



Vol. XXIV - 38th year

September-October 1960

Montreal No. 5

The Precursor

The Precursor

2900 ST. CATHERINE ROAD — COTE DES NEIGES, MONTREAL (26)

Imprimatur : † Mgr Paul Touchette, P.A.V.G., December 31, 1959.

Nihil obstat : François Brouillette, ptre, May 5, 1960.

Vol. XXIV — 38th year

Montreal, September-October 1960

No. 5

Bi-monthly review published
by the Missionary Sisters of
the Immaculate Conception.

Yearly subscription...\$1.00

Life subscription...\$25.00

If you plan to change
your address, please do not
forget to write us in advance.
Send both the old and new
address. It will help the
Post Office, you, and us.

ADVANTAGES :

Subscribers share in the
prayers, works, and sacrifices
of all the Sisters of our
Society more especially of
those working in the mission
fields of the world.

Moreover, one Mass is
celebrated every week for
living subscribers. Another is
also offered for subscribers
who have passed away.

Authorized as second
class mail, Post Office
Department, Ottawa.

IN THIS ISSUE

<i>Marathon of Light</i>	195
Sister Martha of the Redeemer, M.I.C.	
<i>Newly appointed Cardinals</i>	202
<i>Cumpleanos</i>	205
Sister Frances of Chantal, M.I.C.	
<i>Associates of Today — Apostles of Tomorrow</i>	209
Sister Leo Joseph, M.I.C.	
<i>Ready!</i>	218
Sister Agnes of Jesus, M.I.C.	
<i>Social Evolution in Karonga</i>	222
Sister Saint Leo the Great, M.I.C.	
<i>The Lucky One</i>	225
Sister Alice, Novice	
<i>Rhodesian Fatima</i>	229
Sister Martha of the Sacred Heart, M.I.C.	
<i>Around the World in Eight Minutes</i>	232
A Filipino Novice	
<i>World News</i>	235
<i>Our Dear Departed</i>	238

Our cover : Indian peasants of Bolivia.

Marathon of Light

by Sister MARTHA OF THE REDEEMER,¹ M.I.C.

For months, Catholic Actionists had been feverishly at work preparing the National Catholic Convention of Havana. It was the wish of the organizers to have each parish of each province send as many representatives as possible to take part in the study sessions and in the rally that would follow. To arouse the people's fervour, campaigns of prayer, sacrifice, and charitable deeds were launched. The holding of this Convention was of paramount importance in the life of Catholicism in Cuba. If it proved successful, Catholics would feel strengthened; if it failed, the enemies of the faith would exult.

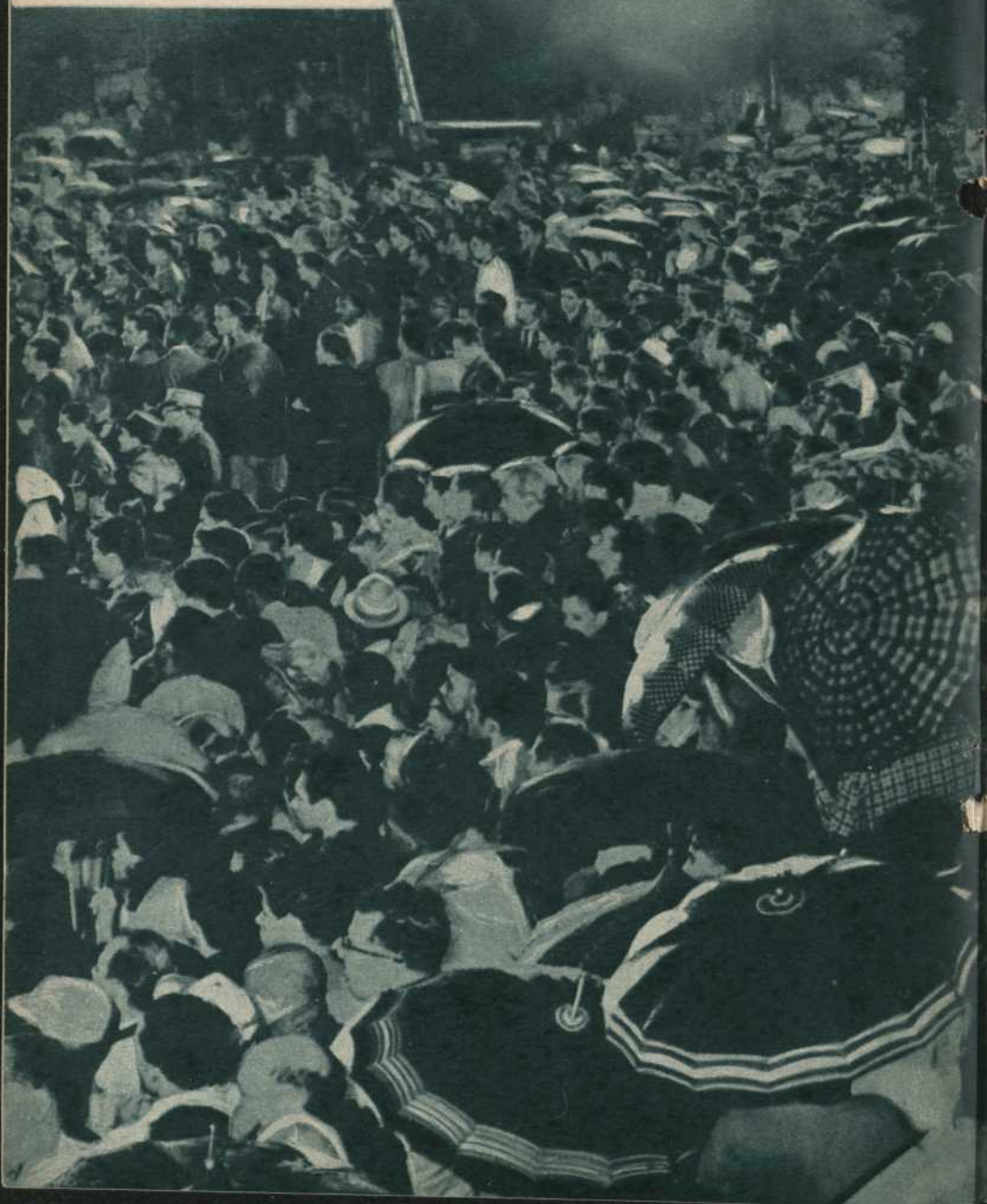
On November 21, feast of the Presentation of Mary, a vigil of arms was kept in every Catholic Church in Cuba, while at the national Marian shrine of Cobre, His Excellency Most Reverend Perez Serantes, Archbishop of Santiago, blessed a torch which he presented to members of the *Juventud Catolica* who were to convey it to Havana. Thus was inaugurated the Marathon of the Torch, the flame of which was

to light the 15,000 torches during the night procession of November 28. In every *pueblo* through which they passed, the youthful runners who took turns carrying the sacred fire were greeted with enthusiastic religious manifestations. Bishop Evelio Oiaz Y Cia met the final runner at the border of Havana Province. The organizers attached a symbolical meaning to this marathon: just as the flame lighted in the province of Oriente was to flash from one end of the land to the other, so the fire of faith was to spread from parish to parish, from province to province, illuminating the entire island.

A solemn sung Mass offered on the National University Plaza marked the opening of the Congress on Friday, November 27. On Thursday evening and throughout the night hours, pilgrims poured into Havana by bus, jeep, train, or private car. The crowds became delirious with joy when news filtered through that the miraculous statue of the Caridad, patroness of Cuba, leaving the sanctuary of El Cobre for the first time

¹ Marie Marthe Laurin, Beauharnois.

Rain fell by fits and starts...



in three hundred years, would be flown to the capital in a Cuban Air Force plane during the Convention.

A good number of people had travelled over fifteen hours by train in order to participate in this grandiose manifestation of faith. We left Matanzas towards noon on November 28, to be on time for the procession scheduled to start in the early evening hours. This popular demonstration so dear to the Cuban heart was to be followed by a midnight Mass, after which the papal message to the Congress would be relayed over the radio.

Two missionary Sisters of the Immaculate Conception from our Colon Colegio had spent the week in Havana to attend the study sessions together with a group of twenty students, members of the JEC. Only a few of our boarding school pupils accompanied us as the majority preferred to join their own family groups. With the professors and the lay teachers from our primary schools we were, nonetheless, in sufficient number to charter a special bus for the trip.

All along the way a fine drizzle kept falling, but we held on to the hope that we would have a fine moonlit night as announced by various broadcasts. Little did we guess what a weather trick Our Lady was preparing to play on her children. Upon reaching the outskirts of Havana, our bus suddenly developed engine trouble and we were forced to pile out as the chauffeur warned us it would take some time for him to find help. Standing by the roadside, we swallowed a quick lunch, then as the chauffeur did not reappear and we feared to be late for

the procession we started walking to the rallying point. Fortunately, before we had gone more than a few steps we were picked up by the college bus of the Foreign Mission Fathers. Soon afterwards, we spotted our Matanzas group who welcomed us joyfully. What a lovely family gathering this was! People embraced, congratulated one another, commented on the weather.

We reached the Capitol towards 7 P.M. Although punctuality is not a Cuban virtue, this once everything and everybody was on time. Perfect order reigned throughout the rally. Each province, each parish, had its standing place indicated on placards held aloft by young men. The groups from the provinces of Havana and Pinar del Rio were camped a dozen streets upwards from our Matanzas group placed near the Capitol. The other provinces were disposed one after the other in such a way that each parish in turn could fall into step as the cortege turned at Reina Street, climbed Carlos Tercero, and stopped at the Civic Plaza, facing Marti's monument, near the Omnibus Terminal.

On the stroke of eight, the huge procession formed of men, women, children, religious and priests of all congregations began to file through the heart of the city. At its head marched their Excellencies the Bishops, Catholic Youths bearing pennants and banners, the congress Torch Bearer, and the various parishes whose rallying point was ten streets away from the Capitol. It was 10.45 P.M. when our little Matanzas stream entered the great human tide flowing past. Hymns to the Caridad filled the air with joyful accents:

"Fragrant Rose of celestial gardens, Hail! We love thee, tender Mother. Hail most sweet Virgin... Hail delight of heavenly hosts... Patroness of Cuba, succour us thy children in this hour of distress. May thy name be our banner, may thy heart be our refuge." All present proclaimed their faith and their love. The Civica Plaza the largest square in Havana, was reached at 2.15 A.M. It proved too small to hold the thousands come to give a pledge of their attachment to the church.

And during all this time, the rain continued to beat down upon the crowd. At first, the priests had made the people pray for fine or at least dry weather, but Our Lady had decided this once to put to the test the faith of her children by leaving their prayers unheard. To make things worse, a cold wind rose. We shivered as we marched along, spat at by the vicious rain and lashed by the wind. Our coiffes hung like a spider's web over our eyes; rivulets of black ran down our white habit and blue girdle; water chuckled in our shoes; we looked and felt like scarecrows. The crowd surging about us on all sides, did not look any better; and yet nobody seemed to mind. Amused, people just looked at one another, shrugged their shoulders and laughed. Seeing that rain and wind continued unabated, the priest who accompanied the different groups urged their parishioners to look upon the rain as a symbol of the graces. Our Lord would bestow upon them and to stand fast no matter how disagreeable it might be. "Not one Catholic must give up," they added. "This is the time for us Cubans to show the world we are not taking

part in a mere colourful pageant, but in a genuine religious ceremony. Keep on marching, and rest assured that nobody will be sick." Members of JEC also passed among the ranks to encourage everybody to stay until the end. As if to challenge priests and faithful, the wind grew furious trying to snatch banner and placards out of the hands of youthful bearers, and to rout TV technicians and their cameras from their positions. Once in a while, for about ten minutes at a time, the rain stopped and strange to say our garments dried.

Some cautious people who had brought along small folding stools (it must not be forgotten that they had to wait for Midnight Mass until all those taking part in the procession had arrived) now used them as umbrellas, the legs resting on their shoulders; some old gentlemen knotted a handkerchief about their bald heads to avoid blinding splashes; a good number wore folded newspapers as protection against the downpour.

In the cortege, women and children walked six abreast through the middle of the avenues, while the men in single file, bearing lighted torches, escorted them on either side. The heat radiating from thousands of these luminaries gave some warmth at least to the outward rows of marchers. Here and there, trucks were stationed to keep the way clear of debris. Halfway from the goal, hawkers passed cups of steaming coffee. Whenever someone was heard worrying over rheumatic joints, the pastors urged, "Don't worry. Nobody will be sick. Keep on marching!" This prophecy was singularly realized.

If a new downpour threatened to

dampen the enthusiasm of the participants, acclamations rang out, "Long live the Caridad!" "*Christus Vincit! Christus Regnat! Christus Imperat!*" The hope of seeing the venerable statue of the *Virgen de la Caridad*, patroness of the land, spurred everybody onward.

After the greater part of the cortege had reached the Civic Square, His Eminence Cardinal Arteaga y Betancourt, who in spite of his

advanced years had accepted to preside the ceremony, made his solemn entry and ascended the platform erected for ecclesiastical dignitaries. Thunderous applause greeted the Pope's representative in Cuba and similar ovations were repeated upon the arrival of the Bishops.

Just then, our parish group was defiling past the Freemasons' Grand Lodge surmounted by a giant ter-



Like the flame of the torches,
the fire of faith illumined the Island..

restrial globe, symbol of worldwide domination. A young man shouted to the crowd to take up acclamations in honour of Our Blessed Mother, "*Caridad! Caridad!* Louder, louder," he urged in irresistible accents, "Long live Christ! Long live Our Lady of Charity!" Happy to do our little part, we shared the happiness of our dear Cubans at the success of the Catholic Congress, for the one million strong marching under pouring rain to acclaim Christ and Our Lady was proof enough that it had indeed been successful beyond expectations.

Much to our regret, we found it impossible because of the crowd to go anywhere near the central altar and the throne of Our Lady of Caridad. With many other groups we had to be content to follow the hymns and the prayers of the Mass from a nearby garden. Before offering the Holy Sacrifice, the Bishop of Havana addressed the people. He was so profoundly touched that all he could manage to say in a voice tremulous with emotion was, "Thank you dear people, thank you for having gathered here in such great numbers in spite of the rain... May the Virgin of Caridad bless you all who came here not only to take part in a splendid demonstration but in a truly religious spirit to give our celestial patroness a pledge of your ardent love. Thank you..."

When the bell of consecration sounded I hesitated, but only for a moment, to kneel down in the mud. All around me, young and old, threw themselves on their knees and I did likewise. It was as if everyone knelt in a church with comfortable kneelers. Unfortunately, because of the wind and the rain which by now

came down in a steady downpour, the priests found it impossible to distribute Holy Communion. The faithful were urged to call at the various city churches on the way back where priests would be at their disposition.

After Mass, towards 3 A.M. the voice of the Sovereign Pontiff reached us, extraordinarily sweet and clear over the sound waves, in a tender appeal for mutual understanding, social justice, charity, and fraternity.

"The face of the world could change if true charity were to reign. The charity of the Christian is united in sympathy with his neighbour's sorrow, to the sufferings of the needy, seeking happiness for himself and his neighbour, his salvation as well as his neighbour's. It is the true charity that constantly proves itself... from the heart contemplating good, seeking good, doing good to others because it sees brothers in Christ or Christ Himself.

"If hatred has given the bitter fruits of death, you must light anew that Christian love which is the only love capable of smoothing so many harsh situations, overcoming such terrible dangers, and sweetening so many sufferings.

"This love, whose fruit is in concord and union in thought, will bind social peace."

The papal blessing descended upon the faithful, then the triumphant chant "*Christus Vincit*" brought the night ceremony to a close. As there were not enough vehicles to accommodate all who had marched in the procession, the majority had to walk the length of ten streets and more after the nine or ten hours of fatigue

just undergone.

On the morrow took place the closing session of the Congress and the departure by plane of Our Lady's miraculous statue. Numerous groups walked barefooted to the airport. There was no rain, but the weather was windy and cold. On the way, the jeep driving the Virgin's triumphant car having stalled, men, women, and children pushed it up to the plane.

Two of our Colon Sisters who had gone from the airport to the customs office met Virgilio, a militant Catholic Actionist, on their way back to the city. He shook hands warmly and exclaimed, "Thank you! Thank you!"

"What for?" the Sisters asked in surprise.

"For taking part in our Congress. I noticed several members of your Society in the cortege. You were not afraid to join with us. We know now that you are full of sympathy towards our people and that Christian charity has no frontiers." He went on relating to the Sisters how he had worked so hard during the last fortnight that he had fallen asleep on the Civic

Square during the procession. "I cannot tell how long I slept but when a companion awakened me just before Mass, all traces of exhaustion had disappeared. I seemed a new man and my clothes were dry."

"It reminds one of the miracle at Fatima, when the crowds prayed in the rain without getting wet, doesn't it?" The Sister remarked.

At this moment, Virgilio's father, who although an invalid suffering from a bad heart condition had taken part in the procession, came up to the group and said to Sister Saint Nemese¹ about to leave for Canada, "Tell the Canadian people that we Cubans love Mary with all our heart; that we are ardent Catholics, unafraid to proclaim our Faith. Can a nation such as ours perish? We lovers of Mary are legion in Cuba. Tell your people so."

"Long live Our Lady of Charity!" Virgilio called out as a farewell before going on his way.

"Long live Our Lady of Charity," echoed our Sisters in their hearts as they turned homeward.

¹ Claire Garceau, Trois-Rivieres.

MISSIONARY INTENTIONS

SEPTEMBER: The conquest of racism through Christian charity.

OCTOBER: An increase of catechists in mission lands.

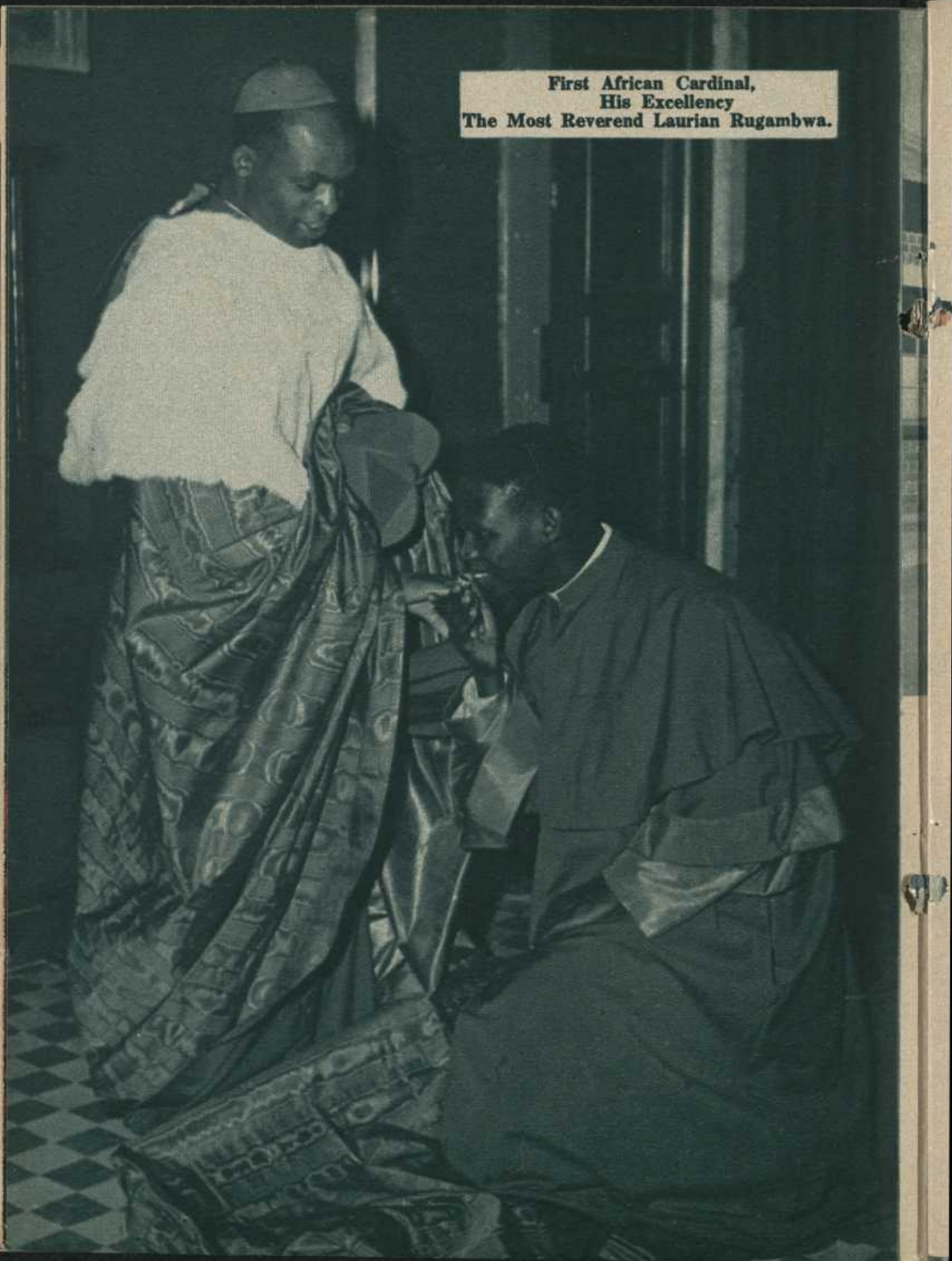


The newly appointed Filipino Cardinal,
His Excellency The Most Reverend Rufino Santos.

**His Eminence Cardinal Peter Tatsuo Doi,
Archbishop of Tokyo,
first Japanese to become
a Prince of the Church.**



**First African Cardinal,
His Excellency
The Most Reverend Laurian Rugambwa.**



Cumpleanos

by Sister FRANCES OF CHANTAL,¹ M.I.C.

You would like to live on more familiar terms with the denizens of heaven? Come to Bolivia. The Indians around here consider the saints as cherished and honoured members of the family, taking part in its rejoicings, affording solace when sadness prevails. Having been named on the day of their Baptism after the Saint whose feast it happens to be, all their life through they unite in one celebration their birthday and their patron saint's feastday. This is what is called *cumpleanos*. Here is how one of our neighbours lately observed the dual celebration.

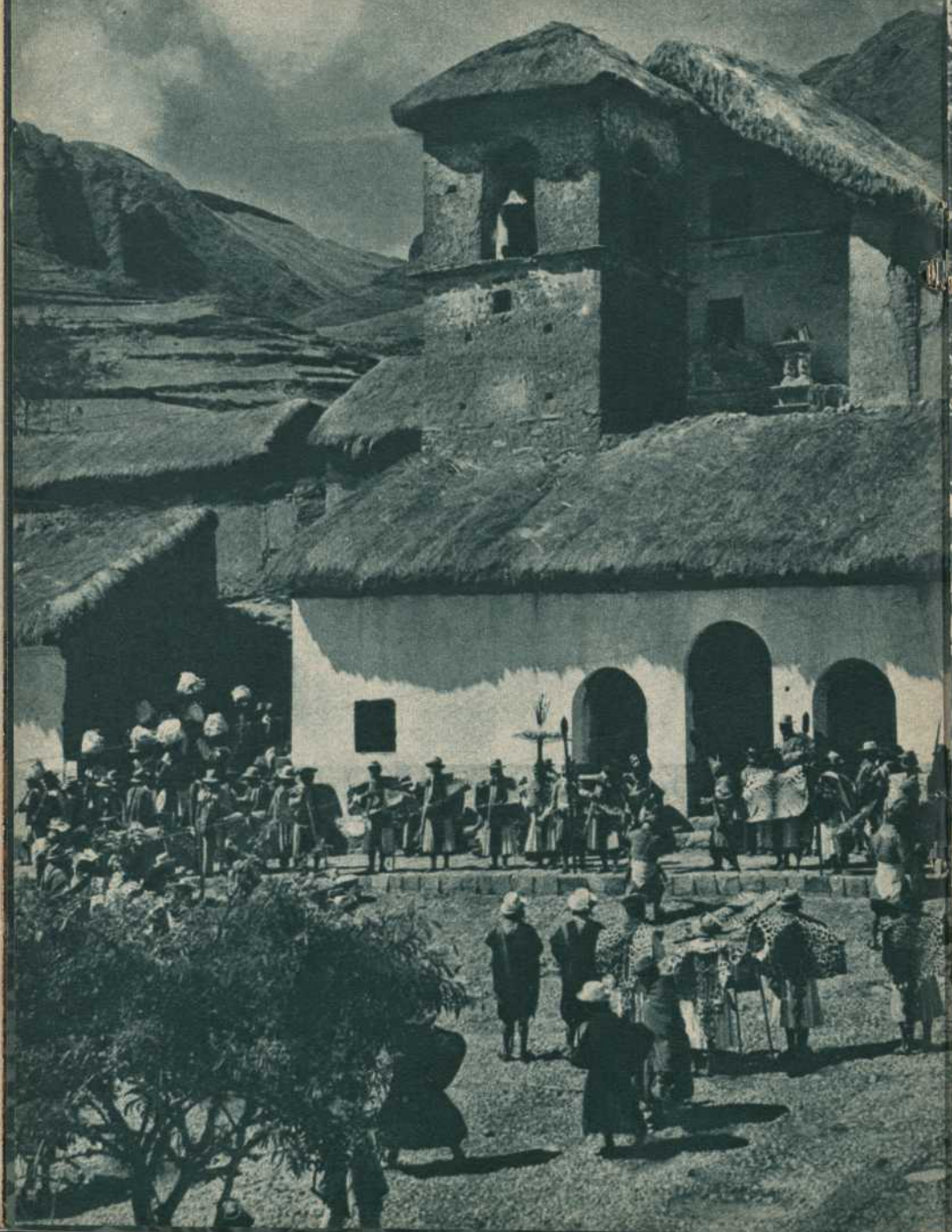
Firecrackers opened the proceedings with a lusty bang on the previous evening. Next, a group of guests, friends and relatives, escorted to the house under showers of confetti a statue representing Our Lord, the guest of honour. It is the custom to have a statue of the holy patron — if none is available any statue will do — preside at family reunions and accompany the whole clan to church.

When dusk had fallen, a sort of bonfire was lighted outside over which a pig was barbecued while neighbours conversed animatedly and the small fry capered, shouting with delight every time firecrackers streaked the dark with coloured light. The merrymaking went on until the small hours.

On the following morning the village band played in front of the house announcing that Holy Mass was about to be offered for the intentions of the head of the family. A triumphant procession then set out, the statue in the lead, to the tune of lively airs. Strangely enough, although Bolivian Indians will not miss attending Holy Mass on their birthday whenever this is possible, they shine by their absence at the Sunday Mass.

During the morning hours, things were quiet at our neighbour's. Towards evening, however, the guests grew boisterous, stimulated by copious draughts of the famous *chicha*, national beverage of Bolivia. Musi-

¹ Pierrette Quevillon, Montreal.





cians played their loudest and dancers whirled, stamped, and pirouetted part of the night. All the while the statue of the "guest of honour" continued serenely to preside over the festivities. Watching these simple folks amuse themselves, Our Lord no doubt recalled that wedding of Cana over which he presided in the days when He shared our earthly existence!

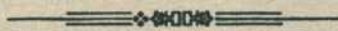
The Bolivian birthday celebrations have at least something religious to them which goes to show that the faith still lives in the heart of the Indians. How many people back home think of going to Mass to mark their birthday? And yet they certainly have more to be thankful for in a spiritual as well as in a temporal way than the people of Bolivia, a land where there is such a sad dearth of priests to minister to the needs of a population that is at least nominally Catholic.

I feel convinced that given a modicum of religious instruction, the Indians of Bolivia would become fervent Catholics. But the Church in Latin America has to rely on the co-operation of the faithful in North America in order to make the most of its religious values. Great hopes for a better future have been aroused by the fact that twenty-three Bishops of the United States, Canada, and Latin American countries, assembled in conference at Washington under the presidency of His Eminence Cardinal Cushing, have studied the means of preserving and developing Catholic life in Latin America. His Excellency Archbishop Paul Bernier of Gaspé declared on this occasion that Canada was ready to send two thousand priests as spiritual shep-

herds to the faithful of widely scattered dioceses throughout the South American continent and that it would continue to send more as long as needful.

Missionaries and lay apostles are also needed in great numbers. Let this be a challenge to your sturdy souls, dear Canadian youth, a chal-

lenge which will send you marching into the arena where the fight for the Church is critical. We are counting on you to help us restore the gift of God to peoples who received it from zealous Spanish missionaries centuries ago, but who have since all but lost it not out of their own fault.



LIVING CHRIST-CENTERED LIVES

The laity are gradually deepening their knowledge of Christianity's fire and love. They are learning how to live Christ-centered lives. They are becoming aware of the fact that the grace of Catholicism was not given to them for themselves alone but for those who do not possess it.

Missionary work is the duty of all. The laity must co-operate with God's grace and with each other in the collective salvation of the world. They must co-operate by the impact of their whole Christian lives, in the individual salvation of those who remain apparently pagans and unbelievers. Catholicism is essentially social. Only to the extent that the laity co-operate with God and man in God's work in the world will they be allowed a share of the final triumph or find a place in the common salvation.

John J. O'Conner

* * *

As Jesus has taught us, "A tree is known by its fruits." Since Jesus is the fruit of her womb, it is easy to infer the goodness of Our Lady. "Only such a mother could have conceived and born such a son," as the Chinese would say.

John C. H. Wu

ASSOCIATES of Today Apostles of Tomorrow

by Sister LEO JOSEPH,¹ M.I.C.

In an audience accorded to the Central Director of the Holy Childhood Association, His Holiness Pope XI spoke of this Pontifical Work as the educator of a mission-minded youth:

The Holy Childhood is a most marvelous work not only because it furnishes the missions with considerable financial aid but also because it forms an apostolic spirit in our children. We ardently desire that this Work already so prosperous should achieve more rapid and strong development. This we desire for the benefit of the missions it succours, for the welfare of little pagan children to whom it brings life eternal, and also for the youthful associates themselves whose zeal it stimulates, and in whose hearts it instills the spirit of charity and of apostolate.²

In these lines we get an inkling as it were of the influence wielded both in the mission world and at home by this world-wide Association. Our readers will doubtless appreciate being presented with a brief sketch of the origin, the aim, the organization, the development, and the realizations of the Holy Childhood.

Origin

Mgr. Charles Auguste de Forbin Janson, all his life a keen student of the foreign missions and a missionary at heart, had long been haunted with the desire to do something for the relief in soul and in body of the children of the pagan world. His dream of a Society with this aim in view was realized on the day, in 1842, when he confided in Miss Pauline Marie Jaricot.

This holy woman had for some time wanted to enlist Catholic children in the organization of which she was foundress — the Propagation of the Faith. It seemed to her as she listened to the Bishop that here was the direct answer of divine Providence. She evolved a plan at once simple and appealing. "Let little Christian children," she proposed "become bankers whose gold will open the gates of heaven to pagan children. Christian innocence will thereby become the saviour of pagan innocence." Pauline Jaricot further suggested that this Society be called Association of the Holy Childhood. She

¹ Simone Sabourin, Saint Isidore of Prescott, Ont.

was the first to offer a gift to her "godchild", for the foundress of the Propagation of the Faith became, so to say, the godmother of the Holy Childhood Association. Wherever the name of the great-hearted founder Bishop de Forbin Janson is recalled, there also is gratefully remembered that of the valiant woman who was his first collaborator.

Aim

Placed under the patronage of the Divine Child, this association aims at uniting Catholic Childhood and holy for the future as well as in the imitation of the virtues of of neighbour as he is reple-lands. Alms, prayer, and levers wherewith it moves nearer to God. In mission the Holy Childhood assists of Catholic orphanages, workshops. Doubly education-up, nurses, and educates count-pagan world, it trains the children virtues. Once grown-up, the Asso-responsibilities knowing full well that "To whom much has been given, of them much is expected". Their zeal will prove that they appreciate the much they have been given — the priceless jewel of the Faith. "Their views regarding the work of the Church on earth and its supernatural character which is without respect of persons, races, and civilizations, will be at once concrete and profound."



offering practical means to keep it the present. These means are the Christ Child and the love sent in the child of pagan sacrifice are the mighty the world and lifts it up territories the world over, in the support of thousands schools, maternity clinics, al in its nature, while it takes less little ones throughout the at home in the noblest Christian

ciates will be ready to assume their responsibilities knowing full well that "To whom much has been given, of them much is expected". Their zeal will prove that they appreciate the much they have been given — the priceless jewel of the Faith. "Their views regarding the work of the Church on earth and its supernatural character which is without respect of persons, races, and civilizations, will be at once concrete and profound."

There can be no better preparation for Catholic Action than the work of the Holy Childhood in Christian countries. It spurs young Catholics from their earliest years to militant apostolic service. Constantly scanning missionary horizons, our children grow up with the desire to accomplish great things for the glory of God and the salvation of souls.⁴

An important testimony which proved at the same time a precious encouragement was given the Work by His Holiness Pope Pius XII, in an address delivered on the occasion of the second World Congress for Lay Apostolate:

Instead of being selfishly concerned only with their (the children) personal salvation, let them realize their responsibility towards other and take the means to help them out. Besides, they may be sure that prayer, sacrifice, courageous efforts to win souls to God are sure pledges of personal salvation. Movements such as the Work of the Holy Childhood have launched in this sense many a fruitful initiative.⁵

Commenting the passage of the address mentioned above, *Osservatore Romano* remarked:

The Holy Childhood may well be considered as fostering apostolic zeal in the candid souls of children. Like a wise and tender mother it spurs their enthusiasm, guides and directs their generous impulses. The lay apostolate as well as the apostolate of missionaries finds in

the Holy Childhood a source of vivifying strength, an unshakable groundwork upon which may be securely founded its organization to make Jesus Christ better known and better loved by all peoples. ⁶

Obligations

What are the principal obligations of Holy Childhood Associates? Prayer is their first and fundamental obligation, prayer to obtain the orientation of the mind towards God without whose help we are powerless to accomplish anything. They are also expected to give practical help to the missions, alms out of their own pocket money, giving that entails personal sacrifice. In their spirit of self-denial, children will often go the lengths of heroism.

To illustrate my point, I am proud to quote the following lines received from a youthful newsboy apostle: "My first 'pay' amounted to \$6.27. I am happy to send you this sum in favour of the missions. While I'm spreading worldly news, my little sacrifice will help spread the gospel message."

In not a few cases, such generous deeds open wide the furrow where the precious seed of a religious vocation sprouts and bears fruit.

May we not hope that in the loving hearts of little ones early accustomed to pray for the eternal salvation of pagans, divine Providence will infuse the spirit of apostolate? Carefully fostered this spirit will perhaps yield in future years perfect instruments of apostolic work. ⁷

The Holy Childhood is indeed a sower, a promoter of vocations to the priesthood or to the religious life. Numerous instances could be cited of priests and religious whose thoughts as little children were turned mission-ward thanks to the Holy Childhood. But the Association is not content with inspiring vocations for the field afar; it also provides the field at home with zealous pastors, devoted Brothers and Sisters. This fact may be emphasized by a remark made to Msgr. Bressolles by Cardinal Suhard on the occasion of a missionary exposition held in Paris to highlight the centenary of the Holy Childhood: "I am deeply attached to the Holy Childhood Association, for it has been my guide on the path to holy priesthood. I began to preach the Gospel when as a peasant boy I went from farm to farm collecting alms for the poor pagan tots."



A priest visiting one of our Closed Retreat Centres related to the directress how he had first heard the call to the life of a priest as he listened to a talk given on the Holy Childhood Association. Although of a purely personal nature, such testimonials are nonetheless significant.

Organization

A remarkable facet of the Association is that it continues to follow today the same programme evolved at its very beginning. As it does not come within the scope of this essay to expose in detail the hierarchic functioning of the Work, I will but briefly outline its form of government. Supreme authority is vested in a Central Superior Council with headquarters in Paris. This Council is composed of a Central Director and of three classes of members: (1) Chief National Directors; (2) Missionaries belonging to various congregations; (3) Eminent lay personalities as for instance, Mr. Charles Roux, Mr. Paul Claudel... The latter well-known poet since gone to his eternal reward,

accepted to preside the Centenary of the Work and wrote on this occasion one of his finest and most inspiring pages.

The Holy Childhood is primarily the work of children; but they must be guided and encouraged if their efforts are to bear abundant fruit. Upon the teachers rests the task of fostering their attachment to the Association, of inculcating in their souls the spirit of thankfulness to God for the priceless boon of Catholic education — boon denied to countless unfortunate children of their age. They will remind Associates of their obligation to recite the daily prayer, pay the regular dues, and make further sacrifices in behalf of pagan little ones. Moreover, they will emphasize the important lessons of unselfishness and generosity thus preparing them for active missionary service. Mission-minded teachers will readily find the methods most effective for their purpose.

Promoters visit the various educational establishments once a year. According to the testimony of many Directors and Directresses, the coming of the Missionary Sister to the classroom never fails to impress the



pupils. Their tender hearts are stirred while the Promoter vividly depicts life in the mission field afar where she has been privileged to work for many years perhaps.

Compassion for the sad fate of so many children in mission territories is certainly a powerful means of quickening the interest of the pupils in our schools. Much more important still it is to stress the fact that their missionary association is the Church implanting itself in all parts of the world; the Church growing and striving to hem within the one true Fold peoples of all races and nations.

One of the chief duties of Promoters is to enlist the goodwill of those who conduct educational institutions, experience having shown that the mission-mindedness of directors influences their staff. On the other hand, directors more or less indifferent as far as Holy Childhood was concerned, have been known to become apostles of the Work after the passage in their school of a Promoter who knew how to fire her audience with her own flaming zeal.

Evidently, Promoters have the duty to keep informed of present-day

**Thanks to the Holy Childhood, these little ones have found a home
at the Mzambazi orphanage, Nyasaland.**

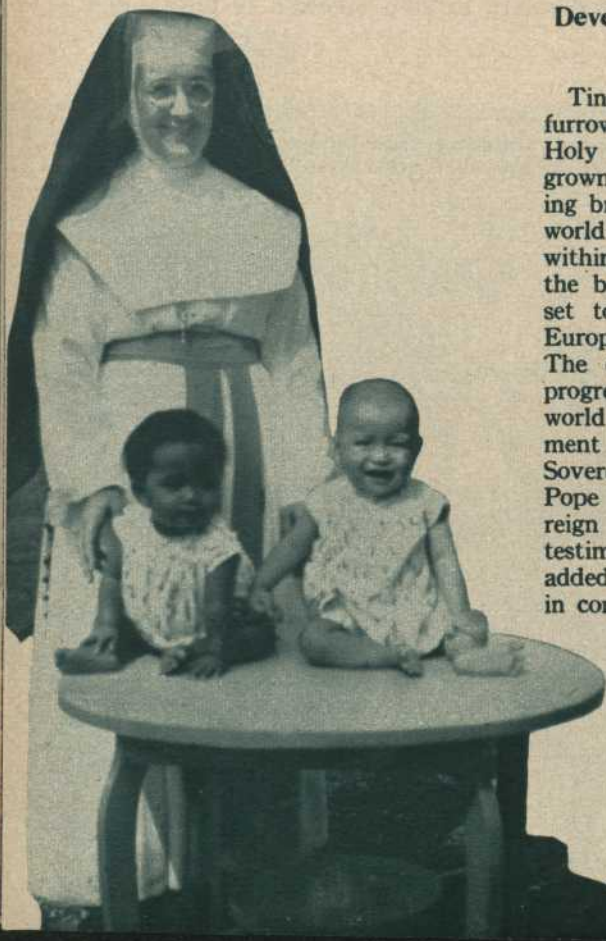


situations and problems in mission countries, but the Sacred Heart is the academy wherein they will learn the technique of apostolic endeavour. In frequent and intimate contact with this source of love their souls will acquire the science of the apostolate. The more they live in close union with the Saviour, the more their intercourse with others will be impregnated with the supernatural. Encouraging her daughters engaged in the work of Holy Childhood Promoters, the Foundress of our Society declared:

Let everything you do aim at procuring the glory of God, not your own selfish vainglory. If your actions spring from a less noble motive, your work will be vitiated. Do not make the rounds of schools to draw attention, to curry favours but solely to give glory to God. Imitate Our Lady who held up Jesus in her arms only to make Him better known and better loved.

Development and realizations

Tiny mustard seed cast into the furrow one hundred years hence, the Holy Childhood Association has grown into a huge tree whose spreading branches now shadow the whole world. Although founded in France, within a very short time it crossed the boundaries of this country and set to work in various regions of Europe and eventually in America. The chief factor that explains its progress throughout the Catholic world is the praise and encouragement bestowed upon it by the Sovereign Pontiffs beginning with Pope Gregory XVI during whose reign it was established. To the testimonial already quoted, may be added the words of Pope Benedict XV in connection with the good accom-



Julio and Mary live happily
at the Child Jesus Home
in Davao, P.I.

plished by Associates. "It is hard to tell whether they do more good to others than to themselves." *

In 1926, Pope Pius XI raised the Holy Childhood Association to the rank of a Pontifical Work, and some time later named as its Protector Cardinal Pacelli, Secretary of State. Wishing to illustrate his tender attachment for the Holy Childhood the Pope declared that just as the Cardinal Secretary



Holy Childhood pennies provide him with three full meals a day.

of State was of all the Princes of the Church the one who lived in closest contact with him, in like manner, the Holy Childhood was the Work closest to his heart.

Upon his elevation to the Holy See, Pope Pius XII likewise showed his affectionate interest in the Holy Childhood by retaining it under his personal protection. In the words of Msgr. Bressolles, he thereby made it the most Pontifical Work of all, "The only one of the three great Pontifical Societies to be placed under the Pope's personal supervision." *

Pope John XXIII inheriting in this the paternal solicitude of his immediate predecessors, also deigned to assume the office of Protector of the Holy Childhood Association.

A brief report of the beginnings and development of the Work in our homeland will not be out of place here. Introduced in Montreal by the Sulpicians in 1851, it prospered under their enlightened direction and in time spread to the surrounding regions. But its development in Eastern Canada is more particularly due to the impetus given it by Reverend Mother Mary of the Holy Spirit. The zealous Foundress personally inaugurated the

work of Holy Childhood Promoters today carried on by her daughters in nearly every diocese of the province. First among the schools visited by Mother Mary of the Holy Spirit were the following: Saint Francis Xavier Academy, Saint Veronica's School (formerly Proulx Academy) and Mount Royal Boarding School all three situated in the Immaculate Conception parish.

At the close of the first year of propaganda, June 1917, receipts amounted to \$4,944.09. God blessed the work of the first Promoters. Associates of today follow in the trail blazed by the courageous pioneers. In June 1958, the grand total of Holy Childhood receipts collected in the Montreal Arch-

They owe their happiness to the Holy Childhood.

Koriyama Orphanage, Japan.



diocese rose to the sum of \$68,461.96. At present, considerable sums feed the "well of gold" after which yearned Pauline Marie Jaricot. Canada ranks third with its last yearly total of \$425,748.99, while global receipts registered at the general office in Paris totalled all of \$4,168,824.89. From France, the rills of alms pour all over the earth where 700 missionary bishops eagerly await this "heavenly dew".

The few statistics given below will present a summary idea of the way in which the distribution of the above mentioned sums contributes to the support of educational works or works of child care in mission countries:

660,00 children were cared for in maternity clinics or foundling homes.
450,000 orphans were provided for.
4,000,000 pupils were educated in various missions.

These figures reveal but the material results of Holy Childhood work. Compared to spiritual values — which, alas, cannot be assessed — they are insignificant. It cannot be over-emphasized that the chief goal of the Holy Childhood is a spiritual goal: to form Catholic children in the great missionary ideal.

With what tenderness Christ warns us not to despise the little ones! The work they have accomplished through the Holy Childhood reads like a fairy tale. Jesus has indeed chosen the lambs of His flock to work wonders. Paul Claudel, faithful friend of the Association, once wrote: "From a human point of view, the missionary enterprise seemed doomed to failure had not God raised to His missionaries powerful allies. Who are these allies? I hear you ask. None other than the little ones of the Kingdom."¹⁰

² Pope Pius XI, audience given to Msgr. Merio, May 12, 1924.

³ Reverend Father Faure, S.J.

⁴ Msgr. Bressolles, Report to the third International Congress of Missionary Union of the Clergy Sept. 1950.

⁵ *La Croix*, Paris, April 29, 1958.

⁶ Idem.

⁷ Pope Pius XI, Encyclical *Rerum Ecclesiae*.

⁸ Quoted by R. Martin in *Semaine d'Etudes Missionnaires du Canada*, Ottawa, 1934, p. 248.

⁹ *Annals of the Holy Childhood*, France, 1957.

¹⁰ Paul Claudel, quoted in *Chronique*, October 1958, p. 22.

READY!

by Sister AGNES OF JESUS,¹ M.I.C.

When, on the occasion of a certain Guide rally² held at the Canadian National Marian Shrine of Our Lady of the Cape, the chaplain asked me how long I intended to serve the Scout Movement, I replied, "All my life, God willing!"

But, I little thought then that I would one day be called to serve it on another continent.

By stages, the Great Chief has led me along the road of a missionary vocation to this beloved land where I am so happy to share with African girls the wonderful adventure of Guiding. Nkata Bay has a dynamic Company started only a few years ago by a former Guide from Ottawa, Sister Marie Laurentia³.

In June 1958, Mrs. Watam then Regional Commissioner, presented Sister Marie Laurentia and Captain Eliza Girwa with the flag awarded yearly to the Company having achieved the greatest progress. Ever since, the Movement continues to draw young girls of the neighbourhood, eager to benefit by the precious advantages it offers.

Like Scouts and Sister Guides the world over, the Guides of Nkata Bay observe Thinking Day, on Feb-

ruary 22, giving special emphasis to International Friendship in memory of the Founder Lord Baden-Powell of Gilwell, and of Lady Baden-Powell, World Chief Guide. On such a day in Canada we Guides used to perform songs, dances, radio and TV sketches. In Northern Nyasaland the Guides organize a week-end camp instead.

Towards five on Saturday afternoon, Guides and Brownies arrive at the Mission from surrounding bush villages, carrying their luggage on their heads. As all are as hungry as bears after a hike of several miles, their first task consists in cooking the *sima* (corn mush) and eating it out-of-doors squatted around the big pot.

In the evening, they light a splendid camp fire around which all gather to play games and to sing and dance African folklore. How happy the girls are to feel that they belong to the great Guide Family! When time comes to retire, Guides and Brownies although non-Christians for the most part recite night prayers in common to thank God for His unceasing bounties. Then all file into one of the classrooms placed at their disposal,

¹ Rita Desaulniers, Shawinigan Falls.

² Yvette Belanger, Ottawa.

push desks and chairs into a corner, and spread mats and blankets on the floor for a good night's rest.

The following morning, the whole Company in uniform is present at Holy Mass. As far as this is feasible, we hold Guide meetings on Sundays in order to facilitate contacts between non-Christian Guides and Catholics.

The highlight of the week-end camp is the *Masewaro* (athletic contest) and the picnic held on the shores of Lake Nyasa. Early in the afternoon, the drum sounds a tantalizing call. Singing lustily, colours proudly hoisted, the Guides march down the slope in good order much to the admiration of the good folk of Nkata Bay gathered about to watch the proceedings.

On the shores of the lake, merry games are played that test the ability of Guides and Brownies and prizes are given to the most proficient. Towards the close of the afternoon

Sister Superior makes a generous distribution of buns, a great treat for all the girls.

On Monday, February 22, in honour of Lord Baden-Powell, Guides and Brownies attend school in uniform. At 5.30 P.M., seven Guides and seven Brownies make their promise in the presence of Reverend Father Van Hassett, chaplain of the Movement. This ceremony brings the week-end camp to a glorious close. The huge international Guide family has been increased by seven African members firmly resolved to serve their country, the Movement, and their compatriots to the best of their ability.

Sister Guides around the world, the Guides of Nkata Bay greet you everyone with a smiling, friendly

Lake Nyasa.



salute, and cordially invite you to
make excursions in their beautiful,
mysterious bush country, on the
shores of Lake Nyasa.

Come where the lake lies gleaming
in the sun,
Come where the days are filled with
work and fun,
Come where the moon hangs out her
evening lamp...

.....
Come where we learn the wisdom of
the wood

Come where we prove that simple
things are good...

Sister Guides everywhere, I also
salute you, three fingers upright,
and send you this message: "If the



Johnny's proud Mamma,

Mrs. Elysa,

is Captain of the

Nkata Bay Guides.

Dancing around the camp fire.



Great Chief has kindled in your heart the desire of making Him known and loved, of carrying Scout ideals into distant countries, I beg Our Lady of Joy to help you answer in a generous spirit, Ready!"

* * *

NOTE:

I had no sooner mailed this article when I received a gift which touched me to my heart depths. On Feb-

ruary 29, the Shawinigan Guides organized a missionary party in favour of two of their former companions, Sister Marie Laetitia, an Ursuline missionary to Siam, and my humble person, and sent us the receipts realized.

Thank you, dear Guides, for this generous good turn. Please tell all those who helped how appreciative I am for their thoughtfulness.

SOCIAL EVOLUTION IN KARONGA

by Sister SAINT LEO THE GREAT,¹ M.I.C.

The 1958 September-October issue of "The Precursor" conveyed to our readers a message from a group of African women, students at our Nazareth Home Economics Centre, requesting indoor games to counteract questionable amusements in surrounding villages. This request having met with a sympathetic response, the Direction of Nazareth warmly thanks the donors and present here a sketch of present-day activities.

In the difficult times through which Nyasaland is passing, the work done at the Centre has a wholesome influence on the population. During the past three years, three different groups of women totalling seventy-five have, thanks to Nazareth, become acquainted with Catholic doctrine.

The number of pupils has purposely been kept small in order to facilitate and to multiply personal contacts, thus increasing the efficaciousness of the teaching dispensed. From the

beginning the enterprise has known marked success. Among other results obtained, the most important has been the levelling of the wall of prejudice which kept Protestants and the majority of non-Catholic government employees away from the Catholic Mission.

The strained atmosphere of the early days has given place to one of polite interest which finally developed into genuine cordiality. Some students confided, "We had no idea that the *Wamiyi* (Sisters) were such openhearted people. We had always been told that all they could talk about was religion, and then only to those of their own persuasion."

Thanks be to God, these educated Africans have at last understood that Catholic missionaries have come to Nyasaland out of love for the people. The movement for the social uplifting of woman shines like a rainbow of hope on the sombre political horizon. An expert director of Catholic Action among the elite affirmed, "Two things have con-

¹ Pauline Longtin, Montreal.



Pupils of the Domestic Science Centre

tributed to preserve the sympathy of Nyasalanders towards the Catholic Missions: the consecration of Bishop Citsulo as first African prelate of Nyasaland, and schools such as Nazareth Home Economics Centre. Africans now readily admit that Catholic missionaries are endeavouring to raise their country to the social level of other countries."

Into the cell of family life Nazareth has injected a spirit of mutual understanding. Made aware of the development of his wife's personality, the educated African husband no longer is tempted to consider her

as a sort of servant or as a creature possessing only an inferior brand of intellect. A Protestant Director of a government-sponsored school testified, "You do untold good by uplifting woman's social status. We officials and professors often find a great difference between the education we have received and that of our wives. You know what this situation usually leads to... The work you have undertaken is bound to prevent many a divorce." To consolidate the home — is not this to co-operate to the better education of the family and of society in general?

If we had the leisure to do so we could make an interesting compilation of the numerous letters we have received from non-Catholics as well as from Catholics thanking us for the happy character transformations wrought at Nazareth. However, knowing full well that the only genuine transformations are those of the soul whom God alone can judge, we leave to Him the appreciation of the work accomplished so far.

Nazareth alumnae have become apostles not merely in their own homes, but throughout their neighbourhood. A number of 1958 graduates have undertaken to share with the women of their districts the benefits of the courses taken at the Centre: sewing, knitting, mending, cooking, first aid, child care. As they live scattered over the region, this means the mustard seed is being sown broadcast.

Cheerful activity is the hallmark of Nazareth. Our African women like to sing their rallying song as they go about their tasks. In between courses, they play animated games of basketball whenever the weather permits. On rainy days, enthusiastic players gather about the bingo tables or take part in other indoor games sent from Canada. Thank you, dear benefactors for thus facilitating our

apostolate. God bless you a hundred-fold!

We are now contemplating as addition to our present programme regular monthly meetings to keep in contact with the graduate students. Thanks to the help of our Mother-house and of government officials who appreciate the work undertaken here, a special department to house the Home Economics Centre will soon be built. I like to picture it opening wide its doors to welcome the old and the new students. There will be place within its walls for a modest library. Already, good friends from overseas have sent us a number of English books and Catholic periodicals. These are particularly useful in a Protestant milieu where no Catholic press exists. Before returning home after their domestic science lessons, the students leaf through books and reviews. We also lend them Catholic literature to take home where others may read them.

And so it is, dear readers of *The Precursor*, that a social evolution has been launched in Karonga, a social evolution to which you are no strangers since we are partly indebted to your generosity for its continued success. Do keep on praying that out of Nazareth something good may always come.

—————

There is an apostolate for the time of work and an apostolate for the holidays. But there is no holiday from the apostolate.

Rev. R. Plus, S.J.

THE LUCKY ONE

by Sister ALICE, novice



It was a joyful day at the Novitiate — the religious profession anniversary of our beloved Mother Foundress. We novices were busy preparing for the arrival, that very afternoon, of forty brand new postulants. A last pat on the neatly made beds in the postulants' dormitory, a last shaking out of the folds of cubicle curtains, and we smiled at one another whimsically. What would they be like? For such a long while we had been praying and waiting for their coming. Well, we did not have much longer to wait.

Instinctively our thoughts turned to the time, not so very far away, when each of us had lived this grand adventure of entering the novitiate. I saw myself in a flash back crushing out the butt of my last cigarette and smugly imagining that the Community was lucky indeed to get me... It did not take me long to reverse my opinion and to admit that I was the lucky one.

By five o'clock, they had come, every one of the forty. How dear they were to us already these little

sisters with the carefully manicured hands, the smart permanents, and the high heels beating a tattoo along the novitiate corridors.

Many are those who believe that a postulant is a very special kind of young girl who has always dreamed of the convent and who has had no sacrifice to make in giving up the good things of life. For my part, I remember that as a child I considered religious life as something of a puzzle, and Sisters as strange beings from another world, a world devoid of radio, movies, TV, skis, tennis, novels. My eyes were opened on the day when a youthful aunt of mine, full of life and gaiety, entered the convent. Grandmother's home where she had lived until then was well provided with every modern gadget, I reflected, and Auntie was as fond of dancing and skiing and playing tennis as anyone I knew. Then and there I decided that I also might have a religious vocation, after all. Although, during the years that followed, I often changed my

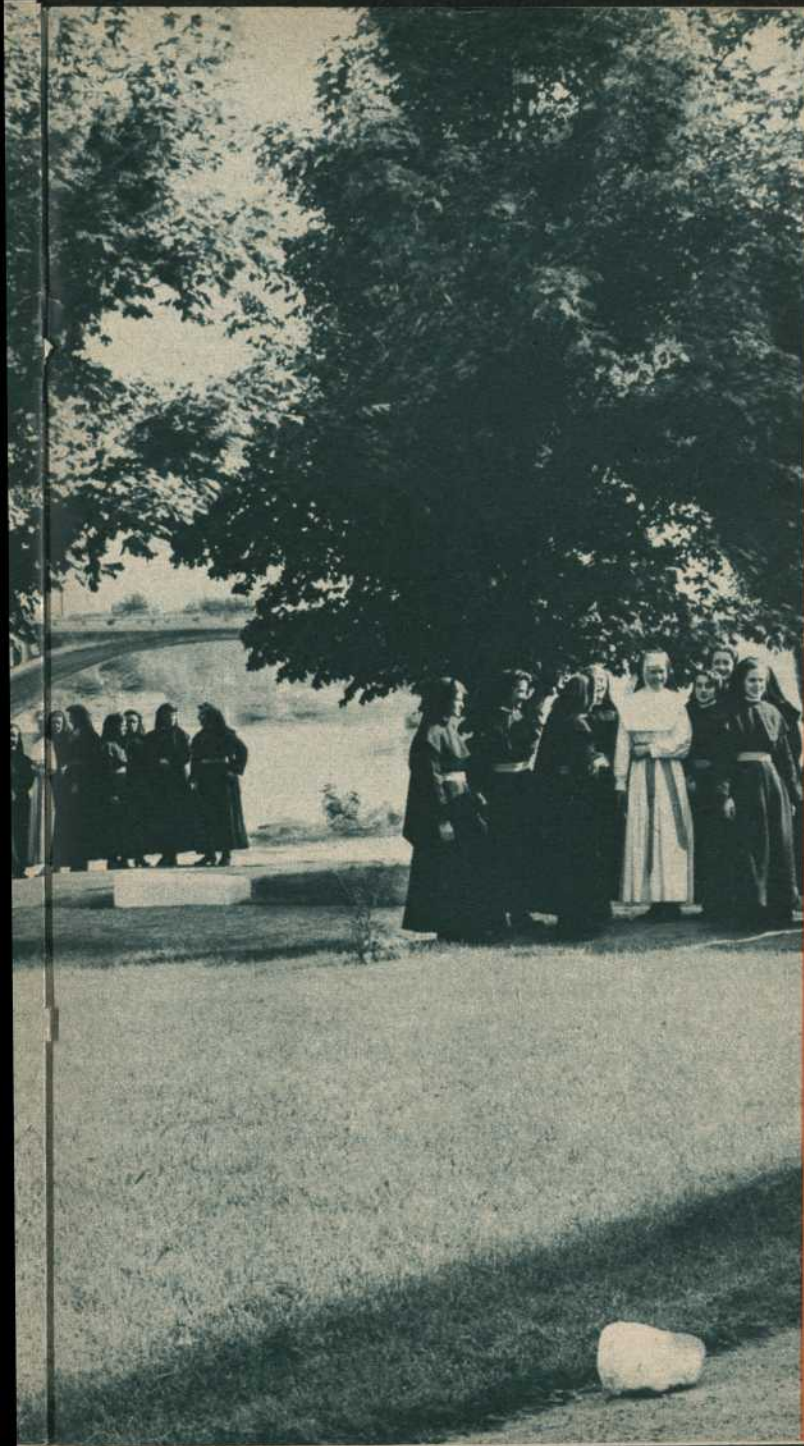


**T
h
e

r
e
a
l
l
y

l
u
c
k
y

o
n
e
s**



mind, in the end the Saviour's call proved stronger than my inconstancy.

What is meant exactly by a call to the religious life? It means that Jesus, casting a look of predilection upon His little creatures, bids them follow Him along the road of perfection. Why has He chosen them? That remains a mystery of divine Providence.

The missionary vocation consists in a double vocation. To the "Come, follow me," of evangelical counsels, Christ adds the "Go ye and teach all nations," of foreign mission apostolate. Those to whom this astonishing compliment of being associated to the Master Missioner is paid, may shrink at the sacrifices implied; but, trusting in Him who can give both the will and the strength to do, they answer a generous "Fiat!" He fills their youth with energy, courage, and enthusiasm to carry the good tidings of the Gospel to the world's farthest reaches.

That is what has brought the forty here this sultry summer afternoon, their heart sore at parting from all they loved, but firmly resolved to serve Him with all their might. They dropped to their knees before the statue of the Holy Child in the

Postulants' quarters and fervently recited the act of consecration. Surely, Jesus must have smiled down tenderly upon these children of the atomic age who had come to offer Him their youth and their love.

A new and intense life was launched. Before leaving for the foreign mission field there are many things to learn, so many qualifications to be attained... A missionary Sister is expected to know not only how to teach sciences, but how to cook meals, sew buttons, write essays, drive nails, speak in public — and keep silent on occasion. On the spiritual plane much more is required of her. She cannot rest content with being an average missionary, she is "sentenced to sanctity", and she will attain to it only by the renunciation of self. These are great demands indeed to be met in a creditable manner.

Dearest Lord, do set our hearts on fire with love of Thee! Grant us to serve Thee cheerfully. Make of us instruments for good, for all peoples. Send us little sisters in ever increasing numbers, for the mission fields are calling and the labourers are too few to garner the vast harvest of souls.

* ————— *

No matter how dearly bought, souls are worth the price.
Sacrifice and service are the measures of true love.
Who is not afire cannot set afire.

St. Gregory

NYIMBA, NORTHERN RHODESIA

Hospital



Rhodesian Fatima

by Sister MARTHA OF THE SACRED HEART,¹ M.I.C.

As he advances along the road of destiny, man soon comes to understand the need he has of a friendly hand to help him over the rough spots. When he suffers, he instinctively holds out his hands in an appealing gesture and thousands of souls entirely dedicated to the relief of suffering humanity gladly answer this appeal.

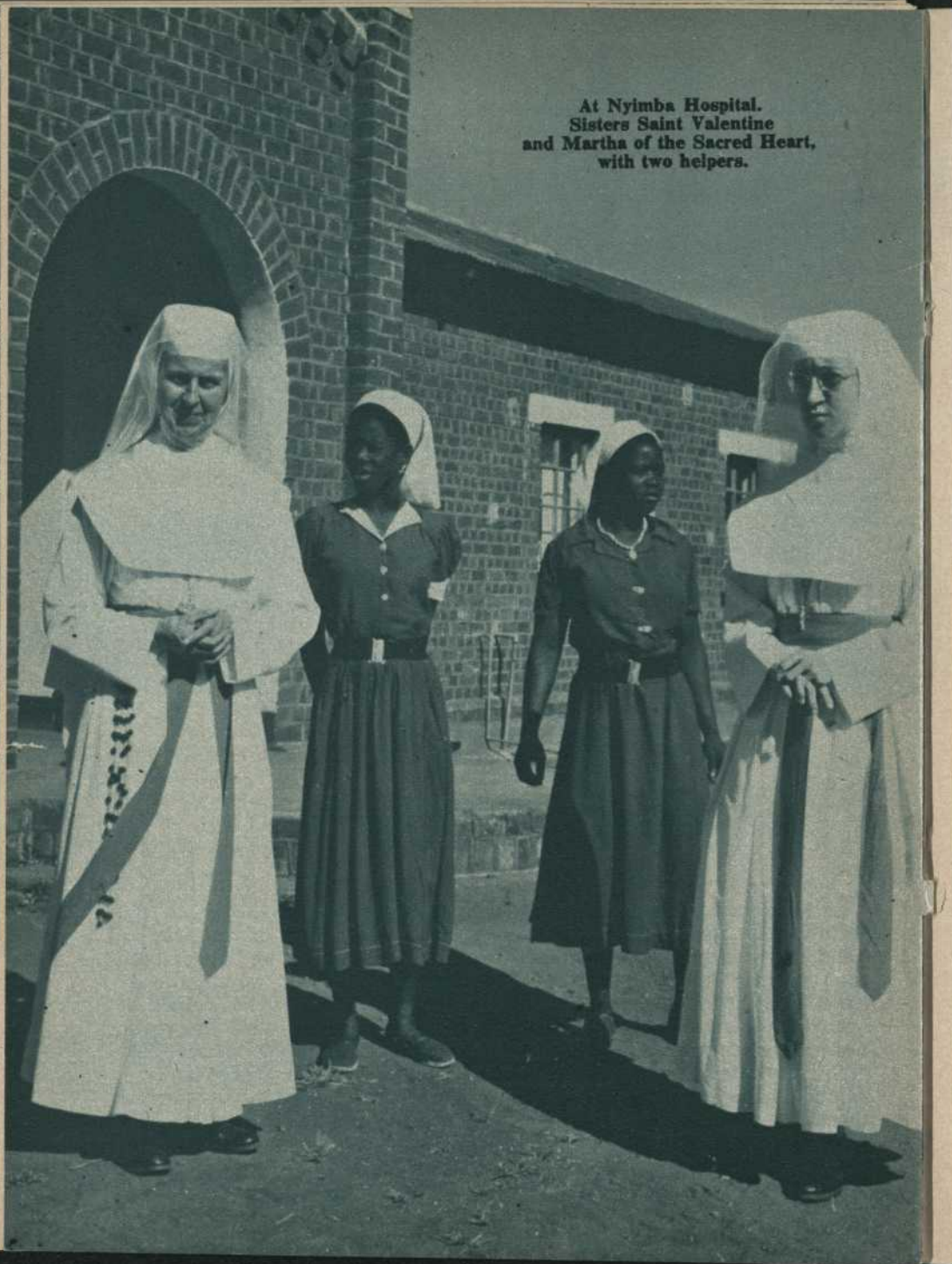
In our little bush hospital of

Nyimba we are privileged to put many a pagan soul on the way to heaven. Although we have been here for only a year, we are already very fond of this quiet corner of Northern Rhodesia with the rustic beauty of its far-flung spaces filled with tall grasses and strange fauna.

From the moment of our arrival here, we have felt drawn to this simple, sympathetic population. Late-

¹ Henriette Sylvestre, Montreal Nord.

At Nyimba Hospital.
Sisters Saint Valentine
and Martha of the Sacred Heart,
with two helpers.



ly, a woman was brought to the dispensary in the last stages of tuberculosis. How avidly she drank in every word of the religious instructions daily given to the patients! On the day when, upon her request, she was baptized, I was deeply touched to see how her emaciated features shone as with supernatural light. A while later, feeling that the end could not be far off, she decided to return to her native village, for Africans around here are loathe to die away from their tribal territory. It was useless trying to dissuade her. She did not, however, progress farther on her homeward way than the length of the hospital avenue. Exhausted, she lay down on the invigorating, sun-warmed earth, hoping to regain sufficient strength to keep on. Shortly afterwards, she breathed her last, murmuring the blessed Names. How delighted she must have been at the welcome tendered her as she entered the eternal tribal land of heaven!

The proverb "Other lands, other ways", is daily verified before our eyes. As missionaries we favour the wholesome local customs no matter how strange they may seem to us. A few months ago, being called upon to prepare a solemn celebration for the wedding of a hospital attendant, we made the mission church festive with flowers and colourful streamers and placed two *prie-dieu* covered with green cloth right in front of the altar rail. Everything appeared ready for a first class ceremony when, at the last moment, it was discovered that

nobody had thought to supply the all important wedding ring. What was to be done? Suddenly, I remembered the small curtain rings in my dispensary. The time to slip one off the rod, give it a dab of polish, and there was produced as shining a ring as any one in the bush could wish. What if it did not come from Birks? The bride found nothing against it but shyly admired it set off against the ebony of her shapely fingers.

It is the custom in Nyimba to throw a white sheet over the wedded couple as they emerge from church. They are then escorted home by the crowd singing rhythmic songs all the way. The festivities are postponed until all the tribal customs have been observed. Introduced into their house by Grandmother, the bride and groom squat each in a different corner head bowed, lips tightly sealed. Why they wear such gloomy looks on what is supposed to be a happy occasion, I have not yet been able to find out.

Placed under the aegis of Our Lady of Fatima, the mission of Nyimba is full of promise. During this year 1960, our humble Rhodesian Fatima would like to be a practical response to the message of the Queen of Rosary — the salvation of the world through prayer and penance.

O holy Virgin Mary, may your loving Christian Bantu children of Nyimba console your Immaculate Heart and draw down celestial graces on their compatriots who have not yet come to your divine Son, the Way, the Truth, and the Light.



BAGUIO,

PHILIPPINE ISLANDS

Around the World in 8 minutes

by A FILIPINO NOVICE

When Jules Verne's book, "Around the World in Eighty Days" rolled off the French presses, it had a wide circulation. Although the French people admired the talent of the author in presenting what they imagined an impossibility in such a plausible manner, they could not help being a little skeptical regarding his fanciful theories. Who could blame them? The age of planes, high-powered jets, and space rockets had not yet been ushered in.

But even in this era of atomic

superspeed and racing Sputniks the thought of circling the globe within the space of eight minutes is obviously beyond the farthest reach of human imagination. The doughty Superman himself has not yet been credited with such a feat.

However this may be, we novices and postulants of the Baguio Novitiate do make such a claim, fantastic as it may seem. Shall we tell you how we travelled around the world in eight minutes?

This is the way it happened. Mother Mistress¹ had gone to Manila on business, at the beginning of the week. On Friday, an air of expectancy reigned at the Novitiate. Mother was surely on the way home... Bets were made as to the exact time she would arrive with *Magnificats* and *Glorias* as stakes.

Towards three that same afternoon, a pleasant buzzing like that of bees went the rounds of the novitiate. "Mother is back! Mother is back!"

"How is it then that the bell did not ring?" one skeptical aspirant queried.

Just then, the eldest novice flinging open the door of the novitiate hall gaily announced, "Quick! come down to meet Mother Mistress." No second invitation was needed. Novices and postulants flocked down to welcome their beloved Mother home.

Although tired out with her seven-hour bus ride from the plain, Mother

Mistress obligingly answered every curious question. She then related the various events of her stay in Manila.

To top it all, she brought out a surprise package. How pleased we were when, from the brown paper and carton, there emerged — the world in miniature — a gift sent to the novitiate by dear Mother Assistant, Mother Marie de la Salette.² Black veils and white veils fluttered around the globe, gingerly inspecting its colourful beauty. At first, we hardly dared touch it lest we spoil its shining newness. Then a venturesome soul gave it a spin; we were off on a tour around the world. With starry eyes we located each one of the mission posts held by our dear Society. Never had we experienced such a "so near and yet so far" feeling. Busy fingers traced imaginary routes that might possibly link one country to another.

Canada, our "mother country", appeared vast compared to the group of tiny islands floating in the blue Pacific — the Philippine Islands. Formosa seemed so close to the Philippines that a novice exclaimed, "It would take less time for us to reach Taipei than Davao!" Hong Kong and Japan also we found to be next-door neighbours or almost.

We were as delighted as Columbus sighting land as we spotted our missions in Africa, Madagascar, South America, the West Indies. We made child's play of crisscrossing the Atlantic and the Pacific Oceans. Truly, the Missionary Sisters of the Immaculate Conception have planted firm the banner of Mary Immac-

¹ Sr. S. Paul de Rome (Rhea Bigras, S. Dorothee).

² Corinne Frenette, Saint Jean l'Evangéliste.

ulate all over the world, in primitive underdeveloped regions as well as in great metropolitan centres such as Rome, Montreal, Vancouver.

Everywhere, we admired our elder Sisters at work caring for the sick in crude mission dispensaries, in streamlined hospitals like Mount Saint Joseph's in Vancouver or teaching the children of many nations in their native language. Hearts aglow with love for Mary Immaculate, their Mother and Patroness, they tirelessly seek to make her known

from pole to pole. As we reflected upon their valiant deeds, we prayed in our hearts to be granted the grace of measuring up to the standards of this great mission-minded religious family of ours.

Just then, the regulation bell rang for the rosary and we found ourselves in our Baguio chapel. Our trip around the world had lasted exactly eight minutes! With greater fervour than before we shall now recite the familiar invocation, "Have mercy upon me, dear Lord, and upon the whole world!"

THAT IS WHY

We all express Him in different ways
So that everyone may hear
In the language he understands.
That is why we are all different,
Why no two people are ever wholly alike,
Why life seems so unequal,
Why we are all in such different places
and circumstances.
Simply, that in all places,
In all languages,
Christ may be uttered
Through men to men.

Quoted from "The Shield"



CHINA.— On February 22, died at Haimen, China, at the advanced age of 91, His Excellency The Most Reverend Simon Tsu, S.J., one of the first six Chinese bishops who received their consecration at the hands of Pope Pius XI, October 22, 1926, in Saint Peter's Basilica. According to Fides International Agency, "The life of Bishop Tsu was that of a courageous pastor animated with a deeply religious spirit, always on the lookout for occasions to spread the Kingdom of God. The last five years of his life were a prolonged martyrdom..."

In September 1955, Bishop Tsu was placed under house arrest by the Communists who made every effort to force him to adhere to the schismatic Patriotic Association. On September 3, 1958, the venerable prelate wrote, "It is because I have disavowed attacks on the Vicar of Christ and because I would not sanction the Patriotic Association

without approval from the Holy See that I have been isolated like a contagious leper. I have been shut up in my room and I live alone. My priests have been prevented from visiting or consulting me... Despite the continued vexations and attacks to which I have been subjected, I preserve inviolable fidelity to all the instructions and decisions of the Sovereign Pontiff."

The Patriotic Association declared Bishop Tsu deposed from his See and appointed a pseudo successor on April 20, 1958. An effort was made to induce the Bishop to surrender his crozier and his episcopal ring, but he refused with an indignation to which his extreme old age lent weight.

His last will signed on January 15, 1959, contained a magnificent testimony of his unbroken fidelity; "With all my heart I profess my fidelity and attachment to the Chair of Saint Peter and I put all my trust in the Divine Heart of Jesus. He will have pity on me."

PROGRESS OF CATHOLIC EDUCATION IN MADAGASCAR

TANANARIVO.—During the course of the last Convention of Catholic Education held at Tananarive, Reverend Leonard Danel, S.J., director of Catholic Education for the whole Island, presented the following statistics:

Pupils attending Catholic Schools

In 1951,	90,000
In 1953,	105,000
In 1958,	142,000
In 1959,	160,000

Catholic education is progressing by leaps and bounds thanks to the devotedness of 25 communities of Sisters and 5 of Brothers. Among other problems the Convention discussed the importance of secondary education to form Malagasy elites.

The Malagasy State admits the essential liberty of parents to choose the schools and teachers they desire for the education of their children. In his closing address, Mgr. Maury, Delegate Apostolic, remarked, "Such liberty, however, is illusory if the parents are left without material assistance... We hope the State will take one step further by granting your schools reasonable subventions that will enable them to function properly. From these schools more especially will spring the religious and priestly vocations needed to assure the future of the Church in Madagascar. From these schools also will be recruited militant Catholic Action members capable of permeating with the Christian spirit all the manifestations of public and private life.

PHILIPPINES NATIONAL CONGRESS

MANILA.—In a radio address to the first National Mission Congress of the Philippines, His Holiness Pope John XXIII urged Filipino Catholics to share their faith with others and to pray for an increase in religious vocations.

His Holiness spoke of his happiness in addressing the faithful on such an occasion, "since the Catholic religion... must belong to all peoples and must bring all men, wherever they live on earth, the salvation of the Cross of Christ." He asked all Filipinos, therefore, to pray that those who share the gift of the Christian Faith may "deem it just and holy to propagate the light of the Gospels in the world through their

lives, their example, their prayers and offerings."

Archbishop Salvatore Siino, Apostolic Nuncio to the Philippines, urged the congress to make greater efforts for the expansion of mission work in the country. Speaking at a Holy Hour in the Manila cathedral, he said that the Philippines is blessed in being a Christian country — the only one in the Far East — though there is still much to be done in propagating the Faith.

"The Philippines is very close to God," he said, "and in the past the country was filled with missions. Now the harvest is nearly completed and we will be ready to offer the lives of our brethren for the expansion of

our Faith."

Mission work, he went on, has a threefold purpose: (1) to offer access to all men who wish to pray freely,

(2) to care for and cultivate mission vocations, and (3) to rally all Catholics to support the missions morally and materially.

SENDAI, Japan.—Bishop Januarius Hayasaka, former Bishop of Nagasaki, who died in October, at the age of 76, was the first native Japanese to become a Catholic bishop.

Bishop Hayasaka received his episcopal consecration from Pope Pius XI in St. Peter's Basilica on October 30, 1927.

He was the fifth Bishop of Nagasaki, the largest diocese in Japan and the ancient centre of Catholicism which has preserved the faith despite nearly three centuries of persecution. Ill-health forced Bishop Hayasaka

to resign his diocese in 1937.

On his retirement, Bishop Hayasaka was named Titular Bishop of Philomelium. He lived most of the rest of his life in his native Sendai, but was for several years chaplain of the central house and novitiate of the Sisters of the Immaculate Heart of Mary in Nagasaki.

His successor as Bishop of Nagasaki is Bishop Paul Yamaguchi, who became an Archbishop this past May when His Holiness Pope John XXIII raised Nagasaki to the rank of a metropolitan See.



Some overdevout people start worrying about what would happen IF there were a persecution, and they were threatened with a cruel or painful death or torture such as being boiled in oil, or being put into a sweatbox such as we are told existed in Germany's concentration camps. Let such people have faith; let them place their hand in that of the Divine Master, and let Him lead them; if He wants you to carry a burden, He will give you the strength, and if He wants you to walk a certain road, He will give you guidance and courage to do so.

Rev. B. Hagspiel, s.v.d.

* * *

We are partners with God in the business of saving souls.

Rev. T. Gavan Duffy

Our Dear Departed

Msgr. Jean Baptiste Martel, formerly rector of **Saint Ann of Chicoutimi**; Canon Larouche, rector of **Saint Jerome of Metabetchouan**; our dear Sister Saint-Adrien (Florence Rouleau, **Coteau Landing**); Rev. Brother Félice, F.I.C., **Camp Perrin, Haiti**; Rev. Sister Saint Ephrem, of the Gray Sisters, **Montreal**, sister of our Sister Marie des Cinq Plaies; Mr. Joseph Roy, **Saint Gervais de Bellechasse**, father of our Sisters Marie du Temple and Saint Lawrence; Mr. Fortunat Bellerose, **Bromptonville**, father of our Sister Saint Fortunat; Mrs. Patrick Sherry, **Montreal**, mother of our regretted Sister Agnes of Jesus; Mr. Joseph Laflamme, **Willimansett, Mass.**, father of our Sister Lucien d'Antioche; Mr. Nazaire Matte, **Montreal**, father of our Sister Matte, postulant; Mrs. Joseph Turgeon, **Saint Anselme de Dorchester**, mother of our Sister Marie Helene; Mr. James O'Neil, M.D., **Montreal**, brother of our Sister Saint Alexandrine; Mlle Diane Tvuyman, **Montreal**, sister of our Sister Saint Ubald; Mr. Francois Provost, **Sherrington**, brother of our Sister Marie de la Reparation; Mrs. Marie Bombardier, **Montreal**, sister of our Sister Marie des Lys; Mrs. Placide Doyon, **Bromptonville**, mother of our Sister Saint Placide; M. J.-A. Jutras, Mr. Arthur Parent, **Montreal**; Mr. Prosper Panneton, **Trois-Rivieres**; Miss Marie Laure Beaulieu, **Granby**; Mrs. Anna Belanger, **Beauport**; Mr. Donat Ponton, **Bromptonville**; Mr. Louis Pauzé, **Montreal**; M. Misael Gregoire, Mrs. Jules Desrochers, **Saint Esprit, Montcalm Co., Que.**; Mrs. Philias Richer, **Plantagenet, Ont.**; mother of our Sister Saint Philias; Mr. Joseph Millette, **Saint Nazaire of Bagot**, father of our Sister Eugenie de Rome; Miss Marie Lazure, **Napierville**; Mrs. George Guillet, **Bromptonville**; Mrs. Thomas Dostie, **Saint Joseph de Beauce**; Mr. Martin Mubrone, **Quebec**; Mrs. Lionel Maltais, **Chicoutimi**; Mrs. Leo Roy, Mrs. Ovide Martineau, Mrs. Alderic Tetreault, Mrs. Albina Matteini, Mrs. Alexina Ranger, Mrs. Louis Vezina, **Montreal**; Mr. Henry MacDonald, **Bordeaux**; Miss Almeda Saint Jules, **Verdun**; Mrs. Henri Couillard, **Rosemont**; Mr. Armand Tetreault, **Marieville**; Mr. Theodore Gamache, **Thetford Mines**; Mrs. Albini Saumure, **Saint Rose**; Mr. Armand Lampron, **Saint Faustin**; Mrs. Alexandre Dion, Charny, **Que.**; Mrs. J. F. Prud'homme, **Saint Philomene**; Mrs. Josephat Hains, Mrs. Johnny Leblanc, **Trois Rivieres**; Mrs. Louis N. Roy, **Yamachiche**; Mrs. Alice McAneeny, **Quebec**; Mrs. Claire Gaudreau, Mr. and Mrs. Ernest Casault, **Montmagny**; Mrs. Theodore Poulin, **Saint Anselme**; Mr. Jean Martin, **Saint Honore**; Mrs. Alderic Perron, **Cap aux Oies**; Mrs. Ephrem Poulin, **Saint George East**; Mrs. Louis Dion, **Rimouski**; Mrs. Eloi Perron, **Ile aux Coudres**; Mrs. C. J. Roussel, **Riviere du Loup**; Mrs. Lucien Raymond, **Saint Andre Station**; Mr. Etienne Gagnon, **Saint Epiphane**; Mrs. Dorila Savard, **Chicoutimi**; Mr. Philippe Nolin, **Alma**; Mrs. Joseph Dupuis, **Bristol, Conn.**; Mr. Stanislas Bouchard, **Longue Pointe**.

The Missionary Sisters of the Immaculate Conception

CANADA

MOTHERHOUSE, 2900 St. Catherine Road
Cote des Neiges, Montreal 26.
NOVIATTE, Pont Vieu, Montreal 40.
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.
EDMUNDSTON, N.B., 18 Saint John 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,
Suno 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

MORONDAYA, Madagascar.
AMBOHIBARY, Madagascar.

BOLIVIA

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

PERU

PUCALLPA.

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.
BAGUIO 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, Haiti.
CHANTAL, Haiti.
TROU DU NORD, Haiti.
PORT AU PRINCE, cité No 2, Haiti.
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. of Matanzas, Cuba.

AFRICA

KATETE MISSION, Champira P.O.
Nyasaland, B.C. Africa.
MZAMBAZI MISSION, Kafukule P.O.
Nyasaland, B.C. Africa.
RUMPI MISSION, Rumpi 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.
NYIMBA MISSION, Sacred Heart Hospital
Northern Rhodesia, B.C. Africa.

