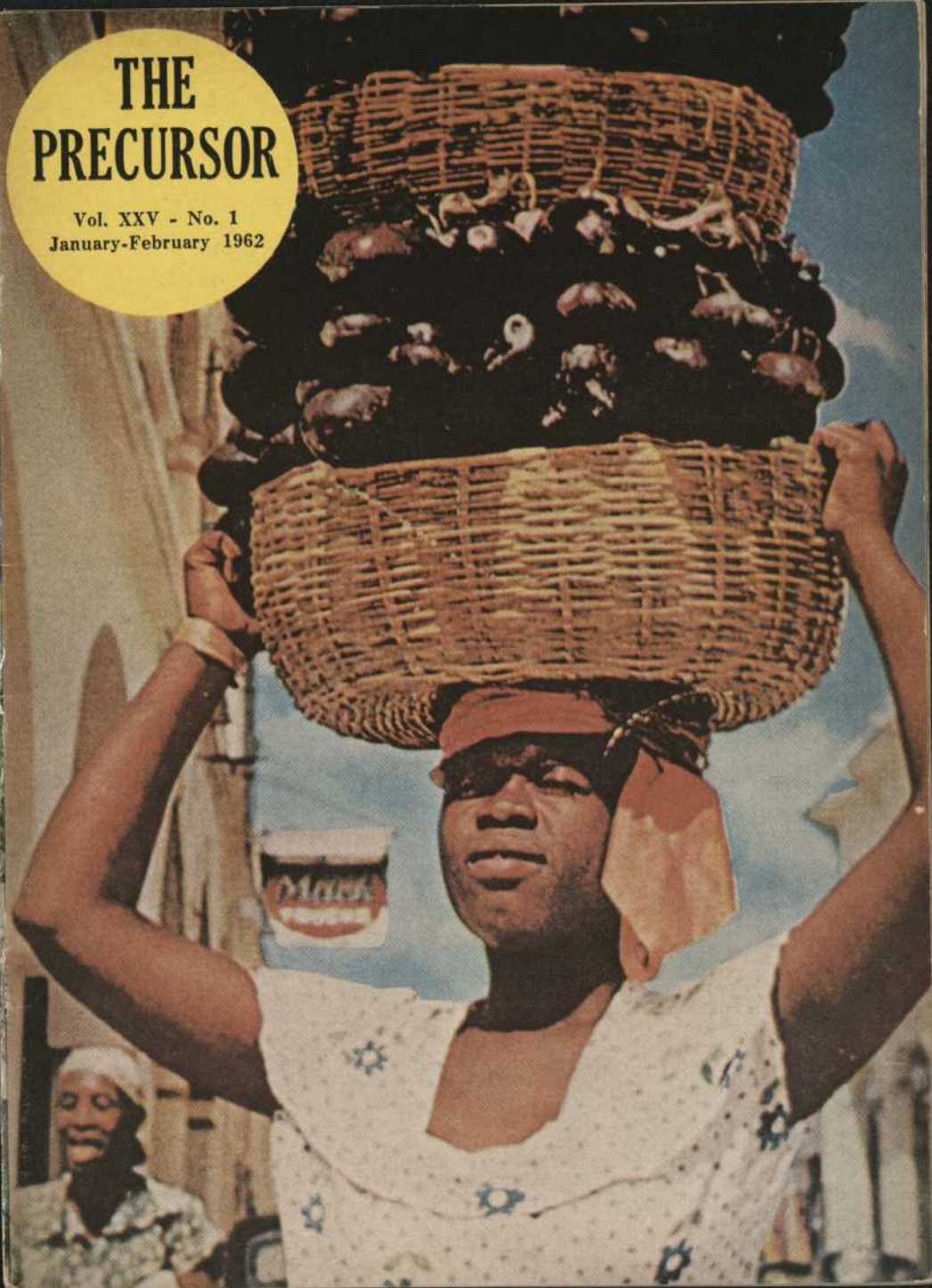


THE PRECURSOR

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January-February 1962



The Precursor

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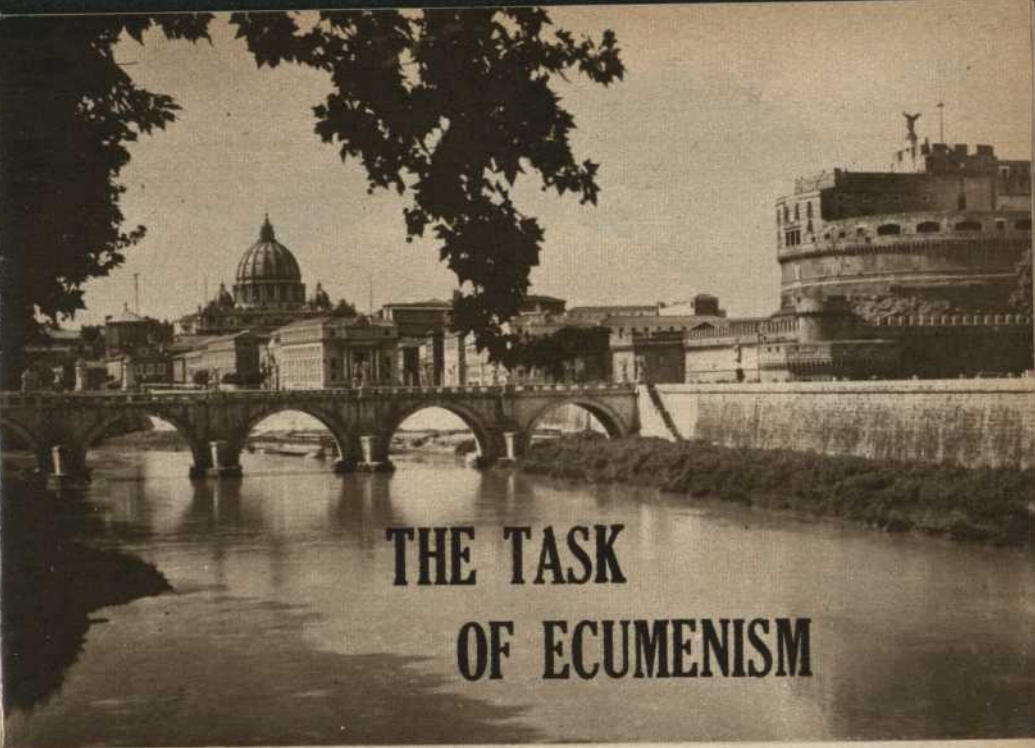
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COVER : Haiti. Going to market.

Limbé Hospital, conducted by
Missionary Sisters of the Immaculate Conception.



THE TASK OF ECUMENISM

Christian unity is certainly willed by God, for Christ at the Last Supper prayed particularly that all believers should be united, "It is not only for them that I pray; I pray for those who are to find faith in me through their word; that they may all be one; that they too may be one in us as Thou, Father, art in me and I in Thee; so that the world may come to believe that it is Thou who has sent me." (John, XVII, 30-32) In His divine prescience Christ foresaw when He inaugurated the Eucharist, sacrament of unity, all the divisions that would affect His Church in the course of centuries and this knowledge doubtless contributed to the mortal sadness engulfing His soul in the garden of Gethsemani.

Today, the Lord's prayer for unity appears to us as an unfulfilled clause of His testament which it devolves upon Christians to carry out.

It stands to reason that all are not called to collaborate in the same fashion, for ecumenism has developed along two different lines, the one dogmatic, the other spiritual. Scientific or dogmatic ecumenism obviously falls within the domain of theologians. Nevertheless, baptized Catholics, whether or not they are theologians, cannot completely hold aloof from the dogmatic aspect of the question. Who among us can say that he is totally free from

ROME

Imperial Forum Avenue.



prejudices and from false notions with regard to our separated brethren? Who can assert that his attitude toward them has constantly been humble as well as graciously charitable? However this may be, we can benefit by information on the way to foster friendlier relations to create in our milieu a psychological climate favourable to the birth of unity.

Scientific ecumenism

The disunity of Christians, scandal for non-Christians, was the idea that sparked the present day ecumenical movement. Delegates from young missionary churches participating in the World Missionary Conference held at Edinburgh in 1910, stressed the fact that the scandal of division among Christian denominations was proving a handicap to the diffusion of the evangelical message. In His prayer, Christ clearly laid down the condition of *unity* to ensure the success of the propagation of the Gospel. "That they may be one... that the world may come to believe that it is Thou who has sent me." The alarm sounded by Protestant missionaries threw light on the subject of disunity among the followers of Christ. Bishop Brent of the United States Episcopal Church immediately decided to organize a World Conference of Christian Churches with a view to promote unity. Together with the layman, Robert Gardiner, he founded the Commission, Life and Work, to which the Greek Orthodox Church and exiled Russians under the authority of Constantinople adhered. Although he declined the invitation addressed to the Roman Catholic Church, Benedict XV did so in terms of great benevolence. The conference of fundamental points as it was called was held at Lausanne in 1927. The problems discussed were: the signs by which the Church may be recognized; the relations between the visible and the invisible Church; the confession of Faith (Nicene Creed); the ministry of the Church; the sacraments, in particular the Holy Eucharist; the reunion of Churches.

At about the same time, the Faith and Order Movement developed under the direction of Nathan Soderblom, Lutheran Archbishop of Uppsala. A series of meetings in Paris, Geneva, and Peterborough prepared the Conference of Stockholm (1925) with its programme of practical Christianization; economic and industrial problems considered from the Christian angle; moral and social matters; international relations; education; methods of co-operation; federation with a view to unity. In his book "Introduction to Ecumenism", Reverend Maurice Villain noted that in the royal cathedral of Stockholm and in the cathedral of Uppsala, for the first time since the Reformation, 600 church delegates and invited guests representing 31 Christian communions and 37 nations humbled themselves together before God, and implored the grace of union.

In 1937, the Life and Work Movement established its headquarters at Oxford, and the Faith and Order Movement at Edinburgh. The former condemned the Fascist and Nazi totalitarian regimes, while the latter studied



Our Holy Father Pope John XXIII
receives gift from African diplomats.

again the subjects discussed at Lausanne arriving at certain important agreements with regard to grace. At Utrecht, the following year, the decision was taken to weld the two movements into a single organization — The World Council of Churches. Hampered by World War II, the project was launched at Geneva under a temporary form as early as 1946. Two years later, the World Council of Churches received permanent constitutions and was defined as "a fraternal association of Churches acknowledging Jesus Christ as Lord and Saviour." ¹

One hundred and fifty churches were included in this movement. The Catholic Church, which asserts and will always assert that it and it alone is the true Church, could not participate. However, a number of Catholic theologians were permitted to be present at informal meetings between various denominations, as for instance at Erlenbach, at the Dombes Trappist monastery, at Taizé... Catholic observers had previously attended the Oxford

and the Edinburgh assemblies. On December 20, 1949, in *Ecclesia Catholica*, an instruction from the Holy Office, Rome officially recognized ecumenism and adopted a definite position regarding the matter. The promulgated charter described the ecumenical movement as being the responsibility of the bishops, suggested a method in doctrinal presentation, gave directives relating to inter-Church meetings organized on the local, national, and international plan, and also concerning prayers to be said in common during meetings. This same document emphasized the necessity of arousing spiritual emulation among clergy and faithful, of showing a humble behaviour in the ecumenical task, and of offering worldwide prayer for Christian unity.

Although Rome necessarily excluded itself from the World Council of Churches, it continued to take keen interest in the researches made in ecumenical assemblies at Lund (Sweden, 1952), and Evanston (Illinois, 1954). On May 30, 1960, Pope John XXIII after he had announced to the Cardinals the institution of preparatory commissions to the second Vatican Council, added, "We also intend to establish a Secretariate which will allow our separated brethren to follow the work of the Council thus facilitating their return to the one, true Fold." ²

News of the creation of the Secretariate for Christian unity was joyfully and gratefully accepted by Catholics and dissidents alike. At a meeting of the World Council of Churches held in August 1960, at Saint Andrews, Scotland, the following comment was made on the Holy Father's initiative: "The Vatican has resolved to take an active part in the ecumenical dialogue. It will no longer leave initiatives in this field entirely in the hands of individual Roman Catholics, but will begin to speak and act on its own with regard to the other Churches and ecumenical organizations."

Should the coming Ecumenical Council be looked upon as a Council of union? This question has been answered by His Eminence Cardinal Agostino Bea, President of the Secretariate for the union of Christians in a conference delivered at the Ferrare Institute for Religious Culture.

Such is not the intention of the Holy Father. In his most recent encyclical *Ad Petri Cathedram* (June 29, 1959) the Sovereign Pontiff declared "this event will surely be a wonderful manifestation of truth, unity and charity; a manifestation which it is indeed our hope that those who behold it, but who are separated from this Apostolic See will receive as a gentle invitation to seek and find that unity for which Christ prayed so ardently to His heavenly Father. The Pope urges us to pray that the Council may bring union of hearts and genuine peace, "not only to those who remain steadfastly in the unity of the Church but to those also who, out of love for truth and from good will are endeavouring to obtain it."

Although the Council does not aim at immediately bringing about the union of all Christians, it wants to *prepare this union gradually* by improving the climate between Catholics and non-Catholics, creating conditions more favourable to union, solving certain related problems. In more general terms, we may describe this gradual long-range preparation and the successive stages it must go through until reaching the goal, in the words of the Holy Father speaking on the subject of union with Orientals, "*rapprochement*, meeting, and finally, perfect union." ³



Montreal Orthodox Church.

Spiritual ecumenism

To realize the unity of Christians is a supernatural task, far beyond mere human endeavour. As the schisms were collective so must the reunion be. The miracle of unity will be accomplished from within by the Holy Spirit, in answer to the desires and the supplications of Christians of all denominations.

According to Reverend M. Villain, the twentieth century movement of spiritual ecumenism goes back to Pope Leo XIII. Deeply impressed by the work of Mr. Portal on Anglican questions, the Sovereign Pontiff had foreseen the possibility of a reunion of the Anglican Church to the Roman Church. To hasten the reconciliation of our separated brethren, the Pope ordered in the encyclical *Provida Matris*, May 5, 1895, the celebration of a novena of prayer from the feast of the Ascension to that of Pentecost. Two years later, he rendered this novena perpetual and enriched it with indulgences.

In 1908, a second crusade of prayer for unity was launched under Anglican patronage — The Church Unity Octave — lasting from January 18, (feast

of Saint Peter's Chair in Rome) to January 25, (Conversion of Saint Paul). The two chief promoters of this movement were Spencer Jones and Lewis T. Wattson, the former an Englishman, the latter an American who entered the Church on October 13, 1908, together with the Anglican religious community of the Atonement which he had founded at Graymoor. After his conversion, Lewis T. Wattson kept up his spiritual campaign for unity. Pius X approved the novena, Benedict XV attached indulgences to its practice, Pius XI celebrated the opening Mass. Outside of Roman circles, however, the crusade met with aloofness on the part of dissident Churches. Its propaganda leaflets were marred by certain psychological and pedagogical errors. For instance, the problem of the conversion of Israel and that of the spiritual offensive against atheists was treated in the same manner; mention was repeatedly made "of the return of the poor straying sheep..." When enlightenment was prayed for, the formula "that hostility and prejudices on the part of Orthodox Christians and Anglicans may disappear" implied that light was on our side and prejudices on theirs.

The Church Unity Octave was, so to say, indebted for its ecumenical trend to a French priest, Reverend Paul Couturier, the great and humble apostle of Christian unity who arrived at ecumenism through the gate of charity. Entrusted with the care of Russian refugees who swarmed into Lyons during 1923, he came during the next twelve years into close contact with Orthodox Christians, their priests and their hierarchy. Explaining his vocation the Abbé said, "as always happens, the Russian problem led me to the Anglican problem." ⁵

In the course of the year 1932, he spent some time at the Priory of Amay sur Meuse dedicated to the movement of unity in compliance with the desire of Pope Pius XI and of Cardinal Mercier. He found genuine enlightenment on this matter in a booklet by Dom Beauduin on the work of the Priory, in articles published by Cardinal Mercier in the review *Irenikon* on the true work for Christian unity, on psychological preparation presented as a preliminary to attempts at doctrinal *rapprochement*. He returned to Lyons fully resolved to introduce the Octave of Prayer which he considered not only as an isolated Roman crusade but as a concentrated movement of all the Churches."... while the *rapprochement* of hearts is not unity in faith it prepares the way for it... To be united, we must love one another, to love, we must know one another, to know, we must meet one another." ⁶

The Octave was held in Lyons in January 1933. Orthodox Christians were invited to an assembly where Reverend Albert Valensin, S.J., preached. At this meeting, hymns were sung alternately in Latin and in Russian. Nevertheless, it took Reverend Paul Couturier several years before really touching the Orthodox Church and the Churches of the Reformation always on their guard against another crusade. An article which he published at the close of 1935, on the psychology of the Octave and on universal prayer, helped to clear up misunderstandings and determined numerous and remarkable adhesions. The Abbé wrote:

We consider this Octave as a convergence of prayer by each Christian denomination in entire liberty and independence toward Christ whom we love, adore, and preach.

But the Octave excludes everything which might more or less impede the spiritual independence as well as the religious liberty of each denomination. After making the Octave we must prepare for the reunion we have asked for. We have nothing else in view.⁷

The language spoken by Reverend Paul Couturier was a new language: he did not put the blame of disunity entirely on the dissenters. Catholics also had their share in the tragic events of schisms. Therefore, all participants in the Octave ought to bring to its performance dispositions of humility, prayer, and penance. The Octave, according to the Abbé, rests on a triangular basis upheld by three psychological pillars:

1. *Confiteor* prayed in all humility: prayer and penance performed independently, but convergingly.
2. Necessity of ecumenism in this convergence.
3. Integral preservation of the radical independence of Christian theologies notwithstanding this essential ecumenism.

The aim of the octave is to obtain a general reunion which we know to be willed by God since Christ Himself prayed for unity.⁸

In succeeding years, Reverend Paul Couturier perfected his method of spiritual *rapprochement*, the basis of ecumenical research. Toward 1939, the term Octave was withdrawn from tracts published in Lyons; it was replaced by the title, "The Universal Prayer of Christians for Unity". Today, the period between January 25 and February 18 is called "Week for Christian Unity" or "Week of Universal Prayer".

The thought of Reverend Paul Couturier

This zealous priest considered "the ideal of visible unity willed by Christ as strictly attainable". He wrote that visible unity

flows from the Incarnation. Since the Word became visible in the humanity of the person of Christ, this visibility must be perpetuated, it must reach out to the full stature of Christ. In a mysterious but very real fashion, Christ continues to reach out through His universalization in each person in whom He lives. The internal law of the organism of the Mystical Body requires, therefore, an affirmation of unity in the realm of actuality. Otherwise, if Christians were normally expected to live in separate groups, we would have to admit that matter has conquered love. The essence of love is unity. If all Christians love Christ they must consequently love one another, that is they must be one as they are all one in Christ and since each visibly continues Christ — the word Christian means *alter Christus*, another Christ — all must also be visibly one.⁹



**Church of the Free Church of Scotland,
Chasefu, Northern Rhodesia.**

The Christian world yearns more and more after this visible unity, and the missionary main-guard feels its imperious necessity:

An abundant effusion of the Holy Spirit is even now descending upon Christians. Christendom disunited and torn by the internal oppositions between diverse denominations is beginning to reflect. After making a thorough and painful examination of conscience, it realizes in its heart of hearts the horrible sin of separation that has been committed, sin rendered more heinous still by its terrible consequences, sin imputable to all, for from a psychological point of view there can be no great and durable separations where the fault is all on one side. Christendom lives in the midst of a humanity writhing in the spasms of egotism, of materialism, of revolutions, of terror at the thought of another worldwide conflict. From this human mass rises toward the Church a muffled appeal for purification and unification, this because the Church knows that love alone can pacify and unite through pacification, because it knows that Christians alone

possess the stupendous message of total living love — Jesus Christ, our Saviour. But how could Christians divided among themselves transmit this message since they fail to live up to it? In peril of death, humanity plunged in anguish awaits the reunion of Christians. Such is the tragedy of the modern Christian conscience.¹⁰

The goal of unity will be reached solely by the action of prayer. Praying for unity, however, in the words of Reverend Maurice Villain, disciple of Reverend Paul Couturier, implies the willingness to accept changes in one's own Church; thus, the Protestant will have to renounce his original separatist position; the Anglo-Catholic will have to resign himself to the modifications involved in corporate reunion; the more uncompromising Catholic will dread the disturbance produced in the Roman Church by the inflow of different cultural masses... Nevertheless, we are bound to continue praying. In what manner should we do so?

Opposed to the prayer which rests first on apologetics before joining the prayer of Christ, Reverend Paul Couturier recommended prayer which goes directly from the hearts of the faithful to the heart of Christ.

Dear Lord, my heart is crushed under the intolerable burden of separated Christians. I trust in You who have vanquished the world. Love begets absolute confidence in the beloved. Boundless is my confidence in You and rightly so since You are the Almighty. It introduces me within Your heart wherein I find Your own prayer, "Father, that all may be one so that the world may come to know that Thou hast sent me."

I make this prayer mine, finding in it my solace. How, when will unity be achieved? That is your secret. Faith only bids me pray with You and in You that unity may be realized, Your unity after which You have never ceased to yearn, the unity You are preparing and which would long since have become a reality if all of us and I in particular had been crystal clear between creation seeking to rise unto You through the Christians and for that which from You through the Christians is to descend upon creation.¹¹

Prayer alone will lead to unity. The Abbé knew that humanly speaking we were on the horns of a dilemma. After years of ecumenical experience — numerous inter-Church assemblies for research, and numerous friendly spiritual contacts — he coined the following axioms which reveal the complexity of the problem of unity and the necessity for solving it in a spiritual manner.

- Axiom 1.— The Catholic Church is not the only one to believe that it alone possesses the Truth.
- Axiom 2.— The psychological situation toward one's faith (Christian denomination) and toward the faith of others is strictly identical.
- Axiom 3.— No one thinks of the return of others to his personal faith (Christian denomination) or, what comes to the same thing, everyone thinks about it.
- Axiom 4.— The law of sanctification stirring up the faith of one's Christian denomination, is the law of one and all.



1444 Drummond Street. New branch of Catholic Inquiry Forum where all desirous of being instructed in Catholic doctrine are welcome. General headquarters of the Forum are at St. Mary's College, 1182 Bleury Street.

Axiom 5.— At the stage of spiritual emulation, each one thinks of a convergence toward a common point of sanctification.

Axiom 6.— Every Christian believes that the other has erred and must return to the true Church which of course is his own. Catholics assert, "Ours is the only true Church from which you are separated". Protestants declare, "We returned to the one true Church, the Apostolic, from which you separated." Orthodox Christians say, "We have kept the true Church; worldly ambition and weakness has made of you Roman schismatics". Anglicans affirm, "We have returned to the only true Church, that of the Apostles and of the Fathers, from which earthly ambition caused you to separate".

Through this human dilemma, the Abbé discovered the happy formula of praying for unity on Christ's terms.¹²

Ecumenism in Canada

Although we have reason to rejoice that our country is a Christian country, we must admit that its Christians are, alas, disunited. According to statistics of the 1951 census, statistics noted in "Christian Unity in Canada" by Reverend Irénée Beaubien, S.J., the total Canadian population of 14,009,489 was distributed among diverse religious affiliations as follows:

Catholics	46.1%
United Church of Canada	20.5%
Anglicans	14.7%
Presbyterians	5.6%
Baptists	3.7%
Lutherans	3.2%
Jews	1.5%
Orthodox	1.2%

Mutual contacts between Catholics, separated Christians, and Jews were reduced to the level of a coexistence where each held on to personal prejudices.

Ecumenism was introduced into our country through the annual week of prayer for Christian unity. Notwithstanding active propaganda, the movement seems to have progressed rather slowly. An editorial in the review *Relations* (January 1951)¹ remarked:

Devotion to the Octave for Christian unity is spreading among French-speaking Canadians. The Missionary Leagues of the Clergy under the patronage of the Missionary Union of the Clergy has performed active service on this line since the last four years in all educational centres, colleges, convents, schools of the Province of Quebec. Last year, the Leagues of the Sacred Heart have had posters printed for every French-speaking parish in Canada. Despite these zealous endeavours, French-speaking Canadians are less drawn to prayer for the return of dissenters — doubtless because of their homogeneous milieu — than to the apostolate among non-Christian people which is one of the intentions of the Church Unity Octave.¹²

¹ 1961 statistics had not yet been published when this article was written.

At Drummond Street Centre, a quiet nook of the Catholic Inquiry Forum where visitors may read. Receptionists graciously greet visitors and answer telephone calls at both Catholic Inquiry Centres. A priest is always on hand for private consultations.







Three young skaters, members of the famous troupe Icecapades, spend a leisure hour at Catholic Inquiry Forum to investigate religious matters. Each day, numerous visitors benefit by the various services offered free at the Centre.



Among Protestants the desire for unity was openly manifested. Reverend Irénée Beaubien noted a remark made by a dignitary of the United Church of Canada, " Our Church ardently desires the union of Protestants in Canada... We believe that all form part of the Church of Christ as much as you Catholics

The Director of the Catholic Inquiry Forum, Rev. Irénée Beaubien, S.J., speaks to a group of auditors, who, twice a week, attend courses on Catholic beliefs. These courses are given in an objective manner and are devoid of controversial slant. Reverend Irénée Beaubien is aided in his work by Jesuit confreres, a few priests, and several lay helpers.



believe that yours is the one true Church. We pray that the Christians of the whole world may unite not merely in spirit, but in one visible Church. This will not be accomplished in round table gatherings. We will be forced by events to unite although I am doubtful that spirits are mature enough for this unity."

The eminent Church dignitary was right: we Canadians were not ready, for we still lacked that psychological preparation which the precursors of unity — Cardinal Mercier, Dom Beauduin, Reverend Paul Couturier — considered essential. Emphasis was to be placed first on the *rapprochement* of hearts. "To be united, we must love, we must know one another, and to know one another we must meet."

Ecumenism thrives in a genial climate of charity, a climate purified from religious and national prejudices. What do we know about our separated brethren? Do we even regard them as members of the same family? Do we pray for them? Under what aspect do we represent Catholicism? Are our relations with dissidents cold, haughty, austere, instead of cordial? Recently, initiatives have been taken to provide a fruitful field of friendly contact. In the old city of Quebec a new movement, *Amitiés Judéo-Chrétiennes*, has been founded by Msgr. Ernest Lemieux, P.D., while in Montreal a dynamic information centre at the service of non-Catholics, the Inquiry Forum, was created in 1952.

Reverend Irénée Beaubien, founder of the Forum, writes, "We must not forget that there are about 500,000 non-Catholics in the metropolis." "To these, the Inquiry Forum offers free of charge every desirable information: doctrinal courses in French and in English, the use of a reading room and of a special library of 2,500 volumes one sector of which contains books written in more than thirty languages. Neo-Canadians who so desire may meet, at the Forum, priests or catechists who speak their native tongue. Moreover, "the Inquiry Forum endeavours to give the Catholic population a better comprehension of its responsibilities with regard to citizens of other religious denominations." 15

On the level of scientific ecumenism the priests in charge of the Inquiry Forum and a few others participate in informal inter-Church contacts. Authorized by His Eminence the Cardinal Archbishop of Montreal, the dialogue takes place in a climate of charity, in an effort at *rapprochement* and at a closer mutual understanding in the spirit of Our Lord's desire, "That all may be one". It is an extremely delicate task, for neither in America nor elsewhere can there be any question of mitigation or alteration of dogmas.

The example set by the Jesuits in Montreal has borne fruit. Thanks to the fraternal help extended by the Bleury Street Forum, other Catholic information centre have been established in Quebec and elsewhere.

To create an atmosphere of comprehension is the principal aim of these organisms. It would be naive to believe that unity will be the result of a conquest. Doctrinal *rapprochement*, the work of the Holy Spirit, will follow cordial *rapprochement* achieved through prayer and charity. At the inter-Church assembly which closed the 1961 Week of Prayer for Christian Unity in Ottawa, Reverend A. McInnes, O.M.I., declared, "We must look upon

our separated brethren not as enemies but as members of the same family with whom we have many things in common. Even if the Catholic Church cannot officially participate in ecumenical assemblies such as those of the World Council of Churches, it follows these sessions with keen interest and continues to pray that all those who believe in Christ may recover unity. "¹⁶

Mutual understanding, charity, prayer, such should be our dispositions as befits true disciples of Christ. When these reign everywhere the time for unity will be ripe.

Bibliography

- ¹ Maurice Villain, *Introduction à l'Œcumenisme*, p. 26.
- ² Quoted in *Catholic Documentation*, January 15, 1961, p. 92.
- ³ Ibid.
- ⁴, ⁵ Maurice Villain, *L'Abbé Couturier*, p. 29.
- ⁶ "Spiritual Testament of Cardinal Mercier", quoted by Maurice Villain in *L'Abbé Couturier*, p. 42.
- ⁷, ⁸, ⁹, ¹⁰, ¹¹, ¹² Maurice Villain, *L'Abbé Couturier*.
- ¹³ *Relations*, January 1961.
- ¹⁴ Rev. Irénée Beaubien, S.J., *Catholic Inquiry Forum*.
- ¹⁵ Ibid.
- ¹⁶ *Reunione Interconfessionale, Selezione Missionaria*, March 1961, p. 206.

Courses at Catholic Inquiry Forum

1182 Bleury Street

January	4	to January	15,	1962	at	8 p.m.
February	5	to March	29,	1962	at	8 p.m.
April	2	to May	24,	1962	at	8 p.m.

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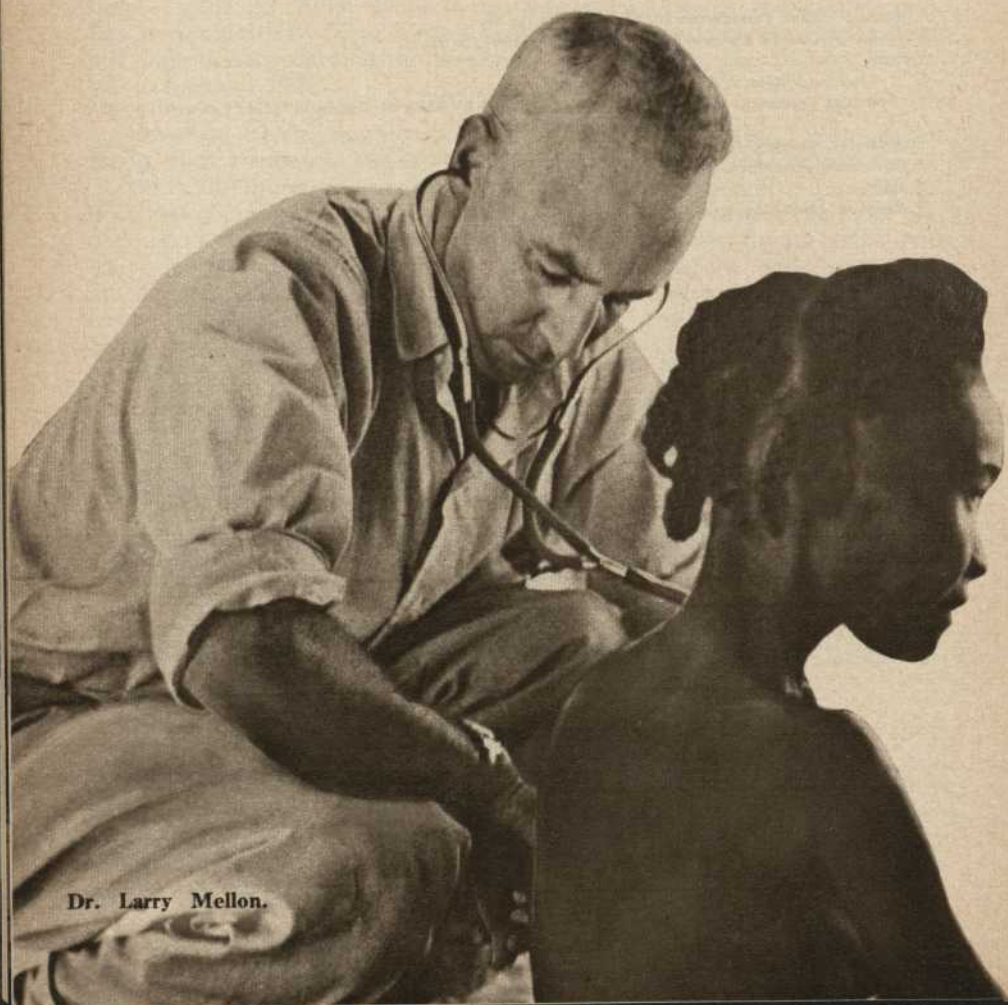
January	4	to February	26,	1962	at	5.30 p.m.
March	5	to April	26,	1962	at	5.30 p.m.
May	3	to June	25,	1962	at	5.30 p.m.

HAITI

JOY IN DESCHAPELLES

by Sister JEAN-BAPTISTE DU SAUVEUR, M.I.C.

(Marie Jeanne Nantais, Montreal.)



Dr. Larry Mellon.



Ringed about with lush green mountains, Deschapelles, a modest Haitian town, lies in the lovely valley of the Artibonite. It boasts of the Albert Schweitzer Hospital founded and conducted by Doctor Larry Mellon, an American millionaire who is an admirer of the great *White Doctor* of Bambaréne. The hospital with a capacity of 75 beds is modernly equipped even to an air-conditioned surgery and is financed entirely by the Grant Foundation, a philanthropic association created by Doctor Mellon. Not content with financing this charitable work, the Doctor and his wife who is a laboratory

technician personally dispense loving care to the sick poor of Artibonite. The hospital has a personnel belonging to various nationalities and religious affiliations, beginning with the Sisters, all Canadians, and very, very Catholic! I am both amazed and edified to find that mutual understanding and cordial collaboration can and does exist under such conditions.

Holidays provide us Sisters with the opportunity of going on missionary outings in the neighbourhood. Thus, on March 7, a red-letter day in our Community, we decided

to share our joy with the poor and the distressed. At nine o'clock in the morning the four of us set out on horseback: Sisters Saint Sylvere, Joseph of the Good Shepherd, Saint Monica, and I. A young girl walked ahead as guide to the village of Angera in the hills.

Being an expert rider, Sister Superior took the lead while Sister Saint Monica and I, novices in the art, gingerly brought up the rear. The girl jumped lightly from one boulder to another, pointing out her *caye*

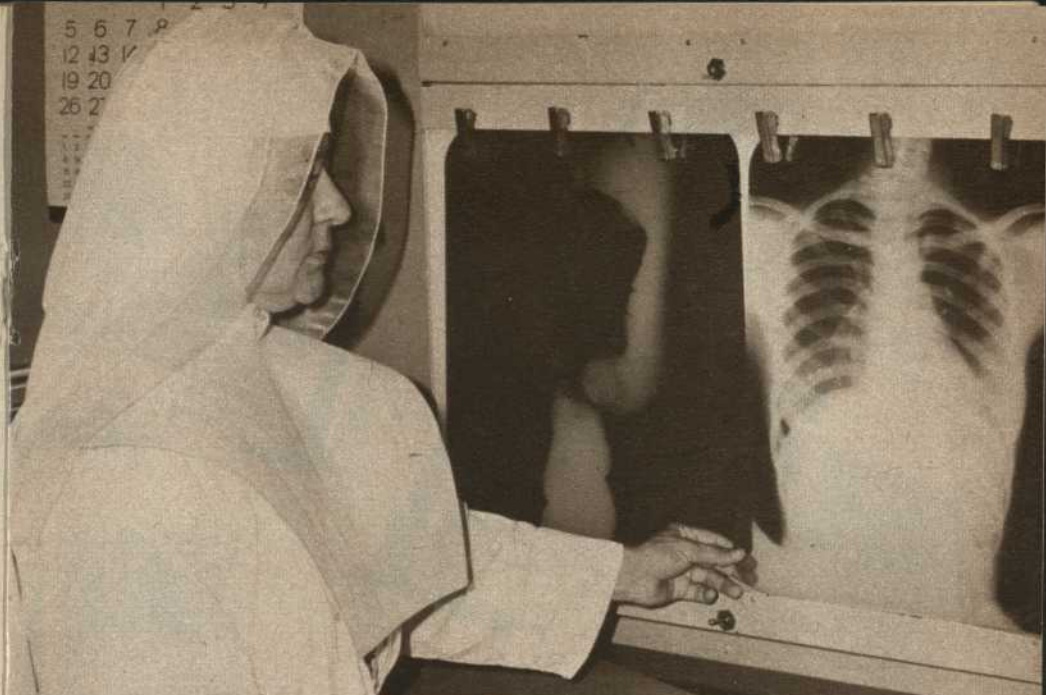
and many interesting things along the way. As for me, the most important part of the scenery was the space between the ears of my nervous mount which seemed to sense my inexperience and lack of assurance.

After an hour's ride, we reached destination and dismounted in front of Jésula's one-room shack where a group of neighbours and friends had assembled. These mountain folk are as poor spiritually as they are materially; although baptized Catholics, only a few could make the Sign of the Cross.

Off to the hills, and away!

Sister Saint Sylvere, Superior (Clara Leblanc, Saint Sylvere);
Sister Jean Baptiste du Sauveur (Marie Jeanne Nantais, Montreal);
Sister Joseph du Bon Pasteur (Jeanne d'Arc Fontaine, Quebec);
Sister Saint Monica (Monique Parrot, Montreal).





**Sister Peter of Galilee (Jeanne Jetté, Montreal,
X-Ray technician at Albert Schweitzer Hospital, Deschapelles.**

We spent some time ministering to the sick, teaching the doctrine, exhorting parents to have their union regularized. To the children we distributed sweets and holy pictures. "As long as you did it to one of these, you did it unto Me..." Never had I so fully appreciated these words of the divine Saviour.

We returned to the convent under the broiling sunshine, but such was

our joy that we hardly felt the heat of the day. "It surely was worth a ride of two hours," I told myself. This was my first experience of the sort since my arrival in Haiti.

If only there were more Sisters at Deschapelles... The poor mountain people could then be visited much oftener. Who wants to join us? Come to Deschapelles! One is happy here, very happy indeed!



Sr. St. Gilbert
(Jeanne Bilau,
St. Barthelomy)



Sr. St. Guillaume
(Guillaume Sigum,
St. Louis)

Formosa



Sr. St. Hermine
(Hermine Salloum,
St. Sau de Blechau)



Sr. Hermine of the S.
(Hermine de Grandpre,
St. Louis de Bayot)



Sr. St. Bibiane
(Bibiane Fillion,
St. Emile of St. J.



Sr. Ennette of the Eucharist
(Ennette Samson,
Saugon)



Sr. Helen of the S.
(Helen Hout,
Montreal)



Sr. Joseph of the S.
(Sister Mucure,
Normandin)



Sr. St. Olga
(Sister Saultau,
St. Louis de Bayot)



Sr. Constance Andre
(Constance Fosterson,
St. Louis de Bayot)



Sr. Clementine Marie
(Clementine Fosterson,
St. Louis de Bayot)

Hoti



Sr. Theres of Carmel
(Theres Blais,
Saugon)



Sr. Jeanne Sirois
(Jeanne Sirois,
Montreal)



Sr. Monique
(Monique,
Montreal)

Hong Kong



Sr. Marie of the Eucharist
(Marie Sanguin,
Saugon)

Madagascar



Sr. Francis Theres
(Jacqueline Brouil,
St. Louis de Bayot)



Sr. M. T.
(M. T.,
Montreal)

Peru

Mission De

1961



Sr. Anne Séguin
(Annette Séguin)
(Montreal)



Sr. Monique d'Ostie
(Mamie Martel)
(Lévis)



Sr. Genevieve of the Cross
(Genevieve Thomas)
(Grand Sault, N.B.)

Hong Kong



Sr. Michaela Leves

car



Sr. St. Irénée
(Michele Leves)
(Saint-Marie de Beauce)

Rome



Sr. M. Teresa of Jesus
(M. Teresa Brault)
(St. Jacques)



Sr. M. Teresa of Jesus
(M. Teresa Brault)
(St. Jacques)

Peru

ion Departures 1961



Sr. Ann Nelson
(Nelson Sabille)
(Moulton, Mass.)



Sr. Yvonne of the S.R.
(Yvonne Goyette)
(New Richmond)

Africa



Sr. Marie Juliette
(Juliette Gauthier)
(Saguenay)



Sr. St. John of the Redeemer
(Marcelle St. John)
(Chambers)



Sr. Jacqueline Theriault
(Jacqueline Theriault)
(Lévis)

Bolivia



Sr. St. Sigourney
(M. St. Sigourney)
(Montreal)



Sr. Bernardette Soubirous
(Bernardette Soubirous)
(St. Joseph of the S.R.)



Sr. Suzy of Fatima
(Suzy of Fatima)
(St. Joseph of the S.R.)

Philippines



Sr. Pauline of Sion
(Pauline of Sion)
(St. Joseph of the S.R.)



Sr. Lucille of the S.R.
(Lucille of the S.R.)
(St. Joseph of the S.R.)



Sr. St. Paul Miki
(St. Paul Miki)
(Wakamatsu, Japan)

Japan



NORTHERN RHODESIA

Dialogue Over Kanyanga

by Sister SAINT RODRIGUE,¹ M.I.C.

It happened on a misty evening in early December. Somewhere over Kanyanga, Betelgeuse and Riegel of the constellation of Orion conversed as they swung low, peering at the sleepy little African town.

"Look, down there, by the school compound", Betelgeuse twinkled in the appropriate starry way.

"What do you think those Guides are doing?"

"I can't make out. They seem to be dancing round their camp fire..."

"They've just stopped. See them stepping forward one by one."

"Oh, I have it now. They're making the solemn Guide promise to serve God, country, and neighbour."

"There's a group of Brownies over by the pond. They also seem to be making a promise..."

"Let's climb higher, Betelgeuse. It's starting to rain."

"Wait a moment. I want to see what those Guides are doing now. Of all things! They're staging a Christmas pageant... See, there's the manger with the Holy Babe. Mary and Joseph are kneeling close by."

"How beautifully those girls are singing the song the angels sang over Bethlehem on that night of nights one thousand nineteen hundred and sixty-two years ago. Do you remember, Riegel?"

"As if I could ever forget!"

"But I can't see why the Guides of Kanyanga are in such a hurry to represent Christmas. This is only the first week of Advent."

"I think I know why. I heard one of the girls say that in Rhodesia this

year the school holidays would begin in the second week of December and last until January 3. Back in their bush villages each girl will carry the Christmas message like a star of hope in the darkness of paganism. But the boarders wanted to unite in staging a Christmas celebration of their own on their last Sunday at school."

"Thank you for telling me their secret, dear Betelgeuse. I admire these ardent Tumbuka girls singing with all their hearts the Joy of the World."

Ni munthu Ciuta Mwana. (Lo, within a manger lies, He who built the starry skies)."

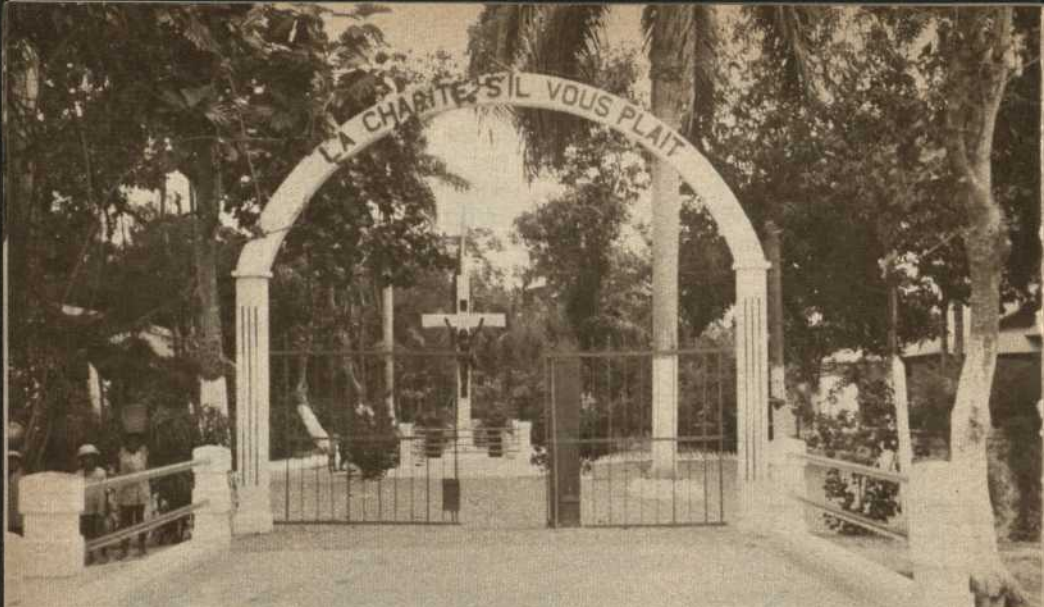
"Let's go back where the other stars are gathering in the cortege of the moon."

And Betelgeuse and Riegel joyously sang as they soared upward in the boundless meadows on the sky, "*Gloria in Excelsis Deo*".

MISSIONARY INTENTION

JANUARY : That the Ecumenical Council may spread the light of the Gospel even among non-Christians.

FEBRUARY : That statesmen of young nations work at common good in all justice and impartiality.



God Is Love

by Sister SAINT JULIETTE, ¹ M.I.C.

A few years ago the travellers who entered the city of Montreal along Route 2 were struck by a large billboard almost at the entrance of the city bearing the words "God is Love" written in large, bold characters.

In itself a resumé of the Gospel, this sentence pointed out to passersby the existence in the neighbourhood of a new work of Charity now of world-wide renown, the *Foyer de Charité* for the sick and destitute.

As a missionary in Haiti, I had often heard about this splendid crea-

tion due to the enterprising zeal and the unshakable faith of His Eminence Cardinal Leger. Collaborators who arrived from Canada brought photographs of the Cardinal wearing a carpenter's apron and wielding saw and plane.

The lesson has borne fruit: professionals, labourers, men, women, children have been happy to collaborate in this charitable enterprise.

I saw with my own eyes what had been achieved, the house that love had built, during a recent sojourn in my homeland. Truly, I could feel

that charity was the cement that held every brick in place. The house itself appeared to me like an ex voto of the evangelical law in a century steeped in materialism.

Now that I am back in my beloved Mission the memory of the Montreal's *Foyer de Charité* continues to haunt me. I like to compare it with the work of Charity If You Please to which I have dedicated my missionary life. Were not both institutions founded in favour of the poor? Of the 90 patients at present hospitalized at the Refuge, not one would have a place to sleep

in if it did not exist. The following is a case in point.

Angela, a poor old woman, came to Charity If You Please some time ago asking to be taken in as she had nowhere to go. Much to my regret, I had to refuse her the house being already filled to capacity. Angela was sadly returning across the little bridge near the refuge, when she met the missionary Father coming to make his daily rounds of the inmates. She went up to him and begged that he administer the Last Sacraments to her. "I have nothing left to do but to die," she explained, "since there is no place for me at

Life is pleasant at Charity If You Please.



Charity If You Please". Her heroic resignation was not to be left without its reward. A few days later, the death of another patient made it possible for her to be accepted.

The arrival of patients is a scene

to which I can never get used, although I have lived here for over fifteen years. Like walking skeletons they come in often covered with ulcers or great running sores, and dressed in sordid rags. Their first



words usually are, " My good Mother, I'm hungry, so hungry!"

In Haiti labourer's average wages are \$55.00 a year.¹ Under such economic conditions, the fate of the really destitute can easily be surmised.

Our work of mercy in Les Cayes is progressing in spite of difficulties of all kinds. Within the walls of Charity If You Please are wrought many marvels of grace. While bodies are relieved, souls find refreshment in prayer and in the Sacraments.

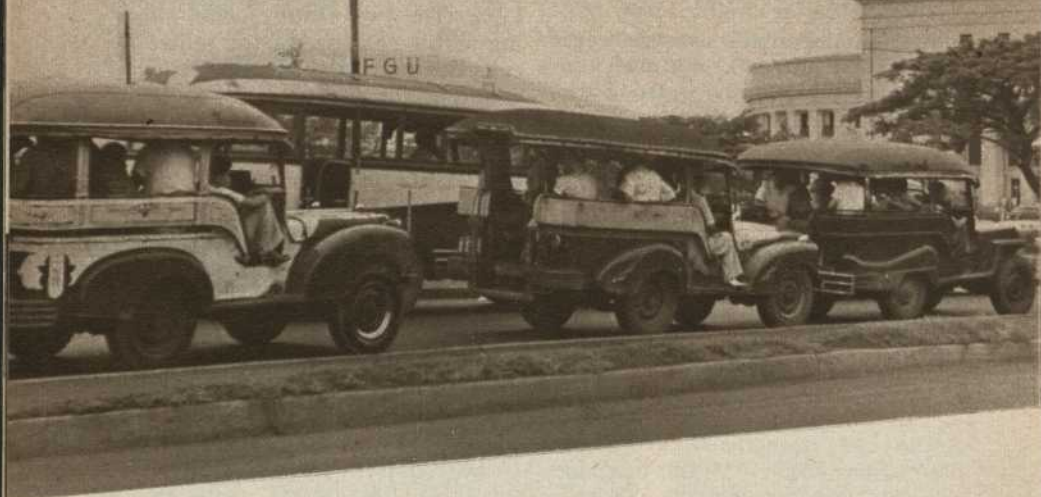
Numerous patients arrive just in time to prepare their passage to eternal life. Like the Prodigal Son, André had squandered his all in dissipation, heedless of the teachings of Holy Mother Church. Stricken with a fatal disease, he suddenly found himself brought to the frightful pass of eternal destiny. Nothing mattered but the salvation of his soul — this he now saw with utmost clarity. However, seeing was one thing, acting upon what he saw, another. In order to snap the chain of bad habits he would have to leave the environment in which he lived, the mate who was not his wedded wife... The sacrifices entailed were very great, but at length, grace triumphed and the erring sheep returned to the Fold even though this meant rejection from the only home he knew. He entered Charity If You Please as a haven of peace where he died full of loving trust in a merciful God after being fortified with Holy Viaticum.

These deathbed conversions are eloquent proofs that God indeed is Love. The tall white crucifix standing at the entrance of the refuge recalls this fact to all the unfortunates who pass this way.

Lately, a prisoner who had spent long years behind the bars for a grave misdemeanour was at length set at liberty. Exhausted with hard labour and forced fasting, he wandered about the country-side wondering where to turn his steps. At length he was undoubtedly drawn by the Crucified, for we found him early one morning fallen unconscious across the pedestal. O CRUX AVE SPES UNICA! The Saviour had revealed to Him that in the Cross alone lies salvation. He passed away peacefully at Charity If You Please before many days had gone by.

I have discovered another likeness between the Montreal *Foyer de Charité* and Les Cayes' Charity If You Please. The former is situated on the city boundaries close to the Sanctuary of Reparation, as if the Sacred Heart wanted this home of charity to stand close to His church in order to offer a giddy world the opportunity to repair by its willing sacrifices, its too great concessions to sensuality, pride, egotism. The latter is next door neighbour to Les Cayes Sacred Heart Church and its very name reminds rich and not so rich of the great precept dear to the Divine Heart whose perfect observance " covers a multitude of sins ".

¹ Mr. Zanartu, *Terre d'Angoisse et d'Espérance, l'Amérique Latine*, p. 45.



Tale of a “Coke”

by Sister MARIE PAULE,¹ M.I.C.

While we were waiting at the curb for a jeep, Sister Superior² called my attention to a ragged old man making his way across the street. “Don’t you think we ought to give him an alms? He looks so miserable...”

“We had better wait. If he is really in need, he will ask us to help him. Otherwise, we might draw the many beggars around here.” My reflection was doubtless prompted less by the Holy Spirit than by worldly prudence. “Look”, I added, “he

is buying himself a coke at the corner drugstore. He may not be as badly off as he looks”.

Unimpressed by my remark, Sister Superior held fast to her conviction that the man was in trouble. “He’s going into the public hospital”, she exclaimed. “I’ll wager he’s taking that coke to a patient, perhaps a relative or a friend of his. Let’s follow... We may be able to do something for him”.

No sooner said than done. In we

¹ Marie Paule Larocque, Montreal.

² Carmen Castonguay, Edmundston, N. B.

slipped through the opened doors, keeping behind the man until he entered the children's ward and stopped at the bedside of an eleven-year-old girl apparently very ill. With touching tenderness he wiped the drops of sweat glistening on her wan face, then propping her up, he held the bottle for her to sip the cooling drink. We drew near inquiring whether we might be of any assistance.

In a quavering voice the old man told us how, Candida, his grandchild whose sole guardian he was, had begun to feel severe pain in the region

of the ear a few days ago. He had done what he could for her, until, her condition worsening, he had carried her to the hospital where her case had been diagnosed as mastoiditis. Two big tears rolled down his cheeks. "If only I had the money to buy medicine," he sighed taking out a crumpled prescription from his pocket.

Sister Superior immediately took it from him saying, "We'll be glad to have it filled". He looked his gratitude, too deeply moved for words.

After making the girl as comfort-

**Parish church of San Pedro, Davao, entrusted to the priests
of the Quebec Foreign Missions.**



able as we could, we left the ward promising to call again. Before going home we decided to make the rounds of the women's wards. There might be others in need.

A woman with a whimpering infant in her arms came forward to meet me as I entered. "Sister, look how sick my baby is. I can't bear to see him in such pain. He's only two weeks old..." He was indeed a sorry little bundle of humanity with face of a greyish hue and spindly limbs that shook and twitched.

I said a few words of sympathy to the young mamma, then being anxious to know whether the child had been baptized, I inquired, "Are you a Catholic?"

"That's right."

"Is your child baptized?"

"No, Sister. I'm a stranger around here and I can't leave my little one even for a few minutes."

"Wait a moment. I'll consult Sister Superior."

When my companion saw in what condition the tiny patient was, she exclaimed, "There's no time to lose, Sister. The baby is dying. We must call the priest at the rectory".

In less than ten minutes, Reverend Father Roch, P.M.E., arrived and immediately proceeded with the cere-

monies. When he was about to pour the water he turned to us, "Have you any suggestions for a name?" he asked.

"Anita" I promptly replied thinking of a very dear sister back home. My heart overflowed with happiness as I saw the look of relief on the face of the youthful mother. How thankful I was that we had stopped to help the poor man with the coke, that morning. Then and there I vowed that never again would I oppose or delay the least act of charity.

After the emergency ceremony, Reverend Father Roch inquired at the Information Office why he had not been warned on his rounds of the hospital that morning that the child had not been baptized. He was told that the woman had come in around noon. The nurse on duty in the ward was new to the routine and she forgot to make sure that Baptism had been administered.

We had just stepped out of the hospital when a messenger ran after us to say Anita had left for its heavenly home.

Dear Saint Peter, please look out when you enter the name on your registry, for Marie Anita is a little Filipino boy...

Hong Kong Population

The latest census taken in this British Colony has given the following results: 3,120,414 inhabitants — 1,601,921 men and 1,518,493 women. This population is distributed as follows: Hong Kong Island, 1,000,076; New Territories and nearby islands, 2,028,617; floating population on junks, 91,721 : total 3,120,414.

The Hong Kong diocese yearbook dated June 30, 1960 gave the number of Catholics as 158,419, and that of catechumens as 13,881 : total 172,300, 5.52% of the total population.

Fides

CATHOLIC WELFARE WORK

by

Sister Saint Bernadine of Siena, M.I.C.

Bernadette Foisy, Waterloo.



Thanks to the splendid organization of Catholic Welfare which has brought relief to thousands all over the world, we have started to distribute bread to the pupils of the school for destitute children, to the poor who attend our dispensary, and even to the little ones of mothers who follow doctrine classes at the catechumenate.

This daily distribution of bread always reminds me of the gospel of the multiplication of loaves.

Moreover, Mrs. Wilson devoted to the work in so many various centres, sends us ten gallons of milk every day to dispense among the children. Distributions of clothes are also made at regular intervals.

Thanks to these charitable gifts,

the missionaries can succour thousands of refugees, and cast into their souls the seeds of Truth. How many among these unfortunates would never otherwise have entered into contact with the Catholic Church!

Our helpers at the convent and at the school also benefit by a breakfast free of charge which they appreciate. Life has been harsh to the majority.

Lao A Heung, a thirty-one-year-old widow with seven children has been working for us for the last two months. According to Chinese custom, her brother-in-law, a wealthy confectioner with numerous attendants and three wives, should have been her provider. He did help her





Each child also enjoys

a full bowl of milk.

To the hungry, bread is a treasure. Left, Sister Saint Bernadine of Siena; right, Sister Saint Charles of Milan (Jeanne Bouchard, Saint Eloi).



for a while, sending \$150.00 a month. Unfortunately, a dishonest employee of his having brought ruin upon his household, the poor man saw all his goods sold at auction to satisfy his creditors.

A Heung must now work to keep the wolf from the door. Thanks to Catholic Welfare she gets enough

milk, rice, and flour to feed her children.

Multiply this example by the hundreds and you will have a slight idea of the stark poverty which reigns among the refugees in Hong Kong since Communist has spread over China.



Mr. T'ai, an aged Formosan was renowned in Shih Kouang Tze for his fervour in visiting pagodas. Some time ago, Mrs. Tchong, one of his kind neighbours called at the dispensary to say that the old man was ill, and asked us to visit him.

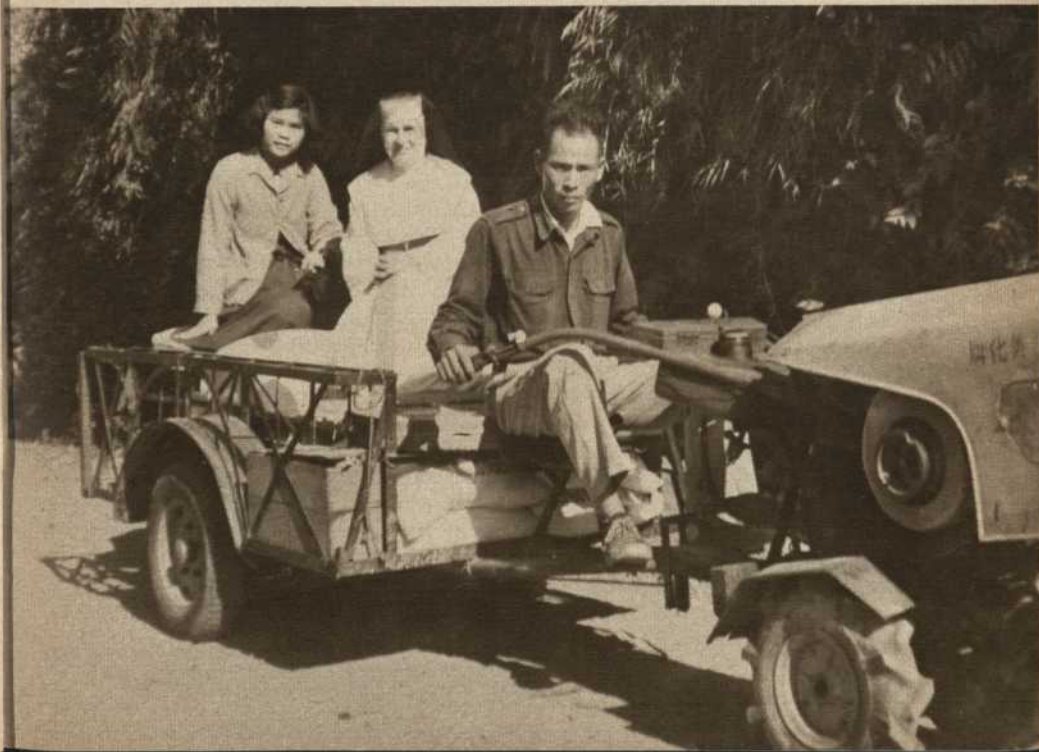
At this first meeting, of course, nothing much could be said on the subject of religion, but the catechist who accompanied us managed to slip in a mention of the paramount importance of faith in the true God. To this Mr. T'ai countered, "I'm too

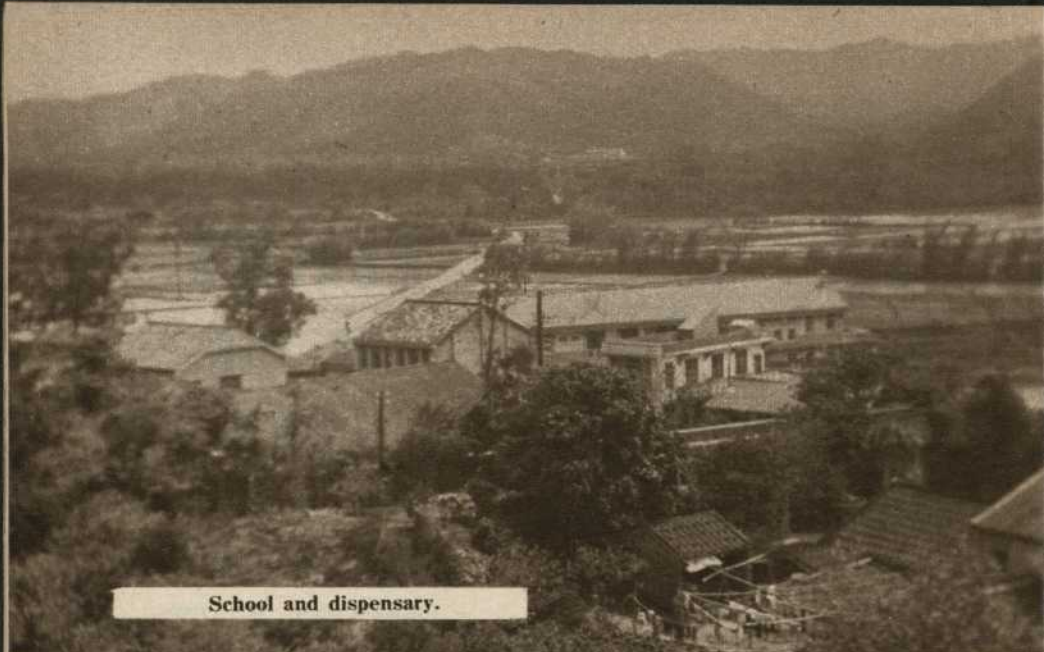
MERCIES OF THE LORD

by

Sister MARIE GERMAINE, M.I.C.

(Germaine Gravel, Saint Prosper
of Champlain.)





School and dispensary.

sick at present to climb the hill to the pagoda of the Lord of Heaven (our church situated on a hillock). But, when I get well again, I'll surely go to learn the doctrine".

Weeks and months elapsed and still there was no sign of Mr. T'ai at the little church on the hill. We knew that he was feeling better, for in our comings and goings we often met him making the rounds of shops to chat with his cronies. At such times we smiled at him and inquired after his health. This seemed to please him. For her part, the zealous Mrs. T'chong lost no opportunity of reminding him, "*Fong kiso hao*" (It's a fine thing to become a Catholic).

Then, our friend was suddenly stricken with a serious bout of asthma, and sent someone at the dispensary

to ask that the Sister Nurse visit him. While she ministered to his needs, Sister was pleasantly surprised to hear him say, "I want to die a Catholic".

As the excellent dispositions of the patient made up for a lengthy preparation, Reverend L. Levesque, S.J., baptized him that same evening.

Contrary to all expectations, Mr. T'ai recovered. Therefore, we continued to visit him in order to round out his religious instruction and to prepare him for his First Holy Communion. It was touching to see with what fervour he made ready for his first confession.

He received Our Lord in His sacrament on Christmas morning. Afterwards, he could be heard repeating to all who visited him, "How happy I am to be a Catholic!" Would that



Sister Marie Xavier
(Berthe Paradis, Tingwick)
leaves on a round of visits.

he could have made himself heard of all his compatriots!

At about the same time, we visited Grandmother A Pao, an eighty-year-old woman, completely paralyzed. Her family being hostile to Catholics, it was not easy to broach the subject of religion.

Time and again the patient who was really in a pitiable condition sighed, "*An ta'oi ka.*" (I'm to be pitied). The Sisters' delicate attentions went straight to her heart. "How kind you are," she added, "to visit me in this shack, to take such good care of me. Thank you!

Thank you!" At other times she would exclaim, "Do you mean to say that God really loves me, a crippled old woman? I can hardly believe it."

At long last, the waters of regeneration were poured over her wrinkled brow and a blissful smile settled upon her features. Shortly afterwards, she went home to God.

Another octogenarian, Leou Pak Mé also experienced the tender mercies of the Lord. This blind Formosan woman, whom we met on one of our rounds, had formerly learned the



Making padded quilts.



Merry pupils at Shih Kouang Tze.

doctrine, but could remember nothing except the sign of the Cross. "I've forgotten the religious lessons," she explained, "but I do still believe in the Master of Heaven."

She felt very happy to re-establish contact with Catholics. Her daughter-in-law, in whose house she lived, at first looked askance at the Sisters, so we could not visit our blind friend as often as we wished.

For several weeks, we were left without news. Anxious about her condition, we made up our mind this once to override the local custom not to visit a patient until requested to do so. We found that she was

alone in the house, her daughter-in-law having gone out on some errand.

"Sister," she pleaded, "Won't you baptize me? I feel that I have very little time left." How happy we felt to have come in time! We had just provided Leou Pak Mé with her passport to eternal bliss, when her daughter-in-law returned. In a pleasant mood, she said, "How good of you to call on Grandmother. She feels lonely." Little did she know that the Holy Trinity had deigned to visit her humble home and had flooded with grace the soul of Leou Pak Mé who would never again feel lonely in the company of her divine Guests.



COCHABAMBA, BOLIVIA

The Missing Thirty-Five

by Sister FRANCES OF CHANTAL,¹ M.I.C.

For over a year, with a team of volunteer catechists, we have been privileged to spend part of our Sundays teaching the doctrine to the children of a neighbouring parish where Indians are in the majority. The pastor is overjoyed, for in spite of all his efforts he has not yet been able to have a school built.

I was elated when, at the end of November, I was assigned to conduct the First Communion Class! There was a lot of excitement among the pupils when I announced that until December 25, day fixed for the ceremony, I would give my pupils a daily catechism lesson.

From the first, my heart went

out in admiration to these little ones who flocked to the makeshift classroom, fifty strong. Their generosity was all the more admirable that nobody at home bothers about their religious or intellectual education.

Nelli, already a busy housekeeper at the ripe old age of nine, came in a little late, all out of breath, leading by the hand two younger sisters. Her father has abandoned his family to live with another woman; her mother goes out to work to keep the

wolf from the door, so Nelli could be present at catechism classes only by bringing the babies along. As the old saying goes, "When there is a will, there is a way."

Sad to relate, the majority in this group were unable to overcome the obstacles put in their way by their own parents who being non-practising Catholics did not understand their duty in this matter. Most of them having contracted unions outside the Church cannot or will not receive the Sacraments;

The fortunate fifteen on Christmas morning.



worse still, they forbid their children to learn catechism. You will hardly believe it, but some of these ignorant people gave as a preposterous excuse that their little ones would remain innocent and good only as long as they did not make their First Communion! Afterwards, they would begin to commit sins. Others objected that they could not afford to provide white clothes. No matter how hard I tried to make them understand that these were not at all essential, that Jesus looked to the heart, not to the clothes, they obstinately refused to listen to reason. In the end, only fifteen children obtained their parents' permission to make their First Holy Communion. My own disappointment was rendered more acute by the sorrow of the thirty-five.

The pastor pleaded their cause eloquently but in vain. As for myself, there was nothing more I could do for my darlings.

On Christmas morning, all dressed in white — the custom of wearing white on the occasion is as firmly rooted here as it is in Canada — the fortunate fifteen knelt close to the altar rail. Before the children filed in I had asked, "What is more important: to receive Jesus or to be dressed in white?" I wanted to make sure all understood the importance of what they were about to do. My heart was consoled when their fresh young voices answered fervently, "To receive Jesus is more important."

In their poor little church bare of decorations, there was nothing

to cause distractions. After the Gospel, the priest gave a short allocution on the joys of the Nativity of Christ born in Bethlehem, born again today in their innocent hearts through Holy Communion. I found it hard to rejoice when I thought of the thirty-five who were missing in spite of their ardent desire to share their companions' happiness. Their young lives, which should know joyful security, are already shadowed by sadness.

Mass over, the thanksgiving prayers were recited in unison, then the First Communicants made their act of consecration to Our Blessed Mother.

The gala breakfast that followed was a complete surprise. Never had our little ones dreamed of such a feast, they who hardly ever eat their fill. They sat around the table looking on shyly as their good pastor himself heaped their plates with goodies and invited them to eat. To cap the climax each child was given a surprise package to bring home.

How happy they looked as they came up to thank us and to say goodbye! God grant that this visit of Jesus be repeated many, many times in years to come. But in order to have this wish come true, a greater number of missionaries is needed to instruct and to guide the young in Bolivia. As long as there is not a sufficient number of schools to go round I shall be worried over the future of my fifteen Indian lambkins and still more so over the missing thirty-five.

SHARING THE FAITH

The purpose of education is to produce mature members of Christ. A sign of maturity is to pass on to others what we have received, with our own personal contribution added. No one is truly educated, truly mature, until he is educating others. In the Mystical Body no one receives for himself alone, but always to share with others. "You cannot keep what you do not share" because a power is never truly our own until we make use of it. To share Faith and the other gifts of God apostolically is to engage in the highest type of education.

Reverend James Keller, M.M.

Every kind deed done to a non-Catholic has a tremendous apologetic value; it is an argument for the Church which touches the most vulnerable part of man's being, e.g. his heart.

Reverend A. Z. Mathumalai, S.J.

The Catholic vitality of any nation is measured by the sacrifices it makes for the missionary cause.

Pius XII

DESCHAPELLES, HAITI

Fresnel's Bright Idea

Some time ago I asked our friends, the poor, to bring stones, small or big, to help build our future chapel. One fine morning, ten-year-old Temenia and her brother six-year-old Fresnel announced they would spend the day carrying stones. Neither of the pair was totally disinterested, for the girl wanted very much to earn a dress and the boy a shirt.

Temenia had brought along an old plastic bowl in which to carry the stones, but Fresnel had nothing but his hands. His sister's pile, therefore, rose much faster than his own. As he tossed the problem about in his mind, he had a bright idea. Off, came his pants. Both legs he tied with a piece of twine and, presto — he had a fine bag in which to put his wares. It did not take him long to catch up with Temenia.

Needless to say, Fresnel got his shirt...

Sister Saint Sylvere, M.I.C.¹

¹ Clara Leblanc, Saint Sylvere.

Our Dear Departed

His Eminence Domenico Tardini, Secretary of State for His Holiness Pope John XXIII; Msgr. S. Noiseux, pastor of **La Conception**; Rev. Gustave Sauvé, O.M.I., brother of our Sisters Therese of Avila and Saint Bernard; Rev. Henri Ouimet, S. J., brother of our Sister Florence of the Sacred Heart; Rev. Alexis Tetreault, O.M.I., nephew of our revered Mother Foundress; Reverend Mother Beatrice Saint Louis, superior general of the Sisters of Charity. **Montreal**; our beloved Mother Julienne du Saint Sacrement (Beatrice Lareau, **Chambly**), councillor general; our beloved Sisters Marie des Sept Douleurs (Angelina Hotte, **Montreal**) and Saint Pierre Apôtre (Leocadie Landry, **Saint Jean l'Évangéliste**); Sister Rose Helene, Congregation of Notre Dame, **Montreal**, sister of our Sister Saint Expedit; Mr. Emmanuel Crevier, **Saint Anne of Bellevue**, father of our Sister Marie Emmanuel; Mr. Arthur Corneillier, **Lowell, Mass.**, father of our Sisters Therese of Saint Augustine and Saint Priscille, Mr. Placide Doyon, **Sherbrooke**, father of our Sister Saint Placide; Mr. C. J. Miller, **Quebec**, father of our Sisters Saint Cyprian and Saint Eugénie; Mrs. C. J. Magnan, **Quebec**, mother of our Sister Saint Jean de Brébeuf; Mrs. Jos. Gauthier, **Fall River, Mass.**, mother of our late Sister Saint Priscille; Mr. J. E. Brousseau, **Quebec**, father of our Sister Saint Colombe; Mr. Napoleon Cournoyer, **Saint Simon of Bagot**, father of our Sister Therese of the Eucharist; Mrs. Clovis Ouellet, **Chicoutimi**, mother of our Sister Marie Priscillia; Mr. Homer Delorme, **Worcester, Mass.**, father of our Sister Saint Omer; Mr. Hugo Alix, **L'Ange Gardien**, father of our Sister Marie Angele; Mr. E. Dion, **Montreal**, brother of our Sister Marie des Cinq Plaies; Messrs. Omer and Origène Bourassa, **Saint Barnabé**, father and brother of our Sister Marie de la Charité; Mr. J. Oscar Letourneau, **L'Annonciation, Labelle County**, brother of our Sister Jeanne de Jesus; Mr. Filteau, **Longueuil, Chambly County**, brother of our Sister Saint Bibiane; Mr. Charles Vincent, **Montreal**, brother of our Sisters Rollande Marie and Marie Adrienne; Mrs. Julien Lacroix, **Montreal**, sister of our Sister Louis Marie; Mr. Gregorio Solibio, **Matí, Davao, P.I.**, father of our Sister Estrella Solibio, postulant; Mrs. Dioscora Arce Ignacio Magtibay, **Calapan, Mindoro, P.I.**, mother of our Sister Jose Andres; Mrs. Joseph Messier, **Frelighsburg**, grandmother of our Sister Saint Francis; Mrs. Florida Morin, **Barre, Vt.**; Mr. J. Lacouture, **Marlboro, Mass.**; Mme Roméo Samson, **Lauzon**; Mrs. Léopold Lapiere, Mrs. J. B. Guénette, Mrs. Aurèle Dupuis, Mr. Antoine Gingras, Mrs. Arthur Charette, Mrs. Achille Leroux, Mr. Laurent Morin, Mrs. J. A. Ledoux, Mr. Hubert Gougeon, Mr. Joseph Faust, Mrs. Joseph Larocque, Mr. Joseph Arthur Plouffe, Mrs. Anthime Montpetit, **Montreal**; Mrs. Eugene Lacombe, Ville Saint Pierre; Mr. Roméo Chevigny, **Cote Saint Paul**; Mr. Hodgson, **Rosemont**; Mrs. Elie Lalonde, **Lachine**; Mrs. Roch Forest, **Ahuntsic**; Mrs. Edouard Gauthier, **Sorel**; M. Jos. Roy, **Lachine**; Mr. Georges Lafleur, Mrs. Jules Laframboise, **Saint Hyacinthe**; Mme Isaie Desmeules, **Joliette**; Mrs. Eugene DeSerres, **Saint Guillaume d'Upton**; Mr. Josaphat Belanger, **La Conception**; Mrs. Ernest Leblanc, Mr. and Mrs. Joseph Pinal, **Champlain**; Mrs. Lionel Lariviere, **Cap de la Madeleine**; Mrs. Alphonse Delisle, **Fortierville**; Mr. Stanley Tremblay, **Jonquiere**; Mr. Arthur Lachance, **Saint Felicien**; Mrs. J. Antonio Larouche, **La Malbaie**; Mr. Roland Ruel, **Quebec**; Mrs. Alphonse Vallée, **Saint Joseph de Beauce**; Mrs. Joseph Faucher, **Laverlochère**; Mrs. Philippe Leduc, **Clarenceville**; Mrs. Michel Martel, **Donnacona**; Mrs. Albert Arpin, **Tracy**; Mr. J. A. Chamberland, **Saint Philippe de Neri**; Mr. Arthur Gagnon, **Saint Denis de Kamouraska**; Mrs. Theophile Blondin, **Plantagenet, Ont.**; M. Delphis Legare, **Ware, Mass.**; Mrs. Cesarie Coutu, **Lowell, Mass.**; Miss Rita Lacouture, **Roxbury, Mass.**; M. Oscar Bouchard, **Salem, Mass.**; Miss Georgianna Provost, **Biddeford, Me.**; Mrs. Florida Morin, **Barre, Vt.**; Mr. J. A. Turcotte, **Paramount, California**; Mrs. Wilfrid Farrell, **Alexandria, Ont.**

The Missionary Sisters of the Immaculate Conception

CANADA

MOTHERHOUSE, 2900 St. Catherine Road
Cote des Neiges, Montreal 26.
NOVIAT, Pont Vieu, Montreal 40.
OUTREMONT, 314 St. Catherine Road,
Montreal 8.
CHINESE HOSPITAL, 112 Lagauchetiere St., West,
Montreal 1.
NOMININGUE, 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, 50 Saint Joseph Street.
CHICOUTIMI, P.Q., 766 Cenacle Street.
SAINTE MARIE, Beauport County, P.Q.
SAINT JOHNS, P.Q., 430 Champlain Street.
OTTAWA, 30 Goulburn Street.
PERTH, N.B., P.B. 259.
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 HOPE 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.

PERU

PUCALLPA.

BOLIVIA

COCHABAMBA, Academia Comercial,
Calle Oruro No 300, Casilla 1667.
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Academy, Gen. Luna St., Intramuros.
MANILA, 2212 S. del Rosario St., Tondo.
MANILA, Little Baguio, San Juan, Rizal.
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.
DESCHAPPELLES, Albert Schweitzer Hospital
Post Box No. 4, Saint Marc, Haiti.
LA BOULE, Haiti.
MANGUITO, Province of Matanzas, Cuba.
COLON, Province of Matanzas, Cuba.

AFRICA

KATETE MISSION, Champira P.O.
Nyassaland, B.C. Africa.
MZAMBAZI MISSION, Eutini P.O.
Nyassaland, B.C. Africa.
RUMPI MISSION, Rumpi P.O.
Nyassaland, B.C. Africa.
KARONGA MISSION, Karonga P.O.
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KANYANGA MISSION, Lundazi P.O.
Northern Rhodesia, B.C. Africa.
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