

THE PRECURSOR

September-October 1966



The light of faith and the revealed truth would not shine on the face of the earth and the nations would not know and accept God's Fatherhood, unless all Christendom supported in prayer and action the direct and immediate work of the missionaries who are so few for the great task. Indeed, what could the workers of the vineyard do, if the body of the Church remained inert and indifferent?

Pope Paul VI

Quoted in Southern Cross, Feb. 9

OUR COVER:

Music is part of Malagasy pattern of life. This young lady plays the flute with joyful abandon.

THE PRECURSOR

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IN THIS ISSUE

Operation Renewal <i>Sister Murielle Dubé, M.I.C.</i>	194
In the Selva <i>Sister Bernadette Gagnon, M.I.C.</i>	202
Open Book and Lighted Lamp <i>A group of students</i>	207
Malagasy Musical Heritage <i>Sister Angèle Lemaire, M.I.C.</i>	212
Give Us Our Daily Rice	215
Mainstay of Life for Millions <i>Sister Blandine Simard, M.I.C.</i>	222
Straw — Cinderella Product of Japan <i>Sister Lucie Paradis, M.I.C.</i>	227
The Greatest Teacher China Ever Had <i>Wu Chih-Jen</i>	232
Moon Cake Festival in China	239

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In this conciliar springtime the Holy Childhood undertakes a thorough renewal.

OPERATION RENEWAL

by Sister Murielle Dubé, M.I.C.

After the example of the Church in Council who has examined and defined her situation in the modern world, the Holy Childhood has probed its basic elements and scrutinized its actual situation in order to fall into line with recent fundamental ideas regarding pastoral activities. "Before launching out into important structural alterations," observes

Jacques Grand'maison, "we must be courageous enough to review our positions, to obtain a thorough knowledge of what Congar calls 'actual circumstances'. Therefore, all the elements concerned are to be seriously examined and the corresponding doctrines profoundly investigated." The Holy Childhood which draws its substance from the

revealed Message is fully situated within the mission of the Church. Its specific object — the flowering of the complete Christian — also corresponds to the present-day universal yearning after unity, justice, and brotherhood.

Mission of the Church and Holy Childhood

The mission of the Church and of the whole People of God has here below a triple aspect: pro-

Pope Paul VI, august protector of the Work. Through it, he calls upon children everywhere to collaborate in the evangelization of their brothers. The Holy Childhood is a Work of the Church not the Work of a particular Congregation.



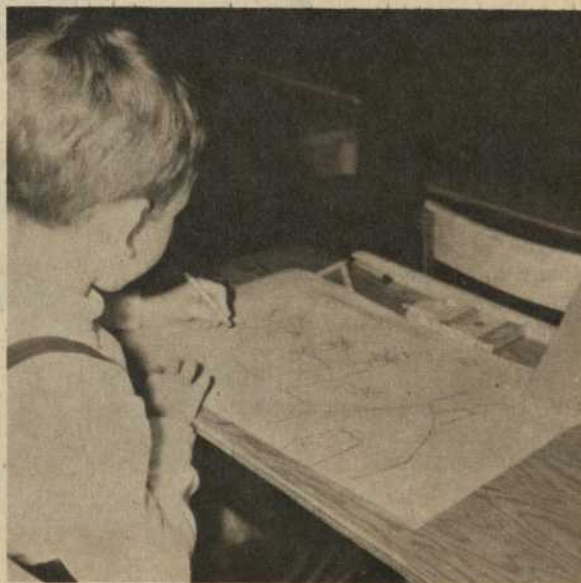
claiming the word of God, bearing witness to the unbounded charity of Christ everywhere, hemming all men within the one true Fold. The Church remembers the mandate, "Go out all over the world, and preach the Gospel to the whole of Creation" (Mark 16: 16). "These are the directions I give you, that you should love one another" (John 15: 17). "That they should all be one" (John 17: 22). Through her admirable fecundity, she gathers together all her members in the love of Christ Jesus, and in her zeal she proclaims the Glad Tidings of salvation to the entire world. She unceasingly reminds us that we each have the obligation of praying, of contributing financial aid, of promoting the missionary cause which is the cause of Christ, of His Gospel, of His glory. Just as she closely binds us, living stones, to the Cornerstone, she joyfully receives each new stone brought her to complete the edifice. Through her and in her, each day sees us draw nearer to the total Christ within whom is achieved the reunion of all, in love and in unity. Such is the Church and her universal mission. Grafted upon her, the Holy Childhood acquires from her the nourishment and the stamina which enables it not only to refuse to die out but to renew its vigour and its beauty.

***Holy Childhood's specific mission :
the formation of Christian character***

The Holy Childhood shares in the formation of young Christians until they reach adulthood. Baptized, confirmed, living members of God's People, how can Christian children remain indifferent to the concern of the entire Church?

Educators, fully conscious of their role, make use of the Holy Childhood to open the mind of their charges to wider horizons, to plant in their heart thoughtfulness for the welfare of all mankind. They are keenly aware that the definite aims of the Holy Childhood are: to instill as early as possible in the soul of children the universal significance of faith; to teach them to really participate in the mission of the Church by their concern for the spiritual and material life of children everywhere. Over 700 million children destined to become Chris-

"Thy kingdom come . . ." First Grade Catechesis. Paulo interprets God's reign according to what he knows of the universe...



tians, have not the possibility to do so. This is a cause of deepfelt anxiety for the Church and, therefore, for all Christians even for the little ones. At the close of the Council sessions, a Catholic African layman speaking of the youth of old Christian countries and of mission lands, remarked, "They have been born in a world on the way to unification; all are conscious of a new destiny. They are eager to share in the tasks of building and of developing the city. They ought to be able to feel at the same time that they are engaged in essential Christian tasks."

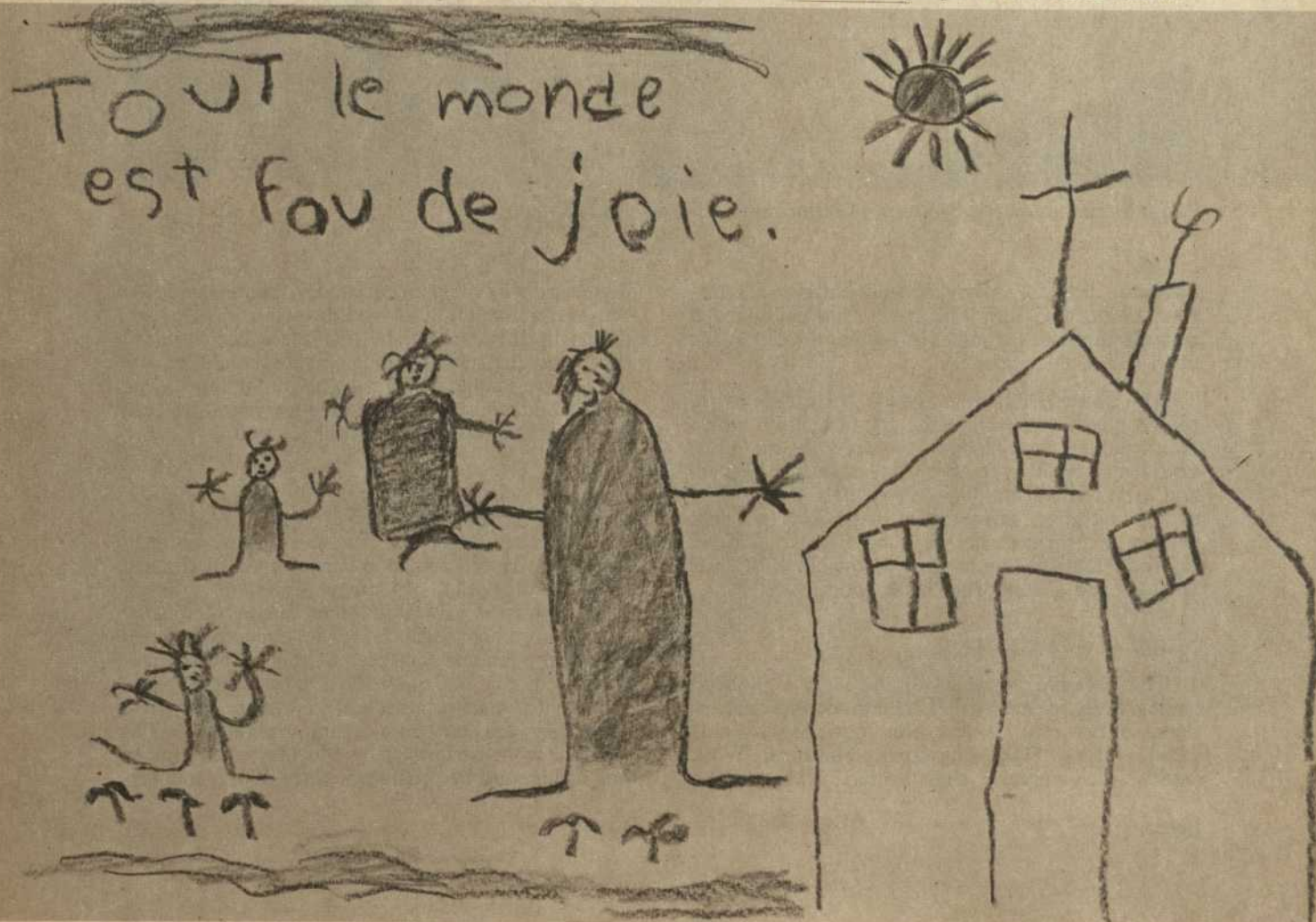
This is a good resumé of the programme every Catholic educator should follow: to promote among the young a quickening of the apostolic spirit in order to provide the Church with staunch believers, dynamic Christians, courageous apostles. The Holy Childhood is a means to an end in order to attain this object.

The world, our neighbour

In this age of jets and rockets, all the world is our neighbour. Brought closer together by the shrinking of distances both physical and geographical, peoples and nations today feel the need of dialogue. At present, we are living on a world scale. Modern techniques of diffusion disclose numerous sociological factors which used to remain unknown, and cries of distress reach us from all over the world. This phenomenon of human life as it is lived everywhere links the Holy Childhood to the social context of the twentieth century wherein men long for unity, cooperation, fraternal love.

The huge masses of the destitutes, of the famished which constitute, alas, two thirds of mankind, compel us to a collective appraisal of the situation, and stir up the will to eliminate progressively all economic, social, and racial inequalities. "To

...Papa, Mamma, Paulo, Louis, on their way to the Lord's house. All the people of the earth follow.





Paulo learns about his brothers of other races and of other lands.



humanise and to evangelise undoubtedly are distinct tasks, but Christ Jesus who has commanded us to evangelise will judge us at the end of our life upon our social works.”³

The Church, human image of Christ upon earth, cannot close her heart to the cry of anguish which rises from so many lands at the present time. She urges us all to pray, to offer what assistance we can, and even to dedicate ourselves entirely to the relief of the suffering members of Christ. The Holy Childhood transmits her challenge to the children, teaching them to live in close fellowship with their brothers and sisters of all races and nations.

Study of structures

The spiritual greatness of the Holy Childhood having been reassessed, let us consider its institutional structures. It has been criticised as outdated, futile. Does this great Pontifical Work deserve such negative classification? There is no

reason why its magnificent achievements should be thus set at naught. It would certainly help put things in their true light if a team composed of educators, catechists, and directors were to re-fashion techniques which may be out of date. The Holy Childhood must proceed to a renewal because it must live on as a Work of the Church.

Abuses to be remedied

Notwithstanding its rich and varied potentialities, the Holy Childhood cannot claim perfection in all its activities. In many places, its role has been travestied as just another means of rousing emulation among schools. The children, instead of making genuine sacrifices of their own pennies, wheedle money out of their parents. Such behaviour invites caustic criticism. Nevertheless, these deviations are far from being generalised. The splendid work performed by educators, religious as well as lay, and by promoters of the Work, counter-



In his turn and in his own way he explains the African milieu.

The brotherhood of all races must be learned from early childhood.





Photo U.N.E.S.C.O.

balance in a positive manner these few negative aspects,

Modern structures

Collegiality so often mentioned during the Council sessions spreads to all sections of the People of God where all must assume a common responsibility. The era of dialogue beckons to intense fraternal collaboration. This collaboration already extant within the Holy Childhood Association framework creates a climate of dynamic comprehension. Meetings, exchange of ideas, information and coordination centres are uniting in order to launch a missionary movement fully adapted to the level of our students in the elementary grades. Educators responding to an interior renewal and urged on by the pressing demands of the Council in favor of the missions become, through their faith—light, salt, and leaven at the level of international communications. As Christians, they know themselves to be entrusted with « the glorious mission of proclaiming in our times and in all states of life the sovereign rights of God and His redemptive designs »¹. That they have pledged themselves to serve the missionary cause to be revealed to youth proves their sincerity. Truly they bear the seal of authentic Christians: Unity in charity, humility, and truth.

In a resolute and absolute manner

The Holy Childhood Association having taken its « breath of fresh air » in the spring of the post-councilar era, finds itself rejuvenated. September 1966 will mark a turning point in its career, following in the orientation of modern catechesis and the spirit of Vatican II. But, in order to be perfectly understood and to remain a sound instrument of missionary education, in order to accomplish thoroughly its « *Operation Renewal* », it needs your wholehearted collaboration, dear parents and educators.

NOTE: For all information regarding the Holy Childhood Association contact: *The Holy Childhood Office*, National Secretariate, 3535, Saint Catherine Road, Montreal.

Sources :

¹ Jacques Grand'Maison, *Crise de Prophétisme, Action Catholique Canadienne*, 1964, p. 191

² M. E. Adjakplay, *Agence Internationale Fides*, 13 octobre, 1965

³ Msgr. Soares, *Agence Internationale Fides*, 13 octobre 1965

⁴ B. Haring, *Force et Faiblesse de la Religion*, Desclée, 1964, p. 40



Swiss Foto Lima

Luxuriant vegetation in jungle around Pucallpa.

IN THE SELVA

by Sister Bernadette Gagnon, M.I.C.

Upon my arrival in Peru, I had to wait a whole month in Lima before obtaining my registration certificate. At long last, I was allowed to leave for Pucallpa, my new mission field, situated in the eastern forested valleys and plains of the Selva.

The flight from Lima over the Andes was a thrilling experience for me. At first, we flew over the Costa with its sandy hills along the coast of the Pacific. Then, we started to climb higher and still higher as we crossed great mountain chains in the Sierra. Above the highest peaks, we had to make use of oxygen tubes supplied for passengers. From the air, I found that Peru presented a very rugged surface. After a flight of several hours, down we came to the Selva or jungle area where tropical forests and impenetrable undergrowth spread for thousands of miles.

Pucallpa, a city recently risen from the jungle, now has a thriving population of 23,000 inhabitants. It has developed chiefly because of the abundance of timber found hereabouts. Nevertheless, the numerous thatch roofs capping its flimsy dwellings reveal a standard of living which as yet is not very high.

According to the etymology of the Quechua word, *Pucallpa*, *puca* (red), *allpa* (earth), the name of the city could be translated as *Red Earth*. Quite a fitting appellation, since the soil here is covered with reddish clay. When it rains, the unpaved streets become mires in which pedestrians and vehicles flounder.

Ten years ago, the district of Pucallpa which is very extensive was erected as an Apostolic Pre-

fecture; in 1957 it was raised to the status of a Vicariate. It has as spiritual chief, His Excellency Bishop Gustave Prévost, P.M.E. Canadian confrères help him minister to the spiritual needs of a widely scattered flock.

In the city proper, five religious communities are at work: Franciscans of the Holy Child from

Italy, Apostolic Ladies and Dominicans of the Annunciation from Spain, Antoniennes de Marie and Missionary Sisters of the Immaculate Conception from Canada. The latter conduct a secondary school attended by 500 students, the majority of whom are extern. A boarding school welcomes those girls who come from distant districts.

Bird's eye view of Pucallpa, showing capricious flow of the Ucayali, an affluent of the Amazon.

Photo P. Granger, p.m.é.



Besides teaching in the school, our Sisters make home visits in the surrounding villages. On my very first Sunday in Pucallpa, Bishop Prévost invited me to join a group of Apostolic Ladies and Sisters Aline Quirion and Jacqueline Breault, M.I.C., on an apostolic excursion along the Ucayali, aboard the motorboat *Inmaculada*, property of the Vicariate.

My companions having fitted me out with rubber boots and raincoat, I gingerly climbed on board and stood for a while watching the turbulent muddy waters. As the boat launched out on its journey, I felt a strange interior sensation of churning. But the sight of the captain, Mr. Lopez, calmly steering our craft ahead, reassured me. It takes an expert hand indeed to guide the *Inmaculada* along this



meandering shallow river which narrows dangerously in certain places. Here and there, fallen tree trunks lay across our way. At one point, one of these trees shot out, halfway submerged in the water, its branches emerging in a kind of salute to Our Lady's statue placed at the prow. Mr. Lopez eased down the motor and swung his machete to lop off the obstacle.

Along the banks on either side, small dugouts moored to tree trunks gave indication of the presence of villages. Suddenly, a group of little girls came romping down the river bank, jumped into a dugout, and quickly paddled in our direction. They shouted merry greetings then returned the way they had come.



Typical village on the banks of the Ucayali, in the district of Pucallpa.

Pucallpa Secondary School conducted by Missionary Sisters of the Immaculate Conception.

Dormitory for resident pupils from the Ucayali river district.



It took us several hours to reach Santo Domingo, where the people were expecting the Bishop's visit. A group of men came out in a small boat to greet their distinguished guest. The village streets were gay with flags and bunting. Massed on either side of the road, the children tossed flowers as their first pastor smilingly made his way to the school hall. Pennons bearing the captions "Welcome!", "All together we greet our Bishop", fluttered in the breeze at the entrance.

There is no church or chapel built here as yet, so the meeting took place in the school where an altar of sorts had been set up in the largest classroom. After Mass, this classroom became a reception hall. One of the ladies present read an address. The mayor and his councillors presented the request to be allowed to build a chapel and to add a classroom to the school. This last building caught my attention, because I found it was constructed without a single nail or bolt. Pillars, walls, roof are held together by sturdy lianas. Within its humble precincts, 110 children learn the three R's. I enjoyed their chatter as they gathered around us, proud to show off their knowledge.

Afterwards, we went to take a look at the piece of ground set apart for the future chapel. Piles of timber stood ready in a corner. The Bishop encouraged the Mayor to go ahead with his plans, adding that for his part he was going to contribute nails. At this, shouts of approval went up from the crowd.

It was about 2:00 p.m. when we sat down to the lunch offered by the Mayor and his assistants who ate with us.

As we wanted to reach home before dark, we set out around 3:00 p.m. for the return journey. The people swarmed around Bishop Prévost whom they love as a good father, thanking him profusely for the encouragement given them by his visit to their remote village.

For me, this first missionary trip was a source of deepfelt consolation. The fact that I learned Spanish when I was on the Cuban missions is certainly an asset in this, my new assignment. The people are overjoyed when they discover that I can converse with them in their own language.

Students of Pucallpa Secondary School bid farewell to Sister Claire Garceau, M.I.C., headmistress, recalled to Canada after six years in Pucallpa.





HAITI

"OPEN BOOK AND LIGHTED LAMP"

by a group of Teaching College Students

Basking in the sunshine, Mater Admirabilis Teaching College, Cap Haitien.

In the fall of 1952 was inaugurated, in Cap Haitien, Mater Admirabilis Teaching College conducted by the Missionary Sisters of the Immaculate Conception from Montreal.

The college, a rambling beige-coloured two-storey building, nestles in the foothills of Mont Rouge, facing Bay du Cap, and further on the majestic Caribbean Sea. Its ideal location gratifies us with many a glorious sunrise, when the waters of the Bay are flushed a delicate rose-gold, and many an exquisite sunset when, above shores

of misty blue, the sky glows sapphire and jade green.

Spacious balconies provide natural observatories from which may be admired on one side Carmel and the school for the catechists, and on the other the hills which encircle the good city of Cap Haitien. In a word, there is no spot on earth quite as lovely as our Mater Admirabilis campus or so we think.

After obtaining the official elementary certificate, we pursue our studies another four years.

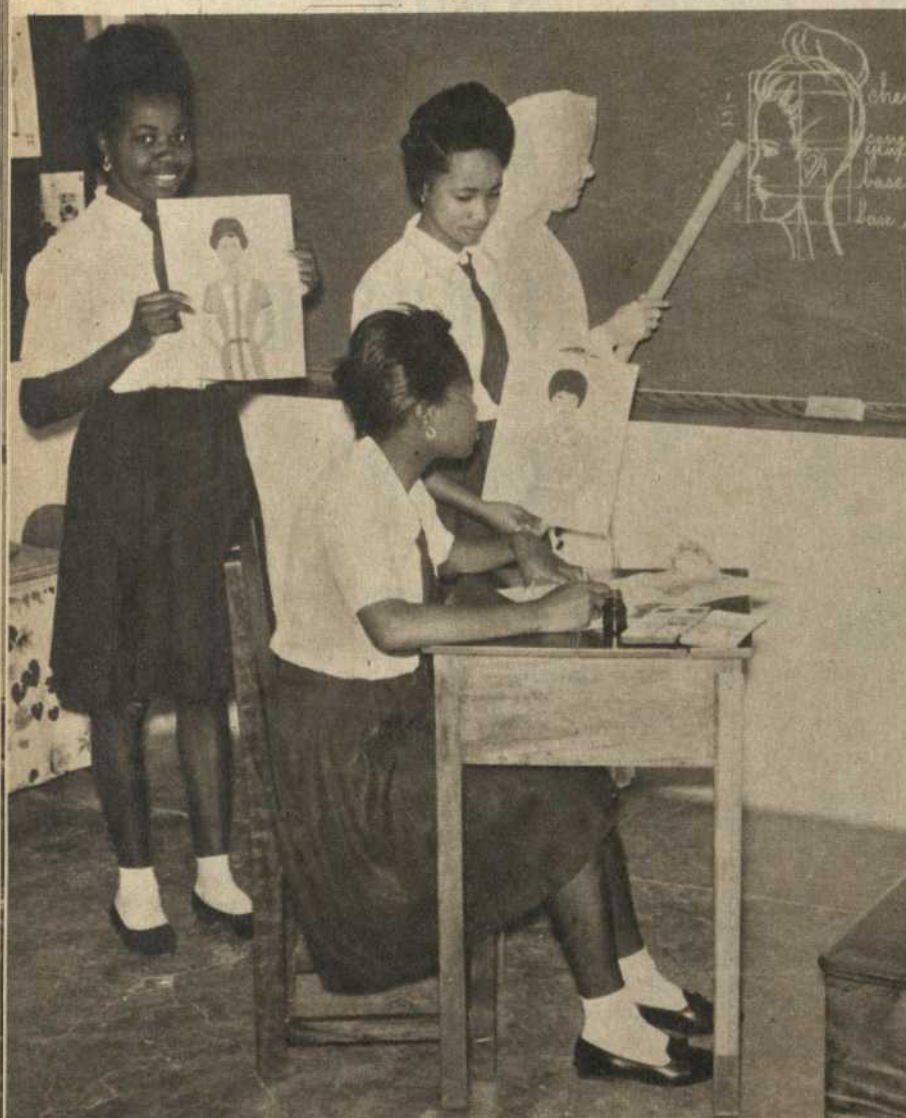
We then sit for final examinations by the Department of Education which, if successful, empower us to receive professional credentials for teaching. Our curriculum embraces French and English literature, mathematics, general and local history, methodology of teaching, psychology, drawing, sewing, domestic science, and religious science.

Our literary club, organized a few years ago, is called "Friendly Gathering". Placed under the direction of the Upper Committee of Coordination, it encourages us to explore cultural fields such as

sport, movies, painting, books, songs, religion. Our volleyball team has several victories to its credit — on nine games played against other schools, our students won seven.

We are regularly invited to attend movies at Regina Assumpta College, in charge of Canadian Sisters of the Holy Cross. These films which are among the best produced are afterwards discussed as to their moral, artistic, technical, and educational value. Various lectures on interesting subjects also widen the bounds of our knowledge in literature, folklore, painting.

A lesson in drawing.



Room for improvement. . .

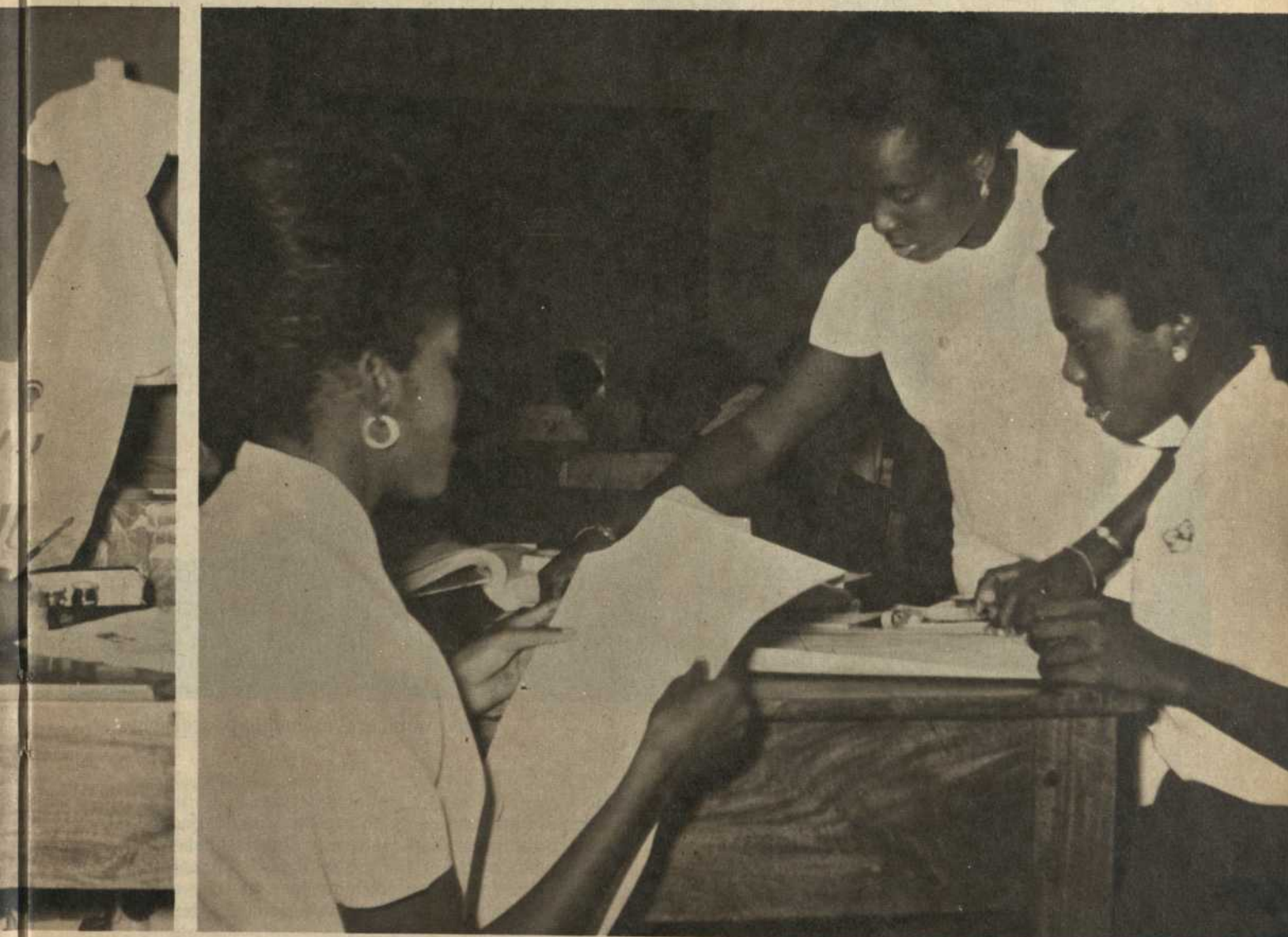


Lately, during a local exhibition, we became acquainted with the primitives, with Picasso, and with our own Haitian artists. We were happy to discover in the latter, many hitherto unknown national values. Lessons in drawing afford us opportunities to present certain personal works — still-life, landscapes, flowers, portraits, miniatures... Sister Thérèse Forest, our teacher in this section, also guides our efforts in handicrafts. Under her inspiration, shells and marine leaves are transformed into pretty ash trays, book holders, work boxes, etc., which we are proud to add to our hope chests.

Dance and song are cultivated with gusto. How deeply grateful we are to Reverend Joseph Augustin (author of Tamboula) whose musical genius has brought to light the riches of our Haitian folklore! To the throb of the conical drums, we merrily dance the *meringue*, the *yanvalou*, the *djumba*, while our voices are raised in the numerous songs inherited from our forebears. We do not, for all that, neglect foreign dances through which the culture of friendly lands is expressed.

Another source of improvement we find in the well-stocked library. Its books and magazines

The art of understanding a pattern taught by Miss Boissette.





The examiners' momentous decision.

keep us up to date on current religious, scientific, and literary events the world over.

The chief social affair of the year at our college is the fashion show, grand finale to the tailoring

courses dispensed us by an expert, Miss Marie Thérèse Boissette of Cap Haitien. This fashion show takes place at the end of the third year. According to the decision of the presiding jury we may or we may not then obtain the professional credentials



Marie Rose School where students undergo practical training.

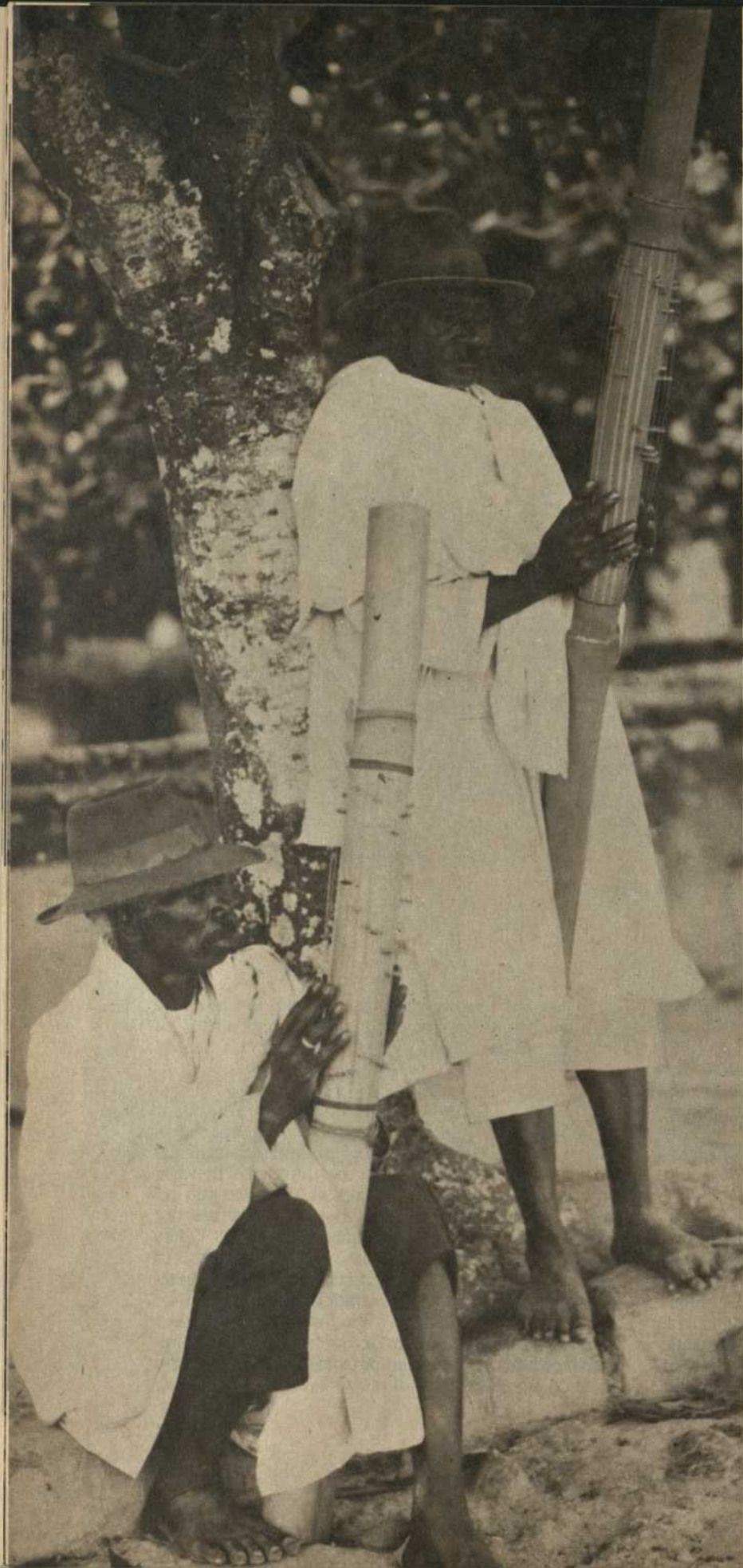
which will allow us to be promoted to the teaching phase of the fourth year.

This resumé of our activities shows that our motto, "Love and Service", is really lived up to. Is not the very marrow of the Gospel contained in these two words? We want them to be the leit-motif of our entire life together with the device inscribed on our coat of arms "Open Book and Lighted Lamp".

An efficient way of being bearers of light in our milieu is membership in the Legion of Mary. At present, forty students are members. Our activities as Legionaries consist in teaching the doctrine to children, visiting the lonely aged and the incapacitated, calling on couples whose marriage needs to be validated in order to encourage them to contact their parish priest. During summer

holidays we usually organize courses for illiterate adults, happy to have thus the opportunity of holding out for others "an open book and a lighted lamp".

In our Mater Admirabilis College we are taught by word and example to open doors. We are shown the value of a wide range of interests in contrast to a narrowly grooved life, the difference between apathetic acceptance of things as they are and inquiry. Above all, we learn that teachers are not mere instruments for instructing children. They are artists seeking to create idealistic youth, to prepare children for lofty citizenship here and hereafter, to whom are committed lives that must be enriched and ennobled. We owe a duty to our country, to mankind, to God. May Mater Admirabilis who is our celestial patroness help us perform it for the greater glory of our Creator and Father.



MALAGASY

MUSICAL

by Sister Angèle Lemaire, M.I.C.

The Malagasy are truly a musical people for whom harmony is part of everyday life. String, wind, and percussion instruments blend in unceasing melodies expressing the most subtle emotions of the people of the Great Isle.

Keenly appreciative of the riches of Malagasy culture, I have tried to learn all I could of the various local instruments which the people call their own, such as the *valiha*, the *lokanga voalavo*, the *sodina*, and the *amponga*. Eager to share with you the cultural values discovered, I will set down in this short essay the result of my researches in Malagasy musical instruments.

First, let me introduce the illustrious national *valiha*, a string instrument, fashioned out of bam-

The "valiha", favourite Malagasy musical instrument.

Photo General Service of Information of Madagascar

HERITAGE



Flute players wearing "lamba".

Photo General Service of Information of Madagascar

boo and nearly always homemade. It is fitted with numerous strings stretched lengthwise, upheld in several places by small bridges fixed to the casing by delicate lianas. The division into unequal lengths expresses the various degrees of the musical scale. Played by experts, it produces weird, hauntingly beautiful music. To achieve a more expressive effect the *valiha* is pressed against the body as this deepens the tone. These instruments are sometimes mounted on small pedestals. Some zithers are made out of tree bark and may be used in orchestras although they are in more general usage as instruments affording personal recreation. What the guitar is to the Spaniard and the Filipino, the *valiha* is to the Malagasy.

The *lokanga voalavo* resembles the violin, king of western orchestras. It cannot, however, stand comparison with it as far as sonority is concerned. In reality,

it is a much simpler instrument with only three strings, twisted out of raffia, stretched over a wooden bridge. A small gourd is attached to the casing for resonance, and the instrument is played with the fingers, not with a bow. It is the favourite accompaniment of folk songs and dances.

Madagascar possesses a great variety of flutes. The *sodina*, used throughout the land except in the south, is the most popular. A crude, homemade affair fashioned out of a length of bamboo or reed, with several apertures and plugs it is a faithful friend of the Malagasy from childhood to adulthood. The quality of its music evidently depends on the quality of the instrument. Simple though it seems, it takes years, for the foreigner at least, to learn how to use the *sodina* expertly.

Flute players called *mpitsoka* are greatly in demand to accompa-

ny the *mpilalao*, leaders of the dance. They open festivities with trilling sounds, as if they were seeking a rhythm fit to please the dancers. Suddenly, a long, clear pipelike call bursts forth; it acts like the baton of an orchestra conductor. A frenzied rhythm punctuated by the bass of the *amponga*, huge drum, sets the dancers' feet flying.

Drumbeats and singing in the distance — these are some of the notes in the age-old chant of the great Isle. Here drums come in all sizes and shapes. The *amponga's* rhythmical tum, tum, tum, tum; tum, tum, punctuates joyous and mournful occasions. It is made out of almost anything on hand; frying pan, pottery jar, half of coconut shell, section of tree trunk over both ends of which a skin is carefully adjusted... Besides this primitive instrument, there are a great variety of more modern

drums whose syncopated beat accompanies folk dances. But the *amponga* is not merely an instrument of pleasure; its low rumble becomes the voice of duty calling

musical sound. In olden times, this instrument was used by the royal palace night guards who made their rounds singing and playing on the *lamako*. The palace

instrument is the accordion widely used on popular festive occasions.

Music is a means to better understanding of the other peoples of the world. Folk songs, folk

Photo General Service of Information of Madagascar



The "amponga's" rhythmical tum tum tum punctuates joyous and mournful occasions.



Played by Malagasy youth, the western guitar is stealing the show.

the children to school or the Christians to religious offices.

The simplest of percussion instruments, the *lamako*, consists of the skull of a cow. The jaws are manipulated in such a way as to produce a clacking, more or less

inhabitants apparently liked being lulled asleep by these quaint sounds!

Modern Malagasy orchestras have borrowed many western instruments including the violin and the bass drum. Another favourite

dances, aboriginal music serve as so many windows into the life of the people of the lands where they originated. Listening to the haunting melodies of the Isle, I seem to hear the throbbing heart of Madagascar.



MALAGASY REPUBLIC

“GIVE US OUR DAILY RICE”

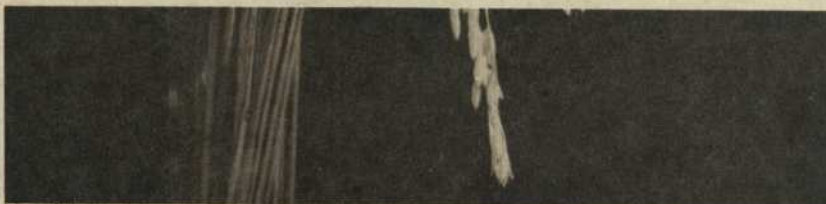


Photo General Service of Information of Madagascar

During this International Rice Year, I am sure you would enjoy making the rounds of the great rice fields which spread throughout the Malagasy Republic. So, here we are, your willing guides, ready to explain the ingenious and somewhat rudimentary methods used by local rice growers.

According to an old Malagasy legend, rice is a food fallen from heaven. “One day, the daughter of *Zanahary* (God) came down from heaven and rested on a mountain slope in the upper tablelands. She had brought along a rooster and a hen which had been crammed with *paddy* (unhulled rice). Feeling hungry after her journey, she killed them

and ate their meat. The undigested *paddy* fell to the ground where it eventually germinated and multiplied. Such is the celestial origin of rice.”

Less poetic in outlook, scientists tell us that the Malagasy first became acquainted with the grain, probably thanks to the coming to their shores of men from the Far East. One thing is certain — rice fields are the greatest wealth of the inhabitants and rice is their staff of life. String beans and Cape peas are also in great demand, but merely as seasoning which, at a pinch, may be done without. However, when the rice harvest has been meagre, maize comes in as an appreciated stand-by.

PREPARING THE RICE FIELDS



Photos General Service of Information of Madagascar



Flooded rice fields made ready for the seedlings: a herd of "zebus" is let loose to pound the soil smooth.

The farmer and his wife with head-borne loads of seedlings go out to the field





Seedlings are transplanted. Sister Angèle Lemaire (rear) looks on.

Rice fields crisscross the large plain surrounding Tananarivo; others are carved in the flanks of verdant hills. Like wheat or barley, rice is grown from seed. It requires a great deal of water, except the dry variety, and a warm and moist atmosphere. The rice fields yearly present a spectacular play divided into three acts.

The first act is played in April and May, when the farmer prepares the seedlings. After being

soaked till it is on the verge of sprouting, the grain is sown thickly in small patches flooded every night to a depth of two or three inches and dried by the sun during the day. This initial act is usually accompanied by prayer on the part of the sowers, «May this seed reach maturity. Bless our fields and grant us a lush harvest.» In fifty days or so, the patch is covered with sturdy plants about three inches high whose fresh, brilliant green gladdens the eye.

Among the plantations of man, nothing exceeds in loveliness well-kept rice fields.



Meanwhile the fields are worked over with *angady*, long narrow hoes. All the day long, the men labour in the hot sunshine, making sure that every lump of earth has been duly displaced. Their work is made easier by the fact that the red earth is soft and easy to handle.

Next, the various sections are flooded and the *zebus* are let loose in them. The men shout, gesticulate, pull the tails of the excited animals causing

them to rush in a stampede. That is just what is required, for under their pounding hoofs the soil becomes smooth and ready to receive the tender seedlings.

Now all is set for the second act performed mostly by women. The young shoots, *ketsa*, are pulled up, washed free of clinging earth, and carefully planted in tufts, usually leaving a foot between each tuft, as well as between each line. The women work for long hours, up to their knees in mud and water.

Towards the end of May or the middle of June, comes "operation puddling", when women and children again move into the green fields to remove the weeds and all kinds of aquatic plants.

For their part, the men control the irrigation system and keep a sharp lookout on the two mortal enemies of growing rice plants — rats and cardinal birds. Scarecrows in general usage are not always sufficient to ward them away from the tempting grain. Children then zestfully take over.

Among the plantations of man, nothing exceeds in loveliness well-kept rice fields. Not only do they reflect the blue of the sky which is denied to fields of potatoes or artichokes, for instance, but they react to human care with a sensitiveness which gives them added charm day by day. When the grain begins to turn a golden yellow, water is withdrawn from the fields which are allowed to dry during ten days or so.

The crowning third act comes off in August when the grain is ready to be cut and bound into sheaves. There is no merrier season than this for the hard-working Malagasy farmer. Relatives and friends are invited to share in this last operation which falls to the men. Once again household gods are invoked:

Sambasamba Andriamanitra, O gods we praise you!
May our rice be securely stored in our barns!
Long may we live, O gods!
And may each harvest be good!

Formerly, the first sheaf was always offered to the king. At present, the Festival of First Fruits, *santa bary*, continues to be held. On this day, delegations of villagers wearing their finest *lambas* and carrying ripe ears of rice file through the streets, headed for the mayor's office. Musicians play their liveliest tunes as they accompany the cortege. After the exchange of mutual congratulations the officials offer monetary rewards, then all joyfully disperse.

Photo General Service of Information of Madagascar





The precious grain is cut by hand.

Photos General Service of Information of Madagascar



Relatives and friends gather for threshing bees.

Now that everything is in order, the men can proceed with the harvest. The urgency of this period is best expressed in a quaint local proverb, "It's just as if pearls had been spilled on the ground and people were rushing to pick them up!"

On the occasion of the harvest, the Malagasy are all agog. Sheaves are arranged to the best advantage to shed rain and are left to dry thoroughly. Then the women and children bear them on their head to the threshing ground. Put away into silos or barns according to the customs of the various districts, rice is winnowed by hand as housewives require it for daily use.

As an article of diet, rice has been allotted as superior to almost any other cereal or vegetable. One fourth of a pound of raw rice will yield more than one pound of solid and nutritive food. The removal of the cuticle in order to procure the pearly white grain as the Malagasy like it also removes part of the protein, fat, and mineral matter as well as a large part of the Vitamin B. Even so, polished rice remains a valuable food.

The Malagasy cook it in the fashion of their ancestors. Before placing it over a fire of twigs built in the courtyard on a hearth made of three bricks, they carefully wash it in cold water. It is then cooked with clear water covered to about two thirds of its quantity. Brought to a boil very quickly, it is kept at boiling point for about twenty minutes. Rice, it is said, tastes best when cooked over faggots or a wood fire. It is served "hot in the pot" with fragrant herbs. Once or twice a week, meat is served as a side dish, the Malagasy being particularly fond of pork. The breakfast rice is cooked with a larger quantity of water which gives it the taste and appearance of gruel. Among the poor, rice is served at only two meals a day, maize mush being eaten in the morning.

When rice crops are abundant, all goes well with the Malagasy. Unfortunately, crops seldom are abundant. Border dikes crumble, droughts occur, typhoons or cyclones destroy the growing grain. This drama is yearly enacted. There is only one remedy — the farmers must be convinced that it is to their advantage to adopt modern techniques of growing rice.

The problem of ensuring abundant rice crops is not peculiar to Madagascar. It is for millions of rice-eating people the world over that FAO has dedicated 1966 as International Rice Year. Through-

out 23 rice-producing countries then, efforts will be made to produce bumper crops thanks to improved seed, better water distribution, greater use of

When rice crops are abundant, all goes well.

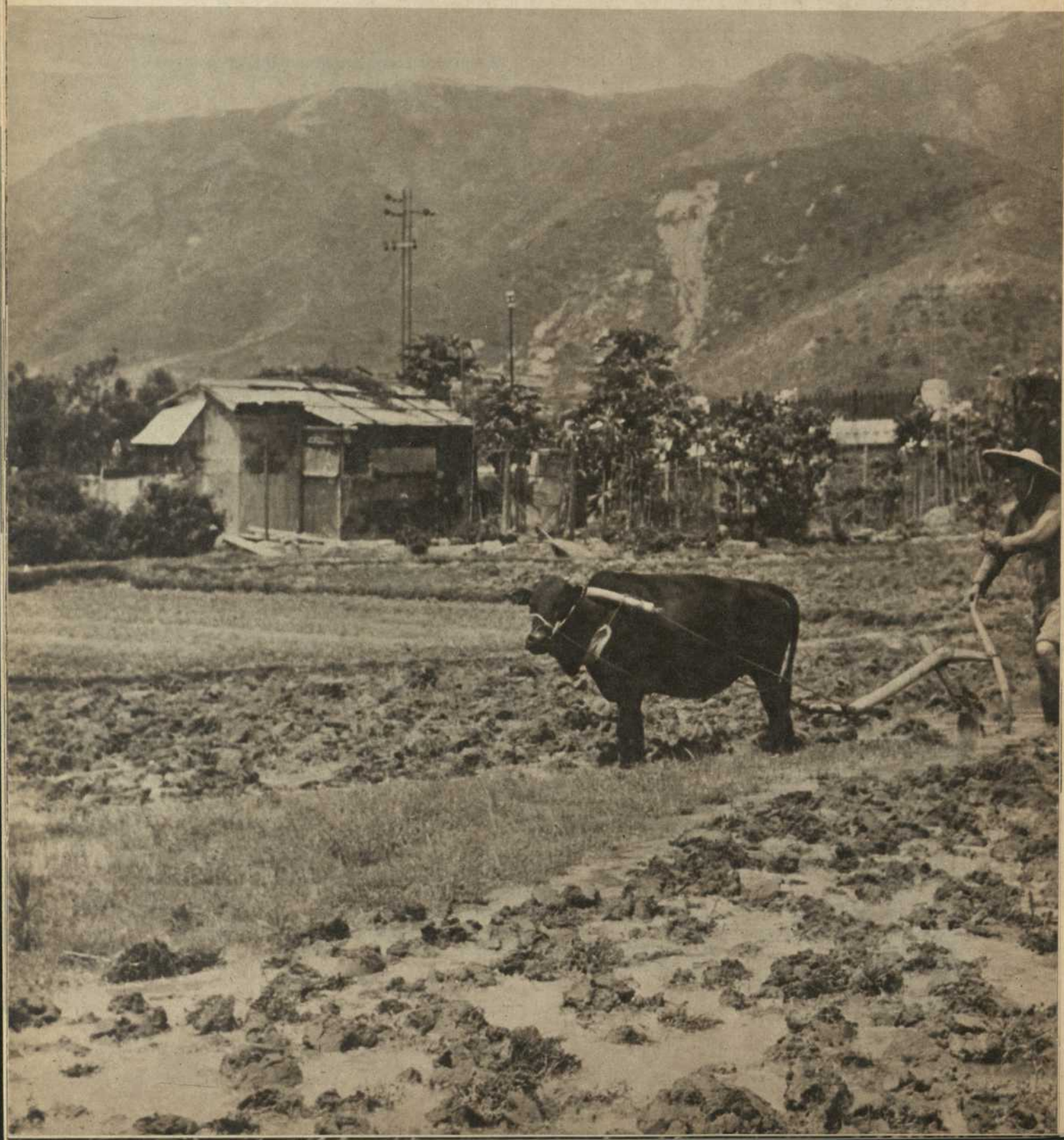


Photo General Service of Information of Madagascar

fertilizer, mechanization programmes, pest and disease control, and better methods of marketing and of storage. Through science and technology, God will increase the yields of rice fields everywhere and provide his children with their daily rice.

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MAINSTAY OF LIFE FOR



MILLIONS

KOWLOON, HONG KONG

by Sister Blandine Simard, M.I.C.



A farm in the new Territories.

To eat rice in China is synonymous with taking a meal. There, the equivalent of "How do you do?" is "Have you eaten your rice yet?" "He cannot eat his rice," is tantamount to saying that a sick man is indeed poorly.

For all the different conditions of rice the Chinese have special names, and again not only does one word do duty for cooked rice but the gruel-like drink made from boiling a small quantity of rice in a large quantity of water has a distinctive name of its own. Breakfast is *chiu fan*, morning rice, while *ye fan* or *man fan*, late rice, stands for dinner.

Origin

Where does rice come from? Its discovery is due to the farmers of the neolithic period. These early inhabitants of the Middle Kingdom had no idea how to prepare the ground before sowing broadcast the seeds of the wild rice which was their sustenance. Even at present, among so-called primitive

Plowing rice fields in Shatim,
new Territories, in Hong Kong



In the peaceful dawn, the farmer is already at work pulling up seedlings.

tribes of Asia and of Africa, this wild rice known to botanists as *Oriza Sativa* still constitutes an important article of food. It took man hundreds of centuries to learn the difficult art of cultivating rice in a systematic manner.

Rice cultivation

A Chinese proverb has it that rice, in order to thrive, must have "its feet in water and its head in the sun". There are at least 5,000 varieties.

The culm of the rice is from one to six feet high, annual, erect, round, and jointed; the leaves are large, firm, and pointed arising from slender, finely striated sheaths. Flowers are disposed in a large and beautiful panicle somewhat resembling that of oats. Rice can be cultivated only in warm climates, where it is said to yield six times as much as the same space of wheat lands.

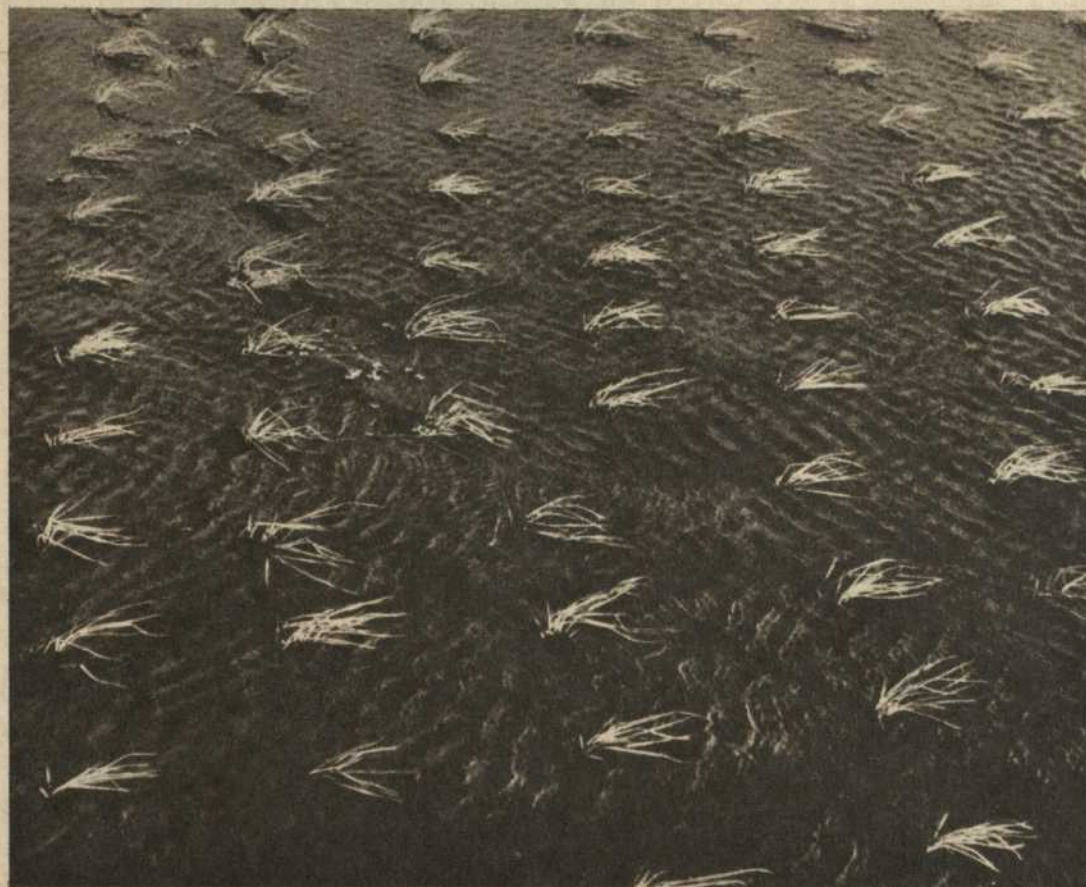
Processing

After the grain has ripened, it is harvested and threshed, then it "enters the dance" passing through several fans and shaking-sieves. When the husk has finally been removed, the grain is polished much as we polish silverware. This is done by revolving cylinders into which it is thrown against rollers covered with sheepskin. When it leaves these cylinders, the rice is white and polished and ready for market.

Nutritious value

Speaking of rice as a food item, an Italian author wittily observes: "I can hardly imagine anything more insignificant than a tiny dry grain of rice... Nevertheless, thrown into the crucible of the frying pan, married to white onion, moistened with savoury meat stock, progressively puffed up under the continuous action of vapour, the insignificant grain eventually becomes a 'pearl' appreciated by gourmets..." In Europe, rice is considered a treat, a light and tasty dish; in the Far East, it is valued as the staff of life by both rich and poor.

The nutritive value of rice is equivalent to four times that of the potato, for instance. Of all cereals it contains the most starch, but it is almost entirely deficient in gluten and in nitrogenous elements. As it is easily digested, even infants may



Cradled in mud, the young shoots soon straighten up and thrive.



Taiwan harvest.

The island is one of the great rice producers.

Photo Information Service of Chinese Republic

safely eat it, cooked in vegetable broth. Invalids and old people partake of it with relish. So do coolies who derive from it the vigour and resilience they need in their backbreaking labours.

All parts of rice are of use. In certain regions, the husks are utilized as fuel or for the production of gas. The refuse of husks and broken grain forms a valuable cattle food. Elsewhere, rice straw goes to make hats, screens, sandals, mats... Rice is

also used in the manufacture of starch and vinegar. From it the Chinese distil a strong wine called *shemshu*.

One third of the human race — 1,100,000 men — eat rice as their staple food. A much quoted Chinese proverb says, "Eat your rice in peace. Heaven will provide the rest!"



Snug straw roofs of farm houses, Gokayama, Japan.

AIZU, WAKAMATSU

STRAW — CINDERELLA PRODUCT OF JAPAN

by Sister Lucie Paradis, M.I.C.

Although straw may be considered as a Cinderella product in the hustling Japan of today, it is still in everyday use, not in the great urban centres, but in the quiet, conservative countryside. There the people continue to live close to a friendly nature, catering to their every need. God who garbs in splendour the flowers of the field provides the farmer, thanks to "Sister Straw", with a snug roof overhead, neat flooring for his home, and wherewith to cope with glaring sunshine, sultry rain, and drifting snow.

Seen from a distance, Japan's remote villages resemble clusters of old-fashioned beehives. Each little house is capped with straw. Inside, the floor



The "tatami" are woven of rice straw.

Sr. Paradis congratulates farmer's wife on her straw hat.



On rainy days, the "mino" keeps the farmer dry.



This straw rope hangs at temple entrance. Faithful pull it to ring gong.





is made of *tatami*, thick straw mats, cool and comfortable. These mats being always the same size — six feet by three — the area of a room is usually computed by the number of mats. Thus you hear of a six-mat-room, a ten-mat-room...

During the summer months, more particularly, the farmer and his family make daily use of straw in several ways. To guard against the burning rays of the sun, they wear the wide-brimmed *kasa*; when rain pours fertility over the rice-fields, they put on *mino*, light straw overcoats; at work in the fields, they use *waraji*, straw shoes, tightly bound around the ankles to protect their feet. When evening shadows fall and the family gathers in the living room, straw fans help cool off the heat of the day.

In the early dawn, hawkers make their rounds, in every town and village, crying out their wares in a singsong voice, "*Natto, natto.*" Busy housewives rush out to buy their quota of this, to the Japanese, delicious tidbit consisting of beans fermented inside straw containers.

When winter visits our northern regions, straw comes in handy once again. Snowfall is nearly always heavy in the good city of Wakamatsu. Snow plows being practically non-existent, each householder, shod in huge straw boots, beats a path leading up to his or her house and the length of street running in front. Do not attempt this chore unless your lungs are sound and your heart strong! Towards eight o'clock, streets and lanes have usually been beaten smooth by willing straw-booted feet.

Straw occasionally finds itself being put to nobler usage. Thus, it forms part of the New Year decorations under the shape of thick ropes twisted into various patterns. *Shimenawa*, sacred ropes, are also hung in front of Shinto shrines as homage to the gods.

Tourists who have visited Japan may exclaim, "But, we have never seen any of these things you mention." Perhaps you have not, because you were content to visit glamorous cities where such things are not to be seen. As for myself, I thank God every day for the wonders He performs, from the swinging spheres in space to the humble straw of the fields. May the Japanese soon learn to sing in unison, "All ye works of the Lord, praise and exalt Him forever."

In northern Japan, huge straw boots are used to clear snow from the roads.



The noble shrine of Ise flawlessly capped with golden straw.



The Greatest

September 28 is a national holiday in free China. Schools, bank, and government offices are closed. At seven o'clock in the morning, a group of solemn gentlemen in the Chinese full dress, long gown and cardigan over-jacket, gather in the Confucius Temple of every city. The ceremony is usually conducted by the mayor or, in the provincial capital, by the governor. Musicians play instruments which date from 2,500 years ago, and boy students dance to the sedate tunes, holding a pheasant's tail feather. Three slaughtered animals — a whole ox, ram, and boar — are offered as sacrifice. The ritual, following details set down by Confucius himself, lasts about an hour. When it is over, the crowd that has been waiting outside swarms into the ornate palace style building, opened only once a year for the occasion, to look at the wooden tablets, sacrificial vessel, and instruments. The place is packed all day, for it is Confucius' birthday, designated Teacher's day by the government of the Republic of China.

Few civilizations of the ancient world had any scholastic or historical figure comparable to Confucius. Certainly, no other individual in Chinese history has so deeply influenced the life and thought of his people or so strongly molded their mind and character. A dozen philosophies flourished at the time of Confucius, but were preserved only by fragmentary records; scores of religions also prospered from Buddhism and Taoism to Zoroastrianism and Nestorianism, but the doctrines of Confucianism prevail even to this day. A Chinese may profess himself to be Taoist, Buddhist, or Christian, but deep down at heart he is first and last a Confucian.

Teacher China Ever Had

by Wu Chih-Jen

He argues that Confucianism is not a religion, hence there is no conflict between his philosophy of life and his religious faith.

If one was to characterize in a word the Chinese way of life for the last two thousand years or more, the word would be Confucian. Just how it came to be so is not easy to explain. Confucius did not found a religion. He never taught his disciples to believe in God or in any supernatural force or being. He did not write many books; at most only one of the Confucian classics can be attributed to him. He was not a political success during his lifetime.

And yet from the second century B.C. to the present day, Confucianism has been synonymous with learning in China. Confucius was referred to as *ta chen chih-cheng hsien shih*, "the all-encompassing, supremely sagacious late master". His temple could be found in every one of China's two thousand counties, used by the commissioner of education as his office as late as the Manchu dynasty. Emperors came and went in China, but the Kung family—for Kung is the last name of the great master—can boast that their kingdom of learning never changes.

Who was Confucius and what he taught?

Confucius is the Latinized name of Kung-futzu—his surname being "Kung" and "futzu" meaning master. Born on the 27th day of the 11th moon in the 22nd year of Duke Hsiang of Lu (551 B.C.), he was given the name of Chiu, meaning "hill", because there was a noticeable convulsion on

his head. His literary name was Chung-ni.

The father died when Confucius was only three years old, and the boy was brought up by his mother. From childhood, he liked to play at performing sacrificial ceremonies and offerings as adults did. At fifteen, he made up his mind to become a scholar. It was around this time that his mother died. He was married at nineteen and became a father the following year. He had no recourse but to seek some kind of work.

Expert on rites

At first, accountant in a granary, he later became keeper of a grazing ground. Prosaic as these occupations were, he did everything with the aplomb of a professional: his accounts came out with no discrepancies, and his sheep and cattle multiplied and grew fat. Confucius used these formative years to learn from everyone about everything. When he got a job as a clerk in the memorial temple of the Duke of Chou, he attended all the ceremonies and would ask tirelessly about every detail of the ritual. Soon he acquired a reputation as an expert in ancient rituals, and disciples started to flock around him.

Confucius' preoccupation with rituals requires explanation. The original word for ritual is *li*, which means sense of propriety, the order of things, and in the late Ku Hungming's opinion, it should be translated as "moral and religious institutions (of the Three Dynasties)". In fact, Confucianism has been known in China through the centuries as *li chiao*, the religion of *li*, or of ritual. This

conception of *li* meaning much more than mere ritualism, is Confucius' central theme for an ideal social order. Throughout his life, he sought to restore a social order based on love for one's kind and respect for authority, of which the social rites of public worship and festivities in ritual and music should be the outward symbols.

From the ancient legends, Confucius selected as his ideals the sage kings Yao, Shun, Yu and King Tang, founder of the Yin or Shang dynasty, and above all the great ancestors of the ruling house of Chou, Kings Wen and Wu, and the Duke of Chou. With the beginning of Spring and Autumn Period, the feudal system was crumbling. There were hundreds of duchies, baronies and townships which had emerged as independent states. The stronger were growing in power and constantly warring with one another. The king, who was the symbol of the Chou Dynasty, had been reduced to a mere puppet. Indeed, many powerful dukes usurped the title of king, a practice made universal during the Warring States Period that followed.

This kind of political and social chaos led to the most creative period in Chinese thinking. Between the sixth and third centuries B.C., a hundred philosophical schools flourished in China, ranging from Taoist, Legalist, Sophist, Stoicist, Hedonist, Naturalist to Confucianist, known in his own time as *Ju*. Confucius held his ideal rulers—Yao, Shun, Ye, Tang, Kings Wen and Wu and the Duke of Chou—as embodiments of humanity and of the perfect virtue that he advocated. Their deeds and their reigns re-

presented, in his opinion, all that was wise and good in Chinese history and society.

Confucius attributed all the ills of his day to the fact that leaders of society had neglected the old rites, were performing them in-

correctly, or usurping rites and ceremonies to which they were not entitled. He believed that the neglect and abuse of the rites reflected a deepening moral chaos and the beginning of spiritual darkness. Such was the state of affairs in his native place of Lu.

The Duke Chao of Lu ascended to the throne at nineteen, too young to attend to his duties. Political power, therefore, fell in the hands of three of his ministers who were brothers, Chi Sun, Su Sun, and Mung Sun. Of the three, Chi Sun was the most unruly and unprincipled, using the ritual and music of the throne at will, driving Confucius to exclaim, "If this situation is to be tolerated, then anything can be tolerated!"

Sculptured porch of Confucian temple in Taipei.



Way of government

Not long afterward, Duke Chao, was deposed by Chi Sun, and Confucius left in disgust. He had an audience with Duke Ching of Chi, who asked him, "What is the way of government?" Confucius' answer was plain, "The king should be like a king, the ministers like the ministers, the fathers like fathers, the sons like sons." He meant that if everyone keeps to his place, the natural order of things will be preserved, and social and political stability will ensue. Duke Ching was impressed with Confucius, but could not make use of his talents because of objections from his ministers.

From Chi, Confucius returned to Lu, where Duke Ting had just become ruler. Chi Sun was still in power, but he in turn was being undermined by Yang Huo who tried to enlist Confucius's services. Confucius subtly fended off all invitations because he could not reconcile himself to the idea of working for Yang Huo. When Chi Sun regained control, out of gratitude he made Confucius *Ssu Kou*, secretary of justice, one of the six highest ranking social positions. He was then fifty years old, vigorous, and full of energy. Two episodes stood out during his term of office: the conference at Chiaku and the Taming of the three Huans — Chi Sun, Su Sun, and Mung Sun.

Prime Minister

In 498 B.C., Confucius was promoted to be prime minister. He was then 55 years old.

According to Shih Chi: "After three months of his premiership, the mutton and pork butchers no longer adulterated their meat, men and women followed different lanes in the streets. Things lost were not stolen, and foreigners visiting the country did not have to go to the police, but all came to Lu as to a country of their own."

This state of affairs alarmed the neighbouring state of Chi, which then sent a present to the Duke of Lu of eighty of its prettiest maidens, and of one hundred fine horses. The Duke accepted the gifts and soon began to neglect his duties, even forgetting to make his sacrifice to heaven and then share the gift with his ministers. Thereupon, Confucius quit and started on travels which took him and his disciples to many states for the next fourteen years.

The wandering years bespoke better than anything else the character of Confucius. He was not only a scholar, but a man of positive political ideals with a burning desire to see them materialize.

Many rulers in subsequent years sought his services, yet he would rather spurn their offer than grasp at any opportunity. Sometimes, even his own disciples had doubts that he really wanted to put his political concepts into practice and build his ideal society. When he was sixty-eight, he packed up his political aspirations and went home to Lu where for the next five years he devoted himself to teaching and editing the classics.

Before Confucius' time, education was a privilege of the aristocracy. Advocating that "where education took root, class distinction would not exist," Confucius was the first person to bring



Photo Information Service of Chinese Republic

National celebration on Confucius' birthday in the Taipei temple.

knowledge previously reserved for the temples of the ruling class to the market place of the common men. He taught over a period of forty years some three thousand pupils, of whom seventy-two mastered the "six arts"—ritual, music, archery, driving of chariot, history, and mathematics. They came from all over China. It was something unheard of before him, and the popularization of learning

produced the unexpected effect of cultural unity for China.

The six classics

For use in teaching, Confucius edited the "six classics". They were: *Shi Ching* (Book of Odes), a collection of 305 songs and sacred anthems, said to be chosen from more than three thousand; *Li Chi* (Book of Rites), allegedly a record



Traditional court ceremony held in ancient times.

of government system and rituals in the early Chou Dynasty; *Shu Ching* (Book of History), composed of early historic documents, chiefly king's proclamations, the earliest of Chinese documents and the most archaic in style of all the

classics; *Chun Chiu*, (Annals of Spring and Autumn), written by Confucius, a bare chronicle of events from 722 to 481 B.C., based on the history of the State of Lu. The only work attributed to him, *I Ching* (Book of Changes), the

philosophy of mutations in human events, originally a divination system based on changing arrangements of the lines of an octogram, but which developed into a full philosophy for human conduct in various circumstances; *Yueh Ching*

(Book of Music), a book which has been completely lost.

The Book of Music no longer existing, the classics were reduced to five. Later on, two chapters taken from the Book of Rites became two independent books: *Ta Hsueh* (The Great Learning) and *Chung Yung* (The Golden Mean). But the most popular of all was *Lan Yu* (Analects of Confucius), a collection of the master's sayings recorded by his disciples. A century later, Confucianism found its most effective spokesman in Mencius (372-289 B.C.) who has since been regarded by the Chinese as their "second sage". His disciples collected his sayings into a book called *Mencius*. Together these volumes form the treasure of Confucian teachings as well as of classical Chinese learning, and are known as the "Four Books and the Five Classics".

In 479 B.C., Confucius died at the age of seventy-two. He was buried in Lu, in the present city of Chufu. His disciples all observed the traditional mourning of three years by living in huts beside his grave.

Confucius advocated humanism. He recognized that "the measure of man is man". The central tenet of Confucian teaching is *jen*, humanity, benevolence, or perfect virtue. The late Ku Hung-ming rendered this word as "moral sense", which is probably closest to it. The other tenet is *shu*, tolerance or reciprocity. Confucius repeatedly said, "Do not do unto others what you would not have others do unto you." In explaining *jen*, Confucius listed five virtues: "Courtesy, magnanimity, good faith, diligence, and kindness. He who is courteous is not proud, he who is magnanimous wins the multitude, he who is of good faith is trusted by the people, he who is diligent attains his objective, and he who is kind can get service from the people." On

another occasion, when asked about the meaning of *jen*, he replied in two words, "Love men".

The ideal man

Confucius' ideal man is the *chun tzu*, or gentleman. He is not aristocrat, but merely a kind and gentle man of moral principles. He is a man who loves learning, who is calm, perfectly at ease, constantly careful of his own conduct, believing that by example he has great influence over society in general. Confucius said, "The gentleman makes demands on himself; the inferior man makes demands on others."

These ideas of Confucius have dictated the development of Chinese history for the last centuries. They not only exerted a vital influence on the Chinese way of life, but also on that of Korea, Japan, the Ryukyus, and Vietnam. For the last eight hundred years, the Confucius classics have been the basic text in Chinese education known to every school-age boy or girl. Coupled with the examination system peculiar to China, the study of these classics provided the only means for young men of ambition to distinguish themselves, to ascend to official positions, and to reap the awards of life. In old Chinese society, Confucian scholars, *shih*, occupied the highest position, before farmers, artisans, and merchants.

Old order changes

Then came the nineteenth century, and Europe knocked at China's door. The old empire, built on an agricultural society, held together by Confucian ethics, crumbled before western gunboats and manufactured goods. Inevitably, there were people who resented the changes that had to be made, and what better defence than to use Confucianism as a shield against the onslaught? The revo-

lution of 1911 was more the beginning of a social and cultural transition than an immediate political or military change-over.

Confucianism was the center of the old order, and it thus became, in the eyes of the impatient reformists, the main obstacle on China's road to modernization. During and immediately after World War I, the new culture movement swept across the country. Slogans such as "Down with the Confucian shop" and "Welcome, Mr. Science and Mr. Democracy" were plastered on the walls. Confucian scholarship also suffered a setback through the work of historians and archeologists who chipped away bit by bit the authenticity of certain parts of ancient Chinese history.

Ethical guidance

In time, China went through all the agonies of a difficult transition, social as well as political, spiritual as well as material. The Chinese have now regained their confidence and self respect, and can afford to look back and laugh at their own extremes. The leaders of Kuomintang, both the late Dr. Sun Yatsen and President Chiang Kai-shek, have always upheld the value of Confucian teachings, particularly the ethical standards. Confucian classics have come back to the curricula of universities and colleges, as examples of classical writing and as textbooks of an ancient philosophy. As a political system aiming at the restoration of a feudal order, Confucianism is long out of date. But as a system of humanist culture, as a fundamental viewpoint concerning the conduct of life and of society, and above all, as a way of life which has proved its value, there is no doubt that it is still very much alive, and dear to the heart of every Chinese.

Condensed from *Free China Review*,
September 1962





HONG KONG

MOON CAKE FESTIVAL IN CHINA

On the fifteenth of the eighth moon, the Chinese observe as a national holiday the mid-autumn or Moon Cake festival. It is a noisy and colourful celebration with spectacular displays of rockets and gorgeous parades of dragon dancers.

Under the supervision of elderly matrons, the young women and girls of each household erect an altar in the courtyard, garnishing it with the customary offerings of round fruits in compliment to the shape of the planet. In the centre, they place a dish containing thirteen moon cakes, one for each month of an intercalary or *full* year. A tea and wine pot are added later, when the worshippers have all assembled. As soon as the full moon is well above the horizon, the women in turn taking the teapot in hand, bow three times to the Queen of Night, then pour out a libation on the ground. Women alone take part in this rite which is essentially feminine. The festival is always held at the moment when the influence of the sun, emblem of the male element, is in its decline.

Several legends are associated with this festival. One of them relates that an archer called Hau Ngai once obtained an elixir which had the power of conferring immortal life on whoever absorbed it. His wife, the comely Sheung Ngo, having discovered the elixir in her husband's possession determined to avail herself of its wonderful properties. Seeing her about to drink it, Hau Ngai gave chase, and in

餅月山金新

年餘卅譽馳



月蓉蓮黃蛋

During the mid-autumn festival this picture is hung in all houses where moon cakes are served.

his annoyance tried to shoot her with an arrow. Just as he was about to catch up with her, she hastily quaffed the potion and was swept up into the heavens to become queen of the moon.

Another legend explains the first use of the moon cakes and lanterns at this festival. During the fourteenth century, the northern Chinese rebelled against the Mongolian rulers of the Yuan Dynasty. One of the methods used by the rebels for passing messages was to insert them in moon cakes. Lighted lanterns indicated whether a person had decided to take part in the revolution or to abstain.

From her eerie realm on this festival, the "queen of the moon" can enjoy the wonderful sights in Hong Kong. Paper shops are gay with lanterns for sale, and bakeries are piled high with boxes of delicious moon cakes. A fiery dragon dance, twists, and swirls along the streets, lined with enthusiastic onlookers. The dragon is usually preceded by fifty or sixty children swinging lighted lanterns from poles.

Each of the great Chinese festivals has its own particular dish, but none is more popular than the round cakes in circulation at this time of the year. They somewhat resemble our own pork pies, but the casing is of a greyish hue in honour of the moon's vapoury countenance. They have a basic filling of sweetened bean paste, finely powdered lotus seeds, sesame paste, yolks of salted ducks' eggs, chopped pork, and various other ingredients. In all, there are upwards of thirty varieties.

On this joyful occasion, visits are paid to relatives and friends. As no one enters a house empty-handed, a box of these delicacies is left in exchange for the hospitality received. In this way, every household enjoys a variety, contributions being representative of shops all over Hong Kong.

Among the fruits eaten at this festival are melons and pomegranates whose many seeds evoke the number of children each family would like to have, apples and grapes, symbols of fertility, and peaches, pledges of longevity.

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Missionary Sisters of the Immaculate Conception

CANADA

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Cote des Neiges, Montreal 26
PROVINCIAL HOUSE, 5550 Louis Colin Street, Montreal 26
NOVITIATE, Pont Viau, Laval City
OUTREMONT, 314 St. Catherine Road, Montreal 8
CHINESE HOSPITAL, 355 Faillon St., East, Montreal 10
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

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103 Austin Road, Kowloon, Hong Kong
MOUNT GOOD HOPE SCHOOL,
Clear Water Bay Road, Kowloon, Hong Kong
NOVITIATE, 125 Waterloo Road, Hong Kong

TAIWAN

KUANHSI, 83 Cheng I Lu, Hsinshu Hsien,
Taiwan, Republic of China
SHIH KUANG TSE, Hsinchu Hsien,
Taiwan, Republic of China
TAIPEI, 363, An Tung Chieh, Taiwan, Republic of China
SUAO, 36 Chung Cheng Rd., Suao Ilan Hsien,
Taiwan, Republic of China
HSINCHU CITY, Cheng Mou Yuen, Choei Yuen chia no 49,
Koang Fou Li, Republic of China

JAPAN

KORIYAMA, 3-18 Toramaru, Koriyama shi, Fukushima ken
WAKAMATSU, 480, Sakae machi, Aizu Wakamatsu
TOKYO, 108-4 cho me, Fukazawa cho, Setagaya ku

ITALY

ROMA 0881, 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 1124, Azcona (Brena)

GUATEMALA

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

BOLIVIA

SANTA CRUZ de la Sierra, Cardinal Cushing Business College,
Calle Lemoine, Casilla 70
COCHABAMBA, Academia Comercial, Calle Oruro No. 3403,
Casilla 1667
IRUPANA, Hospital Nuestra Senora de la Providencia,
postal address: La Paz, casilla 2893
LA PAZ, Academia Santa Rita, casilla 2893
CATAVI, postal address: Oruro, casilla 434

CHILE

ANCUD, Colegio Inmaculada Concepcion, Calle Errazuriz,
Casilla 82

PHILIPPINE ISLANDS

MANILA, Immaculate Conception Academy, General Luna St.,
Intramuros
MANILA, 2212 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, 73, 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, C. P. 1085 Haiti
PORT AU PRINCE, Novitiate, Cité No. 2, C. P. 1085 Haiti
CROIX DES BOUQUETS, C. P. 1291 Haiti
DESCHAPPELLES, Albert Schweitzer Hospital,
Boite postale 2213, B, Port au Prince, Haiti
LA BOULE, C. P. 1085, Haiti
HINCHE, Haiti

COLON, apartado 21, Province of Matanzas, Cuba

CENTRAL AFRICA

KATETE, St. Teresa's Parish, Champira P.O., Malawi
MZAMBAZI, St. John's Parish, Eutini P.O., Malawi
RUMPI, St. Patrick's Parish, Rumpi P.O., Malawi
KARONGA, St. Mary's Parish, Karonga P.O., Malawi
KASEYE, St. Michael's Parish, Chitipa P.O. Box 100, Malawi
NKATA BAY, Nkata Bay P.O. Box 9, Malawi
MZUZU, Mzuzu P.O. Box 24, Malawi
MZIMBA, St. Paul's Parish, Mzimba P.O., Malawi
FORT JAMESON, P.O. Box 107, Zambia
KANYANGA, Lundazi P.O., Zambia
NYIMBA, Sacred Heart Hospital, Nyimba P.O., Zambia
CIKUNGU, Kazimuli P.O., Zambia

Transplanting seedlings in the lush rice fields of Madagascar.

