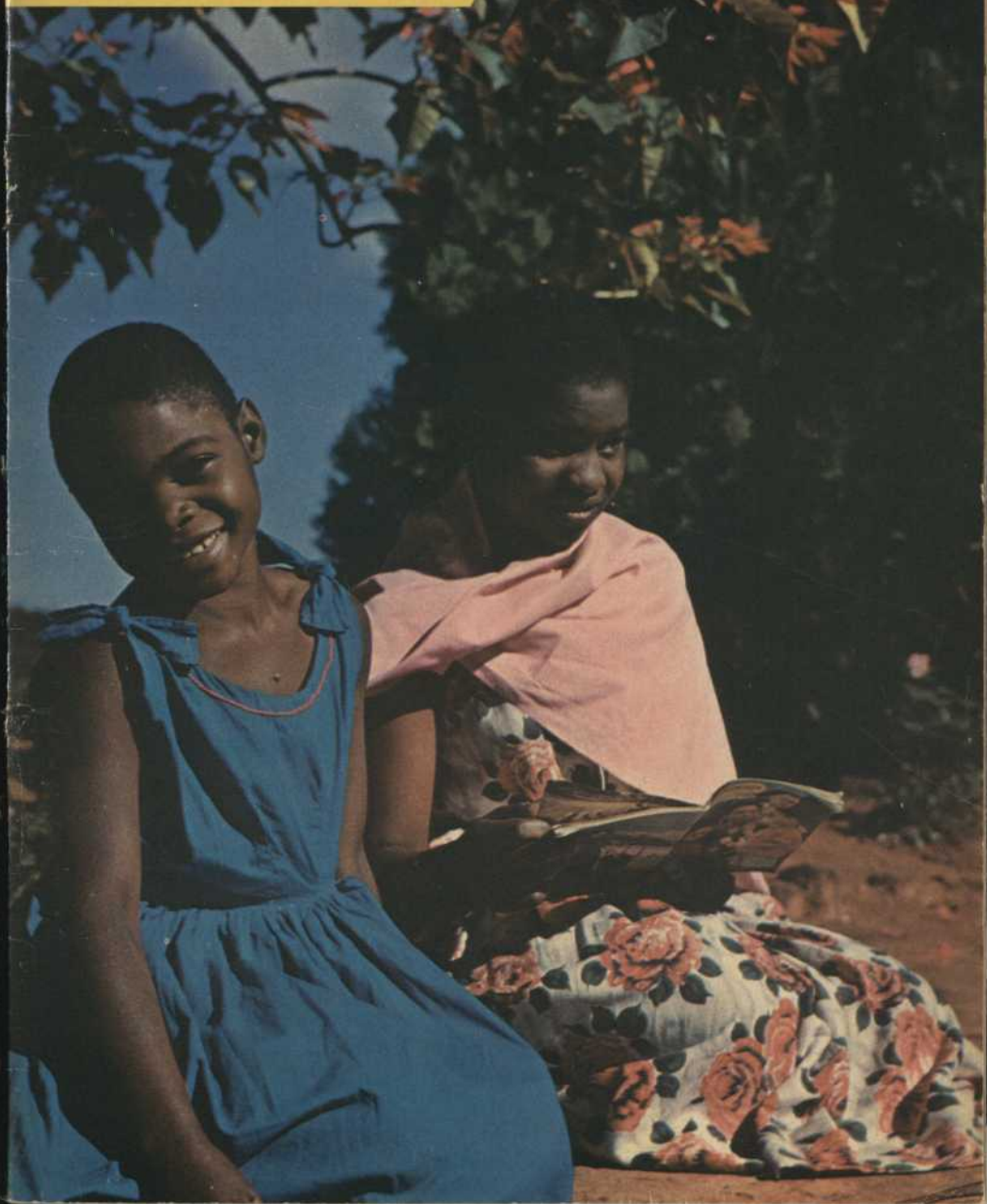


THE PRECURSOR

November-December 1963



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THE PRECURSOR

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COVER PICTURE: NYASALAND. MONIKA MOHO, TEACHER AT
MZUZU AND HER NIECE VALERIA.

RECOLLECTION DAY AT THE
ROSARIAN SISTERS' NOVITIATE, RUMPI.

NIHIL OBSTAT: Father A. Cossette, P.M.E., April 29, 1963.

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AN AFRICAN SOCIETY, THE ROSARIAN SISTERS

In his encyclical *Rerum ecclesiae* Pope Pius XI gives the following advice to missionaries, "Since for the organization of the Church in your regions, it is necessary, that you make use of the elements from which by Divine Providence it is composed, you ought, as a consequence, to consider as one of the principal duties of your office, the founding of native religious communities of both men and women."

Bold project

No sooner was the territory of Nyasaland's Northern province raised to the status of an Apostolic Prefecture (May 1947) than its spiritual head, Msgr. Marcel Saint Denis, W.F., gave his attention to the training of the indigenous clergy and to the establishment of a local

African congregation for women works so earnestly urged by the Sovereign Pontiffs. It required unshakable trust in the Holy Spirit to start a minor seminary and still more so perhaps to inaugurate an African congregation in the midst of a people yet unprepared to understand the meaning and value of a life entirely dedicated to God. Of the then total population of 349,706 inhabitants, a mere 2,486 were Catholics, 3,000, were catechumens, while Protestants numbered about 75,000. Local mentality, even among the Catholics, and Bantu tradition were opposed to celibacy. That sons and daughters of the Tumbuka tribe should refuse to enrich it with children was unthinkable.

The establishment of the minor Seminary being more or less considered as an ordinary school encountered no vehement opposition. Moreover, it would take a good fifteen years before the first priest would be ready for ordination, time for a better understanding of religious concepts which would eventually break down the barriers of prejudice.

It was quite another matter to launch a religious society for women as this meant that Tumbuka daughters would refuse to marry not in another twenty years or so but right now in 1951. Canadian Missionary Sisters of the Immaculate Conception had come to the northern province in 1948, where they had flourishing missions, one in Katete, the other in Mzambazi. While the Africans appreciated the Sisters, they regarded their way of life as mysterious as it was incredible.

Foundation of Rosarian Sisters

Msgr. M. Saint Denis intended to organize a typically African society enjoying self-government as soon as possible. He envisioned members of this society fired with apostolic zeal, close to the people, pliant, capable of adapting themselves to the current of impending evolution, alive to the problem of procuring the intellectual and material development of illiterate masses floundering in superstitious practices, but, nonetheless, obsessed with a vague aspiration to independence.

To establish such a society, a cornerstone had to be found, a genuine and dynamic Christian endowed with gifts of the mind and of the heart, well-educated, generous, at least partially initiated into the beauty and the exigencies of religious life. Being acquainted with the desire of a young Tumbuka girl, Beata Ngoma, to live "for God alone" as she saw the missionary Sisters doing, Monsignor at once made up his mind to realize his bold project. Beata, youngest daughter of Katete's catechist, Lorenti Ngoma, possessed desirable qualifications and had besides benefited by a staunch Christian education. Gifted with a mind of finest calibre and a bent for languages, Beata had been a brilliant student, first at the White Sisters' boarding school of Likuni, and subsequently at their teaching college of Membeke, in the central province. There she had met and made friends with a student, member of an African congregation whose novitiate was at Bembeke. Thus she had been introduced to religious life as led by

**The Rosarian postulants
make their promise.
Sister Maria Anastazia,
mistress of postulants.**





Msgr. J. M. Saint Denis,
founder
of the Society
of Rosarian Sisters,
and the first
professed Sisters:
Maria Rufina,
Maria Victorya,
Maria Anastazia,
Maria Beata.

African Sisters. To Rozalina, her closest friend, she had written her admiration, "Here I have met daughters of our own race who have been fortunate enough to be chosen by Our Lord as His spouses. How I envy their lot! To marry is a good thing, but not to marry is better, one being then free to serve and to love God... These African girls are indeed fortunate." To Sister Magdalen Marie, M.I.C.¹, superior at Katete, she wrote, "This week, I am teaching a few classes of application. Whenever I look at the little one's bright faces, I remember the dear Tumbuka children back home and I long to teach them all about God."

Her training completed, the young teacher returned to her native province firmly resolved to promote education among her people whose cultural and religious disadvantages she

deplored. Despite the fact that she was better educated than the young girls of her nation, she never gave show of her knowledge. Her infectious liveliness, her deep social sense, her affability, made her a good companion.

By 1951, four Watumbuka girls, Rufina, Anastazia, Rozalina, and Victorya already shared her ideal. They placed implicit trust in what she told them of the religious life, although none of them had had her experience, non possessed her readiness of mind. How could they since all were neophytes?

On November 21, 1951, Msgr. M. Saint Denis approved the project of the little group and formally authorized the foundation of the Society of *Wamayi wa Rozaryo Lituwa*, Rosarian Sisters.

Growth of the society

Msgr. M. Saint Denis entrusted the formation of the five postulants to the Society of the Missionary Sisters of the Immaculate Conception. Sister Magdalen Marie, M.I.C., the first novice mistress, fully shared his views regarding the advisability of founding a purely African congregation in preference to making an African graft on a Canadian Society. In this she was but following the lead of her Foundress, Mother Mary of the Holy Spirit, who of yore in China had favoured the foundation of two Chinese congregations: the

Theresians and the Rosarians.

Postulancy and noviceship were to extend over two years in order to assure supplementary doctrinal instruction, a solid religious formation, and initiation into the missionary activities of the Prefecture.

Concerning this foundation, Monsignor wrote to Rome, "The spirit which must animate members of the Congregation of the Holy Rosary is above all a spirit of zeal and of charity urging them on to spend themselves without stint for the conversion of pagans, the perseverance of Christians, and the return to the

Even as postulant the Rosarian Sister begins to serve her people.



Fold of stray sheep... The aim of the Congregation is to procure the glory of God through the personal sanctification of its members and through the establishment and maintenance of Christianity throughout Northern Nyasaland and wherever superiors may see fit to call them."

The little family of postulants had as first quarters a room in the overcrowded convent, room which in turn was used as dormitory, refectory, common room, and school room. Their mode of life remained that of the Tumbuka.

It was no easy task to lead these children of the bush along the ways of perfection. A great drawback was that there existed as yet not a single spiritual book written in Citumbuka, the official tongue of the society. In collaboration with Sister Magdalen Marie, Beata translated meditation manuals by Vercruysse and revised a sketch of the Imitation. It was also her duty to make clear to her companions the duties of "dedicated persons". Her perseverance buoyed up their own. Besides the difficulty of adapting themselves to religious life, they had to contend with violent opposition from the outside; friends, acquaintances, relatives pestered them with unsought advice, accusing them of following a will-o-the-wisp and of betraying tribal interests in order to ape the ways of foreign women. But, the young Watumbuka strong in the charity that bound them together, triumphed over the solicitations of their own capricious nature which until then had been allowed to run free as the antelopes of their native hills.

In April 1953, in the presence of numerous Africans gathered to witness such an untoward spectacle, Msgr. M. Saint Denis presided the robing ceremony of the first Rosarians and blessed the newly built postulate and novitiate house.

The Motherhouse of the Missionary Sisters of the Immaculate Conception assigned as mistress of novices, Sister Bernadette of France¹, M.I.C. Under her direction, the African novices devoted themselves entirely to their spiritual formation and to the study of religious subjects. As the book problem was still acute, Beata started translating from Cinyanja into Citumbuka a catechism of the vows, a prayer manual, and a book of meditations and visits to the Blessed Sacrament used by African Sisters belonging to the Wanyanja tribe in the central province. In this abstract and complicated work she excelled, turning out very useful manuals for her own congregation. Thanks also to her precious collaboration, the constitutions of the Rosarian Sisters written in English were rendered into the local dialect. She even composed in Citumbuka, hymns to be sung at ceremonies of robing or profession.

With the financial problem, that of an adequate supply of spiritual books long remained the headache of the mistress of novices who, for her part, had to translate and copy French spiritual treatises to be used in the formation of her charges. Hers was a task worthy of the monks of the Middle Ages transposed into the twentieth century.

The first profession took place in Katete, September 24, 1955, Sisters





Sister Maria
Beata
teaching
catechism
in Katete.

Maria Beata, Maria Rufina, Maria Anastazia, and Maria Victorya making temporary vows of religion for one year.

On this same day, a group of postulants took the white and blue habit of the congregation, while several aspirants entered the postulate.

September 25, brought a surprise to the newly professed. Msgr. M. Saint Denis, founder and spiritual father of the Rosarians, announced the foundation of a convent in Karonga, appointing Sister Maria Beata first Superior.

Revolution in Karonga

Notwithstanding her inexperience, Sister Maria Beata left with a serene heart, secure in the knowledge that in Karonga she would be working in close collaboration with her first guide in the religious life, Sister Magdalen Marie, and with her companions who conducted a school and a dispensary. Although the African Sisters' autonomy was ensured, they shared in all the apostolic tasks of the missionary Sisters. Sisters Maria Rufina and Maria Victorya, qualified as teachers of the vernacular, taught the youngest pupils; Sister Maria Beata was put in charge of an English

class; Sister Maria Anastazia became assistant to the registered Sister-nurse at the dispensary where patients flocked day in day out.

African Sisters and Canadian Sisters fraternized. They worked together, together they discussed educational and catechetical problems or attended meetings, together they cycled neighbouring villages making contacts. The young Watumbuka Sisters considered themselves as missionaries among the Wankhonde tribe

of Karonga. Mentality, language, customs, were so different from their own that Sister Maria Beata could say, "Our only resemblance with these Africans is the colour of our skin."

The Rosarians excelled in spreading the gospel message. It takes an African mind to penetrate another African mind. A White Father present while Sister Maria Beata explained the Mass to catechumens, afterwards confided, "Her commen-

Close to their people, the Rosarian Sisters frequently make the rounds of villages thus rendering everyone familiar with the idea of religious life.





Canadian and
African Sisters
fraternize in
perfect harmony.
Recreation at the
Rumpi novitiate.



tary was so clear, so much to the point that the people could readily understand what is meant by *offering oneself during Mass with Christ and in Christ...* I could find nothing to add."

Soon, these little Watumbuka Sisters won the hearts of the Karonga people. A young non-Christian lad in Sister Maria Victorya's class paid her a singular compliment one day, "When you have finished your time as a Sister, I'll claim you as my brother's bride," he announced. When in 1957, the youthful Superior was stricken with a disease which badly crippled her, visitors thronged to the veranda of the little convent to talk religion with the patient. In spite of her great sufferings, she welcomed with a cheerful smile Protestants, non-Christians, Catholics, catechumens; when her nurse objected that these visits were exhausting her, she countered, "Please let me receive them. This is the only way I can still work for my dear people."

When, after her death which occurred on Easter Monday 1958, the people of Karonga heard that her remains were to be transferred to headquarters in Rumpi, they lamented, "She worked among us and for our children. Why should she not be buried in our territory?"

On the occasion of her precious death, a certain evolution in ideas was noticed. The presence of the Rosarians had acted as a leaven. Moreover, the close union reigning between African and Canadian Sis-

ters had not escaped the sure-sighted villagers. The *wagogo*, old women, translated the reactions of all in a surprising declaration, "Why should we be fearful of giving our daughters to God? We used to say, when one of our girls entered the convent, 'Poor child! She will die far from her mother.' But, look what the Sisters did for this one! Even after her death, they kept watching beside her. She would not have had such honour in her own tribal village." Hoary polygamists sentimentiously declared, "We used to say that the foreigners would not care for African Sisters because they were blacks. Look, how well they treated this one... It is really a good thing to give our daughters to God. They are happy." Long afterwards the Karonga people continued to say, remembering their beloved Beata, "Oh, how much she suffered! Thank God she is now happy forever. She was so good, so kind... She loved everybody and everybody loved her."

At present

Before she died, Sister Maria Beata promised, "Once in heaven, I'll work with you all to make God and Our Lady better known and loved."

She has undoubtedly kept her promise, for in spite of a certain current of hostility flaring up in the 1959 riots, the number of aspirants to the religious life has gone on increasing. More surprising still, these girls, the flower of Tumbuka youth, now enter the convent with

their parents' written consent. Among them are many of Sister Maria Beata's former pupils at Katete and Karonga.

His Excellency The Most Reverend J.L. Jobidon, successor to Msgr. M. Saint Denis at the head of the Prefecture (now Mzuzu diocese) has taken the Society of Rosarian Sisters under his wing. Its initial orientation has been preserved; autonomy, constant adaptation to changing

Tumbuka environs. The Bishop, wants the African Sisters to be competent, unafraid of assuming responsibility in dispensaries and maternity centres; skilled in teaching at the primary and secondary levels, at forming the feminine intellectual elite of the Nyasaland of tomorrow.

Presently, two Rosarian Sisters are pursuing secondary studies at Likuni, with the White Sisters, and

**Robing ceremony
in Katete's new church,**



three are following the regular course in nursing. They have set up a student house with one of them as superior. The Katete postulate is now entrusted to the direction of Sister Maria Anastazia, R.S. Sister Bernadette of France, M.I.C., is still in charge of the Rumpi novitiate. In January 1963, the Society numbered 15 professed Sisters, 6 novices, 14 postulants, and 17 aspirants.

Genuine religious

Ten years ago, five postulants took the holy habit... Pessimists foretold that this embryonic community would be short-lived. According to them, African women were too inconstant to persevere in the strict discipline of religious life.

Who was right? The pessimists in their pseudo-wisdom or the founder in his trust in the Holy Spirit and in the latent virtues of Watumbuka women?

Among the Rosarian Sisters, the religious sense has flowered into a genuine Christian sense; the passivity with which the women of Nyasaland accept their laborious existence and their subjection to their *walala*, betters, has been transformed into lucid devotedness and voluntary service. Freed from the inferiority complex resulting from the force of custom and of tribal prejudices, the Rosarian Sisters have recognized their own dignity as human beings, their intellectual and moral resources, the place they can and ought to occupy within the Church and the nation. Self-government has familiarized them

with responsibility and freedom of action.

This spells remarkable progress in a social setting where woman is never considered to have attained majority, but remains always dependent on man: father, brothers, husband, uncles, etc.

Watumbuka Sisters inconstant? Far from it, as may easily be inferred, from the fact that during the eight years elapsed since first vows were made in the society of Rosarians, not one has renounced the religious vocation. The Rosarians' strong attachment to their vocation is founded chiefly on a Christ-centered life. The Passion of Our Lord, His Cross, the Mass, Holy Communion, the Rosary are the wellsprings of their strength. In the not too distant future (in 1967) the seniors of the Society will be allowed to pronounce perpetual vows, the Church having ruled six years of annual vows and two three-year periods of temporary vows as preparation to perpetual profession.

The personality of the Rosarian Sister is a blend of enthusiasm, unaffectedness, courage, and gaiety. She is not likely to become a sad and sorry saint. She enjoys thrumming the drum during Sunday evening recreations while her companions whirl in folk dances merrily stressing *cilapi*, village fables of which Africans are fond. I like to picture Beata, expert in such entertainments, discussing drum and castanets with the great Saint Teresa of Avila in heavenly courts.

A typically African community, the *Wamayi wa Rozaryo Lituwa* plays an irreplaceable role in the implantation of the Church in Northern Nyasaland. To the people, it is an

easily comprehended evangelical testimony because it is thoroughly embodied in the Tumbuka milieu.

Sister Alfred Marie, M.I.C.¹

¹ Marcelle Prévost, Quebec



Sister Maria Beata, first African superior of the Rosarian Sisters, lies buried close to the Rumpi novitiate. Praying at her grave, The Most Reverend J. L. Jobidon, W.F., bishop of Mzuzu, and Sister Bernadette of France, mistress of novices.

"I'll call for you at 2.00 p.m." declared Father Superior after we had agreed to take part in a catechetical excursion to Makuwira. We set to work immediately packing our *katundu*, baggage, for essentials have to be taken along on such trips there being no shopping centre in the bush.

Punctually, the jeep honked its signal at our gate. Sisters Saint

OPERATION BUSH

Sister Saint Ubald, M.I.C.

(Doris Twyman, Shawinigan)

Imelda¹ and Marie Corinne² helped hoist the *katundu* inside, then, we piled in and were on our way. This being my first trip to the bush, my eyes seemed hardly big enough to take in everything.

An outpost of Katete Mission, Makuwira is situated in a hilly region at a distance of forty miles from the central mission. The road fairly takes one's breath away, climbing as it does an incredibly sheer, narrow track, where one easily loses all sense of direction and a false move may introduce us all into "kingdom come".

A friendly reception awaited us at destination. The village folk crowded

around the jeep, eager to help us unload. First parcel handed down was the new church bell. "What is it?" queried a stout matron who had caught hold of it and was startled by the noise inside. "Take good care of it," cautioned Sister Saint Imelda. "It is a wonderful thing that will call Christians and catechumens to prayer and to doctrine lessons."

In a trice, the jeep was emptied of cots, blankets, paint pots, brushes, nails, hammers, etc.

"What have paint, hammer, and nails to do with a catechetical excursion?" I hear you ask. Let me explain. The Christians of Makuwira had built themselves a small

¹ Imelda Saurette, Letellier, Man.

² Rolande Langevin, Quebec

Learning to write is serious business for these African children.



church of homemade bricks, with a thatched roof and a cement flooring, the latter donated by their pastor, Reverend Father Van der Pol. Although everything was perfect on the outside, the inside, still lacked "finishing touches" which the Sisters were expected to give; wherefore the paint pots, brushes, nails, hammers, etc. We had exactly four days in which to do this since the blessing of the church was to take place the following Sunday. After he had seen us duly settled and given the faithful some doctrinal instruction, Father Van der Pol drove back home, promising to be on hand, bright and early, on Sunday morning.

The following day, we started on the "finishing touches", cheerfully assisted by a number of Christians. The walls were whitewashed, the doors and window frames painted, the floor swept and scoured. By

LEARNING

Sister Andrew of the Cenacle and I have as teachers of Citumbuka two Watumbuka girls, ten-year-old Victorya and eight-year-old Johanna, experts in practical teaching. Their method is simple and precise. No fear of making any mistakes...

As soon as she enters the classroom, Victorya chalks short, typical sentences on the blackboard: i.e., *Niri na pesulo*, I have a pencil; *niri na pesulo cara*, I do not have a pencil. We are straightway made aware of the fact that there is no verb in Citumbuka. "Have" is expressed by "with": *niri* I am *na* with; *cara* often abbreviated to *ca*. stresses negation.

One day, as I was translating a

Saturday noon everything was spick and span. Were the villagers proud of their very own church! The news having spread via bush grapevine that a celebration was to be held, visitors began to pour in, even from remote mountain spots.

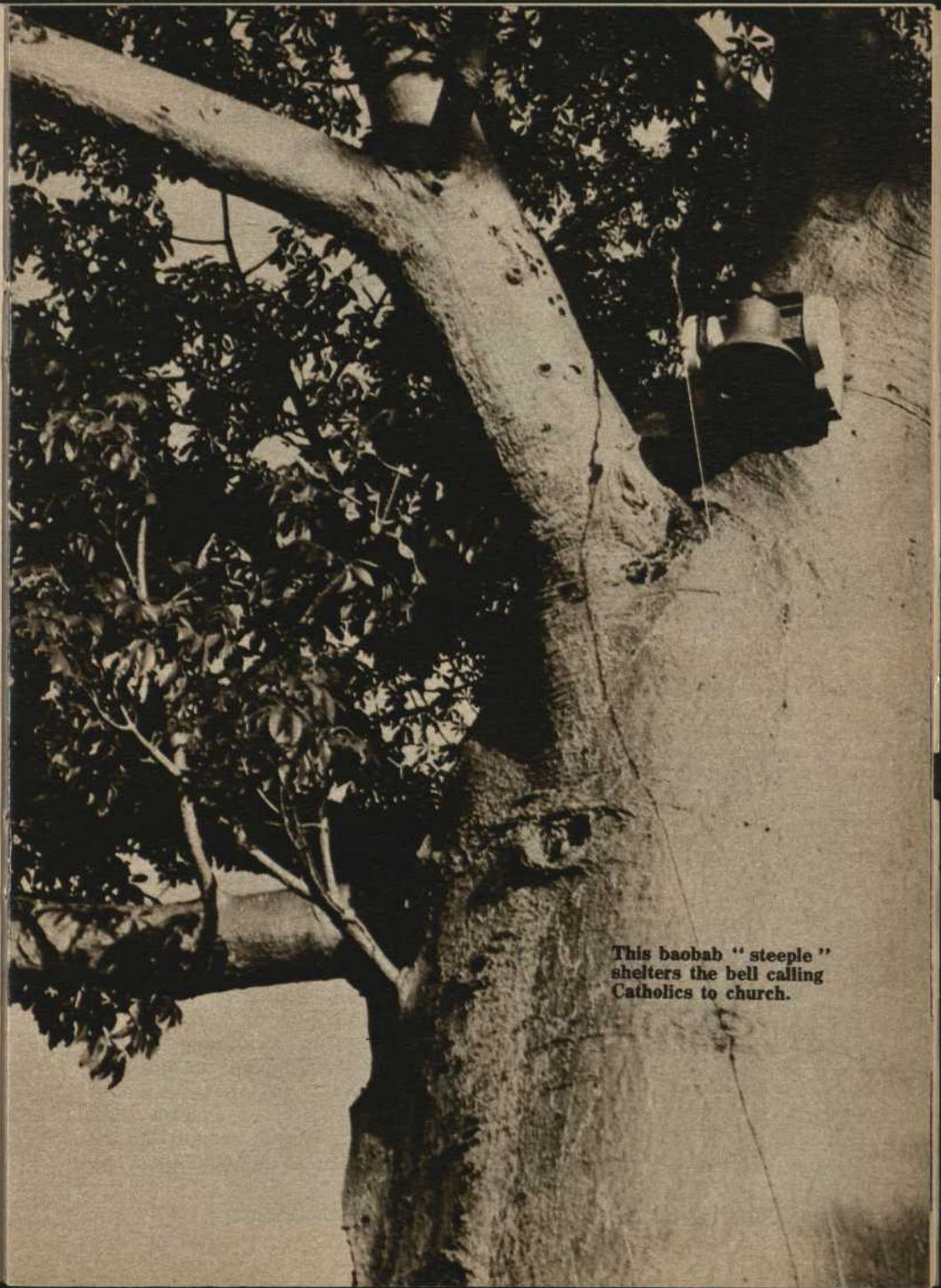
Late Saturday afternoon, the catechist bagged an antelope which would provide meat for the morrow's celebration, he declared. We rolled up our sleeves once again and prepared to ply the butcher's knife. How many and varied are the tasks of the missionary Sister over here!

Sunday was a red-letter day for Makuwira's Christians and for its non-Christians as well. Everybody shared in the rejoicings. After sung Mass, Benediction of the Blessed Sacrament, and the blessing of the church, the good people sang themselves hoarse and danced to their hearts' content, before partaking of the good things prepared for their intention.

CITUMBUKA

Citumbuka text into English, I came across some unknown words. "What is the meaning of the word *kucaya*?" I asked my little teachers. With an impish grin, Johanna flew at Victorya and started whacking her soundly. "*Napurika!* I understand," A little further on, the word *kuponya* puzzled me. What could it mean? Victorya took her eraser and sent it sailing across the room. "*Kuponya*, I throw."

Really, children are the best of teachers to make one learn a language quickly. Adults are too fond of parading their English instead of the local dialect.



This baobab "steeple"
shelters the bell calling
Catholics to church.



THE CATHOLIC MISSION CRUSADE OF THE PHILIPPINES

Sister Marie Pia, M.I.C.

(Huguette Turcotte, Mont Joli)

Two years ago, in December 1960 to be exact, was born in the Philippines a new movement which has steadily been gaining ground. Back in 1958, realizing the lack of mission-mindedness among the Filipino people as a whole, the bishops of the Catholic hierarchy decided to emphasize the missionary ideal by setting aside the year 1959 as "Mission Year". Throughout the entire country, during these twelve months, the common efforts of the clergy and of Catholic educators were directed towards awakening the interest of the Filipino faithful and more especially the interest of youth to the necessity of sharing with neighbouring pagan countries the faith which was brought them by

zealous European missionaries more than three centuries ago. "With a deep realization of the unfulfilled missionary role of the Philippines in this part of the globe, a group of religious and of diocesan seminarians supported and encouraged by our beloved Cardinal Santos and the National Directors of the Pontifical Mission Societies laid out plans for an organized movement to put before the eyes of the Filipinos their missionary privileges and duties. Taking inspiration from the already existing Catholic Students Mission Crusade of the United Sta-

tes, the seminarians and some laymen conceived the Catholic Mission Crusade of the Philippines, (C.M.C.P.) which can be considered as the first significant fruit of the Mission Year and a direct answer to the Filipino Hierarchy's call for a more mission-minded Philippines."¹

Last December 9, the C.M.C.P. celebrated the second anniversary of its birth by a Mission Rally at Saint Mary's College, Manila. Those who attended the Rally were able to measure at a glance the work accomplished in two short

¹ Fr. D. Iniguez, "The Philippine Destiny", *The Sower*: Vol. 4, no 7, (San Carlos Seminary, Manila.

May the Lord hear the ardent prayer of Manila's Cardinal Santos: that the Catholic Filipino nation become a missionary nation spreading the faith throughout southeastern Asia.



Lovely as "sampaguitas" the national flower of the Philippines, are these Gagalangin high school misses attired in traditional Filipino garb.





A student member of Catholic Action volunteers to teach catechism in public schools.

years by the new movement. Several hundred representatives from school and parish units, grouped around their national Directors and Officers, heard inspiring talks and took a deep interest in a symposium where six young men and women from different schools voiced their opinions on the much discussed topic: "What are we Filipinos doing to propagate the Faith among our pagan neighbours?" This quick appraisal showed that the organization has spread to a large number of schools in the archdiocese of Manila and is slowly becoming known in other dioceses with a membership

of several thousands of enthusiastic members. The Rally provided an excellent opportunity for officers and members alike to appreciate their strength, renew their pledge of dedication to the mission ideal, and draw fresh inspiration for future work.

At our Academy of the Immaculate Conception in Gagalangin, the Mission Crusade started very modestly as subsidiary unit of the already existing Sodality of Our Lady. In 1961, some of our students were invited to attend the first training course for C.M.C.P. leaders held at La Consolacion College during the summer vacation. To this nucleus of



Sister Marie Pia, directress of the Mission Club, and the four 1962-63 officers.

four girls, who came back to I.C.A.M. the following June, ready to start our Mission Club, goes the honour of having pioneered the movement in our school. This first year was really a testing period because the presence of two very active organizations, Student Catholic Action and the Sodality of Our Lady, made it somewhat doubtful that a third movement could draw sufficient membership and work adequately in our small High School without conflicting with each other. However, the zeal and devotedness of the Apostolic Committee members of the Sodality who formed the first Mission Club, proved that C.M.C.P. ideals were appealing to our young girls. The experiment was successful enough to permit the formation of an independent, full-fledged unit of the Mis-

sion Crusade when the school started last June. Four newly-trained Officers took the work to heart and set a vigorous pace in the accomplishment of the three-fold program of the C.M.C.P.

By July, the forty-six members of the Mission Club had elected their officers who became the leaders of four Discussion Groups with an average of ten members each. A monthly general meeting provides an opportunity to make a survey of the work accomplished by the club as a whole, while group discussion meetings held twice a month permit each section to carry on individual projects and studies. The second Tuesday and the 25th of each month are respectively called: "Mission Day" and "Vocation Day." The whole group attends Holy Mass

and special prayers are said in the chapel after classes on these days. The very first activity organized by our members this year was a Newspaper and Used Stamps Drive which interested the whole school because of the prizes offered to the classes giving the greatest amount of newspapers and of stamps. The sale of these items provided the Club with the funds needed to start helping the missions in a practical way. Each group got in touch with a missionary working in some remote region of the Philippines, and started collecting useful articles

to send him. An appeal to doctors and pharmacists brought a large quantity of medical samples; a High School teacher in charge of vocational classes volunteered to help some members to make altar linens; other girls spent much time making holy cards, repairing broken rosaries, toys. By the end of September, four large boxes were sent to Cotabato, Tagum, Davao, and Mindoro, and plans were made for the Christmas packages which we wanted especially attractive for the poor mission children. By mid-November, we had a Candy Day and our generous

The Club is subdivided into groups of ten members.



pupils contributed sixty pounds of sweets to the cause. The joy of being able to share their blessings with their less fortunate brothers and sisters in Christ has been a deeply satisfying experience for our students and one which will start them towards an ideal of ever increasing charity. The letters the Club has received from the priest we helped enlightened us on the conditions of the Church in different regions of the Philippines. The members take turns in writing to "adopted" missionaries so that each may take a personal contact with them and become more interested in their work. In addition to these activities, the Mission Club Members had the opportunity to listen to several interesting talks by missionaries since the beginning of the school year.

Movies on priests and religious engaged in various apostolic works in mission fields were also found helpful in fostering interest and arousing the mission-consciousness which is the first aim of the C.M.C.P.

A Mission Poster Drive organized last year made it possible to have our own Mission Exhibit. Some of these posters are now displayed in conspicuous places to sell the mission idea to the school. Last October, in order to increase the membership in the Propagation of the Faith Society, a campaign was conducted among outsiders with an encouraging result of almost sixty new members. Father Simeon Valerio, S.V.D., National Director of the Pontifical Mission Societies, in his report to Rome attributed the sudden increase in monetary col-





Catholic Action members visit Welfareville where Manila's unfortunate children are tenderly cared for.

lections to the activities of C.M.C.P. members who are ardent supporters in all the schools and parishes where the movement is now functioning.

There are some schools and parishes which hesitate to introduce the C.M.C.P. on the ground that they are already engaged in so many activities or organizations that they fear this multiplicity of movements may hinder the smooth functioning of works already started. While this remains a possibility, the experience we have had in our own school proves that with the cooperation of school authorities, a Mission Club may have a place of its own without interfering with the Catholic Action

or Sodality groups. On the contrary, the apostolic atmosphere created by the presence of our youthful apostles has helped stimulate other organizations to exercise a greater and better influence in their own sphere of action. Moreover, we cannot remain indifferent to the success or failure of the Catholic Mission Crusade when we hear our Holy Father Pope John XXIII pleading for greater understanding of and interest in the missions: "The Christian faithful... cannot remain shut up within themselves nor can they believe that it is enough to give thought and provision to their own spiritual needs. Each one,

instead, must for his own part contribute to the increase and spread of the reign of God upon earth."¹

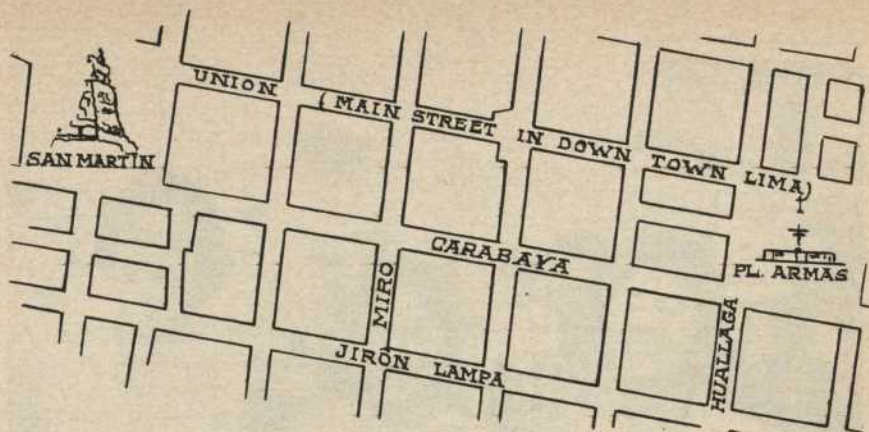
The C.M.C.P. being still in its infancy cannot boast of wonderful accomplishments but the seed is sown. "With the grace of God and the generous efforts of some dedicated religious and lay apostles, it will grow and produce a new generation of young men and women imbued with contagious zeal, and through them, a whole nation con-

scious of its missionary destiny. From these youth will spring forth the valiant apostles needed to evangelize Southeast Asia and to revitalize the Filipino faith."

May the Catholic Mission Crusade accomplish its worthy purpose and contribute to make of the Philippines not "the *only* Catholic nation in the Far East" but "the *first* Catholic nation in the Orient".

¹ Encyclicals *Princeps Pastorum*,





PERU

Jiron de la Union

Sister Saint Némèse ¹, M.I.C.

My very first experience in shopping à la Peruvian occurred on the day following my arrival in Lima, en route for the remote mission of Pucallpa.

With a taxi driver as guide, we Sisters set out to buy several indispensable household necessities for our newly installed Pucallpa convent. In the hurry and confusion of this first venture to the *Centro*, as the Lima shopping district is familiarly called, it was impossible to keep an eye on both reasonable prices and satisfactory quality.

On our second trip to the capital, politely refusing the proffered assistance of some kind ladies, Sister Francis of Providence ² and I boldly decided to shop all by ourselves.

Armed with the simple indication that if we got off at Jiron de la Union we would find shops where we could purchase anything we wished, we boarded the bus on Avenida Venezuela. It was a surprise to find that bus tickets cost a mere 1 sol 20 (about 4 cts). True, the seats were hard and lumpy, but what did it matter as long as we reached destination?

Shortly afterwards we alighted in front of the shopping centre, on Jiron de la Union, the business heart of Lima.

Our troubles began when the time came to pay, being as yet unfamiliar with the conversion of Canadian dollars into sols, the Peruvian monetary unit — 0.25 sols — \$1.00.

¹ Claire Garceau, Three Rivers

² Gisèle Guinois, Chateauguay Bassin



Jiron de la Union redolent of Old World charm and friendly neighbourliness.

I had to work out the price list with pencil and paper much to the amusement of the clerks: 1 dictionary — 230,00 sols; stationery — 34.50; 1 clothesline — 22.50, shoe varnish — 6.20; etc. Glancing around, I felt relieved to see that I was not the only gringo who had to add up her bills on paper!

A handicap for foreigners in a frenzy to get their shopping done at once is the fact that shops around here close up between 12:30 p.m. and 4:00 p.m. for a leisurely siesta.

The shopping centre is bounded by two lovely plazas, San Martin so named in honour of Peru's liberator, and Armas lined by the government house, the cathedral, the archbishop's residence, and the statue of Pizarro.

Notwithstanding these historical landmarks, Jiron de la Union is a placid, unpretentious spot, redolent of Old World charm and friendly neighbourliness. During the siesta hours, motorized traffic being prohibited, pedestrians come and go at leisure.

I was long puzzled by the mean-

ing of the word Jiron. For instance, someone would tell me that such and such a shop was on Espaderos Street and I would find that it was really situated on Jiron de la Union. Finally, I learned that Jiron is the general name used for a large thoroughfare; the term street is applied to the space between one street corner to another so that Jiron de la Union comprises the following streets, Boza, Baguijan, La Merced, Espaderos, Mercaderes, Escribanos, and Palacios. It seems complicated at first, but one easily gets used to it.

If ever you take a walk along Jiron de la Union, be sure not to miss the pageant of Lima's gracious and beautiful ladies. Above all, do not forget to pay homage to Our Lady of Merced in her golden shrine. At her feet daily congregate the poor, the rich, elegant ladies, important business men, hawkers, soldiers, street sweepers, etc. Before her shrine I have often knelt to give thanks for my missionary vocation which has led me to such a hospitable land where even commercial centres are friendly spots.

顯妣吳母

寶覺光中宣

壽葬儀社



GRANDMOTHER WANG

Sister Saint Gilbert ¹, M.I.C.

There was a great bustle in the neighbourhood of the mission compound, one fine morning, some time ago. As I inquired what it meant, an aide replied, "It's Grandmother Wang's funeral."

"But, she died two months ago," I parried.

Shrugging her shoulders at my obtuseness, the girl patiently explained, "Of course, she died two months ago. What of it? There were no auspicious days for burial until today."

As Grandmother Wang was our dear friend, we went out to offer condolences to the bereaved family. All along the street lined with flower wreaths, musicians played lively airs meant to cheer up the dear departed one in the mysterious beyond. In Formosa, music stresses every event whether sad or gay.

Paper money was being burned at the entrance of the Wang home-

¹ Jeannine Bélair, Saint Bartholomew





Taiwanese funeral. Right: coffin shaped like a shamrock.

stead, the filial piety of her children and grandchildren thus providing her with the means of buying whatever may strike her fancy in her new life.

The interior courtyard was lavishly decorated. In the centre, rose a huge tent decked with flowers, bunting, and inscriptions in Chinese characters. Holding a banner on which his mother's name was written, the eldest son welcomed visitors. Once inside, each guest bowed before tables laden with food offerings to

the spirits, then lighted a few incense sticks in honour of the dead. A part of the offerings was burnt to humour the deceased, while the other was used by the family.

Grandmother Wang's coffin, gouged out of a big camphor tree trunk, was painted a brilliant orange colour with artistic designs in beige and brown. On either side, crouched six women in traditional funeral apparel of sackcloth, wailing mournfully all the while. Close by, stood the old lady's photograph bearing

the caption, "She will live forever in our memory."

Taiwanese shut and seal the coffin immediately after shrouding. Custom allows keeping mortal remains in the house for days and even months as a pledge of filial affection, especially if death occurs on an inauspicious date.

When the time for the funeral proper arrived, an orchestra of sorts preceded the funeral cortege as it wended its way to the tent around which relatives had gathered. Four

Buddhist monks in rich embroidered vestments were in attendance. The Fung Jang (leader) wearing a tricornered hat bowed low in front of the improvised altar, while the other monks played on musical instruments, flute, cymbals, castanets.

Relatives then prostrated themselves in front of the coffin, offering incense. The colour of their headdress designated the degree of their relationship: members of the first and second generation wore beige caps; members of the third, fourth, and fifth respectively wore hats of yellow, red, and blue.

Prayers were chanted standing during nearly one hour. For the Taiwanese, this ceremony seems to be

Offerings in honour
of the dead.



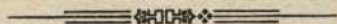
the equivalent of our Requiem Mass.

Meantime, a procession was organized outside, headed by a portable vehicle carried on the shoulders of four porters and escorted by musicians playing flutes and drums. This conveyance was to be used by Grandmother to travel into the kingdom of the dead. Followed flower-wreathed pedicabs, a second miniature vehicle, more flower cabs, an orchestra, and a third carriage. The family came next, accompanied by the Fang Jang and the bonzes. The coffin slung from the shoulders of stalwart carriers by means of a

pole brought up the rear. All these people walked the four miles to the cemetery high on the mountain slope.

I cannot help being impressed by the deep religious sense of the Taiwanese. Why should there be so few missionaries to make the true God known to these sincere hearts?

I feel sure that the heavenly Father in His tender mercy must have opened His mansions to dear Grandmother Wang who always lived according to the dictates of her conscience. I look forward to meeting her again in the land of the blest.



Uganda Includes Name of God in Anthem

Uganda has altered its national anthem to include the name of God.

The first line of the anthem is now: "O Uganda, may God uphold thee." The original form was: "O Uganda, thy people praise thee."

Uganda, which had been a British protectorate since 1894, became independent on October 9. Catholics number 1.9 million, about 30% of the total population of 6.5 million. Protestants make up 25 % of the total and Moslems 5%. The rest of the people are pagan.

Protests came from all over the country, especially from the Christian press, when the name of God was left out of the original version of the anthem.

Sunday Examiner

RUMPI, NYASALAND



*A twentieth-century
convert*

With his wife and two children, Mr. Saferi Ng'ambi at first lived in Mulekatembo, a small village of Northern Rhodesia. At that time he belonged to one of the Reformed Churches.

Having fallen a prey to disease, he went from one hospital to another without any result. At last, following the advice of an African doctor, he left for Tanganyika where he was hospitalized at the Catholic mission

Mr. SAFERI
NG'AMBI

dispensary of Kisa, staffed by Sisters.

After he had closely observed the missionaries, he became convinced that the religion of people who lived such saintly lives must surely be the true one so he started to join in their prayers, and eventually, he asked to be enrolled as a catechumen.

Once cured, he went back home and

straightway began to tell other people about the Catholic faith. To attend Sunday Mass he then had to walk miles to Mliramsola. At his first meeting with the pastor of this mission post, he solicited two favours: to be baptized and to have a Catholic church built in his village. The first request was soon granted, for he successfully passed the cate-

Waiting for Mass to begin at Kawanje, an outpost of Kaseye mission.



chumenate examinations, and the inquiries the missionary made regarding his conduct proved satisfactory.

After his baptism, the pastor told Francis Xavier Ng'ambi, Saferi for short, to report to his bishop at Ilondola. There he was warmly welcomed, spent a few days with his chief pastor, then was assigned as a lay apostle in his own area. Thanks to his zealous endeavours, numerous villagers studied the doctrine and followed the true way of God. In time, Saferi built a small wooden chapel and instructed catechumens so that, when the priest came, some were ready for baptism.

Years later, Saferi moved into Nyasaland, settling down in the village of Kayerezi, in the neighbourhood of Chisenga where nobody had ever heard of Catholic doctrine. The zealous Saferi immediately set to work to spread the gospel message and to form the nucleus of another mission. His plea to have a church built was granted. However, it was built not at Kayerezi, but at Karonga a more populous and convenient centre, about sixty miles distant. With admirable constancy, Saferi walked those sixty miles to hear Mass on the principal liturgical feasts of the year. Finally, in 1949, another mission, that of Kaseye, was established closer to Kayerezi. Saferi was appointed *guru*, chief of the mission centre.

The following year he enrolled his daughter Edna as a boarder at the Katete Boarding School conducted by the Missionary Sisters of the Immaculate Conception. Unacquainted with the local dialect, fresh from the bush, unaccustomed





to a disciplined life, Edna, lived through a lonely period. Little by little, however, she came to enjoy her new surroundings. Then, she made the great discovery that was to influence her whole future — African girls had joined in forming an autochthonous religious community which aimed at transforming their pagan milieu. In 1952, she asked to be admitted to this Society and some years later had the joy of being among the first to make her vows. Her father was proud of her choice, for he had always dreamed of giving a child of his to the service of God.

Meantime, Saferi had become a wealthy man. He managed a shop, and possessed numerous head of cattle. This prosperity, alas, was to prove his downfall.

According to local custom, a rich man owes it unto himself to take several wives in order to increase his importance... Saferi began to court one of his wife's lovely young relatives, much to the sorrowful surprise of the Christians. Shocked at the irregular conduct of their leader, the catechumens dropped away one by one. Gradually, Saferi gave up his catechetical work. He ended by publicly marrying the object of his infatuation.

Hearing this, his daughter Edna, now Sister Maria Thereza, fervently prayed for his conversion. But, her prayer was at first left unanswered. She then started to beg God to take away her father's riches which had been the source of his temptations. Unaccountably, rats infested his storerooms, snakes attacked his cattle, and Mr. Ng'ambi

soon saw all his riches melt away.

In his misfortune, he turned to God, reflected upon his misdeeds, and deeply regretted the scandal he had given as *gurupa*. Aided by the Fathers and Sisters, he made up his mind to put away his second wife, and repair the harm done.

At that time (1962), arrangements were being made to have all the catechists present at the ordination of the first Tumbuka priest, at Mzambazi. As Saferi gave proof of a true conversion, Reverend C. Poulin, W.F., allowed him to join the group. At the same time, this would give him the opportunity of meeting his daughter, Sister Maria Thereza, stationed in Rumpi.

On the way back from the ordination ceremony, Father Superior obtained the favour of taking Sister Maria Thereza home to her village for a visit with her sorely tried mother.

Edna, who had been gone ten years, was given a cordial welcome by the people who never tired of admiring how the little bush girl they had known had become a full-fledged religious.

One morning, Mr. Ng'ambi said to his daughter, "Please pray for me in a special manner today... I want to apologize before the elders for my past conduct". In the afternoon, Father Perron, the *gurupa*, and the elders had a private meeting during which Saferi humbly presented his apologies acknowledged by all as he had given tangible proofs that he wanted to turn over a new leaf. He then went to confession and returned home his heart flooded

with peace. Sister Maria Thereza together with the whole family shared his joy. Indeed none of them could sleep that night, so great was their happiness.

A Mass of thanksgiving was offered the following day. Mr. Ng'ambi, barred from receiving the sacraments for many years, was the first to kneel at the altar rail that blessed morning. In order that the whole village might share in the jubilation, the Blessed Sacrament was exposed all day in the little chapel, the faithful taking turns to adore and to thank God for their leader's return to the Fold.

As in biblical times, a banquet was spread for friends and neighbours. Mr. Ng'ambi's brother had one of his cows slaughtered for this glad occasion. Early in the evening when the guests had arrived, a sort of procession was organized, all going to church for a thanksgiving visit to Jesus in the Blessed Sacrament. Hymns were sung and prayers said on the way back. When the guests had gathered around for the gala meal, lengthy speeches were made. Father Perron blessed the food which all joyfully shared. After supper there were dances, for a feast is not complete without dances here.

Another Mass was offered the next morning attended by the Ng'ambi family. Then it was time for Sister Maria Thereza and I to leave. Our friends accompanied us to the bus stop, at about three miles from Kayerezi. On the way back to Rumpi we kept thanking God and praying for the perseverance of Mr. Ng'ambi.

Sister Maria Rufina, R.S.



The Fan

A genuine product of oriental civilization, the fan, as a contrivance for cooling the face or body in hot countries, has been in use from olden times. Sennacherib, the Assyrian, is represented in sculpture attended by servants cooling his face with feather fans. Sculptures of ancient Egypt show that fans existed thousands of years before Christ.

From a passage in Euripides we learn that Greek fans were round and made of feathers. The Roman fan for ladies was often fashioned out of thin slats of perfumed wood; a handsome fan was a regular part of the Roman bride's outfit. Branches of myrtle, acacia, and palm were doubtless the first natural fans whose shapes were preserved, in imitations, for centuries. Society fans came into general use in the West probably about the time of Queen Elizabeth as may be gathered from articles by Steele and Addison in the "Tattler" and the "Spectator". During the Middle Ages a Chinese fan of exquisite workmanship was considered to be a gift fit for a queen.

The Chinese have utilized fans from times immemorial. Under the Tang dynasty, the circular

fan made of silk, paper, or plumes was very popular. Folding fans whose invention is credited to the Japanese, first appeared in Korea towards the eleventh century. Adopted by the Chinese during the Ming period, they were transformed into artistic creations, the ribs being made of sculptured ivory, sandal wood, tortoise shell, and embellished with lacquer and mother-of-pearl.

In China, fans are used as much by the one sex as by the other, the only difference being in the shapes or makes. For instance, thirty ribs go into the making of a feminine fan, while the male fan may have nine, sixteen, twenty, or twenty-four. Moreover, the male fan is not ornamented with pretty devices but may carry a landscape in black and white, or elegant bits of prose or poetry.

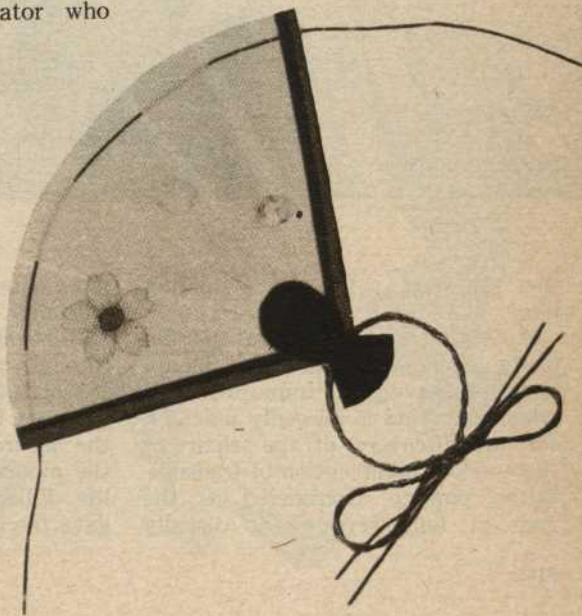
But the fan serves other purposes than to cool the body. It sustains the eloquence of the orator who

gives point and emphasis to his periods by tracing with it in the air certain ideograms. Spoken Chinese comprises many sounds which may be variously interpreted; thus it happens that when two persons are discussing the price of pork or the lateness of the harvest or similar subjects they often trace ideograms with their folded fans on the palm of their hand or on the tea table to make their meaning clear.

Formerly, the Chinese bridegroom before introducing the bride into his home struck her lightly on the head with a folded fan and then lifted with it the veil that hid her modestly from view.

Persons introduced before the Emperor or other high dignitaries performed nine prostration *k'o t'ou*, rising only after a signal given by

China
borrowed it
from Japan.





the snapping shut of a folding fan.

According to ancient lore, the fan is the emblem of Chung-Li Ch'uan, dean of the eight "Immortals", to whom mankind is allegedly indebted for the discovery of the elixir of life and for the invention of transmutation powder. Considered as the god of longevity, he is usually

represented holding the peach of immortality.

It is related that passing one day through a cemetery where a disconsolate widow sat fanning the grave of her departed lord, he took the fan from her hands and striking the mound called the dead back to life. Filled with gratitude, the lady gave the magic fan to her benefactor.

Chung sauntered home and absent-mindedly carried it into the apartments of his wife who seeing him in possession of a woman's fan vented her virtuous indignation. The poor man tried in vain to explain what had happened.

Finally, wearied with his wife's constant nagging, Chung feigned death and was placed in a bier. Borrowing the disguise of a young student who gave himself as a disciple of his, Chung subsequently appeared to his widow. Seduced by the gallantries of this Prince Charming, the lady consented to his proposition to concoct an elixir out of the brains of her deceased husband. As the bier was about to be violated for this dastardly project, Chung reassuming his ordinary appearance severely rebuked his wife for her faithlessness. Stung to the heart, the unfortunate hung

herself in a fit of despondency and shame at her conduct. From this time onward, Chung cut himself off from the world, set fire to his property, and retired into the mountain alone with his fan and his books of magic.

Several high-ranking artists who lived under the Sung dynasty made the decoration of fans their specialty. It became the fashion to paint on one side flowers or miniature landscapes and to write poems or the sayings of wise men on the other. Thus, in the fan, artistic and poetic inspiration were harmoniously blended.

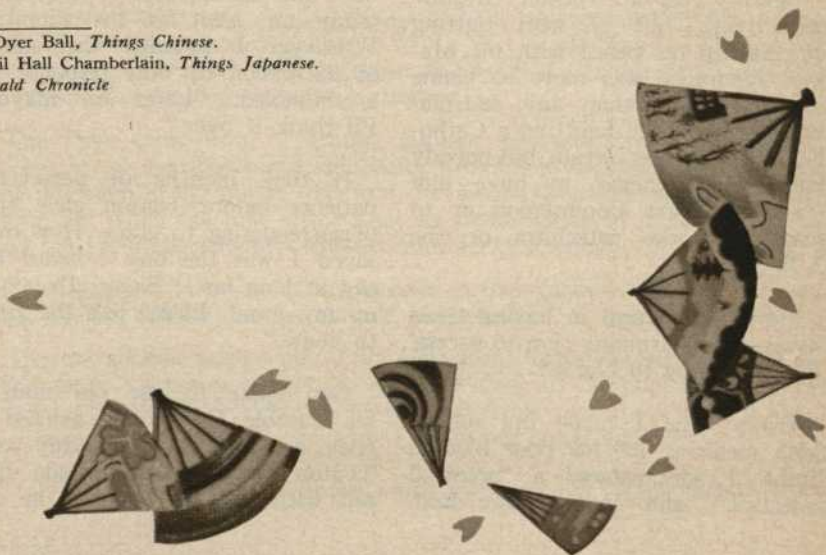
Sister Joseph Arthur, M.I.C.

(Laura Therien, Saint Leonard d'Aston.)

J. Dyer Ball, *Things Chinese*.

Basil Hall Chamberlain, *Things Japanese*.

Herald Chronicle





HAITI

TON-TON GRÉGOIRE

Sister Saint John Eudes ¹, M.I.C.

Seventy-year-old Tonton Gregoire was dying, but he kept putting off making his peace with his Maker. Ignorance was more to blame in this situation than any real malice. He had been baptized a Catholic, of that he was certain, but nobody had ever bothered to have him make his First Communion or to teach him the catechism or the A B C.

He saw no harm in having three wives nor in drinking rum to excess. Was he really to blame?

Every time I made my rounds with medicine for his poor bloated limbs, I administered a "spiritual injection", and on my way from

one hut to another I murmured many an Ave for his intention. Whenever I brooded the subject of conversion his only response was a mumbled, "Later on maybe... I'll think it over."

It took months of persevering patience before Tonton gave signs of surrendering to grace. How overjoyed I was the day I heard him say at long last, "Sister, I've made up my mind. Please ask the priest to come."

God came to the old man in his humble home and worked at once a spiritual and bodily cure. Tonton Gregoire was beside himself with joy. As soon as he saw

me, he exclaimed, his dusky face wreathed in smiles, "*Merci en pile, merci en pile! Papa bon Die ly pas-sé bon*, thank you, thank you, papa God is more than good."

His matrimonial affairs rectified, he and his wife can now look forward to a happy and peaceful old age.

Japanese Prime Minister Describes Pope

As one commentator put it, "this is definitely the first time that a Japanese Prime Minister goes so far out of his way to praise the head of the Catholic Church."

The following is the gist of the Prime Minister's message:

The person who impressed me most during my recent trip to Europe in November last year was the Pope. He made a deep impression upon me not only as a religious leader but as a man who personified the qualities which I value most in life.

The instant our party met the Pope I had the feeling that here was a man not of this world. I consider him to be "a very noble man." His qualities belong to a sphere different from those of President Charles de Gaulle and Mr. MacMillan who are "expert statesmen".

The Pope came from a farming family. His unassuming nature was manifest in the gentleness and familiarity with which he spoke with the Japanese newsmen in my party. He said, for instance, that he still remembers how he felt when the first article that he wrote appeared in print, and he asked the Japanese newsmen whether they felt the same.

The Pope also knew about my interest in rock-gardens and told me that he too prefers ordinary stones to gold and silver.

The remarkable sentiments of the energetic Prime Minister may be regarded as an expansion of remark which he made to Cardinal Doi after his audience with the Holy Father. "I lost my father more than twenty years ago," he told the Cardinal. "Today I found my father again."

Sunday Examiner, Hong Kong.

Our Dear Departed

Reverend Father Maurice Côté, P.M.E., **Philippines**; Reverend M. A. Kieffer, **Montreal**; Very Reverend Mother Saint Thomas Aquinas, foundress of Sisters of "Institut Jeanne d'Arc", **Ottawa**; Mrs. Emmanuel Crevier, Saint Anne de Bellevue, mother of our Sister Marie Emmanuel and grandmother of our Sister Anna Maria Taigi; Mrs. Auguste Melanson, **Rogersville, N.B.**, mother of our Sister Mary of Jesus; Mr. Hercule Pinard, **Nicolet**, father of our Sister Saint Christine; Mr. Adelard Légrand, **Laprairie**, father of our Sister Saint Rita; Mr. Ulderic Cloutier, **Ville Saint Michel**, father of our Sister Marie Donalda; Mrs. Adelard Quevillon, **Bordeaux**, mother of our Sister Francis of Chantal; Mr. Edouard Samson, M.D., **Levis**, brother of our Sister Eustelle of the Eucharist; Mr. Paul Emile Julien, **Montreal**, brother of our Sister Eulalie de Jésus; Mr. Philémon Laflamme, **Cap de la Madeleine**, brother of our Sister Saint Germaine; Mr. Fernand Sauvageau, **Champlain**, brother of our Sister Saint Nivard; Mlle Laurianne Ouellette, **Lewiston, Maine**, sister of our Sister Marie Emile; Mr. Dupuis, **Chicopee Falls, Mass.**, grandfather of our Sister Marie Donald; Mr. Jean Marin, **Valleyfield**, grandfather of our Sister Saint Alphée, novice; Mrs. Gérard Alary, **Saint Gertrude, Abitibi East**, ; Mrs. Eugène Allaire, **Pont Viau**; Mrs. Ephrem Pinard, **Saint Monique**; Miss Oliva Villeneuve, Mrs. Armand Bédard, **Charlesbourg**; Mr. J. Aquila Lapierre, M.D., Mrs. A. H. Langevin, Mr. Stanislas Chalut, Mrs. H. Bélair, Mr. G.S. Marquis, Mr. Azarias Germain, Mrs. Lévis Lapierre, Mr. Albert Brunet, Mrs. Augustina Cerizzi, Mr. Léonard Cerizzi, **Montreal**; Mrs. Gérard Dominique, **Pont Viau**; Mrs. Léonidas Raymond, **Pointe Claire**; Mrs. Joseph Trudeau, **Fort Chambly**; Mrs. Isaie Lefebvre, **Saint Mathieu**; Miss Josephine Joly, **Saint Rose**; Mrs. Albert Saint Laurent, **Contrecoeur**; Mrs. Georges Desmarais, **Roxton Pond**; Mrs. Félix Legault, **Saint Stanislas Kostka**; Mrs. Albina Quesnel, **Ottawa**; Mrs. Joseph Bellemare, **Trois-Rivières**; Mr. Ulysse Pelletier, **Lévis**; Mr. Lucien Fillion, **Beauport**; Mrs. F. X. Fournier, **Clermont**; Mr. Hector Bolduc, **Saint Fulgence**; Mr. Alfred Rondreau, Mr. Edmond Turbie, **Salem, Mass.**; Mrs. Marie Brissette, **Woonsocket, R.I.**; Miss Marie Anne Dufresne, **Putnam, Conn.**; Mrs. J. W. Hodgson, **Montreal 28**; Mrs. Hattie Pettuson, **Montreal**; Mr. Wilfrid Swaffield, **Montreal**.

Missionary Sisters of the Immaculate Conception

CANADA

MOTHERHOUSE, 2900 St. Catherine Road
Cote des Neiges, Montreal 26.
NOVITIATE, Pont Viau, Montreal 40.
OUTREMONT, 314 St. Catherine Road,
Montreal 8.
CHINESE HOSPITAL, 112 Lagauchetiere St., West,
Montreal 1.
NOMINIQUE, Labelle County, P.Q.
RIMOUSKI, 85 St. Germain Street, P.Q.
JOLIETTE P.Q., 750 St. Louis Street.
QUEBEC, 1073 St. Cyrille Street West.
VANCOUVER, Oriental Hospital, 236 Campbell St.
VANCOUVER, Mount St. Joseph's Hospital,
3080 Prince Edward Street.
TROIS RIVIERES, P.Q., 1325 de la Terriere Street.
GRANBY, P.Q., 35 Dufferin Street.
GRANBY, 50 Saint Joseph Street.
CHICOUTIMI, P.Q., 766 Cenacle Street.
SAINTE MARIE, Beauce County, P.Q.
SAINT JOHNS, P.Q., 430 Champlain Street.
OTTAWA, 30 Goulburn Street.
PERTH, N.B., P.B. 259.
EDMUNDSTON, N.B. 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.
LIMA, Escuela Maria de la Providencia Napo.
Entre Centenario y San Luis, Azcona (Brena.)
GUATEMALA
TOTONICAPAN, Guatemala, A.C.
BOLIVIA
SANTA CRUZ, Cardinal Cushing Business
College, Calle Lemoine, Casilla 70.

COCHABAMBA, Academia Comercial,
Calle Oruro No 300, Casilla 1667.
IRUPANA.

CHILI

ANCUD, Colegio Inmaculada Concepcion,
Calle Errazuriz.

PHILIPPINE ISLANDS

MANILA, Immaculate Conception Anglo Chinese
Academy, Gen. Luna St., Intramuros.
MANILA, 2212 S. del Rosario St., Tondo.
SAN JUAN, Little Baguio, Rizal.
LAS PINAS, Rizal.
MATI, Davao Province.
DAVAO City, Our Lady of Good Counsel Hall.
PADADA, Davao Province.
BAGUIO City, 11, Padal.

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
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