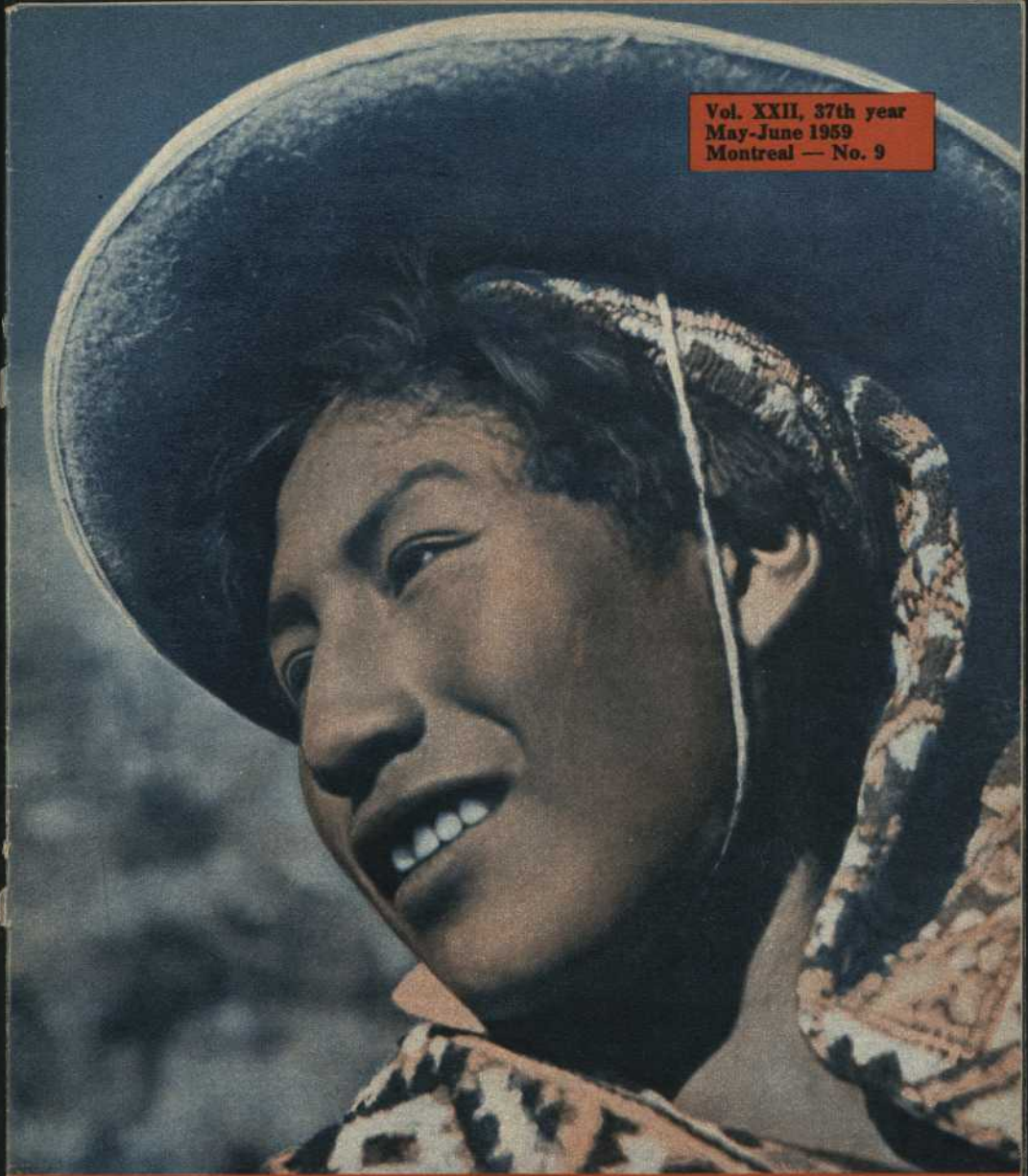




Vol. XXII, 37th year  
May-June 1959  
Montreal — No. 9

# The Precursor

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## Our Cover Picture :

*Bolivian belle of the Quechua tribe.*

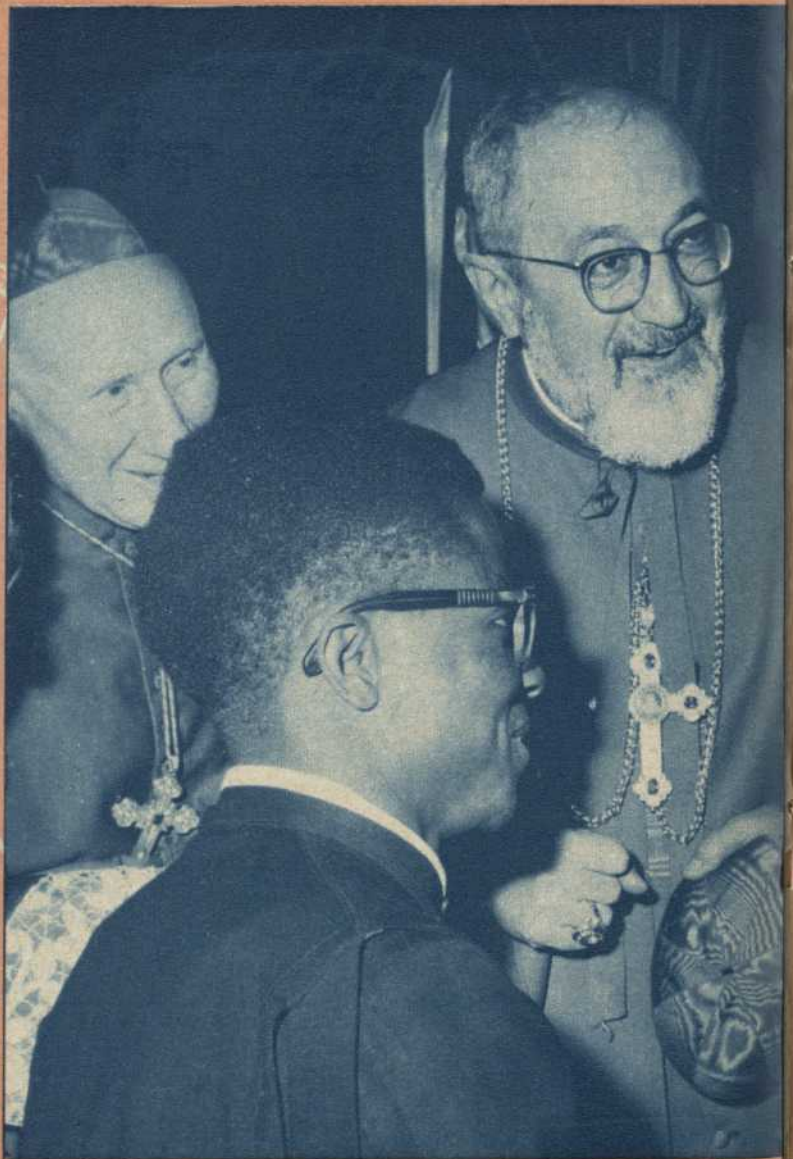
# Pastor Bonus



On the morrow of his coronation, in an audience given to the reporters who had flocked to Rome, His Holiness John XXIII defined the pope as the *Pastor Bonus* always on the lookout for means of reaching souls and imparting to them the truth. He added that *veritas* and *bonitas* were like two wings...

This Pontiff whose sole aim is to be a *Pastor bonus* has been minutely and admirably prepared by Providence for the function he exercises. It has been remarked that he is the most "complete" pope the Church has ever had at its head. From the

time of his ordination August 10, 1904, he was successively secretary to Bishop Radini Tedeschi, in Bergamo, military chaplain during World War I, promoter of Catholic Action under its newest and most diversified forms, spiritual director of the young, re-organizer and national president of the Propagation of the Faith in Italy, Apostolic Visitor in Bulgaria, Apostolic Delegate to Turkey and concurrently Apostolic Vicar for Greece, Papal Nuncio to France, Cardinal and Patriarch of Venice. In the discharge of all these mandates, humble or exalted, he showed re-



Paternal welcome extended by the Holy Father  
Left, His Eminence Cardinal Fumasoni Biondi,  
Prefect of the Sacred Congregation of the Propaganda;



to a young African Missionary.

centre, His Eminence Cardinal G. P. Agagianian,  
Pro-prefect.



markable humility, personal charm, and unquestionable efficiency.

At Sofia, Istanbul, or Athens even during the crucial years 1925-1944, he revealed to all the true countenance of charity, and proved to both believers and unbelievers that the Church is above nationalities. In Paris where he was appointed Nuncio in December 1944, during a period of great political effervescence, Mgr. Angelo Roncalli applied himself with tact, open-mindedness, and vigour, to the comprehension and orientation of the currents of the Catholic revival in France. Forever will the French people hold him in affectionate esteem. Created Cardinal and appointed Patriarch of Venice in 1953, he followed closely in the footsteps of St. Pius X.

Humility, simplicity, considerateness, fervent Marian and Eucharistic devotion — these virtues characterize him as they did his predecessor in St. Mark's and on the See of Peter. Spiritual affinities such as these were stressed in two of the last official ceremonies which marked the close of his patriarchy in Venice. On March 25, 1958, while officiating at the consecration of the underground basilica of St. Pius X at Lourdes, he pointed out the fact that Marian devotion leads to Eucharistic devotion. « It is only just to recall that during the last few decades more particularly Our Lady's sanctuaries throughout the world have become centres of a more fervent cult towards the Blessed Sacrament. It seems as if Mary appeared in several places to inspire in the hearts of the faithful an increase of love and adoration towards her divine Son. Visits to Our dear Lord present in these sanctuaries

are, therefore, a renewal of faith, of adoration, and of love towards Jesus, true focus of Catholic liturgy as well as of Christian living. » Are not such words a faithful echo of those pronounced by the Pope of the Eucharist, St. Pius X? Cardinal Roncalli asserted himself his imitator after proving his disciple. When as yet a recently ordained priest, he delivered a memorable discourse on the Eucharist and the Virgin at the Bergamo National Eucharistic Congress of 1920.

On September 18, 1958, the Cardinal Patriarch of Venice again became identified with his luminous model by presiding at Castelgandolfo the Priesthood Day destined to commemorate the centennial of the ordination of Joseph Sarto as a deacon. In a Latin allocution, the Patriarch sketched the figure of the priest such as conceived by Saint Pius X. The rare quality of this own priestly soul was divulged in his spiritual and penetrating analysis and in his personal observations and commentaries on the saintly Pontiff's character. It stands to reason that elected head of the immense family of Catholics, this priest, first and foremost, should have chosen as his particular resolution to be preeminently a « shepherd».

*Pastor bonus...* On this text the newly elected pope spoke again in his homily during the Mass of his coronation. But this once after having touched upon false conceptions regarding papacy — such as expecting a pope to answer one's personal conceptions — and having re-established its true sense, he gave the expression its fullest universal meaning. Quoting the passage in St. John's Gospel: « ... And other sheep I have





One of the first meetings  
of His Eminence Cardinal Leger,  
Archbishop of Montreal,  
with the recently elected Sovereign Pontiff,  
Pope John XXIII.

that are not of this fold. Them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd." The Sovereign Pontiff asserted: "This is the first not to say the sole concern of the Roman See..." These words outline the programme of His Holiness John XXIII.

Pope of the Missions this Pope is bound to be after the fashion of his immediate predecessors: Pope Pius XI whose slumbers were haunted by the thought of the milliard non-Christians; Pope Pius XII who elaborated the two great charters of modern apostolate *Evangelii Prae-cones* and *Fidei Donum*.

The first radio message of the newly elected pope came as auspicious news to missionaries everywhere. In

this message he stressed his tenderness for them and covered with his ardent blessing "all those who in the mission field untiringly preach the Gospel message... priests, brothers, and sisters who with fervent zeal work for the Church..." The heralds of the Gospel understood then that God in recalling to Himself their beloved father Pius XII had prepared for them another father loving, zealous, after His own Heart.

*Pastor bonus*. These two words define the august personality of popes in general. Especially applied to John XXIII they resume in their simplicity the brilliant qualities and eminent capacities which make of him the worthy successor of the great Pius XII.

THE PRECURSOR

## MISSIONARY INTENTIONS

**MAY:** That Our Lady may draw Mohammedans to the full knowledge of her divine Son.

**JUNE:** For the salvation of the inhabitants of Asia where the apostolate of the Church is hampered.

# Genuine Competence Required of Missionary Educators

Conference delivered by Reverend Mother Saint Robert, M.I.C.<sup>1</sup>, before the Committee of Education in Mission Countries, during the Congress of Entraide Missionnaire held from September 30 to October 2, 1958.

According to the dictionary, to be competent implies the ability to satisfy capably all the special demands or requirements of a particular situation, craft, or profession. Applied to the educational field this signifies that a competent teacher is one who is able to impart a perfect education, who is prepared to do full justice to each child confided to his or her care. But why mention genuine competence? Are we not stressing the obvious? In point of fact, without either knowledge or proficiency in imparting it, there can be no question of competence.

The term is here used in contradistinction of the so-called competence attested by degrees obtained, let us say, without any serious study or by favour. It need hardly be pointed out what a blunder it would be to appoint persons in receipt of such qualifications to posts of importance in the missions. The result would be

that without any real capacity to discharge their functions, these subjects would court failure, grow discouraged, and lose their personal prestige and that of the Society to which they belong. Moreover, because of them, the prestige of the Church itself might thereby be jeopardized.

Professional ability is indispensable to missionary educators. It might not be amiss here to rectify certain erroneous opinions expressed by people who know next to nothing about missionary action: "As missionaries you do not belong to the teaching profession. Why then pursue studies in view of obtaining degrees of Bachelor of Arts, Master of Arts, Bachelor of Science in Education? Of what use will these be to you missionaries?"

But we *do belong* to the teaching profession. What is our chief work in mission countries everywhere?



The laboratory, Motherhouse Normal School.

To dispense instruction in all its degrees to both children and adults, and since we live among peoples who are justly proud of their own culture and who have the right to lay down their conditions to teachers coming from abroad, we must of all necessity possess excellent educational qualifications. Even in less developed areas, competent teachers are in great demand. Thus, to meet the requirements of the Nyasaland Department of Education, our Society has assigned to the Karonga secondary school two

Sisters possessing degrees as Master of Education from Boston College and Bachelor in Education from the University of Ottawa.

Still more imperative is it that the missionary Sisters assigned to teach in bush schools acquire, previous to leaving their homeland, a thorough scientific and educational formation. In the under-privileged areas where they will be called upon to dispense education, there are neither universities nor specialized schools where they may perfect their

knowledge or their teaching techniques. Well stocked libraries are non-existent. The Sisters would have to travel far to undertake studies in more developed centres, and for missionaries in the field, time and money are at a premium. Even their holidays are usually spent imparting religious instruction to illiterates or visiting distant bush villages to prepare little ones for First Communion.

Adequate professional formation is therefore a requisite for all missionary educators and every missionary society should make it an obligation to conform with the wishes of the Holy See in this matter. In his allocution to the International Congress of Religious, September 13, 1951, the late Pope Pius XII underlined this obligation: "Let the Sisters who teach be given sound training corresponding to the requirements of the State." This is further stressed in the great encyclical "Heralds of the Gospel": "The nuns who feel that they are called to undertake such work must, before leaving their country, acquire the professional training and knowledge which are today required in these matters. We know that there are nuns with full professional qualifications who have earned well merited recognition by the special study of loathsome diseases, such as leprosy, and by discovering remedies for them. These and all other missionaries who are giving their service so generously in leper hospitals have our paternal blessing, and their exalted charity compels our admiration and praise."

In the encyclical *Fideum Dei* we read: "Colleges must be founded and Christian teachings in various degrees must be propagated. Life must

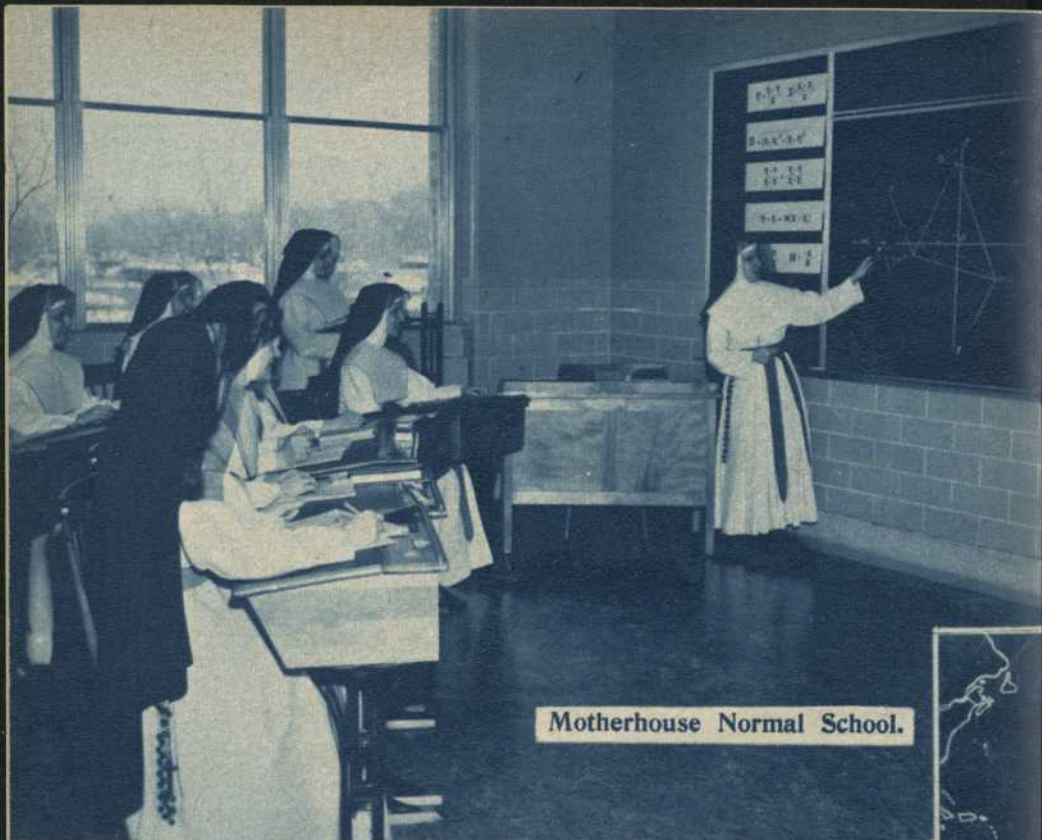
be given to social action organizations which animate the work of select groups of Christians in the service of civic society. The Catholic press must be developed in all its forms. Modern techniques for the diffusion of culture must be studied, for it is known in our day how important a well formed and enlightened public opinion is. Above all, attention must be given to the growing development of Catholic Action and to the satisfaction of the religious and cultural needs of a generation which, deprived of sufficient food, might be exposed to the danger of going outside the Church to seek nourishment. Well then, in order to take on these difficult tasks, the pastors of souls need not only greater means, but also, and above all, collaborators prepared for these more diverse and therefore more difficult ministries. Such apostles cannot be improvised. The missionaries frequently lack such qualifications yet the duty is urgent, if one does not want to lose the trust of certain groups in the ascendancy."

These texts clearly reveal papal desires. What has been the response among feminine missionary congregations? It may be asserted that all have intensified the scientific and educational preparation of their subjects. We regret to be unable to quote here statistics other than those of our own Society, lack of time having prevented us from making inquiries in other missionary Communities. Besides proving of great interest, this would surely have been an enrichment and a means of broadening our personal experiences, furthermore bringing to light the activities of our Sisters in the apostolate.

In Canada, our Society has in-



The late Pope Pius XII, immortal Pontiff  
of the great missionary encyclicals  
"Evangelii Præcones" and "Fidei Donum".



**Motherhouse Normal School.**

augurated at its Motherhouse a normal school accredited by the Department of Education and complying with all governmental requirements as regards classes, number of pupils, curriculum, examinations, libraries, laboratories. Our Sisters follow regular courses according to the exigencies of the missions where they will later be called upon to teach; these courses lead to the obtention of elementary and secondary teaching credentials and to the B. A. degree.

Thus they are enabled to perfect their knowledge of educational methods, child and adolescent psychology, professional orientation. To this normal school is attached a third year high school preparatory to normal school, nursing school, or college. At present, thirty-two Sisters follow the regular normal school schedule. During the summer months, the school, moreover, offers refresher and post-graduate

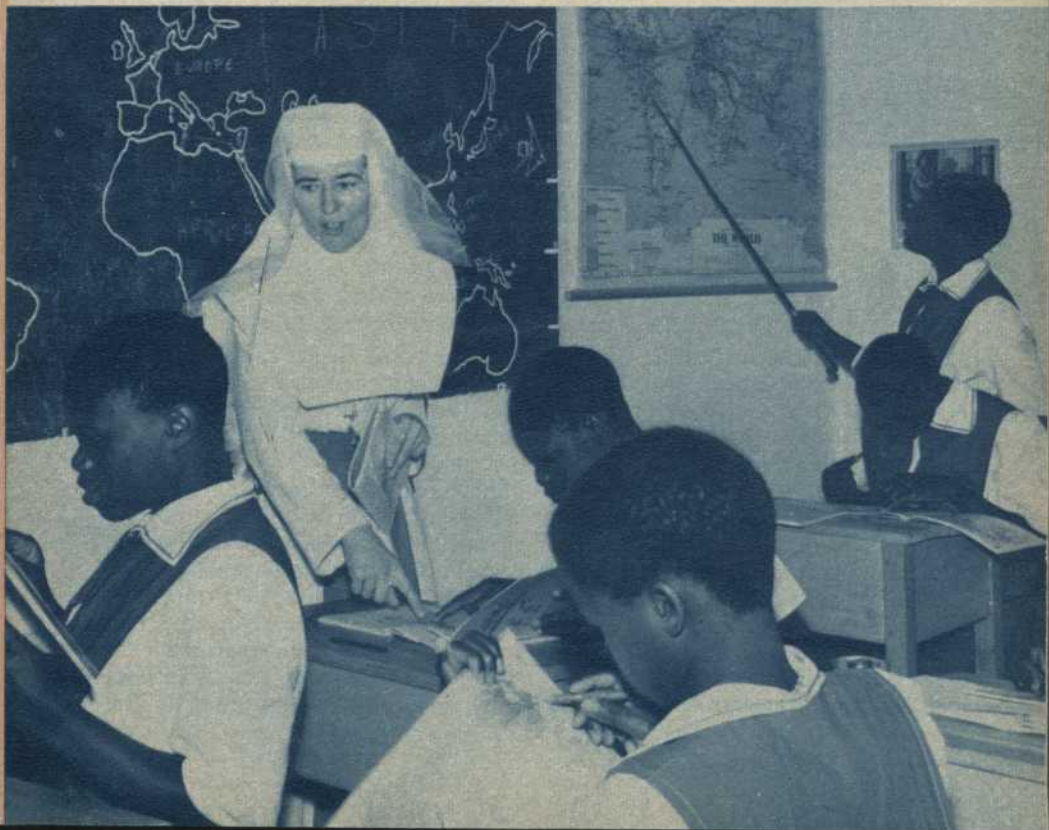
courses attended in 1958 by sixty-seven missionary educators.

During the last six years, besides the inauguration of its normal school, our Society has made enormous sacrifices of personnel and money in order to allow forty of its subjects to undertake specialized studies at University level in the United States and Canada. Our effort has embraced many kinds of achievements: home economics, mental hygiene, literature, science, philosophy, English, stenography, hospital administration, medical technology, nursing, pharmacy,

musical education, piano, sacred music.

In the foreign missions also our Society has endeavoured to complete the formation of our teaching Sisters already at work. For instance, in the Philippine Islands where we conduct five high schools, several Sisters have obtained their M.A. from the Ateneo of Manila while others have followed courses in English. In Cuba where the Sisters staff nine primary and secondary schools, three Sisters have studied at Habana's Santo Toma University taking doctorates in the

**Sister Marie Anna (Adeline Medzwiechi, Montreal)  
with a group of Grade 8 pupils, Katete.**





The library, Immaculate Conception Academy  
Gagalangin, Manila.

Science of Education; other groups pursued their musical training at Habana's Orbon Conservatory. The majority of the Sisters at present missioned in Cuba follow the courses of catechetical instruction at normal school level organized by the Reverend Fathers of the Foreign Mission Seminary. Outside of their regular classes, 39 of the 46 Missionary Sisters of the Immaculate Conception now in Cuba teach extra curricular lessons of Christian doctrine to about 2,650 children attending campo or

public schools. During the holidays, all the Sisters assigned to educational posts assemble at the Colon Regional House to take part in courses on methodology.

In Haiti, the Sisters who teach in one normal, four secondary, and nine elementary schools, meet at regular periods for courses in psychology and sciences at the Port au Prince Regional Convent. Moreover, the Sisters assigned to the *Département du Sud* yearly benefit by lessons in doctrine and theology dispensed in the

city of Les Cayes by Reverend Father Salgado, O.M.I.

The Sisters in charge of the Japanese mission where one secondary, two primary educational establishments, and three kindergartens claim their attention, follow English courses in the Science of Education and in the Japanese language every year during the summer holidays at the Tokyo Regional House. In this latter country as well as in Hong Kong where the Sisters assume direction of one secondary and of three primary schools our missionaries are not regular professors in either Japanese or Chinese classes; they teach subjects such as English and music and impart religious instruction in the Chinese or in the Japanese language. Nevertheless, principals of these secondary schools are required to present qualifications as Bachelors in the Science of Education.

Because of inadequate means of communication it has, until now, been impossible to organize refresher courses at the regional houses of Madagascar, Nyasaland, and Northern Rhodesia. We hope to be able to do so in the not too distant future.

How has the problem of linguistics been tackled? We may presume to assert that it has received the attention it deserves both at home and abroad. Groups of Sisters occasionally follow, before leaving the homeland, courses in the Japanese or in the Spanish language. But it is in the regional houses of the respective countries where they are assigned that the Sisters find proficient indigenous teachers to initiate them into the particularities of the language or dialect to be mastered. In Japan, such is the complexity of

the tongue and of the ideograms that our Sisters attend during two years as regular students the Japanese Language School conducted by the Reverend Franciscan Fathers of Tokyo. Wherever we have missions, even the Sisters who have learned to speak the language fluently are free to pursue their studies during one hour, every evening. Thanks to the time thus spent, the Sisters missioned in Nyasaland, for instance, have been able to elaborate Citumbuka readers for pupils of the first and second grades. No Catholic manual of the kind existed in this young Prefecture Apostolic. At present, an arithmetic and an educational handbook are in preparation. It might not be amiss to underline the error of jumping to the conclusion that one is sufficiently adept in using foreign languages because one has studied with more or less success for a certain period. Nearly always, years of patient study and observation are needed to acquire an idiomatic and correct usage of any language or dialect. To speak fluently is to get into the good graces of the people and to win affectionate consideration. Would that each one of our missionaries could deserve the compliment paid by an Atumbuka to the Superior of our Rumphu Mission; "Your Citumbuka is faultless and delightful to hear. You are really one of us."

English has not been neglected it being the official language of many a country where we are privileged to be stationed: Hong Kong, the Philippine Islands, Nyasaland, Northern Rhodesia. Until now, several English speaking Sisters have obtained educational qualifications in this language. Others have benefited by the

normal school classes on the subject and by conversation units controlled by competent professors. Our earnest desire is to intensify the English formation of our subjects whom we intend sending into territories where this language is used by the majority of the people, more especially in those regions where it is impossible or difficult to acquire it once at work.

Should missionary educators be qualified before they leave for the missions? This is a much discussed matter. In general it would seem preferable to have subjects obtain academic qualifications before they leave. Even if they must pursue their studies once in mission countries and pass other examinations, their personal culture and excellence will enable them to enrich themselves with new elements and penetrate more deeply the psychology of their adopted people. Three countries — Japan, the Philippines, and Cuba — require missionary teachers to study in order to have their diplomas revaluated. Elsewhere, qualifications obtained in America are acceptable. When applying for equivalents in

matter of educational qualifications, care must be taken not to overvalue certificates or diplomas. No need to insist on this delicate matter which has already been touched upon.

In conclusion, we believe that a Society will afford its members a broad education and insure their professional skill only in so far as it will stand ready to shoulder the sacrifices entailed. The Sisters applied to higher studies should possess proper academic capacity and be provided with every opportunity that will enable them to go as far as their aptitudes will permit in acquiring fundamental knowledge and technical skills. The institutions in which they will pursue their studies cannot be too carefully chosen; the Sister students should be warned against wanting to go too fast.

To those who object that all this takes time, too much time; that the needs of the missions are urgent... one might quote the words of Pope Pius XII insisting on the urgency of training qualified missionaries "apostles cannot be improvised."



NORTHERN RHODESIA

FORT JAMESON

# Will CRISPINI Be a Priest?

by Sister SAINT RODRIGUE, M.I.C.

(Françoise Pageau, Quebec)

During the catechism lessons I give at the Mission primary school, I endeavour to kindle in the hearts of our African lads the flame of a priestly ideal. Towards the end of the school year, what was not my happiness to learn that twelve-year-old Paladio and his friend Crispini had asked to be enrolled at St. Mary's Seminary! Paladio encountered little difficulty in winning his parents' approval. They were good Christians and they readily agreed to defray the \$25.00 required for the year's tuition fees plus two school uniforms.

Crispini, on the other hand, was

not so fortunate. His people were all non-Christians who refused to contribute a mite towards the boy's Catholic education since, if he became a priest, he could never be expected to advance familial interests. But the lad was firmly resolved to abide by his decision come what may. He finally wheedled from a brother-in-law who lived at Fort Jameson the more or less reluctant promise that he would pay his tuition for the first year. Crispini exulted as he broke the joyful news to his friend Paladio.

Not many days later, however, he called to see me, a crestfallen look on his usually cheerful face. Before I could inquire what was amiss, he blurted out, "Amayi, my brother-in-law wants to send me back to my village. Won't you try to plead my cause?" I followed the lad, and after a palaver succeeded in persuading the man to pay at least half the boy's expenses. My triumph was destined to be short-lived. The very next day as I was about to start on a round of home visitations, I espied Crispini leaning dejectedly against a flamboyant near the convent entrance. He looked up timidly as I drew near and I noticed that his eyes were swollen as if he had been crying. "What is it, Crispini?" I inquired.

"My brother-in-law has again gone back on his word. He says my mother needs me and I should return home instead of planning to be a priest."

"The only way to make sure of reaching your goal," I said, "is to put Our Blessed Mother on your side. Promise her that you will recite the rosary every day and you'll not be long left in suspense."

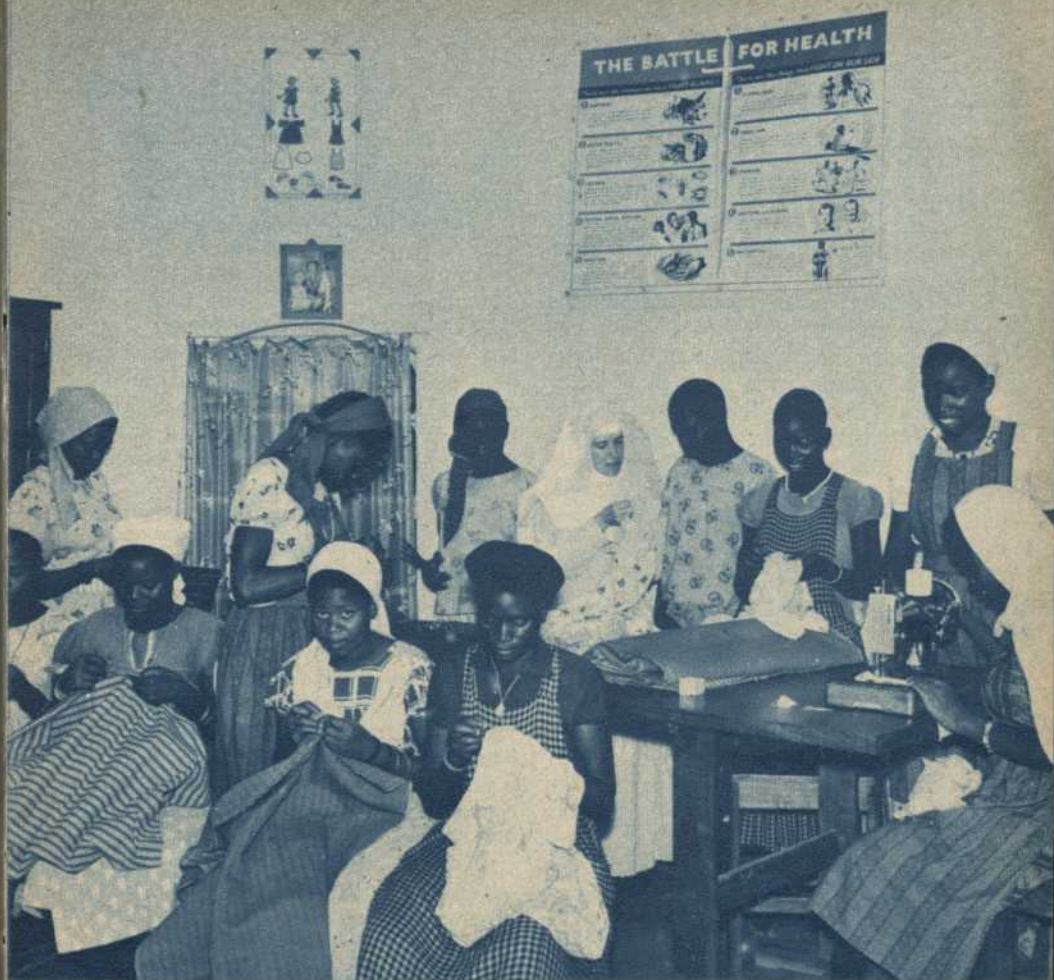
Acting upon my suggestion, the

lad made his way to the mission church, and there placed his interests in Mary's maternal hands. A few days afterward the brother-in-law left for his bush village.

Meantime, the date fixed for the beginning of the school year at St. Mary's Seminary came around. As the No. 1 obstacle in the way of Crispini's admittance was money, the Fathers decided to accept him hoping that his relatives would reconsider when placed before an accomplished fact. I left for my annual retreat, stoutly hopeful that all would be well for my young friend.

Upon returning to Fort Jameson a fortnight later, I was disagreeably surprised to hear that Crispini had been forced to leave St. Mary's. When next we met, he told me what had happened. "You had scarcely left, Amayi, when my brother-in-law showed up at the Mission saying my mother was so greatly annoyed she had twice brought action against him at the chief's court. 'Did I want to bring ruin upon him?' he asked. He then ordered me to write a letter testifying I did not want to pursue my studies. How could I write down such lies? Of course I refused. Father Superior then declared to my tormentor, 'You have not paid a cent towards this boy's tuition. He has spent a month here, so you now owe me \$3.00. I'll not allow him to go unless you pay.' My relative finding nothing to reply, left in very bad humour. I hoped that he would leave me in peace. But, no. That very evening he came to the Seminary to fetch me. A friend had lent him the money. What could the Father do?"

While listening to his story, I cast about in my mind for a way to



Sister Saint Rodrigue (Françoise Pageau, Quebec)

presides the young girls' sewing class.

solve his problem. I had often been warned that it was better not to meddle in the extremely complicated family affairs of Africans. And yet, intuition told me that this once it was wise to interfere. Could I leave poor Crispini in the lurch? The more I reflected over the situation, the more convinced I grew that the brother-in-law was playing him false. If the mother was in such a hurry to have her son home, how was it that he was still in Fort Jameson ten days after leaving the Seminary?



I resolved to have a talk with the man. "Why are you keeping Crispini in town since you say his mother needs him?" I asked.

"The village is such a long way off... Crispini can't go on foot. I'm waiting for pay-day to buy him a bus ticket."

"You should not have forced the boy to leave the Seminary in the first place. Money you found soon enough to pay the account on his board. You need not wait until pay-day to buy a ticket. Send him home this week. I'll write to his mother."

The week passed and still Crispini stayed on at Fort Jameson. On Sunday, he was absent from Mass. I was told by neighbours that he had been forbidden to go near the Catholic mission. Later on I heard that his mother had come to Fort Jameson. This was the occasion I had been waiting for. Calling at the house where she stayed, I found that she was not at all averse to her son becoming a priest; the brother-in-law was the one who had put obstacles in the way. Finding that the boy had entered the Seminary during his absence, he had been very much put out as he feared he would now have to pay the tuition he had really had no intention of paying. He had, therefore, written to the mother telling her to pay the sum promised. The poor woman who had no money then sent a message saying, "Send the boy back to the village and I will provide for his living." Receiving no further news of her son, she had walked to Fort Jameson to see for herself what was going on.

I urged the woman and Crispini to come with me and lay the problem before Father Superior. The latter

**THE COMPOUND**  
**Fort Jameson.**



was preparing to take a patient by car to the hospital situated near St. Mary's Seminary. "Jump in," he urged, "You can explain things to the Fathers in charge of the Seminary." Crispini could hardly hold himself down for joy as he accepted Father Superior's invitation. He refused to be daunted even when he was told there was a rule forbidding to take back a pupil once his family has claimed him no matter what reasons might be advanced. He felt sure Our Lady would not fail him.

As the jeep rolled away in a cloud of dust, I retraced my steps to the convent full of confidence in the outcome.

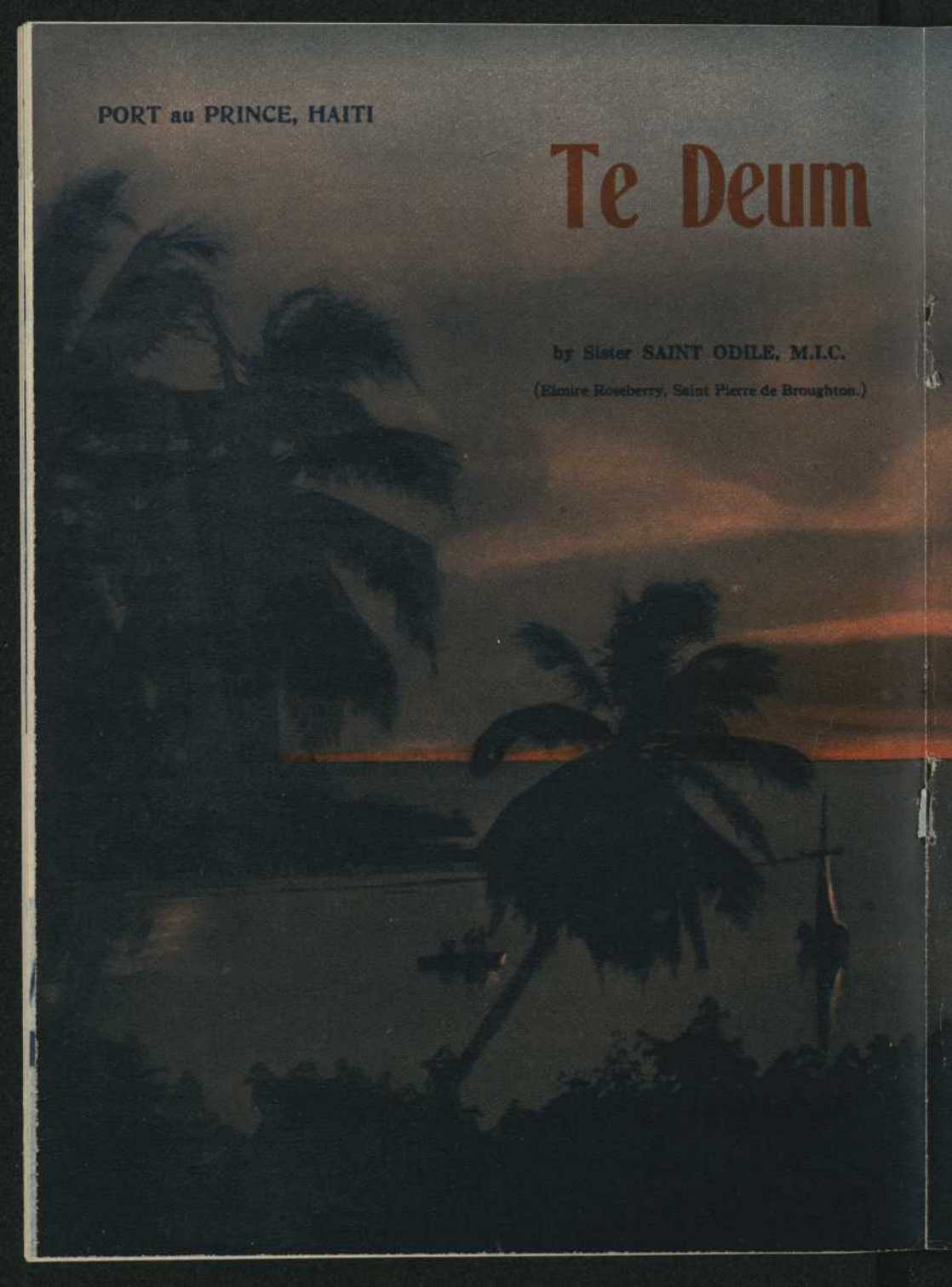
It was not long before I learned that God, Our Lady, and Father Director were at one and that Crispini was readmitted. His mother gave her written consent and testified that neither she nor any other member of the family would try to have him return home. Thanks to the generosity of a kind benefactor overseas, Sister Superior has paid his tuition for this year.

PORT au PRINCE, HAITI

# Te Deum

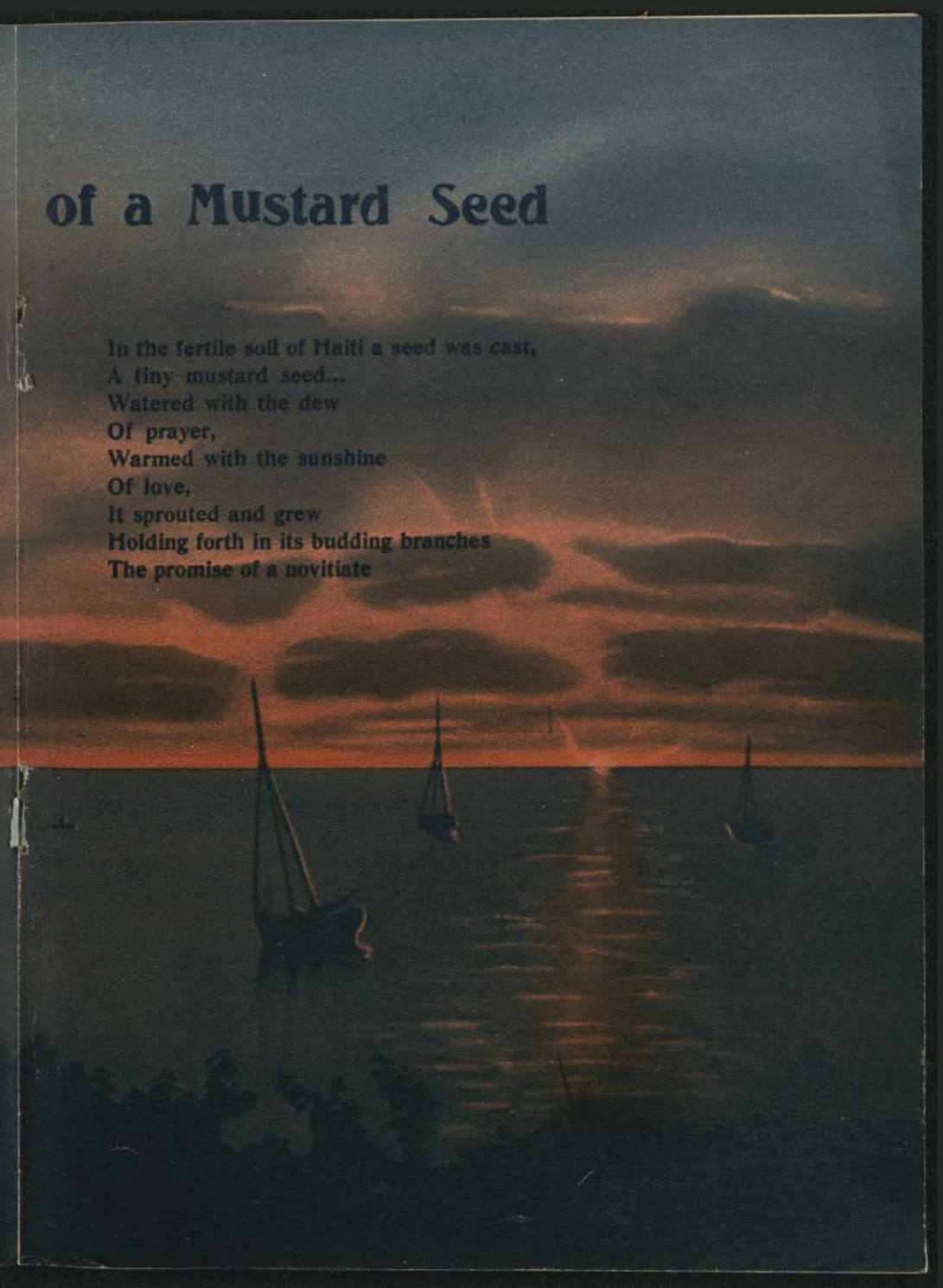
by Sister SAINT ODILE, M.I.C.

(Elmire Roseberry, Saint Pierre de Broughton.)



# of a Mustard Seed

In the fertile soil of Malti a seed was cast,  
A tiny mustard seed...  
Watered with the dew  
Of prayer,  
Warmed with the sunshine  
Of love,  
It sprouted and grew  
Holding forth in its budding branches  
The promise of a novitiate



In Haiti.

Yes, a novitiate of the Immaculate Conception,  
A novitiate of our Society,  
Where courageous daughters of the soil  
Will prepare to make a second spring  
Bloom

In Haiti.

The mustard seed, fast growing into a tree  
With spreading limbs,  
Now chants

In praise of the immortal Creator,

*Te Deum laudamus, te Dominum confitemur...*

With the hills, the valleys,

The purling rivers;

With the birds winging their way

Through the pathless blue,

It sings God's paternal providence

*Patrem immensæ majestatis... Tu Rex gloriæ Christe...*

It sings the Father's tremendous majesty,

The glory of the only-begotten Son.

It pleads also.

It pleads for mercy and for light.

*Fiat misericordia tua Domine super nos...*

Lord, shower upon your mustard seed

Merciful bounties.

To its supplication lend an ear.

Smile upon its hopes;

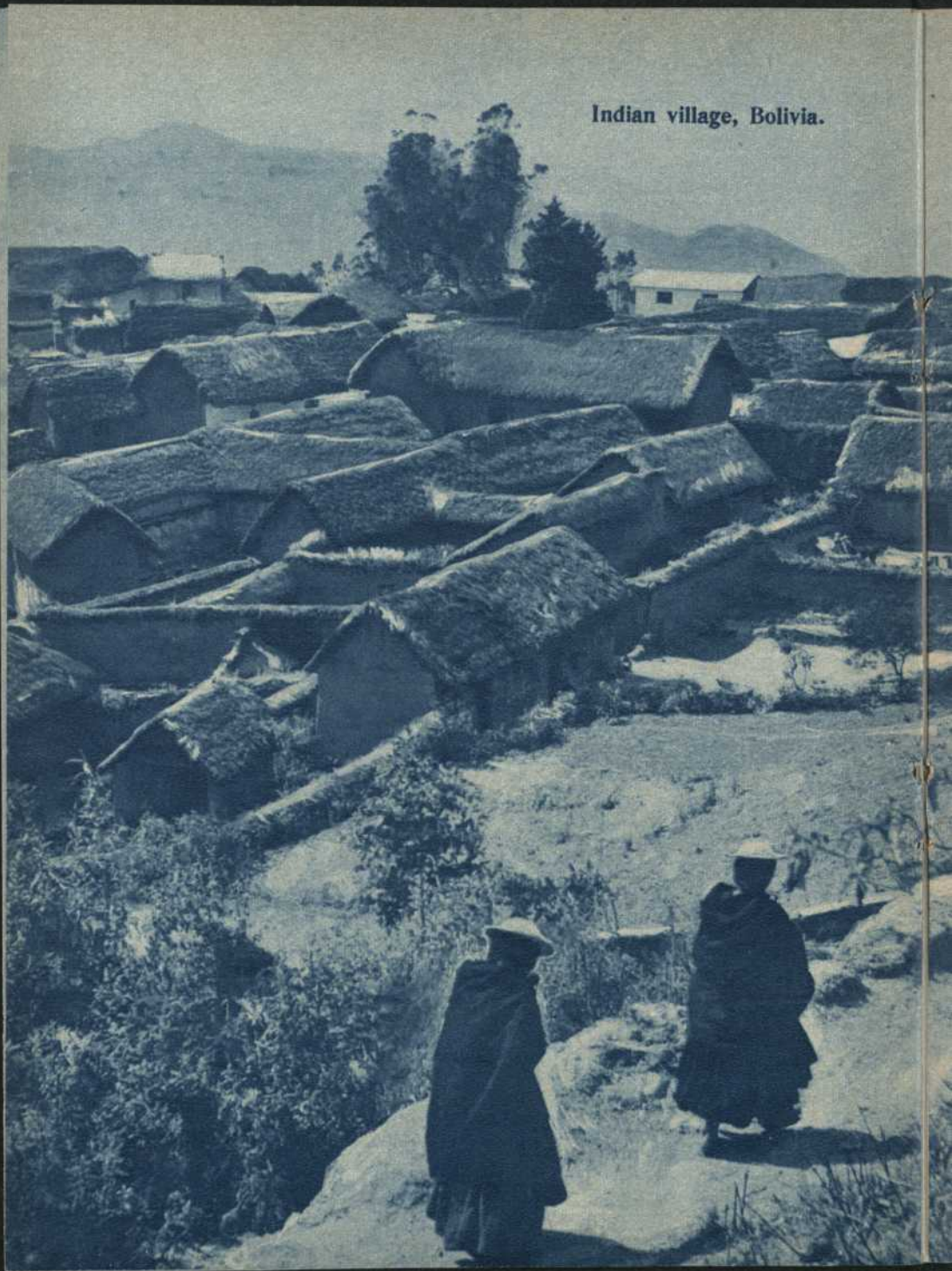
Make them come true.

Keep it safe from tempests.  
Grant it to grow into a sturdy, spreading tree  
Sheltering families of ardent souls,  
Souls that yearn for heaven,  
Their home.  
Novices full of zeal to lead their countrymen into paths of truth.  
Fervent novices  
Who will build nests of  
Prayer and sacrifice.  
Nests of silence, of solitude.  
*In te Domine speravi...*  
In you, O Lord, do we hope.  
Divine Husbandman  
Watch over  
The growth of your mustard seed  
Rising out  
Of Haiti's fertile soil.  
Inspire generous hearts to provide for the birds,  
The novices, who will flock to its branches,  
Eager to help with your harvest.  
*Non confundar in æternum.*  
Let it not be confounded forever  
Because its hope is firmly anchored in your Heart.

.....

Its budding branches groping heavenward,  
The mustard seed  
Of Haiti  
Sings  
Its *Te Deum*.

Indian village, Bolivia.





# Bolivian Vistas

Together with Brazil and Argentina, Bolivia is one of the largest countries of the South American continent. It shares with remote, mysterious Tibet the distinction of being called the "roof of the world", for its lofty plateau rises some 14,000 feet above sea level. This vast flat expanse sparsely covered with coarse grass and stunted plants struggling to live in the rarefied atmosphere, is ringed about by the majestic Andes whose finger-like peaks reach out for the clouds at a height of more than four miles. A completely landlocked country, Bolivia is watered by several rivers among which are the Beni, the Rio Grande, and the Desaguadero which links Lake Titicaca to Lake Poopo.

The territory may be divided into three principal physiological areas; the altiplano, immense tableland extending over 16% of the entire surface; the Yungas stretching over the foothills and valleys and crossed by small waterways; the Llanos or great plains comprising 70% of Bolivian territory. The temperature in the Llanos is hot and humid, more especially towards the north where lie swampy, unexplored jungle regions. In the Altiplano, the weather is cool, in parts even cold, while in the Yungas reigns a perpetual springtime. On account of Bolivia's position south of the Equator, it is winter there when our own country is plunged in the sweltering heat of summer. La Paz, the highest capital in the world, nestles in a verdant hollow at the foot of the regal Illimani. It is the political and intellectual heart of the country.

Among the urban population of Bolivia, a good number dress in European style but the Indians and *Cholos* (persons of mixed Spanish and India blood) hold on to the old costumes peculiar to their respective tribes. Men wear *ponchos* or *mantas*, blanket-like cloaks as gay as striped oriental rugs; their ear-tabbed stocking caps knitted in a variety of colours, are ornamented with tassels or balls of yarn that bob with



Sister Irene of Jesus (Irene Trudelle, Saint Narcisse)  
accompanied by a Canadian Missionary Oblate  
visits Indian homes.

every movement. In La Paz, Aymara belles sport *polleros*, full skirts of ten yards each hiding a number of flounced petticoats. Colourful shawls with long fringes are often worn sashwise as carriers for vegetables, flowers, wood or other sundry articles. Fat brown baby sometimes placidly peer from their depths. Full dress for Ayamaran ladies is incomplete without the ubiquitous derby worn in hues of pink, brown, orange, grey, or blue, over their blue-black tresses.

Bolivia's official language is Spanish reputedly spoken here with a per-

fect pronunciation, but the majority of Bolivians keep to their own dialects; the more commonly used is the Quechua, an idiom which has come down from the Incas and has been adopted by the Indians of Cochabamba, Sucre, and Potosi. The Aymara dialect, related to the Quechua, is much harder to learn. *Cholos* are usually bilingual.

Travelling by train in the neighbourhood of the capital, one is apt to find the scenery flat and monotonous. Denuded mountains grimly jostle one another. Here and there, small Indian villages precariously

cling to the edge of ravines or squat on the valley floor. About them spread patches of potatoes, green barley or *quinua*, a plant resembling duckweed.

Between Oruro and Cochabamba, the landscape of cold, gray peaks merges into dun and green and red masses brightened with flowering bushes and evergreen trees, and always, in the background standing guard, the great towering cones draped with mantles of gleaming white.

Life around the countryside is very primitive. Bolivian editions of Bo Peep watch over their flocks while they knit, wash, or spin. Llamas, graceful animals with a head like a camel's and legs like a deer's, act as beasts of burden in the highlands. A llama is very particular about the size of the load it is to carry: if the pack is too heavy or if it feels exhausted, it lies down, neatly tucking its front feet under its body, catlike, and calmly refuses to budge until properly rested. Another peculiarity of this animal is that it refuses to work except in company. The meat of the llama nourishes the Indian; its woven fleece keeps him warm; its hide is fashioned into sandals for his feet; its long hair, braided, serves him as rope; its droppings constitute the *carbon peruano* (Peruvian charcoal) which help as a fuel to protect him against the piercing chill of the high altitudes. Is it any wonder then that the llama is the No. 1 animal in the stolid Indian's heart?

Cochabamba, a cosmopolitan centre, with 90,000 inhabitants is situated at 8,000 feet above sea level in the foothills of the Andes. There one meets with almost every nationality under the sun: English, French,

Dutch, Yugoslavian, American, Arab, Brazilian, Czechoslovak, Argentinian, Chilean to mention a few. A great part of the population, however, is made up of Quechua Indians. Modern comfort has not yet penetrated this region, but the people live happy lives, content with what little they have. Instead of llamas, donkeys are used in these parts as beasts of burden.

Street scavenging is done by the women folk who use for this task brooms of their own fabrication which might have figured with honour at the Brussels Exposition! As early as three o'clock in the morning, barefooted and carrying their babies pickaback, they are busily at work; they want clean streets to greet the citizens when they step out on the day's business.

Bolivians are hardworking, honest, charitable, patient, and hospitable. They are fond of music and song. The melody of their serenades sung to the accompaniment of guitars often shatters the silence of the night.

Usually held on the occasion of national holidays or family anniversaries of some importance, *fiestas* are marked by spirited dancing performed to the throbbing of drums and the music of flutes. *Chicha*, a strong fermented drink made from maize or sugar cane, then flows so abundantly that entire families are known to squander all their money during the few days that the *fiesta* lasts.

\* \* \*

Nominally, the bulk of Bolivians is Catholics. Nearly all the people do receive the Sacraments of Baptism and Confirmation; but, for the rest, they seem to think that religion consists mostly in keeping statues of

Our Lady or of the patron saints in their home. How can such religious ignorance be explained? In a great measure by the scarcity of priests. Ministering to the needs of a population of four million, are only 651 priests; on this number 251 belong to the secular clergy. The outlook, however, is not entirely hopeless. A second spring, a sort of spiritual renaissance, is at present in full swing all over South America, but more especially in Bolivia. Of the two important events which fostered this movement, one was the General Mission organized and conducted by

Reverend Enrique Marie Huelin, S.J. Between June 1 and September 29, 1957, ninety-eight preachers covered the whole of the Bolivian territory, multiplying conference on subjects of such modern and practical interest as the nationalization of industries, the peril of communism, agrarian reforms, syndicalism. New and profound sympathies towards the Catholic Church were thus aroused in particular among the intellectual classes.

The second event which helped to promote a religious revival was the agreement between the Holy See

**Sister Saint Ghislaine (Ghislaine Seguin, Les Cedres) and Sister Suzanne of Jesus (Suzanne Longtin, Montreal) with Indian children friends of Cochabamba.**



The llama



and the republic signed at La Paz, on December 4, 1957, favouring Catholic Missions among Indian tribes. Through this agreement the government expressed its gratitude to the Apostolic Vicars for the missions established on national territory, and pledged itself to support the missionaries' social and religious activities. This collaboration between Church and State augurs well of the missions in this country.

Towards the end of September 1957, our Community opened its first house on the South American continent. The pioneers, Sisters Irene of Jesus<sup>1</sup> and Marie Armand<sup>2</sup>, after staying a few days at La Paz, capital of Bolivia, slipped down to the lower altitude of Cochabamba. As Catholics here did not as yet possess a commercial school conducted by religious, His Excellency The Most Reverend Luis Rodriguez, acting for the bishop of the diocese, suggested that our Sisters start with this work which, he stated, was urgently needed in the region.

<sup>1</sup> Irene Trudelle, Saint Narcisse.

<sup>2</sup> Lucile Baril, Lorrainville.

After two months of hunting for a suitable location, the Sisters finally decided to buy a property situated in a part of the city inhabited mostly by Indians. Not before February 1958, however, were they free to set up housekeeping. Meantime, they lived in a sort of shed where the first classes were opened.

On February 11, missionary reinforcements arrived in the person of Sisters Suzanne of Jesus<sup>1</sup> and St. Ghislaine<sup>2</sup>. On March 3, the commercial school was officially inaugurated with a roster of fifty pupils. Regretfully, the Sisters had to refuse 150 applicants because of lack of space. Besides the usual curriculum of stenography, typing, mathematics, and bookkeeping, lessons in Spanish and in English are also taught. The four Sisters are dreaming of a vast establishment where hundreds of girls may benefit by a staunch Catholic education. This project they entrust to the fatherly Providence of God. Does He not know far better than we do the needs of His Bolivian children?

<sup>1</sup> Suzanne Longtin, Montreal.

<sup>2</sup> Ghislaine Seguin, des Cedres.

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I love Peter more than any other Apostle or saint, because he was the most child-like of all. I suspect that it was the principal reason why Christ made him the rock upon which He has built His Church. The naive simplicity of Peter, I venture to think, was what endeared him to the heart of Our Lord.

*John C. H. Wu*



WAKAMATSU, JAPAN

# Being Polite to MARIA SAMA

by Sister SAINT COME<sup>1</sup>, M.L.C.

For months we had vainly been trying to effect a transaction regarding a new wing to be added to the school buildings. One morning, Mr. Nakamura, grandfather of one of our pupils, graciously offered his services. Being an experienced land-agent he promised soon to untangle the skein of complications. In the course of the conversation, mention was made of Keiko, his beloved little granddaughter. We told him how good her record was at school and how satisfied we were with her progress. "You perhaps do not know that she is teaching me, her grandfather, to pray the God of Catholics?" he inquired with a quizzical raise of his eyebrows. We replied that we did not and, nothing loath, Granddad started to explain: "Ever since my childhood, I have faithfully honoured the gods of my forebears. Every morning, kneeling before my

domestic altar, I clap my hands and bow low. Keiko who sits nearby watching me once remarked in a reproachful tone, 'Honourable One, you are very respectful of your gods, but you show Maria Sama great disrespect passing in front of her without even bowing'.

"But I don't know Maria Sama. How can I treat her with impoliteness?" I replied. "Oh, yes, you know her. I have her picture hung over there." She showed me a small framed picture her teacher had given her as an award. 'Come,' she said with the winsome smile I find it impossible to resist. 'I will teach you what you must do when you pass in front of her.' Her dainty hand firmly guided mine tracing the sign of the Cross. Then she taught me the Hail Mary, line by line. Now I can say it all by myself," Grandfather added proudly

<sup>1</sup> Therese Laliberte, Lotbiniere.

[illegible]

as he recited it aloud for our benefit.

We congratulated the old gentleman on his fine performance but he cut us short and took leave of us without adding anything. We wondered whether we had offended him unawares, but we later learned that brusque leavetaking was a mannerism of his.

We grew deeply indebted to him for the satisfactory settlement of knotty problems. When we thanked him for all the trouble he had taken, he replied, "I do not mind trouble as long as it is taken in a good cause."

A Sister added, "Since you have been Our Lady's advocate she will reward you by securing in your

favour a passport to heaven." A wistful smile played over his features. "As long as she does not secure it too soon.... I want to see my Keiko happily settled in life before I go..."

Our Blessed Mother, never to be outdone in generosity, is watching tenderly over Keiko, her devoted non-Christian child. Grandfather need have no anxiety on this score. Already his little granddaughter has won her parents' permission to pursue her secondary studies at our High School. They were in the beginning strongly opposed to a Catholic education for their beloved daughter. Mr. Nakamura is now studying the doctrine. Soon, we hope, Maria Sama will lead him to her divine Son.



# The World of Ants

Amay MARIA ROZARIA<sup>1</sup>, R.S.

(Conclusion)

## TERMITES

According to some, termites do not really belong to the great ant family. Be that as it may, they are in fact quite dissimilar in appearance; besides there has never been any love lost between the two families. An old saying around here proclaims them as friendly as dogs and hyenas.

*Magenge* is the Citumbuka generic term for termites of which there are several varieties. First in importance come the *ciswa*. This word which tells of power, greatness, importance, sits oddly enough on the termites, puny, insignificant insects whose body has the consistence of grayish white gelatine. And yet what havoc these diminutive creatures can work! They chew their way through anything made of wood, reducing to pulp logs and houses, undermining bridges, infesting libraries. Their favourite foods are wood and paper. They are, it is said, providers of the *protozoa*, animals still smaller than they who live inside their stomachs and do their digesting for them through releasing a liquid that dissolves the wood. The two thus benefit each other.

Social insects like the ants, the termites build large mounds or hard mud towers which are sometimes ten to eighteen feet high.

Cousins to the *ciswa* are the *cinbonbombo*, tiny termites which emit a nauseating smell; less harmful than the former they are content with chewing up dead wood. Their nests are underground and reach to such depths that should you happen to step over one of them unawares you might well get a fractured limb. Although the *cinbonbombo* apparently have no particular work to do they are not entirely useless as they triturate the clay used in making bricks; they moreover provide black ants with choice tidbits.

The *mphalata* and the *sizuma* are close relatives but their habitations differ in that the former build ant-hills and the latter, nests underground. Their soldiers are strong and cruel. Their queen rarely comes above ground; she prefers to remain safely at home laying thousands of eggs daily. In appearance, the queen



A Rosarian novice examines an anthill.

differs a good deal from other termites; her body is spongy and gelatinous somewhat like that of a large whitish worm measuring seven or eight inches long, her head resembles that of ordinary ants. The workers keep the royal quarters in the pink of order and cleanliness. No sooner have the *mphalata* females sprouted wings than they are caught as they flutter about. Men and birds use them as food; those who survive burrow their way underground where they are eventually transformed into grubs. The male *mphalata* are always minus wings; their chief task consists in protecting the female species. This they do, stinging anyone who attacks them, inflicting razor-like wounds that degenerate into ulcers not easily healed.

Gourmets are very fond of *mphalata* which yield a *dende* (seasoning) of a peculiar aroma and a delicious nutty flavour. Housewives fortunate enough to catch a good quantity of *mphalata*, cook them, then spread them out in the sun to dry before storing them for further use. The *mphalata* as well as the *vizuma* appear only during the rainy season.

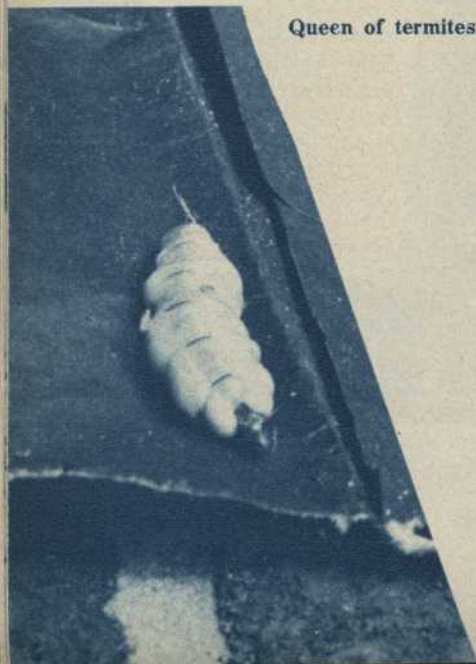
The *minthende* are cousins to the *mphalata*, but somewhat smaller. While the rainy season lasts, their soldier-workers may be seen busily storing grass for the colony. The winged female members of the family have no strength at all for work of any kind.

Sweet-smelling *lupuni*, of the same family as the *minthende*, afford men and birds many a tasty meal. They build neither mounds nor anthills and they visit our gardens only during the months of March and April. Towards the close of the rainy season, they flutter about in great numbers, much to the satisfaction of villagers who catch them to season their *sima* (corn mush).

Favourites of children, the winged *salumuwa* are visible everywhere, flitting about in the quiet of summer evenings.

The *jaramkuta*, a diminutive, insignificant looking tribe with soft, shapeless bodies, infest walls and rotten logs where they undergo a metamorphosis. As soon as they emerge from their retreats they fall a prey to frogs, birds, and dragon flies. It is believed around here that people who venture to eat these insects will

Queen of termites.





Mmmm ! These MPHALATA are delicious !



### Royal Capture!

Sister Saint Yvette (Yvette Carle, of Joliette)  
proudly exhibits her capture — a termite queen.

Corn grows tall and straight  
over demolished anthills.



become deaf. This explains their name — *ujara* (to close) *makutu* (ears).

\* \* \*

Perhaps you are wondering why this long essay on ants. Our revered founder, Msgr. J. M. St Denis, was fond of proposing as models these orderly, diligent insects to us, novices of the religious Society he established in Nyasaland. Often he would say, "Have no fear! You will grow as numerous as the *nyerere* if you prove as active as they are, and if you imitate their pluck in starting all over again in spite of setbacks."

It is God's Will that we should multiply in this lovely land of ours. But what is really expected of us, Rosarian Sisters? Merely that we should multiply until we are as numerous as the *nyerere*?

Nowadays, we hear much about a certain congress aiming at the uplift of our race. The ideas of the congressists appear to be revolutionary rather than pacifist and their doctrine seems strangely linked to that of Communism.

We also wish to uplift our race, but not through revolution and warfare. We desire to rescue our beloved people from paganism and error through constructive educational methods, under the leadership of our spiritual chiefs. Strength and courage we possess in *Ciuta* (God) whose loving hand we feel upon us in Nyasaland. May those who read these lines help us pray to obtain the conversion and enlightenment of our compatriots held fast in the web of subversion spread out by men whose end is to destroy Christianity in Africa.



## KOREAN GIRL

### Brings More than 150 Converts Into Church

A 13-year-old girl on Cheju Island has performed the amazing feat of bringing more than 150 converts into the Church in one year.

Her name is Agatha and one of the converts was her mother. According to Father Charles Cooper, Columban missionary, a year ago Agatha came to his church and told him she had brought her mother to be baptized. Then, she asked him to go with her to her village where she had five other persons waiting to be baptized.

Today, there are 150 more people in that village waiting for baptism, thanks to Agatha's efforts.

## Three years of Forced Labour

On December 6, 1958, Fides International News Agency confirmed the news previously received concerning the fate of our beloved Chinese Sister Mary Lucia who remained at Canton pending the expulsion of our missionaries in 1951.

True witness of Christ and of His Church, this young Sister has unflinchingly endured for the past eight years, the mental torture of endless questionings and intensive Communist indoctrination. Dear readers of *The Precursor*, please remember her in your daily prayers that God may grant her the grace to persevere until the final victory, for He alone can uphold her in this trial above human endurance.

According to the Fides news release, Sister Mary Lucia has lately been condemned to three years of strict supervision being forbidden to do or say anything without the assent of her guards. Her "supervised" labour at present consists in fashioning with her bare hands from morning until night, balls of coal dust mixed with dirt. The place of work is situated in Canton, on Tai Sun Kai Street, behind the cathedral, in the neighbourhood of the old Sacred Heart School.

Sister Mary Lucia was born February 2, 1910. She attended Holy Ghost School, conducted by our Canadian Missionaries. In 1924, she was baptized. After her graduation from Canton University, she left for the United States in 1939 to pursue her studies at Emmanuel College, Boston, where she obtained a degree in Sociology. She entered the noviciate of the Missionary Sisters of the Immaculate Conception, August 8, 1942, and returned to Canton towards the close of the year 1946.

We have said  
50,000  
aspirations for  
Sister Mary  
Lucia for  
from the boys  
and girls from  
Sister  
Marie  
Donald's  
room  
St. Francis School  
Naugatuck Conn.  
U.S.A.



Spiritual bouquet  
offered for Sister Mary Lucia  
by the pupils of  
Rev. Sister Marie Donald  
St. Francis School,  
Naugatuck, Conn.

# Our Beloved Dead

Reverend Edmund Jones, pastor of St. Anthony's, **Montreal**; Rev. Sister Joseph Isaie, SS. of Providence, **Montreal**; M. Victor Germain, **Quebec**, father of our Sister Mary of the Incarnation; Mrs. Beauchemin, **Victoriaville**, mother of our Sister Saint Clothilde; Mrs. J. B. Lefevre, **Montreal**, mother of our Sister Marie Micheline; Mrs. Victor Gauthier, **St. Theodore d'Acton**, mother of our Sisters Magdalen of Calvary and Magdalen of the Resurrection; Mr. Charles Desjardins, **Montreal**, father of our Sister Martha of Jesus; Mrs. Dominique Bolduc, **St. Ludger of Frontenac**, mother of our Sister Bibiane of Jesus; Mr. Eugene Perreault, **Joliette**, father of our Sister Marie Eugene; Mr. Joseph Bouchard, **Petite Riviere St. Francois**, father of our Sister Saint Roseline; Mr. Andre Gauvin, **Saint Catherine of Portneuf**, father of our Sister Andrew of the Cenacle; Mr. Georges Bolduc, **Saint Damian of Brandon**, father of our Sisters Marie George, Estelle of Jesus and Marie Colombe; Mr. Edward Paquette, **Montreal**, brother of our Mother Marie de la Providence; Mrs. Armand Lapointe, **Montreal**, sister of our Sister Saint Raphael; Mr. Lorenzo Delisle, **Florida**, brother of our Sister Joseph of the Holy Family; Miss Cecile Michaud, **Saint Andrew of Kamouraska**, sister of our Sisters Thomas of Jesus and Jeanne of Domremy; Mr. Fugere, **Montreal**, brother of our Sister Saint Eusebe; Mrs. Edmond Laurin and Mrs. George Marion, **Lafontaine, Ontario**, grandmothers of our Sister St. Hormisdas; Mr. Dionis Villemure, **Yamachiche**, grandfather of our Sister Marie Sylvia; Mrs. Louis Deschenes, **Saint Rose du Degeles**, grandmother of our Sister Louis Chanel; Mrs. J. B. Maillet, **Saint Louis, N. B.**; Mr. Arthur Roy, **Chicago**; Mr. Ed. Goulet, **Quebec**; Euclide Rouleau, **Montreal**; Mr. Jean Paul Godin, **St. Hyacinthe**; Mr. Louis Philippe Lacroix, **Saint Marie de Beauce**; Miss Bertha Bolduc, Mr. Zephirin Beaumont, Doctor G. Lafreniere, Mr. Ephrem Saucier, Mrs. Pierre Eudes, Mr. Hector R. Quinn, Mr. Laurent Geoffrion, Mr. Ferdinand Crepeau, Mr. J. H. Belanger, **Montreal**; Mrs. Joseph P. de Courval, **Rosemont**; Mr. Gerard Savaria, Mrs. Daniel Newman, **Lachine**; Mrs. Alphonse Drouin, **Ville St. Laurent**; Mr. Narcisse Chapdelaine, **Longueuil**; Mr. Joseph Bisailon, **Saint Jacques le Mineur**; Mrs. Paul Page, **Lanoraie**; Mr. Joseph Tellier, **St. Felix de Valois**; Mrs. J. B. Martel, **L'Assomption**; Mrs. Delphis Decarie, **Saint Scholastique**; Mr. Hormisdas Primeau, **Iberville**; Mr. Philippe Lorrain, Mr. Adrien Guimond, Miss Elodie Paradis, Mr. Joseph Malette, Mr. and Mrs. Z. Surprenant, Mr. J. A. Paquette, Mr. Albani Hamel, Mr. Servule Lamoureux, Mrs. Idola Rathe, Mr. Felix Langlois, Mr. Gaspard Fortin, **Saint John**; Mrs. Z. Boyer, **Valleyfield**; Miss Emilienne Lalumiere, **Saint Hubert**; Mr. Lucien Gagnon, Sr., **l'Acadie**; Mr. Julian Peterson, **Lac Gatineau**; Mr. Samuel Fiset, **Duhamel**; Mrs. Ernest Lagace, **Saint-Hyacinthe**; Miss Evangeline Laperriere, **Shawinigan**; Mrs. Adelard Giguere, **Saint Boniface**; Mr. Donat Rocheleau, **Cap de la Madeleine**; Mrs. Jules Galarneau, **Beauport**; Mrs. F. A. Fournier, **Montmagny**; Mrs. Gedeon Mathieu, **Beauceville West**; Mrs. J. A. Veilleux, **Courcelles**; Mr. Rosaire Blondeau, Mr. John Carey, **Saint Ferdinand**; Mrs. Ulric Pageau, **Ancienne Lorette**; Mrs. J. H. Pelletier, **Saint Pascal**; Mrs. Albert Vachon, Mr. Ernest Vachon, **East Broughton**; Mrs. Arthur Martel, **Quebec**; Mrs. Auguste Halle, **Saint Donat**; **Rimouski County** Mr. David Brassard, **Chicoutimi**; Mrs. Albertine Paquette, **Holyoke, Mass.**; Mrs. Anna Bedard, **Methuen, Mass.**; Mr. Napoleon Ouellette, **Salem, Mass.**; Mrs. Arthemise Martin, **Lynn, Mass.**; Mr. Cyrille M. Richard, **Franklin, N.H.**; Mrs. Jeremse Guay, **Cowpton**, mother of our Sister Jean Theophane.

# The Missionary Sisters of the Immaculate Conception

## CANADA

MOTHERHOUSE, 2900 St. Catherine Road  
Cote des Neiges, Montreal 26.  
NOVITIATE, Pont Viau, Montreal 9.  
OUTREMONT, 314 St. Catherine Road,  
Montreal 8.  
CHINESE HOSPITAL, 112 Lagauchetiere St., West,  
Montreal 1.  
NOMINIQUE, Labelle County, P.Q.  
RIMOUSKI, 85 St. Germain Street, P.Q.  
JOLIETTE P.Q., 750 St. Louis Street.  
QUEBEC, 1073 St. Cyrille Street West.  
VANCOUVER, Oriental Hospital, 236 Campbell St.  
VANCOUVER, Mount St. Joseph's Hospital,  
3080 Prince Edward Street.  
TROIS RIVIERES, P.Q., 1325 de la Terriere Street.  
GRANBY, P.Q., 35 Dufferin Street.  
GRANBY, P. Q., 279 Main Street.  
CHICOUTIMI, P.Q., 766 Cenacle Street.  
SAINTE MARIE, Beauce County, P.Q.  
SAINT JOHNS, P.Q., 430 Champlain Street.  
PERTH, N.B., P.B. 259.  
OTTAWA, Ont., 443 Gilmour Street.

## UNITED STATES

MARLBORO, Mass., 207 Pleasant Street.

## CHINA

OUR LADY OF FATIMA HOUSE  
103 Austin Road, Kowloon, Hong Kong.  
OUR LADY OF PROTECTION HOUSE,  
Clear Water Bay Road, Kowloon, Hong Kong.

## FORMOSA

KUANHSI, Catholic Church, Hsinchu Hsien,  
Taiwan.  
SHIH KUANG TSE, Catholic Church,  
Hsinchu Hsien, Taiwan.  
TAIPEI, 363, An Tung Chieh, Taiwan, Free China.  
SUAO, Catholic Mission, P.O. Box 2,  
Suao Yilanhsien, Taiwan, Free China.

## JAPAN

KORIYAMA, 96 Toramaru, Koriyama Shi,  
Fukushima Ken.  
WAKAMATSU, 480, sakae machi, Aizu Wakamatsu  
TOKYO, 108-4 cho me Fukazawa cho, Setagaya ku

## ITALY

ROME, via Giacinto Carini, 8.

## MADAGASCAR

MORONDAVA, Madagascar.  
AMBOHIBARY, Madagascar.

## BOLIVIA

COCHABAMBA, Academia Comercial,  
Calle Oruro No 300, Casilla 1667.

## PHILIPPINE ISLANDS

MANILA, Immaculate Conception Anglo Chinese  
Academy, Gen. Luna St., Intramuros.  
MANILA, 2212 S. del Rosario St., Tondo.  
LAS PINAS, Rizal.  
MATI, Davao Province.  
DAVAO City, Our Lady of Good Counsel Hall.  
PADADA, Davao Province.  
BAQUIO City, 11, Pacdal, Mountain Province.

## WEST INDIES

LES CAYES, Haiti.  
LES COTEAUX, Haiti.  
ROCHE A BATEAU, Haiti.  
PORT SALUT, Haiti.  
CAMP PERRIN, Haiti.  
MIREBALAIS, Haiti.  
LIMBE, Haiti.  
CAP HAITIEN, Hqaiti.  
CHANTAL, Haiti.  
TROU DU NORD, Haiti.  
PORT AU PRINCE, cité No 2.  
DESCHAPELLES, Albert Schweitzer Hospital  
Post Box No. 4, Saint Marc, Haiti.  
LA BOULE, Haiti.  
MERCEDES, Province of Matanzas, Cuba.  
MARTI, Province of Matanzas, Cuba.  
MANGUITO, Province of Matanzas, Cuba.  
LOS ARABOS, Province of Matanzas, Cuba.  
MAXIMO GOMEZ, Province of Matanzas, Cuba.  
COLON, Province of Matanzas, Cuba.  
SAN JOSE de LOS RAMOS, Prov. de Matanzas, Cuba.

## AFRICA

KATETE MISSION, Champira P.O.  
Nyasaland, B.C. Africa.  
MZAMBAZI MISSION, Kaufkule P.O.  
Nyasaland, B.C. Africa.  
RUMPHI MISSION, Rumphu P.O.  
Nyasaland, B.C. Africa.  
KARONGA MISSION, Karonga P.O.  
Nyasaland, B.C. Africa.  
KASEYE MISSION, Fort Hill P.O.  
Nyasaland, B.C. Africa.  
MZUZU, Convent School, Mzuzu P.O., Box 24,  
Nyasaland, B.C. Africa.  
NKATA BAY MISSION, Nkata Bay P.O.  
Nyasaland, B.C. Africa.  
FORT JAMESON, P.O. Box 107  
Northern Rhodesia, B.C. Africa.  
KANYANGA MISSION, Lundazi P.O.  
Northern Rhodesia, B.C. Africa.

BOLIVIA

