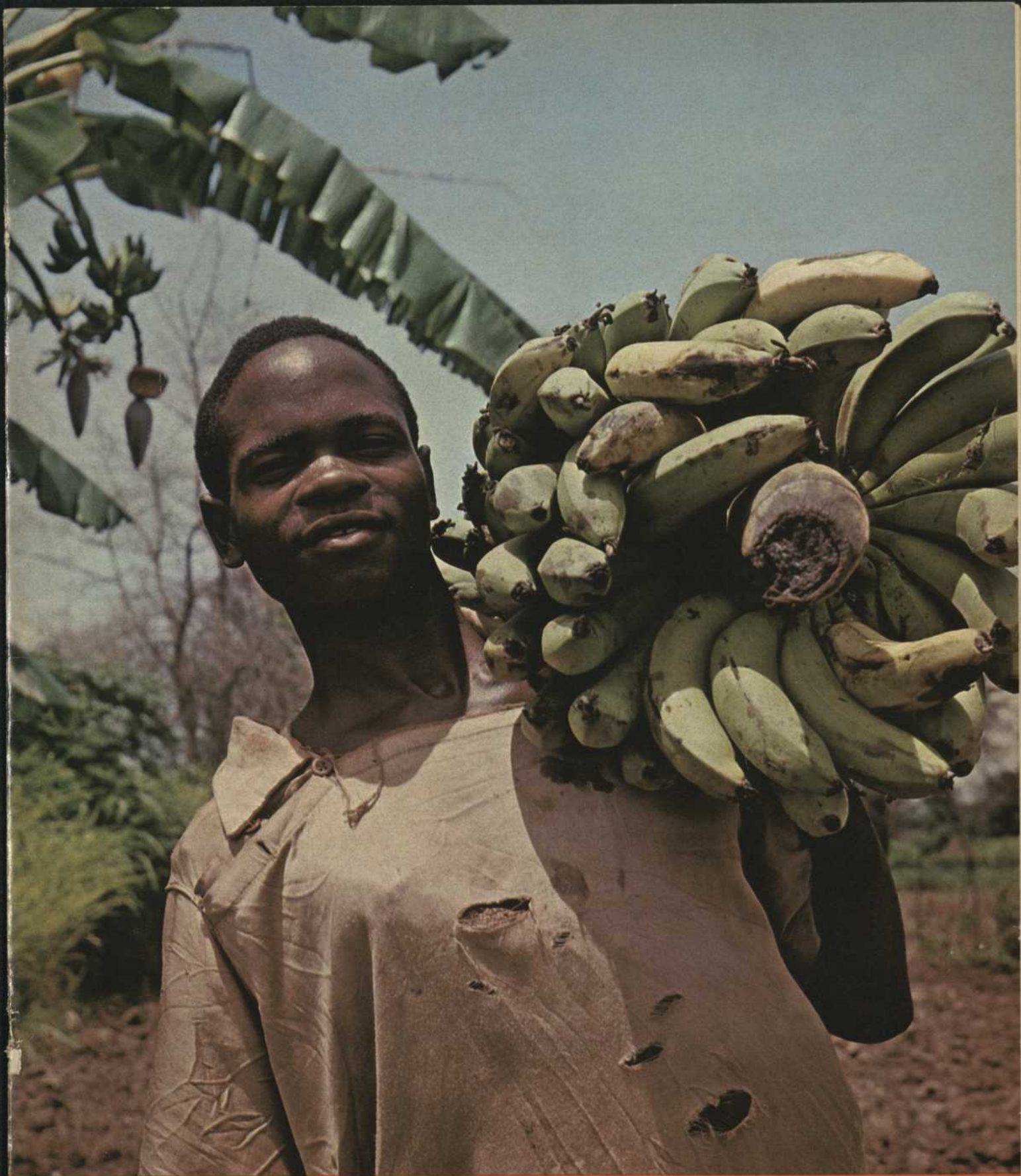




March-April 1965

THE PRECURSOR

*An apostle's heart is a heart afire
with love of God and neighbour, the
latter being a complement of divine
love...*

*Zeal is what we must ardently re-
quest in our prayers. How much an
apostle needs zeal, he whose only aim
in life is to devote himself to promote
the interests of God and of souls.*

Mother Mary of the Holy Spirit

Our Cover:

Malawi bananas.

Under the fresh green awnings of banana
plants stands a rustic Malawi hut.

THE PRECURSOR

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MISSIONARY

For the missionary whose very vocation implies the duty of dialogue, the encyclical of Pope Paul VI is worthy of careful consideration, more particularly in its third part. It offers guidance, a frame of mind, a methodology.

The author of this article does not aim at presenting a learned commentary of these directives, but merely wishes to call attention to its more salient points.

Missionary obligations and dialogue are equivalent

The Holy Father asserts: "If the Church... has a true realization of what the Lord wishes it to be, then within the Church there arises a unique sense of fullness and a need for outpouring, together with

the clear awareness of a mission which transcends the Church, of a message to be spread. It is the duty of evangelization. It is the missionary mandate. It is the apostolic commission. An attitude of preservation of the Faith is insufficient... The duty consonant with the patrimony received from Christ is that of spreading, offering, announcing it to others... To this internal drive of charity which tends to become the external gift of charity we will give the name of dialogue, which has in these days come into common usage."

He who carries the divine message necessarily enters into dialogue. As he addresses himself to people who possess a religious thought, a culture, a mentality, he gives rise to reactions and objections, to refusals or adhesions. Hence the necessity for him to approach the world "with all due



*Comments on the method
of dialogue proposed in
the Encyclical Eccle-
siam suam*¹

REFLECTIONS

reverence... and with all due solicitude and love, in order that we may understand it and offer it the gifts of truth and of grace of which Christ has made us custodians in order that we may communicate to the world our wonderful destiny of redemption and of hope."

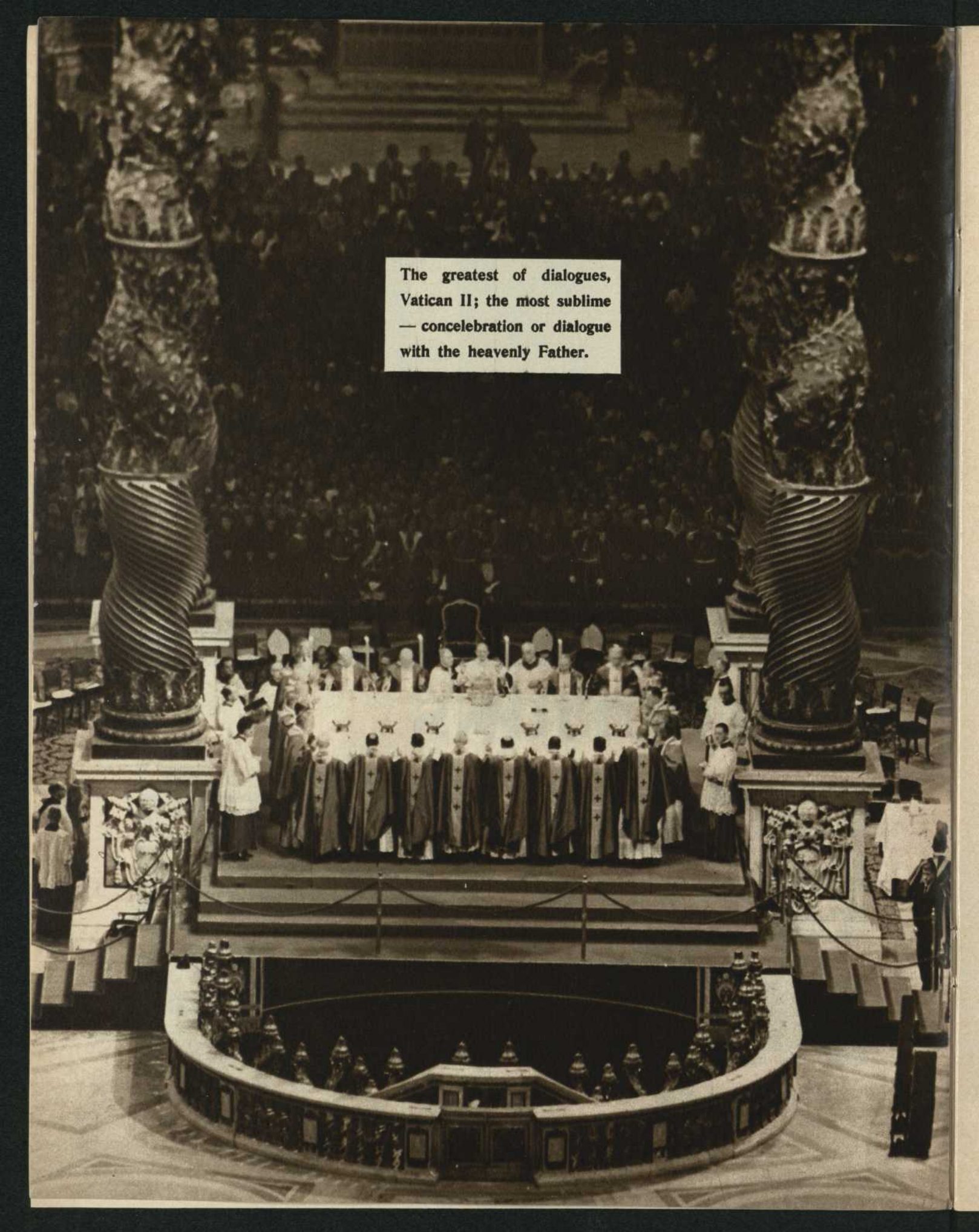
Reproducing in the dialogue divine pedagogy

God Himself one day initiated the dialogue with humankind: "Revelation, i.e., the supernatural relationship which God Himself, on His own initiative, has established with the human race, can be represented as a dialogue in which the Word of God is expressed in the Incarnation and therefore in the Gospel. The fatherly and holy conversation be-

tween God and man, interrupted by original sin, has been marvelously resumed in the course of history.

We missionaries must imitate the divine dialogue which the Holy Father calls the dialogue of salvation: "The dialogue of salvation was opened spontaneously on the initiative of God: 'He (God) loved us first' (I Jn. 4, 10); it will be up to us to take the initiative in extending to men this same dialogue, without waiting to be summoned to it. The dialogue of salvation began with charity, with the divine goodness: 'God so loved the world as to give His only-begotten Son' (I Jn. 3, 16); nothing but fervent and unselfish love should motivate our dialogue. The dialogue of salvation was not proportioned to the merits of those toward whom it was directed, nor to the results which it would

¹ The Canadian Register, August 22, 1964



The greatest of dialogues,
Vatican II; the most sublime
— concelebration or dialogue
with the heavenly Father.

achieve or fail to achieve: 'Those who are healthy need no physician' (Lk. 5, 31); so also our own dialogue ought to be without limits or ulterior motives." The dialogue of salvation experienced successive advances, "humble beginnings before complete success." Ours also will take cognizance of "the slowness of psychological and historical maturation, of the need to wait for the hour when God may make our dialogue effective." It will always be eager "for the opportune moment... the preciousness of time." Ours will be a dialogue "adapted to the nature of the interlocutor and to factual circumstances."

Conditions and frame of mind

In his encyclical, the Sovereign Pontiff enumerates qualities and conditions required of those entrusted with the dialogue: courteous esteem, sympathy, kindness, respect of the interlocutor's dignity and freedom, exclusion of a priori condemnation, of offensive and time-worn polemic, of idle conversations. Finally, the aim of the dialogue must be to help dispose others "for a fuller sharing of sentiments and convictions."

He goes on to describe the essentially missionary state of mind as follows: "It is a state of mind of one who feels within himself the burden of the apostolic mandate, of one who realizes that he can no longer separate his own salvation from the endeavour to save others, of one who strives constantly to put the message of which he is custodian into the mainstream of human discourse."

These conditions which are required in general of all upon whom the dialogue devolves, ought to be personally and carefully observed by missionaries. As foreigners they should approach their people with humility, without the least hint of a superiority complex. While conscious of carrying the Message par excellence, they will always remember that they also may receive something precious, i.e., the friendship of unknown brothers.

Characteristics of the dialogue

Pope Paul VI also gives golden rules governing the art of spiritual communication: clearness above all, for the dialogue demands comprehensibility; meekness animated by charity which avoids violent methods; trust of the interlocutor, trust which binds

hearts in mutual adherence to the good and excludes all self-seeking; pedagogical prudence, which appreciates the psychological and moral situation of the listener; prudence which endeavours to discover the sensitiveness of the hearer in order to adapt ourselves and our manner of presentation in such a way as will be pleasing and comprehensible. Pedagogical prudence far from confining itself to routine, adapts itself to the mentality of others.

Therefore, the dialogue of salvation which comprises the union of truth and charity, of understanding and love, "adapts itself to the needs of a concrete situation, it chooses the appropriate means, it does not bind itself to ineffectual theories and does not cling to hard and fast forms when these have lost their power to speak to men and move them. The question is of great importance, for it concerns the relation of the Church's mission to the lives of men in a given time and place, in a given culture and social setting."

The Holy Father goes further still, "As the Word of God became man, so must a man to a certain degree identify himself with the forms of life of those to whom he wishes to bring the message of Christ. Without invoking privileges which would but widen the separation, without employing unintelligible terminology, he must share the common way life — provided that it is human and honorable — especially of the most humble, if he wishes to be listened to and understood. And before speaking, it is necessary to listen, not only to a man's voice, but to his heart. A man must first be understood; and, where he merits it, agreed with. In the very act of trying to make ourselves pastors, fathers and teachers of man, we must make ourselves their brothers. The spirit of dialogue is friendship and, even more, is service."

We, missionaries, ought to ponder the profound meaning of the Holy Father's directives. Already, we have attentively studied the great missionary encyclicals which treat of the problems of adaptability, but never perhaps have the soul and the technique of dialogue been so detailed with so many nuances and such clarity. Never perhaps have we better understood that our vocation must be a tremendous appeal of love.

Sister Alfred Marie, M.I.C.

(Marcelle Prévost, Quebec)



THE HOLY CHILDHOOD TODAY

An international, humanitarian, and apostolic work

In an audience granted to the National Directors of the Pontifical Work of the Holy Childhood Association, June 27, 1964, Pope Paul VI declared: "The Holy Childhood holds a place of honour among Missionary Pontifical Works. It can boast not only of a glorious past but, We are happy to recognize the fact, it has adapted itself to present-day conditions of the apostolate and to the exigencies involved. In recent years, it has given a notable contribution to the maintenance and to the development of schools and of catechists in mission lands, thereby co-operating in an opportune manner in the Church's missionary effort."

The Holy Father's words of praise with regard to the children's own mission work come as a reward and an encouragement to all those who further its progress with such constant devotedness.

However, many are those who remain ignorant of the true aim of the Holy Childhood Association, of its evolution through the last century, and its adaptation to modern times.

Status of the Association in 1842

It was thanks to the reports sent by missionaries during this period, that Most Reverend Charles de Forbin Janson, Bishop of Nancy, discovered the great distress of China's abandoned infants. Heart and mind deeply stirred by their unhappy condition, he tirelessly sought the best means of succouring them. In 1842, he launched a genial organization of children whose sole purpose was to be the rescue of other children destitute of grace, poor, abandoned and neglected.

At the time when he founded his work, the Bishop of Nancy had in view to succour the unfortunate children of only one country. Nevertheless, he was soon brought to give it a truly Catholic character extending its beneficent influence to the children of the whole world.

Present conditions

The PRIMARY AIM of the Holy Childhood Association is to form the conscience of Christian

The Holy Childhood has brought joy to these orphans of the Philippines and of Japan.



children in the missionary perspectives of the Church; the SECONDARY AIM is to provide through prayer, alms and sacrifice, spiritual and material assistance for the children of mission lands.

Activities

Through the medium of its various activities the Work is:

1. *A school of formation in the missionary spirit.*

If the missionary education of children between the ages of seven to twelve is neglected, it is unlikely that they will ever grasp the significance of their mission as Catholics.

The Holy Childhood Association teaches young Catholics to discover the spiritual and material distress of children in remote countries. It brings home to them the important lesson of unselfishness and of sacrifice, and prepares them for the promotion of Catholic interest in the missions.

2. *A school of practical missionary spirit.*

Theories are well and good but our youth must be taught to put them into practice. The Holy Childhood Association offers them the opportunity of doing great things for God.



"Thanks to the Holy Childhood we enjoy a tasty dinner," say these youthful Guineans.

It is certainly highly educational to train our children to give up regularly, once a week, some of their pennies to help children living afar and who will never be able to pay them in return. It fosters in them both the spirit of self-sacrifice and the apostolic mission spirit. Too many modern children are being brought up in a deplorably capricious manner. Their parents shower them with gifts and never think of requiring them to make some small sacrifice for the well-being of others...

3. A nursery of religious and priestly vocations.

The Holy Childhood Association naturally creates in the souls of young people an atmosphere conducive to the sprouting of apostolic vocations to Catholic Action movements, the lay apostolate, the religious life, the priesthood.

Alive to the Church's missionary responsibility, formed in ways of prayer, of self-denial, of thoughtfulness for others, these children are well prepared to hearken God's call to a higher life, to the complete surrender of self to God.

The Holy Childhood Association fosters both the spirit of self-sacrifice and the apostolic missionary spirit in the hearts of young Christians the world over.

Work of the Church

In 1922, His Holiness Pope Pius XI raised the Holy Childhood to the rank of a Pontifical Work giving it as Protector Cardinal Eugenio Pacelli.

Upon his accession to the See of Peter, Pope Pius XII showed his interest in the Association by retaining the office of Protector.

His example was followed by Popes John XXIII and Paul VI. Among other Pontifical Works, the Holy Childhood Association enjoys the unique privilege of being directly answerable to the Holy Father.

International scope

International headquarters of the Work are situated in Paris, 12 Boulevard Flandrin.

The President and Central Director assures the functioning of the Work in all Christian countries as well as in mission lands and other regions where help is called for.

Each nation has its own National Director appointed by the President and his Central Council.

Distribution of the various sums contributed by members of the Work is made solely by the General Central Council. The Society whose duty it is to collect the money donated to the Holy Childhood forwards these sums in their entirety to this Council.

Twice a year, the General Central Council divides Holy Childhood returns with strict impartiality, taking solely into account the needs of Catholic missions without any discrimination of nationality or Congregations in charge of these missions.

Over 75 geographical missionary divisions, and 700 dioceses, vicariates, apostolic prefectures, benefit by the assistance of the Holy Childhood Association. It promotes all works pertaining to assistance of childhood and Christian education, maternity centres, crèches, clinics, hospitals, orphanages, schools of all sorts for the instruction of children, kindergartens, catechumenates, primary schools, etc.

A total of 1,200 works for children are annually subsidized by the Holy Childhood Association.

Holy Childhood Day

His Holiness Pope Pius XII requested that every year throughout the world each school should hold a HOLY CHILDHOOD DAY.

February 2 is the date chosen for the celebration of this Holy Childhood Day when this date falls on a school day. Otherwise, it is to be held on the first school day following February 2.

Official organ

The Holy Childhood Messenger, a bi-monthly mission magazine for children, is the official organ of the work in our country.

It publishes news of the mission world of children, instills the missionary spirit in its youthful readers, and suggests various apostolic activities within the scope of youth.

The subscription rate is purposely kept low so as to allow all children to subscribe.

* * *

The Holy Childhood Association is the children's own mission work entrusted to them by Holy Mother Church.

But children have need of prompters and guides. Therefore, the Holy Childhood Association relies on the co-operation of adults, teachers and parents more particularly, in order to accomplish all the good the Church expects of it.

Sister Jeanne Mance, M.I.C.
(Anna Ready, Montreal)

The Holy Childhood has helped educate these students of Sumatra, Indonesia.





Editor of "Le Précurseur" for nineteen years, the author is now Superior of a Retreat House in Saint Johns, Que.

A THANKFUL HEART

by Sister Elizabeth of the Trinity¹, M.I.C.
(continued)

PRACTICE OF THANKSGIVING IN THE SOCIETY

In order to fulfill her vocation in the spirit of her Foundress, the Missionary Sister of the Immaculate Conception need but translate into practice this excerpt of her Constitutions which forms the core of her Society's spirituality, namely,

DEDICATE HER LIFE AS A HOLOCAUST OF
PERPETUAL THANKSGIVING IN HER NAME
AS WELL AS IN THAT OF ALL MANKIND.

A holocaust is a sacrifice in which the victim is entirely offered. The interior and exterior devotion as well as all the activities of a daughter of Mother Mary of the Holy Spirit must bear the hallmark of total dedication in a spirit of loving gratitude through the following means:

A – The usual medium of Christian and religious life

Mental prayer

The dawn of every day sees the Missionary Sister of the Immaculate Conception silently com-

muning for a half hour with her Lord and Master, Jesus in the Blessed Sacrament. In this intimate contact with her divine Spouse she renews the offering of herself and receives the light and warmth she will communicate to the souls entrusted to her care. This precious half hour overflows her whole day and indeed her whole life; it becomes the incentive of her spiritual ascension.

Holy Mass and Communion

Mental prayer prepares the soul for participation in the central act of the Christian Mystery — the Holy Sacrifice of the Mass. When she agreed to become a holocaust of thanksgiving, the Missionary accepted to live with, through, and in Christ, Saviour and Redeemer of all men. The Mass where Jesus renews the perfect holocaust of His sacrifice, is the best means she can find of merging herself in Him so as to fulfill her duty of adoration, reparation, intercession, and more particularly thanksgiving in her name as well as in that of all mankind.



Wielding the artist's brush in a spirit of thanksgiving.

Communion, fruit of the Holy Sacrifice, provides her with a celestial nourishment; it is the source of the indispensable graces she requires to perform with generosity her daily tasks. Love, charity, kindness, patience must be hers if she is to radiate the personality of Christ. His Body and Blood are the ultra substantial food which fosters in her the divine life in such a way as to strip her of self and to render Christ the absolute Master of all her faculties.

Through the Sacrifice of the Mass she fulfills her

duties towards God; through Holy Communion, she receives all she needs for the body and for the soul. For this dual miracle of love, the Missionary Sister of the Immaculate Conception never tires giving thanks. She puts into daily practice the advice given by her Mother Foundress, "Let your recollection and your frequent aspirations to God prolong your thanksgiving all forenoon; dedicate the afternoon to preparation for the next day's Communion. Ask our Lady to supply what may be lacking on your part in this sublime action."



School principal in the homeland. Always in the spirit of missionary thanksgiving.

Leading children to God according to modern methods, in a spirit of thanksgiving.

The Rosary

The Missionary Sister's every manifestation of piety should be redolent of the incense of gratitude. Mention ought, therefore, to be made here of the sacrament of Penance, spiritual reading, visit to the Blessed Sacrament, etc. We will, however, rest content with drawing attention to the Rosary, which, after Mass and Communion, is the chief religious practice of the Society.

Could it be otherwise in a Community of missionaries especially placed under the patronage of the Immaculate Conception, and elected by the Church to make Mary Immaculate known from Pole to Pole?

In our Custom Book, No. 108 reads as follows: "Calling to mind that the Rosary is their Marian Office, the Sisters will be happy to offer this daily homage of praise to their Immaculate Mother." Because of their absorbing and multiple activities, the Sisters cannot pray the Divine Office. Instead,







they daily pray the three parts of the Rosary, wherein praise of the Most Holy Trinity recurs fifteen times, and praise of Mary one hundred and fifty times. The Sisters being scattered all over the world, it may be truly said that, taking into consideration the differences of time in different countries, the Rosary is said night and day within the Society.

Moreover, from the beginnings, the Sisters took turns reciting the Rosary for the intentions of community benefactors and for subscribers to *THE PRECURSOR*. This practice is still held in honour at the Novitiate from 8:00 A.M. to 8:00 P.M. and at the Motherhouse, at certain periods when the Community wishes to thank our Lady for particular favours or solicit her protection for her missionaries undergoing extraordinary hardships.

The Rosary then, is a prayer most dear to the heart of every Missionary Sister of the Immaculate Conception. To it she has recourse in sorrow and in gladness; it is her offensive weapon in the fight against evil; it is her litany of thanksgiving to Mary for graces received.

Characteristic virtues

The ideal of each member of the Society is to imitate to the utmost of her power the virtues practised by her revered Mother Foundress. She also cultivates in a particular manner the family spirit which is the fruit of charity, of love of work, of silence, of prayer, all of which keep apostolic zeal alive. These virtues are practised in the spirit of holocaust, i.e., of joyous, grateful self-giving in the service of the Lord.

Hymns and canticles

With the dawn rings out the day's first hymn of thanksgiving, the *Benedicite*, chanted of yore in Mesopotamia by the three youths cast by a tyrant into the fiery furnace because of their fidelity in praising Yahweh. At least thrice daily, the *Magnificat* is said or sung. Once a week, on Sundays, the *Te Deum* is chanted. Besides these, several hymns of gratitude special to the Community are sung in the vernacular on certain occasions.

We are missionaries in a spirit of thanksgiving, whether we work in The Precursor mailing department, undergo the trial of sickness, prepare meals, cut and sew our religious outfit...

Religious vows

Lived in a spirit of holocaust, poverty is considered by the Missionary Sister of the Immaculate Conception as a form of love surrendered. For her, to be poor, means to live detached from everything, even from her interior riches: ideas, tastes, desires; it means to expect everything from God and to accept all that He sends with loving thankfulness.

The vow of chastity means perfect commitment to Christ, the gift of her whole being — body and soul. Thus detached, the Missionary is truly liberated and enabled to become a saviour of souls in union with Christ, the Redeemer.

Obedience is, so to say, the practical embodiment of her holocaust of thanksgiving. Whenever she obeys, she offers a perfect sacrifice through which she glorifies God and thanks Him in her name and in that of all mankind. But this vow in no way destroys her personal faculties, nor does it cramp her personality. On the contrary, her efforts tend to develop these for the greater glory of God and in the manner determined by the superiors whose directives she accepts in the fulness of her love, therefore of her free will.



On the occasion of her golden jubilee of profession, the missionary Sister renews her vows, heart brimful with joyful gratitude, happy to perfect her holocaust by this renewed offering of her declining years.

B- Particular means conducive to the aim of the Society

To dedicate her life to the extension of the reign of our Lord and of His Immaculate Mother: such is for the daughter of Mother Mary of the Holy Spirit the concrete means of manifesting her vocation to thanksgiving.

1- In non-Christian lands

In these lands more particularly, she is called upon to exercise fully her apostolic vocation in union with Christ, to the glory of the Father. Whether missioned to Hong Kong, Taiwan, Japan, the Philippines, Africa, the Malagasy Republic, Latin America, the Missionary Sister of the Immaculate Conception assumes all activities which aim at spreading the Gospel message, and at implanting the Church: education, formation of catechists and of autochthon religious, care of the sick, of lepers, of orphans, social works, etc.

In the spirit of Vatican II, the Society lavishes a large share of its devotedness on the destitute, the neglected. As far as possible, its action harmo-



nizes with the general pastoral directives of the missions where it is called upon to labour. United to the efforts of priests and laity, its activities thereby acquire a deeper apostolic value as well as a greater guarantee of efficiency.

Departure Day, thanksgiving day par excellence.



2—In Christian lands

In Christian lands the Missionary Sisters of the Immaculate Conception exercise their apostolate through the diffusion of the Pontifical Works of the Propagation of the Faith and of the Holy Childhood; the circulation of a missionary magazine, *THE PRECURSOR*; doctrinal and language courses to non-Christians; closed retreats to allow young girls to study their vocation, and to develop the missionary spirit among the laity. Numerous are those who are thus brought to discover the mission involved in their belonging to Christ, "To consecrate the world to God, offering it up to Him as a pledge of adoration and of thanksgiving."¹

The Sisters also conduct a number of schools to assure the formation of future missionaries assigned to educational works and to recruit vocations.

All these secondary activities converge towards the primary aim of the Foundress: the missions, the evangelization, the extension of Christ's kingdom upon earth.

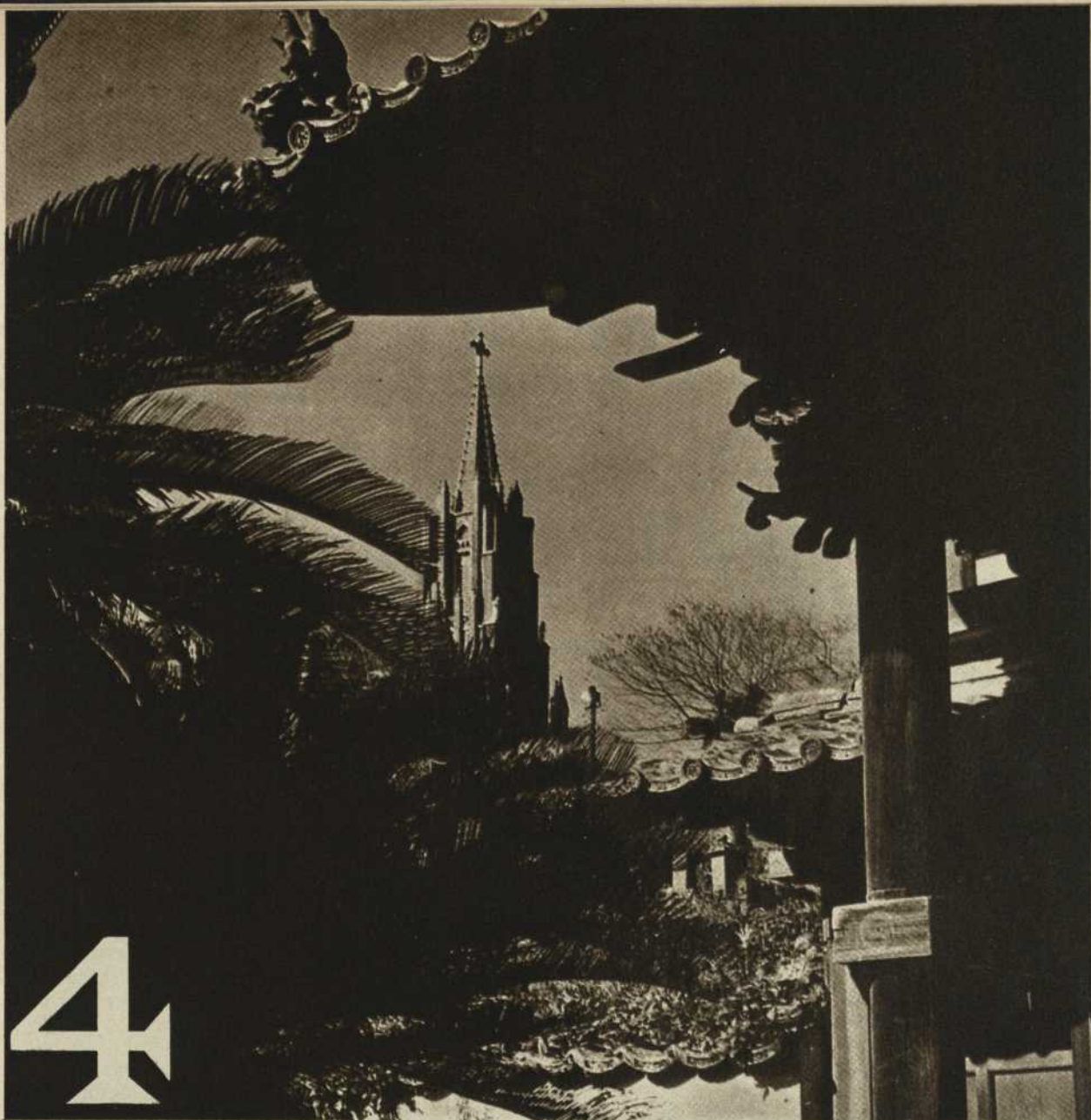
Conclusion

A spirituality consists of acts and habits of life put into concrete form.

Saint Julian Peter Eymard declared that adoration was his life. He warned his disciples against the tendency to believe that their duty of adoration had been performed by the mere fact of spending an hour kneeling before the Blessed Sacrament. He used to say that if adoration was not kept up while attending to exterior works of apostolate, their hour of adoration would lose its significance, for adoration is an attitude of life and the time passed *coram sanctissime* must manifest it and deepen the "eucharistic mentality it implies".

Therefore, in order to realize to the full the spirit of their Society, it is not sufficient for the Missionary Sister of the Immaculate Conception to thank God once in a while, not even as often as possible. Their entire life must be impregnated with thanksgiving so that from it may rise unceasingly the fragrant incense of thankful praise to the Holy Trinity.

¹ Dom Massabki, O.S.B., *Le Christ, rencontre de deux amours*, p. 602



Centuries of Christianity in Japan

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

First Spring

The story of Christianity in Japan began four hundred years ago with the arrival of Saint Francis Xavier. True to the bidding of his father in God, Saint Ignatius Loyola, "Go, set all ablaze!" he had

rekindled the fires of faith throughout the Indies. In Malacca, he had met and had baptized Yajiro, his first Japanese convert, knight-errant from the Land of the Rising Sun. Henceforth, to bring the truth of Christ to Yajiro's countrymen became the master-passion of Xavier's life.

¹ Basillise Maillet, St. Louis, N.B.

On "God's galleon", in reality nothing but a robber junk, the great apostle accompanied by Yajiro, Father Come de Torrez, and Brother Juan Fernandez, sailed tumultuous seas during four months until he reached the port of Kagoshima, in southern Japan, August 15, 1549, in the midst of the colourful festivities of *O Bon*, the Japanese equivalent of our All Hallows.

"From surprise to surprise", such could well be the title of a film picturing this sublime adventure of Xavier's. Yajiro could have given him but a faint idea into what a highly organized, class-conscious society he was venturing. The nobles who professed utmost contempt for the barbarians from the West, jeered at his halting Japanese. The "fire-brand of the Orient" had need of all the warmth of his love for God and man to thaw the cold indifference of the ruling classes.

He made but few conversions, about one thousand during the two years he spent in Japan, but he blazed the trail for others to follow. Resuming his impressions, he wrote in a letter to Europe, "The Japanese are a high-spirited nation, faithful to the truth once recognized. They are worthy of the greatest sacrifices..."

During the two years that followed, despite superhuman efforts the small team of missionaries — three priests and two brothers — made but little headway. In 1559, they had been pushed out of their posts in Yamaguchi, Fukuoka, and Hirado into Bungo, the only region left open to their zeal. There, they conducted an orphanage and a hospital where a great number of poor outcasts were cared for. In a land where compassion and weakness were synonymous, these very works of charity caused the Christian group to be dubbed the "riffraff of Bungo".

At this dark hour when the very existence of the Japanese Church was threatened, Torres, remembering the last advice of Xavier to begin by the head, sent Villela to the conquest of Kyoto, the capital. With boundless zeal and a remarkable spirit of adaptation, Villela shaved his head like a bonze, donned the Japanese *kimono*, and set out to wrest from the all powerful Buddhist monks of Hiei Zan monastery authorization to evangelize the capital of which they were the virtual masters. For three years, he waged a battle of wits, of prayer, of heroic endurance until, in 1563, occurred the first important event in the implantation of the Church in Japan.

His generous efforts in adapting himself to providential opportunities were that year rewarded by

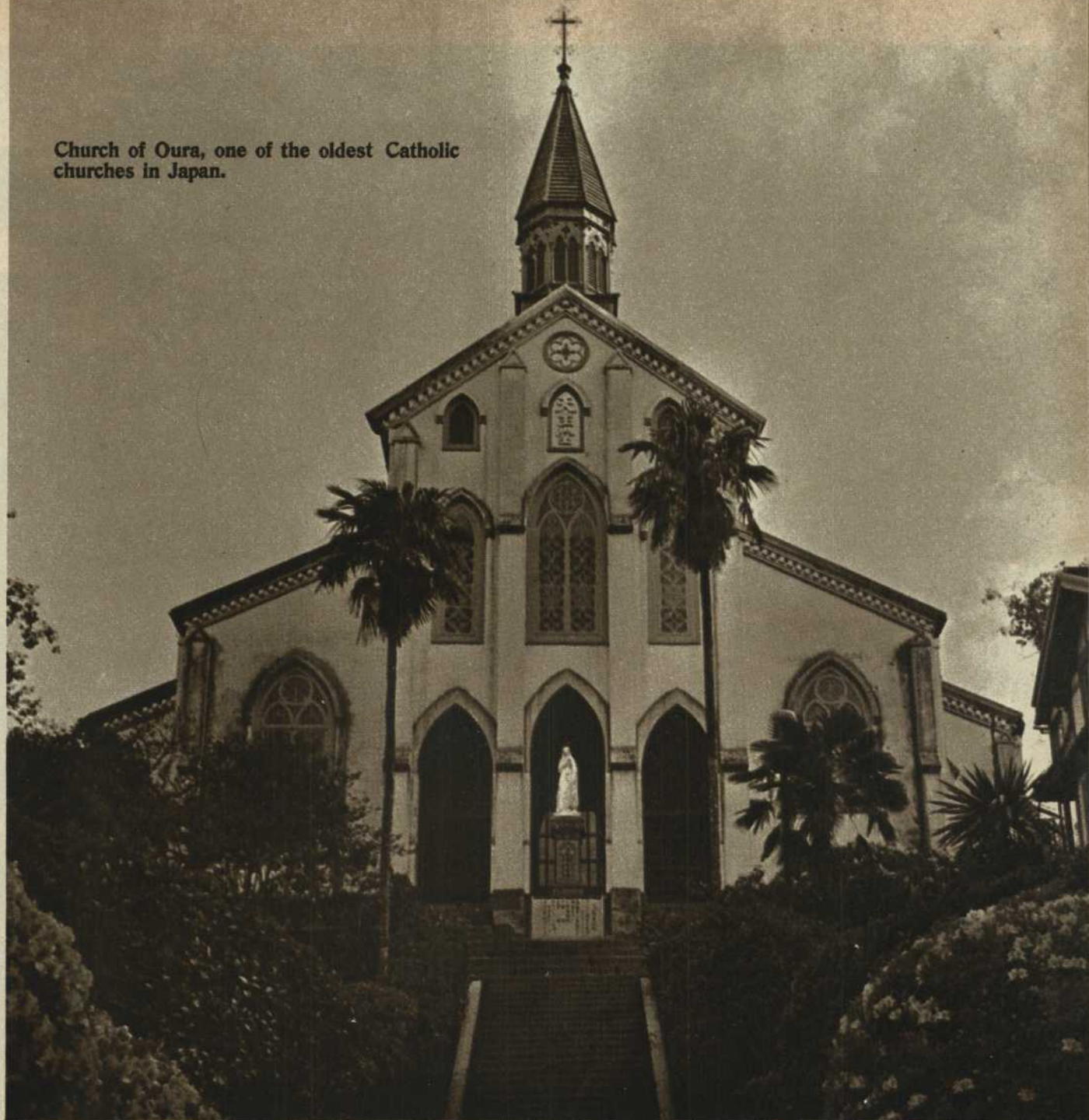
the baptism, after serious instruction, of 73 *samurai*, warriors, and by the establishment of 7 new mission posts opened in the neighbourhood of the capital. From this time onward, mass conversions took place in several regions, and an important number of *daimyos*, feudal lords, were baptized. The conversion of these influential men brought about that of their retainers, as many as 10,000 at a time in the case of the lord of Kawachinoura. By 1581, there were 200,000 Japanese Christians scattered throughout the provinces of Yamaguchi, Omura, Kyoto, Settsu, Arima, Bungo, Amakusa.

Winter of persecution

The Japan of the sixteenth century was torn by anarchy, impoverished by civil wars waged between rival feudal lords. The three great unifiers of this period who strove to organize a stable central government were Oda Nobunaga, Toyotomi Hideyoshi, and Tokugawa Ieyasu. Nobunaga (1534-1582), personally a freethinker and a sworn enemy of Buddhist monks, admired and protected the missionaries. He was killed by a rebellious general in 1582. His successor, Hideyoshi (1536-1598) a traditional Shinto believer, had little use either for Buddhist monks or for Catholic priests. Nonetheless, during the first years of his rule he proved friendly to Jesuit missionaries. Later events caused him to consider Christianity as a threat to his plans of unification and the missionaries as forerunners of foreign invasion. He it was who launched the era of persecution that was to send thousands of martyrs to heaven. The first victims were the 26 martyrs of Nagasaki of whom 6 were Franciscans, 3 Japanese Jesuits, and seventeen Japanese Christians.

After Hideyoshi's death in 1598, Tokugawa Ieyasu rose to power, winning a great victory over feudal lords. The dominance of the Tokugawa family in Japan was to last for over two hundred and fifty years. Ieyasu (1542-1616), a Buddhist devotee, obviously preferred bonzes to Christian priests, but with consummate diplomatic finesse he at first dissembled, biding his time. Reciprocal backbiting induced by trade rivalry among Western nations inflamed Ieyasu's suspicions of foreign missionaries and of the political menace of Christianity. He declared open war on Christians. On January 27, 1614, an edict of deportation of all missionaries was proclaimed. One of the most diabolical and most lasting of persecutions ever recorded followed. At the time of the edict there were in Japan 122 Jesuits: 62 priests, 60 brothers; 38 Franciscans: 27 priests and 11 brothers; 9 Dominicans, and 4 Augustinians. Few among these missionaries were successful in

Church of Oura, one of the oldest Catholic churches in Japan.



eluding expulsion; many were caught and made to endure fearful tortures. The number of Japanese converts, men, women, and children, who laid down their lives rather than disown Christ was incalculable. Whole families joyously preferred death to apostasy; John Minami Gorozaemon and Simon Takeda Gohide of Yatsushiro, southern Japan, with their wives and children; Maria Tokuan, niece

of the governor of Nagasaki, whose husband, father, and six brothers were burned at the stake; eight mothers of Kyoto roasted alive with their children none of whom were older than five...

The dispersed Christians were ferreted out by a systematic use of extermination methods controlled by a central Inquisition Office which continued to function until 1792. Monetary rewards



Hotsprings of Unzen where many Christians suffered martyrdom.

were offered to denouncers, a priest rating up to 500 pieces of silver, a brother up to 300, a catechist up to 100. Districts were divided into groups of five or more households. When a Christian was thus ferreted out, the whole group became liable to punishment. After 1640, the test of *efumi*, trampling on the cross or a holy picture was enforced yearly. Another vexatious measure put every family under the obligation of registering at a given Buddhist temple and obtaining a certificate of membership.

If a great number apostatized, alas, cowed by horrible and protracted torture, thousands sealed with their blood their fidelity to Christ. In the words of Saint Cyprian, "The heavenly Father pruned this fruitful vine — through death He purified everything."

Even after the closing up of Japan to foreigners in 1640, several groups of missionaries attempted to land, but all were captured and put to death. Apparently, the last one to enter was John Baptist Sidotti, a Sicilian secular priest, who landed in Yakushima, southern Japan, October 10, 1708. He was almost immediately arrested and taken to the capital where after many years of imprisonment he died November 16, 1715.

That despite one of the most prolonged and most methodical persecutions in history the faith should have survived underground is a miracle doubtless due to the blood of so many heroic martyrs and to the prayers unceasingly made everywhere for the persecuted Church of Japan. This survival is a glorious testimony to the care with which it had been planted by Saint Francis Xavier and by his successors.

Second Spring

In Rome, the popes never forgot their ruined vineyard in the Land of the Rising Sun. By the middle of the nineteenth century, the Holy See deemed the time ripe for re-entering the secluded empire. A young French priest of the Foreign Mission Seminary of Paris, Reverend Auguste Fourcade, was the first to launch this perilous missionary project. Having heard that the *Alcmene*, a French warship was preparing to sail for the Ryukyu Islands, south of Japan, he obtained permission to go along as a passenger with the hope of effecting a landing. In the evening of April 28, 1844, the *Alcmene* approached Naha, principal city of Okinawa in the heart of the Ryukyus. For several days the captain strove to conclude a trade treaty with the Okinawans. Meantime, Father Fourcade still on board ship wrote a consecration of Japan to the Holy and Immaculate Heart of Mary. The date was May 1, 1844. When the *Alcmene* eventually moved off, he remained in Naha where companions

were to join him a few years later. Who can tell what these courageous pioneers suffered before they reached the goal of their aspirations? For twelve long years they waited and prayed in the lonely Buddhist monastery of Amiko where they had been confined. Constantly spied upon, hampered in their desire to learn the language, kept at a distance from the people who were strictly forbidden to have any relations with the cursed foreigners, they added up their royal share of sacrifice to that of the martyrs for the conversion of Japan.

The hour of God struck at last. Japan's *sakoku*, sealed country policy, was shattered when, in 1853, a United States warship under Commodore Perry bombarded Shimonoseki. A year later, Perry returned and sailed into Yedo Bay to sign a trade treaty with the Japanese government. Although Christianity was still proscribed, the Japanese government by virtue of the 1854 treaty granted foreign powers the right to erect places of worship for seamen and traders in the seaports of Yokohama and Nagasaki. The French missionaries relegated in Naha seized the advantage. On November 17, 1861, Father Girard, appointed superior, dedicated the first Catholic church to be built in Japan since the persecution.

Discovery of Christians

One hundred years ago — March 17, 1865 — a priest, Father Petitjean, knelt absorbed in prayer in the church he had recently had erected in Nagasaki. His plea: a clue to the supposed existence of descendants of Christians. Suddenly, he heard a slight noise at the entrance. He watched, fascinated, as a group of about fifteen Japanese visitors, men, women, and children glided in, casting diffident glances about them. They shuffled forward, silently inspecting the Stations of the Cross. Having reached the altar rail, they squatted and stolidly stared ahead for a few moments. Then, an old woman moved to where the priest continued to kneel and spoke to him in a low voice. He could hardly believe his ears. "We, all here present, have the same heart as you..."

"How can this be? Where are you from?"

"We are all from Urakami. At Urakami nearly everybody has the same heart as we have. Where is the image of Santa Maria?"

As if in a blissful dream, Father Petitjean led the little band to Our Lady's shrine. There, constraint banished, men and women bowed low and exclaimed, "Maria Sama! This is truly the image of Maria Sama."

A few days later, Peter, a prayer leader from a neighbouring village, astonished the missionaries by his inquiry whether they were sent by the "great chief of Rome" and whether "they had wives and

children..." Satisfied that they had found the genuine successors of their first missionaries, the underground Christians flocked to Nagasaki from towns, villages, and islands. Before the end of the year, Father Petitjean and his confrères had the joy of discovering about 20,000 descendants of converts made by Saint Francis Xavier and his successors. When news of this happy event reached Europe, Christians everywhere were thrilled and amazed at such an example of heroic perseverance.

But, alas, the discovery led to the flare-up of another persecution. Several mass arrests were made and 3,500 Christians were banished to 21 different regions of Japan. Of this number about 500 apostatized while 660 succumbed to mistreatment. Severe repressive measures were enforced until March 14, 1873 when the ban on Christianity was finally lifted.

The wonderful vitality of the Christian religion in Japan, the unswerving fidelity of Christians who kept their "baptism above reproach" throughout so many years of isolation, may be partly explained by the fact of their excellent organization based on the combined efforts of missionaries, catechists, and Catholic Action leaders. Before being expelled, the missionaries had organized all the different parishes in companies, each with a leading Christian at its head. A *chokata*, elder, was entrusted with the careful calculation of church calendars in order to remember Sundays and special feast days while a *kikikata*, announcer, made these calendars known from house to house. Moreover, there was a *mizukata*, baptizer, appointed for a period of ten years, and an *oshiekata*, catechist, who taught prayers and doctrine. Hidden away in the wooded hills of Kyushu and on isolated islands, survivors of the persecutions secretly passed on their beliefs. Valid baptisms were administered; Christian prayers, the Ten Commandments fundamental doctrinal teachings were transmitted; primitive rosary societies or religious groups were organized. For more than two centuries, without priests, without altars, these untutored downtrodden people kept the fires of faith burning bright.

In a letter to his superior, Saint Ignatius Loyola, the great apostle of Japan had foretold this heroic perseverance: "This Japanese people is the only one which seems to me likely to maintain unshaken the Christian faith if it once embraces it."

For several years after the ban against Christianity was lifted, it was merely tolerated. Only with promulgation of the Meiji Constitution in 1889 were missionaries free to preach the faith throughout the land.

The following dates mark the most significant milestones in the progress of the Japanese Church:



- 1889 Promulgation of Meiji Constitution. Missionaries allowed to preach Christianity throughout the land.
- 1891 Organization of Japanese hierarchy. Catholics number 58,000, Japanese priests 31.



The Martyrs' monument, Nagasaki.

During the troublous era of World War II, several bishops and nearly all younger Japanese priests were called up for duty in the armed forces. Missionaries were mostly interned or repatriated. Countless churches and institutions were destroyed in air raids. A number of priests and 13,097 Catholics were killed. When peace was restored in 1945, the total Catholic population had dwindled to 108,324.

With the end of the war, a new religious climate was created and the Japanese Church made significant progress, the peak of which was reached towards the middle fifties.

At present 81 religious congregations of women and 39 communities of men are at work in Japan. In June 30, 1963, the total number of Catholics had risen to 308,814. This means that the Japanese Catholic Church has caught up again with the level attained before the persecutions of the seventeenth century. Its most promising asset today is the number of Japanese Catholic priests, 522, as compared to the 7 before the persecutions. Over 700 catechists, men and women, actively co-operate in the apostolate, renewing the old tradition of the *dojuku*, mission helpers, of the initial decades of missionary effort in Japan. Women have not lagged in reaching out for a higher spiritual ideal as may be inferred from the growth of the religious societies of women. The number of Japanese Sisters now stands at 3,886, with 1,723 novices, postulants, and aspirants eager to keep up the tradition. So many vocations to the priesthood and to religious life are surely a sign that Divine Providence has great designs upon the future of the Church in Japan.

Nonetheless, the progress of Christianity in Japan is slow at least in so far as progress can be grasped in figures. Among the nearly 100 million inhabitants of the islands, the proportion of Catholics is still negligible. A tremendous task remains to be done. This is where the 9 Catholic universities, 22 colleges, 204 high schools, and 84 elementary and other schools fulfill a most important mission. A survey of parishes within the sphere of influence of Catholic schools testifies that seventy per cent of the catechumens are to be attributed to the direct or indirect influence of these establishments. Thanks to them, Christian ideals, namely sound conceptions about man, the family, moral and social attitudes are carried to an increasing number of non-Christians, thus making them ready to accept the glad tidings of the Gospel, a matter of the greatest importance for the Church not only in Japan but in the whole of Asia.

- 1919 Apostolic Delegation established.
- 1927 Reverend Januarius Hayasaka consecrated by Pius XI as first Japanese bishop in history.
- 1940 All foreign-born heads of dioceses resign to be replaced by Japanese.

In the spirit of the Council at the Tokyo Novitiate...



SEVERAL NOVITIATES ONE FRATERNITY

For some time past Mother Mistress¹ seemed preoccupied. She often asked us to pray hard for certain favours she wished to obtain. What could be the matter? we wondered.

At last we were presented with the key to the enigma. Mother had, as always, been working out a plan to perfect our religious formation. We were delighted to learn that from now on we would benefit by a three-year cycle of studies in religious sciences.

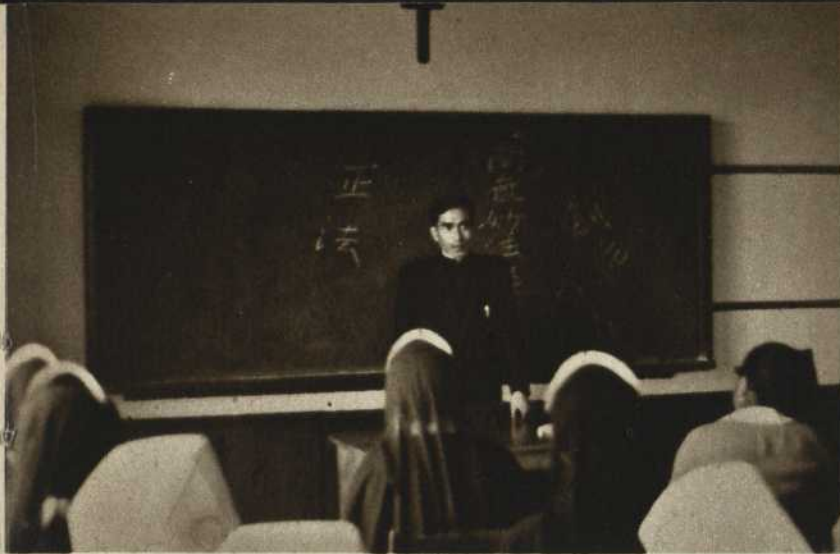
On Wednesdays and Saturdays of every week, our Tokyo Convent welcomes as guests, Novices and Junior Professed Sisters from four neighbouring Communities, namely, Hospital Sisters of Saint Francis, Mexican Poor Clares, Sisters of Charity

of Quebec, and Sisters of Charity of Nevers. Together with us, M.I.C. Novices, they follow the courses given at our Convent by two professors of Sophia Catholic University: Reverend John S. Tsunoda and Reverend Aloysius Soma, and by Reverend Joachim Maekawa, O.F.M.

Upon being petitioned by several Mistresses of Novices to grant permission for their first-year Novices to travel from their convent to ours, Cardinal Petro Tatsuo Doi highly praised this initiative inspired by ardent zeal for the interests of the Church in Japan.

We who have been Christians for only a few years will be expected to continue the apostolate launched in our dear country by the missionaries.

¹ Sister Saint Grégoire de Nazianze (Rita Martel, Vankleek Hill, Ont.)



Course on Church history given at our Tokyo Novitiate by Reverend John Tsunoda.

The audience is made up of novices of the Franciscan Hospital Sisters, Mexican Poor Clares, and Missionary Sisters of the Immaculate Conception.

This is the reason why the Mothers entrusted with our formation are so carefully preparing us for our future role. They have not come to supplant but to serve. After transmitting to us the treasures of faith, they will leave us and we will continue on our own the work of implantation they have so nobly initiated. We will then be called upon to testify of our attachment to Christ and to win to the faith the souls of our compatriots who are yearning after the truth. How can they be expected to find it while straying among the 800 Japanese deities, in the labyrinth of 300 local religions? The latter may be separated into four principal groups, i.e., Buddhism, Shintoism, Shinkoshukyo, and Christianity. Add to the numerous ramifications of these groups Communist infiltration in our islands and you will have a slight idea of the huge task of evangelization which remains to be done. Besides, our faith is not so strong as the faith of those who have behind them centuries of Catholicism.

We appreciate all the more the studies which aim at providing a solid spiritual formation. On Wednesdays, very interesting courses are given on the Old and the New Testament, while on Saturdays we attend classes in dogma, ethics, Church History, and religious sociology. Besides the enrichment derived from this teaching, we enjoy to the full the atmosphere of true fraternity in which it is imparted. On Saturdays, there is a fifteen-minute break between two courses, during which games are played. Each Community in turn leads the various teams. When it rains, we spend this time in animated discussions and lively indoor games in our common room.

Dear Canadian friends, it is thanks to your generous collaboration that we are enabled to follow these helpful courses. From the depth of our heart we say, "O sewa sama, domo arigato gosaimashita, you are most obliging, thank you very much!"

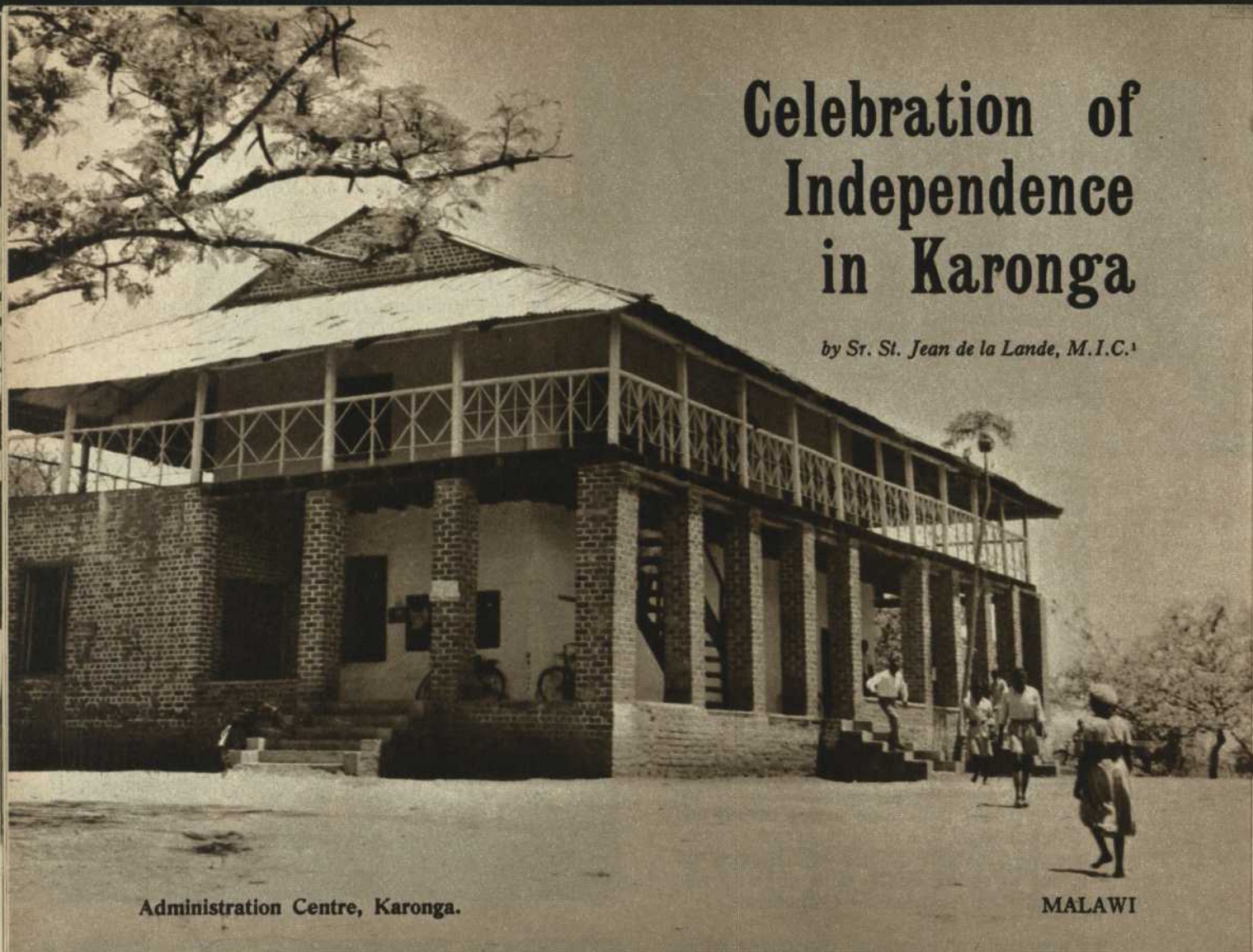
by a Japanese novice

Translated from the Japanese



Celebration of Independence in Karonga

by Sr. St. Jean de la Lande, M.I.C.¹



Administration Centre, Karonga.

MALAWI

On July 6, 1964, we had the joy of witnessing the birth of a new nation, Malawi, our dear land of adoption. Malawi is the 37th state of Africa to become independent. In all *bomas*, administrative centres, a ceremony was to mark, at midnight, the historical event. We of Karonga had been preparing the celebration for weeks, under the direction of Sister Superior², one of the members of the decoration committee,

Towards 11:00 P.M., people began to assemble on the lawns of the *bomas* illuminated by Tilley

lamps. Everywhere was a profusion of small Malawi flags. Triumphant arches bore captions such as, "Long live *Ngwazi* (redeemer)!" "God bless Kamuzu!" "God bless our new nation!" "Honour to our heroes!" A general air of calm and happiness pervaded the premises. While awaiting the great event, choirs sang favourite songs.

At 11:30 P.M., Reverend Kayira of the Presbyterian Central African Church pronounced an allocution and recited prayers begging God to bless the new nation. Reverend D. Poulin, W.F., in turn

made a brief commentary of the letter to be read at the Independence celebrations.

At 11:55, the choir intoned the *God save the Queen* and the British flag was lowered. Immediately, the strains of the Malawi national anthem *Ciuta mutuwiake*, God bless Malawi, broke out while the tri-coloured flag was run up: black for the people of Malawi, red for the blood shed for the motherland, green for luxuriant panoramas.

¹ Clémence Caron, Saint Jean Port Joli

² Sister Saint Serge (Jeanne d'Arc Corriveau, St. Sebastian)

Since Independence Day, this small Beaver is called Air Malawi.



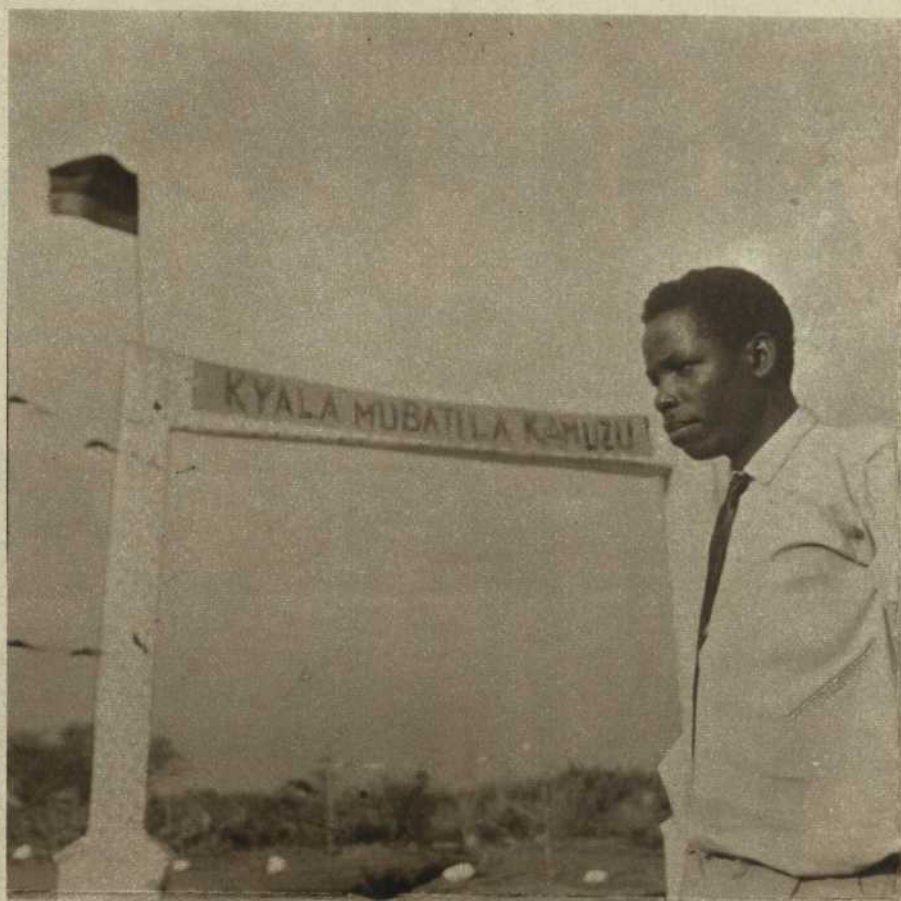
Triumphant shouts hailed the new emblem as it floated proudly in the breeze, the Police Corps presented arms, the government representative read the Queen's message of congratulation which an interpret translated into the Cinkhonde dialect. Fireworks brought the impressive ceremony to a close.

Although July 6 was not the day officially set aside for the celebrations, the people again assembled at the *boma* in the afternoon to witness an elaborate programme of football and basketball games, and of boat races on the lake.

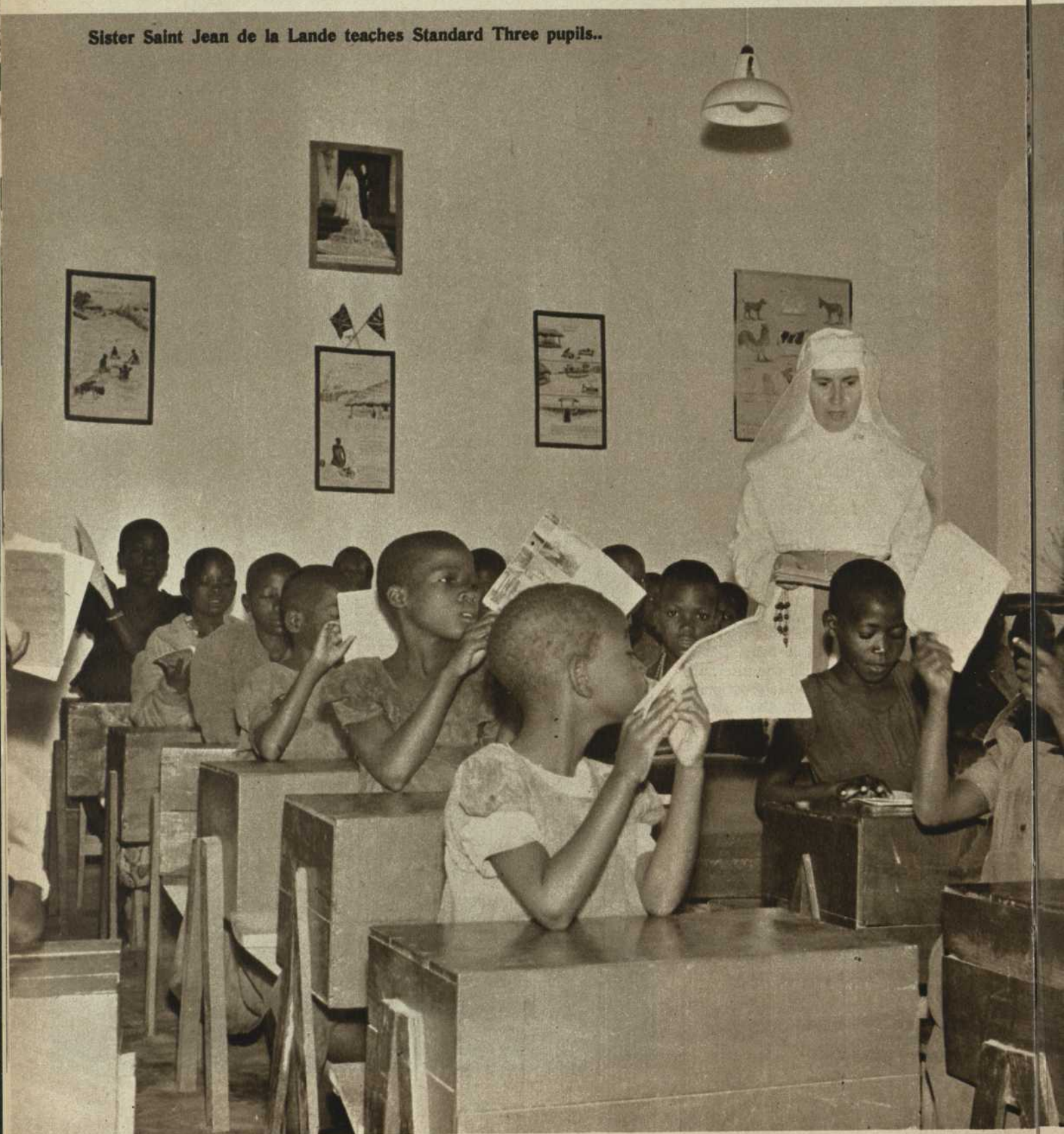
In Karonga as well as in all the other districts, Independence celebrations took place on July 11 and 12. At 10:00 P.M., July 10, football and basketball players arrived accompanied by *visekese*¹ performers. As our share in the festivities, we welcomed two groups of visiting ladies and young girls. In the course of the afternoon, members of the reception committee brought food and made sure that there were enough cooks on hand.

¹ Local musical instrument fashioned out of bamboo and dried seeds

Triumphal arch in Karonga bearing the device:
"Kyala mubatila Kamuzu, God save Kamuzu!"



Sister Saint Jean de la Lande teaches Standard Three pupils..



This good bread baked by the students of our Nazareth Domestic Science Centre surely deserved prizes awarded at the Fair.



Early in the morning, guests from Blantyre and from Zambia met at the Malawi Office whence they started to visit the town of Karonga. Passing through Saint Mary's Parish, they were pleased to see it decked out in all its finery and happy to find that we were celebrating the great event as enthusiastically as they.

In the afternoon, at the Malawi Office, took place a student rally from all the schools and youth movements. National colours flying, the cortege made its way to the playground. The Honourable Y. K. Cisiza, Minister of the Interior, and Kanyama, deputy of southern Karonga, presided at the

platform. The spectators enjoyed dances, football matches, games of all sorts.

Towards 7:00 P.M., there was a reception at the Domestic Science Centre. Were invited the White Fathers in charge of the parish, the Marist Brothers who conduct the Banga Secondary School, and the Sisters. The entrance of Doctor Banda's representative was greeted with an ovation. Refreshments served, toasts were tendered to the health of the Father of the Nation. A dance followed by fireworks closed the civil ceremonies.

On the following day, a Mass of thanksgiving was offered in the



Boat races on Lake Malawi.

parish church at which were present all the Catholics and catechumens, as well as the official delegation.

Again on the same day, a regional fair was held. Farmers brought in samples of their produce: rice, maize, cassava, cotton, and exhibited prize cattle and sheep; carpenters displayed cleverly fashioned chairs, tables, cupboards; sculptors showed their wares; the Domestic Science Centre presented bread, biscuits, cakes, cooked by

efficient African housewives trained at the Centre.

Special prizes were awarded to the winners. In the evening, lorries drew up at the fair grounds to accommodate the people from neighbouring villages who had to return home, and could not join the dancers cavorting with the joy of life to the frenzied rhythm of drums far into the night.

The Wankhonde hailed the chief of their nation with calm and dignity. All are animated with a

wonderful spirit of collaboration, all are eager to respond to Dr. Banda's challenge:

"To you all, men, women and children, Africans, Europeans and Asians, I extend to you a welcoming hand. Join with us in the exciting task of building a new and independent nation. Our task is not an easy one but we Malawians have fortitude, and this fortitude will, I sincerely believe, stand us in good stead in our struggle against poverty, disease and ignorance."



BLESSING OF MARYMOUNT

by Sister Claude de la Colombière, M.I.C. ¹

MALAWI

On Saturday, July 25, came at last the great day of the blessing of our Marymount Girls' Secondary School. Among our distinguished guests were His Lordship Bishop J. L. Jobidon, Mr. S. V. H. Nyirenda, Treasurer of the Malawi Congress Party, Mr. Nkhono, Chairman of the Malawi Congress Party, Reverend Mother Saint Julie, Regional Superior of the Missionary Sisters of the Immaculate Conception.

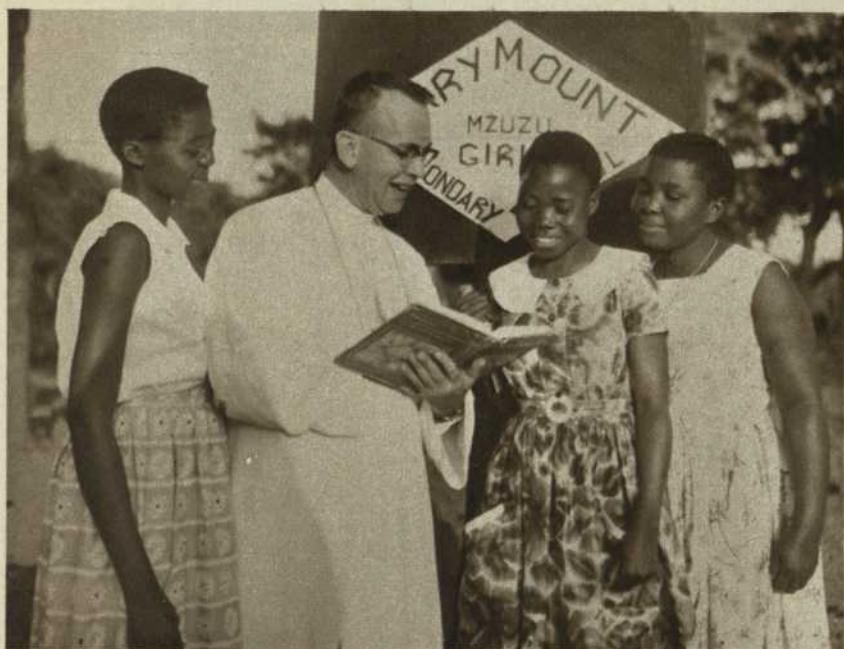
At 2:30 P.M., the ceremony started. The bishop, in pontifical vestments, went slowly about the school, blessing each building in turn. Then the Junior girls of the school executed a short callisthenic display to the rhythm of music. Guests, amazed at the way they performed and the discipline they showed, applauded warmly.

This short entertainment was followed by tea, served in the dining hall. A few speeches were made. The Headgirl, in the name of all her schoolmates, expressed her deep gratitude for the excellent training, intellectual as well as moral, girls were receiving at Marymount. She also thanked the parents in the following terms:

"We are not forgetting our dear parents. They have trouble in finding our school fees, but because of their love they are ready to do many sacrifices for us. Due to their understanding of education, they forget themselves and try to educate us for the coming future."

The Headmistress, in turn, declared herself most happy to have the opportunity of acknowledging

¹ Suzanne Rinfret, Ottawa

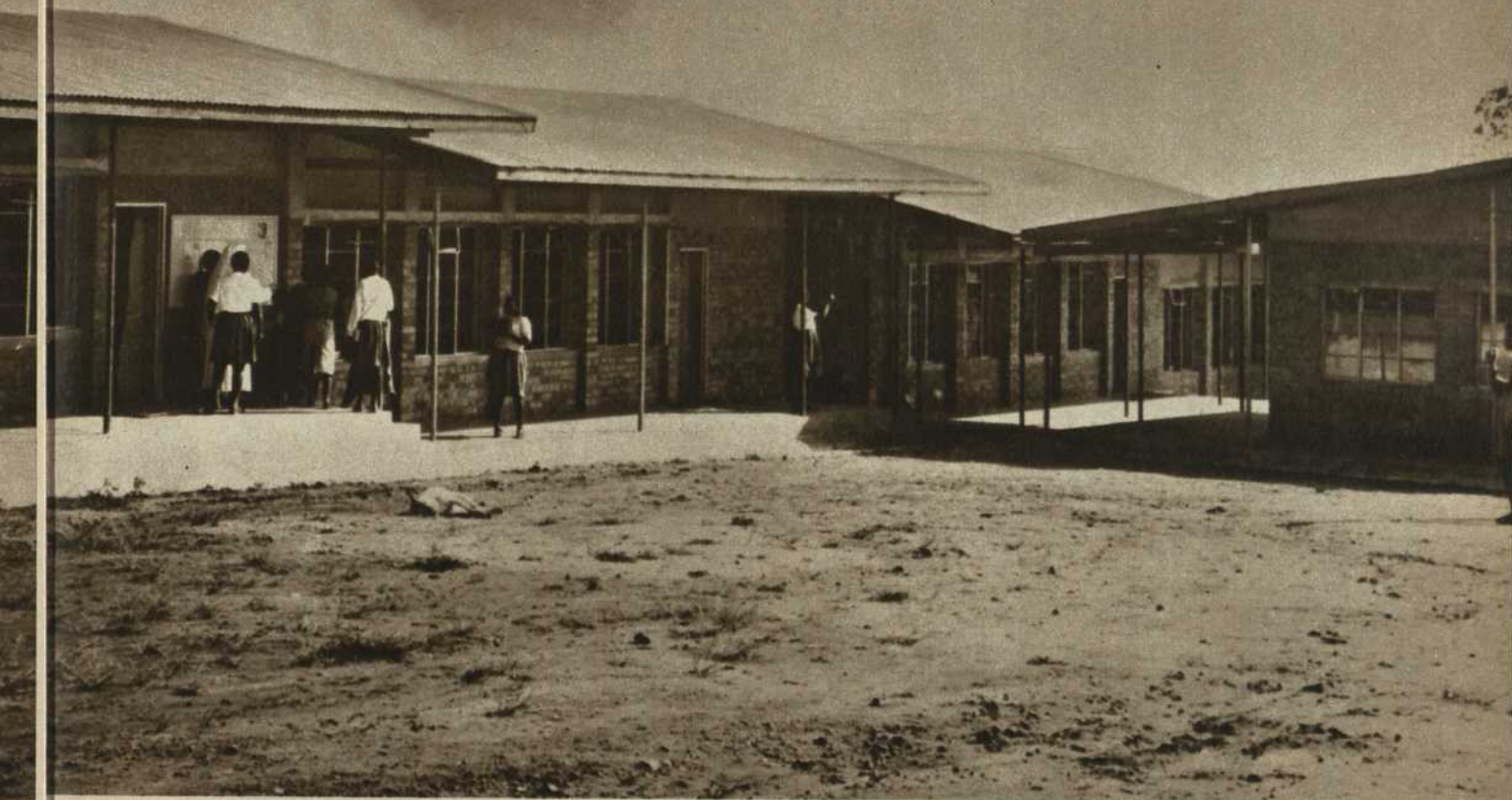


His Lordship Most Reverend J.L. Jobidon, bishop of Mzuzu, devoted friend of Marymount Secondary School.



These students of Sister Ann Helen (Helene Labelle, Marlborough, Mass.) are greatly interested in physical science.

Marymount



her debt of gratitude towards all those who had contributed to the progress of the school. She said she had been deeply touched by the paternal interest His Lordship had shown at all times in the growth of Marymount, and that she was especially grateful to him for having appointed a full-time chaplain to look after the spiritual and temporal welfare of the school. The Headmistress added that she felt deeply indebted as well towards the Ministry of Education without whose support and financial aid this

school would never have come into existence. After expressing heartfelt thanks to our devoted Peace Corps volunteers and all staff members for their devotedness to their work, she ended by stressing the fact that she had very much appreciated the parents' constant co-operation in all matters concerning the school.

Mr. Nyirenda then kindly agreed to say a few words. After having seen the girls perform the



Basketball is a favourite sport at Marymount.

way they had done, he said he was pleasantly surprised to find out the high quality of the education that was being given in an "all-girls school." Our new government deserved high praise indeed for the great strides taken by education under its leadership.

His Lordship gave the closing address. He congratulated the Headmistress and the staff for the

excellent work that had been carried on at Marymount since the opening of the school. He wished the school the best of success in the coming year, strongly convinced that a bright future was opening to it.

Finally all the assistants sang heartily our beautiful national anthem, "God bless our land of Malawi."

IRUPANA, BOLIVIA

The village of Irupana. In the front emerges the roof of the hospital.



Through Andean Foothills

by Sister Irene of Jesus ¹, M.I.C.

Following the trail

May had come in all its glory to our little mountain town. Andean peaks washed with pale blue and dark amethyst stood outlined against a luminous sky, each peak vivid and distinct. The rainy season was over. Precipitous roads which writhe

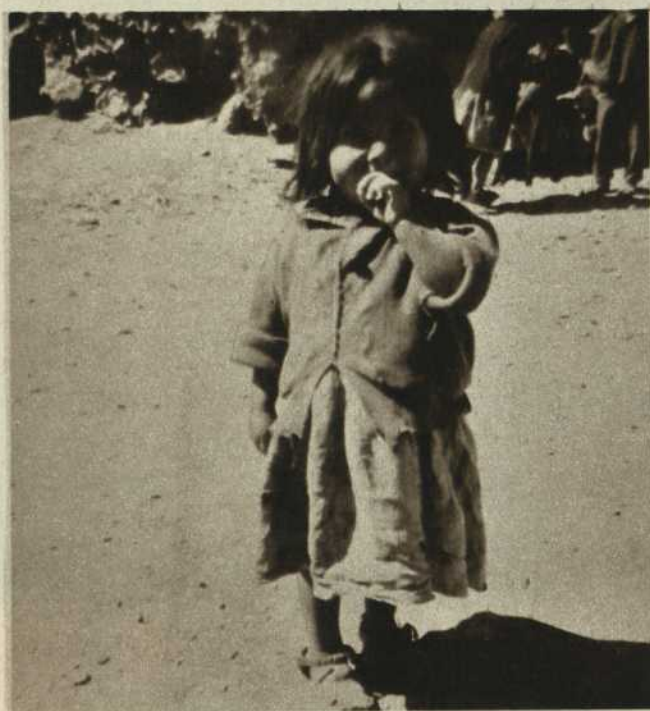
and undulate through the foothills had grown less slippery. Just the kind of day to visit the outposts scattered over neighbouring slopes, we decided. At the hospital entrance, Sister Marie Juliette² impatiently honked the horn of our gray jeep loaded with medicine and food packages, and off we went on another apostolic excursion.

¹ Irène Trudelle, St. Narcisse

² Juliette Ouellet, Squatteck



Sister Irene of Jesus among her Indian friends.



Shy Miss from Irupana.



We met a herder with his llama herd.

Irupana is situated at 7,000 feet altitude. Leaving the hospital at the edge of the town, our brave little car crept upwards along the edges of ravines and over the top of a hill from which we caught the breathtaking panorama of a village, complete with its white-spined church, lying in a nest of verdure on the valley floor below. On



these heights the Indians have planted a cross before which they devoutly pause to pray as they journey from one hill to another. Here, several narrow trails combine. We chose the one to the right as it appeared somewhat safer than the others. Bordered by the hills on one side, it skirted a deep precipice on the other. Deep potholes gave the jeep a camel-like motion, but we kept up our spirits,

singing hymns to our Lady, begging her to bless our apostolate among her dear Indian children who eke their livelihood in these lonely regions.

Getting acquainted

After a long, hard drive, the sight of a hut was doubly welcome. An Indian looked up from the



He lives on Andean slopes.

doorway in surprise, as our jeep rolled past. Evidently, he had never seen such strange creatures before! We smiled and waved, assuring him we would stop on our way back if he allowed us to do so. A quarter of an hour later, we entered a village of mud-walled huts from which the noise of the motor drew forth bevvies of women and children. They circled the jeep, peeping with frank curiosity at the bundles piled inside, examining driver and rider. A woman invited us to her hut. As we alighted, we were at once surrounded by the children who pulled at our white habits, our rosary, our blue sash. Everybody wanted to have a closer look, then to shake hands.

Watching this animated scene from his doorstep, the local schoolteacher bowed courteously and asked us to step inside. Nothing could be plainer than this village schoolroom. No benches, no desks, no wall charts. Just the bare walls and large stones worn smooth upon which the pupils were seated. They were shy at first, but kind words and loving smiles soon thawed their diffidence. Here I spent a pleasant and fruitful half hour telling them about their heavenly Father of whom they did not seem to have ever heard. How eagerly they drank in this religious teaching! Before leaving, I gave the teacher a few doctrine manuals and offered a medal to each child.

Meantime, Sister Marie Juliette was outside, coping with the demands made upon her by Indian *mammas*. To each she gave some cheese, powdered milk, lard, and other foodstuffs donated by the New York Catholic Relief. What was not our surprise when returning to where we had left the jeep, to find groups of people holding out papayas, bunches of bananas, a few ounces of coffee, etc. In spite of their poverty, these people wanted to make friendly return. A man who thought it best to warn us he was not a Catholic, presented a basket of tomatoes. He could hardly get over the fact that we Catholics spoke to him as kindly as to the others. We gave him a miraculous medal which he gratefully accepted.

The jeep sputtered into action, and we took to the road again followed a short way by groups

of shouting children. Soon, we were out on the lonely trail with only a rare hut here and there. An Indian chewing coca came over as we jerked to a stop, and we exchanged a few words. We gave him some medicine and a package of food, then drove on. In a neighbouring hill, a shepherd leaned on his staff and watched listlessly as his flock feasted on green grass and tender shoots. Still further on, we came to a cluster of miserable huts. "You can't go any further," a woman announced. "There is a swollen river barring the way."

We alighted and went from one house to another, greeting the inhabitants, inquiring about the sick and the aged. *Mammas* hastened to present their offspring for injections, pills, vitamins; old folks hobbled over to explain their aches and pains at great length. We ministered to the needs of everyone as best we could. As we prepared to go, entire families swarmed around the *madrecitas* (little mothers) bringing gifts of fruits and vegetables. Such was the warmth of their welcome, that we literally had to tear ourselves away.

Homeward bound

On our way home, the jeep was hailed by friendly Indians, news of our visit having spread like wildfire through the hills. A young girl came running up to us with two oranges; an ex-patient of our hospital brought some bananas; a third bounded a steep slope with a basket of tangerines. Everyone asked, "*Madrecita*, when will you come again?" We promised to visit them at least once a week as long as the roads proved passable.

Up we climbed until we reached the cross on the heights, then down again to Irupana. The other Sisters, home from teaching the doctrine in the town's classrooms, listened with interest as we recalled the day's doings.

The next morning saw our faithful gray jeep making its way over another part of the Andean foothills. But, this is a story that will have to keep for another day.



CARDINAL CUSHING IN SANTA CRUZ

by Sister Flore Eva, M.I.C.¹

In 1961, on the occasion of Bolivia's National Eucharistic Congress held in Santa Cruz, His Eminence Richard Cardinal Cushing, papal legate, en-

deared himself to the population. So much so that Bishop Luis Rodriguez invited him for another visit.

As planned, the great-hearted benefactor revisited Latin America during the summer of 1964. After short stopovers in Lima, La Paz and Cochabamba, he alighted in Santa Cruz where a grandiose reception awaited him. The band of the Military Academy played the national anthem and the people took up the chorus with gusto. After Bishop Rodriguez and the Mayor had welcomed him warmly in the name of all the citizens of Santa Cruz, he was invited to pass the military troops in review and was proclaimed the army's guest of honour.

The Cardinal responded to this ovation in his own fashion by hinting at further favours to be



Students of Cardinal Cushing Business College dancing the Taquirari, a Santa Cruz dance. At the close, the dancers offer their jugs in homage to the spectators. On the Cardinal's right, Bishop Luis Rodriguez of Santa Cruz; left, Msgr Charles Brown, M.M., auxiliary Bishop.





Future secretaries with their teacher, Sister Marie Emile (Rita Ouellette, Lewiston, Maine).

bestowed upon his dear friends of Santa Cruz. He was then escorted to Our Lady of Fatima parish church in charge of the priests of Saint James Missionary Society which he founded to minister to the needs of the Latin American Church.

At 6:00 P.M., thousands of faithful entered the church for a community Mass. So many received Holy Communion from the hands of the Cardinal that one was reminded of the 1961 Eucharistic Congress. After Mass, His Eminence delivered a brief allocution. He manifested his intention of donating a radio transmitter to the city and to give a monthly sum towards defraying the expenses of diocesan priests. It was close to midnight when he returned to the parochial centre of Our Lady of Fatima from a banquet offered in his honour. He had no sooner entered, when the notes of a haunting melody sung by the students of our Cardinal Cushing Business College filled the air. This serenade was given upon express orders from Bishop Rodriguez. Delighted and amused, the Cardinal accompanied by a group of priests stepped out on the balcony to thank the performers and to invite them to a *dia de campo*, picnic, on the following Monday.

August 13 marked the blessing of our school by our generous benefactor. Guests from all the city's

religious communities joined us in this day of rejoicing. The Superior of the Dominican Sisters gave an address expressing the gratitude of the assembly, then our students presented a well-filled programme of dance and song. But the climax of the entertainment came when, upon the Cardinal's invitation, we gathered around him for one of his familiar talks. Addressing the students, he said: "You are here to be trained as perfect secretaries. Study hard if you want to make sure of obtaining good situations such as you desire. To succeed in life, three things are needed. First, you must have an ideal; secondly, you must want to realize this ideal by hard work; thirdly, you must put God on your side and this is of paramount importance. It is impossible for you to secure true happiness except through a life of close intimacy with Him... Now, as a reward for your wonderful reception, I am going to give you a *dia de campo* plus... can you guess? No. Well, I am going to give you a bus provided you promise me not to buy a small Volks. What you need is a big bus. I'll leave the choice to Bishop Rodriguez and to Sister Superior..." Turning to the Sisters, he went on, "If your Superior General wants to send other Sisters to Santa Cruz, tell her I'll provide the money for building a school for the poor." You can easily imagine our happiness... Ever since our arrival, we had been wishing for the means to build this school so badly needed for Santa Cruz's less fortunate children.

During the next few days, His Eminence visited the countryside dispensing gifts and kind words everywhere. On the way to the promised *dia de campo* held at some twelve miles from the city, he stopped twice to donate alms for the building of new churches. Whenever he stopped at villages or towns he was surrounded by people who wanted to speak to him, to kiss his ring. On one such occasion, a countrywoman carrying a jug of water on her head, knelt to kiss the Cardinal's ring, forgetting all about her burden... Alas! As she bowed over his hand, the jug toppled and the illustrious visitor got a ducking. With considerate kindness he helped the poor woman to rise, laughed off her confusion, and foretold her future celebrity!

Another poor soul, eager to do things the right way, inquired how she should address a Prince of the Church. When the time came to greet him, however, she felt so excited that instead of *Su Emi-nencia*, she blurted out *Su Elezancia*—much to the Cardinal's amusement. "This is the first time," he quipped, "that a woman ever called me handsome to my face!"

August 18, day fixed for the departure of our beloved benefactor and friend came all too soon. People crowded the airport to tell him over and over again how grateful they were for his kindness and benefactions, and how sorry to see him leave Santa Cruz.



Typical costume worn by dancers of the sarao.





HAITI

After ten years

REMINISCENCES

by Sister Bernadette of Nevers, M.I.C.¹

"The harvest is great, the labourers are few... Go ye, therefore, and teach all nations..." As a child these words held irresistible fascination. When I grew up they

became a clarion call to the foreign apostolate and I entered a missionary Society.

Already, I have spent ten years in Haiti. Now, back in the homeland for a short furlough, I go over those ten years and thank God for the countless blessings they have brought.

My chief occupation consisted in making home visits among the poorer people living in the city of Port au Prince. From the oldest grandmother to the youngest tot, all welcomed me with open arms. Haitian hospitality is full of warm friendliness and of simple dignity.

On these rounds I never missed the opportunity of reminding my dear friends how much God loved everyone of them. Then, together, we occasionally made a familiar examination of conscience. Were the children sent to the regular doctrine classes? How about attendance at Sunday Mass? Praying of morning and night prayers? My hosts responded with surprising docility when urged to settle their accounts with God. Such visits have brought about the rectification of many marriages, the conversion of many sinners.

Thanks to our Lady, it was my privilege to witness numerous miracles of grace wrought in souls of good will.

For all these celestial favours I am humbly and deeply grateful. Like a little branch I kept myself closely united to Christ the Vine and through me He has deigned to bear fruit. But, there should be thousands of branches reaching out everywhere... God grant that many among my compatriots may come to grasp the urgency of spreading the glad tidings of the Gospel, the distress of mission fields bereft of labourers all over the world.

Happiness is not to be found in worldly comforts but in total dedication to the greatest of all causes.

Dear Lord, my heart sings a jubilant *Magnificat* as it recalls your boundless mercies.

RECRUITING VOCATIONS

XXth CENTURY METHOD

by Sister Saint Flore, M.I.C.¹

One day in 1962 as Reverend Emery Picard, chaplain of Frère André Hospital, Megantic Lake, sat listening to a pastor who was deploring the paucity of vocations to the religious life in his milieu, he suddenly thought of a new approach to this momentous problem. Nowadays, the dialogue is very much in fashion. Surely, there can be no better way of winning souls to Christ than by personal contacts. The chaplain, after giving this thought due consideration, set to work organizing trips for young people desirous of visiting convents.

The description of one such trip is given here by a Sister who took part: "On Saturday morning, July 25, 1964, we stood on the porch of our Pont Viau Novitiate waiting to welcome a group of 32 young girls (one non-Catholic), of 8 Sisters from various Communities, and of the director of the excursion. After friendly contacts had been made among our visitors, the Professed Sisters and the Novices, Sister Saint Eveline² and I were asked to accompany the group on its way. We accepted this excellent opportunity of continuing the dialogue.

Friendly receptions were tendered us everywhere. Our first visit at every convent, monastery, home for the aged, was always for Jesus in the Blessed Sacrament. Reverend Emery Picard, our zealous guide, gave a brief allocution on the apostolate and the urgency of its appeal.

One of the visits that left the deepest impression on the group was that to Montreal's Foyer de

Charité, hospital so dear to the heart of Cardinal Léger. Reverend Ovila Bélanger, chaplain of the establishment, took us all over and spoke with enthusiasm of the merciful work done within these blessed walls. While making the rounds of the wards where the aged, the infirm, the destitute are so tenderly cared for, we saw put into practice the great commandment, "Love thy neighbour as thyself." Most inspiring was the sight of numerous persons who freely give of their time and strength to serve the suffering members of Christ. Here indeed example spoke louder than words.

Sunday, July 26, found us assembled at Rigaud for a thanksgiving Mass offered in honour of our guide's thirty-fourth anniversary of ordination to the priesthood. The incense of our prayers rose to heaven in common supplication: "May God grant His apostle health and length of years in which to continue his apostolate among our Canadian youth."

We guessed how fruitful this apostolate was as we listened to the reflexions of the students that same evening. "We knew the Sisters only in the classroom. We really knew nothing of their life outside of school hours. It was a mystery we had never tried to fathom. But, during this trip, we have come into closer contact and we hope we know them better. What strikes us most is their simplicity, the atmosphere of joyfulness that reigns in their convents... No matter what our future vocation may be, we are firmly determined to work at recruiting religious vocations: if we marry, we will tell our children about the beauty of a life

¹ Flore Savignac, Berthierville

² Annette Bergeron, Kénogami



Life at the Novitiate is somewhat like the life of a serious student. There are courses, then comes relaxation.



What the postulants like best? Talks about the distant mission fields.

entirely dedicated to the Lord; if we remain single, devoting ourselves to educational work, we will

organize vocation weeks for the students under our care; if we enter the religious life we will live it to the hilt."

THANKS TO MOTHER MARY OF THE HOLY SPIRIT FOR

Favours Received

I enclose a subscription to THE PRECURSOR. I recently made a novena to obtain through the intercession of Mother Mary of the Holy Spirit the conversion of a friend of mine estranged from the Church. She has since returned to the Fold. I thought you would be pleased to hear about this conversion.

Mrs. R. G., Kirkland Lake, Ont.

Thanks for three recoveries obtained through the intercession of Mother Mary of the Holy Spirit.

Mr. H. M., Rosemere

Thanks for favours obtained through the intercession of Mother Mary of the Holy Spirit.

Mrs. J. P. N., Vankleek Hill, Ont.

Thanks for a second favour obtained through the intercession of your revered Foundress, Mother Mary of the Holy Spirit.

Mrs. R. B. C., Verdun

Thanks to Mother Mary of the Holy Spirit for the perfect healing of a sore.

Mrs. H. D., Montreal

After two novenas made in honour of Mother Mary of the Holy Spirit, I have felt relieved from a heart ailment.

Mrs. M. V., Ontario

I made a novena in honour of Mother Mary of the Holy Spirit to obtain that she intercede in favour of my husband who is addicted to drink. My prayers were granted.

I enclose \$5.00 to have a Mass of thanksgiving offered. Besides, I promise to renew my subscription to your mission magazine as long as I live.

Mrs. J. Y. L., Gagnonville

Through the intercession of Mother Mary of the Holy Spirit, I secured employment. Grateful thanks.

Mrs. F. R. B., Montreal

Thanks to Mother Mary of the Holy Spirit for obtaining my son a position after months of unemployment.

Mrs. B., Beauce County

Prayer for the beatification of Mother Mary of the Holy Spirit

Almighty and eternal God, who didst will to make use of Mother Mary of the Holy Spirit in the extension here below of Thy kingdom and that of the Immaculate Virgin, we trustingly ask Thee to glorify Thy faithful servant by granting us through her intercession, if such be Thy holy will, this grace, this cure, etc., and may this favour incline us to follow the examples and imitate the virtues of her whose memory we revere.

Ave Maria. — O Mary, conceived without sin.

With the authorization of the Ordinary of Montreal, April 10, 1962. No 509

Persons who obtain favours after prayers offered for the glorification of the servant of God are requested to inform the Motherhouse of the Missionary Sisters of the Immaculate Conception, 2900 Saint Catherine Road, Cote des Neiges, Montreal (26).

Missionary Sisters of the Immaculate Conception

CANADA

MOTHERHOUSE, 2900 St. Catherine Road,
Cote des Neiges, Montreal 26
NOVITIATE, Pont Viau, Montreal 40
OUTREMONT, 314 St. Catherine Road, Montreal 8
CHINESE HOSPITAL, 112 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 St. Joseph Street
CHICOUTIMI, P. Q., 766 Cenacle Street
SAINTE MARIE, Box 358, Beauce County, P. Q.
SAINT JOHNS, P. Q., 430 Champlain Street
OTTAWA, 30, Goulburn Avenue
PERTH, N. B., P. B. 259
EDMUNDSTON, N. B., 85 Victoria Street

UNITED STATES

MARLBORO, Mass., 207 Pleasant Street

HONG KONG

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

TAIWAN

KUANHSI, 83 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
HSINCHU CITY, Cheng Mou Yuen, Choei Yuen chiai no 49,
Koang Fou Li

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
TANANARIVO, Tsaramasay
MAHABO, via Morondava

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
LA PAZ, Academia Santa Rita,
Calles Juan Granier y Entre Rios, casilla 769

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, Florentino Torres St.
PADADA, Davao Province
BAGUIO City, 11, Paedal, Box 83

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, St. Theresa's Parish, Champira P. O., Malawi, C. Africa
MZAMBAZI, St. John's Parish, Eutini P. O., Malawi, C. Africa
RUMPI, St. Patrick's Parish, Rumpi P. O., Malawi, C. Africa
KARONGA, St. Mary's Parish, Karonga P. O., Malawi, C. Africa
KASEYE, St. Michael's Parish, Fort Hill, P. O. Box 99, Malawi,
Central Africa
NKATA BAY, Nkata Bay, P. O. Box 9, Malawi, C. Africa
MZUZU, Mzuzu P. O. Box 24, Malawi, C. Africa
FORT JAMESON, P. O. Box 107, Zambia, C. Africa
KANYANGA, Lundazi, P. O., Zambia, C. Africa
NYIMBA, Sacred Heart Hospital, Zambia, C. Africa
CIKUNGU, Kazimuli, P. O., Zambia, C. Africa

