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THE PRECURSOR

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DISCOVERING THE CHURCH

by Sister Saint Marie ¹, M.I.C.

conclusion

NECESSITY OF ADAPTATION

THE CHURCH is at home everywhere and everyone should be able to feel himself at home in the Church."¹ The Church must of course adapt herself to everyone, for it devolves upon her to take requisite measures for realizing the plan of God upon the world. This plan is known to us: "God so loved the world that he gave up his only begotten Son, so that those who believe in him may not perish, but have eternal life" John 3:16. God makes no acception of persons, rebuts no man, rejects no people. Through His Son, He wishes to save all men through their incorporation to the Body of His Son, to the Church. He wishes to ensure their eternal happiness. The Church, redeemed by her Chief, has the charge of redeeming in turn with Him and in Him, His *pleroma*. It is in this theological perspective that the adaptation of the Church is to be considered.

To edify her Catholicity, she must place herself at the disposal of all. Although she transcends all bounds, all times, and all climes, she must implant herself in each

nation and epoch, thanks to the force of expansion which moves her towards others, and thanks to the force of adaptation which causes her to assume shape according to differences of milieu, time, and circumstances.



¹ Suzanne Labelle, Hull.



The Church
belongs to all peoples.

Transcendence and immanence. Heroic endeavour, taking root. The Church, Mother of all men, cares for everyone, respecting and encouraging his happy development.⁴

She must also try to adapt herself in order to continue the historical mission of her divine Chief. Is there a more eloquent example of adaptation than the Incarnation of the Son of God? "And the Word was made flesh, and came to dwell among us" John 1:14. In adapting herself, the Church through her members continues and completes the Incarnation of Christ's Body. Must not salvation be wrought in its entirety, as Christ has begun it? If the Holy Spirit operates only in the way of Christ, can men have the right to deviate therefrom? Adaptation is the Incarnation continued.

Also, it is divine charity manifested to all, charity which animates the Church and is a link between her members. She must urge them to be all in order to win all to Christ (Cor. 9:22). The Church does not adapt herself by a kind "of calculated plan of cunning men in search of a successful method,"⁵ by clever tactics bordering on hypocrisy, because she aims at conquering only to throw the mask after achieving her ends. No. If the Church tries to adapt herself, it is out of pure charity for all human beings whom she wishes to adopt or rather to take to her heart as her children.

Already imperative in the days of Saint Paul, this comprehension of others, this respect of persons and of races, and this pliability when faced with their exigencies, are needed still more today when national sentiment too often degenerates into rabid nationalism. The wind of independence is blowing over certain countries; others are buffeted by the storms of revolution. All this makes it a bounden duty for the Church, for her missionaries particularly, to work zealously and disinterestedly at the erection of an autochthonous Church in mission territories.

The true countenance of the Church is not marked by a certain culture nor is it rigidly set in the outdated mould of such and such a century. Everywhere at home, it is perpetually young and smiling. In a word, the true countenance of the Church is Catholic.

CATHOLIC IN HER TRUTH

"I am the Truth" John 14:17.

INTENSIVE UNIVERSALITY

Christ is the Truth, God is the Truth, Truth which He communicates to His Church as He communicates Himself; Truth which passes from the Head to the members of His Body in order to intensify the living union among all. Truth is absolute, perfect, infinite, like all divine perfections; therefore, it is complete and universal. The Church, possesses all truths necessary to salvation and ensures their integrity in the heart of each believer.

There is only one God, but He is Father, Son, and Holy Spirit — "Baptizing them in the namê of the Father and of the Son and of the Holy Ghost"

Matthew 28:19 — a truth unknown to many learned Japanese or religious-minded Hindus.

Christ established seven sacraments. "This is my body, this is my blood" Mark 14:24. "He who believes and is baptized will be saved" Mark 16:16. "Receive the Holy Spirit; when you forgive men's sins, they are forgiven" John 20:23. There is no call here to give all the proofs in support of the divine institution of the sacraments, but the Church possesses them all while Calvinists, Lutherans, and others have lost in the way irreplaceable bits of this truth.

"Thou art Peter, and it is upon this rock that I will build my church" Matthew 16:18. Why has the schismatic Greek Church broken with apostolic lineage? Why has she forgotten this truth?

These few examples may throw light on the intensive Catholicity of the Church, on the orthodoxy which renders her beautiful and radiant with the pure light of unaltered Truth.

This is one of the fundamental points of Catholicism. In fact, to quote again Reverend H. de Lubac:

Fundamentally, Catholicity has nothing to do with geography or statistics. If it is true that it should be displayed over all the earth and be manifest to all, yet its nature is not material but spiritual. Like sanctity, Catholicity is primarily an intrinsic feature of the Church.⁶



For this essentially specific property, the entire Church is responsible. Hence, the necessity while keeping the Truth intact of using adaptation in communicating it to all.

ADAPTATION OF HER TEACHING

"O God, who willest that all men should be saved and should come to the knowledge of truth..." Thus do we pray during the Mass for the Propagation of the Faith. This collect, like many another liturgical prayer rich in doctrinal substance because taken from Holy Scripture, is inspired by a text of Saint Paul (1 Tim. 2:4).

It goes on, "Send forth labourers into Thy harvest..." We would be tempted to add: labourers who know how to adapt themselves to climates and seasons; who are ready to adapt their seed in preaching, teaching, etc. to cause a rich harvest of Truth to ripen in all apostolic fields.

One must not, under this pretext, disguise the truth, minimize it or sacrifice even an iota to human caprice. This would not be serving the Truth, but disfiguring it. Truth that is not entire, is no longer truth.

It will, however, remain Truth even if care has been taken to present first its essential and accessible aspects — according to each one's preparation — and only afterwards to pass on to detailed and more difficult aspects, difficult for the minds of those who as yet have not accepted the Message.

A historical example chosen among many others will make this matter clear. Filled with rash zeal, the first missionaries sent to Mohammedan lands began by preaching to the infidels the mystery of the Holy Trinity. Thereby, they roused the uncompromising monotheism of their auditors.

Would it not have been better for these missionaries to entertain at first the disciples of Mohammed of the one God whom they adore in common with the disciples of Christ, putting off to a more favourable time the revelation of the mystery of the Trinity? By gaining their good will on common grounds of belief, they might have succeeded progressively in proposing new dogmas and in rendering their listeners familiar with Christian mentality.

Such should be the policy of the Church.

Without coming to terms with error she avoids unfruitful controversy, and seeks rather those tooting stones that Providence has placed on all sides for the building up of truth.⁷

Likewise, in the field of morality why start by requiring what will immediately meet with a refusal, for instance, the rejection of polygamy by such and such an African chief, when eventually, with the succour of divine grace and thanks to supernatural light, the consent to a more moral life might be forthcoming.

Besides this lack of patience, this absence of the sense of values, there are more serious errors to avoid. Pagan beliefs cannot all be rejected indiscriminately. Cannot filial piety, for instance, characteristic of the Chinese, lead to the practice of the Fourth Commandment? As to the worship of

the dead, superstitious though it may be among certain tribes, is there no way to purify it and to make it serve as a prelude to faith in the resurrection?

We should take care not to lay too heavy loads on the shoulders of newcomers.

It would be wrong to obscure the gentle severity of the Gospel, but it is not lawful either to load it with additional burdens: the first Council declared this (Acts 15:28)... the work of conversion consists, fundamentally, not in adapting supernatural truth, in bringing it down to human level, but, on the contrary, in adapting man to it raising him up to the truth that rules and judges him.⁸

Methods of teaching and of preaching ought, therefore, to be adapted. As our intention here is not to give a course on pedagogy or on methodology of religious teaching or of sacred eloquence, we will merely remark that the manner in giving is more important than what is given. True, the gift we offer is priceless, Truth being transcendent. Let us not diminish the value of this gem by an awkward setting, by offering it to the world in an inconsiderate, tactless manner.

On the contrary, let us offer it, thanks to a wise and prudent adaptation, in such a way as to make it desirable. We will then realize the conjunction between geographical Catholicity and Catholicity in the sense of orthodoxy, the link which ties up orthodoxy of belief and communion with the totality of the body of pastors and faithful: each believer, says Mohler, is secure from error only within the bosom of the Church.⁹

Each and every member of the Church, therefore, is in secure possession of the plenitude of Truth: the whole Gospel, its exigencies, its sacraments, its holiness, and finally happiness in the God of Truth.

One cannot hope to work more efficaciously at the glory of God than by causing the Truth to be known and acknowledged, since God is glorified only in truth.

Loyal to these principles, the apostles of the Church will reach the goal set by the prayer begun above and finished here:

Grant them grace to speak Thy word with all boldness, so that Thy word may spread swiftly and be glorified, and all nations may know Thee, the only God and Him whom Thou hast sent: even, Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Spirit.

CATHOLIC IN HER HUMAN VALUES

"And the Word was made flesh"
(John 1:14).

QUALIFICATIVE UNIVERSALITY

Genuine human values are not to be despised since Christ Himself assumed them in His person. The Church presents them to us as in a triptych, depicting a third aspect of its Catholicity. Father Congar explains:

Catholicity implies the spiritual efficacy of transcending all particularism political, personal (individualism) or even religious. Its substance is the riches, the indefinite variety of human nature... From this point of view, Catholicity is the universality of everything pertaining to man insofar as capable of forming a whole, of existing according to a whole, of being brought to transcendent unity.¹⁰

According to Pope Pius XII:

The Church, from the beginning down to our own time, has always followed this wise practice: let not the Gospel on being introduced into any new land destroy or extinguish whatever its people possess that is naturally good, just, or beautiful.¹¹

Referring to the words of Pascal, "People think that you can play on a man as you play on an organ," Father Lubac concludes, "The Church can play on this organ because, like Christ, she knows what is man".¹²

The Church knows her power, and she also knows how to assume everything that is good, integrating it into her life, everything sin excepted: "The Church is at once human and divine. Nothing that relates to man can be alien to her. She accepts all human values, purifying them if need be, and raising them to God. The Church appreciates the progress of material civilization, appraises works of art, understands the yearning for knowledge, solicitously considers problems of all kinds, teaches love of country and of humanity."¹³

Nothing can impede her efforts. No iron or bamboo curtain, no barrier of colour or of prejudice, no fortress set up either by barbarity or civilization can ever break her courage. She reaches man as he is wherever he may be and lifts him towards Christ.

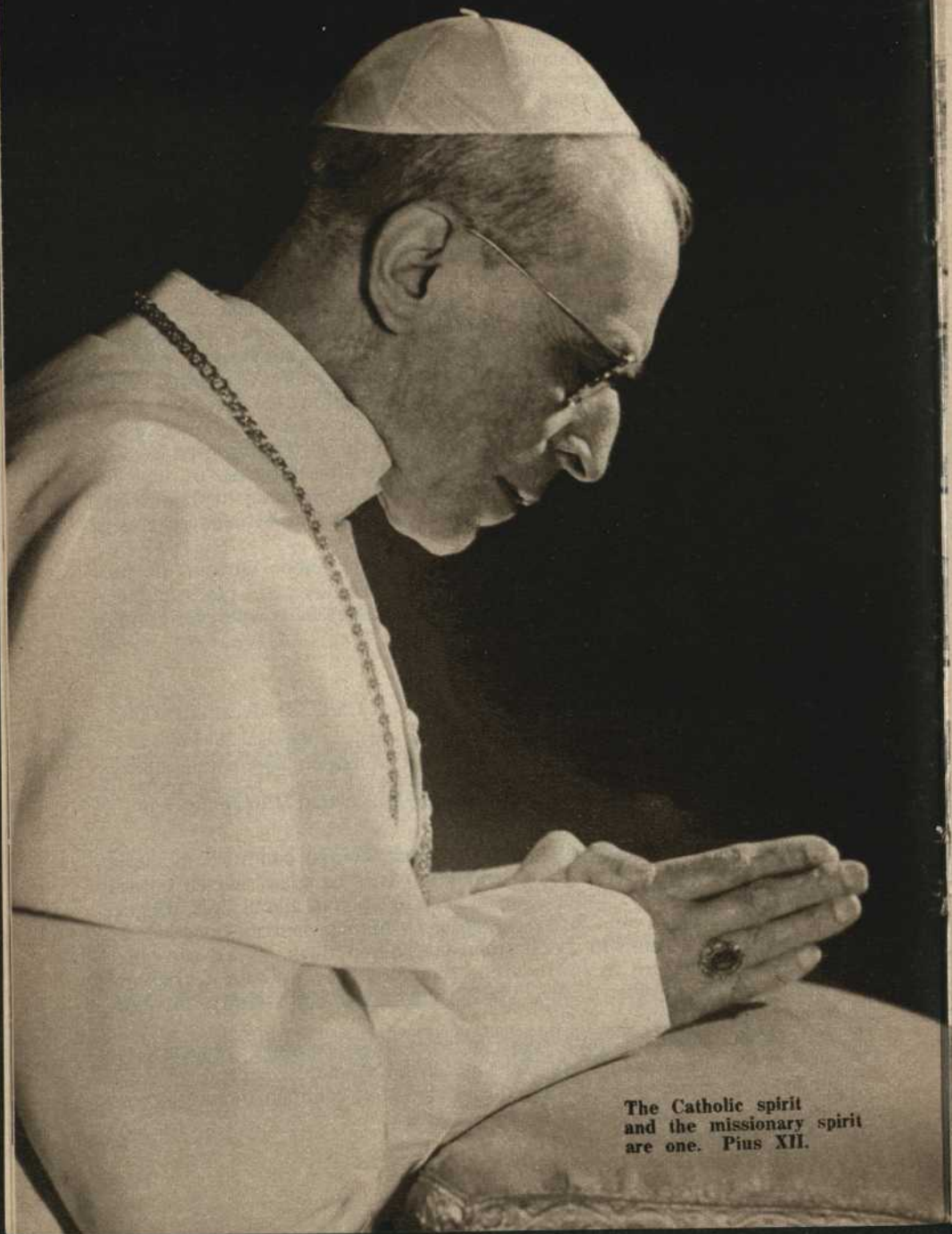
ADAPTATION OF EVERY ASPECT OF HER LIFE

In the encyclical already quoted above, Pope Pius XII declared:

For the Church, when she calls people to a higher culture and a better way of life, under the inspiration of the Christian religion, does not act like one who recklessly cuts down and uproots a thriving forest. No, she grafts a good scion upon the wild stock that it may bear a crop of more delicious fruit.¹⁴

As Christ adapted Himself perfectly to our human condition, becoming one of us, the Church, who is one with Him, tries to adapt herself entirely to humanity. Hers the responsibility of keeping open to all cultures, tongues, spiritualities, liturgies, etc., for as she spreads, human contributions increase which should be considered as Newman considered them. "To the objection, 'these things are in heathenism, therefore they are not Christian'; we, on the contrary prefer to say, 'these things are in Christianity, therefore, they are not heathen.'..."¹⁵

In mission countries more than anywhere else perhaps, adaptation is important for the upholding of the Church's Catholicity. Tact, goodwill, pliability, and charity are all the more needed that common factors of com-



The Catholic spirit
and the missionary spirit
are one. Pius XII.

prehension on the mere human level are missing and that language, traditions, and customs differ. The bearers of charity must prove that they are all charity if they wish to be imitated by those who observe their conduct. Indeed, the very implantation of the Church may be involved.

Why should the Church wish "to make the rising sun show the colour of sunset?"¹⁶ people sometimes ask. This is far from being her intention. Her missionaries are urged not to hold fast to any form of life, to any particular culture; they must be ready to favour all wholesome values.

Everything that is assimilable must be accepted, then converted. The Church desires to direct the hearts of men Godward:

The conversion which she expects is not that of their modes of expression, of their art, of their technique: the Gospel goes straight to the heart of man and if that heart is pure, all that wells up from its depths is turned into an homage to God.¹⁷

Adaptation to persons and places; adaptation to times also which raise up innovations not to be lightly condemned. To quote again the same author:

Many incriminated **innovations** are nearly always the garment put on by the Church to be true to the times, to realize her incarnation in the human... To insist that she keep on wearing the antiquated apparel of the last century, to destroy by ruthless criticism all attempts at adaptation to the mentality of our generation, is simply to show that we have not understood her mystery. We are, thereby, hindering her from realizing her vocation. Why should we, in order to enter a Church be compelled to age by nearly half a century?¹⁸

The Church does not proceed in this wise. Modern artists among others she welcomes. In the Ritual, one may find new prayers for the blessing of telephones, airplanes, etc. Saint Clare has been chosen as patroness of television. Can the Church, then, be accused of being old-fashioned? She remains young because she looks ahead to a future that stretches unto the end of time.

Adaptation is the duty of the Church because it is Catholic, and the Catholic spirit is a duty for each Christian who belongs to the Church.

CATHOLIC SPIRIT

What is the Catholic spirit? In the words of Pope Pius XII:

The Catholic spirit and the missionary spirit are one. Catholicity is an essential property of the true Church. Therefore, one can be attached and devoted to the Church, if one endeavours to spread, implant, and develop it throughout the world.¹⁹

Each member of the Church, therefore, is in duty bound to contribute to her Catholicity which is her vocation. Nevertheless, this Catholicity will be perfected only in unity. It is true that the Body of Christ is enriched and beautified when adorned by her universality. "She is Christ's seamless coat, but she is too — and it is the same thing — Joseph's coat of many

colours." ²⁰ Charity through Christ and in the Holy Spirit will assure unity in diversity.

The Catholicity of the Church, reality both of the present and of the future, depends on our Catholic spirit. The stained glass that we are contemplating is not yet complete; it wants that personal colouring touch which Christ wishes us to add to it.

Let us swing open wide the doors of our Church, that those who are still in outward darkness may enter; that they also may enjoy the happiness of belonging to the Catholic Church, admire its beauty as members of a united Body, governed by its holy Head, animated by the divine Spirit, nourished by the celestial Bread pledge of our introduction into the Father's House for all eternity. *Credamus omnes in unam sanctam, apostolicam et catholicam Ecclesiam.*

NOTES :

² H. de Lubac, *Catholicism*, London, Burns, Oates and Washbourne, 1950, p. 17.

³ *Ibid.*, p. 153.

⁴ J. Bouchard, S.J., Cf. *Le Siège Apostolique et les Missions*, Paris, U.M.C., 1956, pp. 151, 218, 244.

⁵ H. de Lubac, *loc. cit.*, p. 148.

⁶ H. de Lubac, *loc. cit.*, p. 17.

⁷ H. de Lubac, *loc. cit.*, p. 149.

⁸ *Ibid.*, p. 155.

⁹ Y. Congar, *Catholicité*, in dictionary *Catholicisme*, col. 723.

¹⁰ *Ibid.*

¹¹ Pie XII, *Evangelii Præcones*, 1951.

¹² H. de Lubac, *loc. cit.*, p. 18.

¹³ Cf. G. Delcuve, S.J., *L'Eglise notre Mère*.

¹⁴ Pie XII, *Evangelii Præcones*, 1951.

¹⁵ J. H. Newman, *Milman's View of Christianity*, 1871, Vol. II, p. 231.

¹⁶ Quoted in H. de Lubac, *loc. cit.*, p. 152.

¹⁷ J. M. Tillard, in *Revue Dominicaine* 1957, p. 264.

¹⁸ *Ibid.*, p. 265.

¹⁹ Pius XII, *Osservatore Romano*, 25-26, nov. 1946.

²⁰ H. de Lubac, *loc. cit.*, p. 153.

MISSIONARY INTENTIONS

NOVEMBER

That the social doctrine and action of the Church may save the underdeveloped countries from the danger of atheistic materialism.

DECEMBER

That the Gospel of Christ be spread more effectively also among Moslem people.



KANYANGA

Education in Northern Rhodesia

"Mission schools are still to a great extent the backbone of the elementary education system for the Bantu."

C. K. LucasPhillips¹

THE MISSIONS' CONTRIBUTION

The pioneers of education in Central Africa have been the missionaries belonging to various Christian persuasions. Twenty of the latter are still at work today in this region, but history enumerates eight principal groups who early organized educational establishments: the Paris Evangelical Mission, the Methodist Mission, the Roman Catholic Mission, the Dutch Reformed Mission, the Universities Mission to

¹ *The Vision Splendid*, p. 212.





SISTER

SAINT PASCAL BAYLON

IS PRIVILEGED

TO TRAIN

AFRICAN GIRLS

IN HOUSEHOLD

CRAFTS,

KANYANGA

MISSION

SCHOOL.

SISTER MARIE OF LOURDES (IRENE CHAMPAGNE, MONTREAL)
CARES FOR A SICK BABY AT THE KANYANGA DISPENSARY.



Central Africa, the Free Church of Scotland Mission, the London Missionary Society, the Christian Missions in Many Lands.

In his handbook "Civics of Northern Rhodesia", (p. 13), G. H. Rusbridger acknowledges the necessity of mission schools: "Apart from the many benefits which have followed from the teaching of Christianity, without the assistance of the missions it would have been impossible in the past (as it is still impossible today) for the people of this country to have had so many schools, hospitals, and dispensaries. The cost of all these services was far too great for the people (and therefore the Government) to pay for in the past, and the same is still true today. The missions are, therefore, giving great assistance in the development of the country by their willing help in providing schools and hospitals. We have only to talk to the old people who often lived in fear of slavery and witchcraft, to understand what big changes have been made through the fine work of the missionaries. In 1952, over 1,500 schools and many hospitals and dispensaries were under the management of mission societies. Think of these facts, and how much more backward the country would be without the missions."

DECLINE OF ONE-SIDED EDUCATION

During the last ten years an evolution has taken place in education especially as far as women are concerned. Although willing to have

their boys educated African parents until recently, were extremely reluctant to have their girls share the same advantage.

They are now beginning to realize that it is a Utopian dream to try building a civilization with the sole co-operation of men. While it belongs to women to give children their first education, the African mothers in Rhodesia are not pre-



DOMESTIC SCIENCE
CENTRE,
KANYANGA.

pared for this role because they have been deprived of even elementary education. Lucas Phillips pertinently remarks: "Education begins at the mother's knee, and in Bantu Society, there is no mother's knee, for the social background of the Bantu mother is still purely tribal and she is ignorant in almost every aspect of life and behaviour upon which the European system

FROM KANYANGA, VICTORIA THROWS
THE BALL OF FRIENDSHIP.



of education is based."*

The Bantu woman is further handicapped by the fact that she loses all authority over her daughter once the latter reaches puberty; the grandmother then takes over, initiating the adolescent in primitive and often immoral customs to prepare her for marriage.

The opinion of grandmothers influences the vital problem of education. "Our young people are better without it," they assert. "Once they have been to school, we can't have them do any work in the garden. They consider it below their dignity, lazy louts that they are!" Unfortunately, there is some truth in this. To counteract such propensities to laziness at home, the curriculum provides a daily period of gardening, each class being made responsible for its particular garden.

African teachers wish to marry young girls who have had a good education. During their stay at Normal School, these men have become acquainted with western standards of living, and have adopted many western customs. They no longer have any use for the Bantu tradition forbidding women to eat at the same table with men. They want their meals to be family affairs. An acquaintance of mine once complained to me about his wife, "She has had only three years of schooling by which she scarcely benefited judging by her conduct in the home. Whenever I plead with her to eat with me and to use knife, fork, or spoon she replies, 'There's no need to do so.' What can I hope from such a stupid woman?" Annoyed and humiliated by his wife's refusal,

this man is contemplating divorce like many others in similar circumstances.

RHODESIA'S EDUCATIONAL SYSTEM

Education of Africans at primary and secondary levels is a matter for territorial governments, while higher education is in the hands of the Ministry of Education of Federal governments.

During the first four years, the children attend as externs the bush schools scattered everywhere; during the next four years they must be boarders at what are known as Middle Upper Schools where a small fee is required. The government, however, amply provides for their needs.

Official examinations mark Standards 4, 6, and 8; Standard 8 marks the end of the Primary Course. For candidates who passed the examinations, there is the opportunity to go for secondary education. Boys may follow training courses given by the Medical, Veterinary, Survey and other Departments; while girls may attend a Domestic Science Centre, a Normal School, a school for nurses...

In all of Northern Rhodesia at present there are 33 Standard 9 classes; on this number, four only are for girl students. This proves the urgency of opening more secondary schools for girls. Who will solve the problem? The Catholic Missions or the Protestant Missions? While the Rhodesian government encourages the expansion of secondary education, it cannot supply funds for buildings needed, as generously as it does for elementary schools. More-

* C. E. Lucas Phillips, *The Vision Splendid*, p. 220.



SISTER SAINT RODRIGUE (FRANCOISE PAGEAU, QUEBEC)
READS NEWS OF QUEBEC CATHOLIC GUIDES TO THE GUIDES OF RHODESIA.

over, as there is a shortage of teachers even for classes up to Standard 2, this shortage is still more keenly felt at the level of secondary studies. Missionary Sisters or lay teacher apostles in greater numbers would greatly help solve this problem.

BEYOND THE PRIMARY

Young Africans who have passed the Standard 8 certificate and have followed two years of Normal School receive a T 3 diploma allowing them to teach the first four years of the primary course. This is at present acceptable, but far from satisfactory as, except in rare cases, these teach-

ers lack maturation.

The two year course of Domestic Science which pupils may follow after graduation from Standard 8, aims at preparing African girls for their role as housekeepers or as teachers of Domestic Science in primary schools. This very practical course would be improved were it preceded by two years of secondary schooling. The same may be said of the nursing course. However, certain special Training School and Domestic Science courses are available to pupils having completed Junior Secondary, Forms 1 and 2 (9th and 10th grades). These young

girls are then awarded a T 3 diploma allowing them to teach Standards 5 and 6. Very few are those who obtain the T 2 diploma after completing Full Secondary, Forms 3-4 (11th and 12th grades), and a pedagogical training. While African boys in increasing numbers now pursue their studies up to the University course, very few girls do so. Those who pass successfully the University Senior School Certificate examination or the matriculation examination may enter the University College of Rhodesia and Nyasaland, at Salisbury, Southern Rhodesia, to acquire qualifications in Arts, Sciences, Agriculture, and Education. Bursaries are also available to study in England or elsewhere. There is also a correspondence course which may be taken up by those who wish to perfect their studies.

VARIOUS HANDICAPS

At the close of the four years of the primary course, certain children although possessed of normal intelligence, seem to have made but little progress. Whose fault is this? One is tempted to blame the teachers for defective pedagogical training. This may be true in part, but there are really many other factors to be considered, e. g. lack of foresight on the part of parents who enroll their children too late the first year — initial lessons are thus missed and the teachers are too pressed for time to start over again for laggards; frequent absence of pupils during the rainy seasons due to impassable roads or because parents keep children home in order to have them help with the garden; physical handi-

caps such as deafness, bad eyesight, malnutrition... Besides, whenever the parents move — a frequent recurrence around here — the children have to enroll at a new school and often learn a dialect different from their own. No wonder the poor darlings get mixed up! The school-year over, these children follow their classmates into Standard 2 as nobody is allowed to "double" in Rhodesia.

Another obstacle must be hurdled when students enroll as boarders for Standard 5; from now on, all



subjects have to be studied in English even if the children know next to nothing of this language. This matter has often come up for discussion, but as yet it has not been solved in a satisfactory manner. At first sight, it might seem as if the British were imposing their own tongue instead of the Bantu dialects. This is not the case. The problem has its roots in the great number of dialects spoken in Northern Rhodesia alone — from 60 to 70. Even if one of these in more general use were chosen as basic tongue, there would still be a language problem due to the fact that other tribes would refuse to adopt the mother tongue of a tribe considered more important than theirs. Peace would be troubled. Moreover, communications with foreign countries would become difficult.

Up to Standard 8 inclusively, four periods of 40 minutes each are every week devoted to the study of an African tongue. Even though it may not be familiar to the students, they easily assimilate it, as all Bantu dialects have something in common.

According to the Africans themselves, there is no better way out of the dilemma than to use the Bantu dialect within the family circle, and the English language as a means of communication with various tribes and with foreigners.

EDUCATION ENCOURAGED BY GOVERNMENT

The Rhodesian government deserves commendation for its broad-mindedness, its comprehension, and its financial help in the field of

education; it acknowledges and it safeguards liberty in the teaching of religion; it encourages the study of African dialects and defrays the printing of books to this end; finally, it stresses the capital importance of Domestic Science in the curriculum and generously endows this sector of education. It hopes, thanks to the training of good wives and mothers, to promote the welfare of African women and to better the African familial mode of life.

During the last fifteen years, primary education in particular has known great expansion. Northern Rhodesia spent, during the school year 1958-59, two million pounds (about \$6,000,000.00) on education. Its schools at that time were attended by 244,000 African students among whom only 1,890 were on the secondary level.³

How explain the disproportion between primary and secondary school level? It is estimated that half of the children leave school after the four years of primary because their parents are unable to pay the modest tuition fee (\$2.00 a month) in the upper schools.

Although African authorities provide for a few, and Catholic and Protestant missions with their benefactors for many, thousands of African children will never go beyond the elementary stage nor will they really benefit by a sound education.

Much has been done to advance education in Northern Rhodesia but much remains to be done.

Sister Saint Pascal Baylon, M.I.C.
(Therese Deziel, Cote Saint Paul)



A BIT OF HISTORY

Charity If You Please owes its foundation to a generous, compassionate lady of Les Cayes, Mrs. Lionel Bermingham, who, deeply touched by the moral and physical distress of homeless persons who roamed the streets of the city in quest of food and shelter, decided to provide them with a home.

For many years she proved a tender mother to hundreds of unfortunates. In 1943, however, certain circumstances having obliged

The School at Charity If You Please



SISTER SAINT JULIETTE (JULIETTE DESCHENES, LEVIS)
DRESSES SORES AT CHARITY IF YOU PLEASE DISPENSARY.

her to leave Les Cayes, she entrusted her work of mercy to His Excellency The Most Reverend L. Colli-

gnon, O.M.I., lately appointed to the diocese of Les Cayes.

Worthy son of Bishop de Mazenod who gave his missionaries the noble motto, "He has sent me to evangelize the poor," Bishop Collignon showed the most paternal interest in the work.

Especially dear to his heart was the portion of this fold known as *mounes à cailles*, orphaned girls between 6 and 12 years of age, hired as servants and treated as drudges in families of Les Cayes. He had a school built for them behind the wing affected to the aged. Kind teachers, among whom Miss Elda Benoit deserves special mention, used to assemble these children once in a while to teach them the elements of catechism and grammar.

Bishop Collignon requested our Community to provide a few Sisters for the regular education of these neglected orphans. When they first took over, 90 children crowded into the school and this family went on increasing with the years.

In 1954, Typhoon Hazel so weakened the foundations of the building that it was found necessary to build over again. In less than three months, Reverend A. Bedard, O.M.I., had three airy classrooms ready to accommodate our large family. The new school rises on the banks of a stream, in a grove of palm trees nodding tousled heads in the air, and of enormous mango trees whose spreading branches filter the rays of the sun while providing delicious fruit for famished stomachs.

Various benovolent associations such as the Holy Childhood, Catholic Welfare, Care Foundation, cooperate in keeping this work of charity afloat, and in providing us with means of distributing to the pupils, free of charge, bread, milk, rice, maize, etc.

Such benefactions contribute to the popularity of the school. Already it is too small to admit all those who are clamouring for admittance. Our friends and benefactors have once more come to the rescue, donating a large hall where there is place for a domestic science centre. The girls can be trained there for their future role as housekeepers. The school is a blessing for them in more ways than one, preserving them from the pitfall of illicit unions of which so many were the victims in the past. These young girls who have benefited by a sound Christian education will prove apostles among their compatriots.

As practical training in house-keeping, they serve the younger children at the canteen, do the cleaning of the classrooms, and patch and darn their own clothes.

Kind, Canadian friends who attend the sewing circles at our Motherhouse and other houses provide them with a pretty blue and white uniform.

CATHOLIC ACTION

Every Sunday, Legionaries of Mary give doctrine courses in the school



MYSTERIOUS CHARM OF HAITI.

hall to the pupils' parents, who desire to perfect their religious instruction.

The Eucharistic Crusade holds great appeal for the students who very faithfully attend its weekly reunions. This is all the more meritorious that when our little *mounes* arrive at 8 a. m., they already have to their credit several hours of hard work. Up since 4 a. m., they have gone to the river or to the public fountain to fetch water for the use of their master's family. Back in the *caille*, they have swept the floor, kindled the fire, set water to boil for making coffee, awakened the children, helped them wash and dress, rushed to the market to buy provisions for the day... This is the ordinary schedule the pupils of Charity If You Please must follow before they can put on their neat school uniform and drink the tall glass of milk which awaits them at the canteen. Under such circumstances, the young crusaders are not often able to hear Mass or receive Holy Communion. But how rich are their sheaves of sacrifices!

FEASTDAYS

Best beloved of all feasts at Charity If You Please is Christmas, feast of the poor, birthday of Him who was born in poverty, and who called poor shepherds to His cradle. You should hear the naive requests our children make of the Holy Babe

as they kneel at the manger! One asks for a toy to give her baby sister, another wants a dress for herself, still another begs for food for her mother and orphaned brothers and sisters...

It has become a beautiful tradition at Christmas for all the religious in the city to gather at Charity If You Please to assist the Bishop distribute gifts to aged and to youthful inmates. The atmosphere is one of joyful expectancy and heartfelt gratitude.

Another red-letter day is the anniversary of Bishop Collignon's episcopal consecration. Festivities are held in Saint Vincent's oratory. Old and young vie with one another in calling down heavenly blessings on "Papa Bishop" and in singing his praises.

But, the Great Day par excellence is First Communion Day when the cortege of white clad communicants each with lighted candle in hand winds its way to the chapel in the freshness of a radiant tropical dawn. After Mass, the ceremony of Confirmation takes place. Aged ones lately arrived at the Home often participate in this latter ceremony, eleventh hour guests who receive with the same abundance the gifts of the Holy Spirit, as those of the first hour. At noon, a gala meal is served to all participants.

Bless us, O Lord, and these Thy gifts...
Bless those who have prepared it,
Who have shared their bread with us.



Our Lady is not forgotten. In the evening the First Communicants kneel at her grotto to consecrate their young hearts to her maternal love, and to implore her protection during life's little day.

May she indeed watch over these, her beloved children, and choose from among them future apostles of her divine Son in Haiti.

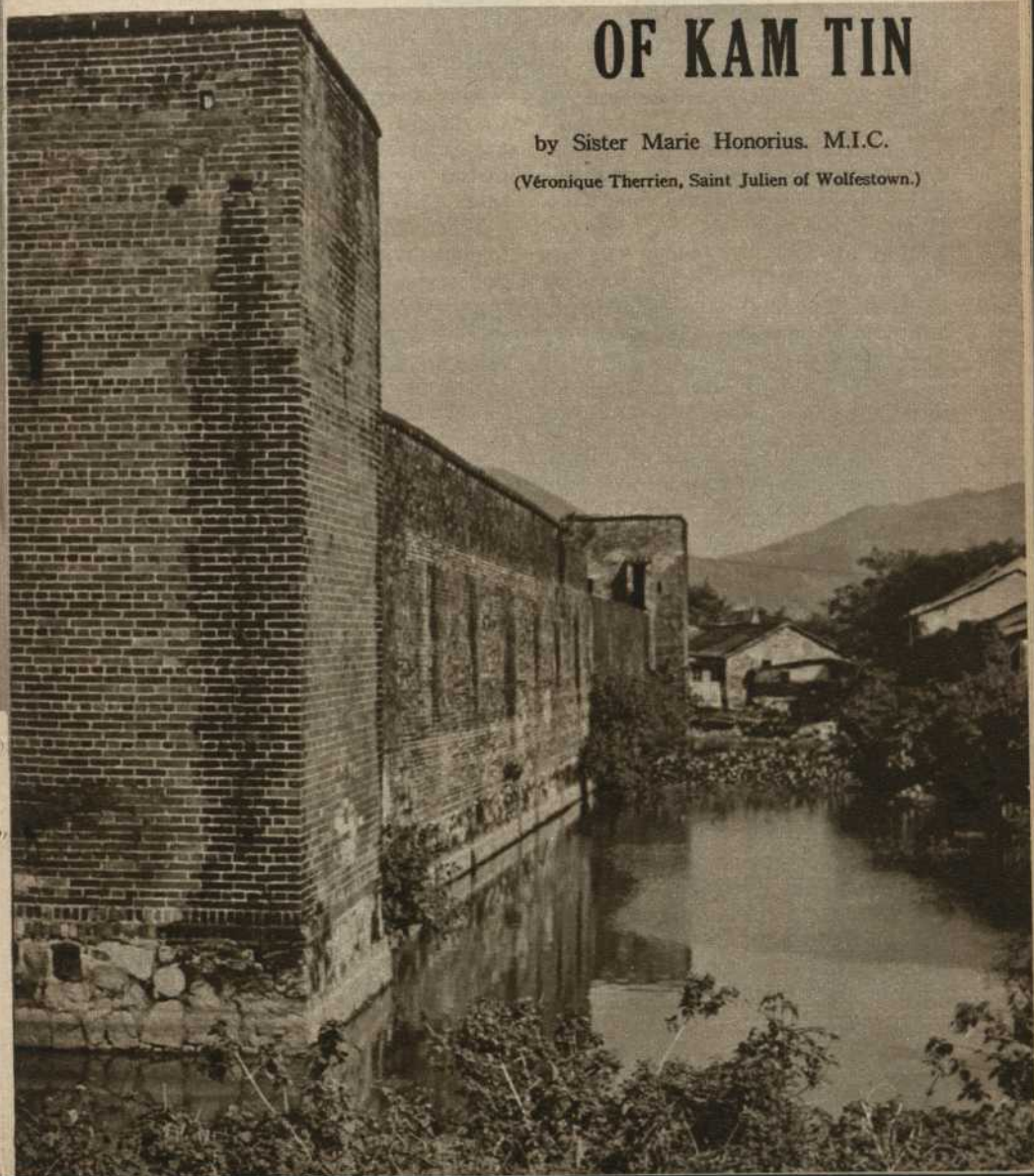
Sister Marie Ruth, M.I.C.

(Emilienne Cantin, Quebec.)

PAST GLORY OF KAM TIN

by Sister Marie Honorius. M.I.C.

(Véronique Therrien, Saint Julien of Wolfestown.)



Beyond Kowloon Point, stretching right up to the frontier of Red China, lies an agricultural peninsula placed under English administration, the New Territories. Among the villages which dot this region, Kam Tin is famed for the historical role it played in the past, role recalled by its fortifications and its gates.

Completely enclosed by a moat and thick brick wall, it was the seat of a governor at the time when Hong Kong was still a denuded "lump of rock". Today, tourists who cross the little bridge leading to Kam Tin find a population of industrious farmers who cultivate their garden plots outside the fortified walls. Their simple, peaceful lives gives no inkling to the glory that was once Kam Tin.

On a recent visit to the New Territories, I conversed with women who had just come down from the mountain where they had gathered brushwood to sell in the market and grass to cook the noonday meal. I noted that the houses, elbowing one another on the main village street, were small and unpretentious. The atmosphere was that of a rural settlement content to eke from the soil and the nearby sea its daily subsistence.

WHEN THE SUNGS LOST PRESTIGE

Notwithstanding its present shabby appearance, Kam Tin was once the seat of a powerful clan, the T'ang, whose chief possessed Hong Kong Island then known under the name of Chik Chu San or Mountain

of the Red Pillar.

When Mongols attacked the capital of K'ai Feng, Emperor Hui Tsung together with his heir and the mother and wife of Commander in Chief, K'ang Wang, were taken prisoners. K'ang's daughter, aged ten, was spirited away by court ladies who fled with her to Kiangsi, in the south, where T'ang, an official of the Kung Yuan district, had raised troops to defend the Sung. At sight of the imperial standard, the princess placed herself under T'ang's protection. This happened in 1129.

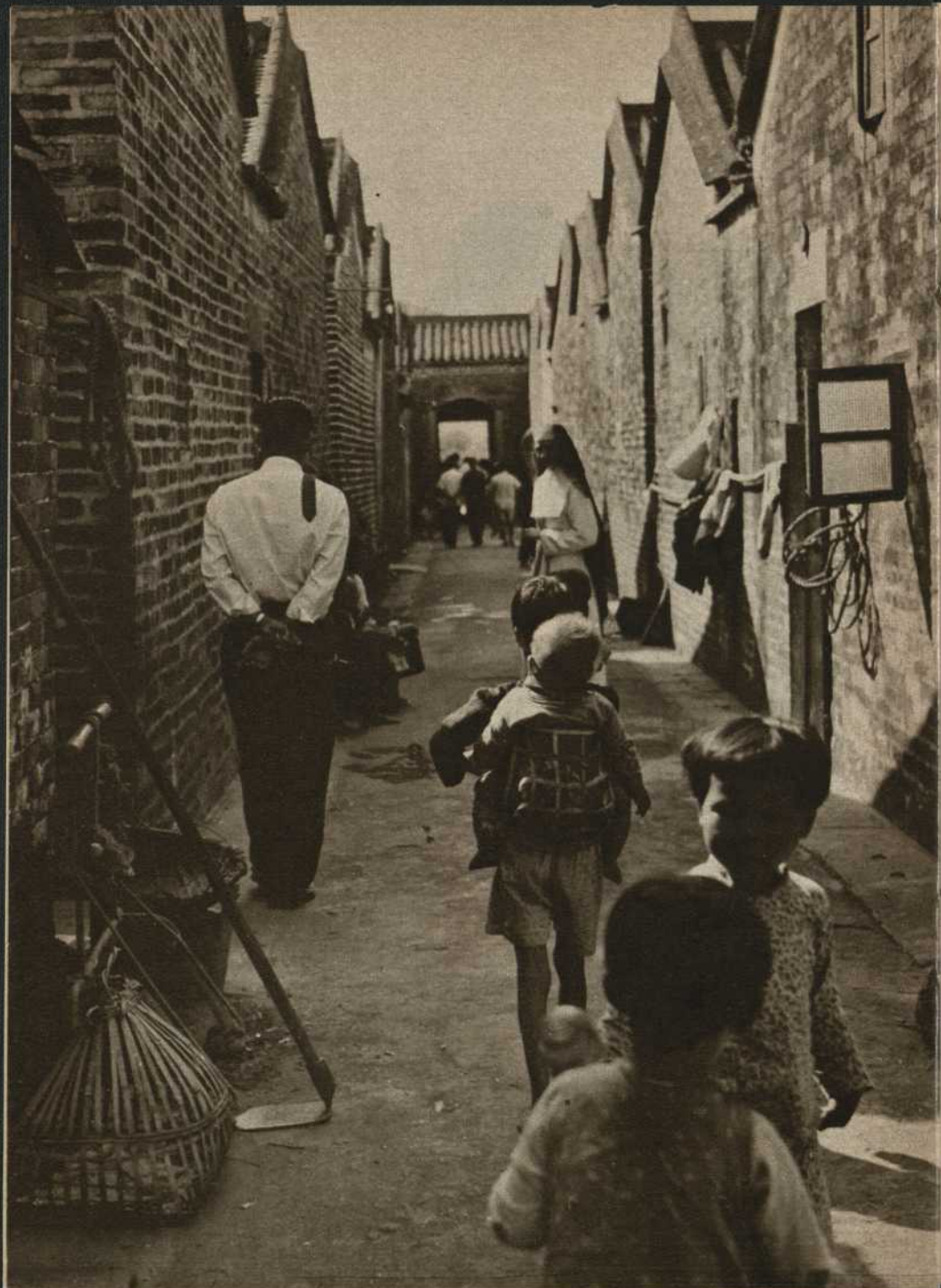
When time came for the official to return to Kam Tin, the young girl accompanied him, her identity being kept secret. She lived in a simple manner among the village folk, content to enjoy security in the bosom of a loyal family. Eventually, she married Tsu-Ming, son of her protector.

Nevertheless, when a truce was signed between the Mongols and K'ang Wang, the latter succeeded the Emperor, assuming the name of Kao Tsung. The new ruler immediately took measures to recover his daughter. When the official notice sent throughout the realm reached Kam Tin, the T'ang were alarmed, for the marriage of their ward had been settled without imperial consent.

The princess, meantime, decided to plead personally in favour of the clan where she had been tendered such a kind welcome. A petition to the imperial court was drawn up by the district magistrate. After a while, Kao Tsung issued a summons for the couple to appear before him.

A whole year elapsed, and the young wedded pair remained at the





imperial court. The princess, however, pined for her peaceful village of Kam Tin, begging her father to allow her to return home with her husband.

Although desirous of keeping his daughter with him, the monarch finally consented to her departure. He presented her as dowry numerous wharves for "face powder expenses" as well as a large area of hills and forests for "pin money".

As soon as she reached Kam Tin, the princess manifested her good will by opening her estates to the public and by allowing burial sites to be appropriated on the hillsides. In 1712, under the reign of K'ang Hsi, her dowry was still being used by peasants for free burial plots.

This exalted lady was known in the T'ang family as Huang Ku (emperor's aunt), but in literature her name has come down to us as Sung Tsung-Chi. All her life she practised humility and love of retirement. When her end approached, the site for her grave, Lion Hill in the neighbourhood of Sheklung, was selected by an eminent Feng Shui man called Li Pai-Shao. The dying princess being asked whether she preferred to lie at the head of the Lion or at its tail, inquired, "What difference will it make?" The wise men replied, "If you choose to lie at the head, your descendants will all be famous men; if at the tail, they will be humble folk."

"I do not desire my descendants to enjoy fame, but the plain contented life of the common people."

There is a curious legend connected with the tomb. The Feng Shui man placed inside a tablet with the following inscription: "Three hundred years hence, a youth named Su, ignorant of astrology, will want to alter the position of this grave. If allowed to have his way, not only will he bring trouble upon the T'ang, but he will himself be cursed with



"LIFE IS GOOD HERE!"
SMILES GRANDAD.



ill luck." When time was up, members of the clan becoming distressed with regard to the site of the grave, employed a man called Su to effect the alteration. On opening the grave the tablet was found with its warning which put an end to the project.

KAM TIN IS FORTIFIED

In the reign of Shing Fa, Ming dynasty, Kam Tin together with a neighbouring village was surrounded by a moat and a wall closed by tall iron gates as protection against marauders.

The territory to the south of Shum Chun River was leased to the British by the Tsing government in the twenty-fifth year of the reign of Kwong Sui (1899). Left ignorant of these arrangements, the villagers upon seeing British troops advance to take possession of the leased territory slammed the gates shut in their face.

Two officials sent by the British to explain things to the elders, met with a gruesome fate. Overpowered and bound, they were placed in pig baskets, then drowned in the fishpond.

Believing this to be open resistance, British troops were sent to attack Kam Tin. The great iron gates were blown up and the soldiers entered the village only to find that it was filled with peace-loving folk who had merely misunderstood the situation. While the latter had taken fright at sight of military uniforms, the former had looked with suspicion on barred gates, moat, and wall.

After the lapse of several years, the elders of Kam Tin petitioned the governor of Hong Kong to have their gates rebuilt and the prestige of their village restored. Sir Edward Stubbs granted their request in 1925.

THE PROPHECY OF T'ANG FOU

Ballads, legends, folk songs relating to T'ang Fou first ancestor of the T'ang clan, were woven into a historical play written by Reverend Father Sheridan, S.J., and presented in Hong Kong in 1958. In this beautiful pageant, the story of Kam Tin and its first inhabitants is retold in mime, ballet, song, and dance. During the performance, spectators were shown a stele upon which T'ang Fou had traced the following prophecy regarding the future greatness of Hong Kong:

Across these waters, when 'tis dark
a million lights shall glow,
And in their path ten thousand ships go
passing to and fro.

The prophecy has been realized. The ancient realm of the T'ang has become the queenly city of Hong

Kong, entrancing at night in her fairy like beauty, one of the world's fairest cities.

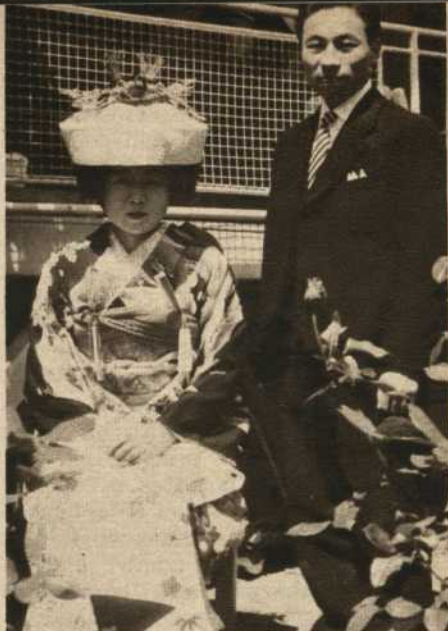


Westerners seldom think of Japan as a country where women have special rights not to be enjoyed elsewhere.

The hopes of every Japanese family to have a son to carry into the future the name of the clan is a very legitimate sentiment; it is rooted in the heart of every man, and women have always accepted this fact as a part of their weakness. Thanks to the *o muko san*, however, they have found the means of never losing face. Let family names become extinguished in other lands, this need never happen in the Land of the Rising Sun.

The custom seems to have originated in the days when Japan lay under the sway of the *shoguns*, sort of military dictators. At that time when great barons struggled for supremacy, the *shogun* seized every opportunity to tame and humiliate his opponents. Thus, when a noble died without leaving a male heir, his lands, castle, and vassals became the property of the then ruling dictator. To obviate this arbitrary measure, noble families introduced the custom of adopting a *muko* (adopted son) in the person of the heiress' husband. At first confined to the superior classes, this custom soon spread among the lower.

It endures in modern Japan in a more or less modified state, for family traditions die hard. In a family where no male child has been born,



MUKO SAN

by Sister Joseph of the Holy Family,
M.I.C.

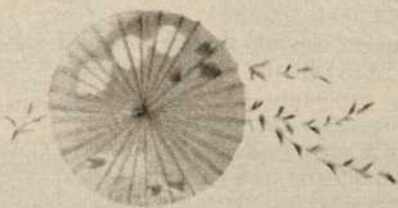
(Jeannette Delisle, Worcester, Mass.)

the eldest girl will not, as is the custom, go out as a bride to another clan. To her family will come the husband her parents or relations have found for her. The man is taken from a family of more than one son. His own eldest brother will carry on the family name and inherit its fortune; it is therefore advantageous for his parents to send him out into a family where he will inherit his wife's fortune as well as her name. He will take his wife's name and will live with his wife's people instead of bringing his wife to his father's home as is the rule for the eldest brother. He himself is, henceforth, considered as the eldest of his wife's family, and his own children will carry the name of her family to future generations.

In the past, no consideration was given to the young people's personal likes or dislikes. Nowadays, they often take matters into their own hands. As a case in point, Miss Reiko was an only child, the heiress of a wealthy family. She loved a man who being an only son could not become a *muko*. The couple made the following arrangements: the first girl born to them would be adopted by the maternal grandparents and

would carry on their name by marrying a *muko san*, while the first boy would carry on the name of his father's people and inherit their fortune. The two children at present attend our primary school under two different names.

In pre-war times a law was established that did not permit a first born son to go out as a *muko*, but now freedom is left in this matter. Modern Japanese youths do not submit to this custom as willingly as in former days. A popular saw cautions, "If you have three measures of rice do not go out as a *muko*." In an affair as important as marriage, however, the family elders still have their word to say, a word that carries weight. So it continues to be the usual thing for an heiress to accept the *o muko san* introduced by her parents. In such instances, advantages appear to be on the girl's side, as she remains in her own home being thus spared the hardships of the young bride who enters the family of an unknown husband where she is more or less considered as a servant. Another good point in favour of the system is that there are less divorces in families of *o muko san* than in others.



**Mzambazi,
Nyasaland**

The legionary knows that God relies on him to complete the redemption of mankind... To serve faithfully means to exercise the apostolate under all its forms, with the sole ambition of preparing a pathway to God.

Mgrs. J. Suenens

MAGDALENA GETS A LETTER

by Sister Saint Bonaventure, M.I.C.

(Hedwidge Lapierre, Sainte Marie of Beauce).

Lately introduced at the Central Mission, the Legion of Mary has radiated into neighbouring villages, where pagan festivals, dancing and beer drinking are very popular. It is not at all surprising that the Christians and catechumens compelled to live in such unwholesome surroundings should have gradually slipped into religious indifference. The Legion has set the reclaiming of these erring brethren as its goal.

On each visit, the Legionaries unearth new cases of non-practising Catholics or of catechumens to be brought back to the Fold. Among these was a young woman called Brigitta who eventually became one of Our Lady's most dynamic apostles.

Last October, the Legion decided to broach a campaign in favour of the Family Rosary. Consulted on the possibility of establishing a unit in her own village, Brigitta for once seemed skeptical. "I know my native

place inside out," she explained. "There are only a few Christian families who have long since given up going to church. They prefer beer parties to hearing Mass... A woman named Magdalena, a baptized Catholic turned Protestant, is the soul of these parties. We must first convert her before anything can be done."

Magdalena, we further learned, now belonged to the National Church, a popular sect closely allied to the national political movement. Its popularity is due to the fact that it sanctions polygamy — encourages it even — and that it is partial to dancing and beer drinking. Magdalena, baptized when stricken with a serious sickness several years ago, had not enjoyed the benefit of a thorough grounding in Catholic doctrine during the customary four years of catechumenate. Lacking solid religious instruction, she had



HUT
IN AN AFRICAN
VILLAGE.
PERFORMING
OLD FOLK DANCES.

all too easily reverted to her old pagan ways. Missionaries at that time were too few to cope with the gigantic task confronting them, and their African auxiliaries and catechists had not had the advantage of being trained in an adequate manner.

Accompanied by Brigitta and another Legionary I set out to reclaim the lost sheep if possible and transform her into an

apostle of the Family Rosary. As we neared Magdalena's hut, my companions exchanged anxious glances. The pungent smell of millet beer was in the air, and the sounds of maudlin mirth issued from the back yard. "Amayi, there's a beer drinking party going on. It would be better to turn back."

"Now that we have come this far, let's not give up," I encouraged. "Our Lady will







ROSA

SERVES TEA

WITH PROVERBIAL

AFRICAN

HOSPITALITY

TO SISTERS

SAINT BONAVENTURE,

MARIE LAURENTIA

(YVETTE BELANGER,

OTTAWA),

AND JANE OF THE CROSS

(YVETTE DEMERS,

QUEBEC).

help us since we are doing our duty as her Legionaries."

We stepped right into the thick of the gathering where the women, made unusually merry by copious libations, encouraged one another to drink.

A few among them recognizing us, called out a cheerful **moni**, then went back to their beer. I looked about, trying to guess who among the drinkers was Magdalena. At last, I espied

an old woman swaying towards the spot where we stood, awkwardly bowing and murmuring an unintelligible salutation.

Brigitta nudged me, "That is Magdalena."

With a heavy heart I turned from the scene; I realized that this was neither the time nor the place to propose our plan for the Family Rosary.

On the way home, I discussed the matter with Brigitta.

SISTER MARIE GEMMA (GEMMA MORIN, ROBERVAL)
TEACHES SUNDAY SCHOOL AT MZAMBAZI MISSION.



"What if we called again on Friday afternoon? The women will not have the time to brew another batch of beer..."

Brigitta was dubious. "Not at Magdalena's house, maybe, but surely in some other place where she will be invited. She never declines an invitation to drink. The more, the better."

Suddenly, I thought of an infallible means to draw her to the mission. I would write her a letter. No African will leave a letter received without an answer. Even if Magdalena could not read, she would be highly honoured and would have someone explain its portent. No sooner had I reached the convent than I sat down to write the proposed letter which I mailed immediately, hoping and praying for auspicious results.

True to African politeness, Magdalena showed up at the mission next Friday morning. How happy she was to find in the priest the kindness and comprehension that set her on the right path once again! I met her as she came out from Father's office, and arranged to have her come to church for the feast of Christ the King, the following Sunday.

Meantime, a group of Legionaries visited her, helping her memorize prayers and prepare for confession. Early on Sunday morning, they went out to her village to make sure that she would not forget her rendezvous with God. She met them as they neared her hut. Two of her old cronies, non-practising Christians, had made up their minds to follow her example.

As the cortege made its way across the village, other negligent Catholics roused from their apathy, fell into step with the women.

The mission church was packed and there was great rejoicing on earth and in heaven that day because these were lost and were found at long last.

Since then, Magdalena has lived up to her obligations as a Christian. Indeed, such has been her fervour that she has enrolled in the Legion and now works to undo in a certain measure the mischief she has done. No better reparation can she offer for the long years during which she led so many astray, for as Msgr. Suenens affirms in "Theology of the Apostolate" in a commentary on the Legionary promise, "Experience proves that the surest means of preserving and of strengthening the faith is to share it with others."



Running on the Grace of God

A volume would be needed to relate all the high feats of Nellie, the jeep. However, I will be content with the few lines allotted me by the editor.

Nellie came to us on the day when Typhoon Hazel wreaked its fury on our shores, October 11, 1954. She was placed by a friend at the disposal of the two Sister nurses who daily travelled to the Charpentier dispensary, some distance from Les Cayes.

No longer young, accustomed to the ups and downs of life, Nellie did not repine at spending her

nights in a corner of the yard, with only a tin roof overhead as protection against wind and rain.

Every morning she cheerfully conveyed the dispensary personnel to Charpentier. With Sister Eustelle of the Eucharist¹ at the wheel, she slowly but surely rolled along the dusty roads, stopping here and there to pick up occasional passengers. When a school was opened in Charpentier, Nellie accommodated another regular passenger — the Sister assigned to teach the three R's.

The jeep was also ready to oblige whenever apostolic outings were planned. In a good and judicious spirit she served the interests of the Mission, venturing on all but impassable roads to bring a couple to church to have their marriage blessed, to drive a sick person to the dispensary or to take the dead to their last resting place.

Whenever our missionaries from the Coast came to Les Cayes on business, Nellie considerably took them the round of stores or markets. Who can tell all she went through during her ten years of active service? At long last, her breath began to give out and the mere sight of a bumpy road or a shallow stream sent spasms shivering through her worn-out frame. But, between recoveries and relapses, she bravely carried on. One day, the attendant at the garage was surprised to find that the motor functioned without being connected with the batteries. "Upon my word," he exclaimed, "I never saw the like. The Sisters' jeep runs on the grace of God."

When Sister Eustelle of the Eucharist, her gentle driver, left for Canada on her furlough, the grey jeep took her to the airport but this proved nearly the end of her career. Nevertheless, after a rest

GENTLE DRIVER

OF THE

GREY JEEP,

SR. EUSTELLE OF THE EUCHARIST.





The mere sight
of a shallow stream
gave her the "shivers".

of several months and thanks to a rejuvenating process, she again took to the road.

In August 1960, how much she enjoyed the honour of taking our Very Reverend Mother Superior General on her official visitation of Camp Perrin and Chantal! This was to be the last big effort of a faithful and devoted servant. Nellie retired on her pension... She now goes out rarely and only on short jaunts over smooth roads.

A fresh young thing in pea green attire has taken her place. When-

ever the two meet, Nellie is heard to snort and humph. Is it out of indignation or contempt for the freshness of her successor? She probably does not like to be blatantly reminded that her own high days are over. At least, she can pride herself that up to the limit of her powers she put into practice the apostolic motto, "To serve!"

Sister Marie Laura, M.I.C.

Eva Marier, Quebec.

TAIPEI, FORMOSA

LOUIS' BAPTISM

by Sister Marie Esther ¹, M.I.C.

Refugees from Shanghai, the Ma family arrived in Taipei a year ago. Every Sunday and on Our Lady's feastdays, Mrs. Ma and her daughters came to our convent chapel to hear Mass.

During the holidays, the fifteen-year-old son who is studying in a nearby town joined his family in Taipei. Whenever I saw him in the chapel, I was struck by his respectful attitude. I was puzzled, however, by the fact that he never accompanied his mother and sisters to the altar rail to receive Holy Communion.

One day, I met him as he emerged from the chapel after prolonged prayer before the crucifix, and I inquired after his health, his studies, the place where he had been baptized. "Didn't you know, Sister?" he replied, "I've never been baptized, I pray every day as fervently as I can, I love God, and I believe in the Gospel."

"Why, then, don't you go all

the way and receive Baptism?"

"I'm far too busy studying. All my time is taken up."

"Would you like me to help you study the doctrine during your holidays?"

"Thank you for your obligingness, Sister. I'll think it over..." He flashed me a half diffident, half contented smile.

As days and even weeks elapsed and he still failed to show up, I determined to try another invitation. This was just what he had been waiting for. That very evening he started to study the doctrine at our convent.

Within two weeks he had memorized the ordinary prayers and learned the doctrine manual from cover to cover. His father being about to leave Taipei for business reasons, the youth passed his examinations before our pastor and was baptized in our chapel without further delay. He took the Christian name of Louis

¹ Alice Buteau, Notre Dame of Guadeloupe, P.Q.



Making Christ known in Taipei.

Sisters Marie Esther and Saint Angela (Gabrielle Drouin, Inverness.)

in honour of our mission's patron saint. His sisters brought bouquets of lilies and roses to deck the altar. How happy they and Mrs. Ma were to share the treasure of Faith with their beloved one!

Mr. Ma is now the only non-Christian in this family. Immersed in worldly pursuits, he seems utter-

ly indifferent as regards the life of the soul. May the Holy Spirit enlighten him before it is too late!

Louis' entrance into the bosom of the Church has been one of my greatest apostolic joys. No consolation equals that of helping a soul find the Truth. Heaven alone can bring us mortals deeper happiness.

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.
NOMINIQUE, Labelle County, P.Q.
RIMOUSKI, 85 St. Germain Street, P.Q.
JOLIETTE P.Q., 750 St. Louis Street.
QUEBEC, 1073 St. Cyrille Street West.
VANCOUVER, Oriental Hospital, 236 Campbell St.
VANCOUVER, Mount St. Joseph's Hospital,
3080 Prince Edward Street.
TROIS RIVIERES, P.Q., 1325 de la Terriere Street.
GRANBY, P.Q., 35 Dufferin Street.
GRANBY, 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 Vilansien, 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.
DAYAO City, Our Lady of Good Counsel Hall.
PADADA, Davao Province.
BAGUIO City, 11, Paddal, 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 Matanzas, 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 Hospita
Northern Rhodesia, B. C. Africa.

