

THE PRECURSOR

January – February 1970 Montreal – Vol. XXIX – No 1



THE PRECURSOR

IS

50 YEARS YOUNG!



A l'occasion du cinquantième anniversaire de la Revue d'information missionnaire "Le Précurseur", Nous accordons de grand coeur aux Soeurs missionnaires de l'Immaculée Conception de Montréal et à leurs collaborateurs, en gage d'abondantes grâces, notre paternelle Bénédiction Apostolique.

Du Vatican, le 8 septembre 1969

Paulus P.P. VI-



THE PRECURSOR IS 50 YEARS YOUNG!

Golden Jubilee! A turning-point has been reached in the publication of our missionary magazine. Appreciative of our past, we are grateful to all our loyal friends for the support so constantly and so generously tendered. Yes, we are mindful of what we have been, but we give our attention to what we must become.

We hope to be in thousands of homes a caller full of news and insights on missionary problems everywhere, a light that will help readers and friends to live fully and fearlessly in the world that God and man are perfecting and redeeming.

The Precursor is launched

Born of a papal encyclical *Maximum Illud* (Benedict XV, 1919), The Precursor has constantly kept its initial aim in view: to make the missions better known and loved in order to promote the spreading of the Kingdom (*Le Précurseur*, Vol. 1, No 2). We can even say that it anticipated by over forty years the teachings of *Ad Gentes*: "In those lands which are already Christian, laymen must co-operate in the evangelization by nurturing in themselves and in others a knowledge and love of the missions".

Through the years, those in charge of its publication have constantly sought to bring it up to date. The progress may have been slow, during certain periods, but today "The Precursor" has really come of age as a publication of missionary activities around the globe. What role has it played in the life of its readers during the past 50 years? The answer to this is hard to give, but we somehow feel sure it has been what it set out to be—a messenger of apostolic awareness in a troubled world.

Down the vista of coming years

The future beckons, full of promise, so there is no question of fixating on the past. We would rather look far ahead and see what is going on before us and coming up on the horizon in order to foster the apostolate.

On the occasion of "The Precursor's" Golden Jubilee, we have chosen a new emblem designed by the Montreal artist, Pierre Peyskens: the P stands for Precursor; the circle symbolizes warmth and light; the bud is a promise of fruitfulness. This new symbol thus, inspires a dynamic programme for the coming years: "The Precursor wants to carry the Church's message of apostolic enlightenment to the ends of the earth . . .

"The Precursor" wants to be a light and a witness just as John the Baptist was 2,000 years ago. What a splendid challenge!

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No 1 — January-February 1970 — Vol. XXIX

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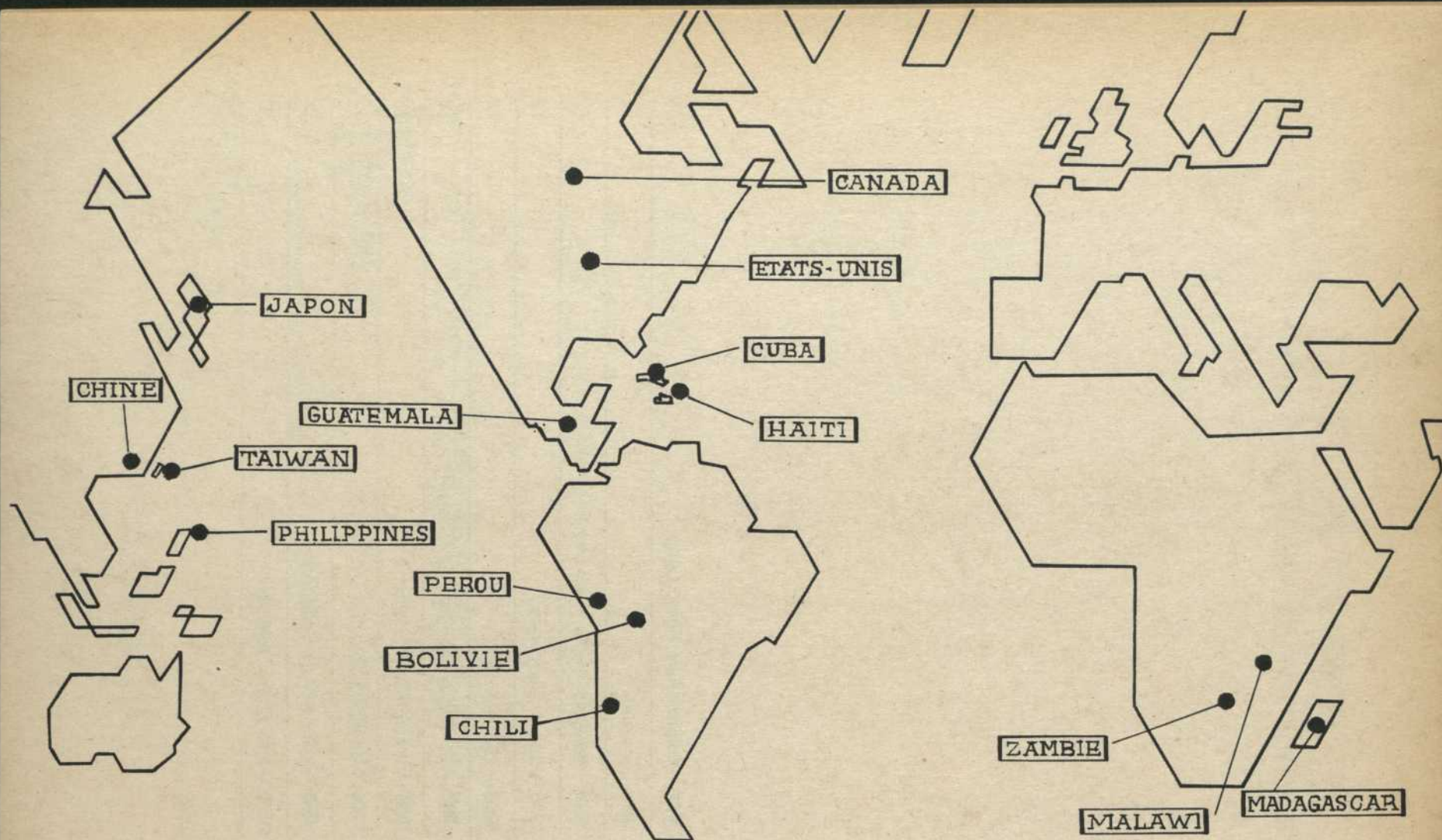
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Reverend A. Cossette, p.m.é.
September 26, 1969

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Leafing through the pages of "The Precursor's" fifty odd years of publication, we get a glimpse of world-wide mission activities

EXCEPTIONAL SECTION

An Anthology of The Precursor 1920-1970



On the occasion of its Golden Jubilee, "The Precursor" has collected a few chosen texts published in its pages through the past fifty years, as a nosegay of memories.

Such as they are, in all their artless simplicity, these pages reflect a certain literary evolution: in 1920, heathen lands, pagan children, gleaners, alms, propagation of the faith, barbarians were current terms without any intended pejorative sense attached; in 1970, such terms have been aptly replaced by dialogue, exchange of points of views, evangelization, People of God, countries in process of development. Signs of our times!

Tastes and styles may vary, but through the old pages and the new runs, like a golden thread, the desire to spread the good news far and wide, to awaken in all hearts zeal for the great mission cause.



1924

POSTMARKED

SHEK LUNG



From the start, "The Precursor" grasped the important role played by letters as means of missionary animation. Are they not, next to the spoken word, the most direct means towards reaching minds and hearts? And so it happened that, under the caption "Echoes from our Missions", the magazine regularly presented its readers with excerpts from letters received from our missionary sisters.

The following was published in the January-February issue, 1924. Written by our sister-nurses on duty at the Shek Lung Lazaretto to the Superior General of the Missionary Sisters of the Immaculate Conception, they acquainted the latter with the trials and difficulties besetting the work in favour of the lepers.

Lazaretto of Shek Lung, August 6, 1923.

Very dear Mother,

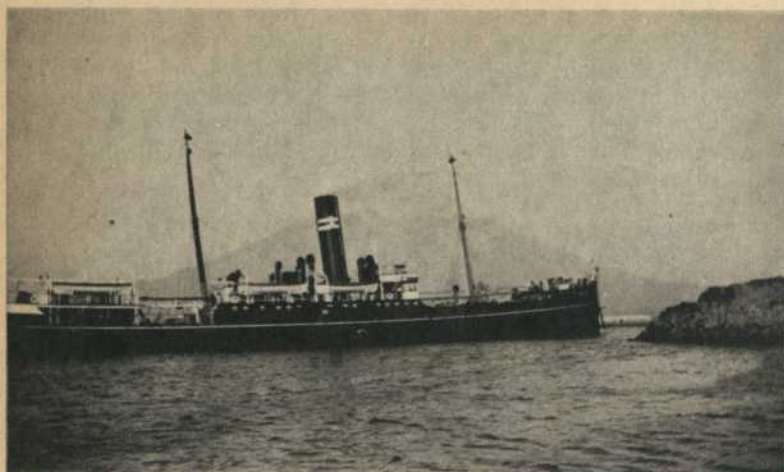
We have just passed a terrible week: first of all, a flood, as disastrous as the one of 1918, covered the island.

The water began to subside, when suddenly, Saturday evening, a dreadful thunder-storm threw us into a panic. At ten o'clock, we were scarcely asleep, when all at once we heard the cry: "Help!" A thunder-bolt had just struck the roof of the children's apartment. Running in haste, we found the poor little ones covered with plaster; tiles and bricks were falling on every side. Needless to say how frightened the dear children were; one of them, five years old, was screaming from under the rubbish. "Good Blessed Virgin, have pity on me; I have sins!" No one was killed, not even hurt; it was truly miraculous. As the poor little ones were without shelter, it was necessary to transform the chapel into a dormitory. Sunday was almost entirely devoted to making this change by boat.

To crown the catastrophe, last night a terrible typhoon again filled the house with water. Once more we had to resort to moving in order to find shelter for ourselves.

The wind has ceased this morning. All these trials do not discourage us. We feel ourselves safe under the maternal protection of our Immaculate Mother.

Your daughters of the Lazaretto.



1934

JOURNAL

"The Precursor" often made use of the journal, capsule history, written by our sisters, day by day, in order to relate the various incidents of their journeys, foundations, difficulties, consolations . . .

The following is an excerpt from a journal kept by our sisters travelling to the Far East, aboard the "Heian Maru". It was first published in the July-August issue, 1934.

On board the Heian Maru, on the Pacific Ocean.
Thursday, April 5

We are sailing on the steamer of "peace", which is the meaning of the word Heian. How we would like to bring peace to all the unfortunate pagans to whose land we are sailing!

We have just left our dear Sisters of Vancouver, who did all they could to make our stay at the hospital a restful and pleasant one. The minute the boat steered out into the deep, the church bells rang, for it was noon. We cast a last longing look upon our dear Sisters and upon our beautiful Canada before going to our cabin.

On taking possession of our little home on the sea, we set up a statue of the Blessed Virgin in a place which seemed to have been prepared for it: a little silver niche surmounted by an electric lamp; we shall leave this lamp lit night and day.

We are grieved to learn that during the crossing we shall be deprived of Mass and Holy Communion, for there is not a priest on board. Among the passengers, there are four other missionaries but they are not Catholics.

Saturday, April 7

Not having any experience on the sea, we believe on noticing the tossing of the waves, that it must be stormy, but the young Japanese waitress tells us that it is a very fine day. We wonder what a tempest really is. There are but twenty passengers on the "Heian Maru"; this boat is exceptionally neat, the captain, the officers and all the employees are extremely courteous.

Monday, April 9

On awakening, we feel ourselves being roughly rocked by the waves. The passengers, who were not the least afraid yesterday, look at one another terrified. A danger sign is posted up in one end of the boat and orders are given to keep off the deck. The shutters are closed and the blinds drawn down, so that the passengers may not be frightened, we believe. At certain times, we think that the boat is sinking. How powerless we feel in the hands of the Almighty! The wind is blowing in the opposite direction to that in which we are sailing and, as a result, our steamer is going much more slowly than usual; we are told



Sister Saint Francis Xavier teaching English in Kagoshima, towards the 1930s.

that we shall arrive a day late. This evening, the captain tells us that for six years he has not seen the sea so rough, adding that we are to have the same kind of weather for two days. Such an assertion is far from being reassuring . . . Before retiring, we fervently place ourselves under the protection of the Blessed Virgin.

Tuesday, April 10

The tempest continues, but seems to be less furious than it was yesterday. A Protestant lady has just come to ask us where we are bound for. She tells us that there are missionary nuns labouring in India with her sect. She is going for the fourth time to the Missions, in order to spread the Methodist religion. She admits that she cannot but admire Catholic Sisters who leave their parents and their country forever, and who do not labour in order to earn money, since they receive no salary.

Tuesday, April 17

The weather has been fine since Sunday, but this morning, the rain is falling in torrents. We are pleased to learn that we are nearing Yokohama, we are very anxious to reach our destination and to begin our work. And especially eager are we to receive Holy Communion after a two weeks' fast . . .

To-day, our boat does much jerking. During our meals, we have to laugh sometimes. The passengers slide off their chairs and roll to the wall. The plates and the other dishes would also be on the floor if the

Peerless Kagoshima Bay (1929).



Japanese waiter was not careful to dampen the tablecloth in order to keep them from sliding. An officer distributes souvenirs of the trip to all the passengers; pretty little books in which are written the rules and regulations of the boat, the names of the passengers, etc.

Wednesday, April 18

As this is the last day of the voyage, the passengers are served a farewell dinner. On entering the dining-room, we find it decorated with Japanese flowers and flags of the different nations. On every table there is a Japanese lamp and a little cherry-tree in blossom; near each guest is a vase for flowers, a fire-cracker, post-cards, a leather post-card holder, etc.

This evening, we thank God and His Immaculate Mother for having shielded us from danger during our hazardous crossing.

Friday, April 20

At five o'clock this morning, we assisted at Holy Mass in the convent of the Sisters of St. Maur and had the happiness of receiving Holy Communion for the first time since leaving Vancouver. These good Sisters kindly gave us our breakfast and had us visit their school, but we could not stay very long, for we soon had to embark again. Shortly after six, after saying good-bye to our Sisters of Wakamatsu, we set sail for Kobe.

Sunday, April 22

We reached Kobe towards four o'clock yesterday afternoon. How surprised we were on noticing in the distance our dear Sisters of Kagoshima, who had come to the harbour with two Sisters of the Infant Jesus.



The bay of the city of Naze around the same date.

Thursday, April 19

Before we had finished our breakfast, the boat cast anchor, for we had reached Yokohama. Our dear Sister Marie Xavier had the happiness of meeting her sister, Sister Marie de Fourviere who had come from Wakamatsu with Sister de l'Enfant Jesus and a Japanese maiden. The officers allowed us to take dinner together and, after our meals we went to look after our baggage, which was being carried to another Japanese boat, the "Asama Maru".

At eleven o'clock this morning, our Sisters destined for Suchow set sail for Shanghai, where Mgr. Marin, S.J., is to meet them. After saying good-bye, we promised to pray for one another. Now all of us are on our way to our respective missions, which will soon be reached. Already we are in the "Promised Land". May we therein labour efficaciously for God and his Immaculate Mother!

Your loving Daughters.

1946

RELATION OF THE WAR YEARS IN MANILA

Parents and friends of the missionary sisters appreciated reading, in the March-April 1946 issue, excerpts from a relation on the war years in Manila.

Under the concrete and lasting form of relations, "The Precursor" acquainted its readers with the painful and at times dramatic ordeal of the sisters' internment in the concentration camps of Los Banos, Philippines, during the years 44-45.

INTERNMENT

It was July 7, 1944. Ten well-armed soldiers rapped at our convent door, asking to see the Community in the parlor. There the head officer solemnly read the Imperial rescript ordering military authorities to intern all missionaries of the enemy nations, and that as early as the morrow, July 8.

Sister Superior inquired whether a delay could be granted, as we had important matters to settle. But the interpreter answered negatively. We were expected to be ready the next morning by 9 A.M. Permission was given to take along our complete bedding, our clothes, a few books and remedies, provided those sundry items could be contained in the two hand valises each one would be allowed to carry. As we did not have enough valises at hand and lacked time to get additional ones, we thought of using our mattress covers, sheets and cell-curtains as wrappers. The curtains especially proved a fortune later, sheltering us as they did from all indiscreet eyes. Dear Sister St. Mathieu felt providentially inspired to take two hammers, some nails and pincers, which filled many functions in the Camp and were appreciated by Sisters and Fathers alike. Mutual exchanges of hammers and nails for thread and needles brought by the priests, helped out of many difficulties and minor catastrophes.

Already at sunrise we were busy with our preparations for the exodus. As usual, a Benedictine Father said Mass in our chapel. Never shall we forget that last Sacrificial Offering! There we knelt at the communion rail for the last time, and looked on while the little golden door was closed on an empty tabernacle. We were going, and so was our beloved Lord and Master! He willed this cruel departure for reasons of His own, and we blessed His all-loving designs.

Towards 8:30, a group of soldiers came to inspect our convent, marked the items they intended to make theirs, and announced they would set up quarters when we would have gone. Meanwhile, the S.V.D. Fathers, who had to cede their Christ the King Novitiate, obtained, after interminable parleys with the Japanese leaders, to take over our building. The news restored our spirits somewhat.

All were ready by 9 o'clock, but the trucks had not come. Around 11:15 one arrived, soon followed by another, for the valises and parcels. The third drove in at noon for the Sisters. Thick hangings hid us from the public eye. Sad at heart, in dread as to our future fate, we intoned in a low voice a hymn to Our Blessed Mother, followed by the sweet strains of the *Salve Regina*. Surely the best of mothers would not fail her confident children in their hour of trial!

So we rode on to Santo Tomas, onetime flourishing university, but for the last three years internment quarters for over 8,000 internees. The latest comers of July 8 numbered almost 500. All were missionaries, priests, Brothers, or Sisters. Baggage inspections over, we were told to take a plate, cup, and spoon and wait our turn for dinner. We took our royal meal — a portion of rice and a banana — sitting on a mat laid out on the floor of a gymnasium balcony. That meal will forever rank among our choice remembrances! While Protestant clergymen and their families occupied the nave, to the right were venerable Jesuit, Dominican, Redemptorist Fathers, and still others, all veterans in the Missionary Army of Christ. A little farther, Sisters of all the Missionary Communities established in Manila were gathered.

Thus began Camp life for us. What sufferings it had in store! Our masters had their worries as well, and not least was the roll-call. Try to make up the list and count all the new captures of the day to the very last! An American offered to replace the crestfallen officers, and so we were allowed to go off and try to sleep on our floor mats, without any pillows and mosquito nets. It was ten o'clock. Four hours later rang the rising call. We breakfasted on a slice of corn bread and an egg. The Santo Tomas internees had sacrificed their egg ration for their companions in misery. Complicated as the evening's had been was the morning roll-call. Then in pitch darkness and drizzling rain we climbed into military trucks destined for Tutuban Station, where we boarded the train.

We easily guessed our destination — Los Banos, thirty-six miles south of Manila. There, at the station, we were counted once, counted twice, then back to trucks for the last "home stretch". Twenty minutes later we had reached the Camp established by our "masters" on the grounds of the Agricultural College. The place was surrounded by tall mountains, on the heights of which stood pleasant bungalows owned by the professors.

Luggage having been cast all together in a field, it was not easy to find out which was which, and take the whole to the barracks constructed for the internees. No tables nor benches were there. So the next best — we took our dinner three hours late on the bare floor.

CAMP LIFE

Some time after our arrival at the Camp, His Excellency Msgr. Piani, Apostolic Delegate, named His Excellency Bishop Jogens of Tuguegarao, Titular Bishop of Los Banos. On July 19, His Excellency erected the Stations of the Cross in the chapel. These were simply bamboo crosses at first, but holy pictures were added later, representing the various phases of the Passion.

Close to the poor altar of Los Banos sprang up an intense spiritual life that spread peace, goodwill and charity among the internees. All were expected to

work at least two hours daily for the common good. Several Sisters saw to the preparation of vegetables; others did general cleaning work, and still others sewed and mended. A sewing circle was organized from the outset, so clothes could live to a ripe old age. When stockings and socks threatened to fall apart, some decided to wear no more, and the remnants were unraveled to serve as thread.

We had no bowls nor dishes for cooking meals, except a tin box the Holy Cross Sisters had brought along. It became the general service cauldron wherein sauce and tea and all things good were concocted!

We suffered mainly from lack of food. During the first weeks we had three scanty meals a day, but in October the number was reduced to two. With November began a rigorous fast. Soon 90% of the internees had contracted beriberi. On December 11, while everybody was on the verge of starvation, providential help suddenly arrived. Towards evening, a truck loaded with parcels rode in sight. The news spread like wildfire. Immediately, representatives of all the religious Communities flocked to meet Miss Lulu Reyes, a Catholic young lady well known in Manila. She had obtained permission from the Japanese authorities to bring to the internees the provisions sent for them to the offices of the Chaplain's Aid Association. Miss Reyes was accompanied by her mother and a friend, as also by two Jesuit scholastics and a Dominican Father, the last three being Filipinos. With copious complimentary greetings and gifts to the Commander of our Camp, barriers were brought down and each community received its allotted share. What a fortune at that critical moment! Among the supplies sent by our charitable friends was a heavy bag of salt — the item completely disappeared from our ration, and yet so necessary for keeping up vital energy.

Christmas came. Bethlehem destitution again, but no clouds of sadness. A Sabbatarian clergyman had lent a pink woollen sheet which served as background for the Crib. Rev. Father Nivard, C.S.C., then added skyblue cotton strips, white sheets and lastly the personages made from clay. Father received no end of compliments upon his fine work.

We were allowed to have Midnight Mass, provided no outsiders caught any lights in our windows. Hymns having not been forbidden, they were sung with heart and voice and soul-deep rejoicing. A good number of Protestants were present and seemed touched at the grand yet simple ceremonies.

Then back to our barracks. But the Holy Cross Sisters had played Santa's part. Neat little gifts, holy pictures, wooden sandals, etc., gaily graced the branches laid on two tables. Not more was needed to awaken appreciative thanks. Our own dear Sister St. Gabriel had prepared dainty steam-cooked cakes — thanks to a scant reserve of flour received on December 11 — along with a light white sauce decorated with coconut. Blackout prevailing, we contemplated the dainties by moonlight, and everything was eaten to the last tiny crumb!

Shaped like a huge tobacco leaf, Taiwan emerges from the turquoise waters of the Pacific at about 100 miles off the Chinese mainland. The island, favoured with a pleasant climate and famed for its marvelous natural scenery, is 240 miles long and a maximum of 85 miles wide. Its area is approximately twice that of the Hawaii Islands. A chain of steep rugged mountains some of whose peaks scratch the clouds at a height of 11,000 feet, divide it in half. On the western coast facing Asia, lie lush fertile plains while on the eastern coast, the mighty mountain range descends to the sea in precipitous strides.

Taiwan's first inhabitants seem to have been aborigines from the Malay peninsula. Explorers from Portugal who discovered it in 1590, christened it Formosa, "Beautiful Island"; the Chinese and the Japanese to this day call it Taiwan which literally translated means "Bay of Terraces". Colonized by the Portuguese it fell to the Dutch in 1622, and became part of the Chinese Empire in 1668.

China's occupation of the island lasted until 1895, when the first Sino-Japanese war caused it to be allotted to Japan together with the Pescadores. Japanese rule which lasted fifty years although rather harsh, especially at first, brought the island certain benefits. Railways were built, power plants set up, agriculture improved. Nevertheless, the conquerors looked down

1956

BAY OF TERRACES

by Sister Elizabeth de la Trinité, M.I.C.

on the conquered forbidding them to hold public offices, refusing to allow their children access to higher studies exception made for medicine.

In 1945, Taiwan was returned to China, pending a peace treaty with Japan, and all the Japanese were deported. After four mainland capitals had fallen to the Communists in one year, the nationalist chief, Tsiang Kai-Shek, sought refuge on the island with his troops in 1949. At that time, the population was evaluated at seven million inhabitants. The Tsiang government soon came to realize a peaceful reform. Industries were nationalized and agriculture was

Readers of "The Precursor" have, throughout the last fifty years, become acquainted with men of all races and nationalities.

The July-August 1956 issue gave a bird's eye view account of Taiwan, the Beautiful, analysing its situation from the economic and religious point of view.



developed along practical lines. Owners of vast properties were authorized to keep six acres of land but were asked to sell the remainder to tenants on an average of six acres per holding. Peasants thus continue to till the self-same plots of lands. Instead of indefinitely paying leases, they now hold title to their small farms. The new government, moreover, organized irrigated farming in the fertile lowlands, causing rice to become the island's major crop, developed sugar cane plantations, established hygienic service in remote villages, and opened schools for the young without any racial discrimination.

Today, Taiwan teems with a population of 10,000,000 divided into three distinct groups — the Formosans, 7,000,000, migrant Chinese from the crowded coastal provinces of Fukien and Kwangtung who settled here three centuries ago; the refugees fleeing before the Communist onrush in China, 2,000,000, who swarmed into Taiwan between the years 1946-1950; the aborigines of Indonesian stock who number around 200,000. These live mostly in the densely forested hills and mountains; there are seven major tribal groups, well organized, each with distinct language, dress and customs. It seems that of late, however, they are trying to merge themselves with the Chinese population.

What a friendly, hospitable, hardworking people these Formosans are! Amoy is the language mostly spoken in towns while Hakka is used in country places. As Mandarin Chinese is now on the curriculum of all the schools in the island it will soon come to be used everywhere. Most homes built of unbaked clay brick

with dirt floors and thatched roofs, afford very little protection from the weather. I had never imagined people could be content to live in such primitive fashion. In Taiwan hardly any difference may be noted between rich and poor, for all dress alike, use wooden clogs, and wear quaint volcano-shaped hats. When it rains, and there are light squalls almost daily, they throw around their shoulders palm-fiber raincoats or just any old gunny sack they happen to lay hands on. Young and old alike are of a practical turn of mind. I once watched a distribution of rewards for good marks in our mission school. The pupils were quick to choose bars of soap, hankies, stockings, combs, tooth brushes while nearly all the toys were left untouched.

There are no beggars in this small country inhabited by a highly industrious people. Everybody works hard for a living. When the rainfall is abundant, the farmers easily obtain two and in the southern part even three crops a year. In autumn, many plots of lands are transformed into vegetable gardens. Neighbours often help one another, a dozen or more combining their efforts in one small field. The raising of pigs and poultry more especially ducks, is another prosperous farming activity. Sampling Formosa pineapples, oranges, bananas, and enormous grapefruit can be an epicurean delight.

Taipei, capital of Free China and seat of its government, has a distinctly original appearance. How can this be explained? Well, it seems that the Chinese nobility nearly all resettled here when driven out of the mainland by the Communist advance. This is the

Terraced rice fields, masterpieces of patience and ingenuity.



reason why the population is mostly made up of high officials, University professors, scientists, military officers. Whence an air of refinement and distinction seldom found elsewhere. Its citizens do not wear usual Formosan garb but are dressed much like Americans or Canadians back home. How original are Taipei's broad, arcaded streets! Stores, in the business section, contain quantities of imported goods from gum and soap, to clothes and cameras. Automobiles are rare but everyone here seems to own a bicycle, certain parking areas being reserved for cyclists. The Taiwanese are great travellers before the Lord. Buses and trains loaded with nationalist soldiers and civilians continually shuttle back and forth between the capital and outlying districts. Travellers board conveyances according to their ticket numbers.

As regards religion, Buddhism seems to have the largest number of temples and adepts. Each individual pagan family has its own domestic altar or shrine. The Protestants who came to the island in 1895 before the Japanese occupation, have lately intensified their activities and have called numerous ministers to help them evangelize the population. Until 1945, there was only one Catholic Vicariate in Taiwan with a mere handful of missionaries ministering to the needs of 8,000 faithful. It must be admitted that the Japanese regime was definitely hostile to missions and missionaries. As soon as peace was restored, several Chinese priests arrived from the mainland. These soon received precious collaboration from the many missionaries expelled from China by the Communists.

Taiwanese women at their laundry chores by the riverside.



Today, Taiwan has become a thriving centre of apostolate. Since 1950, the once lone Vicariate has been subdivided. Taipei is at present the seat of an Archbishop and there are besides four prefectures. According to 1955 statistics, there are in Taiwan 374 priests 170 of whom are Jesuits, 275 religious of both sexes, 48,148 faithful and 44,224 catechumens. What tremendous progress in a few short years!

The Kuanhsi district with a population of 35,000 where our Sisters settled in 1954, comprises three centres each having its own parish church. There are 200 baptized Catholics and 5,000 catechumens. Every week, the missionary Fathers make the rounds of some forty villages nestling in the clefts of surrounding mountains. When our Sisters arrived at Shi Kuang Tse in December 1955, there was not a single Catholic in the entire village. On Christmas Eve, the Jesuit Fathers baptized 36 catechumens, the first two baptized serving as sponsors for the others. The Mass server himself is as yet a non-Christian. Although the faithful are few, a pretty new church has been erected at Shi Kuang Tse.

Entire liberty of action is granted for the evangelization in Taiwan. Despite obstacles such as superstition strongly entrenched and secularism progressively infiltrating a good number of Taiwanese, a splendid task is accomplished by missionaries of various congregations and nationalities and by the zealous Chinese clergy. May we not assert without fear of being gain-said that the good people of Taiwan, its aboriginal mountain tribes not excepted, now feel irresistibly drawn to the one true Church? Where the apostolate proves particularly fruitful is among the thousands of refugees forced to leave their Chinese homeland under tragic circumstances. Nearly all of them belong to a social class formerly all but inaccessible to Catholic missionaries. Chastened by misfortune, thirsting after a religion that will help them carry their crushing weight of sorrow, they are at present ready to accept the gifts of the Holy Spirit, the God of peace and mercy upon whom they call even without knowing His name. How deeply touching it is to hear certain of these catechumens proclaim themselves unworthy of the grace of Baptism! Newly baptized Catholics spread the glad tidings of the Gospel among their pagan relatives and acquaintances so that the number of aspirants to Baptism is forever on the increase. The missionaries have their hands full instructing catechumens, training catechists, building chapels, organizing new districts.

The fields of Taiwan are indeed whitening unto the harvest, but alas the apostolic laborers are overpowered by the manifold tasks confronting them on all sides. Hundreds of helpers would not be too many. Pray, therefore, the Master Missioner to send numerous apostles to this beautiful uneasy island which God seems to have chosen in a particular manner to manifest the wonders of His infinite tenderness for mankind.

1963 THE KIMONO

"The history of human dress is the history of man."

Erik Peterson

In its July-August 1963 issue, "The Precursor" while describing the kimono, stresses the innate artistry of the Japanese people.

An old saying goes that "the *obi* symbolizes Japan's beauty". Alas! Both *obi*, sash, and *kimono* are fast losing favour with the modern generation enamoured of zippers, slacks, and pull-overs. In a delightful brochure on the Japanese kimono published in 1948, Keichi Takagawa wrote, "nine out of ten Japanese men wear foreign clothes while fifty percent among Japanese women dress in western style." This proportion far from diminishing has gone on increasing with the years.

Although a thing of beauty, the *kimono* is indeed a paradox as far as efficiency and convenience are concerned. With widely slit sleeves and gaping neck band it affords little protection against the rigours of the winter season. The *tamoto*, hanging part of the sleeve, serves to no other purpose than being a receptacle for light objects and a drawback when engaged in household work. So close fitting is the *suso*, lower part of the skirt, that the wearer must step daintily, else it opens thus impeding grace of movement. But its charm and its beauty more than make up for its inefficiency. There is about it a certain air of reserve, of dignity which reflects the history of a people whose keen sense of the transitoriness of things has ever excelled in utilizing the fragile, the inadequate. *Kimono* sleeves may restrict activity, but what incomparable instruments they are for expressing feeling! Joined in



a swift gesture across the breast, they tell of joy; held up to the eyes or shading them, they indicate shyness or tears; flapping against another, they denote annoyance.

Unlike western clothes, which differ in cut and style, the *kimono* is practically a uniform, unchanged for over two hundred years. It blends perfectly with the Japanese landscape gardens, the subtle straw colour of walls and floors, the mellowness of handmade paper on sliding doors. While men wear only *kimono* of such sober colours as black, brown, or grey, women use four different types in which the features of the four seasons are reflected. June ushers in the change of the lined kimono for the unlined. Colour schemes give the impression of coolness, patterns suggest motion; for instance, wild carnations in floating bamboo baskets, silvery trout darting through rippling waters, plovers rising into the sky. During the hot days of July and August, plain unlined *kimono* gives place to those made of gossamer and to the *yukata* fashioned of cotton material with bold indigo patterns. In September, autumnal feeling is expressed with darker colours and schemes of bush clover, gentians, feathery pampas grass swaying in the breeze, crickets chirping in the grass.

Hues and patterns vary with the age of the wearers. In childhood, the colours are bright with large flowers

such as peonies spilled all over the material; with the early twenties, colours grow more discreet with smaller flowers like the morning glory weaving in and out; towards twenty-five, patterns become smaller still; at thirty, only light greys, blues, or browns are admissible, hues which darken with the years and upon which only tiny geometrical designs appear.

As both dress and hat are closely associated in western women's dress, so are the *kimono* and *obi* even more closely combined. If the *kimono* bears floral patterns or other designs, the *obi* is plain; if, on the contrary, the *kimono* is made of plain material, the *obi* is in rich brocade. Such is the rule to ensure perfect harmony.

Of all materials used in the making of *kimono*, silk is the most appreciated. A great variety of weaves exists from the plain, sturdy *habutae* of the south, to the elaborate *chirimen* of the north. In the weaving of this latter silk go 920 hand movements every 15 inches of a width of 12 inches. Thus 12 yards of this precious cloth involve 26,480 hand movements!

The spirit of each age is often reflected in both the pattern and colour of the *kimono*, for instance, the gaiety and decadence of the Heian period (714-1185); the austerity and elegant simplicity of the Momoyama (1570-1600). . .



Through the media of dyeing, embroidery, weaving, painting, printing, craftsmen may cleverly express not only the age and sex of the wearer, but also seasonal characteristics, and even human motions. *Kimono* created by artists of renown such as Korin (1658-1716), working with dyes and weaves are masterpieces in much the same way as are celebrated paintings.

May the Japanese in their quest for beauty find at last that Beauty ever ancient, ever new, which alone can bring mortal man satisfaction.

Sister Marie-de-la-Rédemption, M.I.C.



1964 — NO LONGER RUNNING AFTER WATER

"The Precursor" sent out S.O.S. in certain circumstances when our missionaries were faced with problems pressing for an early solution.

The joy, the Sister felt at the generous response to her call is reflected in the following lines.

A WATER PROBLEM HAS BEEN SOLVED:

Thanks to the gifts of the digging of a well

+ numerous benefactors

+ the setting up of a pump

= running water.

by Sister Marie Corinne, M.I.C.

In its May issue 1963, The Precursor launched a call for help in solving a crucial problem affecting Katete Mission from its very beginnings — lack of running water.

Reading our article, some kind friends in America doubtless recalled some similar problems with which they were plagued in their own childhood, and were moved with pity for our students daily carrying their head loads of water. Sister Mary of the Angel's bright dream must be realized, they decided.

Gifts of money began to trickle in. Encouraged, Sister Superior made up her mind to spend part in having a well dug within the compound. After the well, came "Operation Pump." Things did not always go as smoothly as could be desired. The most serious mishap occurred when a piece of pipe, forty-five feet in length, was damaged when being slid into the bottom of the well. It took some time

to have it repaired and again set into place, but at last it was done. Perseverance always wins in the long run. Africa is a land where the impatient will never prosper!

On June 17, the mission personnel was invited to sample the first clear abundant stream of fresh water gushing from the newly installed pump. The scene beggared description. Students and patients danced, clapped their hands, shouted with delight. We Sisters thanked God who had inspired our friends' generosity.

As yet, we have not grown used to the luxury of having so much water as we want, so close at hand.

All of us, missionaries, African Sisters, Teaching College students, pupils of the Home Economics Centre, hospital attendants, and patients benefit by the marvelous invention. Many of our neighbours, who beg a share of our running water, envy us for our good for-

tune. How could we refuse to let them use what is called the "Sisters' well?" After all, the water springs out of their own soil. So we share the precious boon, thanking God for His goodness and entreating Him to bless our generous overseas benefactors.

Is not this water a symbol of the numberless graces showered upon Katete Mission since its foundation? Twenty-five years back, this area was a desert, from a spiritual point of view. The first missionary Father who arrived here in 1938 found a mere handful of Christians without a church of their own. He put up an altar, and from the heart of the divine Victim flowed a torrent of merciful love. The thirst of thousands of souls has been slaked; others are awaiting their purification and their slaking, for they have heard the voice of the Saviour, "If any man is thirsty, let him come to me and drink . . ." John 7:38.



1965—MISSIONARY REFLECT

An authentic dialogue is a "must" between missionaries and men of our times.

In March 1965, "The Precursor" presented its readers with an unpretentious commentary on that charter of dialogue—Ecclesiam Suam.



Photo: Fides

A prayerful dialogue with God produces a fruitful dialogue with man. Pope Paul VI's trip to Uganda has been a genuine meeting of the Catholic Church with African peoples. The Pope recalled, on the one hand, what Christianity had brought to Africa, and on the other, what Africa with its priceless human and religious values can and should bring to Christianity.



CTIONS

by Sister Alfred Marie, M.I.C.



Comments on the method of dialogue proposed in the Encyclical *Ecclesiam suam*

For the missionary whose very vocation implies the duty of dialogue, the encyclical of Pope Paul VI is worthy of careful consideration, more particularly in its third part. It offers guidance, a frame of mind, a methodology.

The author of this article does not aim at presenting a learned commentary of these directives, but merely wishes to call attention to its more salient points.

Missionary obligations and dialogue are equivalent

The Holy Father asserts: "If the Church . . . has a true realization of what the Lord wishes it to be, then within the Church there arises a unique sense of fullness and a need for outpouring, together with the clear awareness of a mission which transcends the Church, of a message to be spread. It is the duty of evangelization. It is the missionary mandate. It is the apostolic commission. An attitude of preservation of the Faith is insufficient . . . The duty consonant with the patrimony received from Christ is that of spreading, offering, announcing it to others . . . To this internal drive of charity which tends to become the external gift of charity we will give the name of dialogue, which has in these days come into common usage."



Photos: Fides



Passage of the Pope at the Kampala Parliament. Right: the President of Uganda: Milton Obote.

Pope Paul VI visits Kampala's National Hospital: polio patients surround him.

He who carries the divine message necessarily enters into dialogue. As he addresses himself to people who possess a religious thought, a culture, a mentality, he gives rise to reactions and objections, to refusals or adhesions. Hence the necessity for him to approach the world "with all due reverence . . . and with all due solicitude and love, in order that we may understand it and offer it the gifts of truth and of grace of which Christ has made us custodians in order that we may communicate to the world our wonderful destiny of redemption and of hope."

Reproducing in the dialogue divine pedagogy

God himself one day initiated the dialogue with humankind: "Revelation, i.e., the supernatural relationship with God Himself, on His own initiative, has established with the human race, can be represented as a dialogue in which the Word of God is expressed in the Incarnation and therefore in the Gospel. The fatherly and holy conversation between God and man, interrupted by original sin, had been marvelously resumed in the course of history.

We missionaries must imitate the divine dialogue which the Holy Father calls the dialogue of salvation: "The dialogue of salvation was opened spontaneously on the initiative of God: 'He (God) loved us first' (I Jn. 4, 10); it will be up to us to take the initiative in extending to men this same dialogue, without waiting to be summoned to it. The dialogue of salvation began with charity, with the divine goodness: 'God so loved the world as to give His only-begotten Son' (I Jn. 3, 16); nothing but fervent and unselfish love should motivate our dialogue. The dialogue of salvation was

not proportioned to the merits of those toward whom it was directed, nor to the results which it would achieve or fail to achieve: 'Those who are healthy need no physician' (Lk. 5, 31); so also our own dialogue ought to be without limits or ulterior motives." The dialogue of salvation experienced successive advances, "humble beginnings before complete success." Ours also will take cognizance of "the slowness of psychological and historical maturation, of the need to wait for the hour when God may make our dialogue effective." It will always be eager "for the opportune moment . . . the preciousness of time." Ours will be a dialogue "adapted to the nature of the interlocutor and to factual circumstances."

Conditions and frame of mind

In his encyclical, the Sovereign Pontiff enumerates qualities and conditions required of those entrusted with the dialogue: courteous esteem, sympathy, kindness, respect of the interlocutor's dignity and freedom, exclusion of a prior condemnation, of offensive and time-worn polemic, of idle conversations. Finally, the aim of the dialogue must be to help dispose others "for a fuller sharing of sentiments and convictions."

He goes on to describe the essentially missionary state of mind as follows: "It is a state of mind of one who feels within himself the burden of the apostolic mandate, of one who realizes that he can no longer separate his own salvation from the endeavour to save others, of one who strives constantly to put the message of which he is custodian into the mainstream of human discourse."

These conditions which are required in general of all upon whom the dialogue devolves, ought to be personally and carefully observed by missionaries. As foreigners they should approach their people with humility, without the least hint of a superiority complex. While conscious of carrying the Message par excellence, they will always remember that they also may receive something precious, i.e., the friendship of unknown brothers.

Characteristics of the dialogue

Pope Paul VI also gives golden rules governing the art of spiritual communication: clearness above all, for the dialogue demands comprehensibility; meekness animated by charity which avoids violent methods; trust of the interlocutor, trust which binds hearts in mutual adherence to the good and excludes all self-seeking; pedagogical prudence, which appreciates the psychological and moral situation of the listener; prudence which endeavours to discover the sensitiveness of the hearer in order to adapt ourselves and our manner of presentation in such a way as will be pleasing and comprehensible. Pedagogical prudence far from confining itself to routine, adapts itself to the mentality of others.

Therefore, the dialogue of salvation which comprises the union of truth and charity, of understanding and love, "adapts itself to the needs of a concrete situation, it chooses the appropriate means, it does not bind itself to ineffectual theories and does not cling to hard and fast forms when these have lost their power to speak to men and move them. The question is of great importance, for it concerns the relation of the Church's mission to the lives of men in a given time and place, in a given culture and social setting."

The Holy Father goes further still, "As the Word of God became man, so must a man to a certain degree identify himself with the forms of life of those to whom he wishes to bring the message of Christ. Without invoking privileges which would but widen the separation, without employing unintelligible terminology, he must share the common way of life — provided that it is human and honorable — especially of the most humble, if he wishes to be listened to and understood. And before speaking, it is necessary to listen, not only to a man's voice, but to his heart. A man must first be understood; and, where he merits it, agreed with. In the very act of trying to make ourselves pastors, fathers and teachers of man, we must make ourselves their brothers. The spirit of dialogue is friendship and, even more, is service."

We missionaries, ought to ponder the profound meaning of the Holy Father's directives. Already, we have attentively studied the great missionary encyclicals which treat of the problems of adaptability, but never perhaps have the soul and the technique of dialogue been so detailed with so many nuances and such clarity. Never perhaps have we better understood that our vocation must be a tremendous appeal of love.



Ecumenical prayer in the Anglican sanctuary of Namugongo.

Pope Paul VI admires two paintings presented him by his host, President Obote, at the latter's residence.





MALAGASY MUSICAL

1966

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

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

"The Precursor" aims at creating links between missionaries and reading public. Hence several articles written by missionaries in the field on various subjects of current interest, on culture and arts, on traits and customs of peoples among whom they are privileged to work.

Published in September 1966, the following essay introduced to music lovers everywhere the origins and elements of Malagasy music.



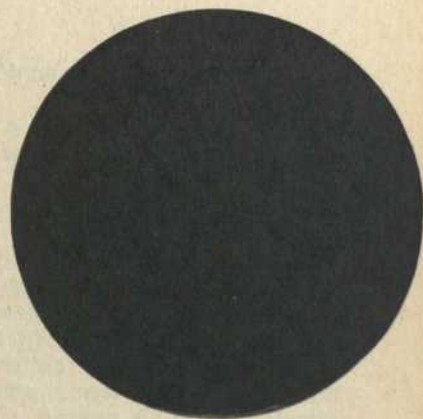
HERITAGE

by Sister Angèle Lemaire, M.I.C.

First, let me introduce the illustrious national *valiha*, a string instrument, fashioned out of bamboo and nearly always homemade. It is fitted with numerous strings stretched lengthwise, upheld in several places by small bridges fixed to the casing by delicate lianas. The division into unequal lengths expresses the various degrees of the musical scale. Played by experts, it produces weird, hauntingly beautiful music. To achieve a more expressive effect the *valiha* is pressed against the body as this deepens the tone. These instruments sometimes mounted on small pedestals. Some zithers are made out of tree

bark and may be used in orchestras although they are in more general usage as instruments affording personal recreation. What the guitar is to the Spaniard and the Filipino, the *valiha* is to the Malagasy.

The *lokanga voatavo* resembles the violin, king of western orchestras. It cannot, however, stand comparison with it as far as sonority is concerned. In reality, it is a much simpler instrument with only three strings, twisted out of raffia, stretched over a wooden bridge. A small gourd is attached to the casing for resonance, and the instrument is played with the fingers, not with a bow. It is the favourite ac-



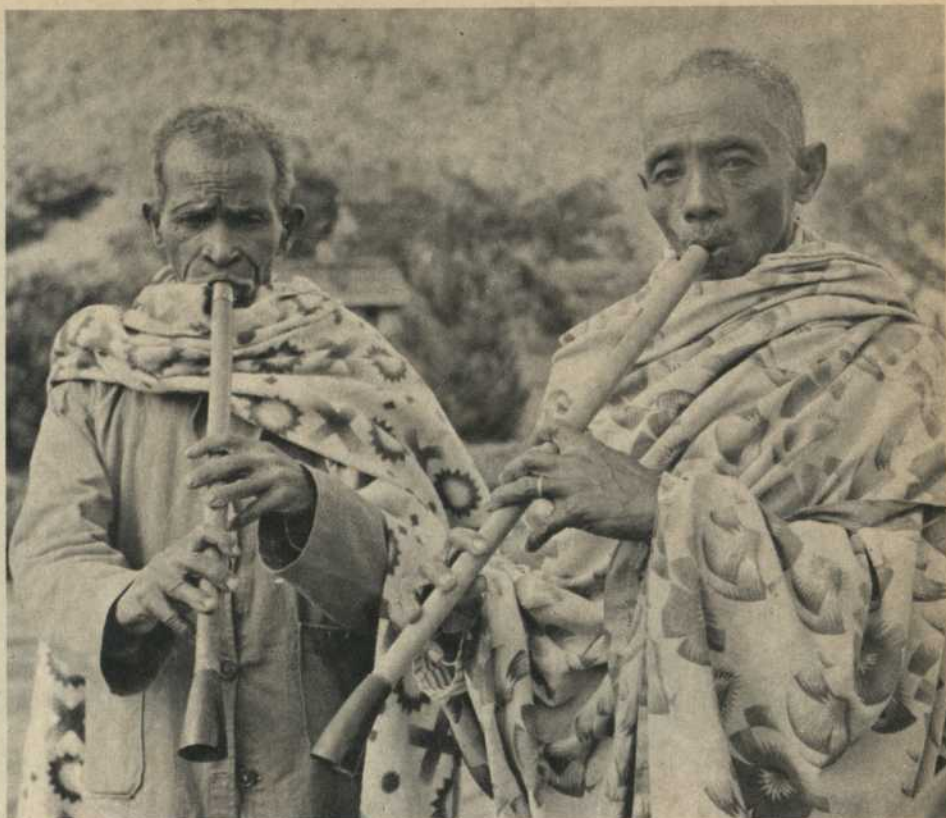
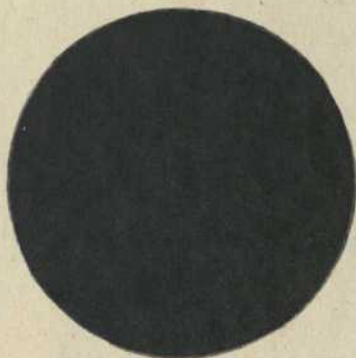


Photo: Madagascar Information Service

companion for folk songs and dances.

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

Drumbeats and singing in the distance — these are some of the notes in the age-old chant of the Great Isle. Here drums come in all sizes and shapes. The *amponga*'s

rhythmical tum, tum, tum; tum, tum, tum, punctuates joyous and mournful occasions. It is made out of almost anything on hand; frying pan, pottery jar, half of coconut shell, section of tree trunk over both ends of which a skin is carefully adjusted . . . Besides this primitive instrument, there are a great variety of more modern drums whose syncopated beat accompanies folk dances. But the *amponga* is not merely an instrument of pleasure; its low rumble becomes the voice of duty calling the children to school or the Christians to religious offices.

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

musical sound. In olden times, this instrument was used by the royal palace night guards who made their rounds singing and playing on the *lamako*. The palace inhabitants apparently liked being lulled asleep by these quaint sounds!

Modern Malagasy orchestras have borrowed many western instruments, including the violin and the bass drum. Another favourite instrument is the accordion widely used on popular festive occasions.

Music is a means to better understanding of the other peoples of the world. Folk songs, folk dances, aboriginal music serve as so many windows into the life of the people of the lands where they originated. Listening to the haunting melodies of the Isle, I seem to hear the throbbing heart of Madagascar.

1968

MARY, PERU'S PALLADIUM

by Sister Simone Sabourin, M.I.C.

Certain articles of "The Precursor" were penned in honour of Mary, Queen of the World. The May-June 1968 issue presented its readers with an essay on our Lady, Peru's Great Love.

Part of the landscape

Among the men of courage and achievement who were responsible for the first permanent settlements in America, a great number could be termed as knights-errant of our Lady. They lived in an epoch when her name was "embroidered on the bright mantle of the European world" as the fairest decoration. Despite innumerable wars, revolutions, civil strifes, clashes of ideas, Europe remained faithful to her. How aptly Henry Adams expresses this in his "Prayer to the Virgin of Chartres":

For centuries I brought all my cares,
And vexed you with the murmurs of a child;
You heard the tedious burden of my prayers;
You could not grant them, but at least you smiled.

Veneration of Mary in Europe was "part of the landscape". Those hardy men who brought the Old World to the New — discoverers, settlers, missionaries — carried with them tender devotion to the Mother of God as their best treasure for a new life in the lands they opened to the world. Here as in Europe, Marian devotion became "part of the landscape".

Wherever we go today, from the desolate stretches of Terra del Fuego, through Brazil, up Central America we encounter, as nowhere else perhaps, tender attachment to and filial veneration for Mary, the Mother of God and the mother of men. The people needed a protectress; they turned to Mary with the overflowing trust of children, and were not rebuffed. There is no doubt that devotion to our Lady was the most important single factor which vitalized and maintained the Christian faith among the great masses of Indian converts.

Material aspects of veneration for our Lady appears in hundreds of churches and chapels. Shrines created by the early Spaniards and by the Portuguese were vast and splendid. For their part, the Indians brought the gifts they possessed; a colourful folklore, a dramatic sense of life. Their relations with Mary were of an extraordinary intimacy, of a rare sensitivity of emotion. They honoured her under such titles as *Mamita*, Little Mother; *La Pequenita*, the Little One; *La Chaparita*, the Delicate Beloved.

Universities, colleges, towns, cities, military orders, city officialdom, commercial concerns, etc., vied in honouring Mary. Her name, her images under various representations were and are still copied and recopied, photographed, carved, printed, indefinitely reproduced throughout the vast reaches of Latin America, from the lofty sierras to the fertile valleys, from the greatest cities to the humblest *barrios*.

Some forms of Marian devotion may seem strange to our way of thinking, but the intentions behind them are pure. The Indians' lack of skepticism is a blessing. Who are we to criticize their mode of prayer, their bottomless confidence, their total surrender to God through our Blessed Mother?

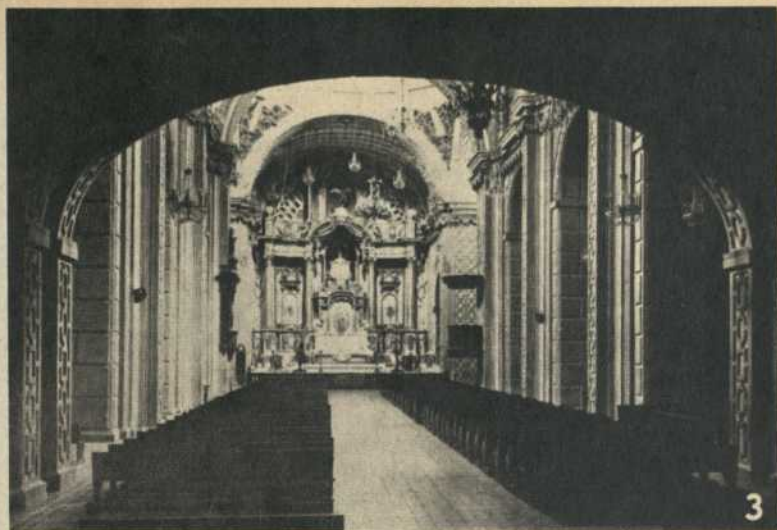
Marian manifestations in Peru

Among the numerous devotional practices introduced by the Spanish missionaries in Peru, was the singing of the *Salve Regina* and of the Litany of Loretto, every Saturday of the year. In 1605, Pope Paul V granted an indulgence of 50 days to all who were faithful to this practice.

The settlers favoured various pious confraternities established in honour of our Lady. Funds were contributed out of which dowries could be provided for destitute young girls. Considerable amounts were also spent in the ornamentation of favourite statues or shrines.

Much has been written and said regarding processions in Latin America and, to the critical eye, they may appear somewhat heterodox. For the Indians, however, they are a means of expressing their religious





1—La Merced church,
Lima.

2—*Maria Auxiliadora*
church, Lima.

3—Interior of La
Merced.

4—Altar dedicated to
Our Lady of Roses
in La Merced.

fervour. There is no officiousness about these manifestations, no ordering of any kind, no hurry, but a serenity that springs from a profound understanding of the role of Mary as the mother of men, the *Mamita*.

At the time of the Spanish conquest the Indians excelled in masked dances which they performed in honour of the Mother of God, on the occasion of her most important feasts. These dances are still performed today, more particularly at the great pilgrimage centres. Richly garbed in exotic costumes, the dancers enter the church, accompanied by a troupe of musicians. They dance and sing as they proceed up the aisle to where the statue of Mary stands, ready to be carried out in procession. Outside, on the plaza, the dancers begin all over again until they drop from sheer exhaustion. The words of the songs, usually composed on the spur of the moment, are always simple and affectionate — the genuine expression of the love of children for their Mother.

One form of Marian devotion, particular to our good city of Lima, is the daily visit to Mary. Members of pious associations organize these "visits" in such a way that she is honoured somewhere every day under a different title. In other towns or cities, the custom of the Pilgrim Virgin is appreciated, a favourite statue of our Lady being conveyed from one family to another. Everywhere she is welcomed with enthusiasm.

Devotion to the Immaculate Conception

From the time of the Spanish conquest, the two principal feasts of Mary in Latin America have been the Assumption and the Immaculate Conception. The majority of the cathedrals in Latin America are dedicated to Mary Immaculate. Lima's third episcopal Council decreed that all preachers were to begin their sermons with the invocation, "Praise to the Most Blessed Sacrament of the Altar, and the Immaculate Conception of our Lady conceived without the stain of original sin."

Universities joined in the concert of praise which rose in honour of Mary Immaculate. One of their by-laws rendered obligatory, in all superior degrees the following oath: "I affirm that I will always believe and teach, in word or in reading, that Holy Mary, Mother of God, was conceived without original sin, from the first moment of her existence." Those who refused to take this oath were barred from receiving university degrees. Whoever went against this stipulation incurred a fine of 100 ducats, and was further deprived of his office if he failed in apprizing the Rector of any violation of the said by-law. On February 2, 1619, consequently years before the promulgation of the dogma by Pope Pius IX, the University of San Marcos of Lima, oldest on the continent, vowed to uphold the privilege of Mary's Immaculate Conception. A public holiday was declared on this occasion. All the colleges in the city took part in a triumphant procession where figured a number of colourful floats. Statues of Mary, adorned with flowers and vigil lights, stood in front of shops, schools, factories, private homes.



VIRGEN DE LA MERCED (LIMA)
Patrona de las Armas del Perú

On August 10, grandiose celebrations again took place when the municipal council presided by the Archbishop declared Mary Immaculate patroness of Lima.

When Pope Pius IX consulted the bishops and archbishops of Latin America with regard to the projected proclamation of Mary's Immaculate Conception, their approval was unanimous. Their response proved that belief in this prerogative had been instilled in the faithful from the very beginnings of the evangelization of Latin America.

THE FOUR TREASURES

by Sanja Wu

Tools do not equate to genius but the Chinese writer or painter cannot even get started on his masterpiece until his precious paper, brush, ink, and ink slab have been made ready.

Nowhere are the tools of a trade more highly valued than in the study of a Chinese scholar. Paper, brush, ink, and ink slab are the four essentials — so precious to the Chinese writer or painter that they are known as the “Four Treasures of the Study”.

The “Four Treasures” became the standard equipment of a Chinese scholar's desk in the fourth century, when paper came into general use. In earlier times, writing was done on bones, shells, metal, jade, clay or pottery surfaces with brush and ink or by incising.

Messages recorded for posterity were inscribed on these hard surfaces while documents, literary compositions, and everyday writing appeared on such perishable surfaces as bamboo, wood, and silk.

Paper

Traditionally, Ts'ai Lun is credited with the invention of paper in 105 A.D. However, excavations from earlier periods show Ts'ai Lun was not an inventor, but an innovator who made superior paper from tree bark, hemp, and old cloth.

THE FOUR TREASURES

Some papermakers were so famous that their products were sought after for centuries. Li Hou-chu of the southern T'ang dynasty was said to have made a paper so fine that it was as smooth and thin as egg membrane but as strong as uncut jade. The Sung dynasty poet Ouyang Hsiu used Li Hou-chu's paper. By the Yuan dynasty, this paper was so rare that when Mi Fei was given a piece to write on, he sat quaking for some time before daring to take up his brush. The National Palace Museum has a painting believed to have been done on Li Hou-chu's paper.

The first paper manufactured in China was pasted into long strips and wound on rollers made of lacquered wood, fragrant sandalwood, coral, gold, or tortoise shell. The knobs at the two ends were often carved or inlaid with mother-of-pearl or gold. The scrolls were wrapped in cloth and the contents identified by ivory thongs.

Brushes

Brushes were probably used as early as 1400 B.C. The earliest extant brush, made of rabbit hair, dates from the Warring States period (403-221 B.C.).

Meng T'ien, a general and court historiographer of the third century, introduced deer and goat hair for the brush and wood for the handle. All earlier brushes seem to have been made of rabbit hair inserted in a bamboo holder.

Rabbit and goat hair are still favoured for brush tips because of their fine, soft texture and absorbency. In some cases the inner core of the brush may be of stiffer hair. Connoisseurs may demand brushes from the Chungshan district of Kwantung province, where the rabbits are fed on bamboo shoots and spring water so their hair will supposedly grow longer and softer.

Modern brushes differ little from those used by

ancient writers and painters. The hairs are still wrapped with string at the base end and coated with lacquer for easy insertion into a wood or bamboo holder.

The standard writing brush for small characters is about six inches long with a 3/4-inch brush tip. Brushes used to form large characters in specialized calligraphy of shop signs are so big that they must be clenched in the fist.

Ink

Wei Tan, calligrapher and inkmaker, (179-253 A.D.), is still considered as China's first maker of true ink.

The excellence of Chinese ink has long been acknowledged throughout the world. Wei Tan's ink was said to have been so black that "every drop was like lacquer". A European authority on printing wrote of Chinese ink, "for centuries it was employed by artists of Europe under the misnomer 'India ink' and is still unrivaled".

One rather complicated recipe for making ink, attributed to Wei Tan, is found in a fifth century treatise: Pound soot and force through thin silk until it resembles fine dust. Dissolve five ounces of glue in the green sap of the Chin tree. Add five egg whites, one ounce of cinnabar, one ounce of musk. Mix and pound at least 30,000 times in an iron mortar until mixture forms a dry paste. The yield is one catty of ink, which should be divided into individual cakes of not more than three ounces each.

Chinese ink traditionally comes only in solid form. In recent times, some writers turn to liquid ink when they are pressed for time. Cake ink comes in conical, cylindrical, round, and rectangular shapes.

Slabs

The ink slab is usually made of a slate-like stone and provides the surface on which the ink is ground.

Han writers speak of jade and lacquered iron slabs. Stone, pottery, and brick slabs were used in the T'ang dynasty. Other materials are crystal, silver, bronze, shell, bamboo, and wood.

Slabs may be oblong, oval, round, or in free form. Usually, they have a flat area for grinding and a small depression at one end for the water.

The Four Treasures

Although the four treasures form the basic paraphernalia of the scholar's study, a serious calligrapher or painter may have a number of accessories.

Museum collections of Chinese art works reveal brush holders and water bowls. They may be of painted porcelain, jade, agate, engraved metal, carved wood or bamboo, and lacquered wood.

The "Four Treasures" have multiplied. But when all is said and done, a real calligrapher-scholar can do very well with only the basics of paper, brush, ink, and slab.

Adapted from Free China Review

MISSIONARY INTENTIONS:

January: That preaching the Gospel in Africa may aid in eliminating oppositions between nations and races.

February: That catechists and schools for their formation may increase.

To communicate with the Missionary Sisters of the Immaculate Conception

BOLIVIA. *Santa Cruz de la Sierra*, Cardinal Cushing Business College, 453 Calle Lemoine, casilla 70; *Cochabamba*: Academia Comercial, Calle Oruro No 3403, casilla 1667; *La Paz*: Academia Santa Rita, casilla 2893, 895, Juan Granier; *La Paz*: Academia Santa Rita (Irupana), casilla 2893, 895, Juan Granier; *Catavi*: postal address: casilla 434, (Catavi), Oruro, Bolivia. — CANADA. *The Generalate*: 314, St. Catherine Road, Montreal 153; *Cote des Neiges House*: 2900, St. Catherine Road, Montreal 250; *Novitiate*: Pont Viau, Laval City; *Chinese Hospital*: 355, Faillon Street east, Montreal 327; *Nominique*: Labelle County, Quebec; *Rimouski*: 225, Saint Germain Street; *Joliette*: 750, Saint Louis Street; *Quebec*: 1073, Saint Cyrille Street west; *Vancouver*: Immaculate Conception Refuge, 236, Campbell Street; *Vancouver*: Mount Saint Joseph Hospital, 3080, Prince Edward Street; *Trois Rivières*: 1325, de la Terrière Street; *Granby*: 35, Dufferin Street; *Chicoutimi*: 906, Sydenham Road; *Saint Jean*: 430, Champlain Street, Saint Jean, Quebec; *Ottawa*: Residence, 28 Goulburn Avenue, Ottawa 2; *Ottawa*: Chinese Centre, 30, Goulburn Avenue, Ottawa 2; *Perth*: Box 259, Perth, N.B.; *Chinese Mission*: 1062, Cheneville, Montreal 128. — CENTRAL AFRICA. *Katete*: Saint Teresa's Parish, Champira P.O. Box 8, Malawi; *Mzambazi*: Eutini P.O., Box 14, Malawi; *Rumpi*: Rumpi P.O., Box 15, Malawi; *Karonga*: Karonga P.O., Box 14, Malawi; *Kaseye*: St. Michael's Parish, Chitipa P.O., Box 100, Malawi; *Nkata Bay*: Nkata P.O., Box 9, Malawi; *Mzuzu*: Mzuzu P.O., Box 24, Malawi; *Mzimba*: Mzimba P.O., Box 47, Malawi; *Chipata*: P.O., Box 107, Chipata (Fort Jameson), Zambia; *Kanyanga*: Lundazi P.O., Zambia; *Nyimba*: Sacred Heart Hospital, Nyimba P.O., Box 13, Zambia; *Cikungu*: Kazimuli P.O., Zambia. — CHILE. *Ancud*: 227 Calle Errazuriz, casilla 82, Ancud (Chiloe), Chile; *Santiago*: 1175, Calle Santa Teresa, casilla 4782, Correo 2, Chile. — GUATEMALA. *Totoncapan*: Colegio P. Betancourt, Guatemala, A.C.; *Champerico*: Calle Xelaju No 3-27, Puerto de Champerico, Guatemala, A.C. — 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. — JAPAN. *Koriyama*: 3-18 Toramuru, Koriyama shi Fukushima ken; *Wakamatsu*: 1-49, Nishi Sakae machi, Aizu Wakamatsu, Fukushima ken; *Tokyo*: Fukazawa 8, chome 13, ban go 16, Setagaya ku — MADAGASCAR. *Morondava*: C.P. 53, Madagascar; *Ambohibary*: Sambaina, Madagascar; *Antsirabe*: C.P. 146, St. Theresa's Parish, Mahazoarivo; *Antsirabe*: *Novitiate*, Lot 02S10, Ambositra Road; *Tananarivo*: Tsaramasay; *Mahabo*: via Morondava. — PERU. *Pucallpa*: Apartado 241; Lima: Escuela Maria de la Providencia, Napo 1124, Azcona (Brena). — PHILIPPINES. *Manila*: Immaculate Conception Academy, General Luna Street, Intramuros; *Manila*: 2212 de Rosario Street, Gagalangin; *Manila*: P.O. 3400, D-404; *Las Pinas*: St. Joseph's Academy, Rizal, D-710; *Mati*: Davao Oriental O-507; *Davao*: Good Counsel Hall, Florentino Torres Street, Davao City, O-404; *Padada*: Davao Del Sur, O-412; *Baguio*: 73 Pacdal, Box 83, B-202, Baguio City. — TAIWAN. *Kuanhsi*: 83 Cheng I Lu, Hsinchu Hsien, Taiwan, Republic of China; *Shih Kuang Tse*: Hsinchu Hsien, Taiwan, Republic of China; *Taipei*: 363, An Tung Street, Taiwan, Republic of China; *Suao*: 36 Chung Cheng Road, Suao Ilan Hsien, Taiwan, Republic of China; *Hsinchu City*: 49, Chei Yuen Street, Kuang Fu Li, Taiwan, Republic of China; *Nan Ao Hsiang*: 25, Tai An Lu Ilan Hsien, Taiwan, Republic of China. — UNITED STATES. *Marlboro*: Mass., 207 Pleasant Street, 01752. — WEST INDIES. *Les Cayes, Haiti*; *Les Coteaux, Haiti*; *Roche a bateau, Haiti*; *Port Salut, Haiti*; *Camp Perrin*: Postal Address: C.P. 14, Les Cayes, Haiti; *Mirebalais, Haiti*; *Limbe, Haiti*; *Cap Haitien, Haiti*; *Chantal, South, Haiti*; *Trou du Nord, Haiti*; *Port au Prince*: Orphanage, Cité no 2, CP. 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, Port au Prince, Haiti; *Croix des Bouquets*: Holy Childhood School, C.P. 1291, Port au Prince, Haiti; *Deschapelles*: Albert Schweitzer Hospital, Postal address: Box 2213 B, Port au Prince, Haiti; *La Boule*: Postal address: C.P. 1085, Port au Prince, Haiti; *Hinche*: Haiti; *Colon*: apartado 21, Colon (Matanzas), Cuba.

Each and every one of the Christian faithful needs to be fully acquainted with the present condition of the Church in the world, and to hear the voice of the multitudes who cry: "Help us!" Hence modern means of social communication should also be used to furnish the kind of mission information which will make the faithful feel that mission work is their very own, will make them open their hearts to such vast and profound human needs, and enable them to come to the relief of these needs.

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