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THE PRECURSOR



*His Holiness Pope John XXIII
whose tireless efforts in favour of peace and unity
the world can never forget.*



*To His Holiness Paul VI,
Vicar of Christ upon earth, all the readers of
THE PRECURSOR offer their filial and respectful homage.*

Among Main Council Themes: **THE MISSIONS**

by G. B. Tragella

The missions, which until present times Catholics (a great part of the higher and lower clergy included) considered as a peripheric appendage of the Church, will probably hold the centre of the ecumenical Council and will even overflow beyond the Mission Commission whose five sections will be powerless to exhaust the subject. Why? Simply because the revolutionary evolution of the world taking shape in the disconcerting postwar era has focused world-wide attention on Asiatic and African countries previously little known.

Today, concern is felt regarding these peoples whose welfare the Church was long alone in procuring through her missionaries; the politics of great Western States as well as of America are eager to monopolize them. Press agencies no longer ignore them as was the case some ten years hence; special reporters are dispatched thither to keep their readers informed on what is daily taking place in these remote regions. Those whom scientists called peoples without history are

tumultuously invading modern history, inaugurating a new and thrilling chapter.

What the Church did for these peoples and the results she obtained must not be overlooked. The first millenium of the activity of the Church, millenium whose wards we are, closed on an asset — it gave life to a Christian Europe; as to the second millenium whose cycle is not yet completed, results are more difficult to appraise.

The second millenium is a period of active Christian expansion overseas, among new peoples who from century to century have stepped into history. In the Americas and in the Philippines the cycle has been partly completed. In the rest of the mission world, the apostolate is active although the conquest is still unachieved. Retardment can be expressed in geographical terms as well as in statistics, the latter none too clear.

At the close of the present century, world population will have reached three



Representatives of the young Church of Nyasaland,
The Most Reverend J.L. Jobidon, W.F., missionary bishop of Mzuzu,
and The Most Reverend Cornelius Cisulo, autochthonous bishop of Dedza.



An increase of educational establishments must keep pace with the increase of Hong Kong's Catholic population. Mount Good Hope has a roster of 2,000 pupils. Sister Saint Raoul, M.I.C., (Yolande Moquin, Ottawa), is headmistress.

thousand million as against today's two thousand million. According to various estimates the Catholic Church, which has at present a membership of from four to five hundred million, will by then have soared above the half milliard. Nevertheless, the proportion of Catholics in relation to total world population will no longer be one to four, but one to six. Therefore, the annual increase of about four million Catholics (the approximate half million of converts from the missions included) no longer allows the Church to keep pace with humanity, and the progress of the missions is annulled.

Such a situation may be explained by the fact that missionary forces are spread over an insufficient geographical area. True, no

comparison can be made regarding this subject between the conditions of today and those of a mere fifty years ago as shown by the continual sectioning of missionary circumscriptions. It is, nonetheless, evident that: (1) immense territories especially in Central Asia are not and at present cannot be rendered accessible to heralds of the gospel; (2) within the network of territories occupied by missionaries, their presence is generally active merely in important centres and vicinity, and in affiliated stations. Distant countries have, however, been discovered to a maximum and as the same thing occurs in neighbouring missions it happens that these territories while officially occupied and looked upon as part of respective ecclesiastical circumscriptions, are never effective-

ly evangelized because of the shortage of missionary personnel.

This, added to difficulties of all kinds inherent in this great enterprise, elucidates the fact that in our twentieth century the Church still has so much to do in the non-Christian world. She is called upon to hem within Christ's Fold nearly four-fifths of living mankind, a bagatelle of about two milliard men not counting the "separated brethren". The ecumenical Council in which several hundreds of African and Asian bishops are taking part cannot overlook this great missionary dearth which daily becomes more dangerous due to actual circumstances.

Perhaps the present form of mis-

sionary occupation needs to be altered; for instance, ought we to keep up the system of entrusting given geographical and ecclesiastical circumscriptions to the care of certain missionary Institutes who assume entire and exclusive responsibility for their evangelization? In time, this problem will lose much of its acuity thanks to the increasing number of dioceses turned over to autochthonous bishops, but at present it continues to exist, the local clergy being as yet unable to cope with the exigencies of the apostolate. This clergy cannot undertake the task of opening up new areas still untouched by evangelization. Even if the old system is allowed to survive in regions where autochthonous priests are few, could it not be improved

His Lordship the Most Reverend L. Bianchi, bishop of Hong Kong, blesses the cornerstone of Mount Good Hope.



upon in such a way as to obtain a more extensive occupation of all dioceses in mission territories? The bishop in charge of the entire area might subdivide it into sectors entrusted to priests belonging to congregations other than his own, making them answerable to him for the evangelization of their respective districts. An increase of personnel would probably result from such an arrangement, since a Society, reluctant to undertake the direction of an entire mission area, would be willing and able to assume responsibility for part of it. Besides, the district superiors who ought to enjoy a certain autonomy (always safeguarding uniformity of methods) would be equally interested in having their mission field prosper. Respective bishops or societies would have the honour and the satisfaction of performing their mandate in a manner consonant with their responsibility.

In Japan this system of mission regions is successfully functioning. To adopt such a system in all mission territories may be the solution to a crucial problem.

It should be applicable even in dioceses entrusted to autochthonous bishops who could invite American or European priests or others to share with them the evangelization of their territory.

The problem of the effective occupation of a territory in order to relay the gospel message to all, is not only fundamental, it is also urgent; it cannot be put off because of the times in which we live. We

are at a turning point of history when the apostolate is drifting from one epoch to another. The problem is, therefore, of paramount importance, for if the missions do not find in the Church a wise and enlightened guide in this crucial period of transition, failure may ensue for the Church at least in this sector.

Such a thing must not and cannot happen.

The Council comes at a providential epoch to acquaint the whole Church assembled under the Pope's direction with this redoubtable matter. Thus as Father Manna wished, "The whole Church for the whole world!" This massive intervention of the Church in order to direct and to regulate missionary activity will sanction its new course transforming its aspect which until now appeared natural, specific, and, therefore, essentially perpetual. The process has just been initiated under pressure of events.

What are the causes of this evolution of the apostolate about to transform its fundamental traits? They may be recognized in a few exterior or interior events which are known to all. In certain mission countries, these causes arise from the maturation of missionary activities resulting from the passing of time, of accumulated experience, of the slow but ineluctable evolution occurring among divers populations and civilizations. This is particularly true of countries with ancient civilizations long stagnant: China, Japan, India, Indochina. Two other factors have oc-

casioned more rapid changes: correlative phenomena such as "decolonization" and "independence" especially in the less developed areas of Africa.

In the first group of lands, the factor of colonization existed only in Indochina (now Vietnam) and in India. There never was any colonization in Japan nor in China at least not in the sense of a direct domination exercised by a foreign power. Both these countries, however, experienced the fascination of Western

civilization which Japan was not slow in copying in its more utilitarian manifestations — science and technology. On the other hand, India and Indochina enjoyed the facility of studying European civilization in its highest cultural expressions, within the pale of their own territory, in schools created by the colonizing powers, England and France respectively. Nevertheless, in India, Indochina, Japan, and China evangelization had been going on for centuries, accumulating at times none too favourable, even tragical experiences

Reverend Rodolphe Roy, W.F., administers baptism to a group of catechumens in Lunyangwa mission, Mzuzu diocese.



thanks to which Christianity and divers nationalities had the occasion of getting mutually acquainted. Results, if often modest, were, nonetheless, positive and durable. On the one hand, in such countries, the missions have today almost totally lost their former foreign aspect (allusion made merely to the exterior aspect) to take upon itself that of the Church reaching out to adulthood, consequently endowed with local and national characteristics better developed and recognizable.

In the second group, on the other hand, evolution which carries the "mission" period through the "Church" period, has more recently started and is progressing more rapidly in keeping with imminent political evolution. But, within normal ecclesiastical cadres — ordinary hierarchy and autochthonous episcopate — the process is slower.

This novel movement whether taking place in the Asiatic or in the African group requires the methodical revision of a great part of missionary activities beginning with catechetics down to social initiatives of a charitable or educational nature. Care should be taken to co-ordinate all similar activities with governmental directives wherever these exist especially in the sector of education so as to avoid disillusion, misunderstanding, harmful hostility. This falls within the domain of civil rights concerning relations between the Church and the new postwar states. Although these relations have now been almost normalized in the Orient, China excluded, they remain unprecise and

at times threatening in the African sector.

The gospel message is unchangeable; but the way it may be carried and applied in the new world born out of the last global war admits and necessitates new tactical plans in order to adapt its acceptance and its implementing to the particular political, religious, cultural and psychological conditions of non-Western peoples who may well be expected to achieve weighty influence in the international concert of nations. For these peoples whom Europe has early evangelized, autochthonous structure will prove insufficient. While preserving the integrity of its doctrinal and moral patrimony, the Church must really become embodied within nations as happened in the West. The Church is neither Greek, Syrian, Armenian, nor even Latin but Catholic. Such a process implying elaboration over centuries perhaps will become one of the chief duties of the episcopate, of the autochthonous clergy, and of local Catholic intellectuals.

Probably, this undertaking will be initiated by the Council. Bishops who are the sons of newly constituted nations, will find themselves directly concerned in this great "mission" on which depends the future of their Churches and the salvation of numberless peoples who in majority have not yet entered the true Fold.

It is, therefore, to be expected that Oriental and African bishops will discover in all sectors, not mere-

ly in those of the missions, indications and invitations to integrate the datum on the exigencies of their respective Churches and nations, on the theological, practical, juridical, moral, disciplinary, and liturgical levels. Above all they will have the opportunity of exposing their opinions regarding the formation of their clergy, of their future religious families and of their lay apostles.

After this work has been accomplished and all available mission territories have been more adequa-

tely occupied, a *moral occupation* will be effected totally integrating the goal of the apostolate and transforming the mission into a veritable Church. Vatican II, whose aim is to revitalize the faith and religious life in the already constituted Church of the West, will, moreover, have the merit and the honour of having given fresh impetus to the task of the definitive implantation of the Church in lands who for hundreds of years have been yearning after the hour of salvation.

Osservatore Romano, November 2, 1962



After having sacrificed everything for the cause of the Missions, you will discover at the end that what you have received is more than what you have given. The balm of charity is in fact like that oriental nard, celebrated in Sacred Scripture, whose perfume impregnates the hands and the entire person of those who touch it. In this regard Jesus said that "It is more blessed to give than to receive".

Pope John XXIII

A true follower of Christ has an obligation to participate in the sanctification of "all nations" and not only his own.

Rev. James Keller, M.M.



"Mother Mary Anne, is the Pope coming?"

PLAIT-1923

The Council and Charity If You Please

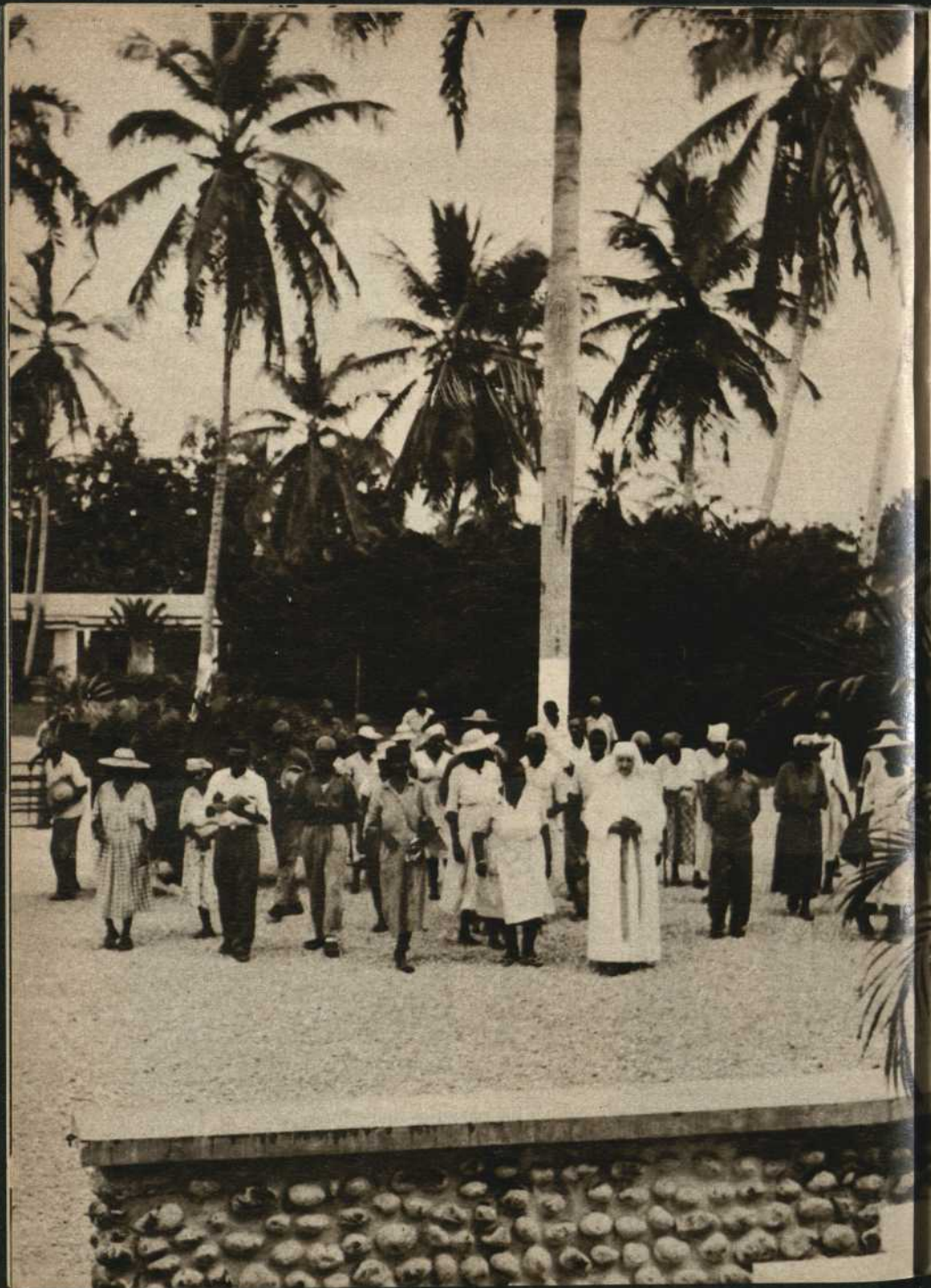
Sister Marie Anne ¹, M.I.C.

Some "bagail" !

As the Council concerns each and every Christian, we started early in 1962 to inform our patients at Charity If You Please in what way they were expected to collaborate in the work of ecclesial reflection and revision undertaken by the bishops of Christendom assembled in Rome. Through regular doctrine lessons, Mr. Maurice Jean, catechist and orderly, duly explained the nature and the aim of the Council. Reverend Father Bédard, O.M.I., gave a weekly conference on the subject. For our part, after the recitation of the rosary and evening prayers, we added invocations for the success of Vatican II.

The patients were impressed. "Really, this Council is some *bagail*, affair!" they exclaimed.

¹ Jeanne Beland, Louiseville





Mr. Maurice Jean, Charity's catechist, explains what an important "bagail" the Council is.

The cortege of the sick and the halt made its way through the grounds.

Preparing for the Council

On the Sunday preceding the inauguration ceremony of the Council, Reverend Father Bédard urged the personnel of Charity If you Please to join the faithful of the whole world in a triduum of prayer and of penance to implore the assistance of the Holy Spirit on the ecumenical assembly.

The following day, I visited the wards inquiring what the patients wished to do to respond to the call of the Holy Father, call reiterated by our zealous Bishop Collignon and by Charity's devoted chaplain. After consulting for a while

they unanimously decided to make pilgrimages to the Lourdes grotto, the Calvary group, and the Saint Vincent de Paul's shrine erected on the grounds of the establishment. This decision appeared excellent, in full keeping with the devotional spirit of our folk. What Haitian does not love a procession?

That very afternoon the cortege of the lame and the halt slowly made its way through the grounds. It was inspiring to watch these crippled men and women as they prayed with simple, unwavering faith during a whole hour even though many of them could stand only with great

difficulty. Whenever I inquired, "Are you not too tired?" they replied, "Do not worry, dear *maman nous*. We want to do something hard for the Holy Father's intentions. We will make a daily pilgrimage until the inauguration of the Council in Rome."

Pope John XXIII's fatherly heart would surely have been stirred if he could have witnessed this homely scene.

October 11

Holy Mass was offered at the Refuge and the patients received Holy Communion. Pictures of His Holiness decked all the wards. Dur-

ing the day observed as a holiday by school children throughout Haiti, the pupils of the Charity If You Please School organized their own procession, this time inside the hospital wing.

At once puzzled and delighted at these various manifestations, Jean Marie, my youthful helper inquired, "Mother Marie Anne, is the Pope coming?"

"Hardly," I replied, hiding a smile. "You see, the Pope just now is very busy welcoming bishops from all over the world."

"Oh... Wonderful persons like our Bishop Collignon?"

"Yes."

They
walked
for the
Pope



"But, Mother, where will they all sleep and eat?"

Jean Marie had echoed the topic daily discussed by our dear old people and patients. They have had to wrestle not always successfully with the vital problem of board and lodging before the doors of Charity If You Please opened wide to them as a haven in their distress. If it proved so difficult to house and feed one person, how much more so must it be to cater to the needs of thousands they reasoned.

In the afternoon, a procession of young students from the city car-

rying papal flags and shouting, "Long live the Pope," paraded around the grounds of the establishment to the joy and consolation of the bed-ridden unable to join their companions on the triduum pilgrimages.

In a state of council

Ever since, Charity If You Please has been living in a state of council. Its guests, the suffering members of the Mystical Body, conscientiously do their share in bringing about the rejuvenation of the Church.



and the

Council



Will You Be Going Back?

Sister Marie Albertine ¹, M.I.C.

It was five past 11.00 p.m. As the powerful jet glided in for a landing at Dorval, the lights from Montreal's streets and avenues twinkled as from a city in fairyland. The plane taxied to a stop. We caught glimpses of parents and friends come out into the night to welcome us home. A few minutes of suspense while formalities were gone through, then down the escalator we went to meet them. At long last, we were looking into their dear faces. How old this one and that one had grown! How conspicuous the "silver threads among the gold". And of course a few dear ones were missing. Fifteen years is a long time to be away.

What does one say under such circumstances? I can hardly tell even now after having lived through these never-to-be-forgotten moments. What answer does one give for instance to the question, "Will you

be going back? Fifteen years on the missions ought to be enough to satisfy you..." But how could one think it enough when there still is so much work waiting to be done? When one's lifelong dream has been to spend oneself to the end among those who hunger after Christ, it stands to reason that one cannot help wanting to go back.

Why does a missionary on furlough feel like a fish out of water? This is difficult to explain. Everything about his adopted land holds irresistible appeal. Just as a business man's aim is to earn as much money as possible, the missionary's sole ambition is to give Christ to the hundreds of souls entrusted to his care

To help you understand something of this desire, I will here sketch an aspect of missionary action among Catholic student youth in the southern part of the Philippines.

Beginnings and effectives of S.C.A. in Padada

When I arrived in Padada (May, 1960) Student Catholic Action (S.C.A.) had been functioning since 1954, time when Saint Michael's Academy was first organized. His Excellency Bishop Thibault, P.M.E.,

had blessed and encouraged this movement which clearly complied with the requests of Sovereign Pontiffs for active apostolic action among Catholic student youth. The organization had been launched

¹ Jacqueline Blondin, Longueuil

thanks to the zeal of Sister Genevieve of Nanterre,² M.I.C., a veteran of the Canadian J.E.C.

At the very start, secondary school students volunteered to perform the task of catechists in neighbouring public primary schools. They thus prepared many groups for first holy Communion.

Today, nine years after its inauguration, the movement has a roster of five hundred militants divided into four units, under a central committee composed of five officers from the College³ and of unit leaders. Affiliated to the diocesan and na-

tional Chapter, Padada's S.C.A. has as clearly determined aim: (1) To improve student environs especially on the campus; (2) to prepare leaders for parish and for society; (3) to promote the personal sanctification of members.

Role of militants

Every Catholic student in the College may become a member of the organization. A militant is one entirely dedicated to the work, one who in order to lead his brethren to God strives to create contacts. This personal work of contact is an art

² Geneviève Saint Pierre, Montreal



Mr. Meniel, director of Saint Paul Academy Band, and his musicians like to serenade Our Lady.

to be developed among our boys and girls. It is gratifying to find how adept they grow in it, reaching out to souls and preparing them to welcome God's grace.

According to Reverend Stephen Kealy, "The Church in the Philippines has only one tenth of the priests she stands in need of."³ The dearth of priests is even more keenly felt in the diocese of Davao where for the last decade the population has increased by leaps and bounds mainly due to the surge of emigrants from other parts of the archipelago. From a mere 300,000 inhabitants in 1940, Davao has passed to 1,090,246 in 1962; 114 priests administer 124 parishes, 70 being in charge of priests of the Canadian Foreign Mission Society, and 44 entrusted to various other Communities — 1 priest per 9,600 parishioners. Padada numbering 70,300 inhabitants 65,000 of whom are Catholics has only one parish administered by 2 priests who must answer the needs of all the faithful.



Charming Miss Padada.

Whence the imperative necessity of Catholic Action movements. To make up for the priest shortage, S.C.A. militants are called upon to exercise a judicious and disinterested apostolate.

APOSTOLIC TASK OF S.C.A.

Personal contacts

According to the aims already mentioned, S.C.A. endeavours to procure the personal sanctification of its members and through them to improve their environment. Personal contacts, an essential element of S.C.A. apostolate, has been taken

to heart by our Padada students.

Companions suffering from indifferentism as well as non-practising Catholics are soon spotted. Militants tactfully operate a *rapprochement*, show affectionate interest in their

³ The term *college* is here used of an establishment comprising besides the primary and secondary course of studies, specialized courses leading to a baccalaureate in certain fields such as pedagogy, commerce, etc.

4 "The milieu of B.C.A. in the Philippines", *Christ to the World*, 1960, (no 4) b. 471.



Of course, it's a school...
somewhere on the fringe
of Padada.

affairs, help them out on all occasions. Before the school year is half through, most of these cases have agreed to meet the chaplain to discuss their religious problems. How relieved and happy they feel after receiving the pardon of their sins in Confession!

A case in point is that of Carlos, already married, the father of two children. Whenever his friends inquired, "When will you have your common law marriage rectified by the Church?" Carlos evasively replied, "I'm waiting for my mother-in-law's arrival here." The S.C.A. militants having brought him to

my office one day, I also ventured to ask, "Carlos, when will you have your marriage blessed?"

"Madre, I'm waiting for my mother-in-law."

"Listen, Carlos, supposing you met with an accident today, were run over by a jeep or something... Would you say to Our Lord when you come to stand before Him? 'Sorry, Lord, but I was waiting for my mother-in-law to set my marriage to rights'?"

Carlos was impressed. After moments of silent reflection, he blurted out, "Madre, can this marriage

business be done without anybody knowing about it?"

Nobody did learn about it except the pastor and the two S.C.A. officers who stood as witnesses. Carlos' wife who came of Aglipayan stock had been given doctrinal instruction by members of S.C.A., and had asked to be baptized a Catholic shortly beforehand. She and Carlos received Holy Communion the next morning.

Catechetics

In nearly all barrios and villages surrounding a town like Padada, there are elementary schools under exclusive governmental control. Although the Constitution forbids the state to take the initiative in having religious courses taught in these schools, the Church has the right to teach catechism to the pupils three

Eager overseas
Catholic Action
students cry out
to missionaries
on furlough,
"When will you
be back?"





Distributing Christmas gifts in Padada. Beside the jeep, Sister Genevieve of Nanterre; inside, Sister Marie Albertine.

times a week. But how can two pastors, their hands already full with current parochial duties, manage to find time to catechize over six thousand children?

Here again, S.C.A. fills in the gap. Visiting the poor

Every year when Christmas comes around, S.C.A. members stir up among the student body generosity in favour of the poor, using as various means of emulation maps, charts, lists of current prices, begging from

Two or three times weekly, members dispense doctrine lessons to Catholic children enrolled in public schools. The happiness of these youthful apostles knows no bounds when they can prepare whole classes to receive their first holy Communion.

market booths, etc. Enthusiasm soars to boiling pitch as Christmas draws near and parcels are ready to be made. Rice, sugar, corn, salt, soap, sardines, powdered milk, clothing, all these indispensable household items go into each basket.

Early on Christmas morning, a loaded jeep makes the rounds and there is joy in many a poor household as well as in the hearts of the students who experience the truth of the old saw, "It is sweeter to give than to receive."

Christmas festivities over, S.C.A. militants undertake to perform another important task house to house visits in which vital contacts are made. Dividing the city into three sectors, they methodically call on families where only too often spiritual as well as material poverty reigns. Gradually, tepid Catholics

Catholic Actionists help this needy family.





Reaching out for the sap
from which "tuba" is distilled.

are led back to fervent religious practice, marriages are rectified, children are baptized. The students are proud to stand as godparents and they earnestly discharge the duties entailed.

Saint Augustine Youth Association

Among other initiatives launched by S.C.A. members is the Saint Augustine Youth Association. In the Southern Philippines, *tuba*, an alcoholic beverage concocted out of the fermented sap of the coconut palm, is all too popular. Many of our young people are familiar with this cheap and potent liquor.

After two years of existence, the Association has a roll of twenty-seven youths, all firmly resolved to observe total abstinence and to encourage others to do so. To this end, they organize sports and excursions in which the Chaplain takes part. The wellspring of their apostolic dynamism they find in frequent communion with Our Lord and regular reception of the sacraments.

Role of missionary Sister - advisor of S.C.A.

Reverend Canon Raimbault delineates as follows the role of the Sister in the service of Catholic Action. "Hers is not the task of initiating the movement, but of making it desirable, of preparing the atmosphere, the milieu, of upholding militants through her comprehension and readiness to help." ⁴

⁴ *Educatrices Paroissiales*, March, 1962.

Years of experience working with militants in Padada have taught me to appreciate their value. Whatever their ideas or their conduct, our boys and girls want to be understood. Delicate and sympathetic perception is needed to guide the Oriental soul always so sensitive and so intuitive. One must learn to act gently, to talk agreeably, to manifest genuine interest

in order to break down the barriers of diffidence and reserve. I love and admire them for their courage in wrestling with difficult situations, for their dedication to the challenge of lay apostolate.

Do you still think that there can be any doubt about my wanting to go back?



Filipino hut perched on stilts.

IN THE SU-AO VINEYARD

Sister Saint Angélique¹, M.I.C.



For the third time in twenty-six years the Lord has bidden me, "Go forth out of your country into the land which I will show you..." In 1949, after the Communists had taken over Manchuria, my beloved adopted land, I was forced to leave the dear Manchurian people among whom I had been privileged to work as a nurse during thirteen years, sharing their sorrows, trials, and hardships.

Providence then led my steps to the Land of the Rising Sun. I joyfully accepted this new assignment convinced that the Japanese vineyard would eventually become as dear to me as the Chinese.

Thirteen more years sped by. In August 1962, the divine Master beckoned once again, bidding me leave Japan, where I had meantime taken root, for Taiwan where about twenty of our Sisters were hard at work since 1954. On a total population of 12,000,000, the Island at present numbers some 200,000 Catholics.

Although the uprooting was painful I immediately prepared to answer the Master's summons. It cost me more to leave Japan where mine was the difficult task of training young Japanese ladies in the ways of religious life, than it had to leave China and my dispensary to which I was, nevertheless, deeply attached. But

the hand of the Lord is gentle even when it severs and smites. All is grace as poets and saints assure us.

Su-Ao is a little Taiwanese town nestling at the foot of green mountains, facing the blue Pacific. Fortunately, I had no trouble in getting acclimatized. I now feel thoroughly at home in this to me new land and well on the way to becoming Taiwanese among the Taiwanese in imitation of the great apostle of nations.

The inhabitants of Su-Ao are a simple, sociable people whose main occupation is fishing. They also own a few plants where cement is manufactured out of clayey limestone quarried on neighbouring mountain slopes. Living standards are as unsophisticated as can be. As long as shelter and food have been secured, the people are content.

His Excellency The Most Reverend Philip Coté, S.J., six members of the Society of Jesus, two of whom are Chinese, and a number of catechists, work at the evangelization of this district whose total population numbers 37,000. It is composed of Taiwanese, Chinese, and hill people. Founded in 1950, the mission today has a Christian population of 1,400.

Leafing through the Sister's Mission journal, I am amazed at the work they have been able to do

¹ Cécile Mathieu, Our Lady of Guadalupe

since their arrival here in 1958. Allow me to quote a few items from the July-August 1962 report: 15 adults and 10 children baptized, 24 First Communions, 255 individual doctrinal instructions at the convent and 317 on home visits; 34 contact visits; etc. The secret of this fecund missionary labour may be found in the generous spirit of adaptation the Sisters, all of

them veterans of the Chinese missions on the mainland, have shown in integrating themselves to the new milieu of the Taiwanese missions. For years they lived in rented rooms, right in the midst of the people, moving every time a typhoon smashed the rickety buildings. Storms occur frequently in the region of Su-Ao, often leaving disaster in their wake.

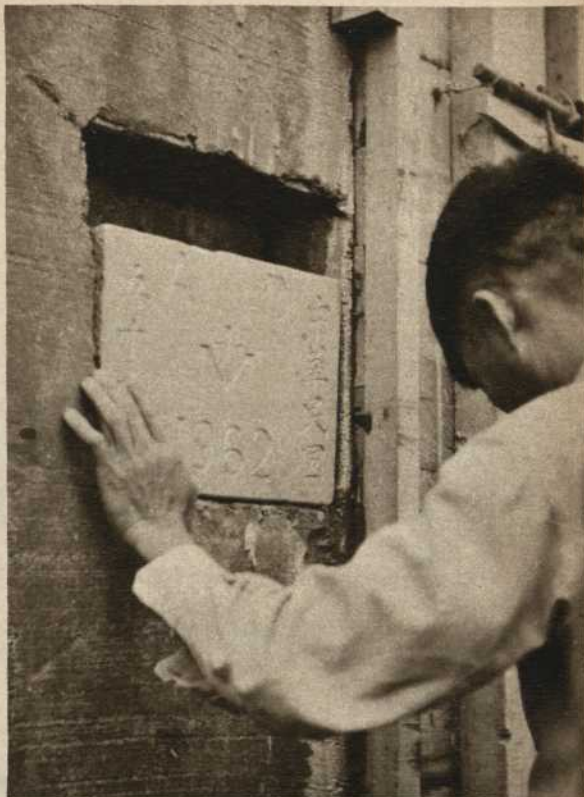
Reverend Father Valois, S.J., blesses the cornerstone of Su-Ao convent. Left to right: Sister Saint Emérentienne (Marie Berthe Fleurent, Saint Germain de Grantham); Sister Saint Ann (Marie Louise Gosselin, Saint Sophie de Mégantic); Sister Imelda of the Eucharist (Simonne Boisclair, Almaville); Sister of the Nativity of Jesus (Thérèse Giroux, Quebec); Sister Mary of the Assumption (Alice Larouche, Sweetsburg).



Finally, in 1961, a piece of land was purchased and construction started on a residence for the Sisters and a social work centre. The cornerstone was blessed by Reverend Father Valois, S.J., in November 1961. Hymns in the local dialect were sung at the modest ceremony and a few medals together with official papers signed by the President, the architect, and the Sisters, were inserted in a cavity in the foundation stone. Sealed and set in the front entrance, this stone bears a double inscription in Roman letters and in Chinese characters marking the date according to our Christian era and to the era of the Republic. Fire-crackers punctuated the celebration, Chinese and Taiwanese fashion. Also according to local custom, wine was served at the reception which followed.

The new convent stands on a green plot between the

mountains and the sea. Beyond the mountains is the Industrial Fisheries School, a co-educational establishment attended by students from all over the Island, even from important centres like Taipei and Shintchou. In many a Catholic mission of this region, kindergartens have been inaugurated by zealous missionaries assisted by their catechists.



Shortly after my arrival here, I was invited to visit the Tong-Ao kindergarten at about forty minutes by bus from Su-Ao. Tong-Ao is a big village with a mixed population of about two thousand hillmen and Taiwanese. Thanks to the kindergarten, contacts have been made and a mission nucleus is being formed.

We took the paved road which twists and turns, circling boulders and clumps of vegetation, plunging down into ravines. Here and there we caught breathless visions of jagging peaks washed in hues of mauve, green and misty grey; far below, the sea appeared with flotillas of fishing craft bobbing up and down its surface like nutshells on parade its white-crested waves now playfully chasing one another, now lashing in impotent fury against the rocky seashore.

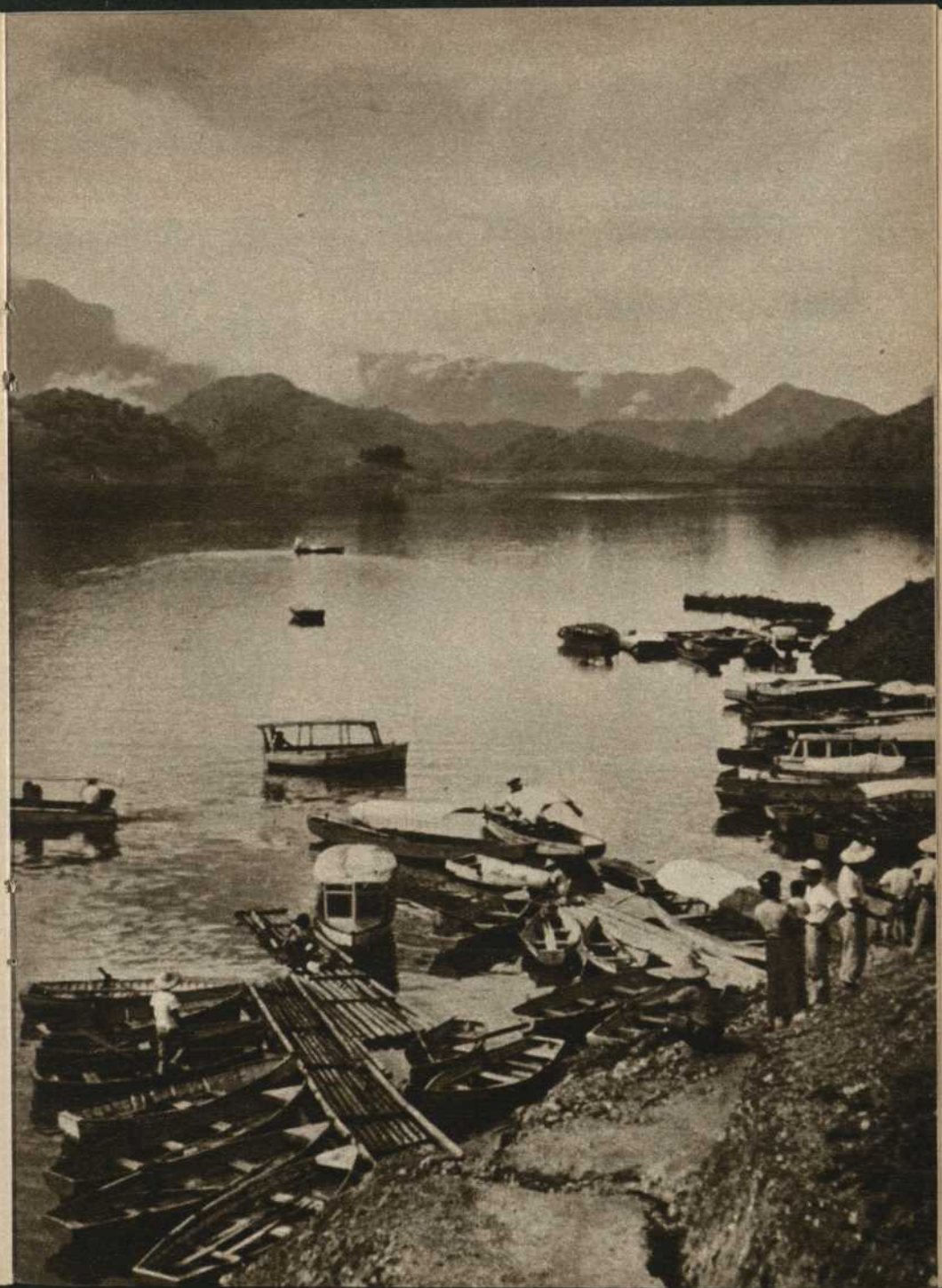
Tung-Ao was reached at last and after a short visit to Our Lord in the Blessed Sacrament, I went straight to the kindergarten. What a delightful surprise awaited me there! The thirty children from the hills who made up the forenoon class all spoke Japanese as charmingly as any Japanese little ones. In

the afternoon, I met a class of alert Taiwanese youngsters. All these children are taught Mandarin which is obligatory in schools and universities ever since the departure of the Japanese and the coming of Chinese from the mainland.

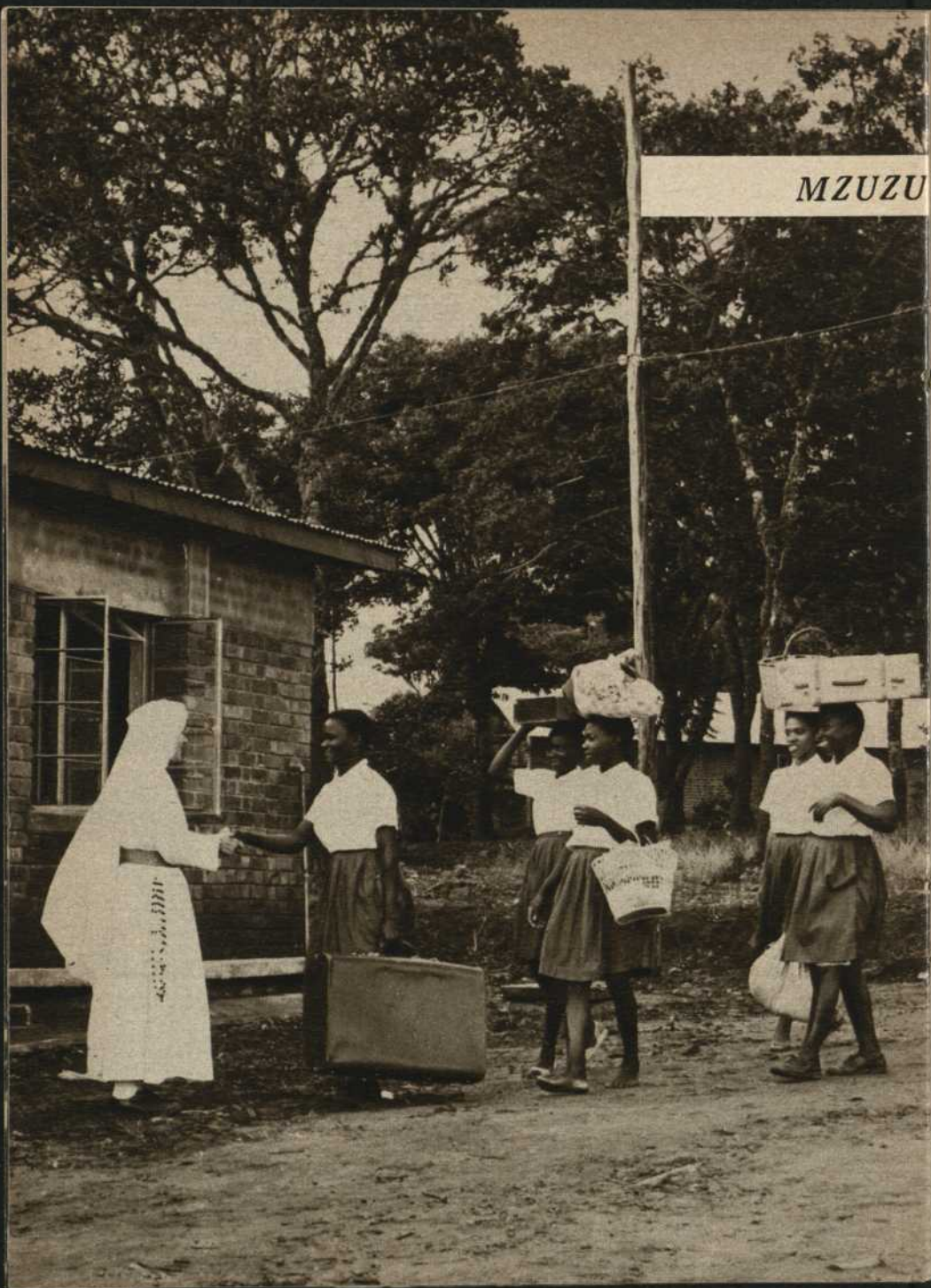
Time spent studying Mandarin and Japanese will, therefore, serve me in good stead since these two languages are spoken by nearly everybody around here who has had any schooling. It now remains for me to learn Amoy, the mother tongue of the people of Su-Ao.

Dear friends of our Taiwanese missions, of its schools and dispensaries, please pray that we may reach as many people as possible with the glad tidings of the gospel. Pray that legions of apostles may join us soon in the vineyard of Su-Ao.





MZUZU



Sister Ann Helen, M.I.C.,¹ relates events of last days spent at Karonga's secondary co-educational school and introduces us to the new Mzuzu secondary school for girls.

Marymount

Greetings from faraway Africa. I have finally reached Mzuzu, the mission where I have been recently assigned to teach at our new secondary school. As I jot down my first impressions from the veranda of the school, I feel as if I were sitting on top of an observation tower. Perched on a plateau, Marymount is girdled by a chain of mountains located approximately thirty miles away. What whimsical and fantastic shapes these mountains display! Close by, a dull red roof, that of the Bishop's house, stands out against the dark green background of the bush. Also at a short distance, on a vast clearing which contrasts sharply with surrounding trees, lies Mzuzu Airport where small Beaver planes, carrying mail from home, land twice a week.

I have been here but a month and find it quite different from my former mission. We had very sultry weather the last few days which preceded my departure from Karonga. Sister Claude de la Colombière², teacher of French and mathematics, and I were kept busy packing text-

books and library books in cartons. Finding a sufficient number to pack our books was a problem. Whenever a box arrived in the mail, it was pounced upon and labelled "reserved". String also is scarce around here. Fortunately, a roll of nylon string received in crates from our dear Motherhouse was just what we needed.

The co-educational school at Karonga where Sister Claude de la Colombière and I taught last year has been closed. By January 1963, the boys will have a new school directed by Marianist Brothers from Dayton, Ohio; the girls will come to us at Marymount. Evidently, this separation called for a farewell party held the night before the official closing day of the school. I only wish it were possible to reproduce the entire evening on TV. In their farewell address, the boys mentioned their deep regret at parting with their teachers as well as with the interesting science books at the school library. (Most of the books donated by benefactors from America are the property of the girls' school.)

¹ Helene Labelle, Marlboro, Mass.

² Suzanne Rinfret, Ottawa.



The bus needs a push during the rainy season.

As far as we are concerned, we shall certainly miss our hard-working boys gifted with such sunny dispositions.

On the last day of school, we were invited to eat *sima* with the boys. *Sima*, a paste resembling bread dough, is cooked in iron pots heated over an open fire. It is never eaten without the traditional *dende*, seasoning which comprises either cooked beans or greens. People living by the lake use fish as a substitute.

Nothing is wasted; even the eyes are relished. In America, I often had the occasion of eating with chopsticks and actually enjoying the food I was able to convey to destination. I found that eating *sima* is more of a fine feat. I was served a plate containing a little heap of *sima* together with a small plate of *dende*. The indispensable finger bowl lay at hand. Since eating utensils had been placed at my disposal, I thought it best to use them, but

my hosts burst into laughter and without delay initiated me in the correct way of eating *sima*. After making use of the finger bowl, one simply introduces the tips of one's fingers into the heap of *sima* in an effort to detach from it a small quantity which is rolled into a ball to be dipped into the *dende* and absorbed little by little. This is repeated until the heap has disappeared. Must I confess that I never got to the bottom of the plate? Nevertheless, my efforts at adaptation were heartily applauded.

It was with sorrow that Sister Claude de la Colombière and I bade farewell to our devoted Sister Superior, to all the wonderful Sisters we were leaving behind, and to the lovable people of Karonga. I enjoyed every minute of my stay there. We finally drove off on our 150 mile trip through the African bush practically uninhabited. The first rain-falls had rendered the dirt roads almost impassable and the primitive bridges were crossed only "with help from above". These routes are ordinarily condemned during the



Mzuzu market
offers sweet potatoes,
peanuts,
dried fish.

THE PRIDE OF MZUZU DIOCESE —
MARYMOUNT, NEW SECONDARY
SCHOOL FOR GIRLS.



rainy season, airplanes being the sole means of transportation at this time of the year.

After zigzagging up and down mountainous roads for an eight-hour period, we finally reached our destination. Mzuzu is part of Lunyangwa Mission directed by the White Fathers. The Mission, comprising a good number of villages spread out over a radius of thirty-five miles, has a total population of 50,000; on this number 900 only are Christians or catechumens. Keep in mind that the Mission is only six years old and that its population is constantly changing. Since Mzuzu is the capital of the Northern Province, most of the Af-

ricans are civil employees often transferred from one area to another. Here, there is an evolution towards a better standard of living which is quite evident.

A four-ton truck finally brought in the crates. The temperature is relatively cool, even cold at times. It reminds me somewhat of American autumns in early November although the deep green foliage of the trees undergoes no change. Needless to insist that unpacking books at a temperature of 68° F. was heavenly compared to packing them under the scorching Karonga sun when the thermometer registered 110° F. Altitude is an important

factor in regulating the temperature of a region. Here the nights are so cold that I appreciate two woolen blankets, whereas at Karonga I could hardly stand a sheet.

Would you like a brief description of the school which can accommodate one hundred boarders? We shall take Forms I, II, and III corresponding to freshman, sophomore and junior years in American high schools. The four brick pavilions are one-story buildings, two-storied houses being quite unusual in Nyasaland. Our vast refectory with its

light green walls will also serve as gymnasium, recreation hall, and temporary chapel. Steps lead into the kitchen with its three enormous African stoves, really iron pots measuring thirty inches in diameter and thirty-six inches in height, used to cook the *sima* and the *dende*; under each is a miniature fireplace. Smoke is carried away by large white chimneys. Just picture a smiling Aunt Jemima, stirring a mixture of corn-flour, water, and salt with a long wooden paddle. Steaming hot, the hard mass is picked up with a wood-



BIOLOGICAL SPECIMENS ABOUND.
THEY COME IN ALL SIZES, SHAPES,
AND COLOURS.



SISTER CLAUDE
DE LA
COLOMBIERE
FILLS SHELVES
OF TEMPORARY
LIBRARY.

SISTER ANN HELEN
PROUDLY EXHIBITS
GIANT MUSHROOMS

en ladle measuring approximately seven inches in diameter, then served in individual dishes.

Nearby, are located two store-rooms containing the food reserve. Maize, beans, peanuts are heaped up in alcoves at least eight feet high. A definite quantity of maize is taken to the mill daily for grinding into cornflour prior to cooking the *sima*, main course of every African meal. (On special days, it is replaced by rice.) The *dende* is the only part of an African meal which varies from time to time. Although boiled beans make up the ordinary *dende*, greens,

fish, mushrooms, peanuts and very rarely meat are also used at times. This menu certainly differs from that of boarding schools back home.

Linked to the refectory by a long veranda are the sleeping quarters. Since Mzuzu is renowned for its heavy rainfalls, all the pavilions are thus connected. Brick walls inside the dormitories have been plastered with a thin coating of cement and painted in pastel shades. The dormitories are divided into small rooms each girl having at her disposal a spacious closet, a bed, a straw mattress, and a pillow — all

of which are luxuries for our secondary school girls who, at home, sleep on the earthen floors of their thatch-roofed huts. Lavatories and showers are located at one extremity of the building. For the majority of Africans around here, running water is an eye-opener.

Last but not least, are the three well-lighted classrooms where thirty-five pupils can easily be accommodated. Ceilings, a rarity in our African bush, have been provided to soften the thundering sound of rain which beats like a drum upon

the aluminum roof. Resources being just about exhausted, the stock room will have to be used as library for the time being.

Next door to the classrooms is the roomy laboratory where sinks and tables are the only furnishings available at present. Biological specimens are plentiful. They come in all sizes, shapes, and colours, such as eagles, owls, bats, chameleons, lizards, turtles, puff adders... A baby gazelle is the most recent item in my collection. Knowing my liking for dissection, children and even





grown-ups bring me specimens daily. Most captivating are the giant mushrooms which grow in the neighbouring bush. A few days ago, a young girl came to sell me a jumbo mushroom for two shillings (25c). Since I hesitated to take it, she insisted, "With such a mushroom you can feed a family of twelve". It measured fourteen inches across and weighed three pounds. The moment I picked it up, I decided that it was truly worth more than a quarter. Mushrooms are so abundant during the rainy season, that African women preserve them in a peculiar way. I am sure that you have never come across this recipe even in your favourite cooking book. The mushrooms are spread in large, flat baskets which are hung from the beams of the hut, then a fire is lit on the earthen floor. After being processed in this manner, mushrooms may be kept indefinitely. They taste somewhat like smoked ham.

Marymount is about to open its doors to a lively group of young African ladies. How grateful I am to God for this fine school presently the best we have in the Northern

Province. Although it cannot compare to those in America, we would not exchange it for a million dollars.

This year in Nyasaland, approximately 10,000 boys and girls took the high school entrance examinations. Since there are but nine boys' schools, five girls' schools, and five co-educational schools in the province, only 530 boys and 320 girls stand a chance of being chosen for Form 1. To attempt to please everyone is impossible and provokes many a problem. This is the reason why the Headmasters (Principals) from the different secondary schools form a Selection Board Committee. Those who do pass the examination are listed according to the results obtained without considering the age factor varying between thirteen and twenty years. An attempt is made, however, to place the pupils in schools located nearest their villages because transportation is scarce and expensive. Some boys and girls have to walk seventy miles to come to school. When the selection has been completed, each Headmaster sends a catalogue to his candidates. Here are a few notes from ours:

Annual Fees:	Tuition fees:	7 pounds, 10 shillings	(\$21.00)
	Boarding fees:	7 " 10 "	(\$21.00)
	Total	15 "	(\$42.00)

Outfit:

Each pupil is provided with a school uniform, (navy blue skirt and bolero, white blouse,) sports' uniform, mattress, pillow, woolen blanket, knife, fork, spoon, cup and saucer. Irons (heated with wood) and hoes are also available.

Each pupil is expected to bring bedsheets, pillow-cases, additional blankets, a few dresses, a sweater or a jacket, a pair of shoes for cold weather, underwear, handkerchiefs, towels, etc.

At least five shillings (60c) is needed for pocket money. We have hired an African tailor to make the school uniform, pillow and mattress covers, bedspreads, curtains. We are quite pleased with his work. The girls would have liked to sew their own uniforms during the Domestic Science lessons, but this did not prove feasible as they must follow a set program throughout the school year which closes with a display of completed articles.

At this very moment, the greatest anxiety of our future students at Marymount is that of securing their fees. Many are forced to appeal to the generosity of brothers, uncles, or other relatives. There exists a deep spirit of solidarity among members of a same clan. Yet, such a spirit is not always an asset, especially in a boarding school. These young ladies come from different tribes, speak different dialects, and are strongly attached to their village customs. A courageous effort is required on their part to adapt themselves to a group. Moreover, family environment devoid of any cultural influence presents a challenging situation for the pupils and for the teachers as well. At home, during the holidays, an African girl's main occupation consists in hoeing the family garden and making ditches for irrigation. She is also expected to fetch water, firewood; to launder the family clothing by the riverside, pound the maize, and cook the *sima*. In hot regions like Karonga, one pupil admitted that twice a week she rose at two o'clock in the morning to help pound the maize into flour. Two women armed with heavy wooden pestles,

pound the maize alternately and rhythmically in a mortar carved from a tree trunk. For adolescents, the afternoon and evening tribal dances are the most relaxing distraction.

As you can see, these girls come to us with no trace whatsoever of any cultural background. At home, newspapers, periodicals, and books are nowhere to be found. It is difficult for us who have always enjoyed well-stocked libraries to conceive such a situation. Moreover, since the vernacular only is used at home, these African girls must make repeated efforts to speak English when they reach school. The language difficulty is a handicap. Nevertheless, our principal aim lies in character training as well as in preparing young girls to fulfill their future role in life as Christian women. Religion is evidently the most important subject on the curriculum. Yet in Form I, for example, only nine out of thirty girls are Catholics. This is not surprising as no account is taken of religious denominations in the selection of candidates.

Just one word more before closing the long epistle. You are all invited to board a "Telstar" (sono, sono) immediately, to witness *in vivo* the life of a missionary in the African bush.

Please continue to pray for me so that I may faithfully do God's work. You may count on my prayerful remembrance at daily Mass.

With joyful wishes and heartfelt gratitude,

Sister Ann Helen, M.I.C.



HONG KONG

UNPRECEDENTED EXODUS

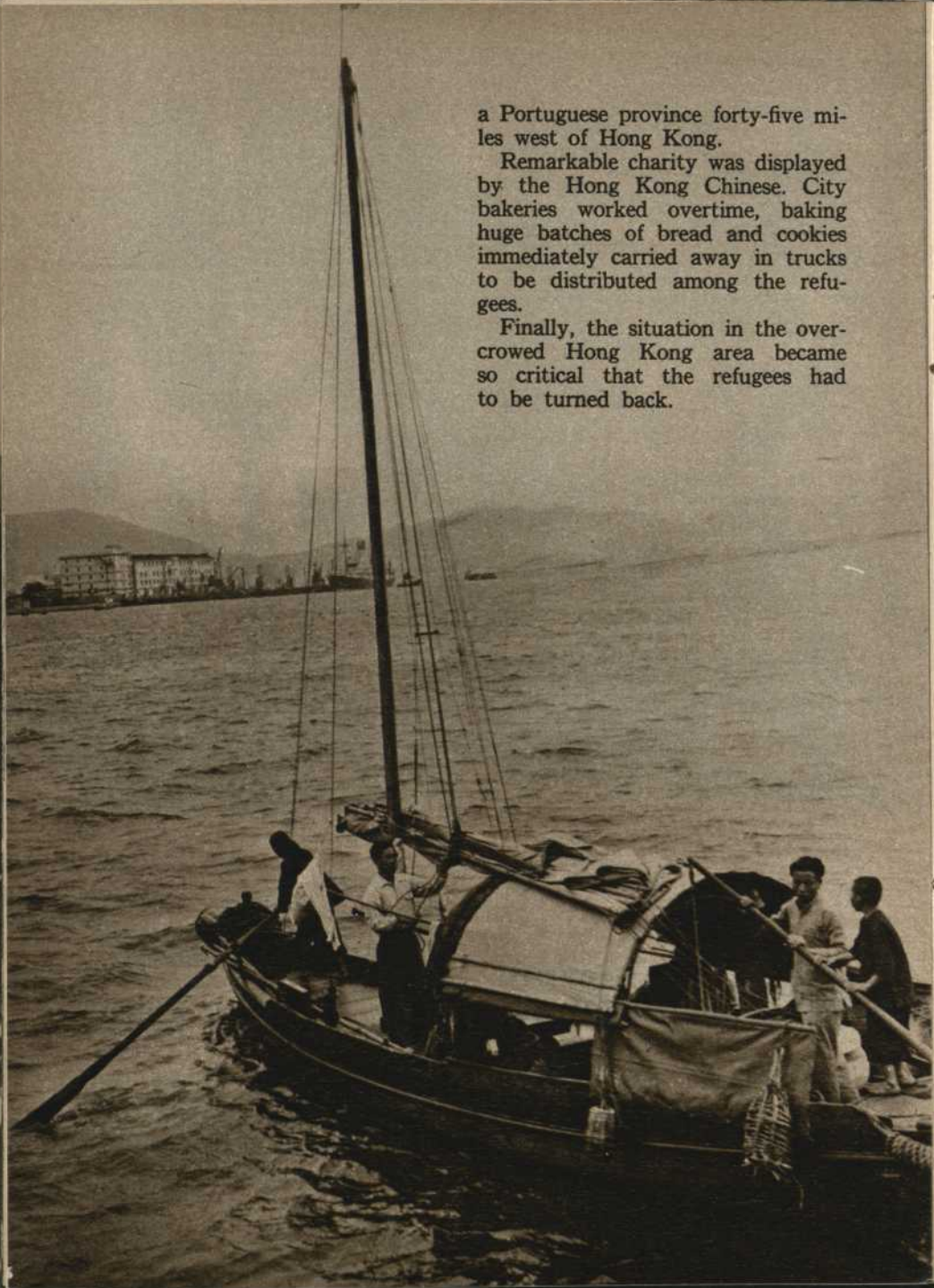
Never can I forget the tragedy I witnessed when, in 1962, the Hong Kong government was forced to stem the flood of refugees pouring into its territory from Red China.

Early in May, groups of from 200 to 300 had begun sneaking into the colony. Soon, 4,000 persons were trooping in daily. Numerous groups came by boat from Macao,

a Portuguese province forty-five miles west of Hong Kong.

Remarkable charity was displayed by the Hong Kong Chinese. City bakeries worked overtime, baking huge batches of bread and cookies immediately carried away in trucks to be distributed among the refugees.

Finally, the situation in the overcrowded Hong Kong area became so critical that the refugees had to be turned back.





Fugitives from Red paradise queue up at the entrance of Mount Good Hope, Kowloon, where M.I.C. Sisters distribute flour rations donated by "Catholic Welfare".

The heart-rending scenes which followed were such as to move even hearts of stone. A man had just recognized his wife who had fled from the mainland eight years ago, when he was hustled aboard a van and returned to the border before he could speak to her. As he shoved a thirteen-year-old boy into a van, a police agent heard him wail, "Let me stay, please, please. I came over to meet my father. Mother died on the way. I want to see my father..."

"What's your name?" the agent inquired. Imagine his surprise when he found out that this was his son who had been a baby when he himself had felt China before the

Communist advance. He obtained permission to keep the boy with him in Hong Kong. Numerous were those who might have pleaded similar tragic circumstances.

Within a few weeks, 25,000 persons who had entered Hong Kong by stealth were sent back by the police, but it is estimated that for every three picked up, one refugee won the race to freedom.

Three Communist officials who had had enough of the Party, grasped the opportunity to escape.

How explain this mass exodus from a land said to be "liberated."? Does not Red China loudly proclaim that it is on the way to and has even achieved social and economic



This is what a Kowloon
refugee family calls home.

progress? The truth is to be had from those who risked their lives in the arduous trek to a free country. "We have no food and no liberty. Every staple is rigorously rationed. Nearly everybody suffers from beri-beri. In a single province, 5,000 people died from malnutrition, many having poisoned themselves eating wild herbs, tree bark, and seaweeds

in an attempt at easing hunger pangs."

The Communists have passed a law obliging millers to grind straw with the rice and wheat grain in order to increase their volume. Imagine the effect on weakened stomachs.

Deeply anguished by the fate of their relatives and friends on

Homeless
mother
earns
family's rice
ironing
on sidewalk.



the mainland, the Hong Kong Chinese regularly go to the border area with bundles of food and clothing. Parcels of simple staples such as rice, vegetable oil, flour, are also forwarded by parcel post. During the last few months, over five million food parcels have been mailed at the Hong Kong Post Office.

The Reds openly blame the severe famine now haunting China on natural calamities: typhoons, drought, floods, etc.

But, how explain the wagon loads

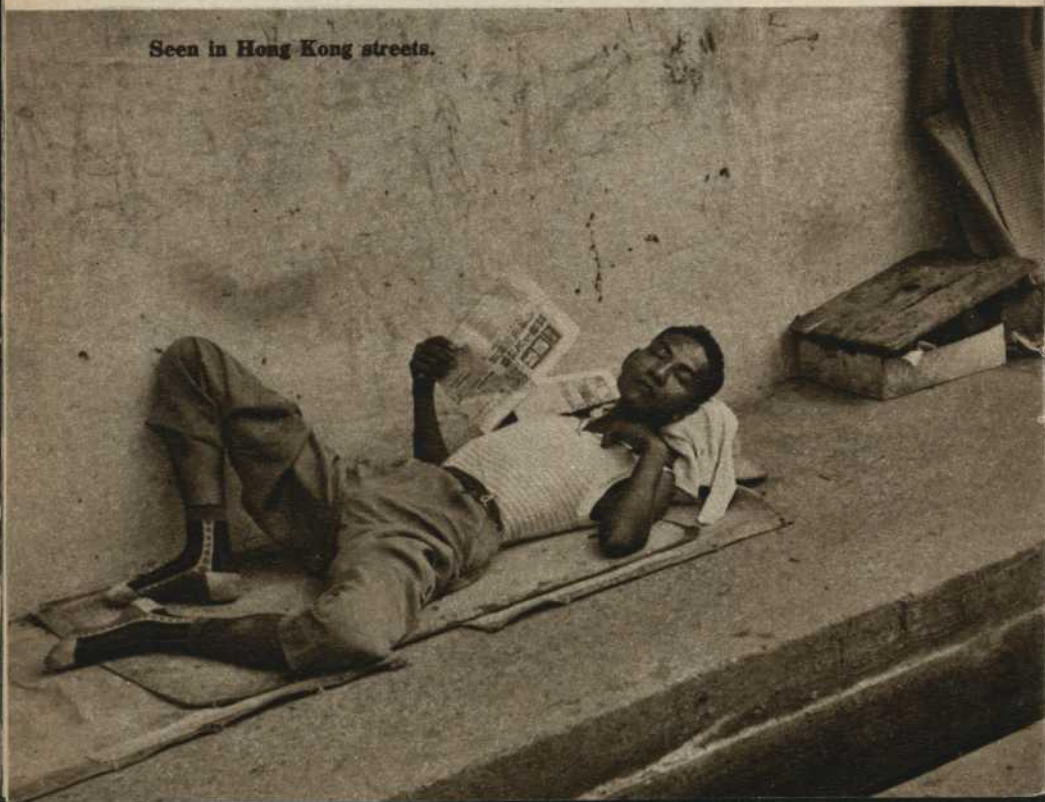
of foodstuffs brought to Hong Kong from Canton almost daily, including cereals, sugar, dairy products, fish, meat, fruit, vegetables? The Communists sell this food in Hong Kong in order to obtain foreign exchange with which to buy armaments, for the regime set up by military force can be maintained solely by force.

Let us hope that the sad story of 1962 China may serve as a warning to the remaining free nations of the world.

Sister Jeanne Leber, M.I.C.

Etienne Bilodeau, Montreal.

Seen in Hong Kong streets.



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— HOW TO CARRY TWINS PICKABACK ?

FISHERMEN PLYING THEIR TRADE OFF TAIWANESE COAST.

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