

THE PRECURSOR

Vol. XXV - No. 5 September-October 1962



IN THIS ISSUE

Discovering the Church (to be continued)	212
Militant Lay Apostle	218
The Catholic Church in Bolivia	226
First Impressions	233
Education of Girls in Town and Country	234
Why I Am Happy	244
Catechizing Adventures at Beckel	247
Operation Retreat	252
Our Dear Departed	258



FAIR
JAPANESE
HARVESTER.

THE PRECURSOR

Bi-monthly magazine
published by the
Missionary Sisters of
the Immaculate Conception
2900 St. Catherine Road
Montreal (26) Canada.

SUBSCRIPTION RATES

\$1.00	a year
\$25.00	for life

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

NIHIL OBSTAT : Father A. Cossette, P.M.E.
April 21, 1962.

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



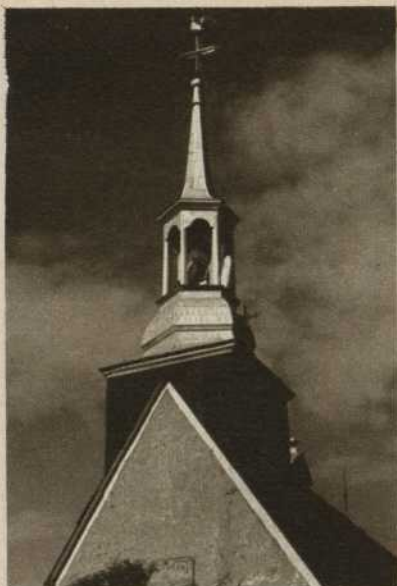
THE SECOND VATICAN COUNCIL

WILL OPEN ON OCTOBER 11, 1962.

HIS HOLINESS POPE JOHN XXIII

HERE SIGNS THE

MOTU PROPRIO.



DISCOVERING THE CHURCH

by Sister Saint Marie, M.I.C.

(Suzanne Labelle, Hull.)

There is no question here of a kerygmatic message revealing the mystery of the Church to those not yet of the household of the Faith, of a *didache* exposing to initiates every aspect of the Church. This would prove far beyond the scope of a modest essay.

The theme of this paper will be the Catholicity of the *Unica Catholica*, to use a term dear to Saint Augustine. True, one might attempt to discover it from the outside, and would to God that all non-Christians did make this attempt, so that unity of Fold and of Shepherd might sooner be realized. Nevertheless, such a discovery can truly be effected only by those who penetrate within. In the words of the inspired author, the beauty of the King's daughter is interior.

OUR CATHOLIC CHURCH

The living Church is often compared to a church of wood or of stone. As the full glory of the stained glass windows in such a material edifice is clearly revealed only when the light of day blazes through them and they are glimpsed from within, so the beauties of the spiritual Church are perfectly revealed from the inside only to the admiring gaze of her children illuminated by the light of Faith.

We who, thanks to God's gratuitous love, are privileged to live in the bosom of that Church should spend our lifetime appraising the won-

drous stained glass windows of her properties, Catholicity more particularly. She is the *Unica Catholica* not merely through her members living in all parts of the world, but through the totality of the truth it is her mission to teach, as well as through the universality of human values she assimilates. The Church is Catholic because she appeals to all men and because she possesses the whole truth of Christ, identifying herself with all earthly values which may serve the glory of God.

HER SENSE OF ADAPTATION

Being here below in the way of perfection she admits of progress through her efforts at adaptation. The Church is all the more Catholic that she knows better how to adapt herself. In a parallel direction with the Catholicity of her members, in her truth, and in all human values her adaptability may be discovered — if such an expression is permissible — with regard to everything that demands adaptation.

CATHOLIC IN HER MEMBERS

GEOGRAPHICAL AND HISTORICAL UNIVERSALITY

The geographical and historical aspects of universality are the ones more generally admitted. Can we be sure, however, that the kingdom of God must be universal here below? Can it be said to be universal? In connection with the first of these questions, certain gospel texts seem at first hand baffling. Saint Matthew has, for instance, the following lines, "Woe upon you, Scribes and Pharisees, you hypo-

crites who incompass sea and land to gain a single proselyte" Matthew 23:15; one might gather that Christ frowned upon Jewish proselytism, while the real meaning is that He looked askance only upon that particular brand of proselytism resulting in the corruption of the pagan convert. Further on in the same context, we see that Christ added, "and then make the proselyte twice as worthy of damnation as yourselves".

But, this is not all. Besides limit-



« L'unica catholica »



ing His own activities to Israel, "My errand is only to the lost sheep of the house of Israel" Matthew 15:24, Jesus forbids His disciples during His own lifetime to preach the Gospel to the Gentiles, "Do not go into the walks of Gentiles, or enter any city of Samaria" Matthew 10:5. The words, *during His own lifetime*, are significant. We must not forget that in the Plan of salvation, the Good News was to be revealed first to the Jews, then to the Greeks, "There will be glory and honour and peace for everyone who has done good, the Jew in the first instance, but the Gentile too. There are no human preferences with God" Romans 2:10.

The universality of the kingdom is, therefore, assured. According to divine economy, after the concentration of the promise of salvation, deconcentration was to follow in its accomplishment. A still more conclusive text is this passage from Saint Matthew, "This gospel of the kingdom must first be preached all over the world" Matthew 24:14. The infallible Prophet Himself gave out this prophecy. After His resurrection, He ensured its realization by entrusting His Church with an explicit mission, "You, therefore, must go out making disciples of all nations" Matthew 28:19.

All men without exception can become members of the Church, disciples, of Christ. "Go out all over the world and preach the gospel to the whole of creation" Mark 16:15. Under the Old Testament, universal kingship had been

promised to the Son of Man: "Then I saw in my dream how one came riding on the clouds of heaven that was yet a son of man... With that, power was given him and glory and sovereignty; obey him, all must, men of every race, tribe, and tongue" Daniel 7:13-14. Jesus Himself stresses the universality of His kingdom, He reminds us of its promise, "Is it not written, my house shall be known among all the nations for a house of prayer?" Mark 11:17, and foresees its accomplishment, "But the time is coming, nay, has already come, when true worshippers will worship the Father in spirit and in truth" John 4:23.

The pagan living in messianic times could look forward to salvation. An inkling of their share in the salvific plan was revealed to the inhabitants of Sidon and Syria (Luke 4: 25-27), of Nineveh (Matthew 12:41), of Sodom and Gomorrah (Matthew 10:15), and again to those of Tyre and of Sidon, (Matthew 11:21). Even Samaria, at first apparently rejected by Christ who bade the Twelve "go rather to the lost sheep that belong to the house of Israel" (Matthew 10:5), was later on visited by the divine Master who converted the Samaritan woman at Sichar's well and a number of the townspeople (John 4: 1-42). After Christ's ascension into heaven, Samaria was evangelized by Philip (Acts 8: 4-8) under the direction of the Holy Spirit (Acts 8:29) one with the spirit of Christ.

The pagans of the apostolic era as well as those of our modern

times could also hope in the Redemption. Paul, at first persecutor of Christians, heard the call of Jesus and was entrusted with a mission, "Go on thy way; I mean to send thee on a distant errand to the Gentiles" Acts 22:21. After

him, numberless disciples have received like mandate.

The newly founded Church of Christ soon overran the Roman Empire and spread to the then known world. Undoubtedly, in the



SAN SEBASTIAN CHURCH. MANILA

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thought of her Founder, the Church must forever be universal.

We now come to the second question, i. e., is the kingdom of God upon earth really universal? Here again a cursory glance of approximation might leave us puzzled for the right answer to the problem of Catholicity being at present estab-

lished in various continents and comprising numerous faithful and varied civilizations. Leaving to experts the task of proving to the exclusion of other churches, if they can, the geographical universality of the Catholic Church, we will consider a more important aspect of the question.

The Church is not Catholic because she is spread abroad over the whole of the earth and can reckon on a large number of members. She was already Catholic on the morning of Pentecost, when all her members could be contained in a small room...¹

The Church was even truly Catholic within the heart of Mary when Jesus hung dead from the gibbet and all His disciples had, so to say, momentarily abandoned the Church. But, reassembled in the Cenacle, they awaited the descent of the Spirit whose coming was to renew the face of the earth and to produce, from their little

assembly, the living Church animated by His breath. Vivified by this spirit, the apostles immediately began to propagate the Church. Following their example, the first Christians worked at the expansion of Christianity, and very early there appeared in the Church the duty of adaptation.

(to be continued)

"In these days that slip so swiftly past leading me on to the eternal land, it is sweet for me to tell you, oh my sisters, that my deepest consolation is to have always submitted to the holy Catholic Church, the Apostolic, the Roman."

Excerpt from the spiritual testament of Marie Pauline Jaricot¹

MILITANT LAY APOSTLE



One hundred years ago died in obscurity at Lyons, France, Marie Pauline Jaricot, foundress of the Society for the Propagation of the Faith and of the Living Rosary, and promoter of a daring social enterprise which miscarried not through lack of practicability but because ruined by professional crooks. This great-hearted woman lived her Christianity to the hilt. For her to believe, to love, and to act was all one.

WHAT WOULD HER VOCATION BE ?

In 1816, gay, beautiful, wealthy, Marie Pauline Jaricot still in her teens, considered by all as the type of elegance and good taste was converted upon hearing a Lenten sermon on the "illusions of vanity". Her conversion was profound and durable. The better to conquer self, she exchanged fashionable silks and velvets for a shapeless dress of coarse purple — a colour she particularly disliked — and started to lead what she termed a *garret life* assisting the poor, tending the sick, associating with factory girls, and trying to help solve their problems. She felt that a definite task awaited her, and dreamt of doing great things for the service of the Church. On the other hand, her humility caused her to say, "How can a weak young girl work at the salvation of souls and procure the glory of God? This consolation is the privilege of His ministers."²

On the eve of Palm Sunday (1817), Marie Pauline heard an interior voice saying, "Will you suffer with me, and share in my



Passion?" She then began to understand what her vocation would be, and offered herself as a victim for France and for the Church. The interior voice was heard once again assuring her that if she proved obedient and faithful, Jesus would transform her into Himself through Holy Communion, absorbing her into His infinity.

In her contacts with the labouring classes, Marie Pauline saw how deeply Jesus was loved among the poor. It was in their midst, therefore, that she was inspired to found the Association of *Réparatrices du Cœur de Jésus*. Touching this foundation, Reverend D. Lathoud and after him Msgr. Cristiani remarked, "We have here the mystical roots of the Society for the Propagation of the Faith which first appeared to the foundress as a work of national reparation." ³

THE CALL OF THE MISSIONS

When a mere child of eight, Marie Pauline loved to discuss the missionary vocation with ten-year-old Philéas, her brother, who wanted to leave for China, but who refused to take her with him. Disdainfully informed that a woman is of no use because she "does not know Latin and cannot ride camels, tigers, crocodiles," Marie Pauline had burst into tears much to the distress of her brother. "Don't cry, darling, you needn't go to China at all to be a missionary. All you have to do is to take a big rake and pile up lots of gold... You can then have it put into barrels, and sent to me in China so I can buy hundreds of neglected babies who die without Baptism." ⁴

Philéas never went to China, for he was to die when yet a young priest, but the flame of the apostolate continued to burn bright within his heart. It was he who encouraged his sister to promote an association for the Propagation of the Faith founded in 1817, by the directors of the Paris Foreign Missions. This association, of a spiritual character, required only prayer of its associates, chiefly a daily *Memorare* plus an invocation to Saint Francis Xavier.

Always on the lookout for ways to serve the interests of the Church, Marie Pauline began in 1818, enrolling associates from among her *Réparatrices*. At their weekly meetings, she read them letters from the missions sent her by Philéas; afterwards a wooden bowl was passed into which each dropped a sou or two for the great cause.

Small sums collected from associates were faithfully forwarded to the Paris Foreign Missions Seminary. Meantime, Miss Jaricot sought the means which might ensure progress and regular contributions in larger amounts.

One evening, towards the close of 1819, while her family played cards, she sat by the fire pondering her problems, especially that of help for the missions, praying God to inspire her with a plan for a work so needed in the world. "Suddenly into her mind came a plan, clear and complete... Every one of those who had so far aided her would be asked to find ten new associates, and each of them would give a sou a week for the missions. In charge of these groups of ten would be someone to receive the collections. There would then be a chief collector for each group of ten hundred, that is for a thousand. Among the most capable one could choose leaders to collect the thousands, who would take the sum collected to a common centre."⁵

The Abbé Guichardot, a priest to whom Marie Pauline sometimes went to confession, approved the plan which began to function in 1820. From the first, however, the work was criticized even by members of the clergy who accused Miss Jaricot of creating a sort of schism, working without ecclesiastical approval, and limiting her endeavours to the missions of one country. Dismayed at having innocently launched a work for the missions without leave of the vicars-general who then administered the archdiocese, Pauline offered her apologies and declared herself ready to dissolve the organization if they disapproved. Their answer was not to dissolve it but to refrain from expanding it, answer which left her perplexed.

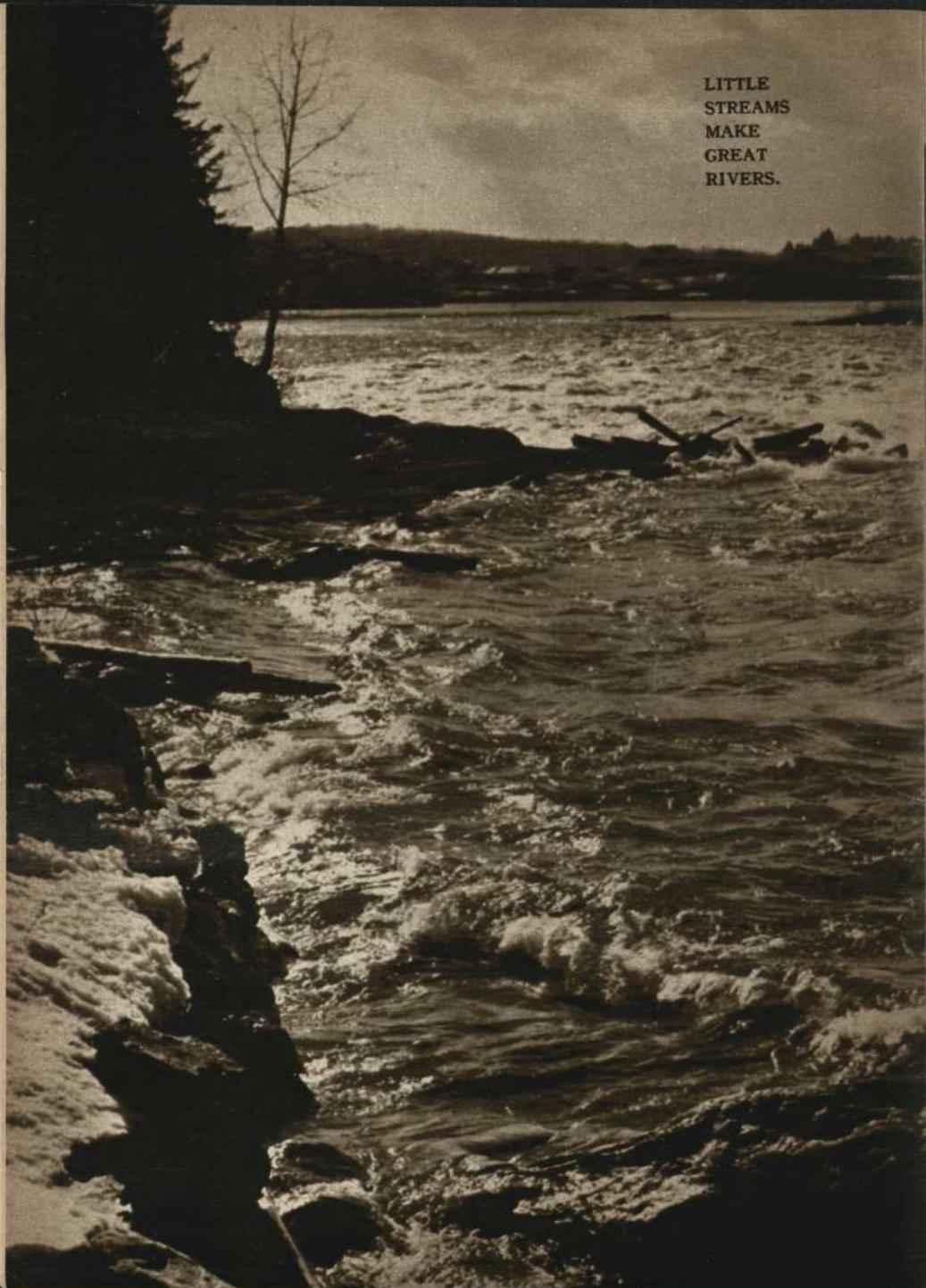
Finally, the Abbé Gourdiat, pastor of Saint Polycarpe parish, saved the day by taking upon himself all responsibility for the work.

Towards the end of 1821, the Society for the Propagation of the Faith had known such remarkable expansion that the pastor of Saint Polycarpe found it impossible to assume its direction any longer. To longsighted people, there appeared only one way of solving the problem — reorganize Miss Jaricot's work "as a society founded on a charity without frontiers — its foundations, its ends as wide as the world is wide."⁶

This reorganization took place at Lyons, May 3, 1822. A Central Council of devoted laymen was formed, who found the organization all set up for them when they assumed their functions, for it was merely an expanded continuation of Miss Jaricot's work.

From this time onward, the foundress kept in the background. After giving up this child of hers — "my Isaac, fruit of peace"

LITTLE
STREAMS
MAKE
GREAT
RIVERS.



as she called it — she handed the new Council her own lists and the money collected, agreeing only to head one of the new groups of hundreds as soon as they were organized. In 1850, she admitted, "I was the little match used to kindle this fire," humbly adding, "Who talks about a match? How good God was to use this poor little thing, and instead of throwing it away... to have broken it up into several pieces to make use of it several times."

THE LIVING ROSARY — CROWN OF LOVE

The Lord's poor little "match" lighted another world-wide fire when, in 1826, she founded the Living Rosary to make reparation, obtain the conversion of sinners, and revive devotion to the rosary.

Miss Jaricot organized this association in much the same way as the Society for the Propagation of the Faith. Dividing the rosary among fifteen people, she asked each to recite one decade a day. Each member was required to bring in five more members and these five in turn a similar number. Annual dues might vary from seventy-five centimes to five francs, these offerings being used to pay for books and to distribute rosaries, statues, and medals.

Within three short years the Living Rosary, crown of love, encircled the globe.

Marie Pauline wrote in 1831: "The Living Rosary is progressing with incredible rapidity in Italy, Switzerland, Belgium, England, as well as in many parts of America... The living crowns formed in Smyrna, and Constantinople inspire great hopes for the future. Lately, a missionary from Bogota (Columbia) visiting Lyons told me that it is almost impossible to know how many members they now have and that wherever groups are formed an increase in virtue is to be noticed."

THE HOLY CHILDHOOD PLAN

Miss Jaricot often referred to herself as a "maker of plans". In 1842, the great mission-minded Bishop de Forbin Janson visited Lyons, to discuss with her a project dear to his heart. He wanted to found a work to aid the poor abandoned children of heathen lands, condemned as he said to a twofold death — that of the body and of the soul — but he could nowhere find the proper means.

Marie Pauline suggested a possible plan, using the method of the Propagation of the Faith. Why not encourage the children of France to contribute a half sou a month for Chinese babies? She further suggested that the new organization be called Association of the Holy Childhood. Once again God's little "match"



had provided the initial spark that was to set the world of Catholic children everywhere on fire with love for their unfortunate brothers and sisters of mission lands afar.

THE LAST SCHEME

Marie Pauline was familiar with the working class of Lyons among whom she had found her most devoted auxiliaries and friends. She noted with sadness that the revolution of 1834, had brought no improvement to the lot of the workingman. Among the bourgeoisie, the greater number ignored the social aspects of the misery that followed in the wake of this upheaval. None would admit that social action must precede political action if old wrongs were to be righted.

Miss Jaricot, however, conceived the plan for an ideal workingmen's town, a factory with improved labour conditions, to prove to the world that Christian action could be practised on a large scale. As she discussed her new plan with friends and business men, she received the invitation to cooperate in the industrial enterprise of Rustrel where she was told she would find the opportunity to put into immediate practice her ideas of reform for a factory run along truly Christian lines.

The two business men who headed this enterprise had been represented to her as fervent Catholics, victims of misfortune. Alas! They were to prove wolves in sheep's clothing. Professional swindlers, they had only one aim, to rob Miss Jaricot of her fortune. When she finally discovered that she had been led into a trap, she at once indignantly broke with the two scoundrels and on the advice of competent lawyers appealed to the courts for dissolution of the company.

For a heart such as hers, extremely sensitive to the demands of social justice, the most bitter suffering arose not from her own financial ruin, but from her inability to refund the humble folk who had entrusted her with their savings.

Until her last hour, Marie Pauline lived in utter destitution, unceasingly working and begging to cancel her debts. In vain, Pope Pius IX recommended her to the members of the Council of the Society for the Propagation of the Faith urging them to help her as foundress, in her predicament; the Council not only refused to help her out, but contested her right to the title of foundress of the work. Humiliated, despised, calumniated, she suffered patiently, in perfect submission to the Will of God. With regard to her contested claims as foundress of the Propagation of the Faith, she merely remarked, "This is a work which did not exist and now does exist, but it is not necessary for its good to speak of the instrument which God used in its founding."¹ On another occasion, when all sorts of trials assailed her at once, threatening to annihilate her she exclaimed, "Jesus Christ exists, the Church exists, what more can we ask?" Hearing of the trials of the Church and of the exile of Pope Pius IX, she forgot her own vicissitudes saying in the spirit of a true daughter of the Church, "This is the affair compared to which mine are as nothing."

The Editor

¹ Msgr. Cristiani and J. Servel, *Marie-Pauline Jaricot*, p. 114.

² David Lathoud, *Marie-Pauline Jaricot*, Tome I, p. 63.

³ *Ibid.*, p. 79.

⁴ *Ibid.*, p. 42.

⁵ Katherine Burton, *Difficult Star*, p. 60.

⁶ *Ibid.*, p. 711.

⁷ Julia Maurin, *Pauline-Marie Jaricot*, p. 362.

⁸ David Lathoud, *Marie-Pauline Jaricot*, Tome II, p. 38.

⁹ Katherine Burton, *Difficult Star*, p. 216.

THE CATHOLIC CHURCH IN BOLIVIA

by Sister Frances of Chantal, M.I.C.
Pierrette Quevillon, Montreal.

ORGANIZATION AND ACTIVITIES

Landlocked Bolivia, one of the world's smallest countries, has a population of 3,787,800 living in an area of 1,069,094 kilometres.

Here, the Catholic Church is perfectly organized with two archdioceses, five dioceses, six vicariates, and two prelatures. Nevertheless, faced as she is today with spiritual

distress and social upheavals, her numerical weakness presents a serious handicap. Also, religious

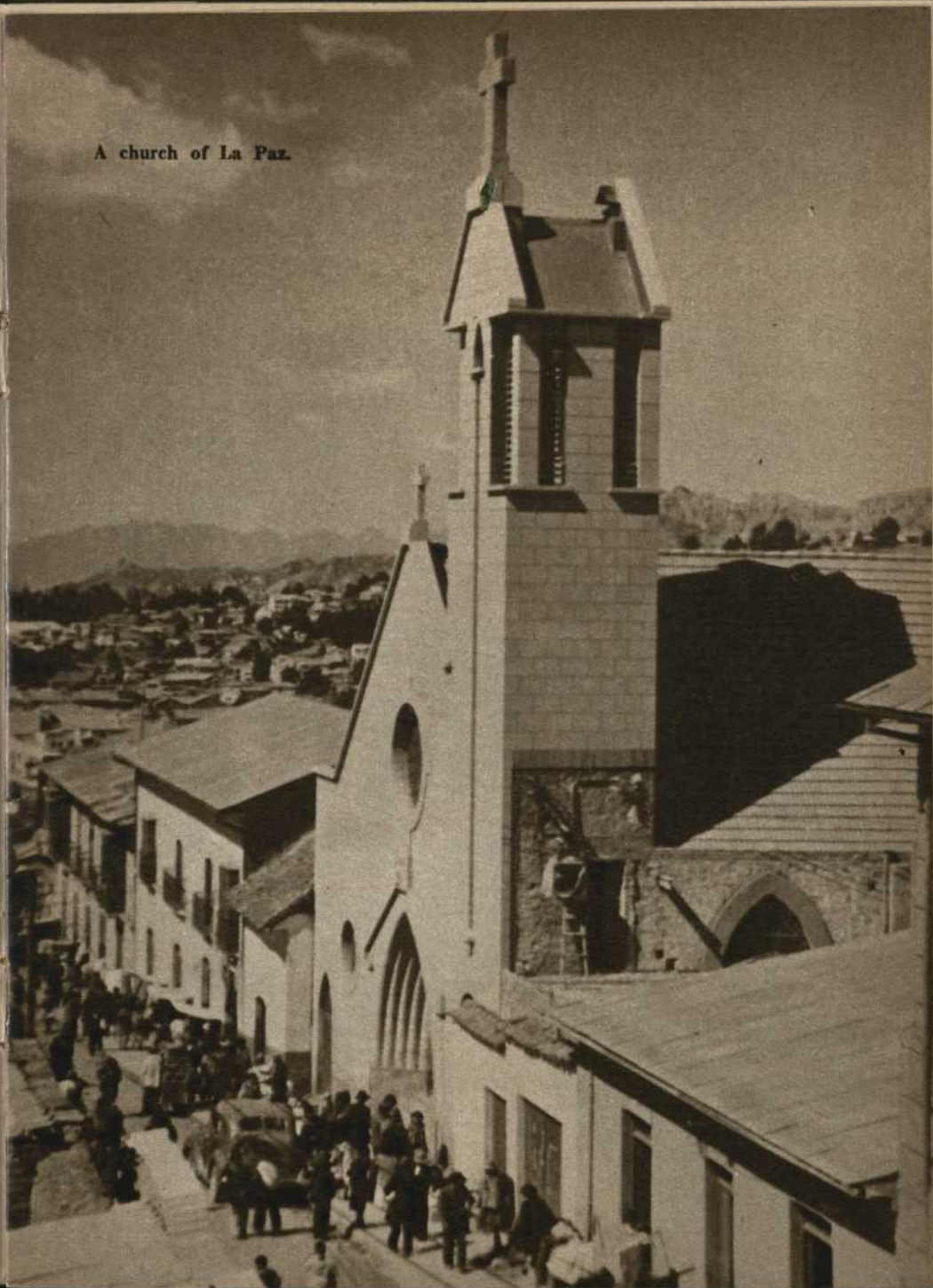
ignorance is an evil that hinders her from giving God all the fruits she is expected to yield.

In the archdiocese of La Paz, 800,000 faithful are distributed in 63 parishes conducted by 46 autochthonous priests and by religious belonging to foreign communities, among whom the Oblates of Mary Immaculate in charge of a worker's centre numbering 15,000.

Sucre, the second archdiocese has a population of 400,000 divided among 40 parishes, under the direction of 49 Bolivian secular priests helped by religious belonging to various Orders.

The five dioceses are: Cochabamba, 540,718 faithful, 10 urban and 47 rural parishes, 52 Bolivian priests aided by members of various reli-

A church of La Paz.



AYAMARA FATHER
AND SON, BOLIVIA.



gious communities; Potosi, 534,399 faithful, 33 parishes, 40 Bolivian priests and foreign religious; Santa Cruz, 265,000 faithful, 15 parishes, 20 Bolivian priests and religious belonging to various congregations; Oruro, 200,000 faithful, 21 parishes, 20 priests and a few religious; Tarija, 99,000 faithful, 11 parishes, several Italian Franciscan and Carmelite Fathers.

The Vicariates are: Beni where Spanish Franciscans minister to the needs of 65,000 faithful; Cuevo, 55,000 faithful under the direction of Italian Franciscans; Pando, 41,000 inhabitants, entrusted to the care of Maryknoll Fathers; Chiquitos, where Austrian Franciscan Fathers are pastors to 36,937 faithful; Nuflo, with 26,000 faithful entrusted to the care of German Franciscan Fathers; Reyes, where French and Swiss Redemptorist Fathers care for 25,000 faithful.

In the prelature of Corocoro, Spanish Passionists minister to the spiritual needs of 200,000 faithful, while in that of Coroico, American Franciscans conduct 5 parishes.

There are at present in Bolivia 198 secular priests, 564 religious-priests, and 75 brothers who co-operate in their apostolic task.

Major seminarians attending one or other of three major seminaries number 155, junior seminarians 60. Zealously doing their share in schools, hospitals, dispensaries, and social centres are 1,166 Sisters.

Specialized Catholic Action holds an important place in the work of rechristianization undertaken in Bolivia. Workers' unions, familial move-

ments, group of lay women apostles, penetrate the mass, acting as ferment. One of the latest initiatives consists in the movement known as *Cursillos de Cristiandad* which wields a surprisingly beneficial influence in Cochabamba more particularly.

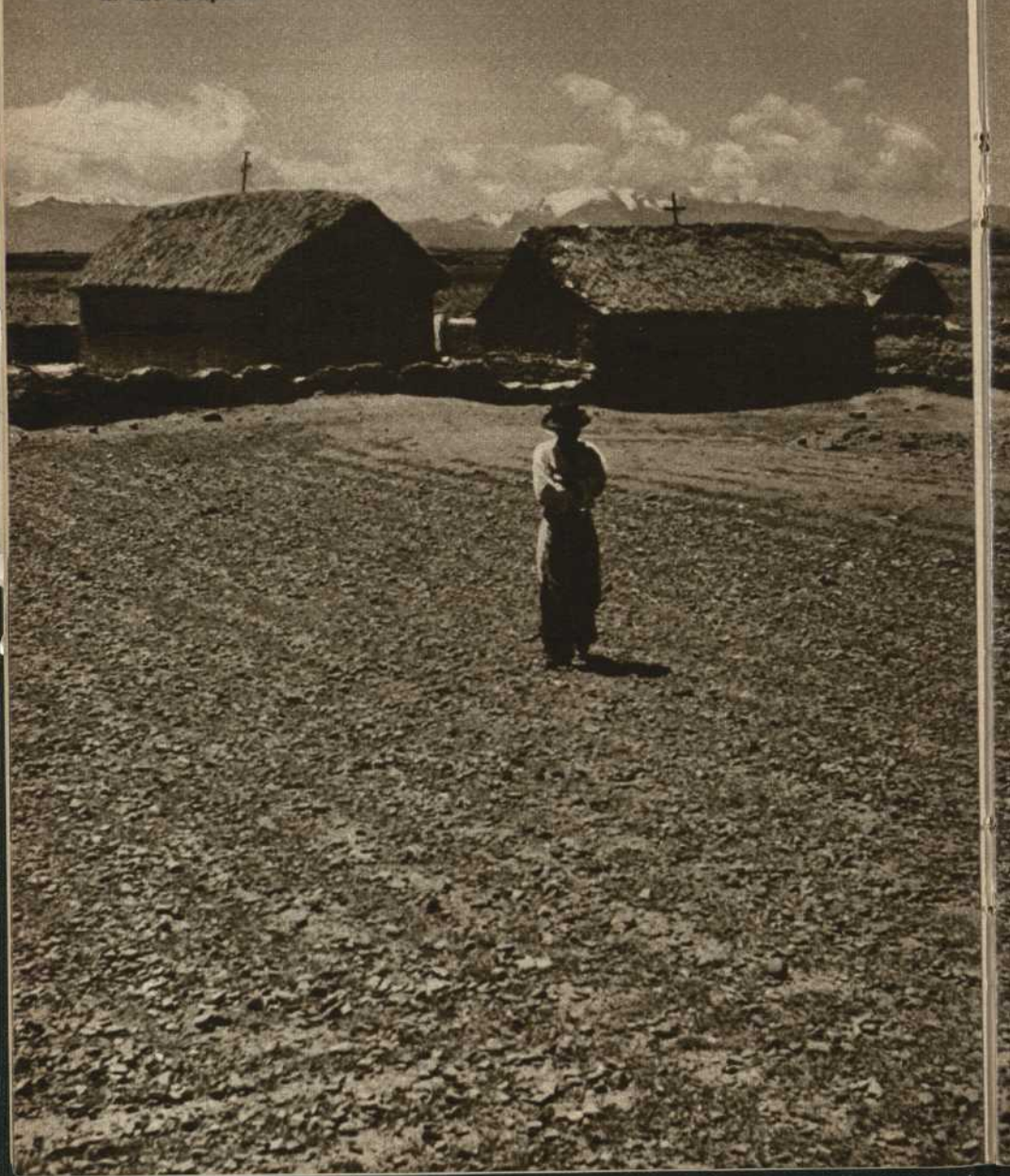
The *Cursillos* comprises three days of retreat during which men or boys, women or girls, endeavour to live a fraternal life in Christ in order to become apostles in their respective milieu.

Contrary to what is usually practised during closed retreats, silence is kept only from the first evening to the following morning after Mass. The rest of the time is spent in group discussions, songs, games, dances, etc., in a climate of intensive charity. Points of meditation are given by a priest, while seven or eight instructions a day are delivered by lay speakers.

During ordinary Closed Retreats, each retreatant works at his personal sanctification; during *Cursillos*, retreatants work in fraternal union. The ordinary retreatant keeps his resolutions to himself; the *Cursillista* writes his on a sheet of paper called "Service paper". Thenceforward, whenever he meets with the members of his team, he humbly and sincerely reviews these resolutions in the presence of his companions and of the team Chaplain.

All *Cursillistas* are grouped in teams based on natural friendship or on parochial level. A meeting is held weekly during which a text of the Bible is read aloud and explained, text chosen beforehand and carefully studied in prayer and deep

Rustic chapel
in the Altiplano.





recollectedness. Then comes a period of study devoted to theological subjects or advanced catechism, followed by planning of individual or team apostolate.

Results have been all but miraculous. Men and women who for twenty or even thirty years had neglected the practice of their religion, are now daily communicants, delighting in frequent meditation and in spiritual reading.

The moving force of this movement lies for the most part in the spirit of prayerful self-denial manifested by its organizers, lay teachers and priests, and by religious communities and other generous souls who for weeks on end, more particularly during meetings, pray that Jesus may pass among His people, bestowing His grace upon all.

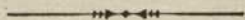
According to Reverend A. Gazé, O.M.I., to whom we are indebted for these particulars, a new Pentecost is sweeping Bolivia, Cochabamba especially, thanks to the *Cursillos de Cristiandad* who are beginning to renovate society.

We hope and pray, that this movement will spread over Latin America, helping to counteract the nefarious influence of Marxism. It is a known fact that Communists are interested in the individual only insofar as he can be swallowed up in the mass and exploited to their ends. They have launched the 4,000 Bolivian members of the Party against a population in the throes of material poverty, religious ignorance due to a dearth of priests, superstition, and immorality, the favourite breeding grounds for Communistic doctrines.

Fortunately numerous missionaries responding to the call of our Holy Father, Pope John XXIII, have come to the rescue. Already, several workers' parishes have been established among the miners, schools have been opened for the illiterate, social centres organized, normal schools and business colleges founded. For their part, groups of lay missionaries, physicians, technicians, social assistants have placed their skills, their talents, and their hearts at the disposal of the people.

Collective endeavours such as these, rouse hope in the future, but they must be sustained in order that the forces of evil may not gain the upper hand.

Every Catholic an apostle! Let us join our prayers, work, and sacrifices for the spiritual and moral renovation of Bolivia. And, if one day, the Holy Spirit bids us work more directly at His harvest, let us generously answer the call and surrender our whole being for the triumph of Christ and of His Church.



PRELATURE OF TAGUM IS CREATED

His Holiness Pope John XXIII has named the Most Rev. Joseph William Regan as titular bishop of Isinda and prelate of the new prelate "nullius" of Tagum, Davao. At the time of its erection, the Tagum prelate was a part of the prelate of Davao.

Bishop Regan was born in Boston, Massachusetts, on April 5, 1905. He is a member of the Society for Foreign Missions of the United States (Maryknoll). He came to the Philippines in 1952, following some 20 years of missionary work in China. For six years he was a parish priest in the Lipa Diocese.

He was regional superior of the Maryknoll Fathers at the time of his appointment to the new prelate.

MISSIONARY INTENTIONS

SEPTEMBER

That all in missionary territory who are suffering for the Faith of Christ and obedience to the Church may unflinchingly endure persecution.

OCTOBER

For the training of lay missionaries in Latin America.



First Impressions

You are doubtless anxious to hear how I am getting along... In spite of the heat and the high humidity brought on by the rainy season, acclimation has not proved too hard so far.

Everything around here is very primitive. We have no fancy things like electrical generators, washing machines, running water, modern laboratories, etc., but we do have sufficient to make life enjoyable. All in all, I am most happy to do God's Will among these lovable people.

In these bush regions, God somehow seems closer than in the bustle of great cities. Solitude favours recollectedness. Nobody is in a hurry; there is not the least danger of missing the train or the bus...

At present, we are enjoying our holidays and at the same time preparing our courses for the coming school year which opens on January 29th. I am looking forward to the teaching of science at our secondary school in Karonga.

Sister Ann Helen, M.I.C.

(Helen Labelle, Marlboro, Mass.)



Passive or active Christians ?

EDUCATION
OF
GIRLS
IN TOWN
AND COUNTRY

Under the patronage of the Bishops' Conference of Nyasaland, the Central Africa Seminar having as theme "African Women Consider Their Mission" was held at Limbe from December 13 - 19, 1961. During these sessions organized by the international team WUCWO (World Union of Catholic Women's Organizations) under the leadership of Miss C. de Hemptinne, young African ladies from Kenya, Tanganyika, Rhodesia, and Nyasaland, presented talks which prove that young Africa lacks neither ideal nor initiative. "The Precursor" is happy to publish the address given on this occasion by Miss Margaret Kapira, of the Mzuzu Diocese, Nyasaland.

A few months ago, I had a queer dream. In my dream I was carried away to a far distant country to

see what young women like myself were doing. The first group I happened to meet were working in a big field. Coming closer to them, I was struck to see that many of these girls were young and I began to wonder why they were not at school. I then could hear them talk. Their conversation impressed me in an unfavourable manner. I could hear the grown-up girls talking of their boy friends, telling stories such as to scandalize the younger girls who seemed to be very eager to hear more about such pleasures.

Disgusted, I moved to another group who were then resting. They did not seem to know what to say or what to do. These, I suspected, were not educated and had no way of enjoying honestly their leisure time. It occurred to me that girls living in a big town are very fortunate because they can enjoy nice concerts, dances, and so on. Hardly had the idea come to my mind, that I was carried in the middle of such a big town. There I felt sadder still at the sight of some young girls like me behaving the way they did. Among them, I suddenly recognized a friend I had not seen since a long time. As I was going to shout "Dear friend of mine, what are you doing" I woke up.

Had I kept on dreaming I would have been led to see many more not very interesting situations in this far distant country which I now recognize as my own.

We must indeed, dear friends, open our eyes to see what is going on around us and in the light of our Christian principles try to judge these facts and to do our very best

to improve the situation. We have come here to exchange our ideas, our experiences, to discover, so to say, our dear Africa with all her problems as far as we, women, are concerned, and finally to make up our minds to do all we can, to help as many girls as possible, to improve their condition as Christians, future wives and mothers, citizens of an Africa whom we want at all cost to be Christian.

In the course of the discussion which will follow, I would like to draw your attention to certain principles and facts.

Let us first remember, friends, that God made men and women to live in society, each having a body and a soul adorned with equal intellectual faculties, that is with the same thirst and right for knowledge, the same desire and right for happiness. If it is generally agreed that to educate a man is to educate an individual, then to educate a woman is to educate a family. It is, therefore, a pity that girls in this country have little opportunity, or do not profit by the opportunity they have, to prepare themselves for their noble role of wives and mothers. If the same apathy on the part of both parents and girls for the education of women is to persist, the development of our country will be considerably delayed.

We have all read and studied carefully the questions received. I am sure we have discovered a great number of problems we never thought of before; we have realized that we, women, are dragging far behind both in education as well as in social life. Are we going only to weep

over the situation of so many girls or are we going to *do* something to improve their standard and prepare a brighter future for the young generation? If so, what can we do? This is for us all to discuss and find means and ways,

1. of increasing our spiritual life and that of *girls around us*

1. of encouraging girls to go to school

3. and finally of leading such a social life that we make ourselves respected by others.

Friends, many of us have the opportunity of living in a country where more facilities are offered to girls for their own benefit, that of their family, Church, and State. By exchanging our ideas, we will profit by each other's experience and difficulties. It is time for us to open our ears and eyes to find out what is being done in other countries so that we will do the same in our own.

If we consider the spiritual attention given to girls, can we say that every possible endeavour is made to increase their spiritual life? Or can the few priests we have, be expected to take care of so many girls? It seems to be an impossible task if left to Priests and Sisters alone; therefore, we, lay people, have to give a hand. Do we really care for the spiritual life of our friends? What are *we* doing to implant in their minds a Christian mentality and in their hearts, deep Christian convictions? Should we rely on the schools only to achieve this formation?

Can we say that our teachers are doing all they can to give their pupils a genuine Christian spirit?

Unfortunately, many consider religious instruction as an unimportant subject. And yet, teachers should, by the example of their lives as much as by what they are teaching, show that prayer, reception of Sacraments, etc., are as important for the supernatural life of our soul as natural food is for our natural life. Since the family cares little about the spiritual life of the children and since the religious instruction in school leaves room for improvement, is there nothing we can do to foster the religious convictions of girls when they leave school? For instance, would it not be possible to hold study group meetings? To invite a priest to preach a retreat or to give a talk on vital problems according to age groups? Or simply, could a priest be called upon to answer questions concerning such an important matter as preparation to marriage? In short, what can we do to put across to girls that religion is not only something to be learned but something to be lived?

Our African way of life is such that it can be of great help to live a Christian life by its close links in and between families. Unfortunately, many of us belong to families whose parents are not Christians. This situation is aggravated by many traditions not always in accordance with Christian morality. We have, therefore, to give these girls a special attention. It would be of no use to try to stop them from following tribal and immoral customs, unless we established organizations which will have more appeal to them than their pagan traditions.

It is a fact of experience that when

(Photo Information de Lusaka)

Rhodesian teacher
of domestic science.



girls have profited by a certain standard of education they discard many of these immoral customs. Therefore, we should encourage girls to go to school. The present enrolment of girls in Catholic schools in the Northern Province of Nyasaland is astonishingly low compared with that of boys. Though statistics are always dry in themselves, they can be very eloquent. For instance, in the first year of the Primary School Course, there are 4,368 pupils out of whom there are 1,807 girls, that is about 40%. In the third year, out of 3,034 pupils, there are 992 girls, that is about 33%. At the end of the Primary School Course, the percentage has dropped as low as 17%. How can we explain

such wastage especially among girls?

Can we say that the problem lies only with parents who do not see the importance of spending money for the education of their daughters? Or do they think that a very elementary knowledge of how to read and write is sufficient for them? Maybe the cause might well be found with teachers who too easily neglect to teach girls properly by giving them very little attention in the classroom, leaving them under the impression that they are inferior to boys. Such an attitude to most young girls is far from being encouraging. Is the school a pleasant place where girls enjoy staying and working? It seems to me that too often, unfortunately, the school is

not linked up enough with village life, so that it appears to be a quite different world to the students, a world where they feel uneasy. If the school becomes more attractive, more adapted to girls, they themselves will lead their parents to accept further sacrifices to allow them to carry on with their studies. Having profited by a certain education ourselves, should we not do all we can to promote the education of girls? What can we do to assist our younger sisters?

These young sisters of ours are the mothers of tomorrow. An educated mother will do all she can to help her children, sons and daughters, to receive a good Christian education

because she has understood its blessings. By so doing we will contribute to the improvement of society as a whole.

The importance of educated women in a society cannot be emphasized enough. It is high time for us, women, to consider very seriously our mission as future spouses and mothers, as citizens and Christians.

Conscious of our responsibilities, we should do our utmost to fulfill this sacred mission and help our friends to do the same for our own happiness and that of our family, for the prosperity of our beloved Continent and the highest glory of God.

Traditional African Values and Christian Life

*(Excerpts from a conference given by Reverend M. Cimole, Dedza,
at the Central Africa Seminar)*

Let us first of all find out whether Africans have a clear idea of God. The pioneers who studied the religion of Africans got mixed up in the cloud of rites which Africans observed in their religious practices. For instance, we find the Encyclopedia of Ethics written in 1900, stating, "The most obscure and difficult question connected with the religion of Bantu is whether they have any belief in a Supreme Being, a Creator and over-ruling Providence." But it has been proved elsewhere, and we know for sure, that the African is a monotheist — he has a clear idea of God, of the exis-

tence of a Supreme Being, a God, who is Maker of everything. The religion of the people of Africa is not fetichism in the stricter sense of the term.

Some scholars with a spiritual sense find evidence in Africa of primitive revelation, the partial vision of Divinity given to all human beings. And it is this vision that Christianity has the mission to build on and complete. "I have come to build and not to destroy." Yes, Christian life has to complete the incomplete, for each African pagan heart is the unfinished spiritual symphony.

Everybody knows, and we cannot too much emphasize the fact, that there is, here in Africa, a cultural deposit that is not to be ignored, but that it is to be accepted as a basis on which to build Christian life. An outstanding missionary, Father Temples, O.F.O., who studied carefully Bantu psychology and Bantu ethics, gives us a true appraisal of the African mind in religious matters. As a matter of fact the African is very religious. In all important undertakings, he has recourse to prayer and sacrifice of some sort. We must admit, his spirituality is full of fear and superstition. He fears all preternatural out-

side forces, he fears to incur the anger or displeasure of the ancestors and other spirits. In times of plenty or in times of misfortune, he or the society as a whole offers a sacrifice to express thanks through the ancestors or to get something good from them as the case may be. Hence the widespread worship of ancestors if we may call it so. Traditionally, the African does not dare to speak to God directly, he prefers to speak to Him through his ancestors, who are supposed to be nearer to Him. This is in accordance with his practice in life. As a rule, the African speaks to a high personality, not directly, but through somebody else, through a sort of





STUDENTS OF KATETE NORMAL SCHOOL (NYASALAND)
PUT DOMESTIC SCIENCE LESSONS INTO PRACTICE.

go-between, and this tradition is not yet dead. As recently as a few weeks ago, I witnessed an interesting and quite relevant case in point. One afternoon as we were sitting on the veranda of the Bishop's House at Dedza, I saw three elderly

men in hospital uniform, walk past. They noticed the Bishop and out of politeness they called in to kiss his ring. At the end His Lordship gave them some pennies. Do you know what they then did? Well, like one man they turned towards



the Bishop's secretary, and squatting before the latter, requested, "We ask you to convey our heartfelt thanks to his Lordship for his kindness." Believe me, ladies and gentlemen, I was greatly impressed by their behaviour. The reason for such a procedure is that they wished to declare their gratefulness in a solemn way, hence the need for a mediator. These are some of the traditional values which offer a solid substructure for the Christian way of life. Such a disposition will readily

make them understand when told about the mediation of Our Lady and the intercession of the Saints in heaven.

I have said that the African prefers to speak to God through the ancestors or departed members of the family or clan. From this we see that the African believes in life after death. When someone dies, the African says, "He (or she) is gone home," "God has called him or her". Now the other members of the family or clan are supposed to join the departed, later on, to continue to live with them in the other world. There is a strong belief in family solidarity, which solidarity must endure forever. I heard of an old lady who went to extremes for the sake of such solidarity. Back in the fifties, an old lady refused Baptism on her death bed for fear of being separated from her ancestors after her death. Her simple logic was, "My ancestors died without Baptism. If I am baptized, I shall be alienated from them and will not be able to see them. No, I prefer to die without Baptism." And that was that. She died without Baptism. Hers was a wrong argument. Generally speaking the African has great consideration for sacred things. He is religious to a superlative degree. For him, supernatural things are not only related to natural ones, he has the tendency to grasp them. That is why he readily embraces religions that have been brought to him. Christianity, although in a sense it is only a newcomer, has had a tremendous success in Africa. So much so that the Very Reverend

Father Walsh, W.F., speaking at a conference held in Addis Ababa, as representative of the Holy See, declared, "The Church in Africa is already part of Africa's physiognomy. She has her roots in African soil and belongs to Africa's sons and daughters." Although this statement sounds a bit optimistic, there is a lot of truth in it. Father Walsh goes on to say that the Christian way of life shows very great respect for the culture and true traditions of the African nations.

In fact, it is our sacred duty to dig deep into African traditions and practices, without any bias, in order to find out what to keep and what to discard in Christian life.

Speaking to a group of Greek journalists in 1948, His Holiness Pope Pius XII, of happy memory, had this to say, "Christianity is not the monopoly of any particular civilization. It easily adapts itself to all, it purifies all, it crowns all with their proper character. It orients all cultures towards God, towards eternal life, and by this very fact it perfects all in a sound and healthy manner."

Father Gilles de Pelidsy, a learned Benedictine, affirms "Far from promoting the Europeanization of the Christians of Africa, the missionary must search out the elements that will lend themselves to giving birth to the native Christian culture. For the African Church of tomorrow, this is a question of life and death, a task that cannot be successfully achieved without the active co-operation of an African Christian elite."

From these quotations it is very clear that wholesome African values must be translated or converted into Christian life. There must be adaptation. Christianity must be engrafted on to genuine African traditions and culture.

At this point, allow me to say a word or two about African music and the part it can play in Christian life. You know as well as I do that the African is at his best when called upon to worship God with music. The African has an extraordinary talent for harmonic improvisation. African music is largely played on the drum, most of it being characterized by continual repetition of a short rhythmic pattern. The African sings about everything, in joy, in sadness, at work, and in idleness. He sings when he is confident, he sings when he is afraid. Above all, music is bound up with religious ceremonies. Music is composed as a prayer for rain, for success in hunting, or for long life. It is interesting to note that Bantu music is already finding its place in the Church; some of its finest expressions are in the native choral music prepared for the Mass, in Congo, for instance. And who knows, perhaps one day some African dances will be baptized so that they can serve in worship; we shall then have sacred dances which might be performed during processions. According to Bouveignes, "For the African, dancing is not an amusement, it is almost a religious act." Do you agree with him?



My Dearest Julia,

Thank you for your letter. It was wonderful to hear from you again. Father James Kent Stone says somewhere, "If there were no partings, there would be no meetings." For my part I feel like saying, "If earthly reunions can be so sweet, how much sweeter will be the eternal reunion with those we love in heaven!"

You ask an interesting question in your letter, e. g., "Why are you so happy?" I am sure you will not mind if I answer in this open letter.

WHY

I AM

HAPPY

Many persons have put the same question to me, and each has answered it in his own way. For some, I am happy because I find satisfaction in my work; for others because I am naturally fond of people and enjoy teamwork; for still others I am happy because I was fortunately born with a sunny disposition...

All these answers are partly true, but I explain my personal happiness in a different way. The basic reason for my being happy is that I am what God from all eternity wanted me to be — a missionary — and just as long as I remain docile in His hands I am heading straight for the goal for which I was created.

At a certain period of my life, I had high and mighty plans for a brilliant future. I would do great things for God but in my own way, along a path of my own choosing... Then, the Divine Shepherd, sent me a "Kindly Light" in the person of one of His zealous ministers who showed me where these plans of mine were apt to lead as opposed to the Divine plan. With grace from above, I completely surrendered my will to God's Will, and found the deep lasting peace that is now mine to share with all the souls entrusted to my care.

My missionary vocation I owe first of all to God, but also in part



SISTER SAINT PATRICIA
IS HAPPY TO TEACH
THESE "FUTURE
APOSTLES
OF TOMORROW"

I must admit, though, that as the great Cardinal Newman puts it in his poem "Lead, Kindly Light",

I was not ever thus, nor pray'd that
Thou shouldst lead me on.

I loved to choose and see my path...

to my devoted parents and to all those who have made this vocation secure. There is a deep-felt happiness in knowing that in my little way, I am helping Holy Mother Church develop in the Philippines. We mis-

sionary educators are very fortunate in being allowed to form Filipino youth in our schools so that they may become in the words of Pope Pius XI "true and finished men of character", zealous apostles of tomorrow.

I close this letter with a prayer of gratitude to God for all His blessings and with a special "Thank You!" for your friendship, dear Julia. So many miles lie between

you and me that I fear we may not meet again before my return to Manila. I leave you, therefore, with these lines from Father Tabb's poem "Adieu":

So, ever'neath His guiding Hand may we,
Together or apart, safe, sheltered be...

Your grateful missionary friend,

Sister Saint Patricia, M.I.C.

(Patricia Blanchet, Southbridge, Mass.)

FROM CUBA

A former pupil of our Sisters in Cuba writes to one of our repatriated missionaries:

Dear Mother,

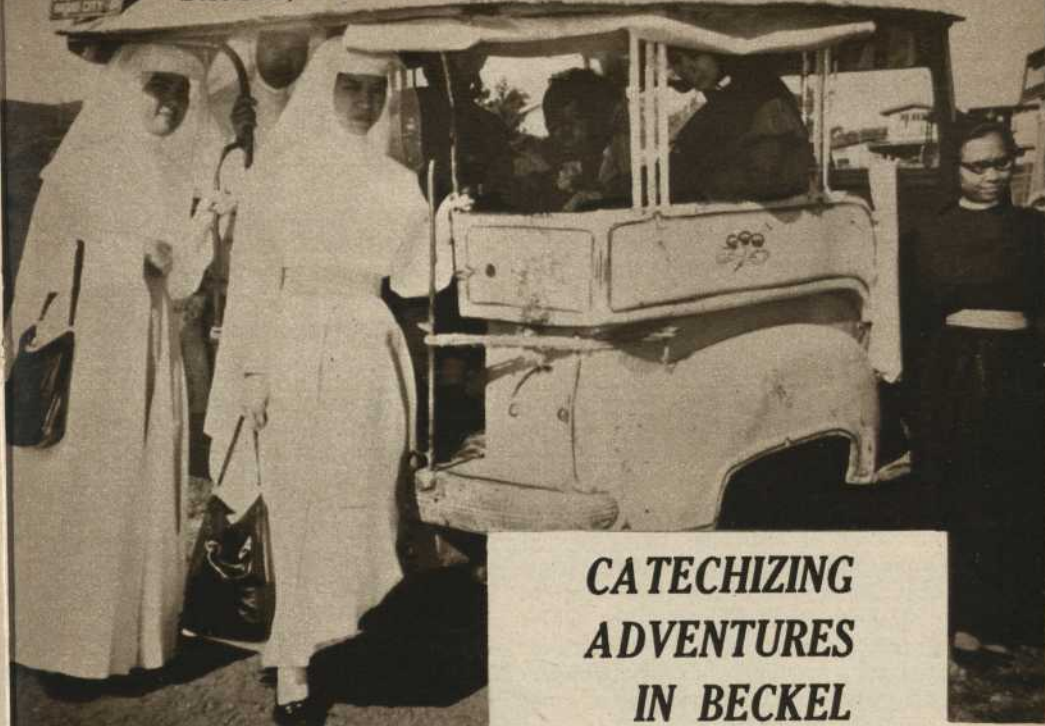
I thank God who allowed me to attend your school where I was taught the great Christian principles which at the present time allow me to withstand the trials with which we are beset.

Thank you, dear Mothers of the Immaculate, for having come to Cuba, for having nourished our souls with strong faith, for having showed us the only straight and safe road leading to God. In the difficult situations where I am so often placed, I recall with profit your catechism lessons and the solid Christian formation you gave us, students.

I am in great moral distress, such as you can never imagine, but I know how to suffer and weep in private, turning always a smiling face to the little ones who come to me to learn the doctrine of Jesus.

Dear Mother, please beg Our Lord to help me live from day to day according to His divine Will, accepting the Cross in a spirit of loving submission. Tell the children of Canada not to forget the lesson of Cuba so that they may never have to go through what we are going at present.

N.A.



CATECHIZING ADVENTURES IN BECKEL

by Sister Raso, postulant

Every Thursday is a red-letter day for us postulants and novices of Mater Amabilis Novitiate, for on that day we go to teach catechism to the Igorot children who attend the Beckel Community School.

Accompanied by Mother Mistress we board a jeep or a big mountain bus, and on we ride along the road which swings us over the crests of hills and the shoulders of mountains. From our seats we catch glimpses of yawning precipices, lush valleys,

and terraced hills on one side of the road — of frowning cliffs which stand guard on the other. Midway, between the green valleys and the proud mountains, stands the little school house of Beckel.

Dear indeed to my heart is the class of twenty-four lively Igorot boys and girls to whom I am assigned to teach the doctrine. True to Igorot ideas of wisdom, they carefully avoid manifesting by any outward sign their interest in the doctrine

lessons, but the longing in their eyes fools no one, least of all me.

Unfamiliar as yet with classroom procedures, I had at first some little trouble in keeping my flock in hand. Now, I take my pupils' pranks in stride, turning them to good account. Practical little men and women, they like to test the truth of what they are taught or to "act" their lessons on the spot. They live so close to Nature that they are not baffled by its countless "mysteries", and are they clever at making immediate applications!

After a lesson on how God created all sorts of crawling, flying, swimming, and slithering creatures, Martial Abance, the impulsive imp of the class, brought in a big spider which he presented to my admiration as a specimen of God's wonderful handiwork, "Look, Sister, just count his many legs!"

While I recounted the story of Adam and Eve and the forbidden fruit, the following week, Lubania Ago fished out of her desk a bagful of guavas which she proceeded to eat with evident relish throughout the period. When I came to the snake that tempted our first parents, to eat the forbidden fruit, I noticed that Edison Sagiapen kept peeping under his desk, then looking at me in a half guilty half imploring manner. What could he have up his sleeve or rather under his desk? Edison is a handful at times, but he is a lovable boy and quite docile when managed the right way. After a while, he produced a large paper

bag to which he held on tightly. Hoping to recapture his wandering attention, I called on him to recite the Our Father. Always eager to recite the prayers, he seemed this once strangely reluctant to do so. Finally he stepped up to the front, still clutching his mysterious bag. I suspected that he was up to another one of his pranks, so I asked him to leave the bag on his desk.

"Oh, no Sister," he pleaded. "It's dangerous."

"Well, then," I said with an encouraging smile, "Bring it up here to my desk. I'll take care of it."

Immediately, Edison was all smiles. He flipped the bag open and out popped, of all things, a snake which gracefully wound itself around the boy's arm, its malicious little head peering this way and that. The girls shrieked and scrambled, poised for flight in case of emergency on top the desks — I envied them the security of their vantage position — while the boys crowded around Edison with manly unconcern for any impending danger. On my part, I endeavoured to disguise the fact that since early childhood I have always been in mortal dread of creeping things, snakes more particularly. Little shivers scurried up and down my spine while Edison proudly exhibited his pet.

After his classmates had paid their due meed of admiration, and



SISTER RASO WITH HER CLASS OF IGOROT PUPILS

the girls had one by one ventured down from their perch, Edison decided it was my turn. He came forward and pushed the reptile so close to my face that my first impulse was to push him unceremoniously off. All eyes were focused on me as the boy said, "Touch it, Sister. See, how smooth and cool it feels."

"Yes, yes, Sister, touch it and see", chorused the twenty-four.

Was I in a quandary! Then, com-

mon sense came to rescue. I told myself I was lucky Edison had not demanded that I twist his pet around my own wrist. Why not humour him? Overcoming my repugnance, I gingerly put out a finger and stroked the reptile, nonchalantly remarking, "This is a very pretty snake, Edison. Thank you for showing it to us. Now, how about putting it back in the bag and saying the Our Father?"

Pacified and pleased with my

compliance to his wishes, Edison became his docile self again. With solicitous care, he coaxed his pet from his arm and slid it into the paper bag, then he composed himself and slowly recited the prayer.

I clearly understood then that man is ever on the quest for the beautiful, the true, the good, and that Igorots evidently place snakes in the category of the beautiful and good, considering them not as ob-

jects of repulsion but pets to be likened to poodle dogs or Persian cats. Now you can see what a problem it is for us to make them sense the Evil One camouflaged under the figure of a serpent...

Acting on the principle that one must use difficulties as a springboard to truth, I started explaining to my pupils how the serpent had deceived our first parents in the Garden. Then from the text of

" THIS IS A PRETTY SNAKE, EDISON... "



Genesis : " And the Lord God said to the serpent... I will establish a feud between thee and the woman, between thy offspring and hers; she is to crush thy head, while thou dost lie in ambush at her heels."

I went on to explain the role of our Immaculate Mother in the plan of redemption.

On the way home, riding on the bus with Igorot passengers, I reflected over the fact of my missionary vocation. "How can I ever thank God for such a favour?" I asked myself. I seemed to hear Our Lady's answer, "By being a

fervent postulant, faithful in all the little things demanded by your formation to the apostolic life."

Oh, yes, I want to prove my gratitude, by my fervour. My dearest ambition is to win the grace of Baptism for my Igorot pupils. May Our Lady grant that their names be soon written in the Book of Life.

What greater happiness can there be here below than to be a missionary of Jesus through Mary in fulfillment of our society's motto, "May Mary Immaculate be known from pole to pole!"

Bringing Souls to God

God does not reckon values as we do. Nor does He compute accomplishments with the wisdom of the world. To help save an immortal soul, even that of the most unfortunate sinner, is a greater work in his eyes than to build the pyramids of Egypt. A soul saved is an everlasting creature who will glorify his goodness forever, one who will forever be a victory of his Cross. And above all else — one who will forever keep on increasing in love for Him.

How wonderful is God, who allows us to bring souls to Him in heaven!

Stephen Sweeney, C.P.



Where silence is golden...

OPERATION RETREAT

by Sister Jane of Valois, M.I.C.

(Jeannine Forcier, Chicopee Falls, Mass.)

"What in the world is going on in Kanyanga?" queried the bus conductor, scratching his head. His eyes roamed quizzically over the school grounds where little clusters of solemn-faced girls were walking, eyes demurely downcast, while other groups were sitting in the shade absorbed in reading or in praying.

For those among you who have never been in the bush, let me explain that the bi-weekly arrival of the bus from the neighbouring town, one hundred and forty miles away, is an event which never palls. Usually the whole school flocks to the stop to greet the friendly driver and all the passengers. Eyes sparkle with pleasure as mail bag, cartons of medicines, meat tins, containers of

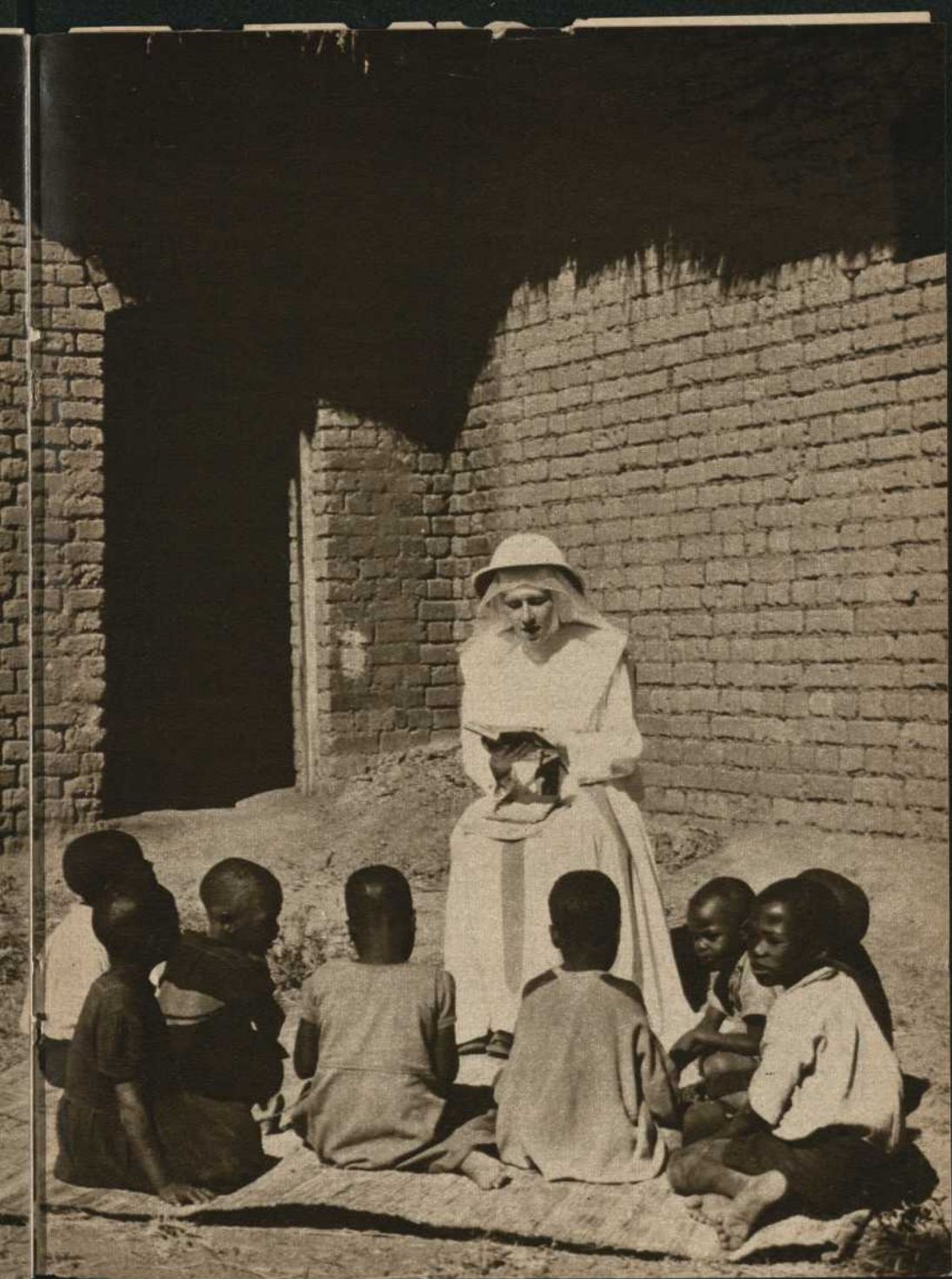
powdered milk and of dried fish are taken out and handed over to the Sister in charge. This creates much commotion, for everyone is jolly and noisy. But, on this particular day, the bus drove in as usual only to find that not a soul stirred to meet it. Can you blame the conductor for scratching his head in amazement? If the girls had been away or in class, this would have been normal, but there they were, about thirty yards away, and nobody budged.

CAN YOU CARRY
BOOKS AND INKPOTS
ON YOUR HEAD
LIKE THESE
KANYANGA STUDENTS?
SISTER MARIE DE LOURDES
GIVES IT UP...



OPERATION
BUSH
CATECHIZING.
SISTER JANE OF VALOIS
COACHES
A GROUP
OF BUSH LADS
AT KACINDIRA.





I hastened to reassure the poor man. "The girls are on retreat today." This only made matters worse, for he muttered, "Never heard of such a disease before." After I had made it clear that a retreat was not a disease, but a day of special prayer during which one thinks over one's duties to God, makes up for one's sins, and asks help to be good, the driver breathed a sigh of relief. "Oh, that's fine. Tell them to pray for me too while they are at it," he said as he leaped into the bus.

This recollection day, the first of its kind ever held at our school was very beneficial to our boarders. Reverend Father Severiano, an African priest, had been invited to preach on this occasion to the one hundred and fifty retreatants who highly praised the priest's devotedness and sympathetic understanding.

I am sure you will want to know something of the schedule followed. At five thirty a.m., sounded the rising bell. Everyone scrambled out of bed, said the Morning Offering, had a quick wash, and walked to church to hear the six o'clock Mass. Afterwards, the Retreat Master gave the morning programme, inviting all to observe strict silence in order the better to understand the word of God. The girls then filed out and went to the refectory for breakfast

taken in perfect silence. Now, you will think that this was only normal, since everyone who makes a retreat is expected to observe this rule. The difference here is that we are dealing with girls from the bush, unaccustomed to discipline, let loose from morning till night and who, if not satisfied with chattering all day, will continue their conversation throughout the night. Besides, two thirds are Protestants. I must say that most of them were faithful in keeping this monastic silence until five o'clock in the afternoon, an achievement which made us proud of our girls.

After the first instruction, I took the precaution of passing around books on the lives of Saints or on biblical subjects. Otherwise, I feared some of them, especially the mischievous ones, might find the day drastically long.

It was most edifying to see their seriousness. Between sermons, the more active, feeling the urge to move, strolled around the grounds, a grave expression on their faces, something which is for them an integral part of the retreat. Others sat down under the mango trees, and read their books or recited the Rosary, while after lunch, a number of the older girls lay on their beds for siesta. "The Sisters do this during their retreat, so it must be good

for us also," they reasoned.

At three p.m., the familiar rumbling of a motor was heard approaching the house. I glanced out of the window to watch the girls' reaction. How edified I was to see them walking rapidly away to the other end of the grounds, or entering the church so as not to fall into the temptation of running up to the bus for the usual noisy welcome! Nobody even raised an eye. For our African girls, this was nothing short of heroic. I prayed that Our Lord would reward their sacrifice and grant them special graces of interior enlightenment.

When five o'clock came around, we assembled in church for Benediction of the Blessed Sacrament. The girls had been told at noon that this ceremony would mark the closing of the retreat. I expected a riot of boisterous laughter and chatter outside the church door, but believe it or not, only shy whispers

could be heard. This seemed so abnormal, that I quizzed, "Why, girls, have you lost your tongues?" The tension snapped and all started to exchange impressions of the day just past. "The hardest thing of all, was to keep our mouths shut," laughed one.

"Let's have many such quiet days of reflection," urged another. Our Catholic girls looked especially happy; the outward radiance of inner grace shone on their smiling faces. The good seed cast into the furrow was not long in germinating, for the very next week a group of Protestant students asked to be admitted to the catechumenate.

Speech is silver, silence is golden says the old proverb. At Kanyanga silence indeed proved to be gold not of the perishable type, but of the kind that becomes the purchase price of immortal souls for Christ and His kingdom.

Our Dear Departed

Reverend Brother Arthur Taillon, C.S.V., **Quebec**; Brother Stephen of Mary, F.E.C., **Cote Saint Paul**; Mr. J. Arthur Constantin, **Montreal**, father of our Sister Saint Colette; Mrs. Calixte Champoux, **Quebec**, mother of our Sister Marie Calixte; Mr. Auguste Pigeon, **Montreal**, father of our Sister Marie Hortense; Mrs. Leonidas Ostiguy, **Acton Vale**, mother of our Sister Saint Andrew; Mrs. Edmond De Ladurantaye, **Cap Saint Ignace**, mother of our Sister Saint Edmond; Mr. Georges Beaudette, **Deschailions**, father of our Sister Blanche de Castille; Mrs. Joseph Meunier, **St. Charles sur Richelieu**, grandmother of our Sister Ann of the Presentation; Mr. Alfred Boisclair, **Shawinigan Sud**, brother of our Sister Imelda of the Eucharist; Miss Donalda Alarie, sister of our Sister Saint Janvier; M. Honoré Biron, **Montreal**, brother of our Sister Saint Raphael; Rev. Sister Madeleine de l'Immaculée, Sisters of Sacred Hearts of Jesus and Mary, **Joliette**, sister of our Sister Marie Viateur; Mrs. J. B. Paradis, Mr. Rosaire Turcotte, **Charlesbourg**; Mr. André Lejour, **Saint Bruno**; M. Lucien Gervais, **Varennnes**; Mr. J. B. Poirier, Notary, **Sorel**; Rev. Sister Yvonne Vidricaire, Motherhouse of the Gray Sisters, **Montreal**; Mr. Joseph Lizotte, **Baie Saint Paul**; Miss Fernande Harel, Mrs. Ferdinand Coursol, Mrs. René Ménard, Mrs. Louis Amyot, Mrs. Nap. Brière, Mrs. Jeanne Diment, Mrs. Emile Legault, Mr. Roland Larin, Mr. A. Landry, Mrs. Nérée Lyonnais, Mrs. Henri Marcoux, Mrs. Wilfrid Marcoux, Mr. Léandre Emond, Mr. Augustin Lafond, Mrs. Albertine Rochon, **Montreal**; Mrs. Octave Pelletier, **Saint Vincent de Paul**; Mrs. Emery Valois, **Joliette**; Mrs. Gilbert Vincent, **Saint Paul**; Mr. Mastai Asselin, **Saint Thomas de Joliette**; Mr. Joseph Vary, **Saint Ours sur Richelieu**; Mr. Ernest Fortin, **Saint Jean**; Mrs. Arthur Levasseur, **Saint Tite**; Mr. Charles Héroux, **Rouyn**; Mrs. Georges Léon Coté, **Quebec**; Mr. Wilfrid Gregoire, **Notre Dame de la Guadeloupe**; Mrs. Michel Villeneuve, **Bagotville**; Mr. Raymond Legaré, **Thetford Mines**; Mr. Eloi Poulin, **Saint Rosalie**; Mr. Louis Georges Denis, **Pont Rouge**; Mrs. Raoul Bouchard, **Riviere à Pierre**; Miss Hermance Durette, **Rimouski**; Mr. and Mrs. Hilaire Gagnon, **Grand Falls, Ont.**; Mr. Edouard Paulhus, **Southbridge, Mass.**; Mrs. Alfred Vanasse, **Woonsocket, R. I.**; Mrs. Arthémise Lévesque, Mr. Arthur Hébert, **Lawrence, Mass.**; Mr. Albert Mongrain, **Lowell, Mass.**; Mlle Mélina Proulx, **Biddeford, Maine**; Mr. T. P. Cooper, Mr. R. T. Hughes, Mrs. A. Riley, **Montreal**.

THE MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION

CANADA

MOTHERHOUSE, 2900 St. Catherine Road
Cote des Neiges, Montreal 26.
NOVITIATE, Pont Viau, 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, Beauce 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.
IRUPANA.
SANTA CRUZ, Calle Velasco No. 617, Casilla 70.

PHILIPPINE ISLANDS

MANILA, Immaculate Conception Anglo Chinese
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, Orphanage, cité No. 2, Haiti.
PORT AU PRINCE, Novitiate, Cité No. 2, Haiti.
CROIX DES BOUQUETS, Haiti.
DESCHAPPELLES, Albert Schweitzer Hospital
Post Box No. 4, Saint Marc, Haiti.
LA BOULE, Haiti.
COLON, Province of Mtanzas, Cuba.

AFRICA

KATETE MISSION, Champira P.O.
Nyasaland, B.C. Africa.
MZAMBAZI MISSION, Eutini 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.
Box 9, 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.

