



Vol. XXV - No. 7

January-February 1963

THE PRECURSOR

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AT TAIWAN,
(FORMOSA)

THE PRECURSOR

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

NIHIL OBSTAT : Father A. Cossette, P.M.E.
August 22, 1962.

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*The portals of longevity
Are swung open to greet
The first lights of eternal
spring.*

From Tsurukame

We Japanese consider *Ganjitsu*, New Year's day, as the psychological beginning of a new life. In former times, the whole month of January was devoted to celebrating its advent; our ancestors made every effort to ensure health, prosperity, and happiness at such a time having great faith in the virtue of beginning aright.

Some of the customs they faithfully observed have now gone out of fashion, but others endure. Would you like me to tell you about a few?

"Let the old year out, ring in the new," boom the 108 strokes of Buddhist temple bells on New Year's eve. Very few people go to bed, for an old proverb asserts that those who indulge in sleep on this night are sure to grow old faster. The houses have been swept and dusted thoroughly beforehand as no cleaning is allowed at New Year's doubtless lest good luck be swept away.

When the family is seated at table for breakfast, all bow to each other and exchange greetings, "*O-medeto*, congratulations," or, "*Hajimemashite*, (it) has just begun",

Everybody's Birthday

by a Japanese Novice





NEW YEAR
BREAKFAST.

LET THE OLD
YEAR OUT,
RING IN
THE NEW!



referring to the year just ushered in. *Otoso*, rice wine flavoured with cinnamon, Chinese bellflower, and other ingredients is then served. All the family members in order of seniority sip a thimbleful or two of this ceremonial drink. The custom seems to have originated in the belief that spices possess the power of ejecting evil spirits. The *ozoni* is next brought in. There are almost as many ways of preparing this dish as there are provinces in Japan, but it usually consists of *mochi* rice cake cut in round or rectangular pieces and stewed with various vegetables and seaweed. Children try to eat as many morsels of *mochi* as the number of their years, one peculiar aspect of New Year's in Japan being that it is at the same time everybody's birthday.

After having done full justice to this gala meal, we go on rounds of visits to our friends and relatives. Boys engage in kite flying or top spinning, while girls, wearing colourful long sleeved kimono, play battledore and shuttlecock. Another favourite New Year pastime consists in parties of *uta karuta*, poem cards. There are two decks each of 100 cards; on each card of one deck, used for reading, is a complete poem of 31 syllables; the second half of



OMEDETO,
CONGRAGULATIONS!

each poem is printed on the cards of the other deck used for "taking". A reader stays out of the game and reads the opening line of a poem which players vie in completing. Everytime anyone on either side succeeds in snatching a card from the opposing side, he passes two of his own cards to the other. The victory goes to the side which first disposes of its share of cards.

THE COLOURFUL
KIMONO.

In former days, people did not go back to work until *nanakusa* seven herbs, January 7, on which day people used to go out to pluck parsley and six other edible herbs.

Nowadays, as nobody can afford such a waste of time, only the first three days of January are spent in the spirit of general rejoicing.





Although many are of the opinion that Christmas was first celebrated in the Philippines with the coming of Magellan, others affirm that this Christian festival was introduced two hundred years earlier by the Italian missionary, Father Odoric, who visited the archipelago and taught the people the rudiments of doctrine.

However this may be, most of our Filipino Christmas traditions may be traced to the Spanish conquis-

Filipino Christmas Customs

tadors whose hearts were filled with zeal as well as with conquering ardour.

Among other colourful customs inherited from them is that of offering a novena of Masses called *Misa aguinaldo*, Mass of the gift, or *Misa de gallo*, cockcrow Mass, prior to the feast of Our Lord's Nativity. Tradition has it that it was first established in the early part of the 18th century, on the occasion of a

remarkably bountiful harvest. The pastor of a small provincial town invited his parishioners to offer a novena of Masses in thanksgiving to God. From this town the custom eventually spread all over the land.

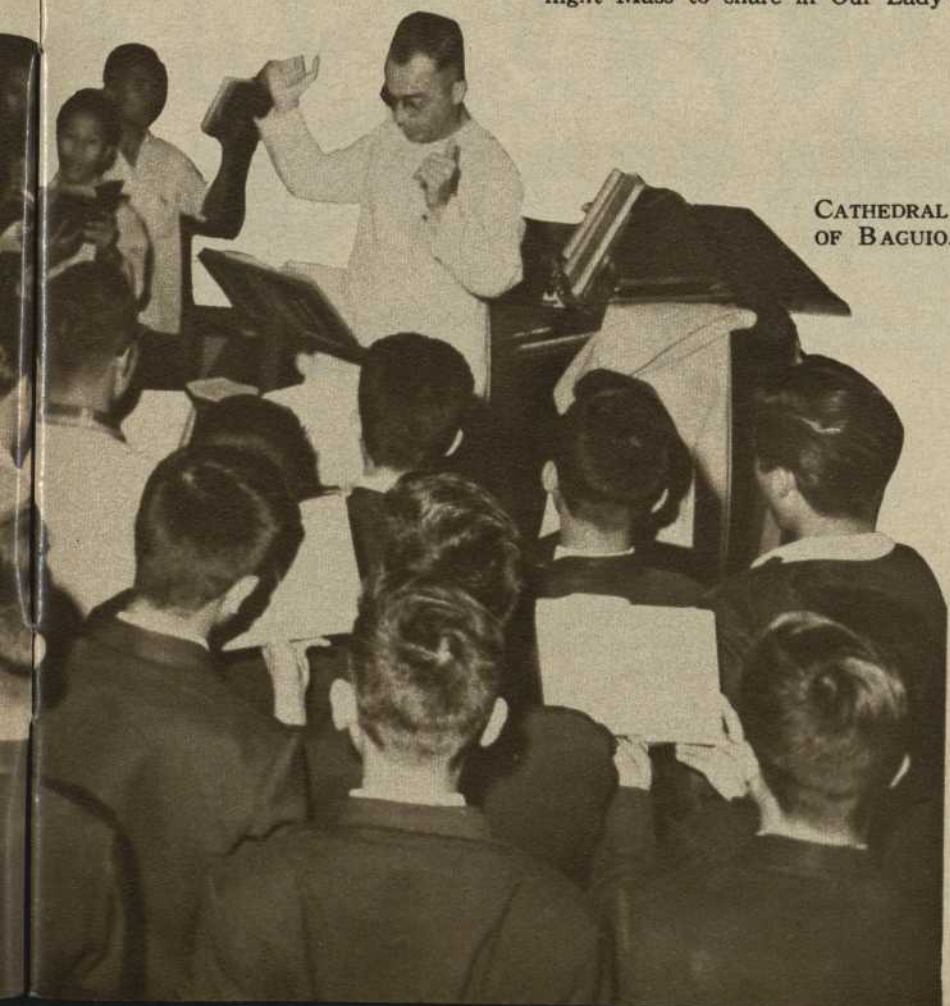
On December 16, at 4 p. m., while church bells fill the dawn with music, merry groups emerge from nipa huts



hastening on their way to *Misa de gallo*. In front of every home have been hung star shaped lanterns in memory of the star that guided the Magi to Bethlehem. In some Tagalog regions a pastoral drama, the *panuluyan* or *panawagan*, searching for a shelter, is enacted before Mass. A young couple personifying Joseph and Mary go from door to

door accompanied by groups of musicians and of town folk. They sing verses requesting hospitality and householders chant in reply, "No room for you here." This goes on until the church is reached.

Another custom inspired from Spain is the *colacion*, a light repast of vegetables and fruit served at 5 p. m. on Christmas Eve. Even twelve-year-old children observe this tradition in honour of the Holy Child. Women as a rule keep fasting until Midnight Mass to share in Our Lady's



CATHEDRAL
OF BAGUIO.



tribulations on this day.

One hour before midnight, church bells ring and swing, old plaza canons thunder, and the town band goes from street to street to announce the birth of the Christ Child. After Mass, little ones are led forward to kiss the divine Bambino.

Upon returning home, the family gathers about the *belen*, family crib, to sing carols, then Papa and Mama bless their kneeling children. Before retiring, all joyously partake

of favourite refreshments such as *bibingka*, *puto*, rice cakes, hot chocolate, butter, cheese, *suman*, a confectionery made of sweetened rice boiled in cocoanut milk and wrapped in banana leaves. Gifts are exchanged after this *reveillon*.

Christmas day is a very busy day for the *padre*, as numerous children are brought to him to be baptized or confirmed. He must also make the rounds of his flock. Christmas is one of the greatest yearly

fiestas when families gather and children are made much of, this being their special feast.

Lechon, roasted pig served with spicy sauce is the principal dish at Christmas dinners in the Philippines; it is flanked by shrimps, crabs, fruit, coconut cakes and *tuba*.

The joyous Christmas atmosphere lasts until January 6, when children

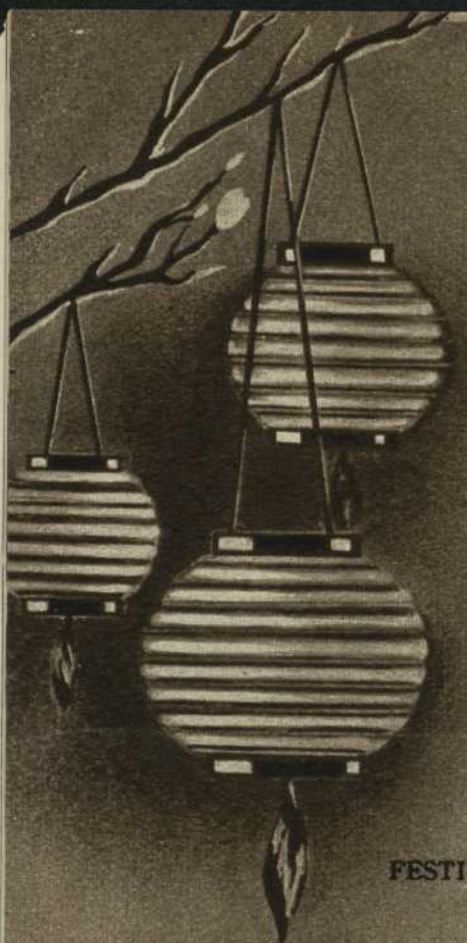
are given *tatlong salapi*, three fifty centavos recalling the gifts offered by the Magi to the Christ Child.

Later, on this same day, the *Padre* visits the homes to bless them and to admire the lovely *belen*, around which the family has converged during the last two weeks.

Sister Jose Andres

THE NOVITIAE CHOIR, BAGUIO. P. I.





Festivals in Taiwan

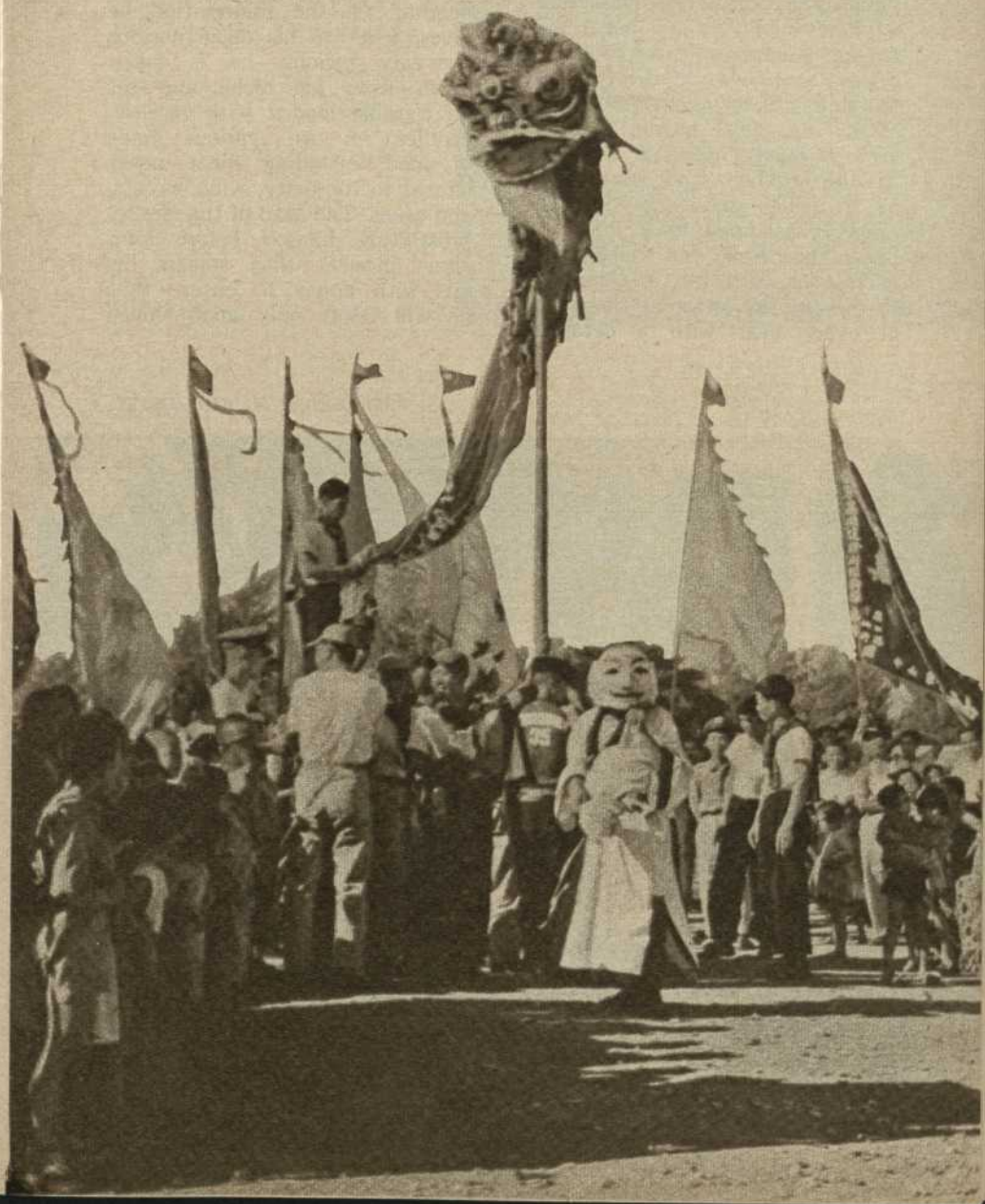
by Sister Saint Angela¹, M.I.C.

FESTIVALS IN TAIWAN

In Taiwan the winter season is marked by three important festivals — New Year's Festival, the Festival of Lanterns, and Christmas, the first two inherited from ancestral traditions, the latter introduced with the advent of Christianity in the Island.

The most popular of these festivals is the lunar New Year which continues to be celebrated notwithstanding governmental efforts to replace it by the western. This national and familial festival is too deeply rooted in the Chinese soul to be easily eradicated.

THE LION
DANCE
IN CHINA.



"Send-off" for the kitchen god

The Chinese year starts with the first day of the lunar year falling sometime between mid-January and mid-February according to our western calendar. Official celebrations begin on the twenty-fourth day of the twelfth moon.

On this day, pagan families give a noisy "send-off" party to the kitchen god ensconced in a niche above the kitchen range. Considered as a link between the people and the Master of Heaven, this god is supposed to present the latter at the close of every year with a detailed

report of family doings throughout the past twelve months. He is, therefore, treated with utmost deference, familial happiness depending on the information he gives. Prior to his departure for heavenly regions, he is taken down from his niche and set on a table loaded with incense, candles, an urn, various kinds of food excluding meat never offered to the deity, wine, sweets, and cakes. The head of the family, prostrating himself before him, offers incense, then smears his lips with honey to ensure that he will relate only good things

OFFERINGS TO THE DEITY.



THE "DRAGON"
WRIGGLES
AND PRANCES
BEFORE
ADMIRING CROWDS



regarding the family to the Master of Heaven. He next burns the effigy of the god in the urn thus launching him on his way, riding flame and smoke.

After his departure, the young people relieve the table of its burden of sweets and cakes while the elders start a general house-cleaning. The kitchen which now appears drab and empty, resumes its cheerful appearance on the fourth day of the first moon when a brand new image of the god is reinstated in the recess above the fireplace.

New Year's Eve

Supper on New Year's Eve is an animated affair. While partaking of rice cakes, turnip, radish, dried shrimps, etc., members of the family exchange good wishes for the coming year. Nobody goes to bed, not even the children

who try hard to keep wide awake.

In pagan families, the elders make offerings of food before the tablets of ancestors, then prostrate themselves. The children follow their example. With the first hours of the New Year, firecrackers are discharged in a perfect apotheosis of noise, to the delight of young and old.

New Year

On this occasion, the children receive gifts of money enclosed in festive red paper envelopes on which wishes for a happy New Year are written in gilt characters. Grandparents being reputed to be very generous at New Year's time, their grandchildren take advantage of this to exploit them to the full.

Red, a symbol of joy to the Chinese, appears everywhere in bunting, house decorations, greet-

A scholar,
Mr. Tseng Yueh-
Nung, Chinese.

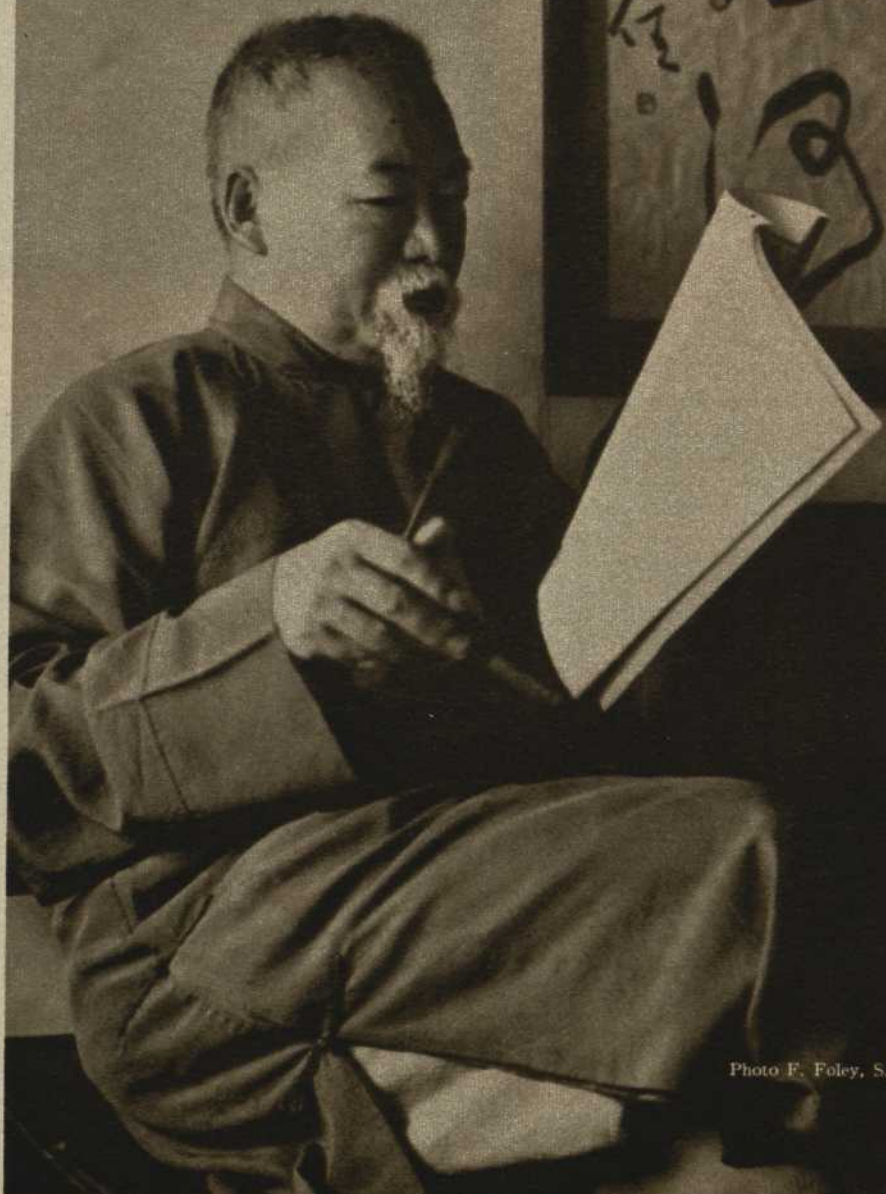


Photo F. Foley, S.J.

ing cards pasted on doors, new garments worn. Although the Taiwanese do not favour this colour in their apparel, they make up for it by using other brilliant hues so that the streets of large cities present a colourful pageant on New Year's Day, as people hasten to and fro visiting relatives and friends.

The Chinese are a gay, sociable people, alert to any excuse for noisy celebrations. If laughter floats out of the open door of neighbours, passersby casually drop in to join in the merriment, nobody finding fault. Adults often loiter on their way to watch children at their games and share their pleasure. Those who possess a radio, tune it in as loud as possible to allow their neighbours who have none to enjoy the news and the musical programmes. In a word, they form one big family where each member finds happiness only inasmuch as others may share it with him. This characteristic is especially noticeable during festive seasons.

Formerly, the New Year festival lasted five days. Since the Republic has been proclaimed, however, public holidays on this occasion are restricted to two, which does not prevent the people, who can afford to do so in private, from following the traditional custom of a prolonged holiday.

Upon taking up their work on the third day of the new moon, all make a last splurge of fire-crackers in order to put to flight fell and foul spirits according to some, to mark joy at the opening

of a new period of time according to others.

Festival of Lanterns

The Festival of Lanterns which takes place two weeks after New Year originated under the Tang dynasty (7th century A.D.), when Buddhist influences began to filter through continental China. People believed that increased luminosity would allow them to see blessed Buddhist spirits flitting about in the silvery radiance of the first moon. Long ago, torches were used in this ghostly search but, little by little, lanterns of all shapes and colours came to be substituted. Every Buddhist temple keeps a display to be used on the Lantern Festival.

In rural areas, celebrations are uproarious. Hawkers are everywhere selling sweets and toys; each house is decked with lovely lanterns often homemade. On the evening of the 15th when these lanterns are all lighted, the spectacle is fairylike.

At the festival supper is served a traditional dish — the Yuan Hsiao — small cakes of rice flour with salted or sweetened nuts. The meal over, each member of the family sallies forth, lighted lantern in hand, to attend popular entertainment. Children usually fasten their lanterns to the ends of supple bamboo sticks so that they bob up and down in the darkness like so many fireflies. When all participants have arrived, the lanterns are exhibited, and congratulations exchanged on



their beauty or originality. A perfect carnival of deafening sound follows as firecrackers are discharged. Chinese opera is played for the remaining night hours.

The dragon dance peculiar to this festival is now rarely executed as it requires lengthy preparation and numerous rehearsals. Conventional representations of the dragon are long serpentine creatures of great girth, 150 or 200 feet long, made up of lengths of gay, colourful crape sparkling with tiny spangle like mirrors. Every yard or so, a couple of feet — those of bearers — are visible, heads and shoulders remaining unseen. Thin columns of smoke emerge from the nostrils of the dragon. Before its gaping jaws, a man manoeuvres a large pearl after which the strange creature wriggles and prances. Formerly considered as a powerful means of ousting evil spirits, the dragon dance is now enjoyed merely as a bizarre demonstration.

Pagan implications

Like all festivals of pagan origin the Festival of Lanterns implies *pai pai*, ritual offerings to the deities. Among Chinese refugees, many now neglect these rites. Not so the Taiwanese. Although Christians among them do not observe the superstitious ceremonies attached to these festivals,

the pagan faithfully accomplish their ancient rites.

In Taipei and other large centres, Taiwanese youth make light of the religious sense attached to such festivals. For the most part, they have been educated in godless schools and universities where spiritual values are scorned and ancestral practices are ridiculed.

Christmas

The influence of Christianity in the Island has introduced the world-wide feast of Christmas. While safeguarding the joyous spirit of this day, missionaries stress its deep religious sense. Contrary to what is practised back home, no Christmas trees or decorations are used in the homes. On the other hand Christians are urged to have a representation of the Nativity scene exposed where the whole family may see it. Last year, the "Crusaders" of Taipei fashioned small cribs to be used in the homes. In other parts of the mission, songs, skits, and mimes are rehearsed throughout Advent to be presented on the great day. It is amazing to see how simple plays, hymns, or skits may help carry the Gospel message far and wide. Every missionary takes to heart the task of teaching full-fledged Christians and catechu-

mens, the hymns adapted to the various feasts of liturgical year.

At Christmas time more especially reigns a friendly spirit of co-operation in decorating churches or chapels, in building Cribs, in making pleasant the halls where Christians meet before and after the offices. Instead of spruce trees, palm trees are used as backdrops for the representation of the scene of the Nativity. The Taiwanese who have never seen snow in their country nearly always manage to powder the trees with artificial flakes. In one of Taipei's catechumenates, I admired a remarkable representation of the little town of Bethlehem, complete with dark velvet sky studded with stars overhead, and below rivers, hills, and streams. The artists had even managed a light snowfall — bits of cotton wool threaded on fine wire and hung from the ceiling. This masterpiece had been achieved by a group of young Taiwanese using foreign postcards as models.

As Christmas is not a legal holiday in these parts, children go to school as on any other day unless the 25th falls on a Sunday. The joyful atmosphere is absent from the city streets filled with plodding ox carts, darting jeeps, hawkers calling out their wares as usual. Christians alone remember this great date as the Saviour's birthday.

Christmas Eve is celebrated in different ways according to the possibilities of different missions. In some places, evening

prayers and part of the Rosary having been recited in common, Christians assemble, the men in one room, the women and children in another, to sing carols, listen to Christmas tales, and enjoy themselves in a familial atmosphere until eleven. Elsewhere, lack of space at time prevents the Christians from enjoying this popular entertainment. In Taipei, the faithful who belong to Holy Family parish hear Midnight Mass at International House capable of accommodating 2,000 persons.

On the stroke of midnight, the figure of the Holy Child is carried in a procession to the Crib. Mass is sung by the people.

Afterwards, the Christians linger at the church entrance to offer their good wishes to their pastor. *Reveillon* and Christmas gifts are unknown in Taiwan. People go home and to bed without further ado.

On the Sunday in the Octave takes place a parish festival organized by the catechists; a play or a skit is presented and goodies are distributed among the young folk.

Until Holy Family Sunday, all sermons and instructions stress the great mystery of the Incarnation, God made man for love of us poor mortals. This proves an excellent way for the faithful to treasure the joy of their Baptism and to be true to its promises until the dawning of the morning of the bright eternal day.

Giants of the Apostolate

by Sister Mary of the Redemption, M.I.C.¹

In a masterly work, *Le Canada Français Missionnaire*, published early in 1962, the gifted historian, Canon Lionel Groulx, has related the epic of Canadian missionary endeavour from the beginnings down to our own day. Reading his book, one cannot but marvel at the dauntless spirit of these men and women, great travellers before the Lord in an era when means of communication were scarce and desperately slow, great doers in an epoch when everything had to be produced from scratch.

As the title of the Canon's work

implies, however, it mentions only mission doings in French-speaking Canada. The overall picture remains incomplete, for a great deal has also been achieved for the expansion of the Kingdom in English-speaking Canada. Let us hope that this noble theme will some day, in the not too distant future, tempt the pen of another Canadian historian. Meantime, it is the purpose of this article to stress at least the salient points in the narrative of missionary endeavour in English-speaking Canada, lack of sources and lack of space forbidding any detailed account.

¹ Basilisse Maillet, Saint Louis, Co. Kent, N. B.

Scarboro Foreign Mission Society

"Pillar of the Kingdom"

(Msgr. Fraser's Chinese name)

When one considers the remarkably fruitful missionary career of Right Reverend J. M. Fraser, founder of Scarboro, Canada's first mission society for men, one feels that here indeed is a modern giant of the apostolate. Born in Toronto, in 1877, of a Godfearing family, his early education admirably fitted him for the arduous life he was later to lead as a missionary.

In his autobiography, *Pillar of the Kingdom*, Msgr. Fraser relates how he was encouraged to respond to his vocation to the priesthood by Reverend Father Cruise, a zealous curate at Saint Mary's. Not content with paying the lad's tuition at Saint Michael's College, this priest instilled in his heart true devotion to the Mother of God in the spirit of Saint Louis Grignon de Montfort.

As there was at that time no seminary in Toronto, Archbishop Walsh sent the youthful student to Collegio, Brignole Sale, in Genoa, Italy. There it was that he took his decision to become a missionary in China then in the throes of the Boxer rebellion. Ordained a priest on July 14, 1901, he was assigned by the Sacred Congregation of Propaganda to the diocese of Ningpo, Chekiang Province, China, where he arrived the following year. Referring to the persecution of Chinese Christians, he remarks in his autobiography that he "did not expect to last more than a year". How

surprised he would have been had he then been told he would spend himself for the Church in China during nearly half a century!

During the first eight years of his apostolate in journeyings often, exposed to perils of all sorts, struggling against impossible odds, he succeeded in establishing several flourishing mission stations. Lack of funds to build "respectable churches" and develop the work launched, and more especially lack of missionaries to carry the gospel message far and wide, incited him to return to America. He was, moreover, haunted by the desire of founding in America a seminary for the training of missionaries.

Arriving at New York in December 1910, he at once set to work to realize his project. His initial plan was to establish several national seminaries for each land to be evangelized, for instance, one in New York, for China; one in Boston, for Japan; one in Chicago, for India or Africa, etc. Cardinal Farley received him kindly and thought his plan very practical. Nonetheless, at a meeting of the Archbishops which took place in Washington in the spring of 1911, it was decided to found a national seminary for the foreign missions in general — The Maryknoll Foreign Mission Society. Always the soul of disinterestedness, Father Fraser rejoiced in this foundation and left to seek a "door" elsewhere. Ere this "door" opened before him, he was to know innumerable setbacks, travel countless miles in Italy, France, Ireland, Scotland, England, interview a great number

of personages. In October 1911, he was back in America where, in response to a desperate appeal from Bishop Reynaud in China, he began a five month's campaign for funds in all the large cities of the eastern states from Boston to Baltimore. By February 1912, having collected the sum of \$12,000, he returned to China without having realized the foundation of a foreign mission seminary.

During the six years that followed, Father Fraser established six new churches in different cities and towns but although he had places of worship and congregations, there were no priests to take them in charge. Again he turned to America with the hope of recruiting apostles. He left Hong Kong in June 1918, provided with letters of recommendation from Bishops de Guébriant and Pozzini urging the bishops of Canada to approve the foundation he had in view.

The way was not easy for Father Fraser in Canada where he tirelessly went from one diocese to another preaching in churches, lecturing in colleges and schools, striving to rouse a missionary spirit among the clergy and people, and to foster vocations for the missionary life.

While he was visiting a college with this intent, Reverend Father Cavanagh of Almonte, Ontario, invited him to call at his rectory. This was the providential setting for the much desired foundation, for it was Father Cavanagh who offered him a site at Almonte where on November 9, 1918, the China Mission College was founded with the approbation of His Excellency

Archbishop Gauthier of Ottawa. In 1921, the centre was moved to Scarboro, Ontario, whence came its present name Scarboro Foreign Mission Society. In May 1919, Father Fraser had begun with 5 students. Today the Society he founded at the cost of so much labour has a membership of 140 priests at work in seven mission territories: Dominican Republic, West Indies; Japan; Philippine Islands; British Guiana; Saint Vincent Island, Lesser Antilles; Bahama Islands; Itacoatiara, Amazonas, Brazil. (All Scarboro missionaries were expelled by the present regime from China, their first mission field.) Over 20 young men are preparing for the missionary life at Saint Mary's Novitiate, Ontario.

Although past the biblical fourscore, the intrepid founder is still at work on the mission front in Osaka, Japan. Last year he celebrated his sixtieth anniversary in the Holy Priesthood. To the superficial, the many years he dedicated to the mission cause in China may appear to have been wasted because of the Communist take-over. But, men like Monsignor see things as God sees them — from the point of view of eternity. He has learned never to be upset whatever happens, never to be dismayed, always to believe unshakably in the divine love that rules our lives.

This noble son of Canada remains the type of the true missionary cherishing but one ambition, to work at the extension of God's kingdom upon earth wherever opportunity offers.

May "his tribe increase" for the greater glory of God!

(to be continued)

1902

60 Sisters assigned to the miss

*Interesting to note, this number corresponds to
of the Society of the Missionary Sisters of the*



1962

missions during 1962.

is to the 60 years of existence
of the Immaculate Conception.



1



2



3



4

Haïti

- 1 Sr St-Yves (Yvette Ricard, Grand-Mère).
- 2 Sr Marie-Lucille (Léa Lécuyer, Montréal).
- 3 Sr Jeanne-d'Orléans (J.-d'Arc Nolin, Québec).
- 4 Sr St-Adélaïde (Cécile Frappier, Sorel).
- 5 Sr Maurice-de-Thèbes (Y. Clouâtre, Montréal).
- 6 Sr Marie-Priscilla (M.-R. Ouellet, Saint-Ulric).
- 7 Sr Sainte-Odile (E. Roseberry, St-Pierre-de-B.).
- 8 Sr Pierre-Damien (L. Sanschagrin, Berthier).
- 9 Sr Thérèse-de-la-Providence (T. Smith, Southbridge).
- 10 Sr Marie-Ange (M.-J. Alix, L'Ange-Gardien).
- 11 Sr Saint-Vital (M.-P. Durocher, Montréal-Nord).
- 12 Sr Saint-Siméon (G. Legris, St-Vincent-de-Paul).
- 13 Sr Colette-de-Jésus (C. Dufour, St-Alexis).
- 14 Sr Rose-Madeleine (M. Juneau, Ste-Catherine).
- 15 Sr Henriette-du-Saint-Esprit (H. Lapière, Ste-Marie).

Bolivia

- 16 Sr Léon-Joseph (S. Sabourin, Prescott, Ont.).
- 17 Sr Marie-de-la-Paix (Arm. Gauthier, St-Honoré).
- 18 Sr St-Athanase (T. Bergeron, Ste-Sophie).
- 19 Sr Marie-Monica (M. Allard, Aylmer Est).
- 20 Sr St-Martial (C. Charette, Sudbury, Ont.).

Madagascar

- 21 Sr Joseph-de-l'Apparition (A. Groulx, St-Laurent).
- 22 Sr Marie-du-Sacré-Cœur (G. Rivest, Montréal).
- 23 Sr Anne-de-la-Présentation (E. Messier, St-Charles).
- 24 Sr François-Solano (T. Desharnais, Mont-Laurier).
- 25 Sr Marie-Léonie (E. Méthot, Grande-Rivière O.).



10



11



17



18



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46



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59



60

Chili

- 26 Sr Ste-Sabine (L. Goulet, Ste-Sabine).
 27 Sr Marie-Raymond (T. Langevin, Louiseville).
 28 Sr Marguerite-de-l'E.-J. (F.-A. L'Heureux, Montréal).
 29 Sr St-Alexis (D. Tremblay, Kénogami).
 30 Sr Bernard-Marie (J. Desnoyers, St-Henri).
 31 Sr Anne-Thérèse (T. Pichette, Marieville).

Pérou

- 32 Sr St-Odilon (C. Dubois, St-Ferdinand).
 33 Sr St-Jean-Chrysostome (L. Brouillette, Richmond).
 34 Sr Marie-Raymond (T. Langevin, Louiseville).
 35 Sr Angèle-du-S.-C. (D. Brault, Morinville).
 36 Sr Ste-Véronique (F. Bernatchez, Pont-Rouge).
 37 Sr Ste-Anne-d'Auray (A. Quirion, Sherbrooke).

Guatemala

- 38 Sr Ste-Colette (Lucienne Constantin, Montréal).
 39 Sr Philippe-du-Sauveur (T. Bernier, East Angus).
 40 Sr St-Maxime (Jeanne Pelletier, L'Islet).
 41 Sr Joseph-Arsène (Jeanne Berger, St-Epiphanie).

Formose

- 42 Sr Ste-Rosalie (U. Charette, Trois-Rivières).
 43 Sr St-Edmond (I. De Ladurantaye, Cap St-Ignace).
 44 Sr de-la-Nativité-de-Jésus (Thérèse Giroux, Québec).

Philippines

- 45 Sr St-Louis (F.-A. Pelletier, St-Frs-Xavier N.-B.).
 46 Sr M.-Alice (A. Ladouceur, Ste-Genève).
 47 Sr Ste-Emilie (S. Tremblay, Pont-Viau).
 48 Sr M.-Léon (A. Fernandez, Bugallon, I.P.).

Hong Kong

- 49 Sr Thérèse-d'Avila (T. Sauvé, Ste-Scholastique).
 50 Sr Jeanne-Marie (J. Brassard, Montréal).
 51 Sr St-Gabriel-Archange (B. Deguire, Laval-des-Rap.).
 52 Sr St-Fortunat (T. Bellerose, Bromptonville).

Japon

- 53 Sr du-St-Nom-de-Marie (R. Blais, Thetford Mines).
 54 Sr Françoise-du-Carmel (M. Coursol, Montréal).
 55 Sr St-Grégoire-de-Nazianze (R. Martel, Vankleek Hill).
 56 Sr Zénophile-Marie (M.-L. Laberge, St-Louis-de-G.).

Afrique

- 57 Sr St-Marc (A. Talbot, Cacouna).
 58 Sr Marthe-du-Sauveur (J.-d'Arc Champagne, St-Prosper de Dorchester).
 59 Sr André-du-Cénacle (L. Gauvin, Ste-Catherine).
 60 Sr St-Ubalde (Doris Twyman, Shawinigan).

Christmas in Pucallpa

by Sister Saint Emilien¹, M.I.C.

A group of women who regularly attend Sunday doctrine classes made up their minds to obtain that Midnight Mass be celebrated at Poca Cocha, an out-station visited by the priest only once a week. There is not even a chapel in this area eventually to be detached from Immaculate Conception parish; weekly religious offices are held in a disused dancing hall.

Won over by the women's persistence, His Excellency Bishop Prevost finally gave the required permission although he felt more or less sceptical regarding the number of people who would attend the ceremony in such an out-of-the-way place.

We Sisters immediately set to work to prepare all that was needed. First, we had to buy a few oil lamps, for the magic of electricity has not yet reached this corner of Pucallpa. Next, we enlisted the help of our pupils who were overjoyed to share in our work. The young girls divided into teams raffled a large cake they had baked and decorated with their

own hands; the Guides took it upon themselves to gather enough bamboo stalks to fashion the Crib; other groups of young people printed by hand hundreds of programmes which they distributed from door to door.

The women who had launched the project assembled, two days before Christmas, to clean and prepare the makeshift chapel under the direction of their devoted catechist, Sister Saint Peter Nolasco².

Early on Christmas Eve, people began to arrive and soon the chapel was packed to the doors, late comers being reduced to peeping through the windows. The priest heard confessions for a whole hour. It was consoling to know that many a negligent Catholic made his peace with God on this occasion.

The Sisters had many a distraction during Mass watching lamps and candles precariously set on the sills of the eight windows. A Coleman storm lantern struggled to hold back the shadows from the altar and the Crib.

¹ Emilienne Marchand, Tetreaultville.

² Fernande Saint Pierre, Manseau.





In the rear, Sister Francis of Providence¹ sat at a small hand organ hemmed in by eager little ones who had never seen or heard any such wonder in all their born days.

We had been told to expect a surprise. Just before Midnight Mass our curiosity was satisfied when we beheld a motley cortege of would-be shepherds led by an angel making its way through the crowd to the vicinity of the Crib before which they danced and sang, first in unison then each in turn, in honour of the Christ Child. They were to repeat their performance after Mass and again on Christmas morning, much to the delight of onlookers. These twelve-year-old children had spent hours on Christmas Eve singing and dancing in the streets, urging all and sundry to be present at the joyous

Misa de gallo, Cockcrow Mass, as it is here called.

The first to kneel at the Communion rail during Mass was a poor barefoot lad in threadbare clothes whom Sister Saint Nemese² had lovingly prepared to receive Jesus within his heart. It had taken much diplomacy to obtain the family's assent. Some of our country folk long deprived of priestly ministrations have developed the queerest notions regarding this great act in the life of a child. For instance, they imagine that he will start committing sin only after receiving Communion, so they reason the longer they postpone the better. Others, neglectful of their religious duties, are loathe to see their children go to church. They do not want the so-called family peace disturbed! This lad's father

¹ Gisele Guinois, Chateauguay.-Bassin.

² Claire Garceau, Trois Rivières.

was unwilling to receive the sacraments. He remained squatting in the rear, a bored look on his rugged features. Fortunately, nothing could spoil his child's happiness.

It was pitch dark when we returned to our little convent. Along the way, as we reflected over the night's happenings, we thanked God for the numberless graces bestowed and offered Him our ardent desire to do all in our power to draw the people of Poca Cocha closer to Him. Is it their fault if they have been so long deprived of the bread of truth?

A delightful surprise awaited us at the convent. During the past week, we had often discussed the possibility of having a Crib set up in our tiny chapel. We knew that a kind friend had donated wherewith to buy a local Crib with all the "trimmings", but the problem was where to place it.

As we paid a belated visit to the Blessed Sacrament before retiring, we were attracted by an unusual flash of colour under the altar. There it was, the Crib of our dreams, and in how fitting a place! Bethlehem seemed very close; the Holy Babe was there, right within arm's reach; Our Lady and Saint Joseph seemed to smile knowingly, and say, "We are used to recesses. Here we know that we will not be turned away because there is no room..."

How easy it was to meditate on the mystery of the Incarnation with a vivid representation right before our eyes! Kneeling at the feet of the Holy Child we prayed for you all, dear friends and benefactors of the mission of Pucallpa. May God reward your generosity a hundred-fold.

MISSIONARY INTENTIONS

JANUARY

That the ecumenical council may bring efficacious aid to the missionary action of the Church everywhere.

FEBRUARY

That the leaders of the new African states may recognize the part played by the Church in bringing about even the material prosperity of nations.



FROM MONTREAL

February 23. The day is flooded with sunshine glorifying the avalanche of snow under which the city lies buried. We four missionaries about to leave for a new mission post in Latin America feast our eyes on this last glimpse of a Canadian winter panorama.

We bid a fond farewell to our loved ones who came to see us off at the airport and board the plane which will take us to our Promised

Land in four hops — New York, Washington, Miami, Panama. It is pitch dark when we reach this ultimate link with our homeland at 2 a.m.

A few hours later, in the quickening rose gold of sunrise, we are lost in admiration of the southern hemisphere. The breathtaking pageant of the Andes unfolds far below, rock piled on rock, a wild chaos of magnificence and beauty proclaiming the glory of the almighty Creator.

¹ Simone Sabouin, Prescott, Ont.

² Lucille Brouillette, Richmond.

The first parting of our happy quartette occurs at Lima. Sisters Saint Jean Chrysostom² and Saint Ann d'Auray³, after stopping here for a few days, will go on to their Pucallpa mission; Sister Saint Martial⁴ and I immediately leave on the last leg of our journey to Bolivia. Our short stay in Lima is made

pleasant by a meeting with Sisters Saint Peter Nolasco⁵ and Maria Teresa of Jesus⁶ who left the Mother-house last year to found a new house of our Society in Peru.

An uneventful flight of four hours takes us to La Paz, highest airport in the world, at an altitude of 13,398

TO SANTA CRUZ

by Sister Leo Joseph¹, M.I.C.



¹ Aline Quirion, Sherbrooke.

² Constance Charette, Sudbury, Ont.

³ Fernande Saint Pierre, Manseau.

⁴ Maria Teresa Trujillo, Mantanzas, Cuba.



A STREET IN LIMA.

feet. In the distance, far to the east of the huge plateau, rises the Royal Cordillera, while on the west looms vivid and distinct against the luminous sky, the Peruvian Cordillera.

Notwithstanding the warm reception extended us by Sisters Irene of Jesus¹ and Marie Juliette², who travelled all the way from Irupana to greet us, we shiver with cold on the roof of the world.

At the Convent of the Reverend Sisters of the Good Shepherd where we will stay for a few days before going on to Cochabamba, we are served a stimulant and urged to go to bed as a precautionary measure

against mountain sickness. We obey. Never have we known such luxury as lying in bed wrapped in blankets of llama wool. It is hard to believe that we are in the tropics, at about fifteen degrees from the equator!

Our siesta over, we go shopping. The city lies in the heart of a gigantic canyon about three miles wide, ten miles long, 1,500 feet deep, at an altitude of about 12,000 feet above sea level. As we experience some discomfort from the rarefied air, we have to walk slowly through the sloping streets. Some sections of La Paz are beautiful but others are very shabby.

¹ Irene Trudel, Saint Narcisse.

² Juliette Ouellet, Squattek.

February 26. We leave La Paz under tropical sunshine. Gone are the "shivers". We needed this to revise our appreciation of a city which first appeared to us drab and gloomy.

Towards 10 p. m., the plane glides down the runway and we hail Cochabamba. Awaiting us at the airport are Sister Martha of Bethany¹, superior of our commercial college in the city, and Sister Marie Armand².

Because of its beautiful scenery, its temperate climate, its luxurious vegetation, this Bolivian city has often been called *El Paraiso*. However adequate the appellation may be, one need not live in this Eden very long before discovering that its inhabitants are heirs to all the ills of Adam and Eve's descendants everywhere.

¹ Bertha Pothier, Trois Rivières.

² Lucile Baril, Lorrainville.

³ Suzanne Longtin, Montreal.

March 7. Final separation between the two last members of the quartette. Sister Saint Martial assigned to our commercial college here wishes me godspeed as I leave for Santa Cruz accompanied by Sister Suzanne of Jesus³. We travel by station wagon over a broad smooth road winding over the mountains. Everywhere, vistas of enchanting beauty meet the eye. The weather grows much colder as we near the spot known as "Siberia" situated at 3,800 metres of altitude. After about eleven hours on the road we enter the plain of Santa Cruz.

Santa Cruz de la Sierra founded in 1560, boasts of being the seat of a bishopric since 1605, and of possessing an eighty-three-year-old seat of higher learning, the Gabriel Rene

AYAMARA
INDIANS,
BOLIVIA.



Moreno University. At present, the city has a population of 50,000. Almost entirely inaccessible to the outside world, Santa Cruz long remained a closed city, lost in a maze of forests and rivers. During the last decade, however, modern means of communication have ushered in an era of progress; Santa Cruz has become an important centre of commercial aviation as well as a railway junction, two international lines linking it to Brazil and Argentina. Moreover, the excellent Santa Cruz — Cochabamba route, inaugurated in 1954, favours shipping of various local products such as sugar, rice, maize, cotton, coffee, cocoa, fruits, leather, timber, minerals, livestock.

Japanese colonists have contributed to the area's agricultural development, chiefly as regards the cultivation of rice. In the near future, industrial installations will function on a large scale. The discovery and exploitation of *black gold* has activated commerce.

Notwithstanding recent modern trends, Santa Cruz clings to many a custom of the colonial past. Within its precincts, the old and the new fully harmonize. Young girls sporting latest American styles mingle with elegant ladies wearing the *manto*, a sort of black crape mantilla draped around the head and enveloping the shoulders in graceful folds.

Along the unpaved streets shabby ox carts compete for the right of way with saucy jeeps and heavy

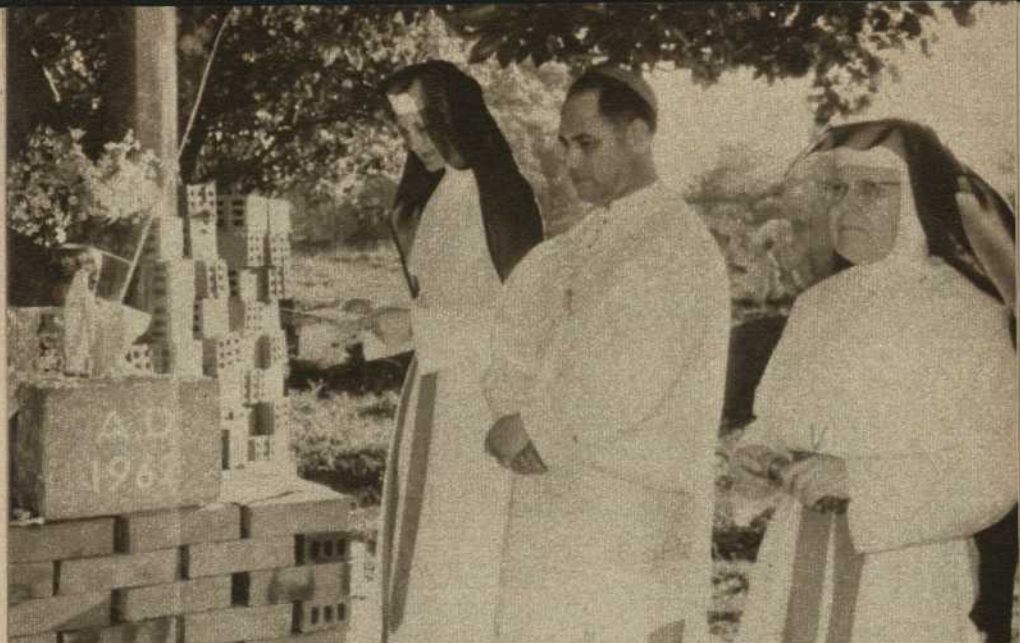
trucks. There are hardly any luxurious cars about, for during the rainy season the unpaved roads are reduced to quagmires, while in dry weather dust lies over them about four inches thick. Sidewalks crudely paved with rough bricks are rendered still harder on the feet by numerous steps which vary in height according to house entrances.

Generally speaking, the city dwellings offer an unpretentious front to the world. Once inside, however, the visitor may be agreeably surprised to find elegantly furnished rooms. But a large number of families are poorly housed.

Crucenos as the citizens of Santa Cruz are called, are noted for their gaiety and their openheartedness. Cardinal Cushing, who recently visited Santa Cruz as papal legate on the occasion of the city's fourth centennial, was deeply touched by the enthusiastic welcome tendered him by the population. So delighted was he with the ardent youth of the Eucharistic Guard that as a proof of affectionate interest he contributed in the establishment of educational centres.

Thanks to the Cardinal's providential gift, His Excellency The Most Reverend Luis Rodriguez was enabled to found a commercial college to prepare young girls of Santa Cruz to earn their living.

In 1958, while auxiliary of Cochabamba, Bishop Rodriguez had favoured the opening of our com-



THE CORNERSTONE OF THE
CARDINAL CUSHING BUSINESS COLLEGE
IS BLESSED BY HIS EXCELLENCY MOST REVEREND LUIS RODRIGUEZ,
BISHOP OF SANTA CRUZ. RIGHT: SISTER SUZANNE OF JESUS;
LEFT, SISTER LEO JOSEPH.

mercial course in this city. No sooner had he taken up his new post than he invited us to found a similar establishment in Santa Cruz.

April 6, 1962. The cornerstone of the Cardinal Cushing Business College is blessed today. His Excellency Bishop Rodriguez presides over the ceremony. Are present His Excellency The Most Reverend C. Brown, Society of Maryknoll, Reverend Fathers David Walsh and Augustine

Kircher, M. M., a number of friends of the work, and groups of the Legion of Mary and of Catholic Action. All pray that this new educational establishment may collaborate in the social progress advocated by the Church in Bolivia.

To all American and Canadian friends and benefactors of our South American missions I express heartfelt gratitude for their generous cooperation. God bless them everyone!



Open Letter to M. I. C.

Dear Sisters everywhere,

Some among you may perhaps remember me as a middlesize Sister of uncertain age, with a prominent nose, beetling eyebrows, and a bustling gait, who left for the missions a few years ago... For my part, whenever my thoughts roam to our novitiates in Pont Viau, Tokyo, Port au Prince, Baguio, I have no trouble picturing you all alike in your white and blue costume, all busily concerned with one identical task — your religious and missionary formation.

To me, you are somehow like the pipes of a powerful organ sustaining fortissimos in the immense symphony of the apostolate.

Your Sisters in Rhodesia and Nyasaland enjoy hearing about your doings, for this quickens their memories of the time when they themselves were novices. I must admit that I was at that time possessed of a fertile

imagination. I looked forward to extraordinary adventures *à la* Marguerite Bourgeoys or *à la* Frances Cabrini. I, nevertheless, shuddered at the thought of hypothetical meetings with panthers, cobras, lions, and what nots.

At present, I am peacefully and prosaically living in a progressive Africa where European styles are fast supplanting the primitive *saru*, where bush villages are being transformed almost overnight into teeming, modern cities, where wild beasts bewail the loss of their liberty, bored to death within the precincts of parks and reserves, where the most recently developed means of communication — helicopters and jet planes — are coming into daily use.

In the midst of this bewildering metamorphosis, missionaries are bound to shine like beacon lights. Upon them devolves the duty of guiding these young nations to the Father's house, of raising up fervent Christians, loyal subjects, of cautioning them against atheistic Commu-

Novices

nism which is a threat to their very existence.

We are looking forward to your coming in our midst, dear little Sisters, to share this great and stirring task. Do not forget to make ready an adequate spiritual, technical, and intellectual baggage for which you will find ample use.

At first you will have to observe attentively before you set to work this is of prime importance in getting adapted to new surroundings. Make up your mind that even though you may have many years of schooling behind you, you will still have





SISTER
LUCY OF FATIMA,
(LUCY HSU,
PEKING,)
TEACHES
THE NOVICES
CHINESE
CALLIGRAPHY.

to study over here one or several languages and dialects. Start right now importuning the Holy Spirit for the charisma of tongues.

One fine day, a short while after my arrival in Africa, I decided to put newly acquired knowledge of the local dialect to the test. Armed with an English-Citumbuka dictionary, I sallied forth to the neighbouring village. After carefully enunciating the ordinary salutations, I launched that outworn topic of conversation — the weather. Suddenly, every single word of Citumbuka so painstakingly memorized took flight like a bevy of frightened birds. Was my face red! I stood there unwilling to give up at once while children giggled and adults shrugged and exchanged amused smiles. Finally, I remembered the word goodbye and slowly retraced my steps to the convent.

Nothing daunted, I returned the following day determined to have another try at the elusive dialect which had seemed so easy at first sight. However, when I substituted for the expression *nkhamo*, nothing *nkhamo*, lion, the little ones scampered away, a frightened look on their chubby faces; but they soon realized that it was only another of the foreign Sister's funny mistakes and trooped back, laughing and clapping their hands. The older girls pointed out my error, and from that day on became my best teachers of Citumbuka, swift in correcting mistakes, tireless in repeating words over and over for my benefit.

After you will have mastered the language, it will be time for you to delve into your novitiate treasury and to distribute accumulated spiritual and moral riches to people whose spiritual poverty is appalling. You

will also be called upon to give them material succour. At all times and in all circumstances, let kindness be the mainspring of your action. Kindness is the "bait" God uses to draw souls closer to Himself and to render them more holy. An apostle should be charity personified.

This virtue it is that causes us to sympathize with those who suffer, to comfort them in their distress, to make them appreciate the true scale of values in a world gone mad with technique. Out of the seeds of

graciousness thus cast into the furrow bountiful soul harvests will grow notwithstanding inevitable annoyances and defections. As in the parable of the sower some of the seed may fall upon stony soil or in thorny ground or again in the midst of tares surreptitiously sown by the archenemy, but the grain will grow, in spite of all, and will eventually produce thirty, sixty, or even one hundred per cent.

This then is a resumé of the missionary life with its ups and downs,

THIS
JAPANESE
NOVICE
ENJOYS
FEEDING
THE DUCKS
THAT SWIM
ON THE
POND
CLOSE
TO THE
NOVITIATE.





A PILGRIMAGE TO THE LOURDES GROTTO,
BAGUIO NOVITIATE, P. I.

its trials and its consolations. Is it not the best life on earth?

Dear novices everywhere, whose white veils are about to be dyed black, come to Karonga! There is

work for everyone of you. Meantime *sono namara. Paweme.*¹

Ndine,

*Amayi Marie Christine*²

¹ This is all for now. Goodbye. ² It is I, Sister Marie Christine. Therese Blais, Sherbrooke.

BOOKBINDING,
PONT VIAU
NOVITIATE.





BUILDING A RECTORY

La Boule is a picturesque Haitian hamlet ideally situated at 5,000 feet of altitude, somewhere in the vicinity of Port au Prince. Its cool climate and enchanting landscape have made it a favourite resort for tourists from the capital. The local population consists of about thirty wealthy families who live here the whole year round, and of many farmers, all extremely poor, for there is little arable land in this hilly region.

Some years ago, a charitable Haitian lady having donated a school and a dispensary to La Boule, we were asked to assume direction of both. A curate from Pétionville came once a month to offer Holy Mass and to administer the sacraments while we Sisters travelled from Port au Prince to La Boule three times a week.

Thanks to regular doctrine classes and to the zealous activities of Legionaries of Mary, the people began to wish they had a resident priest that they might be able to

hear Mass and receive Holy Communion more frequently. Another local problem regarded the school which soon became too small to accommodate the many pupils

THIS
LOURDES GROTTO
AT
LA BOULE
WAS ERECTED
DURING THE
MARIAN YEAR.



who flocked to it, eager for schooling. The four classes we started with, had to be doubled and still there were other children waiting.

Finally, the Superior of our establishment in La Boule, Sister Saint Alphonsus of Liguori¹, Mother Alphonsus to the Haitians, took it upon herself to expose to His Excellency the Archbishop of Port au Prince the desire of the residents of the hamlet to have a pastor of their own. With not enough priests to go around, the Archbishop seemed at first reluctant to acquiesce. "My dear Mother Alphonsus," he declared, "I admire your zeal, but you see only the needs of your little corner while I see those of the whole diocese. Do you know that there are still many outposts of 1,000 and over, visited by the priest only once a year? You'll agree that they are worse off than La Boule with its monthly Mass... Nevertheless, I am willing to give you as regular pastor a priest in poor health unable to administer a large parish, this under one condition — the people must build him a rectory without any outside help."

If the Archbishop had little hope that the rectory would materialize, he was in for a pleasant surprise. The very next Sunday after her visit to the prelate, Mother Alphonsus who believes in striking the iron while it is hot, told the assembled faithful about the results of her endeavours. "His Excellency will send us a regular pastor if we build a

rectory for him. What do you say that we set to work immediately? The smallest gift in money or in kind will be appreciated."

First to offer his services free of charge was an engineer. The plans were drafted and a plot of land selected. Then, on December 10, after a solemn High Mass celebrated out of doors, the cornerstone of the new rectory was blessed. The following day, several groups of men started work on the foundations; La Boule became a hive of activity, with everyone doing his share cheerfully. As soon as school was out, the children ran to the cement factory where blocks were on sale for seven cents apiece, and proudly carried them, carefully balanced on their heads, to the building site.

All went well until the end of January when the builders ran out of funds. In May, Mother Alphonsus organized a fair on the grounds, fair which brought in sufficient money to carry on.

Work was again taken up with such enthusiasm that on September 10 the completed rectory, a simple unpretentious building, stood ready to be blessed. The good people of La Boule felt proud of this accomplishment and well they might, for rich and poor, adults and children, lay apostles and missionary Sisters, had collaborated in a spirit of friendly co-operation. On inauguration day, Holy Mass was offered at the Lourdes grotto erected during the Marian Year. Like the rectory and the school, this shrine had



MASS AT GROTTO.

been built thanks to the generosity and collaboration of all.

On September 11, La Boule extended a heartfelt welcome to its first resident pastor, Reverend Father Leguen, ex-pastor of the Port au Prince cathedral. From now on, Mass would be offered every day; besides, on Sundays, there would be Benediction of the Blessed Sacrament; liturgical offices would be held during Holy Week, Midnight Mass at Christ-

mas, evening devotions during the months of May and October...

All sang the *Te Deum* and the *Magnificat* with great fervour, thanking God for the abundance of heavenly graces bestowed upon them. May Our Lady reward their deep spirit of faith and their generosity by obtaining from her divine Son many a priestly and religious vocation among their children.

Our Dear Departed

Msgr. Romain Boulé, P.A., V.G., pastor, **Longueuil**; Rev. Father F. Schetagne, P.M.E., **Honduras**; Rev. Sister Marie Germaine, S.J.A., Saint Joan of Arc Institute, **Ottawa**; our dear Sister Marie des Neiges (Eugénie Chartrand, **Montreal**); Mrs. Stanislas Marsan, **Montreal**, mother of our Sister Marie Stanislas; M. Eugène Brais, **Montreal**, father of our late Sister Gilberte of Jesus; Mrs. Albert Charette, **Sudbury, Ont.**, mother of our Sister Saint Martial; Mr. Joseph Saint Amand, **Saint Aimé, Richelieu**, father of our Sister Saint Elodie; Mrs. Marc Trudeau, **Saint Julie**, mother of our Sisters Marie Reine and Saint Candide; Mrs. Jos. Laperrière, **Pont Rouge**, mother of our Sister Saint Germain; Mrs. Uldéric Cloutier, **Montreal**, mother of our Sister Marie Donald; Mrs. Léonidas Ostiguy, **Acton Vale**, mother of our Sister Saint Andrew; Mr. Arthur Boisvert, **Grand-Mère**, father of our Sister Maria Goretti; Mr. George Beaudet, **Deschailons**, father of our Sister Blanche of Castille; Mr. Hector Dumas, **Montreal**, brother of our Sister Saint Valérie; Mr. Alphée Talbot, **Rivière du Loup**, brother of our Sister Saint Marc; Mrs. L. Philippe Rioux, **Luceville**, sister of our Sister Madeleine of Jesus; Mr. Gilles Gloutnez, **Montreal**, brother of our Sister Saint Gilles; Mr. Téléphore Mulaire, **Saint Boniface, Man.**, brother of our Sister Saint Hilaire; Mr. Ludger Girard, **Claremont, N. H.**, brother of our late Sister Saint Louis of Gonzaga; Mr. Sydnor Léveillé, **Outremont**; Mr. Alexis Lacouture, **Boston, Mass.**; Mr. Wilfrid David, Mrs. J. Bertha Dupuis, Mrs. Joseph Labelle, Mrs. Hamel Chartrand, Mrs. Joseph Bégin, Mr. and Mrs. Napoléon Desgroseilliers, **Montreal**; Mrs. Henry Pepin, **Maisonneuve**; Mr. J. A. Lamarche, **Tetereaultville**; Mr. Jules Genest, Mrs. L. D. Moisan, **Trois Rivières**; Mrs. Edouard Desrochers, **Grand'Mère**; Mrs. Valmore Dumont, Mrs. George Normandin, **Hull**; Mr. Victor Levasseur, **Villemontel, Abitibi**; Mrs. J. Médard Lafortune, Mrs. Henry Majeau, **Joliette**; Mr. Edouard Landry, **Saint Ambroise**; Mrs. Omer Sylvestre, **Saint Barthélémy**; Mrs. A. Bigaouette, Mr. Isidore Maranda, **Quebec**; Mrs. Léo Brochu, **Saint Agapit**; Miss Marie Louise Chamberland, **Bic**; Mr. Ovila Latour, **Saint Agathe des Monts**; Mr. E. Deraiche, **Lac au Saumon**; Mr. and Mrs. Alfred Dufresne, **Saint Paul d'Abottsford**; Mr. L. Arthur Bergeron, **Granby**; Mrs. Lucien Ouellet, **Frelighsburg**; Mrs. Rosanna Lagassé, **Haverhill, Mass.**; Mrs. Joseph Rainville, **Iberville**.

Missionary Sisters of the Immaculate Conception

CANADA

MOTHERHOUSE, 2900 St. Catherine Road
Cote des Neiges, Montreal 26.
NOVITIATE, Pont Vieu, Montreal 40.
OUTREMONT, 314 St. Catherine Road,
Montreal 8.
CHINESE HOSPITAL, 112 Lagauchetiere St., West,
Montreal 1.
NOMININGUE, Labelle County, P.Q.
RIMOUSKI, 85 St. Germain Street, P.Q.
JOLIETTE P.Q., 750 St. Louis Street.
QUEBEC, 1073 St. Cyrille Street West.
VANCOUVER, Oriental Hospital, 236 Campbell St.
VANCOUVER, Mount St. Joseph's Hospital,
3080 Prince Edward Street.
TROIS RIVIERES, P.Q., 1325 de la Terriere Street.
GRANBY, P.Q., 35 Dufferin Street.
GRANBY, 50 Saint Joseph Street.
CHICOUTIMI, P.Q., 766 Cenace Street.
SAINT 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. 85 Victoria 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.

GUATEMALA

TOTONICAPAN, Guatemala, A.C.

BOLIVIA

SANTA CRUZ, Cardinal Cushing Business
College, Calle Lemoine, Casilla 70.

BOLIVIA

COCHABAMBA, Academia Comercial,
Calle Oruro No 309, 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,
Davao Province.
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.
HINCHE, 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.
CIKUNGU, CATHOLIC MISSION,
Kazimuki P.O., Northern Rhodesia, B.C. Africa.

