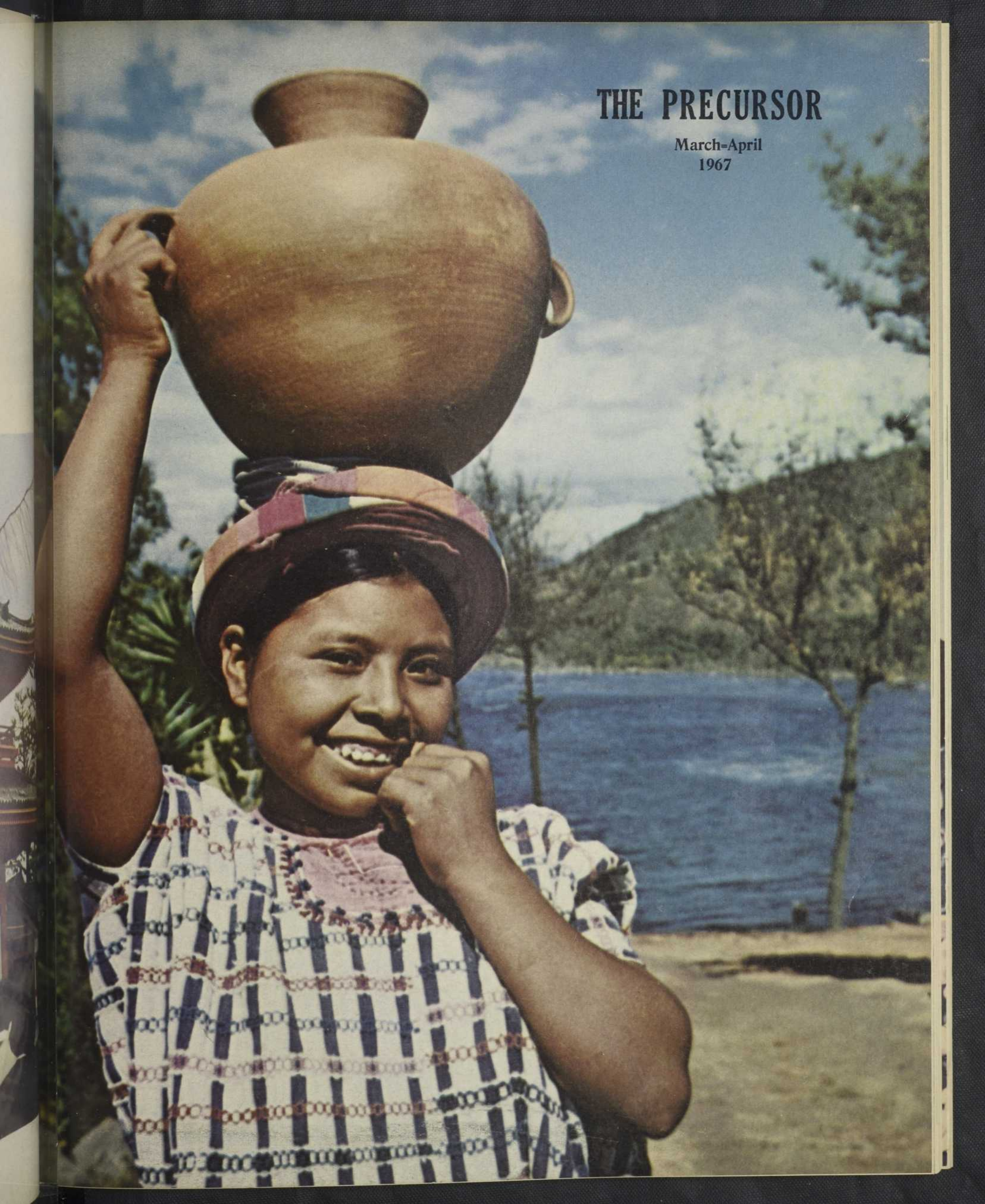


THE PRECURSOR

March-April
1967



The destiny of the Church is to spread the kingdom of Christ over the whole planet and to enable all men to be saved and redeemed to the glory of God our Father. The Church carries out this apostolate through all her members, but in many different manners. The invitation to be a Christian is of its very nature a summons also to the apostolic mission of the Church. Just as in biological structures each individual cell shares its own vitality with the life of the whole body, rather than being a passive component, so too in the body of Christ: this body is the Church, and the whole body "grows and builds itself up in proportion to the balanced activities of each one of the members" (Eph. 4, 16).

Decree on the Apostolate of the Laity
Quoted in *The Pope Speaks*, Vol. II, No. 2, 1966

OUR COVER :

This young girl from Lake Atitlan district, Guatemala, carries water the old-fashioned way. Photo Stein, Guatemala City

THE PRECURSOR

2900 St. Catherine Road
Montreal (26) Canada.

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

NIHIL OBSTAT: Reverend A. Cossette, P.M.E., November 1, 1966

No 8

March - April 1967

Vol. XXVII

IN THIS ISSUE

Called to One Hope	290
Pro-Nuncio to Malawi	294
Homage to Bishop Collignon <i>His Excellency Most Reverend A.F.Cousineau</i>	295
Origins of Haitian Culture <i>Miss Ghislaine Auguste</i>	302
Pre-Inca History of Bolivia <i>Sister Frances of Chantal, M.I.C.</i>	308
Subscription Drive	312
Mountain Way of the Cross <i>Sister Céline Trudeau, M.I.C.</i>	314
Plucky Women of the Market <i>Blanca Luz Rodriguez</i>	317
Ambassadors of Harmony from Japan <i>Sister Mary of the Redemption, M.I.C.</i>	326
Knights of the Altar <i>Sister Marie Pia, M.I.C.</i>	331
Thumbi <i>Sister Yvette Caron, M.I.C.</i>	333

Subscription Rates: \$ 1.50	a year
\$ 2.50	2 years
\$ 5.00	4 years
\$30.00	for life

In case of change of address, please send both: the old and the new.

CALLED TO ONE HOPE

This article prepared by the "Centre Unité Chrétienne de Lyon" and the "Commission Faith and Constitution" of the Ecumenical Council of Churches of Geneva was adopted by the Montreal Ecumenical Centre, 1444 Drummond Street, Montreal. The theme was chosen in connection with that of the Christian Pavilion Expo '67.

The Week of Universal Prayer of Christians for Unity reminds us that all the baptized, at present separated, are called to unity. Throughout the year it would be well to revive the spirit of this Week (January 18-25), more particularly at certain liturgical periods such as, for instance, during Holy Week, on the feast of Our Lord's Ascension, on Pentecost Sunday.

It is hope that unites us

Jesus called His disciples to hope and entrusted His Church with a message of hope. All of us, as members of the Church, must be ready "to give an account of the hope we cherish" (Peter 3: 15). Are we really capable of doing so?

On Easter Sunday, two disciples in the depths of depression were making their way to Emmaus. "We had hoped that it was He who was to deliver Israel (Luke 24: 21) and who would give it political independence," they said to the stranger who had joined them on the road. Their hope had given way to discouragement because they would not wait, because "their eyes were held fast".

The history of God and of His people such as recounted in the Old and in the New Testament, as well as the story of the Church up to our own times remains filled with blighted hopes. In the Church of Quebec and in our personal faith, the consequences of this state of things are clearly felt. Indifferentism, incredulity, and even despair often threaten to engulf our lives. We are there-

fore, at times tempted to forgo the future; we forget that God is "the God of hope" (Rom. 15: 13).

As they walked towards Emmaus, the disciples felt their spirits rise, while Jesus Himself explained certain passages of the Scriptures which opened their eyes. They recognized their risen Lord and believed in the future He disclosed.

The Christian Pavilion standing on the grounds of the international and universal Exposition to be held in Montreal during 1967, will have as aim to remind modern man that Christ continues to live and to govern "man and his world", that He is as close to us as He was to the disciples of Emmaus. Believing in His presence is a well-spring of hope.

This is a living hope

Since the resurrection of Christ, there is a living hope (I Peter, 1: 3-9) and to live by this hope is to be born anew. No man can be the cause of his own natural birth. The same is true of this new birth which is a gift of God.

Through His resurrection, Christ opens up the way to the future, leading us to the goal. Travelling together along this road which Christ has traced, we will feel closely united to one another for, to the extent that our faith keeps growing, we deepen our union.

The full significance of this living hope will appear only on the last day. Present times are



Photograph of history making event. In December 1964, clergymen from different denominations and representatives of Christian groups held a series of meetings to discuss how churches, both Protestant and Catholic, might participate together at Expo '67

Photo Christian Pavilion

often dominated by affliction and suffering. Each Christian and each Church must endure the contradiction between hope and his or her actual experience. Nonetheless, living hope is stronger than current danger. It unites those who suffer, allowing them to see in their tribulations, trials imposed upon their faith.

Christians receive encouragement which they share with others: "This encouragement we ourselves receive from God enables us to comfort others." God creates among them a firm bond of unity (II Cor. 1: 3-7). Moreover, He comes up to the hope of Christians, accomplishing His promises through all ages. But, Christians do not hope for themselves alone. The designs of God for His people include the salvation of the whole world.

The Christian Pavilion of Expo '67 will remind each visitor that he is a part of modern society. Realizations of our epoch, however splendid, should not make us forget the problems that have remained, the sufferings which have not been relieved. Christ's message will then appear as a reality and a hope within reach of all men.

All nations of the world will be blessed

When God required Abraham to place all his trust in Him, He at the same time made him a promise which was to affect all peoples (Gen. 12: 1-3). When He chose Moses, (Ex. 3) God introduced Himself as Lord of the past and of the future; He is the God of Fathers and He will also be present in the future. While He realizes the hopes of His people, he imposes new tasks. "You shall be to me a kingdom of priests, a holy nation" (Ex. 19: 6). Such holiness does not merely concern the people of God but touches all other peoples.

The promises of God and the hopes of his people are not solely directed towards the last day. It often happens that God acts in a direct manner, but we are continually discovering vaster horizons.

Thus the Lord speaks of an eternal alliance (Jer. 32: 40, Is. 61: 9) designed to affect all nations. Let us, therefore, keep our eyes fixed upon the day of the Lord and hope for His coming although in our times even those who revere God are tempted to despair (Mal. 3: 13-20).

The servant of God may seem to toil in vain, to spend himself to no purpose (Is. 49: 4); the Lord renders him glorious in His sight, makes him a light unto the nations (Is. 49: 6). Against all appearances, the servant remains faithful to his vocation. His hope, like that of the Old Testament believers flows from a unique source — the temple of God (Ez. 47; 1-2). From this source is drawn the hope that flows throughout the world.

Perhaps, not all visitors to Expo '67 will notice the Christian Pavilion... Its evangelical message will nonetheless remain genuine. Just as for the presence of God in the Old Testament and the presence of Christ Jesus in the New Testament only with an open heart can we hope to discover Christian truth and to grasp its full implications.

We are God's messengers

Set against the background of the Old Testament, the fact that Christ Jesus sent His disciples acquires a particular significance. Now, God sends us also into the world with clear orders and He invests us with needful authority and endurance to carry on His work. "Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you (Luke 10: 19). This is why Christians cannot flee the world, nor resign themselves to its imperfections. The Church is the place where hope can be transformed into reality; it is through her that the ends of the earth have seen the salvation by our God. "He has remembered his steadfast love and faithfulness to the

Bird's eye view of Christian Pavilion model.

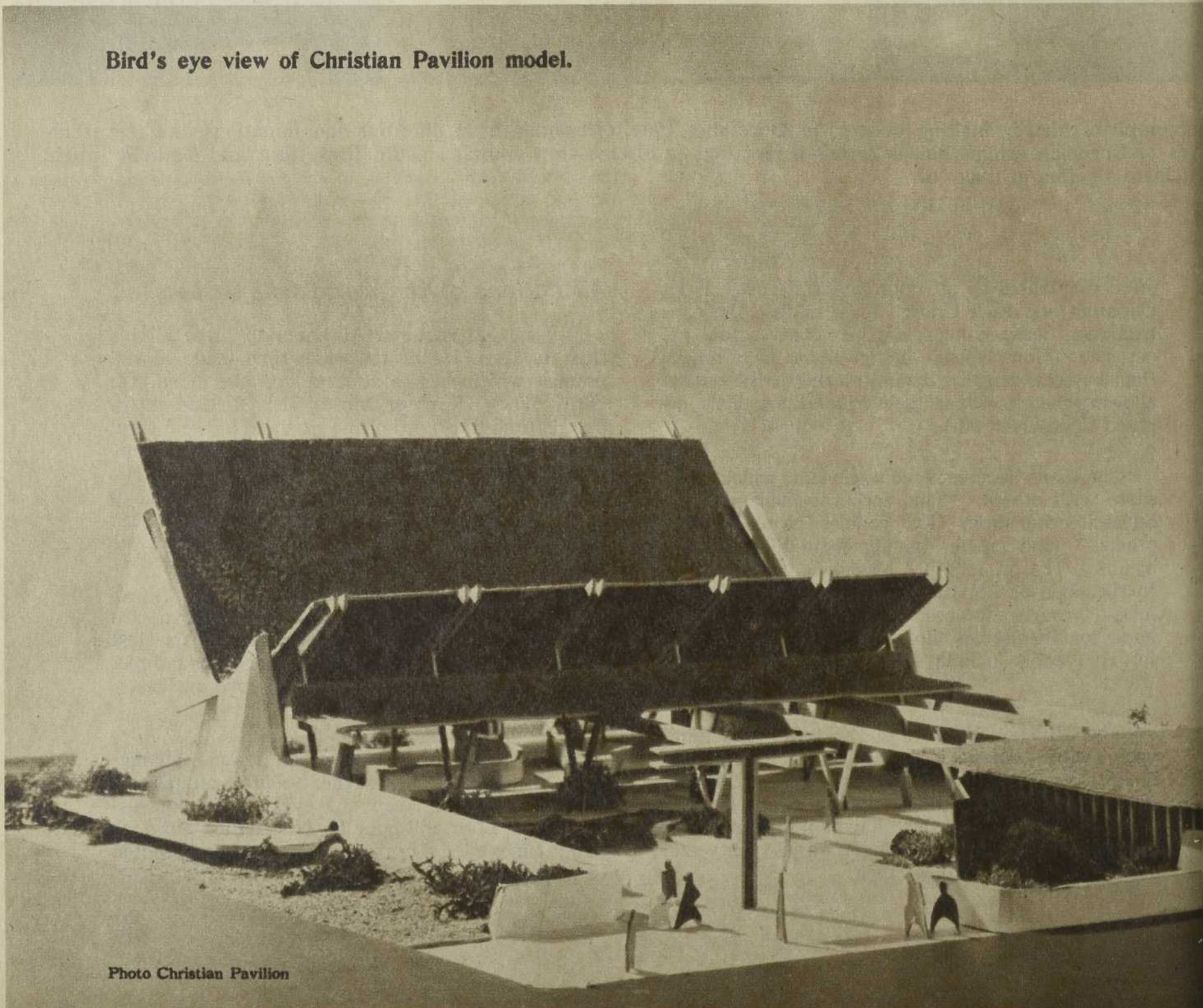


Photo Christian Pavilion

house of Israel. All the ends of the earth have seen the victory of our God" (Ps. 98: 3). For this, the common testimony of all Christians is indispensable.

Finally, those whom God has called to one hope know that in union with the whole world they are ardently looking forward to the manifestation of the glory of God. The work of redemption does not apply only to humanity but to the entire creation. "Our salvation is founded upon the hope of something" (Rom. 8: 24). Christian hope is not turned merely to the immediate future but also to the ultimate consummation when the mission of the Church will be totally accomplished.

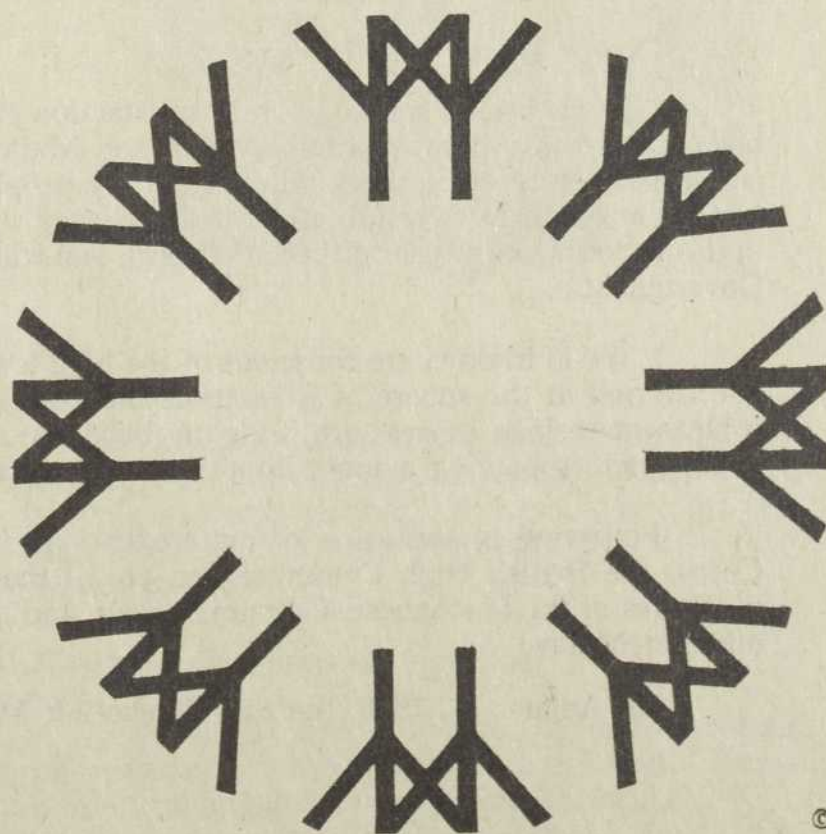
The final message of a certain ecumenical lecture

was "We do not know *what* will happen, but we do know *who* it is who is coming to us. It is He who welcomes us at the last: Christ Jesus Our Lord. This is why we bid you all be cheerful in hope!"

For the family of man, the Christian Pavilion stands as a prophetic sign. It shows Christians of various persuasions that in spite of their division they are capable of uniting in an act of faith and of love to present humanity with a common pledge of hope. All sincere Christians deplore existing divisions and aspire to an ever more perfect reconciliation. This search for unity in charity and in truth is certainly willed by God. Is it not the chief source of hope for man in our modern times?

The basic unit of the Expo '67 symbol is the ancient cryptogram representing "man"... a vertical line with outstretched arms. Two units with arms linked signify friendship. Numerous pairs arranged in a circle suggest the World, a happy graphic interpretation of the Expo theme, "Man and his world".

Official emblem of
Universal and In-
ternational 1967
Exhibition.



APOSTOLIC PRO-NUNCIO TO MALAWI

On August 11 last, at the State Lodge in Blantyre, President Ngwazi Dr. Kamuzu Banda received His Excellency Archbishop Alfredo Poledrini, appointed by Pope Paul VI Pro-Nuncio to Malawi. The Auxiliary bishop of Blantyre, the Vicar General of the archdiocese, and the Secretary General to the Episcopal Conference accompanied the Holy Father's representative.

During the colourful ceremony of presenting his credentials the Pro-Nuncio said:

"I have the honour to present to Your Excellency the letters by which His Holiness Pope Paul VI has accredited me as Apostolic Pro-Nuncio to Malawi.

"The establishment of diplomatic relations between Malawi and the Holy See, has been greeted with joy and satisfaction by the same Holy See...

"Malawi is still young as a free and independent nation, and being young, shows all the energy and vitality of youth in its rapid progress and development.

"On its part, the Catholic Church in Malawi will do everything possible to support the lofty ideals for unity and peace, for progress and prosperity of this beautiful country.

"I am very pleased to convey to you and to all the people of Malawi, the fervent prayerful wishes of the Supreme Pontiff Paul VI for abundant blessings and favours from heaven upon Your Excellency, your collaborators in the government, and on all the citizens of this noble Republic."

Doctor Banda said in reply:

"It has been a source of great satisfaction to my Government that diplomatic relations should have been entered into between the Holy See and Malawi. In this is reflected recognition of the close ties existing between the Holy See and many of my people, and I have every confidence that these ties will gain further strength as a result of Your Excellency's appointment. I wish to assure Your Excellency that in the performance of your duties in Malawi, you will receive the full support and Assistance of my Government...

"We in Malawi are conscious of the high level of assistance given by different branches of the Catholic Church in the sphere of Education and training of Malawians both in Malawi and abroad and it is a pleasant task to express gratitude on behalf of myself, my Government, and my people for this assistance which is playing a most important part in the development of Malawi."

Following presentation of his credentials, the Pro-Nuncio called on the Dean of the Diplomatic Corps, the British High Commissioner, on all the ministers, on the French Ambassador, on the Chargé d'Affaires of the Portuguese, German, Israeli, and American Embassies, on the head of the United Nations office in Malawi.

On August 14, 1966, the Pro-Nuncio left Malawi for Lusaka where he normally resides.

Condensed from "The Southern Cross"

HAITI

HOMAGE TO BISHOP COLLIGNON

His Excellency Most Reverend A. Cousineau, bishop of Cap Haitien, has graciously allowed us to reprint in THE PRECURSOR excerpts from the funeral oration he delivered in Les Cayes, August 10, 1966, on the occasion of the funeral of His Excellency Most Reverend L. Collignon. The Congregation of the Missionary Sisters of the Immaculate Conception pays a grateful tribute to this great-hearted bishop who gave it a fatherly welcome to his diocese of Les Cayes as early as 1943.

Early in the morning of July 28, 1966, radio broadcasts announced the death of His Excellency Most Reverend Louis Collignon. On the previous evening, the bishop of Les Cayes had succumbed to a heart attack, at the Procure of the Oblate Fathers in Paris. He was on his way back from a visit to his family in Belgium.

This sad news was the cause of heavy grief for us at Les Cayes, at the capital, at Cap Haitien, and throughout the five dioceses. It broke our



hearts, although it was not entirely unexpected, for the venerable bishop had already suffered two previous warning attacks. In Les Cayes more particularly, the loss was so deeply felt that tears flowed copiously.

Sent to the people of God

He whom we deeply mourn was early directed, all unawares, to the diocese of Les Cayes. Providence was preparing him for his future task.

Bishop Collignon was born in Suzy (Namur diocese) Belgium, in 1904. He entered the Congregation of the Oblates of Mary Immaculate, at Lowell, Mass., where he had been living since his childhood and where he had become an American citizen. He was later sent to Rome to pursue his theological studies. His first assignment was to collate and copy the writings of the Founder, at general headquarters of the Congregation, a task of filial love and of infinite patience.

Eventually, he became superior of the houses of formation in Lowell where he was held in high esteem.

It was in this important post that Rome sought him out to assign him as bishop of the diocese of Les Cayes, Haiti. What a happy choice this proved to be! The Council teaches that bishops are appointed by the Holy Spirit to succeed to the Apostles as pastors of souls. They have been sent to the people of God to ensure, in union with the Holy Father and under his authority, the perennality of the work of Christ.

For Bishop Collignon, the diocese of Les Cayes became the portion of the people of God entrusted to his care whom he was burning to know. As soon as he arrived, January 20, 1943, when official receptions were over, he turned to his priests and to the faithful, greeting everyone with a cordial handshake, eager to open the dialogue.

Then started a memorable journey through his immense diocese by car, on horseback, or on foot. One of his priests reminisced on the 20th anniversary of the Bishop's consecration, "What an unforgettable occasion this was for you, Excellency, and for your clergy as well!" Then it was that were forged between him and his priests unbreakable bonds of friendship and of mutual comprehension.

Sent to the people of God, Bishop Collignon always saw to it that the lion's share went to the *poor*. Although, he was powerless to reach every one of them, he lavished fatherly care upon the neglected, the crippled, the ailing, the aged.

The first religious Congregation of Sisters he called to his assistance was that of the Missionary Sisters of the Immaculate Conception to whom he entrusted the direction of "Charité s'il vous plait" (home for the aged and disabled).

Sent to the people of God, it was in union with his priests, brothers, and sisters that he discharged

his pastoral duties. He considered his priests, secular or religious as "participating with him" according to the terms of the Council, "in the unique priesthood of Christ which they exercise in union with him... prudent co-operators in the episcopal Order" (*Christus Dominus*, No. 28).

Yes, it was thus that Bishop Collignon understood his pastoral charge as he declared in his allocution to his priests, upon his arrival in Les Cayes: "I am the Lord's envoy in this portion of the Church entrusted to me by the Pope. My only ambition is to continue the work of my predecessors, to follow in the footsteps of these pioneers who worked with might and main."

Among the chief characteristics of this man of God who was Bishop Collignon shone his filial piety towards the most Blessed Sacrament and towards Mary Immaculate, patroness of his Congregation.

True to his device, "*In te Maria confido*" In You, Mary, I place my trust, he grasped every opportunity of speaking about the Blessed Virgin. After the disasters wrought by cyclones in his diocese, he organized in her honour, in the course of 1954-1958, pilgrimages to her statues in each one of the parishes of his far-flung diocese.

He caused to be erected, close to his cathedral, a grotto representing the miracle of Our Lady of Fatima. The consecration of his cathedral, rebuilt after the disasters already mentioned, was inspired by his faith in and his love for the Blessed Sacrament.

In the service of Christ and of his Church

Vast as the world is the task of the Church.

As successor to the Apostles, the bishop receives from the Lord the mandate to teach all nations, his own flock to begin with. This is a genuine service, a sacred ministry.

His to direct the educational mission of the Church: catechetical training, formation and development of Christian humanism (*Gravissimum Educationis*, No. 7-10) through religious and profane teaching.

The bishop, moreover, is clothed with the plenitude of the priesthood. He is the dispenser of grace especially with regard to the Eucharist.



What happy occasions for us when Bishop Collignon made the rounds of his diocese!





By his counsels, examples, decisions, he governs his diocese as vicar and legate of Christ Jesus (*Lumen Gentium*, No. 24-26).

To perform such a task as huge as the universe, as broad as the heavens, he needs the arms of a giant.

To organize, divide, distribute functions in such a way as to assure effective co-operation and judicious coordination, this is what the Church requires of a bishop. This is what Bishop Collignon did, thus ensuring the development of his diocese of Les Cayes.

Call for co-operation

As soon as he assumed the direction of his diocese, Bishop Collignon called several religious communities to his assistance.

The first to respond to his appeal, were his brother Oblates. Then, one after the other, arrived: Missionary Sisters of the Immaculate Conception whose first task was to care for the poorest of the poor; Brothers of the Sacred Heart who exercised an educational apostolate and opened a house of formation to religious life for Haitian youth; Sisters of Saint Francis of Assisi, of Saint Ann, of Charity, who also undertook the task of education. These missionary reinforcements brought assistance to those apostles who had already been toiling in this portion of the Lord's vineyard; Sisters of Saint Joseph of Cluny, Sisters of Wisdom, Brothers of Christian Instruction...

All these apostolic labourers came to Haiti because the Bishop himself sought them out, urging them to co-operate in his works of apostolate. His words carried conviction. Those who were thus appealed to, willingly followed in the footsteps of this tireless apostle, brimful of vitality and of optimism.

Lay apostles were also expected to co-operate. The Bishop organized on a firmer basis, Catholic Action, the Eucharistic Crusade, the Legion of Mary, the League of the Sacred Heart. Also called to do its share in the formation of youth was the Scout movement.

Bishop Collignon appreciated the lay apostles who helped carry the Glad Tidings far and near.

Moral portrait

At the close of the funeral oration given at Cap Haitien, Bishop Jan, revered and beloved dean in our episcopate, remarked that "Bishop Collignon had been a zealous apostle, entirely committed to the responsibilities of his position. He was a great bishop and a great man of God!"

Bishop Collignon assuredly was a great man of God, animated by ardent charity, unshakable faith and intrepid zeal. In hardships he showed his mettle. Trials occurred in plentiful measure throughout the years of his stewardship, whether in the internal direction of his diocese or in events which swooped down like birds of prey to wreck his works.

Trials

Four cyclones at almost regular intervals: Hazel in 1954; Ella in 1958; Flora in 1963; and Cléo in 1964, brought death, ruin, and desolation to many parts of his diocese. For its part, Hazel razed 160 chapels and churches, destroying in a single night the fruit of the unremitting labours and privations of many of his missionaries. Bishop Collignon spent the night hours on the watch for distress signals or calls for assistance. His heart was torn with anguish at the sight of so much suffering endured by his collaborators, priests, religious, and faithful. He wept unashamedly and his tears recalled to onlookers the tears of Christ over Jerusalem.

God's beggar

Soon, however, he dried his tears and resolutely set out, his heart filled with faith and hope, to repair the damage done. He left for America and Canada where he became God's beggar in favour of his much-tried people of Haiti.

Even outside of these extraordinary occurrences, the Bishop spent three months each year meeting fraternal charity halfway, making himself an itinerant missionary. His absence from his diocese was always keenly felt by those who remained, at such times, separated from him and bereft of his directives.

But these were no pleasure trips for God's beggar. Despite his age and the inevitable humiliations entailed in such a task even performed by a bishop, he preached at several Masses each Sunday during these months, then personally took up collections in large American or Canadian churches. Moreover, during the week, he made numerous courtesy calls, was present at interminable social evenings where he begged and begged again for his poor diocese.



Les Cayes Cathedral.

Les Cayes after rampage of a cyclone.



Bishop Collignon followed this self-imposed highly charitable schedule during the 24 years of his stay in Haiti. He followed it out of love for God, Church, and souls. Carried away by his zeal, he could not endure to see anyone suffer without trying with all his might to bring relief and consolation.

Implanting of Haitian Church

The driving power in his life as a bishop was the desire to implant the Church deeply in Haitian soil. With what fatherly care he fostered Haitian priestly and religious vocations who would assure the future of the Church in Haiti! With what joyful pride he introduced us to his major seminarians, his own, who at one time, were as numerous as those or two other dioceses taken together!

Through these significant characteristics, Bishop Collignon measures up to the outstanding missionaries of all countries.

He fell into line with the policy of his predecessors in Les Cayes, with admirable ease and unity of view. His Excellency Bishop Jan in his funeral oration stressed his suppleness in adapting himself to his new task even in its highest aspects, his readiness to help constantly maintained in works of all kind. I take the liberty of quoting the words of our venerable dean because they so clearly express my opinion regarding our dear departed one. "Watch our new brother in the episcopate setting to work in the Father's vineyard — for better and for worse... What marvel is this? From the outset, Bishop Collignon follows closely in the footsteps of his predecessors. Traditional conformity is here allied to a healthy spirit of initiative acquired in the lands of liberty.

"His was a genuine *aggiornamento* preceding that of Pope John XXIII and of Vatican II."

Devotion to Christ and to the Church

All these noble qualities of heart and mind, Bishop Collignon placed for our joy and consolation, at the disposal of the Church of Christ.

His devotion to the Church and to the Sovereign Pontiff was deep and unalterable. In November last, when illness forced him to leave the Council ahead of time, he requested the favour of an audience which was immediately granted him. During this brief encounter, the Vicar of Christ upon earth gave this zealous apostle and loyal son of the Church the assurance of his affectionate esteem.

Bishop Collignon returned to his beloved flock with a happy heart. He had had the honour of a personal visit with the Holy Father, had received

his blessing for himself and for his diocese. The memory of this auspicious event brightened his last days here below.

Heartfelt homage

Dear Bishop Collignon, in the name of the Church in Haiti, I offer you with the expression of our gratitude, our respectful homage and our profound veneration.

Your diocese mourns your absence. Its grief is heavy. It has lost its beloved father and will not be comforted.

Inconsolable also are your religious Congregations, your priests, your brother Oblates of Mary Immaculate, the bishops, your colleagues. You cherished us all and we deeply cherished you. Your radiant smile, your kindly soul shining through your features, your conciliative spirit in controversial problems although you well knew how to maintain the honour and the rights of truth and of justice; in a word, your presence brought us peace and security. For us, you personified the Good Shepherd, always open-hearted, forgetful of self, of your fatigues, of your sufferings; always ready to welcome us, to carry us on your shoulders to road's end.

And now, dear Bishop, you have unexpectedly gone from us, without a last farewell, and your departure has thrust us all into a profound solitude.

We bow with submission to the will of God and pray that His infinite Mercy will receive you in His peace.

Bishop Collignon administers the sacrament of confirmation to patients at "La Charité, s'il vous plaît".





**"La Charité, s'il vous plaît", haven
for the ailing and the neglected of
Les Cayes.**

The following is a letter sent by Reverend Armand Bédard, O.M.I., to the benefactors and friends of Haitian missions :

Dear friends and benefactors,

The sudden and unexpected news of the death of our beloved Bishop Louis Collignon, O.M.I., in Paris, on July 27th, has been a cause of bewilderment and of grief to all of us. Divine Providence has so deemed that his kin, colleagues, friends, and his flock express their sympathy and devotion to their loved one who personally had shown deep affection for them. Bishop Collignon was the friend of all and gave proof of unrelenting effort and zeal to come to the help of all those who were in need of love and charity. Following the example of the Lord, he passed amongst us doing good. His memory shall not fade away.

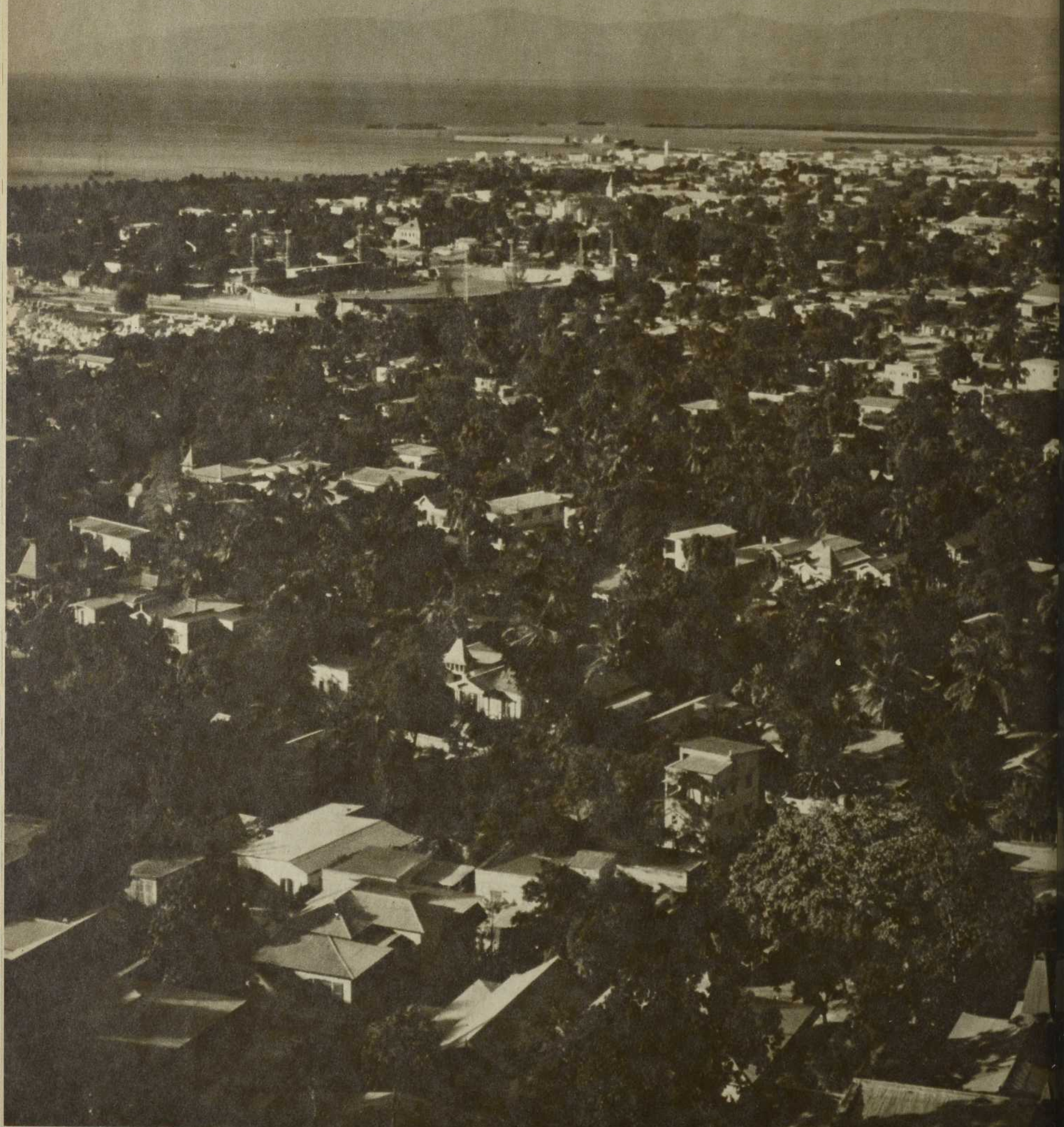
St. Theresa, patron saint of all missionaries, once said: " I shall spend my time in heaven doing good on earth ". We believe that likewise Bishop Collignon will continue to bestow the favours of his goodness and charity to all. In Les Cayes, where he finally rests among those whom he knew and loved, the faithful pray for him and . . . to him! Such confidence in him was particularly manifest a short time ago at the approach of a devastating hurricane: a confidence which was well rewarded. May God be praised, and our humble thanks to Bishop Collignon.

As a permanent testimony, we wish to second Bishop Collignon in his apostolate of charity among those he loved, especially the poor and the needy. Many are the Charitable Organizations begun by him and which remain. All of which need support if they are to continue. From on high, our regretted Bishop is most certainly intent on their survival. And it is in memory of the friendship which has bound us to him that we wish to set up a charity fund called the " BISHOP COLLIGNON CHARITY FUND ".

In the name of the poor of our diocese, I thank you for your help.

Armand Bédard, O.M.I.

Origins of Haitian



ian Culture

Is there a Haitian culture?

Some twenty years ago, a disputation arose in our intellectual milieu regarding genuine Haitian culture. Some denied its existence or emitted doubts about it which comes to the same thing. Others, considering only the intellectual development of an individual or of a group of individuals, deliberately confounded culture and intellectual formation, laying claim to a specifically French culture.

Before attempting to define Haitian culture, it would be well to examine why so many persons having discussed the subject failed to come to an understanding. I think the explanation may lie in the fact that the word culture lends itself to various definitions, three of which will here be outlined.

Discussion on the meaning of culture

The most usually accepted meaning of the word is agricultural: culture of cereals, of vegetables, of coffee, of sugar cane, etc. But in its traditional significance, culture conveys the idea of an energy of the soul, an exercise in the freedom of the spirit, whose essence lies in the richness of personal fellowship, in the ability to see things clearly and truly. It is in this latter sense that attempts have been made to depict our people as a people of purely French culture.

Such is the argument upheld by Mr. Dantes Bellegarde in his lecture "Race and Culture":

Is it not true to say that ours is a French culture since one tenth of our people speak a language that neither Descartes nor Bossuet would have denied, while the remaining nine tenths express themselves in the old Norman tongue, sprinkled with expressions from Picardy and other French regions? We are neither blacks nor whites, but an unclassified entity, as yet little known. Nothing is

Port au Prince, cultural capital of Haiti.

harder to elucidate than the concept of race. . . .

On the other hand, are we not Roman Catholics as our Constitution formally declares us to be (since 1935)? Does not the Concordat make of our country an ecclesiastical Roman province?

Therefore, we are a people of French Roman Catholic culture. Consequently, a genuine Haitian culture cannot be said to exist.

Let it be noted here that Mr. Bellegarde's concept of culture conveys a significance which is no longer admitted as genuine.

A more acceptable meaning is revealed in recent ethnological and anthropological findings. According to Mr. Roland Dixon in his authoritative book *Building of Culture*:

The term culture is used by anthropologists, sociologists, and others as designating the totality of beliefs, arts, laws, morals, customs and of any other capabilities and habits acquired by men as members of societies. This is what is usually called civilization with regard to advanced peoples. We speak of an Egyptian civilization when we consider this people and ourselves as civilized compared with the mass of the uncivilized. Nevertheless, even the so-called uncivilized possess their own civilization which is just as definite and as characteristic as that of more favoured peoples. The culture of a people includes all its activities, customs, and beliefs, which may be divided into three categories — physical, social, religious. Culture, then, is synonymous with civilization. It embodies all the social phenomena, transmissible by nature, and having religious, moral, esthetic, technical, and scientific characteristics common to every part of a vast society.

Contents of Haitian culture

Haitian culture embraces in their entirety the beliefs, superstitions, legends, tales, dances, riddles, customs around which revolves the life of the people. Far from being static, this culture changes with time which modifies everything.

Haitian culture is not the intellectual and physiological state of elites for elites are international.

The elites of all nations have identical ideas, feelings, desires; they dress alike, eat the same foods, behave in the same manner. Haitian culture comprises the beliefs and the general comportment of the middle-class masses and of the country folk. These masses representing 90 per cent of our population are characterized by simplicity of manner, a life marked by misery, a religious spirit influenced by the practice of voodoo and by various social fears or phobias: fear of the night, of the *loas*, of solitude, of water, of eating and drinking outside one's home, of werewolves; finally, fear produced by animism which sees spirits everywhere, in trees, stones, caves, springs, and rivers and dread of evil or of good spirits which must be conciliated. This is what constitutes the basis of Haitian culture.

Origins of Haitian culture. Ethnic contribution from other civilizations

The term culture implies intimately related spiritual and material elements. But whence have these spiritual and material elements come? Since no culture ever evolves in a closed atmosphere, on what bases was Haitian culture founded? From what civilization were its constitutive elements drawn? Close study of the traditions of four fifths of our nation shows that these elements originated in the ups and downs of our adventurous life.

The Indians contributed something of their soul, of their art. The Africans left us their beliefs and superstitions arising from universal animism. From the French we inherited our mode of expression and various tales. Thus, we can acknowledge three principal contributors to our culture: the Indians, the Africans, and the Europeans.

Indian contribution

Indian contribution was the least considerable of the three. It may be summed up as follows: a dozen words or so in our vocabulary such as *coui*, *cassave*, *lambi*, *calebasse*; a few techniques in the making of baskets, canoes, houses; finally, a certain fatalism.

The Haitians practise admirable resignation in the trials of life. Their favourite expressions at such times are, "*Bon Dié bon*, God is good", or "*Si Bon Dié vlé*, God willing..." They get used to mishaps and try to make the best of things.

European contribution

European colonizers left their impression upon Haitian culture in almost every sphere of life. The English and the Spanish added a few words to our

Creole vocabulary. Outlines of Haitian social categories reflect the structure of Western society in its aspect of classes.

Our codes have mostly been copied from French codes, after being adapted to local requirements. France having dominated the country for over three centuries, we have inherited its method of

gaining intellectual knowledge. The mode of intellectual formation of our upper classes discloses impregnation by the language of concepts conveyed by language.

France greatly influenced our literature considered by many as a mere copy of French literature. Indeed, all the French schools of literature, Roman-

From France, we have inherited our method of gaining intellectual knowledge.



ticism, Symbolism, Naturalism, Realism, etc., have had repercussions in Haiti. All our writers followed the European trends. Only in recent times have Haitian authors turned to Africa, whence came our forebears, in order to inject more originality into their works.

African contribution

The Haitian character is marked by the joy of living, the cheerfulness of simple country folk, the songs of *combite* workers, voodoo rites, hymns, feastday processions, good conversation, folk tales

of all kinds, popular gatherings... Notwithstanding, their unfortunate past, the blacks are cheerful and optimistic, this last trait compensating for the fatalism inherited from the Indians. They are, moreover, gifted with an extraordinary spirit of adaptation enabling them to adjust rapidly to new situations. They live their lives to the hilt. In forces beyond their ken, they find joy and security.

Haitians believe in the Almighty, and glorify His unfailing goodness. In the exclamation "*Bon Dié bon*, God is good," is resumed their faith in Him whom they acknowledge as the dispensator of all things and the supreme master of destiny. But, how is it that God's goodness does not prevent evil? Is not the world perhaps full of invisible beings who breed sickness, death, and other catastrophes? According to Price Mars in the western Africa of long ago, this dual concept formed an essential part of a religion like that which endures in the Dahomey of today. Of course, the entire religious organization of the Dahomey is not to be found in Haiti. Upon their arrival in the Island, the Africans were immediately baptized and legal pressure was put upon them to observe the new religion. It was then that occurred among them the phenomenon of mimesis of beliefs, first through juxtaposition then through interpenetration. Thus was realized another fatal phenomenon — the syncretism of faiths. Eventually, Haitian voodoo evolved.

Our fondness for dancing flows from voodoo beliefs and practices. At the outset, these dances bore a religious character, producing a kind of ecstasy. They require great agility and exquisite rhythm, black bodies move with grace, beautiful in their liveness and vitality.

Our folk tales also are of African inspiration. All over the Sudan and Algeria are told, with very little difference, the same adventures of Bouqui and Ti Malice. Daily conversations are sprinkled with proverbs which, for the greater part, are mere translations of African proverbs.

Among our peasants, the economic situation is not so very different from what it was at the time of our African ancestors. The latter till the ground as the former did, using primitive hoes. They work

Rhythm punctuates Haitian life.





From Africa came many of our folk tales.

in teams as they did. In the shade of their thatched huts, high up in the hills, they rhythmically drive heavy pestles into large tree-trunk mortars crushing millet for the evening meal just as has been done in Africa since the childhood of agriculture. Most of the vegetables they eat originated from Africa. As for the houses of Haitian country folk, they are perfectly identical with those of their cousins, the people of Dahomey. Social habits are also similar, the male predominating over the female. Linguists who have studied Haitian Creole have found grammatical structures which undoubtedly came from Africa.

Conclusion

From the meeting of the indigenous, the African, and the European civilizations, has resulted

not a substitution from one to the other, but an interpenetration. The creative imagination of the blacks, their love of rhythm, their lyrical sense have enlivened songs, injected cadence into rhymed stanzas, beautified legends, in a word, edified a Haitian culture. Tales, legends, riddles, songs, proverbs, beliefs although flowing from various sources were moulded in the warm heart and in the collective soul of the Haitian people. They express our dreams and our hopes, our hates and our sufferings. In the words of Price Mars, they constitute the elements of our spiritual unity.

Ghislaine Auguste

BOLIVIA

PRE-INCA HISTORY OF BOLIVIA



What missionary can help being interested in the past of the people in whose midst he or she is privileged to work? For my part, I want to share with you all the modest discoveries I have made on this fascinating subject, hoping thereby to quicken your concern for the welfare of the Church in Latin America, and perhaps to arouse in your heart a desire to devote your life to the apostolate . . .

Only a brief sketchy outline of pre-Inca history in Bolivia will be set down here. A great deal of speculation and very little knowledge exists about man's earliest history on the Bolivian plateau. Amazed by the social organization and the technical realizations they discovered in the Inca's realm, the conquistadores gave all the credit to the latter. Long before the Inca empire was established, however, other empires and other cultures had flourished in Bolivia. The real history of this land may, therefore, be far more interesting than some historians would have us believe.

First inhabitants

No one knows where the original inhabitants of America came from. Although the generally accepted theory seems to be that, century upon century, they journeyed from Asia to America, either by a long lost land bridge or across icy wastes, opinions remain widely divergent as regards the true origin of the immigrants.

Among the various hypotheses proposed, some have been discarded, while others still current, are more or less plausible. I will mention only the most popular.

Centuries ago, there existed in the Americas an archaic homogeneous culture, predating all the great cultures that have since come to our knowledge. Some will-o'-the-wisp theories would make of the primitive American a descendant of the Hebrews. According to the diffusionists, America was first peopled by the offspring of Sem, the son of Noah!

Linguists have participated with anthropologists in researches regarding the peopling of America. Structural concordances have been noticed between certain Northern Asiatic and American tongues. On the other hand, lexical similarities have led certain linguists to the conclusion that there existed interpenetration of the American and of Malayo-Polynesian and Australian native languages.

The race

Among the most remarkable of ethnic groups which made up the population of this country at the time of the Spanish conquest were the Ayamaras and the Quechuas.

It is obvious that the Ayamaras were founders of the Tiahuanaco empire, high up on the Altiplano, an empire antedating that of the Incas. Their laws stemmed from ancient traditions and customs. Tribal elders were the councillors of the *mallcus* who represented higher officials and judges. At this epoch, the Ayamaras and Quechuas were essentially a people of farmers and of herders who knew little about the use of metals.

Archeology has emphasized the spiritual legacy of the Ayamaras. They believed in a Supreme Being, almighty and invisible, and adored the material manifestations of his power — sunlight, thunder, winds, rain, snow, heat and cold. According to the teachings of their elders, death ushered them into an existence which was but the continuation of that lived here below. Of this belief in immortality, Ayamara funeral customs and the measures taken to preserve the human form give ample testimony.

The Ayamara language is considered as one of the richest and most complete of languages. Orbigny states that it is "an elegant and poetical tongue," but one of harshest sounding in the world.

Ayamaras and Quechuas have several physical characteristics in common. Their colouring is of a xanthous brown; their teeth are strong and normally free from decay; their hair is lank and black; their eyesight is keen. The epicantic fold is more or less pronounced. The Ayamaras are tall and well proportioned. They have narrow, pointed skulls, and faces cast in sharp planes. For the most part, they are of a dour, taciturn, and resentful character.

Generally speaking, the Quechuas are more urbane and more adaptable than the Ayamaras. They are stockily built, with round placid faces. Their language is at once musical and supple. Both groups possess exceptional physical endurance and, despite the fact that their strength is not extraordinary, are capable of prolonged efforts under the most exacting conditions.

Pre-Inca civilizations

In order to understand more clearly the antecedents and the framework of the Bolivian nation, it is well to consider the cultural milieu in which evolved the human groups inhabiting the territory before the organization of the mighty Inca empire.

How agreeable it would be if we could take up the dialogue with primitive man, at least with the help of written documents inherited from him! No such facilities are available to help us penetrate the secret of Indian life at this period, for as yet they had no system of writing. Our only means of learning anything about them lies with archeologists and chroniclers.

We may reasonably conclude that, at an undetermined period, the huge Ayamara empire extended over the entire Andean plateau. The two testimonials to be found of the splendour and breadth of this empire are the ruins of Tiahuanaco, on the shores of Lake Titicaca, whose chief attraction is the Sun Gate so often reproduced in works on Bolivia, and the Ayamara language itself which is still spoken today in various parts of Bolivia. Both stone monuments and living words, however, have kept unsealed the secret of their origin.

Eventually compelled to accept the domination of the Quechua, the Ayamaras later accepted without much demur the rule of the Spaniards.

Better known is the history of the Quechuas, the Andean tribe which, originating in the Cuzco valley towards the eleventh century, founded the fabulous Inca empire. Their civilizing hero, Viracocha, established the basis of a social, military, and political society. He divided the people into bodies of fifty, one hundred, five hundred, and one thousand, each supervised by officers possessing, to a certain extent, authority in matters of police. The Inca empire at the period of the Spanish invasion was a highly organized dominion extending over an area of 380,000 square miles. Magnificent temples and palaces were constructed. Like the Quechuas, the Ayamaras worshipped the sun.

Considered chiefly as farmers and herders the Ayamara-Quechua groups at present inhabit about half of the Bolivian territory. The ethnic distinction has with time become blurred at the edges, the differentiation into Indian, *cholo*, and white functioning rather as a social stratification. There are few if any ethnically pure Indians at present.

I will conclude this essay with the conquest of the Inca. In order to grasp the Indian mentality, it is needful to try to resurrect the past. Baudin observes that the psychology of the Indian offers the key to his history. To really understand the indigene, one must first discard European criteria; then, one must acknowledge the magic of this awesome land where mountain rises above mountain, glittering far above the clouds, crowned as with celestial diadems. Here was the Inca empire born. If we are capable of communing with Andean nature, at first glance so tragically nude and monotonous, we will finally see it as the Indian sees it, peopled with innumerable beings. A divine order will ensue where all will be rite and discipline. Then only shall we come to understand the mentality of the Bolivians, of their institutions, and of their history.

By Sister Frances of Chantal, M.I.C.

Adapted from: *Nueva Historia de Bolivia*, Enrique Finot.



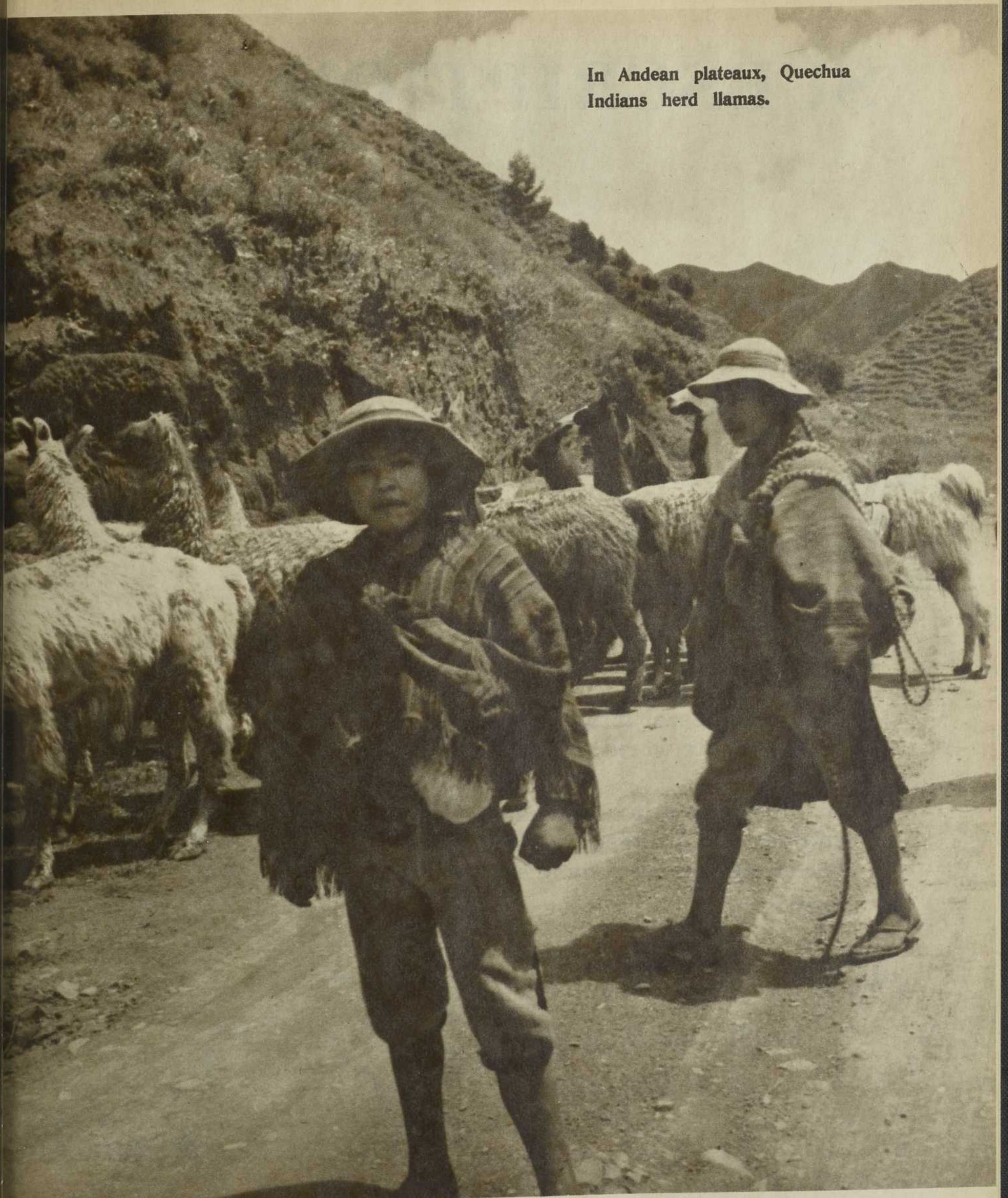
Celebrated gateway of the sun.

Photos Canadian Press



Members of primitive Indian tribes in Bolivia. They have not yet heard of interplanetary exploits

In Andean plateaux, Quechua
Indians herd llamas.



SUBSCRIPTION

◆◆◆ **DRIVE**

Read **THE PRECURSOR**. Pass it on to your friends.

THIS MAGAZINE

- Contributes in developing mission mindedness
- In giving clearer insight into man and his world
- In providing relaxation and culture, and in keeping you posted up on missionary activities.

Would you like to help

**RAISE the NUMBER
of SUBSCRIBERS?**



Participate in the subscription
drive for

The PRECURSOR
and at same time win a *prize*.

1st prize: carpet of llama wool
(Bolivia).

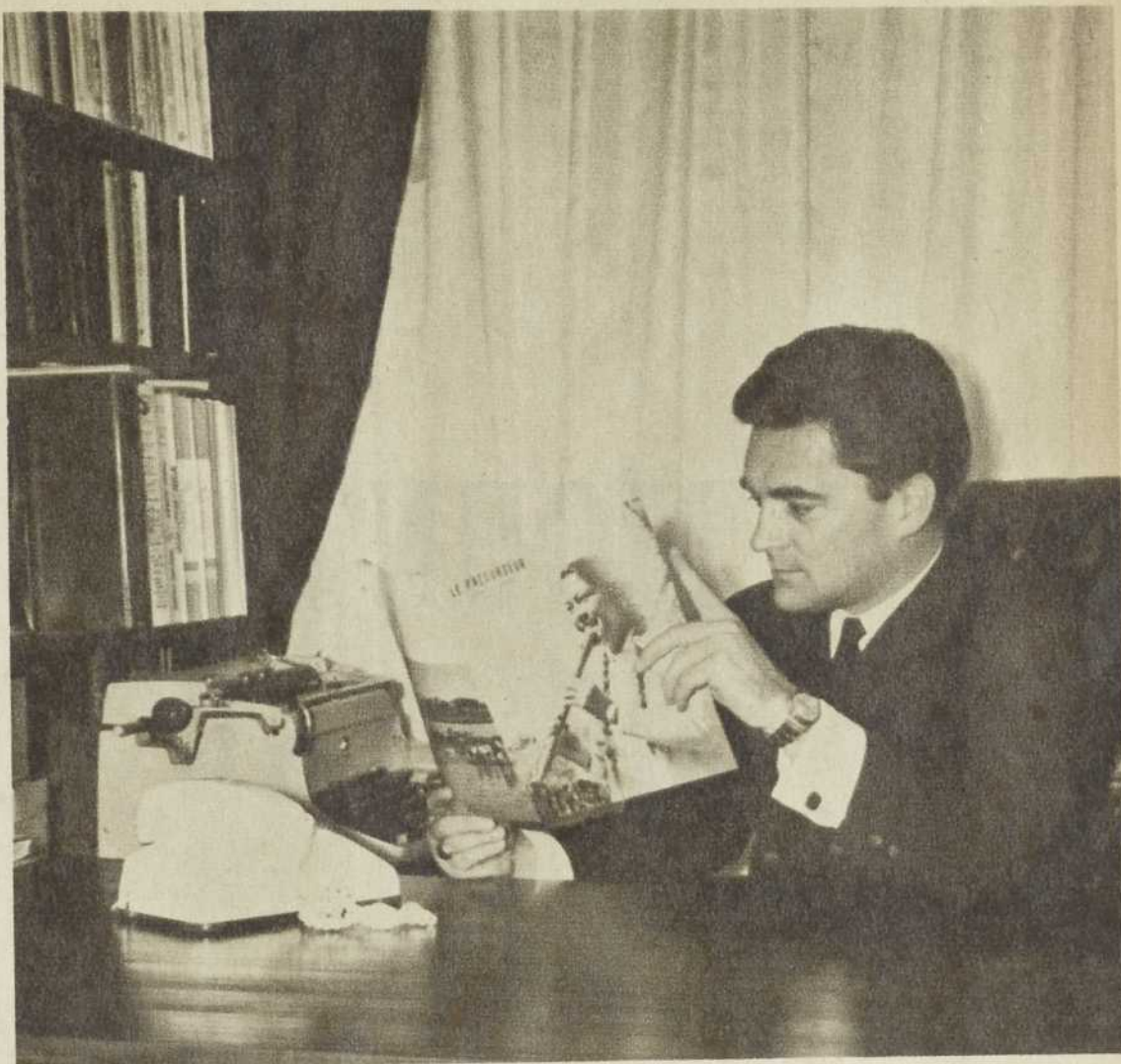
2nd prize: man's dressing gown of
handsome Chinese silk
(Hong Kong).

3rd prize: small inlaid tray.

CONDITIONS:

Find *one new subscriber* and
get *one chance* to win.

10 new subscribers
10 chances to win.



DRAWING: will take place May 1, 1967.

Try your hand at winning at least



one new subscriber.

Offer *The PRECURSOR*
as a birthday gift.

(Subscription rates — see Page 1)

SUBSCRIPTION SLIP

Name of new subscriber

Address

contributed by

THE PRECURSOR

2900 Cote Saint Catherine Road, Montreal 26.

THE PRECURSOR relies on your friendly good offices and says a hearty "*THANK YOU*".

MOUNTAIN WAY OF THE CROSS

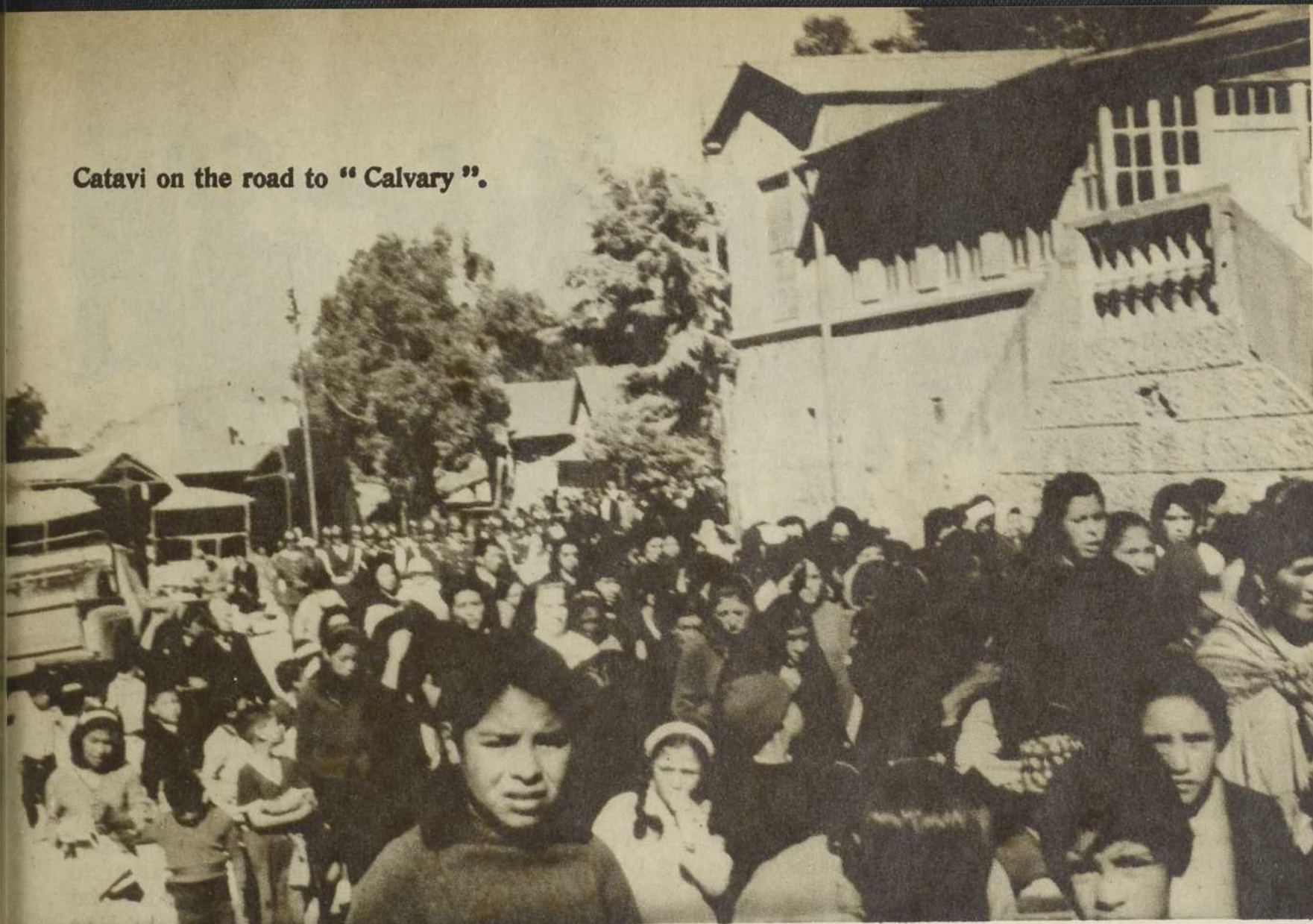
"Sensory Aids" is a favourite term used by modern educators when discussing classroom techniques. But, is there really anything new under the sun? The Spanish missionaries knew all about Sensory Aids, centuries ago, when they brought the faith to Andean Indians. Instead of teaching Christ in the abstract, which their neophytes would not have understood, they plunged the whole person into living reality. More particularly, they instilled lasting devotion to the Passion of the Saviour through spectacular Holy Week processions.

This year, my first in Catavi, I took part in the Good Friday procession which wended its way from the parish church to the steep mountainside where stands a rudimentary Way of the Cross. The church was jammed to the doors, when we arrived. From the belfry, a loudspeaker relayed appropriate music, preparing participants for the religious exercise about to take place. Then, the pastor announced the streets we would follow and the procession was on its way.

A lifesize statue of our Lady, swathed in mourning apparel, and borne on the shoulders of Catavi soldiers headed the cortege. Immediately afterwards, came a black cross measuring fifteen feet in length, also carried by members of the local militia. Musicians followed, playing on brass instruments mournful airs which intensified the funereal character of the procession. As all marched along, the crowd prayed aloud in unison.

Even when we turned off the road and started climbing the rubbled, barren hills, the people kept on praying their hearts out and singing short, sad hymns. At every station marked by crude white crosses, Reverend Father Brault, O.M.I., gave a brief commentary on the sufferings of our Lord. Then, up the steep slopes we panted again. A longer pause was allowed for breathing space at the tenth station, erected on the highest peak. The human stream then flowed down the opposite slope stopping at each of the remaining stations. To my surprise, there was a fifteenth station figuring

Catavi on the road to "Calvary".



A statue of our Lady in mourning apparel heads the cortege.



A huge black cross is carried by members of Catavi militia.

the Resurrection. At this point, the huge black cross was laid down, and a simple homily was delivered having as theme, "Christ is the life of the soul."

After this Way of the Cross which had lasted all of three hours, the faithful felt happy to have lived for a brief space of time in prayerful meditation of the sufferings of Christ. There could be no real Good Friday celebrations for the Indians of Catavi if these traditional customs failed to be observed. This is a sort of family "heirloom" which they want to hand down to the younger generation.

Never will I forget this, my first Good Friday in Catavi. I have no more illusions that our blessed Lord proceeded majestically from one station to another attired in gorgeous red robes as depicted on stations back home! Rather, I have seen Him stumbling up the denuded slopes of Calvary, falling under the weight of His Cross, followed by a sweating, jostling crowd.

The Spanish padres may not have possessed degrees in missiology but they certainly understood the psychology of the Indians and their love of exterior display.

Sister Céline Trudeau, M.I.C.

The town band follows. In the rear are seen denuded mountain slopes symbolizing Calvary.



GUATEMALA

PLUCKY WOMEN

OF THE

MARKET

Woman's work is never done...

Woman and labour

Admittedly, 90 per cent of the women belonging to working classes in Guatemala earn the family living. Statistics reveal with clear, cold realism this socio-economic situation of our people where the women are proving to be the true supporters of families among the poorer classes.

The majority of feminine workers are found in the capital where they are employed as domestic servants or as dealers at the markets. According to the 1960 census, among the economically active population from seven years of age up, there were 76,676 domestic servants and 23,546 stallholders.

Excerpt from an article by Blanca Luz Rodriguez on woman's labour conditions in Guatemala.





parcial

Women of all ages hold booths at municipal m





municipal m



Situation at the market

In the capital, the municipal markets and the ramifications are shopping centres where daily pour in women vendors who sell vegetables of all kinds, fruits, cereals, spices, flowers, etc., conveyed directly from producing regions or bought on the way, to be resold at the Guatemala Ciudad market.

Women of all ages, even mothers of families, thus eke out a livelihood. The irresponsibility of the men is all too evident. Often these women are pregnant, carry a baby in arms, and hold a toddler by the hand while other little ones gleefully dart in and out of the stalls. It is a striking sight to see the Indians gathered in a central town for market day.

A model market

The first market we visited was that of the parish on Martin Street, situated in a spacious, agreeable district. Here we saw 374 wooden stalls separated one from the other by cement walls. This shopping centre in zone 6 comprises: 53 meat stalls, 11 restaurants, 90 lingerie booths, 39 groceries. Besides, 150 dealers from outside the city daily bring their wares to sell in the market.

Of the personnel holding the various stalls, 80 per cent are women who work hard from six in the morning to six in the evening, selling all kinds of produce. This has been going on since the inauguration of the market in 1955. In my opinion this establishment is a model of order and cleanliness.

Types of vendors

Maria Elena Pirir, a young woman of Pocoman ancestry and mother of five, comes from the region of Lo de Bran Mixco. Her baskets are piled high with melons, tomatoes from the eastern district, *pacayas* or Chilean peppers, and other greens.

In the back of her stall, her baby boy slumbers in his snug basket. He is a beautiful child, in excellent health and neatly dressed. Maria has left her three older children with her mother who also lives in Lo de Bran Mixco. Her husband, a mattress maker, admits that his wife helps him supplement a meagre family income.

For all of ten years, Juana Batz of Totonicapan, mother of five has been selling spices at the market mentioned above. Her children enjoy playing hide and seek among the sweet-smelling bags of sesame, cloves, mint, barley, elderberry, melon seeds, and of many medicinal plants such as camo-

mile, and bitter sage in which the people have great faith.

Most important — the meat stalls

Large quarters of beef hang from sturdy iron hooks. Senora Marta Alicia Garcia de Espana smilingly stands at the rear of her stall, greeting the buyers who explain that they want a pound of beef, of tender *cucucha* for a family stew... They always ask for the best cuts, stressing the adjective *suave*. Senora Espana has three children of school age and two younger ones whom she leaves to the care of a sister-in-law during the day.

Our next stop is for the stall of Mrs. Maria Contreras, a vendor of twenty years standing. She fondles her little girl Edna who clings to her as she serves the clients. "Times are hard," sighs Mrs. Contreras. "Meat is so scarce that we cannot get more than a quarter a day to sell to the people who ask for it."

Our central market

"Working women like me," confides Juana Giron, "should get the same pay as those who are high up in society..." She has held a flower booth at the central market for many more years that she cares to count. Energetic and influential, she is proud of telling us how she ousted Communist elements from the central market. At her stall, you can buy flowers of all kinds: roses, gladioli, chrysanthemums, asters, forget-me-nots, delicate greenery... In a trice, her skillful fingers assemble bouquets for any occasion. Juana confides that her husband has no job. She alone is the provider for the seven children left to her out of fourteen. She says she often feels disgusted with the political squabbles which make life all the harder for the humble folk. At the present time, she lives in zone 7. One of her daughters is pursuing studies in nursing at Roosevelt Institute while the other keeps house for her mother.

Maria de Godinez stands in a glory of pyramided pineapples, bananas, avocados, melons, apples. She has been a dealer for 30 years at the central market. She has no children of her own but is bringing up four godchildren. She lives in one of the apartments in zone 5. Her husband works for the Municipal *Pesas*. Singularly practical and forceful, Maria is determined to do battle for a higher standard of living. To me she confided, "Woman is more able to assume personal responsibility than man, because she is more generous and constant. Man does earn money, but he often ends by squandering it... That explains why there is so much misery."



Youthful dealer of Totonicapan.

Children work at market

In Guatemala, one of 120 countries classified as under-developed, children enter the world of labour at 12 years of age or even younger. The average salary of an adult, \$2.00 per week, is woefully insufficient to cope with family needs. Therefore, little ones are expected to do their share, and earn at least a few pennies every day. But while the mother is working hard from morning till night, the younger children live upon next to nothing. Others roam the streets.

Only about two or three per cent of the Indian children receive any formal education. They go to school for two or three years when they can be spared from work at home. There is little aware-

ness of the value of learning, no idea of a way of life beyond the one the Indians are used to, which has been unchanged since the fifteenth century.

Numerous are those who, having had no schooling, can only look forward to a miserable future because of instability in the home, and of the lack of effective laws for the protection of childhood. The child has been the victim of the inconsiderate rush of peasants towards urban centres. In destitute families, the young are nearly always considered as elements of production and are consequently exploited.

At all markets little girls carry the baskets of prospective buyers from one stall to another. They deliver the goods bought to the cars parked outside, thus earning from 15 to 20 cents per client.

I noticed how pudgy Marta Josefa Silveste trotted behind a lady who was going out of the market premises, carrying her own bundles. "Wait, Senora!" cried the child, "I'm supposed to carry your things to the car." To my inquiry whether she went to school, Marta replied that in the afternoon she usually joined the Centraamerican student group No. 1.

Fourteen-year-old Blanca Estela Hernandez left school after the fourth grade in order to help her family. She contributes to the family income by carrying bundles for clients all the day long. Her father is a carpenter and her mother a laundress. Besides Marta, they have six children, all boys.

Another carrier I met at the market was pert twelve-year-old Blanca Soto. When I asked her whether she attended school, she replied in a bantering tone that she went to the Jocotales night school. She has three brothers.

The central market situated in the heart of the capital has a cheerful, hardworking population of 931 stallholders, 90 per cent of whom are women. Numerous dealers come from the outside, often pushing baby carriages. They leave their little ones at the nearest day-nursery No. 3 which also accomodates the vendors of the Colon market.

Many mothers, however, prefer keeping their children with them at their market stall. That is why, one sees so many of them toddling among piles of fruits and vegetables, often knocking them down, snatching a bite here and there to supplement the scanty meals Mamma cooks on the spot, in between sales.

A world of beets and chickens

A motley crowd mills around the big trucks laden with produce from the remotest regions of

the Republic. They are unloaded at the great *La Terminal* market where stalls are installed along the interminable corridors and in the interior courts. Here may be bought at cheaper rates than in other markets a profusion of vegetables, flowers, fruits. Vendors flock to it, early in the morning to buy the provisions they will later sell retail in smaller shopping centres.

In the yard assigned to dealers in poultry, we came across Julia Avendano who has been working here for all of 25 years. She lives at the capital with her husband and her eight children, only one of whom has a job. "What about your husband?" I queried. "He works only part time... Our standard of living is not what we would like it to be, because the people have so little money. Besides, the price of meat has gone up..." At the rear of the stall allotted to her, I noticed cages full of rabbits, chickens, and ducks.

Ignacia Laroj (Nacha to her clients) has held a grocery stall at *La Presidenta* market for 15 years. Her little daughters, already deft vendors, help her

weigh beans, rice, lard, sugar. Every day they walk from *La Esperanza* to where their father Valentin Ampmai works. Nacha's children, simply but neatly dressed, attend afternoon classes.

La Presidenta market has 102 permanent booths. 48 butcher shops, 15 kitchens, and 119 counters. Busiest days at the market, are Tuesdays and Thursdays when housewives arrive early to do their shopping. Dealers are 80 per cent women; 100 per cent of the carriers are little girls.

The problem of the children

The women of Guatemala are plucky, industrious, and keenly aware of their responsibility. Their chief problem is how to supplement income in families where the husband drinks or is otherwise incapable of holding his role as provider. Women have to see to the needs of all and keep the wolf from the door. The Service of Assistance and of Social Welfare has examined this problem and has created centres and model day-nurseries.

At the parish market, 80 per cent of booth holders are women.



y they
ner Va-
simply
booths.
unters.
Thurs-
r shop-
er cent

industri-
Their
n fami-
rise in-
Women
he wolf
and of
nd has

are woma



A sweet-smelling corner at the market.

and 100 per cent of basket carriers are little girls.







Amatitlan baby baskets in the smile of a field nurse.

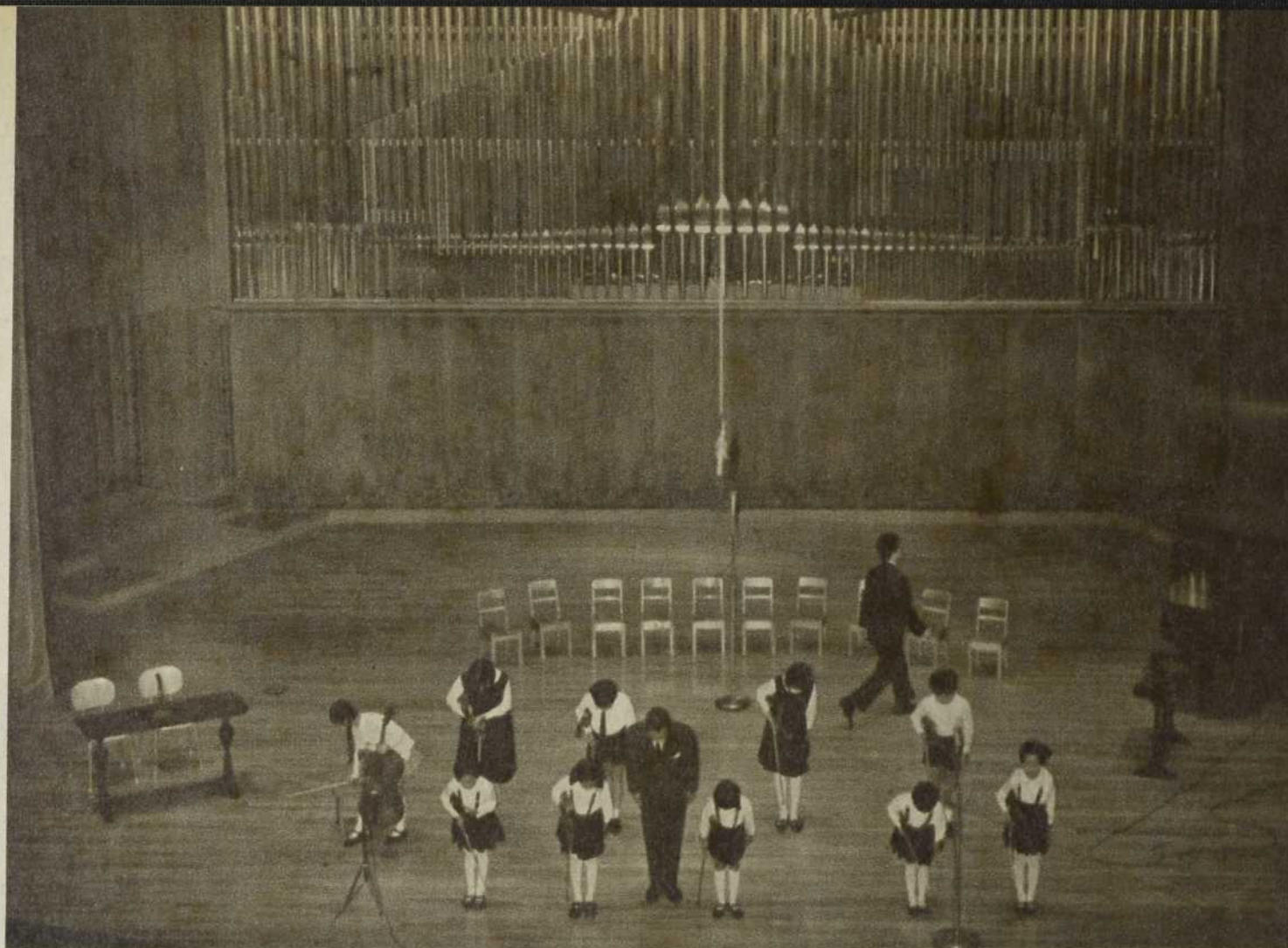
We visited the day-nursery of *La Presidenta*, placed under the direction of a specialist in this field, Albertina De Leon, and attended by 234 children, divided into seven sections. This establishment is spacious and its appointments up-to-date, from its airy classrooms and large recreation hall to the medical clinic, the kitchens and the store-rooms. Even the dental clinic has been made attractive thanks to colourful interior decoration.

In reply to our inquiry whether her pupils were the children of the market stallholders, Albertina answered: "I am sorry to say that notwithstanding the efforts of our social workers we have not been able to win the Indian mothers over to our project. They refuse to entrust their children to us, preferring to keep them in their stalls where the babies lie in little makeshift cradles among baskets of vegetables or refuse cans."

Social workers examine the financial situation of the families whose children are placed in the day-nursery in order to determine tuition fees which

are never above *two quetzal* (\$2.00) a month. No matter how reasonably low this fee may be, Indian mothers remain suspicious of our motives. They imagine we want to rob them of their children or that we will starve them to death. Their fear appears uncontrollable. Indeed, they sometimes choose to see their little ones suffer rather than bring them to organized centres.

In order to keep the day-nurseries going, the officials in charge have been forced to accept the children of the *barrio*, even those whose mothers are not stallholders at the market. Three mothers and six nurses are in charge of 234 little ones. A technician in dietetics strictly supervises the meals. In most families the staple food, even for the very young, being maize vitamin deficiency brings about a high percentage of infant mortality. The most acute problem at the present time is to persuade the working mothers to entrust their babies to the day-nursery rather than keep them at the market among mounds of provisions and garbage cans.



Ambassadors of Harmony from Japan

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

On October 17th last, Montreal music lovers, and students who filled the Claude Champagne auditorium enjoyed a rare treat when a group of ten budding Japanese violonists (ages six to sixteen) performed under the fatherly guidance of their teacher, the violonist Shinichi Suzuki. This eminent musician and educator has developed a "Talent Education Programme" remarkable, not merely from a musical standpoint but perhaps even more from an educational standpoint.

In the course of the workshop given in Montreal, Mr. Suzuki explained, in his earnestly dedicated way, how his method worked. "The children who have come on this tour have not been picked out because of extraordinary musical talent. They were chosen at random out of 6,000 of my personal pupils. Every child's talent-ability can and should be developed... We adults must en-

deavour to find a way not to damage the child's potentialities in a very tender age, but to teach him how to make the best of them. What the child learns and remembers, this is real knowledge. Now, this knowledge must be translated into ability... Teaching and growth must go hand in hand." In the music classes organized by Mr. Suzuki, youthful students learn to know and to do with graceful ease.

Small violins held at approved angle, the ten children next gave tangible proof of their training. With the facility and apparently natural perfection associated with near genius they played without a conductor and used no scores, their repertoire ranging over the finest Western violin literature.

Those who enjoyed the privilege of listening to their performance know with what mature artistry

s
n
d
y
n
r
il
n
g
n
a
re
no
y







Mr. Wilfrid Pelletier, D.M., congratulates Mr. Suzuki and his students on their brilliant performance.

A few of the youthful Japanese violinists who performed at the Claude Champagne Auditorium.

these youthful musicians interpreted works such as the following:

- | | |
|--|-------------|
| Concerto No. 1, in A minor | J.S. Bach |
| 1st movement | |
| (solo by seven-year-old Hitomi Kasuya) | |
| Allegro con fuoco | F. Veracini |
| from Concerto Sonata in E minor | |
| (solo by seven-year-old Rie Ikeda) | |
| Sonata in G minor | H. Eccles |
| 2nd movement | |
| (played by 6 pupils, senior group) | |
| Concerto in A minor | A. Vivaldi |
| 3rd movement | |
| (solo by eight-year-old Kurokochi) | |

Mr. Wilfrid Pelletier, D.M., one of our outstanding authorities on music, congratulating Mr. Suzuki said, "You have taught these children to love and to make music like a mother who lovingly teaches her little ones to speak. Thanks to you, they are on familiar terms with the world of music."

Mr. Suzuki starts the musical education of his pupils at the ripe old age of 3! "Initial lessons, however," he smilingly explains, "are for the child's mother. She is asked to accompany him to the studio once a week. At the end of three months, she has progressed to 'Twinkle, Twinkle, Little Star.'"

Seeing his mother play, the child wants to imitate her. Then only, when desire has been aroused, is he given a junior-size violin. Incredible as this may seem, within twelve to eighteen months, thanks to constant exposure to classical recordings and regular practice, the child is ready for Bach.

At present, there are 200,000 children studying violin according to the Suzuki method in Japan. Soon there will be more than a million. It will certainly be interesting to find out how these children will develop into musical adulthood.

After the performance, there was a joyful reunion in the wings when Mrs. Katsuyo Suemitsu, piano accompanist to the group, met several Missionary Sisters of the Immaculate Conception, close friends of her family (Mochizuki) when they were stationed in Kagoshima, Japan. Among them, was her first music teacher. Mrs. Suemitsu began to learn the piano when only four years old. She later pursued her musical studies at the Tokyo Conservatory of Music, and is now a teacher in the capital. Her brother, Mr. Kenji Mochizuki, at present attached to the Japanese Consulate in New York, accompanied his sister as tour coordinator on the three-week tour through the United States.

This gracious sharing of Japan's gift of harmony will surely help strengthen the bonds of friendship among the nations in the "family of man". *Ad multos annos* to Mr. Suzuki, and to his friends and students.



Sixteen-year-old Yukari Tate plays 1st movement of P. Tchaikovsky's Concerto in D major.

Photos G. Patoine



Mrs. Katsuyo Suemitsu, pianist, and her brother, Mr. Kenji Mochizuki, coordinator of the group, were happy to meet old friends — Sr. St. Frs. Xavier and Sr. Marie des Archanges, formerly missionaries in Kagoshima, Japan.

PHILIPPINES

KNIGHTS OF THE ALTAR

by Sister Marie Pia, M.I.C.

I have good news for you — five of our High School “knights of the altar” have entered the Seminary this year. Rolando, already marked by a deep sense of responsibility, slight but wiry, with smiling eyes and a positive chin; Antonio tall and well built, his demeanour majestic when coaching acolytes in their duties, but charged with dynamic energy when organizing games or team work. But I would never end if I started enumerating the lovable characteristics of Roman, Francis, Jose . . .

All the Gagalangin altar boys are elated over the departure of these five students from their school for the Manila San Jose Seminary. The Church of the Philippines also looks on them with pride and hope for the future. Although it makes daily progress, it still has to cope with a very complex situation arising out of the dearth of autochthonous priests. The bulk of the clergy here is composed of foreign missionaries who have come from countries more favoured in priestly vocations, to lend a hand to the local clergy. For





Basketball is a popular game at the seminary.

the Church of the Philippines, the most acute problem at present is the lack of Filipino vocations to the priesthood.

Recent statistics show an average of 1 priest for 7,000 faithful. I know of one parish of 5,000 with only 1 priest to minister to their needs. This, alas, is not exceptional. There is a bishop who has only 62 priests to serve a population of 1 million.

Why are so many souls unresponsive to the divine call, in our islands? Perhaps the greatest obstacle in the way of families who would willingly see their sons dedicated to the Lord's service, is the poverty in which they are forced to live. How could destitute parents assume to pay boarding school tuition fees when they can hardly make both ends meet? Free schooling is not to be had for all. Priestly vocations in many districts are thus linked to the human problem of money... Youthful candidates to the priesthood find themselves handicapped because there is no one to provide the material help they stand in need of.

At our Gagalangin High School, the Council Decree *Optatam Totius* has not been studied in

vain. Teachers and educators have given an enthusiastic response to its call for the promotion of priestly vocations. Thanks to this response, a new movement has been sparked to provide the Church of the Philippines with numerous and zealous priests, brothers, and sisters. The traditional means used are prayer, penance, and a renewal catechesis explaining the necessity, nature, and excellence of a vocation to the priesthood or to the religious life. Another Council Decree, *Presbyterorum ordinis* is thereby put into practice: "Through preaching, catechetics, and the press, it is of the greatest importance to make abundantly known the needs of the local and of the universal Church..."

Rolando, Antonio, Ramon, Francis, and Jose have entered the Manila Seminary... But, will they persevere? They firmly hope to do so. Ours, then, to help them attain their goal through our spiritual and material collaboration. The great dream of our altar boys of yesterday is being realized as they follow the schedule of studies at San Jose Seminary, preparing themselves to become loyal and dedicated knights of the altar.

MALAWI

THUMBI

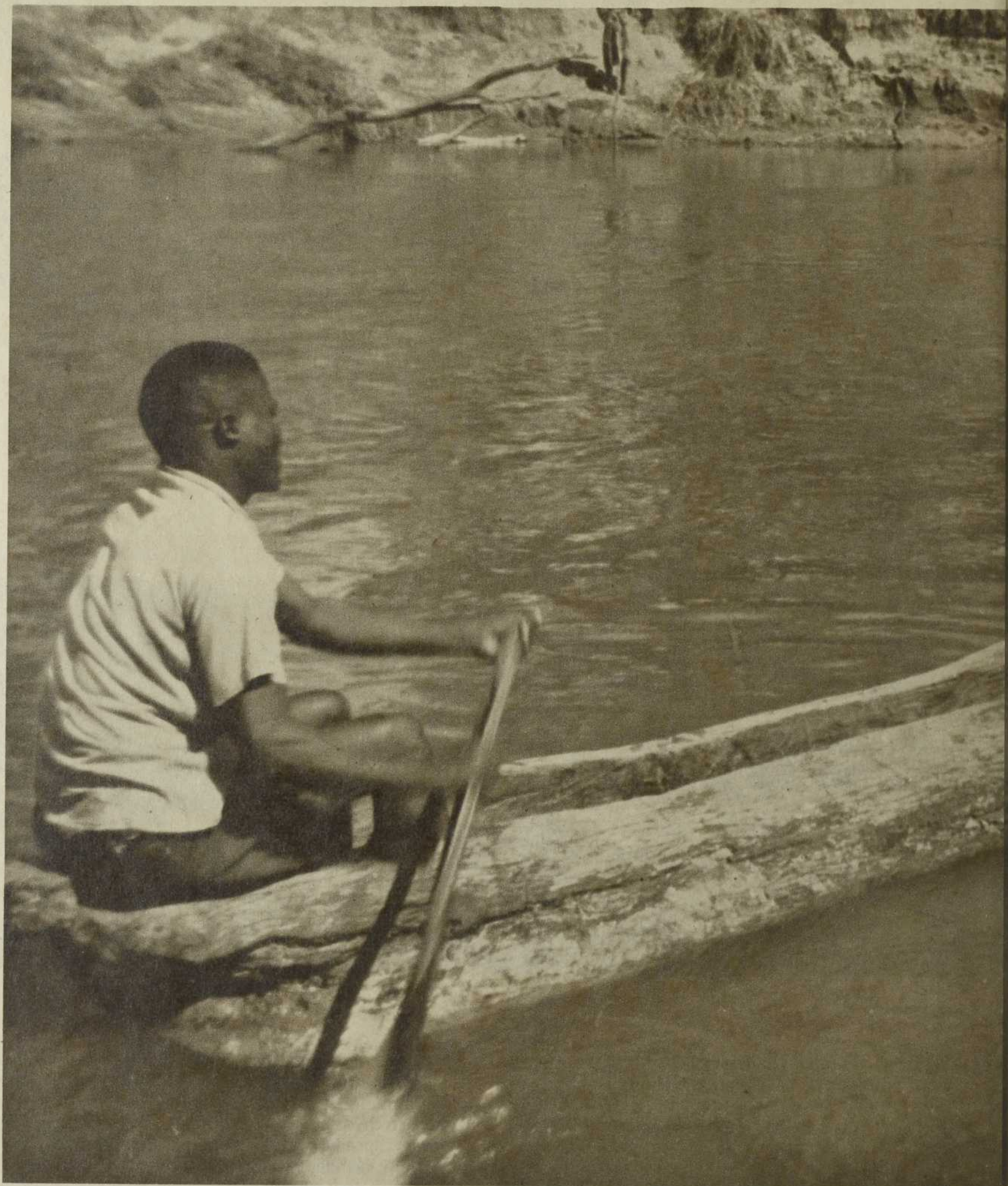


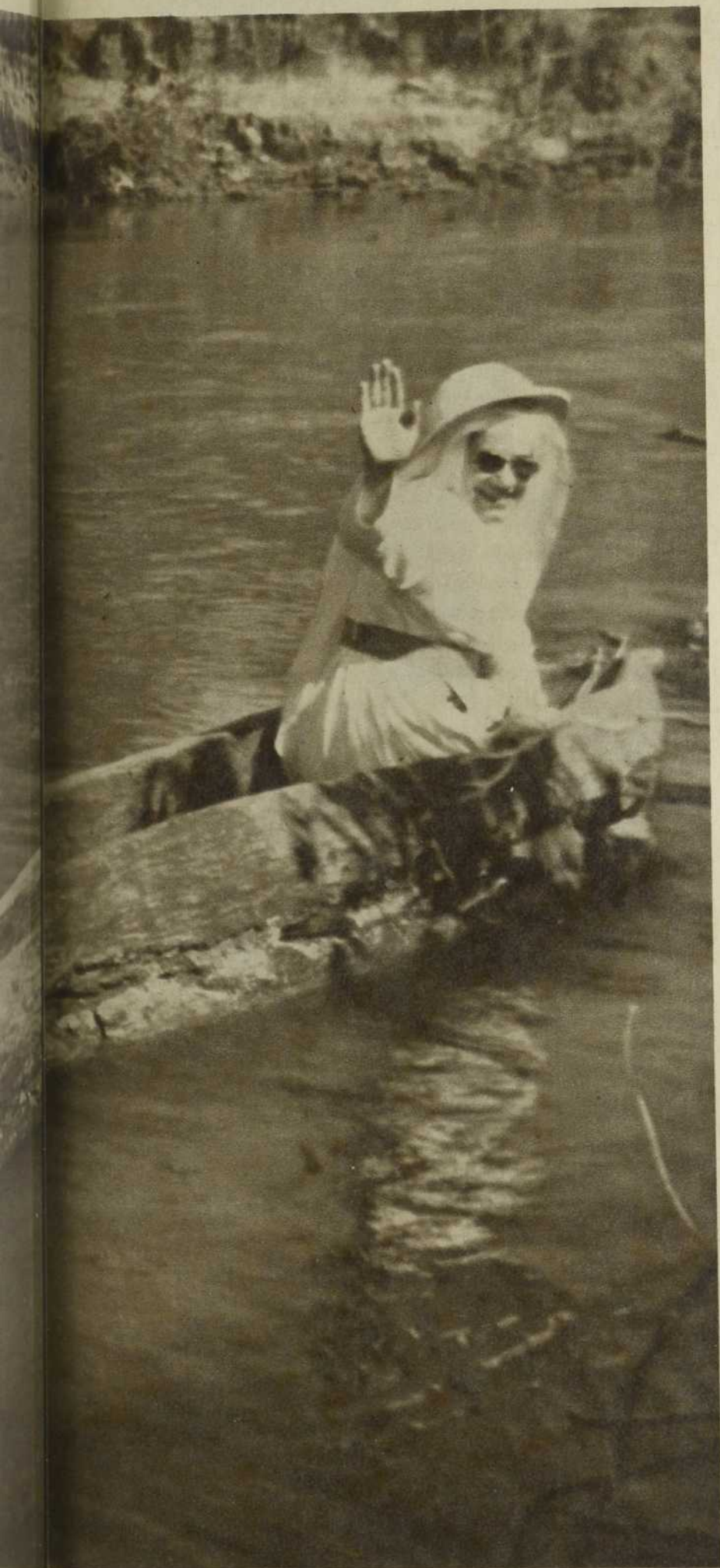
Photo Pawek

Every Thursday afternoon, we keep a rendezvous with the good people of Thumbi. Early in the morning, Reverend Father Léger, W.F., drives up to our door in his jeep. We climb in, loaded down with supplies, and off we go. The seven odd miles leading to the village are replete with bumps and ruts, dust and mud. At a certain point along the way, there is a hoary little bridge which we never cross without shivers of anxiety...

Will it hold on or will it give way, dashing us down on the rugged terrain below? This is the inevitable question we ask ourselves every time we have to drive across. The angels must be keeping a very special watch around it for we have not had any accident so far.

No sooner have we reached destination than we find ourselves surrounded by the villagers who





call out cheery greetings. The children shout for joy and salute with lifted hands. Already, a long line of patients is queuing at the dispensary door.

We have friends now in Thumbi, but it was not always so. The first time we came, only a few patients showed up for medication. Why? Because we had informed the people the dispensary would open on the 18th of the month and the villagers, African fashion, expected us only on the following day so accustomed are they to delays.

Now the number of patients is increasing from one week to the other. The usual complaints are: wounds, abscesses, sores, malaria, dysentery. I leave dental cases to Sister Edith Faucher's deft, strong hands. On their first visit, the children usually enter the dispensary in high spirits, but go out in a drooping mood. The hypodermic needle terrifies them, poor dears, so at the next visit we take care to replace it by vitamin candies. If these little ones can be taught and induced to practise the rudiments of health, how much healthier tomorrow's Thumbi will be!

Lately, I had the privilege of baptizing a lovely little Nathalie who lost no time in entering upon her spiritual inheritance. There are only two Catholics in the village at present: a school teacher, and a five-year-old boy baptized in *articulo mortis*.

For a long time the White Fathers had been looking for a means of contact with this remote mountain village. Caring for the body in order to reach the soul always remains one of the best missionary approaches. Thus began the history of our Thumbi dispensary.

The village chief accepted our weekly ministrations and offered us, as medical centre, a hut with mud walls and thatch roof. Inside furnishings are rudimentary: a few packing cases doing duty as cupboards, two tables, one chair and one bench. A rack swings from the rafters on stout lianas. We have so much work during the two short hours spent here, that the makeshift installation matters not all.

Towards 4:30 p.m., we begin to pack up. Five-year-old Philippi gravely does his share, tying up boxes and carrying them outside. He is as pleased as Punch when we reward him with bananas and biscuits! The car drives in and our good friends wish us a safe journey home.

How happy we feel to have spent this day dispensing medication and smiles! We do not go to Thumbi only in order to treat ailments; our



Sr. St. Basil and Sr. Yvette Caron in front of Thumbi dispensary.

"I leave dental cases to Sr. Edith Faucher."

aim is above all to relieve ailing persons. The close contact we have with them, allows us to penetrate better their generous nature and to love them more. Each smiling "How do you do?" opens hearts to confidence. Eventually, may it not open them to faith in God? Our caring for them, our relieving their bodily ills we regard as a privilege and as one of the most effective means of expressing our gratitude to God by promoting the coming of His kingdom.

Sister Edith Faucher and I have only one regret — being unable to visit other distant bush



villages. We often dream of a mobile dispensary unit. Michel Quoist wrote somewhere that, "it is permissible to hang on to a bit of dream if it helps us forge ahead; never, if it turns us away from reality." A mobile dispensary would surely allow us to make a big leap forward into reality — the reality of helping the forgotten bush people. I will hold on to my dream, for dear life, then, until my Thumbi dispensary moves along on four wheels.

by Sister Yvette Caron, M.I.C.

Missionary Sisters of the Immaculate Conception

CANADA

MOTHERHOUSE, 2900 St. Catherine Road,
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

HONG KONG

TAK SUN SCHOOL,
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, 49, Shui Yuan Street, Kuang Fu Li,
Taiwan, 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 Comercia, 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, Provincial House, P.O. 3400, Manila
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
DESCHAPELLES, 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

Pottery display at Chichicastenango, Guatemala

Photo Stein, Guatemala City

