

THE PRECURSOR

May-June 1967



EDUCATION FOCUSED ON CHRIST

Teaching and education cannot be separated. Faith is not only a light for the mind, it must become concrete in life and act like a ferment. The encounter with Christ is authentic only when it moves the believer to resemble Him, to think like Christ, to conduct himself like Him and share His interests.

It is from the teachings of Christ, the model of all sanctity and the object of our love, that moral teaching should get its inspiration and thus have the opportunity of being effective. Only a soul that has encountered Christ in faith will be careful to resemble Him.

*Apostolic Mission of the Christian School
Very Rev. Paul Joseph Hoffer*

OUR COVER :

Member of Araucanian tribe.

Photo: Casa Loben, Santiago

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WOMAN OF THE MONTH

by Sr. Gabrielle Ouimet, M.I.C.

Our Lady, mystical rose which once bloomed in our earthly garden, is par excellence, the Woman of the month of May, the Woman above all women blessed who deserves our heartfelt praise. Has not the Council acknowledged her as "Mother most loving"?

In the Gospels, Mary is barely mentioned. Her existence unfolded in the valley of humility, removed from the fanfare of worldly achievements. What a contrast between the self-effacement of her life here below and the unique place she occupies in the Church today!

Pope Paul VI has affirmed (December 4, 1963) that "Mary holds the most exalted rank, proper to the Mother of God, within the Church... a rank next to Christ's and closest to us all."

Nevertheless, during the Council sessions several interventions of the Fathers with regard to the Marian texts revealed differences of opinion. Anxiety was felt by many. Indeed, at a given moment, the Fathers ruefully discovered that a Marian problem had been raised! But, there really was no cause for concern. There was no question of minimizing the devotion due to the Mother of God, but on the contrary, efforts were to be made to present a Mariology consistent with all the movements of modern dogmatic and liturgical renewal.

In the address delivered upon the promulgation of the *Lumen Gentium* Constitution, Pope Paul VI further clarified the connections existing between Mary and Christ, and between Mary and the Church. "It is the first time," he remarked, "that an Ecumenical Council presents such a vast synthesis of Catholic doctrine on the place held by Most Holy Mary in the mystery of Christ and of His Church."

By thus defining the position of the Mother of God in the mystery of the Church, the Council would have us understand more clearly our role as women within the Church. Is not every Christian woman called upon to accomplish in an ordinary manner in the life of the Church what Mary once accomplished in an extraordinary manner in the Incarnation of Christ? In Our Lady, modern woman sees reflected her personal destiny and greatness for, as Rev. J. Galot, S.J., points out, "It appears that in Mary, God has proclaimed the Charter of woman's rights. From the day when a divine Messenger bowed low before a young girl of Nazareth in order to solicit her co-operation in the Incarnation, woman has been definitely ennobled."

Should we look upon devotion to the Mother of God as sentimental, exaggerated? Surely not, since the Church in Council has called the Woman above all others blessed, the "Mother of the Church".

What woman in the "family of man" has ever deserved such a title? What woman has been as much a mother as the Virgin Mother?

Lumen Gentium affirms that Mary is "clearly the mother of the members of Christ, since she co-operated, out of love, so that there might be born in the Church the faithful who are members of Christ, their Head". The maternity of Mary in the Incarnation becomes the source of her maternity with regard to all men.

Mother of the Word made flesh, Mary also is the mother of all that relates to Christ, that is of the members of His Mystical Body. Hence, it is all but impossible to separate from the term "Mother of Christ" that other term, "Mother of the Church".

Because Mary is at once Mother of the Church and our mother, we are bound to cherish and honour her as the most lovable of mothers.

Mary, the fairest of creatures is indeed the Woman of the fairest of months. Happy the women who look up to this mysterious Lady of the May, as to a spotless mirror within which they discover the genuine reality of their lives as women.



The cinema participates in the apostolate in an active fashion.

"Art and culture in the service of the faith", the missionary intention assigned by Pope Paul VI for the month of May, has a profound and far-reaching significance. Among cultural media, the seventh art, of the large screen, occupies a place of paramount importance. Let us consider the contribution it can be expected to make in the service of the faith. Who can deny its influence in the moral life of people everywhere? Daniel Rops once remarked, "The concentrated darkness of a cinema hall wields greater influence on the destinies of a nation than the poll booth."

CINEMA

The cinema holds magical appeal. It can whisk people away from harsh realities into a dream world of spectacular beauty, often leading them, also, to condone standards of conduct against which their conscience would normally revolt.

Among techniques of diffusion, films rank high, synthesizing as they do other modes of expression such as art, music, literature. Whether shown on television screens or in a movie hall, films always accomplish a mission. What of this mission? What is their role in less privileged countries? These will be the main points developed in this essay.

Mission of the cinema

As a preferential and universal form of expression, the seventh art has intellectual, moral, and social repercussions. In a language of its own, each film conveys a message and performs a particular mission; it responds to the aspirations of the clientele and it reflects truth and beauty. Pictures possess a penetrating force which directs the mind of spectators towards good or towards evil. Hence, the heavy responsibility of the cinema.

In order to fill its part, a film must be made in such a manner as to respect the dignity of man, while complying with his desires. What do people seek when they crowd into cinemas? Entertainment, evasion, relaxation, culture, distraction...



AND THE MISSIONS

Therefore, films must be adapted to the various cinema audiences: children, adolescents, adults. To be fully understood, their particular language requires a specific education. Objective and analytical study of a work may preserve one from the danger of considering the cinema as a myth or merely as the mirror of sentimental life. Just as the producer conducts the play of actors on the stage, making choice of suitable light effects, speeding up or slowing down images photographed so as to obtain the best possible result, the cinema spectators should try to discover the particular message addressed to them in the actions, colours, images, sounds, being projected on the screen. Helping people to grasp the mystery of the world of the cinema may be regarded as a kind of apostolate. Through it, the fertile imagination of the young especially may be guided into safe channels.

Cinema and the missions

In under-developed countries as well as everywhere else, the production of films caters to the curiosity of indigenes. They watch with wonderment the marvels unfolding before their eyes and endeavour to translate them into their daily life. But this fact calls for our attention. What is the moral value of contemporary films? Do they always carry into mission lands a human and Christian message? The answer is a source of anguish

to us all... And yet films can undoubtedly prove precious instruments in the hands of missionaries. Feature films, documentaries, educational films, shorts, newsreels, recreational films... all can be utilized to carry the gospel message.

Lucid evaluation of the seventh art in lands on the way to full-scale development, leads to the discovery that the Christian cinema fills a gap and actively participates in the apostolate.

The international review, "Christ to the World" (No. 5, 1965, p. 398) published an article relating a remarkable apostolic experience through film strips in India. Reverend C. Susainathan's catechetical methods are outlined in the following paragraphs.

He began his catechetical instruction by fine recorded music and songs played before a show which was usually held at 6:30 p.m., in front of the church. This invariably attracted quite a number of Hindus and of passersby. Some comic filmstrips such as Perlin, Tintin Milou, Pepin, Crocodile, were then projected which brought a good number of children on the church premises. Next came a religious film-strip, the life of Jesus, for instance, which the priest punctuated with appropriate commentaries. These images never failed to make a deep impression on the audience. Imperceptibly, the truths of our holy

faith were instilled in minds and hearts. This method also proved effective in introducing the liturgical renewal.

Reverend C. Susainathan is convinced that film-strip projection is a second pulpit for a missionary, an original medium offered him for preaching the Gospel. In easily understood commentaries, he gives his hearers practical hints that may be helpful in solving their everyday problems. Thus, they can make their life Christ-centered, so that they themselves may enjoy peace of mind and be harbingers of peace in this troubled world. It has been proved that instructing through audio visual aids is one of the best methods of apostolate, especially among people who are not sufficiently educated.

Bond of fraternal love

As may be inferred from the example quoted above, modern techniques are at present successfully used in the mission field afar as well as in the homeland. However, since the image impresses the



Whether shown on TV screens or in movie halls, films accomplish a mission.





Photos Ministry of Foreign Affairs, Japan



For whom films are a treat.

mind with such extraordinary efficaciousness, missionaries need adequate preparation before they can make the most of the opportunities which the cinema offers.

During the last decade more particularly, film production has known a remarkable expansion on the cultural as well as on the technical level. The choice in film showings is wide and varied. It has become a delicate problem to keep one's balance under the impact of the highly developed, brilliantly colourful, altogether magical new film entertainment.

Surely, a number of missionaries ought to know something about script-writing and studio-work. Three popes and many cardinals have, in the last few years, insisted on the necessity for some priests

to study seriously the mechanics of film making. Every now and then, we missionaries are forced to marvel at the penetration of Pope Pius XII, more particularly, who once bluntly declared that the cinema if not watched, might well undo our apostolic work in church and in school.

When the cinema is made to reflect beauty and truth, it creates between countries solid bonds of brotherhood, thus filling its role. Art can indeed be a missionary and the cinema can reveal unknown worlds. It can also assume the responsibility of leading the way to faith in Christ Jesus, Saviour of mankind.

Sister Gisèle Villemure, M.I.C.

EAST AND WEST MEET IN MUSIC

Poring over the history of music in Japan, I have discovered that, in this field, East and West *DO* meet. Western musical works as well as traditional music of the *shamisen*, flute, or *koto* form part of Japanese musical life.

Traditional music

The first significant development of the history of music in Japan occurred during the Heian period (794-1192). At this date, all the different kinds of music originating from other Oriental countries during the two preceding centuries were assimilated and modified in such a way that they henceforth assumed distinctly Japanese characteristics.

Music being then almost entirely restricted to the upper classes, it was usually performed in palaces or temples at ceremonies of a social or a



Orchestra of Saint Francis Xavier School, Koriyama, Japan.

religious character. Of all the various kinds of music at this period, the most important was the *Gagaku*, court music.

During the Kamakura period (1192-1333), took place a remarkable development of popular Japanese theatrical arts, beginning with ritual dances and folk dances performed at harvest festivals. The

Noh, a lyrical drama of religious origin which arose during the fourteenth century and its own music, the *Nohgaku*, comprising two elements — a chorus and musicians. Instruments used were the bamboo flute and three drums. The flute is the only instrument producing the special tonality required by this kind of music.

S. Fujimatsu
playing *koto*.



Other musical instruments evolved during the Momoyama period (1573-1600). The primitive bamboo flute underwent modifications, while the ancient court zither was transformed into the *koto* made of hollow wood, a sort of thirteen-stringed lyre. *Shamisen*, rectangular three-stringed banjos, were at this time introduced from Manila. These instruments became popular during the Edo era (1600-1867).

The flute was then the favourite instrument of roving Buddhist monks; the *koto*, once restricted to the nobles, began to penetrate the middle classes; the *shamisen*, strings plucked with a little plectrum, was used as accompaniment to popular songs. Flute, *koto*, and *shamisen* were frequently played in trio.

Western music

With the Meiji restoration (1868-1912) Japan emerged from its isolationism to enter the community of nations. Western music which was then introduced, slowly won appreciation.

At the beginning of 1880, Mr. Luther Whiting Mason, an American professor of music, came to Japan with the aim of establishing an academy which eventually became the Tokyo University of

Piano brought to Japan in 1880.



KIMIGAYO

L'hymne national du Japon

$\text{♩} = 69$

p *mf*

Ki-mi ga — yo — wa, Chi-yo ni — Ya-chi-yo ni

p *mf*

Sa-za-re - i-shi no, I-wa-o to na-ri te

f *mf*

Ko-ke no mu - su — ma - - de

日本

Ten thousand years of happy reign be thine;
Rule on, my lord, till what are pebbles now,
By ages united, to mighty rocks shall grow
Whose venerable sides the moss doth line.

Photo Ministry of Foreign Affairs, Japan

Arts. He brought with him twelve pianos, a musical instrument hitherto unknown in Japan, and was accompanied by competent teachers, graduates of French and German conservatories. Thanks to his efforts, a keen interest in Western musicology was aroused.

In Japanese schools of the present day, music holds an important place. This, I think, may serve to explain the remarkable studiousness of the children who attend them. The Japanese have understood that true education is not to be achieved without music. Kindergarten tots receive their musical initiation thanks to songs, mimes, games,

and rhythmic orchestras. In primary schools, two periods of forty-five minutes are each week dedicated to the teaching of music. The school musical programme comprises theory, solfeggio, rhythmic dictation, and introduction to the handling of the various musical instruments. All the students eagerly follow these courses. Attractive manuals and handbooks stimulate interest for the children of the primary grades.

Tokyo now has five symphonic orchestras each with individual and well-attended concert seasons. The good city of Koriyama, at times known under the pretentious title of "Northern Vienna" be-

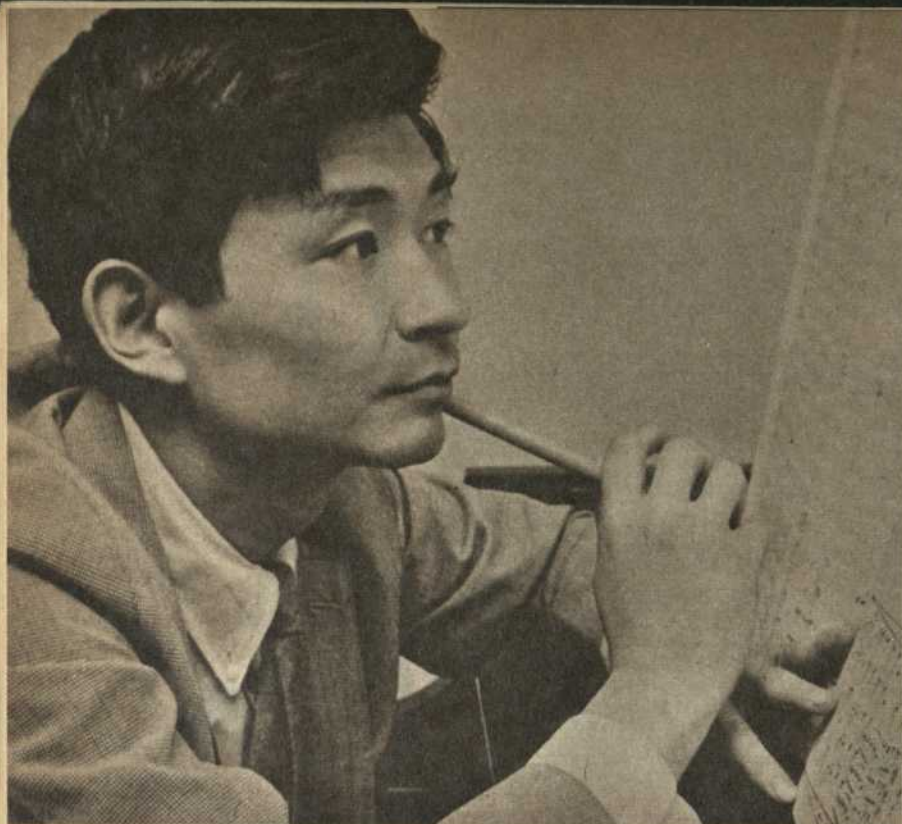


Photo The Word

Mr. Seizi Ozawa, dynamic director of the Toronto Symphonic Orchestra.

cause of its varied musical activities, has its own philharmonic orchestra conducted by Mr. Torii.

Youthful artists in music are encouraged. Although child prodigies are few and far between, a good number of students by dint of perseverance and hard work successfully pass entrance examinations into music colleges and universities. There are about thirty of these in Japan, two of which are under Catholic direction: Aomori's Akenohoshi College conducted by the Nicolet Assumption Sisters, and Hiroshima's Queen Elizabeth College established by Reverend E. Gossens, S.J.

A number of young Japanese musicians have won international honours, among whom one composer, one pianist, and two violinists. Toru Takemitsu, a thirty-four-year old composer, came out first in a composition contest recently held in Paris. His original piece titled *Textures* has been favourably reviewed by critics. Written for an orchestra of ninety musicians, it is a marvel of co-ordination. The pianist Hiroko Nakamura, twenty-one, was classified fourth in the seventh Chopin contest of Warsaw which drew this year eighty-five of the world's best pianists.

Blindness has not proved a handicap for twenty-year-old Takayoshi Wanami, talented violinist, who recently carried off the first prize at the Japanese musical contest. Last year, Mr. Wanami played violin solos at the New York Lincoln Centre where the Toho Gakuen orchestra performed in his honour. Most of his music books are written

in Braille and prepared by his mother who accompanies him everywhere.

At our Koriyama Saint Francis Xavier School, music is keenly appreciated. Of our hundred and seventy pupils, over one hundred study music at our studio. The school now has its own orchestra and choir.

Tourists who visit Japan are sometimes surprised to learn that only western music is taught in its schools. The students who wish to learn the use of traditional musical instruments must have recourse to private institutions where ancient musical arts are taught. Lack of interest in the traditional music is deplored in cultural Japanese circles.

Lately, these two musical tendencies have developed into a third consisting in music written by modern Japanese composers endeavouring to utilize traditional values within modern contexts. The future will doubtless provide world-wide musical literature with a unique contribution of contemporary Japanese music deeply rooted in its own traditions.

Japanese youths are passionately fond of harmony and song. Missionaries can exercise one of the forms of their apostolate by the teaching of music, trying to inspire religious feelings in the souls of their students, while enabling them to transform human experience into the serene beatitude of musical art.

Sister Françoise du Carmel, M.I.C.

JAPAN



APOS TOLIC HOBBY

In between hours of social service, I have an apostolic hobby — giving private lessons in French. In order to facilitate their scientific researches and their contacts with foreigners, the Japanese are eager to learn foreign languages. For a Catholic teacher what a golden opportunity this offers!

Recently, a missionary remarked, in one of his lectures, "This means of *rapprochement* would probably be of little avail in countries outside Japan. Here, it proves of great value because secular knowledge may help to open a door on dialogue with non-Christians."

Not only the middle classes, but also those less privileged from a material point of view aspire to the benefits of a liberal education. In Tokyo, the intellectual centre of the nation, thousands of students take private lessons in French, in English, in German, etc. The sincere desire to learn encourages these young men and women to overcome the difficulties involved for an adult in learning a new language.

I enjoy my role as a teacher for I am convinced that I can thus share with others the universal riches of the mind and of the heart. To combine education and in-

struction, according to a modern author, there must be strong moral influence, the testimony of genuine religion, gentleness, patience, and humility. I think this would be a good code for us missionaries to adopt in our dealings with those who come to us for private lessons. They must be made to feel that learning is a boon, a personal good which broadens horizons and facilitates the quest for truth. Is not education a process of training the whole man to the excellence of his natural and supernatural powers?

The secret of success in this apostolate is tact, and warmhearted comprehension. If Christianity succeeds in presenting itself as congenial to the Japanese character, its appeal may prove irresistible to modern youth.

In order to reach the dual goal — evangelization and instruction in foreign languages — I first of all plan my course. Each minute is precious for it may present a key word... As a case in point, while conversing with a group of teenagers, keen on learning French, I once showed them snapshots of our Japanese novices. I felt puzzled when one of the girls pointing to a novice said, "*Tamago* (egg)". What could she mean? Upon my request, she explained that the word *tamago* is used to express an unfinished state, and that it may, in this sense, apply to a person who has not yet attained full status in a society. Although a non-Christian, she had grasped the fact that the novice has only taken the first steps in the religious life.

After the lessons with the young, we sing together short hymns with a Biblical flavour:

The Lord is with me,
He leads me by the hand.
The Lord is with me,
His love is my shield.



The Japanese have an innate love of goodness, beauty, and truth.

Be brave, O my heart,
The Lord is near.
Now and forever
His will be done.

The Lord is with me,
He leads me by the hand.

A pupil of mine, professor of Spanish at one of the Tokyo universities, was in the habit of telling me, as an exercise in French elocution, more or less fantastic tales based on those ancient myths in which dragons are suddenly transformed into princesses. One day, she switched from the legends of dragons and princesses to one telling about women metamorphosed into birds or cats by wicked witches. Thus do magic wands change the events of life, she added. Even such bizarre subjects can be used to explore the mystery of life. What is the point of life? Why are we born? Why do we suffer and die? Why? Why? Why?

Without the assistance of the Holy Spirit, who can hope to

quell the deep-rooted anxiety which perplexes so many souls in this land of the Rising Sun?

Ours to show the educated and more or less sophisticated Japanese that the Church understands the language of twentieth century aspirations, and that she has an answer to their moral and spiritual problems. Although her gaze is set on eternity, her feet remain firmly planted on this earth of ours. Surely, if *aggiornamento* is important anywhere, it is so in Japan.

I rely on your prayers, dear readers of *THE PRECURSOR*, in order to succeed through the humble medium of my "hobby" to make better known and better loved the only One who is able to fill the hearts of my pupils.

Sr. Marie George, M.I.C.

FROM MEXICO TO PONT VIAU

Sister Monique, postulant

Belonging as you do to the "new breed", you are probably fond of gogo, but have you ever delved into the secrets of folklore? Believe it or not, Mexican folk dances, which mirror the life of a people, were for me a light that beckoned to higher dedication.

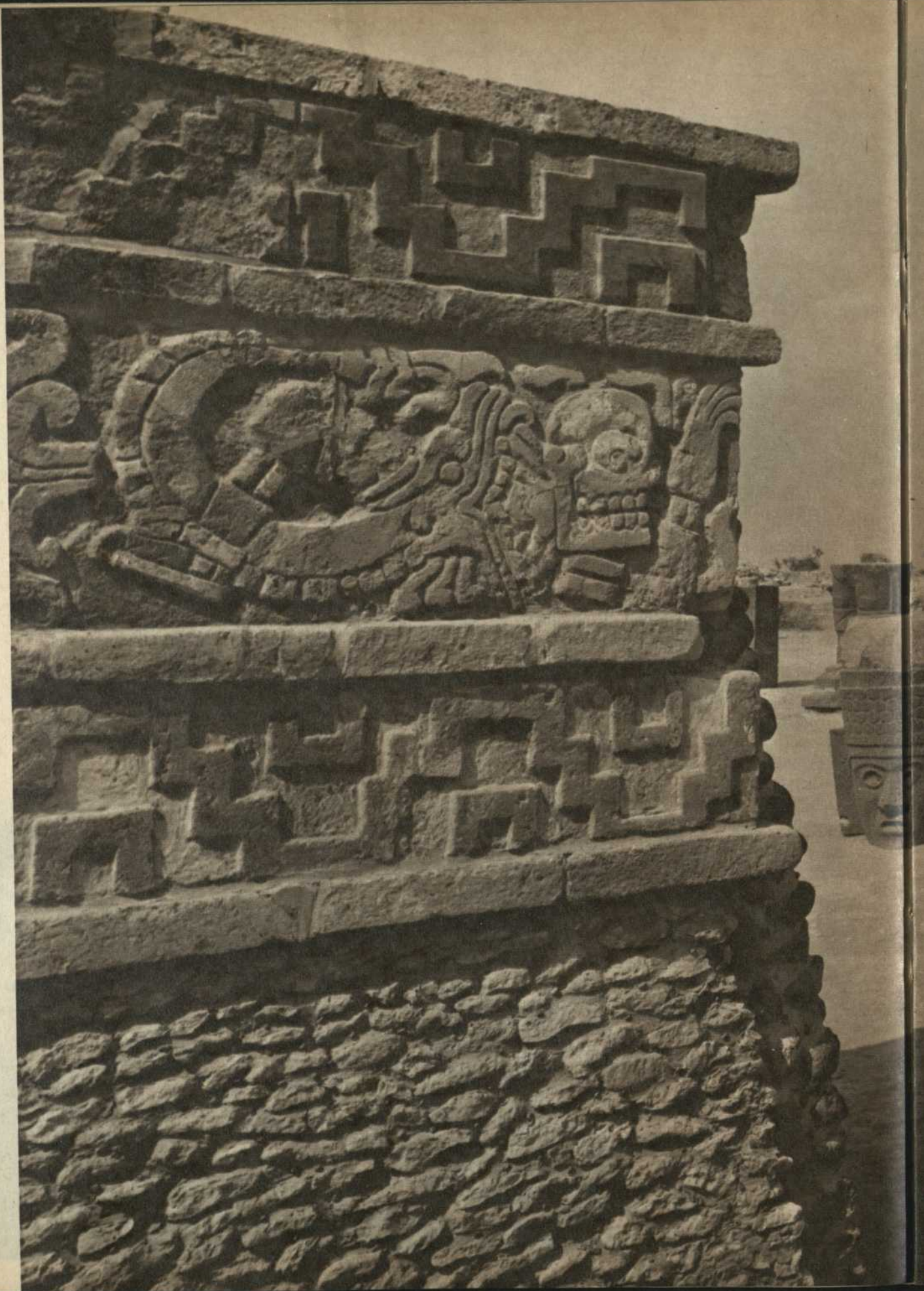
"What is the meaning of all this?" I hear you ask. Well, I repeat that I owe my present happiness to folk dancing. I had better explain. My passion for the noble art of choreography led me to Mexico, and Mexico in turn, led me to the Novitiate. What a fascinating route Montreal — Mexico — Pont Viau!

The story of my vocation begins with my joining a group of specialized Mexican folk dancing performers in Montreal, "The Torbellinos". For three years I earnestly studied the customs and mores of the Mexican nation. I felt drawn by the gaiety and simplicity of this people, and Mexico became as a second homeland. Whenever I performed their folk dances, I felt that I was almost as much a Mexican as a Canadian.

One day, an acquaintance of mine told me about an inter-American commission of summer projects for students whose field of action covers Canada and the United States. Every summer,

When Monique left for Mexico.





**"I felt drawn by the gaiety and simplicity of this people
and Mexico became a second home land to me."**

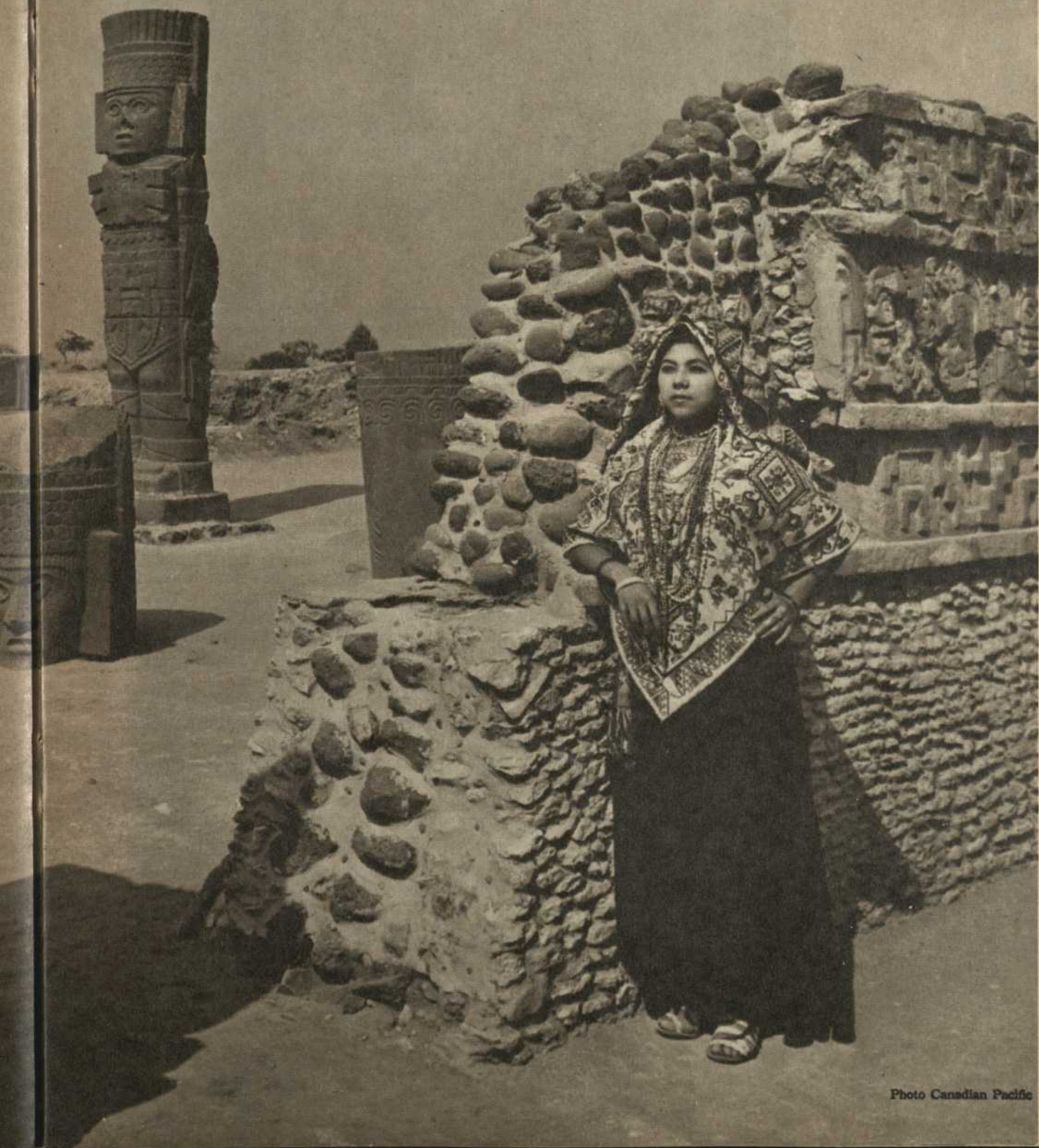


Photo Canadian Pacific

**How I enjoyed
the Mexican
Folklore Ballet!**



this group sends many boys and girls to Mexico where they work as voluntary helpers in towns and villages. Overjoyed, I straightway began making plans to explore the sunny land of my dreams. During one whole year, in company with about fifty boys and girls from various colleges in Montreal, I followed preparatory courses in Spanish, first aid, Mexican history, etc. The organization of this enterprise necessarily involved monetary expenses. In order to collect needed funds, we sold chocolate bars, organized card parties, put on Mexican dances... Balking at no difficulty, we felt like Cortes before the conquest of Mexico. After one year of careful preparation, we were ready to start.

One group of fifteen students left Montreal on a bright sunny day of June 1965. The distance Montreal-Toronto by train was soon covered, then we boarded the bus for a journey of four days and four nights. The long hours spent together allowed us to forge new bonds of friendship, for we lived a real community life.

At long last, we reached Mexico which we found to be a cosmopolitan, sophisticated city, one of the world's great capitals. Its native traditions and its population provided striking contrasts. Next door to magnificent residences, clustered the hovels of the destitute. I was deeply impressed by this paradox of wealth and of poverty, of ultra modern buildings and of dilapidated dwellings. In Mexico, there is no middle class — only the rich and the poor.

We spent a whole week touring the capital, but we really would have needed three in order to see

everything worth seeing. The chief places we visited were: the university campus, the museum of anthropology, the consulates, the theatre where we enjoyed the brilliant performance of the Mexican Folklore Ballet... For me everything held a magical aura. From my very first contacts with this mysterious people, I realized how very little I really knew about them. What is the knowledge acquired in text books compared to the living reality? I had left Montreal with the naive conviction that I knew all there was to know about Mexico, that I was going to contribute something to the Mexican people. What an illusion! From that very first week, I felt that, on the contrary, I had much to learn and much to receive. In the calm of moonlit evenings, I questioned myself about the reason of my coming to Mexico. Why had I come? Out of a spirit of adventure or with the desire to serve? Or, was I, all unawares, fleeing "from those strong Feet that followed, followed after"?

On the eighth day after our arrival, our group of fifteen parted to go our different ways to places assigned beforehand. With a student from the University of Ottawa, I left for San Nicholas, a remote village, where awaited us four compatriots from Ontario — one priest, two seminarians, and one young girl.

We left Mexico towards 9:00 p.m. and reached Jacala early the following morning. From this point onward, a jeep was supposed to be placed at our disposal for the rest of the trip. We found, however, that there was nothing available in the shape of a vehicle at Jacala, so we walked for two hours until we reached destination.



Making the rounds of the San Nicholas "casas", brought me deepfelt joy.

Blue Monday sans washing machine, sans flowing water, sans electricity!





The village plaza where people sang and danced.

At San Nicholas, we received a rousing welcome. After meeting the Senora at whose house we were to stay, we roamed through the village, a tiny one of about twenty *casa*. Everywhere, we were greeted as friends. Life here was of the simplest, sans electricity, sans running water, sans modern furnishings of any kind.

The villagers lived in stark poverty — spiritual as well as material. For the last five years, San Nicolas and its surroundings had had no resident pastor. Every day, numerous families came down the mountainside bringing their children to the *Padrecito* to be baptized. Besides, Father worked at the rectification of many marriages.

Faced with so many dire needs, I often asked myself what I could do, in two short months, to be of assistance to these friendly folk. The answer came to me one day when a young girl from the village outskirts said very simply, "Sit down, Miss,

and listen to me". I took this advice to heart. Whenever I went from *casa* to *casa*, I learned to sit and to listen to their tale of daily joys and trials. My greatest joy, however, was to teach the doctrine to the children. How attentive they were! They literally drank in what I told them about God and their immortal souls. As it was forbidden by law to teach religious subjects during the regular school hours, the chapel bell rang out at five in the evening for the courses in Christian doctrine.

At first, we had to make the rounds of every house in the village, inviting the people to attend. Many refused pointblank. At this same hour, they often met to sing and dance. I could well understand their weakness in the face of such temptations. It even happened that I joined in the fun.

Obviously, I was not setting a good example by dancing at the hour set aside to teach the doctrine. Father never directly reproached me for my levity,



Why had I come ?

but I can still remember the saddened look in his eyes when he saw me in the group, one evening, on his way back to his own *casa*. But, my folklore group in Montreal expected me to bring them a new repertoire of Mexican dances, and this worldly ambition overrode my scruples. I forgot that I had come to San Nicholas with an apostolic aim in view.

The summer went by like a pleasant dream. September found me back in Montreal where, once again, study and dancing filled my days. But something was amiss. Gone was my lighthearted insouciance. Somehow, San Nicholas had stolen my heart, and its people kept calling, calling...

I tried, desperately, to drown out their voices, but all in vain. The "Hound of Heaven" was

pursuing me "with unhurrying chase", and His voice was "round me like a bursting sea".

I do not regret my decision to go the whole way for Christ. If you only knew the happiness that is mine in the postulate of the Missionary Sisters of the Immaculate Conception! Here I have found that the resources of my capabilities can be fully utilized. At present, I am teaching Spanish and folklore dancing to my companions. I can truly say that I have never felt so happy in my whole life. Joy reigns supreme in this house. I am preparing for my mission departure... in five, six, or seven years. It matters not at all. Our blessed Lord spent thirty years in the silence of the hidden life at Nazareth. To what country will I be sent? Africa, Japan, Haiti, Mexico? Who knows?



**NEW LAND
OF HEART'S
DESIRE**

Sister Armandine Gauthier, M.I.C.

Nearly all missionaries who come to this lonely island, lying off the Chilean coast, feel the urge to write about it. Here I am with my own modest description.

Long narrow land

Chiloé Island lies like a huge emerald brooch in a setting of opalescent brilliance on the bosom of the Pacific Ocean. It makes up for its inaccessibility and soggy nature by presenting unexpected vistas of startling scenic beauty and charm.

Land of contrasts, Chile embraces parched, sun-burned deserts, fertile agricultural lands, vast virgin forests, and windy, soggy islands. Geographically, it turns its back on Europe to face the remote Orient. It takes long to travel through it not only because of the area but because of the exaggerated length of this string-bean country. Someone has said that Chile is a gift of the Andean Cordillera. But if the Chileans think they possess a Cordillera of their own, they are gravely mistaken; it is the Cordillera which possesses a land spread out at its feet! Chile is squeezed between this solid inhuman wall on one side, and an impersonal sea on the other. The total population reaches the seven million mark.

Only about ten per cent of the Chilean territory is suitable for agricultural purposes. In the north are wastelands drier and more lifeless than the Sahara; the rich Central Valley, housing two thirds of the population, embraces fruitful farm lands, lush pastures, and thriving cities; across the lower southern end thrash some of the wildest winds in the world. Nowhere else, in such a limited expanse, can one find such extremes of topography, climate, and panorama. The highest mountain in the Western Hemisphere is the Aconcagua, monarch of the Andes, towering at a majestic height of 23,000 on the Chile-Argentine border.

From about 40 degrees south to the Antarctic Ocean, Chile is one vast forest, the trees becoming smaller and more stunted in growth, the farther south one goes. The area is rugged, and the string bean land here is only about fifty miles wide. There are many bays and rivers, but the Pacific Ocean is very dangerous to navigate along the coast.

Chile has been an international leader in social reform and legislation. As early as 1925, its government began pioneering in this field, setting up the first social security system in the Western Hemisphere which covers such items as retirement pensions, funeral expenses, public health stations, general health insurance, part pay for workers when sick, etc. The principal charm of the country lies in its kindly, industrious, and hospitable people, its wide variety of climates, and its scenic beauty.

In the south where the island of Chiloé is situated, the rain is almost continuous and the weather cool. At this level, the Cordillera suddenly crumbles, scattering the restless waters at its feet with clusters of islands, islets, canals, fjords, lakes, and bays of fantastic designs. A few of the islands are green with vegetation; others are barren. A certain amount of activity reigns, notwithstanding the thick fog. Separated from the continent by the Isthmus of Chacao, the island is difficult of access even if you come armed with Blue Guides, maps, minute information... Which will you choose — the sea route or the air route? Both are fraught with danger because of the almost constant fog blanketing the area.

Despite its remoteness and its isolated situation, this "new land" holds a growing fascination for me. I daily discover panoramas to admire, scenic charms to take to heart. The people are few but *muy simpático*.

Life of Chiloé

The islanders are a curious mixture, descendants of Spanish colonists and of Indian women.

Although the birth rate is normal, the population remains at a low level. Every year, young men and women in considerable numbers leave Chiloé to work on the mainland as domestic servants or common labourers. The more adventurous young men, who are fortunate enough to own a boat, leave to seek their fortune further down south. This emigration causes serious sociological problems: a high percentage of illegitimate births, disruption of normal familial patterns brought on by the absence of heads of families, and alcoholism.

Chiloé remains poor, its population being too sparse to ensure the utilization of its numerous natural resources. Nonetheless, a quiet revolution is taking place at present. The island comprises three departments — Ancud, Castro, and Quinchao. Small towns which had remained unchanged as long as old folks could remember, are on the way to rapid transformation. Autos may now be seen circulating through thoroughfares bordered by modern shops and multistoried houses. The suburbs and the countryside, however, maintain a conservative attitude. Here tradition still reigns supreme. In urban centres, there are some lovely wooden houses with roofs of wooden tiles, but in the country there are too many hovels.

No matter how harsh conditions may be, the people of Chiloé are cheerful and courageous. The men cut dashing figures in their broad-brimmed felt hats, brown ponchos, and highly coloured sashes.

Ancud listens to the song of the Pacific.





The old Ancud cathedral.



The Ancud plaza.



Chilean bea



Sailing to the mainland. In the distance rises Mount Osorno.



Economy

Economics may be considered here under a dual internal and external aspect. Agriculture is the chief natural resource of the island, each landowner tilling from about five to thirty hectares. Lack of capital hampers all efforts at modernization.

Potatoes and wheat are the chief crops. What was not my surprise to learn that, to this strange and distant land, we owe the ubiquitous potato! In the year of grace 1563, Sir Francis Drake took with him the first tubers from Chiloé to Europe. The cultivation of fruit trees is almost nil although the soil would certainly lend itself to it.

Geographical conditions would probably facilitate exploitation on a large scale of maritime resources. At present, however, fisheries are limited to edible molluscs which barely suffice to provide local needs. Outside of a few small saw mills there are no other industries on the island. Remunerative employment is therefore at a premium.

The external aspect of island economics comprises the market but means of communication constitute the most serious problem with regard to commercial development. Practically, no exchange can be carried on in the island or with the mainland because of the deficient communication system. To link Chiloé to the continent by modern routes would require a gigantic effort.

Another crucial point is the lack of sanitary facilities. There are only three hospitals for a po-

pulation of 125,000 inhabitants. What a problem to reach all those who are sick! Five medical doctors and a few dentists provide their services over an area of 12,000 square kilometres. The most frequent diseases among adults are hepatitis and bronchitis; among children, TB, rickets, and parasites. Due to lack of adequate medication, these ailments are not easily cured. When infantile epidemics rage, for instance, hundreds of little ones die because no antibiotics are available to check the progress of the disease.

Education

Ancud has one Training College and a few secondary and public schools. But, here again deficient means of transportation hamper progress.

Chiloé has no theatres, no public playgrounds, no leisure centres. Entertainment is provided by associations who have dreams but nothing where-with to make them come true. Certainly, the cultural and artistic heritage of the past should be preserved. Local music and folk dances are picturesque and at times hauntingly beautiful. They reflect the long loneliness of an insular people whose panorama extends from the infinite expanses of the ocean, to the glorious peaks looming in the distance.

The horizon of my "new land" is after all not all in sombre hues. It represents life as it is everywhere, with its lights and shadows.

Ancud panorama.



ANCUD, CHILI



IN A MONASTERY GARDEN

by Sister Saint Sabine, M.I.C.

The favourite musical piece "In a Monastery Garden" by Ketelbey is replete with poetical allusions. Its opening chords introduce us into a world of enchantment; shady avenues, bordered by tall trees, through whose foliage light and shadows play; a melodious serenade of songbirds; finally, the solemn accents of the *Kyrie* sung by a powerful choir of monks are heard. In imagination, one can easily evoke an ivydraped medieval abbey rising out of the mists of the past. All very romantic, I am sure!

Situated on the island of Chiloé, off the Chilean coast, our Ancud convent has not the faintest resemblance to a medieval monastery except, perhaps, that its steeple piously — and rather precariously — inclines its head over the yard. This is not meant to say that poetical fancy is absent from our pre-

mises. It does exist here, and the best place to discover it is right in our garden. Someone has said that "a poet is a world confined within a man". Is not poetry itself a world enclosed within a garden?

This is the place where rain falls thirteen months a year, as pranksters say. Vegetation is, therefore, kept in a state of perpetual luxuriance and flowers bloom from one end of the year to the other. According to the picturesque remark of a visiting artist from Santiago, nature in Chiloé is always *fresca comè lechuga*, as fresh as a head of lettuce!

Come for a walk in our Ancud garden, and admire the Creator's munificent gifts. First, let us pause at the more prosaic vegetable plot where thrive cabbages, carrots, beans, potatoes. In well-

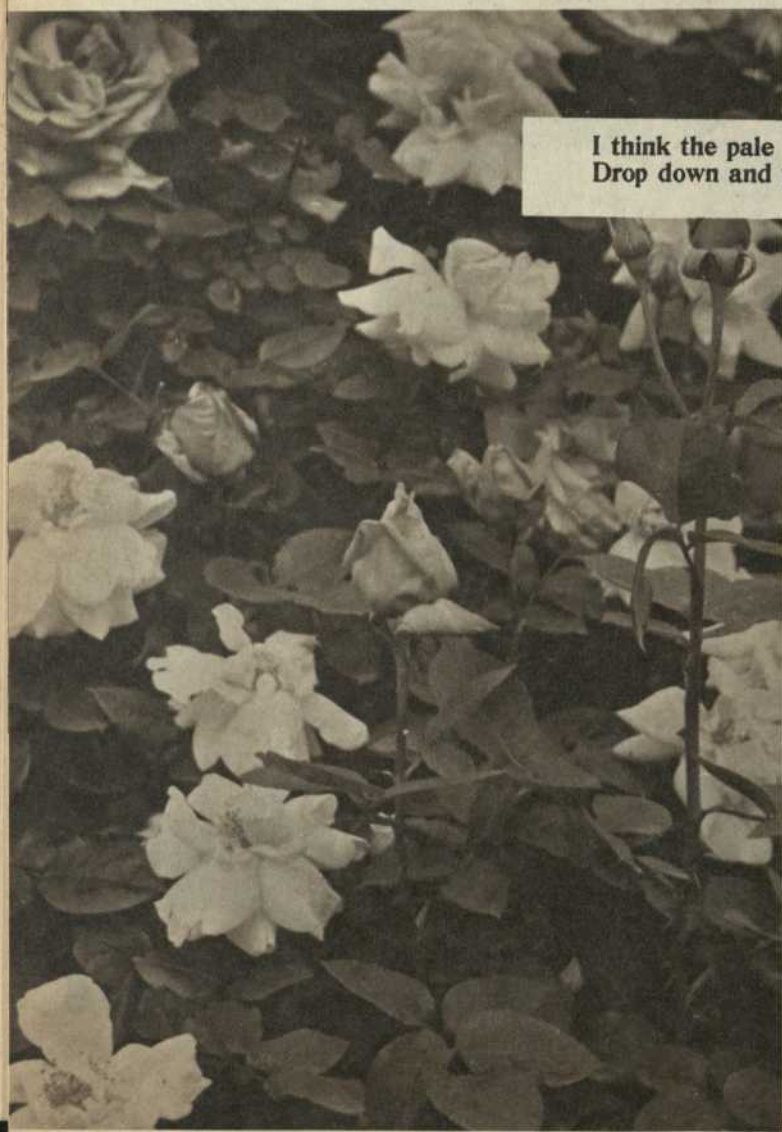
Springtime in Chiloé.





I think the pale blue clouds of May
Drop down and turn to flowers.

Thomas B. Aldrich





Two flowers in a garden.

Copihue, national
Chilean flower.



kept side alleys grow fine raspberry and gooseberry bushes, and large beds of strawberries. A small orchard is beginning to produce luscious apples, all the more appreciated that fruit is scarce in these parts.

Now we come to the freshest, most fragrant spot — the flower beds. *Me quieres*, do you love me, the lowly daisies balanced on slender stems, present a fine appearance as they bow graciously in their frilly white collars. Roses riot all over, like spoiled children, garbed in hues of salmon-pink, blood-red, pure white, golden yellow. They are perhaps not as fragrant as the roses back home, but what a variety from tiny ones called *besites*, little kisses, to large ones which, when full blown, are the size of bread plates! To choose one beauty is to sacrifice another.

In our garden also bloom daffodils, chrysanthemums, forget-me-nots, white camellias, a kind of narcissus called *estrellitas*, little stars, Alpine violets, and *mirte*, a bush resembling our lilac but covered instead with graceful, bell-shaped, pink blossoms. Bell-shaped blossoms of various hues are found all over the island.

When Spring returns, lilies-of-the-valley timidly peep out at the foot of the Lourdes grotto, but are soon cast into the shadow by the proud old-rose flowers of the *rudedentre* bush growing to a height of over seven feet. Here and there are maroon, scarlet, and yellow cannas, as regal flowers as I ever

saw. Beside them, the *retame* displays small delicate blossoms somewhat like apple blossoms.

The *choches* (sort of snapdragon) in our garden are white but elsewhere they bloom in variegated hues. Do not miss in passing the *azucena*, a small very fragrant lily with red veins on its white petals.

With the summer heat, in December, carnations bloom here and there in gardens all over the town, in shades of red, pink, and white. This year our garden shrine of Saint Joseph was decked with clusters of small lavender carnations, no doubt the result of cross between the varieties mentioned.

At the far end of the large garden, in summer, also bloom gaudy, orange-hued poppies, pink *retame*, and *encajes de la reina*, queen's lace. This latter flower is considered as a weed by the islanders but I think it has a softening, lacy effect in a nosegay of carnations and roses.

I almost forgot to draw your attention to the geraniums, lilacs, bachelor buttons, irises, pansies, gladioli... The *copihue* national flower of Chile, is seldom found in Chiloé. Its red bell-shaped blossoms hang from twining vines, like "droplets of Indian blood, bright blossoms of pain" to quote Chilean poets. There is also a white *copihue*, less common than the red.

Our own national flowers in Chiloé are the lovely faces of our 200 girl students, bright blossoms destined to bloom forever in the gardens of Paradise.



WOMEN'S CLUB

Among the missionary activities which I enjoyed the most in Katete was the organisation of a women's club right at the very opening of our house in this region. The importance of the sewing circle as a means of apostolate has perhaps been minimized if not entirely overlooked. It holds its own, however, in the uplifting of African womanhood — a slow and difficult task. Today about sixty mammas are enrolled in the Katete Woman's Club where they are learning how to improve their living standards, how to be better wives and mothers.

Approved by civil authorities, this organization now has its own council elected by acclamation during one of the interminable meetings which precede each decision to be made. President, secretary, and bursar are also appointed on this same occasion. Evidently, the club is not yet in a position to administer "high finance" but its budget

suffices to meet the expense of equipment and furnishings needed for its proper functioning.

Four times a week, members of the Club meet in the convent hall to attend lectures on pediatrics, dietetics, and hygiene. Practical lessons in English, cooking, sewing, and knitting are also given. There is an urgent need of this kind of schooling in order to train the women in household crafts. Experience has proved that, thanks to the lessons learned here, family life is made happier. The African husband is pleased to find that his wife can set a table, cook European dishes, entertain his guests in good English, in short, keep pace with him. He has reason to be proud of her poise, grooming, and good manners.

To highlight these practical courses, tea parties are served on the occasion of remarkable events or feasts, as for instance on the anniversary of Mala-



Homemade food is delicious!



What is cooking

wi's Independence. A few days beforehand, the students send out letters of invitation to local officials and to their own husbands. What a happy surprise for the latter! The entertainment is usually ushered in by a sketch carefully rehearsed beforehand with the help of the Sisters.

A collation is served after reception of certificates and speeches. Words of encouragement from local officials or, better still, from the President himself are always appreciated.

After the rousing national anthem, *Cuila Mutambike Malawi*, God bless Malawi, the guests proceed to the room where are displayed the garments cut, sewed, or knitted by members of the Women's Club during the last semester.

Thus, little by little, African woman is reshaping her destiny in the life of the nation.

In an article published by the review "*Etudes*", André Rétif underlined as follows the promotion

of African womanhood, "African women possess sufficient initiative, energy, intelligence, and tact, eventually to obtain the respect, the influence, and the prestige which should be hers by right."

Officials and members of the District Council appreciate the work done at the Women's Club. Sister Mary of Fatima, Regional Superior, wrote lately: "Last week, twenty-five officials from the District Council spent three days here in study sessions. They had their sleeping quarters at the Teaching College and ate their meals at the Domestic Science unit. Mr. Mhlanga thanked me in the name of his colleagues for the excellent meals served. I grasped the opportunity of this visit to request a gift of two sewing machines for the students in Domestic Science. Yesterday, came a letter stating that my request had been granted."

Through the Women's Club, African women discover their potentialities, and acquire self confidence. When they come to be respected in their



in Nya Zimba's and Nya Phéré's pots?

role as wives and mothers, they will enjoy the rights which should be theirs, especially regarding family problems and the education of the young.

The impact of new ways of living are fundamentally altering the old order of African society. Much depends on the manner in which this challenge is met by women who are the vehicles of tradition. Theirs not to follow blindly ancestral customs which may be harmful, but to drop tactfully the unwholesome while retaining the wholesome.

In Malawi, at present, there are still numerous women who have not had the good fortune to go to school at all or who have had only an elementary education. Their situation is greatly improved by centres such as the Katete Women's Club. There is reason to hope for a bright future. Husbands everywhere acclaim with enthusiasm the results of Domestic Science courses.

Sister Céline Laurin, M.I.C.



It all ends in dishwashing chores.

CARE OF LEPERS IN

World Leper Day has become a token of universal brotherhood, a day when believers and unbelievers unite to assist those who offer up their sufferings as a pledge of gratitude towards their benefactors.

Under the clear-sighted guidance of a Malagasy doctor, Mr. Raharijaona, the National Association of Aid to the Lepers has been functioning in the Malagasy Republic since 1954. From north to south may be found 21 leprosaria, 10 villages for lepers, and over 20 provincial posts of aid to leprosy patients. The Association has two principal aims in view: the social reintegration of cured patients and the education of children.

New lease on life

In order to avoid too lengthy an enumeration, we will pinpoint here the activities of only one post situated in the northern section of the island — the post of Ambanja.

Founded by the Catholic Mission in 1953, it was placed under the direction of two lay missionaries, Doctor Lehmann and his wife, and staffed by the Franciscan Sisters of Calais. According to statistics dated December 31, 1963, 1,030 patients have been hospitalized during the past ten years. Of this number, 104 are at present residing in Saint Francis Village; 167 have been cured or have died; the others have returned to their homes, but call regularly for medical examinations.

The establishment comprises:

a) A pavilion for the treatment of the disease. This block built thanks to donations received from

Fides, houses a consultation bureau, a laboratory, a compact surgery unit, wards for men and for women, a section for ambulatory patients, and a maternity and child-care centre, all equipped with electricity and running water. An X Ray apparatus is used for the verification of bone lesions prior to surgical operations. About 4,000 examinations take place annually.

b) Saint Francis Village situated at a distance of three kilometres from Ambanja welcomes homeless patients, happy to find here a familial atmosphere. Contagious cases are also received, and may remain in the village until lesions become negative. Various occupations such as gardening, stock raising, carpentry, etc., form part of the treatment so that the lepers do not feel useless members of society, but are eventually led to take a renewed interest in life, a concern for the wellbeing of others. Since its opening, over 459 patients have been located for some time in Saint Francis Village.

c) A rehabilitation centre and an agricultural establishment are at present being planned. The first will cater to the needs of mutilated patients who, unable to farm, will be taught trades compatible with their handicaps. After a period of training in the establishment, they will be given employment and the tools needed, on condition that material in kind will be gradually repaid, the money to be used in helping other handicapped patients. The second will provide those sufficiently robust for farming activities with individual plots of land, oxen, plows, and other agricultural implements. Already a dozen such farms have been set up.

MALAGASY

REPUBLIC

Contrary to what happened in the past, these people are no longer a burden to society. Their situation has been improved in such manner that they now feel like normal persons, capable of holding their own in the world and of earning a living for themselves and for their families.

To quote Doctor Lehmann, "there can be no more satisfying task than to restore poise, self-assurance, and security to these patients."

Reverend Father Norbert ministers to the spiritual needs of the colony and is at the same time



Antsahatsiroa
Sanatorium.



Micheline Lajoie, young Canadian teacher working in Morondava, gives a leper to drink.

Siesta hour.



bursar of the establishment. Dedicated to Our Lady of Fatima, the chapel is situated in the centre of the village. This little parish inaugurated in 1953, has to date registered 125 baptisms, 18 First Communions, and 12 marriages.

And the children

The most crucial problem to be solved is that of the children. Born of leper parents, they are separated from their mothers when only one week old. Nevertheless, once a week, mammas are allowed to visit their babies at the nursery.

Leper children attend the village school until they are twelve. In certain other leprosaria, that of Ambatoabo for instance, there is an elementary school attached and conducted by a patient and a Sister of Charity. Those children who have been discharged as cured are not easily admitted to public schools, many families considering them as carriers of contagion, and a danger to the health

of their own little ones. Private schools are not accessible, tuition fees being too high. Fortunately, this is where the Malagasy National Association steps in with aid almost entirely provided by private charity.

In each leprosarium of the Malagasy Republic, whether run by the Administration or by the Missions, the lepers are tenderly and expertly cared for, in a truly Christlike spirit of compassion.

* * *

In the words of Mr. Raoul Follereau on the occasion of the eleventh World Leper Day: "The hearts of these men, so long under a curse, are now bursting with happiness. The laughter of the lepers, of those who have conquered fear and distrust, echoes today around the world."

To accomplish these "miracles" only an extra dose of courage and of love was needed.



DESSALINE SUGAR PROCESSING PLANT

by Mr. Jean Beaudouin, agriculturist

The most important industry in the plain of Les Cayes is the Dessaline Sugar Plant whose functioning is described in these pages.

Aim of organization

The 1948 International Sugar Conference assigned to the Republic of Haiti a quota of 45,000 tons. Anxious to meet these requirements, the Haitian government immediately sought to expand its cane production. With this end in view, it urged the organization of sugar processing plants

throughout the northern plain and that of Les Cayes where natural conditions are most favourable to raising sugar cane. In the Les Cayes region, the *Habitation Simon* was chosen as site of the plant.

Shortly afterwards, the cargo boat, *Isla del Tesoro*, berthed in the port of Les Cayes and began unloading necessary equipment. Unfortunately, lack of funds and of technical knowledge slowed down the construction of the plant which was completed only in 1952.

Beginnings

The Dessaline Sugar Processing Plant started to function at the 1952 sugar harvest in unfavourable conditions which worsened all through the harvesting season. Debts piled up in such a way that at the end of the 1953 harvest the enterprise had to be reorganized.

Notwithstanding efforts to improve the situation, the Plant again ran into debt during the years 1954 and 1955 to the amount of \$2,286,450. Incapable of solving their financial problems, the chief associates agreed, in March 1956, to surrender their rights and interests to the Haitian government.

Until December 1963 the government administered the works. In 1964, the Dessaline Sugar Processing Plant became the exclusive property of an industrialist, Hr. V. Dominguez.

Functioning of Plant

Functioning of the Plant is hampered by the muddy roads barring passage into the districts of Torbeck and of Fonfrède which produce 53.36% of the sugar cane processed at the plant. But the chief transportation problem stems from the dispersion of the producers. For instance, on the 3,434 *carreaux*¹ representing the sugar raising area for from three to five districts, it would be impossible to find 40 planters owning over 10 *carreaux*. The plain of Les Cayes has a population of petty landowners with holdings of no more than an average of 3 to 4/16 *carreaux* of land. Since the apportionment of land among the people more than a century ago, large farms have been practically unknown. Therefore the main idea behind any possible agrarian reform ought to be doing away with this parcelling out of the soil.

In the region of Les Cayes, there is only one COOP for the production and sale of sugar cane: the *Coopérative Planteurs Unis de Laborde* (PUL-COOP). This union of 55 planters cultivates 127 *carreaux* of land distributed among 12 habitations. It owns a tractor and rents carts every year at harvest time for the transportation of sugar cane. Here is as good a place as any to mention *Cho Cho*. What about it? What is it? *Cho Cho* is a bonus of from \$2.00 to \$3.00 per truck allotted by the planter to the driver. Should the former refuse to pay this gratuity over and above transportation costs, he may as well give up the idea of having his harvest carried to the mills. All the planters usual-

ly end up by paying the required bonus. Since 1963, however, drivers have exaggerated their claims to such an extent that the Dessaline Plant, in agreement with the civil and military authorities, took measures to eliminate *Cho Cho*. Nevertheless, no serious amendment was obtained, since the planters themselves, whose interests the Plant tries to protect, offer *Cho Cho* of their own accord to the drivers...

Production

There are several varieties of cane, more or less rich in sugar. As is well known, the intensive cultivation of sugar cane causes depletion of the soil. Our planters know of no better way to avoid depletion than to renew their plantations every other year, and to mulch back into the soil unused portions of the cane and fibrous material from food crops. Fertilizers have not yet been tried for the good reason that none are available in Les Cayes.

In new plantations, production amounts to about 100 tons per *carreau*. As most of the plantations hereabout are rather old, yields (per *carreau*) hardly average 50 tons. Rats and woodpeckers play havoc in the fields where no effective device is being used against them.

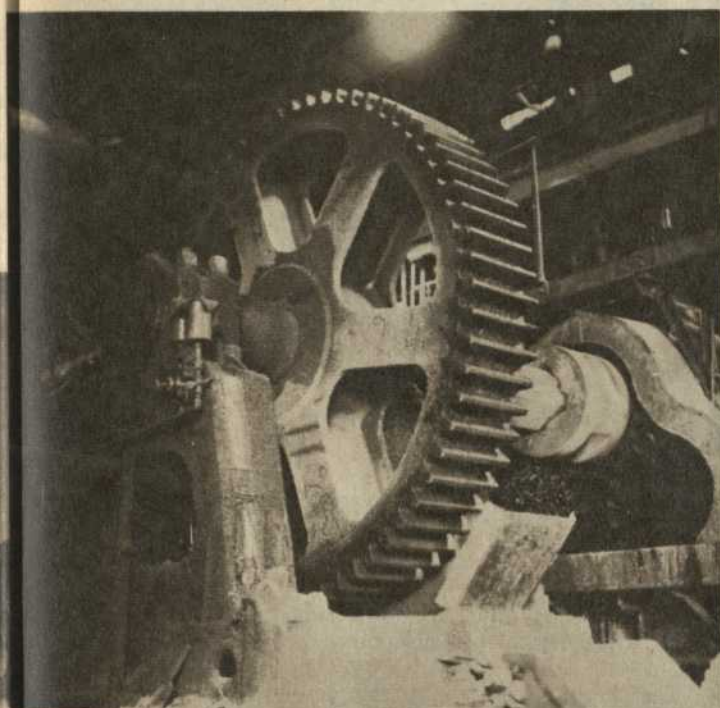
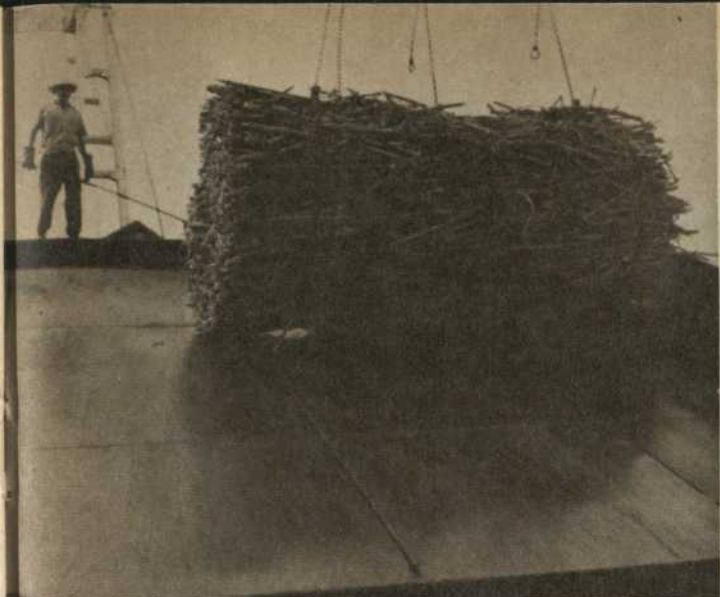
Cyclones such as Cléo (1965) destroyed a considerable portion of the sugar cane harvest and damaged implements at the Dessaline Plant. Nevertheless sugar cane remained the only source of income in many of the plain districts where inundations had destroyed other crops. Cléo had apparently absorbed all the water in the region and chased away all the rain clouds. The six months of drought which followed in its wake having cut off the cereal supply, the country folk were forced to fall back upon sugar cane as a supplement to their meagre diet. Plain markets were then flooded with sugar cane cut into lengths of about 30 centimetres.

Sugar cane and Plain economy

A tour of the Plain of Les Cayes soon convinces one of the importance of gramineæ as staple food for the population. First comes sugar cane which covers one third of the fields, then rice, sorghum, maize, vetiver. From the roots of the latter plant, oil is drawn; its stalks are used in the manufacture of bow-nets.

Sugar cane is appreciated for being immediately consumable by the population. It supplies two

¹ - 1 *carreau* is equivalent to about 1 hectare.



Dessaline Sugar
Processing Plant
in Les Cayes.

industries: that of sugar and that of alcohol. Among all Haitian cities, Les Cayes is the one with the greatest number of processing plants.

The Dessaline Sugar Processing Plant is the chief centre of activity in the region, one which provides remunerative work for the greatest number of employees. A surplus of labourers, of drivers of trucks and of horse-drawn vehicles are in demand for the transportation of sugar from refineries to wharves, and from wharves to boats. When the sugar cane harvest is good, the whole district benefits by it.

Sugar cane plays an important role in our economy, the entire sugar output of the Dessaline Plant being exported. Each payment made to the Plant is a sensational event for the whole neighbourhood. Despite the fact that it functions only for a few months each year, the Dessaline Sugar Processing Plant is a control lever of the Les Cayes economic activities.

HAITI

THE ROMANCE OF SUGAR



CANE

by Sister Marie Cécile, M.I.C.

When you sip your morning or afternoon coffee, has it ever occurred to you to wonder about the origin of those sugar lumps you so casually drop into your cup? For my part I used to wonder about the history of sugar every time I admired the large plantations which surround Croix des Bouquets.

Delving into dictionaries and science handbooks, I gradually increased my knowledge about sugar producing agents. I found that, for centuries, in Southern Asia particularly, sugar cane was the most important source of supply. Eventually, the precious reed found its way to nearly all countries of the world enjoying warm climates.

The sugar cane is a tall graceful plant of the grass family, noted for a considerable yield of sweet sap. Some time in 500 B.C., Darius, king of the Persians, is said to have discovered it growing on

the shores of the Indus, and to have brought shoots home to his capital of Persepolis.

The world's paramount conqueror, Alexander the Great (330 B.C.), while storming his way into Persia, took the time to notice the lush sugar cane plantations that dotted the land, and the ingenious sugar refineries. Greek botanists whom he consulted informed him that this was "the reed which produced honey without the help of bees".

In the seventh century of the Christian era, Arab chieftains introduced the sugar cane into Arabia, Syria, Palestine, and Northern Africa. The spread of the sugar yielding cane aroused keen competition between merchants. Hostilities were launched by the Portuguese who fought for supremacy against the Arabs, until then sole purveyors of sugar for Europe.



Irrigation of sugar cane fields.

Photo United Nations

Young stalks were next carried across the waters to Madeira and to the Canary Islands. The heaviest blow to the Portuguese sugar monopoly was dealt when Columbus introduced the sugar cane into Santo Domingo (Haiti). Thanks to the tropical climate of the Antilles, the sugar cane flourished beyond expectations, so much so that within one single year over 160,000,000 pounds of sugar were exported.

Sugar cane found in the islands of the Carribean, its garden of delight, the pleasant atmosphere which favoured its phenomenal growth. Indeed, many people have come to think that "the reed which yields honey" originated in these islands — the Sugar Islands as they are often called.

From America, the sugar cane travelled to Oceania, finally reaching the shores of Hawaii, the Philippines, and Java. Thus, 2,500 years after



Machetes are used to cut down stalks.

its departure from India it returned to the land of its origin, circling the earth from east to west.

Even now, the travelling of the sugar cane is not halted. It keeps ever on the move, for it must go through multiple operations before filling your sugar bowl with its fine grains.

Lovely are the fields of flowering sugar cane, basking in the bright Haitian sunshine! The blossoms appear like clouds of pearly grey pompons, through which ripples a gentle breeze producing a rustic melody here called "the rustle of silk".



Photos United Nations

The cane thrives best in moist, rich, clay loam. Fields are cultivated in long, narrow bands, provided with a system of parallel and cross ditches. September is the planting season. Canes are laid along in a furrow and covered with several inches of soil. New plants spring from buds at the joints. The plants which grow from fifteen to twenty feet

high and are from one to two inches thick, do not always stand erect but lie close to the ground, rendering the harvest difficult.

Sugar cane is a perennial, its roots sending up new stalks every year, when the old are cut away. As a rule, it takes eighteen months for plants to



"Cabrouets", heavy ox-carts used for transportation of cane to refinery.

Sugar cane is at times shipped by train.



On the way...



Sister Marie Cécile
chats with a Hai-
tian friend.

grow out of each section. Average production varies between thirty to forty tons an acre (equivalent to eight or ten tons once refined). At least part of every plantation is renewed every two years. Harrowing and weeding improve the crops.

When the cane is ripe, some time between January and June, plantation owners call for *combites* or bees. Nothing short of death can keep Haitians away from *combites*, once they have been notified of the date! Although hard work is expected of them, plenty of excitement is also provided. No matter how poor the man who holds a *combite*, he is supposed to offer refreshment in plenty. He and his family may pinch *centimes* for months in order to provide savoury stews of meat and vegetables together with an abundance of *clairin*, (native rum).

Machetes flash and the cane is severed close to the ground, for this is the part which holds the greatest amount of sugar. As the *combite* is something of a social gathering where all the problems of farm life may be discussed and gossiped about, work progresses rather slowly to our way of thinking.

A hired drummer and a singer usually take their place in front of the workers; the former beats the rhythm, and the latter leads folk songs whose refrains are taken up by the workers.

Cabrouets, heavy oxcarts, transport chopped up cane stalks to cage-sided rail cars for shipment

to refineries or to the HASCO (Haitian American Sugar Company). At the refinery, the cane is crushed and re-crushed and the sap runs through deep troughs to huge vats. Crushed canes produce about eighty per cent of juice and fifteen per cent of solid matter.

Once the juice has been purified, it goes on to the evaporating pans where most of the water is driven off by heat. The thick residue left is clarified with lime, and cooked under pressure until the crystals of sugar are formed. Then the whole mass is emptied into huge centrifugal machines. Much of the molasses left is thrown out through tiny holes in the sides of the tanks.

At this stage, the product is known as *raw sugar*. It must still be refined and processed into various ways before finally reaching barrel or container as the white, granulated, or brown sugar in daily use.

But Haitians, old or young, will tell you, "Who wants candy when sugar cane is handy?" If you are sweets-hungry, all you have to do is to reach out for a piece of cane, peel it carefully, then cut it into dice to be sure to absorb all the sweet sap. Delicious!

I have surely not told you everything there is to know about the "honey yielding grass", but enough has been said to enable you to appreciate still more the sugar that caters to your sweet tooth.



HAITIAN PAINTING

The first spot that artists ask to visit in Port-au-Prince is usually the *Centre d'Art*, where are displayed the primitive paintings and some sculpture of young Haitians. Organized in 1944 by United States artist, De-witt Peters, Haiti's *Centre d'Art* has already become one of the best known workshops of folk art in the world.

Although some of the paintings are childish in perspective and technique, the Haitian artists have a sense of colour and balance that has won high praise from America's leading artists. It cannot be denied that popular or folk art in Haiti is the work of people with little, if any, academic training, and no book knowledge of art techniques. Nevertheless, this painting and sculpture possesses a high degree of feeling for design; a lively sense of poetic mysticism; an occasional sly, quiet humour; and an innocence of vision not to be confused with naiveté.

It also expresses, in intensely personal idiom of genuine merit, what the individual artist knows and feels rather than what he actually sees.

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

TAIWAN

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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

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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.
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Napo 1124, Azcona (Brena)

GUATEMALA

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

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Casilla 1667
IRUPANA, Hospital Nuestra Senora de la Providencia,
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LA PAZ, Academia Santa Rita, casilla 2893
CATAVI, postal address: Oruro, casilla 434

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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

Flowering "quisco".

Photo: Casa Loben, Santiago.

