

THE PRECURSOR

July — August 1968 Montreal — Vol. XXVIII — no 4



Photo : Foteco

Crowned with gorgeous plumes, this Andean dancer recalls the glories of the past.



MISSIONARY INTENTION FOR JULY:
Refugees in Asia and Africa.

MISSIONARY INTENTION FOR AUGUST:
The struggle against hunger and disease.



Photos : Unesco

Authorized as second class mail, Post Office Department, Ottawa.
Postage paid at Montreal.

THE PRECURSOR

No 4 — July — August 1968 — Vol. XXVIII

IN THIS ISSUE

DIRECTION

Sister Gisèle Villemure, M.I.C.

EDITORIAL BOARD

Sister Gabrielle Ouimet, M.I.C.
Sister Lina Bourassa, M.I.C.

ENGLISH EDITION

Sister Madeline B. Maillet, M.I.C.
Sister Agnès Lavallée, M.I.C.

CIRCULATION DEPARTMENT

Sister Rita Ready, M.I.C.

SUBSCRIPTIONS:

THE PRECURSOR

2900 St. Catherine Road
Côte-des-Neiges, Montreal 26
Canada

SUBSCRIPTION RATES:

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

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

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

NIHIL OBSTAT:

Reverend A. Cossette, P.M.E.
March 23, 1968.

- | | |
|--|---|
| Our Lady's Assumption | 146 <i>by Mr. Roger Brien</i> |
| New Religions in Japan | 150 <i>by Sister Michelle Paquette, M.I.C.</i> |
| Barangay Sang Virgen | 155 <i>by Sister Aludia Rufin, M.I.C.</i> |
| Problems of the Church
in Latin America | 164 <i>by Sister Suzanne Longtin, M.I.C.</i> |
| Strangers in Taiwan | 174 <i>by Mr. Hilary Lew</i> |
| Outing in Madagascar | 178 <i>by Sister Doris Trottier, M.I.C.</i> |
| From Our Mission Newsrooms | 181 |
| The Clinic
Where Smiles Prevail | 187 <i>by Sister Bertha Buissières, M.I.C.</i> |
| Kuyata | 190 <i>by Rev. Feleciano Damasce, W.F.</i> |
| Sharing Our Joys | 192 <i>by Editorial Team</i> |



Murillo

OUR LADY'S ASSUMPTION

Electrified by the wonders wrought through science, the men of our epoch tend to question everything, often in an anarchical manner. Ecumenism, the new breath of our cosmic era, can draw its inspiration only by a return to the pristine sources of the Church. Sad to say, regrettable deviations tend to minimize the privileged role of the Mother of God in the plan of the Incarnation and of the Redemption, this in the name of an Ecumenism wrongly understood.

The dogmatic Constitution *Lumen Gentium* has replaced Mary, the Mother of God, within the mystery of Christ and of the Church where she rightfully belongs. In the words of Chapter VIII: "Wishing in His supreme goodness and wisdom to effect the redemption of the world when the fullness of time came, God sent His Son, born of a woman... that we might receive the adoption of sons" (Gal 4: 4-5). "He for us men, and for our salvation, came down from heaven and was incarnate by the Holy Spirit from the Virgin Mary." This divine mystery of salvation is revealed to us and continued in the Church which the Lord established as His own body. In this Church, adhering to Christ the Head and having communion with all his saints, the faithful must also venerate the memory 'above all of the glorious and perpetual

Virgin Mary, Mother of our God and Lord Jesus Christ'."

I will quote two other excerpts from the great Constitution *Lumen Gentium*: "The Father of mercies willed that the consent of the predestined mother should precede the Incarnation, so that just as a woman contributed to death, so also a woman should contribute to life. This contrast was verified in outstanding fashion by the Mother of Jesus. She gave to the world that very Life which renews all things, and she was enriched by God with gifts befitting such a role.

It is no wonder, then, that the usage prevailed among the holy Fathers whereby they called the Mother of God entirely holy and free from all stain of sin, fashioned by the Holy Spirit into a kind of new substance and new creature... Rightly, therefore, the holy Fathers see her as used by God not merely in a passive way, but as cooperating in the work of human salvation through free faith and obedience. For, as St. Irenaeus says, she, 'being obedient, became the cause of salvation for herself and for the whole human race.' Hence in their preaching not a few of the early Fathers gladly assert with him: 'The knot of Eve's disobedience was untied by Mary's obedience. What the virgin Eve bound through

For two thousand years, Mary has inspired painters, sculptors, poets, artists.

By Roger Brien **of the French-Canadian Academy**

her unbelief, Mary loosened by her faith.' Comparing Mary with Eve, they call her 'the mother of the living,' and still more often they say: 'death through Eve, life through Mary'."

The editors of the missionary magazine, *The Precursor*, having asked me to write four articles on the Mother of God and of all men, the Mother of the Church, I could do no better than to quote right at the start explicit texts of the Vatican Council II, in order to counteract regrettable errors of certain statements printed in Canadian or foreign reviews. Far from minimizing the privileged role of the Virgin Mary, Vatican II has dedicated to her the memorable Chapter VIII which ends by these words magnifying the Assumption of the Mother of God: "In the bodily and spiritual glory which she possesses in heaven, the Mother of Jesus continues in this present world as the image and first flowering of the Church as she is to be perfected in the world to come. Likewise, Mary shines forth on earth, until the day of the Lord shall come (cf. 2 Pet. 3-10), as a sign of sure hope and solace for the pilgrim People of God".

God's people, then, has never been led astray in its attachment to Mary, Mother of the Church. False teachers may have pretended that Mary obscured the Light of the World, Christ Jesus. Their

aberration has been admirably refuted by Saint Louis Grignon de Montfort in his *Treatise of True Devotion to Mary*. The Orthodox Church faithful in this to its great Doctors has always granted to the Mother of God, the *Theotocos*, a role apart.

All the Fathers and Doctors of the primitive Church, those of the Eastern as well as those of the Latin Church have been unanimous in expressing their veneration for Mary. The Council of Ephesus (431) which proclaimed Mary Mother of God did but state clearly the faith of the Apostles, the faith of the Church. At the close of his life, Newman, the splendid figurehead of contemporary Ecumenism, admitted having found it difficult at first to understand the unique role of Mary. Once he had grasped the full significance of this eminent role, however, he added, "everything was made clear to me." Our separated brethren, the Protestants, will one day see (their elites already do) that Mary is not an obstacle to the unity of Churches, but a way willed by God. Mary exists only for Christ. Her role consists in perpetually giving Him to the world, through her collaboration with the Holy Spirit in the sanctification of souls. In Cana of Galilee, her intervention brought about Christ's first miracle: "They have no wine". She was present also on Calvary: "Woman, behold your son". At Pentecost,



Bastiano Mainardi



Perugino



Bonfigli

she awaited, in the midst of the disciples, the coming of the Spirit. Always, she is the Mother who gives Christ to men — Christ the *Unique Saviour of the World*. The dogma of the Assumption can outrage only those who fail to accept the plan of salvation as designed by the holy Trinity. Bossuet affirms that God's plan never changes. Mary's first *Fiat* at the Incarnation was an act of obedience and of faith, making reparation for Eve's refusal. Christ was obedient even unto the death of the Cross. The Resurrection always follows Good Friday!

Our modern epoch will be the witness, through Vatican II, of the manner in which the Church will again give Christ to the world after centuries of refusal born out of the Encyclopedia and the works of Voltaire, Diderot, Marx, Nietzsche. No, God is not dead as the renowned German philosopher averred. During the last century, scientists made out that God had been done away with. For its part, Marxism taught that religion is the opium of the people. In a booklet which I published in 1950, *Mary and the Atomic Era* (one of a series of monthly Marian Tracts known and read the world over), Philippe de Zara, an eminent French author, wrote: "Man is punished whereby he has sinned. He wanted to stand alone, to be like God, to be independent. He listened to

Satan's accursed whisper to the first human couple, 'You will be like God'. Today, man pretends to lay down his own law. He has divinized himself under the form of political parties, of technique, of science. But he has found out that the cult of false divinities is always inhuman; hence the terror that reigns today all over our planet. Man is afraid of *his own* science. He wanted to taste the fruit of the tree of knowledge before first tasting the fruit of the tree of Life, and he now stands aghast at the discoveries brought about by this knowledge... Man is afraid of *his* science because he can no longer control it. When they are undertaken without God and at times against Him, scientific researches end by turning against man who, bereft of God's grace, renders mortal all that he touches... Without God's grace man is an irreclaimable animal... Mary is the sole creature issuing from the race of man who remains unafraid. Why? Because she is immaculate... Only the guilty are afraid. The whole mystery of human dread stems from the fault of the First Couple; the whole mystery of Christian confidence stems from Mary... Mary is unafraid because she knows how to love... Social security, human solidarity, collective security, are no substitutes for Love"

By proclaiming Mary the MOTHER OF THE



Quinten Metsys



Raphaël

CHURCH, Pope Paul VI clearly teaches that Christian Unity will be realized through her. It takes a mother's heart to unite her children. Mary does not act as a screen; she gives Christ to humanity. That is her function. A remarkable event has highlighted our bewildered and fear-ridden epoch — the proclamation of the dogma of the Assumption. In heaven, beside the risen Christ, stands Mary, Queen of the Universe, in body and soul. What a refutation of our modern materialism! Jean Rostand, the most renowned biologist of our times, is an avowed agnostic. Nonetheless, this great savant, this peerless intellectual, recently wrote that he can no longer deny the presence in the universe of a first Principle of Creation. The all but incredible discoveries of modern science not only do not contradict the Reality of Christ Jesus; they confirm it. A GREAT SIGN APPEARED IN THE HEAVENS, the Book of Revelation tells us, (text quoted in the Mass for the Assumption). As Gustave Thibon once remarked: "we must choose between Eve and Mary. The Church has liberated woman and given her the place that is hers by right, but there is a false emancipation of woman which leads to the worst slavery". Thanks to Vatican II, the Church is in the vanguard. *Populorum progressio* is the Magna Carta of the future of humanity. As always, since the coming

of Christ, at all the crucial hours of human history, Mary is the succor of Christians, *Auxilium Christianorum*. False, petty doctors and their doctrines will pass. The Constitution *Lumen Gentium* will remain, reminding all Christians that the Word was made flesh through Mary, for the salvation of the world. He is the Way, the Truth, and the Life. Nietzsche once uttered a terrible reproach, when he said that he would believe in Christianity if only Christians looked as if they really had been saved. During the Year of the Faith we must all learn anew that we have to go back to the faith of the Apostles, the faith that moves mountains. How true was Saint Paul's saying that when he was weak, then it was that he felt strong! Christ, Light of the world, acts through all genuine Christians. If we all live up to our obligations, if we all make up our mind to it, Christian unity will soon be realized. This will be wrought by the Holy Spirit through Mary. Ours, then, to hasten this hour of Marian triumph. Pentecost can happen over again every day. The Church is by its very nature a missionary Church.

1) CREDO of Roman Mass: Symbolum Constantinopolitanum: Mans¹ 3, 566. Cf. Conc. Ephesium, ib. 4, 1130; Conc. Chalcedonense, ib. 8, 111-116; Conc. Constantinopolitanum 11, ib. 9, 375-396

2) Canon of Roman Mass

NEW RELIGIONS

in
Japan
by
Sister
Michelle
Paquette
M. I. C.

Introduction

Modern Japan, westernized Japan — these expressions imply a profound reversal, a change in structure, an unwonted development taking place within the Land of the Rising Sun.

One of the most significant facts in the Japan of today is the emergence of new religions, which at present have an enrollment of 18 million adepts, one Japanese out of every five. The term "new religions" does not signify that these religions represent something entirely new and until now nonexistent, but that in their methods, rites, and contents, they exhibit a modern touch in harmony with the lightning speed evolution of the world at present. Obviously, these so-called "new reli-

gions" have borrowed several Christian teachings and practices, injecting them into their own doctrine along with a good measure of Shinto or of Buddhist ideas.

Sources

Whence comes this effervescence of the new religions? One probable answer, if not the only true one, is the restlessness engendered by World War II and its immediate aftermath of despair and chaos. New religions appeared, all profoundly rooted in Buddhism or in Shinto, each trying to provide a solution to current problems, to offer a reaction to foreign occupation, and to sound a new call to liberty.

Japan then experienced an appalling vacuum. Shinto, which had considered the Emperor as a divinity, lost prestige when the ruler of the nation waived all claim to divine honours; Buddhism lacked dynamism; Christianity appeared undesirable because of its foreign origin. To fill up the gap, new religions had to be created capable of responding to the desires and aspirations of the people, of fostering the restoration of national prestige. Here we find repeated the story of humanity related in Chapter 32 of Exodus: "Up, make us gods who shall go before us..."

Man needs God and whenever he fails to recognize Him or to search for the unique true God revealed in the person of Christ Jesus, he fabricates idols or deifies his own personality, forgetting that the eternal cannot evolve from the contingent, the infinite from the finite, happiness from self-sufficiency.

Characteristics

The new Japanese religions present eight aspects which characterize them and help explain their popularity:

(a) All possess imposing headquarters in whose architectural beauty, past and present glories blend. Of these spacious centres, open to all, the faithful are very proud. There they are made to feel at home, jointly responsible for the well-being of others; there they can benefit by religious ceremonies, panels, forums, entertainment, culture, etc.

(b) The majority of these religions offer great facilities to candidates who need not undergo any elaborate preparatory instructions. No promises are required; no ethical precepts are imposed. Doctrinal teachings are of the simplest, easy to understand and to practise.

(c) Based on optimism, joy, the practical quest for happiness, the new religions captivate the human heart.

(d) Their aim is to establish in Japan an earthly paradise. They make bold to promise their adherents freedom from hunger, mishaps, illness, accidents, etc.

(e) All new cults stress the unity which ought to exist between religion and life. Regarding this subject, some even go so far as to warn their faithful against Christianity which they accuse of failing to practise such a unity.

(f) Each new religion gravitates around a powerful leader identified with his creed.

(g) The new religions inspire man with a sense of his own dignity as a human being, and strive to develop his potentialities, to restore his confidence in himself. Numerous meetings are held, problems are discussed, contacts are made, team work is promoted, means of assistance are provided.



New religions boast of imposing headquarters.

(h) The relativity of all religions is emphasized. As most new religions have borrowed snatches of vocabulary and of doctrine from Christianity, their leaders are careful to declare that they present one or other of the aspects of Christ's personality which their adepts are left free to adopt. They explain their reasoning by a popular comparison: just as climbers may ascend the slopes of Mount Fuji by various trails, so all who practise no matter what kind of religion will eventually reach the top — attain liberation and felicity.

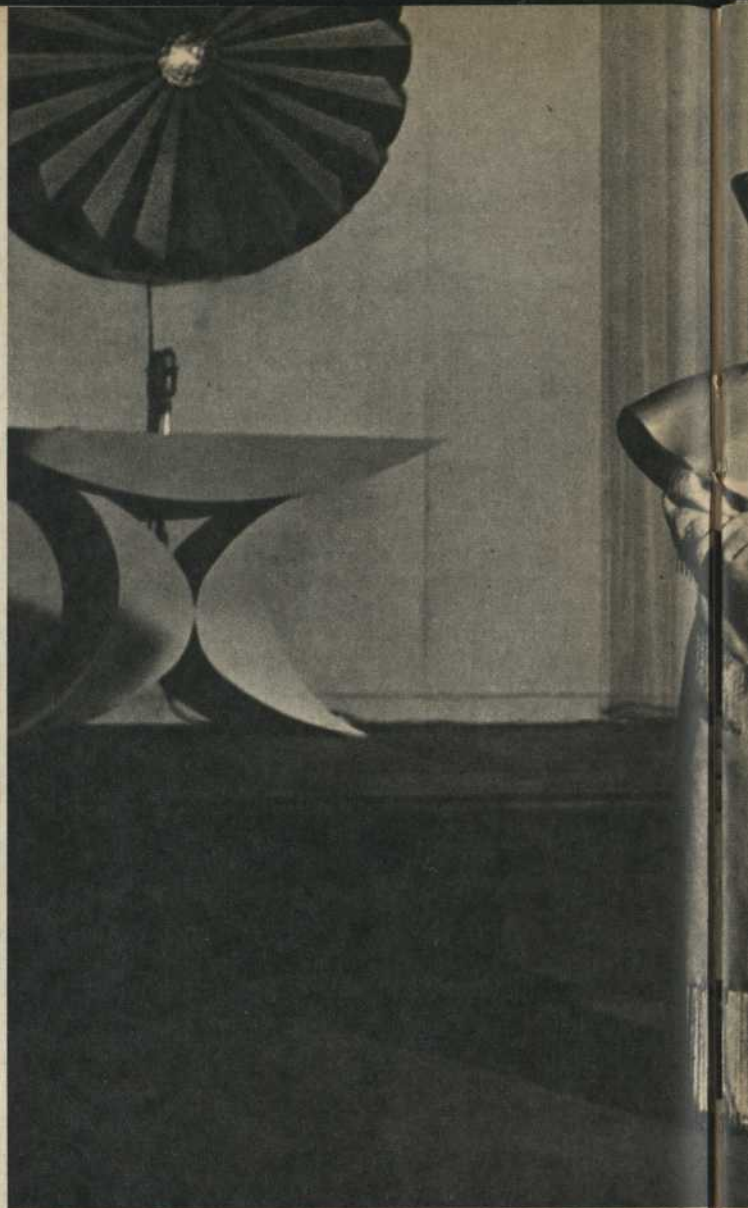
New Religions and Catholicism

It is interesting to confront these characteristics with the tenets of Catholicism.

True, the new religions can boast of their imposing headquarters, but does not the Catholic Church itself possess as centre, Rome, the eternal city of the Popes which enshrines the tomb of Saint Peter, Rome, whose soil has been drenched with the blood of countless martyrs? Does it not possess many famed sanctuaries in the Holy Land, and all over the world? The objection may be raised that Catholic religious centres are not, at the same time, centres of culture, much less, places of entertainment. But, is this entirely true? To many of our churches are attached spacious parochial halls, well-equipped schools... On the other hand, this objection may be partly true in that the new religions have only this present life in view, while Christianity looks forward to that everlasting city that is one day to be. Of course, Christians are also bound to promote the construction of the earthly city, to cooperate with the entire family of man in rendering it a better place to live in. The Council has pointed out this duty. But, our final goal, throughout our human enterprises, is not merely to procure terrestrial well-being, but to further the glory of God and the establishment of human conditions which will promote divine service and eternal happiness.

Affiliation to the new religions and participation in their ritual ceremonies has been made very easy. One of the chief objections against Christianity is the severity of its ethics. Such an objection is doubtless raised for lack of understanding how morality is inspired by the natural law written in the hearts of all men. "I will put my law within them, and I will write it upon their hearts" (Jer 31:33). Many are those who refuse to acknowledge that observance of God's commandments is meant as a guard rail not as a barrier. It is a loving response to the divine will rather than an irksome duty.

Christianity is par excellence the religion of joy, of healthy optimism. How often Saint Paul emphasizes this point in his letters! "With all my afflictions, I am overjoyed" (2 Cor 7:4). "Rejoice in the Lord always; again, I will say rejoice" (Phil 4:4). "Rejoice, always, pray constantly" (Thess 5:16). In Saint John's gospel also, Christians are urged to rejoice, "Ask, and you will receive, that your joy may be full" (Jn 16:24). If there is so little joy in the world today, is not the fault ours?



Most new religions endeavour to realize unity between religion and every day life. From the start, the teachings of Christianity have underlined the necessity of integrating religion into everything we do. The failure to put this teaching into practice must be laid at the door of our indolence, of our lack of love, we who are supposed to be the witnesses of God's love for men.

Dynamic leadership is another characteristic noted in the new religions. Although many such leaders have even posed as divinities, they are mere men. Our divine Chief is Christ, Son of God, true man and true God, the Word made flesh for our



**Prayerful
moment.**

Powerful leaders are identified with each new creed. Oshie Oya, one of the new religions' high priests.

salvation, in order to lead us all to the Father. However zealous or charitable the leaders of non-Christian creeds may be, they surely cannot compare with Christ Jesus, sole High Priest. "He holds his priesthood permanently because He continues forever. Consequently, He is able for all time to save those who draw near to God through Him, since He always lives to make intercession for them" (Heb 7: 24).

Finally, is there a religion outside of Christianity wherein the dignity of man is held in higher honour? "Let us make man in our image, after our likeness" (Gen 1:26). Saint Paul in his letter

**The religion of art;
art and life must blend.**



to the Corinthians affirms that they are called to be children of the Most High, temples of the Holy Spirit.

Nevertheless, all is not to be rejected in the contents of non-Christian religions. In a certain way and to a certain extent they may well be a providential preparation of which missionaries ought to make use. In his book *The Salvation of the Nations* Rev. Jean Danielou S.J., says with regard to this subject: "It is most interesting to consider

that this idea was given expression as early as the second century after Christ. Apologists like Saint Justin, for example told the Greeks of that time that Plato had prepared the way for Christ, that the Sybil and Virgil had announced Him and had known Him beforehand... It was for Him, for Christ, the centre of the world, the centre of history, not only that the Jewish people had been prepared, but that all these pagan civilizations — the conquests of Alexander, the thinking of Socrates and Aristotle — had also been prepared."

Missionaries and the New Religions

Necessity of defending and increasing their own faith

Recently, in a lecture to a group of tyro missionaries, a veteran on the missions remarked: "In Japan, your code of ethics, your chastity, your temperance will doubtless not encounter as many dangers as elsewhere, but watch over your *faith*. Yes, watch and pray, for the devil goes about seeking someone to devour. Faced with the many paradoxes and contradictions at work in Japanese society and with the extraordinary ability of this people to have its customs adopted by foreigners, you may run the risk of seeing your faith diminish."

Missionaries must possess an unshakable and enlightened faith, a faith which can never be dismayed. If humility and simplicity are required in the exercise of our faith, sound knowledge of the reasons which uphold it also is an absolute necessity. To prayer should be added serious study of everything which can strengthen faith and provide adequate answers to the arguments used by militants of non-Christian beliefs. Above all, missionaries must live a deeply interior life, nourish ardent love for the Lord, show unflagging zeal in giving the world testimony of fidelity and of good example.

Attitude towards non-Christians

The apostle must approach non-Christians with a loving heart and an open mind. He must be capable of telling the good seed from the tares; he must possess an inexhaustible fount of patience.

Convinced of the solidity of his own faith, living in close contact with the wellspring of all grace he must carry far and near the Glad Tidings in a spirit of joyous commitment to the Truth.

Certainly, a genuine missionary spirituality must not see only the less commendable aspects of non-Christian religions. On the other hand, it must not be overly optimistic.

With regard to Japanese religiosity, Reverend Joseph J. Spae, C.I.C.M., Director of the Oriens Institute for Religious Research in Tokyo, makes the following pertinent remark: "Japan's religiosity is a sanctuary wherein the divine communes with the human. The variety of gifts to individuals and nations is God's many-splendored way of preparing the human to meet the divine. The Church's respect for national characteristics and for the true values in other religions, mirrors God's own attitude towards them."

During Vatican II, the right attitude towards non-Christian religions was stressed: "Acknowledge, preserve, and promote the spiritual and moral goods found among these men as well as the values in their society and culture... respect the seeds of the Word that are concealed in them... The Catholic Church rejects nothing that is true and holy in non-Christian religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men."



By Sister Aludia Rufin, M.I.C.

Origins of Sang Virgen Baranguay

Mati, one of our missions set in an enchanting panorama to which Pujada Bay gives a unique charm, has lately acquired additional and most praiseworthy spiritual beauty.

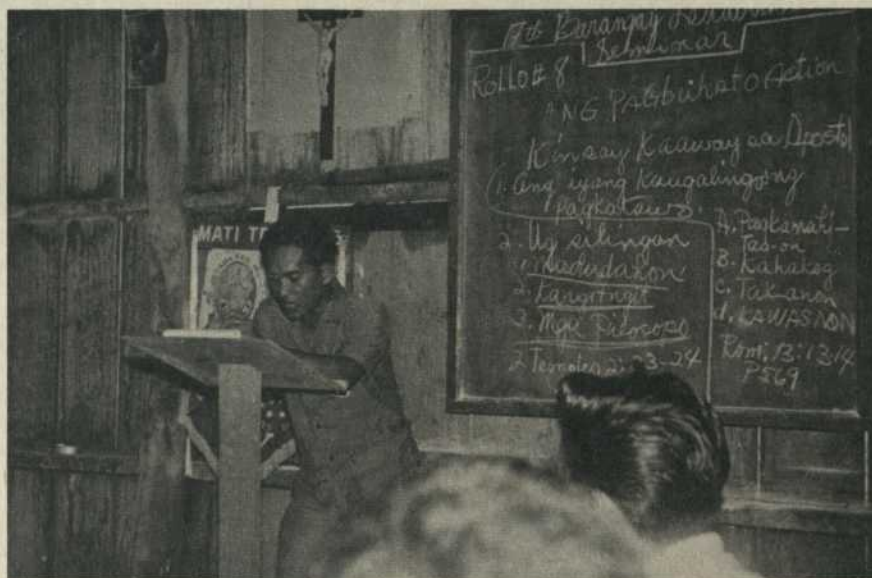
One of our missionaries who recently returned to this region after several years of absence was amazed at seeing the number of men attending daily Mass and receiving Communion. How had such a transformation been brought about?

The answer is found in the *Barangay Sang Virgen*, a movement which has played a providential role in our town, causing the men folk to realize that religion is not for women only. Thanks to it, they have assumed leadership in religious activities and have become zealous apostles. The success of the *Barangay* is chiefly due to Mr. Antonio Gaston, mayor of Silay, founder and director of the movement since 1949. With a small group of friends, he launched periodical meetings where questions about the faith were asked in order to come to a better knowledge and understanding. Within a few months the groups multiplied, and meetings began to be held in different parts of the province.

The new organization was named the *Barangay* in reference to our ancestral union of families. To the term *Barangay* was added *Sang Virgen* in order to place the movement under the aegis of the Mother of God. In the Philippines of old, the *Barangay* was composed of families under the authority of an aged chief. Thus our Lady, Mother of Christian families, was chosen to be the mother of the new association of families. The *Barangay* is the story of our people's return to a fully dedicated Christian way of life.

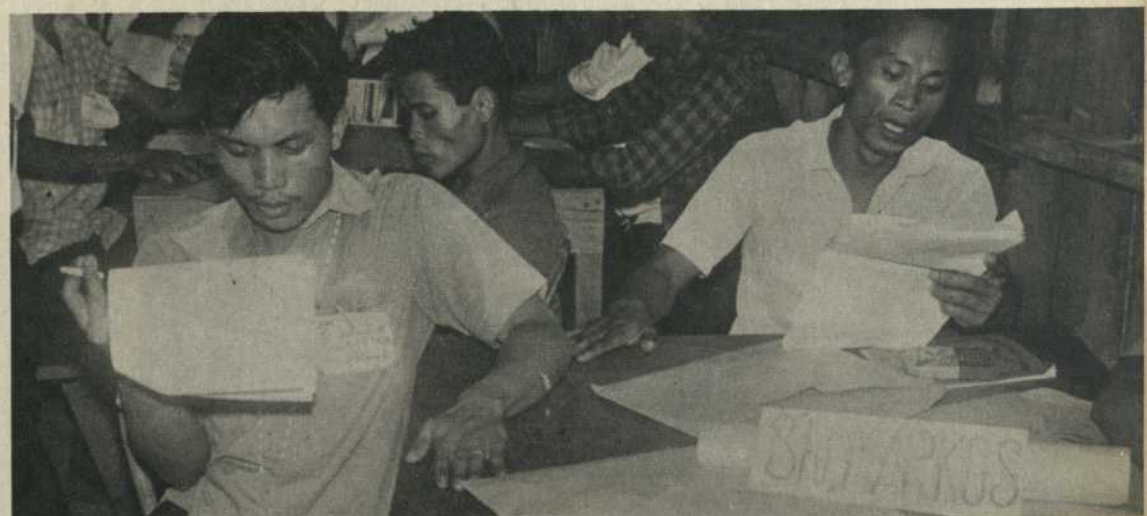


Barangay rendezvous in a plantation of coconut palms. Participants enter lecture hall.

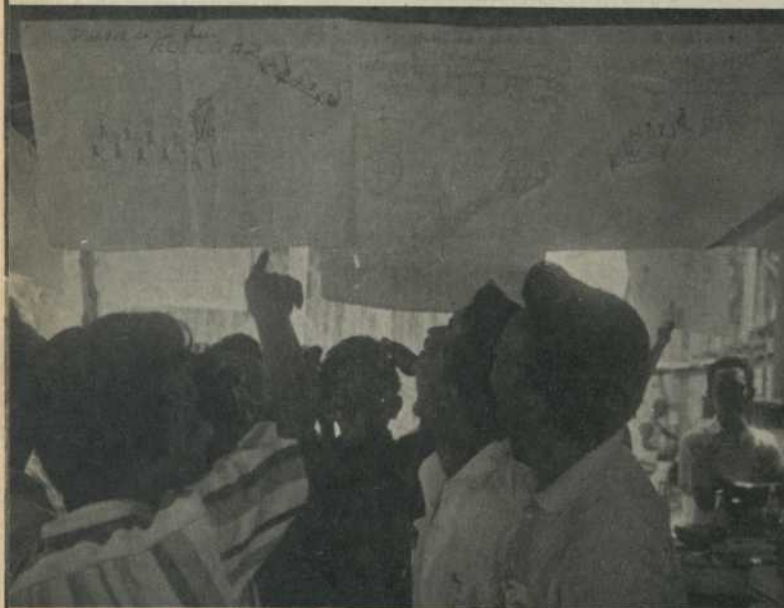


Leaders inspire Barangay spirituality. Young and old actively participate in study sessions.





Team discussions follow each lecture.



Billboards are used to illustrate themes studied.



The Rosary, chosen prayer of the inside a rustic chapel.

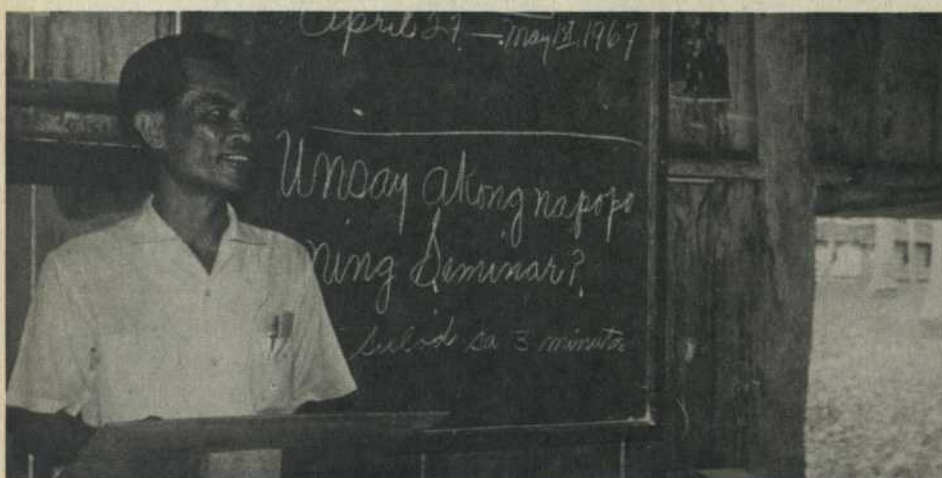




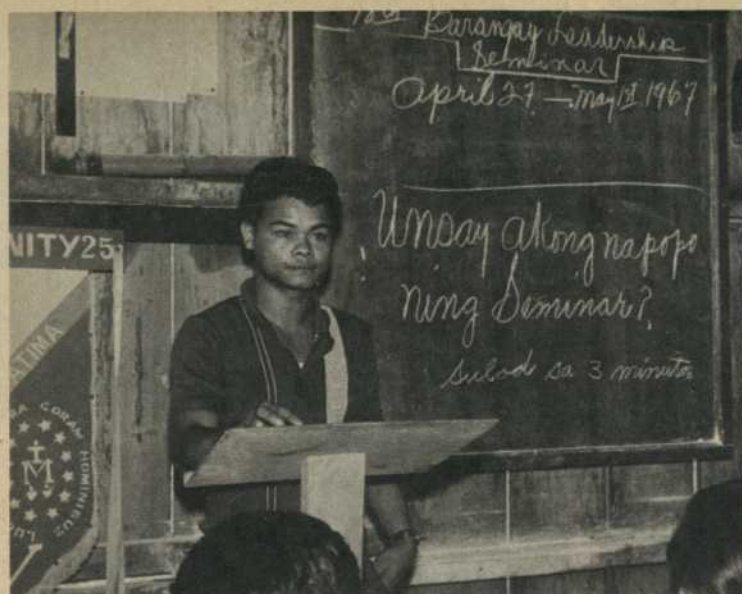
Barangay, is said



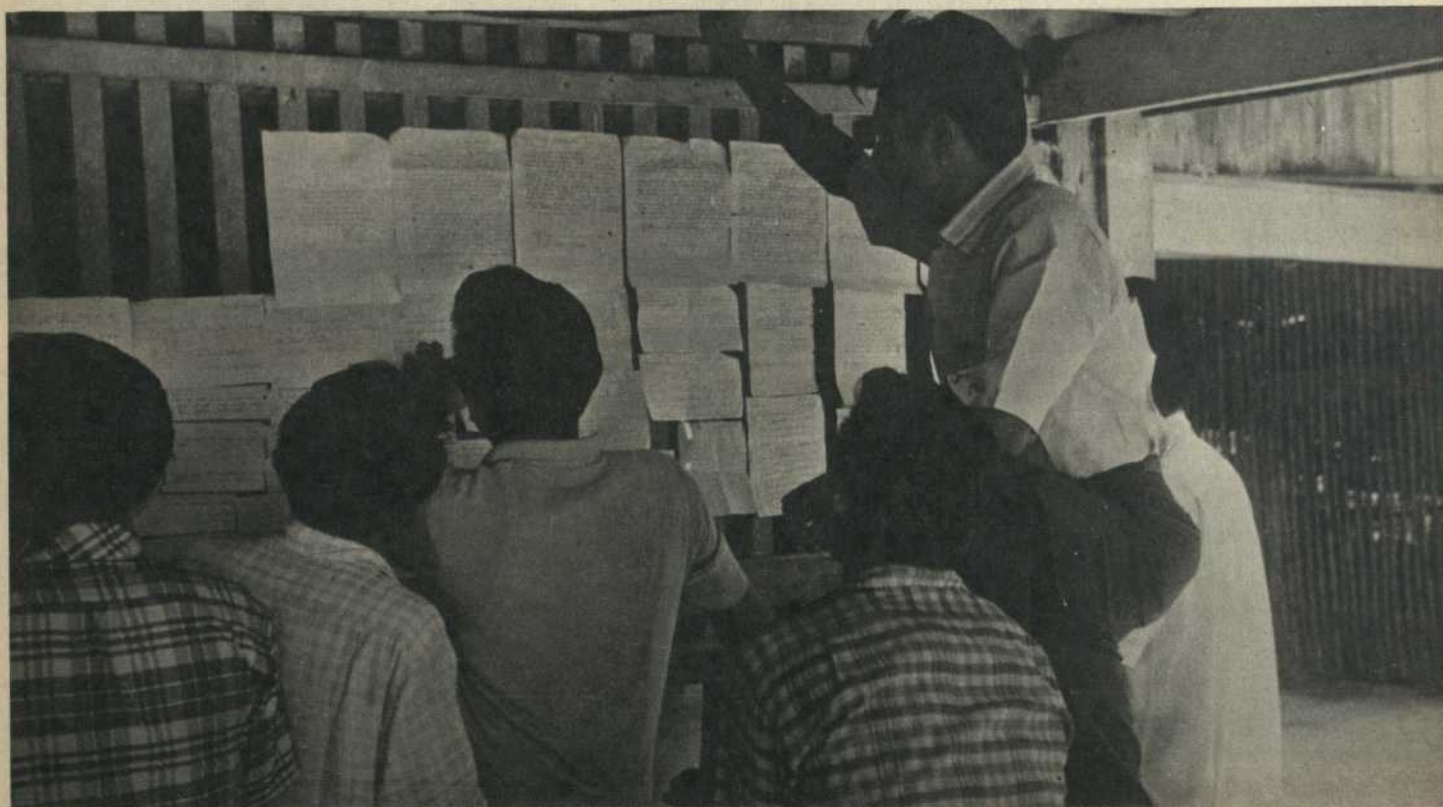
Alfresco dining room
over which Christ, the
divine Guest, presides.

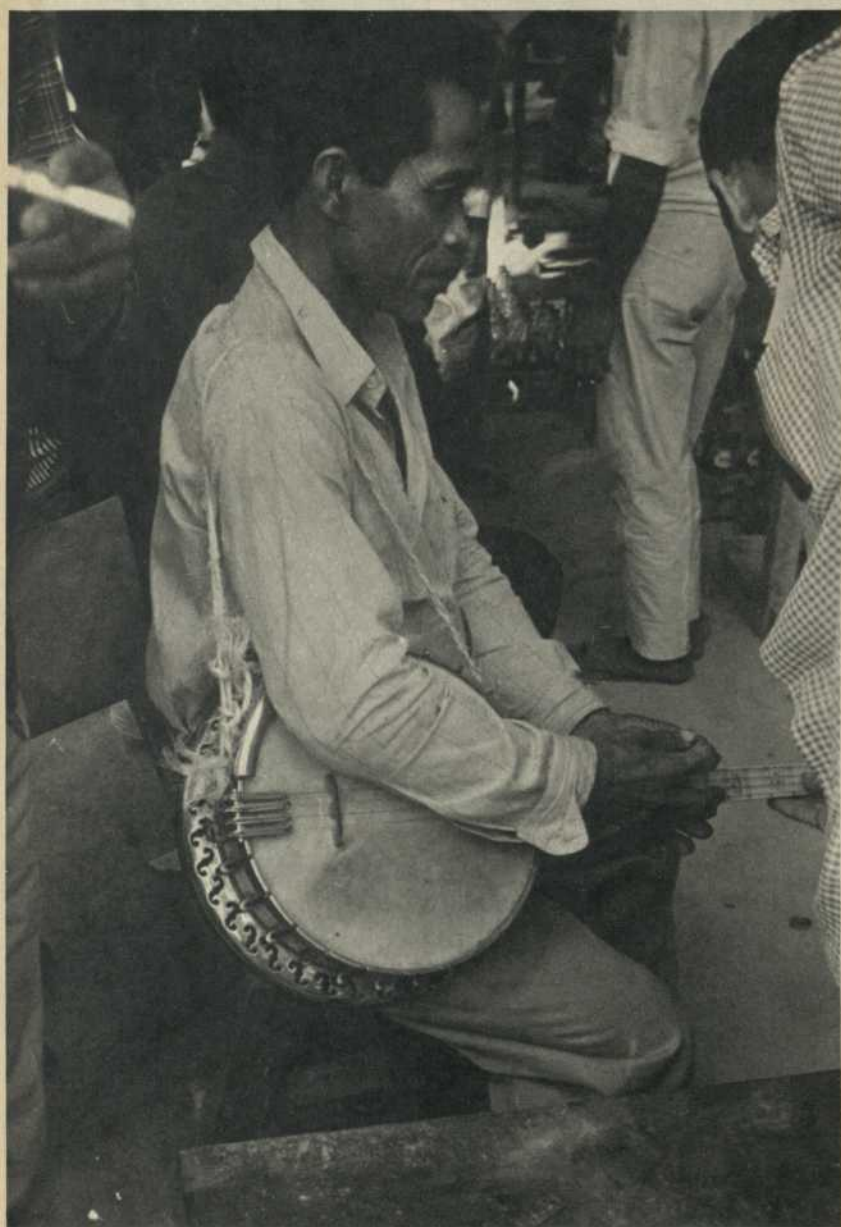


Discussions are held in all simplicity.



***What has the Seminar
meant to me?***







Before the departure of each group, the priest blesses participants and distributes "marching orders". Goodbye... Until we meet again!



PROBLEMS OF THE CHURCH IN LATIN AMERICA

by Sister Suzanne Longtin, M.I.C.



Photos: Canadian Pacific

South and Central America, together with the West Indies, make up Latin America which stretches from Rio Grande to Terra del Fuego. It is no easy task to present a panorama of the Church in this region, since it means presenting the religious situation of over thirty countries. But, although each possesses its own peculiar characteristics, they have many identical traits and common problems.

Christianity struck deep roots into this part of the continent. Evangelized one hundred years ahead of North America, its Catholic population now exceeds 92 per cent thus representing 230 millions of baptized Christians, one third of the Church's total strength. In 1990, half of the Catholics of the whole world will be Latin Americans. It is worth mentioning that this continent is the only one which has remained wholly Catholic, having never been touched by heresy or schism. Not many peoples possess such great religious sensitivity, such strong and dynamic faith. Baptism continues to be an essential element for everyone, just as a Catholic funeral remains the ultimate act of faith and of hope.

Nonetheless, the apostolic action of the Church in this territory is at present hampered by numerous difficulties:

- 1- of an economic and social order such as demographic expansion, low standard of living, inadequate housing, and cultural under-development;
- 2- of an ideological order such as communist propaganda and certain superstitions;



*Page(s) manquante(s)
ou non-numérisée(s)*

Veillez vous informer auprès du personnel de BAnQ
en utilisant le formulaire de référence à distance, qui se trouve en ligne :

https://www.banq.qc.ca/formulaires/formulaire_reference/index.html

ou par téléphone 1-800-363-9028

**Bibliothèque
et Archives
nationales**

Québec 



Photo: Canadian Pacific

Llallagua, miner's village in Bolivia.

These unfortunates, formerly unconscious of their pitiable condition, now realize that their problems are rooted in the lack of balance between classes. This collective awakening of class consciousness is the strength of the violent revolution in Latin America. The poorer classes unite today in order to claim their rights and in certain circumstances, they succeed in forming powerful groups when there is question, for instance, of laying hold of vacant plots of land, close to urban areas.

Lately, at Santiago in Chile, hundreds of families without lodgings decided to take possession of a piece of land belonging to a certain individual in the city suburbs. During the night, they put up their tents on the site chosen. The next morning, when the proprietor realized what had taken place, he

gave notice to the city officials who sent soldiers with orders to evince the squatters. Armed with machine guns, the soldiers tried to operate immediate evacuation of the premises. All to no avail. Someone among the squatters had the brilliant idea of singing the national Chilean hymn. The use of firearms being prohibited during such a performance, the soldiers were held at bay while groups of singers took turns singing the national anthem over 80 times. Finally, the squatters won the day, the authorities being forced to leave them in possession and compensate the owner. At the risk of their lives these poor people had acquired a place wherein to settle, but in what conditions! There was no running water, no sewers, no electricity. Be it said to the honour of Canadian missionaries that they were the first to live in the midst of this



Photo United Nations





LATIN AMERICAN SMILES



population which today forms a parish of 20,000 inhabitants, sharing their poverty, and helping them solve their problems.

Identical situations exist all over the land. People who live and die in constant misery, not knowing where they will next find food and shelter cannot be expected to take interest in religious and spiritual values. The greater the misery, the deeper the dechristianization.

Most of those who flock to urban centres soon become rootless, isolated, without norms, lost individuals without a spiritual home. Such distress does not favour the work of evangelization. How can hatred of the rich and the thirst for revenge be conciliated with love of God and of neighbour?

INTELLECTUAL UNDERDEVELOPMENT. The cultural situation in Latin America is hardly more flourishing. In this field also exists a glaring disparity of riches since there are over 67 million illiterate adults. Almost always too poor to obtain food and clothing in adequate measure, the masses have neither the leisure nor the means to improve their minds. Illiteracy is therefore rampant, more particularly in the hinterland. This is easily explainable, the children living at too great a distance from educational institutions to benefit by schooling of any sort. In Brazil, for example, upon a population of 82 million inhabitants, half are illiterate. We can thereby gain an idea of the problem of illiteracy when in a single country, 41 million persons do not know how to read and write! Twice, the director of *Unesco* went to Rome to solicit from the Pope "the collaboration of the Church". His request was taken into serious consideration, human promotion being one of the Church's vital problems. In 1947, Mgr. José Salcedo, a priest from Columbia, launched a plan of radio instruction which has given splendid results. Columbia can now boast of 20,000 radio schools. The same experience has been launched in Peru, Bolivia, Honduras, and Mexico where 40 similar schools are at present functioning. The results obtained have proved to what extent a comprehensive collaboration of missionary forces and of the great international associations such as *Unesco* and *Fao* can be useful and efficacious. Without the technical assistance of *Unesco*, Mgr. Salcedo and his helpers would have been powerless to provide their listeners with the 50,000 radio receiving sets used in listening to the programmes of *Radio Sutatenza*, not to mention the enormous didactic material needed to promote

the work. On the other hand, the technical assistance of *Unesco* could not have been fully utilized without the constant support of the powerful system created by Mgr. Salcedo under the name of *Popular Cultural Action of Columbia*. What an inspiring example this is of the benefits derived from a collaboration encouraged by the Holy See in order to struggle efficaciously against ignorance and misery!

II. Ideological problems

COMMUNIST PROPAGANDA. Misery and social discrimination are trump cards in the hands of communistic propaganda which tries by every means to infiltrate the discontented masses. Marxist influence is very great in Latin America among the proletariat as well as in university and intellectual milieux. The Communists take advantage of the present situation to spark revolutions and guerrillas in order to overthrow the governments of these countries.

III. Social and moral problems

ILLEGITIMATE UNIONS. The idea of "trial marriages" is not a new one in Latin America. Even the most primitive Indians have long followed this custom which is very hard to eliminate. Before having their marriage blessed by a priest, the Indians want to go through a trial period of conjugal life. Such unions are a crucial problem as the situation is often indefinitely prolonged.

DIVORCE. In certain Latin American countries where divorce is countenanced by law, the sacrament of matrimony runs the serious danger of being considered as a mere formality. Divorce is a tragedy. Faced with marriage, the young on the one hand feel insecure and on the other are led to take matters lightly. "We'll just divorce if we don't agree." Those who suffer most from this state of things are the children. From my point of view, divorce is one of the Church's most serious problems of a moral and social order.

ALCOHOLISM. What ravages are due to alcoholism! In spite of their destitution, the Indians somehow always manage to secure alcohol with



Latin America, land of festivals

which to celebrate even religious *fiestas*. Latin Americans being very fond of these festivities, make a pretext of every religious or civil occasion to drink to excess.

In certain regions, for instance, the feast of the holy patron or patroness of the parish is celebrated with a solemnity requiring weeks and months of preparation. Usually, the festivities open with assistance at Mass which is followed by a procession accompanied by a band and punctuated by the setting off of firecrackers. This part of the celebration over, a group of dancers wearing colourful

apparel perform folklore dances, while alcoholic beverages are passed around. Dancing and drinking may go on for days and for nights on end, often degenerating into vicious brawls.

Unable to do away completely with such traditions, the missionaries try to change the manner of celebrating local *fiestas* by substituting religious instructions or common games to drunken revels. This method has proved partly successful. However, it will take years of constant efforts in order to bann the use of alcoholic beverages at religious *fiestas*.

Latin America,



Mexico

Photo Fides



Bolivia

missionary rendezvous

IV. *Scarcity of vocations*

The major problem in Latin America is the scarcity of religious and priestly vocations. There are only 38,000 priests in its 500 dioceses, an average of one priest for every 4,750 Catholics. If we subtract the number of priests employed in teaching or in administration, the average goes down to one priest for 9,300 faithful while in Canada there is one priest for 558. Parish populations oscillate between 20,000 and 60,000 souls, the parishes often covering vast areas.

I know of a region where missionary priests have to go by plane from one parish outpost to another. Thanks to alms received from benefactors in their homeland they benefit by this modern means of transportation which spares them the fatigue of days of journeying on foot over practically inaccessible regions. Before their arrival one autochthon priest ministered alone to the spiritual needs of this huge territory. Without any financial resources at his disposal, he could do very little to improve the lot of his desperately poor parishioners. After a while, he could no longer endure his solitude,

and his health having gradually deteriorated, he was forced to abandon his post. A group of missionaries eventually replaced him. They began by dividing the district into several parishes, building churches, chapels, and schools, and organizing doctrinal courses. It was not long before a resurgence of the Christian spirit was apparent. Surely, the task of the missionaries is still important in helping preserve the faith among people of good will.

Canada has been in the forefront with practical missionary assistance to the country. At present, there are in Latin America 1,860 Canadian missionaries 8 of whom are bishops, 628 priests, 240 brothers, 843 sisters, and 141 lay missionaries (1967 statistics). While the population of the country is increasing, the proportion of autochthon priests is decreasing. According to recent calculations, there ought to be 142,000 priests in order to attain the normal average of one priest for every thousand inhabitants.

Numerous are those who live and die in religious ignorance because of the lack of priests. The majority of those who have been baptized do not possess an adult faith; they declare themselves to be Catholics, but their religious practice is limited to the wearing of medals, to the decking of their homes with statues, and to the following of processions. While maintaining exterior forms of worship, they neglect recourse to the sacraments and the practice of the commandments. This deplorable lack of spiritual and doctrinal formation goes back to the introduction of Christianity in the country. At the epoch of the *conquistadores*, the evangelization was carried on at a rapid pace, the Indians being baptized after a minimum of instruction. Fifty years after the arrival of Columbus, 10 million Indians had been baptized in Latin America while in Canada, fifty years after the foundation of Quebec, only 22,500 Indians, infants in danger of death included, had been baptized. This explains, to a certain extent, why numerous Indians in Latin America possess a religion of mere surface mixed with all sorts of ancestral superstitions.

However this may be, we have good reason to believe in the miracle of the constant fidelity of Latin America to the Catholic Church, notwithstanding the almost total absence of priests during nearly 100 years. This miracle Latin Americans owe to their profound attachment to Mary, the Mother of Christ Jesus. Our Lady of Guadalupe has indeed made good her promise to keep watch

and ward over her children. She is honoured here under every imaginable title. The great Latin American places of pilgrimage are crowded with fervent devotees who often make heroic sacrifices to honour their Queen and Mother in her favourite shrines. Surely our Lady will continue to extend her protection over the realm which is hers by right.

So pressing are the vital problems of the Latin American Church, that the Popes have been haunted by their urgency. Pius XII, more particularly spent many sleepless nights trying to find solutions.

Because of the tragic dearth of priests, the bishops of certain dioceses have entrusted part of the parochial ministry to the sisters. The latter are called upon to baptize, to preach, to teach, to distribute Holy Communion, to become witnesses of the Church at weddings, to preside funeral ceremonies... Once again in history it may be said that woman has saved the situation in a crisis.

Flying missions try to make up for the lack of priests. These "flying" teams are made up of a priest, of brothers or sisters at work during the week in schools or colleges, of members of Catholic Action groups, of physicians who take care of the sick free of charge, etc. Each team is in charge of four regions which are visited, in turn, once every month. The initiative has been successful, but it proves expensive as it must defray not only transportation costs, but all the material used. Nevertheless, it contributes towards the promotion of the poor by offering them human, cultural, and spiritual advantages.

The religious situation of Latin America seems to have reached a historic turning point, and its future will be determined during this last part of the twentieth century. This is borne out in the message of Pope Paul VI to the members of the Italian Episcopal Committee for Latin America:

I need not exhort you to think about, to pray, suffer, and work for this great portion of the Catholic Church which has reached a decisive turning point of its history... It must either overreach the disproportion of its structures compared to its cultural and religious needs, or consent to be crushed under the anti-religious, anti-Catholic phenomena.

STRANGERS IN TAIWAN

by Hilary Lew

SOME TWO MILLION HAKKAS CALL THEMSELVES GUESTS ALTHOUGH THEY HAVE BEEN ON THE ISLAND ALMOST AS LONG AS THE HOKLO PEOPLE

Taiwan, an island of 13,885 square miles, opposite the southeast coast of the Chinese mainland has a population of 13 million, including some 150,000 aborigines. Ethnologically, only these aborigines are indigenous Taiwanese and the rest are outsiders. Yet nearly two million inhabitants of the island still call themselves *Hakka*, meaning "guest" or "strangers".

Used on the mainland more than ten centuries ago, the term *Hakka* has come to identify a highly industrious people. The *Hakkas*



lived in the Honan and Shantung provinces of north central China, about the third century B.C. Then, they were compelled to move south of the Yangtze river to escape invading hordes of such nomads as the Tatars and Mongols from the north. They finally settled down in Kiangsi, Fukien, Kuangtung, Kuangsi, and Hainan. They were called "strangers" by the native peoples.

Hakkas and Hokklos

Emigration of the Chinese to Taiwan took place as early as the



seventh century, during the Sui dynasty. The early immigrants came mostly from Amoy and Chuanchow, in Fukien province, and were called *Hoklo*, meaning the "old people from Fukien". Thus the *Hakkas* once more became "strangers", because most of those who migrated to Taiwan came after the sixteenth century.

By the time of the *Hakka's* arrival on the island, the best land had been taken by the *Hoklos*, and the cities were already established. Additionally, the two peoples spoke different dialects. The "strangers" found it difficult to find a place in *Hoklo* communities. Most *Hakkas* were relegated to rural areas, where they farmed marginal land. The majority of *Hakkas* still live in agricultural counties as Taoyuan, Hsinchu, Miaoli, and Pingtung. Those in Chiayi, Hualien, and Taitung migrated there from other areas during the Japanese occupation.

Quaint Hakka customs

Rural people living a hard life, the *Hakkas* have cultivated such

virtues as diligence and austerity. Interestingly, they have developed some customs that are rare among the peoples of China. Most Chinese south of the Yangtze, including the *Hoklos*, eat rice gruel for breakfast. But the *Hakkas* don't. They reason that rice gruel is too quickly digested, and cannot sustain their bodies in energy-consuming field work.

Family life

Hakkas follow the rule of two-character given names strictly in the naming of children. Among well-to-do families, the first names of boys are prearranged by their ancestors. The progenitor of a clan lays down a genealogy based on a passage from the classics or such virtues as *chung* (loyalty), *hsiao* (fidelity), *jen* (benevolence), *ai* (love), *hsin* (faith), *yi* (righteousness), *ho* (harmony), and *ping* (peace). In the case of the virtues, the names of the first male child is preceded by *Chung*, the second by *Hsiao*, and so on. When two relatives of the same clan meet, they may discover their kinship from their given names.

Hakka women also have two-character given names. But the



names of those above the age of 40 or so are unanimously suffixed by *mei*, meaning "younger sister". This is a sign of modesty — of showing respect for others by saying "I am your younger sister".

The *Hakka* women have never bound their feet, probably because ancient *Hakka* culture was based on matriarchy. In the *Hakka* community of Pingtung in southern Taiwan, some women still till the fields while the men keep house. Obviously, those who had to go out to the paddies could not afford the luxury of binding their feet. Except for a few *Hoklos* and mainlanders, no foot-bound women can be seen on Taiwan today. The custom died out among the *Hoklos* and mainlanders, early in the century.

Customs

The *chi-pao*, a high-collared, one-piece, tight-fitting dress, is favored by many Chinese women. However, except for modern dress-up occasions, *Hakka* women do not wear it. They consider the *chi-pao* as too stuck-up, besides being impractical for daily work.

Hakka women of northern and central Taiwan wear blouse and trousers. Among older *Hakkas*, white clothing is taboo except during the period of mourning.

Hakkas are among the world's great lovers of ablutions. They take a bath every day. A man may be considered a blasphemer if he worships his ancestors without having cleansed his body.

Generally speaking, the *Hakkas* are poorer than the *Hoklos* and more austere in marriage and funeral formalities. The *Hakkas* send their engagement gifts and the dowry in a truck or a taxi. The *Hoklos*, even those living in the big cities hire a long procession of pedicabs or hand-pulled carts, each carrying a single gift.

Gifts of Sugar Cane

On the wedding day, the *Hakka* bride leaves her home for the bridegroom's before noon. Her parents do not attend the ceremony. Instead, they give a feast for relatives and friends after the bride is gone.



On the third day after the marriage, the newlyweds pay a courtesy call on the bride's parents. The parents give the young couple two, six, or eight sticks of sugar cane to symbolize sweetness and longevity. The number of gifts must be of an even number, but four is omitted because "four" and "death" are both pronounced *si* in the *Hakka* dialect.

Most *Hakkas* are Taoists. The deceased are buried after consultation with the geomancer. The casket is shouldered and carried to the cemetery by relatives, the *Hakkas* considering it a great shame for the corpse to be carried by those who are not blood relatives. In *Hoklo* communities, the remains may be kept at home for several months and the casket may be shouldered by hired undertakers.

Hakka dialect

The *Hakkas* seem to have a talent for languages. Those living along the Taiwan trunk line railroad nearly all speak *Hakka* and *Amoy* dialects fluently. Perhaps

because their forefathers lived in North China, Mandarin is easier for the *Hakkas* than for the *Hoklos*.

In pre-Japanese days, contact between *Hakkas* and *Hoklos* was not close for lack of a common spoken language. Under Japanese rule, they became closer because of the "we are both oppressed" feeling. Since restoration of Taiwan to the Republic of China, in 1945, they have cooperated with mainlanders to make the island a model province of the Republic of China. With intermarriage now the rule, Taiwan is becoming the crucible of a renewed Chinese race that combines *Hakkas*, *Hoklos*, mainlanders, and aborigines in the same package.

*With kind permission of
Free China Review.*

OUTING



IN

MADAGASCAR

by Sister Doris Trottier, M.I.C.



It had been unanimously decided by the fourth year student council, that their annual outing would, this year, take place in the picturesque region of Ambatofotsy, situated at about twenty-three kilometres from Tananarivo. Teachers and students arranged to meet at the railway station at 9:30 a.m., May 30.

In merry mood, we took the train by storm and were soon comfortably seated. Could one ask

for more expansive horizons of checkered ricefields and rolling hills, all bathed in serene indifference to the restless tempo of modern living?

In the distance, tall poplars and stately eucalyptus stood like sentinels guarding the valley against harsh winds. Closer to the road, fluttered the tattered green banners of the banana trees. Emerging from feathery-topped clumps of papyrus, kingfishes eyed the waters in quest of a meal.

Our girls enjoy songfests.



As the train rolled on, we saw shallow pools ablaze with pink, white, and yellow water lilies. Farmers were at work in the fields, busily harvesting rice. On both sides of the road, crouched vendors clad in rainbow colours and offering for sale carrots, cauliflowers, turnips, tomatoes and artichokes grown in the countryside. One of the students, familiar with the neighbourhood, pointed out the presidential mansion rising on an eminence close by.

Passing through Saoanierana and Ambohijakana, we reached destination after less than half an hour's ride. The last lap had to be covered on foot, over a capricious, wilful road flirting with cultivated fields and pastures.

Before going any further, however, we had to present our credentials, obtained from the Ministry of Woods and Forest, to the officials assigned to enforce conservation measures. A leisurely walk brought us to where Lake Sisaony shimmered in the strong sunlight against a backdrop of steep, half denuded cliffs. A narrow path wriggled upwards to the summit. At a little distance from the shore, a grove of evergreens afforded a shady retreat. We teachers sat under the trees while the students, to whet their appetites, climbed up the steep pathway, raced one another along the shore, played ball, or strolled about arm in arm.

At long last, the time came to open the hampers and to spread out their contents on the grass. Lemonade, rice, macaroni, fried chicken, sausages, sardines, cakes, and fruit were passed around and enjoyed by all. Some farmers' wives who happened to pass by the lake paused, amused, to watch the merry group. With exquisite Malagasy politeness, the girls offered them to share the fruits that were left, but the women politely refused and kept on their way.

After a walk around the lake, teachers and students sat in the shade for a songfest. "Did you count the stars?", "All hands ahoy!", "Am-bohimanga", and many other Malagasy favourites filled the air with melody. Some of the girls being at the age of the first "I love you," then sang the love songs they knew. Finally, some students asked me to sing a Canadian song. As the last notes lingered in the air, all fell in a meditative mood, taking in the peaceful scenery so conducive to prayer and contemplation.

At three o'clock, we began to talk of returning home for the way was long before we reached the station. The sun was sinking low in the west, like the fading glory of a lost cause, fingering trees and hills until only the summit was golden. Across the lake and the far hillsides stole deep cobalt shadows. All the works of the Lord, blessed the Lord in unison.

Eager to make the most of their outing, some of the students stopped at intervals to pick berries or cull water lilies. At the crossroads, fishermen waited to sell their day's tempting catch.

Singing and chatting all along the way, we arrived at the railway in time to board the last outgoing train for the capital. We had left the countryside bathed in mellow sunlight; we reached the city just as the first stars twinkled overhead.

We shook hands all around before parting for the night. May the bonds of friendship forged during this wonderful day unite us all in a common quest for Truth and Beauty.





FROM OUR MISSION NEWSROOMS

Learning to drive at 60

Believe it or not, I have learned to drive a car at 60. Those who knew me as a music teacher will no doubt be surprised to learn that, since coming to Santa Cruz, I have forsaken the organ pedal-board for the steering wheel of a jeep.

After several lessons in driving and plenty of advice from the Sisters, I finally ventured out into the streets of Santa Cruz... Now, without too much risk to pedestrians, I daily drive some of my companions to market, to a secondary school where they teach catechetics, or to the Seminary to give French lessons.

But, I cannot for all that forget my first love — the organ. I sometimes slip into Saint Martin Porres Church to play favourite pieces on the small organ.

Without our jeep, a gift of Mgr. Alfred Lang of Grand Falls, N.B., we would lose much time walking. God bless the generous donor!

*Annette Bergeron, M.I.C.
Cardinal Cushing Business College
Calle Lemoine, Casilla 70
Santa Cruz, BOLIVIA.*



Fire and Good Wishes

The festival of Saint John the Baptist opens here on the evening, June 23, by the kindling of a bonfire and by popular entertainment.

Participants sing, leap and dance to their heart's content around the bonfire. Watching the festivities from a sideline, I recalled how in ancient times people believed that fire was a treasure man had wrested from the gods when the world was young...

A custom dear to Peruvian children consists in the opening, at midnight June 23, of small sealed envelopes containing good wishes carefully written out. No one seems to know when and how this custom originated. The wishes enclosed are supposed to be realized if kept strictly secret until June 24.

*Rita Leblanc, M.I.C.
Pucallpa,
PERU*

Breath of the Spirit

Recent years have witnessed the centralization of organizations, the grouping of schools, the union of institutions. This is truly an encouraging sign of our times.

The spirit of mutual aid is even now at work in the northern part of the city of Manila. Thanks to the charitable initiative of Sister Marie Lorraine



(Maryknoll), four communities have joined their efforts in bringing relief to the needy.

A cheerful response greeted the first call to action, back in December 1966. Discussions followed regarding the feasibility of the project, and the drawing up of a programme. It was finally decided that for about three weeks, in June, each community would assume responsibility for 50 children aged from 6 to 9, chosen from different sectors. Thus, for at least a short while, 250 Filipino children would enjoy a hitherto unknown well-being.

Between times, various tasks were undertaken by those in charge. It fell to my lot to provide clothing and nourishment. During the Christmas holidays, I started a begging tour in Manila, so as to secure wherewith to clothe and feed the needy in my locality. Everywhere I found generous collaboration.



Besides, as I daily preside over the school can-teen, I put up several large posters soliciting the generosity of the students. Even the caterers who brought in supplies offered to help, giving freely part of their supplies.

Meantime, the students of the Sisters of Maryknoll presented performances of folklore dancing and singing in various schools and parochial centres in favour of the same cause. For their part, the Augustinians and the R.V.M. Sisters accepted the responsibility of the medical programme.

Now that the movement has been launched, it daily gains in popularity. All have at heart to



continue their assistance to the poor, especially the children. The most admirable side effect of this project is the solidarity it has fostered among members of different religious societies. The Council has had in Manila a favourable echo, and the poor are truly evangelized and taken care of.

Just as the myriad islands of the archipelago form one country, so may all its peoples be closely united in the breath of the Spirit.

Marie Berthe Beaumont, M.I.C.
2212 del Rosario St.
Tondo
Manila, PHILIPPINE ISLANDS



Guitars and Hoary Castles

After undergoing in the past many a tremor caused by earthquakes, our ancient German castle is now shaken by the throbs of the "twist", the "gogo", and the Chilean *cueca*.

How the boarders at Immaculate Conception Hostel of Ancud can untiringly dance, sing, and shout, is always a source of wonder to me.

"Why all the noise?" I ask.

"Madre, because we're so happy!" they chorus.

They are getting more and more aware of the fact that happiness stems from loving one another. The song of the guitar quells misunderstandings, they firmly believe, and helps knit bonds of friendship.

Chile is moving headlong towards progress, more often than not to the tune of guitars. Violence is on the way out. The agrarian reform is based on comprehension of the neighbour's problems, on willingness to share.

The youth of Chile looks hopefully to the future. To the men of their century they want to offer a new form of mutual love, a love strong enough to hurdle all obstacles on the way to real progress.

Desneiges Brault, M.I.C.
Colegio Immaculad Conception
Calle Errazuriz, Casilla 82
Ancud. CHILE.

Fairy Tale

The incredible sometimes happens. A case in point is the school for girls going up in Trou-du-Nord thanks to the bold initiative of Reverend Elima Eugène, our pastor.

Upon receiving an alms to this end, he straightway put up in the yard a makeshift mold for cement blocks. Then he measured a large rectangle on the edge of the parish property. Soon the welcome song of picks and shovels filled the air.

One fine morning, as I made my way to the classrooms, Father waylaid me and asked point-blank, "What would you say to a two-storey school for your girls?" I said it was just wonder-

ful, almost too wonderful to be true. But Father assured me that it really could be done. "Watch and see," he added.

In the days that followed, we Sisters watched, fascinated, as the walls slowly rose. For three days and three nights, workmen pumped the needed water to mix the cement while others stirred the mixture with shovels and still others polished the surfaces with their trowels. The blocks fell into place, and the second storey slowly materialized...

The school for girls now proudly stands complete, a monument to the devotedness of our pastor and the brawn of the parishioners. It was put up without benefit of plans or architects. A fairy tale come true!

Grateful thanks to the generous benefactors who gave wholehearted support to Father Eugène in his enterprise.

*Jeanne Guinois, M.I.C.
Trou-du-Nord
Haïti, LES ANTILLES.*



Micro-realization



Independent Zambia emphasizes cultural projects for the better education of its women called upon to play an important role in the growth of the nation.



Domestic science centres are much appreciated as a means to this end.

The missionaries who participate in the formation of Zambian women admire their sterling qualities of mind and heart.

In Cikungu, Sister Evelyn O'Neill spent herself without stint during many years for the work of education and for the emancipation of women. Thanks to her diligence, the first Home Craft Training Centre was opened in March 1965. It then consisted of a kitchen and of a sewing room. Although difficulties of all sorts beset those who launched the project their efforts were eventually rewarded with success. For their part, the young women who were desirous of being trained in household tasks



such as cooking, sewing, child care, etiquette, did not always find their way clear to attending classes in a regular manner. They persevered, nonetheless, fired by the desire of cooperating in the development of their country.

At present, the Centre also caters, three times a week, to the needs of girls in their teens not having benefited by a secondary schooling. Their programme is more elaborate, including as it does: religious science, mathematics, reading, knitting, sewing, weaving, and general preparation to marriage. All these girls are bent on making the most of their opportunities, under the guidance of Sister Thérèse Gouin, M.I.C., their dynamic and devoted teacher.

Others, in increasing numbers, are making application. But, sad to say, we cannot satisfy their demands due to lack of space. Besides, we need the services of a competent African teacher in Home Economics. The micro-realization of 1965 must be pushed ahead if we are to keep pace with the general development programmes being launched.

*Sister Marie-Paule Gaudreau, M.I.C.
Kazimuli P.O.
Cikungu
ZAMBIA, Africa*



Malawian Teenagers

For several years I have enjoyed the privilege of teaching the students of our Katete Primary Boarding School.

Malawian teenagers are just as eager as Canadian or American teenagers to make the most of their schooling. Mathematics, science, linguistics are of great interest to our girls. Sports are also considered valuable in social life, besides promoting

the development of the whole personality. Reading, listening to good music, performing tribal dances, are some of the ways in which the students pass their leisure hours.

Katete Primary Boarding School is attended by girls who come from all over Malawi. As they belong to various tribes, I have been introduced to many colourful customs, dialects, and costumes. Notwithstanding this variety, all our teenagers are one in trying to build a strong, progressive Malawian nation, capable of eliminating ignorance and poverty from within its borders. They are unanimous in saying that education is a priceless boon which ought to come, by rightful inheritance, to every member of the nation.

*Claudette Bouchard, M.I.C.
St. Teresa's Parish
Katete
Champera P.O.
MALAWI, Africa*



HAITI

THE CLINIC WHERE SMILES PREVAIL



Here is the capsule history of our Limbé Hospital and its annexed dispensary for the poor. Notwithstanding its humble and laborious origins, this institution has done marvels up to now. The heroism of the founders in overcoming the all but unsurmountable difficulties of the beginning has brought fruit.

Although it is not so modern as those of Port au Prince and Cap Haitien, our Limbé dispensary receives a hundred patients daily.

The face of the building, i.e., the U-curve, comprises several rooms at the disposal of the out-patient clinic: medical treatments, emergency, pharmacy, laboratory, dentistry, waiting room, and consultation room. In the right wing are the maternity and nursery wards. Each month, about forty newborn babies are brought to the nursery.

The large verandas are sometimes used by way of rumpus room for the children, or of resting place for the elder patients. The kitchen, the laundry and drying room, the well and the Delco are all

situated in the back yard. The poor patients from the mountain districts think Saint John's Clinic almost a city... But, for one who arrives here straight from a modern, well-equipped hospital, it does not take long to realize that a thousand indispensable things are missing, besides important equipment such as an X-Ray machine, for example.

The medical team consists of a Haitian physician and a dentist; of a few American doctors; of the nursing aides who work under the direction of three Sister-nurses; of three helpers and a cook;

such is the staff at the service of the patients, adults and children.

Cleanta is one of the pioneers of Saint John's Clinic. Let us have a chat with her.

— Good morning, Cleanta. You have been working at the dispensary for a long time, haven't you?

— Since 1953. I came in when the first M.I.C. nurse, Sister Marcelle St-Arnaud, arrived to take charge of the dispensary.

The "king" of Saint John's Clinic.





Sisters B. Buissières, H. Lapierre, Y. Renaud, and M. C. Adam, M.I.C.



Sister H. Lapierre, M.I.C. on active duty.

Sister Buissières, M.I.C. welcomes youthful patients.



— What about the organization of the dispensary at that time?

— It was quite rudimentary. We rented two houses one for medical consultations, the other for hospitalization. We were then three helpers. Sister Marcelle took great pains to instruct us concerning our work. She gave us the necessary notions as to first aid, showed us how to give injections, etc. One of us had the opportunity of following a midwifery course in Cap Haitien.

— Did you have running water at the clinic?

— Of course not! The laundresses had to fetch water from the water holes by means of buckets. We had no electricity either... One thing I will never forget is the happiness I felt while accompanying Sister on sick calls in small villages or among people living in remote places.

— What about you, Rose-Marie?

— I have known the former dispensary, having been an inpatient at the age of ten. I started to work in the pediatric ward when the clinic opened in 1956.

— Martha, are you in charge of the maternity cases?

— Yes. Since 1958 Up to now I have assisted in all at about a thousand deliveries.

Cleanta, Rose-Marie, and Martha have, for many years, given selfless service to Saint John's Clinic in spite of their meagre salary. Much to our regret, our pecuniary resources being limited, we are forced at present to cut down on the dispensary budget. My heart is sore because I can do so little for my dear helpers and patients.

Remembering the high standard of living in Canada, and realizing how many of my compatriots give generously to the rich and the poor, I make bold to hold out my hand in favour of my protégés. If only you could visit Saint John's Clinic! You would of course be astounded at meeting with such dire poverty; but it would be a pleasant surprise for you, at the same time, to see so many smiling faces in spite of the miserable state of life. This is indeed the Clinic Where Smiles Prevail!

Bertha Bussières, M.I.C.

ZAMBIA

KUYATA

Playing cards is easier for
westerners than playing
African kuyata.

by Feleciano Damasce, W.F.



Young and old play games

Africa and its young independent countries are, as many other countries under the sky, undergoing civilization at a fantastic speed. Young and old alike are eager to achieve a certain standard of education, a civilized standard of living and relative social life.

Nevertheless, many tribal customs, games, and beliefs remain unchanged. *Kuyata*, for instance dates centuries back, yet it is commonly practised in rural areas. This game resembles somewhat the Greek *aleatorix*.

It is played either with small stones or fruits, preferably with

"elephant beans" if these are available. For beginners, the number of beans, or fruits, is relatively small: from 12 to 20, while the standard number is 48; however, this number may be increased to 72. Each player needs also a round stone of the size of a bird's egg.

The players sit around a hole 2 or 3 inches deep and about 4 inches in diameter, inside of which the beans have been placed.

The first player, holding his stone in one hand, throws it in the air, neither too high nor too low; then, in a trice, takes all the beans out of the hole and tosses them on the ground quickly enough to be able to catch the stone before it touches the ground. He puts the beans back into the hole one by one, each time between a throw and a catch of the stone. The game closes here for him in a failure, a) if he did not succeed to take all the beans out of the hole in a single catch; b) if he could not catch the thrown stone in time; c) if he failed to place back all the beans into the hole one by one with the alternate tossing of the stone. On the other hand, he is on the way to success if he went through this first part of the game skillfully.

The second player plays in a similar manner, and so do all the others. All having had their turn, those who were successful are admitted to the second part of the game.

There is now a slight variation in the action. This time, the player has to take out all the beans from the hole at a throw and a catch; and at another throw and a catch put them back, save one which he keeps in his left hand. He repeats the process until he has gathered all the beans on his palm. He may fail to keep one bean in his hand at a throw... or the stone may hit the ground before he has time to replace the beans in the hole. In case of failure, he keeps the beans he successfully kept out,

and hands the stone to the next player.

The players who did not lose any score have to perform a few tricks with the last bean so as to confirm their right to championship. Here are some tricks commonly played:

Cast a round stone up in the air; pick up the stone which is in the hole with two fingers, and place it on the ground in front; and catch the stone before it touches the ground.

Throw the stone up; pick up the bean between two fingers; strike the chest with it; place it on the other side of the hole; and catch the stone before it touches the ground.

Cast the stone in the air; pick up the bean and put it in the mouth; take it out of the mouth and place it on the right hand side of the hole; and catch the stone before it falls to the ground.

Finally, place another bean on the left hand side of the hole; throw the stone up; push both beans in the hole one at a time; catch the stone. Toss the stone in the air again, take both beans out of the hole between two fingers, and with the same hand catch the stone.

What matters most in this game is dexterity in handling the stone, and timing, as it is tossed; the art of placing the bean in a good position, whether inside or outside the hole; and that of keeping it at the right distance from the rest.

If two or more players go through the game without any failure, the one who has acted with more speed is awarded the championship. "To be the champion" is at what one aims first in playing *kuyata*; the winning of a prize comes second. Many Africans are experts in this game and make use of it as an agreeable pastime.



Read **THE PRECURSOR** and

SHARE IN CHURCH APOSTOLATE

I enjoy reading your magazine because it keeps us posted on mission doings.

The whole family is on the lookout whenever your magazine arrives. We all want to read it at once. Keep up the good work!

L.B., Lewiston, Maine

Our readers write:

Thank you for reminding us through "The Precursor" of our duty to spread the Glad Tidings. May your subscribers increase!

F. B., Scotland

- *You enjoy reading **THE PRECURSOR**, the magazine with a missionary flavour.*
- *Thanks to it, faraway people, people like you with hearts and souls, are brought closer to you.*
- *You can look through it as through an open window on the world of today.*
- *This we know from your letters which often warm the cockles of our heart.*

*Why not share in our missionary task of giving joy to the joyless, by finding new subscribers to **THE PRECURSOR**?*

- *It means a lot to our missionaries in the field afar to know they have many devoted friends in the homeland on whom they can rely for spiritual and material reinforcements.*

*Tell your friends and acquaintances about **THE PRECURSOR**.*

*When starting on your holidays, carry copies of **THE PRECURSOR** and "sow" them along the way. Who knows?*

They may sprout in vocations to the apostolate.

Missionary Sisters of the Immaculate Conception

CANADA

GENERALATE, 314 St. Catherine Road, Montreal 8
COTE-DES-NEIGES HOUSE, 2900 St. Catherine Road, Montreal 26
PROVINCIAL HOUSE, 5550 Louis Colin Street, Montreal 26
NOVITIATE, Pont Viau, Laval City
CHINESE HOSPITAL, 355 Faillon St., East, Montreal 10
NOMININGUE, Labelle County, P. Q.
RIMOUSKI, P. Q., 225 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
SAINT JOHNS, P. Q., 430 Champlain Street
OTTAWA, 30, Goulburn Avenue
PERTH, N. B., P. B. 259
CHINESE MISSION, 1062, Cheneville, Montreal 1

UNITED STATES

MARLBORO, Mass., 207 Pleasant Street

HONG KONG

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

TAIWAN

KUANHSI, 83 Cheng I Lu, Hsinshu Hsien,
Taiwan, Republic of China
SHIH KUANG TSE, Hsinchu Hsien,
Taiwan, Republic of China
TAIPEI, 363, An Tung Chieh, Taiwan, Republic of China
SUAO, 36 Chung Cheng Rd., Suao 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, 1-49, Nishi Sakae machi, Aizu Wakamatsu,
Fukushima ken
TOKYO, 108-4 cho me, Fukazawa cho, Setagaya ku

ITALY

ROMA 00152, via Giacinto Carini, 8

MADAGASCAR

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

PERU

PUCALLPA,
LIMA, Escuela Maria de la Providencia
Napo 1124, Azcona (Brena)

GUATEMALA

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

BOLIVIA

SANTA CRUZ de la Sierra, Cardinal Cushing Business College,
453 Calle Lemoine, Casilla 70
COCHABAMBA, Academia Comercia, Calle Oruro No. 3403,
Casilla 1667
IRUPANA, Hospital Nuestra Senora de la Providencia,
postal address: La Paz, casilla 2893
LA PAZ, Academia Santa Rita, Casilla 2893, 895, Juan Granier
CATAVI, postal address: Oruro, casilla 434

CHILE

ANCUD, Colegio Inmaculada Concepcion, 227, Calle Errazuriz,
Casilla 82

PHILIPPINE ISLANDS

MANILA, Immaculate Conception Academy, General Luna St.,
Intramuros
MANILA, 2212 del Rosario St., Tondo
SAN JUAN, Provincial House, P.O. 3400, Manila
LAS PINAS, Rizal
MATI, Davao Province
DAVAO City, Good Counsel, Florentine Torres St.
PADADA, Davao Province
BAGUIO City, 73, Paedal, 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
SOUTH 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, Our Lady of the Rosary School, C.P. 1291
CROIX-DES-BOUQUETS, Holy Childhood School, C.P. 1291
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

Poem in motion.

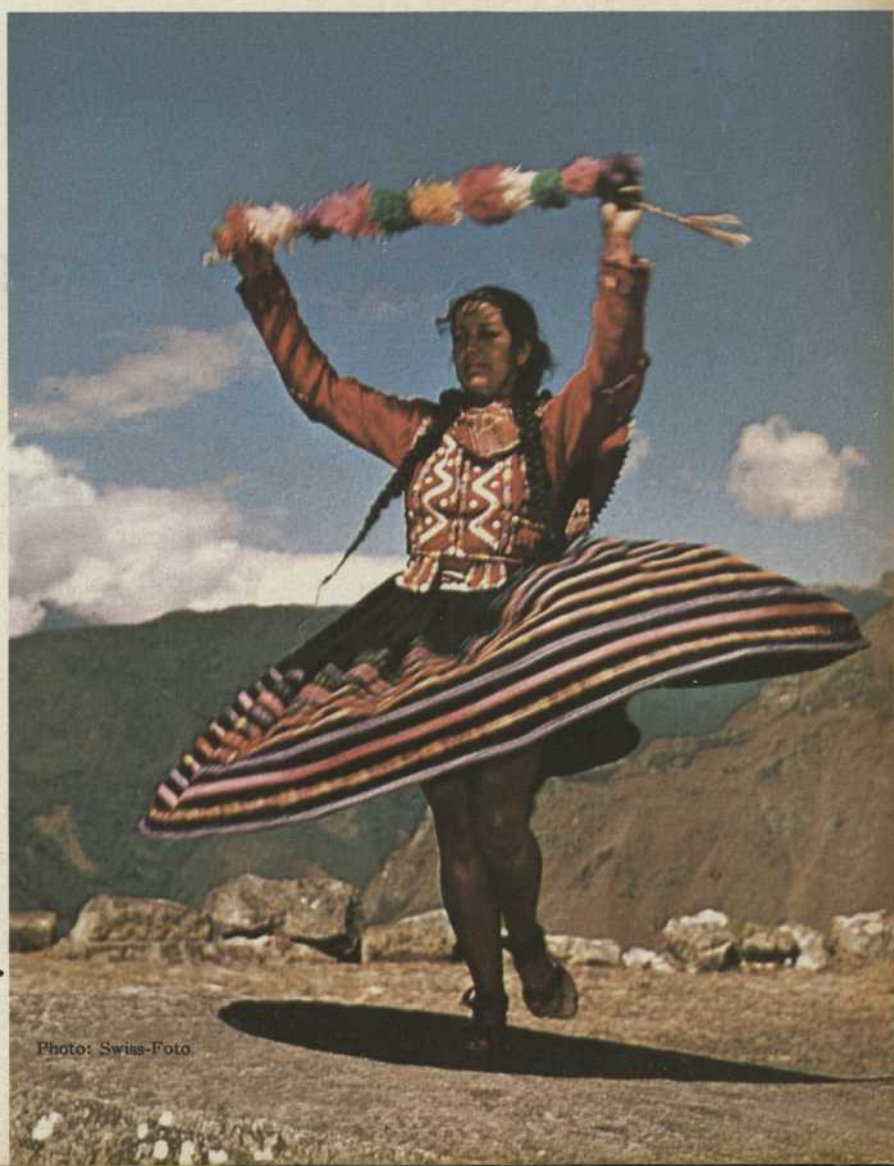


Photo: Swiss-Foto