

THE PRECURSOR

July-August
1965



*"How great are God's bounties in
our regard. Let our lips and our hearts
forever sing 'Magnificat anima mea
Dominum'."*

Mother Mary of the Holy Spirit

*(excerpt from letter to Sisters at Rimouski,
Jan. 22, 1932)*

Our Cover : Dancing the Cueca in Chile.

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SAINTS OF



Photo : Yves Tourigny, W.F.

AFRICA

by Reverend Father Georges Robitaille, S.J.

(continued)

Several factors worked in his favour. Mwanga was weak, vain, and irresolute. To his will he would brook no opposition, however reasonable and respectful it might be. Ugly rumours began to circulate at court and in the provinces. The king, it was said, had made up his mind to annihilate the Christian religion in his realm. He would spare the White Fathers whom he secretly revered, but the English ministers and all his Christian subjects would be put to death.

The storm breaks

In October 1885, James Hannington, the first Anglican bishop assigned to Rubaga, was murdered with all his porters on Mwanga's orders. With his dying breath, the bishop offered his life for the Mission. "Tell the king," he said to the murderers, "that I die for Uganda. I have opened this route with my blood." Discreetly, Joseph Mukasa, the young Catholic chamberlain, remonstrated with the potentate. "Your father Mutesa," he said, "never killed any Europeans." This reproach cut Mwanga to the heart. In a towering rage, he bellowed, "Get out. You are insulting me, your king."

Joseph knew what to expect. He immediately prepared for death by receiving the sacraments of penance and of Eucharist. The calculating prime minister fanned the king's anger to white fury. Joseph was condemned to be burnt alive. As the executioner ordered him to be bound, the martyr protested. "Do you think I would try to escape when I am going to die for my faith?" His last message to the king was, "You are having me put to death without reason, but I forgive you. If you do not repent, however, I will plead against you at God's tribunal." This protomartyr of Uganda was executed November 15, 1885.

If Mwanga had thought by ridding himself of indomitable Joseph Mukasa to intimidate the other Christians, especially those among his pages, he was

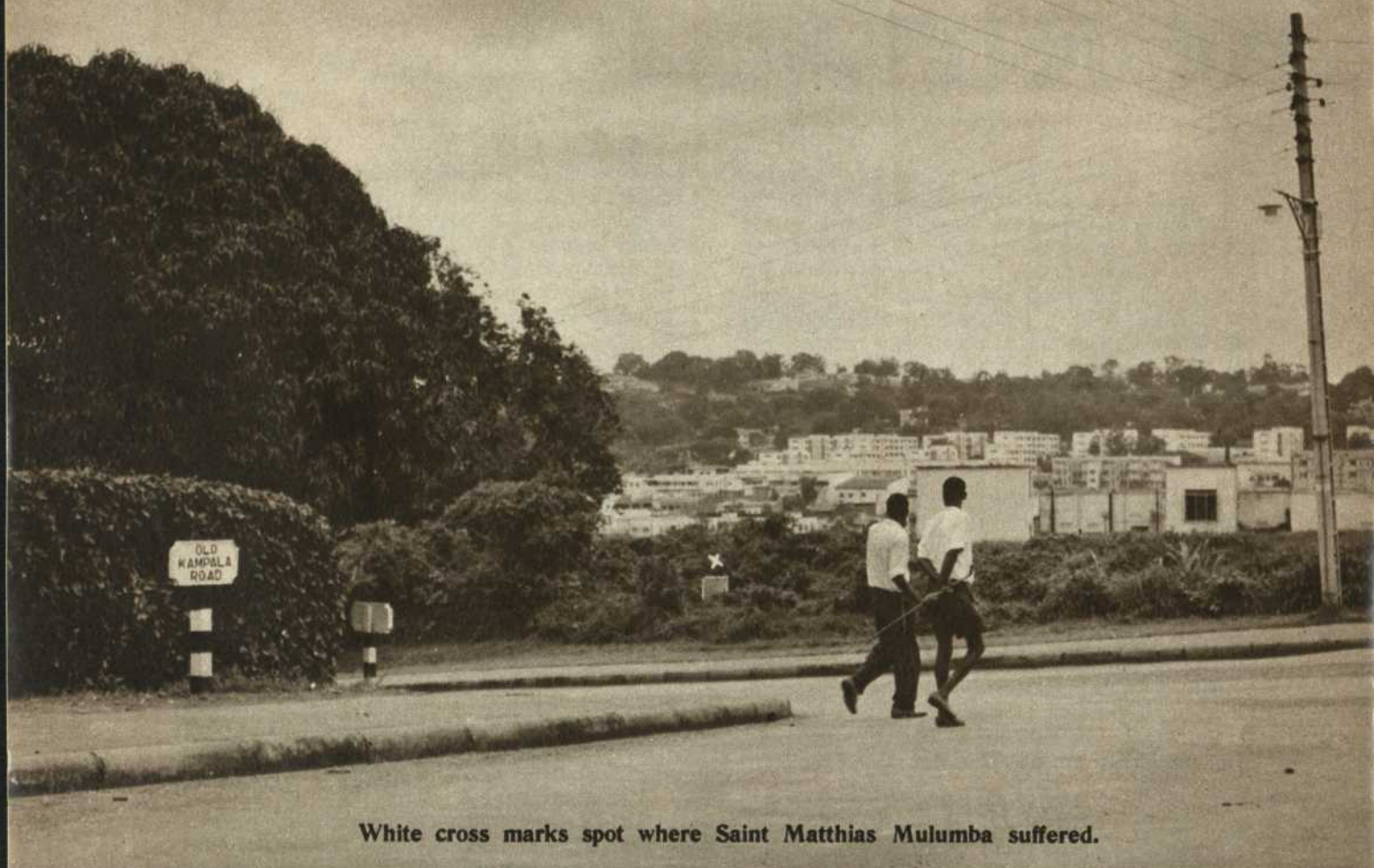
sadly mistaken. During the nights of November 15 and 16, the White Fathers were besieged by catechumens begging to be baptized. Unable to come by day because of their service as pages, they spent the nights praying and studying the doctrine. Among the twelve who were baptized on the night following Joseph's martyrdom, was Charles Lwanga. After the arrestation of the protomartyr he had taken over the care of the young Christian pages.

A fanatic Moslem who had replaced Joseph Mukasa as chamberlain grasped every opportunity of working up the king's passion against the Christians. Mwanga summoned his pages and ordered those who were not Christians to come forward and stand beside him. Three only stepped to the front. All the rest held firm to their resolution. "I'm going to kill every one of you, rascals," thundered the king. In the night of November 17, Father Lourdel administered baptism to an additional 35. The king having renewed his threats, about one hundred youths pleaded with the Fathers to cleanse their souls in baptismal waters. At the Christmas midnight Mass, 140 neophytes were present, many of whom had come from Singo, under the leadership of Matthias Mulumba, chief of Kurumba.

The king then resorted to new tactics. He spoke to his pages in fatherly tones, seemingly full of solicitude for their welfare. It soon became evident that this was only a subterfuge to win them over. He continued to pursue them with his sinful advances. In a land where every royal whim and wish was expected to be fulfilled without question, the heroic boys' convictions went dangerously counter. Feigning to see in the thwarting of his unnatural desires, contempt for his royal authority, he repeatedly threatened the Christians with torture and death. Fourteen-year-old Kizito pleaded with Father Lourdel to baptize him without delay. "I am not too young to die. Baptize me, quick! Do you want me to die before I have been made a child of God?"

Nevertheless, the persecution which was then believed imminent did not erupt until several months later. The storm broke in all its fury May 25, 1886. Mwanga was in a disgruntled mood following an unsuccessful hunting expedition. Returning to the palace, he called for one of his more compliant pages, Mwafu, a Moslem. One of his

Fresco in the chapel of the
martyrs at Namugongo.



White cross marks spot where Saint Matthias Mulumba suffered.

Photo : Yves Tourigny, W.F.

attendants reported having seen him with Denis Ssebuggwawo. When the missing page returned to the royal enclosure, he was met by the angry king demanding to know where he had been. "Denis was teaching me the catechism," replied the boy. "The catechism!" shouted Mwanga with an angry frown. He called Denis. "What were you doing with my page?" he asked.

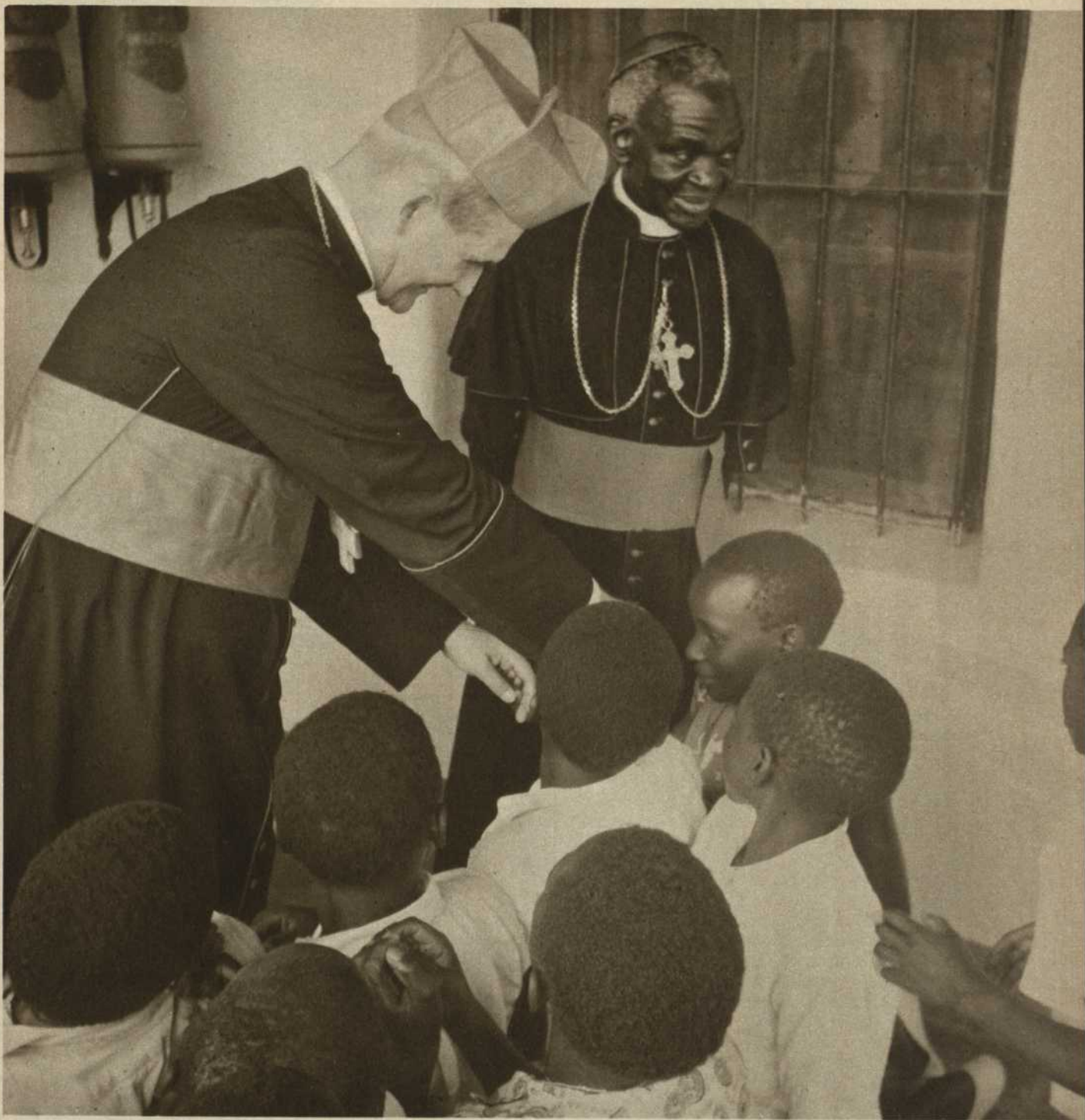
"I was teaching him religious doctrine."

"What! You miserable slave! You dare teach the catechism when I have forbidden it."

Although seventeen-year-old Denis was physically frail, his lively faith gave him the courage of a lion. He did not flinch before the tyrant's anger. Taking up a spear, Mwanga beat him savagely until the weapon broke in his hand, then he gave

him over to his executioners who hacked him to death. All through the following night, the drums beat a frenzied summons to the chiefs to gather at Rubaga. For their part, the Christians kept vigil, fervently preparing for the final sacrifice. Charles Lwanga serenely went among his pages encouraging them to die courageously for Christ. Realizing that this might well be the last night of their lives, he baptized the four more advanced catechumens, among whom was fourteen-year-old Kizito.

Early the next morning, Mwanga had all his pages gather in front of the palace. Then, he rose and said in a stern voice, "Let those who do not pray stand at my side; let those who pray cross over to the palisade." Charles Lwanga was the first to step forward. Little Kizito grasped his hand, and together they crossed to the spot indicated.



A great friend of Africans — Paul Emile Cardinal Léger is welcomed at Rubaga by Bishop Joseph Kiwanuka, a relative to four of the martyrs.



Ordination day at Rubaga cathedral. The Uganda Church is indebted to the martyrs for its vitality.

Being very fond of Andrew Kaggwa, his bandmaster, the king wishing him to be spared, had purposely omitted to have him called with the others. He had counted without his prime minister. The latter who had a personal reason to hate the noble youth, finally obtained his condemnation. Immediately, he sent his executioners to apprehend him. "I will not eat," he growled, "until you have brought me one of Andrew's arms."

His victim was not taken by surprise. He had been to confession during the night, and had entrusted his wife and young daughter to loyal friends. When the executioners arrived they found him ready. He was wearing his best clothes, as if going out to a feast. "Quick," he said to the prime minister's men, "cut my arm off and carry it to your master." The limb was severed in such a cruel fashion that all the ribs were bared. Silently, prayerfully, the martyr endured his torture until he gasped as death drew near, "*Katundu wattu!*" words which signify, among other things, feelings of deep and loving admiration for God.

The holocaust

Thirty-four were condemned to be burned alive at the Namugongo execution grounds. Among them were 17 Catholics, 11 Protestants, 5 or 6 pagans, and a young Moslem goat-herder. In Uganda, death sentences were usually carried out without delay. Therefore, the convoy started that very day for the village of Namugongo, some thirty-seven miles away. A halt was called at Kampala, about half way on the journey. The prisoners, tightly bound, were divided into small groups and closely watched throughout the night. At Kampala, Athanasius Badzekuketta, one of the glorious band, was stabbed by lances and finally hacked to pieces.

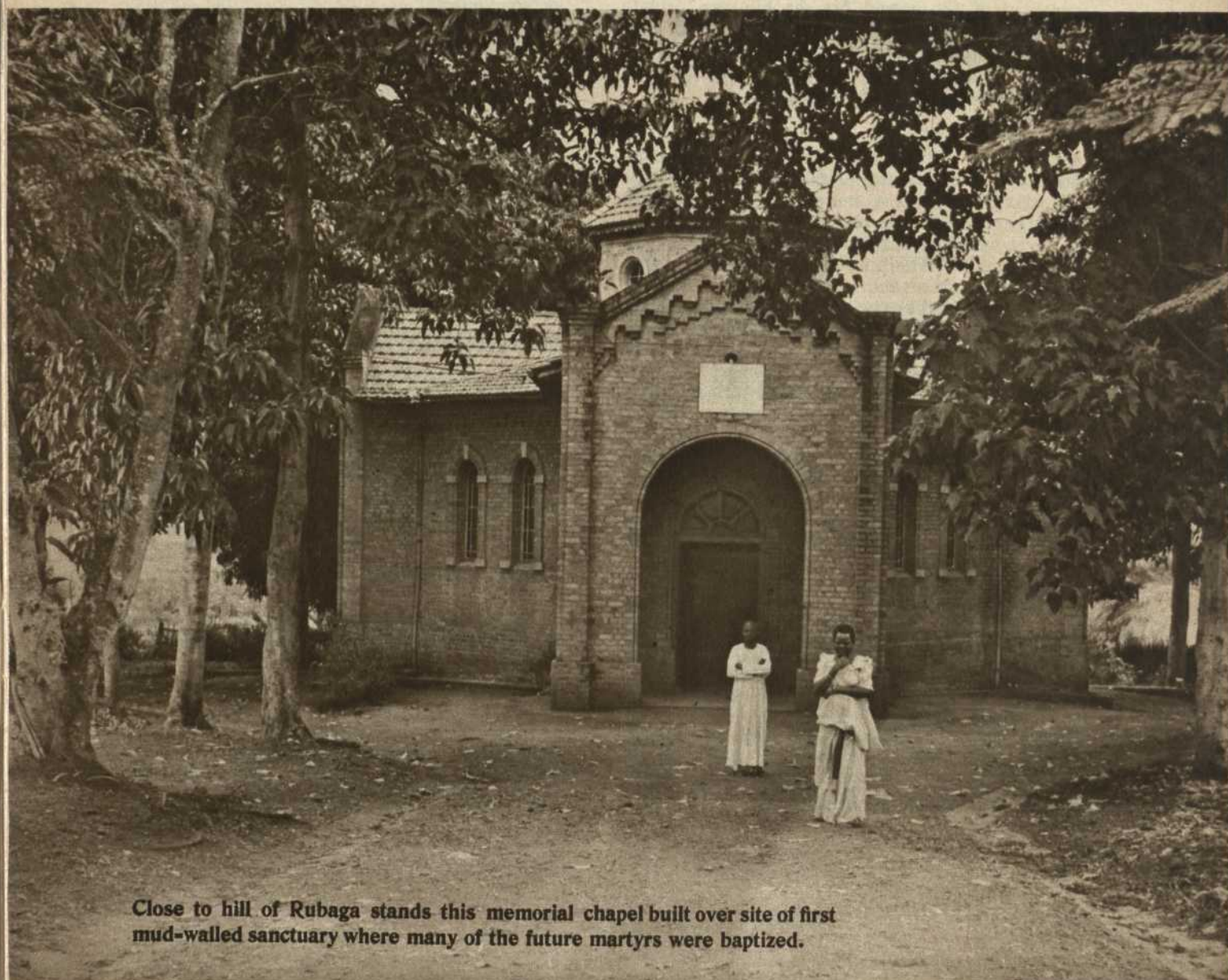
On the morning of May 27, the prisoners were released from their instruments of torture. Gonzaga Gonza had suffered more than the rest. When the procession started, he tried to keep pace with the others; eventually, it became impossible for him to take another step. He collapsed and was

immediately beheaded. Towards noon, the whole party reached Namugongo. There, the future martyrs learned that a delay of one week was expected, huge quantities of wood being required to build up their pyre. They were conducted to huts and confined with wooden collars. It was in this prison that they heard of the glorious end of Matthias Mulumba, martyred in Kampala. Two executioners related how, on May 27, they had first cut off his arms at the wrist, then at the elbows. Afterwards, they had severed his legs at the knees. Finally, they had left him with the blood vessels of his stumps tied up to prolong his agony. Some

slaves who happened to pass close to where he lay, heard him cry out for water, but fled in horror when they saw his mutilated body. Death did not come to his rescue until May 30.

During the long delay preceding the execution, pressure was brought to bear on the prisoners to make them deny their faith in Christ. When they had been divided into groups and assigned to various huts, seventeen-year-old Mbaga, one of their number and son of the chief executioner, had been released from his bonds and handed over to relatives. Seeing pity and concern on the face of his

Photo : Yves Tourigny, W.F.



Close to hill of Rubaga stands this memorial chapel built over site of first mud-walled sanctuary where many of the future martyrs were baptized.

companions, Charles Lwanga had said to them: "Poor Mbaga! let us pray that he may not yield to temptation." The youth resisted threats as well as caresses, strong in his sworn allegiance to his Saviour. To the joy and relief of the others, he returned in time to win the martyr's crown.

Meanwhile, preparations for the holocaust were in full swing. At last, on the evening of June 2, the war drums throbbed, and the loud din of clashing tambourines proclaimed that the execution was at hand. Early the next morning, the prisoners were freed from their bonds and stripped of their white garments. The cortege was led to Namugongo where another group of executioners awaited them. Charles Lwanga was singled out by Senkole, guardian of the sacred fire, as his own private victim. He was burned to death literally an inch at a time. The fire was started under his feet. His tormentor taunted him, "Let us see whether your God will rescue you from my hands."

"I am dying for the truth and this fire lasts only a short while. But you will suffer from an eternal fire if you do not repent," replied Charles who bore his agony without a murmur. Seeing Senkole stirring up the fire, he said to him, "Master, how happy I would be if you also embraced the Christian religion." The guardian of the sacred fire continued to taunt and torture his victim, but he was deeply stirred by the martyr's heroism. (Later he became a catechumen). Slowly the fire moved up the body until at last the brave heart was reached. Charles was then heard to cry, "*Katonda!* My God! and he escaped from his tormentor into the arms of Him for whom he had fearlessly given witness.

The 16 other victims had, meantime, been taken to the pyre. Wasted and weakened by pain though they were, they maintained an erect bearing, a calm, even joyous expression. They expressed their happiness by exclamations of childlike pleasure. "This is where we shall see God!"

According to custom, each condemned prisoner was offered a few mouthfuls of banana wine. One of them refused to drink, in memory of Christ's thirst on Calvary. All were then wrapped in mats of woven reeds, then laid on the huge pyre. The executioners busily piled more wood on top of the human faggots. Just before the pyre was lighted, the chief executioner again tried to make his son renounce the faith. Freed from his bonds, Mwaga fell on his knees at his father's feet. "The king

told you to kill me," cried the youthful hero. "You must do so. I want to die for Jesus Christ."

Three pages whose lives had been spared by the king were then removed and sent back to the royal court. To them we owe the detailed account of the martyrdom.

When all was readied, the signal was given and the flames blazed, spreading wildly through the dried wood. The Christians who were present seeing the flames soar, began to pray aloud. Dancing and leaping around the fire, the executioners chanted a war song at the top of their voices: "It is not we who are killing you, it is our gods! It is Nendo, Mukasa, Kibuka, who are revenging themselves for your scorn!"

There were no screams of pain rising from the pyre, only the sounds of Christian prayers. The martyrs' voices were normal, growing softer and softer until the last victim died. Amazed at their endurance, the executioners exclaimed, "We have killed many men, but never have we seen any as brave as these. The others howled with pain; these said their prayers in a calm voice."

It was Ascension Thursday, June 3, 1886, when the youthful heroes went to meet Christ in all His glory.

Martyrs teach total commitment

The victory of these African martyrs teaches us the value of faith and of the total commitment it requires. Christian truth was brought to them by the missionaries who remained its witnesses at the risk of their lives. Faith is a meeting with God, which throws light on His being, on self, on the world, on eternal life. It is a personal and stirring meeting, revealing God's unfathomable love for each one of us; it is a demanding and a dreaded meeting when spurned or betrayed.

No matter what his culture may be or the degree of civilization at his disposal, man's measurement is taken as it always has been: according to His response to God's demands.

Man's all in all is his mind; the all in all of his mind is love; the all in all of this love is to give his life for those he loves — for God, first of all. Martyrs are mankind's greatest heroes.

THE CHURCH AND THE LAY APOSTOLATE

by Sister Gisèle Villemure, M.I.C.¹

The theme to be treated in these pages is so vast in its implications that I will perforce have to limit myself to a few specific points such as the catholic nature of the Church, the dual aspect of the Christian vocation, the role and responsibility of the laymen in the Church, the formation required of a missionary.

Glance at the Church

The Church, extension and completion of Christ, manifests the life of God to the world, gradually transforming the whole of mankind.

The Church is universal by its nature because the Head of the Church, Christ, is universal in His relationship with mankind. It is the catholic nature of the Church which makes it impossible for the Church to be content at any moment of its history with the growth it has achieved.²

But how may the Church be defined? According to Bossuet, "the Church is Jesus Christ poured out and communicated." In the encyclical *Mystici Corporis*, Pius XII asserts:

Dying on the Cross, He left to His Church the immense treasury of Redemption: towards this she contributed nothing. But when the graces come to be distributed, not only does He share this task of sanctification with His Church, but He wants it in a way to be due to her action.

Being the Body of Christ animated by the Holy Spirit, the Church is holy. Its members form "a kingly priesthood, a holy nation" (I Peter 2:9). Although living in the midst of a sinful world, every Christian in the state of grace is holy since the

Holy Spirit dwells within his soul, and since he is a member of the Mystical Body of which Christ is the Head.

A Christian is called to supernaturalize the whole secular order by doing full justice to all the requirements of human existence. It is his vocation to act as an agent of the Holy Spirit in the world of men.³

The holiness of the Church is therefore expressed by Christians in diverse and multiple vocations. Each of these vocations manifests a particular aspect of the riches of Christ, realizes one of the missions entrusted to the Church. Thus the layman has his place within the Church; he fulfills therein a role proper to him, distinct from that of the hierarchy. He is expected to translate the doctrine of Christ's Mystical Body into a reality by seeing Christ Himself in everyone with whom he comes into contact, no matter who he is, and what his occupation or nationality may be. Priests and laity, clergy and people, all belong to the unique community of grace and of love, all are united through the supernatural bond of faith hope and charity. Is it not our dignity as men to be "God's co-adjutors", and our vocation as Christians to be His priests and kings"?

Saint Luke in the first chapter of the Acts, relates the historical fact of the Ascension. When Christ was on the point of returning to His Father, He invested His apostles with their juridical mission: "You shall receive the power of the Holy Ghost coming upon you and you shall be witnesses unto me in Jerusalem, in all Judea and Samaria, and even to the uttermost parts of the earth." In the person of the apostles Christ gives the Church the whole world as field of action. A modern author, Henri Bergson, comments as follows on this universalness: "What strikes me in the person of Christ is that He bids His disciples forge ahead. The command never to halt on the way is an enduring

¹ Yamachiche



Symbol of universalness of the Church : six bishops from all over the world consecrated in Bombay, by Pope Paul VI.

element in Christianity." Feeling the anguish of her necessity for all mankind, the Church expresses it through unceasing missionary activity.

Vocation of the layman

Solicitude for the salvation of the whole world must form part of the thinking of all members of the Church. Every Christian has an irreplaceable vocation and is linked to the entire Mystical Body. Everyone whom baptism has constituted a member of Christ's Body is called upon to continue through prayer, suffering, and action, the work of Redemption. Although relatively few are actually *in* the service of the Church, every vocation is *for* the service of the Church, in so far as every call to good that is lived up to, advances the work of evangelization.

The lesson of Incarnation is that the instrument of man's salvation is not spirit alone, but spirit and flesh together, through the expression of human concern and human love... After the first Redeemer, there must be many redeemers.⁴

The chief duty of a Christian is to be a witness of the truth he believes in and of the grace through which he was transformed. But as Saint Paul tells the Ephesians:

To everyone of us is given grace according to the measure of the giving of Christ... and He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors for the perfection of the saints,

for the work of the ministry, for the edifying of the Body of Christ until we all meet into the unity of faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the age of the fulness of Christ.⁵

Every baptized Christian is called upon to be an apostle for he is sent into this world to accomplish that which his nature permits him to accomplish in his particular situation in life.

Lay members of the Church are commissioned by the very fact of their baptism to share in the salvific mission of the Church. Their missionary obligation rests on the supernatural foundation of the twofold law of love, love of God and love of neighbour. When speaking of the modern apostolate of the laity, Pope Pius XII refers to the invocation of the Our Father "Thy kingdom come, Thy will be done" in the following manner: "'Thy kingdom come' is not merely the burning desire of their prayer; it is, besides, the guide of their activity." And in *Rerum Ecclesiae*, Pope Pius XI emphasizes the practical consequences of this law of love:

For those who belong to Christ's flock to be unmindful of the millions who unhappily wander about outside the fold is utterly foreign to the spirit of true charity which would unite us to God and our fellow men. This truth needs no insistence, for our obligation of charity towards God demands that we labour to the utmost, not only to increase the number of those who know and adore Him "in spirit and truth" (John 4, 24) but also to subject as many as possible to our Saviour's sweet yoke.

Love of neighbour is an extension of the love of God. The Church teaches that the love which is directed toward the help of neighbour is proportionate to the need which calls for the help. What greater need is there than that of those who do not as yet know Christ? Love should prompt us to render available to them as far as possible the means of salvation. In *Maximum Illud*, his encyclical on the missions, Pope Benedict XV uses this law of love to declare missionary obligations:

Now, we would like to address all those who, thanks to the mercy of God, possess the true Faith and participate in the innumerable benefits that flow from

it. First, We would like to point out the fact that the sacred obligation of assisting in the conversion of the infidels applies to them also. For, "He (God) gave to everyone of them commandment concerning his neighbour" (Ecclesiasticus 17:18); and the strictness of this command varies in proportion to the seriousness of the neighbour's need. Now, what class of men is more in need of fraternal help than unbelievers, who live in ignorance of God, and consequently, bound by the chains of their blind and violent desires, are enslaved in the most hideous forms of slavery, the service of Satan? Anyone then who contributes whatever services he can to the work of bringing the light of faith to them — helping the work of the missions is the best means — would accomplish two purposes at the same time. He would be fulfilling his obligation in this important matter, and he would be thanking God in a particular appropriate way for the Faith that has been given to him.

But how can the laity efficaciously co-operate in the work of salvation? Above all, it is through prayer, example, and charity that they are enabled to transform all those among whom they live. Everyone who adds his mite to the store of good in this world is working out its salvation. He is joining to his profession of faith a life springing from the faith. Such, then, is the laity's responsibility, their apostolic vocation. Let us now examine their missionary vocation.

Laymen who feel the call to the foreign mission apostolate will grasp every opportunity of spreading the "fragrance of Christ", of making known the doctrine of the Church. This is their paramount obligation. It is not sufficient for Christians to maintain their own spiritual life; they must share it with others. The Church needs the human riches of non-Christian peoples. Acutely concerned with the situation of the Church in present times, the laity can and must perform a work of great importance for the Christianization of the world. Thanks to their competence in secular training and by their activity inspired by the grace of Christ, they can contribute their efforts so that the entire creation being perfected by human labour and technical skill, all men may benefit from it according to the designs of the Creator. Direct apostolate of the laity among non-Christians is of course beset with difficulties. It requires exceptional qualities and serious preparation. The apostolate of the

laity is above all a problem of formation grounded in an intense theological life and in practical contacts with human realities. This missionary formation should necessarily be integrated in Christian education, comprising as it does, not only spiritual and doctrinal elements, but thorough knowledge of social sciences. Such a formation should indeed be prolonged over a lifetime.

Missionary vocation makes stern demands

Missionaries, whether they belong to religious orders or to the laity, are at the same time witnesses and living instruments of the Church itself. They must be persons motivated by their love of Christ, desirous of following His example to be like and with those who are to be evangelized. They ought to be convinced that it is far more important to share the lives and material poverty of the people to whom they are sent, than to share with them the material wealth of their country of origin. Lay apostles sent by the Church are in a different position than, for instance, government officials.

Good will, generosity, or a devout Catholic life are no substitute for competence. Experience proves that the lay missionaries most needed are those who possess technical or professional skills in nursing, social work, teaching, agricultural extension work, mastery of catechetical teaching methods, medicine, home economics, etc. Many are the tasks at present performed by priests, which could be done by lay apostles.

Such a vocation makes stern demands. According to the directors of C.I.F. (Centre of Intercultural Formation, Cuernavaca, Mexico), personal stability and maturity should be the rule for lay missionaries volunteering for overseas service. No one should volunteer for such highly personal reasons as finding out if one has a religious vocation, dissatisfaction with present situation.

Many dedicated lay apostles have borne heroic testimony to the missionary Church. The scope of this paper allows me to mention only two: Paul Carson, M.D., a quiet self-effacing Protestant missionary, who died at the hand of Congolese rebels in Stanleyville (December 1964); Tom Dooley, a lay apostle who spent himself to the end of a too brief career relieving the ailing poor in Laos.

He seemed to know that, for him, life would be short. So, as the saying goes,

he burnt the candle out at both ends, in his task of charity. From one distant hamlet to another he travelled, and wherever he went, the sick flocked to his makeshift hospital to find relief and comfort and the balm of human kindness and of Christian charity. He served the suffering members of Christ until he himself succumbed to implacable disease at the age of 30.

The psychological process of detachment from home and the insertion into a foreign culture can be achieved only by a person who has actually made up his mind to become a "brother" to a foreign people. Lay apostles do not go overseas to impose their own way of doing things, their own opinions. Therefore, in order to become all things to all men, they must strive to correct any ingrained habits which reflect superiority. This point is of utmost importance for the success of their apostolate.

This is not to say that the missions require human perfection. No. But, candidates must be ready to accept others as they are, with their qualities and defects, assets, and deficiencies. They must follow Christ in His Incarnation and become part of a culture very different from that in which they were brought up. Adaptation they ought to consider more as "an external testimony of their gratuitous love" than as a tool for heightened professional efficiency. Endeavouring to live holier lives, they help permeate the world with the spirit of Christ that it may more effectively fulfill its purpose in justice, charity, and peace.

In order to attain this ideal, lay apostles will have to accept to go back to school. Reading can, of course, help one discover mission lands afar. However, the best way of learning the principles of missionary work is to study missiology, the science of the missions. Aspirant lay apostles can benefit by courses given at the Montreal *Centre d'Etudes Missionnaires* organized by Reverend Jean Bouchard, S.J., its dynamic director. Every week, missiology students are welcomed at Rachel Street, 1961 east. There, courses are given in dogmatic theology, spirituality, history of missions, missiology, ethnography, and the history of religions. Study and personal readings complete this initiation into missiology. The Centre offers students a specialized library well-stocked with current missionary reviews and books treating of the various aspects of the missionary problem. Every Saturday evening, a community supper offers students and missionaries on furlough the opportunity of meeting in a friendly

atmosphere, of exchanging views, of discussing problems. Such contacts allow future missionaries to benefit by the experience of others. The absent ones who are active in the field afar often write to the Centre from Peru, Guatemala, India, Chad, Malawi, Togo, Madagascar, Honduras, etc. Their letters are passed around and read with affectionate interest by students and teachers.

Since its inception in 1958, numerous teams of lay apostles trained at the Centre have gone abroad to spread the good tidings. The following are excerpts from letters written by lay apostles missioned to Madagascar and Western Africa:

"I have been assigned to Noépé together with two French lay missionaries. They teach, while I conduct the local dispensary, being the only one here with any knowledge of medicine. Two African Sisters help with the patients. No time to feel sorry for oneself over here! I spend all forenoon giving consultations. The only fly in the ointment is my imperfect grasp of the local dialect. As soon as I can speak it well enough, I intend to give familiar talks to mammas on pre-natal hygiene and the care of infants.

"I had no trouble with acclimatization. As for other difficulties, you had so wisely warned us about them and taught us how to handle them, that all is going smoothly enough so far.

"In a word, I love my mission assignment even if the work is at times arduous. My only regret is that I delayed so long in coming.

Now a hundred per cent Togo
(R. R.)"

In a joyous spirit of dedication, Nicole and Andrée Hudon leave for Morondava, Madagascar.

"The missiology courses taught us the principles of Catholic missionary activities and adequately prepared us for this sort of work.

"Life is unsophisticated in Madagascar and we enjoy it. The land is full of sunshine; the people are good-natured, cheerful, considerate. No feverish hurry around here. We have time to live, to smile,





Reverend J. Bouchard, S.J.,
founder and director of the
Montreal Centre of Missi-
ology.

In this specialized library,
over 16,000 volumes are at
the disposal of future mis-
sionaries.

Malagasy among the Mala-
gasy, Micheline Lajoie adopts
local customs.

to do good to those around us. For my part, I
never felt so happy in my life. I have found out
that the best recipe for happiness is to spend one-
self for the well-being of others. The will of God
is our lodestar.

"We are not merely giving, however, but re-
ceiving from our dear Malagasy people, the riches
of their culture.

The Canadian missionary trio,
Nicole and Andrée Hudon, Micheline Lajoie."

The above excerpts give concrete examples of
lay missionaries true to their dual vocation as
Christians. They believe that, as members of the
missionary Church, they are involved in the mission
of bringing salvation to the ends of the earth. Having
heard the call of non-Christian lands, they have
left their own country in order to "nourish the
world with the fruits of the Spirit" (Gal.5: 22).

The twentieth century has produced numerous
lay apostles who take upon themselves in collabo-
ration with the clergy, a share in the evangelization
and the implantation of the Church. Pope John



XXIII lauds their generous endeavours: "The men
and women missionaries of the whole world, far
from their families and their country, often deprived
because of the solitude in which they find them-
selves, because of the difficulties they must over-
come, remain enthusiastic and serene for years after
their departure, eager to serve the Church and the
good of civilization. We are close to and familiar
with all the missionaries, and we salute them with
vibrant words, with paternal eye and heart."

Sources

- ² Rev. E.L. Murphy, S.J., *Teach ye all Nations*, p. 22
- ³ Rev. William R. O'Connor, *The Layman's Call*, p. 79
- ⁴ Rev. Bernard Meyer, M.M., *The Mystical Body in Action*, p. 92
- ⁵ Eph. 4:7
- ⁶ *Ecclesia*, December 1964, p. 42

CHICHICASTENANGO

by Sister Saint Colette¹, M.I.C.



GUATEMALA

At about 250 miles from Totonicapán lies a place popularly known in this region as "Wizard Town".

The first building that strikes your eye as you enter it, is the Catholic church. All along the flight of forty steps leading to the main entrance, slender columns of smoke rise from a large number of incense-burners placed there, alas, not in honour of the true God but of ancient Indian deities. Here and there crouch "wizards" busy with charcoal and incense. They glare at you if they see any cameras in your hands, and imperiously insist on your putting them away. Each censer burns in front of a miniature altar on which a crude representation of a god or goddess is exposed. In front and around these shrines kneel groups of devotees.

Inside the church the spectacle is still more saddening. From the vestibule to the altar railing, the floor is covered with innumerable little shrines before which burn incense, votive lights, and candles. Close by, "wizards" chant weird incantations and make ritual gestures.

At the first shrine close to the entrance, people pray for blessings on the fruits of the earth; at the second, they recommend favourite cats, dogs, fowls; at the third, they make intercession for

more valuable animals such as cows, horses; further on, groups pray for the welfare of friends, relatives, or servants. Intentions grow in importance as one gets nearer the altar.

Such is the density of the smoke rising from these shrines, that furnishings and people are hardly discernible. Walls and statues are black with soot.

The pastor of this parish is in a quandary. His Indian parishioners, so-called Catholics, obstinately refuse to give up their ancestral traditions. Any show of repression of such gross abuses would only spark open violence on their part. On the other hand, it is hoped that tolerance will eventually bring about the conversion of these people who act more through ignorance than malice. Meantime, these descendants of the old Maya levitic tribe, remain fiercely attached to rites inherited from their ancestors.

In Totonicapán, the influence of the "wizards" appears to be nil, but does one ever know for sure? It often happens that, at night, dancing lights pierce the gloom of the wooded foothills... This means that ritual sacrifices are being offered to Indian divinities by the "wizards" whom the population at once dreads and venerates.



Photo : United Nations

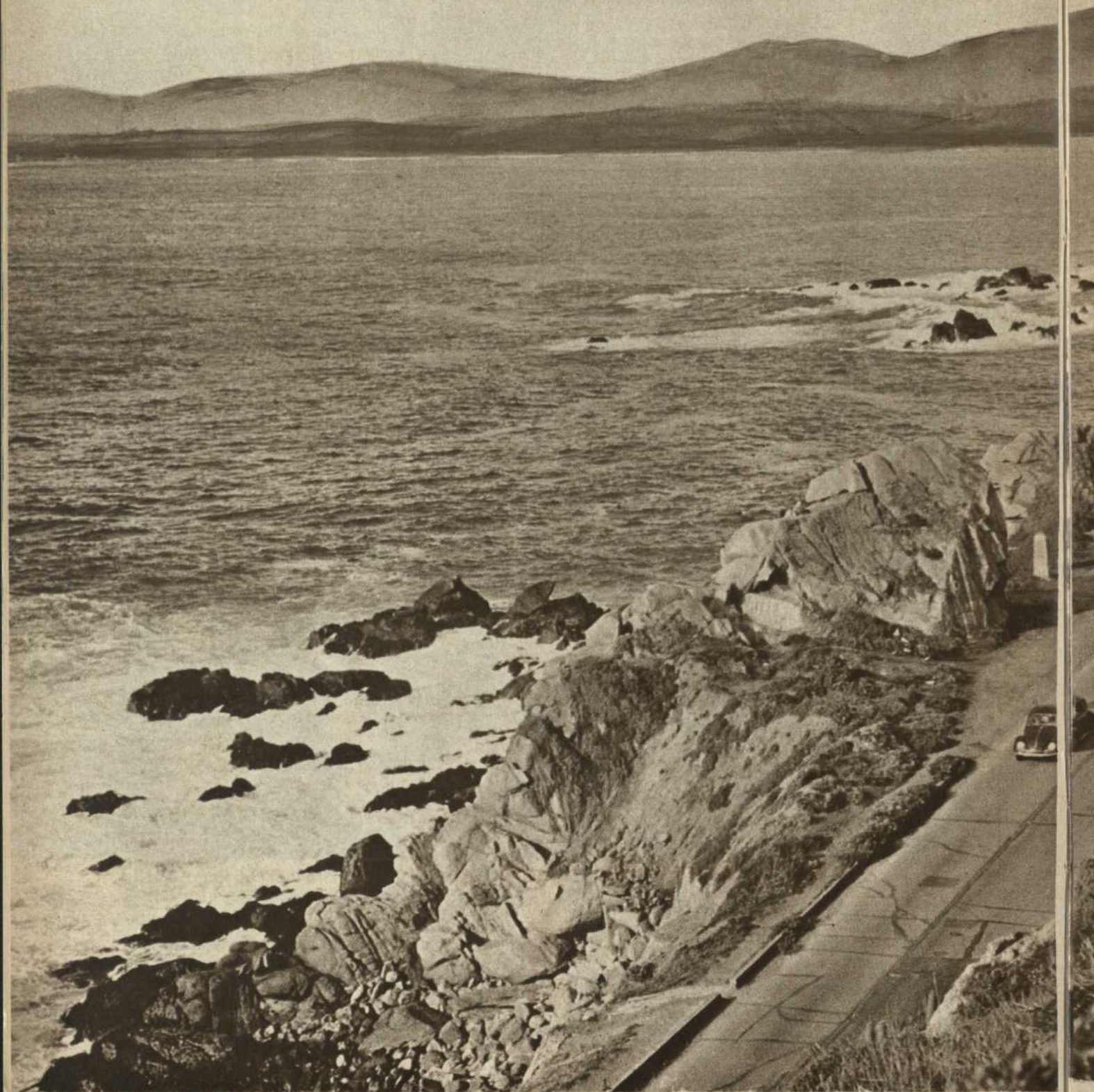
Not so very long ago, a young Indian girl entered the convent of the Servants of the Cross, in Quezaltenango. Her parents did everything in their power to persuade her to return home. The postulant held her own for several months. Just before her Clothing, however, her superstitious father finally argued her out of her vocation. He had called on the sorcerer who, after making the customary incantations to Indian deities, had de-

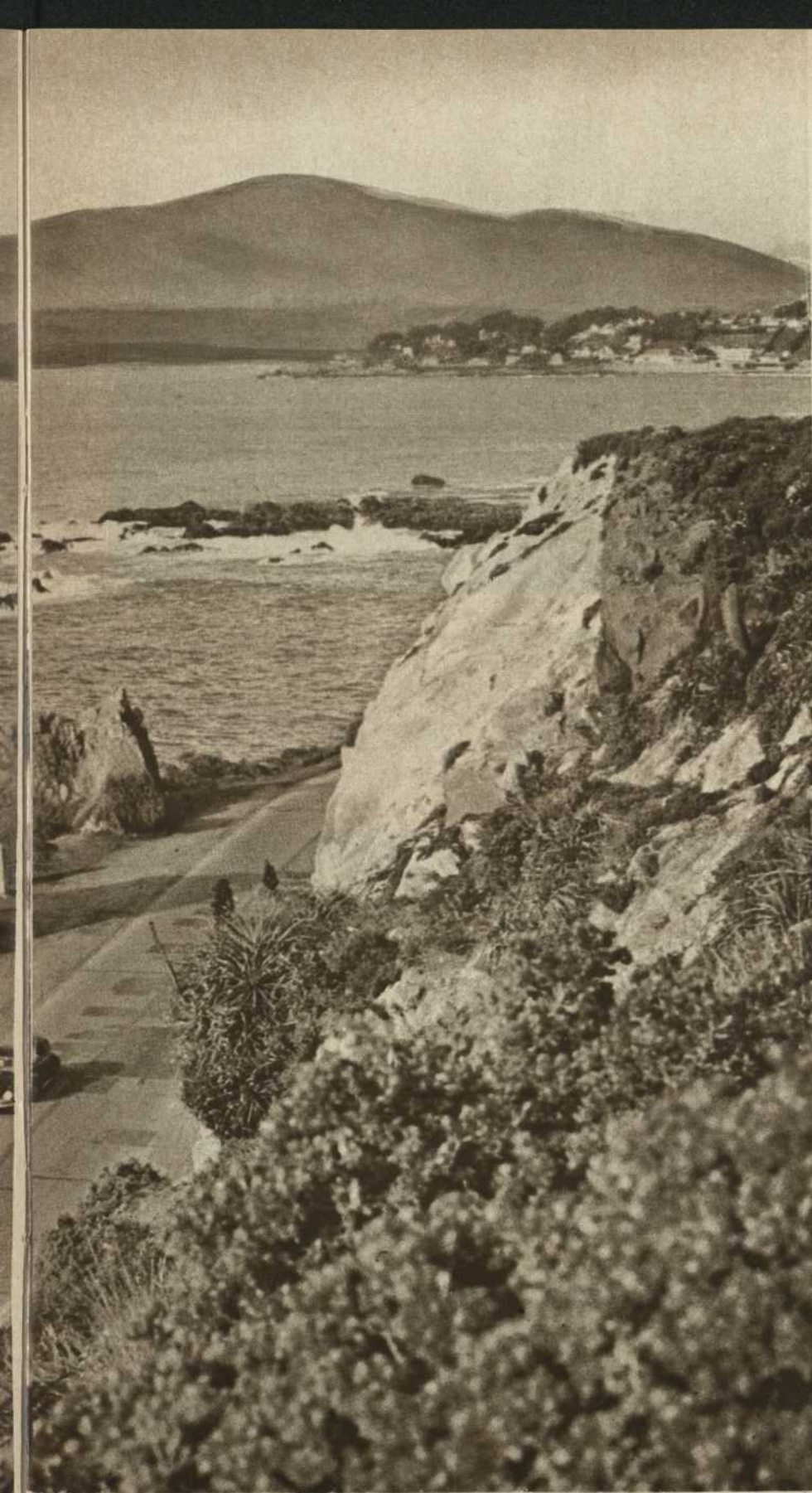
The plaza in front of Saint Thomas church in Chicicastenango, also serves as market place.

creed: "This is what will happen if your daughter persists on entering the convent: the curse of the gods will forever lie on your house and family." The poor girl found it impossible to resist any further. She sadly left the convent and returned home.

Chile Land of Beauty

by Sr. Marie Hermine, M.I.C.¹





"Columbia, capital: Bogota;
Peru, capital: Lima; Chile, capital:
Santiago..."

When, some twenty years ago, I rattled off in class the names of these Latin American countries, I little thought that one day, after passing through Lima and Santiago, I would pitch my tent in the remotest part of Chile. All my interest at that period of my life was centered on China.

Because of its odd, elongated shape, Chile is sometimes dubbed the "thin man" of Latin America. Nearly 2,650 miles long, it has an average width of 110 miles from top to bottom. Separated from Argentina, its right-hand neighbour, by the most stupendous chain of mountains in the world, it is bounded on the left by the sparkling blue world of the Pacific. Contrasts are marked. In the north, stretch sunburned deserts filled with copper and nitrates; the Central Valley possesses fertile, agricultural lands and vast forests; finally the south terminates in the bleak, soggy region of Cape Horn.

Chile enjoys every variety of climate, from the frigid to the torrid. Surprisingly enough, the North here is warmer than the South. On the whole, despite the wind and cold of the southern regions, the climate of Chile is salubrious. Chileans are a hardy people who for the greater part scorn the use of central heating systems.

¹ Veronique Bernatchez, Pont Rouge

Vina del Mar route
close to Valparaiso.



The church of San Francisco, Santiago, built in colonial style.

Historical traits

The history of Chile goes back to the epoch of the great discoveries. Thanks to the imaginary line drawn at the beginning of the sixteenth century with the purpose of dividing between Spain and Portugal all lands discovered by Europeans, South America was allotted to Spain then ruled by Charles V. Several expeditions to the New World took place between 1516 and 1536, the most famous being that headed by Magellan. In 1520, the first globetrotter arrived at La Plata navigating its stormy waters to a strait in the extreme south now called Strait of Magellan. The conquest proper was launched in 1540 by Don Pedro Valdivia, one of Pizarro's captains who laid the foundations of the capital, Santiago de Nuevo Extremo, as early as 1541. Within the next ten years, he pushed south and established forts at Concepcion, Villarica, Imperial (now Carahue), Valdivia, and other points.

Don Garcia Hutardo, son of the viceroy of Peru, was ap-

pointed governor of Chile in 1557. It took him twenty years to establish Spanish supremacy. At this period of her history, Spain was torn by wars and internal struggles of all sorts. Therefore the governors sent by the then reigning monarch, Philip II, were mostly military men with scant interest in the interior progress of the colonies. This, coupled with the lack of communications, explains that in the beginning Chile did not achieve any remarkable progress.

Meantime, such was the inflow of Spanish immigration that the Creoles were stirred to resentment and alarm. Then, the ideas of the French Revolution promoted by the great landowners swept the land like wildfire. The first attempt at complete independence was launched when the armies of Napoleon Bonaparte occupied Spain. Rebellion continued to flare up even under the restoration effected by Ferdinand VII. In October 1814, a flimsy peace was restored after an armed intervention of the viceroy of Peru.

Three years later, the rebels again rose up in arms this time supported by Argentina who sent





The city of Arica, northern Chile, on the Peruvian border.

her liberator, San Martin, to ensure victory. On February 12, 1818, General Bernardo O'Hig-

gins proclaimed the independence of Chile. The famous victory of Maipu, April 5, 1819, proved the

final episode in the struggle of Chileans for independence. Henceforth, the government passed from the hands of the Spaniards into those of the Creoles. Chile became a republic.



But in ensuing years, other battles had to be waged. The Pacific War (1879-1883), while disastrous to Peru and Bolivia, enlarged Chile's northern territory. Shortly afterwards, civil war broke out. From 1892 to 1924, Congress had served as substitute for the President; in 1925, the army restored a constitution of the presidential type. Numerous parties in turn assumed the reins of government.

The leader of Christian Democrats, Eduardo Frei, won the elections of September 1964, succeeding to the engineer, Jorge Alessandri, who had ruled Chile since 1958.

Bird's eye view of Ancud, southern Chile.



Frei declared, in a speech given at Santiago on the day of his election, that he relied on divine Providence to realize his programme resumed in the catchword "revolution in a spirit of liberty."

Chilean demography

In 1907, Chile had a total population of 3 million inhabitants; in 1960, it had overreached the 7 million mark.

Raymond Avalos, in a brochure titled *Chile*, remarks, "It is in Chile that woman accepts with greater generosity her role as mother."

Notwithstanding the healthful climate, the mortality rate is still rather high because of the lack of hygienic facilities. Progress has been made along this line thanks to the creation of a Ministry of Hygiene, and to the improvement of standards among the working class. A demographic increase of 3 million is expected within the next five years. The population which, until 1963, was 62 per cent rural now has the tendency of converging on the cities. In Santiago alone lives one third of the total population. Of Chile's immense rural areas, Avalos once quipped, "Whenever strangers arrive in Chile, they wonder where all the people have gone to!"

Nature in Chile

To quote Avalos again, "Whenever Chileans travel abroad, they wonder where nature has gone to!"

Quintay fishermen at work, repairing nets.

Nature in Chile unfolds magnificent and varied panoramas. Concepcion, Valparaiso, Santiago, are three large cities in the central regions where irrigation maintains an atmosphere of freshness and gaiety. Blessed with a mild

are frequent throughout the winter months (June, July, August.) Icy blasts dwarf and twist trees and shrubs. But this cold, wet climate proves providential to sheep ranchers, the wool growing remarkably thick and heavy.



Chile is a merry land of fiesta, music and dance.

climate, sheltered from harsh winds by coastal hills, watered by melting snows flowing from the Andes, the great Central Valley produces immense quantities of wheat, corn, rice, barley, melons, etc. The rich topsoil reaches depths of 300 feet. Sunflowers spread a golden carpet across fertile plains; their seeds provide oil for household use.

The southernmost end of Chile is buffeted by some of the wildest winds of the world. Snowstorms

Fertile land

To beauty of the landscape is added fertility of the soil. Flowers grow in profusion. Fruits and vegetables can hardly be improved upon for size and flavour. Sun-drenched vineyards produce wines that rank among the worlds' finest. Orchards yield bounties of oranges, plums, peaches, cherries, raspberries, currants, etc.

Chile's chief source of riches lies in the great deposits of nitrate

and copper of which 80 per cent are exported. Nevertheless, Chile is in the grip of a serious monetary and economical depression, which has had its repercussion upon the population. But Chileans are a vigorous people, filled with optimistic hope in the future. Recently, a vast agricultural development plan has been launched by the government, plan linked with related projects such as irrigation and power programmes, trade development, and resettlement of population. Moreover, a system of solid intellectual and technical preparation shows that leaders here know and respect the scale of values.

Cultural traits

Illiterates are only 12 per cent in Chile. From the very first years of the conquest, the Church has taken upon herself the role of teacher through her schools. As far back as 1553, the Franciscans arrived in Chile; the Jesuits and the Dominicans settled

here before the close of the sixteenth century. Extremely numerous are the religious communities of men as well as of women who continue the charitable and educational work initiated by the pioneers. Spain, France, Germany, Italy, Switzerland and other European countries have given considerable assistance to the Chilean Church. The United States and Canada have also provided a good number of collaborators. The foundress of the Chilean Sisters of Providence, Sister Bernarda Morin, was a Canadian from Montreal who reached Chile after a number of extraordinary and providential adventures.

While Germany and the United States played an important role of collaboration in Chile's industrial development, French thought has deeply influenced the Chilean mind. Many Chileans can speak and a greater number can read and write French. Before the 1948 conflagration, the library of the medical faculty at Santiago University possessed 100,000 French books. The national out-

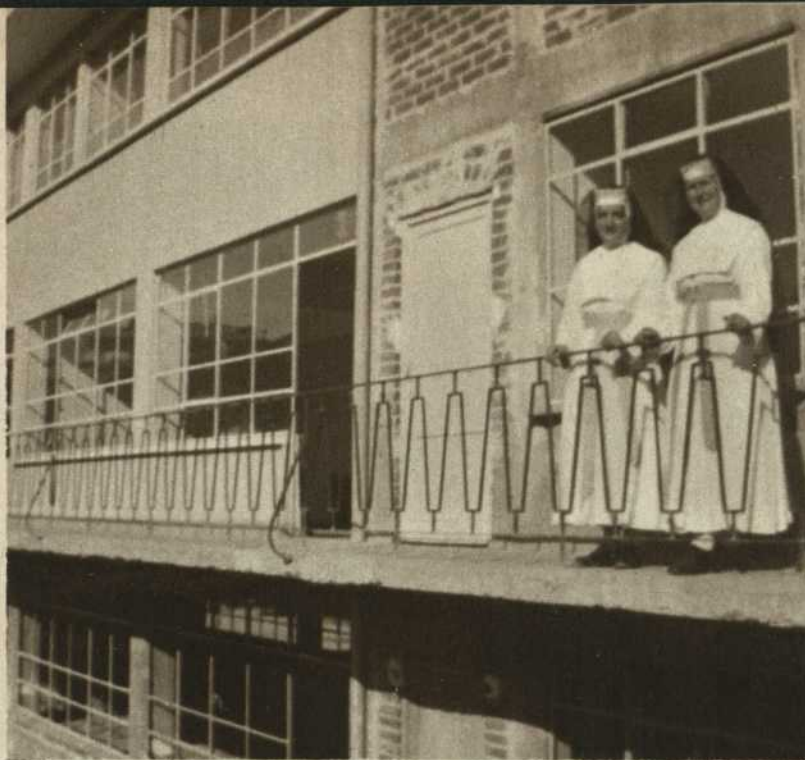
put was in no way lessened thereby.

Chilean folklore is rich and varied. Painters like Malta and Zanarru enjoy international renown. The list is long of sons of the nation who have won distinction as historians, novelists, poets. In 1945, the Nobel Prize was awarded to "the greatest poet of America", Gabriela Mistral. Today, one of the most brilliant of Chilean poets is Pablo Neruda. How regrettable that a talent such as his should be made to serve Communist ideology!

Poetry and beauty are scattered everywhere in Chile. Some time ago, our fatherly bishop, His Excellency Most Reverend Duran Moreira, remarked in the course of a conversation, "Can a country where flowers, birds, music, and children are well loved be anything but beautiful?" To which everyone present fully agreed. Chile is a beautiful land indeed, that one cannot but love with all one's heart.



Sr. Bernard Marie
(Juliette Desnoyers,
Mascouche) is happy
to be missionned in
distant Chile.



LA PAZ, BOLIVIA

SAINT RITA *on the Heights*

by Sr. Leo Joseph, M.I.C.¹

A goodly work

Upon the invitation of missionary compatriots, Mr. and Mrs. Smit left Holland to initiate a work of great urgency in the Bolivian capital—the formation of young Indian girls for their future role as wives and mothers. The first courses of a school of Home Economics called Saint Rita Academy were organized in a room of their apartment, on Los Andes Street. Five years later, thanks to donations received from Holland and from various social organizations, a new building was erected at an altitude of 12,000 feet, on the territory known as *Gran Poder*, in Holy Trinity parish where Augustinian missionaries have been in charge for over twenty years.

Together with Mr. and Mrs. Smit, these missionaries asked our Society to assume direction of the Academy. Last May, Sister Marie Armand², Sister Pauline of Carmel³ and I left Cochabamba for Saint Rita on the Heights, in La Paz. Since then, my companions have been teaching to about thirty Indian girls the rudiments of Home Economics.

¹ Simone Sabourin, Saint Isidore of Prescott, Ont.

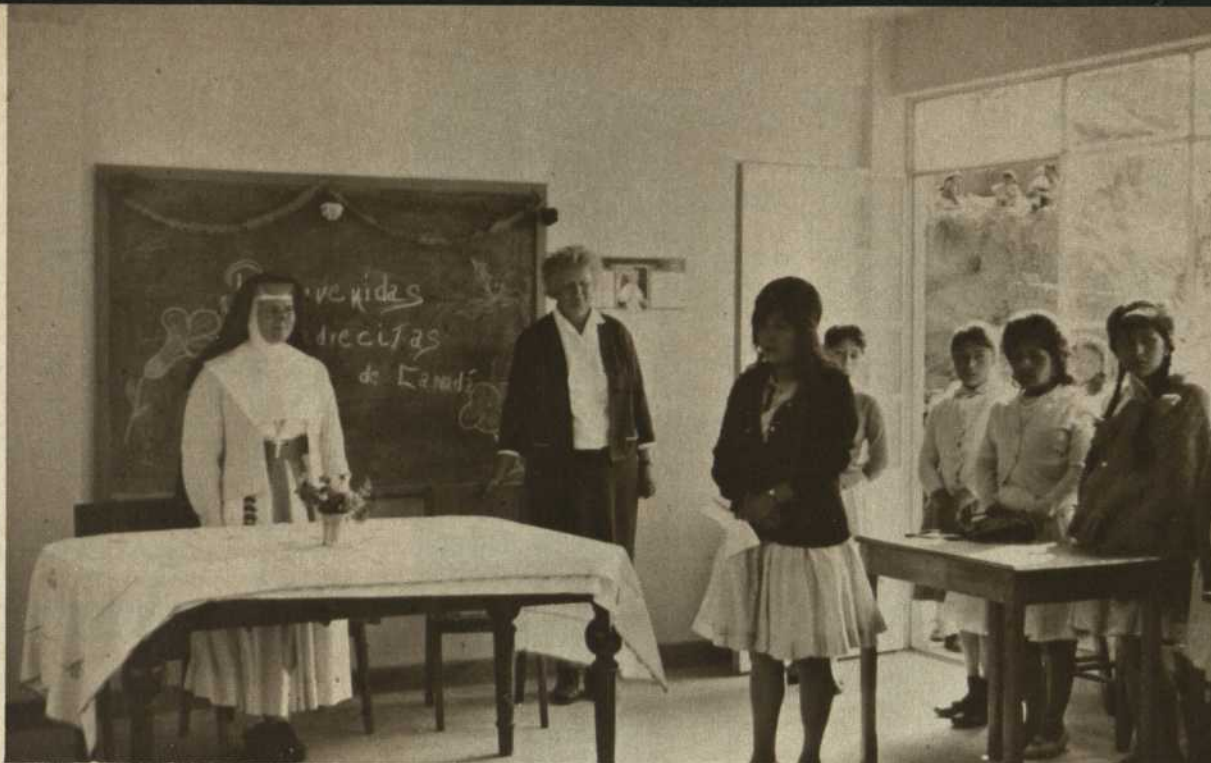
² Lucille Baril, Lorrainville

³ Carmen Ménard, Coteau du Lac

Indian quarter

The academy is situated in that part of the city inhabited by the Indians. Narrow streets are cobblestoned; houses are built of pisé, in shades of brown and gray. Into this drab panorama, the deep reds, the rich thick blues and greens and yellows of the women's shawls and skirts inject welcome flashes of colour. Fond of pageants, processions, and fiestas, the people live gaily and serenely. Groups of dancers arrayed in beaded trousers, satin capes, little leghorn hats with ostrich plumes and long ribbon streamers, often perform in the middle of the street. These folk dances are accompanied by the quaint, reiterated, tripping music of the land, which, like the trill of a canary, never seems to reach a consummation. Dancing at such an altitude, on slippery cobbles, might come under the head of hard labour for a foreigner. Not so for our Indians who pirouette up steep lanes as lightly as if they possessed built-in springs inside their bodies.

Living next door to the cemetery, we are daily witnesses to the remarkable respect the Indians profess towards the dead. Preparatives are made long beforehand for the annual commemoration of



Mrs. Smit, missionary foundress of Saint Rita Academy, and Sr. Marie Armand greet the pupils on opening day.

The Indians are fond of song and dance.



Photo : Jimenes



Snow-clad Mount Illimani guards La Paz.

the dead. Piles of sugar cane stalks and countless flower wreaths are set aside to deck the tombstones.

Numerous are those who spend the whole of November 2 in the cemetery, feasting on nicely browned bread figures representing the dear departed, or on spirited bread animals—llamas, burros, dogs, and possible lions. In front of the graves are arranged pathetic offerings of love—a pineapple, a bunch of bananas, oranges, tins of sardines and peas, packages of wax candles, little cakes, reed pipes, coca, skeins of wool, etc. Practically no tombs are left untended. To facilitate traffic, police officials make way for the pilgrims to the cemetery, whence arises the continuous murmur of prayers and canticles.

Photo : Jimenez



In the shadow of Illimani and Illampu

From the second floor of the Academy we can admire the snow-crowned summits of the Illimani, and its rival the Illampu, loftiest peaks in the Royal Cordillera. According to an old popular legend, Illimani and Illampu were once powerful monarchs who lorded it over numerous defeated rivals. Finally, the royal pair fell out and a terrific combat ensued during which both were mortally wounded. Before dying, they made their sons swear revenge. Although naturally disinclined to hostility, Red Star and Gold Star, the two heirs, took up their parents' quarrel and fought for supremacy. When both fell, grievously wounded, they asked to be brought close to each other and became reconciled.

Just then appeared Pachamama, the great earth goddess. "Your fathers", she declared, "not satisfied with waging an unjust war, compelled you, their sons, to take it up in turn. To punish their pride, the two white stars which shone in the heavens as symbols of their power, will be destroyed." The two princes then saw the stars fall from the sky onto the earth where they were transformed into Andean peaks. "As for you two", the goddess went on, "after your death, your red and gold rays will become symbols for the people living in these regions. Indeed, a new nation will raise aloft a flag whose colours will be red and gold on a green field. The three colours united will signify love, loyalty and brotherhood."

Pachamama disappeared. Gold Star and Red Star breathed their last, locked in a fond embrace. Together they died and together they were buried.

Several years fled past. Illimani and Illampu were condemned to wash their sin of pride in the slowly melting snows on their summits. Their tears gathered and fell into clear brooks which ran down their rugged slopes into the valley where the two princes, Red Star and Gold Star, lay buried. The land became fertile. In time, lovely red and yellow flowers filled the vale with fragrance and beauty.

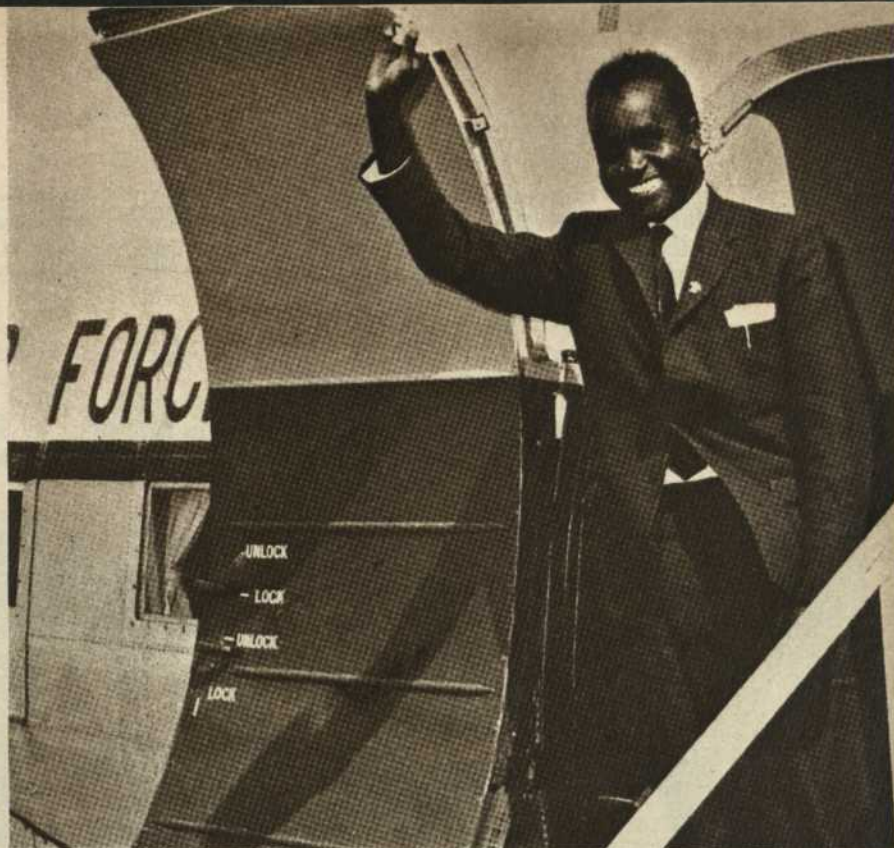
Centuries afterwards, according to Pachamama's prophecy, a new nation adopted this flower as its national emblem. Relating to this legend, Antonio Diaz Villamil observes, "This new nation is our Bolivian nation. This emblem and this flower are the flag and the traditional Khuantuta which blooms in the fastnesses of the Andes."

Poetry of legend, prosaicness of domestic sciences—Saint Rita on the Heights is attentive to both, thanks to its insertion in an Indian milieu.

KANYANGA

ZAMBIA FOREVER

by Sister Marie Corinne, M.I.C.¹



Dr. Kenneth Kaunda, President of Zambia Republic.

Last December, after spending eleven years in Malawi, I was unexpectedly transferred to its next door neighbour, the Republic of Zambia. I admit that upon leaving the friendly people among whom I had spent so many happy years, my heart felt sad, although I was perfectly willing to "go West" at God's bidding. But, I soon found out that my new post held many similarities to the one I had left behind. Family names, for instance, are alike: Phiri, Banda, Nyirondo, etc.

I had been in Zambia for only a month or so when news came that the President of the Republic planned on touring the district of Lundazi. He was expected to arrive by plane in Lundazi, thence to travel to Emusa at a short distance from our parish. I hastened to inquire whether the honourable visitor would stop in Kanyanga. This was highly improbable, I was told; if the President had intended visiting the place, we would have been officially notified.

During the week that followed, we were requested by Emusa officials to help them organize

a reception. One wanted us to prepare the menu for a banquet; another asked us to type an address he had composed in English and in Citumbuka... We were happy to give any assistance in our power to these people who seemed eager to share the joyful event with us, Sisters.

On January 9, day on which the President was to arrive, Sister Jeanne of Lorraine² and I left by car for Emusa with the Mission Superior, Reverend Father Vooster, W.F., pastor of Kanyanga. Our vehicle was just ahead of the presidential car. The President and his suite made a short stop in front of Chief Magodi IV's residence before proceeding to the rallying grounds.

We mixed with crowd and cheered every time they cheered.

Then, the incredible occurred. Passing in front of the place where we stood, Mr. Kenneth Kaunda waved and smiled. We followed the cortege leading up to the makeshift platform from which he was to address his compatriots. As we stood

¹ Rollande Langevin, Quebec

² Carmelle Delisle, Pont Rouge

there, all expectation, we suddenly noticed Mr. Mumba, district secretary, making his way in our direction. "Come along," he urged. "Greet our President and sit on the platform."

Who could refuse such an invitation? We stepped forward, a little bashful, and soon found

ourselves shaking hands with Mr. Kaunda who courteously invited us to take seats at his side. *Mwe*, Imagine! Never in my life had I dreamed that one day I would sit beside the head of a State...

After listening to an address of welcome, Mr. Kenneth Kaunda rose to thank the assembly for

The President of the Republic is welcomed in Kanyanga by Sisters St. Rodrigue and Marie Corinne. On the President's right: Mr. Mumba, district secretary: on his left, Mr. Soko, minister.



the reception tendered him. His face wreathed in smiles, he put up his hand and exclaimed, "*Ndi, ndi, ndi,*" Waving green fronds, the people cheered with mounting enthusiasm.

During a revolt which flared up in the district of Lundazi in the summer of 1964, several villages had been burnt down and a great number of casu-

alties had occurred. Instead of severely blaming the mischief-makers, Mr. Kaunda urged both rebels and victims to live in mutual understanding. The following is a condensation of his address which lasted for over an hour:

"Dear brothers and sisters, let there be no question among you of colour bar, of racial or of

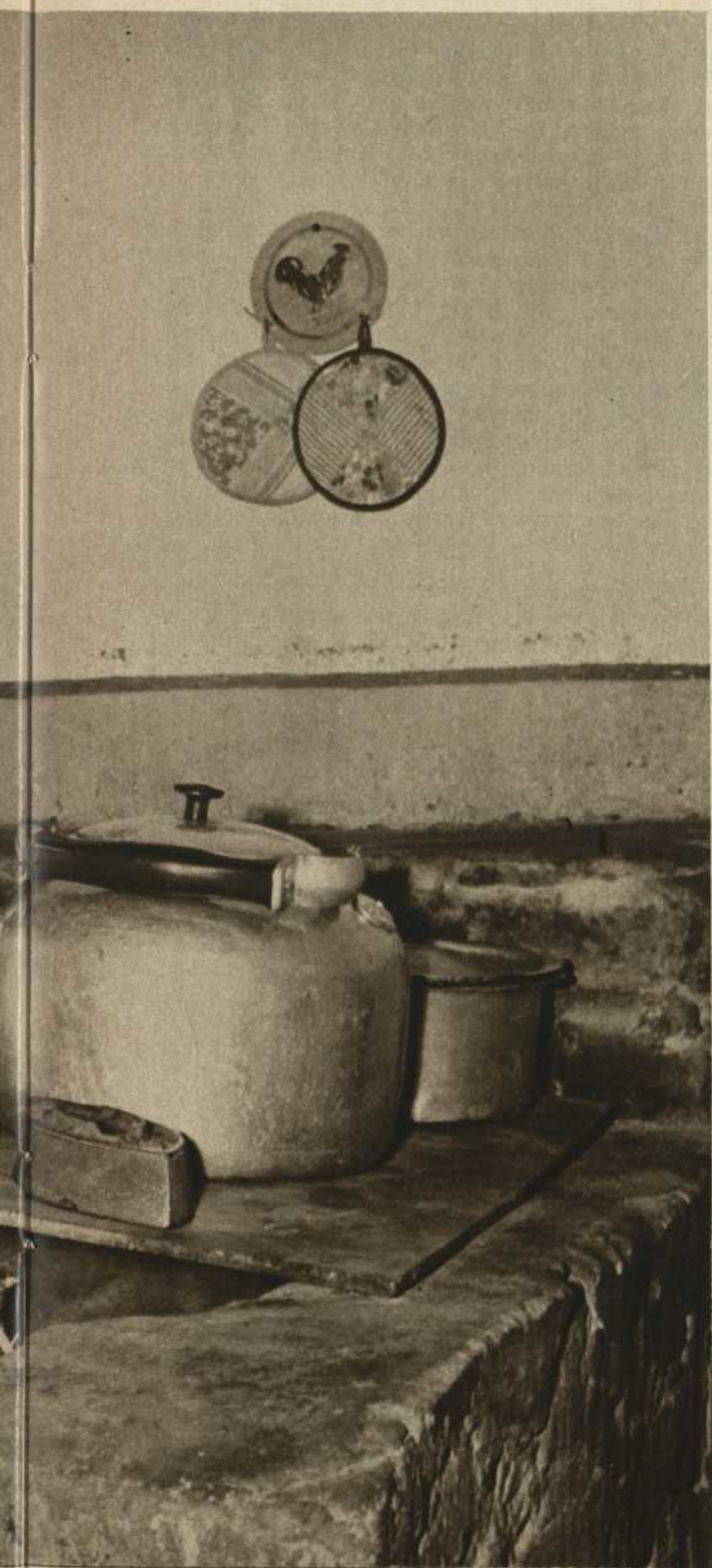
Photos : Lusaka Information Service

Rubbing thumbs Tumbuka fashion.





Marselina is proud of her bread with its rich golden crust. Sr. Jeanne of Lorraine taught her baking.



tribal discrimination. We are all children of the same God. If you hate your neighbour because he is Tumbuka, Nyanja, Mtonga, Irish, English, you despise God who is our common Creator and who calls us all His children, whoever we may be. Let us then love one another... Have you grasped the significance of the words *Independence, Liberty*? They do not signify that you may rob your neighbour or kill him, but that you must work in unison to develop your homeland, that you must respect one another's rights and opinions. I am your President but, above all, I am your servant, a faithful servant who wants to spend himself in your service. All the members of my government are also your servants. I want only good servants..."

Stressing another point, he added, "From now on, I want every inhabitant of Zambia to drink one glass of milk a day, to eat one egg, to wear a clean shirt, and a pair of shoes. Nevertheless, let me be perfectly frank with you. Do not expect me to send you gallons of milk and cases of eggs. These things you will have to secure by yourselves, thanks to your steady work. I can help you, but I cannot give them to you. Watch the little birds in their nests. Does God Himself come down to provide them with food? No. Having endowed them with instinct, He expects them to use it. As for you, He granted you health, strength, understanding. Make good use of these gifts."

He concluded: "I will send tractors in every district to help you till the ground. In this way you will turn Zambia into a free and independent land. You must begin right away. You know that many countries which, like ours, have lately won independence, are at present undergoing great difficulties. Some of them are even in the throes of war. We can avoid such a situation if each one of us respects the rights of others, if each one follows the directives of the government which has only one desire — to make of you a happy people..."

Then, the President repeated three times the word "Government", while the crowd responded with cries of "*Ndine*, that's me!" Then he called out again as at the beginning, "*Ndi! Ndi! Ndi!*"

Listening to Mr. Kaunda, I felt my sympathy for him turn to admiration.

The gathering slowly dispersed as the President set out for Cikwa. We were preparing to leave, when our good friend, Mr. Mumba, came to inquire whether we could contribute anything to the banquet prepared at Lundazi. We promised to have some dishes ready which he could call for when he returned from Cikwa.

But, our presidential adventures were not yet at an end. Upon our arrival at the convent, we told our companions what had happened. They could hardly believe their ears. In haste, we prepared our contribution to the local banquet in honour of the distinguished visitor.

Hours went past and still Mr. Mumba failed to show up. We were wondering what to do, when my ear caught a purr of motor and a honking of horn in the road outside. Glancing out of the window, I saw not one but four cars slowly driving up to the entrance gate. I rushed to Sister Saint Rodrigue's office. "Sister Superior," I shouted, "the President is at our gate!" She smiled at my eagerness. "*Nadi!* (Tumbuka word of emphasis) come quick," I urged.

Still more or less skeptical, she reached the front door just in time to greet Mr. Kenneth Kaunda himself, who stepped out of his car, hands outstretched in a friendly gesture. Sister invited him in for tea. He thanked her, adding that he could not think of inviting in with him the thirty persons who formed his party. Meantime, a group of enterprising youngsters who had spied

the President, burst into the yard intent on touching his hand. Mr. Kuanda distributed kind words and pleasant smiles all around. Even three-year old Rosa, solemnly toddled up to rub her tiny thumb against the great man's, the Tumbuka version of a handshake. Mr. Kaunda graciously bent down to pat her head.

Before the departure of our guest, I managed to pass on to the devoted secretary, the dishes he had requested. The cars slowly drove past our convent, only to jolt to a stop again a few moments later. Another group of citizens had come forward, eager to hail the President. He alighted and rubbed thumbs again. As he turned to the waiting car, he noticed a woman shyly standing in the background, with twin babies in her arms. Striding swiftly to her side, he placed a one pound note in her hand. So surprised was she, that she forgot to thank him for his thoughtfulness.

Mr. Kaunda has won the hearts of his people, and has left the Kanyanga missionaries under the charm of his kindness. My sincere admiration for this great man has grown since I have seen him stoop to the little and the destitute.

After this series of pleasant adventures I felt myself a one hundred per cent Zambian. And to think that upon leaving my beloved Malawi, I had feared not being able to get used to Zambia! Zambia forever! I repeat it from the bottom of my heart.

¹ Françoise Pageau, Quebec



The Source of Unity

Full unity will be obtained only in Paradise when God is all in all (I Cor. 15, 28) and men "of all nations and tribes and peoples and tongues" (Apoc. 7, 9) praise only God and the Spotless Lamb. Unity, Christ's desire in His last testament and the proper object of constant effort by His disciples, is the fruit of an ascetical process, of an attitude that begins with drawing close to God. For unity is before all also a convergence of wills toward the driving centre of true life and toward the guide that inspires all truth. And this road to truth and life passes through Christ. He is our peace, Saint Paul teaches us (Eph. 2, 11-20; Eph. 3, 5-10). By giving us His grace, He introduces us into the family of God; the Eucharist, the nourishment and the sustenance of Christian living, the sacrament at the centre of the sources of grace.

Paul VI (From his radio address to the Spanish Eucharistic Congress of Leon, July 12, 1964.)

MORONDAVA'S

First

Malagasy Bishop



On the occasion of the Bombay International Eucharistic Congress, December 3, 1964, Pope Paul VI consecrated five bishops among whom Most Reverend Bernard Ratsimamotoana, member of the Society of La Salette Missionaries.

Upon his return from India, His Excellency deigned to visit our convents of Antsirabe, and of Tananarive. He seems to have Canadian missionaries in particular esteem.

Bishop Ratsimamotoana was born in a Catholic family, August 16, 1925. His father, who came from the region of the Sakalava, was a public school teacher; his mother was of Betsileo stock. The newly consecrated bishop has five brothers and sisters.

He made his secondary studies at the minor seminary of Fianarantsoa. In 1947, he entered the novitiate of the La Salette Missionaries at Batafo (Antsirabe). After his religious profession, he pursued, during three years, theological and philosophical studies at the major seminary of Ambatoroka (Tananarivo). On September 25, 1955, he was ordained to the priesthood by the first Malagasy bishop, His Excellency Most Reverend Ignatius Ramarosandratana.

At that time, the major seminary of Tananarivo was not yet a superior Institute of Theology. The new priest, therefore, left for Rome, where he took up licentiate studies at the *Angelicum*.

Returning to his native land in 1957, Father Bernard served as curate in several parishes, more especially in Belo sur Tsiribihina. Here it was that the news reached him of his nomination as bishop of Morondava.

The diocese of Morondava is under the direction of the American branch of La Salette Missionaries. At present, Catholics number 17,000 on a total population of 170,000; the majority are of Sakalava stock, little inclined to embrace Christianity. One Malagasy priest and about fifteen missionaries minister to the needs of Christians who, for the greater part, are of Betsileo or Merina origin.

Although Bishop Bernard is the first Sakalava priest to be raised to the episcopacy, he is the seventh son of the Malagasy Republic to be so honoured. Morondava is the fourth episcopal see entrusted to an autochthon pastor, the other three being Miarinarivo, Tananarivo, and Fianarantsoa.

The Holy Father's choice has caused great rejoicing throughout the diocese. Happy to work under the guidance of a Malagasy chief, the missionaries offer His Excellency Most Reverend Bernard Ratsimamotoana their respectful wishes for a fruitful episcopate.

★ ★ ★

Tsena in the Sunshine

by Sister Angèle Lemaire, M.I.C.¹



Flower market.

Tsena photos were graciously lent by Madagascar General Information Service

There is nothing I find more interesting to watch than the Malagasy *tsena*, market, with its varied and colourful booths spread out in the warm sunshine, just outside city limits.

The verdant, undulating hills of the High Plateaux form a picturesque backdrop. To the fore, stand numerous counters bearing captions such as

Groceries, Pottery, Lambas, etc. As Malagasy women carry sunshades in delicate pastel colours in any kind of weather, the place in full activity resembles a huge field of asters, gently stirring in the breeze.

Very early in the morning, farmers from the vicinity flock to the market, their produce piled



high inside ox-drawn covered wagons. Because they patiently submit to pulling overloaded vehicles, zebras are popular draft animals.

I enjoy shopping among the people who always go about their business in a serene, leisurely manner. Everyone speaks in quiet, pleasant tones. Gales of good-natured laughter may sometimes rise from booths thronged with customers, but there are no shouts, no jostling.



Service while you wait.

A great variety of products are on display. Almost all the fruits which thrive in Europe and America, even apples, are raised in the fertile soil to the island. Cherries are the only kind of fruit I have not yet seen around here.

There are pots and vases made of raw graphite, furniture of raffia, hats of ravenala straw, lambas of all qualities, mats of woven sisal fibre, etc. In the artists' corner, pictures drawn on ox horns in lieu of canvas are offered for sale. In this land teeming with cattle, horns are more plentiful than canvas.

Squatting along the roadside, dressmakers carry on a brisk trade. Watch your step or you will stumble over their portable sewing machines! It is a pleasure to watch these silent women deftly turning out shirts or other garments on order.

A little further on, barbers are busily at work, catering to their clients' needs. In the next booth, local homemade remedies are on sale. A merchant



The potter's corner.

Too many hats to choose from!



offers me a *fanafody* which he asserts will cure anything from headache to ingrowing toe-nail! I thank him with a polite "*Tay mila*, Thank you, just now I have no need of medicine." Merchants of ginger roots and of cinnamon bark never have a dull moment, Malagasy housewives being very fond of both these spices.

If I were an artist, I would enjoy sketching the flower booth over which reigns a young Malagasy beauty wearing a spotless lamba and plying her trade with a poise which comes natural to this noble race.

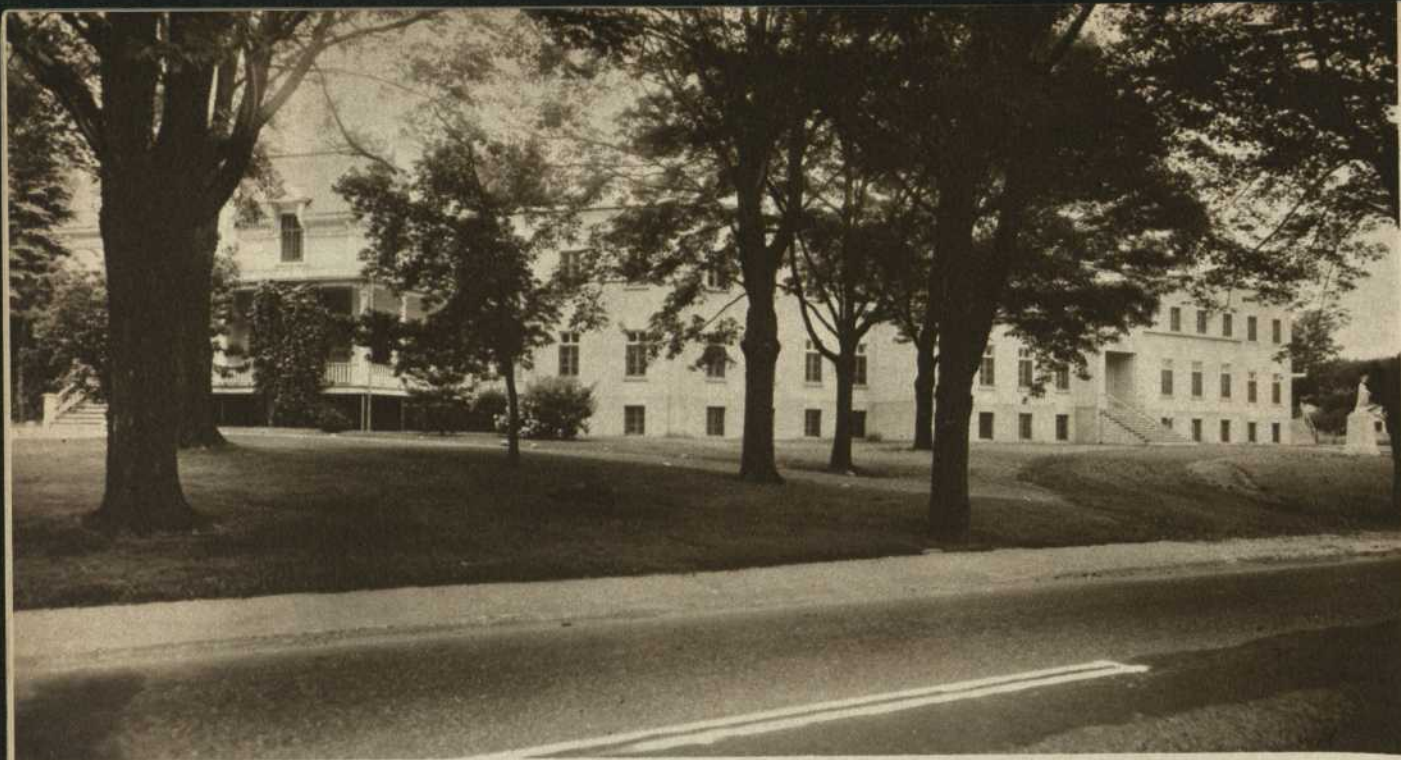
**Rickshaws are in general use.
Sr. Marie du Saint Sauveur
rides home with a friend.**

The Malagasy *tsena* is an appreciated shopping centre. It provides everything you need, food, clothing, furniture; even luxuries such as paintings, sculptures, flowers...

Making our way back to the city, we hire a *pousse-pousse*, a small rubber-tired carriage drawn by a coolie at a rapid gait. While my companion, Sister Marie du Saint Sauveur¹, explains where we want to go, I admire how, in the sunset, the sides of the hills glow in shades of mistily blurred emerald, deep brown, and royal purple against the pale pink and blue of the evening sky. Thank God for another perfect day in Madagascar!

¹ Marie Antoinette Bolduc, Quebec





Saint Bernadette Retreat House, St. Johns, P.Q.

MOTHER MARY of the HOLY SPIRIT and THE CLOSED RETREATS

Afire with zeal for the salvation of non-Christians, Mother of the Holy Sprit was also keenly alive to the needs of souls in her own milieu. When she drew up the Constitutions of her Society in 1902, she mentioned among its chief works, "Closed Retreats to develop among women and girls zeal for the interests of God and of souls, and to give young girls an opportunity of studying their vocation."

On June 26, 1911, she organised the first Closed Retreat, (attended by 42 retreatants) ever to be held at the Outremont Motherhouse. This date marks the inauguration of the feminine, collective Closed Retreat Movement in Canada. Today, these Retreats continue to be given wherever Missionary Sisters of the Immaculate Conception are at work, namely in several dioceses of the Quebec Province; in Marlboro, Boston Archdiocese; in Davao, Philippines.

The dates of foundation of these Retreat Houses are as follows: Nomingue, Bethany House, (formerly known as Manresa) (1915); Rimouski, St. Francis Xavier House (1919), later St. Therese of the Child Jesus House (1933-1943); Joliette, Immaculate Conception House (1921); Quebec, St. Paul Villa (1921-1948) and the Cenacle (1948); Granby, Mary Mediatrix House 1930-1964; Chicoutimi, Our Lady of Missions House (1930); Saint Johns, St. Bernadette House (1935); Saint Marie, Beauce Co., Our Lady of the Rosary House (1943); Outremont, Our Lady of the Holy Spirit House (1939) (retreats had been discontinued since 1920 through lack of space); Marlboro, Mass., Our Lady Queen of Missions House (1945); Davao, Philippines, Our Lady of Good Counsel Hall (1953).

Until she succumbed to illness, September 28, 1933, Mother Mary of the Holy Spirit personally saw to the organization of each of these power-

houses of prayer and recollection. She insisted on sharing with her daughters the sacrifices attached to every new foundation. The Society was poor, and beginnings were always very humble. Moreover, the Sisters were too few to cope with all that was waiting to be done. Mother Foundress went ahead, strong in the belief that God would provide. Often the number of retreatants was greater than the available number of rooms and beds. On these occasions rather than refuse guests, the pioneering Sisters in the Retreat Houses gave up their own beds, sleeping on tables, on the floor, or seeking the hospitality of obliging neighbours. Those were heroic times. With the years, the greater number of these houses were remodeled in order to adapt them to modern requirements.

Nevertheless, despite updating, this enterprise will always demand from those who co-operate in it, whole-hearted devotedness. Maximum hours on duty often have to be gone beyond. During the last retreat he preached to the Community Superiors in the autumn of 1964, Reverend Leo Hudon, S.J., declared: "The part played by those who contribute to the Closed Retreat Movement in a humble and hidden manner should not be minimized. Theirs is like the function of the heart



To the young, two whole days,
seem a long long time.

in the human organism. Such a function is a hidden but indispensable one, causing the life blood to circulate throughout the body and ensuring its

The conference — traditional style.





The dialogue — modern fashion.



Community Mass.

vitality. In similar fashion, centres of apostolate are vivified thanks to those hidden apostles who contribute in assuring the balance between physical and spiritual health."

Closed Retreats were also occasionally given at certain times of the year in our convents of Canton and Kowloon in China; of Wakamatsu, Koriyama, and Tokyo in Japan; of Les Cayes and Cap Haitien in Haiti; of Colon in Cuba; of Kuanhsi and Shih Kuang Tse in Taiwan.

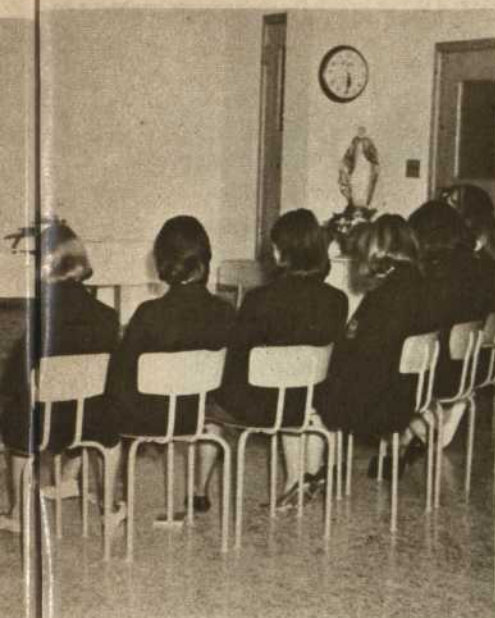
Notwithstanding its difficulty, this work knew rapid progress, furthered and encouraged as it was by diocesan authorities. In its organization, Mother Foundress showed herself to be a devoted daughter of the Church. Pope Pius XI said of Closed Retreats that they were "a precious instrument of individual and social renovation". He added: "In this school are trained not merely fervent Christians, but genuine apostles. From thence they emerge, as of yore the Apostles from the Cenacle, unwavering in their faith, constant in persecutions, solely desirous of bringing about the reign of Christ." These lay apostles increase the number of Catholic Action militants. "There will never be enough labourers in the Church's field of apostolate!"

In compliance with the needs of the times, Closed Retreats have of late become specialized. During the International Congress for Religious, Pope Pius XII in his remarkable allocution, *Annus*

Sacer, of December 8, 1950, mentioned "the zeal which all religious Institutes must show in adapting themselves to new situations and in blending in a happy alliance, the old and the new." Thus the old and the new figure in our propaganda leaflets: retreats for students, young girls, ladies, Girl Guides, working women, office workers, teachers, nurses, fiancées, mixed retreats for the affianced, single women, auxiliaries of the Clergy, widows, brides, members of UCFR, conjugal retreats, Marian retreats, retreats for Legionaries, for Sodalists, for Third Order members, Spiritual Exercises of Saint Ignatius lasting 6, 7, or 30 days, etc...

For each epoch divine Providence provides priests who, assuming the responsibility of these retreats, become specialists in the subject. Their sole concern is to prepare the way so that the grace of God may engulf souls "in a full tide of faith and love" and renovate the world in Christ Jesus. These apostles possess the secret of finding a solution to the many problems which beset modern men. Their names ought to figure on the honour roll of the heroes of the apostolate.

At the close of each year, our various Retreat Houses draw up accounts of the year's doings. In order to understand something of the good accomplished by these spiritual exercises, however, one should interview those who have derived untold benefit from them. According to Reverend Gaston Courtois, this is "the secret history of souls which cannot be written in books but is mani-



The retreat was wonderful!

fested in the growth of the Mystical Body through succeeding regimes and revolutions."

The following note was found in the room of a retreatant after her departure, "The famous cosmonaut Titov has flown into space and has not found God... An unknown young girl has climbed the hills of Nominigüe, and in the region of serenity and peace, has met God..."

A well known TV performer confided to the Sisters that she felt more relaxed after a single weekend at Our Lady of the Cenacle House, than after an entire season spent at Old Orchard.

"Closed Retreats are oases where those who are crossing the arid desert of the world find the strength to keep on their way until the final goal is reached," once declared Reverend J. P. Archambeault, S.J., initiator of Closed Retreats in Canada.

At the close of an orientation retreat, a twenty-year-old girl wrote, "Thank you, dear Lord, for the favours received. I have just been to the Director's Office. I am convinced that God is calling me to serve him in the married state. Dear Lady of Good Counsel, do help me to remain pure and good. Grant me the grace to be like you, at least in my own little way. Lead me to him who is to be my life companion. I want to pray for him even now, although as yet I have not met him. Grant that he may share my ardent desire to become the mother of a priest..."

Foyers Notre Dame, a movement inaugurated in 1954 by Mr. Albert Lapointe, P.S.S., requires its members to make a conjugal Closed Retreat every other year. A young couple who took part in these spiritual exercises wrote: "The retreat was for us both an invitation to live up to our marriage vows and to reflect more often on the noble aspects of family life. We understood better, in the serene atmosphere of the Retreat House, that mutual understanding depends on efforts made to adapt each other to the requirements of the masculine and of the feminine psychology. After renewing our promises, we decided to take up with greater fervour than ever, the grand adventure of married life, and to do our best to realize God's plan of love in our regard." Conjugal Retreats provide an opportunity for couples to present their thoughts to one another and to God in prayer, to explore mutual ideas, ideals, and plans, to consider together the concrete problems of Christians living in a troubled world.

Our Retreat Houses also occasionally tender hospitality to guests who attend meetings in which several lay societies or religious communities take part. For instance, study sessions for major, provincial, and local superiors, and mistresses of novices, the theme of which is supplied by the Canadian Religious Conference; recollection days for Saint Vincent de Paul beneficiaries. The Church of Christ is the "Church of all,"⁴ The poor, then, are heartily welcomed at our Quebec Cenacle. The day's programme comprises a few conferences. Several priests attend in order to hear confessions or to

give required direction to those who so desire. Mass is usually celebrated in the late afternoon hours. A supper presided by His Excellency the Archbishop or his representative bring the day to a happy end. Thus is translated into practice the conference delivered in August 1954 at Montreal University, by Reverend René Voillaume on the exigencies of poverty as Christ lived it. Information conferences are also occasionally organized by members of the Legion of Mary. Such meetings have an ecumenical slant, each Legionary being expected to bring along a guest belonging to another religion. The day is marked by an atmosphere of fraternity. Any subject may be discussed. These information conferences throw new light on the role of the laity in the Church, and on the necessity of dialogue.

Today, various religious communities of men and women grafting Closed Retreats onto their specific vocation are continuing the work of spiritual renovation launched by Reverend Joseph P. Archambault, S.J., and by Mother Mary of the Holy Spirit. "Thus the precious seed of divine grace is sown broadcast."⁵

The permanent Closed Retreat Commission created in order to co-ordinate efforts, regularly forwards to each establishment a detailed report of activities. On the occasion of the annual conference, members of said Commission endeavour to revise methods of apostolate, to discuss adaptations to be made the better to serve the cause of Christ and of His Church, according to contemporary requirements. This may be said to be a practical response to the *aggiornamento* furthered by His Holiness Pope John XXIII.

A remarkable event in the history of the Closed Retreat Movement was the Congress of Spiritual Exercises held at Sherbrooke University, in August 1963. Took part in this Congress, under the auspices of the episcopal Commission and the honorary presidency of Right Reverend George Cabana, 550 priest, seminarians, religious, professionals, and students. Thanks to the committee entrusted with preliminary details of the Congress, and its dynamic president, Reverend Fernand Larochelle, the various meetings proved a most enriching experience for

all concerned. Closed Retreats derived a fresh impetus from the encouragement received during these sessions.

Mother Mary of the Holy Spirit's zeal was earmarked by discretion. Her whole life seems to have been inspired by the words of Saint John the Baptist, "He must become more and more, and I must become less and less." I hope she will forgive me for having, on the occasion of the centennial of her birth, drawn aside the veil and recalled the past origins of the work so dear to her heart, whose progress she furthered by all the means at her disposal. I have done so especially to put into practice the spirit of gratitude she instilled in her missionary Society.

Grateful thanks, then, to God the author of all graces for the multiple favours He has bestowed our Retreat Houses for over 50 years.

Grateful thanks to the authorities who have allowed us to work in their dioceses.

Grateful thanks to members of the clergy, to chaplains of specialized movements, to retreat preachers for their priceless services.

Grateful thanks to our devoted pioneers who broke the ground, and cast the seed into the furrow.

Grateful thanks to our devoted lay collaborators.

Grateful thanks to all friends and well-wishers who have favoured the organization of Closed Retreats in Canada.

Grateful thanks to all those who continue to help us in this work.

We rely on the zealous collaboration of the laity to keep going these spiritual powerhouses that are the Closed Retreat Centres. May hundreds of souls continue to find in them the revitalization of their faith in order that all may wield Christ-like influence in their environment, according to Mother Mary of the Holy Spirit's ardent desire.

by Sister Mary of the Purification, M.I.C.
(Rita Laurent, Québec)

Sources

¹ *Role of the Religious Sisters in the Church*, series: « Problems of Religious Today »

^{2,3} G. Courtois, *Mission of Religious in the World Today*

⁴ Words spoken by Pope John XXIII

⁵ *Les retraites fermées au Canada*, (in collaboration)

The Musical Soul of Mother Mary of the Holy Spirit



To have heard the complete works of Beethoven; to know the dates on which he created and executed his masterpieces; to have the theory of music on one's finger-tips; to be able to identify the divers themes of a symphony, does not necessarily imply that one has a high musical culture.

To be endowed musically is to be able to insert music into all the recesses of one's own mind, and to know how to harmonize it with the experiences acquired in both the spiritual and the social life: somewhat like the bee which transforms into a golden nectar the pollen gathered from fragrant flowers.

Pondering on the instructions given by Mother Mary of the Holy Spirit to her religious family,

glancing through the annals of the Society, especially those pertaining to the Novitiate, I was struck with admiration at an aspect, as yet unexplored, of the soul of our beloved Foundress: her musical sensibility, her tendency to make use of music and song as incentives to spiritual joy, as expressions of divine praise—in other words as auxiliaries for promoting divine worship.

When I entered the Novitiate, I was amazed and delighted to find that a joyous atmosphere reigned in the house which seemed to be filled with song.

In fact, the day of a Missionary Sister of the Immaculate Conception begins with a hymn to the Holy Spirit: the *Veni Creator*, and closes with an

¹ Montreal



To Sisters singing in the choir, Mother said: "Do not forget that you are fulfilling here below the office of angels"

anthem to Mary Immaculate: the *Salve Regina*. The *Benedicite* ends her morning thanksgiving to her Eucharistic Lord, while the series of praises to the Blessed Sacrament at Benediction and the rousing psalm *Laudate Dominum omnes gentes*, O praise the Lord all ye people, punctuate the close of day.

Thrice daily, the *Magnificat* is recited as she goes through the Rosary; on feast days, it emerges in a joyous mood when the mysteries are sung.

From the first years of the foundation, Mother Foundress established the practice of having High Mass and Vespers on Sundays, both at the Motherhouse and at the Novitiate; as also of singing the *Te Deum* on the same day in our convents. She insisted that hymns and songs of praise be executed in a simple, expressive manner, with as much perfection as possible. "Do not forget," she reminded the Sisters who sang in the choir, "that you are fulfilling here below the office of the angels."

Recreation hours begin with singing, as do community holidays. Upon departures for the distant mission field, hymns are sung at Mass. Again, when the Sisters, about to depart, pay a last visit to the Motherhouse chapel, protection is implored for them through a canticle to Our Lady. They leave to the melody of the *Ave Maris Stella*, and

are welcomed in their new mission post by a vibrant *Magnificat*.

In compliance with a custom dear to Mother Foundress, our ailing Sisters are comforted, if they so desire, by the singing of favourite hymns.

The *Salve Regina* is prayed by the Community at the bedside of dying Sisters; this same prayer is repeated as the departed ones are laid to rest in the community cemetery.

Should you happen to walk down a corridor in one of our training houses, while the Sisters are at work, you would hear voices raised in praise of the Lord. "How happy I am," Mother Mary of the Holy Spirit often said, "to hear you thus glorifying the good God! Singing is praying twice." When she passed through the music hall where the novices practised piano or violin, she sometimes exclaimed, "How pleasant it is here! Sing, my dear children. Be always joyful in thankfulness to God."

In this, her way of thinking coincided with that of Saint Isidore of Sevilla (570-632), founder of a monastery the Rule of which was exceptionally well adapted to all circumstances. Contrary to existing monastic customs, the saint encouraged his monks to sing while working. He reasoned thus, "Seculars sing wordly songs while at work.

Is it not proper that religious should have constantly on their lips psalms and hymns of praise, so that their tongues as well as their arms be in the service of God.?"

Even when already advanced in years, Mother Foundress kept on joining her voice to the community chorus. Well, she knew that singing and praying in common is a means of participating in the great liturgical life of the Church.

Above all other hymns, the *Magnificat* seems to have had the deepest impact on the musical, Marian soul of Mary of the Holy Spirit. She occasionally called it *Our Lady's superb canticle*. "It is our hymn of predilection, along with the *Te Deum* and the *Benedicite*," she told a group of novices on July 2, 1924. "It has priority over others, for the reason that it is the hymn sung by Mary Immaculate. Our whole life ought to be a perpetual *Magnificat*. When our divine Spouse beckons us, whether in life or in death, let us sing always, My soul, glorifies the Lord!"

One day that our beloved Mother was recalling painful memories of the past before a group of senior Sisters, she confided: "On the morning of November 2, 1904, we were gathered around the mortal remains of a holy priest who had been a real father to us (Reverend Gustave Bourassa). Do you know what prayer then spontaneously welled up from our broken hearts? The *Magnificat*. My dear daughters, this hymn has a double object: to glorify God in sorrow as well as in joy, and to fulfill the end of our Society which is thanksgiving."

At the beginning of the year 1912, Sister Saint John the Evangelist¹ died in China, after three years of apostolic service. One of the first six Sisters assigned to the mission of Canton, she had been schooled by the Foundress herself in the spirit of joyous gratitude. Out of thankfulness to the divine Master who had chosen her for missionary work, she had resolved to give herself to her task with unfailing joyfulness. Faithful to her promise to the end, she saw death approaching with utmost serenity. "I am happy! Oh! so very happy!"

These Japanese students enjoy singing hymns. Sr. of the Holy Name of Mary, (Rita Blais, Thedford Mines) accompanies them on the organ.

¹ Rachel Lalumière, Montreal



she exclaimed as if unable to express fully the happiness she felt. And, turning towards her Sisters, she added, "When I am dead do sing the *Magnificat* to thank Our Lord."

Various other facts might be mentioned showing how Mother Mary of the Holy Spirit wished to endow her religious family with the spirit of joy, with love of music and song. I shall limit myself to a few culled from the Novitiate Chronicles.

In 1932, towards the end of the summer, Mother Foundress went to Pont Viau to meet a group of postulants just coming in. She pointed out to the newcomers that the call to religious life is a sign of God's predilection, and she urged them to respond generously. She also exhorted the novices to the practice of kindness, meekness, and other little virtues indispensable to missionaries. While she spoke, the birds who nested in the creeping vine on the facade of the novitiate, serenaded novices and postulants with gay abandon. Mother Foundress broke off her discourse to listen to them and to praise God for having thus gifted the feathery songsters. "To sing as they do", she observed, "those little birds are surely happy... almost as happy as the white doves of the Immaculate Con-

ception..." And her gaze swept the smiling group of Sisters surrounding her.

Upon returning home to the Motherhouse, tired and beset with problems after travelling from one house to another, Mother Foundress liked to stop at the Novitiate for short visits. On such occasions, she was fond of suggesting that the young Sisters improvise a musical programme for the evening. With what maternal interest she attended these impromptu concerts which invariably ended with the *Magnificat*. On one such occasion she exclaimed "I can't imagine a world without music and song... How restful music is!" And she added: "In heaven we shall enjoy it continuously. All we will then have to do, will be to sing and enjoy the Beatific Vision. Even here below, we can anticipate eternal festivities by singing the praises of God, by giving ourselves up to spiritual joy and gratefulness. It is so good, so comforting to thank God for His mercies!"

Having studied the personality of Mother Mary of the Holy Spirit under this musical aspect, I feel more than ever inspired to be a sower of cheerfulness, of joy, of all those humble virtues which help to maintain harmony in a troubled world.

Concert given by students of Immaculate Conception Academy, San Juan, P.I. Filipinos are passionately fond of music.



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 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 Comercial, Calle Oruro No. 3403,
Casilla 1667
IRUPANA, Hospital Nuestra Señora 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, Pacdal, 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
DESCHAPPELLES, 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

Port of Ancud, Chiloe Island, Chile.

