

THE PRECURSOR

January - February

1964



The new epoch opened up to mankind thanks to spatial conquests will prove singularly blessed by God insofar as men henceforth consider themselves as brothers rather than as competitors and construct world order in the holy fear of the Lord, in the respect of His laws, in the light of charity and collaboration.

His Holiness Pope Paul VI

Radio Message, Feast of the Sacred Heart,

Our Cover:

Nut brown maid of Bolivia.
Leading her burro to market.

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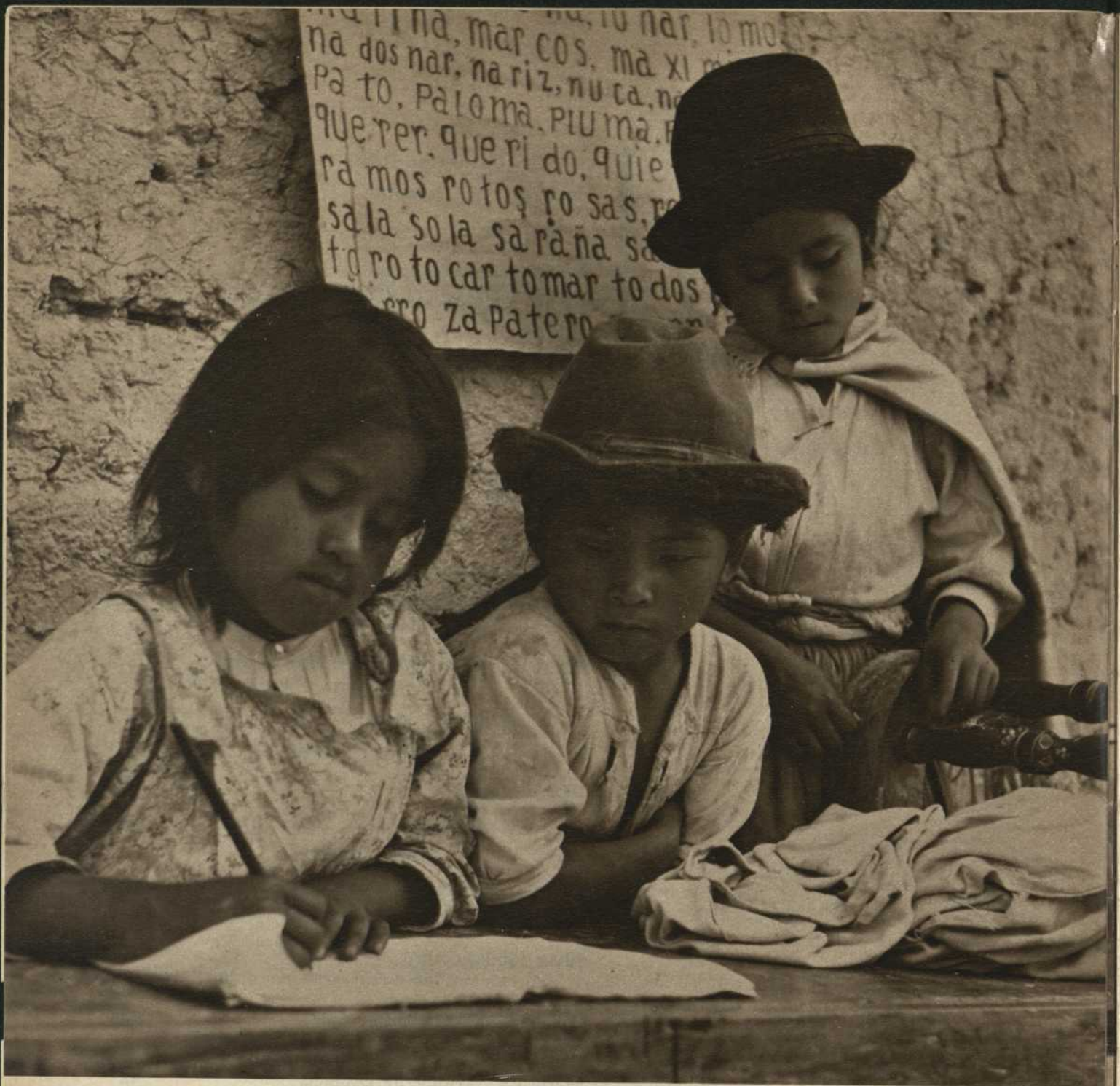
NIHIL OBSTAT: Father A. Cossette, P.M.E., July 2, 1963.

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LATIN AMERICA

Photo: United Nations

MISSIONARY IMPLANTATION

IN AN OLD CHRISTIAN MILIEU

by Roger Schutz, Prior of Taizé¹

There is nothing more thought-provoking for the present ecumenical task than the situation of Christians in Latin America. This continent presents, under a magnifying glass as it were, our failures and our hopes and from it we can learn to examine ourselves.

As far as the general public is concerned, to be a believer is to be a Catholic. Introduced into the region with Spanish and Portuguese colonization, the Catholic Church has suffered some severe blows in the last two centuries.

The following facts have undoubtedly contributed to a deterioration of Catholicism.

(1) In the eighteenth century, the expulsion of the Jesuits deprived this continent of many competent missionaries who had often known how to adapt themselves to the native Indians and who had on occasions come to the defense of the natives' rights over against the colonials.

(2) During the wars of independence in the nineteenth century, Catholicism underwent a severe persecution at the hands of radical elements who resorted to violence in order to obtain a separation of Church and State. Blood flowed for a century and the consequent weakness was considerable. The Catholic Church finding itself deprived of State support has had to appeal to the wealthy classes to keep the organization going. This fact is going to weigh heavily on Catholicism because it gives a preponderant influence to a tiny portion of the population — the big landowners.

(3) Since the beginning of the twentieth century the Catholic Church has not been able to keep up with the growth of population. In 1900 this continent (in which Mexico must be included, since it is Latin by its language) had a population of 70 million. In 1960 this is now 200 million and 500 million is forecast by the year 2000. This is the greatest population increase in the world.

Unless we bear in mind the trials of Catholicism in Latin America over the last two hundred years, we run the risk of complete failure to understand it. This Catholicism which was once so full of vitality has experienced a great loss of strength and has suffered a great spiritual decline.

Today more than a third of the Catholics of the world live in Latin America, yet they have scarcely one-tenth of the Catholic clergy of the world. Much of the crisis in religion comes from

this disproportionate state of affairs. There are only forty thousand priests and religious for the whole of Latin America, half of them are foreign and several hundred priests come every year to fill up the vacancies. For a long time now western Catholicism has been coming to the help of its South American brothers.

The percentage of practising Catholics is very low: 3.5% of the men and 9.5% of the women. In the light of these facts Bishop Cambron of northern Brazil writes: "The majority of my people do not really believe. They are baptized but they have not heard the word which gives faith... By baptism they have been prepared to believe, but they are deprived of what is necessary before they can believe with conviction."

In spite of this, signs of new life are evident especially since 1955, and they are full of great promise. Effort is being directed toward the creation of new parishes, living Christian communities and dioceses. In Argentina alone, eleven dioceses have been created between 1957 and 1961.

Christians are becoming aware of the desperate material and moral poverty of the people. Many bishops are taking part in one of the most essential reforms — the redistribution of land. Half the population is rural, but even so seventy-five per cent of the people on this continent suffer from malnutrition.

There is an exodus of population from the countryside to the cities, which are often magnificent in their bold architecture. The peasants huddle together there, wretched parasitic conglomerations of humanity without water, without sanitation, without electricity, without police who do not dare to go where the law of the jungle reigns with its train of tragedy, the chief victims of which are women and children.

Small rural landowners are comparatively rare. In Uruguay, for example, sixteen big landowners control one half of the productive land.

Bishop Ballon of Peru, following up the papal encyclical *Mater et Magistra* on the occasion of a recent "Church and Society Week" wrote: "In the semi-feudal system of Peru, private property is the privilege of a minority. It is a complete contradiction to wish to defend the right of private property without insisting at the same time on the distribution of this property among

¹ Excerpt from *L'Unité Espérance de vie*, by Roger Schutz, Prior of Taizé, Edition 1962, Les Presses de Taizé (S.-et-L.) France. With kind permission of author.

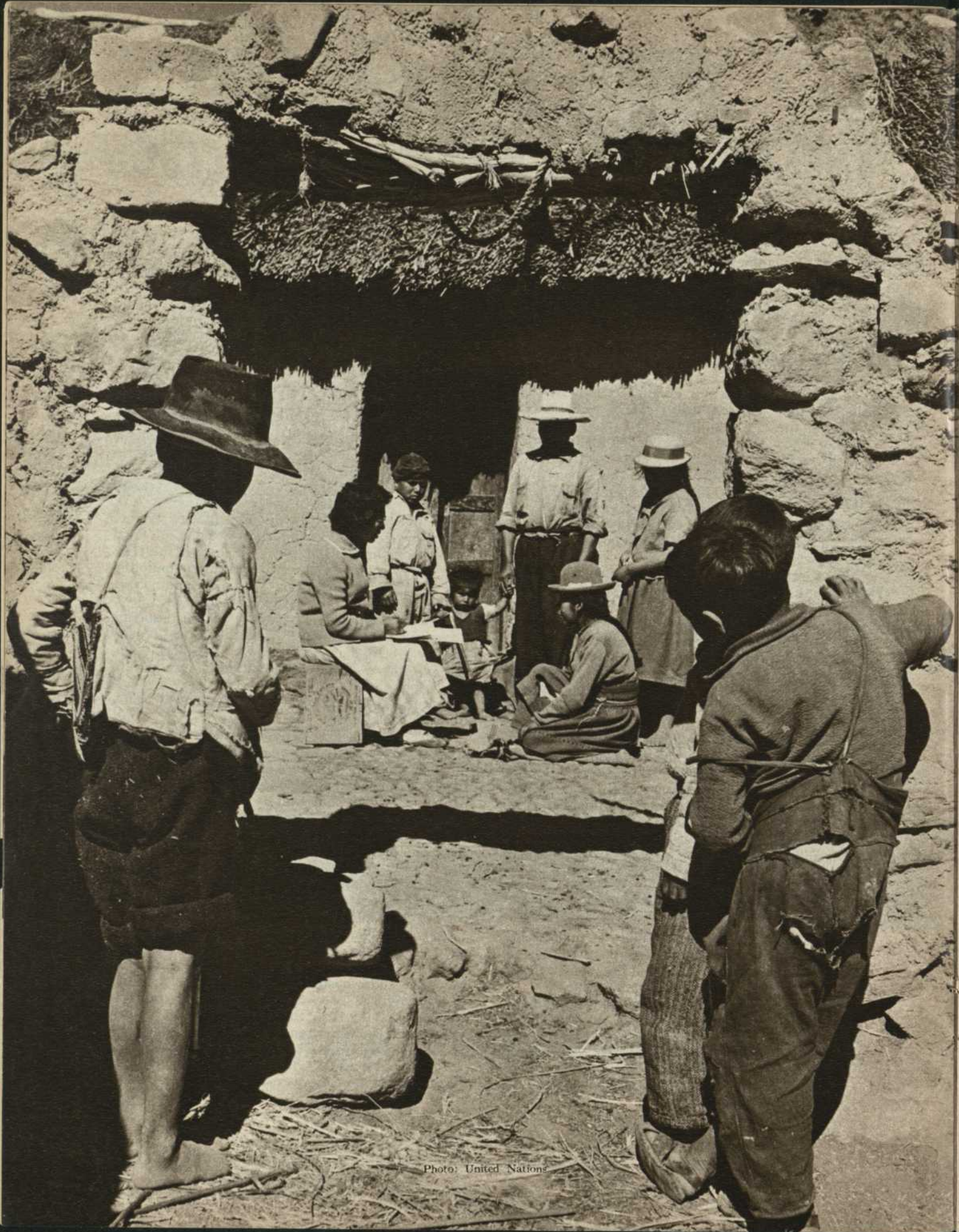


Photo: United Nations

the greatest possible number of people."

After going on to ask for the nationalization of certain large enterprises, which give too great a political and economic power to the few, and moreover, having requested that certain private property be expropriated and redistributed and that a real trade union movement be set up, he concluded: "Effective action on the part of the Government is urgent. Any government which really represents the common good should limit the right of private property and see that it fulfills its proper function in society."

The council of the cardinals, archbishops and bishops of Latin America (known as the CELAM) also took its part in all this by declaring: "We must not forget that two-thirds of the population of the world and of Latin America suffer from economic underdevelopment and hunger. This state of affairs constitutes the greatest sin and the gravest danger of our time."

Among the bishops who are leading a religious revival is Monseigneur Larrain, Bishop of Talca in Chile and secretary of the Episcopate of the South American continent. As he looks for ways of fulfilling his pastoral work so that there may be a revival of Christianity in the continent, he wishes first of all to emphasize the preaching of the Word. He cites Cardinal Bea on the subject: "A priest who was solely concerned to celebrate the sacraments but did not make it his job to break the bread of the Word, would only be half a priest."

After having referred to the words of so high an authority in the Church, the Bishop of Chile points out that the diaconate was instituted by the primitive Church so that more time might be given by the Apostles to the preaching of the Word. He concludes: "The secret of an effective pastoral ministry among the faithful is a faith enlightened and nourished by the Word of God and by a great fidelity to the Eucharist."

Monseigneur Larrain goes on to deal with Church Activities — some, which are described as "works of charity," are a sign of a non-Christian attitude, the very opposite of what is intended. Certain so-called means of evangelism are actually ineffective and he gives as an example the immense sums of money spent each year in Chile on small religious publications which are of no value. What then would be an effective way of witnessing? The Bishop of Talca is not afraid to declare that it

is the way of poverty, for this is imperative, especially in underdeveloped countries.

The bishop in conclusion speaks of the role of the parish. He calls it the cell of the Church. Now a cell is a basic form of life and cannot simply be an administrative or bureaucratic affair. The pastoral ministry of love, therefore, in the parochial setup will consist essentially of the creation of a Christian community at the center of every structure of human life.

At this point Catholics and Protestants meet. The important thing is to create parish communities around a man of God. These communities must be self-sufficient from the point of view of material needs and must also give assistance to the very poor. Such parishes would thus quickly become mature because they would be sharing in the building up of the church on the local level without the help of the wealthy. In Santiago the ablest priests are being sent into the heart of the slum areas.

Because of Protestantism's division into such tiny fragments, statistics about numbers are difficult to collect. In 1938 there were a million and a half Protestants; in 1961 there were nearly nine million, with sixteen thousand missionaries and pastors for them. Protestantism is divided into nearly three hundred Churches and missionary societies, the majority of which stem from the United States.

Homecrafts in Bolivia.



A visiting nurse discusses environmental hygiene with Indian housewives in Ichuraya, Peru.



Photo: United Nations

There are two kinds of Protestantism here — that of the historic Churches, which are linked to European traditions or to the pietism of older American Churches, and on the other hand a new kind of Protestantism, mainly imported from the United States — now supported by a considerable

number of missionaries who have been driven out of China.

The accent is placed on preaching and knowledge of the Bible. The radio is used a great deal for this and has an importance greater than in any other continent. Two thousand programs are



Entrance to Catholic church in
Chichi Castenango, Guatemala.

In the distance
loom the majestic
Andes.

broadcast every week, sent out from nine private stations.

If the practice of religion is weak in the historic Churches, which represent a third of Protestantism, by contrast it is lively among the new Churches. The preaching of the latter is basically moralistic; the faithful have to abstain from smoking,

from drinking alcoholic beverages, from dancing, and from going to the cinema. There is a whole system of teaching here which is doubtless not very easy for us to understand.

The evangelicals find themselves faced with a crowd of people who are poverty stricken, who await deliverance, and adopt toward it strong messianic longing. Recently imported Protestantism emphasizes conversion — the moment when a man receives faith — and particularly backs up its preaching with healing by faith and prayer. A serious question arises therefore: the absence of continuity in these Christian groups who are more concerned with producing conversions than with ecclesiastical structure. They get in touch with a huge crowd of people — they kindle a fire at a certain spot and when this fire goes out, when hope is disappointed these same evangelists can always find another great crowd of people and can begin again. The emphasis placed on healing among a people who are waiting for deliverance could lead to deep disappointment which could discourage even trust in God. One wonders what will become of so many evangelistic efforts designed to live only by the bursting forth of the Holy Spirit in the midst of men.

As an appendix to this problem we draw attention to the fact that the Spiritualists, whose influence



Pyramid of the sun near Mexico.

is on the increase, also back up their preaching with the hope of healing. Their progress in Brazil is staggering. Sixty per cent of the population frequent their meetings while continuing to be Catholics or Protestants. The Spiritualists, whose forms of worship have often assimilated African and Indian elements, possess hospitals and schools as well as places of worship.

A majority of Protestants show an aggressive attitude toward Catholicism. There are many Protestants who, in view of the tensions which cause oppositions and will go on doing so among Catholics, are hoping for a sort of break-up of Catholicism. This raises the question for us as to the ecumenical attitude of Christians facing concrete situations in their own country. What is happening in Latin America is significant. For what we see breaking out there ruthlessly may throw light on our own situation in the old continent of Europe where everything takes place in a more subtle way.

Let us take a look at the sequence of events in

the life of the Catholic Church in Chile during the last forty years. By 1920, the persecutions which the Church in Chile had suffered left it in a state of great weakness. What remained of the Catholic Church was supported by the conservative party, while on the other side the radical elements fought against everything that Catholicism represents.

In 1923 appeared a famous letter of the Bishop of Santiago who wrote: "It is clear that the Church cannot tie itself to any political party without compromising the supernatural nature and universality of its mission." Another bishop answered by affirming, on the contrary, the obligation of Catholics to fight on the side of the conservative party. The question was resolved only ten years later by Cardinal Pacelli (later Pope Pius XII), who took up the argument of the Bishop of Santiago and wrote: "No party can pretend to represent exclusively all the faithful. Therefore the faithful must be given the freedom to form different political parties and take an active part in them, the only condition

Winsome Haiti.





Church of San Pablo Nuestra del Carmen,
Lima, Peru where Reverend Germain Lemire,
P.E.M., is pastor.

Max, Paredes Street, La Paz.
Left : parish church.

being that these parties offer a sufficient guarantee for what concerns respect for the rights of the Church and of souls."

From that time onward there began to appear a Christian democratic party, which, while it is still a minority, takes up increasingly bold positions. A great movement toward openness with regard to social problems and a renewal of Church life is being displayed with the birth of the Catholic Action. Monseigneur Larrain, Bishop of Talca, is one of the moving spirits of this recovery.

Tension within Catholicism grows. Certain staunch conservatives accuse the bishops of meddling in politics. When strikes broke out in 1954, even though the right to strike is denied by the Constitution, some bishops began to support the strikers who were demanding higher wages. While the Government was putting the leaders of Catholic Action in prison, the first Christian trade union was being formed.

The reaction of some Protestants to this tension was to begin to wish for a split within Catholicism itself. According to the ideas of puritanical Protestantism it is better to have a Church numerically small, purified of the half-hearted and the well-wishers, freed from the old leaven of hypocrisy and conformity.

At the heart of Protestant thinking there is often a tendency to prefer divisions— better to separate from men who uphold tradition, the conformists who seem to embody the opposition of reaction, rather than to put up with them.

It is because of not being able or not wanting





Mule pack train in Mexican countryside.

to pass through a period of crisis together, that they break away from their companions. It is often only from a distance that the results of such a break can be assessed. As ourselves it will be perhaps in the future that we shall discern and suffer from the heaviest consequences of the centuries of divisions between Christians.

When people pass through a period of tensions in married life or in any other form of Christian community, it is quite obvious that a separation would make for a momentarily relaxed atmosphere. That is why the breaking of a solemn vow is able at first, because of the dislocation which it brings about, to bring real relief — indeed the beginning of a kind of expansion. But some processes which take place in the deepest parts of the personality can only be assessed in the light of a long lapse of time. After a period of tranquility, an abandoned marriage or priesthood for example can only lead to a serious new crisis unless one deliberately gives up the attempt to maintain integrity and to achieve unity of the person.

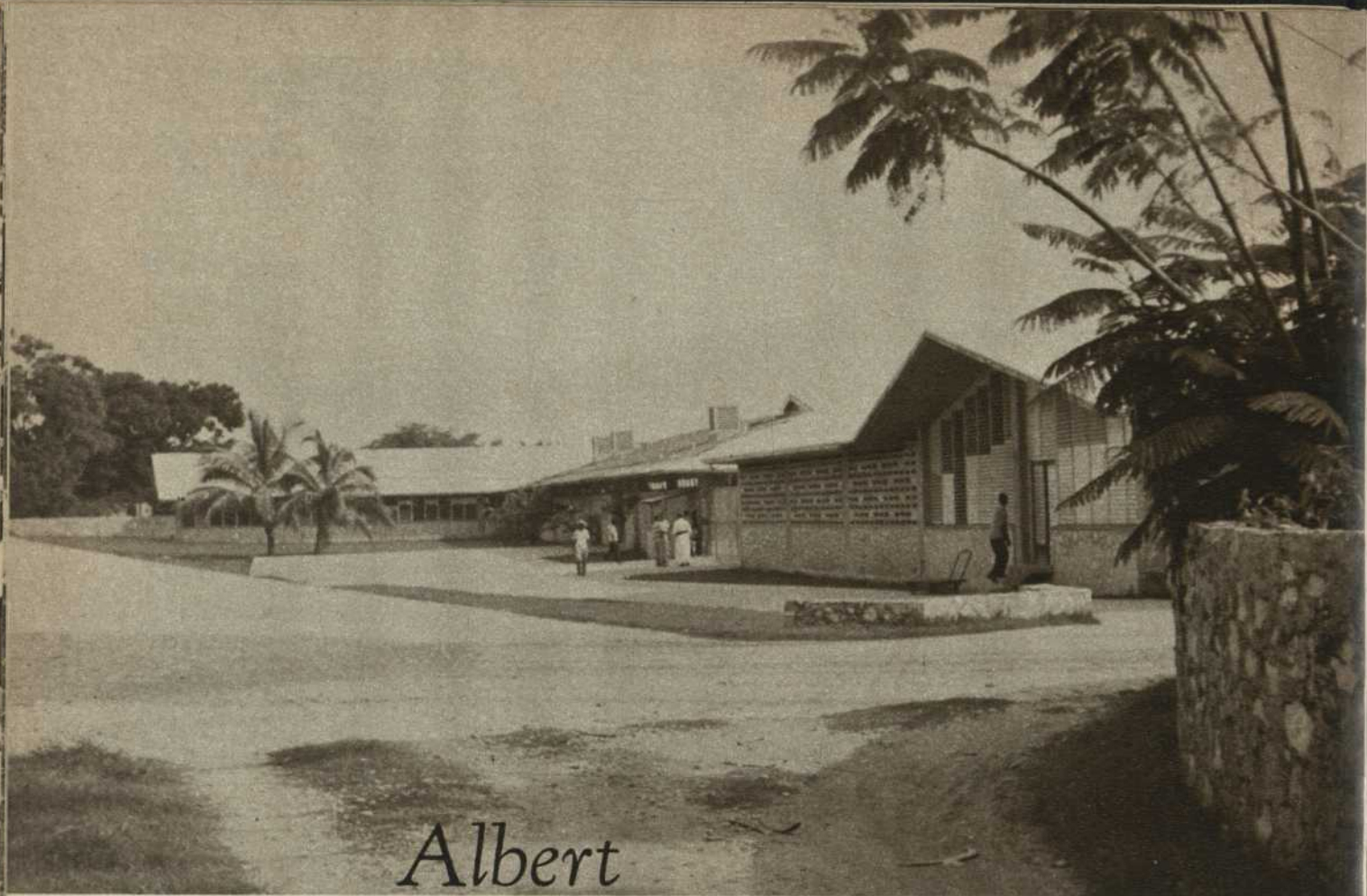
It must be recognized that every separation which for the moment does away with tension is definitely an impoverishment. We therefore cannot wish any Christian, and still more any Christian group, to suffer such an impoverishment. So, to return to Latin America and applying this

principle to what is happening there, Protestants, far from playing one set of Catholics against another should respond to a fundamental call of the Gospel by being everywhere a leaven of unity.

In no way must we attempt to break up what already exists, but on the contrary help toward that break-through which will alone allow us to come out of a crisis more enriched and stronger. We must keep ourselves from false victories which we think we have won when we have imposed our own ideas: This is true Christian realism.

By passing judgment from outside on an old Christian tradition, such as the Catholic tradition of Latin America, we run the danger of pulling up the good grain with the weeds. To detach Latin Americans from their religious allegiance is to run the risk of taking them out of a sociological situation where the grace of God can reach them freely, the risk of taking them out of the place where a true faith in the line of continuity might be reborn.

Always we must learn to see the Christian we meet with the eyes of Christ, to reflect on the best which God has given to the other men — for is that not Christ himself? This gaze prepares us to respect and to love the Catholic brother and at the same time to discover in him the unsuspected riches that God himself has given.



Albert Schweitzer Hospital CENTRE OF UNITY

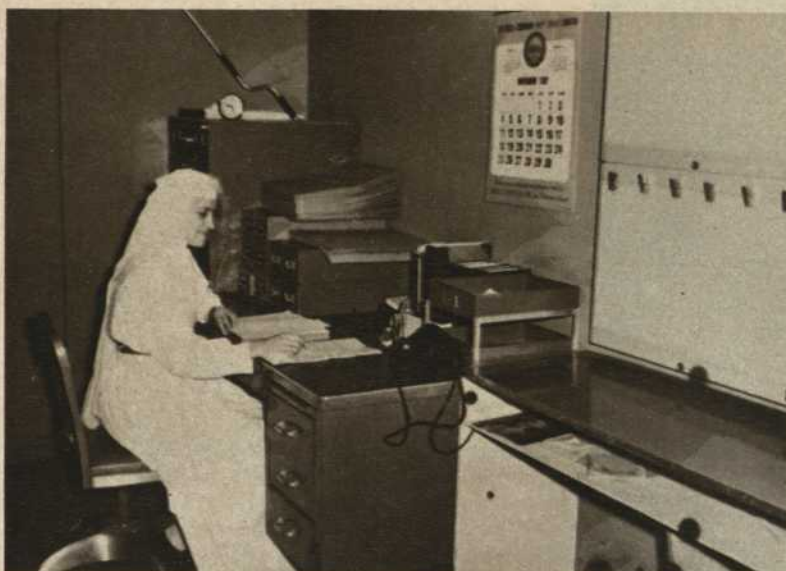
by Sister Therese of Providence, M.I.C.

(Therese Smith, Southbridge, Mass.)

At Albert Schweitzer Hospital where we are privileged to work as missionary nurses and technicians we come into daily contact with a splendid group of our separated brethren entirely devoted to the welfare of suffering humanity.

Besides taking tender care of the ailing, the Institution maintains a primary school and dispenses special courses in sewing, carpentry, ceramics, English, and Creole. At the head of this charitable and educational work are two generous Americans, Doctor and Mrs. Larimer Mellon, who, not content with donating their fortune for the relief of the sick and needy, spend themselves personally in their service.

Almost as cosmopolitan as the population of Montreal, the personnel of Albert Schweitzer is made up of Americans, Haitians, Filipinos, Swiss, Germans, Hindus, and Canadians belonging to various religious denominations. Notwithstanding religious divergences, a serene atmosphere of charity and cooperation reigns throughout the establishment.



Sr. Therese of Providence
apostle of unity
and X Ray
technician.

Mrs. B. Hollister, wife of an American doctor at Albert Schweitzer
Hospital, with Sister John Eudes, R. N. (Marcelle Saint Gelais,
Montreal).





Mr. and Mrs.
Larimer Mellon
founders of Albert
Schweitzer Hospital.

Part of cosmopolitan personnel at the hospital.



Although unity was early achieved on the humanitarian level, no interconfessional rapprochement had been attempted except once during Lent 1962, when I had been asked to give a talk before a group of Mennonites. An unexpected event proved how deeply our separated brethren were interested in the Council and in the problem of Christian unity. I relate this event here to their praise and to our confusion, for they took the first steps.

In the first days of 1963, Mrs. Lowen, R.N., fervent Mennonite and outstanding organizer, invited us Sisters together with the lay Catholic nurses and attendants to participate in rehearsals for an evening of religious songs to be presented on Palm Sunday. How could we have refused such an invitation made in the name of Pope John XXIII? "The Holy Father," she said, "wants you to unite with us." We were happy to grasp this golden opportunity for making contacts.

Accordingly, every Friday evening during Lent 1963, we faithfully attended rehearsals. These gatherings put us in mind of a big family reunion whose members loved one another and were happy to sing in unison the praise of the suffering and triumphant Christ. "Papa Mellon" as he is affectionately called by Deschapelles Haitians enjoyed the ecumenical atmosphere created by the meetings.

Many among the group were gifted with rich beautiful voices. Nearly all the songs or hymns were sung in four parts with accompaniment of oboe and flute.

For these Americans who did not know French, it was not easy to master the words of the French numbers on the programme, but Mrs. Lowen encouraged everyone to go over the hymns every day at home during leisure time and to meditate on the words which tell of the Passion of Our Saviour and of His Resurrection from the dead.

On the evening of Palm Sunday, the concert took place out of doors before a considerable assembly. After each hymn, a Haitian pastor read in French a few passages from the New Testament relating to the Passion. Finally, Reverend J. Saget, hospital chaplain, was invited to say a prayer. To the satisfaction of all he chose a text imploring the unity of Christendom; Doctor May and Doctor Melon then prayed the first in English, the second in French for the same intention. The Haitian pastor pronounced the same words of the blessing as the Catholic priest without tracing the sign of the cross with his hand. Surely, God must have bent a favourable ear to the request of these three Christians belonging to different denominations.

For a long time afterwards, this meeting remained a favourite topic of conversation at the hospital.



We, missionaries, are overjoyed to realize that since this memorable event many a sincere soul yearning after Christian unity has been trying to discover the true aspect of Catholicism. A doctor once remarked, "Sister, since we were able to get together once to sing God's praises, I feel confident that in the not too distant future we will also be able to pray together." Another added, "I admire Pope John XXIII. We were deeply touched by the expression he used, 'separated brethren'. I myself resent the word Protestant derived from protest. I do not protest against anything... I am a Christian who has found Christ within himself, who loves him, and wants to make Him loved."

How good it is, in this ecumenical period, to be daughters of the Church, to live among separated brethren, sharing the same tasks, cooperating in the relief of the suffering members of Jesus Christ! Unity in charity paves the way for Christian unity.

KANYANGA, NORTHERN RHODESIA

AFRICA'S INDIGENOUS MUSIC

by Jackson P. Witola



Mr. Jackson P. Witola, teacher at Emusa, and lover of African music gives our Kanyanga students regular lessons in Negro spirituals. His best singers form a choir whose reputation has spread beyond the Emusa—Kanyanga sector. In the following essay, Mr. Witola who dreams of learning Western music, explains the charm and originality of African music.

"Do not be content with the 'what', but get to know the 'why' and the 'how'!" These words of wisdom, spoken by one of the world's well-known figures in his advice to young men and women, should be treasured in our minds if we hope to comprehend African music.

In the early hours of the morning as the hot gleaming rays of the sun drive away the ominous

darkness of African night, winds as if released from invisible bonds begin to blow, and trees to stretch out their branches swaying from side to side in protest. Here and there are heard sounds issuing from birds perched high up in the trees, and from wild animals as they scamper to their lairs. If you have a taste for adventure, try closing your eyes and wandering about in as many directions

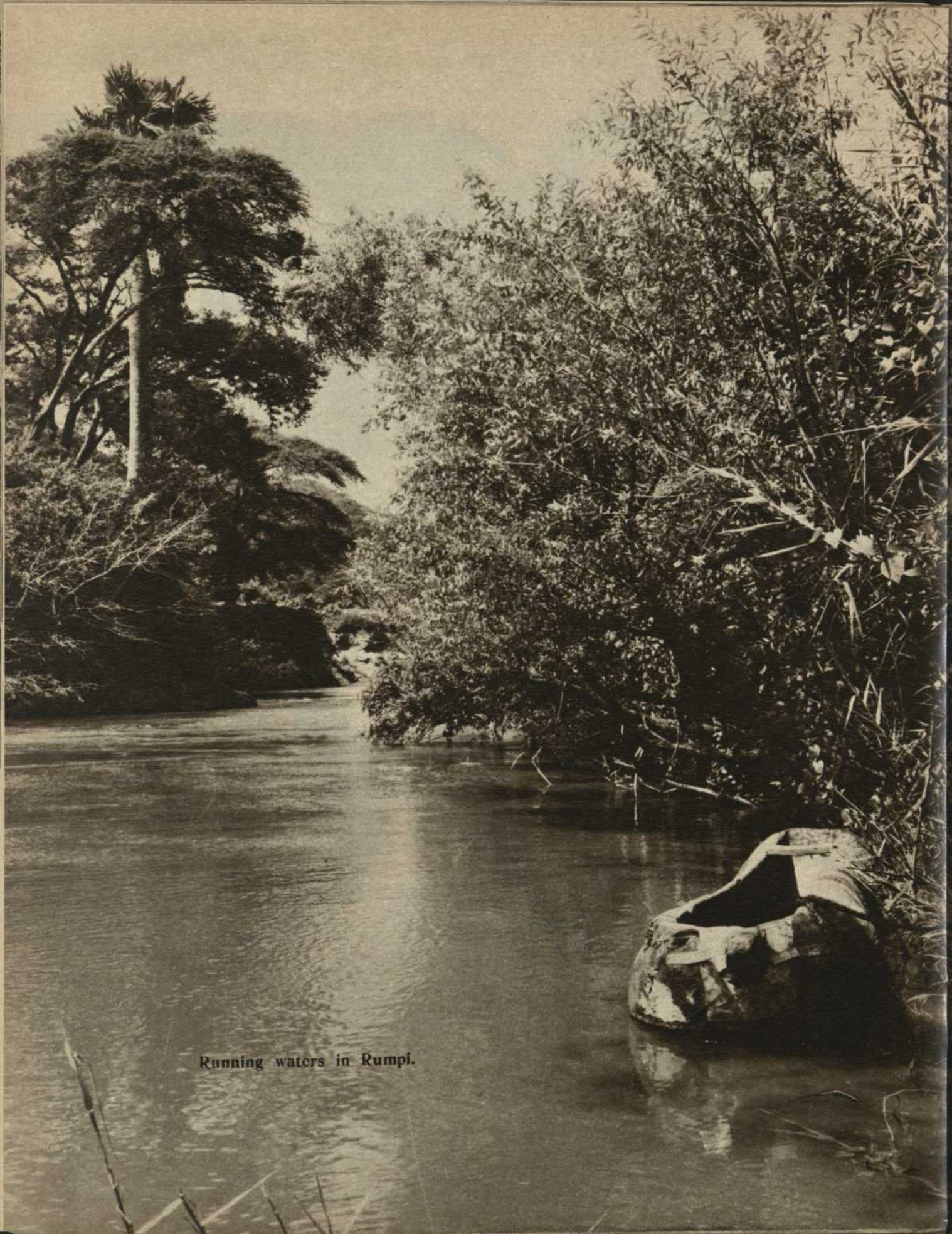
as you can. Your ear will be your saviour. A hiss will warn you against the snakes and other creeping creatures waiting under the grass to inflict pain. A few yards in another direction may bring you close to a duiker grazing behind a bush. Regarding you as a marauder, it will bolt with an unpleasant high-pitched snort. A rumbling noise will perhaps indicate a waterfall on one of the

unexplored rivers of Africa. A protesting roar in front of you may mean that you have strayed into one of the lion-infested jungles of the land; the creaking of trees at a distance will remind you that you are intruding on ground set aside by nature for the elephants. You may go on living entirely in the world of sounds for as long as you want. High above, in the heavens, the sun, according to African belief, continues its relentless journey until it bids farewell to the mountains of Africa, and as calmly as it emerged in the morning, disappears behind the western horizon. Then from the plains, across the rivers, and beyond the hills can be heard singly or in unison the throb of drums, the rattling of tin cans, the whistles and the resonating sounds from long horns. Above all other sounds you will hear the voice of the African singing in his own way, at his own will, in his own Africa.



If you enjoy adventure, close your eyes and walk about the bush at random...

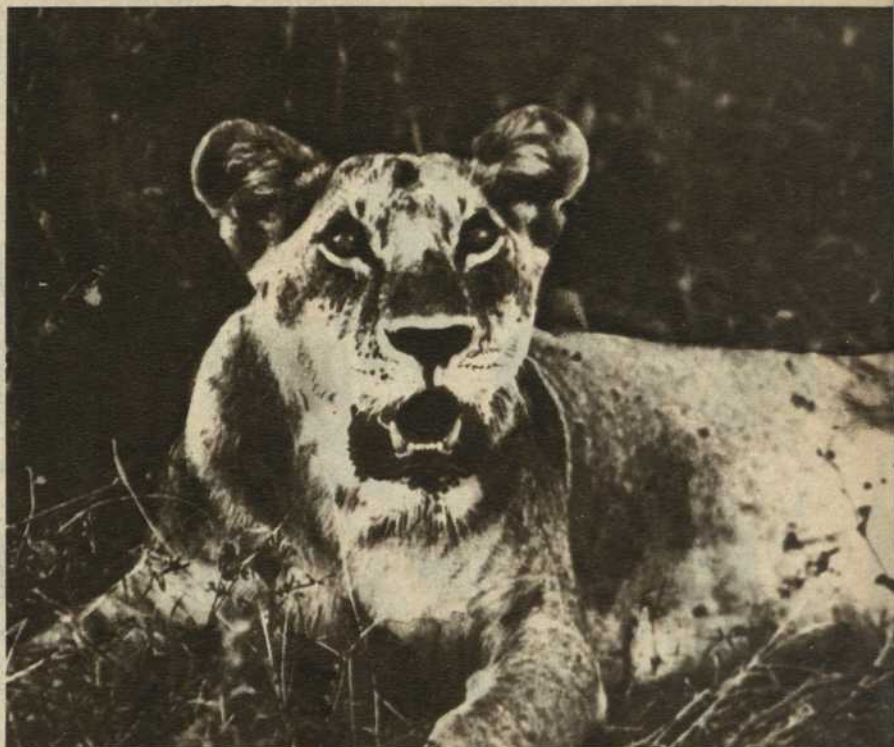




Running waters in Rumpi.

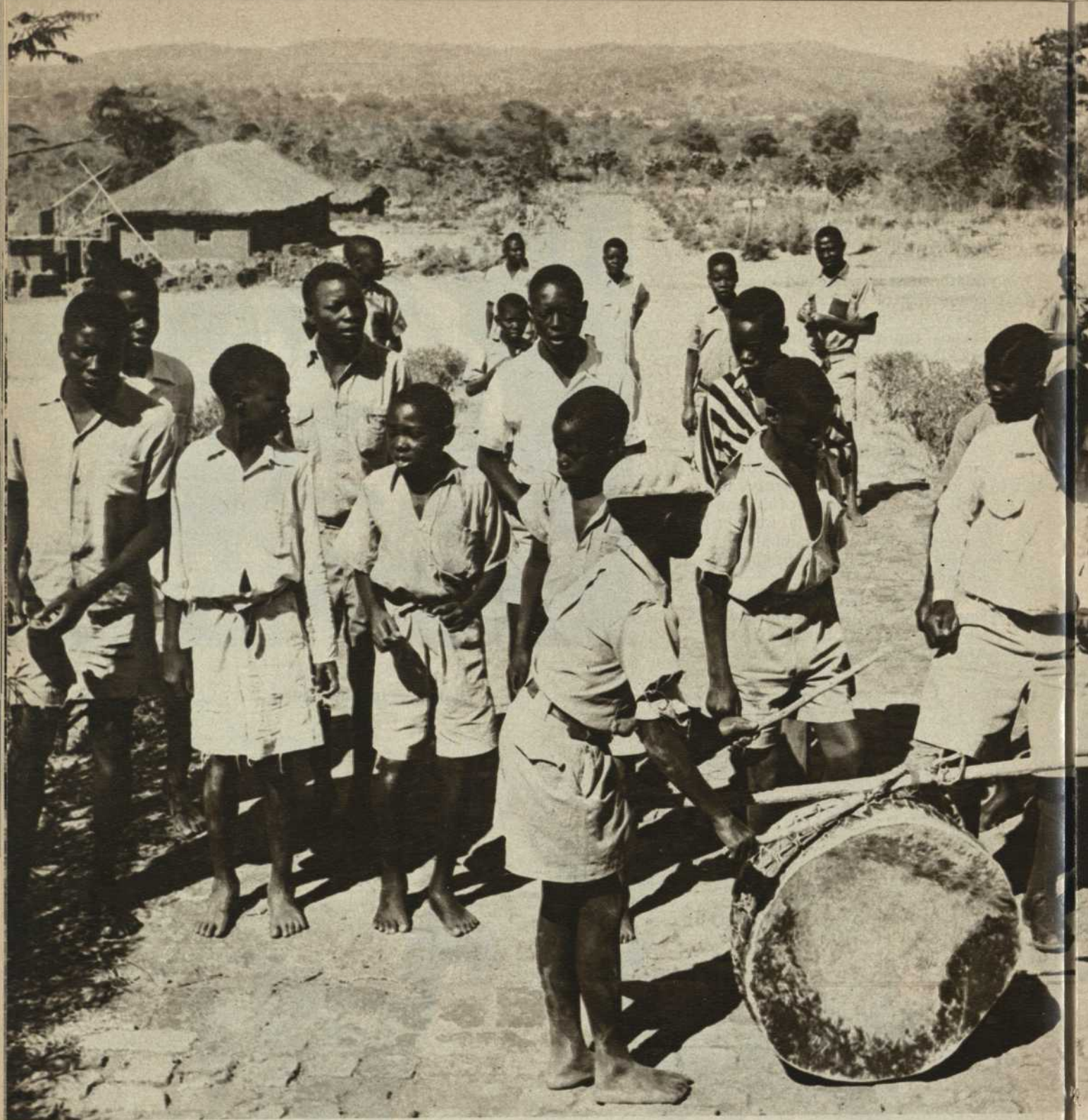
The reader with some justification may think I am tapping at irrelevant points. Remember the advice — "get to know the 'why' and the 'how'." We must understand that in the diversity of the sounds enumerated and of many others left unmentioned lies the most intricate and amazing complexity of Africa's indigenous music. A combination of all these sounds can produce music that would make a beggar forget his poverty, that would turn even the untutored into raptures. African music is exceptionally flexible. It can be used as a mode of communication between individuals or groups, as a medium of instruction, as an incentive to hard work, as a means of driving out fear. It is truly a way of expression. Expertly manipulated, it may convey any kind of human feelings.

Let us now try to answer the *how* part of the advice which we have been given. How does the African compose his music?



Dialogue in the bush.





The drum calls the students in.



Like a leopard which turns man-eater and yet retains its fear of man, most Africans want to air their minds, but aware of the fact that truth hurts, they dare not say things openly. Therefore, they prefer to air their views and vent their grievances through sounds in music. They listen to various sounds in nature, they observe the behaviour of God's creatures, they make conclusions, and they paint pictures of their inferences in words which in turn are translated into song. This is how our music is made.

Have you ever listened to rock-and-roll music and detected how many words are swallowed up by singers to conceal the absurdity embodied in them? Every piece of African music has its significant meaning. A hunter composes his music in such a way that when you listen to it with ear and mind deliberately set to analyse its each and every clause, you seem to see with his own eyes the animals that he is stalking, to be in the bush moving gingerly and getting close to the quarry. You can actually hear the stampede of animals and the quailing of birds as they run away in fright. If the hunter is successful, you can feel the tones of victory fully and distinctly expressed in his music. You can hear lions roar, insects fly, tiny animals trot. In other words, the hunter in his musical composition gives you a full picture of movements made by animals in the bush, he pours into your ear the noises they make, and lastly his own feelings during the course of and at the end of the hunt.

Let me now take you to a hut in a village where a young girl, who has just reached the maturity stage, is being initiated. The initiation ceremony takes place behind doors. Men are not allowed to witness the ceremony. So I shall keep at a safe distance from the hut. If you are a woman, you have an undeni-

able right of access to the hut. At the door you are met by the hot air saturated with music, then you may be asked to sing also, but since your aim is to observe, you find room for yourself in a corner and watch the old women give their lessons. They develop their teaching through music, while the girl follows exactly their instructions, performing some of the most complicated and inconceivable contortions. By the time you emerge from the initiation hut, you are convinced that African music is indeed a medium of instruction.

As we walk past another hut we pause for a moment to listen to a young girl singing as she grinds millet. It does not take us many seconds to realize that the girl is longing for her lover who has gone to the Copper Belt to find the money needed as bride price before he can take her to be his wife. The song, apart from telling us of the singer's yearning, is also used as an occupational song. It captures and absorbs the girl's mind so that she does not feel exhausted by the work she is performing.

On the verandah of a hut in the centre of the village, we see a young boy sitting, one arm flung around a wooden pillar. He is singing to himself. Soon we begin to feel uneasy and sympathy surges from our hearts. The rhythm, the tone, and the words of the boy's song reveal the fact that he is an orphan.

We leave this village for the next. A twenty-minute walk brings us to the realization of our having lost our way and walked right into the graveyard. On our right a few feet away, a crowd of people, mostly men, are assembled. A burial ceremony is taking place. According to African traditions, we cannot turn back or pass by, so we join the crowd. From the direction of the village come sounds of wailing. Eventually, porters emerge carrying

Folk dancing.



the corpse. As they approach, we begin to feel the impact of sadness in their musical wailing. Hearing the voice of the old and the middle-aged women makes us shudder because in their words and in the rhythm of their song vibrates the feeling of loss for one very dear to them. Their music would make even the stones weep!

But, by a long way, Africa is not a land of sadness. Having found our way out of the graveyard, we come across young men and women. They are carrying drums, sticks, tins, and other paraphernalia. We stop one of them and ask what the blazes is all this streaming of people about. He tells us that in the next village is to be held a music-dance festival. We have not been invited, but Africans do not require elabo-

rate invitations. After all the performance is public, being held outdoors. So we shall not offend anyone even if we invite ourselves.

On reaching the place we notice that our theatre has no seats, so like many other spectators we sit down on a log from which we can see the dancers clearly and hear their songs very distinctly.

The festival begins. Drums echo in crescendo, pipes blow, men's voices start booming. Each man has the right to raise his voice at any pitch he pleases. He can put in a descant at his own will, yet in this music there is, as if by magic, an undisputable blending of voices, a sweetness, an air of jubilation. Some voices, to be frank, are coarse. The dictionary says, "Music is the art of produc-

ing sweet sounds." I would give all the tea in China if I could find a person able to define clearly "sweet sound". Is not one man's bliss, another man's boredom?

To enjoy most of this music one must not only use one's sense of hearing but also one's sense of seeing. Listen and watch, therefore, and you will certainly agree with me that an African is naturally born an actor because every part of the music is also expressed in his actions.

But for lack of time we could have witnessed a war dance to have the other side of African music.

African music is interesting, it is rich, it is warm and original, it has the taste of time. Capturing the need for admiration, it conveys the composer's own feelings and penetrates deep into the annals of man's imagination. It is singularly expressive.



A tune on the BAJA.

1963



Departure



1963 Departure

HONG KONG

1. Sr. Thérèse du Saint Sacrement (*Therese Guénette, l'Original, Ont.*).
2. Sr. Marie Florida (*Clara Leblanc, Glen Robertson, Ont.*).

ROME

3. Sr. Marie Lucien (*Cecile Nicole, Montmagny*).
4. Sr. Marie-Dolores (*Dolores Saint Cyr, Coleraine*).
5. Sr. Gertrude du Saint Sacrement (*Celoine Gauvin, Jonquiere*).

JAPAN

6. Sr. Sainte Elodie (*Simonne Saint Amand, Saint Aime*).
7. Sr. Marie Theotime (*Simone Frigon, Cowansville*).
8. Sr. Michelle du Sacre Cœur (*Michelle Paquet, Ahuntsic*).
9. Sr. Pierre Chanel (*Marielle Patenaude, Montreal*).

MADAGASCAR

10. Sr. Marguerite d'Ecosse (*Marguerite Marie Legendre, Lac Megantic*).
11. Sr. Marie Claire (*Marie Claire Audy, Trois Rivières*).
12. Sr. Saint Thomas d'Aquin (*Angele Lemaire, Pont Viau*).
13. Sr. Saint Marcellin (*Yolaine Lavoie, Port Alfred*).

PHILIPPINES

14. Sr. Mari Lucie (*Marguerite Gagnon, Quebec*).
15. Sr. Marie du Precieux Sang (*Aurore Racette, Limoges, Ont.*).
16. Sr. Marie Aristide (*Alice Carrier, Worcester, Mass.*).
17. Sr. Marie Albertine (*Jacqueline Blondin, Longueil*).
18. Sr. Marie de Liesse (*Georgine Beneteau, Amherstburg, Ont.*).
19. Sr. Sainte Patricia (*Particia Blanchet, Southbridge, Mass.*).

HAITI

20. Sr. Saint Alphonse de Liguori (*Simone Lebeuf, Fortierville*).
21. Sr. Saint-Ludger (*Claire Gauvin, Jonquiere*).
22. Sr. Marie Simone (*Cecile Labrie, Sainte Croix de Dunham*).
23. Sr. Saint-Alberic (*Genevieve Paquin, Saint Ubald*).
24. Sr. Therese de l'Eucharistie (*Therese Cournoyer, Saint Simon de Bagot*).
25. Sr. Jean Louis (*Rita Pageau, Montreal*).
26. Sr. Saint Maurice (*Monique Lemay, Sainte Justine de Bellechasse*).

AFRICA

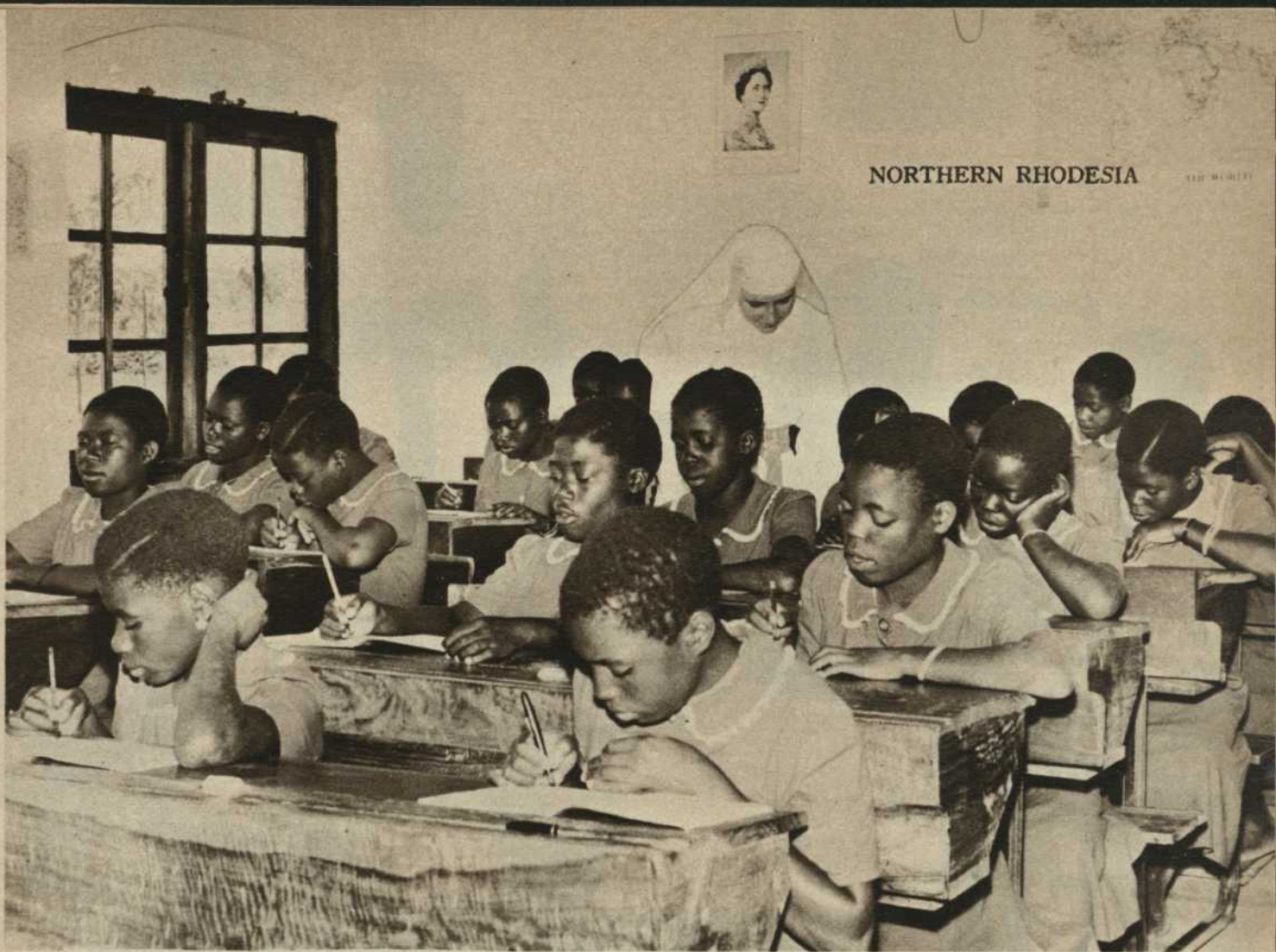
27. Sr. Joseph du Sauveur (*Berangere Cadieux, Montreal Nord*).
28. Sr. Therese Marguerite (*Therese Guoin, Montreal*).
29. Sr. Sainte Genevieve (*Marthe Laporte, Berthierville*).
30. Sr. Saint Hormisdas (*Celine Laurin, Penetanguishene, Ont.*).
31. Sr. Marie Françoise (*Françoise Saucier, Verdun*).
32. Sr. Robert Marie (*Lise Robert, Acton Vale*).

SOUTH AMERICA

33. Sr. Saint Joseph Calasanz (*Jeanne Berthe Morin, Mont Laurier*).
34. Sr. Marie Hermine (*Veronique Bernatchez, Pont Rouge*).
35. Sr. Aime de Jesus (*Gilberte Perras, Sainte Catherine de Laprairie*).
36. Sr. Marie Annette (*Rosette Labrosse, Montreal*).
37. Sr. Saint Pamphile (*Jeannine Boily, Clermont*).
38. Sr. Pauline du Carmel (*Carmen Menard, Coteau du Lac*).
39. Sr. Saint Nivard (*Cecile Sauvageau, Champlain*).
40. Sr. Françoise Romaine (*Françoise Philie, Saint-Hyacinthe*).
41. Sr. Saint Damase (*Gisele Leduc, Clarenceville*).

FORMOSA

42. Sr. Sainte Paule (*Jeanne Nadeau, Sainte Sophie de Megantic*).
43. Sr. Saint Ulric (*Lea Gendron, Saint Ulric*).



NORTHERN RHODESIA

Primary schooling is far from being sufficient for our African girls. How unfortunate that we should have been so slow in realizing that education is just as important for women as it is for men! In our country, until recent times, it was generally taken for granted, that woman's place was in the home; it did not in the least matter whether she remained illiterate. Indeed, people considered feminine education as a sheer waste of time and money.

The result is as clear as lime water. After graduating from secondary schools, most of our African boys hasten to marry girls who have had but a scanty primary level education, choosing them for their comeliness, their pleasant character, or other such advantage. Among the girls left unmarried a few are left free to pursue higher studies. I think it is a serious mistake for parents to allow their daughters to marry at such an early age when they are yet unprepared to assume the heavy responsibilities of wives and mothers. Is it sur-

An African teacher of athletics at the Chingola Central School, Northern Rhodesia, expresses his views on the education of African girls.

NEED FOR EDUCATION

by Albert Nyirenda



Happy African family in Fort Jameson.

prising that before many months have elapsed, such marriages are on the rocks?

Here in the Copper Belt, English is used both for instruction and daily conversation among the various tribes whose customs, culture, and dialects are disparate. People who have had no further schooling than Standard VI find it extremely difficult to express themselves in English and are, therefore, faced with more than one embarrassing situation. They can understand neither the foreigners living here nor the people belonging to a tribe different from their own.

Moreover, courses in domestic science do not measure up to the required standard except, perhaps, in mission schools staffed by competent qualified teachers and Roman Catholic Sisters. But even when the courses are what they should be, it often happens that young housekeepers cannot put theory into practice because their husband's salaries are so low they are unable to purchase necessary equipment such as stoves, ovens, utensils...

Woman's situation in the home

Educated African husbands in general tend to prefer the European way of life, for they have come to realize that a wife is a partner, not a slave. According to old African concepts woman is man's servant; she is expected to work diligently and effi-

ciently. In the home, hers to take orders, never to give them even to her sons. Her husband is at liberty to beat her whenever she fails to carry out his commands or is remiss in the performance of household tasks. A husband who does not beat his wife is considered a fool. His duty is to make her feel that he is her lord and master. Such until now, was the African point of view which education is slowly modifying.

Food customs

Although educated Africans appreciate European food, their income being inadequate, they cannot afford to buy such food regularly unless they are willing to forego other necessities.

It is to be hoped that this problem will eventually be solved when economic stability will have been achieved.

Moral education of girls

Many of our young men deplore the corruption of morals rampant in the Copper Belt as well as in



**Modern wedding
in Africa.**



Mamma cycles to Fort Jameson Domestic
Science School.

Proudly sewing her first party dress.



surrounding rural areas. Far from there being any improvement, things are going from bad to worse.

We African men rely on missionaries to instill in our youth higher moral standards. If our young people had the fear of the Lord, would not their conduct be rectified? At present, sad to say, some Christians — boys, girls, men, women living in the Copper Belt — are apparently under the delusion that they can lead disorderly lives as long as they go to confession. A number of weaker brethren are led astray by fellow Christians who throw morality

overboard. Serious young Africans contemplating marriage believe that none better than Catholic missionaries can teach young girls correct moral behaviour and prepare them to become loyal wives and devoted mothers.

Girls cannot be taught too early to appreciate the importance of the family, the vital cell from which society is built. Let them keep in mind that they must respect their own body, regarding it, not as is too often done as a source of income, but as a temple of the Holy Spirit.

Nearly all divorces are brought about by in-

fidelity to marriage vows. If young people understood the true Christian nature of marriage, many domestic problems would be solved.

I am tremendously impressed by the Sunday sermons delivered by the pastor of the parish to which I belong. They furnish me with food for thought. I think they really are a challenge flung to Christian at large. He calls the following points to our attention: (a) that we recognize sin for what it really is (b) that we understand the nature of Satan's power. Satan's dominion is being strengthened because we, Christians, deliberately pretend not to recognize the gravity of sin. We take a leading part in doing evil, ignoring the duty laid down upon us by our Lord to see that righteousness prevail in the world. If we would only set our wills resolutely against sin, we could win the world for Christ. As regards Satan's power in which so many of us Africans are prone to believe, it exists only insofar as we obey his bidding. Otherwise, the prince of



Knit one,
purl one...



darkness is powerless against us.

I think these are wise, golden words which we would do well to keep ever in mind. Satan cannot force us to do evil as we are at times tempted to believe. He merely works on our weakness, our negligence. With the grace of God, we can and must lead Christlike lives.

Learning how to sew.
Centre, Sister Saint Rodrigue
(Françoise Pageau, Quebec).

CO-OPERATION IN PERU

by Sister Angela of the Sacred Heart ¹, M.I.C.

Upon being assigned to social work in a given district of Pucallpa in October 1962, I discovered that the group of women to whom I was to teach the doctrine lived in conditions of great poverty not to say misery. Before starting on their spiritual renovation, was it not urgent to try improving their material conditions? «It's no use preaching to a hungry man», is a true proverb. Our divine Saviour Himself performed miracles in order to feed the hungry multitudes that flocked to Him.

During four months, the problems of the Paca Cocha parochial centre were discussed in special study circles, according to methods learned at Antigonish. The chief problem affected the majority of seamstresses who worked long hours every day and were paid ridiculously low wages. To my mind, the best way of ameliorating conditions was to set afoot a sewing cooperative. It took some time to shake the women out of their apathy, but they at last became convinced that something ought to be done.

By the end of February, the group had collected the modest sum of \$24.00. Thanks to Captain Jorge, of the Civil Guard, founder of a co-operative society for the

Army, a provisional council was assembled and constitutions were elaborated. Reverend Pierre Granger, pastor of Paca Cocha, offered his former residence next door to the church as workroom. On March 1, was triumphantly launched, *La Cooperativa de Costura Santa Maria Ltda.* In a glowing spirit of thankfulness members spent the first day of work repairing the parochial centre's altar linen and liturgical vestments. What better way to call down heavenly blessings?

The work license and the notice of immunity from taxes were received on March 19; the minute and account books were delivered free of charge. The *Cooperativa* also greatly benefited by the approval of Most Reverend Gustave Prévost, bishop of Pucallpa, of the Provincial Council, of His Honour the Mayor, of the editor of the newspaper *Rumbos Amazonicos*, and of other kind friends who donated funds.

All Pucallpa rejoiced over this original and practical project. The General Assembly convened on May 6 to decree the foundation and nominate officials for the definitive council; the constitutions were approved and documents requesting legal approbation were forwarded to Lima.

In June, The *Cooperativa Santa Maria* started functioning in earnest with 80 associates. Already, the seminary and two boarding schools had placed large orders, but the purchase of two sewing machines soon swallowed up receipts. We hope that some of our co-operation friends in Canada will give us a helping hand. A few alms would bolster our capital and vitalize our project.

For the last few months, the *Rumbos Amazonicos* has been carrying a column on the co-operative movement. The first article printed related the story of Alphonse Desjardins and the Quebec *Caisse Populaire* while the second was in the form of an interview on the same subject. At present, the *Voz Catholica* also publishes a weekly page on COOP.

Our associates are thrilled with the success of their enterprise. Some time ago, His Excellency The Most Reverend Romolo Carboni, Papal Nuncio to Peru, favoured the centre with his visit. He praised the work done, was present at a sewing demonstration presented by the President, an expert seamstress, and left after wishing us continual success and bestowing his paternal blessing.

¹. Desneiges Brault, Morinville Alberta.



First members of the COOPERATIVA DE COSTURA "SANTA MARIA", LTDA, Pucallpa, Peru.

The *Cooperativa* is at present Paca Cocha's most popular centre of attraction. Situated next door to the parish church, it opens up horizons on the spiritual life. Members find in the organization relief in their most urgent temporal necessities as well as immense desires for spiritual riches.

In promoting this cause we take to heart the words of His Excellency The Most Reverend Ildebrando Antoniutti, in an address delivered at Sydney, N.S., May 1, 1946: "We commend this co-operative movement because it is in conformity with the teaching of the Church. It

caters to the needs of the people, ensures religious and social liberties, safeguards family rights, procures a prosperous and peaceful life, promotes brotherhood between workers, respects the liberty and dignity of man, and furthers the progress and prosperity of the country."



SILVER JUBILEE CROWN

by Sister Jeanne d'Orleans, ¹ M.I.C.

On the evening of my perpetual profession
I laid before Mary's shrine a crown of lilies, singing all the while :

My crown I give thee,
Oh, take it with thee...

Many years have since gone by, the greater
number shot through with silver gleams of joy.

Tonight, eve of the silver anniversary of my
profession, as I rummage through the storeroom
of my memories, the words of the old hymn sing
again in my heart :

My crown I give thee,
Oh, take it with thee...

But the wreath I lay before Our Lady's altar
tonight is a living wreath composed of the normal
school students I am privileged to teach. I offer
them to the Queen of Missions singing all the
while :

In heaven above,
With a mother's love,
Give them back to me.

These two wreaths I hope to find when the
time comes for me to go home to God ; the lily

wreath of the radiant dawn, the living wreath of
mature years.

Glimpse of my living wreath

Welcome to Cap Haitien Normal School!
Come right into the classroom where I teach the
junior students. It is 3:00 p. m. All my girls feel
honoured to meet you, of course, but after a few
moments ask to be excused since they have to pre-
pare for serious examinations to be held tomorrow
morning. I will entertain you while they work.

First, let me tell you how deeply I appreciate
teaching the young ladies upon whom rests the fu-
ture of their country. Often, as I look over my
class, I recall the words of a poet educator, "Na-
ture has presented woman with two celestial but
dolorous gifts — pity and enthusiasm — the
capacity to be moved and to be enthusiastic."
This capacity my students possess to a remarka-
ble degree.

There they sit, my twenty-four girls, deep-
ly absorbed in their books. If as the French poet,
Péguy, tells us there is nothing more touching
than a little child saying its prayers, nothing im-
presses a teacher more than the sight of students
eager in their quest for knowledge. I love and
admire everyone of them. They are my portion

of the Church on the march, my section of the vineyard.

Consider them as they sit at their desks. Gladys studies for all she is worth, tightly wrapped up in the cocoon of her thoughts, hoarding every precious moment between here and tomorrow. Madeleine, calm and dignified, turns the pages of her handbook as if she had all the time in the world. She runs no risk of *surménagement*! Lucienne is plunged in the contemplation of a certain knot in the ceiling. If I do not recall her from her day-dream, she will lose the rest of the afternoon. I stand in front of her desk and gently pull the half-opened book from her hand. She comes to with a start, grins sheepishly, then takes up her books again. She doubtless guesses my secret sympathy for people whose minds are apt to play truant... Claudette looks up and flashes me a dazzling smile as she closes her dictionary with a snap. She has probably found the key word that will launch a particularly brilliant essay. I smile back to let her know I share the joy of her discovery. Junie, who has only lately shaken off the trammels of diffidence, now goes over her papers in an easy mood of relaxation. Earlier in the school year, she balked at the least difficulty, always ready to give up or to blame the teacher for being too severe. Andrée wears a grave look on her piquant little face as she leafs through her manual of ethics. She is the youngest of my class, a dear ambitious soul. During Vocation Week, she candidly asked, "Sister, would a young girl who felt she had a vocation to the religious life need any special qualifications to be a superior?"

4:00 p. m. Dismissal bell. With sighs of relief or quick looks of surprise at the clock, the twenty-four put away their books, bow a gracious goodbye and leave the campus in merry groups. Tomorrow they will be back and I will start another wonderful day with them all.

Legionary activities

On Sundays, after Mass, my juniors turn catechists. Groups of pupils from the public schools, little girl servants from the city, young men and illiterate adults benefit by their zeal. Under the trees in the garden they all gather, eager to have their catechists tell them about the wonders of God's love for man.

Sister Saint Mathilde¹ and Sister Saint Paul of Damascus² in charge of the *præsidia* pass from one group to another, to help and encourage group leaders in their task of preparing First Communicants and dispensing doctrinal instruction.

¹. Anne-Marie Parent, Montreal.

². Paule Charpentier, Drummundville.



Everywhere, the Legion of Mary is a leaven of Christian vitality. How could Our Lady fail to christianize those who so faithfully perform her work? Our students are growing in appreciation of the treasure of their faith since they have become staunch Marian apostles.

The doctrine lesson over, catechists, teachers, and Sisters assemble to discuss the best methods of adapting the gospel message to the needs of the various groups.

Education, apostolate, catechetics fill up our missionary life in Cap Haitien. No words can better translate the joy of my Silver Jubilee than those of Mary's *Magnificat*: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, because He hath regarded the humility of his handmaid."





GUATÉMALA

CATHOLIC ACTION IN TOTONICAPAN

by Sister Philip of the Saviour M.I.C.
(Therese Bernier, East Angus.)

Totonicapan, a parish covering an area of 350 square kilometres, has a population of 56,000 Catholics scattered for the most part over many remote districts. The village itself numbers only 8,000 inhabitants.

On the civil as well as on the religious level, the Totonicapan countryside is divided into 50 districts each of which with its own chapel or oratory was put up by Catholic Action groups. There, Holy Mass is offered as often as a priest is available; there also are held Catholic community meetings.

Alfresco meal in the courtyard of our Totonican convent. Standing, Sr. Saint Maxime, (Jeanne Pelletier, l'Islet); centre, Sr. Philip of the Saviour; front, Sr. Joseph Arsène (Jeanne Berger, Saint Ehipane).



Members of Catholic Action group prepare pine needle decorations for the blessing ceremony at the COLEGIO.

Organization of Catholic Action

At the head of Catholic Action is a central direction bureau grouping a president, a vice-president, a secretary, and a treasurer. The militants of each district work under a local direction similar to the central and subordinate to it. Officers of this group called *vigilantes*, inspectors, supervise Sunday doctrine classes and render an account of the way the catechists perform their tasks. The faithful living in districts situated at a distance of about 60 kilometres from the parish church find it impossible to attend Sunday Mass. Therefore, it is the catechist's responsibility to have them as-

semble at the oratory to pray the rosary, listen to doctrinal instruction, and sing appropriate hymns. Every Monday, catechists from all the districts converge on the centre to prepare, under the pastor's direction, the doctrine lesson next to be taught, lesson which is always adapted to the needs of respective groups: children, adolescents, adults.

Obligations

Each local direction bureau must send at least two of its members to the central doctrine classes held every Monday, at 5:00 p.m. *Vigilantes* are also bound to attend and report on their activities. Upon returning home,

district representatives acquaint Catholic Action members with teachings received; the latter in return communicate them to the families entrusted to their apostolate, so that before the end of the week, the Word has been circulated among all family groups.

Another obligation of Catholic Action members consists in helping the pastor on all occasions when he requires their collaboration — to organize the celebration of fiestas, to prepare children for their first Communion, the dying for the Last Rites, fiancés for Catholic marriage, etc.

Thus organized, Catholic Action awakens in the faithful the sense of their responsibility as baptized Christians.

Work of members

The local office assigns to each catechist five families to be regularly visited and instructed in Catholic doctrine. Every day, the catechist makes his rounds stopping about a quarter of an hour at each home for a catechism lesson and family prayers. From these families will spring apostles to carry on the good work. When a member of these groups requests admission as a catechist, he is first admitted in the Catholic Action movement as *socio*, associate, and given a special formation. His period of training over, he becomes a full-fledged catechist and is allowed to wear a distinctive badge.

Numerous militants are earnestly learning to read and write in order to become catechists. One of them lately remarked, "We are poor and uneducated folk, but we prefer poverty to riches which might cause us to forget about God."

Illiteracy is widespread in Totonicapan where 85% of the population, almost entirely made up of Indians, can neither read nor write. Our arrival here as teachers has awakened the desire to learn. At present our principal occupation is teaching in the parochial school. On holidays and in the evenings whenever we can, we make visits to the hospital and to the prison.



Indian woman in Guatemala.



KORIYAMA, JAPAN

Maria En *Home* *for Orphans*

by Sister Sainte Elodie, M.I.C.

(Simonne Saint-Amand, Saint-Aimé.)

Under the maternal ægis of Our Lady, lives at Maria En a happy family of seventy girls ranging in age from toddlers of two to demure misses of fifteen.

Japan has often been called a children's paradise where everyone seems at the child's service. Smiles are the order of the day when he is around; few dare to contradict or oppose. Orphaned youngsters are usually adopted by relatives.

World War II, however, wrought deep perturbation within the closely knit Japanese family circle. Broken homes, the result of divorces, are on the increase. As always, children are the chief victims of this state of affairs. It is for these unfortunates that Maria En provides security and tender care.

Family organization

Except for the youngest entrusted directly to the Sisters and their collaborators, the children are grouped into family units of twelve, in

such a way as to constitute a more or less normal family pattern. Each group is answerable to a "mother", who must hold a diploma in pediatrics. The large airy room where the "family" lives is their "home" in which they study, sleep, and play.

Daily Programme OHAYO GOZAIMASU Good Day!

6:00 a.m. Monitors open the sliding doors of the family rooms, calling out a cheery, "*Ohayo gozaimasu!*" *Futons*, quilts, are quickly thrown off, and the girls wash up and dress. The older ones then help the others clear the straw mats of bedding which is neatly stored in wall cupboards, leaving the room free for daytime activities.

About half an hour after rising, the "families" gather in the chapel for morning prayers.

Then, merry cleaning brigades scatter throughout the house. In Japan, housekeepers start their cleaning with a vigorous round of the *hataki*, sort of a small mop-duster, prying loose dust particles which are then swept up.

7:00 a.m. Breakfast consists of steaming rice, *o miso*, a kind of nourishing vegetable soup, eggs, helpings of salted vegetables. Meantime, Sisters and monitors pack the *bento* (lunch) boxes

with rice, tasty bits of fish, eggs, vegetables, fruit. (School children throughout Japan carry lunches.)

7:45 a.m. Sisters and monitors help the children who attend public schools to strap on their school bags, then, just as Japanese mammas everywhere, they send them on their way with an affectionate, *Itte irasshai*, go honourably, to which the girls answer, *Itte mairimasu* (I go humbly).

With the babies

With the departure of the older children, the house seems strangely hushed. Not for long, however. Now, it is the babies' turn to rise and shine and warble. This preschool group follows a programme somewhat similar to that of a kindergarten.

After the *o ju ji*, forenoon collation, they are taken out for an airing if the weather permits. They are the lambs of the flock whom we dearly love in spite of their occasional tantrums, quarrels, rebellious moods.

Housekeeping duties fill up the rest of the forenoon. There is always much washing, darning, ironing to be done in a large family of "families" like ours.

Ten minutes before the dinner gong, the five-year-olds patter down to the dining room to lay the table for the babies and settle the latter

Youthful family discussion group.



in their chairs. How they enjoy this big sister role! It is a charming sight to watch them bustling around their charges.

Pupils' homecoming

Tadaima, kaerimashita, I have just come home. Each group of returning pupils politely greets Sisters and monitors in the traditional fashion. School uniforms are exchanged for plain house dresses, and all gather in their respective family rooms for the *o san ji*, afternoon collation of hot tea, fruit and biscuits. Afterwards, they play games or take a few moments of relaxation in the library according to individual tastes. As the Japanese are avid readers, the library at Maria En is kept well stocked. The children themselves have devised means of buying a determined number of new books every year. To this end they carefully hoard every bit of cardboard, newspaper, scribbled paper they can lay their hands on, selling them to peddlers at the end of every month. Great excitement reigns when the total receipts for the year are divulged and favourite books can be purchased.

5:00 p. m. Twenty minutes before supper, the older girls go down to the kitchen to help with the service which they perform cheerfully. Sharing household tasks prepares them for their future role as wives and mothers.

The evening meal in Japan is the most enjoyable event of the day when the whole family is assembled. Our girls are glad to have this opportunity to exchange impressions, to relate little facts of school life, to tease one another good-naturedly.

After supper, in fine weather, games are played in the large playground well equipped with swings, seasaws, and other amusements thanks to the generosity of benefactors in America. This is also the time when the resident Sister-Nurse attends to minor ailments.

7:00 p. m. The gong calls the whole family to the chapel for evening prayers.

Monitors now help the older girls transform each family room into a dormitory, spreading quilts on the floor made up of straw matting. Juniors are free to retire for the night immediately if they wish to do so. As for the seniors, they



Babies' night prayers. Left, Sr. Saint Elodie



Quiet moments at the library. Rear, Sr. Saint Angela of Mérici
(Marie Jeanne l'Heureux, Loretteville).

Sr. Maria Assunta, R.N.,
gives attentive
care to
the children.





She lives in security
at Maria En...

have a study period until 9:00 p. m.

This is the end of the day. We Sisters kneel before the Tabernacle for a last prayer. "Accept, dear Lord, the labours of your missionaries. Renew their strength that they may be equal to tomorrow's tasks."

Variation in programme

On Sundays, the pupils, the greatest number of whom are non-Christians, are free to go to the mission church, a ten-minute walk from the

orphanage, for Holy Mass. They often sing in the choir, a favour which all appreciate. In the afternoon, relatives and friends visit them at Maria En where they are always welcome.

Every Monday, the Holy sacrifice is offered in the chapel of the institution, the children being free to attend.

Every Saturday evening is held a *sodan*, general assembly of "families" in order to discuss the best means of ensuring discipline, order, friendly relations. At the close of the assembly, four



seniors are elected as supervisors of the cleaning brigade, general hygiene, and disciplinary matters. This trains the girls in self-reliance and the ready shouldering of responsibility, dispositions further nurtured by the spirit of Guiding introduced at Maria En three years ago. Meetings of Guides and Brownies are held once a week.

When brook and river meet

According to municipal regulations, the girls must leave our establishment at fifteen, when the cycle of compulsory primary and intermediate studies has been completed. Ours the duty of finding suitable employment for them in the city or elsewhere. We never see them leave without a heartache, for they must make their way in a non-Christian milieu.

Thanks to kind Canadian friends, we are able to provide higher education for a few among the more gifted who may then find more advantageous positions.

Alumni who have married, enjoy returning

to Maria En to show off their babies. All remain deeply attached to the home of their childhood; they know that they will always be received with an affectionate welcome.

At New Year's and during the summer holidays they often drop in to meet the Sisters and discuss their problems with them. Those who live too far away from Koriyama are invited to assemble at our Tokyo Regional House at least once a year to renew acquaintances. Practically none let slip this opportunity of getting together.

Fumiko who came to us at two and who is now a sedate housewife wrote to me some time ago, "Sister, I realize how privileged I was in being brought up at Maria En where such a warm family spirit reigned. Only in Catholic institutions can this spirit be found. We felt you Sisters had no personal interest. Your affection was deep and lasting. You were true mothers to us all."

Such is the programme of our apostolic life — to bring souls to Christ through the living example of evangelical charity.



Guides and Brownies of Maria En.

Missionary Sisters of the Immaculate Conception

CANADA

MOTHERHOUSE, 2900 St. Catherine Road
Cote des Neiges, Montreal 26.
NOVITIATE, Pont Vieu, Montreal 40.
OUTREMONT, 314 St. Catherine Road, Montreal 8.
CHINESE HOSPITAL, 112 Lagache Street, 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.
ANTSIRABE St. Therese's Parish of Mabozoarivo

PERU

PUCALLPA.
LIMA, Escuela Maria de la Providencia Napo.
Entre Centenario y San Luis, Azcona (Brena.)

GUATEMALA

TOTONICAPAN, Guatemala, A.C. Colegio P. Betancourt.

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, Pacdal.

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, cite No. 2, Haiti.
PORT AU PRINCE, Novitiate, Cite No. 2, Haiti.
CROIX DES BOUQUETS, Haiti.
DESCHAPPELLES, Albert Schweitzer Hospital
Post Box No. 4, Saint Marc, Haiti.
LA BOULE, Haiti.
HINCHE, Haiti.
COLON, Province of Matanzas, Cuba

AFRICA

KATETE MISSION, Champira P.O. Nyasaland, B.C. Africa.
MZAMBAZI MISSION, Eutini P.O. Nyasaland, B.C. Africa.
RUMPI MISSION, Rumpi P.O. Nyasaland, B.C. Africa.
KARONGA MISSION, Karonga P.O. Nyasaland, B.C. Africa.
KASEYE MISSION, Fort Hill P.O. Nyasaland, B.C. Africa.
MZUZU, Convent School, Mzuzu P.O., Box 24,
Nyasaland, B.C. Africa.
NKATA BAY MISSION, Nkata Bay P.O.,
Box 9 Nyasaland, B.C. Africa.
FORT JAMESON, P.O. Box 107
Northern Rhodesia, B.C. Africa.
KANYANGA MISSION, Lundazi P.O.
Northern Rhodesia, B.C. Africa.
NYIMBA MISSION, Sacred Heart Hospital
Northern Rhodesia, B.C. Africa.
CIKUNGU, CATHOLIC MISSION
Kazimuki P.O., Northern Rhodesia, B.C. Africa.

