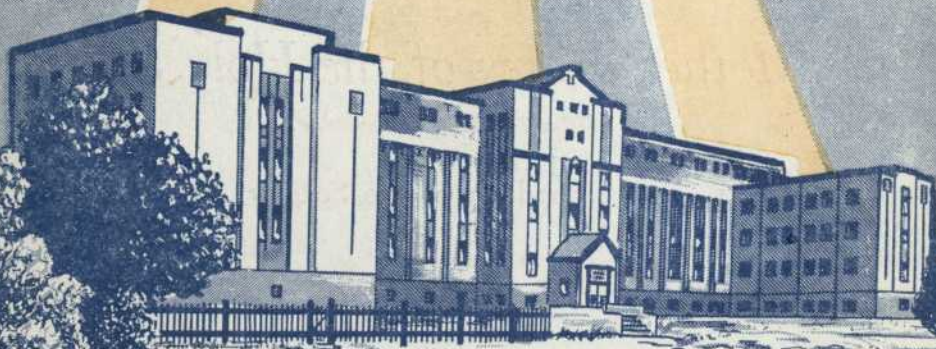


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1907

1957



THE PRECURSOR



Mother Mary of the Holy Spirit

(Delia Tetreault, Marieville, P. Q.)

Foundress of the Society
of the

Missionary Sisters of the Immaculate Conception

June 3, 1902



SEGRETERIA DI STATO
DI
SUA SANTITÀ

From the Vatican,

February 21, 1952

Reverend Mother,

On the fiftieth anniversary of the founding of your congregation, the Holy Father heartily calls down upon you the abundance of divine graces. May God bestow His favors upon the first Canadian Missionary Society which has now spread to all parts of the world and has lately been marked with the seal of persecution. As a token of his congratulations for the work done during these five decades and of his most fatherly greetings, the Holy Father grants the Society of the Missionary Sisters of the Immaculate Conception the favor of a special Apostolic Blessing.

Reverend Mother Superior General
Missionary Sisters of the
Immaculate Conception,
2900 St. Catherine Road,
Cote des Neiges,
Montreal.

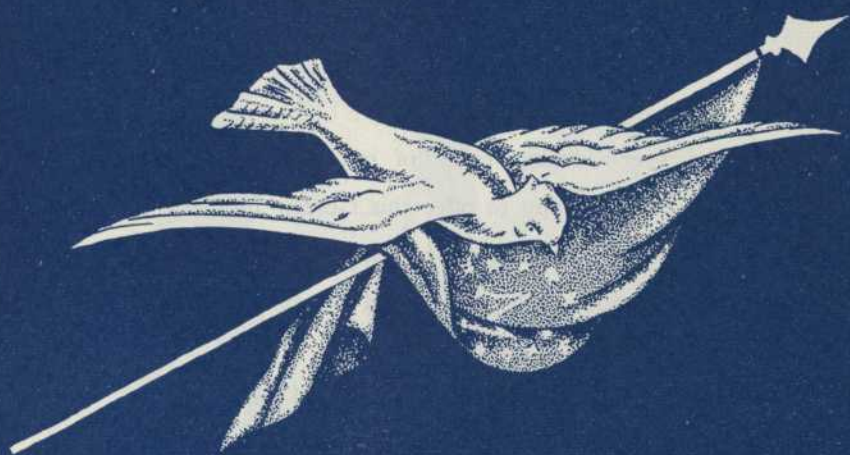


Fifty Years

To the ever-widening circle of our friends and sympathisers we are happy to offer this Golden Jubilee number of the magazine they have always so generously supported, and we hope, enjoyed in some small measure.

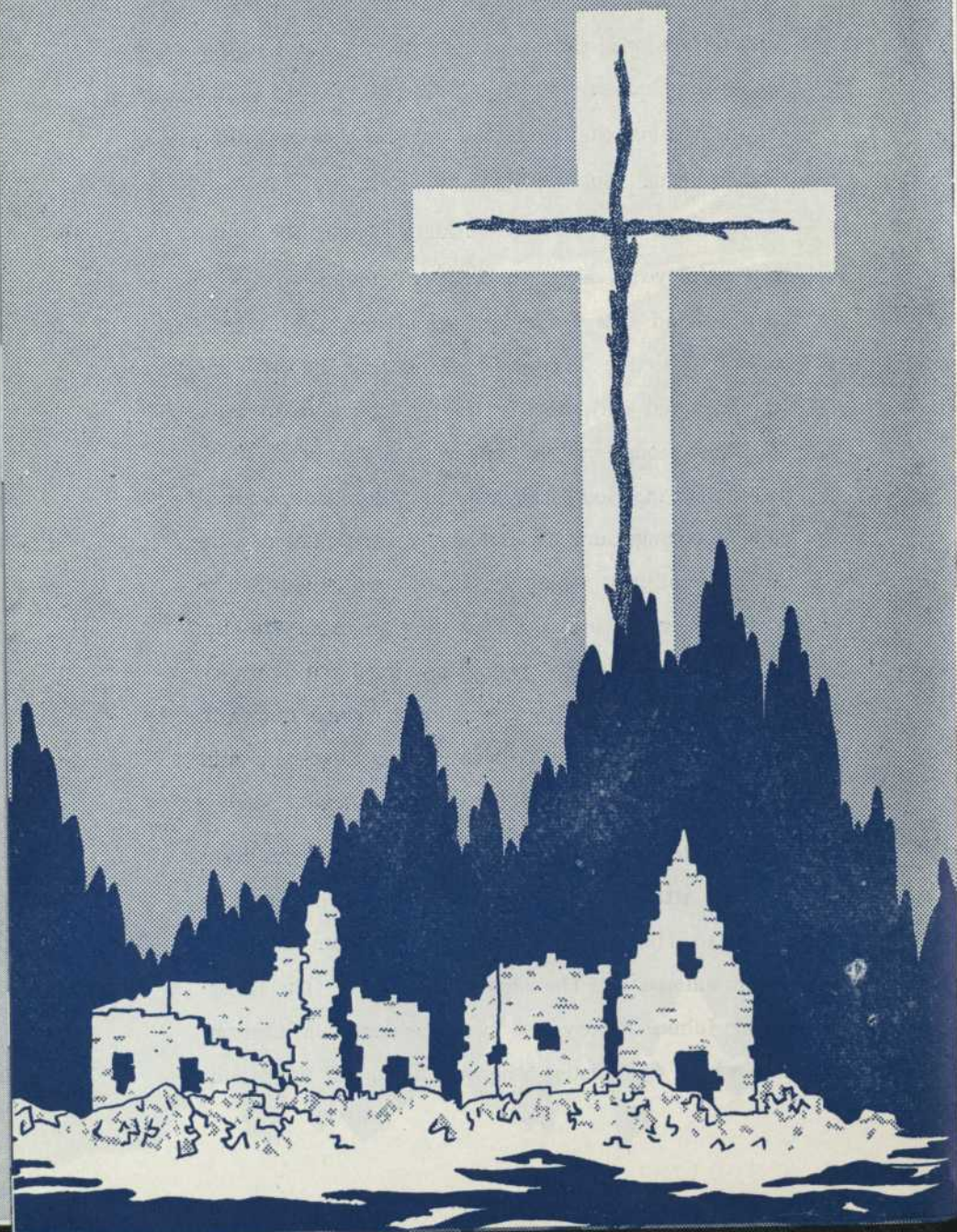
One mission territory after the other will pass before your eyes in this issue, showing you where we have, through the grace of God and the assistance of the Queen of Missions, planted our little blue banners in ground that has become Mary Immaculate's. Lifting up the curtain of the past together we shall glimpse the work done for Christ and immortal souls. Much has been left undone — forcibly so. The harvest indeed is great but the laborers are always too few.

Fifty years is a long time in the life of an individual, but it can hardly be accounted more than a flash in the mystical life of the Church. For whatever our religious society has been privileged to do for the coming of Christ's Kingdom upon earth, we are deeply and humbly grateful. It is meet and just that we invite you,



kind readers and friends, to join in our *Magnificat* of praise and thanksgiving to the Giver of all good things for the blessings that have come our way these last Fifty Golden Years. But bearing in mind that the growth of the mystical body must go on and on along the plain, uneventful years, along the years of jubilee, along the centuries and ages yet unborn, we invite you to join us in prayer to the Master Missioner that the work we have initiated may fructify for the salvation of souls and that through us the name of Christ may be glorified among the Gentiles. Pray that thousands of girls, girls of courage and resourcefulness, girls blessed with the virtue of great generosity, girls whose love of God is strong enough to lead them to the far reaches of the earth to seek souls for Him, may swell our ranks in the years to come. From our failing hands they will take the torch of Faith, bearing it to those who still crouch in darkness and in the shadow of death.

Our Rosary of years is complete. To the last bead has been attached a unique grace; the grace foretold by Christ to His disciples, the priceless boon of persecution suffered for His name's dear sake. The Cross of our Jubilee Rosary has been fashioned in Canton jails where five Sisters who once lived our life found



themselves in bonds because they had dared to receive in His name the least among His brethren. In the *Magnificat* that follows our Golden Jubilee Rosary, as in the *Magnificat* that follows the fifty beads of our daily Rosary, we chant our gratefulness to God for having led three of our beloved ones into freedom. To Him whose mercy reaches from generation to generation, we pray that the remaining two, judged more guilty, may soon be set at liberty.

The tiny seed cast into the furrow on the third of June, fifty years ago, has become a great tree whose branches now spread over five continents. Could Mother Mary of the Holy Spirit, even in her fondest dreams, have visualized the expansion of her infant society on so large a scale? Her daughters have gone to China, Manchuria, Japan, the Philippine Islands, Haiti, Cuba, and last but not least to Africa where the harvest is so abundant. Everywhere they have tried to realize her motto "May the Immaculate Virgin be known from pole to pole". Everywhere they have tried to make Christ better known and loved — through Mary. Little unwanted children they have mothered; broken leper bodies they have tended; every task offered to their zeal, they have performed. Their reward has ever been to do and to suffer for the mission cause. Into golden currency for the ransom of immortal



EUNTES ERGO DOCETE OMNE

souls, have been transmuted their labors and their tears, their joys and their sorrows. No price they found too great to pay.

The Society of the Missionary Sisters of the Immaculate Conception is the living monument that today honors Mother Mary of the Holy Spirit. Hail to this valiant woman of our modern times whose unflinching courage achieved such great things for the mission cause! It is a duty and a privilege for her daughters to pay her a just tribute of love and praise. Do they not owe her, under God, the religious family where they are privileged to live, to spend themselves and be spent for God and souls? O venerated Mother, obtain for us your own boundless zeal and tireless energy in the noblest of all noble works.



As I advance in years, I feel a greater need of being excused, forgiven, and helped. My sole desire is to become an apostle of that charity which alone suffices and without which nothing else can suffice. What is our purpose here below, if not to accept the holy will of God with a smile, through whatever creature it may be made manifest and to meet with a smile the neighbor — never wholly happy — with whom God wishes to bring us into contact?

Mother Mary of the Holy Spirit

TRIBUTE

OF THE

Foreign Mission Society

OF QUEBEC

By Rev. Joseph Gariepy, P.M.E.

"In the year that I began to think of a missionary community for women and a foreign mission seminary, or maybe the following (1883 or 1884), I spent some time at my uncle's in the country. While picking raspberries with my cousins one day, I saw in mind a large house that looked like a monastery, peopled with priests, and another one with Sisters."

Those words have fallen from the lips of Mother Mary of the Holy Spirit, foundress of the Society of the Missionary Sisters of the Immaculate Conception. As a young girl of eighteen she had seen in prophetic vision the Foreign Mission Society forty years before its birth. In spirit she saw it, even before the two attempts that were made to bring it into being; namely, by Archbishop Fabre in 1889, and at the instigation of Dominican Father Cothonay in 1899.

Half of the glorious vision came true in the year of grace 1902, with the founding of the Society of the Missionary Sisters of the Immaculate Conception. French Canada had its first religious community dedicated first and foremost to the salvation of pagan souls.

* * *

On the occasion of the Sisters' Golden Jubilee, the veterans of our Society — and its newcomers as well — cannot withhold the tribute of their admiration and praise.

Thinking of the Sisters, we think of their Model, Mary. At every page of the Bible and of the religious history of mankind, a Woman plays a leading role; a Woman who is not Eve the sinner, but Mary the sinless custodian of the fountains of life, Mary the Mother who bore Christ Our Lord. How often in the history of the Church a woman stands at the inception of great movements! This should not astonish anyone, for even God Himself willed to take flesh of a woman; our Eternal Priest, Man with a divine personality, was mothered by the Virgin Mary. Of Mary, also, the Church of Christ,

that "regenerated" New World, was born. On the radiant morning of the first Pentecost, birthday of the missionary priesthood, the Church fared forth from the Cenacle, with the exuberance of a new bride. There Mary had presided at the descent of the Spirit.

The beginnings of our Society are very much like a reproduction of that Biblical page. It is very significant that Pentecost should be celebrated by the Missionary Sisters of the Immaculate Conception as one of their greatest liturgical feasts, and that their Reverend Mother should have chosen as personal religious name the most eloquent summation of the action of God in His Church—Mary of the Holy Spirit.

Pentecost over and her sublime role as well, Mary returned to obscurity. So did Mother Mary of the Holy Spirit when "the large house peopled with priests" saw its walls go up at Pont Viau. On that occasion the founding Bishops gave a section of the seminary grounds to the Missionary Sisters of the Immaculate Conception for the erection of their novitiate, that other house of Sisters the foundress had foreseen in her youth. Now that the seminary had come into existence, the Reverend Mother could withdraw into the background to admire the great works of God. With characteristic humility she desired that nothing be revealed of her share in the project; from those among her spiritual daughters who knew the facts the same strict silence was required.

But in these days of rejoicing, the Foreign Mission Society cannot hide "the secret of the King," so great is its veneration for this woman of God. It is well aware that its birth has been preceded for the zealous Mother by hardships and disappointments and personal contacts with the Archbishop of Montreal, the majority of the Bishops of the province, the Paris Foreign Mission Seminary, the saintly Sulpician Father Lecoq, and Rev. Father Daignault, S.J.

Long before the opening of the seminary, the foundress prayed for its future priestly head (Very Rev. Canon Roch), for its Constitutions and characteristic spirit, as for the recruiting of seminarians. She perceived that the Society should be national and already foresaw its general traits. Then one day in a conversation she had with the sympathetic Archbishop Bruchesi she heard him say, "If you want a Canadian seminary, get me some priests." Soon she had her first priest, in the person of Louis Adelmair Lapierre.

Things went rapidly after that. In the fall of 1920, Archbishop Bruchesi invited the Bishops of Sherbrooke, Nicolet, and Joliette for an interview with Archbishop de Guebriant, Superior General of the Paris Foreign Missionaries. The meeting took place at the Sisters' convent, with Mother Mary of the Holy Spirit attending. Through Cardinal Begin and Archbishop Bruchesi the Vatican was informed of the developments, and finally the ecclesiastical heads of the civil province of Quebec unanimously decreed the

founding of a Canadian seminary for the foreign missions. On February 2, 1921, Canada knew that it would have its missionary priesthood. Like Mary after Pentecost, Mother Mary of the Holy Spirit could return to her obscurity.

* * *

By 1925 the dream of 1883 had taken miraculous proportions. Father Lapierre (later Bishop Lapierre, of Szepingkai) was appointed to lead the first departing group to Manchuria. No sooner had he reached his mission territory than he began to feel the need of missionary Sisters to second the apostolate of his priests. That was how the tradition began. The Reverend Mother's sons and daughters are today working side by side in China, the Philippines, and sunny Cuba. In Manchuria especially the bonds of apostolic relationship were greatly strengthened by the community of suffering in the internment camps of the second World War.

Those Sisters have done splendid work. In lands where Christ was very little known and loved they opened boarding schools, dispensaries, orphanages, workrooms, old folks homes, and still other centers through which they knew some good could be done. Did our priests fall ill, the nuns, twice their sisters, gave them the best of care; did they become prisoners of war, the Sisters followed them into misery and like mothers handled the food problem, which should have been most complex but in reality was much simplified by their supernatural ingenuity.

Special mention must also be made of the devoted religious who by dint of labor and sacrifice helped the founding of the native Sisterhood of Our Lady of the Holy Rosary in Szepingkai. All praise, in the same breath, to the ordinarily extraordinary minister of in-danger-of-death child baptisms, the missionary nun. Thanks to her, "Paradise Lost" will ring eternally with the patter of thousands of baby feet.

The Foreign Mission Society cannot but pay glowing tribute to its companions in the apostolate both in the Far East and in the West Indies. How could it ever forget those who are now imprisoned for their Faith, or the others more numerous whom the Master has called to the eternal reward? With our priests they can sing the words of the Psalmist, "Going they went and wept, casting their seeds. But coming they shall come with joyfulness, carrying their sheaves (Psalm 125, 6-7)."

* * *

The Missionary Sisters of the Immaculate Conception have long been connected with the Holy Childhood Association. Beyond all praise is their devotedness to this mission-aid agency, whose National Director happens

to be the present Superior General of the Foreign Mission Seminary. Years before Benedict XV and Pius XI wrote their missionary encyclicals, Mother Mary of the Holy Spirit, worthy ectype of Pauline Jaricot, had launched in her home province a well-planned if discreet campaign to arouse Catholic interest in the Pontifical Works for the Propagation of the Faith and the Holy Childhood. She was not afraid to face annoyances and difficulties for the great cause for which she was ready personally to plead with the Bishops of her province before introducing it into the schools.

So capably did she manage that Archbishop Bruchesi, in a circular letter dated 1917, officially named the Sisters of her community apostles and promoters of the Holy Childhood in his archdiocese. In more recent years Cardinal Begin and a good number of Bishops did likewise. Today the Missionary Sisters visit innumerable schools in the interests of the Holy Childhood. Let us consider for a moment the personnel and the superior qualities of devotedness needed for so vast and delicate an undertaking.

The Sisters, whose ever-growing Holy Childhood achievements everyone knows, have the gratitude and admiration of thousands of children who owe to them their initiation into the mission apostolate. It is the Sisters, again, who daily distribute letters, pictures, diplomas, and other items beyond count, as well as the associates' attractive Holy Childhood Messenger.

Enough has been said to show that a new day dawned for the Holy Childhood when Mother Mary of the Holy Spirit intervened in its reorganization. To her and to her daughters our Society and other missionary communities owe many apostolic vocations that blossomed in the beneficent atmosphere created by the children's mission-aid Society.

* * *

Figures are beautifully symbolical. The Bible makes frequent use of them. Already the number forty signifies good spiritual health. Moses, Elias, and the whole of Christendom were fortified after forty days of energetic purification. Easter, bringing the Church out of sorrow, crowns the Lenten season and ushers in new life. But the number fifty is that of Pentecost, of exuberant joy which simply must break forth from the Cenacle and spread from pole to pole.

The Golden Jubilee of the Missionary Sisters of the Immaculate Conception is significant. It means that their community has successfully weathered the first period of bristling difficulties. Their merit before God and His Church has led their Society to the spiritual maturity of a triumphant Pentecost.

A GREAT MISSIONER

MOTHER

MARY OF THE HOLY SPIRIT

By Rev. E. A. Langlais, O. P.

My privilege it was to make the acquaintance of your Mother Foundress when her missionary daughters opened their convent in Koriyama, diocese of Hakodate (now Sendai), Japan. To the personal trials she had to bear at that time were added the difficulties that go hand in hand with the introduction of a religious congregation into a mission territory. I remember her as a woman of delicate health, unassuming, evidently destined to suffer much. Hers was an upright, luminous soul, totally consecrated to God, to her community, and to the mission apostolate; a soul extremely sensitive and attentive to the holy will of God in order to act only under its impulsion.

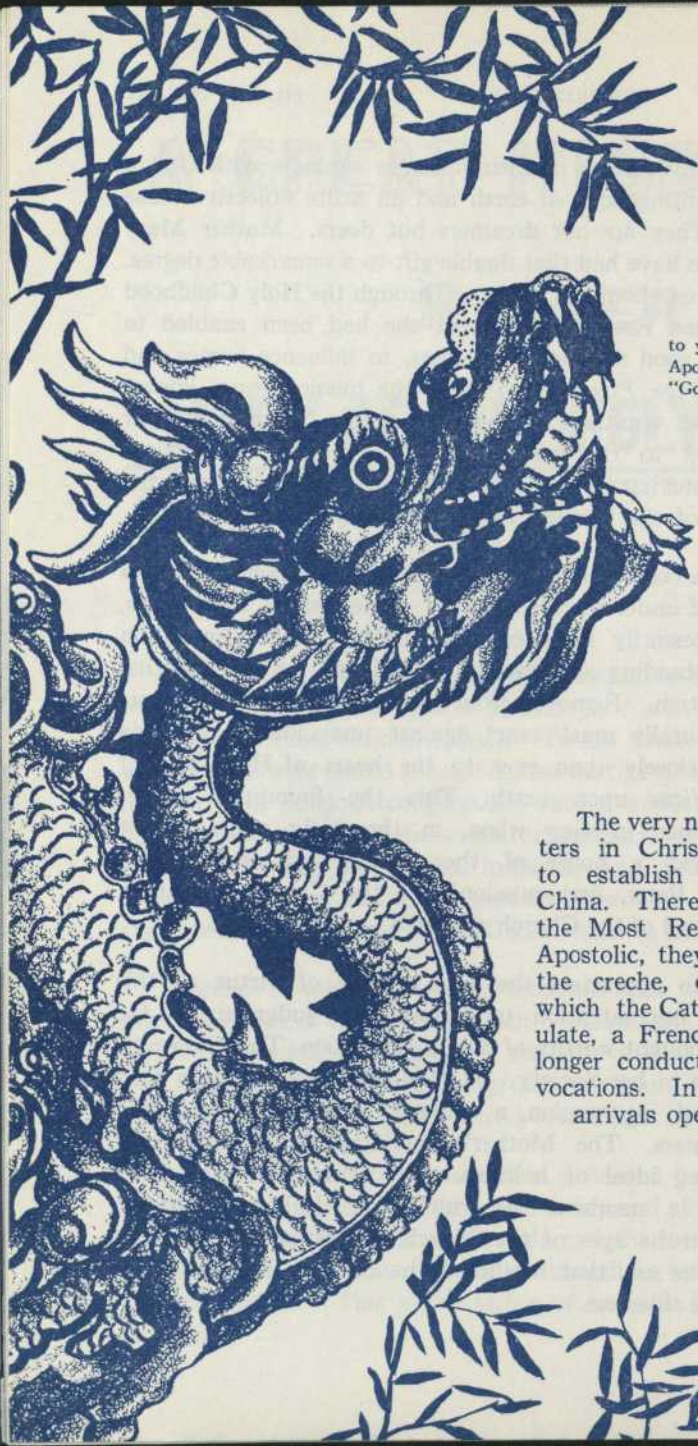
It seems to me that her characteristic trait was a beautiful discretion, the "discretion of charity" to which St. Catherine of Siena often refers and which is the generous measure of the love of God in a soul. The Spirit of God dwelt in her to accomplish great things, and in her docility in suffering and in action His humble handmaid ever sought and found her strength.

A superior and exceptional virtue is needed to breathe into other souls love for a common ideal which can face any and every personal renunciation; to stand fast against adverse currents and the inevitable hesitations of this or that soul; and to draw all energies toward the same vocation in God which is to be fulfilled. This is the virtue of fortitude and the grace granted to founders.

Great mystics frequently receive in their intimate contacts with God a luminous vision of the contingencies of earth and an acute objective sense of the realities of life. They are not dreamers but doers. Mother Mary of the Holy Spirit seems to have had that double gift to a remarkable degree. There was nothing restricted about her vision. Through the Holy Childhood Association and the Closed Retreat Movement she had been enabled to establish her Sisters in a good number of dioceses, to influence homes and schools for good, and by the *Precursor* to make the mission cause known and loved, and to prepare vocations to the apostolate. Undoubtedly her influence has contributed to the magnificent development of mission-consciousness among Canadians. She has been the moving spirit, the mother, one might say, of the Foreign Mission Society of Quebec.

The apostolate of a community of women in a mission land is a daring enterprise. Placed under the direction of ecclesiastical authorities, the missionary nun necessarily relies on the ministry of the priest in an atmosphere of understanding and mutual confidence for her spiritual comfort and apostolic action. Removed from her center, at the outposts of Christianity, she naturally must react against unavoidable nostalgia and bind herself more closely than ever to the heart of Holy Mother Church and Christ's Vicar upon earth. This the founding Mother must particularly have had in view when, in the early years of her foundation, she established a house of the Society *sub umbra Petri*, under the protection of Peter, first missionary of the Church primitive, and that of the visible Head of the Church on earth.

I am not qualified to appreciate the high degree of virtue of this apostolic soul, nor is it my intention to forestall the judgment of the Church on her being thought worthy of public veneration. This, however, I may say: she lives on in her Society. A foundress receives from God through Mary's powerful intercession, a maternal grace for each and every one of her daughters. The Mother's luminous figure must ever be her children's inspiring ideal of holiness. The expansive vigor of her Society, the virtues of its members, the fruitfulness of their apostolate, their zeal for souls, are in the eyes of the Church unquestionable proofs of the genuine holiness of the soul that mothered the Society and molded it to her own image and likeness.



No particular field will be assigned to your community. As once to the Apostles, it is now said to you, "Going, therefore, teach ye all nations."

*Archbishop Bruchesi
to Mother Mary of the Holy Spirit*

All nations! It was a glorious assignment about which the Archbishop of Montreal wrote from Rome in November 1908. Nothing less could have slaked the apostolic thirst of the founding Mother of the first community to sprout on Canadian soil.

The very next year, six of her daughters in Christ sailed for the Orient to establish themselves in Canton, China. There, under the auspices of the Most Rev. J. M. Merel, Vicar Apostolic, they assumed full charge of the creche, orphanage, and refuge which the Catechists of Mary Immaculate, a French congregation, could no longer conduct because of a dearth of vocations. In February 1910 the arrivals opened Holy Spirit School,

CHINA

the first Catholic girls' school in the capital city of Kwangtung.

Three years later they took charge of the Shek Lung Leprosarium, originally founded by a priestly disciple of Damian of Molokai. It has been chronicled that when Archbishop Bruchesi told the community of forty about the poor lepers in need of their tender charity, professed Sisters, novices and postulants without a single exception stood up to signify their readiness to go.

All wished to rush to the leper colony, but some had to be disappointed. In due season wave after wave of missionaries flowed into distant China.

Shameen, Hong Kong,



Tsungming, Suchow became household words for the Sisters at the home base in Montreal. In 1927 bleak Manchuria opened its doors, and to Leaoyuansien, Pamientcheng, Fakou, Taonan, Szeping kai, Tungleao, Paitchengtze, and Koungtchouling more Sisters carried the charity of Christ. Schools, dispensaries, catechumenates, orphanages, old peoples' homes, and native novitiates sprang up almost overnight. Statistics from 1927 to 1940 reveal a beautiful total of 26,040 baptisms administered.

Adversity has not been spared the daughterhouses of China and Manchuria. Revolutions, famines, bandit raids, uprisings, and three wars — Sino-Japanese, Communist, and World War II — have tested the caliber of God's consecrated brides. The history of the Canton establishment in particular, from 1909 to 1952, is one of barriers and bafflements, of hardship and sacrifice. But the Sisters gladly paid the price. Between 1909 and March 1951 when five Sisters were arrested at To Kom Hang, the number of babies baptized soared to 153,000. The orphanage usually harbored about two hundred homeless girls, the majority of whom — though the Communists will hardly believe it — were survivors from the "foundling-home ordeal." When the older orphans married or entered native Sisterhoods, youngsters from the foundling home were promoted to the orphanage to fill the vacancies.





*Lucia Ho,
one of
Holy Spirit School's
alumnae.*

Holy Spirit School with its six hundred pupils always registered a good number of conversions each year. One of the girl converts, Lucia Ho, became in time the first Chinese member of the Society of the Missionary Sisters of the Immaculate Conception. Thirty of her relatives have since been baptized in the Catholic Faith.

From Shek Lung, the isle of the living dead, has emerged Shek Lung, the isle of prayer, with its poor lepers saying the Rosary day and night. Of the six or seven hundred patients harbored at the leprosarium before the advent of the Red Regime, not one would venture into the Valley of Death without the Sacrament of Baptism.

Ravaged, decimated, and persecuted, the daughterhouses of China and Manchuria in Communist zones are writing a page of golden splendor in the history of their Sisterhood. Thanks be to God for the signal honor He has shown the humble missionary community in deeming it worthy to suffer persecution for the Name of Jesus.

THE PHILIPPINES

The patroness of the Philippine Islands is the Immaculate Conception. I am particularly pleased to have your daughters here.

*Archbishop O'Doherty, Manila,
to Mother Mary of the Holy Spirit.*

"Reverend Mother, I have forty thousand Chinese in my diocese."

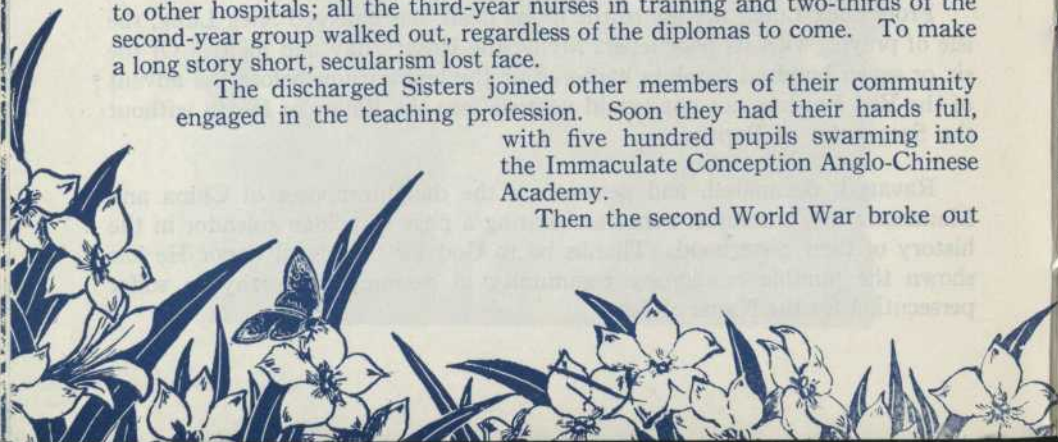
The Reverend Mother did something about it. In Canton she had Sisters who had lived twelve years with Chinese. She detached five and assigned them to Manila.

For close to twenty years (1921-1939) the Sisters conducted the Manila Chinese General Hospital and the adjoining nursing school. Then, some time in 1939, the devil took out his adding machine and made the total of adult and child baptisms and reached 3,085. Time to sabotage, he told his agents, and trouble began in the hospital.

A special committee with Doctor Tee Han Kee presiding had control of the establishment before the Sisters took charge. The eminent doctor stayed at his post until compelled to go by the virus of secularism that had infected the committee. When the people heard that doctor and Sisters alike were going, they staged magnificent protests: some patients asked to be removed to other hospitals; all the third-year nurses in training and two-thirds of the second-year group walked out, regardless of the diplomas to come. To make a long story short, secularism lost face.

The discharged Sisters joined other members of their community engaged in the teaching profession. Soon they had their hands full, with five hundred pupils swarming into the Immaculate Conception Anglo-Chinese Academy.

Then the second World War broke out

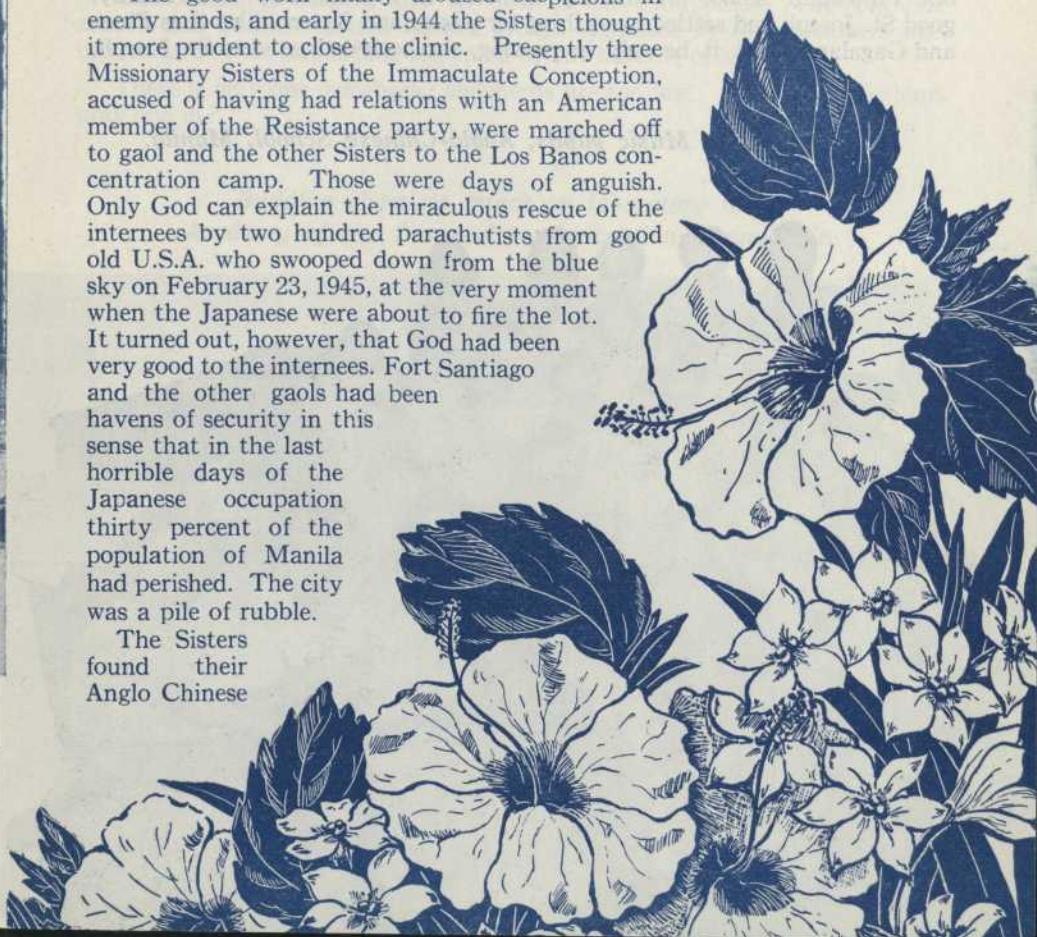


with the Japanese surprise attack on Pearl Harbor opening the hostilities in the Philippines. On December 8, 1941, President Quezon ordered all schools to close. Interned in their own convent with four Holy Cross Sisters stranded in Manila (originally heading for Bengal), the Canadian missionaries got a good taste of bombing raids.

Thanks to the help of a Japanese priest, after six months the Sisters were allowed to teach catechism and prepare for reception of the Sacraments people of all ages who were beginning to feel the need of God in their lives. Trained nurses most of them, they got an emergency clinic running, with Doctor Tee Han Kee and his son Louis giving freely of their time and services. Marooned miles from the Bengalese, the Holy Cross Sisters and the Holy Cross Father unpacked the Bengal-bound medical supplies for the benefit of Manila's destitute sick.

The good work finally aroused suspicions in enemy minds, and early in 1944 the Sisters thought it more prudent to close the clinic. Presently three Missionary Sisters of the Immaculate Conception, accused of having had relations with an American member of the Resistance party, were marched off to gaol and the other Sisters to the Los Banos concentration camp. Those were days of anguish. Only God can explain the miraculous rescue of the internees by two hundred parachutists from good old U.S.A. who swooped down from the blue sky on February 23, 1945, at the very moment when the Japanese were about to fire the lot. It turned out, however, that God had been very good to the internees. Fort Santiago and the other gaols had been havens of security in this sense that in the last horrible days of the Japanese occupation thirty percent of the population of Manila had perished. The city was a pile of rubble.

The Sisters
found their
Anglo Chinese



Academy turned into a Bishop's "Palace." So they screwed up their courage and shovelled themselves a little home nest in the debris of the K. of C. St. Rita's Hall. Then, the shovelling done, they wired to St. Joseph in Heaven that they were ready to work some more.

From the Official Heavenly Worrier a splendid answer came. It seems that the priest in charge of Las Pinas parish had long been praying for Sisters to run his parochial school ten miles outside Manila. Naturally, when he got wind of the idlers in St. Rita's he intensified his prayers and obtained four. The others, hearing that the Belgian nuns would be leaving Gagalangin, approached Father Pajarillo about the house-to-be-empty.

"Another of St. Joseph's miracles!" beamed Father. "I've been praying for this. I simply have to open a Catholic school. Three public schools and one Protestant school are already at work in my territory." Evidently, good St. Joseph had settled everything for pastor and Sisters alike. Las Pinas and Gagalangin, let it be said in passing, are both dedicated to St. Joseph.

Music pupils, Anglo-Chinese School, Manila.



To its holy patron Gagalangin attributes its having escaped with minor bruises from the war. There were no massacres, no bombs, and a miracle saved the church from fire.

In 1947 the Immaculate Conception Anglo-Chinese Academy began life anew on Narra Street. Today the three high schools in Manila and Las Pinas have 510, 1,100, and 575 pupils enrolled.

Archbishop O'Doherty's dream is more than realized. Manila is now no longer the only field of action assigned to the Canadian community, for Mati, on the Island of Mindanao, has its Sisters since 1946. In the fall of 1951 their Academy of the Immaculate Heart of Mary marked its fifth birthday by moving into more spacious quarters. As the years go on, higher grades are added one by one.

Catholicism is coming into its own in the Philippines. The Catholic schools and Catholic Action student groups organized by the missionaries lead into the true Fold lambs long scattered by the hazards of war.

There is only one drawback: shepherds are too few. Could you perhaps pray one in?

*Budding chemists intent on laboratory tests,
Academy of the Immaculate Conception, Gagalangin*





Karonga



Tokyo



St. Joseph



Kassey



Wakanzatu



Paronage Gran



Rumphi



Karlayana



Joliet



Mariboro



Nzambazi



Katete



Quintons



Rome



Granby



Hopital Oriental Vancouver



Kopinkova



Maison Neve



Les Coteaux



Les Cayes



Houlier-Thor



Limbe



Hotel de la Paix



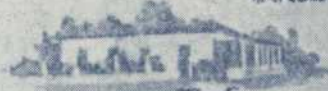
St. Charles



Kowashi



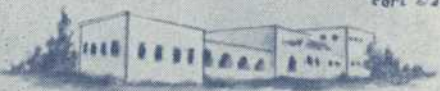
Port Salut



Mardi



Trois Arbre



Mirebalais



Manguito



Mont St. Joseph



Camp Ferris



Los Arabos



St. Marie de



11241

Cogalan gin

Shuk Tung



Granby



Has Pine



To Kone Hang



Suchow



Tramille



Capitol



Tsingming



West



Hong Kong



East



Hopital Chiavria - Montreal



Quebec



Chicoutimi



Fort Vaux



Lezoungian



Szepingkat



Pitchengize



Yoshi



Taonan



Takou



Widnes



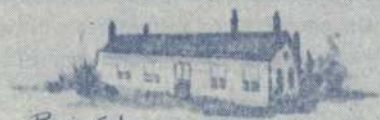
Koungtchouling



Tungleao



Joseph, Vancouver



Pamientcheng



Shameen



de-Bazee

BARCELONA



Capital of Peace and Hope

To the International Eucharistic Congress of Budapest in 1938, Spain then in the throes of Civil War, sent the following message; "Christ will reign, dear Catholic brethren of Budapest. Soon you will be able to gather in Spain for another Congress; it will then be given us to present an exalted Spain, a Spain worthy to be the throne of the immortal Christ."

This prophetic message will know its accomplishment at the closing of May 1952. Under the patronage of Our Lady of Montserrat, pacified Spain, faithful to Christ, will welcome Catholics thronging from all parts of the world to acclaim our Emmanuel, King of Peace, in the most triumphant eucharistic manifestation since that of Budapest.

All those who can afford to do so will travel to Spain to take an active part in this grand rally. Catholics everywhere will at least unite in spirit with those present at Barcelona to give thanks for the greatest of all God's gifts to his creatures.

The Eucharist, wellspring of peace, such will be the central theme of the studies sponsored by the Congress. The world will be taught at what conditions peace may be obtained through Jesus in the Blessed Sacrament.

Wednesday, May 28, will be the day consecrated to *the Eucharist source of peace in the family*. On this day, Christian families will be urged to pay their homage of love to Our Lord dwelling with us night and day upon the altar. A special ceremony for the consecration of families will be held. Three fathers of families will make this consecration in the name of all; the father of the most numerous family, the father of the family which has given most religious or priestly vocations to the Church, and the father of the family which can boast of the greatest number of martyrs.

Thursday, May 29, will be dedicated to *the Eucharist source of individual and social peace*. Laboring classes will convene to proclaim their faith. A laborer, a technician, and an employer will consecrate the world of labor to the King of love. Laborers will then offer objects they themselves have made to be used in the service of the Eucharist. Celebrations of this day will be highlighted at midnight by Mass and Holy Communion for men only.

The day of *the Eucharist source of international peace* on Friday May 30, will also be the day dedicated to human suffering offered up in union with the eucharistic sacrifice. Through the silent city streets where the feverish rush of affairs will cease for one day, the King of Peace will be borne even to the meanest and poorest dwellings to console His suffering members and nourish them with His own Flesh and Blood. Through His faithful, alms will also be distributed to the needy.

On this same day, before the image of Our Lady of Mercy, Patroness of Barcelona, Holy Mass will be offered for those who in the "Silent Church" are suffering persecution and bondage for justice's sake.

Finally, as climax of these demonstrations, on Saturday, May 30, day of *the Eucharist source of peace and unity for the Church*, the Angel of Peace will hover over Barcelona before taking his flight all over the world. One thousand deacons coming from Spain and other countries, even from distant mission lands, will be ordained by numerous Bishops. What more practical means found to ensure peace, then to increase the number of priests? These ministers of God at the altar will draw down upon all multiple heavenly graces.

On Pentecost Sunday, a triumphant procession will bring these solemn manifestations to a close.



You Are the Church

Non-Catholics, and especially those who have begun to take some notice of the Catholic Church, are inclined to judge it not by what you say about it, but *by what you yourself are and do*. Whether their conclusions are fair or not, to them you are the Catholic Church. In a way, if they make allowances for human frailty, they are justified in expecting Catholics to reflect their Church and its teachings. For people normally act in accordance with their convictions.

Joseph Kneeland



*750 little boys are regularly enrolled
at the Hong Kong Anglo-Chinese school
conducted by the Missionary Sisters of the Immaculate Conception.*

Statistics of Closed Retreats

In the Convents of the Missionary Sisters of the Immaculate Conception

for the Year 1951

	Retreats	Persons Attending	Recollections	Persons Attending
Our Lady of the Holy Spirit Retreat House 314 St. Catherine Road Outremont, Montreal 8.....	127	3,430	13	1,192
Bethany Retreat House Nominingue, Labelle Co., P.Q.....	18	314	—	—
Immaculate Conception Retreat House 750 St. Louis St., Joliette.....	65	1,602	7	518
Our Lady of the Cenacle Retreat House 651 St. Cyrille St., Quebec.....	144	4,292	27	1,522
Our Lady of Missions Retreat House Cenacle St., Chicoutimi.....	88	2,393	5	218
Mary Mediatrix Retreat House 35 Dufferin St., Granby.....	68	1,534	4	200
St. Bernadette Retreat House 430 Champlain St., St. Johns, P.Q.....	60	1,518	—	—
Our Lady of the Rosary Retreat House St. Mary, Beauce Co., P.Q.....	43	1,074	—	—
Our Lady, Queen of Missions Retreat House 187 Pleasant St., Marlboro, Mass.....	29	741	—	—
Koriyama Convent, Japan	1	30	—	—
Tokyo Convent, Japan.....	—	—	8	215
TOTALS.....	643	16,928	64	3,865

No matter where our duty lies — in classroom, kitchen, or elsewhere — our first and foremost intention should be the extension of the kingdom of Our Lord Jesus Christ upon earth and grateful recognition of His never-ceasing benefits.

Mother Mary of the Holy Spirit

Japan

The history of Catholic mission effort in Japan for the last fifty years comprises two distinct periods. In the first, before the national defeat, the fishers of men used hook and line and sinker; in the second, after the national defeat, they put the line away and took nets.

The Missionary Sisters of the Immaculate Conception now stationed in Koriyama and Wakamatsu can tell volumes about miraculous catches that all but break the nets. Like the Apostles, they often wish they had helpers. It is all so wonderful, say the pioneers among them, who remember other days when, like Peter, they had caught nothing.

In 1926 the Sisters opened a high school in Naze, two hundred miles south of Hondo. Two years later they started a kindergarten in Kagoshima, in the island of Kyushu. Those were hard days. Japanese mentality and customs were as familiar as Esperanto to the little mission band. To make matters worse, religious instruction had been severely forbidden in the classrooms. Need it be mentioned, too, that the Japanese of the South were even then openly defiant of foreigners?

In 1930 the Naze community sent some of its members to open a third Japanese mission — Koriyama, in the diocese of Sendai. The year 1933 marked the closing of the Naze school and the opening of another one for tots in Wakamatsu. The Kagoshima mission was closed in 1934. Japanese nationalism tolerated mission action in the North, even though religious education in schools remained taboo. The little people of Koriyama and Wakamatsu loved their teachers and were loved in return by the Canadian missionary Sisters who had gone to Japan for their sakes.

Followed the nightmare of World War II. The Sisters were sentenced to something worse, to a missionary's mind, than internment; they were repatriated. The Japanese government put them on a level with prisoners of war to be exchanged. The Sisters of the Congregation of Notre Dame, who were privileged to stay in the country, took over the Immaculate Conception convent in Wakamatsu, while a native Sisterhood turned the Koriyama establishment into a private school for small children.

Then came the atom, and a new Japan emerged. The repatriates packed up and returned to find a new nation, fallen from totalitarian heights and groping in the dark for The Indestructible. The spiritual daughters of Mother Mary of the Holy Spirit lost no time in opening dispensaries and an





*Japanese
and Canadian smiles
Greet
the Golden Jubilee.*



orphanage. The two kindergartens were reopened and Wakamatsu had a new primary school with twenty classrooms that met the requirements of the Department of Education to a T.

This is the day of Christ in Japan. The fishes on the high seas of Buddhism and Shintoism are mortally tired of cold, and hunger, and dark. The words of a former hook-and-line fisher in this connection are very revealing, "One week of this brings just as much consolation as fourteen years did before the war."

In the holy year of 1950 the Tokyo convent was opened. The Sisters at present concentrate on their kindergarten for Tokyo tots, but there will be closed retreats, private lessons, and a Japanese novitiate tomorrow.

Do not bring your hook and line along with you. Bring your Christian optimism and sinew to "draw the nets to land, full of great fishes, *some millions and fifty-three.*" "*Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three* (John XXI)."

The sick find relief and comfort at the clinic, Koriyama, Japan.



HAITI

Had there been no World War II, this article would probably not be written. The daughters of Mother Mary of the Holy Spirit would have kept going, going, going to the Orient and the Philippines, and likely none would have headed for Haiti. But the road to the East was barred; they had to go south.

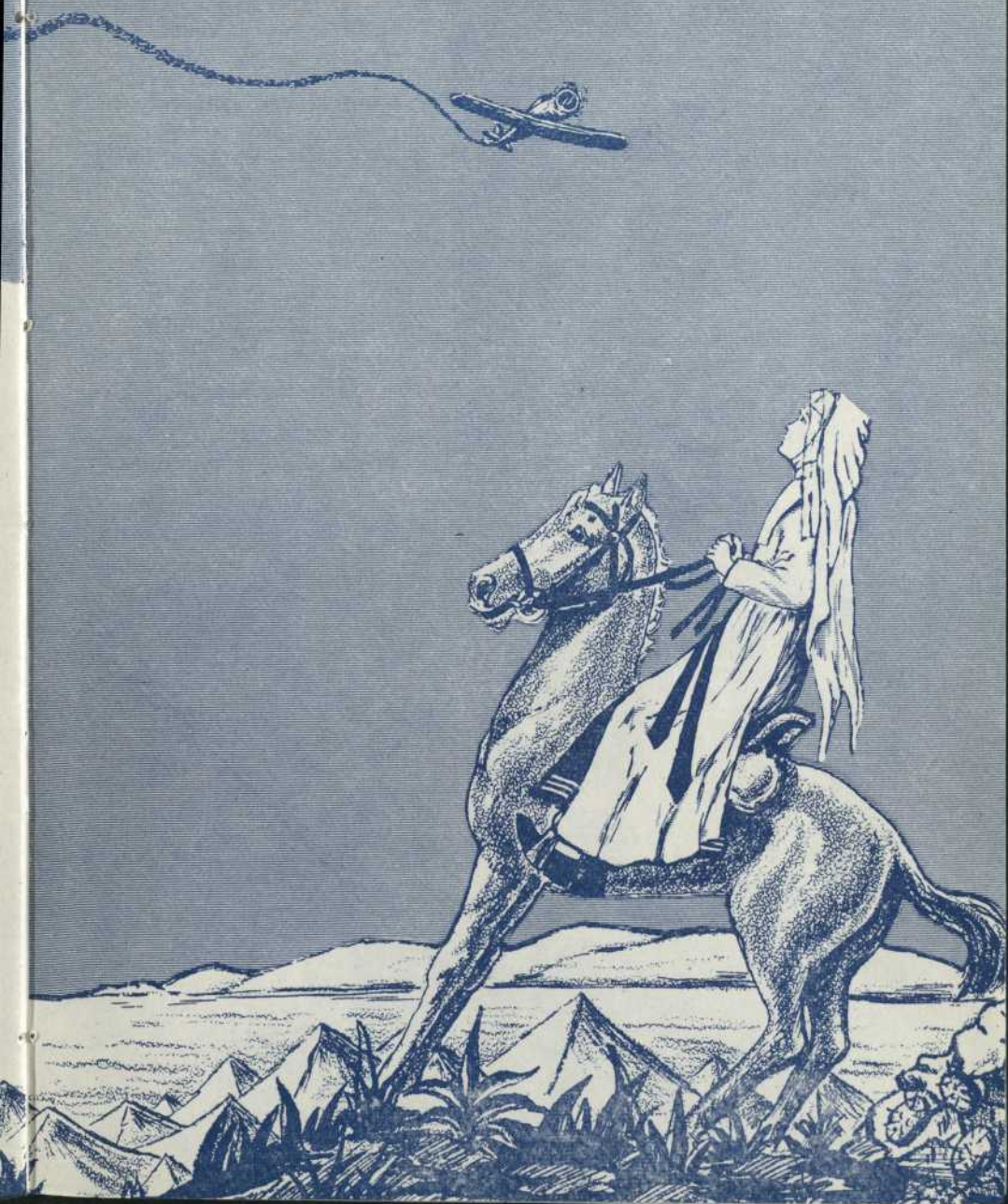
For Haiti still needs missionaries. Although a Catholic country, although consecrated to Our Mother of Perpetual Help by its President, the Republic of Haiti has not enough priests and Sisters of its own. For this reason France sent over the sons of Venerable Paul Libermann, the Sisters of St. Joseph of Cluny, the Daughters of Wisdom, and still others to help Haiti on to God.

Nine years ago Oblate Bishop Collignon, of Les Cayes, confided to the Missionary Sisters of the Immaculate Conception the refuge "Charity If You Please" in his episcopal city and the adjacent school for needy children. When the Sisters took charge, they found a hundred invalids and close to seventy-five destitute children huddled under a roof, with no walls to protect against the elements. Most of them had large gaping sores and were scantily clad.

But that was before American and Haitian generosity tackled the problem. The refuge looks more homey now, with its dispensary, women's ward, and cheery classrooms. Eighty old people live permanently in the refuge, and one hundred and fifty patients have been admitted for temporary treatment. Charity's school gives free instruction to almost that last number of needy tots.

The Haitian sprig of the community has grown like a tropical plant. In less than ten years it has become a great tree. In its shade now stand Les Coteaux, Roche-a-Bateau, Port Salut, and Camp Perrin; while elsewhere in Haiti, Mirebalais and Limbe have also their offshoots of the Canadian Sisterhood. The Missionary Sisters of the Immaculate Conception teach 1,450 boys and girls with white, coffee-brown, and dark chocolate complexions. The training of catechists and the introduction of the Eucharistic Crusade and other Catholic Action movements are also on the Sisters' schedule. The Republic has







HAITI.

*Spiritual and corporal
works of mercy.*

*Taking care of the sick
and teaching catechism
in the Haitian hinterland.*



suffered and still suffers from a shortage of missionaries, and as a result the spiritually untutored Haitians have a tendency to link rudiments of Catholic practice with odds and ends of African superstitions.

In Haiti the Sister-nurse plays alike the roles of Good Samaritan and Good Shepherd. There are dressings for the body and dressings for the soul. The administration of penicillin prepares the administration of a little scolding — and both turn out well. In 1951 the four dispensaries of Les Coteaux, Roche-a-Bateau, Port Salut, and Charpentier helped 60,681 patients. That number means injections and medications and dressings; but it means, too, tired limbs, hurried meals, and a happy soul for the Sister. And in a very special way it sings the generosity of Canadian and American benefactors, without whom the injection needle would often be empty.

It means, above all, that 60,681 souls redeemed by Christ have come a step closer to Him.

*Sister St. Peter (Jeanne Guinois) with a few of her darlings,
Charity, If You Please, Haiti.*





CUBA

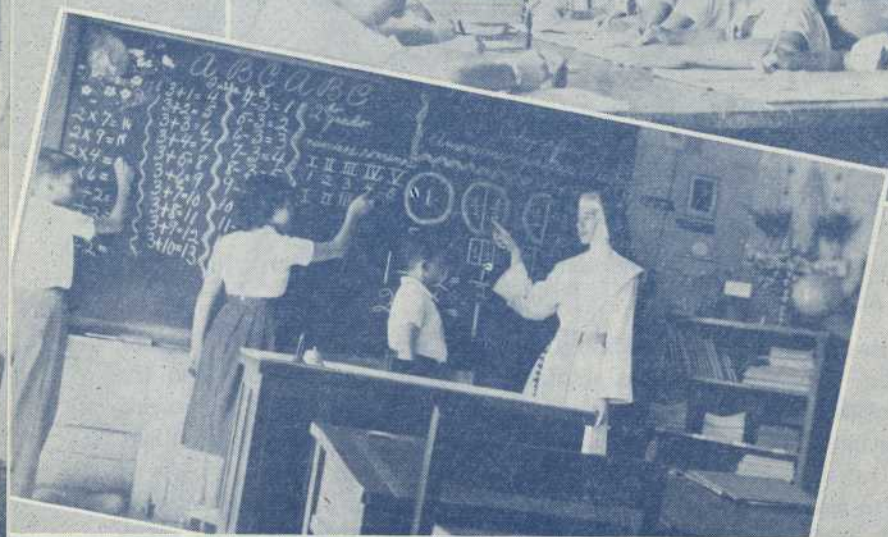
The Missionary Sisters of the Immaculate Conception have been at work in the diocese of Matanzas, Cuba since 1948. Under the guidance of the priests of the Foreign Mission Society of Quebec they have assumed the direction of parochial schools (colegios) founded by the said priests in Mercedes, Marti, Manguito, and Los Arabos.

Like its next-door neighbor Haiti, Cuba is a Catholic land with a Catholic population. Unfortunately, the shortage of priests and religious and the godless schools where the rising generation does not even get a smattering of religion have created an atmosphere of ignorance and religious indifferentism. In the diocese of Matanzas, for instance, there are only twenty priests to minister to four hundred thousand souls. This explains why many baptized Catholics have quite forgotten the Commandments proclaimed on Sinai, and think themselves on good terms with God because they revere Our Lady of Charity and attend the annual fiesta in honor of their patron saint — though they shy away from Sunday Mass.

The missionaries are in Cuba to re-Christianize and re-educate spiritually. And what better medium for that than the Catholic school? However, as a Catholic school is not within everybody's reach, the missionary priests have established several doctrine centers where public school pupils can attend catechetical classes after regular school hours.

The Missionary Sisters of the Immaculate Conception are privileged to give these courses, as also to train future catechists. Sometimes the lessons are given outdoors under the trees. Surely Blessed Pius X, who approved





the founding of Delia Tetreault's community in 1904, must smile upon the doctrine centers, so often he stressed the importance of catechism and catechists. As surely may we believe that Mother Mary of the Holy Spirit favors the catechetical project, for we remember that her first apostolate was catechizing little newsboys and that, of all functions open to Sisters, the teaching of catechism was her favorite.

The Canadian priests' venture meets with an enthusiastic response. Cuban boys and girls wouldn't miss a meeting for all the world. Baptisms, First Communions, and attendance at Sunday Mass are causes of joy for the zealous apostles.

Everybody knows that this is the day of the lay people. In Cuba as elsewhere, Catholic Action movements have been launched to restore all things in Christ. The *Juventud Cubana Catolica* is doing commendable work molding men of character for the years ahead. They will be, to quote the Master, "the leaven in the dough."

Cuban children love their MADRE.

They feel proud of their COLEGIO.



AFRICA

Of Africa it may be written, "The first shall be last." For the Dark Continent, the very first field Mother Mary of the Holy Spirit set her heart upon, greeted as recently as four years ago its first band of Sisters with the white wimple and the blue sash.

Years before her community took form, the future foundress was already thinking of consecrating her days to the conversion of Africa. Only a sudden illness kept her from realizing her ideal. About her lost dream she once confided that "it was pouring on the day I meant to leave for Africa, and I really believe I shed as many tears as the heavens shed raindrops." Then she dried her tears and set her hand to other tasks, though she never quite forgot about the Africans, convinced as she was that some day her Sisters would make her dream a reality. But when she went to God, in 1941, nothing had yet been done along that line; it was only a few years later, in March of 1948, that the motherhouse sent its pioneers to Northern Nyasaland. Like a father building a home nest for his children, paternal Msgr. J. M. St. Denis, W.F., had supervised the erection of a humble red brick convent at the Katete central mission.

What a heart-warming welcome the Sisters had! Night had fallen when the pioneer band of four reached Katete. Though well aware that lions and tigers were prowling in forest depths, the grateful Blacks made it a point to attend the Sisters' homecoming. Kneeling in the dust, the images of God carved in ebony kissed the Sisters' hands and let their thanks overflow.

The Sisters had not gone there to relax. No sooner had they acquired the rudiments of the local dialect than they opened a small dispensary in their convent. The ill and maimed flocked to them like children going to a circus. When the people returned home relieved and happy, they set the tom-tom wireless in operation and with publicity the number of patients increased. As their hospital still had to sprout from the ground, the Sisters were allowed the use of a dozen huts, until by the end of 1951 the new hospital greeted its first patients into wards with plenty of sunlight and elbow room.

In August 1948 the Sisters began to give lessons in sewing and knitting. Revelation or revolution, call it what you will, but the truth is that the women were thrilled no end to see and hold and handle a needle. Hadn't someone told them that only the menfolk could use their brains and ten fingers?

Classes were opened that same year in mud-walled, thatch-roofed huts. Before many moons, little black girls who had never left their village rode on little black feet to the makeshift boarding school to learn about God and so many things besides. By New Year's 1950 five senior pupils were all set for their first year of Normal.

Katete's boarding school girls are easy to please. Spread a mat on the dirt floor and they'll sleep on it better than in a featherbed. Give them a *saru* to wrap themselves in and keep biting bugs away and they won't cry for pyjamas. Bring out a fare of maize, herbs, beans, and grasshoppers in God's big dining room under the skies, and that's a Ritz-Carlton for them. And since they are school-goers, one pencil and one copybook apiece is all they worry about.

Good news came from the boarding school recently. It seems that there's going to be a brand-new school, as new as the Queen Elizabeth II coins, with a dozen or so classrooms. The girls carry bricks, clay, and water on their heads for the new building. Whereas we Westerners find three bricks the most we can muster, the African



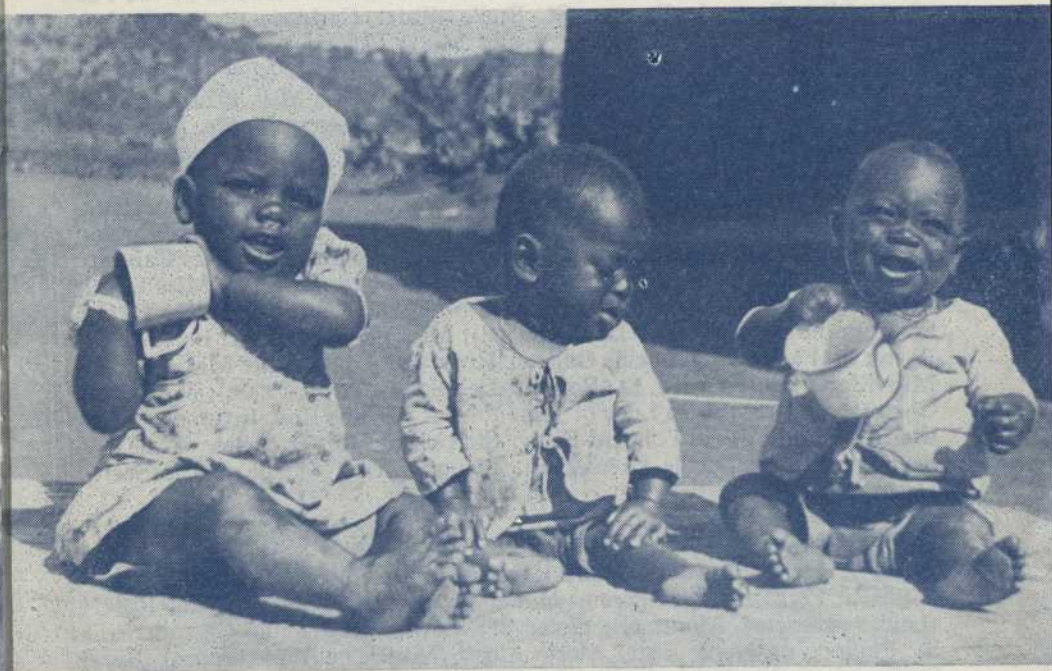


amazons easily carry ten or twelve at a time, and that a whole day long under a scorching sun.

First-aid courses have also been introduced with heartening results. More recently the Girl Guide movement made its way into Katete, to the satisfaction of the jovial black-skinned damsels.

The years 1949, 1950, and 1951 have brought to the Missionary Sisters of the Immaculate Conception the joy of founding four new missions, namely, Mzambazi, Rumphi, Kaseye, and Karonga. In those four mission stations, as in Katete, the spiritual daughters of Mother Mary of the Holy Spirit are privileged to share the apostolic labors of the sons of the great Cardinal Lavigerie.

*Who will fill our empty mugs query the happy-go-lucky babies.
The gentleman in the center is pessimistic.*



1. Little red schoolhouse, Rumphi style.
2. Black beauties perform a Golden Jubilee dance, Mzambazi.

NOVITIATE

Ceremony of Clothing and Final Vows

Presided by Archbishop P. E. Leger

FEBRUARY 11, 1952

Clothing :

Miss Anita Fillion, St. Malo, Manitoba (Sister St. Norbert); Miss Odette Beaudoin, St. Joseph de Beauce (Sister Odette of the Immaculate); Miss Veronique Chartrand, St. Agathe de Lotbiniere (Sister Veronica of the Passion); Miss Gertrude Pageau, St. Emile (Sister Gertrude of the Savior); Miss Dolores St. Cyr, Coleraine (Sister Marie Dolores); Miss Yolande Bissaillon, St. Jean d'Iberville (Sister James of the Savior); Miss Virginie Mejewski, Worcester, Mass. (Sister Stanislas of Jesus); Miss Edith Faucher St. Marie de Beauce (Sister Edith of Jesus); Miss Theresa Plante, Valleyfield (Sister St. Medard); Miss Pierrette Badeau, Quebec (Sister Marie Evelyn); Miss Colette Rouleau, Quebec (Sister Marie Colette); Miss Denise Belanger, St. Aubert (Sister Denise of Jesus); Miss Rita Guay, Montreal (Sister Rita of the Cross); Miss Bernadette St. Onge, Montreal, (Sister Charles Emile); Miss Marie Claire Gogging, St. Medard de Warwick (Sister Frances Cabrini); Miss Louise Sauve, St. Timothee (Sister Louise of the Trinity); Miss Lucille Menard, Coteau du Lac (Sister Pauline of Lisieux); Miss Louiselle Picard, St. Rose du Degelis (Sister Louis Chanel); Miss Flore Savignac, Berthierville (Sister St. Flora); Miss Lucille Gagnon, Riviere du Loup (Sister Marie Isabel); Miss Marie Paule Picard, St. Rose du Degelis (Sister St. Paula); Miss Lucia Charette, Joliette (Sister Lucy of Jesus); Miss Julienne Roy, Inverness (Sister Marie Juliana); Miss Yolande Foley, St. Casimir (Sister Helen of the Redemption); Miss Lucille Grenier, St. Liguori (Sister Lucille of the Sacred Heart).

Final Vows :

Sister St. Clement (Carmelle Caron, Tourville); Sister Aimee of Jesus (Gilberte Perras, St. Catherine de Laprairie); Sister Mary of the Rosary (Louise Bussieres, Montreal); Sister St. Martina (Jacqueline Chamberland, St. Philippe de Neri); Sister Marie Albert (Madeleine Alarie, Amos); Sister St. Benedict (Rita Belainsky, St. Basile le Grand); Sister Teresa of the Trinity (Francoise Massicotte, St. Tite); Sister Marie Odila (Odila Plante, Princeville); Sister Stanislas Kostka (Alice Leduc, Verdun); Sister St. Florent (Germaine Veilleux, Kingscroft).

Mother

Every worthy Mother is a faithful replica of Mary, of her who is the creative masterpiece of God. She is the highest expression of God's rich love for mankind resplendent as "the Blessed amongst all women," whose grandest honor is forever being God's own Mother.

Small wonder, then, that every true Mother possesses a wealth of graciousness unparalleled on earth. For in her worthiness as a Christian Mother she resembles Mary — resembles her who through her unique grace was worthy to become the Mother of Christ.

It is thus that every Mother shares in Mary's glory; receiving through her motherhood the most ennobling mark of God's tender fondness; taking God's children to her heart, whilst at the same time imparting, through her ministry, those gifts which alone can bring these children back to the waiting heart of God.

Angels guard the soul of man, but God has entrusted man's heart to a Mother.



A Word to the Young

I remember a wise old bishop saying to me once, "You know, Joe, God has a way of placing us where He wants us."

That is, He has if we're willing to be placed. If we ask Him to place us. If we refuse to be satisfied with any guidance less than the guidance of infinite wisdom.

So, first thing to do is to pray. If you want to know how to make a smashing success of your life, ask God. He made you, and He knows what He made you for. Ask Him, and then follow His promptings.

Joseph A. Breig

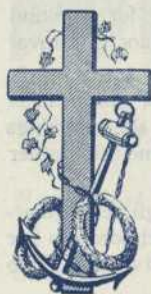


New Day of Full Vision

A day is coming in the future, when the East will receive the blessings of the Faith to which our Western Civilization has to some extent been recreant. China will have its Angelic Doctor who will do with Confucius what Aquinas did with Aristotle; India will have its Eucharistic Shrines that will rival Notre Dame and Rheims, and Japan, turning from the man-god, will find the God-Man and catch the full vision of the truth that *the Rising Sun is Christ the Light of the World.*

BISHOP FULTON J. SHEEN

Our Beloved Dead



Rev. Father L.A. Abel, A.A., BERGERVILLE; Mrs. Simon Talbot, CACOUNA, mother of Sister St. Mark; Mr. Armand Renaud, MONTREAL, father of Sister Agnes of Assisi; Mr. J. H. Edger, MONTREAL, father of Sister Raymond of Jesus; Mr. Alfred Cote, QUEBEC, father of Sister St. Richard; Miss Marie Clement, MONTREAL, sister of Sister St. Paul; Mr. Eugene Samson, QUEBEC, brother of Sister Eustelle of the Eucharist; Mrs. Rene Cote, MONTREAL, sister of Sister Martha of Jesus; Mrs. Auguste Lavoie, NOTRE DAME DE RIMOUSKI, grandmother of Sister Marie Alfred; Mrs. Mary Crabe, Mrs. A. Russell, Mrs. Joseph Wall, Mr. M. F. Clark, MONTREAL; Mr. Simon Desjardins, ST. THERESE DE BLAINVILLE; Mr. L. Roy, ST. ELISABETH; Mrs. P. Caron, Mr. L. Lafleur, Mrs. J. Bouchard, Mrs. P. Brunet, Mrs. B. Desrosiers, Mrs. A. Claude, Mrs. J. Caron, Mr. C. Desjardins, Mr. C. Vincent, Mrs. G. Kemp, Mr. E. Girouard, Mr. A. L. Goyette, Mr. F. Lepage, Mrs. J. Levesque, Miss M. A. Morache, Mr. F. Benoit Mathys, Mr. B. Alain, Mr. P. Heroux, Mr. P. Provost, Mrs. B. Bedard, Mrs. E. Lord, Mr. E. Bastien, Mr. P. Dugas, MONTREAL; Mrs. R. Lepage, COTE DES NEIGES; Mrs. A. Parent, Mrs. E. Labelle, Mr. L. Gaucher, Mrs. C. Blabant, Mr. C. Kingsley, Mrs. G. Tremblay, Mr. J. P. Daigneault, VERDUN; Mrs. N. Proulx, HOCHELAGA; Miss A. Geoffroy, Mrs. Henri Normand, BORDEAUX; Mrs. J. Varin, Mrs. J. Beland, VILLE ST. MICHEL; Mr. A. Dupont, ST. ANTOINE SUR RICHELIEU; Mrs. H. Remiard, ST. JOHNS; Mrs. J. LEVESQUE, CARLETON SUR MER; Mrs. E. Bellerose, ST. FELIX DE VALOIS; Mr. J. Marcoux, SHERBROOKE; Mr. A. Lalande, Mrs. J. D. Miller, Mrs. B. Raphael, Mrs. L. Forget, Mrs. V. Charbonneau, Mr. J. Graveline, Mr. Alfred Lalande, NOMININGUE; Mrs. J. Roberge, ST. AGATHE DES MONTS; Mrs. N. Beauchamp, Miss H. Laroche, ST. JEROME; Mr. A. Cote, NOTRE DAME DE RECOURANCE; Miss B. Rochefort, MONTMAGNY; Mr. A. Robert, PONT DE QUEBEC; Mr. Raoul Comtois, Miss S. Gamache, THETFORD MINES; Mr. G. Couillard, ST. EUGENE DE L'ISLET; Mr. G. Fontaine, CHARNY; Mrs. E. Parent, BIC; Mrs. X. Gagnon, ST. ADELPHIE; Mr. E. Savard, Mrs. L. Murdock, CHICOUTIMI; Mrs. D. Boisclair, ST. ELZEAR; Mrs. Alphonse Couture, DESCHAILLONS; Mrs. J. Boily, Mrs. P. Dion, JONQUIERE; Mère. A. Lauzon, LYNN, MASS.; Mr. L. Vandestraten, BELGIUM.

Let us become saints for the consolation of Holy Mother Church. More clearly than ever I understand that saintly souls are her fairest jewels. Let us remember that in the measure of our holiness we shall serve as instruments to achieve the glory of God and the salvation of souls.

Mother Mary of the Holy Spirit

Mass is celebrated once a week in the chapel of the Missionary Sisters of the Immaculate Conception for deceased subscribers to **The Precursor** and all deceased benefactors.

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