am I saying? the monotony! The thought that these so fertile stretches are the finest Canadian resources of wheat and grain, makes us forget the repetition of field after field, to unfold before us the abundance of sheaves and harvests ripened by the autumnal sun. Moreover, these golden sheaves are too much the image of the harvests awaiting us beyond the Pacific not to captivate our missionary hearts. How many ears of golden corn droop and perish in the fields of the Householder through lack of hands to gather them in! For this harvest, as for that of the Canadian West, harvesters are needed. Ah! may our young people who hear the call to far-off missions not turn a deaf ear to such a grand apostolic work and for which even here below, a so liberal reward awaits them.

The recreation is most cheerful; we evoke the names of our venerable Mother, our devoted Sister Assistant, our dear Sisters of the Council and the whole family of the Immaculate Conception, also those of our good "aunts" Miss Montmarquet and Mrs. McKenzie; Sister Marie-de-l'Espérance recites some of her unimitable improvisations and makes us die with laughter. From this gay atmosphere we experience the good results; our health keeps up, as is expedient for travellers who are but setting out on their voyage.

Early Sunday morning, each of us hasten to the window hoping to see the Rocky Mountains which have been announced to us the previous night. Ere long arise on the horizon snow-crowned peaks scarcely emerging above the immense plains. Their beauty gradually become clearer, and finally, after numerous and rapid twistings of the train they appear all glittering, 'neath their spotless summit wreaths. How our souls are elevated by this contemplation! It prompts them to sing a Mass — for it is Sunday — the traveller's Mass of admiration and gratitude sung in the heart. On the way, divers thoughts occupy our minds and hearts: one sees herself surrounded by little studious Japanese; the other, tiny Manchurians; another, numerous Philipinos whilst the fourth group is crowned by Cantonese cherubs.

Our outings to the observatory platform afford us the occasion of admiring at leisure the magnificent works of the Almighty, and we understand the better, in seeing the beauties that God has made for the sole agreement and pleasure of man, with what care He has created souls, these creatures to whom He has given worlds together with their marvels. It is the insatiable desire of giving souls to God, that make us leave parents, friends and native land. The conquest of a single soul is worth more than all the affections, all the separations, all the martyrdoms.

At about 1.40 P.M. we perceive the Great Divide, little rivulet running down the mountain and whose waters branch off into two separate streams, one called Bow River, flowing towards the East; after many windings and under different names, it follows its course and finally empties into the Atlantic Ocean, vaster and more turbulent; the other, under the name of Kicking Horse River, runs towards the West and empties into the Pacific Ocean. This river is also the boundary between the provinces of Alberta and British Columbia.

It would be too long to enumerate the many different peaks of the Rockies which succeed each other with astonishing rapidity; they all, without exception, plunge the traveller, who sees them for the first time, into an ever-increasing admiration. Cascades, precipices, fathomless narrow passages, spiry tunnels, some of which are miles long; glaciers, lakes among the clouds, are the principal marvels which satisfy the eager eye. The aspect changes at every turn and on whatever side we look fresh beauties present themselves to our regard. Here we see a peak covered with spotless snow 400 feet deep on an area of one mile square; there, enormous and numerous crevices tend to beautify the scenery; here, bare rock, but whose

various tints are infinite; there copious plains which, from afar, resemble a soft Turkish rug.

An American tourist comes to speak to us and relates heart-rending tales of his unfortunate country. During the recent revolution, he had the great pleasure of sheltering during six months, four persecuted Sisters. A gentleman kindly offers us his spy-glass which permits us to admire the closer the magnificent sceneries of our beautiful Canada.

The evening recreation, like all those of our voyage, is most jubilant. We believe that it is the missionary's money, this jubilation which springs from peace and contentment, in whatever part of the world God pleases to send us. The most pleasant moment is when we recall an episode which introduces the names of our beloved Mother, our devoted Sister Assistant, and all those whom we dearly love and whom, for God and for souls, we have just left.

At last, on Monday morning, the train pulls into the station of Vancouver. It is a beautifully sunny day. Our dear Sister Superior of our St. Joseph's Oriental Hospital greets us with a most fraternal welcome. Automobiles kindly placed at our disposal by charitable friends of the Community convey us to the Convent, and there, after the first effusions of heartfelt joy, we sing a Magnificat of thanksgiving at the foot of the tabernacle to thank God for having gratified us with such a safe journey. We then unite to speak with an ever-increasing happiness of our dear Outremont, our venerated Superiors and all our dear Sisters of the Mother-House. What a bliss it is for many who are meeting each other after a separation of four, five and eight years; and for the younger ones, what a pleasure to become acquainted with our loved Sisters of Vancouver! Rev. Father Provincial of the Franciscans, accompanied by Reverend Father Eugene, pay us a visit during the course of the afternoon. Every moment is employed, and alas, time flies too rapidly; the evening shadows fall and it seems as though we have not yet seen each other!...

Vancouver, September 22, 1927.

The day after our arrival here, the Reverend Fathers of the Foreign Missions, who had remained at Winnipeg on Saturday, also complete their voyage across Canada and we had the happiness of assisting at the Holy Sacrifice of the Mass which is successively celebrated in our modest sanctuary. We had the great advantage of hearing three Masses that same day. The time passes quickly, taken up as it is by our usual spiritual exercises and different errands necessitated by the departure of this Thursday. Only two days remain before we aboard the steamer that will carry us across the majestic Pacific! We have gone to see the cabins which are to be ours during the crossing. Everything is most convenient and the liner gives splendid service. So you need not be uneasy about your children, dear, good Mother. Moreover, the *Star of the Sea* to whom you have confided them will safely guide their bark to the desired port, as she has ever done in the past.

To-night, Thursday, we pay a visit to the patients and old people of the house. I cannot refrain from expressing the emotion I experienced when I heard the recitation of the Aves by these poor unfortunates, some of whom are blind, others crippled, others suffering from gangrene and others entirely helpless; and to see them glide through their almost powerless hands the beads of their Rosary. The Religious in charge passes through the ranks reciting the first part and they all answer with piety, rather with fervor. Their happy smile bespeaks more than their words, their intimate contentment. When the Sister Infirmarian told them that we were leaving for Canton and the Philippines, poor Bartholomew, Thomas, Simon, Marie Joseph and many others whose names have slipped my mind, asked us to remember them to our Sisters whom they had formerly known and who had nursed them so carefully, either at the hospital or at the refuge. "Tell Sister St. Viator that I pray for her every day," said a blind man 82 years of age... "I think of her every day and wish her happiness."

There are still a few more visits to be made to the Chinese and Japanese Consulates to have our passports endorsed, which takes up a part of Wednesday morning. During the afternoon we receive a few visitors and in the evening, we, the departants, give with our most grateful thanks to our dear Sister of Vancouver who have so fraternally sheltered us, an "Echo of the Silver Jubilee" of our very dear Institute, repeating some of the songs that were then sung at our Mother-House. You well imagine the emotions that tears betray... and also the smiles which express the great affection for our dearly loved Mother our so devoted Sister Assistant and all the members of our Community. A letter from this venerated Mother, received during the day, carries each of us back to Outremont; we feel as though our dear Mother is in the midst of our little family of the sea-coast.

Reverend Father O'Boyle, Vicar General of the Diocese, kindly pays us a visit and grants us a most paternal blessing. Then, this morning, Reverend Father Provincial of the Franciscans comes to offer the Holy Sacrifice of the Mass during which we sing our departure hymns. 'Tis to Our Lady of the Missions, to the Sweet Star of the Sea, that we entrust our crossing. Already, 28885 miles separate us from you, dear Mother, and the ocean will still increase the distance; but in heart and soul we will ever be inseparably united. Your children will ever make it a glory to belong to the family of the Virgin of Lourdes and they will live in such a manner as to merit the ineffable smile of the Immaculate Conception.

All very cheerful, and all very grateful, we remain, very dear Mother,

THE NINE OF SEPTEMBER 1927

At Sea, September, 22, 1927.

BELOVED MOTHER,

On the stroke of Twelve, the *Empress of Russia* weighed anchor. The smiling countenance of your nine children indicates that the anchor which binds them to Divine Providence remains firm and seems to refuse to stir

an inch. It is already three hours since we are sailing. We shall reach Victoria at 5 o'clock (8 o'clock at Montreal). This letter will leave from there to carry you our last farewell and to again express our grateful and filial affection. 'Tis only our body that is leaving you dear Mother, our heart will ever remain near you, and we cherish the tie that thus binds us to you. Neither China, Japan, Manchuria nor the Philippine Islands, any more than any other country, will ever have the power of breaking this tie which binds us to such a dear and good Mother, to beloved Sisters, to our little nest of Outremont. The charges that you have confided to us will receive all the energy of our soul and all the resources of our intelligence, but our compass will always seek light and help in your maternal heart. We feel that you are so near us that I cannot say *adieu*, rather: "I remain near you, dear Mother, in your heart, if not in your arms."

Our three days at Vancouver passed very quickly. 'Twas really a corner of home to be with our dear Sisters who devoted themselves beyond measure for their travelling Sisters. Sister Superior had a slight attack of the grippe, but it did not hinder her from coming to the station with us, nor from seeing to the baggage and travellers. She said that she wanted to take your place, dear Mother. She left us at noon after having entrusted us to the different people on whom she could rely for our protection. I let her do and abandoned myself entirely to her missionary experience. This dear Sister really excels in her function as guide for her travelling sisters who have the occasion of coming to Vancouver. She was to come with us as far as Victoria to see about important matters for our Oriental Hospital, but a message received at the moment of departure announcing that the party to be seen was absent, caused the sacrifice of separation to be executed sooner than expected. I am anxious to hear of our Sisters of Vancouver being in a more spacious house. Moreover, they would be in a position to shelter a larger number of patients and old people, and would be able to breathe more at ease. Really the new wing in project is badly needed. May God and the Immaculate Virgin bless the undertaking of our dear Sisters of the Coast.

Your letter was received yesterday morning, and your message yesterday afternoon. Thank you, dear Mother. It was not without emotion that we read your lines, the last on Canadian soil. These emotions that choke our hearts at the remembrance of persons dearly loved, do not bespeak regret. We regret nothing of what we have willingly sacrificed for God, donation which we ceaselessly renew with our whole heart.

After having waved as long as we could to our dear Sisters and the kind persons who had come to see us off, we entered our cabins.

The time has come for me to leave you. I shall return at the next port.

Dear Mother, please bless us once again. Kindly permit me to here say good-bye to our dear Sister Assistant, to our senior Sisters, and to all our Sisters.

At a distance as when we are near you, we love to remain,

Your cheerful and grateful children,

Sister MARIE-DE-L'ÉPIPHANIE, M. I. C.

CANTON AND SHEK-LUNG, CHINA

We learn from the latest news of our Sisters in China that they have finally been able to return to their charges: the stricken lepers and the forsaken poor. They must unfortunately admit that, during their absence and that of Father Deswasieres, the latter being obliged to make a short stay at the Hospital of Hong-Kong, several souls of lepers have perished or are on the road to perdition.

Sister St. Etienne, Missionary at Canton, says that the Christians related that, after the departure of the Sisters, several little infants were brought to the Convent and, having called and rapped in vain at the door of the Foundling-Home, the babies were left on the door-step. A poor little one, though still living was, one morning, by order of the police, swept up by the street-cleaner and pitilessly thrown among the rubbish. Oh! how barbarous are pagan ways! And how many like occurrences must have taken place!!!... How the destiny of these unfortunate pagans is to be pitied! and if they would only try to understand the gift God bestows on them by sending them missionaries! If at least they would not so obstinately persecute and banish those who come with the sole aim of doing them good, thus opening for them the gates of eternal happiness!... But let us not despair. The day will surely come when they will understand! May God grant it to soon dawn! And if to hasten it not only prayers and sufferings are required but even blood, O Lord accept every drop of ours, and give to break this blessed dawn which will at last see all these miserable peoples embrace Thy law of peace and love!

In turn, Sister Saint-François-d'Assise, hospitaller at the Lazaretto, sends us these distressing lines: "A kind of fever has been raging and within a month, has carried off thirty of our poor lepers; for the most part from among the men, of whom four or five died without Baptism. Moreover, during our absence and that of Rev. Father Deswasieres several deserted owing to the lack of food. What a pity! So many souls lost!... Oh, what anguish this causes us! Some of them even set to gambling. They are those who are still able to work a little, and having earned a few cents during the day they gambled it at night, in the hope of increasing their meagre possessions; but vain was their reckoning! The soldiers took them by surprise and put them in prison for three weeks!... I assure you that their cells are the most pitiful hovels, especially during the hot weather. We implore our Immaculate Mother to change the minds and hearts of these poor people and to restore in the midst of our lepers the fervor of former days. Would that we could afford them greater relief, were it but to satisfy their hunger, life would be for them less miserable and would alleviate their cruel sufferings; but times are so hard!... and money so scarce!!!!...

The other day, we were visiting the patients. A young boy of 16 years, who had just been placed in the infirmary, desired to write to his parents, but he no longer felt any strength in his hands. Then gathering up all his remaining strength he took his brush in his two hands and succeeded

in tracing two characters. Being completely exhausted after this effort he lay down on the floor and tried to guide his hand with his chin, but unable to succeed he stretched himself on his miserable bed, sobbing bitterly. Words fail to describe what a heart-rending scene it was!...

.....

It is thus that our poor missionaries are continually face to face with misery which they would like to relieve but cannot!

* * *

NAZE, JAPAN

Letter from the Superior of Japan to the Superior of the Novitiate.

Naze, Japan, July 18, 1927.

VERY DEAR SISTER SUPERIOR,

Yesterday we received the interesting journal of the Novitiate. It would be difficult to tell you which one of the three manifested the greatest joy on its arrival. Fortunately, the postman came during recreation, thus, we were able to spend a pleasant quarter of an hour at Pont Viau, near you, dear Sister Superior, our good Sister Marie Eugenie and all our dear sister novices. Nothing pleases us more than to go in spirit to the first home of our religious childhood. It is there that we renew our good resolutions which you inspired us by your word and example. One must be on mission to realize how important were each and everyone of your words of advice. Not one of them was insignificant.

If it were permitted us to go again and to spend a short time under your maternal direction, with what ardor would we set ourselves to acquire and affirm the virtues which are all so essential in apostolic life. Although at the outset, we already perceive that souls are not conquered by fine words alone, we must need add good example, fervent prayer and sacrifice.

Our school which consists of four class-rooms, numbers nearly 200 pupils and yet there are but five or six Catholics in each, and as a token of God's goodness it is always they who come first in rank. Miss Izumi, (a pagan), teacher of the Japanese language, has to admit it and even proclaims it. She is beginning to be a little inclined towards Catholicism. What an advantage it would be for this school if she were to become a Christian. She would certainly be the means of winning over several of the pupils. We constantly pray for her conversion and ask the little doves of our Immaculate Mother to unite their pious voices to ours, that our prayers be the more efficacious on the Heart of Jesus.

Your most grateful child,

Sister DU-SAINT-CŒUR-DE-MARIE (1)

(1) Agnès Lavallée, of Headingly, Man.

Extracts FROM THE Novitiate Chronicles

Dedicated to the Parents of our dear Sister Novices



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

Tuesday, July 19, 1927

This evening, our Mistress returns from a short trip to Outremont and brings us a magnificent bouquet of lilies sent by our dear Mother. They are immediately placed at the feet of the Immaculate Virgin. How beautiful, how spotless they are! But, O Mary, thou art still more beautiful. Thou art the virginal lily adorned by the Holy Ghost with the most precious jewels of purity... May this divine Spirit deign permit us penetrate a little into the Heart of this admirable Mother, to there, contemplate her ravishing beauty, and also deign to reveal it to the entire world... O, how we

would love our Immaculate Mother if we but realized the charms with which she is endowed!...

Wednesday, July 27

Our evening recreation is spent in the garden, pulling up the weeds which threaten to overgrow our sowing. While energetically uprooting these intruders we chatter, laugh and even make reflections... like the hermits! Is not this garden which we are cultivating the very image of our souls where, unfortunately, weeds also exist. Alas! how quickly they appear! Often we must need take both hands to uproot them!... When the weeding is terminated, our little plants must be watered, sheltered from the winds, and await from God the fructifying dew, the vivifying rays of the sun. So it is with regard to the tiny flowers of our virtues... With how many graces must the Divine Gardener water them, what aid must He lend them, what delicate and animating attentions must He inspire our Superiors, so as to preserve them and make them thrive!... Any reflection, to be salutary, must be followed by a firm resolution: cost what it may, ours, this evening, must be, not to lament, not even to shudder when God will uproot the injurious weeds of our garden, and, above all, shall we be more than ever grateful at the thought of the divine tenderness which the Celestial Gardener lavishes on our souls, and to prove this gratitude, we shall later on employ all our strength, spend our whole life in cultivating, in beautifying the garden of the souls of poor infidels who are confided to our care. Oh, when will this happy day dawn!..

Monday, August 8

To-day is one of the most cherished dates in the annals of our Institute, that of the religious profession of our beloved Mother. How we love to recall this blessed day, when, in the little house on St. Catherine Road, our fatherly Archbishop Bruchesi, received the vows of our venerated Mother Foundress and of our regretted Mother St. Gustave, first Assistant General. What an effusion of grace the Holy Ghost must have on that day showered upon her who gave herself totally to Him, for the works which, in the future, would require so many unforeseen cares, labors, trials and sufferings... Are we indiscreet?... but how we would have liked to hear the sweet words spoken on that day by the Divine Spouse to our beloved Mother... the requests made her and the generous and heroic answers He received... It is we who to-day reap the benefit of the graces then offered, the sacrifices accepted!... Ah, what can we render to the Lord!... This afternoon, 42 new postulants come to join us in wafting heavenward our hymn of gratitude. With what affection we welcome our new little sisters! It is not long ago since we left, as they, our father, our mother, our brothers and sisters, and we know how consoling it was to find here a profound and true familial charity... And how could we not love one another! In choosing us, has not God placed in our hearts the same love for His glory and the salvation of souls, a powerful love which invites us to form but one heart and one soul, to realize the aim of our Institute. Oh, dear new little sisters, let us swell together the sails of our bark with charity, zeal, gratitude and joyously glide towards the distant pagan shores!.....

Thursday, August 11

Reverend Father Sarrasin, Society of the White Fathers of Africa, a relative of our good Superior, honors us, this morning, by celebrating Holy Mass in our chapel. After having spent fourteen years among the poor negroes of Africa he has returned to his native land to recover his health. How joyfully we sing our most beautiful hymns of apostolate in honor of this devoted missionary, member of a Society which accomplishes so much good in the African Missions and which renders such eminent help to our Holy Mother Church!

The missionary comes in the forenoon to speak to us of his dear mission. Our distinguished visitor remarks that in the dark Continent, as in all other mission countries, talents, eloquence, exterior qualities, etc., are not the most attractive means to draw pagans to our Holy Religion. They are rather touched and won in seeing the missionary's self-abnegation; his smile in the midst of suffering; his courage in presence of all trials; his eagerness to embrace the most laborious tasks, and all this for the unique interest of their souls... As a word of advice, Father urges us to embrace with ardor the works of apostolate. What consolations are reserved for the missionary!... Oh! does he tell us, if we but knew how beneficent God is, and how he rewards the slightest effort, how we would offer Him long days, days filled with good deeds!...

August 13, 14, 15.

At the close of High Mass, this morning, our Divine Eucharistic King took possession of the throne of verdure and natural flowers which we had prepared for Him to dwell in our midst during the blessed days of the Forty Hours. Although we have the privilege of having the Blessed Sacrament exposed every Friday and Sunday in the year, we feel that Our Lord comes to us to-day, His hands overflowing with exceptional favors. We feel that He asks for adoration, praise, thanksgiving, acts of reparation and of love more intense than on ordinary days; in fact, during these "Forty Hours" are we not at the feet of the good Master, not only in our own name, but in that of the entire diocese? We feel ourselves so unworthy to be its representatives. It is by the Heart of our Immaculate Mother that we pay our homage of gratitude to our Eucharistic Lord, whom we beseech to shower on all our pastors, religious communities, parents, children, on the entire diocese torrents of graces and blessings; we also ask Him to choose for Himself more numerous laborers for the whitening harvest beyond the seas... During the day and night, novices and postulants replace each other in small groups at the foot of the altar, and besides the spiritual exercises in common, we have Vespers and Benediction of the Blessed Sacrament every afternoon and the Holy Hour every evening.

High Mass celebrated by Reverend Father Perrault, P.P., draws these days of such abundant graces and blessings to a close. One grace follows another... this beautiful Feast of the Assumption which we had commenced in thanksgiving is ended in like manner by hymns of gratitude to thank our dear Lord for the perpetual profession of three of our Sisters: Sister Ste-Anne (Marie-Louise Gosselin, of Ste-Sophie of Halifax); Sister Marie de la Compassion, (Antoinette Deschenes, of St Joseph de Lepage, Rimouski) and Sister St. Andre de la Croix (Marie-Anne Lacroix of Ste-Marie de Beauce.)

Monsignor Feuiltault, Pastor of Sainte-Marie de Beauce, presided the ceremony, assisted by Reverend Father Fafard, of the Foreign Mission Seminary, chaplain of our community. Rev. Father J. Geoffroy preached the sermon of circumstance. Before supper, the new "Spouses of Christ" are crowned with lilies by our dear Mother to the hymn of "Veni Sponsa Christi... accipe coronam..." This ceremony though very simple, always deeply impresses us; is it not a foretaste of the inexpressible joy which we shall experience when the Divine Spouse of our souls, our God, will crown us for eternity!

Thursday, September 8, Feast of the Nativity of Our Lady.

'Tis this morning, at the cradle of our Blessed Mother that our annual retreat draws to a close. It is under her auspices that eight of our Sister novices bind themselves to the Divine Master by holy profession. They are: Sr. Saint-Édouard (Rose Allaire, Saint-Édouard-de-Frampton); Sr. Marie-de-Béthanie (Berthe Piché, Saint-Basile de Portneuf); Sr.

Saint-Vincent-de-Paul (Éva Dumais, Saint-Joseph-de-Lepage); Sr. Saint Martin (Bernadette Laplante, Saint-Albert, Ont.); Sr. Thérèse-de-Lisieux (Marie-Thérèse Vézina, Saint-Joseph de Beauce); Sr. Marie-des-Anges (Alice Pépin, Warwick); Sr. Bernadette-de-Lourdes (Rachel Demers, New Port, Vt.); Sr. Sainte-Germaine (Marie Blanche Ouellet, Cabano).

This same day, 21 postulants don the Holy Habit. They are: Misses Obéline Maillet (Saint-Norbert, N. B.), now Sr. Saint-Jean-de-Dieu; Alice Larouche (Sweetsburg, Co. Missisquoi), Sr. Marie-de-l'Assomption; Anna Roux (Barre, Vermont), Sr. Sainte-Angèle-de-Foligno; Cécile Pilon (Montreal), Sr. Marie-Rose; Elianette Michaud (Saint-André de Kamouraska), Sr. Saint-Thomas-de-Jésus; Eustelle Roch (Sainte-Élisabeth de Joliette), Sr. Sainte-Élisabeth-du-Portugal; Anne-Marie Saint-Pierre (Sainte-Hélène de Kamouraska), Sr. Saint-Paul-de-la-Croix; Lucie Paradis (Tinwick), Sr. Marie-de-Fourvières; Marie-Joseph Perreault (Saint-Paul de Joliette), Sr. Marie-du-Carmel; Albertine Mongrain (Sainte-Thècle), Sr. Sainte-Thècle; Laurette Boucher (Montreal), Sr. Saint-Vital; Fleur-Ange Pelletier (Saint-François-Xavier, N. B.), Sr. Saint-Louis; Antoinette Foisy (Frost Village, Shefford), Sr. Saint-Bernadin-de-Sienne; Honorine Gaudry (Montreal), Sr. Sainte Mathilde; Hélène Michaud (Saint-André de Kamouraska), Sr. Saint-Bruno; Yvonne Dubé (Saint-Donat de Rimouski), Sr. Marie-du-Crucifix; Simonne Gravel (Saint-Charles-Borromée, Joliette), Sr. Sainte-Rose-de-Viterbe; Graziella Jubinville (Saint-Gabriel-de-Brandon), Sr. Saint-Vincent-Ferrier; Imelda Lapierre (Pont-Rouge), Sr. Saint-Germain; Lucienne Dufort (Orleans, Ont.), Sr. Saint-Lucien; Lumina Gamache (Stanbridge), Sr. Saint-Amable.

Very Reverend Father Bellavance, Provincial of the Jesuits, honors us by presiding at the ceremony and Reverend Father Leclerc, C. SS. R. who preached our retreat, gives the allocution for the occasion. Several members of the clergy are present in the sanctuary: Revv. Father L. Vézina, of St. Ludger of Rivière du Loup; Picotte, of St. Pierre Claver, Montreal; Gravel, of Warwick; Gingras, of Notre-Dame of Stanbridge; Pilon, of Montreal North; Giroux of St. Philomène of Fortierville; Fafard, chaplain of our Community; Geoffroy, M.E., Rondeau, M.E., and Ferland, of Joliette; Grégoire of Epiphanie; Gaudry of St. Brigid, Montreal; Saint-Pierre of Montreal; Reverend Brothers Codere, C.S.V., Outremont; Gilbert, C.S.V., St. Laurent, Montreal.

Thursday, September 15

A magnificent and touching ceremony presents itself to us at the occasion of the departure of two missionary priests of the Canadian Foreign Mission Seminary for Manchuria: Fathers Quenneville and Michaud, and of nine of our Sisters, of whom four are destined for Manchuria. They are; Sr. Julienne-du-Saint-Sacrement (Béatrice Lareau, Chambly-Bassin); Sr. Sainte-Anne (Marie-Louise-Gosselin, of Sainte Sophie d'Halifax); Sr. Sainte-Jeanne-de-Chantal (Jeanne Caron, Montreal,) and Sr. Saint-Gérard (Anna Roberge, Granby); two for Canton mission: Sr. Marie-

de-l'Épiphanie (May Moquin, Eastman), and Sr. Marie-de-l'Espérance (Auréa Vanard, Montreal; and three for Japan: Sr. Marie-des-Archanges (Germaine Noiseux, Montreal); Sr. Marie-de-la-Rédemption (Basilisse Maillet, Bathurst, N.-B.); Sr. Sainte-Angèle-de-Mérici (Marie-Jeanne L'Heureux, Loretteville).

At 2.30. P.M., His Lordship Bishop Deschamps, auxiliary of Montreal, solemnly enters our modest chapel, accompanied by His Lordship, Bishop Forbes of Joliette, and Very Reverend Canon Roch, Superior of the Foreign Mission Seminary. More than 60 ecclesiastics, priests and religious escort them. The seminarians of the Foreign Missions, colleagues of the departants, voice the departure hymn; "Partez hérauts de la bonne nouvelle", then, in a vibrant sermon, Reverend Father Perrier, of Saint-Enfant-Jésus Parish, Montreal, manifests to the congregation, the sacrifices our missionaries are imposing upon themselves, in thus leaving all that they hold most dear here below: parents, relatives, friends, their religious family, their country. He also recalls to "those who remain" the imperious obligation which is incumbent on them to support "those who leave" by prayers and alms.

Then, His Lordship Bishop Deschamps tells us of the deep regret of His Grace Archbishop Gauthier in not being able to assist at the departure of his children; and, in fatherly accents, he exhorts the missionaries to often and devotedly gaze on their crucifix, which will be their armor, their defence, their support, their encouragement, their consolation and their victory!... "May your life" adds His Lordship, "be in such conformity to Christ, your Saviour, that the infidels who will receive you shall find no difference between yourself and Him whose Standard you implant on every pagan shore." The two priests are then presented with their missionary crucifix and pronounce their promise of fidelity. Then takes place the ceremony of the kissing of the feet and of the crucifixes, while we sing one of our apostolic hymns:

"Console yourselves, ye distant nations,
Raise to Heaven your hearts depressed," etc.

Behold your liberators... forget the days of slavery... 'ere long you will be the free adopted children of the one true God, your Creator, your Father. Oh Mary! Queen of the Missions, grant that our merciful God may reign in every clime!

His Lordship Bishop Deschamps then gives Benediction of the Blessed Sacrament. Oh! what blessings the Divine Master must shower upon these who, there at His feet, sacrifice all for His glory... What blessings must this good and tender Master shower upon the generous parents who, though heart-broken, give more than themselves, their own child!...

After confiding our missionaries to the Sweet Star of the Sea, they take their leave: the priests, for supper at the Bishop's palace and our Sisters for our Mother-House. At 7 P.M., after the last farewell at Windsor station, they hasten away to the souls who are calling to them from the Shadows of Death. Their life's dream is to be realized: give Heaven to souls, and souls to Heaven!

Sunday, September 25

Three of our Sisters have the great happiness of pronouncing, this afternoon, their perpetual vows. They are: Sister Marie-du-Saint-Sauveur (Antoinette Bolduc, Quebec); Sister St. Marthe, (Antoinette Raynault, L'Assomption); Sister St. Gertrude (Marie-Louise Boulanger, St. Côme de Beauce).

Father Gervais of Joliette honors us by presiding at the ceremony and delivers the allocution.

At Canton, China, Sister Marie de Lorette (Eva Léger, Léger Corner, N.B.) also makes her perpetual profession.

May our Immaculate Mother grant to-day's privileged ones to repeat in all times and places: "I am the handmaid of the Lord".



We hear you call!—No! not in vain!—
Our alms, our prayers shall ease your pain!
Shall, one day, pay a ransom meet
For you—and thus, oh! rapture sweet!
Leave you, at last, at Jesus' Feet!
Poor pagan souls!



PUPILS OF THE HIGH SCHOOL OF NAZE, JAPAN

In the laundry,
First step in Domestic Science

The Miraculous Medal

FEAST NOVEMBER 27TH.

THE principal motive of the Apparition of the Blessed Virgin to Sister Labouré was to develop among the faithful the devotion to the Immaculate Conception. The Medal was the means of accomplishing this design. Its influence was so prompt, so lively felt, that even from the early date of 1836, the Promotor charged by Mgr. de Quélen to direct the canonical inquest in the Diocese of Paris, partly attributed to it the extraordinary impulse to the devotion to the Immaculate Virgin.

This movement continually progressed on all parts of the globe.

The feast of the Manifestation of the Miraculous Medal is celebrated November 27.

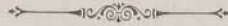
The Miraculous Medal is a gift from Heaven, since it is Mary herself who has brought it on earth. Let us clothe ourselves with this heavenly armour and lovingly repeat the invocation:

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

certain that it is in these terms that the Queen of angels and men wishes to be invoked.

* * *

Propagate the medal called miraculous, admirable means of obtaining the sensible effects of the powerful protection of Mary conceived without sin.



INGENUOUS SIMPLICITY

LITTLE seven year old Cecile was at Church during a mission and was greatly struck by these words of the priest: "I feel that I can assure all those who, with their whole heart, recite this prayer: *O Mary conceived without sin, pray for us who have recourse to thee*, three times, will participate in the advantages of the mission.



On her return home, Cecile, who most probably had noticed that her father was not as good a christian as her mother, took a miraculous medal and rather timidly presented it to her father, saying:

"Look at the nice medal that the Sisters gave me for working well at school! Please tell me what is written around it."

"You know how to read."

"Yes, but it is hard to read such small letters."

"Alright! it is: *O Mary conceived without sin, pray for us who have recourse to thee.*"

"Thank you Papa."

A few minutes later, Cecile re-entered the room, saying: "Papa will you please tell me again what the little prayer is that is on the medal?"

"Run away, I am busy."

"But, Papa, I want to learn it by heart so as never to forget it."

"Alright! seeing that we must satisfy you, it is: *O Mary conceived without sin, pray for us who have recourse to thee.*

Cecile, thanking her father, retired anew, wondering how she would manage to make him repeat it the third time. She came back a short while afterwards. On seeing her, he cried out:

"Will you soon finish coming in and going out?"

"Papa, I still have another favor to ask you. I would like to put this prayer in my book. Please write it for me in big letters so that I can remember it."

The father was caught in the trap and wishing to be released from the annoyances of the child, hastened to write the prayer, pronouncing the syllables according as he wrote them.

When he had finished Cecile threw her arms around his neck exclaiming:

"Oh! Papa, I am so glad! The Missionary Father told us that all those who would say this prayer three times would participate in the advantages of the mission. You have just said it three times, so now, I know that you are going to share in the advantages."

The father, moved to tears, said nothing... but made serious reflections, and at the closing of the mission he was seen to approach the Holy Table.



Votive lights in honor of the Blessed Virgin

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

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

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

Pauline Marie Jaricot

Foundress of the Association of the Propagation of the Faith.

THE TRIAL

(Continued)

Pauline, the virgin, whom *the thorn-crowned King had formed to the customs of His court*, had not been tortured enough by poverty, nor had she been sufficiently saturated with sorrow and humiliation, to realize, according to the designs of her Spouse, *the degree of resemblance* that she should have with Him.

So as to reduce to the absolute privation and abandonment of Calvary He will give full liberty to the covetous to render verily poor, she, who from the dawn of youth and the bosom of opulence, *willingly became poor* and made herself, *servant of the poor*, so much so, that a feeble echo of the truth repeated as we have already said, that the Association of the Propagation of the Faith had as foundress, *a poor servant of Lyons...*

Ought not Christ to have suffered these things?

Respecting her supreme recommendation: "That nothing should ever be revealed of what could throw a blemish on her neighbor," we shall but discreetly lift the veil that she herself has thrown over the iniquitous and multiplied acts which caused and consummated her ruin, by delivering her, bound hand and foot, to the mercy and jealousy of spoliation.

Of these criminal acts, we shall only mention that of the fraudulent withdrawal of the private deed through which Mrs. X. associated herself with the *religious* enterprise of our Lady of the Angels, assuring to this work a help that would save it, thus determining Pauline to take upon herself the terrible responsibility of which we are aware.

There could be given on this iniquitous withdrawal, details that would excite the indignation of any honest heart! (1)

Thus is charitable Pauline ruined, absolutely ruined and under the burden of such crushing debts!... And that *solely* — the reader will remember — for having wished to give back to workmen peace of soul, charm and holiness of home-life, honor of poverty, by a laborious life sheltered from the contagion of evil, and the holy liberty of a christian, hoping for happiness *other* than that of riches.

Was it because this *unique aim* was forgotten or *because it was not forgotten* that so many cried out *Tolle* against her who once again outran her century by signalizing the means to better the social and religious evil that put France in peril, and whose existence, the learned of the world, did not even surmise?..

(1) The indirect heirs seeing their hopes thus frustrated, at least in part, succeeded in circumventing their rich relation in such a manner, as to bring her to express the *regret* of having *doubly* engaged herself with regard to the work of our Lady of the Angels. This had no sooner been expressed than one of the heirs, unknown to the donor, — at least Pauline always thought so — came one day requesting the latter to confide him the private deed, so that *legal* formalities, did he say, might be gone through.

As no one had been up to that time, authorized to suspect the honesty of the claimant, Pauline confided him the precious document, which was destroyed... From then on, the culprit did all in his power to harm her, whose loyal confidence he had so audaciously and so cruelly deceived.

It is when adversity has reached its climax, that narrow-minded people take pleasure in adding to it, fresh tortures. 'Tis true that Pauline's misfortune excited the sympathy of a few lofty souls; but we cannot imagine the joy of those who, from the abyss of jealousy, believed to have triumphed in seeing such a disaster change the opinion of the public, about the devotedness of the virgin-apostle.

This time there was no doubt that her design was wrecked, and people thought themselves dispensed from keeping a certain limit in the harsh and unjust proceeding in her regard. Blames, reproaches, threats, services of every kind were given full sway against the holy woman, whom treachery and untold sufferings were overwhelming.

The first thing cunningly hinted at was, "that Miss Jaricot had caused the *ruination of many, by seeking, under pretence of doing a good work, to enrich herself in an industrial enterprise.*" (1)

Pauline was gifted with a proud and ardent nature. Her passions, violently restrained by energetic will, but revived at the sight of *such* injustice, swelled and overwhelmed her holy soul with bitterness and indignation, profiting as it were, by these crushing trials, just as the waves of the ocean profit by the storm, to go beyond the limits which a hand divine has imposed upon them.

The struggle was long and terrible! The sword pierced the most tender fibres of this tender heart, meeting at every step with the obstacles of men opposed to the diffusion of her charity. Prostrate with outstretched arms, she implored the support of the Master for whose glory she had sacrificed herself and she could be heard to repeat in the bitterest moment of this painful struggle: "Above all, O my God, grant that nothing may offend Thee in my thoughts and feelings in regard to those who have done me harm and who will again do so! Do permit *this* do not permit *that*!... it would be a thousand times more cruel than death itself." This meant the impossibility to which she could be reduced to do full justice and to save the work of our Lady of the Angels.

It was pitiful to see our mother, writes Maria Dubuois, she was left no time to recollect herself and reflect. Certain persons tormented her from morning till night to reimburse *without delay* the amount that she unfortunately had answered for. But the poor, far from thus assailing her, wept with her and strove to console their benefactress, to prevent her from worrying about them; this pierced her heart even more than the reproaches of the rich.

By dint of pleading she obtained a delay in the harsh proceedings that people threatened to take against her.

Her fortune squandered, she found herself in presence of three sorts of creditors.

Those to whom the price of the adjudication of the factory had not been paid, and of whom she could disengage herself by consenting to another judiciary sale of Rustrel.

(1) The reader will later learn, to what point and before whom, this odious calumny was brought forth.

Those who, *at their risks and peril*, had made investments on the Real-Estate, and to whom she would have owed absolutely nothing, were it not for the responsibility she had taken, with the aim of saving the work, according to the advice received from reliable authorities... These speculators, all of whom were rich, acted like cruel vampires towards the unfortunate woman.

Lastly, many working families, whom she thought she was obliging, by engaging them to invest their little economies on the factory which promised considerable benefits, so that the modest treasure of these people would increase little by little.

The latter creditors who were all poor showed themselves, during this trying ordeal, of an exquisite delicacy towards her who had ever safeguarded their interests, as a veritable mother. The boundless confidence which these simple and honest hearts had in her, and the impossibility in which she found herself to acknowledge it in an *effective* manner was for Pauline a sorrow unceasingly renewed by the good turns of these *lowly people*, who ever lavished upon her, the marks of their devotion and devotedness, when she was disowned and dishonored by nearly all her compatriots.

One day when she was tortured more than usual, from without by injustice, and from within by the revolts of her own heart, she felt, so to say, crushed by her sorrow. G. Perre, who possessed the art of changing or modifying his tactics according to needs and circumstances, expressed a *deep regret* of his past conduct and a ardent desire to make reparation. Under the mask of this *conversion*, he came to Loretto and sought, by skilful subterfuge, to deceive once again the victim of his hypocrisy.

Through renewed frauds this hypocrite had secured new capitals and in the intention, by this disloyal reparation, of speculating to his own profit Pauline's renown, *he proposed to reimburse all he had received from her...*

It was to offer to her, whom he had betrayed and ruined, the means to rehabilitate herself in the eyes of men, by rendering herself guilty in the eyes of God.

But if she were able to make a mistake, in confiding excessively in the probity of others, *she was incapable of using any subterfuge whatsoever when there was a question of justice.*

She knew *whence* came that money... so this proposition, which have seduced others, drew from her *christian honor*, this spontaneous cry of indignation:

"How can I describe the insulting offer which M. P. has dared to make me, of *thus* reimbursing my loans!...

"Have I not sufficiently known *this tree* from the bitter fruits I have tasted?... Must it boast anew of having borne desolation in families?... No, no, I dare hope that my misfortunes will be its last fruits. I am cruelly suffering for having been too confident towards it! God grant that my name may, at last and forever, close the list of its victims!..."

(To be continued)

Thanksgivings to the Blessed Virgin

for favors obtained

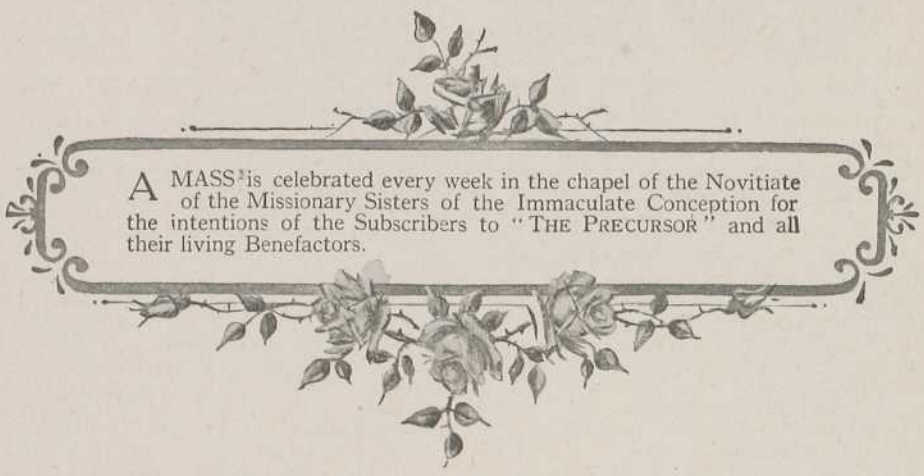


"O MARY, the entire universe would perish before you refuse your assistance to those who, with all their heart, implore your help and protection.

BL. HENRY SUZO.

My grateful thanks to Our Blessed Lady for her powerful protection. I also ask health for my husband and children. Mrs. J. McD.,—My most grateful thanks to Our Lady for having obtained the restoration of my health. Mrs. M. R., **Longue-Pointe**.—In gratitude for a favor obtained I am renewing my subscription to "THE PRECURSOR." M. LaF., **Percé**.—It is with a grateful heart that I am writing to tell you that my son who has been ill for the past five years with high blood pressure is improving, thanks to our Heavenly Queen and the Little Flower and to you Sisters for your kind prayers. Please continue to pray that God may grant his complete cure. Accept enclosed offering. Mrs. P.H. **Ansonia, Conn.**—In grateful acknowledgement for a favor obtained I am sending the enclosed offering. Mrs. A. S., **Chippawa, Ont.**—The enclosed offering, Five Dollars, and my renewal subscription to "THE PRECURSOR" is in thanksgiving for a position my husband has obtained. Mrs. C.F., **Cartier, Ont.**—In grateful acknowledgement for a favor granted, please accept the enclosed "mite" for your missionary works and continue to pray for my intentions. M.E.S., **No. Leominster, Mass.**—In thanksgiving for a favor obtained kindly accept the enclosed offering. A.D., **Southbridge, Mass.**—My grateful thanks to our Blessed Lady who has obtained my husband's conversion. Mrs. H.K., **Indian Orchard, Mass.**—Our Blessed Lady has heard our prayers. In thanksgiving I am sending Two Dollars for your needy missions. Mrs. J.W., **New Bedford, Mass.**—Please find enclosed One Dollar for a Mass in thanksgiving for a favor received. Mrs. D.A., **Gardner, Mass.**—The enclosed offering, Five Dollars, is for the ransom of a Chinese baby in thanksgiving to our Blessed Lady for a favor received. Mrs. E.G., **Adams, Mass.**—It is with all my heart that I thank the Blessed Virgin for the great favor she has obtained for me after promising a donation of Five Dollars for your Chinese works and to have it published in "THE PRECURSOR". Mrs. E.L., **Haileybury, Ont.**—Kindly accept my humble offering for your needy missions in thanksgiving for a favor obtained through the intercession of Our Immaculate Mother. Miss T.C., **St. Eustache, P.Q.**—I obtained a great grace through the medium of the Blessed Virgin after having promised to have it published in "THE PRECURSOR". Please join with me in thanking my generous benefactress. A subscriber, **Montreal**.—The enclosed Dollar is in fulfillment of a promise made to the Blessed Virgin if I obtained work. A thousand thanks to this good Mother. Mrs. O. L., **Worcester, Mass.**—I have at last obtained relief from poor eyesight thanks to the Blessed Virgin and the Little Flower. In thanksgiving I am sending Five Dollars for a High Mass.—Offering of One Dollar for the ransom of a Chinese baby in token of gratitude for a favor obtained. Mrs. G.E., **Magog, P.Q.**—To express my gratitude to the Blessed Virgin for a cure obtained through the Miraculous Medal I am sending an offering of One Dollar. Mrs. A. St. L., **New Bedford, Mass.**—The enclosed sum of Five Dollars is to prove my gratitude to our Heavenly Mother who has deigned to grant me a much desired favor. Mrs. S. T.—Kindly accept my cheque for Fifteen Dollars for the ransom of poor pagan babies as a token of gratitude for a great favor granted me. A. B., **Thetford, Mines, P. Q.**—Please find enclosed a Money-Order for Three Dollars which Mr. J. G. sends for Masses in thanksgiving to the Blessed Virgin and the Little Flower for favors obtained.—A thousand thanks to Our Immaculate Mother and to the dear little Chinese angels who have interceded for us, everything is going on splendidly. Enclosed my monthly offering of Five Dollars. Mrs. L. O., **New Bedford, Mass.**—I have obtained two favors after having promised to make a donation in favor of your missions. It is with pleasure that I am sending you the amount promised. Anonymous.—Offering for a Mass of thanksgiving in honor of the Blessed Virgin for a favor obtained. Mrs. A. C. T., **West Springfield, Mass.**—I am renewing my subscription to "THE PRECURSOR" in thanksgiving for a cure obtained. A Subscriber.—Having been spared an operation, I am sending Five Dollars in favor of your missions to thank the Blessed Virgin for her special protection. Please continue to pray for me. A Subscriber.—In thanksgiving to the Blessed Virgin for a favor obtained I am renewing my subscription to "THE PRECURSOR". Mrs. J. M., **Moonbeam, Ont.**—The enclosed offering, One Dollar is in thanksgiving to the Blessed Virgin for a favor obtained. Miss B. B., **Southbridge, Mass.**—I had promised One Dollar for your works

and publication in your review "THE PRECURSOR" if my mother obtained a good position. Thanks to Our Blessed Lady our desires have been realized. Miss A. E. S., **Worcester, Mass.** — Please find enclosed One Dollar for my subscription and Two Dollars for your missions in thanksgiving for a prosperous summer. Please continue to pray for us. M. C., **Montreal.** — Through the intercession of St. Philomena I have obtained a great favor after promising to have it published. Please accept my offering. Mrs. C. D., **Montreal.** — Am enclosing Ten Dollars P.O. order: One Dollar for my renewal subscription to "THE PRECURSOR" and the others in thanksgiving for favors received. E. M. H., **Loggieville, N. B.** — Having obtained a favor through the intercession of Our Lady I am sending my offering of One Dollar, as promised. Kindly continue to pray for my intentions. M. F. **Quyon, Que.** — As a token of gratitude to our Heavenly Mother for a grace obtained I am sending One Dollar for a novena of lights. M. C., **Verdun.** — Please join with me in thanking the Blessed Virgin for a great favor she has obtained for me. I am also asking another grace which, when granted, shall send an offering in favor of your missions. A friend of "THE PRECURSOR". My heartfelt gratitude to Our Lady and St. Joseph for favors obtained. M. C., **Montreal.** — In grateful thanks to St. Anthony for a favor obtained I am sending Two Dollars for your works. S. J. P., **Chicopee Falls, Mass.** — You will find enclosed Two Dollars: one for my renewal subscription to "THE PRECURSOR" and the other in thanksgiving for a favor obtained. C. S. S., **Verdun** —



A MASS³ is celebrated every week in the chapel of the Novitiate of the Missionary Sisters of the Immaculate Conception for the intentions of the Subscribers to "THE PRECURSOR" and all their living Benefactors.

Petitions

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

Kindly burn a novena of candles in honor of the Little Flower to obtain a special favor. Mrs. E. M., **Fitchburg, Mass.** — Please intercede for me with our Blessed Lady, that I may be cured of lung trouble. The enclosed offering is for your works. P. P. **Verdun.** — Through the intercession of Our Lady and the Little Flower I hope to obtain the recovery of my health. If God should deign to answer my prayer I shall send an offering of Two Dollars for your needy missions. Mrs. H. T. L., **West Bathurst N. B.** — The enclosed offering is in honor of our Immaculate Mother for your works. Would you kindly pray that an operation which I am obliged to undergo will be successful. Mrs. F. L., **Springfield, Mass.** — I am seeking a great favor through the intercession of St. Therese of the Child Jesus, which when granted will send Twenty-Five Dollars for your little charges. I am sending Five Dollars in advance for that intention. Mrs. B. P., **Manville, R. I.** — That my husband may obtain a better position, kindly burn a novena of lights. The enclosed Two Dollars is for that purpose. I promise publication and a more generous offering if my favor be granted. M. M. W., **Rhode Island.** — My little daughter is in very poor health. Would you kindly pray for her and also for my oldest daughter that she may obtain steady work? I shall subscribe to "THE PRECURSOR" and send another offering if our prayers be heard. Mrs. F. B., **Leominster, Mass.** — Please find enclosed my renewal subscription to "THE PRECURSOR".

SOR". In return I would ask you to pray for my son, who is my only support, to find steady employment. Mrs. M. A. R., **Montreal**. — May I ask the help of your prayers for the conversion of my son who is addicted to drink and who neglects his religious duties and also another one of my sons from whom I have not heard for the last four years. I shall send an offering if my favors be granted. You will find enclosed my renewal subscription to "THE PRECURSOR". Mrs. R., **Dunham**. — A client of St. Anthony wishes to have a novena of lights burned in his honor for a great favor and if it be granted I shall help as much as possible towards your missionary works. Mrs. R. F., **Marlboro, Mass.** — I am enclosing Two Dollars: one for my renewal subscription to "THE PRECURSOR" and the other for a novena of lights in honor of our Blessed Lady that I may be cured of dizziness. Mrs. J. R., **Verdun**. — Would you kindly burn a novena of lights in honor of Our Lady and the Little Flower that I may have better health? From one who has a great devotion to the Miraculous Medal. — While sending my renewal subscription to "THE PRECURSOR". I am asking you to pray that my husband may obtain a higher position; if it be granted I shall send Ten Dollars to have Masses said for the Holy Souls in Purgatory. Mrs. C. W. T., **Easthampton, Mass.** — I am enclosing One Dollar for a novena of lights for the conversion of my son who does not live up to the Faith. A heart-broken Mother, **New Bedford, Mass.** — A mother in distress asks prayers that she may be able to sell her property. **Sault Ste. Marie, Ont.** — The enclosed Dollar is for a novena of lights that my three sons may obtain success in their business transactions. Mrs. J. P., **Fair Haven, Mass.** — Would you kindly have your little ones pray that I may have better health and that my husband may obtain a more suitable position. In return I shall subscribe to "THE PRECURSOR" and donate according to my means. Mrs. J. A., — A mother asks for the conversion of her son who is addicted to drink. Mrs. B., — Enclosed please find Five Dollars for Masses to be said in honor of Our Lady and the Little Flower for very urgent requests. Mrs. L. B., **Verdun**. — I am a subscriber to "THE PRECURSOR" and have read of the great favors obtained through the intercession of Our Blessed Lady. 'Tis with confidence that I come to ask your prayers for a very special intention and when granted I shall send Fifty Dollars for your needy missions. Mrs. L. M. V., **Mass.** — I am sending One Dollar to renew my subscription to "THE PRECURSOR" and ask you to have the children pray for my intentions and if granted shall send Five Dollars for your works. Mrs. R. M. R., **Chicopee Falls**. — I have been in the Sanatorium for the last eight months and am suffering greatly; I have great confidence that through your prayers Our Blessed Lady and the Little Flower will obtain my cure. If such be God's Holy Will I shall send a generous offering for your missions. P. McC. — You will find enclosed One Dollar for lights to be burned at the Blessed Virgin's Shrine for my daughter who is in sore need of prayers. Mrs. J. J., **Northbridge, Mass.** — Success of a law-suit. Miss E. G., **Worcester, Mass.** — My renewal subscription to "THE PRECURSOR" and One Dollar for a novena of lights to be burned at Our Lady's Shrine for the cure of my eyes. Mrs. R. T., **Verdun**. — May I beg your prayers for the return of my son who has been absent for the last five years; if my request be granted I shall send an offering for your good works. My renewal subscription enclosed. Mrs. L. K., **Douglstown, Que.** — Request for steady employment with promise of a more generous donation when granted. I am enclosing my subscription to "THE PRECURSOR". Mrs. A. L. A., **Bathurst, N. B.** — Enclosed please find One Dollar for votive lights at our Blessed Mother's Shrine that I may obtain a better position. J. C. K., **St. Catherine's Ont.** — Great favor requested through the intercession of Our Immaculate Mother. Mrs. M. A. M., **New Bedford, Mass.** — I beg you to remember in your prayers my brother who is not living at home. If Our Lady brings him back to the family circle I shall contribute to your works. Miss I. G., **Indian Orchard, Mass.** — Would you kindly pray for my mother who is suffering from rheumatism? Mrs. H., **Montreal**. Your help near our Blessed Mother is requested that I may obtain better health. K. B. NcD., **Alexandria, Ont.** — That I may obtain success in my examinations I am sending One Dollar for a novena of lights to be burned in honor of Our Blessed Lady. Mrs. G. H. K., **Montreal**. Great favors are requested through the intercession of Our Lady. M. J. McG., **North Bay, Ont.** — You will find enclosed One Dollar for my subscription to "THE PRECURSOR". Would you kindly pray for my intentions as I am greatly in need of a favor? Mrs. P. C., **Sudbury, Ont.** — The enclosed cheque for Five Dollars is for your needy works. I beg the prayers of subscribers for an urgent favor which, if granted, will send my subscription to "THE PRECURSOR". N. St. M., — Am sending this dollar in honor of St. Therese that my brother who is addicted to drink may be cured. A. M. C., **New Britain, Conn.** — Please pray that I may obtain a great favor that I greatly desire; if granted I promise to subscribe to "THE PRECURSOR" as long as I live. E. M. G., **Sweetsburg, Que.** — Kindly pray for my intentions. Mrs. M. B., **New Bedford, Mass.** — I am renewing my subscription to "THE PRECURSOR" and ask your kind prayers for a great grace that I stand greatly in need of, if God sees fit to answer our prayers I shall send an offering for your works. Mrs. M. A. L., **Chatham, N.B.** — You will find enclosed One Dollar for a novena of lights in honor of St. Joseph for a special favor. Mrs. M. C., **Montreal**. — The enclosed offering is for your works. Please pray for my intentions. Mrs. M. S., **Meridian, Conn.** — It is with great pleasure that I am sending you Five Dollars for your needy missions and ask you to kindly pray for my special intentions. R. F., **Point St. Charles**. — Kindly accept the enclosed Three Dollars. Two are for my subscription to "THE PRECURSOR" and One for an

offering in honor of Our Lady of Victory that I may have better hearing. Mrs. A. M., **Sault Ste Marie, Ont.** — I hasten to ask the assistance for your kind prayers for a special intention. Mrs. E. V., **New York.** — Please pray for my son who has forsaken his family. Mrs. T. B., **No. Adams, Mass.** — Enclosed you will find One Dollar for two votive lights to be burned at Our Lady's Shrine for the recovery of an infant who has a fractured skull, if it be God's Will. Miss M. T., **Waterbury, Conn.** — 'Tis in all confidence that I come to ask your prayers that my husband may find a position as the firm he is working for, closes, to-morrow night. If my favor be obtained I shall renew my subscription to "THE PRECURSOR". The enclosed Dollar is for lights to be burned at St. Anthony's Shrine. Mrs. J. A., **Tache, Que.** — Do pray for the conversion of my husband who is addicted to drink! I shall not forget your needy missions if God deigns to answer our prayers. Mrs. J. S., **Fall River, Mass.** — I am enclosing Two Dollars for a novena of lights for two members of my family. Would you also send them a Miraculous Medal of Our Lady as you have done to me — I would not part with my medal for anything, it has done me so much good. Mrs. J. D., **Montreal.** — Would you kindly burn candles in honor of Our Blessed Lady and pray for my intentions? Mrs. E. L., **St. Catherines, Ont.** — I have read in "THE PRECURSOR" where many favors are granted through the intercession of our Heavenly Mother. I come with the greatest of confidence to ask you to beg her to obtain work for me without delay, if it be God's Holy Will. **Fitchburg, Mass.** — Prayers are requested for the cure of my husband. Mrs. L. W. S., **Worcester, Mass.** — I am enclosing Money Order for One Dollar for a novena of lights and ask you dear Sisters to pray for a special request. Mrs. J. E. R., **Rainbow Lake, N. Y.** —



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