

THE PRECURSOR



Vol. VI., 7th Year

MONTREAL, JULY-AUGUST, 1929

No. 4

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

110 LAGAUCHETIERE ST. WEST, MONTREAL

(Founded in 1913)

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

NOMINING, P. Q. (Bethany)

(Founded in 1914)

CHINESE SCHOOL

(Founded in 1916)

Teaching of English, French and Chinese.

CHINESE HOSPITAL AND DISPENSARY

112 LAGAUCHETIERE ST. WEST, MONTREAL

(Founded in 1918)

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

(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.

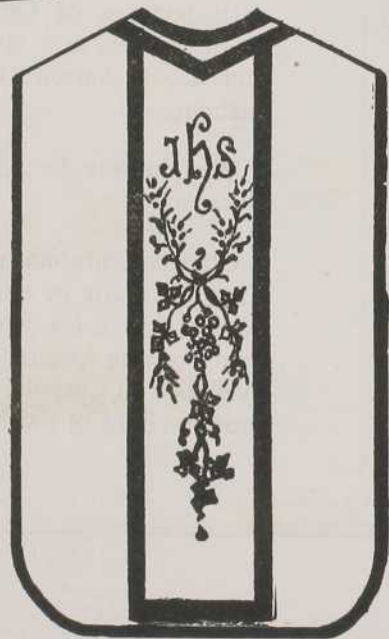
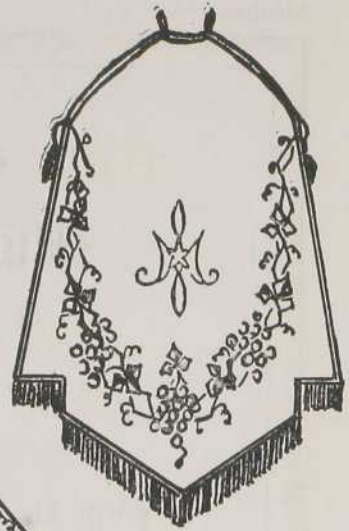
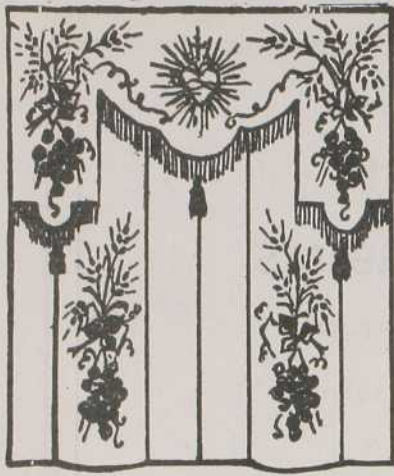
Missionaries must undergo several years' preparation before being able to commence their apostolic labors in foreign fields.

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.

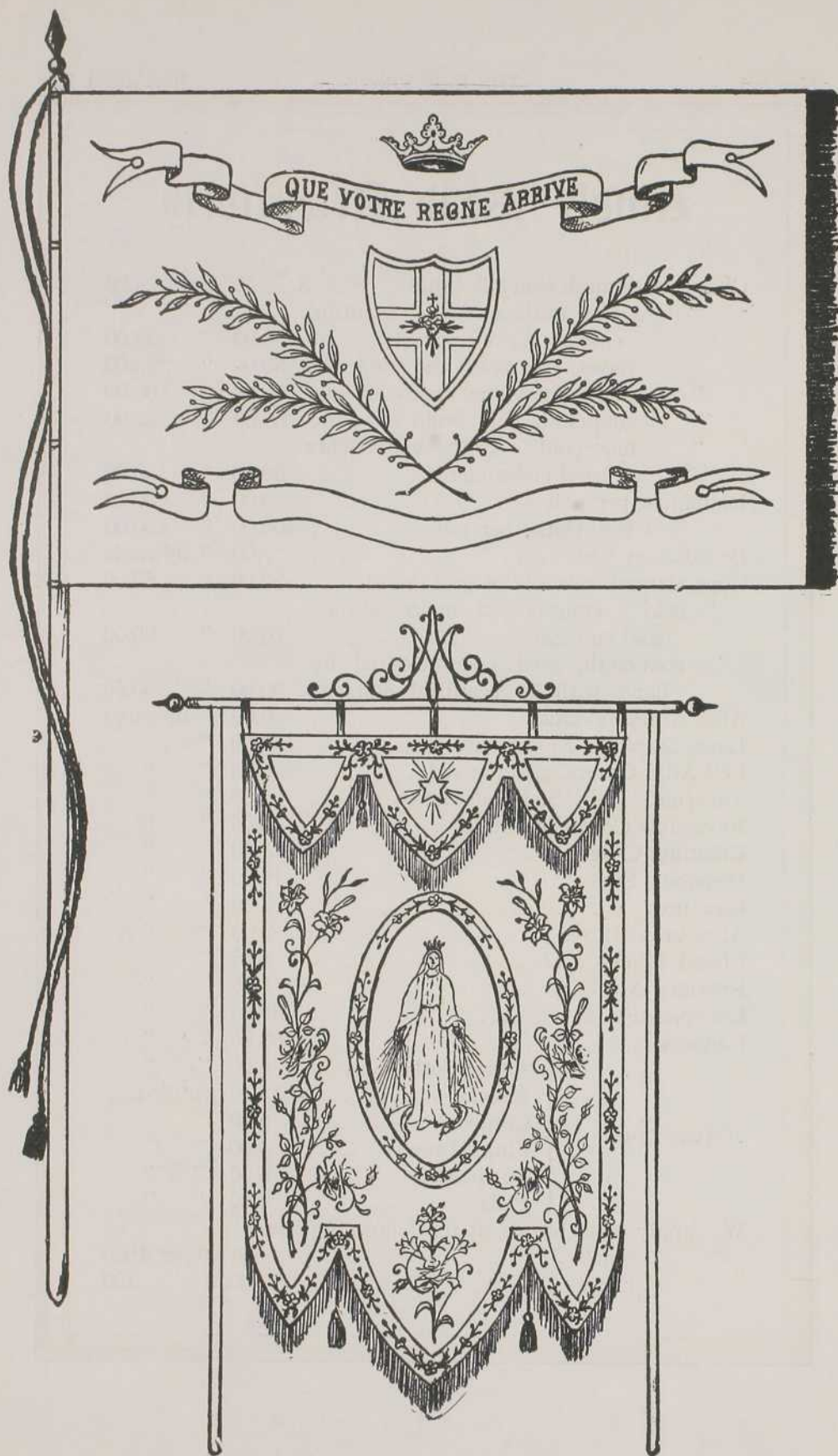


Kindly Read Attentively

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	"	"		
Altar Linen	{	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.

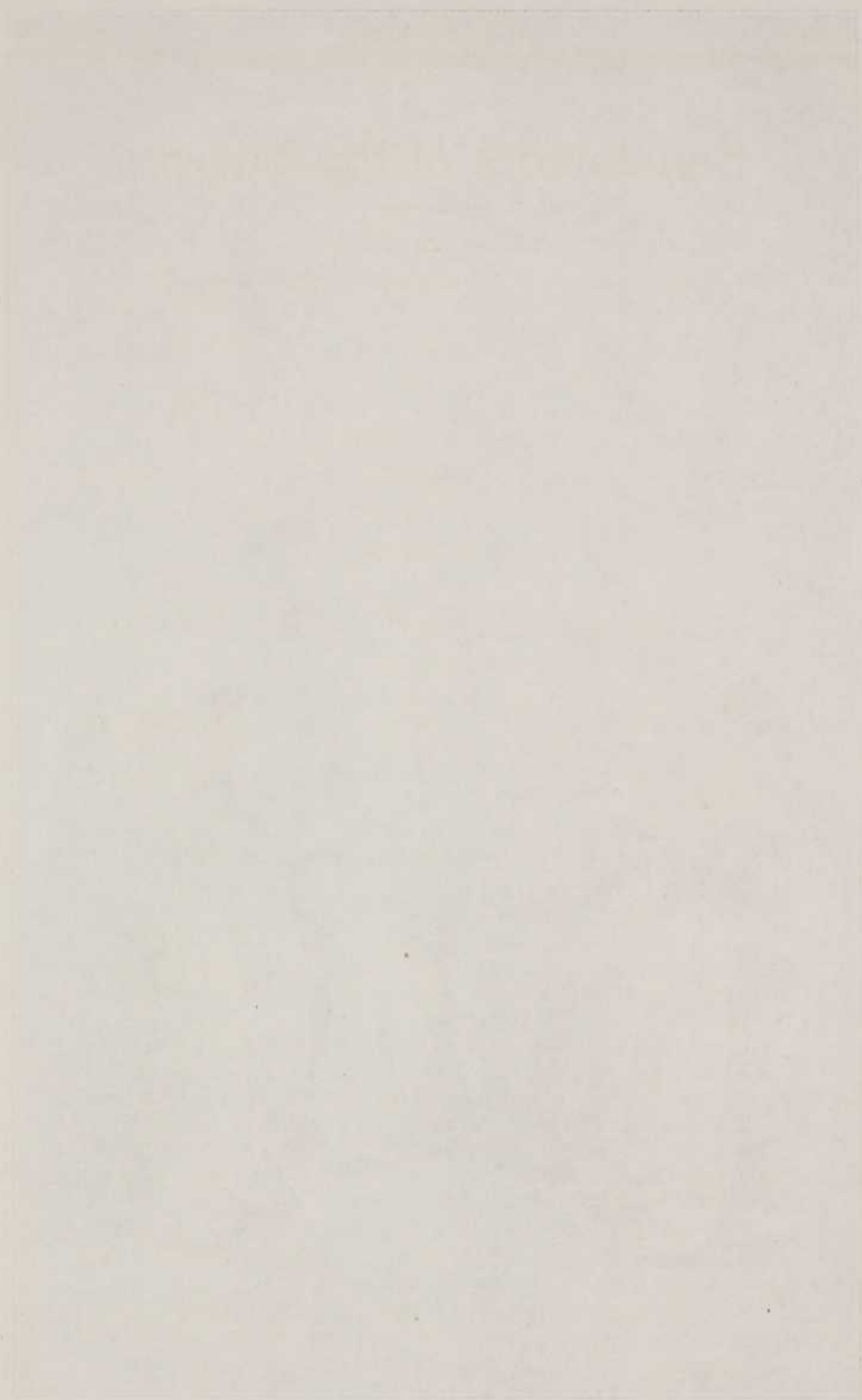
3.—Every Friday in the year, the Sisters offer, for their Benefactors' intentions, their hours of adoration before the Blessed Sacrament exposed in the chapel of the Mother-House. (The names of Founders and Protectors are deposited on the Altar of Exposition).

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.



THE UNIVERSITY OF CHICAGO PRESS



"O IMMACULATE MOTHER, PROTECT OUR BENEFACTORS!"

THE PRECURSOR

Published by the
Missionary Sisters
of the Immaculate Conception
with the approbation of the Archbishop of Montreal

VOL. VI, 7th Year

MONTREAL, July-August 1929

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Saint Ann and her celestial Child

Little Mary, already instructed by the Holy Ghost, listened in silence and with great attention to her mother's lessons, engraved them in her mind, and repassed them in her heart. Ann taught her especially, what she knew so well: the art of praying. And the blessed Child so well versed in this art, redoubled, nevertheless her ardor, imploring God day and night to hasten the coming of the Saviour and the redemption of humanity.

At the Congress in Honor of our Lady at Quebec

The Works at the Congress in Honor of Mary

The universal mediation of the Blessed Virgin and the total consecration to Mary.

(Continuation)

BY this we see that the total consecration to the Blessed Virgin, goes in a certain sense beyond the vow of poverty made by religious as they, after having renounced all earthly riches, still remain masters of their spiritual goods. This consecration greatly differs from that made by children on the day of their First Holy Communion, and from the consecration made by the Children of Mary on the day they are received as members of the Sodality. In the latter consecrations the particular aim is to place oneself under Our Blessed Lady's protection by the promise of saying a particular prayer or by performing some good work. By the consecration of holy slavery, we deprive ourselves of all through love for Mary, we give ourselves entirely to her, as a child cuddled in its mother's arms, depends solely on her to be nourished, clothed and protected.

"It is not enough", writes Blessed Grignon de Montfort, "to have given ourselves once to Jesus through Mary as slaves; it is not enough even to do this every month, or every week; this would be too transient a devotion nor would it raise the soul to perfection. But the great difficulty is to enter into the spirit of this devotion, which is to make a soul entirely dependent upon the Blessed Virgin and upon Jesus through her." In other words, it does not suffice to consecrate ourselves once to Mary; we must continue to live as children consecrated to her. Doubtlessly, by the sole fact that we have given ourselves up forever to Mary, all our actions afterwards, whether we think of offering them or not, belong to the Blessed Virgin; but as there is question here of a road to perfection, the thought of our total dependence on the Mother of God must present itself as often as possible to our minds. Blessed de Montfort resumes the practice of this habitual dependency, in telling us to act always through Mary, with Mary, in Mary and for Mary.

To act through Mary, is, when we pray, to offer our supplications to God, through Mary our Mediatrix; it is to ask ourselves before commencing an ordinary action, if it is really the Blessed Virgin who urges us to act, or, on the contrary, if it is not self-love, an inordinate passion, or moreover, a purely human interest.

To act with Mary, is to continue under Mary's gaze and with her assistance the action commenced by her inspiration; it is to act as a child attempting to take its first steps, encouraged by its mother, and who continues to walk, leaning on her arm. "We must therefore, in each action," says Blessed de Montfort, "consider how Mary acted or would act if she were in our place. This is why we should examine and meditate on the sublime virtues which she practised during her life, particularly her ardent faith, her profound humility, her divine purity, in fine, all her other virtues."

To act in Mary, is to have our hearts and minds absorbed in Mary, the thought of whom is continually before us, and through love always tend to increase her glory in this world.

To act for Mary, is not to act as a hireling who works in the aim of receiving a salary, but to act as a slave who has but the interest of his master in view. "The soul consecrated to the Blessed Virgin," writes Montfort, "should only work for her, for her interests and her glory; not that we take her for our last end, which can only be Jesus Christ, but for our proximate end. We must then in everything we do, renounce our self-love which is often imperceptible, and say from the bottom of our heart: "O my dear Mistress, it is for thee and for thy love that I go here or there, that I do this or that; that I suffer this pain or that wrong!"

This manner of sanctifying one's life by the habitual union with Mary has been explained to us by Blessed de Montfort in his *Treatise of the True Devotion to the Blessed Virgin*, and in the *Secret of Mary* which is the abridgment of it. These two treatises have been recommended — for the laity in *The Reign of Jesus through Mary* by Reverend Gabriel Denis, S. M. M. — and for the clergy in *The Spiritual Life at the School of Blessed de Montfort* by Reverend Antonin Letourneau, S. M. M.

On March 25, 1899, His Grace Archbishop Duhamel of Ottawa established the Confraternity of *Marie Reine des Cœurs* with the aim of exciting souls to practise the holy slavery. On April 28, 1913, Pope Pius X. raised this Confraternity to the dignity of Archiconfraternity, choosing Rome as its principal see. Previous to this, he had founded, especially for the clergy, the Association of Priests of *Marie Reine des Cœurs* and was himself the first to inscribe. Besides being an admirer of the writings of Blessed de Montfort, he had on December 27, 1908, highly recommended the *Treatise of the True Devotion to the Blessed Virgin* and accorded the apostolic blessing to all those who would read even a few pages of these writings.

In consecrating ourselves to the Blessed Virgin, according to the method of Blessed de Montfort, we are certainly safe since we are following the example of a Pope whose process of beatification is already commenced.

HENRI GUINEFOLEAU, S. M. M.

Miracles of Pius X



HIS HOLINESS PIUS X. AT THE ALTAR

THE Most Reverend Benedetto Pierami, Father General of the Benedictins of Vallombreuse and postulator of the beatification of His Holiness Pope Pius X. of whom he has written the life in Italian "Life of the servant of God, Pius X.," relates at the closing of this precious biography divers miracles obtained through the intercession of the Holy Pontiff during his life and after his death.

Our readers will be edified to read the exact translation of these few pages of the learned and judicious postulator of the cause of the great Pius X. who has been during

his life and after his death venerated as a saint.

As a heading to the account of the life of the holy Pontiff we may read the preface written by the great historian of the Popes, Louis Pastor, in which is contained this beautiful testimony of such grave human authority.

"There are men who have an irresistible fascination: Pope Pius X. was one of these privileged persons. It was not only his touching simplicity and angelical bounty that attracted everybody; but to this was added a sovereign fascination which cannot be better expressed than by stating that all those who approached him were deeply convinced that they were in the presence of a saint. A more thorough knowledge of his life would only tend to render this impression more vivid."

The following is an account of a few marvellous events that occurred during the life of Pius X. and which seem to be quite miraculous.

The Belgian Consul, Charles Dubois, had been for a long time seriously afflicted with boils of a pernicious nature causing him suffering in every part of the body. He had consulted many doctors and had tried all kinds of medicine in order to obtain his cure, but all in vain, for he grew worse from day to day.

On September 8th, 1912, Mrs. Dubois after having employed every means and despairing in all human medicine, full of faith had recourse to Pius X. who, requested to intervene, raised his eyes to Heaven praying for a few instants, and then said to Mrs. Dubois. "Your prayers will be heard, confidence, confidence, ever confidence in God." He then bestowed his blessing upon her. Returning home, full of hope, Mrs. Dubois when about to give medical care to her husband discovered that he had been completely cured and in an instantaneous manner.

Another occurrence:

In one of the public audiences which Pius X. was in the habit of according, a man whose arm was completely paralysed, was present. In vain had he had recourse to all medical assistance. In vain even had he visited Lourdes

in order to obtain his cure. He hoped in fine to be cured by Pius X. When His Holiness approached him, the poor man full of faith showed him his inactive arm, exclaiming: "Holy Father, cure me." Smiling, the Pope caressingly touched his arm and repeated three times: "Yes, yes, yes." At the same moment a quivering of life vibrated in his paralysed arm which suddenly became straight and it again began to move freely. He was cured!...

Another occurrence:

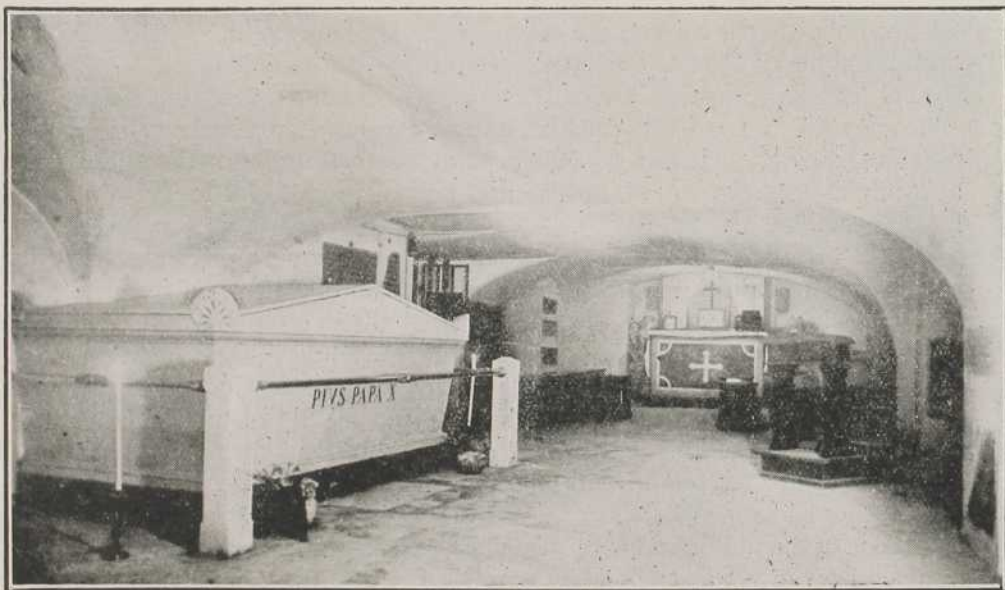
A little eleven-year-old girl of the Diocese of Nîmes in France was stricken with paralysis since birth and could not move. Her parents brought her to Rome and having requested an audience, presented her to Pius X. When the little girl came into the Pope's presence she felt the inspiration of asking to be cured and the Pope on hearing her request said: "May God grant you all that you desire." At that very moment an abundance of life filled all her members and she at once began to walk, she was completely cured.

"A religious of the Congregation of Blessed Lestonac, living in Spain, had been for fifteen years affected with a cancer in the stomach which spread to her throat, hindering her from taking the least food. A collar which had been worn by Our Holy Father Pius X. was brought to her, which she placed on her neck and stomach, also drinking a little water in which a few linen threads of the collar had been emerged. Marvellous result: a few days after the patient was completely cured, when according to the reports of science, she had but to spend a few minutes more of life."

We shall here end for to-day the series of wonderful and miraculous things wrought by Pope Pius X. during his life. We shall later give others series obtained through his intercession after his death.

(Translated from the French)

(La semaine Religieuse of Quebec.)



TOMB OF HIS HOLINESS PIUS X.

The Apostolic School of Rimouski

AND OTHER WORKS OF THE MISSIONARIES OF THE IMMACULATE CONCEPTION

THE Apostolic School of Rimouski, one of the numerous centres of apostolate of the Missionaries of the Immaculate Conception, was founded especially to cultivate and to bring to maturity missionary vocations among young girls. It is true that in all educational houses missionary vocations may be brought to light, but how many privileged souls, especially in the country places far from the large cities, hear the Master's call and cannot, for want of sufficient education follow this mysterious attraction of the apostolical vocation.



PUPILS OF THE APOSTOLIC SCHOOL OF RIMOUSKI AND THEIR MISTRESS SR. STE. GERTRUDE (1)

It is especially to these dear children that the Missionary School opens its doors. From the age of twelve they are admitted and there receive, besides a sound education, this particular formation requisite to the life of apostolate.

It is well understood that the missionary aspirants must possess a noble ambition to devote themselves to the salvation of souls, a sincere piety, a firm energetic will, a frank judgment and good health.

A little preciseness now concerning the Institute of the Missionary Sisters of the Immaculate Conception, the first of our Communities of Canadian origin devoted especially to apostolate and which we must not

1. Marie-Louise Boulanger St. Côme de Beauce.

confound with the Franciscans of the Immaculate Conception, of American origin.

Notre Dame des Neiges, (Montreal) was in 1902 the cradle of the Institute whose Mother-House is to-day at Outremont and the Novitiate at St. Christophe, Pont Viau, (near Montreal).

The field of action open to the zeal and devotedness of our Missionary Sisters is limitless, since Our Holy Father Pius X. himself, in 1904 while blessing the new Institute, assigned to the laborers of the Immaculate Virgin, for centre of their apostolical ardor "all the missions to which they might be called."

The vast region of China with its four hundred million souls, of which may be counted hardly two million Catholics was fitting to arouse the enthusiasm of the Missionaries of the Immaculate Conception. And great was their joy when in 1909 Bishop Merel, Vicar Apostolic of Kouang-Tong called them to found their first mission in his district. It was that of Canton where the Missionary Sisters of the Immaculate Conception have at the actual moment a school for catechists, a catechumenate, a school for Christian and pagan pupils, an orphanage, a foundling-home and work-room.

In 1913 they inaugurated for the unfortunate victims of leprosy their heroic task of infirmarian. Who will ever know of the miracles of self-denial accomplished by our admirable Sisters of the Shek-Lung Lazaretto where they continue to spend their lives in order to win souls to God by soothing the sufferings of the unfortunate lepers!

While, each year new laborers left for the distant regions to lend a helping hand to their elder sisters, the missionaries still remaining at home unceasingly labored for the conversion of the Chinese immigrants and for the establishment of the apostolical work in general, by the diffusion of the Holy Childhood. Thus were successively founded at Montreal in 1913, Language and Catechism classes for Chinese adults, thanks to the charity of Mgr. Lepailleur, Pastor of Saint Enfant Jesus Parish, Montreal, who kindly offered to His Grace Archbishop Bruchesi of Montreal the basement of his church to receive the professors and their Chinese pupils who soon numbered more than a hundred. In 1916, it was the Chinese school, and in 1918, the hospital and dispensary.

After the establishment of the Apostolic School of Rimouski, of which we have already spoken, were founded in 1919, the houses of Quebec and of Joliette, houses of closed retreats, diocesan offices of the Holy Childhood and work-rooms for the missions. At Joliette there is also exposition of the Blessed Sacrament.

In 1921 the Missionaries of the Immaculate Conception were asked to found a mission at Vancouver, where they have a house of refuge and a hospital for the Chinese whom they visit in their homes and to whom they give private lessons in Language and Catechism. In this same year, 1921, the Chinese General Hospital and nurses' school were confided them at Manila (Philippine Islands).

In 1925, the Society received from Our Holy Father, Pope Pius XI. the privilege of having at Rome a Cardinal Protector in the person of His Eminence Cardinal Van Rossum, Prefect of the Propaganda. The procure of their Missions is at 20 via Acquedotto Paolo, Monte Mario, Rome.

Shortly after the foundation of this new mission was opened that of Three Rivers, the diocesan Office of the Holy Childhood.

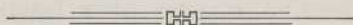
The distant missions are not neglected. Despite the dreaded Bolchevist uprising in China a few years ago the Missionaries of the Immaculate Conception continue their heroic task in the houses already existing and since 1926 they have charge of a High School at Naze, Japan; at Liao Yuan Sien, in Manchuria, and at Hong Kong, China, they founded in 1927 two new houses. Then in May 1928 four among them went to open a mission in the Haimen Vicariate confided to His Lordship Right Reverend Simon Tsu, S. J., Chinese Bishop, and in September of the same year four other religious went to Kagoshima to there open a mission.

Is the zeal of our worthy missionaries boundless? Their zeal embraces the immensity of the pagan world. Rather let us listen to what one of them writes from the Foundling-Home of Canton:

"How I would like to make myself heard by all young boys and girls. I would say to them: 'You, who are dreaming of honor, wealth and happiness, come! Leave all that is dear to you and come thither. You will have the honor of working for the King of Kings in His abundant harvest. Come! you will be rich in merits by winning souls for Heaven. Come! you will be happy, but of a happiness that you could never dream of! Come!'

I would like that the appeal of our little Sister of Canton be heard by all my charming readers who would like, each one in his own manner to make himself an apostle; to help by one's prayers, alms, and industry the evangelical work, is to be one's self a missionary.

T. A.



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

The Samaritan Woman

Here is, unquestionably, one of the most beautiful pages of the Gospel relating one of the most touching actions of Our Lord. We see, on one hand, the Creator of the universe, the eternal King of angels and men, come down upon earth, concealing His majesty under the cover of our nature, calling Himself a shepherd and fulfilling a shepherd's duties; and on the other hand, a lost sheep that the interior strokes of grace have brought, without its knowledge, on the Divine Shepherd's passage; on one hand, infinite Mercy; on the other, untold misery; on one hand, the sheep, struggling in order not to let itself be stopped by the Divine Shepherd; on the other, the Divine Shepherd drawing it step by step, with divine wisdom and meekness, until it arrives into His arms.

Such is the scene we shall now witness. Unique by its contrasts and by the manner in which it is effected, it carries off your heart, surpasses your imagination and eclipses all that has been or will ever be poetical in books of men. In order to the better enjoy this scene, let us first describe the circumstances that brought it about and the spot where it took place. We shall then introduce the fortunate sheep who was its object.

Through the accusations of the Pharisees, jealous of his glory, Saint John the Baptist had just been cast into prison by Herod; it was in May in the second year of Our Lord's public life. The imprisonment of His Precursor had determined the Master to leave Judea and to retire to Galilee. He acted thus, not through fear, but so that His enemies make not an attempt upon His life before the time appointed by His Father.

To go from Judea to Galilee, Samaria, one of the three Provinces of Palestine, had to be traversed. Our Lord set on His way, accompanied by His disciples. He travelled on foot; the heat was torrid. Towards noon, He arrived at Jacob's Well, a quarter of a league distant from the city of Sichar, former Capital of Samaria: it was in this city that the Galileans usually spent the first night when they returned to their homes after the religious festivities. As it was the hour when the elders took their meal, He sent His disciples to town to buy food. As for Himself, feeling wearied, He sat near the well, awaiting their return.

Before going any farther, let us reconnoitre the spots just enumerated. In the distribution of the land of Palestine by Joshua, the country which took the name of Samaria fell to the lot of the tribe of Ephraim and the half-tribe of Manasses. It was later inhabited by the schismatic tribes and became part of the Kingdom of Israel. Its name is derived from its Capital called Samaria, from Mount Semer, on which it was built.

Sichar or Sichein, near where Our Lord halted, was a city of about 8,000 souls, whose name was changed by the conquerors of Palestine to that of Naplosa which it bears to this day. Sichein and its surroundings are renowned in history. It was in these spots that Abraham, coming from Mesopotamia, erected an altar to the Lord and received the promise of

the Land of Canaan for his posterity. It was there that his grandson Jacob, when returning from Laban's, pitched his tents and bought for his burial a field from the sons of Hemor. It was there, a short distance from the well digged by his father Jacob, that Joseph was reared; thence he sought his brothers, there he rested after his death. After thirty-five centuries, his tomb is known and venerated with that of his mother Rachel, near Bethlehem, so deep are both the roots cast by these patriarchal families in this antique land and the grateful remembrance of nations.

The well near which Our Saviour rested stands a little to the right of the road, about twenty minutes from Nāplosa. It cannot be seen from a distance for its orifice is to-day even with the ground and nothing remains around it. From the narrations of ancient travellers, it was one hundred feet in depth and nine feet in width. This justifies the words of the Samaritan to Our Lord: *the well is deep*. It must have been partly filled for it has not that depth to-day. The Christians have erected a church over this well. It was built in the form of a cross. A convent also stood there. To-day, Alas! all, church and convent have disappeared, the well is dry and the ground covered with ruins.

And yet, it was a holy and beautiful thought to entrust to Christian virgins the custody of the place where Our Lord has authorized by His own example the immediate relations of woman with the Church. Woman has been freed, firstly in the person of the Blessed Virgin, then in that of those of the holy women who have followed the Saviour and received from Him the simple, sublime, and pure doctrine that is so fitly appropriate to the three principal situations of her existence: in the innocence of childhood, in virginal chastity and the dignity of christian motherhood.

Let us now listen to the beloved disciple, a witness of the scene he relates: "Jesus left Judea, and departed again into Galilee. And it was necessary that He should pass through Samaria. He cometh therefore to a city of Samaria, which is called Sichar, near the piece of ground which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith to her: Give me to drink. (For his disciples were gone into the city to buy food.)"

Our Lord addresses the Samaritan woman to give her the opportunity of entering into conversation with Him. He knew that she would not have begun, that she would not even have looked at Him, so great was the aversion of the Samaritans for the Jews, and of the Jews for the Samaritans whom they looked upon as pagans. In fact, it was a rule among the Jews that no one could have as friend a Samaritan, nor eat nor drink with him: if he acted otherwise, he deserved exile. A gratuitous glass of water could not be received from him. Who would not admire the infinite condescension of the Son of God, Who, despite these forbiddances, deigns to converse with a poor Samaritan sinner, in order to convert her and, with her, the whole city of Sichar!

By the Saviour's language and dress, the Samaritan recognized Him for a Jew. Astonished at His question, she said, "How dost thou, being a Jew, ask of me to drink who am a Samaritan woman? For the Jews do not communicate with the Samaritans." Jesus answered and said to her: "If thou didst know the gift of God and who it is that saith to thee, give me to drink: thou perhaps wouldst have asked of him and he would have given thee living water." This woman said to Him, "Sir, thou hast nothing wherein to draw and the well is deep: from whence then hast thou living water? Art thou greater then our father Jacob who gave us the well and drank thereof himself, and his children, and his cattle?"

As usual, Our Lord connects with the object under His eyes questions of a superior order, and thus prepared the Samaritan to understand what sort of water He spoke of. Moreover, He avoids to hurt her feelings by telling her that He is greater than Jacob; but He gives her to understand it, for He adds: "Whosoever drinketh of this water shall thirst again; but he that shall drink of the water that I shall give him, shall not thirst forever. But the water that I shall give him, shall become in him a fountain of water, springing up into everlasting life."

The Saviour's words become more and more transparent, we can clearly see that He speaks of the waters of grace. Divine water that quenches passions' thirst and which, come down from Heaven, rises back to it with the souls it sanctifies.

The Samaritan does not yet understand, or affects not to understand. She says, "Sir, give me this water, that I may not thirst, nor come hither to draw." It was, indeed, great fatigue for her, for the spring was twenty minutes' walk from the city. In order to undeceive her and cut short to every subterfuge, Jesus said to her, "Go, call thy husband, and come hither." The woman answered, "I have no husband." Jesus said to her, "Thou hast said well, I have no husband, for thou hast had five husbands; and he whom thou now hast is not thy husband. This thou hast said truly."

The Saviour did not say a single word about her misconduct; but he praised her sincerity. Such an excellent means of not frightening the little sheep, and even winning her confidence! Besides, according to St. Augustine, the Samaritan's first five husbands might have been legitimate. Among the Samaritans, marriage could be very easily broken, and new ties could



OUR LORD AT JACOB'S WELL

be as easily contracted. The same custom still prevails among different peoples.

The Divine Master's regard had penetrated to the depth of the heart of the Samaritan. Grace was making its way. By revealing things hidden, Jesus showed Himself more than an ordinary man; but the sheep still struggled. She strived to turn the conversation, drawing it on the questions that divided the Samaritans and the Jews. The woman saith to Him, "Sir, I perceive that thou art a prophet. Our fathers adored on this mountain, and you say that at Jerusalem is the place where men must adore. Who is right?" Jesus said to her. "Woman, believe me, the hour cometh when you shall neither on this mountain nor in Jerusalem adore the Father."

The mountain mentioned here is Mount Garizim, the highest peak of the mountains belonging to the tribe of Ephraim. For Sichem is situated in the centre of the valley between Mount Garizim at the south and Mount Hebal at the north. On the Garizim a schismatic priest named Manasses had built a magnificent temple. But at the time of Our Lord this temple had been destroyed 200 years previous. The Samaritans continued to pray and make their offerings at the same spot in the open air.

And even to this day, the last remains of the Samaritan people, reduced to about 150, adore God on the heights of Naplosa, with face turned towards the sacred mountain, although they no longer celebrate divine service. Fearing that their ancient race entirely disappear, they dolefully question the solitary pilgrim to learn from him where is, on earth, the land inhabited by their brethren, and to tell them to hasten to return in order to keep in their place the graves of the fathers and not to leave the holy mountain without worshippers.

Why has this mount Garizim always been, and does it continue to be, so sacred to the Samaritan? To answer this question is to satisfy a legitimate curiosity and once more show that the Orient is *par excellence* the land of traditions. The veneration for the Garizim comes, among other reasons, from the fact that it was the scene of an ever-memorable event in the history of the Hebrews.

After the conquest of the Promised Land, Joshua received from God the order to renew the covenant He had made with this people in the person of Abraham. "Thou shalt lead," said Jehovah, "the twelve tribes of Israel into the valley of Sichem. Six shall stand upon Mount Garizim, and the other six on Mount Hebal: between them in the valley shall be the Ark of the Covenant and the Levites."

The two mountains, of equal height, 2,500 feet, are but 1,200 steps apart. No other spot could be more suitable for the imposing deed that was to be there enacted. The tribes having taken their place, Joshua standing near the Ark of the Covenant, in a loud tone pronounced the blessings promised to Israel if they remained faithful to their pledge with the Lord. At each benediction, the six tribes standing on the Garizim answered: *Amen*. And this *Amen* shouted by 300,000 voices waked every echo of the land. Here are a few of these benedictions.

"If thou wilt hear the voice of the Lord thy God, blessed thou shalt be in the city, and blessed in the field: Amen.

"Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle: Amen.

"Blessed shall be thy barns and blessed thy stores: Amen.

"Blessed shalt thou be coming and going out: Amen.

"The Lord will send forth a blessing upon thy warriors, and upon all the works of thy hands: Amen.

"The Lord will make thee abound with all goods, the heaven, that it may give rain in due season; and he will bless all the works of thy hands: Amen.

"And thou shalt lend to many nations, and shalt not borrow of any one: Amen.

"And the Lord shall make thee the head and not the tail: and thou shalt be always above, and not beneath: Amen,

"Yet so if thou wilt hear the commandments of the Lord thy God.

* * *

Joshua then turned towards Mount Hebal, and called the maledictions against the violators of the Law. At each malediction, the six tribes standing on the mountain answered: Amen.

"If thou wilt not hear the voice of the Lord thy God, cursed shalt thou be in the city, cursed in the field: Amen.

"Cursed shall be the fruit of thy womb, and the fruit of thy ground, the herds of thy oxen, and the flocks of thy sheep: Amen.

"Cursed shall thou be coming in, and cursed going out: Amen.

"The Lord shall send upon thee, famine and hunger, and a rebuke upon all the works which thou shalt do: until he consume thee: Amen.

"May the Lord set the pestilence upon thee, until he consume thee out of the land and be thou oppressed every day of thy life: Amen."

In vain would we seek in history an oath sworn with such solemnity.

Lord thou hast been as faithful in thy Promises as in thy menaces; such is the lesson taught by the past and present history of the Jewish people and of Palestine.

* * *

The Samaritan acknowledged that Our Lord was a prophet: but that did not suffice. Her conversion required that she recognize him for the Messiah, expected by the Samaritans as well as the Jews. The Saviour makes her understand He is the Messiah by announcing the establishment of a new worship that will be His work and no longer limited to times and places, or particular to a single nation; but will be of every age and place and the same for every people.

More and more strongly urged to make the avowal that will save her, the Samaritan tries a new evasion: "I know," saith she, "that the Messiah cometh (who is called Christ): therefore when He come, He will tell us all things." Which means: until then, I remain a Samaritan. But she

forgets that she has just made her profession of faith to the future Messiah. Jesus takes her by this avowal and says to her: "I am He, who am speaking with thee."

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As lightning flashes through the clouds and instantaneously illumines the horizon, the divine word: I am He, tears the veil which covered the interior eye of the Samaritan, enlightens it with a supernatural ray and causes every delay to vanish. Suddenly converted by a word of the Saviour as St. Peter was to be by one of His looks, she forgets what she has come for, leaves her waterpot and hastens to the city to spread the great news. "Come and see a man who hath told me all the things that ever I did. Is not He the Christ?" She does not doubt, but she wishes to induce her compatriots to come to Him.

* * *

Becoming an apostle as soon as a neophyte, the Samaritan had the consolation of seeing her words crowned with great success. "Now of that city many of the Samaritans believed in Him, for the word of the woman giving testimony: He told me all things whatsoever I have done." So when the Samaritans were come to Him they desired that He would tarry there. And He abode there two days. And many more believed in Him because of His own word. And they said to the woman: "We now believe not for thy saying: for we ourselves have heard Him, and know that this is indeed the Saviour of the world."

* * *

The apostleship which the happy Samaritan was beginning to exercise amidst her compatriots, she continued to exercise it all her life upon herself; she has become a great saint whose name both the traditions of Orient and Occident have revealed: she was called Photina. It is under this hallowed name that we find her in the Roman martyrology whose words we quote: "The same day (March 20), the Saints Photina, the Samaritan, Joseph and Victor, her sons; and also Sebastian, general, Anatolius, Photius; as well as Photidis, Paraceves and Cyriacus, his sisters, who all having confessed Jesus Christ, won the palm of martyrdom."

* * *

In his Library, at the word Samaritan, the celebrated Ferraris speaks in accordance with the Roman martyrology: "The Samaritan woman who found Our Lord near the well of the patriarch Jacob and whom He converted, is commonly called Photina. It is under that name that she is honoured by the Church as an authentic martyr with her two sons and other martyrs."

The Greek Church is in harmony with the Latin Church concerning the Samaritan: "On the twentieth day of March," writed Baronius, "the menologies of the Greeks state that the Saint honoured on that day is really the Samaritan of whom Saint John speaks in the fourth Chapter of his Gospel."

IN MANCHURIA

A Visit to the Country of the Brigands

Nearly every spot of our territory outside of the city limits is exposed to the visit of brigands. But the northern region of Taonan especially, is the country of these troops. This summer three of our employees, on their way to Toutsuen to construct a school, were arrested, beaten, and stripped of their clothing as well as of all their belongings. Lately, one of our catechists, on his way to visit the Christians in the East was held prisoner for five days. All his money was taken from him and his clothes were exchanged. In the immense eastern plain on the borders of Kirin, we have three Christian families, whom we must visit at least once a year in order to urge them to make their Easter duty.

Last Sunday I left with my catechist for this region. A driver of an autobus that runs between Taonan and Talai (province of Kirin) consents after much discussion to go a little out of his way that we may visit two Christian families at Lountsuentchen. The single fare is about \$4.00 (Canadian money) therefore \$8.00 for two. We leave towards noon. Firstly we cross a vast desert plain which, like the sea, terminates by the horizon. There, scarcely a blade of grass grows, so arid is the soil. Here and there can be seen a few flocks of sheep or oxen, which probably belong to the nomadic Mongolians. The route is a safe one but exceedingly winding, which obliges one to travel at a slow pace. In the space of three hours our *Chevrolet* carries us over the seventy-five miles which separate us from the sub-prefecture of Nankouang. Upon our arrival there, we learn that on the road to Lountsuentchen, there are a hundred mounted brigands well-armed, and that they have plundered one of the villages and killed two of the inhabitants. Our chauffeur consents to drive us there however if we insist on going: his autobus will not be stolen from him. But the brigands will not remain forever on the road; and then there are the other passengers of the autobus whom I should not wish to expose to the mercy of these troops. So, it is better to wait. The price of our ticket is partly refunded and leaving the autobus we immediately set out to seek shelter for the night, while waiting for a favorable occasion to continue our trip.

The Chinese inn is a long house with ceiling, walls and roof of earth. On either side are two *kangs*, that is, two rough-brick cases about three feet in height, six feet in depth, and running the full length of the house. At one end is the boiler in which everything is cooked, and at the other end is the chimney. The *kang* therefore is the stove-pipe upon which one converses, eats and sleeps. All the boarders of the inn flock to see the bearded stranger, inquiring of his country, his profession, etc. It is a splendid occasion to speak of our holy religion and I readily seize the opportunity. Who knows if my words, fecundated by the prayers of my friends in Canada, will not be the sowing that will produce a few Christians in this city where as yet there is not one.

Supper consists of porridge of sorgho and a little meat. At bed-time all are packed in on the *kang* like sardines, warmed gradually from beneath while the rest of the body freezes. As a crowning misfortune one of the boarders hears the braying of his little donkey which is running wild in the yard. Unable to see what is going on through the paper windows, he tears off a square nearby where I am lying, sets fire to it in order to light up the yard, and then looks out, result: here is my bed at the same temperature as outside. Hence I catch a bad cold.

The next day, though the city police warn us that the brigands are still on the road, travellers who have just arrived assure us that they had met nobody, so I consequently take the risk. A Chinese chariot drawn by four oxen is hired. This vehicle resembles our two-wheeled hay-cart without the racks in front and behind. One difference, the heavy wooden axle turns with the wheel. One of the oxen harnessed to the shafts draws the load. The other three abreast in front pull with a rope harness. Thus equipped we cover a distance of fifteen miles. As the cart goes slower than a man on foot we prefer walking to keep our feet from freezing. After passing Nankouang, the landscape changes. Though the soil is not very fertile, still it can be cultivated. This immense plain is dotted here and there with pretty little villages wherein may be found from one to five Chinese families. A Chinese family often consists of several members since it comprises the forefather and all his male descendants. The villages are protected by clay walls about ten feet high with loopholes here and there and towers at the four corners. It reminds one of the Middle Ages. A close guard is kept during the night; they beat the drum uttering loud cries to warn the brigands not to approach for they are on the watch. Along the road we meet unarmed soldiers on horseback, some without their military uniform; they were supposed to drive back the brigands and instead of doing so they sold them their arms and ammunitions and exchanged their uniforms. This pays better than to fight. Such is the way the poor farmers are protected. We pass close by a village that had been plundered in broad day-light. The caretaker killed a brigand and later he himself lost his life, as well as another farmer. It seems that mounted farmers pursued the brigands killing seven and taking four of them prisoners to Taonan to be shot there. The other brigands have fled, but still cannot be a great distance away. We finally arrived at Siaokolokiapou, a small village of five families of whom one named Tchang is Christian. About twenty years ago the old grandfather was converted while reading a book of apologetics. Finding that the doctrine of this book was logical he desired to see a priest, but it meant a long journey. He left with the intention of driving to Kirin but the devil interfered. On the way his wagon broke and he lost part of his belongings. Many times during the trip he was seized with discouragement and was on the point of turning back but grace sustained him and he finally arrived at the priest's house. His entire family (father, wife and children) were converted, except two daughters who were betrothed to pagans. One of them who has just lost her husband will probably embrace Christianity. These good folks are very zealous and

hope to succeed in converting the whole village. They requested me to send them a catechist to teach Christian Doctrine to their numerous children and to exhort the pagans to enter the True Fold. Their accommodations would permit them to shelter him and they even offer to pay him his salary. I intend to send one but as for the salary, I am afraid that their generosity greatly exceeds their means. Imagine, their only arms of defense is but a small fire-gun which they load with powder and shot and strike with a sulphur match. It is neither dangerous nor very rapid, but they are not in a position to buy a better kind. To cultivate the arid soil they have but three small donkeys. Will we have the heart to ask these poor people to pay the catechist his salary. True, he does not require much but he is a married man and has a family to keep. His allowance must at least support him, that is \$60.00, (Canadian money) yearly. Which one of our friends of America desires to have the merit of sending the first catechist, forerunner of the priest in this country of brigands where never religion has been preached, where no priest had ever penetrated until Father Lapierre's visit there last year. Hundreds of honest inhabitants would embrace the Faith were they instructed. Poor are they indeed, hence are they not the favorites of Our Lord? I spent two days with the Tchang family preaching and administering the Sacraments to fifteen persons; there are, moreover, five children, baptized, but who are too young to receive the Sacraments of Penance and Holy Eucharist. So in all, this little settlement numbers twenty good Christians. Let us hope, that it is the leaven that will produce fermentation, or the tiny mustard seed that will become a strong tree. Many pagans came to see me and of course we spoke about religion. Several of them were also present at my departure. I seized the opportunity to deliver a little farewell sermon to the Christians urging them to explain to the pagans how indispensable is our religion for salvation. Indirectly, I was addressing the pagans. What will be the result? I shall see next year.

From Siaokolokiapou we leave in a vehicle drawn by donkeys for the little town of Lountsuentschen situated about four miles from here. There, a blacksmith lives with his family, the father, mother and seven children, five boys and two girls. The boys, the oldest of whom is thirteen, seem to be very intelligent and pious. The two oldest think of becoming priests; God grant that their desire be realized. The oldest girl is engaged to a pagan who is on the road to conversion. He knows his catechism thoroughly but has never witnessed any of our religious ceremonies. He intends coming to Taonan at Christmas when I shall baptize him. The marriage will take place at Easter in the chapel of Taonan. Hence, another Christian family in prospect for this region. Two excellent Christians, a young doctor and his wife, came to visit me at Mr. Fou's home. I baptized their first little baby. Another Christian, a farmer from Chantong, has come here to try to earn a living. His family is still in their native country; then lastly an old bachelor who is a night watchman. So, besides the catechumen, there are in the village, fourteen Christians of whom eight are old enough to receive the sacraments. Taking into consideration the

size of the village, it is not many. If ever a priest should come to this region, he will probably settle in this village, so as to spread from there the true Light of Faith to the neighboring hamlets. I remained two days in Lounftsuenchen, instructing and administering the Sacraments as I had done at Siaokolokiapou. There also I was visited by many pagans.

We left Lounftsuentchen on a Friday for a little village where I exchanged our donkeys for a horse which was to bring us to Nankouang. But we arrived too late. We were told to come back early the next morning, for a conveyance was to leave for Nankouang. So I returned to spend the night with the Tchang family of Siaokolokiapou, two miles distant. We were obliged to leave the next morning about three o'clock, but not one of us had a watch and I am not astronomer enough to judge the time by the stars. That morning I did not say Mass and we left when we thought it was time, but I really believe it was closer to four o'clock than to three. It was too dark to distinguish the villages in the distance. How find through this vast plain as pathless as the sea, the place where our vehicle awaits us. Accidently, we sight a village but it is not the right one. We are put on the right path and finally arrive after two hours of groping. It is far too late. The driver left, thinking that we were not coming. However, it was not my intention to thus wander indefinitely. They have horses but no carts. We borrow one from the neighboring village. It is a donkey cart, light and low, with a steel axle as big as your thumb. To it we hitch a horse and lo! it is higher than the wheels, consequently the back of the cart almost drags on the ground. Like most horses in China it is not very strong and if the three of us, the driver, the catechist and myself mount, the poor nag will scarcely drag along. So we choose walking, leaving but our baggage in the wagon.

After a travel about five hours we arrived at Nankouang. As rates were too high at the inn where I had been before, I choose another one. There again I met with many pagans. At noon the next day the autobus had not yet made its appearance... Is it not discouraging! All say that we need not expect one from Talai that day. Finally, at about 2 o'clock, the long-desired autobus arrives. It is the very same *Chevrolet* that took us to Nankouang. But this time I was seated in the back which extends far out over the wheels. Every jerk of the cart bounced me off my seat; one of the Chinese suffered from sea-sickness, I suffered from a terrible pain in the back and the minutes seemed like hours to me. At about half-past five on Sunday we arrived at Taonan. It was snowing; I imagined myself in Canada, so seldom is it that we have snow in this country. I had left on Sunday and returned the following Sunday, after a week well filled with the many vicissitudes dreamt of by the aspirant missionary. I did not forget to say the Mass of Thanksgiving I had promised to the Blessed Virgin if I returned safe and sound from the country of the brigands. I am sure she implores God's protection for her missionaries who are so few in number.

It is only since the last few months that priests are residing in Taonan. In this village and in the four dependant regions (more than half the surface

of our territory) we have found up until the present time, about two hundred Christians come from all parts to seek fortune in this thriving country. Moreover we have sent to the catechumenate six catechumens. About fifteen others propose to enter soon. Besides, we have baptized four adults who had been instructed by Christians. We have met two native Sisters and four seminarians. May we ask a charitable prayer for their perseverance and that their number may increase daily!

Ernest JASMIN, missionary.

— Taonan (Manchuria), China.

A Few Roses Scattered

By the Little Sister of Missionaries...

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

St. Therese of the Child Jesus



I promised \$5.00 if I received a favor from my Patroness, St. Therese. My request was granted some time ago. J. P. G., **Worcester, Mass.** — Kindly insert in "THE PRECURSOR": Gratitude to St. Therese for favor obtained and offering of \$2.00 for your most needy missions. Mrs. T. G., **St. Marcel.** — Enclosed please find cheque for \$5.00 for the poor heathens as promised to the Little Flower for favor received. E. B., **Montreal.** — This offering, \$1.00 is in honor of St. Theresa of the Child Jesus for a favor obtained through her intercession. T. H., **Chandler, P. Q.** — Please accept the enclosed \$20.00 in honor of the Little Flower of Jesus. Mrs. B. H., **Parma, Ohio.** — My grateful thanks to St. Theresa of the Child Jesus for her kindness to me. Offering of \$5.00 in her honor, soliciting new favors from her bounty. Anonymous, **Amos.** — I am sending you \$1.00 in honor of St. Therese of the Child Jesus for your missionary works in token of my gratitude for a favor accorded me by her powerful intercession. Mrs. H. R. M., **Montreal.** — During my illness I confidently recommended myself to the Little Flower promising if I recovered my health to publish my gratitude. Now that I am quite well I am joyfully accomplishing my promise and am sending \$5.00 for your missionary work. I may state that in all my trials I feel the beneficent influence of this little saint for I am able to bear my crosses with greater patience and resignation when I invoke her with confidence. Mrs. X., **Red Mill.** — Please find enclosed \$5.00 for your missions in gratitude for a favor obtained through the intercession of St. Therese. R. L., **Indian Orchard, Mass.** — I am sacrificing \$5.00 in honor of the Little Patroness of Missionaries to thank her for relief accorded me during my illness. To this helpful little saint I confide several intentions, among others the sale of property and my complete recovery to health that I may be able to raise my four young children as I must provide for them myself. A subscriber. — My gratitude to St. Teresa of the Child Jesus for a great favor obtained after promising an offering for the bursar in her honor. L. F., **St. Roch des Aulnaies.** — Offering of \$5.00 for the ransom of a Chinese baby in thanksgiving to the Patroness of Missionaries for a favor accorded me. L. B., **Val Gagne, Ont.** — Cure attributed to the intercession of St. Therese of the Child Jesus. My offering of \$2.30 in gratitude to this little saint. Miss G. G., **Jonquieres.** — A thousand thanks to St. Therese for two favors received through her powerful intercession. Offering of \$6.00 in her honor. Mrs. F. N., **Williamstown, Mass.** — I entreat St. Therese to continue to protect us and I am sending an offering of \$1.00 to thank her for the interest she has deigned to show us. Mrs. G. D., **Stanbridge Station.** — With my subscription to "THE PRECURSOR" I am sending an offering of \$1.00 to express

my grateful thanks to the Patroness of Missionaries for the cure of one of my children. **M. J. M., Rogersville, N. B.** — Please find enclosed a Postal Note for \$5.00 in favor of your missions in token of my gratitude for a cure which I attribute to her intercession. **Mrs. A. M., Hull.** — My heartfelt thanks to St. Therese for having heard my request. I am sending you \$1.00 in fulfilment of a promise. Kindly publish my gratitude in your bulletin. **Mrs. A. L., Valleyfield.** — I promised St. Therese of the Child Jesus to subscribe to "THE PRECURSOR" for three years if she obtained a cure for me. I have obtained a complete recovery and it is to the intercession of the powerful Patroness of Missionaries that I attribute this change. With my whole heart do I return her thanks in accomplishing my promise. **Mrs. X., Point Sapin, N. B.** — \$5.00 in honor of the Patroness of Missionaries for a favor obtained after promising publication. **J. G., Joliette.** — With the price for the ransom of an infidel child I am sending an offering for a novena of lights to be burned at the altar of St. Teresa of the Child Jesus to thank her for her bounty towards us. **N. D., Montreal.** — Offering of \$2.00 in honor of the Patroness of Missionaries in token of my gratitude. **Mrs. F., Kapuskasing, Ont.** — My most grateful thanks to St. Teresa of the Child Jesus who has deigned to grant my request. **Mrs. E. D., Montreal.** — Kindly accept the enclosed cheque for \$5.00 in honor of the Patroness of Missionaries for your works. I hope that she will continue to shower her favors upon us. **P. A. F., Point St. Charles.** — I have obtained the grace that I desired and do not doubt that I owe it to the intercession of her who is so powerful over the Heart of Our Lord and of the Blessed Virgin, the Little Flower. To thank her I am sending in her honor an offering of \$1.00 in favor of the missions. **Mrs. M., Albertville.** — Please unite with me in thanking your powerful patroness by whose intercession I have been granted a favor. In her honor I am sending an offering of \$1.00 for your missions. **T. B., St. Bruno.** — Please find enclosed the sum of \$5.00 towards the Little Flower Bourse in fulfilment of a promise. My heartfelt gratitude to this great saint. Kindly make publication. **C. S. P., Montreal.** — Having to undergo an operation I confided myself to St. Therese promising if she obtained my cure without recourse to this means that I would give \$20.00 for the Chinese missions. I am happy to-day to acquit my promise for I am completely cured. I thank my benefactress asking her to deign to continue her protection. **Mrs. G. G., Montreal.** — Accept this little cheque for \$3.00 in favor of your missions in thanksgiving to St. Therese for her protection. Please ask her again to deliver me from an illness which since long has caused me great sufferings. **Mrs. X., St. Anne de la Pocatiere.** — In token of gratitude to the Patroness of Missionaries I am donating \$10.00 towards the Bourse of the missions. **Mrs. E. L., Montreal.** — I promised the enclosed sum of \$5.50 for the missions if I obtained success in a sale. My request has been accorded me and I am most grateful to St. Teresa of the Child Jesus. **Mrs. E. G., Ottawa.**

Bourse of St. Therese of the Child Jesus for the adoption of a missionary.

A **Bourse** 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 **Bourse**.

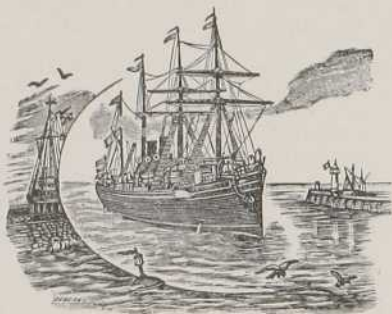
We shall then receive with gratitude, any offering, even trifling, (thanksgiving for favors obtained or requests for new ones) for the complete formation of the **Bourse** in honor of St. Therese of the Child Jesus. May the Little Sister of Missionaries inspire generous souls with the thought of adopting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

July	1928	153.10
September	"	55.75
November	"	192.00
January	1929	303.05
March	"	59.85
May	"	182.00

Echoes from our Missions

En route to the Missions of China and Japan

*Gleanings from the diary of our four travelling Sisters dedicated to
our venerated and beloved Mother*



Aboard the Empress of Asia, Saturday, April 20, 1929

The Empress of Asia is an immense white steamer, decorated with a narrow blue band. These, our favorite colors, since they are those of our heavenly Mother, recall to our minds that it is in the gentle bark of the Immaculate that we are crossing the Ocean of Life, rocked by the paternal hand of Divine Providence, and having as compass the holy Will of God. Oh! yes it is indeed thus!... At Easter the four of us were in our respective missions of Rimouski and Three Rivers, never doubting that in less than forty days hence we should be in the land of China and Japan... How quickly do events sometimes occur: nominations, preparations for departure, crossing and arrival, all in about a month's time... Loving Will of God! Thou removest every obstacle, and with the rapidity of a thought Thou transportest us where it pleases Thee. Happy is the soul that sails in Thy skiff! The Orient or the Occident, the North or the South, all are beautiful and good when such is Thy Divine Will!

We have already told you, dear Mother, how good our Sisters of Vancouver have been for your four travelling daughters. They were awaiting us at the station accompanied by a few benefactors of the convent. We did not even have to see about our baggage, and two autos were at our disposal to take us to the Convent. This day of rest in another "home" did us much good.

While we were on the deck of the steamer the passengers threw long paper streamers to the parents and friends remaining on the pier. A pale blue one fell into the hands of Sister Superior of Vancouver. We immediately seized the other end... It was really pretty to see all these varicolored ribbons forming frail links between land and sea. When the boat weighed anchor and steered towards the deep the streamers severed. It was indeed the image of the rending which took place in our hearts at the moment we left Canadian soil, and with it all that is dear to us here below. But we perceive that this separation instead of breaking the ties which existed, only tended to bind them closer together. When distance no longer permitted us to

recognize our dear Sisters, we entered our state-rooms which we found comfortable. They are placed one opposite the other, at the end of a solitary corridor resembling a little corner of a convent. No one ventures to come into our surroundings; we leave the doors open almost continuously and thus are able to make our spiritual exercises in common. We have adorned the walls of our cabin with a crucifix and a picture of our Immaculate Mother.

Sunday, April 21

What a delightful day! Our enormous liner speeds along over the laughing waters, while the giant waves dash one against the other forming a magnificent fountain of little droplets which sparkle like myriads of diamonds on the dancing rays of the sun. Your four missionaries, beloved Mother, also radiate with happiness and consecrate anew their entire life to the service of the Divine Master for the salvation of poor infidels. God grant that their oblation be animated with the ardor of Divine Love!

Thursday, April 25

Our steamer, sailing at full speed for the past five days, has now passed the Aleutian Islands. We had a very close view of the Archipelago which appeared to us as a cloud detached from the great firmament... It was a most picturesque sight!

The white gulls that escorted us on our departure, still follow us. Will they continue on till China?... That would be most amiable!...

Saturday, April 27

We have been deprived of "Friday" without a moment's warning, and with it the Feast of Our Lady of Good Counsel. But as it is a Saturday that replaces it, we celebrate our Heavenly Mother's feast just the same.

A nice snow-storm, worthy of a Canadian winter, comes to rejoice us to-day. God knows what a pleasure it is for us to see once again the spotless snow fall in large flakes before we reach the warmer regions of Japan and China. Never again, O pure avalanche, shall we see you fall... and in bidding you *adieu* a whole world of remembrances surges up before our minds... It is a minimum portion of the holocaust already offered in favor of the poor pagans.

Tuesday, April 30

We perceive that we are nearing Japan by the temperature which becomes warmer according as we advance. Throughout the day we see Japanese barks dotted here and there. The crossing was an agreeable one and the Ocean was most *Pacific*... An officer has just told us that there are 400 employees and 600 passengers aboard.

In a few hours we shall be in Yokohama; we are anxious to set foot on *terra firma*. From there we shall mail you this diary. Permit us to add



FORMATION
À LA VIE
PRATIQUE



A
L'ORPHELINAT
CANTON
CHINE



FORMATION TO A PRACTICAL LIFE
AT THE ORPHANAGE OF CANTON, CHINA

thereto our best wishes on the occasion of your patronal feast, for when our mail will have reached you, the beautiful feast of Pentecost will be near at hand. Needless to tell you that we shall be in thought quite close to you on this happy anniversary. With our Sisters of the dear Mother-House and of all our missions, we shall form but one heart and one soul to repeat to you our filial love and profound gratitude.

Your four loving travelling daughters,

Sr. Marguerite Marie, ⁽¹⁾ Sr. Marie Celina, ⁽²⁾
Sr. Ste. Helene, ⁽³⁾ Sr. Joseph dela Sainte Famille ⁽⁴⁾

* * *

CANTON, CHINA

Despite the prejudicial results of the Bolchevist war which, in these latter years was so bitterly waged in China greatly thwarting the progress of Catholic works, the Missionary Sisters of the Immaculate Conception are happy to see their works of Canton and Shek-Lung give fresh hope and again bear abundant fruit. Compelled, in the thickest of the fighting, to leave their field of apostolate and take refuge in Hong Kong for the third time since their arrival in China, they returned shortly after to Canton, once more taking up their work with renewed ardor.

The poor forsaken babies are brought to the Foundling-Home, the orphanage is again occupied. At the work-room the nimble fingers of the little Chinese girls continue with marvellous skill to make lace, embroidery, church-vestments, etc., and better still these dear children are being formed to be dutiful and virtuous women.

At the Shek-Lung Lazaretto the patients continue to come to seek relief from their sufferings, discovering at the same the secret of soothing their pains and of transforming them into gold for the true Life.

Two Missionaries, who left Montreal on April 14th, will lend a helping hand to their Sisters, still too few in number.

At the Canton Orphanage, Aga, a little dumb girl, but a kind and bright child, has just been given a pair of wooden sandals, a meagre gift but which nevertheless gladdens her heart. She is so happy that she goes immediately to share her joy with her companions, and particularly with her dearest friend, *I sa pai* who is blind. But how can this little dumb girl communicate her sentiments to her little blind friend?...

Aga takes *I sa pai's* hand in hers, passes it around her two sandals, then cries out, jumps and claps her hands to show her satisfaction. *I sa pai* understands and her happiness is also that of her little companion.

How little is needed to give joy to poor children deprived of all!... How pleasing must it be to God to see us rejoice these people disinherited of all human advantages by shedding upon their life a few rays of sunshine!...

1. Marguerite Latour, Montreal

2. Gracia Blanchette, Drummondville

3. Hélène Côté St. Arsène, Co. Temiscouata

4. Jeannette Déglise, Worcester Mass.

Manila, Philippine Islands

Gleanings from the Diary of our Sisters of the Chinese General Hospital

Friday, February 8, 1929

Whoever sees Sister St. Joseph de Bethlehem to-day can easily read on her face that she has had a great consolation. One of the patients whom she has instructed made his First Communion this morning. He is a young Filipino belonging to a distinguished but very poor family. He said to Sister St. Joseph, "Since my father died we often eat but one meal a day..." The poor child might have been a support to his mother, but owing to an accidental blow on the chest, he is now wasting away with tuberculosis. When he arrived here he knew his prayers in Spanish, he had learned them at college, but without understanding them; this completed his religious knowledge. It is heart-breaking to witness the ignorance of so many willing souls who would love God with all their heart, if they only knew Him! We gave him a catechism in his own language "Tagalog". He set zealously to learning it, and not for anything would he leave the hospital before having been united to our Lord in Holy Communion.

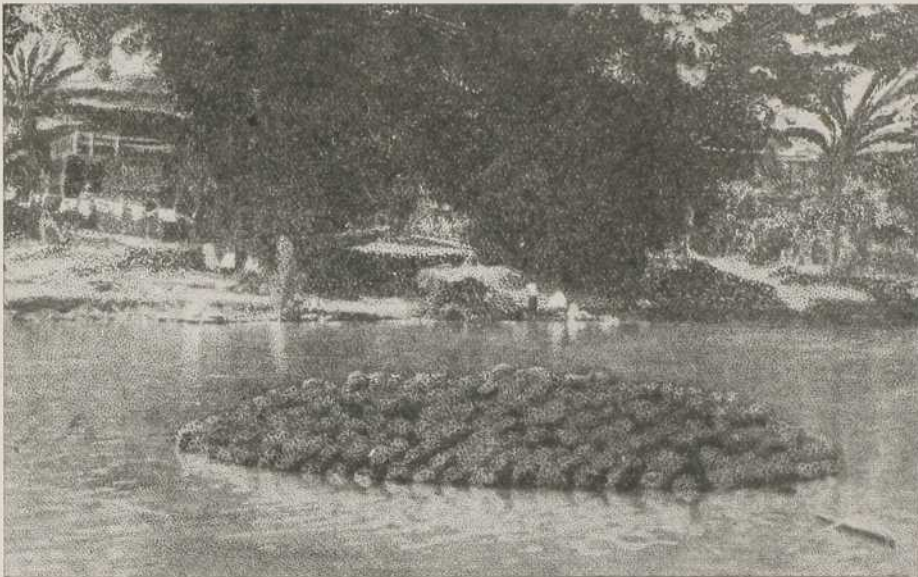
Before Mass this morning Sister Superior offered him a pious book in the "Tagalog" language, which he looked upon as a treasure. After Mass he gave it back to Sister St. Joseph de Bethlehem saying, "It is too nice; I have not enough money to buy it." — "Let him keep it, I gave it to him," was Sister Superior's message. Would that you could have witnessed his happiness!... He re-read the acts after Communion, said his beads and other prayers many times during the day. One would think that he could not satisfy his desire to love God.

A very interesting exposition is actually taking place at Manila. As the grounds are to-day reserved particularly for educational houses, two of our Sisters accompany our pupils whose parents are not in the city. There are Chinese, Japanese and Syrian pavilions but the most interesting are certainly those of the Philippines. All the industries of the country are therein represented. Here it is the cultivation of rice. In the rice-fields surrounded by small hills to hinder the water from flowing out, the seeds are thrown; there, shoot forth thin blades of grass; men and women are wading in water knee-deep, thinning and transplanting the slender stalks. A little farther on, we see the ears tied in bundles, just like the wheat at home, and lastly the rice in grains, ready for Canada... For the tilling of the soil, a wooden plough is used drawn by a cariboo; 'tis like olden times.

The next pavilion offers a very picturesque aspect. It is composed of the trunks of cocoa-nut trees; there cocoa-nuts at least twenty inches in diameter are beautifully arranged. Above the pavilion are three men of natural height, made of soap of the cocoa who represent the gathering of cocoa-nuts. One must needs look twice to ascertain if they are not Filipinos in flesh and blood, or Filipinos of soap. The cocoa-nut industry is one of the best of the country. The almond is extensively used in alimen-

tation, and oil is extracted therefrom which is used for lighting, we employ it ourselves for the sanctuary lamp. This oil which is extracted by scalding the almond is frequently used as cooking-butter. An oily substance dissolves in the water, which after evaporation, leaves a sweet oil. Besides the uses already mentioned, the Filipinos, after adding perfume to it, use it for their hair to render it black and glossy.

In another pavilion, the fishing industry is represented. Here in this country it is not always necessary to pursue the fish, we call them to us. Where the land is level, canals which quickly fill with water that abound with fish, are dug. By means of basket-shaped nets and without the least fatigue, abundant fish are caught, and what beautiful fish!... One of them



RAFT OF COCOA-NUTS, PHILIPPINE ISLANDS.

called "palad" is a very thin fish, and a real curiosity. On one side which is covered with scales, are two big eyes almost touching one another. The other side is fleshy and scaleless. Speaking of this fish a Filipino said: "My Grandmother always told me that it was God who had eaten one side..." Another interesting fish is the "squid". It has but a few fins and is almost defenceless. To protect itself against the voracity of other fish, God has provided it with a kind of reservoir which it bears on its back on each side of the scales. This reservoir is filled with a black liquid which the "squid" shoots upward to form a cloud that conceals him from envious eyes. Chinese ink is made with this black liquid.

Now, the other pavilion. In lowlands, fences five or six inches high are built around fields. At high tide the water rises; but when the water withdraws a white layer is left on the surface. After evaporation a rich bed of salt remains.



GATHERING SALT, NEAR MANILA.

Opposite are seen looms for the weaving of "abaca" a fine and delicate tissue of varied colors and designs. It is the exclusive tissue for the Filipinos' national costume.

Here are hung on the wall, hides of lizards and serpents. It is a grey-marbled leather. Shoes, purses, music-cases, different covers made of this leather are exhibited.

Another curiosity to captivate music amateurs: a violin entirely made of bamboo, from the chord to the hair of the bow. The tones are perhaps not as clear as those of an ordinary violin, but they are soft and very pleasing to the ear. The Filipino who was there, although he admitted that he was not a professional, played us a most charming melody of his country.

Another pavilion that tempts the eye of the greedy is the one wherein is exhibited large and small jars of preserves of all the large and small fruits of the country: mangos, papaws, santolinas, cocos etc., etc.

A little farther on, we see turtles, different species of sponges, corals and shells. A sign announces that in the near future, as it is already done in Manila, shells will be employed instead of glass for window panes, throughout the entire world.

Monday, February 11

After having sung in our modest chapel the praises of our Immaculate Mother, Sister Superior, Sister St. Philippe and Sister St. Gabriel, take a group of our nurses-in-training who are all children of Mary, to Our Lady of Lourdes of Manila, in charge of the Capuchin Fathers. We are touched by the atmosphere of piety and recollection which pervades the church. We feel, that as at Lourdes our heavenly Mother is here awaiting her children

who may go to her in all confidence. Numerous persons go from the entry to the railing on their knees reciting their Rosary the while. At 8 A. M. there is Solemn High Mass and a sermon in Spanish. The preacher explains that Lourdes is the school of faith and of penance.

At 5 P. M. another group of nurses visit the church. After the recitation of the Rosary and a new allocution, we entone the *Salve Regina*; just then the Blessed Virgin slowly descends from her flower-decked throne and inclines towards us; all the assistants hasten to venerate her blessed feet. How charming is this scene! Does it not symbolize the great love that our Immaculate Mother manifested towards us, in visiting her children at Lourdes? How great must have been the happiness of little Bernadette!... How great also will be ours in our Heavenly Home when we shall be given to contemplate that all-amiable Mother... to live eternally at her feet!...

Tuesday, February 12

This morning Sister Marie des Victoires was talking to a young pagan patient, who although not an angel, has nevertheless the simplicity of a child. What others think or say of him does not worry him in the least. He has yet to renounce the spirit of paganism for unfortunately superstition seems to be deeply rooted in him. The room where this conversation took place was opposite the Chinese pharmacy where a fantastical Buddha is erected. He said with great simplicity: "I come here every morning to pray." — "What, and you desire to become a Christian?" — "Yes, yes." — "But have you not learned that there is but one God. Why do you adore other than the *Santo Christo*?" — "I did not say that I was praying here to a god, but you see that he is a very strong man... I am ill and he will give me strength." — He continued, "Last night, I had a terrible fright which kept me awake. A spirit was there in the old man's bed making a terrible racket." Sister Marie des Victoires laughed... "You laugh? but I assure you 'tis true, besides it is not new, I have heard it before." — "Since you are at the hospital?" — "Yes, it is my friend of ward No. 65 that taught me to invoke the spirits." — "Did you speak to the spirit?" — "Yes and he told me that his name was Chong and that he has been living here at the hospital for a long time!..." That Mr. Chong is not a very good companion... Nevertheless, it does not surprise us for at the Charity Ward he has fast friends who daily offer him incense. We can do naught else but pray that the Blessed Virgin may dethrone him. Do you remember that a picture of Our Lady of Lourdes had been hung by the druggist himself above the Buddha? Although a pagan, that druggist is friendly with us. Yesterday Sister Marie des Victoires met him. "Tomorrow is the feast of Our Lady of Lourdes," she said, and he listened with great interest to her narration of the apparitions of our Immaculate Mother. "I promise," he replied "to burn two candles in her honor". This morning, on passing we noticed that two candles, three feet in length were burning. Oh! we are confident that our Immaculate Mother will before long, crush with her virginal foot, the head of the infernal monster.



OFFICE OF A PAGAN DOCTOR AT THE CHINESE GENERAL HOSPITAL OF MANILA
ON THE WALL IS PAINTED A FANTASTIC BUDDHA THAT DAILY RECEIVES PRAYERS AND INCENSE FROM THE PAGAN.

Another incident that proves how hard it is to uproot superstition from the minds of Chinese: Sister Marie des Victoires invited our neophyte to come and pray in the chapel: "Not to-day, Sister," he said, "a Chinese never goes to church on New Year's Day". (It was the Chinese New Year). Sister Marie des Victoires tried to prove to him that we had to scorn such false superstitions inspired by the devil and that, on the contrary it was quite expedient on the first day of the year to visit God. "Yes but you do not know the Chinese proverb that says: 'The devil will beat you if you go to church on New Year's.' " Arguments could not convince him to visit Our Lord in the Blessed Sacrament. When he is thoroughly instructed we will revenge ourselves on the devil who now holds him in his grip.

Thursday, February 14

One of the patients of the Charity Ward in an advanced stage of tuberculosis receives Baptism to-day. He listens with docility to the explanation of the great truths of our holy religion. He believes in them and ardently desires to be washed by the regenerating waters which will open for him the Blissful Abode, but he wants first to consult his family. His wife, his three young daughters and a Chinese cousin arrive at three o'clock. The latter was, we thought, greatly to be feared, but on the contrary he pleaded our cause and with what ardor!... Fewer words would have been needed to convince one who already believed. Just then the priest happened to come to the Hospital and our three-day-old neophyte was baptized. Radiant with joy, he now awaits the call to the Eternal Country.

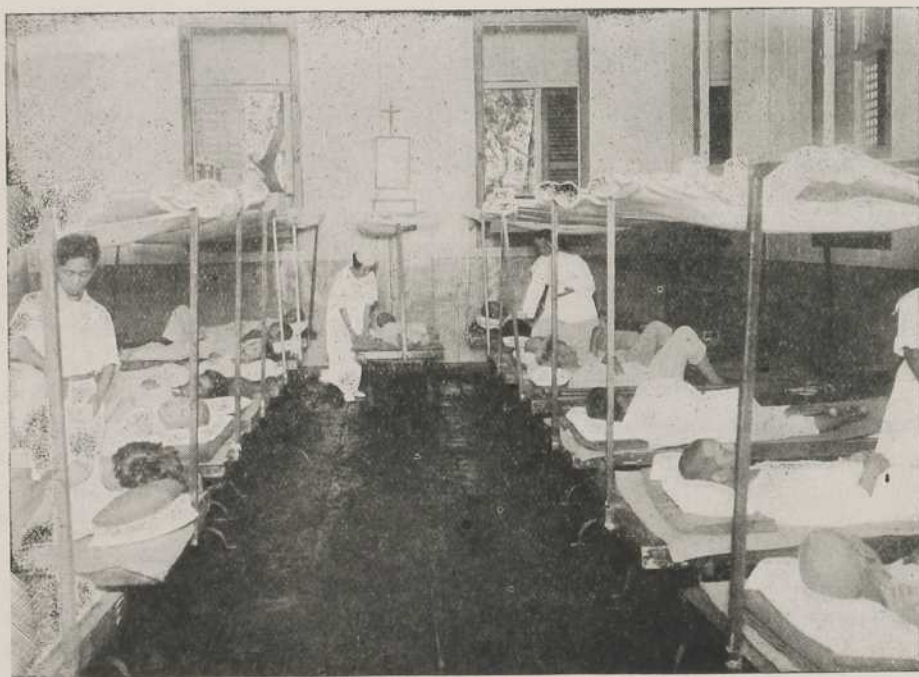
Saturday, February 16

During February a Protestant Chinese, a school teacher, suffering from an attack of appendicitis was brought to the hospital. He had come from Singapore to Manila to visit his brother and sister. Two days later an operation was deemed urgent. During his convalescence, Sister Marie de la Visitation visited him and found him surrounded by Chinese books of all titles, that a friend, a librarian, had brought him. Doubtlessly a few are good, others are neutral and many are bad.

Must we let this soul drink from that venomous cup without giving him an antidote? "You have here numerous friends," said Sister. "It proves that you are a great lover of books. Would you not like to read some in English. Here is one that will interest you greatly, I am sure, each page contains an illustration with detailed explanations. It was an illustrated catechism! "Oh! it is the story of Our Lord! I am a Christian you know." Yes, but between Protestants and Catholics, there is a great difference."—"What is the Catholic religion?" In a few words Sister Marie de la Visitation explained to him the origin of the Catholic religion and also that of the Protestant. "I understand," he said "but I would like to know more." We loaned him "The Faith of our Fathers" and three other small pamphlets about our religion, one entitled, "Brief answers to the frequent

objections against our religion," by Father Segur. On opening it, his eyes fell on the words: "To be Christian it is not sufficient to believe that Jesus Christ is God but we must believe and practise what His religion teaches us. He that has not God for Father cannot have for his mother the Roman Catholic Church governed by the Pope." The next day, other questions on Confession and the forgiveness of sins. The story of the penitent Magdalene that he had read in the Catechism, greatly touched him. In one of the pamphlets was related the conversion of a convict for manslaughter: The criminal after having confessed his crime and received Holy Communion generously offered his life for the expiation of his sin and died highly proclaiming God's mercy. These facts deeply touched our patient and he admitted that he then understood better the Sacrament of Penance.

Every day he devoted many hours to study. Before leaving the hospital he asked for Catholic books, so we gave him a catechism and an illustrated Bible History like the one that our nurses and pupils study here. He persistently asked for the favorite pamphlet and promised that on his total recovery he would come back for explanations on the catechism lessons he would have learnt by himself. We are confident that our Immaculate Mother whose miraculous medal he wears, will enlighten him and make him a fervent and zealous Catholic.



NURSES ON DUTY
CHINESE GENERAL HOSPITAL, MANILA, P. I.

Sunday, February 17

A Hindou patient is admitted to the hospital. How he moans and complains! Sister Superior tries to console him. "I am afraid that they will force me to eat pork!" Poor man! is he delirious? Have we ever forced our patients to eat pork? We put him to bed. When the time comes for him to take his medicine, he refuses. — "Not before six o'clock, it is impossible." We offer him some food. — "I cannot eat before six o'clock." Poor man, he is a Mohammedan. How sad for his soul and body!...

A few days ago, the Apostolic Delegate extended an invitation to the nurses-in-training who had been unable to accept his Christmas invitation and had thus been deprived of his blessing. His Excellency gave them a paternal reception, presenting to each, a rosary, a crucifix and pictures. He inquired about their native parish and was happy to find that most of the provinces of the Philippines were represented. Our pupils return wondering what our Holy Father, must be like since he who represents him is so kind.

* * *

NAZE, JAPAN**THE ISLE OF LILIES**

Lost on the bosom of the Pacific lies a rocky island belonging to the Land of the Rising Sun, it is the Isle of Oshima. The only distinguishing characteristic of its inhabitants is their simplicity, but God was pleased to make this spot an "Isle of Lilies." These pure white flowers grow everywhere: on the slopes of the mountains, on the summits of the hills, in the great crevices in the rocks.

The Japanese on their way to work, glance indifferently upon these lily bells, or sometimes cull a few to serve as food, but to the missionary the sight of these scattered corollas foster thoughts far more profound. They remind him of this other efflorescence of lilies which will embalm the Japanese soil, the day when, regenerated by the holy waters of Baptism, the souls of the unfortunate pagans will become as so many flowers of incomparable whiteness.

To facilitate the perseverance of converts and the preparation of others, much is required: great attention, works whose upkeep often exceeds the revenues. Such is the case at our school which is frequented by the young girls of the island. All are well disposed, work industriously, desire to learn and attain the foreseen ideal. To see them we should think that nothing could impede their progress, when suddenly, certain ones among them abandon their class. Why?... The parents are no longer able to supply the necessary money to continue their children's education. Since long they have been making great sacrifices, the food has been frugal, the clothing poor, all superfluous expenses avoided, and, nevertheless, despite



YOUNG JAPANESE GIRLS STUDYING FOREIGN LANGUAGES, SCHOOL OF NAZE, JAPAN.

the efforts and sacrifices, they see themselves obliged to withdraw their children, whose near conversion we had hoped for. We are the sad witnesses of these departures without being able to help in any way.

For the want of money, must we let souls escape us, and abandon the works whose few years of existence offered such great advantages for our holy religion? This would be more than lamentable after having cost such care and anxiety!... The generous hearts of our friends will not permit this to occur!...

Shall we find these sympathetic helpers among the people who surround us? The poverty of our poor Japanese of Naze is well known: they have great difficulty in supporting themselves. A small bowl of rice is their only food, even on festal days. They do not give anything because they are unable to give!

And, finally, to whom shall we have recourse? Who will help us to give God these souls whom He loves, and for whose salvation there is no task heavy enough, no sacrifice big enough for the missionary? Who will be the providence of our apostolical work of Naze?...

Each one of you, dear readers, we are fully convinced, wishes to help in rendering magnificent the harvest of divine lilies in the midst of this vast field of paganism... It is from you that the missions await assistance of prayers, assistance of alms. Give generously for the love of God and of souls. Who cannot help in the garnering of the lilies of Oshima by a fervent prayer which will prepare hearts to receive the sublime gift of faith? Who

then does not wish to contribute to the upkeep of a lily, to the education of a child by making a slight alms; the little Japanese lilies are easily pleased. And what blessings will the prayers of these grateful little flowers of Oshima draw upon you, they who have become in reality the privileged lilies of Japanese soil!...

The dear Little Flower of Jesus, under whose patronage our mission of Naze is placed, will be pleased to act as the interpreter of her dear protegees, and this incomparable "Sower of Roses," in exchange for the lilies that your charity will have given to Jesus, will let fall upon you an abundant shower of fragrant petals... She is not only Patroness of Missionaries who actively devote themselves in the field of apostolate but also of those who wish to be missionaries by working in an indirect way, by prayer and by alms, thus favoring the work of the evangelical Laborers.

Perhaps you may ask what one must do in order to possess a lily of Oshima? I shall reply: "If you have little, give little; if you have much, give much." The lilies who will owe their existence to you will be the more generous. On the great day when the Lord will call you, you will come to the Mission for the lilies that you have protected, to present them to God which will give you an easier access to Paradise.

To whom then, shall I have the honor of bestowing my first lily of Oshima?... To a child? He can do so by changing his pennies into Japanese money... To a young lady, to a young gentleman?... They can do so still more easily by reserving for a lily of Japan, the money which they are in



PUPILS' REFECTORY, SCHOOL OF NAZE, JAPAN.



CHAPEL OF THE SCHOOL OF NAZE, JAPAN.

THE ALTAR IS ADORNED WITH LILIES CULLED ON A NEIGHBORING MOUNTAIN

the habit of spending for so many trifling expenses and which leaves but emptiness and regret in the soul. How many souls they could render happy by designating this money to apostolical work! and what sweet joys will they not themselves experience!... Or still again, do you, Christian parents, wish to assure your children of a special protection by giving a lily to each one of them?... All souls desirous of seeing God known and loved will wish to contribute to His glory in adorning His parterre with a few of these precious flowers.

While awaiting the next mail which will bring us, we are confident, abundant alms, we shall place at the feet of our Beloved Mother our emblematical flowers, urging them to pray, and we ourselves shall pray for those who shall deign to hearken to our supplications, and who, by their sacrifices and alms, will help to support this missionary work. "He who helps the apostle has a right to the apostle's recompense."

All alms will be received with gratitude and may be sent to the Mother-House of the Missionary Sisters of the Immaculate Conception, 314 St. Catherine Road, Outremont, Montreal, or directly to Japan: The Missionary Sisters of the Immaculate Conception, Oshima Kotojogakko, Naze, Kagoshima Ken, Japan.



Mary was the most perfect among the saints only because she was always perfectly united to the will of God.

St. Alphonsus

MANCHURIA, CHINA

*Gleanings form the Diary of our Sisters, Missionaries to Liao
Yuan Sien, Manchuria*

Thursday, February 14

A good old woman asks us to go to visit a nine-day-old baby who takes convulsions.

We left at noon, returning at half past one. The little one now bears the name of Joseph Irénée. He has his passport for heaven and may go thither in peace.

Saturday, February 16

We are actually visiting patients and are now travelling through the open country. In Manchuria, even in winter, the sun is very hot towards noon which makes the weather quite mild. The bad roads and the jerking of the Chinese coach are the only disagreeable parts of the voyage. As we go on our way we have the presentiment that a soul, by the hands of the humble missionary, will receive holy Baptism. Our hope was well founded. A poor little waif, three days old, was waiting for his "passport" before taking his flight. We baptize him giving him the names of Joseph Maurice, and confide him to the care of the Immaculate Virgin who is honored to-day in a special manner.



MANCHURIAN WOMEN

Sunday, February 17

It will interest you perhaps, Mother, if we describe one of our visits to the peoples' homes.

Upon our arrival, the entire personnel come to welcome us, bow profoundly, saying, "Have you eaten?" 'Tis the Chinese way of greeting one another; we reply that we have had our meal. Then the lady of the house

invites us to be seated on the "kang", which we immediately accept. We are asked what our nationality is, our name, our age, if our father and mother, sisters and brothers are still alive etc... We are then offered tea in cups that have been wiped with the family *face towel*!... The calumet is then brought in, and great care is taken to light it and take a few puffs before offering it to us. In China, woman smoke just like the men.

Needless to say that the majority of these people have never seen religious. We are examined from head to foot, amusing reflections are passed and when we are about to leave, we notice that the room and entry have been invaded with a hundred or so curious onlookers.

Wednesday, February 20

Sister Superior baptized a dear little baby giving her the names of Mary Magdalen Adrienne. Our little orphans are very anxious for the closing of our retreat, so as to come and have recreation with us. Thinking the retreat over, Margaret and Martha, one six and the other three years old, came over this morning all ready for gossip. Noticing the great silence that prevailed in the house, they returned to the orphanage quite vexed and said to a virgin: "When are the Sisters going to talk?"

Saturday, February 23

At the dispensary, Baptism of a dying child, Joseph John Paul. How the mother would rejoice if she could understand the happiness of the child she carries in her arms! Instead of the health of the body which she came seeking for him, he received the life of the soul.

Monday, February 25

A little Jean Claude is baptized at his home, who to-morrow, most probably will be numbered among the inhabitants of the heavenly abode.

* * *

TSONGMING, HAIMEN VICARIATE, CHINA

Haimen, March 22, 1929

VERY DEAR MOTHER,

Obliged to remain in bed owing to an attack of the grippé, I am taking advantage of this time to write to Canada. My first letter is to you, dear Mother. Three months have elapsed before I have been able to do so, still it is not the heart that is lacking, but the time. We are busy from morning till night, we can truthfully say that, "The harvest indeed is great, but the laborers are few." I pray every day for your intentions, and also offer my work and daily sacrifices to pay the debt of gratitude that I owe you. Yes, thank you, thank you, dear Mother, I feel so happy

that I should sing a continual Magnificat. After God, it is to you, and to my dear parents that I owe all my happiness.

I have the honor and joy of attending to the Foundling-Home and to the patients, consequently it is I who has the privilege of receiving the pagan babies and of baptizing them when they are in a dying condition,



A MISSIONARY OF THE IMMACULATE CONCEPTION
AND A VIRGIN OF TSONGMING, CHINA, LEAVING
FOR TRIP IN A CHINESE WHEEL-BARROW.

which happens quite often. Were I to be recalled from the Foundling-Home now, it would not be without regret that I would leave it. The number of babies are always on the increase. During last month (February), we have procured Baptism for 68 children, which means that we had a few little angels to offer to the Blessed Virgin every day. During the same month I dressed the wounds of 258 patients, men, women and children. I found my task rather repulsive at first, but now I am accustomed to it, and like it very well. I feel, the continual help of God and the Blessed Virgin. I strive to do my utmost, and then leave the rest in their hands. Horrible wounds have been healed in a short time. We are often called upon to visit patients in their homes, but being so few in number, we have not yet been able to oblige these poor people; when

our Sisters will have arrived from Canada, we shall be in a position to accomplish this act of charity. The mandarins have asked that we visit the pagan foundling-homes... Would that we could multiply ourselves; there is so much good to be done to souls while caring for the bodies!... These poor pagans kneel and kiss our feet saying: "*Zin Zia*" (thank you). Vaseline and iodine are the two medicaments that I use the more frequently. I must admit that I am often obliged to make my meditation *on the wounds*. I send no patient away without having striven to relieve him. A woman came to me this week and asked that I extract her teeth. Having answered that I had no pinchers, she looked on the table and noticed an old pair of rusty pinchers that we use to mount rosary beads. "There," said she, "you have a pair!..." So, invoking the Blessed Virgin's help I set to work. Three teeth were extracted without even a stir from the patient!... I was glad of my success and thanked my divine Mother.

I spend my days at the Foundling-Home all alone with the helpers and the children. I am obliged to *put my hand to everything*, the poor women will never do any work unless they have seen us do it first. They seem to be stupid, but most probably after a while they will do things more orderly. On mission we must be ready for everything, especially when we are so few in number. This week somebody brought me a book to arrange. I was a little puzzled at first as to how to go about it; I did my best, but

it was not *perfect*. I regret not having learned how, or at least not having watched our Sisters when I was at the bookbindery during my spare time. In China to know every trade would be useful.

Sister Superior is not very strong, she has suffered greatly from the cold this winter, she even had chilblains on her hands and feet; the houses are not cold proof; *we can count the stars through the openings in the roof*. The Vicariate is very poor, we do not dare ask too much at a time. His Lordship tells us that we shall suffer as much from the heat as we have suffered from the cold, but God will certainly help us again.

I have much to tell you, dear Mother, but I would like to reserve a little time to write a few lines to my dear parents who would be greatly uneasy in my regard were I to delay any longer. I would also like to write to Sister Assistant, but time is so scarce on mission. I mention her very often in my prayers and during Holy Mass. How ungrateful should I not also be were I to forget the Sisters in charge, and the older Sisters who have been so kind to me. Oh! what gratitude I owe!

Good-bye, Mother, many, many thanks.

Your child who loves you more and more,

Sister MARIE DE SION, M. I. C. (1)

* * *

KAGOSHIMA, JAPAN

Gleanings from the Diary of our Sisters Missionaries to Kagoshima



THE LITTLE JAPANESE GIRL INSTINCTIVELY ATTRACTED
TOWARDS THE STATUE OF THE BLESSED VIRGIN

Tuesday, April 9

Reverend Father Seraphin tells us about a young girl who has shown great courage and energy during a long persecution waged by her parents who refused to allow her to practise her religion. Father Seraphin wishes her to follow a course in nursing at the school of Kagoshima and he asks us if we would accept her as a boarder. Needless to say that we shall

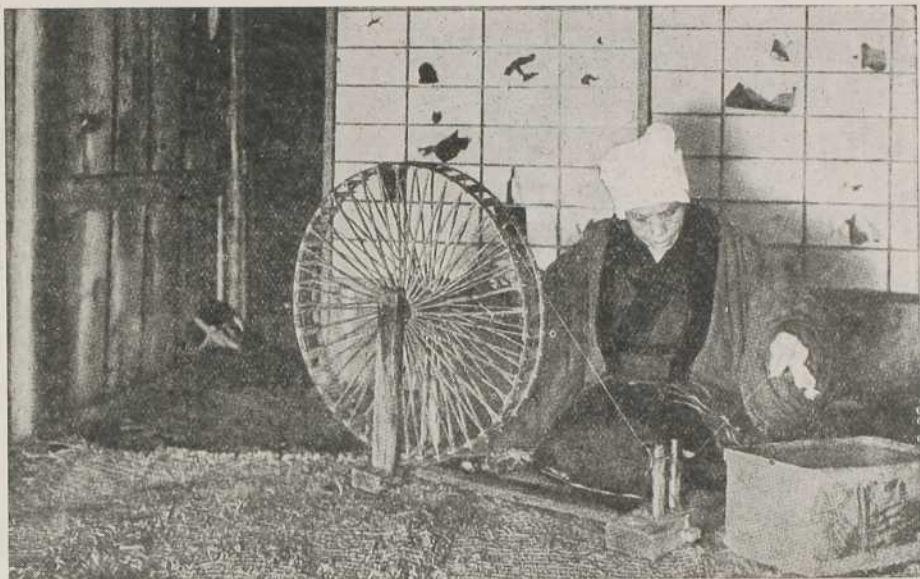
accept her with pleasure. Nevertheless the project is not yet executed, for the young girl has been rented or sold, so to speak, by her parents to a silk factory in order to cover a debt contracted by them. She will have to be redeemed for the amount that still remains due.

(1) Florida Ravary, St. Clet.

What is that amount? Father has no idea, but he thinks it may be rather considerable.

Sunday, April 14

A while ago when I was writing, three Japanese heads silently bent over the typewriter to see how it worked. They were those of our tiny neighbors, a little girl aged eight accompanied by her baby brother and



JAPANESE SPINNER

another child who is visiting her. The little girl had played the part of an angel and the little boy that of a shepherd in the Christmas play. After a few minutes of investigation, they returned to play in the garden, then a little later asked Sister de l'Enfant-Jesus where the statue of the Blessed Virgin was, because her little visitor would like to see it... Sister asked me if I thought there would be any danger of displeasing the pagan parents if she took the three children to the chapel to see the statue. On returning she found the little visitor standing on a rock in a prayerful attitude, for on looking through the chapel window she had seen the statue of the Little Flower. The other two children were playing a short distance away. Sister told the child that the statue she was looking at was not that of the Blessed Virgin but of St. Therese, and she offered to take her to the chapel to see the Blessed Virgin. While Sister opened a *Shogi* (a grooved panel serving as a sliding door) the little stranger inquired: "Is that *go zo* (the noble statue) on the right side?" — "Yes," said Sister. Then our neighbor explained to her little friend that the Blessed Virgin was dressed all in white with a blue *obi* (*obi*, a long Japanese girdle) adding that the Sisters were dressed like her... "And what is in the middle," inquired the visitor pointing to the tabernacle. "It is the house of Mr. Jesus,"

replied the other. The little pagan girls then joined their hands, bowed their heads in prayer, just as they do in their temples. The prayer over, Sister closed the *Shogi* and the little tots frolicked back home. Evidently they had not come into the garden to play, but for the sole purpose of seeing the statue. We foster the hope that our Immaculate Mother will make her sweet influence felt in these young candid souls and draw them to her Jesus.



Touching prayers of Pagan Children

The following incident took place during the first days of May at the Montreal Chinese School, directed by the Missionary Sisters of the Immaculate Conception and frequented only by Chinese children, the most of whom are still pagan.

"The month of May is dedicated to the Blessed Virgin," Sister said to her pupils, "we must, therefore, honor this good Mother in a special manner, love her and pray to her more than ever. Everything you will ask of Our Lady you will certainly obtain. Those among you would like to write the favors you desire, their letters will be placed at the foot of her statue." All unanimously exclaimed that they wished to write to the Blessed Virgin and immediately set to work. All, except a little seven-year-old lad who did not think that he was able to write by himself, came requesting his teacher to write his little missive. "Ask the Blessed Virgin to keep a place for me in Heaven, to make me think of saying my prayers every morning and night, and also to know my lessons well so as not to lose my rank." He was third of his class. After having expressed his petition, he returned to his place. Scarcely four or five minutes had elapsed when the child stood up, saying, "Sister, I have another favor..." and again coming to his teacher said in a low voice: "Ask the Blessed Virgin to bring Papa and Mamma to Heaven with me."

All the other pupil's favors were analogous: they were either the grace of Baptism, the conversion of their parents, or the grace of always remaining good.

The Queen of Heaven on receiving these simple but precious supplications must have smiled and borne them to her Divine Son.

Extracts FROM THE Novitiate Chronicles

Dedicated to our dear Parents



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

St. Bernard.

Easter Sunday, March 31, 1929

How joyously do the Easter bells proclaim the triumph of our Risen Lord. How beautiful, how cheerful, how pious is the feast of Easter!... And how true it is that the more we have entered into the spirit of the Church during the past days of silence, the more do we now share the joys of the Paschal festivity. It will be the same after our time of exile here below: the happiness of the eternal Easter will be so much the greater as we have sacrificed ourselves for God's glory and for the salvation of souls. Still in the meantime it is not

forbidden to enjoy all the happiness so pure and so legitimate that the Divine Master strews along our path.

At daybreak our first religious action is to unite ourselves to our Immaculate Mother to offer our homages to the Divine Risen Saviour. How dearly we love this method which we follow in our dear Institute, that of always going to Jesus through Mary. How confidently do we present ourselves before the Sovereign King when we are accompanied by His beloved Mother! We descend from the dormitory singing with all our hearts the "*Regina Cæli*" accompanied by violins, and our *Alleluias* have a so sonorous re-echoing that they are heard until the decline of day.

After the spiritual exercises, we give ourselves up to family rejoicing, innocent amusements, fraternal little talks, reception of charming little missives arriving in abundance from our dear former home, etc. All this gladdens our day.

We also have our sugar treat, I was going to say *at the sugar camp*, but no, for we have none of the kind... just the same we can enjoy with much appetite the nice syrup and good *toffy* in the snow!... and, nevertheless, we firmly believed that in the convent grounds, it had all melted in the rains of the preceding days, but on looking a little we discover a precious corner where we may scoop up big pans of pure fresh white snow over which we spread the yellow *toffy* which we relish the same as if we were at the *sugar camp*!.. We heartily thank our Heavenly Father for His bounty towards His children.

At the noon recreation our Mistress conveys to us our beloved Mother's wishes and then announces that in a fortnight there will be a departure of four of our Sisters for the Missions of China and Japan.. Oh! this is news which electrifies us... We are then invited to guess the names of the

happy privileged ones. Our dear Mistress takes great pleasure in listening to us and notices that the light of the Holy Ghost does not always shine upon the little Novices when there is a question of nominations... but this does not discourage us in the least and we are ready to recommence each time that the occasion will present itself.

Before the bell rings for the end of recreation we learn that Sister Marguerite Marie, Sister Marie Celina, Sister Ste. Helene and Sister Joseph de la Ste. Famille are the happy chosen ones who will go to distant shores to assist the poor idolatrous peoples.

The first two have already spent some time in China, one seven years and the other ten.

We rejoice with them, while envying their happiness a little, but we make the reflection that we must wait awhile to prepare ourselves! "Good missionaries are not *manufactured* in a day, nor in a month," did our fatherly Archbishop Bruchesi love to repeat to us. Oh! he was right and the greater and more difficult the task is in distant lands the more careful must the laborers be to take the time to become strong in solid virtue and to supply themselves with an abundance of knowledge and ability. The example of the Master of Apostles, of the Missionary *par excellence* eloquently preaches to us on this point. Did He not spend thirty years of His life to prepare for an apostolate of three years!... And yet, He, the incarnate wisdom, holiness itself had no need of this preparation, but He wished to teach us a lesson which is of a nature to cause us to reflect and calm the impatient little creatures that we are sometimes, when we believe that we are ready to take our flight before our wings have grown... Oh! what a brave attack we would make on the field of action, facing so many enemies!... Since it is logical to begin by the beginning, let us set to work!.. Yes, to the work of our sanctification and formation, under the powerful ægis of the Immaculate Virgin, Queen of the Missions!

Saturday, April 13

Great happiness at the Novitiate! We receive the visit of our Sisters who will leave to-morrow for the distant missions. Towards nine o'clock they arrive, peaceful and happy. We immediately group around them and as the two elder ones have already spent several years in China, we beg them to speak to us of the missions. They kindly respond to our desire. For more than half an hour we listen with avidity to the narration of the so interesting episodes of their apostolical life and the edifying occurrences when Divine Providence and our Immaculate Mother visibly protected our dear Missionaries. This one, especially, touches us. One day in the thickest of the Bolchevist war, the fire set by the enemy wrought havoc all around the Convent. Our Sisters placed a statue of the Blessed Virgin at the entrance to their grounds and began to recite prayers, even urging the pagans, who in great numbers had come to them for protection, to repeat the invocations. The next day the pagans of the city came, greatly surprised, to tell the Sisters that during the fire they had seen above their

dwelling a beautiful white Lady who drove back the flames. This assertion from the lips of poor infidels who had never heard tell of the Blessed Virgin was assuredly of a nature to affirm the truth of what they told us. And it was with heartfelt gratitude that our dear Missionaries voiced heavenward their Magnificat of thanksgiving. Oh! on how many other occasions have they not been visibly protected on invoking the help of our good Mother in the circumstances when it appeared that they must infallibly perish beneath the weight of misfortune worse than death itself.

We would spend the whole day in listening to the account of the happenings in our dear missions, but time goes by like a flash, and our visitors have only the forenoon to spend with us.

We repair to the music room where we execute in their honor a programme, quite modest it is true, but which bears an entirely fraternal and apostolic seal.

Dinner follows, then a little recreation, and it is already time to bid farewell. We multiply our wishes for a safe trip, and in return we joyfully hail the wish they make us of going very soon to join them across the seas.

At the moment of departure, the snow falls in large flakes covering the earth and trees with a pure white mantle. What a gracious thoughtfulness on the part of our Heavenly Father is this white avalanche in the middle of April!... And how our Sisters rejoice on seeing it, they who for so long, probably forever, bid farewell to the beautiful Canadian snow!...

Sunday, April 14

Our Mistress and two professed Sisters go to the Mother-House to assist at the departure of our dear Missionaries.

Very Reverend Canon Roch, Superior of the Foreign Mission Seminary presides over the ceremony, delivering with an apostolic ardor the sermon for the occasion.

As usual, this touching ceremony is carried out with much simplicity and piety. While our dear Sisters who are about to leave us, pronounce their Act of Consecration to the Blessed Virgin, their voices betray the emotion which overflows from their souls. It is so holy, so sublime, the apostolate to which they are to consecrate themselves in pagan lands, and we feel that it is with childlike confidence that they abandon themselves to their powerful and Divine Mother, entreating her to accompany them everywhere and in all their actions.

Benediction over, the itinerary prayers are intoned, then is sung the traditional hymn to the Sweet Star of the Sea.

Upon leaving the chapel our Sisters repair to the parlor where they spend with their dear parents every instant that remains before supper time.

It is again in the calm familial intimacy that the evening meal is taken, then the last recreation in community. They then go to visit our venerated Mother who is confined to her room owing to a bad attack of the grippe, and there they receive with the most filial and religious respect, the precious advice which we may express in a few words, so full of eloquence are they: "My children, live and work for God alone!..." Oh! yes how much is con-

tained in these few words and how well all, especially our elder Sisters, appear to understand the meaning of them! "Yes, Mother," they reply in a voice so full of emotion that they are unable to finish their sentence. Our Mother embraces them, placing them under the protection of the Blessed Virgin and their Angel Guardians...

After this painful separation, our dear departing Sisters go to kneel at the foot of the altar of their heavenly Mother. All the Sisters go to the chapel for the prayer and the evening hymn. While singing the *Ave Maris Stella* we form a double rank in the corridor leading to the outside door. Our dear departing sisters fraternally embrace each one of us, cast a farewell look on the blessed house where they have spent such happy days, and then take their places in the autos that await them. In passing the white star-crowned Virgin of the parterre, they tarry to again solicit her maternal blessing, and soon they are speeding on their way, while the echo of the *Ave Maris Stella* still resounds in their hearts.

A short visit to the Archbishop's Palace gives them the privilege of receiving His Grace's blessing as well as his wishes for a safe crossing and a fruitful apostolate.

At the station they are still serene and cheerful, peacefully conversing with the Sisters who have accompanied them and with their parents, until the train sets in motion... Then hands are waved in farewell... they disappear in the obscure distance... O Mary! be ever their guiding Star!...

Wednesday, May 1

This morning while singing the favorite hymn "'Tis the month of our Mother" little birds fluttered close to our chapel window seemingly wishing to celebrate in their language the praises of the Queen of the May, and to merrily greet her beautiful month... It was both pious and rejoicing!... We heartily invite them to return every day to mingle their graceful warblings to our humble voices, and the Immaculate Virgin, in blessing her "little doves" will at the same time bless her loving little songsters of the woods.

Gladsome surprise! At two o'clock this afternoon, our dear Mother arrives at the Novitiate!... It is a ray of sunshine that brightens the whole Dovecot. When she enters the work-room we hasten to meet her and escort her to the tribune where we group around her to receive her maternal words of advice. "Dear children", does she say to us, "you all appear well and happy... How I love to see you so cheerful... Before going to sleep to-night, when I shall close my eyes, I shall think of you all... I shall again see your little smiling faces and that will console me... Oh! yes, may happiness ever overflow from your souls. You have such reason to be happy in God's holy service!... But that does not mean that you may not occasionally have little troubles and obstacles to cloud your heaven... If we had sunshine always and never any rain, would the earth produce its fruit?... And have you ever seen anyone planting a little tree?... First a small hole is made into which water is poured then the sapling is placed therein, its roots well spread out. The hole is then filled with rich earth which is well

packed so as to harden it and to prevent insects from destroying the roots and causing the tree to die. It is watered occasionally, then God's sun comes to fructify all this care. This is, dear children, the representation of your formation. Let yourselves be planted, watered, cultivated, then bloom forth beneath the beneficent rays of Divine Grace, and you will render fruitful your apostolate among the souls for whom you will be called upon to labor. I understand that to leave one's parents, become forgetful of self, renounce all bad habits, sacrifice one's way of thinking, correct one's defects, all this requires much sacrifice, but let us think also of the great merit we can acquire, the souls we are called upon to save... Oh! yes, hasten to sanctify yourselves by accomplishing minute by minute, the Holy Will of God... Everywhere works are increasing, Sisters are asked for. I wish I were able to respond to all the demands so as to give the greatest number of souls to God, but for this you must be vigorous women, holy missionaries.

Before leaving, our Mother takes pleasure in listening to the stories told by one or the other of us, laughing to her heart's content at our artless joking. She leaves us happy, full of good will, determined to put into practice her maternal lessons, and overflowing with gratitude towards God for having given us so good a Mother!

Sunday, May 12

We open the doors of our modest chapel, this morning, to a pilgrimage of men and young boys from the parish of Youville, Congregationalists of the Blessed Virgin. Truly it is a great honor for our childlike hearts to witness the homage which is to-day rendered to our divine Mother beneath our roof. The pilgrims, under the direction of Reverend Father de l'Etoile, C. SS. R. arrive at the Convent towards half past seven (standard time). They enter the chapel singing the *Ave Maris Stella* and then chant the Office of the Blessed Virgin. Holy Mass is then celebrated during which is General Communion. The pilgrims in vibrating voices waft their pious canticles to God and the Immaculate Virgin. Everything is accomplished with much order and religious respect.

On leaving the chapel they walk processionally along the Riviere des Prairies still singing the Blessed Virgin's praises. We feel that this divine and tender Mother must lovingly incline towards them, showering upon them her most precious blessings! Oh! may she grant that they be ever her devoted servants, thus their lives will be precious, their death calm, their eternity happy!...

Pentecost Sunday, May 19

A most beautiful day has just drawn to a close. 'Tis true that its dawn was a little sombre and rainy, but in our Novitiate as in all the houses of the Institute, particularly at the Mother-House, everything beamed with joy. Yes on this feast, all our houses become other "cenacles" where we enjoy more than at any other time, the sweetness of living with loving Sisters under the guidance of a Mother filially venerated.

And it is to celebrate our dear Mother's feast that to-day, from all shores where members of our religious family may be found, wishes, spiritual bouquets, tokens of gratitude and filial attachment arrive at dear Outremont. The Novitiate being quite close to the Mother-House, our Mistress with a companion leaves to convey the wishes of the Dovecot, until we may express them ourselves when our Mother will come to visit us in a few days. This evening the little novices have the privilege of hearing the details of the celebration that took place at the Mother-House, which, as always, was greatly enjoyed. We cannot relate it in detail, but we shall content ourselves by giving the programme:

HUNGARIAN RHAPSODY (duet).....	<i>Lilz</i>
CANTATA	
A LETTER TO THE BLESSED VIRGIN (recitation).....	
SERENADE OF THE ANGELS (duet: violin and piano).....	<i>Braga</i>
ROSE, CARNATION, CAMOMILE (play).....	
NOVELETTE (piano) :.....	
THE CHAPELET OF THE HOLY FATHER (recitation).....	
.....	<i>Faucher of St. Maurice</i>
IN A MONASTERY GARDEN (duet: violin and piano).....	<i>Ketelbery</i>
FIRST-FRUITS OF APOSTOLATE (play).....	
OUR FILIAL WISHES.....	

In the cantata and little play how wholeheartedly was expressed the love we hold for our beloved Mother. She thanked us no less effusively and then was intoned the *Magnificat*, which always closes every festivity at the Missionaries of the Immaculate Conception.

During this time, the little birds who had remained in the cage at Our Lady of the Missions, proved that even though they would not have disdained taking their flight to Mont Royal, they, nevertheless, warbled and chirped during the whole course of this beautiful day.

One of us conceived the idea of preparing a *dumb concert*, and this evening it was executed with a success that surpassed all hope... Yes, we laughed and enjoyed ourselves!... so droll and agreeable was the mimicking!... and at the same time how pure and exempt from remorse are these fraternal rejoicings! Oh! yes, our calling is beautiful and worthy of envy! My God, accept our heartfelt thanks!...

Let the name of Mary be ever on your lips, let it be indelibly engraven on your heart. If you are under her protection, you have nothing to fear; if she is propitious, you will arrive at the port of salvation.

St. Bernard.

The Virgin Mother, all pure and all white will make her servants pure and white.

St. Alphonsus.

Pauline Marie Jaricot

Foundress of the Association of the Propagation of the Faith.

LITTLE AND GREAT

(Continued)

In truth having become poorer than the poorest, Jeanne's daughter drew abundant treasures from the love of her Savior. And whoever had recourse to her, never left her without being richer in hope and more disposed to look to heaven as the unique end of our short voyage here below. While the energy of her will power and, still more her great faith and charity sustained her soul, her body, which experienced the counterblow of so many intimate struggles and privations, grew so weak that at times the slightest extra fatigue was insupportable to her. She reduced her correspondence to that which was strictly necessary, business affairs, and remained silent with her friends, who were in anguish, knowing the position she was in. Mother St. Laurent wrote: "No letter from Lyons. I fear a new catastrophe... This fear is founded on a sentence repeated by our friend to this devoted person: *Before long I shall be on the street...* that which will cause great humiliation to the Catholics of the entire world..."

Pauline at length breaks this prolonged silence and reveals to her brother in Paris, that, after so many deceptions, she expects no other earthly consolation. Her heart, broken with sorrow, she terminates with these lines: "If I succumb, do not forget that in your generous soul, I shall have left in falling, this last farewell as testament of my desires: 'If I die in the struggle, you will see (and you will succeed I hope) *that all justice be accomplished by the charity of my brethren in Jesus Christ, and by the tenderness of my beloved Mother the holy Roman Church, in whose hands I desire, wherever and in whatever manner death comes to me, to breathe forth my last sigh.*'" (Lyons, October 30, 1856)

It soon became evident that the ruin of the servant of Christ was *decided upon, wished for at all costs*, and that nothing could dissuade its consummation.

However, peace became more firmly established in her soul accordingly as everything around her fell into destruction!... It is certain that she no longer received anything else than reproaches, mockery and scorn, when she traversed certain streets or received certain letters. The qualification of intriguer, miser and hypocrite uttered at random, were soon repeated by impure lips. She hardly ever went out without being rudely insulted: "She has hidden treasures, and she does not pay her debts! She appeared to give charity and instead enriched herself by cheating the poor," said one, loud enough that she might hear.

Even the early ruin of her health and the poverty of her clothing became the object of shameful scorn. But she humbly went her way, smiling upon

or uttering a kind word to those who insulted her, repeating within herself her war-cry: "Gloria Patri," etc.

How many a time in mounting the stairs at Chazeaux where a beggar ever mocked her, she recalled what a heavenly voice had repeated to her on the very spot, many years previous, when she longed for martyrdom:

"Pauline, does not martyrdom of the heart suffice!..."

She went out very little, not that she sought to avoid mockery but because she was becoming more and more unable to walk. And besides, her time was taken up by business affairs and by the visits of strange pilgrims. If she went to the city, it was only to visit either a creditor in order to obtain a few days grace or a former friend to beg alms, when on account of sickness or for some other reason, work was impossible at Loretto.

Nevertheless the hand of Divine Justice was now weighing upon beautiful France for which Pauline bore such an ardent love and for whose salvation she had offered the sufferings of her life itself.

The Lyonnese city is threatened; its two rivers overflow their banks, destroying all that comes in their way.

On seeing this, she who may one day be called the angel of the city of Lyons, hastens to the post of prayer and of love, to this window where many a time, her rosary in hand, raising her arms to Heaven, she had implored Divine mercy in favor of her unfortunate compatriots.

"To the threatening noise of the rising waters, against which all human means were powerless," she says, "I dared to utter the heartfelt cry: O my God, still more trials, still more bitterness and humiliations for Thy poor servant but spare the city of Mary! Save France and forgive all!"

LAST PHASE

"He shall drink of the torrent of the way;
therefore shall he lift up the head." (Ps. CIX)

If the scalpel of science is powerless to discover the least trace of the soul in its carnal debris, human judgment is not less so when it wishes to perceive the traces of holiness through the labyrinth of vicissitudes and humiliations through which, like our Divine Lord, it passes clothed in the fool's garment, receiving naught else but disdain, insult and derision.

So it was with Pauline. Apart from her daughters and a few friends, who were nearly all poor, everyone had forgotten her glorious past; and although affliction, still more than age, was rapidly consuming her frail existence, her enemies found that death was much too slow in seeking its prey.

In presence of the austerities of God and of man, let us recall that in the solemn act of an offering renewed a thousand times over, the victim of suffering had written:

"I have always awaited from Thee alone, O Jesus, the strength of martyrdom, with the desire of not being a dishonor to Thee when Thou wilt call me to glorify Thee by my humiliations and unbounded submission to all that my enemies may judge proper to have me suffer. I am harassed,

I am tormented in being made unacceptable offerings in the name of the Commission of Fourviere; and that without being able to deal directly with this Commission, which is for me as a kind of fantastical, imperceptible being.

"Following an honorable aim, (1) it accuses me of impeding its relalization by my refusal to sell Loretto at the price offered. Alas! it is not for that, nor for any personal motive, but solely because a duty of conscience obliges me to safeguard its every interest, which a like sale would endanger.

"God alone knows how ardently I desire to help in every possible way the cause of our august Mother. But grace which, through suffering, has detached me from everything here below, having redoubled my love for justice and truth, I could not believe that an injustice, no more than any falsehood whatever could contribute in any way to the glory of Him who is Justice and Truth itself."

How and why did things happen thus?... With what we have already related and our knowledge of the human heart, all may answer this question; but with regard to God permitting these manœuvres to occur towards His beloved daughter, we can see naught else but the result of the absolute abandonment which she made Him of herself, when she offered herself as a victim for her brethren. Seemingly He wished to put the courage of such a victim to the test, that He might be able to say to the angels, to men, to Satan himself: "Behold my faithful handmaid, ever submissive, ever loving and praising me despite these many trials!..."

Surrounded on all sides by opposition, as by rocky peaks, Pauline found a little consolation in revealing her sentiments to her "Cyreneans" of Paris. These intimate confidences are touching and beautiful: the victim "forgives all, even those who have thrust her into the sandy pits, wherein, despite all her efforts to free herself, she sinks deeper and deeper." Sorrow, resignation and charity stream from her deeply wounded soul.

As certain signs foretell that a storm is drawing to a close, so at a certain maturity of virtue we may easily foresee the end of the laborious pilgrimage here below for Our Lord's chosen ones.

The excess of Pauline's sufferings, the redoubling of her resignation and love, in her so visible, gave her friends to understand that death was close at hand. Since long had they loved, upheld and supported her, without even being acquainted with her in any other way by her works and by her letters. The apprehension of losing her and the necessity of receiving the intimate confidences which she could not put into writing, inspired the Count and the Countess of Bremond, with an ardent desire of giving hospitality to this "Beggar of Christ". Moreover, they wished to deliberate with her on a new project formed to save her.

They therefore implored Pauline to come to Paris, were it only for two or three days. She was completely exhausted, and, nevertheless, when it was remarked to her that she was not in a fit condition to travel, she replied, "What matter! Even though I am to die on the way, I shall leave

(The enlargement of the chapel of Loretto.)

just the same, so as to prove to my dear poor creditors, that I have made every attempt to pay my debts. "

And so, as soon as circumstances permitted her, she left, accompanied by Maria Dubouis, travelling in a third class coach, at a reduced price, thanks again to the official title of indigent, so glorious and dear to her humility.

(April 1858)

She was then fifty-nine years of age, but she appeared to be in the last stages of old ages, so greatly was her poor body sunken under the weight of suffering and fatigue. Still, one was struck by the majesty imprinted on her features by misfortune and eminent virtue.

Greeting her as a sister, the Count and Countess of Bremond profoundly esteemed her, never doubting that her presence was for them and for their children, a blessing from heaven.

She confided to them the secret of all she had suffered since twelve or fifteen years especially. This heart-rending confidence increased the desire of these two kind persons to save her at all costs... While enjoying her stay with them, they did not forget how privileged they were in possessing her.

They advised her to have recourse to the Emperor, by whom the holy Bishop of Algeria, Mgr. Dupuch, had just been highly favored. The Count had already prepared everything; the Duchess of Bassano, having great authority in the court, took it upon herself to present the request of the Foundress of the Propagation of the Faith and it was almost certain that this request would be accepted, provided that it be accompanied by a few words attesting the suppliant's right to this title, and her zeal to do good in the enterprise of Our Lady of Angels.

In reality, the same difficulty still remained. Nor did Pauline deceive herself regarding the success of the new procedure which she was being urged to carry out in order to obtain at least the testimony which the Central Council of the Association had, up until then, refused her. As every attempt was made to enliven her earthly hopes, when she herself knew that nothing more could be expected from men, she said, "I deliver myself up to everything. I shall not cease to act until my last sigh as if it were in my power to raise the mountain which crushes me, and in dying I shall entrust to God the care of preventing injustice to prevail."

In leaving this home where all the kindness of the holiest friendship had been lavished upon her, she felt, despite all, a secret uneasiness and a kind of remorse concerning the devotedness of which she had been the object. She had seen her noble friend determined to attempt, in order to save her, every means that faith, justice and honor authorized... Certainly, the generosity of a man of such rank, age and merit touched her more than she could ever express. But this unbounded devotedness to a cause which Providence seemed to abandon, would it not be an obstacle to the accomplishment of God's designs upon His servant?...

Alone in her little chapel, she has recourse to her customary oracle, the Heart of Jesus, and she examines her own heart to see if she does not

discover therein a secret selfishness... No, she ever desires above all, that which her unique Master desires, she accepts everything... She fears nothing on this account!...

"But," does she say, "will I not be a stumbling-block for those destined to lead a life altogether different from mine?... "

And she who was secretly accused of wishing to monopolize the fortune of her noble benefactors, wrote telling them not to make any proceeding in her favor, but to be faithful to the mission confided them, that of propagating the work of penance, and of facilitating its extension by their generous gifts.

However, it became quite impossible to proceed with their plans, owing to the oft-repeated refusals of acknowledging Pauline's rights to the title which would have won her universal sympathy and assistance.

To the crushing news from Paris and Vendee, the obsessions against the unfortunate woman were redoubled, so as to finally persuade her to sell, at a ridiculous price, Loretto, this last and so cherished wreck of her fortune of former days upon which she still relied, and with good reason, to acquit herself at least of the debt towards her friends and needy creditors who had never asked her for a cent.

These disloyal obsessions were a continual torment to her.

The house at Loretto, which had been such a beautiful place of shelter, was now almost deserted and in a very shattered condition. A few poor beds, some rough chairs, etc., replaced the rich furniture that Pauline had received from her relatives. It was the harshest of poverty, for the most necessary articles were lacking. During the weary wintry season, the big room where this sickly woman made her home, was never heated, and according to her writings, not even a lamp lighted up at night the lonely apartment. Nevertheless, despite this extreme poverty, a bright little light was continually kept burning before the tabernacle in the little chapel of this unfortunate dwelling. This little earthly star, such a touching symbol of faith and love, alone gave joy to this poor solitary person during the long evenings when, rapt in prayer, at the foot of the altar, she drew from the Heart of Jesus, the living waters which refreshed and satisfied her soul's thirst, according as the flames of tribulation, in which her life was to be consumed gradually ascended.

Winter over, at a signal given by the Master of Nature spring appeared full of grace and youth. The poor woman who spent almost continual sleepless nights would repair to the window, facing a boundless horizon, to breathe the fresh and balmy evening air. Neither suffering nor age hindered her from still admiring in the works of the Almighty, the beauties which a holy mother had revealed to her from her earliest childhood. Then, to the tremulous and melancholic songs of the nightingales hovering over Mary's little mount, she would mingle her voice, in murmuring some pious hymn.

"How many memories then fill my soul", did she say. "The oldest and dearest one, that of my mother, recalls to me my happy childhood,

so effusive in affection, when I learned from this first guide so many beautiful lessons of virtue!"

She again fancies herself in the old home, upon which the charity of her parents draws so many blessings!... She finds herself with her brothers and sisters in this delicious, joyful and peaceful intimacy. Soon, however, a place is left vacant. Pain reveals itself for the first time to this child, and tears flow from her eyes... For her, these tears are the chastisement of a heart that is beginning to become attached to creatures, and the salutary preservative which saves from greater errors in our human affections. And, thanks to this trial, she thrusts back the alluring cup from her lips...

From this day on, suffering becomes the inseparable companion of the orphan... Oh! how much did God show Himself mysteriously tender under this form, while operating the marvels of His mercy and love... But at this moment when her feet, bleeding on account of the stones and thorns she has met with at each step, are on the verge of reaching the goal, does she regret having constantly followed this sorrowful way?...

Oh! no!

"I praise Thee, O Lord", did she say, "for Thou hast chosen me to suffer. I willingly accept all... But I ask the *triumph of the Church the salvation of France, that of laborers, and the conservation of the Faith* in all its purity, for my beloved city of Lyons!..."

Thus, did she spend a great part of her nights after the crushing fatigues of these laborious days whose hours were taken up by business matters and vexations of every kind.

She had not on this account ceased taking charge of the Living Rosary, nor to consecrate to "this work of her heart," the rest which Sunday procured her. On that day she would assemble the counsellors, address them ardent words of love, exhorting them to spread around them the kingdom of Christ.

Listened to with a holy avidity and filial respect, these instructions kept up the zeal of these generous Christians enrolled under Mary's white banner "to fight the good fight."

The courageous woman still found time and strength to pen these instructions which were reproduced in printing and sent to the counsellors in various countries, in order that in every clime the family of the Living Rosary would always continue to form in the same spirit, a league of prayer and of charity.

How gladly do we give here the proof that at Lyons there were still a few Christians who still esteemed the humble persecuted woman.

A religious of St. Dominic related to us that, as a very little girl while out walking with her mother they had met Pauline, already depressed beneath the weight of life and dressed in an extremely poor manner. The mother said to her child: "You see this woman who appears to be so poor... Look at her well, and later you may say in all truth: I have had the happiness of seeing a saint."

Although hardly a breath of life remained to her she went to Avignon, towards the end of June 1859, to there recover an important sum of money

due her for some time past and which she destined to her dear creditors. Complete privation accompanied this last trip.

A constant fever caused the holy traveller to suffer from a burning thirst which she could not always satisfy. Seeing this her devoted daughter persuaded her to accept her little portion of liquid, thus depriving herself. Pauline only incurred upon herself by this new attempt, an increase of fatigue and humiliation.

"Miss Jaricot is ruined; of what use will this money be to her, since it cannot save her?..."

And on this account her debtors refused to pay her a cent.

How often this strange conclusion was given as a pretext for like refusals!..

Here the reader may recall that a worthy religious, Reverend Father Raygnaut, whom Pauline had chosen as guide after the death of Father Wurtz, formally opposed her design of remaining in the cloister for the rest of her life. "Later, I shall open for you the door of the Visitation of Avignon, but only after you have labored in the world for the salvation of souls," did he say to her in 1830.

This sweet solitude was to offer to this courageous child of Christ but a last place of rest before the supreme struggle.

Once again she plunges herself into solitude, casting but a quick glance over the thirty years which have elapsed. If it be impossible for her to enumerate all the trials, she is still more incapable of counting the boundless graces with which they have been accompanied, and the generous sacrifices that she has made in response to them.

A sovereign peacefulness filled her soul and she felt within herself the realization of these words: "Advance and I will sustain you; I will remain with you until you have reached the goal, and there I will still sustain you."

This short stay in the peaceful dwelling where she wished to live and die, did her an immense good. On her return to Loretto, she felt fresh strength, to there finish her immolation to which nothing was to lack. Deceived by the hostile judgment of the most clear-sighted and respectable citizens of Lyons, public opinion now regarded her as a useless being who might be treated in any manner at all. She was looked upon as one unworthy of charity, of respect, of any right whatever... Hundreds of times did she see the possibility of realizing "the work of justice", the object of her desires, and hundreds of times did she see wickedness erect a brazen wall between her and the immense consolation which was so easy to be accorded. We may say that her heart floated in an ocean of humiliation and sorrow.

The years 1860 and 1861 were particularly bitter and difficult for her. Not counting exterior tribulations, those arising beneath her own roof offered her the most delicate occasions of exercising her faith and confidence. He who on opening His hand bestows riches and blessings upon the world, appeared to forget the poor dwelling where He was so greatly loved!

Everything lacked therein; frequent visits of sickness, consequently the lack of work, occasioned distress, which drew neither a complaint nor a murmur from anyone, for the daughters were worthy of their Mother. But Pauline found the distress the more bitter on their account.

A sheep and a little lamb had been given to the poor solitary woman, which daily shared with her its delicious provision of milk. These two new inhabitants of Loretto found exquisite and abundant nourishment in the fresh grass of the pasture, where Pauline delighted to see them frolic. As soon as she would make her appearance, these amiable creatures would run to her. Nothing was more graceful than to see the little lamb frisking along striving to arrive the first to lick the hand of its protectress, who was always ready to caress it, offering it a tuft of grass.

When the poor woman, overcome with fatigue, felt the need of diverting her sorrowful thoughts, she would go to spend a few moments in the pasture.

One day the Community found itself facing famine: nothing, absolutely nothing since the evening before, and Divine Providence ever watchful over the poor did not there show His bounty in a visible manner.

Besieged by fever and anguish, Pauline went outside to breathe a little fresh air.

On seeing her, the little lamb ran to her side claiming its usual tribute of caresses and fresh grass. She did not reply to this mute request, but seated herself alone, some distance away.

The lamb followed her, frisked about her, placed its head several times in the hands of the one it loved, and finished by lying down at her feet, astonished, but faithful.

Maria, uneasy on account of the absence of her Mother, soon came to seat herself by her side reciting with her a part of the Rosary.

The prayer over:

"My child," said Pauline, after a few moments of silence, "will you help me to make a sacrifice?"

"Certainly, poor Mother! Which one!"

"Our sisters have had nothing to eat since yesterday... Well, indeed," she added in a quivering voice, pointing to the lamb asleep at her feet... "we must... kill it..."

(To be continued)

Notice to our Subscribers

In order to render our modest review "The Precursor" more interesting to our readers we have added thereto, eight new pages.

It is to the Immaculate Queen of the Missions that we confide the charge of defraying this extra expense. May she inspire generous and zealous souls to lend their aid by obtaining new subscribers from among their friends and acquaintances.

We are confident that in return she will not fail to obtain special graces for those who will thus help in the extension of the kingdom of her Divine Son on pagan soil.

N. B. A premium is offered to those procuring Ten New Subscribers to "The Precursor".

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.

I enclose \$1.00, an offering in thanksgiving to the Little Flower. I ask your prayers for my brother's return to the faith and also that he may obtain steady employment. C. W. Mc. **Montreal**. — Please accept the enclosed money-order for \$5.00 for the ransom of a little Chinese baby in fulfilment of a promise. J. S., **Marlboro, Mass.** — This offering, \$1.00, is in thanksgiving for a favor obtained through the intercession of Our Blessed Mother and the Little Flower. A. B. C., **Perce**. — I am donating \$10.00 towards your missionary work to prove my gratitude to the Blessed Virgin for a favor she has accorded me. Mrs. W. C., **Fall River, Mass.** — Your pious prayers to Our Blessed Lady have been heard. I am sending an offering in thanksgiving to this good Mother. K. R., **Ottawa, Ont.** — Enclosed please find a small offering in gratitude for a position that my brother has obtained. Miss A. M., **Windsor, Ont.** — It is with great pleasure that I am sending you this offering of \$1.00 in honor of the Blessed Virgin for a favor that was granted me. L. L., **Indian Orchard, Mass.** — Will you please publish in "THE PRECURSOR" my sincere thanks to the Sacred Heart, the Blessed Virgin, and St. Francis Xavier for favors received on promise of publication. D. A. H., **Amherstburg, Ont.** — My gratitude to the Blessed Virgin for a favor obtained. Offering of \$1.00 in her honor. Mrs. L. H., **Verdun**. — To fulfil my promise to Our Blessed Mother I am enclosing \$1.00. Mrs. M. G., **New Bedford, Mass.** — Kindly have Masses offered for the Holy Souls in thanksgiving for favors received. — The enclosed \$9.00 is for this purpose. M. M., **Rye, U. S. A.** — With my whole heart do I thank the Blessed Virgin for the favor she has accorded me. If I succeed in selling my property I shall donate in her honor 5% of the price received. A subscriber, **St. Alban**. — My dear mother has been restored to health. In token of my gratitude I am sending stipends for two Thanksgiving Masses in honor of the Blessed Virgin and St. Joseph to whom I attribute the obtainment of this favor. A. D. — Please publish in "THE PRECURSOR" the request that I have been granted. I asked that my husband obtain work which was granted shortly afterwards. Please pray for another great favor for me. If granted I shall donate an offering towards your Chinese missions. Mrs. M., **Montreal**. — Enclosed you will find \$1.00 as promised to St. Joseph if my favor were granted. Mrs. G. G., **Montreal**. — Offering of \$4.00 in thanksgiving for the recovery of my niece's health. J. W., **Montreal**. — I am subscribing to "THE PRECURSOR" in gratitude for success obtained in my examinations. Miss B., **St. Philomene**. — My gratitude to the Blessed Virgin and St. Joseph for a favor accorded me. Miss C. B., **Montreal**. — After having promised to publish in "THE PRECURSOR" to the glory of Our Blessed Lady and to give \$7.00 for your Missions I have obtained several favors. My heartfelt gratitude towards this good Mother. Mrs. A. B., **Montreal**. — I promised to subscribe to "THE PRECURSOR" for two years if my young brother obtained a position. It is with gratitude that I am accomplishing my promise. Miss V. H., **Hills Grove, P. Q.** — God has granted me a great favor through the intercession of His Immaculate Mother. In thanksgiving I am sending my subscription to "THE PRECURSOR" for four years. H. L., **Montreal**. — A complete cure obtained after promising to publish in "THE PRECURSOR" and to donate \$25.00 for a grotto dedicated to Our Lady of Lourdes. A subscriber. — My sincere thanks to the Blessed Virgin for a request granted and offering of \$1.00 for the next departure of your missionaries. A subscriber, **St. Prosper**. — Offering for two novenas of lights at the Blessed Virgin's altar to prove my lively gratitude towards this good Mother who has deigned to grant me the favor I solicited. Promise of \$5.00 if I obtain the sale of my property. Mrs. P. G., **Montreal**. — Please accept my offering of \$5.00 in thanksgiving for a favor received through the intercession of our Immaculate Mother. I beg a share in your prayers. N. R. — I am enclosing \$2.50 to help in your good works, as promised for favors granted me. Mrs. G. H. R., **McLaren's Dam, P. Q.** — Favor obtained after promise to again subscribe to "THE PRECURSOR" and to send an offering for your works. I ask the Blessed Virgin to obtain a suitable position for my son. Mrs. A. G., **Central Falls**. — I thank Our Blessed Lady for the grace she has obtained for me and I am happy to accomplish my promise by sending ten subscriptions to "THE PRECURSOR" and by giving an offering towards your works. Mrs. R. P., **Montreal**.



A MASS 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".

Will you kindly offer prayers for my little girl who is seriously ill with heart trouble. If she is cured I shall send a donation to your missions in China and Japan. J. V. J., **Amherstburg, Ont.** — Please ask Our Lady of Good Counsel to hear my mother's prayers and mine and also to grant better health to my father. B. P., **Montreal.** — Would you kindly ask the Sacred Heart to help me to rent my rooms? If my request is granted I promise to send a donation for your works. Mrs. C. S., **Montreal.** — I beg you to pray to the Blessed Virgin and the Little Flower for two favors. Please accept the enclosed offering for your works. Mrs. H. V., **Cleveland, Ohio.** — Enclosed you will find \$1.00 to help in your missionary work. Please pray for my intentions. Mrs. M. D., **Stafford Springs, Conn.** — I am enclosing \$1.00 for your good works and ask you to pray to the Little Flower that my husband may obtain a suitable position. M. E. R. — Will you kindly pray that I may regain my health and that my husband may obtain permanent work. Mrs. M. S., **Montreal.** — I am sending the first dollar I have earned for the ransom of Chinese babies. Please pray for me. P. B., **Cranbourne, P. Q.** — The enclosed offering is for a novena of lights that I may obtain two desired favors. Mrs. M. B., **Notre Dame de Graces.** — Please pray for me and my intentions. The enclosed offering is for your works. Mrs. J. E. L., **Outremont.** — Kindly accept the enclosed offering for Masses for my husband and two sons. I ask your prayers for a special intention. Mrs. E. R., **Lachine.** — Please pray for health for my parents and also that I may obtain a position. Miss L. L., **Haywood, Man.** — Will you kindly pray that my children may be preserved from all harm. — I recommend my husband to your prayers that he may give up drinking. Mrs. P. J., **Garson Mine, Ont.** — Please pray for my success in an undertaking. Mrs. J. J. M., **Milbury, Mass.** — Enclosed you will find my renewal subscription and also a donation to your worthy cause. I beg your prayers that I may secure a permanent position. W. J. C., **Detroit Michigan.** — May I ask the help of your prayers for the immediate sale of property. I promise to send \$10.00 for the missionary work if my request is granted. Mrs. J. L., **Windsor, Ont.** — I beg you to say a special prayer for my intentions. Mrs. M. B., **Haileybury, Ont.** — The enclosed donation is to help the starving lepers in China. Please pray for my intentions. M. M., **Dayton, Ohio.** — Prayers are requested for the sale of property: J. P. M., **Point St. Charles.** Mrs. O. K., **Windsor, Ont.**; E. M. G., **Sweetsburg, P. Q.** A. W., **Timmins, Ont.** — I desire to obtain a special favor. Please accept the enclosed offering to help in your missionary work. Mrs. E. C., **Montreal.** — Enclosed please find my renewal subscription to "THE PRE-

CURSOR" and also an offering for your works. Please make a novena for my intentions. Mrs. J. K., **Montreal**. — Kindly make a novena to the Little Flower for my brother who is very sick. I am enclosing an offering of \$1.00 for your works. Miss R. M., **Holyoke, Mass.** — Enclosed please find my renewal subscription to "THE PRECURSOR". Please pray for me. Mrs. M. W., **Leominster, Mass.** — In your prayers to St. Joseph and the Blessed Virgin, please remember me. Mrs. C. R., **Sandwich, Ont.** — I am sending a small donation towards your missions. Please have the children pray for me. Mrs. H., **Toronto, Ont.** — I would ask you to kindly make a novena that I may be successful in a lawsuit also that I may sell a piece of property at a favorable price. A devoted friend, **Montreal**. — The enclosed offering is for a novena of lights to be burned for my intentions. Mrs. J. C., **North Cobalt, Ont.** — I beg your prayers for success in the sale of a claim. Mrs. M. L. D., **North Bay, Ont.** — Kindly make a novena for me that I may be successful in my examinations. P. A. **Cleveland, Ohio.** — We are asking the favor of the sale of our farm. Please unite your prayers with ours that this request be granted us. Mrs. E. T., **Hemmingford, P. Q.** — I ask for a safe return trip for myself, my husband and my daughter to a foreign country, also that I may be cured of bronchial asthma, and that my son may be cured of his cold. Anonymous, **Montreal**. — Would you please pray for my earnest request that I may be cured of a severe goitre and also for another urgent favor. The enclosed offering is in thanksgiving for a favor received. K. B., **Grenville, P. Q.** — I humbly ask the prayers of your Community that I may be successful in an examination and obtain suitable employment. H. M., **Montreal**. — The enclosed amount is in payment of my subscription and also a small donation for your works. I wish to obtain a favor. Please pray for me. Mrs. J. F., **Warren, R. I.** — Special favors are requested. E. S., J. M., Mrs. G. K., **Montreal**; Mrs. J. F., **Riverside, Ont.**; Mrs. J. L., **Stoney Point, Ont.** Mrs. J. C., **Ottawa, Ont.**; Mrs. A. A.; Mrs. F. C., Mrs. R. F., **North Uxbridge, Mass.** — L. R., **South Manchester, Conn.** M. O., **Montreal**; Mrs. B. P., **Providence, R. I.** — Mrs. M. L., **Chicopee Mass.** Mrs. E. M., **Cleveland**. — I beg you to unite with us in making a novena to Our Blessed Lady for a special intention. A subscriber, **Hemmingford, P. Q.** — Kindly pray that my sister may be successful in her examinations and also for another special favor. E. N., **Montreal**. — Please find enclosed my subscription to "THE PRECURSOR" and also an offering for a novena of lights for the obtaining of a cure. Miss D. H., **Montreal**. — I take pleasure in sending you my subscription to "THE PRECURSOR". I would request your kind prayers for a very special favor. Mrs. F. J. M., **Quebec**. — Please have prayers said for the recovery of my sight and prayers for a sick person. M. B., **Montreal**. — Enclosed please find \$1.00 for a novena of lights in honor of the Blessed Virgin for a special favor. A. C., Miss M. F. — I am sending \$1.00 to help in your good work. If I obtain the favor I am asking I will send the balance of the Twenty-five Dollars. E. J. D., **Windsor, Ont.** — The following persons ask for health: Mrs. C. B., **Valleyfield, P. Q.**; M. C. M., **Chesterville, Ont.**; Mrs. H. D., **St. Claude, Manitoba**; Mrs. J. D., **Worcester, Mass.**; Mrs. J. P. L., **Montreal**. Mrs. H. B., Mrs. J. O., **St. Malachy, P. Q.**; Mrs. K. R., **Leominster, Mass.**; Mrs. E. M., **Douglstown, P. Q.** — I ask Our Blessed Lady that my husband will remain at his present work or obtain a better position. — Kindly accept my renewal subscription to "The PRECURSOR" and also \$1.00 in favor of your works. Please make a novena for my special intention. Mrs. J. H., **Tetereaultville, P. Q.** — I beg your prayers for our success. Mrs. A. P., **Hebronville, Mass.** — Will you please have a Mass said for the most lonesome soul in Purgatory for my intention. M. M., **Montreal**. — I ask the help of your prayers that my husband and young son who have just left for dangerous work may return home safely. Please pray also for me and my children. Mrs. A. W., **Angliers, p. Q.** — I am enclosing an offering for Masses for my intentions. Please make a novena to the Sacred Heart of Jesus for me. A subscriber. — I ask the help of your prayers that my sister may lead a better life. C. W., **Haywood, Manitoba**. — This offering of \$2.00 is for Masses to be said, one in honor of St. Anthony for the Poor Souls in gratitude for a favor granted me, the other in honor of the Blessed Virgin and St. Teresa that my husband may obtain a position he has been seeking for a long time. Mrs. C. J. B., **Lakewood, Ohio**. — May I solicit your fervent prayers for a special intention. If it is granted I shall send you \$5.00 for your missions. A subscriber. — I am enclosing an offering for a novena of lights in honor of St. Therese for special favors. Mrs. T. R., **Ware, Mass.**



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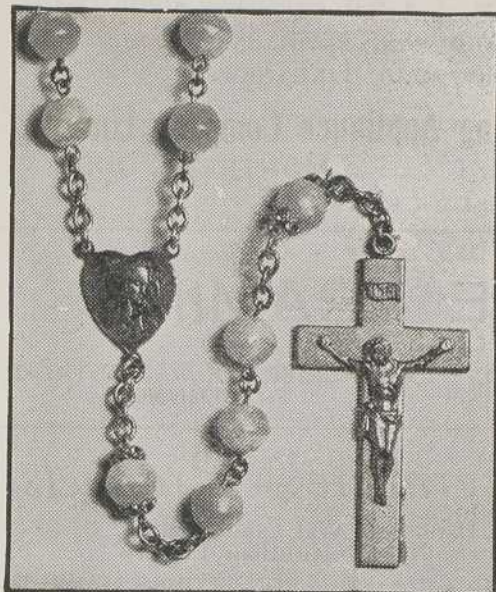
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