

THE PRECURSOR

July-August 1967



EVERY CHRISTIAN MUST BE AN APOSTLE

Every Christian must become active, interested in the welfare of others, a supporter of the spiritual mission of the Church. Every conscience must be animated with a deep sense of responsibility, listening to the inner voice of the Christian call: it is up to me to do something for the kingdom of God. . .

Spiritual selfishness, selfconsciousness, the attempt to minimize one's duties towards the Church and towards the social apostolate should make way before an ever-vigilant desire for good, a courageous and constant endeavour to dare to do something useful for others, to humble and decisive support for the forms already organized for the apostolic action of laymen. What a spiritual mobilization!

Directives of the Pope for the Apostolate
Osservatore Romano, 45, April 1966

OUR COVER :

Aged farmer of Taiwan.

Photo: Rommel Ming Fung.

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ROUND TABLE ON "AD GENTES"

by Sister Lina Bourassa, M.I.C.

Vatican II is over; Vatican II is just beginning...

Active members of the People of God, we daily explore the rich contents of Vatican II documents, endeavouring to grasp their implication and to assimilate their precious teachings. Already, we have gone over the basic Constitution of the Church, "Lumen gentium". Today, our dialogue will be on the Decree "Ad gentes".

— I wonder why we should now be asked to study the Decree *Ad gentes*. What is the point of doing so?

— I really can't tell. As far as I can see, this Decree on missionary activity is included in the dogmatic Constitution of the Church.

— Well, does it not come to the Church by nature to be missionary? Are not all of us called to the apostolate by the very fact of our baptism and of our confirmation?

— You're right. We have all pondered Article 33 in Chapter 4 of *Lumen gentium*, and we are convinced of this fact.

— Good for you! I see that you have gone through *De Ecclesia* with diligent care. What you seem to have missed is the historical account of the Decree.

— Do explain what you mean. We're all ears.

— First, let me tell you why I think it useful to take up again the missionary question. On November 6, 1964, Pope Paul VI presiding the Council sessions for the first time, gave his reasons for doing so: "We wanted to be present on this day when your attention will be focused on the missions. We came to this decision because of the particularly great importance of the subject to be treated..."

In the course of this session, the text presented for discussion comprised only thirteen sketchy propositions which triggered the intervention of Cologne's Cardinal Frings. Worthy of our attention are the words of His Eminence on this occasion, speaking as he did in the name of six hundred bishops: "The missionary question is so essential to the Church, it is so important in a general manner, especially in our present times, that we cannot rest satisfied with a few propositions. What we need is a special and complete schema..."

It was, therefore, because of the paramount importance of the subject that the bishops requested the elaboration of a genuine charter of missionary activity based on theology.

— Why, Diane, you're telling us some very interesting things. Imagine! A charter of the missions based on theology...

— Now, I agree that this is quite interesting but could you give us a theological definition of the missions?

— Why not elaborate one together, just as the Conciliar Fathers did?

— Agreed! But, I'm sure the Holy Spirit will have to send another Pentecostal wind our way...

— Let's get down to brass tacks. Have you got *Ad gentes* by you? Yes? Please open at Chapter 1 which introduces, I believe, the theology of the missions. Louis, how about reading it out loud?

— Well, here goes, "By her nature the Church, during her pilgrimage, is missionary since she draws her origin from the mission of the Son and from the mission of the Holy Spirit, according to the plan of God the Father."



Such is the importance for the Church of the missionary question, that a special schema was required to provide all the answers.

— This sounds like Chapter I in *Lumen gentium* whose study I found particularly difficult. Will the present text throw any light on the question?

— Surely, for *Ad gentes* refers to *Lumen gentium* only in order to make its doctrine more explicit. I move that we reflect a few moments on such expressions as “plan of the Father”, “mission of the Son”, “mission of the Holy Spirit.”

— The following sentence strikes me as particularly significative, “It has pleased God to call men to participate in His life.” This, then, is His plan, the plan of mankind’s eternal salvation.

— Granted, Céline... For my part, I noted that this plan of salvation which conveys true significance to the missions, stems from the love of God, the Father, and has as its term God as the “all in all.” God the Father is the beginning and the end of the missions.

— That’s a sound theological concept, Yves. Now, let us examine the mission of the Son. In No 3, we read that God “decided to enter human history, in a new definitive way, by sending His Son in our flesh, in order to deliver men, through Him, from the power of darkness, and of Satan.” Through the Incarnation, therefore, we see God’s plan being realized in a concrete fashion. God takes upon Himself our human nature, speaks our human language, carries the Glad Tidings to the poor, becomes our Friend, introduces us, into His mystery, in short, comes “to search out and to save what was lost. Through the ways of a real Incarnation, the Son of God came to make men participators in His divine nature.”

What was once preached by the Lord or accomplished in Him for the salvation of mankind must be proclaimed and spread to the ends of the earth. Such were the orders given to the apostles and to the entire Church, to continue the work of Christ, to actualize it in time.

— But, the missions do not exist only in point of fact of this formal mandate. They exist especially through participation in the nature of God. God is love. Missions are born of this Love whose nature is to give itself. God gives us His Son so that in Him we may share His life and His glory.

— How thrilling! In his book, *Initiation à la mission*, Pierre Talec says something much to the same effect.

— Could you give a commentary?

— The Christian is essentially a man who radiates Christ. His life is a harvest. He produces a hundredfold what was sown within his soul. The Christian life is a perpetual fulfillment. All that he receives, the Christian communicates. This law of fecundity belongs to the very nature of a baptized Christian.

Through the sacraments of baptism and of confirmation, the Christian participates in the love of God. Because the love of God is an exchange, the Christian can adopt it only insofar as he communicates it. The missions consist in this movement of the heritage we receive from Christ. Faith is a divine gift, it is a talent which must bear fruit. It is impossible to exist in the faith while being content with seeking security in an interior fidelity



to God. If it is not transmitted, the faith of the Christian deteriorates before it dies off. Numerous Christians confess that they have lost their faith. Faith cannot be lost if it is passed on...

— Thanks, Noël ! You have made a point there. We will discuss this further, later on. For the time being, let us examine the analysis of the mission of the Holy Spirit which is closely linked to that of the Son. "Christ sent the Holy Spirit from the Father to accomplish His work of salvation within souls and to move the Church to expand. At all times, it is the Holy Spirit who unifies the whole Church in communion, and the the ministry who endows her with various hierarchical and charismatic gifts...instilling into the

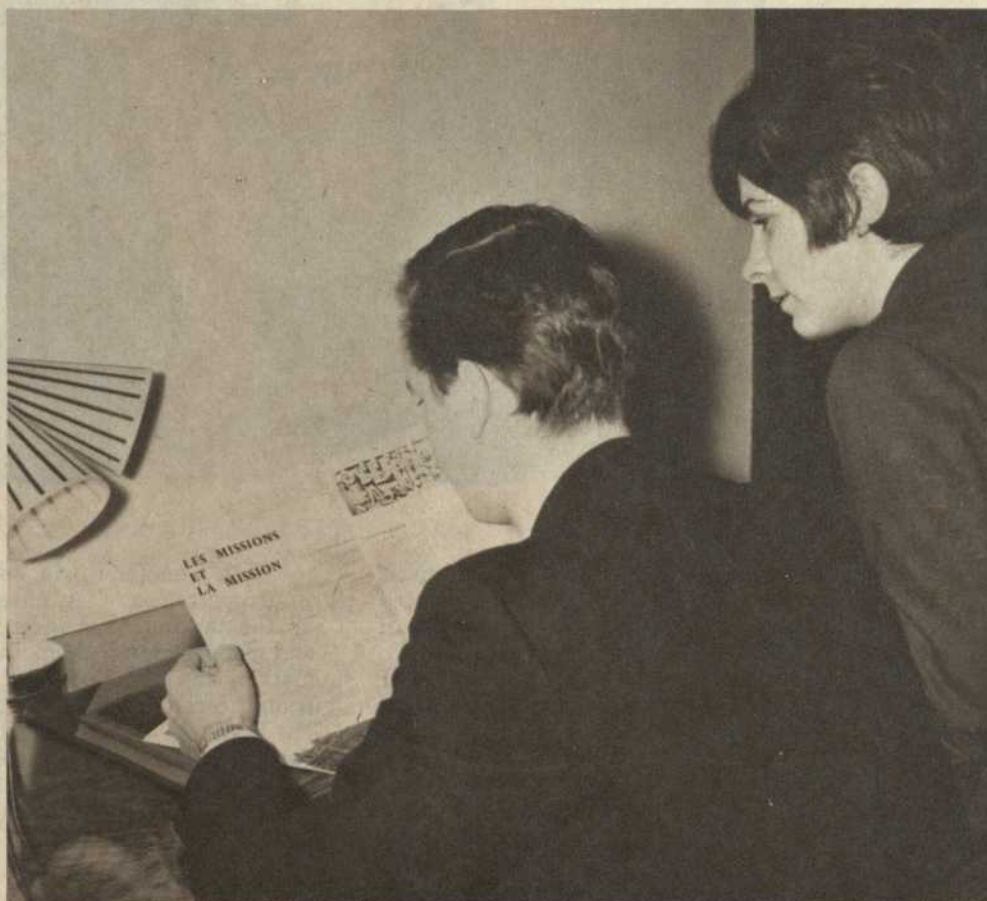
hearts of the faithful the same missionary spirit that had moved Christ Himself. Sometimes, too, the Spirit even visibly anticipates the apostolic action, just as He constantly accompanies and directs it in various ways. On Pentecost day...the Church manifested herself publicly before the multitude, the diffusion of the Gospel among the nations began with preaching."

— The Holy Spirit is indeed the mainspring of the missionary Church.

— Thus viewed, the missions are defined in relation with the three divine persons ever at work in the world in order to restore all things in Christ Jesus.

The conciliar texts are to be studied with care.

Do you know the difference between missions and the mission?





— The evocation of the word *mission* opens today upon new theological vistas. Incorporated in Christ, Christians share in the dynamism of the Trinity. They also are sent by the Father to work at the wonderful destiny of nations, under the impulsion of the Holy Spirit who assists them. They cannot but be missionaries.

— I would like to know how this mission can be carried out in daily life? You have expounded the theory. How about its application?

— In Chapter 6, *Ad gentes* makes use of the word *cooperation*. "As member of the living Christ, all the faithful have been incorporated into Him and made like unto Him through baptism, confirmation, and the Eucharist. Hence all are in duty bound to cooperate in the expansion and growth of His Body, so that they can bring it to fullness as swiftly as possible." It goes on to say how and in what manner we must fulfill this missionary duty which devolves upon the entire People of God.



And now, who will take the floor?

Have you read the Charter of the Church's missionary activities?

Have you considered the missions in their theological implications?

How will you participate in the evangelization of the world?

Since the Church is missionary, all its members are bound to be apostles. Why then should there be question of a specifically missionary vocation?

Above all, our first and most important obligation regarding the spread of the faith is to lead a profoundly Christian life. "Their (the Christians) fervour in the service of God and their charity towards others will cause new spiritual inspiration to sweep over the whole Church. Then, will she appear as a sign lifted up among the nations (Is. 11:12), "the light of the world" (Mt. 5:14), and "the salt of the earth" (Mt. 5:13).

— One sentence, the one which ends paragraph 3, No 36, deserves closer scrutiny, "Thus, living

testimony will more easily achieve its effect if it is given in unison with other Christian communities according to the norms of the Decree on Ecumenism, 12."

— What does this mean, exactly?

— According to the terms used by Dr. Lukas Vischer, observer of the Ecumenical Council of Churches at Vatican II, it means that unity and mission are closely linked and that the scandal of division must be overcome for the sake of Christian testimony.



Christians are bound to be apostles. All that they possess, they want to communicate to others, more especially their faith.



— Enough for the first point. Now, Diane, how can we collaborate in the second place?

— By the spontaneous offering to God of prayers and acts of self-denial to obtain the sanctification of missionaries. Thus, Christian communities exercise "their activity among pagan peoples through their sons whom God chooses for this great work."

A renewal of the spirit animating our lives will favour the flowering of missionary vocations, and will provide means of assistance to the missions.

Another means of collaboration is the encouragement given to the publication of missionary reviews which keep us informed of the situation of the Church in the world of today.

— For my part, I have already read some relevant articles on this topic. I even have the beginnings of a scrapbook in which I have pasted maps and pictures illustrating human and physical geography.

— Fine idea, Gladys! While leafing through *Ad gentes*, I have found in No 41 paragraph 2, a good resume of our missionary duties: "In those lands which are already Christian, laymen cooperate in the work of evangelization by nurturing in themselves and in others a knowledge and love of the missions, by stimulating vocations in their own family, in Catholic societies, and in the schools, by providing subsidies of every kind so that they can offer to others that gift of faith which they have freely received."

— I have an objection to make... Since the Church is missionary, each of its members is supposed to be a missionary. What is the point, then, of mentioning specifically missionary vocations?

— You're not the first to raise this objection, Charles. How about looking up an adequate answer in *Ad gentes*?



The Church needs full-time apostles. Photo: United Nations

— I think that Chapter 4 of the Decree neatly answers Charles' objection. In the very first paragraph we read: "Every disciple of Christ has the obligation to do his part in spreading the faith. Yet Christ the Lord always calls whomever He chooses from among the number of His disciples, to be with Him and to be sent by Him to preach to the nations (Mk. 3:13). Therefore, through the Holy Spirit who distributes His charismatic gifts as He wills, for the common good (1 Cor. 12:11), Christ inspires the missionary vocation in the hearts of individuals. At the same time He raises up in the Church certain groups which take as their own special task that duty of preaching the gospel which weighs upon the whole Church.

For there are certain priests, religious, and laymen who are prepared to undertake mission work in their own countries or abroad, and who are endowed with the natural dispositions, character, and talents. These souls are marked with a special vocation. Sent by legitimate authority, they go out faithfully and obediently to those who are far from Christ. They are set apart for the work to which they have been called (Acts 13:2) as ministers of the gospel, so "that the offering up of the Gentiles may become acceptable, being sanctified by the Holy Spirit" (Rom. 15:16).

— It's clear that the Church needs full-time missionaries for the propagation of the Gospel.

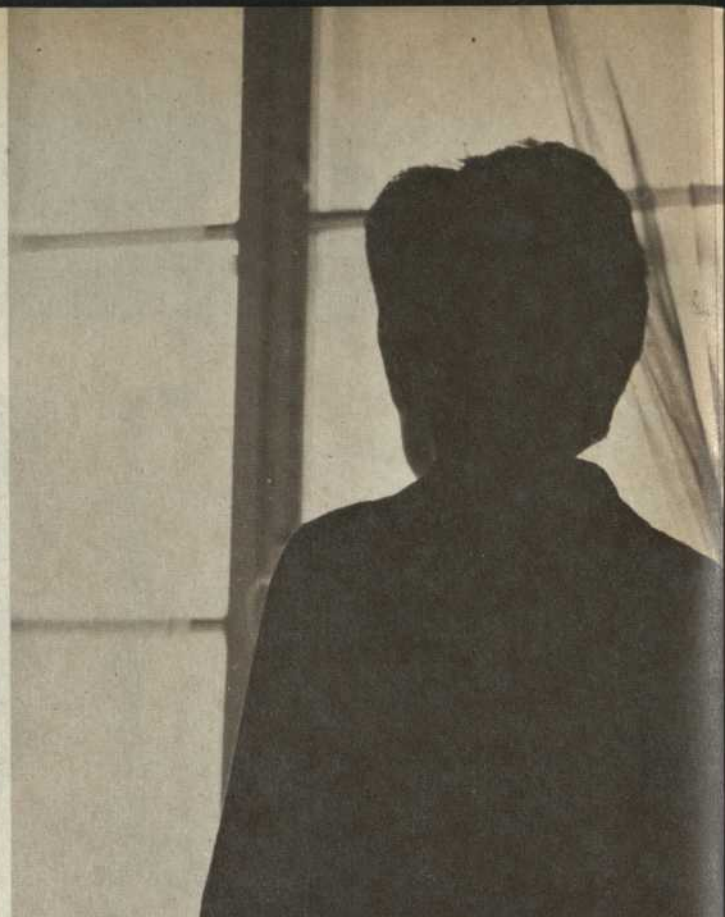
— I wonder if the responsibility of transmitting the faith also devolves upon the "young" Churches. Are they under the obligation of sending out missionaries even if they are short of apostles in their own territory?

— Why not? Wherever a "young" Church is rooted in social life and enjoys a certain stability, it must participate in the universal mission of the Church by sending out missionaries where they are most needed, even if its own clergy is not numerous. This openness is in a certain way a sign and a condition of maturity and a means of quickening the missionary zeal of Christians.

— Thanks for your explanation, Paul. It illustrates the old saying that the more one gives, the more one receives. In Chapter 3, the Decree situates the "young Churches" in the universal apostolate. I think that studying together the Council texts is a great asset in understanding them better.

— Yes, the more we study these texts the more we discover the treasures of doctrine they contain. Before adjourning, let us resume today's findings.

The Latin title of the Decree we are at present studying is *De activitate missionali Ecclesiae*; in



Spreading the Glad Tidings far and wide.

English it may be enunciated as follows, "Missionary Activity of the Church". This very title signifies that the missions far from being a particular ministry in the Church constitute an essential element of its very nature. "The whole Church is missionary," declares the Decree. It further defines missionary work as that "undertaken by the Church in favour of peoples into whose non-Christian culture the gospel message has never been carried, in other words, the modern *gentes*, the more than two billion non-Christian peoples of the world."

There is a substantial connection between the Decree *Ad gentes* and the Constitution on the Church *Lumen Gentium*. Both documents stress the mission of the Church to unbelievers. She has been sent to the latter as the sacrament of unity of the whole human race.

The task of reaching unbelievers with the gospel message is a fundamental duty of all Christians. "Everyone, says the Decree should have a vivid realization of his personal responsibility for the spread of the Gospel and should play his part in missionary work among non-Christians."

LITTLE BROWN VIRGIN

The discovery

The date was June 24, 1571, a date replete with intense excitement for Adelantado Miguel de Legaspi and his men who had taken possession of the small settlement of May-Nilad, on the island of Luzon. Dusk had now fallen, and quiet reigned once more. On the shore of the Pasig River, a lone Spanish soldier strolled, in hopes says the ancient chronicles "of improving his fortune with some precious jewel." Instead, he stumbled upon a group of local people who, gathered around a thick bush of fragrant *pandan*, appeared to be performing a religious rite of some sort.

Upon closer investigation, the soldier discovered that their homage went to a wooden image scarcely a foot high. Carved in the likeness of a woman, its eyes were modestly cast down and its palms lifted and brought together in a prayerful attitude. Jacket and sarilike mantle were intricately painted in rich hues of blue, red, and gold.

The homesick soldier, afire with religious fervour, fell to his knees on the spot, believing that he had discovered an image of the Blessed Mother of God. His superior officers summoned, regarded the discovery as some sort of miracle, Heaven's way of granting its blessing on their newest *conquista*. The tiny image was taken to a small wooden chapel that was being built inside the city proper given the title of *La Purissima Concepcion de Nuestra Senora*, and declared patroness of the Philippines.

Annals and chronicles of the era fail to record the reactions of the people upon being robbed of their image in this high-handed fashion, except to say that there were a great many persons baptized in the barrio. Eventually, the Spaniards emerging

from their wooden palisade near the Pasig, built a simple hut for the image a few yards from the spot where it was found, and called it *La Hermita* or place of retreat. The people of *Ermita* still venerate, as their ancestors did, the brown Virgin now decked in diamonds and satin robes.

Oldest image in the Islands

According to unanimous ecclesiastical and historical authorities, the Virgin of Ermita is the oldest image of Mary in the Islands. It is part of the cultural heritage of Filipinos everywhere, although its origin is still an open subject for a history thesis.

The annals of the Manila cathedral relate that the Filipinos in whose possession the image was found testified that it had, for generations, been an object of worship in their village. However, no one could tell where it first came from. Some historians claim the image to be of Chinese origin, while others look upon it as an ancient Spanish sculpture.

La Virgen de Sarong

Those who have seen Our Lady of Ermita without her ornamental satin robes, more or less in the same state in which Legaspi's soldier first saw her, like to invoke her under the title of Our Lady of the Sarong. Her soft brown face with its narrow eyes, her colourful wrap-around overskirt, her mysterious air of detachment and serenity all point to a definitely Oriental origin.

The people of the proud barrio of Ermita are proudest of the fact that their patroness is at least four centuries old. But, in her chapel, the little brown Virgin smiles enigmatically and, womanlike, keeps her age to herself.

Adapted from "Sunday Times Magazine, P.I."

BOLIVIA

HAIL,

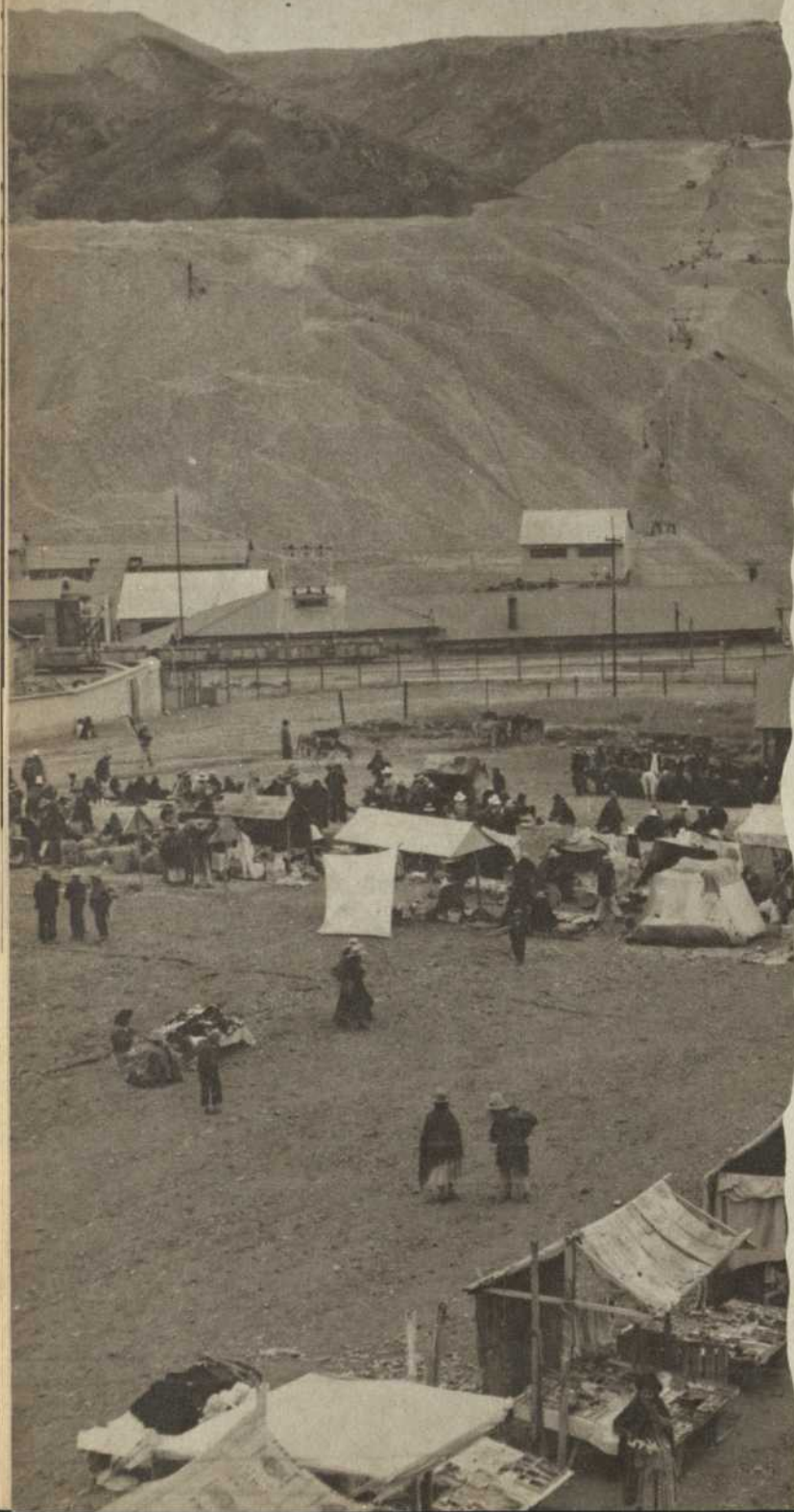
Missionary variations on Psalm 121

As Jewish pilgrims used to hail
Jerusalem, the holy city, calling down
blessings upon its walls and its inha-
bitants, I call down happy days upon
Catavi where I have been welcomed and
pray that joy and unity may be hers.

I was glad when they said to me,
"Go to the mission fields of the Lord!"

I was glad when I left for my mission,
The mission of the Lord.
And now my feet are standing
Within your gates, O Catavi!

Catavi, built upon the heights
Where plucky miners toil.
There the missionaries go,
The missionaries of the Lord.



CATAVI!

by Sister Suzanne Labelle, M.I.C.

To give thanks, in the spirit of the Church,
To the name of the Lord,
In this place where dwell the poor,
The poor of the Lord.

Pray for the peace of Catavi;
Peace be within your walls!
Happy days upon your mines,
Peace be within your mills!

For the sake of my Bolivian brothers,
I will say, "Peace be within you."
For the sake of the mission of the Lord,
I will pray for your good.

I was glad when they said to me,
"Go to the mission fields of the Lord!"





or marred only too often by the tools which wrested them from their cavities... It is hard to imagine that any relations can exist between the naturalist, the miner who extracts them, and the artist who sets off their shining beauty."

At the core of these minerals, mysterious forces are at work. Thousands of corpuscles vibrate at unbelievable speeds, unceasingly coming and going. Naturally, generations lived and passed away before one of our forebears noticing, in a shallow stream or in the upturned soil, a fragment of light caught under the form of a many-faceted crystal, took pleasure in picking it up, admiring its brilliance, and perhaps making of it a talisman against evil spirits. Today, the marvelous science of mineralogy holds appeal not only for expert mineralogists, but for amateurs as well who are chiefly interested in the exterior characteristics of the minerals.

The following notes are the result of some researches I have made, as an amateur, chiefly, in the *Livre d'or de la République malgache*, and in text books on Malagasy geography and geology.

Mineral products

The Great Isle possesses several deposits of gold, crystal, graphite, mica, lead, iron, chromite, asbestos, bauxite, nickel, copper, phosphates, etc. This enumeration gives you an idea of the variety of Malagasy mineral products.

Flowers of the Malagasy

Some time ago, I attended a lecture and saw a film on the crystals of the Great Isle. My thoughts turned to you, dear readers of The Precursor, and I jotted down a few notes, knowing how interested you are in having detailed accounts of Mission lands afar.

Birds fascinate us by their melodious songs, and by the brilliance of their plumage; animals enchant us by the graceful forms, their lithe movements; the vegetable world is familiar to us. But, as wrote the great crystallographer, Hauy, (XVIIIth century), "the bulk of mineral hidden within the womb of the planet, emerge encased in debris

The geological formations which constitute the Island comprise crystalline soil occupying three-fourths of the area; sedimentary soil forming a large band on the east side; and finally intrusions and flowings of eruptive volcanic rocks. Superficial alteration under intertropical climatic conditions has covered the greater part of these formations with a thick mantle of laterite clay.

Among the principal minerals exploited are graphite, mica, quartz, uranothorianite, and the pegmatite minerals of which there will be question here.

Graphite

Graphite has long held first rank in the mining industries of the Malagasy Republic. Like diamonds, graphite consists almost entirely of carbon, but this is the only similarity between the two. Of a dark greyish colour and of metallic lustre, graphite is so soft as to leave traces on paper. Being a good conductor of electricity, it is used for coating the surfaces of moulds in the making of electrotypes. As it cannot be melted, it is employed in the fabrication of crucibles and of portable furnaces. Also, it is ground into a paste and moulded into needle-shaped pieces for pencils.

Graphite is found in metamorphous soil, especially on the eastern fringe of the Upper Plateaux, from Tamatave to Vangaindrano. Certain of these layers have been worked, but as the market is restricted, exploitation cannot be conducted economically.

Rhombic mica

Mica comprises two groups: dark mica (biotite) and light mica (muscovite). An intermediary sort called rhombic mica is brown or amber in colour. It is appreciated chiefly because even at high temperatures it does not scale.

It is found in the form of prisms, often of great dimensions, within green rocks (parapi-

Quartz-rock crystal

The Great Isle has long been famed for its rock crystals. A mineral compound of silicon and oxygen, rock crystal has always drawn the admiration of man. Our ancestors wondered whether its origin was not celestial... Was it a gift from the gods? Pliny, who had studied its structure, was powerless to explain its mystery. He believed it was liquid congealed by extreme cold, hence its name which comes from the Greek *crystallos*, (clear ice). In Europe, the art of cutting quartz originated during the Middle Ages.

Here, in the Malagasy Republic, the development of rock crystal workings dates only from the close of World War II when clear and flawless rock crystal was in great demand for commercial purposes. It has a peculiar but very useful characteristic — it produces electricity under pressure. At present, all radio transmission waves are being controlled by thin plates of rock crystal. This same property makes it useful in several other kinds of apparatus. The Malagasy crystal industry cannot, however, compete with that of Brazil. Moreover, synthetic quartz is now rapidly flooding the markets.

Uranothorianite

Thorianite (oxide of thorium containing a certain proportion of uranium, is a rare mineral whose discovery goes back to 1953. At present, this produce holds first rank in the mining exports of the Republic.

Subsoil

by Sister Estelle Messier, M.I.C.

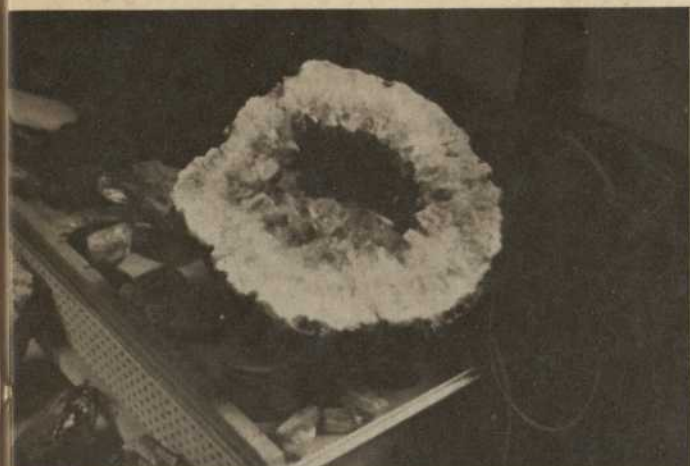
roxinite), layers of which are abundant in the southern part of the Island, to the north-west of Ihosy and of Fort Dauphin. The most important layers are situated in the vicinity of Betroka, Isoanata, and Bekily Workings lie generally on surface soil unless the abundance and quality of the mica justifies mining to greater depths. Mica is quarried in blocks from veins in quartz. The blocks are split with a knife into thin sheets which are trimmed into various sizes, the largest regular size being eight by ten inches. This operation is usually performed by women labourers.





Mining graphite in the Great Isle.





Photos: Malagasy Information Service

"Flowers" of the subsoil.



The pegmatites

Pegmatites are among the most original and interesting constituents of the Malagasy soil. These rocks appear in irregular bands or in dikes, tabular intrusive masses, ranging in thickness

from a few feet to over 100 feet. Many are extremely rich in quartz. Another originality in their structure is that they contain cavities in which crystals of accessory minerals such as beryl, tourmaline, garnet, muscovite, topaz are found in great abundance. Some of these minerals are



Metamorphosis of
precious stones.

actively worked for the rare substances they hold; others are of interest only to the mineralogist or to the collector.

Common constituents of pegmatites

In the structure of all pegmatites can be found the trilogy — quartz-feldspath-mica.

Several varieties of pure quartz are tinted: rose quartz, the opal, the amethyst, the smoky quartz, chalcedony, sardonyx, agate, onyx, and agatized wood. Smoky quartz constitutes a counter indication to the presence of beryl.

Feldspath includes about 15 varieties. One of the most easily recognizable is the amazonite, a feldspath of a lovely green hue, at times confused with beryl. This peculiarity has caused many a headache to inexperienced prospectors. Amazonite is utilized in the making of personal adornment.

Micas are characterized by their flaky structure. Muscovite, one of the micas, sometimes forms into large crystals and may be split into thin sheets from which a great variety of articles are cut for use as electrical insulators.

Beryl is a well known precious stone composed of silicon, glucinum, oxygen, and aluminum. Its crystals are six-sided, usually of a pale green colour; there are also some blue, white, yellow, or light red. Add a touch of chromium, and beryl is transformed into genuine emerald. Aquamarine is also a variety of beryl. Only the transparent varieties are utilized in gems. Beryl varies in size from that of a rice grain to stones beyond the lifting power of the strongest man. Crystals tinted blue or turquoise are products of the Malagasy layers.

At present, stony beryl is worked chiefly in view of the extraction of beryllium. Since 1945,

atomic energy makes use of beryllium in the insulating material of nuclear reactors.

Beryls, emeralds, tourmalines, rock crystals, opals, garnets, etc., so many marvels of architecture or of chiseling wrought by crystallization! Unalterable physical laws govern this universe, where what seems most fantastic is in reality perfectly disciplined.

All these groups of crystals present unusual harmonies of form and of colour. Crystals are the most remarkable example of order in nature, their atoms being laid in orderly rows and layers, in a pattern indefinitely repeated in three dimensions. They grow from the centre outward, being attracted by electrical forces to other atoms of the same type. Additional atoms arrange themselves, layer upon layer, on the original seed or nucleus.

Many minerals which are ordinarily dull and drab looking are transformed by fluorescence into flashes of colour. Thus the feldspath of the Great Isle, when crushed in a mortar, gives the impression of emitting brilliant red sparks but these sparks are due to fluorescence. This phenomenon accompanies the breaking up of crystals.

The Malagasy Republic has many rich but as yet untapped deposits of precious minerals. Until now, lack of transportation facilities and of adequate equipment have constituted barriers to development of mining industries. Government encouragement and increasing demands of the international market will doubtless stimulate greater activity in this field.

Following the unchangeable laws laid down by its Almighty Creator, through eons of slow alchemy, Nature has fashioned the world of gems whose colour, lustre, elusive light, fiery sparkle enchant the eye of man, heir to these subterranean splendours. Surely, keen interest in these "flowers of the subsoil" is fully justified. Are they not the reflection of Eternal Beauty?



CHINESE DIASPORA IN TAIWAN

by Sister Irma De Ladurantaye, M.I.C.

Among the rich variety of attractive spots in the Far East, Taiwan presents unique interest. Why? Because it represents the traditional China, the old China in miniature, with its heritage of customs and of culture which have defied centuries, its familial way of life, its hospitality and above all, the teachings of its greatest Teacher — Confucius.

In Taiwan may be found the collection of China's national treasures. More than 10,000 priceless objects were forwarded to the Island before the Communist invasion of the continent, and carefully sheltered in the national museum of Taipei. They offer a comprehensive view of ancient Chinese art such as cannot be found anywhere else. In Taiwan you may admire purely Oriental architecture and enjoy Chinese opera. Ultra modern

shops sport gaudy red signs written in golden characters; factories of all kinds throb with activity; streets are filled with unending files of pedicabs competing for right of way with huge buses and sleek cars of American make.

In striking contrast, the countryside offers the spectacle of creaking oxcarts and of barefoot children leading lumbering buffaloes to their daily bath in a neighbouring river. I am always surprised to see these huge animals obeying the lead of pintsize boys or girls while they at times resent the call of adults. In the countryside also, you may take part in noisy popular festivals always punctuated by firecrackers, or share in the everyday activities of the busy housewife or of the industrious farmer.

Beautiful landscape

Mountains bisect Formosa lengthwise. The terraced foothills of the Central Range are blanketed in green and gold. Eastwards, tremendous cliffs form a rampart against the Pacific; westwards, the fertile plain stretches down to the Strait of Formosa. When they first saw its lush beauty, hardy Portuguese explorers christened it Formosa, the Beautiful.

Beautiful it remains to this day with its abundant vegetation, its majestic peaks soaring 15,000 feet, its peerless panoramas, its shimmering fields of rice dotted with white herons, its beautiful lakes, cascades, and rivers. Sun Moon Lake situated at a level of 2,000 feet above the ocean is the highest in the Island and is noted for its scenic beauty.

The famous Taroko Gorge, near Hualien, in Central Taiwan compares in grandeur with the Yosemite Valley in California. Sheer cliffs of 500 to 1,000 feet rise above a turbulent river. Tourists from all over enjoy the exceptional thrill of traveling through 12 miles of marble or of granite tunnels, suspension bridges, cliffs which rise precipitously towards lofty peaks on one side and on the other plunge to raging waters below.

Seaside panoramas are just as picturesque. If you happen to visit Taiwan, do not miss the charming spot called Wild Willow. Situated at the northernmost tip of the Island, it is easy of access. There winds, rain, and waves have wrought sand and rocks into fantastic shapes. So weird is the spectacle that you will doubtless think you have stumbled into another planet filled with gigantic mushrooms, fabulous animals, prehistoric monsters, all in a range of colours going from snowy white to pitch black. These reefs tortured by the erosion of countless ages have been given names which befit their strange contours: sphinx, tortoise, Queen's Head, Cinderella's Slipper, Devil's Saucepan, etc. The wild scenery, rank vegetation, and strange bird and insect calls are like something out of "Alice in Wonderland".

It would take weeks and months to explore all the wonders of Taiwan, the Beautiful. Tourists flock to the island by the thousands every year. The best time for a tour is in Spring or in Autumn, when the weather is at its best. Summer lasts from May to November and resembles that of Southern California with dampness added. January and February are the winter months which are cold, although snow appears only on the summit of tall mountains.



Communications

Excursions around the Island are comfortable and reasonably cheap, with courteous service on bus, train, or plane. Five aviation companies cater to the needs of travellers, besides numerous efficient railway and bus lines. On the way, you will be served as much excellent tea as you wish, free of charge. Towards the end of your trip, attentive stewardesses will present you, held in tweezers, a small towel moistened with scented hot water so that you may wipe away the grime of the trip and refresh your face and hands. This Oriental act of courtesy is appreciated by tired travellers.

Mail service in Taiwan is one of the fastest and of the most efficient to be found anywhere. From seven to ten times in 24 hours, postmen on motor vehicles scatter in all directions to empty letter boxes. Mail is distributed at your door two or even three times a day. A telegram may be delivered within two hours after being sent. Post Offices also assume shopping through correspondence, the payment of pensions, and savings deposits.



Oriental architecture.

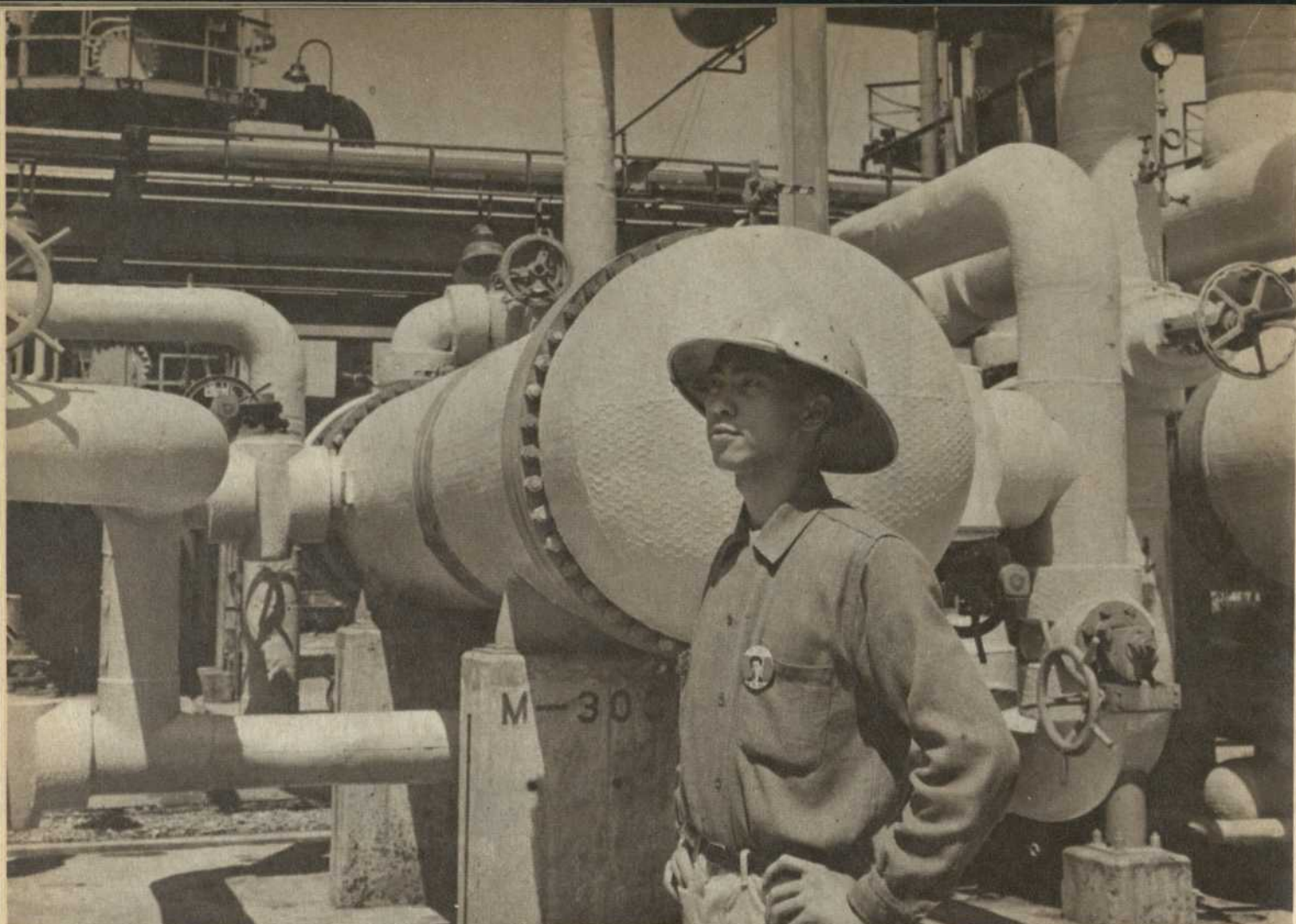
Taiwan of the running streams and of the meandering rivers; Taiwan crowned with verdant hills.



Agriculture

Because of the Island's rugged mountainous configuration, there is but little arable soil — only about one fourth of the total area. As the soil is rather poor, farmers use ever-increasing amounts

of chemical fertilizers. The local fertilizer industry has been stimulated to such an extent that at least one third of the total consumption is being produced from materials available on the Island. With the concerted efforts of agricultural research and of extension agencies, production of all the



Industrial and technical Taiwan.

Photos: Le Brigand



crops has increased in a truly remarkable manner. The agrarian reform has served as pilot project for similar enterprises in the Philippines and in Latin America. Taiwan owes its present prosperity to this reform. Over 500,000 families have benefited by it and 90 per cent of the Taiwanese farmers have become owners of the land they till, disposing of their harvests as they see fit. Moreover, considerable efforts have been made by the government, through the local extension agencies, to educate the farmers in the improvement of culture methods. Various recommendations regarding selection and treatment of seeds, time of planting, methods of fertilization, of seed storage, etc., have been made by the improvement stations based on experimental researches. Thanks to unremitting efforts, rice output has more than doubled. Domestic consumption is estimated at 1,900,000 metric tons per year. The production of 2,250,000 metric tons in recent years is not only sufficient for home demands, but allows a surplus available for export. Sugar cane is the second most important agricultural product of Taiwan. Every year 1,000,000 metric tons are exported chiefly to Japan, the greatest Asian consumer of sugar. Taiwan's pineapples are of a high quality, comparable to those from other well-known growing centres. Today, the mounting demand for canned pineapple on the world market warrants a great expansion of the industry. Over 3,000,000 cases are sent out every year to various buyers overseas.

Another factor besides governmental technical aid and the agrarian reform has contributed to the expansion of agriculture on the Island, i.e., the formation in each district of a dynamic association of farmers who pool efforts, researches and resources. Each association has its own savings-bank, its silos, its regular courses, its various services for adults and for children. Consequently, the farmer's income has been increasing year by year, and his home is now equipped with modern labour-saving devices. Many families have even managed to build substantial brick houses. While the farmer spends a small part of his extra income on the betterment of his standard of living, he uses the major part for the purchase of fertilizers, cattle, and farm implements.

In present day Taiwan is being realized the noble ideal of human brotherhood. Chinese experts in agriculture, upon request of African and of Latin American nations, have gone out to demonstrate their own methods of production. Moreover, the Agricultural Institute of Taiwan organized in 1962, has welcomed 167 technicians

from 24 different countries. Designated by their respective governments, all these students are graduates from agricultural schools. Lectures are given in French and in English. In their leisure hours, students enjoy learning the Chinese language. A centre for Sino-African co-operation has also been opened lately in the southern part of the Island.

Industries

While United States economic and technical assistance has contributed materially to the growth of industry on Taiwan, the Government's policy has all along been a prime mover of industries. As a result of the takeover of all Japanese-owned industries by the Government after the war, public enterprise predominated in the early postwar years. But, ever since, a wise policy of fostering private enterprise has been pursued. The number of factories with 300,000 employees providing work for 500,000 persons has passed from a mere 8,000 to 30,000. Taiwan now has cement and aluminum plants, sugar and oil refineries, glass works, shipbuilding yards, factories where automobiles, trucks, jeeps, and scooters are fabricated, the latter by the hundreds of thousands. Like the fertilizer industry, textiles manufacturing has been a rapidly growing industry on Taiwan. The paper industry came into being early in the century, and its growth began in the 1930's. At present there are about 70 mills of various sizes.

A similar evolution is taking place in other fields. To the southwest of Taipei, a mammoth dam of 8,731,000 cubic yards, towering 434 feet above its foundation, has lately been completed. It pours out a maximum of 11,400 cubic metres of water every second. Costing about US66 million, the benefits derived therefrom are certainly worth the eight years of painstaking programming and of backbreaking labour. Besides bringing water to 54,000 acres formerly without dependable irrigation, it will provide more water for 89,000 acres now supplied by the old Taoyuan canal from its intake just below the dam.

Early in 1946, the Taiwan Power Company set to work repairing war-ravaged facilities. Electricity is now widely used for household purposes. In fact, the whole island is electrified. A continued rise in power consumption at 11 per cent a year is anticipated for the next ten years.



Photo: Le Brigand



A street in Taipei.



Subtle charm of Chinese painting.

Photo: Le Brigand

Active people

Eight hours of regular work a day is everywhere the rule in Taiwan. Workers, however, far from desiring added leisure, manage to find surplus employment in factories, on the farms, or in the handicraft industries. This love of work is general. Men, women, and even children may be seen actively employed in processing plants, sugar cane fields, salt works, tea plantations, rice paddies. Thrift is one of the characteristics of the Chinese and a most interesting aspect of their philosophy. They start by putting money aside before they decide to buy anything. In fact, they would feel very much ill at ease living in

an unpaid house, no matter how comfortable, and they certainly would never think of allowing to stand a debt of from ten to twenty years to be cancelled only by monthly installments. With sound economy, the population is enjoying real prosperity. The people of Taiwan have the highest standard of living in their history.

Chief of the Nation

Generalissimo Chiang Kai-Shek, supreme commander of land, sea, and air forces in Taiwan, has lately been reelected for the fourth time as President of the Republic. For the fourth time he swore to do all in his power to ensure the security of the Island and the welfare of the people.



Thanks to the courageous efforts of its active population, Taiwan enjoys an era of prosperity.

His Chinese name signifies "steady rock". This brave leader is the oldest statesman in the world today as well as one of the most respected authorities on Communism. Numerous leaders of the free world, kings, prime ministers, presidents have come to Taiwan in order to seek his advice. On last October 10, national festival of Taiwan, President Chiang, standing on an elevated platform reviewed crack troops of the army, come to pay him homage. The eighty-year-old President stood, straight as an arrow, answering the salutes of his soldiers, a proud light shining in his eyes while he reviewed these splendid units. After the parade all these troops in uniform assembled in front of the presidential palace to hear the

Chief's speech. Chiang Kai-Shek renewed his promise to lead his people back to the mainland, in order to construct a new China, free and prosperous.

Meanwhile, he is endeavouring to develop Taiwan into a pilot province which can serve as a model in continental reconstruction after the liberation. His programme is the application of the three principles -- democracy, nationalism, social welfare. From the stronghold of Taiwan he keeps up the struggle against the aggressor. Roosevelt once described him as "a very courageous man, broadminded, gifted with keen and penetrating insight." During the forty years he has guided the destinies of the nation, he has met with great

hardships, but has never been known to capitulate before the enemy. In close collaboration with his government and as a member of the United Nations, he devotes his strength and energy to the maintenance of peace, of the rights of man, of liberty and of justice among all peoples. Chiang Kai-Shek is always honoured as the *Generalissimo*, dynamic and vigorous in body as well as in mind. Doubtless due to his peasant origins and to his long military career, he is a man of frugal tastes and of simple living. Unmindful of glory or of human ambitions, the President is totally dedicated to his noble mission and to his beloved people.

Foreigners who visit Taiwan all render respectful homage to his valour and high merit.

Religion

Religious liberty is enjoyed by all inhabitants of the Republic; this basic right is guaranteed by the Constitution. Catholics, Protestants, Buddhists, Moslems, Taoists exercise their respective propaganda throughout the Island. Buddhism boasts of the greatest number of adepts. It possesses over 3,000 temples some of which were built several centuries ago. Dedicated to Kuoan Yin goddess of mercy, the Taipei Mountain and Dragon Temple is a typical example of Buddhist architecture. Outside and inside, it is a marvel of intricate sculpture. On Buddhist festivals, crowds of devotees fill the temples to pay respectful homage to Buddha, burn incense, give thanks for favours received, for good harvests, a safe delivery, the birth of a son...

In this country impregnated with Buddhism, Christianity nevertheless prospers. Hundreds of missionaries, expelled from the Chinese mainland, have set to work with unabated zeal, building new churches, carrying the Message far and wide, baptizing hundreds of adults. Within the last fifteen years, the number of Catholics has grown from 50,000 to 300,000. The Island now has one archdiocese and six dioceses, all of them well organized.

In the teachings of Christ, the Chinese find a certain affinity with the doctrine of Confucius, the great Wise Man of the East. No definite line seems to separate, in their way of thinking, philosophy from religion. Ancient Confucianism wrongly considered by many as a religion is, in reality, a true philosophy of life. On the moral level, the teachings of the Master remain deeply rooted in Chinese familial life and in its thought patterns. The principles of the morality advocate love, kindness, filial piety, loyalty and good faith, uprightness, harmony and equity. Are they not a sort of remote preparation for the Gospel of Christ?



Generalissimo Tchiang Kai-Shek.

Missionaries are still needed to assure the future of the Church in the Chinese Diaspora.



WORKING on a



THOUSAND YEAR PLAN

Among the chief exigencies of religious life in this our twentieth century, is commitment to the welfare of others in the love of our common Father and Lord. In order to respond to this appeal, our four Japanese Novices, their canonical year completed, are collaborating with the diocesan clergy in establishing contacts with the youth of the Azabu parish district. The Christian education of recent converts is their principal task which they

accomplish through contacts and dialogue.

The novices teach the doctrine to certain groups, while Sister Gregory of Nazianzen and I dispense easy lessons in English conversation. The teaching of the doctrine is thereby made more attractive to those who are eager to grow proficient in earthly as well as in celestial lore. Many Christian children have been prepared for their First Communion,

by the Novices, and young non-Christians have been taught the way that leads to Jesus, Saviour of mankind. Several companies of Scouts also attend these informal gatherings. The afternoon is brought to a close by a brief visit to the Blessed Sacrament and by the singing of a hymn. All, then, bow their *sayonara* goodbye, and rendezvous is given for the following day.

Back in the Novitiate, the Novices share their experiences

The wonders of the
Most High are told
to them in their
own language.



What does it mean
to grow in the
faith?





with their companions and launch into the traditional *sodan*, consultation period, appreciating successes or errors, trying to solve problems that appear to be insolvable. The way is thereby prepared for the next lessons to be given and the contacts to be made. This climate of charity and of community entente requires a good dose of self-denial, but it has the advantage of making us acquire a common mentality drawn from the Gospel and from the teachings of Holy Mother Church.

On Sunday mornings, Mass at the Novitiate is offered earlier so that all can reach Azabu by 8:30 a.m. While one of the Novices prepares the vestments in the sacristy, the others distribute Mass books and hymnals, accompany at the organ, act as ushers.

As is customary over here, the parishioners afterwards gather at the parochial hall to eat a light lunch and to exchange news.

This offers the Sisters another good opportunity of meeting people on a friendly basis. It is easy, at such times, to join the young folk who like to sing, play ping-

pong, discuss problems. . . On my part, I like to seek out the groups of sympathetic non-Christians who can usually be found in such assemblies. How happy I feel when despite my halting Japanese, I am able to give answers to a few of their questions!

Mingling with the people of a large parish allows the Novices to keep in touch with their current needs the better to serve them while, at the same time, it enables the latter to discover by themselves the genuine significance of the religious vocations.

From the misuse of freedom stems a host of corrupting influences — from sensualism to materialism — which at present are making themselves felt in this land and among the Japanese people. Numerous vocations to the priestly and religious life are needed to counteract these influences. The Church relies on them to help discover novel methods of catechesis, adapted to the mentality of the people, and capable of competing with the simple emotional appeal put forward by the traditional Oriental religions.

The apostolate of our Novices has been, on the whole, a beneficial experience. On a modest scale, it has promoted the union of priests-brothers-sisters, working under the impulse of the Spirit, to realize one common mission. According to the present rate of conversions, nobody can predict that Japan will soon be a Christian nation. But, in the words of one courageous missionary, "We are working on a thousand year plan, and we will not be surprised if we do not succeed in the first millenium! With the new liturgical changes, at least we feel we are going the right way."

Sister Pierre Chanel, M.I.C.

Dialogue with the child.



HAITIAN

A homesick Haitian sings of his beloved country. Verses by Roger Labonté. (*free translation*)

Haitian Soul

O tender Father keep
Us all, Your Haitian children,
In sheltering love,
You, our "Bon-Dieu-Bon".

During Holy Mass we promise
To remain close to the Father,
To live a life of friendship
With Jesus, our elder Brother.

The Lord's holy name we revere,
No blasphemies here are heard ;
The Lord's holy name is our shield
In life's daily struggle.

With the needy we share,
The treasures of our love.
How sweet it is to live
As brothers of one big family!

Our hope is anchored deep
In the love of our heavenly Father.
All we say, and all we do
Is ruled by His holy will.

For numberless graces bestowed
We thank our Father.
His mercies fill all our days,
Unceasingly we sing "Thank you dear God."

Haitian Faces

Comely faces greet you,
Wreathed in sunny smiles.
Haitians welcome you,
To their fair homeland.

Whoever you may be,
Stranger in our midst,
You are welcome, thrice welcome!
Within our hearts abide.

Our land is filled with music,
Song and laughter everywhere.
Our hearts are light and gay,
Our lives are filled with melody.

Hibiscus in their dusky hair,
Haitian maidens sing and dance.
Their voices blend in chorus sweet,
As they sing the glories of our land.

Our children run and frolic
In the pleasant sunshine.
Roguish, merry sprites they are,
Haiti's hope and pride.

We glory in you, beloved Haiti,
Land where our heroes fought.
Above all things we cherish
Our hard-won liberty.

POEMS

Night in Haiti

Night throws its dusky mantle
O'er the hills and valleys.
Daytime closes tired eyes,
Nighttime in Haiti.

Quiet reigns in town and hamlet,
The dark is soft and deep.
Sleep a while in comfort,
Nighttime in Haiti.

Now that night reigns supreme,
The air is filled with whir of wings ;
Fays and imps flutter everywhere,
Nighttime in Haiti.

From tree to tree they glide.
Upon the forest floor
They hold high revelry,
Nighttime in Haiti.

Hark! Listen to the drums
Gently throbbing in the dark,
Lulling all good folk to sleep,
Nighttime in Haiti.

Haitian Dawn

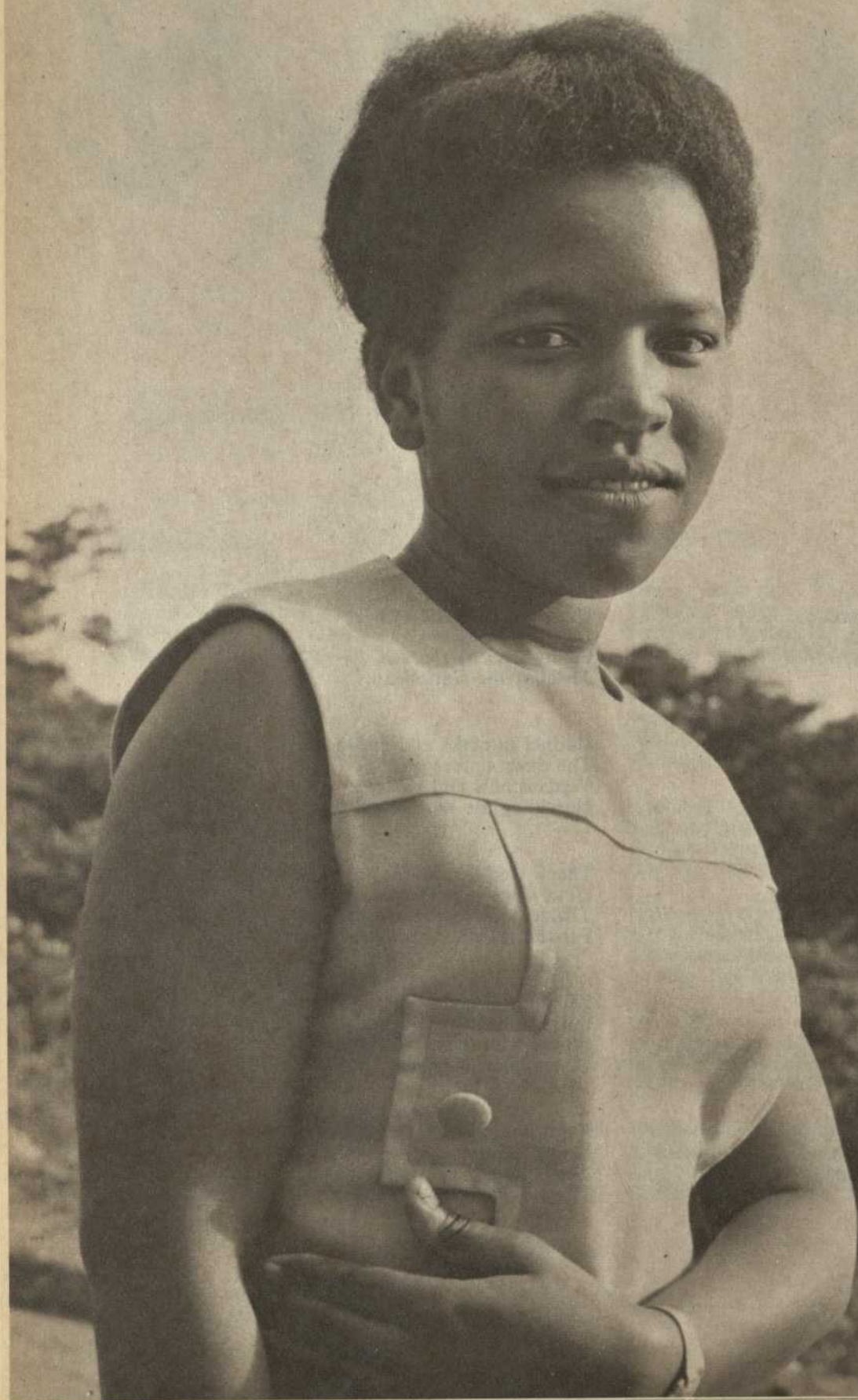
Daily feast for the eye,
Dawn in Haiti,
Sunny land by the sea,
Jewel of the Caribbean.

Garbed in pinks and violets
The dawn tiptoes o'er
Verdant hills and vales,
Heralding the newborn day.

Thank God for the sunrise!
Haiti sings in prayerful mood.
Thank God for its warmth,
For the splendour of its beauty.

Laughing rills ring down the hills,
Birds sing in joyful ecstasy,
Waves with merry sparkle
Dance into the coves.

Flowers awaken from their nap,
Filling the air with fragrance,
They pay homage to the dawn,
The lovely dawn of Haiti.



*MISS
MALAWI
1967*

Before beginning, I wish to point out that I have kept in mind the findings of the 1961 Central African Seminar held at Limbe, throughout the elaboration of this paper, since the basic needs of the African girl can vary but little within a five-year interval. However, the purpose of this work being to explore the position of Miss Malawi in 1967, due account has been taken of the changes which have run wide and in every direction in this country since its access first to independence then to Republic status.

Intellectual needs

In this rapidly-developing country, a most striking feature is doubtless the almost universal desire for education felt by adults and children alike. In the last five years, the number of secondary schools has doubled and vocational and technical schools have sprung up. As a crowning feature of the giant strides made in the educational field, the University of Malawi has opened its doors October 1965.

Until quite recently, the education of girls was considered relatively unimportant. School fees, where available in a family, were kept for boys, as a matter of course. In primary schools, girls formed a very small minority and teachers often ignored them in the classroom. Ten years ago, girls who attended secondary schools were but a few privileged ones. On the other hand, a comparatively large number of boys had access to primary and post-primary institutions. A few of them even went overseas on scholarships.

When time for marriage came, this situation created dire inequalities between husband and wife. A minister for education visiting Marymount once remarked that the highest rate of divorce in the world was to be found in Zambia! This was mainly attributed to the discontent educated men soon developed, at having to live with illiterate women who became sources of embarrassment to them when they brought learned guests home.

Girls find a further incentive to pursue their studies nowadays in the hope of engaging in one or the other of the numerous careers presently available, opened to them, even if they are only holders of a Primary School Leaving Certificate. There are some commercial schools where training is given in typing, stenography, and bookkeeping but not enough to meet the demand. At Marymount we had, for the first time this year, some Cambridge candidates sitting for commercial papers,



Photos: W. Pawek



Meet Elizabeth Mwale (18), Monica Silumbu (19), Grace Mkhandawire (19), who won a three-year bursar in Home Economics. They will study in England.

Photos: W. Pawek

namely typing, stenography and elements of commerce.

Since African women are not yet as emancipated as European or American women, training in Domestic Science will remain for many years an essential part of any girl's education. From a circular received before the end of classes, it appears that the government intends to open a centre for higher training in Domestic Science provided the number of candidates warrants it.

Hence it may be foreseen that with years, as the level of education increases, still greater variety of careers and professions will be opened to African women who have a vital role to play in every sector of modern society. This will bring a corresponding need for adequate vocational guidance. The Form Mistress of Form Five this year, at our school, has run up a sort of orientation club where through lectures, debates, class discussion, invited guest-speakers, girls have been made aware of the different states of life and of the careers opened to them.





Mrs. W. Pawek and her pupils. Marymount Mzuzu Girls Secondary School.





It's important
to be well-
groomed . . .

Moral needs

Needless to say that the moral problems girls are likely to encounter in the exercise of their careers or professions are being given due consideration, since it is felt that the influence they will exert upon society will be truly beneficial, insofar as they are imbued with sound Christian principles. This brings us to the second aspect of the question at stake, namely the moral needs of Miss Malawi 1967. In order to fully understand those moral needs, one must have a thorough knowledge of the African home life of today. To that end, it is very useful for teachers to be able to express themselves in the vernacular and to go at times, in the villages, in order to meet with the pupils' parents and families. Experiences of this kind enable the educator to conform her moral instructions to existing conditions of life. At all times, she must be aware of the fact that the girl in the villages is made to absorb a good deal of moral instructions, usually given to her by a responsible woman at some important stages of her life, for instance at puberty. Here is what Reverend M. Cimole from Dedza, had to say about this matter at the 1961 Limbe seminar: "At one time or another the girl finds it very difficult to reconcile the pagan code and the Christian code if they happen to conflict. Sometimes a whole set of taboos that were intended to protect the virtue of the girl does not seem to fit into the new code... That is why we are here to find ways and means of reconciling the two codes. The destruction of tribal morality without the corresponding development of a Christian code is very harmful. Our principle must be of elimination by substitution."

We must trace a positive Christian programme to our girls. This can be done through courses of preparation for marriage. In most of our schools, we can say that our girls benefit indirectly from some kind of preparation in that field. Through their lessons in Health Science and Biology they are informed about the physical aspect of marriage. Through the guidance and instructions of the school chaplains, the informal talks, discussions organized during Catholic Action meetings and others, they discover for themselves the Christian principles which should govern the relations between the sexes, and they are made aware of the responsibilities of marriage. Yet one must bear in mind that moral instructions are grossly inadequate if the African girl does not develop, simultaneously, sufficient strength of character, will-power, spirit of self-sacrifice, to outdo the noxious influence of her environment.

Spiritual needs

Now, those Christian principles we try so hard to impress upon our girls will have a lasting influence on their lives even after they have left us inasmuch as we are equally concerned about developing in them a deep spiritual life. In the light of liturgical and pastoral directives published by Vatican Council II, we must make a positive effort to integrate into our teaching the most recent findings of pedagogy and psychology. Above all, pupils must acquire the firm conviction that religion is something to be lived — not something to be memorized toward the passing of an examination. The task is difficult and the fact that our schools are non-denominational does not ease out things. Closely related to spiritual growth is the practice of apostolate which in turn presupposes concern for the social aspect of the girl's education.

We, educators, must be concerned about the training of potential leaders. This is one of our most urgent duties today. Vatican Council II had much to say about the indispensable role laymen have to play in modern apostolate. If trained to do so, if made aware of their responsibilities in that matter, our girls upon leaving school, will seek the opportunity of helping less privileged ones by running Women's Homecraft Clubs, co-operative societies, youth clubs, Catholic Action Movements; by teaching catechism in their parishes and by teaching adults or children how to read and write. In the giving of self, they will find the best means of safeguarding the integrity of their own Christian life.

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

HONG KONG

MISSIONARY AT 70

by Sister Marie Céline, M.I.C.



The following lines manifest the enthusiasm, courage, and apostolic spirit of Sister Marie Céline who, with almost half a century of missionary life to her credit, joyfully returned, at the age of 72 to dedicate the rest of her life to the service of the Church in Hong Kong.



I meet friendly faces in the families visited.

To have spent forty-six years in the missions of the Far East and then to return, after one year of rest in the homeland, is like seeing a second youthful dream come true.

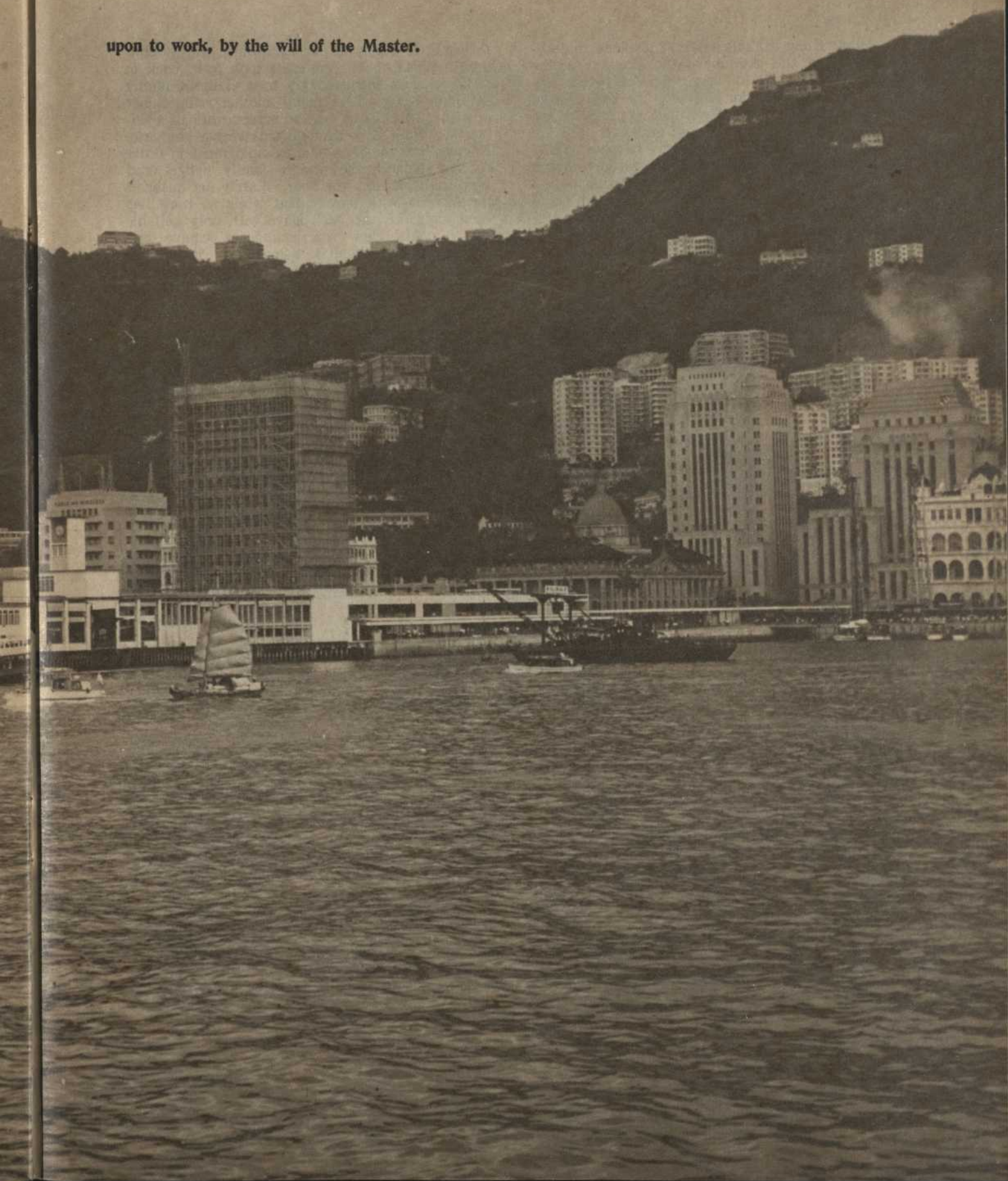
On the occasion of my recent departure, I remarked half in jest to my relatives and friends that I would celebrate in China the golden cycle of my active missionary life. Now, I want to confide that I nourish still another ambition: that of going back to Canada for the celebration of the diamond jubilee of my religious profession... Doing the will of God is a source of joy and of strength, a renewal of youth and of enthusiasm. Upon leaving Dorval Airport I felt this renewal in a tangible manner. My heart overflowed with happiness as I flew to Hong Kong with my dear companion, Sister Saint Ann, who was gladly returning to her own beloved Promised Land of Taiwan. For us, missionaries, our Promised Land is located neither here nor there; it is to be found wherever God calls us to work.

During a short stop in Vancouver, I met again dear Sister Teresa Fung whom I had first known in Canton, China, thirty-five years ago. Mine was the privilege, then, of preparing her to enter the Church, and afterwards of introducing her to our missionary Congregation. Now I am happy to see her exercising a fruitful apostolate among her compatriots of Mount Saint Joseph Hospital.

The Promised Land is wherever we are called



upon to work, by the will of the Master.



Hong Kong at long last! The plane majestically circled the sky above the China Sea; the verdant hills came to view; then the lovely city and the airport jutting out into the sea... Down we came, and once again I set foot on my Promised Land. One of the passengers exclaimed, "Look at all those Sisters waiting to welcome you!" Soon we were all re-united, and on our way to Good Hope Convent. What joy it was to find myself "home" in this house where I had already lived for over ten years! I am now about to undertake new apostolic activities, in a totally different field of action. No matter, as long as I am sure that this is plainly God's will for me at present...

to her little family of five handsome, healthy children! When the Communists took over, back in 1949, we had entrusted her to a Catholic family in Hong Kong. Like many another refugee, her husband, Mr. Kwan, had to accept work as a domestic servant although he is a university graduate. Frances has found part-time employment in order to help balance the meagre family budget and keep the wolf from the door. Lately her husband having met with an accident while at work has been forced to take sick leave with only half his salary paid. How the courageous couple can manage to keep afloat is a mystery. You would hardly believe it but, despite their straitened means, Frances brought me a welcome gift of ten

I feel wholly at the service of the Church in Hong Kong.



Since my arrival here, the days and the weeks have gone by like flashlight. I have visited several Chinese families, some of whose members are living in Canada. Also, I have gone to lectures given on the new catechesis and have been present at a performance of a variety sketch presented by young people of the Saint Teresa's parish.

The pastor of this parish has appointed me as advisor to the association of Our Lady of Mount Carmel and to the Sodalists. Besides, he has asked me to preside at the young girls' assembly on Sundays. I feel entirely at ease in my new functions, and am eager to serve the Church in Hong Kong.

Visitors have called in number, among them, Frances Yiu, one of our girls from the Canton orphanage. How proud she was to introduce me

bananas. I could not refuse, for she would have felt hurt. Such is the delicacy of the Chinese heart.

When I was in Canada, sitting at a plentifully served table, I could not help feeling sad at the thought of so many poor people in my Promised Land who hardly ever have a full meal. How grateful we should be to God for His fatherly Providence, and how ready to share with others less favoured than we!

For my part, I daily thank the Lord for allowing me to take up again missionary activities among my beloved adopted people. I rely on your prayers to fill my role and to find in the accomplishment of His work a daily renewal of youth.



MISSIONARY AT 20

by Sister Colette Lemoine, M.I.C.

Nobody can deny that to do a work well, one needs adequate preparation. This is true more particularly of the varied activities of missionary life. All who aspire to apostleship must undergo the prolonged training that leads towards universal frontiers, towards comprehension of the mentality of the different peoples they will later be sent to evangelize.

Such is the period of precious training I am at present going through — eight years of spiritual, intellectual, technical, and social formation.

Eight years? "What a waste of time!" I hear you exclaim. "Why not utilize the energy and strength of youthful apostles by sending them immediately to the mission front where they are sorely needed?"

I confess that, in the early period of my religious and missionary life, I shared such ideas, at least to a certain extent. But, everything considered, I came to understand the value of these years of preparation which precede full-time activity on the missions.

For instance, who can say that the spiritual training received is wasted time? A Sister preparing for the active apostolate must learn to cultivate a spirit of constant prayer. Her stabilized spirituality must centre about Christ dwelling within her. "Thou in me, I in Thee." She must strive to attain a unity of mind with God, the same mind in her as in Christ Jesus who emptied Himself and offered His life for the salvation of all.



8 YEARS



A THOROUGH
FORMATION
IS A "MUST".



As a missionary she must carry a message — the Glad Tidings — and this message must be clear and ungarbled. It will be so only if she has succeeded in emptying herself, in losing her life so to say. A painful operation, this, for who can claim to be entirely self-detached? She must endeavour to portray Christ Jesus in the limpid sincerity of her own person, thus manifesting the beauty of her divine Model.

Generosity uproots us from the slightest tendrils that attach us to ingrained habits. As the days pass, we learn to live this genuine love of which Christ Jesus Himself is the divine Exemplar. Keystone of happiness, this love infallibly produces peace and joy. Our daily life is spent in an at-



Ping-Pong is a favourite game with all.

mosphere of cheerfulness, of spiritual fulfillment, and of study.

Far from dampening our youthful generosity and high spirits, religious life makes use of both to construct a new world. Is this meant to say that after this period of maturation, we automatically acquire competence and holiness? Not in the least. We know that there will always be work to be done, victories to be won, difficulties to be hurdled. Fortunately so, for a life made to order would soon pall.

In the words of the Apostle of the Gentiles, then, we must "fight the good fight, finish the race..." Our defects did not bid us farewell when we bade the world farewell!

We each bring to religious life our own personality. The missionary Sister is still a woman, in



Community life offers many advantages for team work.

every sense of the word, a woman eager to spend her potentialities in the service of the family of man. Team work such as performed in a community presents many opportunities for betterment. It allows for enrichment of the personality, thanks to varied contacts and to the sharing of experience.

Periods of probation in the multiple community employments also bring appreciated opportunities of learning many things which we will later find it very convenient to know, once we have become full-fledged missionaries. All this favours constancy, initiative, self-control, valued assets in missionary life where emergencies abound.

Another aspect of our training is initiation into exterior apostolate. Is this also a waste of time?

Like happy lands, happy people have no history!



The Master Missioner bids us "Go, teach all nations!" He does not say, "Teach those who will come to you," but "Go, and teach!" The missionary must be "on the go", spreading the gospel message, as a witness of Christ.

My personal task, at present, consists in this exterior apostolate, a certain form of social service which, I find, perfects my missionary formation. I appreciate it because it allows me to penetrate into an urban and a rural milieu where I can better learn the living conditions of many people. Daily, I meet hundreds of souls athirst for God, even in the midst of apparently self-satisfied affluence.

I daily encounter many people who live happy uncluttered lives. Unfortunately, newspapers never carry headlines about them which is too bad, for their joy would surely prove contagious.

On the other hand, I also meet many unhappy persons, poisoned by materialism, exhausted by the race for money, tortured by doubts. Then, there are the rebellious, the weak, the misunderstood, countless victims of human suffering under all its aspects. These are my brothers towards whom I am sent by the Lord with a message of love and of peace. Knocking at their doors, entering their homes, I urge them to support the mission cause through our mission magazine *The Precursor*. Joys, sufferings, prayers, labours, alms can be made to help the missions. In return for their assistance, I endeavour to give the best of myself to them. Evidently, I cannot hope to solve all their problems; I can at least give them joy. Often, all I do is "to listen" with warm human comprehension...

To each, I would like to cry out, "Beyond the Beautiful Gate, Someone is waiting and watch-

ing for you." I would like to say, "You are present in our lives. Together, we are collaborating in building the City of God here below."

Another facet of my exterior apostolate from September through to December of every year, is the work done to make the Children's Pontifical Missionary Work better known and better loved in our elementary schools. This great missionary work has lately been rejuvenated along the lines of Vatican II.



Every year I visit the primary schools to quicken the interest of the children in a rejuvenated Holy Childhood. "Brothers Afar" appeals to the young.



Often, all I can do is to listen with warm comprehension.

While preparing for a life of apostolate, I dream of departure day for Latin America, the West Indies, Africa, the Far East... I do not expect that work on the mission field will be easy. Perhaps my task like that of many others will consist in opening the ground and in casting the seed into the furrow... Others will doubtless enjoy the harvest. But, I will keep in mind our Lady who "exchanged her human ignorance for Divine Wisdom" and thus became the Garden of God.

I will never be alone to accomplish my missionary work because Christ promised to be with His own until the end. His words can never pass, "Every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake will receive a hundredfold and inherit eternal life" (Mt. 19:29).

And while doing my share in the homefront apostolate, I dream of genuine missionary life in the field afar.



Whoever will have left ...



Missionary Sisters of the Immaculate Conception

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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

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Clear Water Bay Road, Kowloon, Hong Kong
NOVITIATE, 125 Waterloo Road, Hong Kong

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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
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AMBOHIBARY, Sambaina, Madagascar
ANTSIRABE, St. Thérèse's Mahazoarivo Parish
TANANARIVO, Tsaramasay
MAHABO, via Morondava

PERU

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Napo 1124, Azcona (Brena)

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PADADA, Davao Province
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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

Pavilion of Spring and of Autumn.

