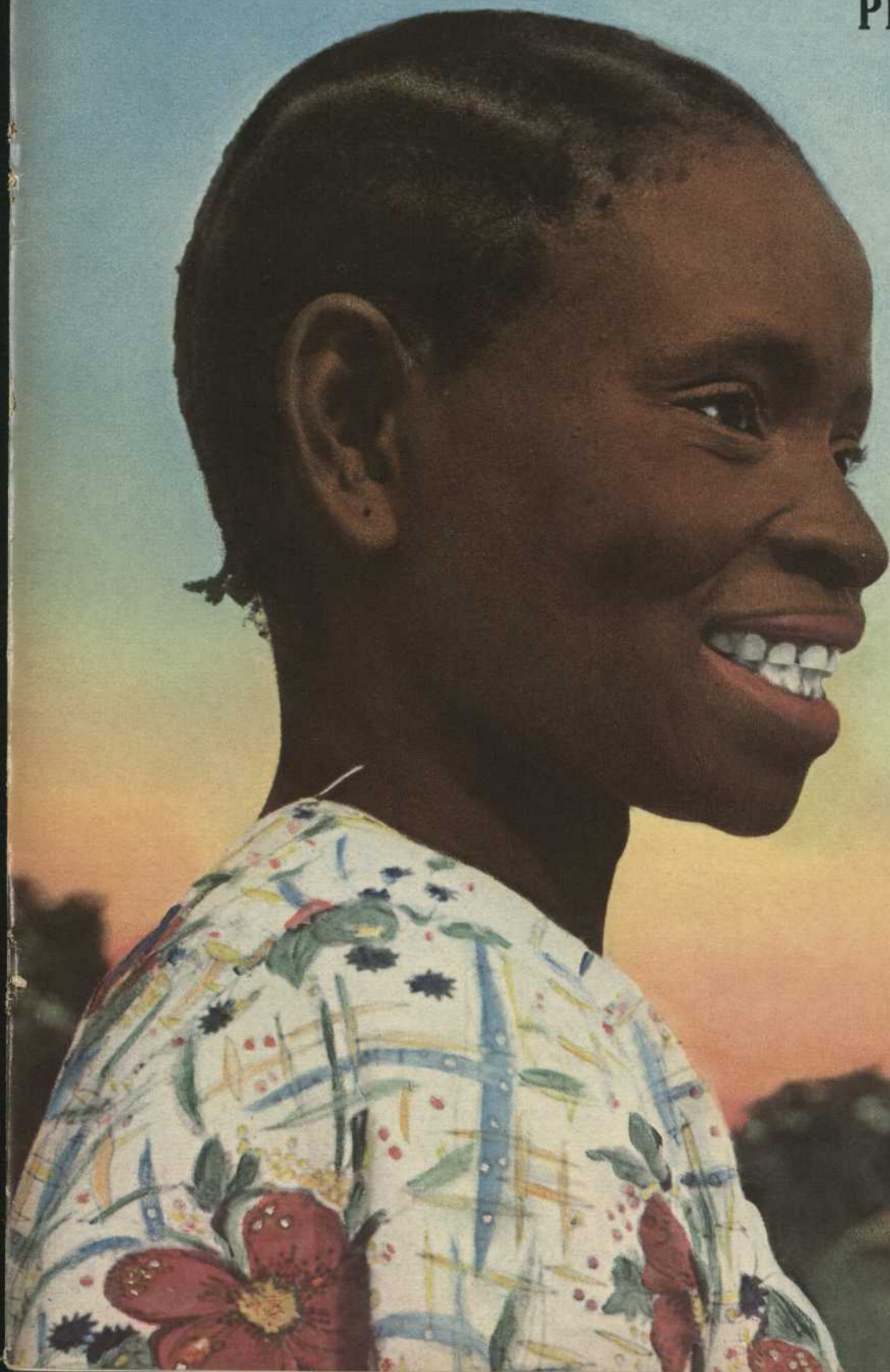


THE PRECURSOR

September - October
1964



*Christ left us on earth to be beacons that illumine,
doctors who teach, to be a leaven, to be like angels, messen-
gers to men... There would be no need for sermons, if our
lives were thus radiant; there should be no need of words,
if our deeds would give such testimony. There should be no
pagans if we were true Christians.*

John XXIII

Our Cover:

Nyasaland. How do you like her festive hairdo?

Sister Saint Yvette, M.I.C., starts on her rounds
of bush villages in the neighbourhood of Katete.

THE PRECURSOR

2900 St. Catherine Road
Montreal (26) Canada.

Bi-monthly magazine published by the
Missionary Sisters of the Immaculate Conception
with the approbation of the Ordinary of Montreal.

NIHIL OBSTAT: Father A. Cossette, P.M.E., May 2, 1964.

No. 5
September - October 1964
Vol. XXVI

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\$ 5.00 4 years
\$25.00 for life

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RELIGIOUS VOCATIONS IN NYASALAND

KATETE

by Sister Mary of Fatima, M.I.C.
(Marguerite Legault, C  dres).





The Africans are particularly open to spiritual values. For them liturgical functions never last too long. They enjoy praying out loud and lustily singing hymns. During Mass, one hymn follows another, sometimes out of tune or out of season, but what does it matter? Our good people feel happy to have expressed their devotion in full accents. As long as they have sung loud, they are convinced they have prayed well.

After the manner of Martha

Among African girls are many who, haunted by a noble ideal, have kept themselves free from pernicious influences in a non-Christian milieu.

God has marked them out as His own and they have answered His call notwithstanding the hostility of relatives, the opposition of family clan. Mzuzu diocese more especially has been blessed with numerous religious vocations. The confidence of Monsignor Marcel Saint Denis, W. F., was well founded when, in 1951, he launched the foundation of the first African sisterhood in these parts.

Beginnings were arduous, but at present the number of vocations is yearly increasing. Even missionaries from other dioceses are unanimous in praising the spirit of cheerful devotedness animating these young African Sisters.

His Excellency Bishop J. L. Jobidon, W.F., also

promotes the recruitment of priestly and religious vocations in his diocese. No efforts are spared in insuring the spiritual and intellectual development of the Rosarian Sisters at work in dispensaries, maternity and child-care centres, primary and secondary schools, Legion of Mary organizations, Xaverian centres, a local movement which aims at enlisting African youth eager to spend itself in apostolic endeavours. Indeed, one may say that these Sisters are the "Marthas" of Mzuzu diocese.

After the manner of Mary

Among our young girls, however, a few chosen ones prefer the role of "Marys". These may now find the life of solitude and prayer they crave for in a monastery at Lilongwe, (neighbouring diocese).

In 1959, upon the request of His Excellency Bishop Fady of Lilongwe, six French Poor Clares from the monastery of Algiers laid the foundations of the first convent of Saint Clare in Nyasaland: Reverend Mother Veronica, abbess, Mothers Henriette, Germaine, Emmanuel, Gabrielle, and Sister Marie, Extern.

At present, ten young Africans (two from Mzuzu diocese) are being trained in religious life at the monastery of Our Lady of the World and Mother of Mercy. After the clothing ceremony of Felicita Pulira, (alumni of our Karonga Boarding School), Reverend Mother Veronica confided to us that the successful launching of her establishment had come as a surprise to a good number of people who were convinced that Africa was not yet ripe for contemplative life. In her opinion, African girls are as well fitted for this sort of vocation, implying a very special divine call, as are European or American girls.

Such a call was heard by the first Poor Clare of Nyasaland, Amayi Josefa, while she yet lived in her remote bush village; such a call it was that upheld Amayi Klara (Felicita Pulira) and her companions in the face of family and tribal opposition; such a call it was that led a postulant to the monastery saying, "I want to save souls after the manner of Saint Teresa".

African and European Poor Clares live the common life, free from any inferiority or superiority

Sister Joseph of the
Sacred Heart, M.I.C.
(Jacqueline Bastien,
Ottawa) discusses
classroom procedure with
two Rosarian Sisters.





Amayi Klara on her Clothing Day.

complex. No discrimination has ever troubled the harmony existing among members of the community.

According to Mother Abbess, the greatest difficulty encountered by African novices in the cloister is the apprenticeship of the silent and solitary life. This may be easily explained by the fact that Africans are, by nature, eminently gregarious. But little by little, the spirit of prayer floods the hearts of the aspirants, and the common life itself grows in depth and sincerity.

Poverty offers no embarrassment to these children of the bush used to going barefoot, sleeping on a mat, eating *sima* (corn mush). They eagerly embrace all forms of penance.

Although built along very sober lines, the monastery is spacious and airy. In the large fields encircling it, the postulants spend many hours in their favourite occupation of hoeing. Before entering the cloister proper, a certain number spend



His Excellency
Bishop Jobidon, W.F.,
visits Sister Mary
Ann of the Child
Jesus, (Tereza Ngoma,) formerly a student
at our Katete
Boarding School.



Sister Mary Ann of the Child Jesus greets a former schoolmate.

some time training in the religious life in a residential day-school.

African aspirants are more or less handicapped by the lack of spiritual books in their own dialect. English books are of course available, but those who have had only one or two years of secondary schooling are incapable of understanding them. Therefore, the majority have to rely on oral instructions. Reciting the office in Latin is another problem which could be partially solved if an English-speaking Poor Clare agreed to join the community. This, the French Sisters greatly desire. Cinyanja is the language used inside the community, but it does not meet all needs. Fortunately, contemplative life is above all a life of intimate union

with the Lord and of generous oblation for the salvation of souls, and on this point African girls are far from being deficient.

Extern Sisters who see to the material interests of the monastery regularly make the rounds of villages, begging maize and ground nuts. Joyously, they lead their Franciscan life while preparing to exercise a discreet apostolate in union with their cloistered Sisters. They are nearly always welcomed, even in non-Christian districts. In increasing numbers, Africans call at the monastery or write to request the prayers of the Poor Clares. Such is their robust faith that they easily grasp the profound significance of lives lived under the sign of prayer and penance.



RUMPI, NYASALAND

The only Catholic in a prominent Protestant family, Mary Agnes raised a tempest of protest when she announced her decision to enter the novitiate of the Rosarian Sisters. Every means was used to break her will. In an effort to make her listen to reason, her elder brother, head of the family since the father's death, thought it right to

beat her even though as a teacher he conscientiously respected the religious liberty of his pupils.

Undeterred by all this opposition, Mary Agnes entered the Rumpi novitiate. Invited to be present when her daughter took the holy habit of the Rosarians on December 8, 1963, the mother was

BEARING WITNESSES

Postulants of the Rosarian Sisters
hold a hulling bee.



deeply impressed by the ceremony. Nevertheless, her mortification at having to return home without her daughter remained as a thorn in her heart.

Sometime before Christmas, Mary Agnes now Sister Agnes of Jesus wrote to her mother the following letter revealing at once the depth of her faith and her esteem for the religious vocation:

Dear Mother, ¹

A short time ago, on the occasion of my clothing, I had the great happiness of seeing you. What precious favours God has bestowed upon me!

Before two years will have passed, I shall have become His spouse... I am looking forward to that blessed day.

I know that you were deeply stirred when you heard Reverend Father Langlade's sermon. You understood, then, what an honour God was conferring upon our family by choosing one of its members for His own. At the same time, his words fairly broke your heart... Please, dear Mother, do not grieve so. If you only knew how happy I am and how much I feel the urge to be faithful to all God's graces!

Allow me to tell you a secret, dear Mamma. Do you remember, how, before he died, Papa allowed me to enroll as a catechumen? At the close of the summer holidays of 1957, as I was getting ready to return to Katete for my courses, Papa was so ill that I guessed I would never see him again. One day, as the two of us sat beside his bed, he

said to you, "I feel very sick, but Mary must go back to Katete just the same. Don't be upset when she asks you permission to be baptized, and if other members of the family also want to become Catholics don't oppose them."

How sad I was because my beloved father would not himself enter the Catholic Church! Nevertheless, I knew he was sincere and I prayed hard for him.

Later, at Katete, I heard he had died peacefully, faithful to what he considered the truth. I then asked God to give me a sign and I dared make the following request, "Dear heavenly Father, as a sign that my earthly father is saved, grant that some other member of my family may become a Catholic."

Dear Mamma, you know what happened.... Raphael himself, the head of our family, who beat me because he wanted to keep me from entering the convent, eventually entered the Catholic Church with his wife and children and, moreover, became a fervent apostle. God's mercies are indeed unfathomable.

I am sure this will help you understand why I am so happy and why I wish to share this happiness with my younger sisters.

In a few days, Christmas will be here. May the Divine Infant bless you, dear mother, and grant you the grace to be always ready to do His will in all things.

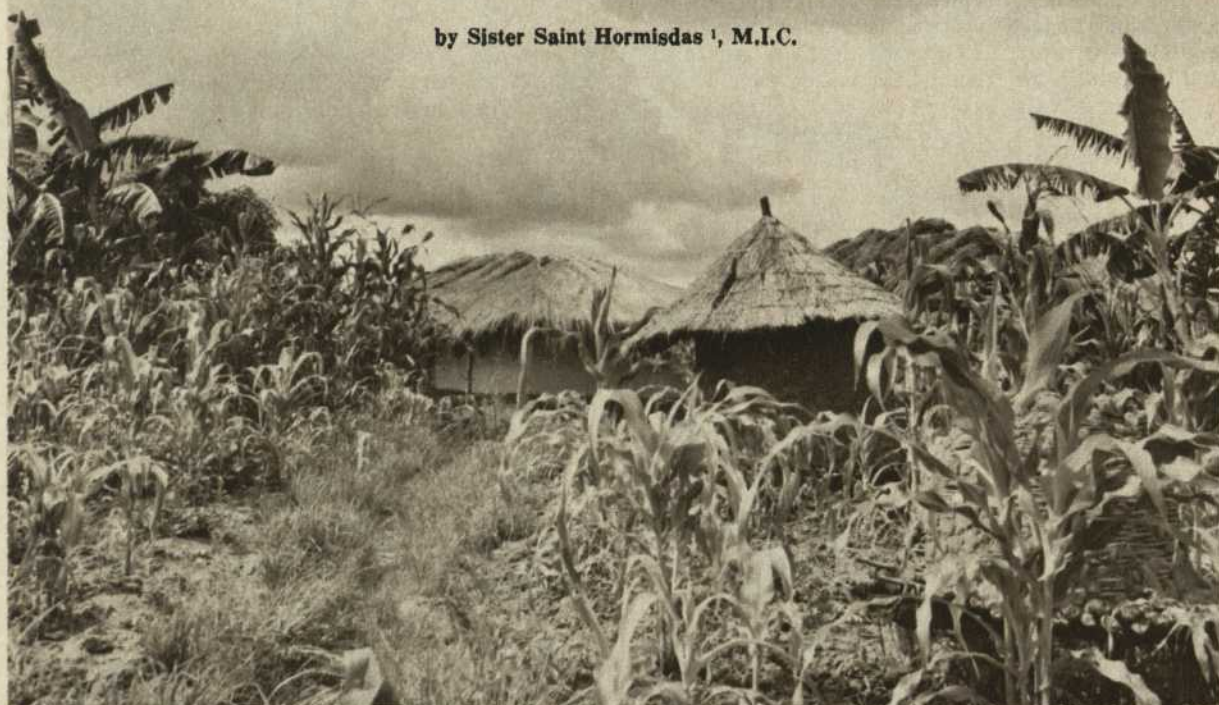
Your little Mary who loves you with her whole heart.

Sister Agnes of Jesus, R.S.

¹ Letter translated from Citumbuka.

PILGRIM LADY *of the Bush*

by Sister Saint Hormisdas ¹, M.I.C.



For the first time last October, Our Lady started making the rounds of surrounding bush villages. How beautiful and queenly she looked borne aloft on the shoulders of her fervent legionaries! The float, fashioned with loving ingenuity, was a fairy throne of gauze, silk, and flowers.

The pilgrimage was inaugurated by a hymn sung at the parochial centre, then the colourful procession swung out along the narrow winding paths that link one bush village to another. Between each decade of the rosary, appropriate verses on the mysteries were sung.

First to be honoured by the passage of the heavenly Queen was Kaunda, a village of about

twenty mud-walled huts. Grounds and houses had benefited by a general sweeping. Each home in turn threw open wide its one and only door in loving welcome. Our Lady was set down on the familial straw mat and her children gathered around to offer her naive and heartfelt homage.

As the statue emerged from the first home visited, a paralyzed Christian woman was brought forward lying on a crude stretcher. She lifted up her withered hands in supplication. What secrets were exchanged between the Health of the Sick and the ailing woman? No doubt comforting ones, for the poor patient afterwards appeared transfigured. She now serenely awaits the time when Mary will be for her Gate of Heaven.



Katete parish Church.



Every afternoon during the month of October two Sisters from Katete cycled to whatever village the Pilgrim Lady happened to be visiting to join in the people's jubilation.

Usually, a cortege of honour accompanied the statue to the outskirts of one village while a welcoming committee came forward from another. The occasion was a family affair in which all took part, Catholics, separated brethren, non-Christians. As there is only one God, they felt that there can be only one Mother of God whom all her children cherished.

So, day after day, Our Lady travelled over the hills and valleys of beautiful Nyasaland, smiling down upon its hardy people, scattering favours everywhere. Villages and towns basked in the joy of her motherly love.

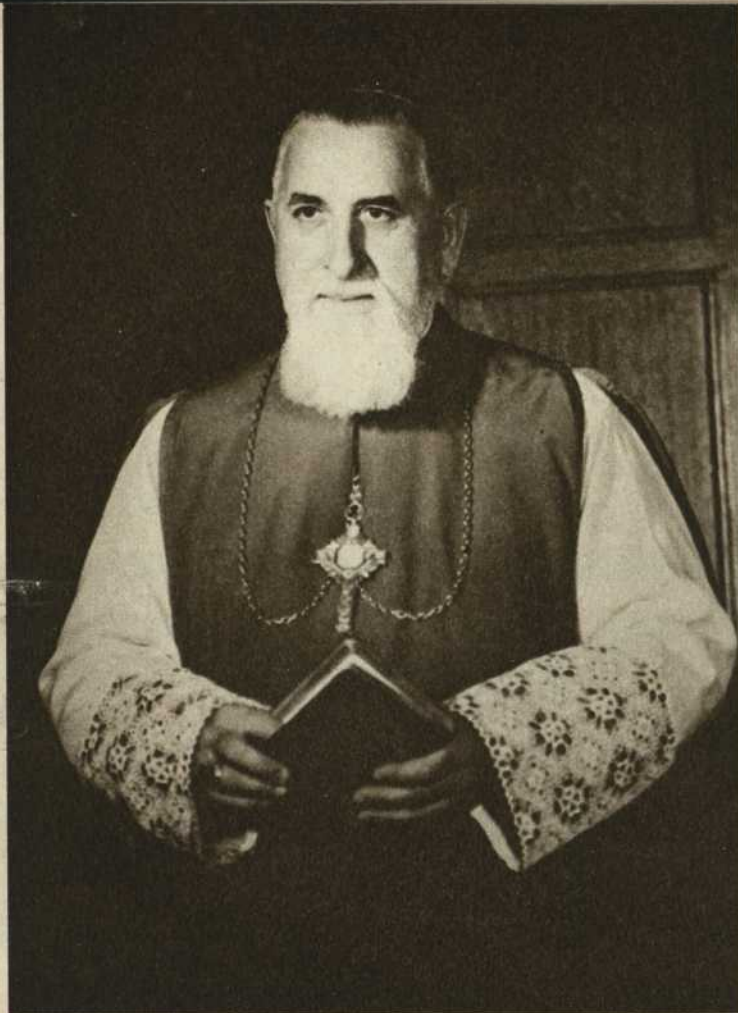
Twice, she was received by polygamous hosts, former catechumens who had balked at the sacrifices required of them in order to receive

baptism. They welcomed her in their homes with touching childlike trust in her mercy. Who knows? In return for their hospitality she may, before it is too late, enable them to appreciate eternal values...

A torchlight procession followed by a sung Mass at the outdoor Lourdes grotto in Katete brought Our Lady's "pilgrimage" to a fitting close. After all I have seen and heard during this month of October, I am convinced that Nyasalanders have a warm spot in their hearts for the Mother of our Saviour.

When we returned to the convent after Mass, we found a large serpent lying on our front doorstep. The noise of our arrival startled it so that it glided inside and coiled up at the end of a corridor near the chapel. There, one of our employees, expert in hunting serpents, did him to death.

Fervently we thanked Our Lady for this new proof of her maternal protection.



CHURCH OF MADAGASCAR IN MOURNING

by Sister Eugénie de Rome ¹, M.I.C.

On Sunday, February 16 last, His Excellency the Most Reverend Paul Girouard, bishop of Morondava, was anointed. Shortly afterwards, as he seemed to rally the Fathers decided to have him taken by air to a hospital in Tananarivo. Always ready to do God's will, His Excellency agreed, although in his heart of hearts he desired nothing more than to be allowed to die at his post. A few years ago, he had travelled to the United States, for medication. As treatments had brought but little improvement he had hastened to return to Madagascar lest he should die far from his dear Promised Land.

Upon the invitation of Reverend Father Langlois, Sister Marie Odila ² and I had the privilege of seeing him for the last time on

February 17. Although in great pain, he was serene and smiling. He asked us to remember him in our prayers and sent a last fatherly blessing to pupils and teachers.

The plane that was to take him to Morondava was supposed to land in the early hours of February 18. During a short absence of his infirmarian, the Bishop tried to rise but fell heavily, an unfortunate accident which hastened the end. He died at 11:30 a.m. That very morning he had remarked to those around him, "Why do you insist on taking me to Tananarivo? You know very well there is no hope. Let me die here, in Morondava. I want to be buried among my people."

February being the hottest month in Morondava, it was

impossible to have the Bishop's mortal remains laid out in state in his cathedral. Instead, an air conditioning apparatus was installed in his room transformed for the occasion into a funeral parlour.

As soon as the news of his death leaked out, visitors began to throng the residence. The Catholics, as customary around here, organized a vigil of hymns and prayers.

The funeral ceremonies took place on February 20, anniversary of the Bishop's return to Morondava the previous year. Among the assistance were three archbishops, five bishops, and several representatives of high civil authorities.

At 7:45 a.m., the bier draped in a black cloth upon which had been

¹ Cécile Millette, Saint Nazaire.

² Odila Plante, Princeville.

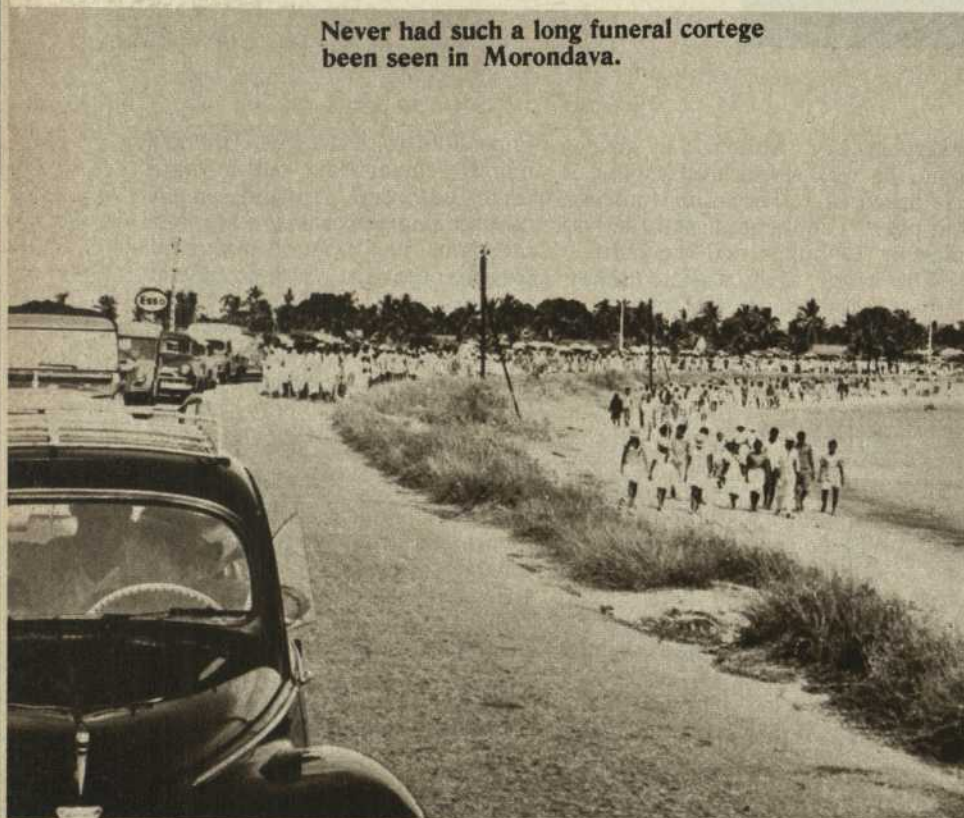
The bier is borne out
of the cathedral.

laid the mitre and the cross of National Malagasy Merit was carried to the cathedral by the Fathers of the Mission. The church being filled to capacity, a great number of people patiently stood outside to catch a glimpse of the ceremony.

Requiem Mass was offered by the Apostolic Delegate, His Excellency the Most Reverend Felice Pirozzi, who also gave the fifth absolution. The other four absolutions were given respectively by Their Excellencies Gilbert Ramanantoanina, archbishop of Fianarantsoa, Jerome Rakotomalala, archbishop of Tananarivo, Jean



Never had such a long funeral cortege
been seen in Morondava.



Wolf, archbishop of Diego Suarez, and Claude Rolland, bishop of Antsirabe.

The burial took place at Namahoro, on property belonging to the Mission. According to the Christians present, never had such a long funeral cortege been seen in Morondava; it spread over two kilometres. The entire population took part in the mourning, even the pupils of public schools having been given leave to attend.

Before being placed inside the burial vault, the bier was laid under the shade of a *kily* the departed Bishop's favourite tree. Archbishop Rakotomalala said the last prayers, then the Honourable Resampa representing the Malagasy Republic gave a short discourse on the life and spirit of the great missionary.

Bishop Paul Girouard was born December 27, 1898, at Hamilton, R.I., U.S.A., of French-speaking parents. After a brilliant course of studies at North Kingston, R.I., he entered the Seminary of Our Lady of la Salette in Hartford, Conn. His noviceship completed, he was sent to Rome for special studies in philosophy and theology. Ordained to the priesthood July 26, 1927, at Salmata, Umbria, he sailed for Madagascar the following year. He successively worked in Bétafo, Antsirabé, Faratsiho, and Morondava. In 1933, he became Prefect Apostolic of Morondava, then bishop of the same region raised to the status of a diocese.

Before being assigned the role of Shepherd of Morondava, Father Girouard had spent himself for thirty-five years in the laborious life of a bush missionary, founding numerous outposts, travelling from one place to another in creaking ox carts under torrential downpours or broiling sunshine. For him, there was only one important thing — the spreading of Christ's kingdom. "Sleep in peace, Excellency!" the Honourable Minister exclaimed as he brought his oration to a close. "Your work among us endures. Your name will forever be kept in grateful remembrance."

All the priests then intoned the *In paradisum* and the bier was deposited inside a cement vault while members of the national constabulary rendered official honours. Taps sounded, followed by a minute of religious silence. Slowly, the crowd dispersed, after each one present had scattered a few drops of holy water on the grave according to local traditions.

His Excellency Bishop Paul Girouard rests close to the college which is at present being built. May he continue to watch with fatherly solicitude over Malagasy youth so dear to his heart.

At Namahoro. Taps followed by a minute of silence.





Five Missionary Sisters of the Immaculate Conception who study Malagasy dialects under the guidance of their teacher, Mr. Arthur Randriafanomezana.

LIFE IN MADAGASCAR

by Sister Saint Thomas Aquinas, M.I.C.

(Angèle Lemaire, Montreal).

Here we are at the Benedictine monastery of Ambositra, two Sisters of the Holy Family of Switzerland and five Missionary Sisters of the Immaculate Conception hard at work studying local language. Nothing can better prove with what solicitude our Superiors promote integral adaptation to our field of apostolate. For six months, activities however pressing, will have to wait until we have at least learnt the rudiments of the tongues we henceforth will have to use.

While the bulk of our hours are dedicated to study, we occasionally take time off to observe everyday events which make up the woof and warp of Malagasy life.

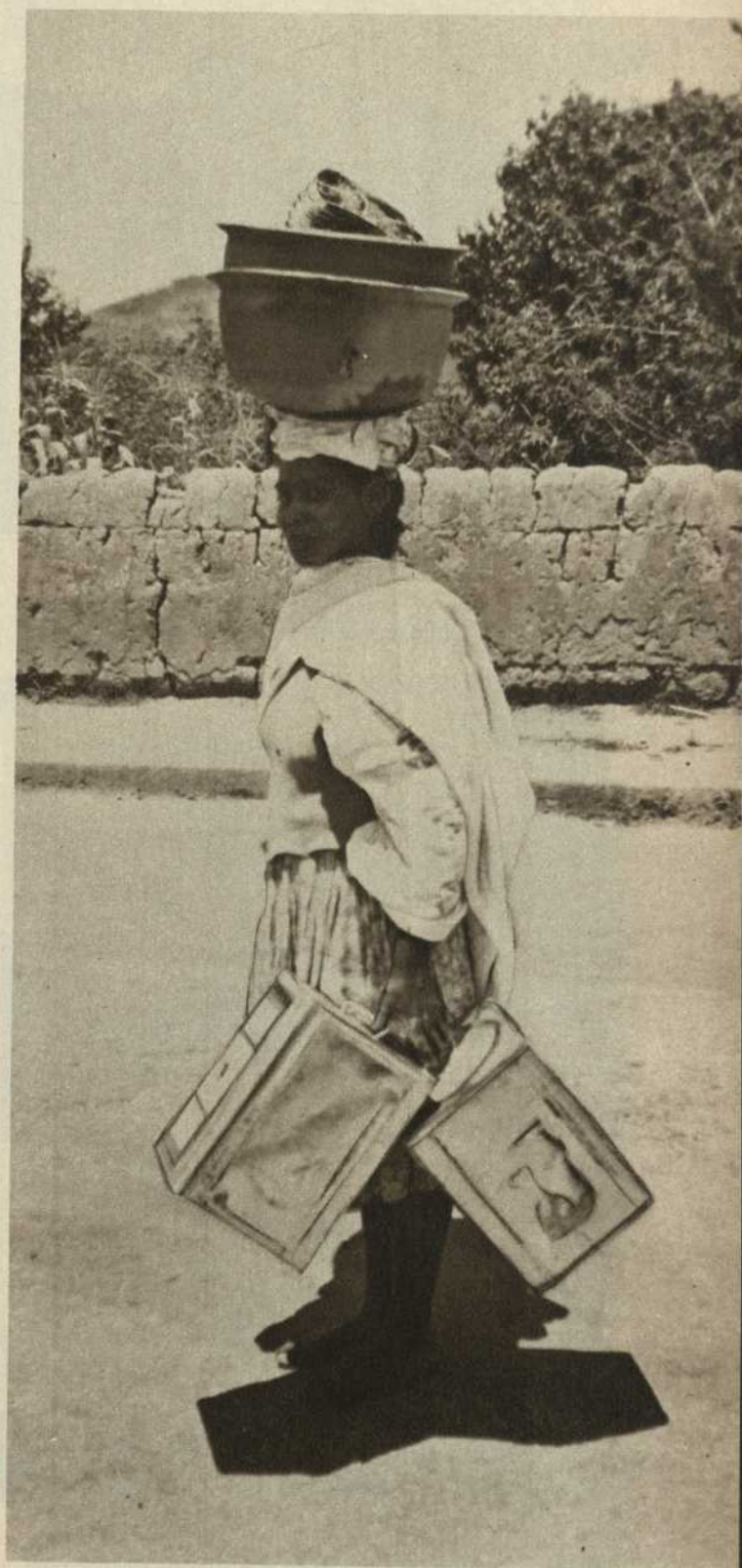
What struck us most, at first, was the way mothers carry their babies on their back, snugly tucked in a fold of their *lamba*, a sort of shawl consisting in a rectangular piece of cloth. This leaves Mamma free to do her household tasks unhampered. She cooks, sweeps, goes to market with headborne loads, while Baby naps, blissfully unaware of jolts or bumps.

The Malagasy child has no cradle. Until he can toddle along on his fat little legs, he is carried either on his mother's back or on that of relatives or of little sisters who early learn to imitate their elders in this. In Madagascar, the child is king of the home. The whole family surrounds him with loving care and tender reverence. Is he not the heir of the life which flows on from generation to generation?

One of the most important tasks of the Malagasy housewife is the hulling of rice. *Vary*, rice, is regarded here almost as a sacred food;



What struck us most was the way mothers carry babies pickaback.





Malagasy house
in the high plateaus.

Children of the Merino tribe.



Sister Saint Marcellin (Yolaine Lavoie,
Port-Alfred) takes time off
to meet friends.

planting and harvesting are accompanied with prayers and ritual ceremonies. Every evening, when the "eye of day", the sun, is sinking in the West, the village women armed with baskets make their way to the silos called *tranombary* where rice supplies are kept. The grain is poured in mortars standing under a large tree and the hulling bee starts. At times, three housewives work together in one mortar but so regular are



The pottery market.

their movements that pestles never clash. Soon, the grains of delicious red rice which the Malagasy prefer are sufficiently hulled. This red rice is said to be of greater nutritional value than the rice hulled in mills. After a last circular winnowing to free the grain from remaining impurities, the mortars are aligned under the tree and each woman saunters home with her share to cook the evening meal, which is the chief meal of the day.

Meantime, in the monastery chapel, the Benedictine nuns sing the praises of the Creator for all those who as yet do not know how to pray for their daily subsistence. No one has ever taught them the necessity of prayer.

As for us, we pursue our studies with the hope of becoming in the near future a living link between these souls who do not know the living God and those who, dedicated to contemplation, pray for the coming of His kingdom in Madagascar.



BUDDHISM

CHINESE VERSION

by S. C. Chien

China is not usually classified among the deeply religious countries of the world. The Chinese have tended to find their deeper values in ethical systems, such as that of Confucius, which regulate man's conduct without metaphysical overtones or promise of punishment or reward after death.

Of the religions that have made some impress on the Chinese mind, the Indian export of Buddhism has won the largest number of adherents and lasted the longest. Presumably, this is because the Buddhist faith has come to accord with such Chinese culture patterns as a pragmatic attitude towards life and the expectation of reincarnation.

Today, the number of Buddhist followers in Taiwan is estimated at six million, about half the population. This is to say that people call themselves Buddhists, but without any formal affiliation. Only about 200,000 persons are classified as "members" of Buddhist sects.

Buddhist temples and shrines total 1,875, most of them located in scenic spots or places contributing to serenity.

The largest temple in Taiwan is the Lung Shan Temple in the Wan-hua district of Taipei. It occupies more than half an acre. Lung Shan is famous for beautiful pillars and wall carvings. It was built more than 200 years ago by settlers from Fukien province and is dedicated to Kuan Yin, the goddess of mercy.

Shih-tou-shan or "Lion's Head Mountain", 90 minute drive from Taipei, is one of the most interesting centers of Buddhist worship. From lower slopes to peak, the mountain is dotted with pagodas and temples.



Images of the Shakyamuni Buddha, or Guatama, founder of the Indian faith, of Amitabha, one of the principal godheads, and of Kuan Yin, the goddess of mercy, are to be found in all temples. Yet, the Buddhists also grant shelter to domestic deities such as Ma Tsu, goddess of the sea, and Tu Ti Kung, duke of the earth.

The burning of incense and candles goes on day and night, Buddhists go to ask the favor of the gods, to pray for the recovery of ailing loved ones, for the blessing of anything from the new baby to the new business venture.

Laymen usually go to the temples on the first and fifteenth days of the lunar month, taking flowers and fruits as offerings. Sometimes, they burn paper money to the gods, but this is not a Buddhist rite.

Among the most widely observed of special occasions is Buddha's birthday which falls on April 8. Believers pour water over a statue of Buddha and thereby have their own sins washed away.





Spiritual services are provided by both monks and nuns. The priesthood is a sacred mission and many enroll in their early teens.

Taiwan has 964 Buddhist monks and 1,825 nuns. On this number, 568 were admitted as late as last April 4, in Taipei's Lin Chi temple. Ages of the novices ranged from a 15-year-old boy to an 80-year-old woman. Most candidates were between 20 and 25.

Eleven clerical schools and colleges are attached to temples in Taipei, Taichung, Tainan, Kaohsiung, Hsinchu, and Chungli, offering courses for novices who expect to become monks or nuns.

To become a Buddhist monk or nun, individuals must sever relations with the outside world. No property holdings or private life are allowed. Even the women must shave their heads.

The temple authorities set a period during which the candidate will be kept under observation. If the test is satisfactory and the candidate's own

intention remains unchanged, enrollment as a novice will follow. The aspirant to Buddhist monastic life accepts the ten commandments of *sramanera* bidding him cast out evil and engage in works of goodness and mercy. He also receives his robe and alms bowl which symbolizes dependence on charity.

Three ceremonies

Once a novice has been certified for proper observance of Buddhist rites and regulations, he may become a monk or nun. The monk must accept 250 commands; the nun, 348.

Although a monk has full status after ordination, he must perfect himself in the attainment of Sukhavati or paradise. Having done that, he takes another oath at the Buddha precept ordination. This is the third important ceremony of a series. The monk has reached the stage of perfecting himself for perfecting others and for attaining Buddhahood. He is obliged to display three burned marks on his head as signs of his strengthened devotion and spirit of sacrifice. Sometimes a monk has 12 burn scars, the highest number required.

Seniority of a monk is shown by the robe he wears. There are three classes: 9 to 13 piece, 15 to 19 piece, and 21 to 25 piece robes. The 25 piece robe can be donned only after 10 years of service to Buddhism.

Monks and nuns are strict vegetarians. The killing of animals is forbidden; even eggs are taboo. According to Buddhist teaching, every creature in the animal kingdom has a chance for reincarnation. With continuous progress, a mosquito may become a human being!

A monk's life is frugal and strict. He rises at 4:30 a.m. After prayers, he makes an hour of meditation to put his mind at one with God and the universe. Then he begins his studies.

In the afternoon, he dedicates himself to the service of others. He answers the questions of those who come to learn of Buddhism for the first time or to renew their faith. To those who seek knowledge, he must make detailed explanation.

Different schools

He conducts routine services and solemnizes the marriage of Buddhist members. One of his most important duties is to officiate at offices for the dead. Monks and nuns chant *sutras* (scriptures) or invocations to the accompaniment of music.



Monks daily chant sutras.



Buddhists believe that the departed can be liberated from the sufferings of hell as a result of the services conducted for them.

All Buddhists work at the attainment of *Sukhavati*, but they follow different schools of thought and varied religious practices.

Buddhism has ten schools or sects. Those represented on Taiwan are the Ching Tu Tsung or Pure Land School, the Chan Tsung or Zen, Chen Tai Tsung school. The majority of the Taiwan Buddhists belong to the Pure Land and Zen school.

The Pure Land School advocates salvation by faith — simple belief in Amitabha one of the numerous Buddhas.

Whenever the mind is free to think and the voice is free to recite *Nahmo Omīto Fo* (Hail, Ami-



tabha Buddha), salvation is in sight. The invocation should be as continuous as possible.

When the mind is concentrated on the Buddha, it is presumably free of carnal desire and thus conditioned for steadfast faith in the Buddha's saving grace. This is freely offered to all who come in humble belief.

Through faith obtained from advocacy of Amitabha Buddha, man can find a short cut to the Pure Land of eternal blessing. By this faith he is delivered from karma and transmigration.

Most Taiwan Buddhists belong to this school as it provides the simplest approach to *Sukhavati* and does not require knowledge of the sutras.

The Chan Tsung, better known to Westerners and the Japanese as Zen, has more followers among the intellectuals. It declares that salvation is to be achieved by inner enlightenment and maintains that this insight comes suddenly.

Meditation is accomplished through physical and mental discipline.

Physical discipline requires a serene environment. Meditation is practised while sitting motionless. Position of hands and feet and even rhythm of breathing must be controlled. Once novices have successfully passed this stage, they may go on to mental control and reach forward to a state of enlightenment.

Buddhism has a double doctrine. When concerned only with individual salvation, it is known as Hinayana Buddhism or Small Chariot; when it transcends the limits of individual salvation and concerns itself with the spiritual welfare of all, it becomes Mahayana Buddhism or the Great Chariot.

Use of the chariot image is literal. It implies transportation. Both chariots transport humankind from this troubled world to the "other side", to the ultimate goal of Nirvana.

The small Chariot implies personal salvation while the great Chariot aims to be a savior as well.

In Taiwan and most other parts of China, the Mahayana school is dominant. Both the Pure Land and Zen sects belong to the great Chariot.

Buddhist philosophy, its ideas, its attitudes, and its values have influenced hundreds of millions in China.

The Buddhist concept of immortality through reincarnation has become a universally popular belief. Illiterate or educated, most Chinese people believe they will be born anew after passing from this life.

Lin Yutang writes in *My Country and My People*: "Buddhism has conquered China as a philosophy and as a religion, as a philosophy for the scholars and as a religion for the common people."

Men and women share the same Buddhist faith, yet their attitudes towards it are different.

Chinese men contrary to Chinese women consider frequent temple visits a waste of time. For them, religion is more of a philosophy than a practice.

Many Chinese scholars have styled themselves *chussu*, intellectuals living in Buddhistic retirement without becoming monks.

Women are more religious in a practical sense and usually observe the rituals. Family shrines are maintained and used by women. They say more *Nah Mo Amitabha* than men and often chant the sutras without understanding them. For them, faith alone may be the way to Nirvana.

Women seek Buddha's favor with prayer and supplication, but they are also pragmatists. They may be seen throwing the pieces of necromancer's bamboo time and time again until the combination is favorable.

In almost every farmhouse of Taiwan there is a picture of Kuan Yin, the goddess of mercy, who postponed her entry into Nirvana in order to help humans.

Buddhist organization

Buddhist influence on Taiwan can be traced in attitudes towards the butchery of animals regarded as displeasing to the gods. Many people abstain from eating beef for life. They consider the cow a highly useful animal and believe that to kill any animal which works for man is an act of ingratitude.

Taiwan's organized Buddhist movement is headed by the Buddhist Association reorganized in 1952, which has 35,935 individuals and nearly 1,000 group members. It operates colleges, sponsors lectures, and carries on other educational activities.

Under the direction of the Buddhist Association function nine special committees, a provincial branch organization, and 20 sub-branches in cities and countries. A special board grants college scholarships.

Work of city and country branches is varied. Some pursue charitable activities and help all who may be in need, regardless of creed. Others establish choirs to sing Buddhist songs and thus propagate the faith.

Education is emphasized. Classes are sponsored by the Association and its affiliates to teach

illiterates, pre-school children, and aborigines. The National Taiwan University in Taipei offers a number of courses in Buddhism and its philosophy. Buddhists plan to establish their own university.

Twelve Buddhist magazines are published. The oldest is *Hai Chao Yin*, The Sound of the Sea Tide, which began publication at the century's turn. *Bodhedrum*, a monthly, has a circulation of several thousands. Buddhist publications have considerable circulation in South-east Asia, especially in Ceylon, Thailand, and Cambodia.

While Buddhism flourishes on Taiwan, it is being ruthlessly suppressed by the Communists on the mainland. Many Buddhists have been compelled to recant, and their organizations have been destroyed.

Before the Communists took over on the continent, nearly half of the Chinese population was Buddhist. Individual members of the Buddhist Association totaled 4,260,000. Monks and nuns exceeded 500,000.



Mainland monks of former times travelled from monastery to monastery. They were welcome anywhere thanks to the custom of *kuatan*, which means one who hangs up all his possessions.

Large monasteries

Monasteries were very large. Those at Pu-to Wu-tai, O-mei, and Chiu-hua accommodated thousands. Inasmuch as a monk observed monastery regulations, he could stay as long as he liked and could even become abbot.

Buddhist rites of the mainland were quite different from those practiced here. Worship of deities was seldom countenanced.

Sects and schools of thought were the same. Most mainland believers belonged to the Zen and Pure Land sects.

The Communists have suppressed all religions. However, Buddhists here affirm that the people of the mainland continue to believe and to practice their religion in secret. Communists cannot easily destroy what it took two thousand years to establish.

The introduction of Buddhism in China goes far back into antiquity. Aside from legends, it is known that pilgrims returned to China from India in 65 A.D. They had been sent by Emperor Ming, of the Han dynasty, four years previously. They brought back a quantity of sacred books and relics. Accompanying them were two Indian monks.

From this time onward, the exchange of Chinese and Indian scholars included such remarkable figures as Kumarajiva (4th century), Fa Hsien (5th century), Bodhidharma (6th century,) and Hsuan Chuang (7th century).

Hsuan Chuang is probably the best known of them all. Born in 600 A.D., at a time when the teachings of Buddha in China had reached their greatest perfection, he became a Buddhist in 620. He was already an erudite scholar when he left for India in 629.

First, he spent five years in the study of *Vijnava*, the most subtle philosophy of Buddhism. After sixteen years passed in India, he returned to his native land, bringing with him many Buddhist books which he spent the rest of his life translating into Chinese. He died in 664.

By the seventh century, Buddhism was already on the decline in its birthplace. Indian missions to China grew fewer and fewer and Chinese Buddhists were no longer content with mere translations. They began to originate their own Buddhist literature. The leading Chinese thinkers of this period were Buddhists.

Chinese changes

Buddhism began to change under the impact of the Chinese way of life and of thinking. In orthodox Buddhism, the world is vanity, an illusion of the mind, but Chinese philosophers consider the world as real. There should be no resignation from the world. The good work done in this existence is the way to salvation.

Some early Buddhists of India maintained that many people did not possess the nature of Buddha, could never attain Buddhahood. On the other hand, the Chinese believed that everybody possessed the nature of Buddha. As long as sins were repented of, the way to perfection was open. Even a butcher who had sinned grievously by killing so many animals could attain Buddhahood if he gave up his knife.

By the 8th century, there were ten denominations in China. Three were of Chinese origin and not to be found in India, Hua-yen, Tien-tai, and Chan, which are to be found in Taiwan today.

But, Buddhism also changed China. Most Chinese thinkers regarded life as worth living. Confucianists were especially optimistic about human nature and were absorbed in the problem of bettering society. They were not overly concerned with the hereafter.

With the introduction of Buddhism, new concepts emerged: divinities, transmigration of souls, life after death. The spiritual horizon of the Chinese people was enlarged. China acquired a cosmology and new forms of religious ritual.

Taoist contributions

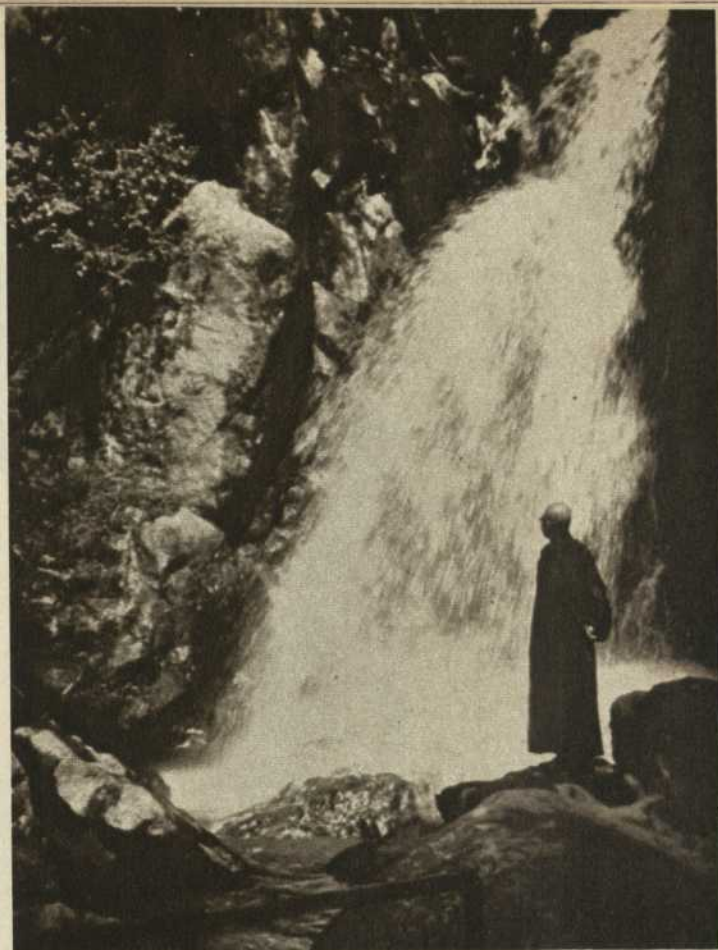
Taoism and Buddhism, akin to each other in many ways, were mutually influenced. Taoist terms were freely employed in the translation of Buddhist literature, and Taoist deities were adopted. Taoism, Confucianism, and Buddhism made contributions to one another without surrendering their own identity.

Chinese writing was profoundly influenced by Buddhism. From the time of the Tang dynasty the novel owed much to the inspirations of Buddhist literature.

The life of Hsuan Chuang himself was dramatized in the novel *Hsi-yu-chi*, The Record of a Journey to the Western Paradise.

In architecture and sculpture also, Buddhist influence was pronounced. The pagodas which could be seen in every city and village of China were of purely Indian origin.

Taiwan's Buddhists regard themselves as the trustees of a great religion that one day will return to the mainland along with political freedom.



**This Buddhist Monk is lost
in admiration of the falls at Wulai.**

They believe that the rank and file of the Chinese people have not changed, and that the Communist attempt to enforce atheism has failed.

The Chinese are not among the most metaphysical of people. Their genius is for living and for organizing existing society as opposed to speculation about the next one. At the same time, the strong ethical concepts of China require a faith in something more than an animalistic and aimless existence.

Both the Islamic and Christian faiths are also strong in China, but Buddhism is overwhelmingly dominant and presumably will retain that position when Communism is gone.

Excerpts from *Free China Review*, May 1963.





GREATER THAN BUDDHA

by Sister Saint John of the Eucharist ¹, M.I.C.

Once a month I make it a pleasant duty to call on an aged Chinese lady who welcomes me with the poise and dignity of a queen. Always, on such occasions, she wears a lovely Chinese gown of black satin, and a pretty embroidered black cap.

Last February, on her eighty-first birthday, I brought her a bouquet of roses offered by another generous friend of mine who drives me in her car whenever I visit Grandmother's distant village of Yee Yuen Ping Shek.

You will find no Main Street in this settlement, but many crooked little alleys alive with small fry playing the games of children everywhere, cheerful grown-ups busy with homely tasks, dogs, cats, ducks, and hens darting underfoot everywhere.

Built of stone, my friend's house is somewhat more pretentious than its neighbours. Inside, everything is neat and in good taste. Enconced in her armchair, Grandmother holds out both hands to me in a gesture of affectionate welcome. Tea is served and conversation runs on the dear daughter who is a teacher at our Tak Sun Primary School for boys, on the dutiful son, an accountant in a Chinese industrial enterprise. "They are the best children in the world," quavers the old lady between sips of tea. I would be the last one to gainsay her.

How did the two of us first get acquainted? Well, five years ago, I was privileged to impart doctrinal instruction to the daughter, preparatory to her receiving baptism. The girl showed me the way to Yee Yuen Ping Shek and to her mother's house. The latter, a fervent Buddhist, enjoyed launching religious topics. Pointing to the row of Buddhist images before which incense was kept burning on her domestic altar, she would say, "Sister, I have faithfully served the Lord Buddha for forty years. Always I have tried to be honest and charitable... At my age, I still keep the ritual fasts..."

"I admire you for the way you followed the dictates of your conscience, dear Grandmother; but now that you know about Jesus, our Saviour, you must live and serve Him alone. You may be sure that if Buddha were here, he would tell you

that Jesus is far above him, that you must turn to the Saviour and believe in Him with all your heart."

For a long time, my dear friend pondered this problem. As grace is never refused to souls of good will, she eventually requested baptism.

I consulted a priest about the matter. In view of her advanced years and as the village was so far away that his pressing ministry would not allow him to go in the near future, he urged me to give her emergency baptism.

Immediately after becoming a child of God, she rid her domestic altar of its Buddhist images and incense burners.

My Hong Kong friend had provided another bouquet of fresh roses for the great day. Enjoying their fragrance, Grandmother remarked, "How beautiful are real, natural flowers compared to the artificial!"

"That reminds you of Jesus doesn't it? He is the real God while Buddha was only a make-believe deity."

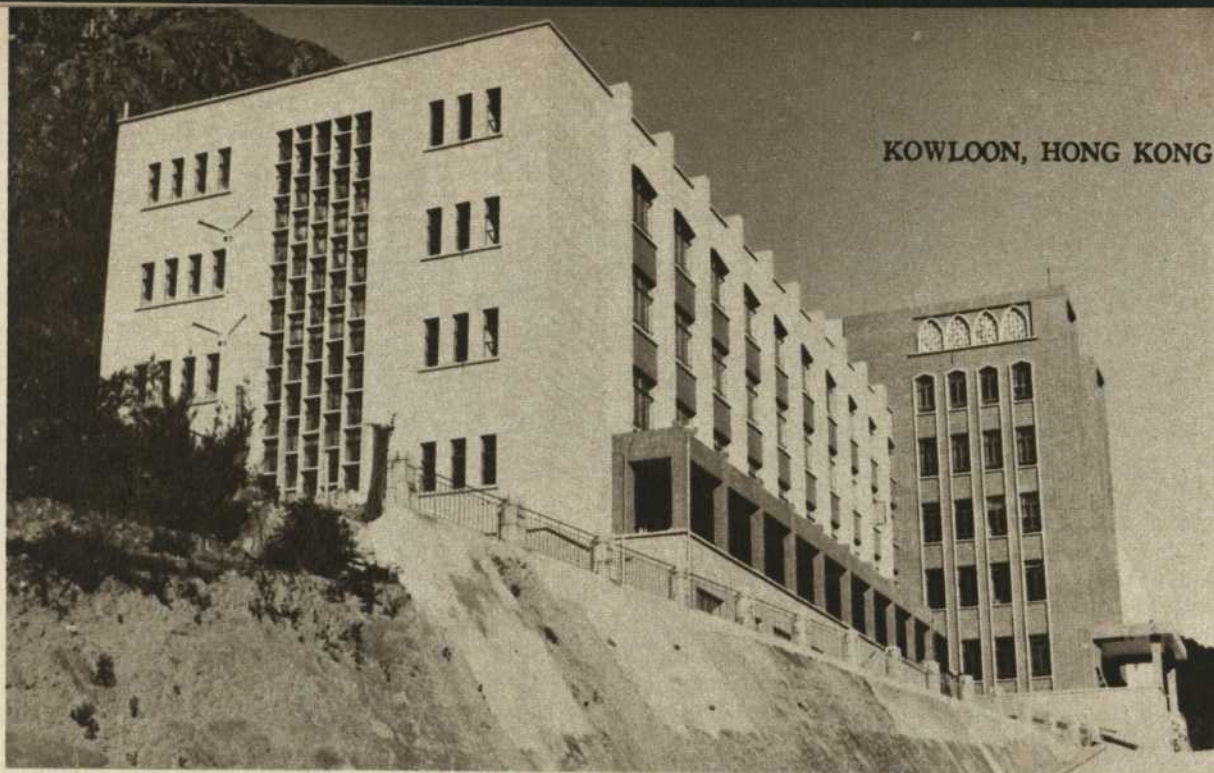
One fine morning, shortly after being baptized, Grandmother feeling particularly alive and fit, ventured to take a hand at sweeping the miniature courtyard back of her house. She stumbled and fell, injuring her hip. This trial and suffering, she accepted with serenity of heart.

Thanks to the good offices of friends, I was able to have her hospitalized at Saint Teresa's Hospital where, under the tender care of the Sisters of Saint Paul de Chartres, she grew in spiritual stature. She was confirmed and received the sacraments of Penance and of Holy Eucharist. Meantime, she underwent two surgical operations, but all to no avail. Her poor broken limb refused to heal.

Once, when her daughter called, the patient confided, "When I think how Jesus suffered for our salvation, I feel ashamed to have so little to endure."

Will you join me in praying that her son may in turn be enlightened by grace and acknowledge Christ as His Lord and Master?

¹ Jeanne Moquin, Eastman.



KOWLOON, HONG KONG

GOOD HOPE'S LEAP FORWARD

On January 17, took place the official opening and the blessing of our new secondary school of Good Hope.

After a whole year of severe drought, rain had made a welcome return and we dared not hope for a fine day. Thanks to the gracious celestial patroness of the school, however, sufficient sunshine was rationed out for the duration of the ceremony.

Close to five hundred guests assembled in the temporary auditorium to celebrate the happy event. The Honourable Peter Donohue, Director of Education, was welcomed by His Lordship the Most Reverend L. Bianchi, bishop of Hong Kong, Reverend Francis Hsu, director of the Catholic Centre, Mr. P. I. Price, Reverend Father Aletta, pastor of Holy Family parish, Mother Marie Emmanuel,¹ M.I.C., Regional Superior, and Sister Saint Denise², M.I.C., headmistress.

At the main entrance, the Honourable Peter Donohue unveiled a commemorative plaque and His Lordship Bishop Bianchi blessed the new building.

While the national hymn was being sung, Church and government representatives took place on the

platform. Speaking on behalf of the school, Reverend Francis Hsu recalled how its history was, in a certain sense, linked to the expulsion of the Sisters of the Immaculate Conception from Canton. Touched to the heart at the sight of so many children barred from school, due to lack of space, the Sisters refused the furlough offered by their Motherhouse in Canada and obtained from the Education Bureau a permit to open an educational establishment on Waterloo street.

Early in 1955, they moved into a new school, on the slopes of Kowloon Peak, built on ground offered by the government. In September of that same year, the school had a roster of 394; the following year, 860 students enrolled while the old school on Waterloo street kept functioning with an enrollment of 479.

The Sisters had the ambition of making secondary education available to their charges. Thanks to the generosity of the Hong Kong government, a loan without interest was granted and part of the mountain was levelled. The Sisters then started building Good Hope Secondary School.

Today, its students number 2,426 strong, 810

¹ Berthe Crevier, Saint Anne de Bellevue.

² Odile Malbrauf, Sudbury, Ont.

His Lordship Bishop L. Bianchi,
Sr. Marie Celina M.I.C.,
Reverend Francis Hsu,
and the contractor, Mr. Yip,
at the opening ceremony.



Mother Regional accompanies
Honourable Peter Donohue
on a round of Good Hope.



in the secondary and 1,000 in the primary Chinese course (2 sessions). The English primary Chinese course has a roster of 990.

Reverend Francis Hsu expressed the gratitude of the personnel of Good Hope towards the Bureau of Education for its great share in the extension of Good Hope. He also thanked Mr. W. Szeto and the building contractor Mr. Ching for the perfection of plans and of construction.

The Director of Education afterwards presented awards and certificates to graduates, and burses to a few students of the primary and secondary courses. He then addressed the student body as follows:

"Since this is almost certainly the last public educational function at which I shall appear with Bishop Bianchi, I wish to take this opportunity to express to him my very great appreciation of the great contribution made by the Catholic Mission towards the cause of education, particularly during the last ten years.

"It is difficult for me, as Director of Education, to give sufficient thanks to all the Catholic Religious Orders who under their Bishop have done so very much to further education in the Colony. In concrete terms, of course, one can point to the splendid primary and secondary schools which are dotted around the Colony and which have been erected with government assistance, assistance, of course, which has also been given to other worthy sponsoring bodies. Education is not measured simply by the splendour of a school building, nor by the fineness of its equipment in laboratories and other special rooms. These things are important, but so also is the quality of the formal education which the child receives in the classrooms of the school, and of the informal learning on the sports



The Director of Education presents award to a graduate.

field of the value of cooperation and living together.

"But there is, I think, an even more important aspect of education to be looked for in a school, and that is the attitude of mind students are adopting towards life generally because of what they see and hear around them in their school. All of us here this afternoon either are or have been students in our time, and some of us are — have been professional school teachers. I myself taught both in England and abroad for many years, and I am quite convinced that, knowingly or not the attitude of the teacher exercises a very great influence indeed upon the unformed but remarkably clear and perceptive mind of the average child. This influence, I might say, is exercised as much by example as by precept, outside the classroom as much as inside. I would then say to you, students, present here this afternoon, that you should regard yourselves as fortunate

indeed in being under the care and guidance of the Sisters of the Immaculate Conception.

"For here, you are studying in a splendid and finely equipped school and the quality of your formal education is obviously excellent, as has just been proved by the parade of award and certificate winners. But you also have here in this school an example of sheer goodness and unselfishness which cannot but have its effect upon you now and, I am sure, in later life. I refer to the Sisters of the Immaculate Conception, who like their Sisters in other parts of the Colony, have dedicated their whole lives to the service of others. The moral training which you gain here will, I know, stand you in good stead when you leave school and when, incidentally, you will

Misses Teresa Fung and Thérèse Chan, teachers at Good Hope Secondary School.



start undergoing not a series of written tests but a series of tests in life itself.

"Now it only remains for me to bid you good-bye. In doing so I have the pleasure of joining my wife's good wishes to my own that your fine school will continue to prosper, and that both staff and students will continue to work in close harmony, successful and content in their work."

Under the direction of Sister Monique d'Ostie¹, the school choir sang a *Magnificat* by R. Delamarre and *All Things are Thine* by D. MacMahon. A senior student spoke a few words of thanks in the name of her companions. After the lusty rendering of the school song the guests made the rounds of the new building. The Honourable Director of Education took great pleasure in examining everything in detail, conversing with the seniors who acted as guides. He congratulated the singers more particularly on their splendid performance.

Such was the end of a perfect day, a day which marks a great leap forward in the history of Good Hope.

Sister Saint Jean l'Evangéliste², M.I.C.

¹ Mamie Martel, Quebec.

² Gertrude Campbell, Bedford.



Group of graduates.



On opening day, Mr. and Mrs. Martin Lam visited Good Hope.



HONG KONG

VOCATION DISPLAY

The Serra Club of Hong Kong, a chartered member of Serra International, is a Catholic layman's society of business and professional men whose main object is to foster vocations and to further Catholicism among members.

Our growing Catholic population is experiencing an acute shortage of pastors to look after spiritual needs, while the numerous Catholic schools, hospitals, orphanages, and other welfare institutions require the services of an increasing number of Priests, Brothers, Sisters. In view of this situation, His Excellency Bishop Lawrence Bianchi, D.D., P.I.M.E., has directed the Serra Club of Hong Kong to hold a Vocation Exhibition. Twenty-six religious congregations, of both men and women, and the seminaries in Hong Kong are taking part in the Exhibition which will show various aspects of the life and work of those who have come to follow the footsteps of Our Lord.

Why not visit the Exhibition with your friends and know more about the life of those men and women who have answered Christ's call of "Come and follow me"? If your children are at the crossroads of choosing a career, this may be a great chance for you to guide them on to the greatest of all careers. Young Catholic men and women who have not quite decided on your future state of life, why not come and see for yourselves? This may be the very life you are yearning for.

The Exhibition will be in the City Hall Ball Room from March 31 to April 2, 1964.

Sister Blandine of Jesus ¹, M.I.C.

¹ Blandine Simard, Roberval.



Whence comes Latin American music

In its melodies as well as in its musical instruments closely related to those in use in the East, the music of Latin America bears resemblance to the music of Asia.

Panpipes, trumpets fashioned out of seashells such as mentioned in old Hindu tales of Rama were known even from prehistoric times in Yucatan and Peru. Paintings and ceramics testify what an important role dance and music played in the ritual ceremonies of Latin American peoples. Oral tradition vouches for the fact that the ancient customs governing festivals and funerals have been preserved intact. The music performed on such occasions is marked by nostalgia for the past.

Each people possesses its musical characteristics. Origins may be identical ; exterior manifestations have a character of their own as regards modality and customs.

MUSIC IN BOLIVIA

by Sister Saint Martial, M.I.C.

(Constance Charette, Sudbury, Ont.)

In the history of Inca rulers, mention is made of a musical era prior to the Spanish conquest. The Inca empire which reached its greatest point of expansion during the reign of Huayna Capan (1487-1525) extended from the region of Quito in what is now Ecuador, southward 2,000 miles to the Maule River in what is now Chile; in an east-west direction it stretched from the Pacific Ocean to the sources of Amazon and Paraguay rivers, a distance of about 500 miles. Music was an indispensable element of all the religious or secular ceremonies of the Incas. Dancing and singing were accompanied by a sort of bamboo flute and by percussion instruments of various sizes.

As among all ancient peoples, music was intimately linked to Incan poetry and choreography, the words always possessing deep connotations. Of the numerous ceremonies and popular festivals,



the most famous were *Inri Raymi*, festival of the sun, *Cusquiraymi* instituted to obtain from the gods protection against hoarfrost and *Situa*, held in honour of deities whose duties were to guard men against epidemics of all sorts.

The Incan musical system was based on the pentatonic scale. Tinged with melancholy, this music was the reflection of a geographical environment inviting to solitary meditation. However, it also had martial overtones with strongly marked rhythms.

Bolivia's folklore music continues to be influenced by the Incan pentatonic scale and the Argentinian folklore.

The conquistadores

European music was introduced into Latin America under the Spanish conquest. The Catholic missionaries who followed the conquistadores contributed in perfecting indigenous musical art. Saint Francis Solano, an expert violinist, used his art to draw numerous tribes to Catholicism. The Indians stepped out of their forests to hear the missionary musician who used to play enticing tunes on the banks of rivers and streams.

European priests were quick to discern the extraordinary dispositions of autochthons for music and dance. While they opposed pagan manifestations, they endeavoured to develop the innate musical sense of their neophytes. Thanks to the initiative of the Jesuits, several orchestras were organized, using local instruments.

As a consequence of musical transformations in Latin America, Bolivia has two distinctive genres of music: indigenous and Creole. Bolivian musical instruments — bells, tambourines, rattles, big drums, whistles, flutes, trumpets — are similar to those of other Latin American countries.

Return to the past

Towards the close of the 19th century, thanks to a nationalistic reaction, ancient melodies were revived adopting a poetical turn. This reaction sparked an intense interest in autochthon music.

Quechua and Ayamara Indians particularly are endowed with a remarkable musical sense. Both tribes have translated into music their divergent, peculiar traits: the former marked by reserve and nostalgia, the latter by vigour and high spirits.

Two Indians play on local musical instruments the kena and the drum.

Arrayed in
festival attire.



Bolivian music assumes various expressions according to geographical zones whose climate influences the character and emotions of the inhabitants. In the mountain zone comprising the departments of Oruro, Potosi, and a part of La Paz, music is of a haunting sadness with a staccato rhythm symbolizing the monotony and ruggedness of the Altiplano. In the valleys including Cochabamba, Chuquisaca, and a part of Tarija, music is more vivacious. Festivals, colourful and animated, harmonize with the graceful landscape. In the plains embracing the departments of Santa Cruz, Beni, and Pando, music is of a joyous character, without any trace of melancholy, in full harmony with the serene beautiful panoramas.

Each department has, moreover, its own musical pieces, songs, and dances which highlight local festivals.

Classical music

Of late, a strong movement in favour of classical music has been launched. Candidates must agree to temporary expatriation in order to pursue higher musical studies, for their country is not as yet fully organized along these lines. Nevertheless, Bolivia can boast of over twenty composers of renown who have travelled abroad.

Art has been described as the human skill by which beautiful or perfect things are done or made. Is not this the very essence of the science of sounds called music? This notion of art is at present exemplified in the person of a son of Cochabamba bearing the predestined melodious name of LA RE DO.

Jaime Laredo was born in Cochabamba, Bolivia, June 7, 1941. At five, he had already mas-



Bolivian Festival.

Sister Peter Hector
(Mariette Landry,
Joliette)
enjoys Bolivian music.



tered the rudiments of music; at six, he played *Holy Night* on a small violin he had received as Christmas gift.

His musical education began early. Soon, his teacher advised his parents to send the lad to the United States in order to develop his extraordinary musical talent.

Don Eduardo, his father, director of a school of music, did not hesitate to accept the sacrifices of expatriation that his son's career might be assured. He left Cochabamba for San Francisco accompanied by his wife and their three children, Martha, Eddy, and Jaime.

The youthful violonist made rapid progress under the direction of the best American teachers. At the age of eight, Jaime's first public appearance was a full recital in Sacramento, California; at eleven, he played with the San Francisco Symphony

under Fiedler; at fourteen, he presented a recital in the Hall of the Americas, of the Pan American Union, Washington, D.C. In 1956, when he was fifteen, he made a ten concert tour of Peru, Bolivia, and Puerto Rico. May 31, 1959, eighteen-year-old Jaime Laredo rose to international prominence when he won the coveted Queen Elizabeth of Belgium International Music competition. The contest was judged by a distinguished panel of fourteen including Zino Francescatti, Arthur Grumiaux, Yehude Meuhin, and David Oistrakh.

Proud of her great artist, Bolivia issued commemorative stamps of the event. Although he has lived in the United States since childhood, he has never agreed to become a nationalized American. The brilliantly gifted violinist is a modest, unassuming young man who likes to be known simply as Jaime Laredo of Bolivia.



TROPICAL PLAINS

Bolivia the "Switzerland" of South America is a land of regal beauty and of violent contrasts. In physiographic characteristics it really is three countries in one: the country of mountain and plateau, the country of high valleys and gorges, the country of tropical lowlands. The face of the land differs according to its elevation. Temperature, rainfall, and productivity depend more upon sudden changes of altitude than upon distance south of the equator. In its western part Bolivia presents the peculiarity of a frigid climate within the tropical zone. Alcide d'Orbigny, a French scientist-explorer, has very aptly described this country as "the microcosm of the planet" because, within its boundaries, every kind of panorama and every variation of climate alternate in abnormal conjunction with changing altitudes.

The census taken in 1950, yielded a figure of only 3,019,031 inhabitants. However, it is known that the residents of the high plateaus fear and resent the census, doing all in their power to elude registration. As for the inhabitants of the Oriente many are semi-nomadic.

The region of the tropical lowlands having been my home for the past five years, I would like to tell you something of its inhabitants, of its loveliness, of its great natural resources.

Topography

These vast plains or *Ilanos* extend from the foothills of the Cordillera Real eastwards to the Matto Grosso, and from rivers Madera and Abuna in the north to the Gran Chaco in the south.

In this portion of Bolivia, man's life is closely linked with natural environments. The land is owned by descendants of the Spanish conquerors and by a great many primitive tribes who as yet are very imperfectly integrated into the nation.

Notwithstanding their abundance of natural resources, the plains are the least heavily populated



The Sister's convent, Santa Cruz.

region of Bolivia, their inhabitants numbering a mere 400,000.

The climate is sultry. Winds from the north and from the south sweep across the plains, the first hot, the second cold and damp. Rain which is abundant during the months of December, January, February, and March then transforms much of the region into swamps. Large areas, however, lying above the flood line provide rich pastures. In the south east, separated by the Chiquitos highlands in the Santa Cruz Department, are the dry semitropical plains of the Gran Chaco under which one of the richest deposits of oil in the world is said to lie.

Resources

Around Santa Cruz, conditions favour the cultivation of sugar-cane, rice, oil plants, and citrus fruits. The northern plains of Majos in the Beni are the most important cattle region. The herds, wild or semi-wild, which range over them are estimated at up to a million head of cattle. Unfortunately the present population is inadequate for any serious projects of development.

At the time of the Spanish conquest, the Indians

OF BOLIVIA

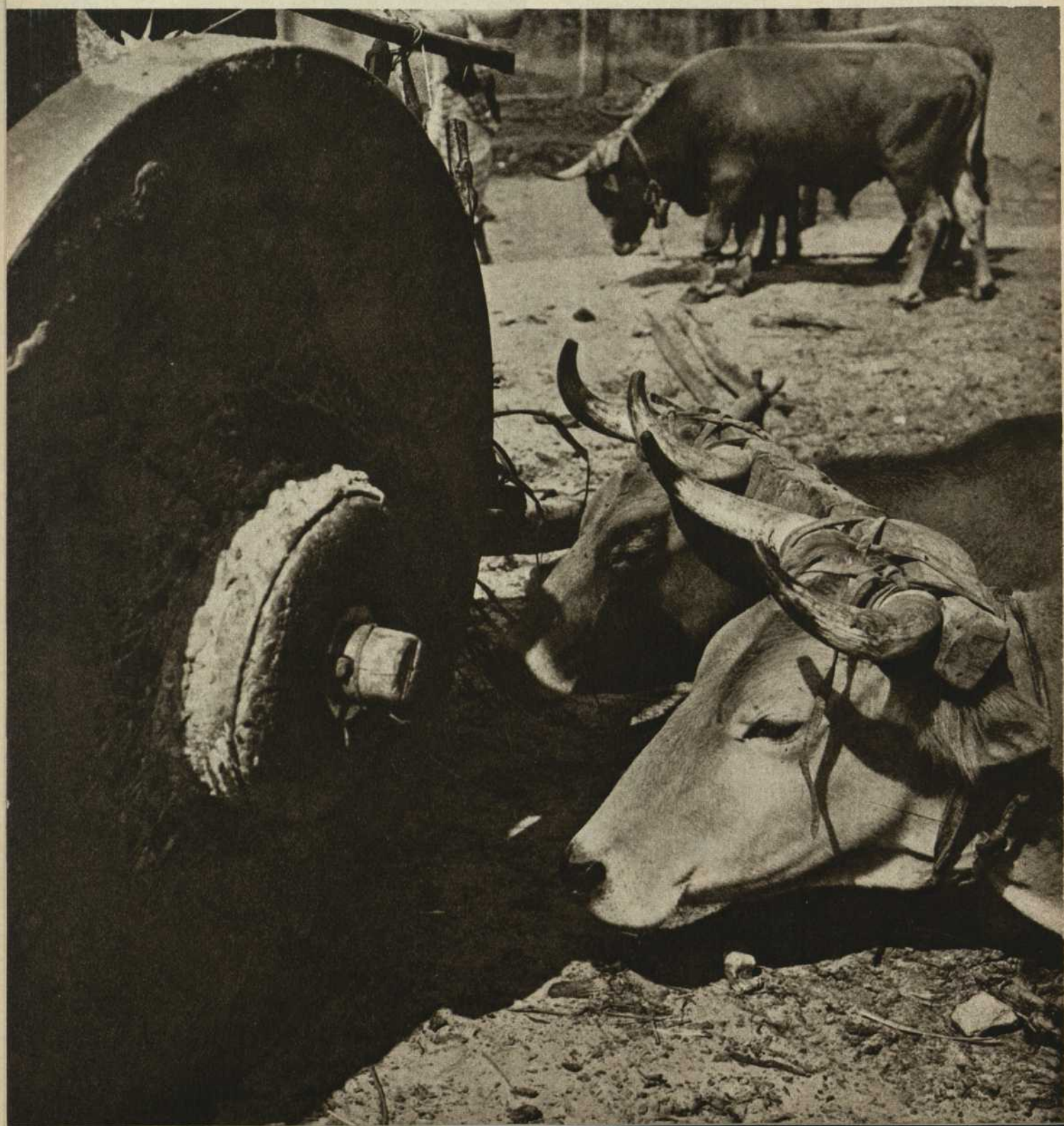
by Sister Saint Athanase, M.I.C.

(Thérèse Bergeron, Saint Sophie, Mégantic).

whispered of a mysterious golden kingdom ruled over by a priest-king called El Dorado, the Gilded One. The legend has persisted to this day, luring countless romantics to their death in the tangled forests and fevered swamps of the Amazon valley,

searching for the rumoured land of gold.

The yellow metal is still found in more or less abundance especially in the province of Velasco and in the Santa Cruz department. During floods many rivers are said to carry golden grains which



may be picked up when the waters fall. This was one of the gold-mining methods of the Incas. Their miners were specialists who handed down their craft from father to son. They were obliged to work for two months in lieu of tribute. More was not asked of them, because this was sufficient in a balanced and self-sufficing economy as that of the Incan regime.

The metal is found more especially in the province of Velasco, Santa Cruz department, where Indians mine it in their own primitive fashion. The conqueror, Nuflo de Chavez, organized a few mines on a workable basis, but his tragic end spelled the failure of a promising enterprise.

Mines of silver, platinum, lead, copper, and iron are also worked in this area as well as other substances such as marble and petroleum.

Geologists declare that Bolivia has in her Gran Chaco one of the world's largest undeveloped sources of "black gold".

Inhabitants

The inhabitant of the tropical plains deserves special notice as his activities and his existence unfold in a characteristic environment which differs from other parts of Bolivia. He lives in the midst

of a majestic and luxuriant country of tangled forests, powerful rivers, and great fertile plains. But isolated as he finds himself from the great bulk of the population, he cannot draw full benefit from the natural riches lavished about him.

Cities

Cities of the tropical plains are built at considerable distance from one another and from the Republic's centre of activities. Deprived of adequate means of communication, they have until now been powerless to develop their potentialities.

The chief of these cities is Santa Cruz de la Sierra, capital of the department of Santa Cruz, with a population of about 100,000. This, one of the oldest colonial cities, was founded by Nuflo de Chavez in 1560 as the centre of colonial expansion. The founder himself had led from Asuncion a fairly large group of colonists. Unfortunately, homesickness worked havoc among them and the greater number returned to their former settlement.

From an economical and cultural point of view, Santa Cruz was an outpost of the province of Charcas or Alto Peru, supplying the silver producing city of Potosi with sugar, cotton, rice, and tropical fruits in return for products imported from the mother country of Spain.

Two of our students
study nature
at close range
in their native Bolivia.



Photo credit: United Nations.



Typical Indian market place, village of Vittichi, Bolivia.

Santa Cruz lies on spongy soil which heavy traffic contributes in gradually lowering. Palm trees with large fan-like leaves surround its beautiful plaza. The streets are wide and straight. Sidewalks are slightly higher than in other cities to prevent the sand from accumulating on windy days and to facilitate the draining of water during the rainy season which transforms the streets into lakes rapidly absorbed by the spongy soil. The one-storey houses with their interior courts resemble small cloisters. Each householder, however poor, has a garden where he grows lemons, oranges, etc.

Among other cities of the tropical plains are Trinidad, capital of El Beni, and Cobija, capital of El Pando. The village of Riberalta boasts of a certain importance because of its situation which

makes it a point of international traffic with Brazil and Peru.

Except the Santa Cruz-Cochabamba route, the plains have few hard-surfaced roads and many are passable only during the dry season. About 12,000 miles of rivers are open to navigation by light-draft vessels. National airlines now cover more than 3,000 miles and Bolivia is also linked by air with other Latin American countries and with the United States.

Immigration, education, and the development of the country's immense natural resources are being encouraged. Let us hope that means will soon be found to put Bolivia in a position to draw full benefits from the gifts Providence has bestowed upon it.

Adapted from *Geografia Humana* by Antonio Diaz Villamil, 1955.



DEATH OF GENERAL AGUINALDO

MANILA — THE PHILIPPINE HERO, GENERAL EMILIO AGUINALDO
DIED ON FEBRUARY 6, AGED 94.

Pontifical Requiem Masses were offered for Aguinaldo by Rufino Cardinal Santos and Bishop Artemio Casa of Imus on both the day he was buried and the preceding day.

The General had renounced Catholicism in 1895 and joined the Freemasons. But after the death of his wife on May 29, 1963, he came back into the Church.

On June 2, 1963, he received Communion from Rufino Cardinal Santos of Manila during a Requiem Mass offered for his wife. He also received Communion a month later from the chaplain of the Veterans' Hospital in which he was a patient. He had recently expressed a desire to receive Communion on February 15, the birthday of his deceased wife.

Aguinaldo led the Filipino revolt against Spain in 1896 and three years later instigated an insurrection against U. S. troops. He set up a government in the Philippines in 1897 with himself as president. It crumbled under attack from U. S. troops, and in 1901 he surrendered, pledged his loyalty to the U. S., and slipped into retirement.

Sunday Examiner, March 13, 1964.

White chrysanthemums

Yellow chrysanthemums —

Would there were no other names.

Autumn Blooms

CHRYSANTHEMUMS

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

Chrysanthemum, symbol of unity

Autumn is the season of the chrysanthemum, a regal bloom which holds special appeal for the Japanese.

Private gardens and public parks come alive with warm yellows, pure whites, royal purples, golden browns. The flowers come in all sizes and forms, from spider-petalled, clustered varieties measuring six to eight inches across, to the pom-pom variety no bigger than a button.

Not satisfied with admiring chrysanthemums in their natural beauty, Japanese gardeners patiently coax them into various shapes. To these tenderly reared beauties they give such romantic names as Falling-over-the-cliff, Evening Mist, Radiant Dawn... Life-size figures of dancing girls, farmers, warriors are fashioned out of varicoloured blooms cleverly woven over wire frames.

To the Japanese, the chrysanthemum with its clustered petals, united and rising from the centre, typifies the family and the empire. Resembling a flaming disc, the flower is, moreover, considered as

an appropriate symbol for the Land of the Rising Sun. The sixteen-petal design of the chrysanthemum is the emblem of the imperial family.

Chinese origin

Although the chrysanthemum is generally thought of as a Japanese flower, Japan is not its country of origin. Over four thousand years hence it was already being cultivated in China, its fame sung by poets, its beauty captured by wielders of the artistic brush. Long before Japan's fabulous chrysanthemum displays, the Chinese held their own shows on scaffolding of various heights called "chrysanthemum hills". Each plant grown with infinite care in a porcelain pot was in itself a work of art.

Chrysanthemum parties were staged, the rendez-vous of artists and poets who discoursed on the charms of the flowers while cups of chrysanthemum wine went the rounds.

Edible chrysanthemums

Poor relations to the gorgeous specimens of their family are *kogiku*, wild chrysanthemums, which dot hill and dale with their small golden

flowers. While the former are appreciated for their peerless beauty, the latter lend pungency to the menus of rich and poor.

The Sannoye district in Aomori Prefecture at the northernmost tip of Japan is at present the leading centre of production of edible chrysanthemums.

After being processed, the fragrant crop is turned out in its dried finished state at the rate of about 200 lbs per acre. As there are 65 acres under cultivation in this area, it may readily be seen what an important source of local revenue is this little plant.

According to an old proverb, necessity is the mother of invention. *Kogiku* farms were started at the time of the great famine which occurred in the Tempo era (1830-1843) when every conceivable form of plants or herbs were eaten as substitutes for more nourishing foods.

Preparation as food

The usual manner of preparing *kogiku* for food is to plunge the flowers in a bath of hot then of cold water after which they are spread out to dry. They are then ready to be served in salads with *amazu*, sweetened vinegar or soy sauce.

Highclass restaurants serve chrysanthemum soup and a dish of raw fish garnished with herbs and *kogiku* seasoned with vinegar. The flowers are also served as tasty pickles with fish or meat dishes.

The leaves of chrysanthemum plants of whatever species are also used in salads, as seasoning with *tempura*, crumpets, a Japanese delicacy of international fame, or as relish with globe fish stew and with stewed sea bream.



Various species

The lowly dandelion which grows in such wild profusion is a species of the chrysanthemum family. Cooked with a dash of vinegar, its stalks lose their bitter taste.

Other edible species of the *kogiku* family are the sprouts of *yomogi*, mugwort, the tender leaves of *yomena*, starwort, and the young shoots of *ohera*, cotton seed.

It is perhaps not generally known that lettuce, butterbur, and burdock all come under the classification of the family of wild chrysanthemums.

Every Japanese whatever his station in life possesses a serious knowledge of plants. As a child, he learns to distinguish their various kinds, to respect their fragile life, to bask in their fragrant loveliness. With loving intelligence he knows how to put them at the disposal of his fellow men.

On an autumn outing.



Missionary Sisters of the Immaculate Conception

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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 Lagauchetière St., West, Montreal 1.
NOMININGUE, Labelle County, P. Q.
RIMOUSKI, P. Q., 85 St. Germain Street.
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., 235 Dufferin Street.
GRANBY, P. Q., 50 Saint Joseph Street.
CHICOUTIMI, P. Q., 766 Cenacle Street.
SAINTE MARIE, Beauce County, P. Q.
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MARLBORO, Mass., 207 Pleasant Street.

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103 Austin Road, Kowloon, Hong Kong.
MOUNT GOOD HOPE SCHOOL,
Clear Water Bay Road, Kowloon, Hong Kong.

TAIWAN

KUANHSI, 783 Cheng I Lu, Hsinshu Hsien,
Taiwan, Republic of China.
SHIH KUANG TSE, Hsinchu Hsien,
Taiwan, Republic of China.
TAIPEI, 363, An Tung Chieh, Taiwan, Republic of China.
SUAO, 36 Chung Cheng Rd., Suao Ilan Hsien,
Taiwan, Republic of 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, Sambaina, Madagascar.
ANTSIRABE, St. Thérèse's Mahazoarivo Parish.

PERU

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

GUATEMALA

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

BOLIVIA

SANTA CRUZ, Cardinal Cushing Business College,
Calle Lemoine, Casilla 70.
COCHABAMBA, Academia Comercia, Calle Oruro No. 3403,
Casilla 1667.
IRUPANA, Hospital Nuestra Senora de la Providencia,
Irupana, Sud Yungas.

CHILE

ANCUD, Colegio Inmaculada Concepcion, Calle Errazuriz.

PHILIPPINE ISLANDS

MANILA, Immaculate Conception Anglo Chinese Academy,
General 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, 73, 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, Cité No. 2, Haiti.
PORT AU PRINCE, Novitiate, Cité No. 2, Haiti.
CROIX DES BOUQUETS, Haiti.
DESCHAPELLES, Albert Schweitzer Hospital
P. B. No. 4, Saint Marc, Haiti.
LA BOULE, Haiti.
HINCHE, Haiti.

COLON, Province of Matanzas, Cuba.

AFRICA

KATETE, Champira P. O., Nyasaland, C. Africa.
MZAMBAZI, St. John's Parish, Eutini P. O., Nyasaland, C. Africa.
RUMPI, St. Patrick's Parish, Rumpi P. O., Nyasaland, C. Africa.
KARONGA, St. Mary's Parish, Karonga P. O., Nyasaland, C. Africa.
KASEYE, Fort Hill P. O., Nyasaland, C. Africa.
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NYIMBA, Sacred Heart Hospital, Northern Rhodesia, C. Africa.
CIKUNGU, Kazimuli P. O., Northern Rhodesia, C. Africa.

