

Young Filipino woman.



THE PRECURSOR

July-August, 1970 Montreal — Vol. XXIX — No 4

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DIRECTION: Sister Gisèle Villemure, M.I.C. — **EDITORIAL BOARD:** Sister Gabrielle Ouimet, M.I.C., Sister Lina Bourassa, M.I.C., Sister Madeline B. Maillet, M.I.C., Sister Agnès Lavallée, M.I.C. — **CIRCULATION DEPARTMENT:** Sister Rita Ready, M.I.C., Sister Anna Ready, M.I.C.

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ON THE WIND OF THE SPIRIT

At fifty years of age, men and women can still hope to improve in learning or skill; they cannot improve in age, grow any younger.

A magazine, on the contrary, can hope during half a century to grow younger, more dynamic, thanks to a succession of talented editors and collaborators. With the passage of time, from one phase to another, it attains a new dynamism which ensures perpetual youthfulness.

Such "The Precursor" appears to us in 1970, young and attractive under its modern new emblem, while clinging to its old and significant title. Thanks to its team of alert editors and collaborators, it presents in its every issue some new and actual aspect of the engrossing mission problem. We congratulate the Missionary Sisters of the Immaculate Conception who devote themselves with unabated zeal to their world-wide apostolate.

May they like our Lady, their patroness, continue to serve the Church for many fruitful years to come. May their mission magazine "The Precursor" extend their beneficent influence from pole to pole. Their excellent mission magazine will surely quicken in its readers everywhere solicitude for the evangelization and implantation of the Church among peoples and human groups in whose midst it has not, as yet, taken root.

Henri M. Guindon, S.M.M.

BE IT EVER SO LITTLE

Adapted from: *Pour que vous croyiez*
by Joseph Thomas and André Sève

"Some time after this, Jesus went to the other side of the Sea of Galilee — or of Tiberias — and a large crowd followed him, impressed by the signs he gave by curing the sick. Jesus climbed the hillside, and sat down there with his disciples. It was shortly before the Jewish feast of Passover.

Looking up, Jesus saw the crowds approaching and said to Philip, 'Where can we buy some bread for those people to eat?' He only said this to test Philip; he himself knew exactly what he was going to do. Philip answered, 'Two hundred denarii would only buy enough to give them a small piece each.' One of his disciples, Andrew, Simon Peter's brother, said 'There is a small boy here with five barley loaves and two fish; but what is that between so many?' Jesus said to them, 'Make the people sit down.' There was plenty of grass there, and as many as five thousand men sat down. Then Jesus took the loaves, gave thanks, and gave them out to all who were sitting ready; he then did the same with the fish, giving out as much as was wanted. When they had eaten enough he said to the disciples, 'Pick up the pieces left over, so that nothing gets wasted.' So they picked them up, and filled twelve hampers with scraps left over from the meal of five barley loaves. The people, seeing this sign that he had given, said, 'This really is the prophet who is to come into the world.' Jesus, who could see they were about to come and take him by force and make him king, escaped back to the hills by himself." (John 6:1-15)

Jesus and his little group of disciples had hardly had the time to reach the quiet spot chosen by the Master for a pause in their apostolic activities, when people began to trickle in. Miracles had been wrought before their eyes. The blind had seen, the halt had leaped and walked, even the dead had been brought back to life. A curious excitement stirred them. Soon the trickle turned into a flood and the little group was hemmed in. Gone the hope of prayerful solitude!

If the disciples felt frustrated, Jesus showed not the least impatience. His eyes mirrored only pity, infinite tenderness. Instead of chiding these thoughtless people for having rushed to this desolate place without bringing along any provisions, he turned to his chosen ones. Philip, of the Greek name, sharp, astute, business-like, stood near, a puzzled frown creasing his brow. Jesus said to him with a half-amused smile, "Philip, we are in a fix . . ."

"We? I should think they are", replied Philip pointing a stubby finger in the direction of the crowd milling aimlessly around. But the Master insisted, "Philip, there must be something we can do for them . . ."

"Even two hundred denarii could merely buy each a small piece of bread . . . We might as well

keep the money. Anyhow, there are no bakeries in the neighbourhood. Let the people go back the way they came before it is too dark."

Just then, Andrew, the kind-hearted, pulled his Master's sleeve. "There's a lad over there who has five loaves and two fishes . . . But of course that wouldn't go far with so many people". Jesus let Andrew have his say, then, "Bring the lad over here," he demanded.

The young boy stood before the Master, eyeing him questioningly. "Well, it seems you at least brought provisions?"

"I'm always hungry . . ."

"Which is only natural in a boy of your age . . . Would you let me have your loaves and fishes?"

"What do you want them for?"

"To feed all those poor people who never thought to bring a crust . . ."

The boy hesitated, but only for a moment. Surely he would lose nothing by it since the Master was so powerful and so kind . . . Jesus said to the apostles, "Make the people sit down". The boy pushed his loaves and fishes into Jesus' hands, and took his place on the grass, strangely elated at having done his little bit.

Crowds of people in Asia, Africa, South America are dying of hunger. What about it? What can we do? We have so little to give and their number is so great. Perhaps we should hoard what we have, lest we ourselves should want . . . What would we have done if we had been that lad Saint John tells us about?

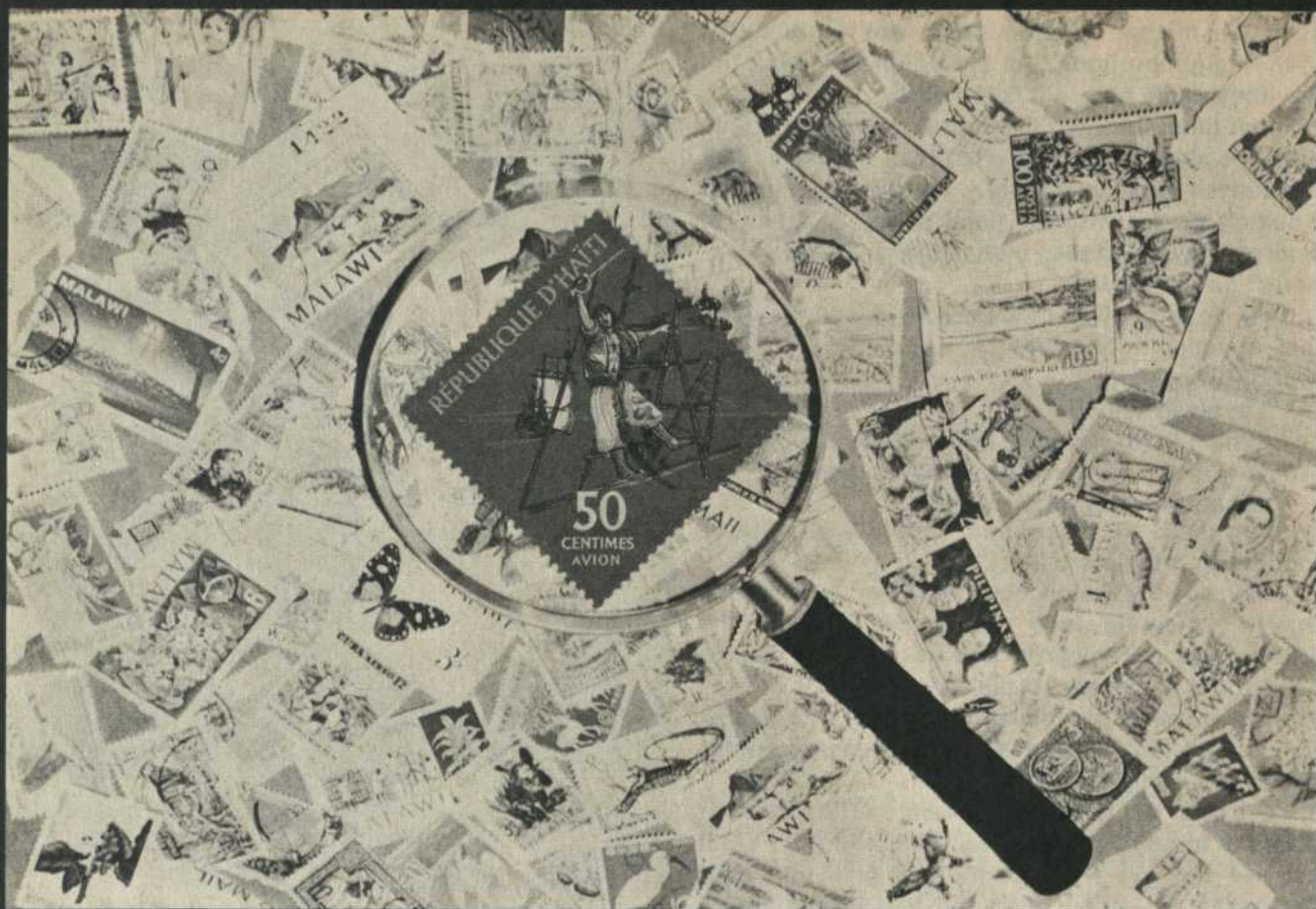
We don't have much to give. Our mite would be like a drop of water in the ocean. Why did those people not take their precautions against want? They can't very well expect us to give up our goods because they don't know how to shift for themselves? How prudent we are, and how selfish, alas!

The little that we have will be multiplied if laid in Christ's wounded hands. There will be enough for thousands to enjoy.

At Cana of Galilee, Christ did not make delicious wine out of nothing. Those who were present had to give something, to do something. They drew water to fill the large stone jars.

Let us never say, "Oh, I can't do much . . . What's the use?" Let us remember the five loaves and the five thousand men, and all that God will do with only a little generosity on our part.





STAMPS OF HAITI

Postage stamps not only furnish practical clues in history, art, geography, the sciences, they moreover open up new horizons on the various countries where missionaries are at work.

In this issue, the team presents you with a series of lovely stamps from Haiti, where ninety Missionary Sisters of the Immaculate Conception are at present teaching, caring for the sick and aged, dispensing catechetical instruction. Some of the stamps reproduced on these pages were issued in order to recall significant events in Haitian history, others recall landmarks in religious history; still others stress certain programmes realized in the field of national education, cultural activities, and sports.



1. SECOND CENTENNIAL OF METROPOLITAN CHURCH 1765-1965

This issue was published as a participation in the second centennial celebrations of the establishment of Port au Prince's cathedral.

After the foundation of Port au Prince, in 1749, a Prefecture Apostolic was established by the Dominicans, in the western part of the island. The disused sugar refinery which had, until then, done duty as church was dismantled, and a nobler religious edifice rose on the site.

This church, destroyed by an earthquake in 1751, was eventually replaced by the old cathedral built between 1764 - 1765, on the site of the present day edifice. The church is that which was used as a meeting place by Toussaint L'Ouverture, on the eve of the civil war between the south and the rest of the country.

From the very beginnings of this parochial centre, the metropolitan church was placed under the aegis of our Lady of the Assumption.

2. CULTURE

Haitian culture is a synthesis of various cultural trends: African, French, Indian, Spanish, and English. It includes the beliefs, superstitions, legends, tales, songs, dances, riddles, and customs which form the woof and warp of Haitian life. Far from being static, this culture varies with time which modifies all things. The stamps reprinted on this page outline a rapidly evolving Haitian culture.

An issue authorized by a presidential decree dated January 4, 1965, was published February 24, 1966. Printed by Harrison & Sons, Ltd., London, it bears as captions: on the extreme left, the word "culture"; on the extreme right, the words "Chaise et Vévé"; in the centre, the inscription "Homage to Haïlé Selassié I", April 24-25, 1966.

The second series also bears the caption "culture", but stresses more particularly the alphabetization campaign. These stamps are issued in green, orange, blue, and mauve coloring.

3. ALBERT SCHWEITZER

Haiti has dedicated a series of stamps to the memory of Albert Schweitzer. This issue printed in Madrid by *Fabrica Nacional De Moneda Y Timbre* presents the face portraits of the "Great White Doctor".

Albert Schweitzer's portrait also figures in the centre of two other stamps: the first honours him as a musician, while the second represents him between Alsace and his beloved Gabon.





A third emission honours the Doctor with, on the extreme left, the inscription "In memoriam, Dr. Albert Schweitzer, 1875 - 1965". On the right, the Albert Schweitzer Hospital at Deschapelles is represented.

The latter hospital was founded by Doctor W. Larimer Mellon, loyal admirer of Lambaréné's eminent physician. Although conducted by Protestants, it has on its staff five Catholic Sisters, Missionary Sisters of the Immaculate Conception, who serve as registered nurses, laboratory and X ray technicians.



4. SAINT DOMINGUE MAROONS

Printed by Courvoisier, S.A., Switzerland, this issue reproduces the stone and copper monument inaugurated in 1967, in memory of the "Unknown Maroon". President Duvalier thus wished to honour the courage of thousands of fugitive slaves in Haiti. These young slaves who refused to continue to work under the yoke of slavery are the anonymous precursors to Haiti's independence. The only right they claimed was to serve freely or to die.

5. JEAN JACQUES DESSALINES

Several stamps recall the role of Jean Jacques Dessalines in the history of Haiti. On January 1, 1804,





after the defeat of the French military expedition, he proclaimed the independence of the Haitian Republic and later became emperor under the name of James I.



6. NATIONAL EDUCATION

Various issues of stamps have stressed several aspects of national education: audio-visual methods, alphabetization, education through the Boy Scout movement ...



7. SPORTS

Sports of all kinds are popular in Haiti. Many issues of postage stamps commemorate local sports activities and competitions.





Besides the series printed on the occasion of the 22nd anniversary of the Boy Scout movement in Haiti, several others have been issued on certain remarkable events of international scope:

- Victory of effort — Sylvio Cator, world champion, 1928;
- The XVII Olympic Games, Rome 1960;
- The Brussels' International Fair, 1954;
- The New York Universal Fair, 1964;
- The Carabi football championship, June 10-22, 1966.



8. CYCLONE HAZEL

In 1954, Hazel wreaked devastation on the southern department in Haiti. On this occasion, many countries lent Haiti generous and sympathetic assistance which saved the lives of thousands.

The Church in Haiti suffered heavy losses in the wake of this disastrous cyclone. During fifteen destructive hours, the work of years of almost superhuman effort was laid waste. Faithful to her age-old tradition, she again began from scratch to rebuild churches, schools, dispensaries ...





9. CEREMONY OF "CAIMAN GROVE"

This complete series of postage stamps printed by Österreichische Staats-Druckerei (Vienna), comprises four ordinary postal values: G. 0.05 — 0.10 — 0.25 — 0.50; airmail: G. 0.50 — 1.00 — 1.50 — 2.00 — 5.00 — 0.50 — 1.00.

The subject of the issue "Caiman Grove" recalls an important date in Haitian history — August 14, 1791. In the late evening hours of this day, Boukman called a meeting of a great number of slaves in a place called "Caiman Grove", near Morne Rouge. During this meeting was kindled the spark of insurrection which eventually spread throughout the land bringing about the independence of Haiti, the first black republic.



10. INTERNATIONAL AIRPORT

Our Lady of Perpetual Succour, patroness of Haiti, was represented on a series of postage stamps printed in 1942. Another issue in her honour was published in 1966 on a stamp depicting the François Duvalier international Airport.



The Editorial Team



by Roger Brien

Every Christian Should Enlighten The World

In the Decree *Ad Gentes* on missionary activity, December 7, 1965, Pope Paul VI spoke as follows: "The Church has been divinely sent to all nations that she might be 'the universal sacrament of salvation'. Acting out of the innermost requirements of her own catholicity and in obedience to her Founder's mandate (cf. Mk. 16:16), she strives to proclaim the gospel to all men. For the Church was founded upon the apostles, who, following in the footsteps of Christ, 'preached the method of truth and begot Churches'. Upon their successors devolves the duty of perpetuating this work

through the years. Thus 'the word of God may run and be glorified' (2 Th. 3:1) and God's kingdom can be everywhere proclaimed and established.

"The present historical situation is leading humanity into a new stage. As the salt of the earth and light of the world (cf. Mt. 5:13-14), the Church is summoned with special urgency to save and renew every creature. In this way all things can be restored in Christ, and in Him mankind can compose one family and one people."



Each one has, according to his own state of duty, to be a witness to evangelical allegiance.



Every Christian...

Instead of worshipping at the shrines of the modern idols of false progress which will crumble like those of the past, Catholics today should be in a perpetual state of thanksgiving for the marvels wrought in our era. Indeed, a contemporary Catholic, beloved child of God, entitled as a son to share the Kingdom of Heaven with the Most High, fully conscious of his baptism and confirmation, should be the most joyful and the freest of men at whose disposal have been placed the marvels of cinema, fine arts, literature, audio-visual media...

But whenever man fails to discover within himself Love, God, the perfect Driving Power of both the visible and invisible, literature and fine arts degenerate into narcissism and absurdity. Christ Jesus warned us that we ought first of all to seek the Kingdom of God and its justice. The saints, and every Christian is bound to be one, are keenly aware of this. Living in Christ and for his sake, they allow him to act in them, after the example of Saint Paul, the apostle of nations. When we read the Acts, we are struck by the faith of Saint Paul which enabled him to undertake unending journeys, which urged him to make up by his own sufferings all that has still to be undergone by Christ for his body, the Church.

Some years ago, a film entitled *God needs men* won great success in moviedom. In a more objective manner, we might say that God wants men to cooperate with him, for if Christ redeemed us all we must also pay the price. He will not save us against our own will. The life of each one of us is the admirable and essential role we must play in order that Love may reign. It is a remarkable fact that since Vatican II the Church has never ceased reminding us of the universal salvation of all men. Egoistical concerns, and literary or artistic concerns of all sorts have been discarded. We all belong to the Communion of Saints, we all have

to be witnesses of evangelical fidelity, according to the obligations which devolve upon us.

Modern men have become keenly concerned with the problems of emerging countries. Audio-visual media play an important role in transforming man's world into an earthly city of love, of brotherhood, of collaboration. But, history has taught us over and over again that if we want to do without God's help in building up that marvelous world God has placed at our disposal, we are courting disaster. Proud kingdoms have always crumbled in God's own chosen time. Today's giants stand on feet of clay, unless they restore to the Lord the primacy that is his in all things.

The dynamic new liturgy invites us to praise the Lord. Every great human achievement consists first of all of praise and thanksgiving. "I want you to be happy, always happy in the Lord; I repeat, what I want is your happiness. Let your tolerance be evident to everyone: the Lord is very near. There is no need to worry; but if there is anything you need, pray for it, asking God for it with prayer and thanksgiving, and that peace of God, which is so much greater than we can understand, will guard your hearts and your thoughts, in Christ Jesus" (Ph. 4:4-7).

This has been understood since the time of Christ and his Apostles by millions of men and women who lovingly devoted themselves, for the sake of Christ who is the Way, the Truth, and the Life, to the salvation of men of all races and nations.

The flighty world kneels before its "stars" and "starlets" when it should assist the messengers of the Gospel, at least by prayer and almsgiving. Together with my wife and our younger daughter, I lived the missionary life in Latin America. I wanted to learn at first hand what it was like. Never can I forget those eight months spent in Guatemala, as a lay missionary, in the service of Christ and of souls.

Every single Christian is called upon to spread the Gospel message in a humble spirit of service. The last synod held in Rome filled me with joy, for it brought me the confirmation of an idea which I had always held dear — the collegiality of the bishops united to the Pope — which is the normal condition of the hierarchy instituted by Christ . . . The Church will never be a democracy. It is the Revelation of Love, the Gift of God to man. According to Bossuet, the plan of God never changes, neither does the plan of salvation. Empires and tyrants pass away, but the Kingdom of Christ stands firm. The only thing that is subject to change is the human and temporal expression of his action. Essential values can never be altered.

Pope Paul VI had reason to insist on this subject, since too many priests and religious today seem to believe that they can save the world without Christ, the Saviour. None of our marvelous modern techniques can save mankind. Christ Jesus alone, through his institutional Church, can do so. The gates of hell will never prevail against his Church.

It was my privilege to witness the zealous endeavours of our missionaries, priests, religious and laymen, heralds of the Gospel who spend themselves without stint for the peoples of emerging nations. They reminded me of Christ washing the feet of his disciples at the Last Supper. Mankind will be saved solely by

Love, by self-giving. The noblest lives are those spent in the service of others. At a loss to know what to invent in order to capture some morsels of happiness, materialists often have resource to drink or drugs. Our missionaries find their happiness in enduring human poverty and distress for Christ's sake. They are filled with joy even in the midst of their tribulations. Why? Because they work for Christ who lives in them, Christ Light of the World, our Saviour. Possession of the Kingdom is the only worthwhile reality.

On November 21, 1964, Pope Paul VI, following the Catholic tradition, proclaimed Mary "Mother of the Church". Who better than a mother can understand her children? At Cana, our Lady bade those who waited on the table, "Do all he tells you to do". Mary cannot intercept the Light, Christ Jesus, her Son. She always leads to him. In all her messages transmitted to the world since 1830 and acknowledged by the Church, the Queen of heaven and earth has always insisted on bringing the Gospel message back to the world, the message of Christ, Prince of Peace, our risen Lord, who wants us all to be with him and share forever the banquet of Love. Let our chief concern be the reign of Christ through Mary. All the rest will be given us in addition. The entire Christian world must become mission-minded, at least through prayer, sacrifice, and almsgiving in union with all the missionaries of the world.

... build a world where each human might live to a maximum ...



Photo: Man and his World

Prophets or Saints

Today the world is looking for its way. All are confused and no longer know in which direction to advance. They are all, more or less, looking around to discover the "prophet" who will bring the light.

God does not multiply prophets, and it takes time to test the value of their message. After an Elijah or an Elisha, the ranks of the false prophets increase. There are hundreds of them when they are gathered at Mount Carmel, but there is only one Elisha.

This appeal for prophets, which is heard everywhere, more or less muffled, cannot but cause "vocations". They are not all fraudulent. Many are illusory. Before using the resources, always rare and uncertain, that the Spirit puts at the disposal of His Church, the everyday ones must be used. The latter consist above all of a charity that God increases according to needs. It alone can work miracles. And the search for the right way is the result of the patient and hidden work of the Church, and to the inner voice of God.

People are looking for prophets: they should be asking for saints. It is less necessary to discover new things in the Church than to become more aware of the newness of the old things, provided the latter are really God's.

There is nothing to be hoped for if, before seeking any other source, one has not turned to the true sources, and if the first instrument of this search has not been faith. Never so much as today, when the deep change in things calls for an equally important transformation of our habits, for the good of the Church and the good of each of us, is it so necessary that the essential truths of the faith should illuminate our lives, and trust in God and prayer should form the atmosphere in which every search takes place.

The difficulties of the present time are evidently new, like the times from which they arise. But they are not insurmountable for this reason. Nothing is impossible for God. The life of the Church is marked at every step by trials that are sometimes disconcerting. In the designs of Providence, these trials are to stimulate us at every moment to have recourse continually to Him who can enable us to overcome them. We must be

*People are looking for prophets;
they should be asking for Saints.*

convinced that God is our support. And we cannot be fully convinced unless things compel us to turn to Him incessantly.

It is inevitable that every generation should see something unique in this problem. It seems that nothing similar, and often nothing so grave, has ever happened along the path of the Kingdom of God. This feeling arises from the consideration that no difficulty is quite the same as the one that preceded it. Each of them calls for its own specific solution. But this feeling becomes fatal when it causes it to be supposed that today, for the first time, the Church is experiencing a drama that engrosses and deeply disturbs consciences.

The Church has survived the tragic ordeals of the 3rd, the 13th, the 16th century. The more one realizes men's trials at those times, the better one understands what grace can do today, and the lesson of those who bore the weight of the Church in those difficult situations remains an incentive and an example for us.

It would be harmful to think that today's difficulties are an event that has no precedents in the history of the Church. But it would be no less harmful to think that only one sector of the Church is in anguish. Here, too, there is an inevitable temptation to consider one's case unique. The truth is that no one, today, can evade the problem and the duty of living in a Christian way an existence that has no relationship with that of the preceding generation.

Any search for renewal must avoid two dangers: believing that the Church has never known difficulties of this kind, believing that we are the only ones that have come up against them . . .

The experience of the Council must serve as a rule. Under the impulsion of a lucid and calmly courageous Pastor, the Church admitted to herself that her distance from the world ran the risk of increasing. She collected herself, she examined herself long and solemnly. She returned to her own sources: the Gospel and tradition; she repeated to herself what she already knew but needed to repeat to herself in order to face the future in full possession of her strength, and above all of her light.

Following the example of the Council, the Congregations must carry out a similar effort. The laity, the dioceses, the priests as well, every portion of the Church must accomplish on its own account what the Church has done at her summit. This means that, in the first place, a return must be made to essential facts and to deep certainties.

It is always to be feared that, under the weight of confusion and anguish, people may renounce looking for the way in the eternal values and in the light that comes directly from God. It is to be feared that the Magisterium that teaches the eternal truths may appear a secondary source, while it is just in these essential truths of the faith that the force necessary for progress lies, from the Bishop who must recall them to those who must profess them. To believe in the essential things: this is the first law of work, today.

But adhesion to the truths of the faith is conditioned by a particular atmosphere. The words of God are not the words of men. They do not penetrate the spirit by means of the human gifts it may dispose of. The Father did not will to reveal His Son "to the wise and the expert".

There are a thousand reasons for being confused today. There come back spontaneously to our mind and create a kind of anguish the words of the Gospel, "When the Son of man returns to the world, will He still find faith there?" It is the mystery of souls. But one thing remains possible for us to observe: the degree of prayer, the sign and essential expression of a living faith. What is the level of prayer in the Church? Those who are responsible for delivering drinking water in a city never lose sight of the deep stratum from which the springs gush forth. Those who bear the weight of the Church are deeply distressed to see, from so many signs, the decline of prayer in priests carried away by action, having lost the habit of Eucharistic adoration, of prayer, even of the breviary. What will become of the faithful if their pastors are in this state? What can be hoped for from the researches in progress, from the new structures, if the inquiry is not nourished with prayer and has not yielded the solutions desired? The religious communities that are trying to renew themselves must be certain that their problems, which require the study of elements of every kind, will never be solved if the atmosphere in which their work is carried out is not the supernatural atmosphere of faith and prayer.

The Church feels the need of prophets to point out her way. But it is more necessary for her to feel the need of holiness. She must look to the models who in the course of the centuries have recommended themselves to her trust more by holiness than by exterior deeds. Then, she will have nothing to fear. Then, she will not run the risk of failing to recognize the value of patient investigations, observations and studies, but she will not confuse technical instruments with spiritual forces and, more or less, the end with the means. Then, above all, having established herself permanently in truth, she will draw new hope from it.

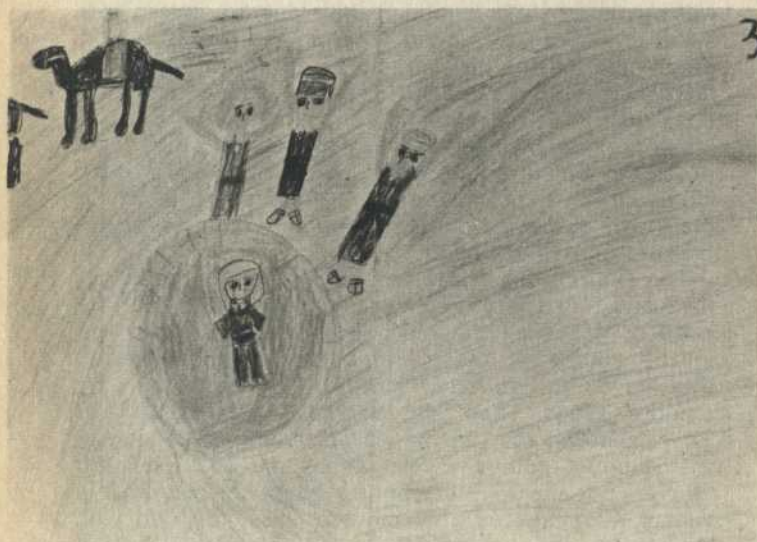
Cardinal G. M. Garonne
in "Osservatore Romano", 4/10/69



1. Joseph's family.



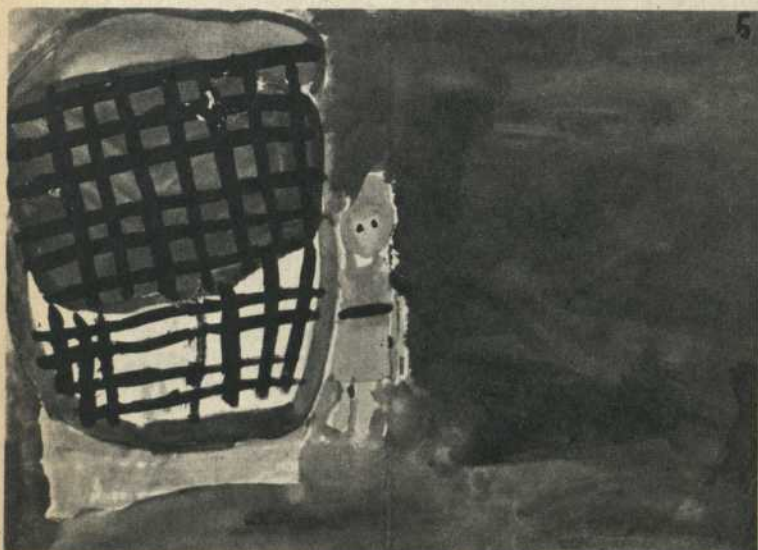
2. Joseph had a dream: sheaves gathered and bowed to a sheaf.



3. Joseph cast into a pit.



4. Joseph in Egypt—a successful man.



5. Joseph in prison.



6. The seven cows.

The History of Joseph

Dear Canadian friends,

My name is Miko Takeichi. I am eight years old. I can't go to school because I have a bad heart condition. Since I know that God loves me very much, I do not feel unhappy. He gave me good parents, a good brother, and a loving sister. Every Tuesday, Sister Theresia Takahashi comes to teach me the doctrine. I have studied the story of Joseph meeting his brothers and found it very interesting. Here are some pictures I drew for my Canadian friends. I want to grow up like Joseph, always trusting in God.

Sayonara! (Goodbye)

Miko Takeichi



7. The brothers in Egypt call on the Minister of Finances.



8. Joseph's brothers come back to Jacob. 9. Joseph forgives his brothers.



PHILIPPINES

BUILDING BRIDGES FOR TOMORROW



Piape: on the left *Multi-Purpose-Centre* where the catechists from Padada are sheltered during their stay in Piape. To the right, on the mountain, the flag of the Philippines.

YOUNGSTERS OF PADADA MEET FISHERMEN IN PIAPE



A man explains to Angel Regidor how he repairs his fishing-boat.



The captain of the barrio welcomes Sr. Paz Hernandez, Sr. Ditma Luz Trocio, and the catechists.

Some people build walls instead of bridges. When a handful of them do build bridges, there's great reasons to rejoice. And when this handful is made up of teen-agers, there's even greater joy! This is a hidden side to the teen-age question nowadays, even in a far-flung place like Padada, Davao del Sur.

What's the formula? It's no secret, at least not to the fourteen or so college students of St. Michael's College, all cooperative and fun-loving as well as generous and self-sacrificing, who camped-in at barrio Piape, a fishing village about three kilometers down Padada. There are no official terms to describe what they did . . . Perhaps, we can simply say that they "built bridges".

The multi-purpose project combined the efforts of Padada's Parish Priest, Rev. Jean-Marie Thibeault, P.M.E.; Padada's Mayor, Atty. Isidro Ordaneza; Sr. Paz

Hernandez, M.I.C.; Sr. Ditma Luz Trocio, M.I.C.; Sr. Luz Hufancia, M.I.C.; members of the Catholic Women's League of the parish; the students; the townsfolk of Piape themselves. It was originally planned as a sequel to the two-week seminar on modern catechetics which the students had attended. Going to the barrio was supposed to provide an outlet for "practice teaching" which the young catechists needed after the theoretical lectures given at the seminar.

However, more than just catechism classes occurred. "Living-in" with one another and with the townsfolk taught the catechists the art of gaining hearts. The community bond of togetherness strengthened their growth in fellowship and brotherhood, opening new depths toward understanding people as people and taking them as they are.

The experiences of the day put in common.



Women in Piape, cutting coconuts in halves to make them dry.



Relaxation to the sound of the guitar, on the Pacific shore.



At the foot of the Piape hills, catechesis by Elpidio Pantojan and Valentin Poyot.



The comfort of an exchange.



Monday, June 2, 1969, found the catechists transporting their belongings and kitchen utensils to the Barrio Center in Piape. It was early morning. A few minutes before, the Sisters in charge and members of the team had knelt to receive Fr. Thibeault's blessing and official "sending-forth" message. They were all ready to go and be witnesses to Christian living in their chosen barrio.

They received a warm welcome from the barrio captain and the other barrio officials. In no time, the Barrio Center was turned into living quarters and classroom for the little children that had gathered around the newcomers. Sr. Ditma Luz assigned catechists to teach at the center, others to do the home visits and still others to go over the next barrio, Punta, which has around seventy houses. Sr. Luz, accompanying those who visited the homes, became a veritable "Bisayan" despite her Bicol origin, as she received earfuls of the people's tales and stories.

The next three days were spent under Piape's summer sun in company with the sea winds and the waves lapping the shores. Our catechists led the children in singing, playing games, and getting acquainted with their loving Father in heaven. Sr. Ditma Luz took time out with the adults who had numerous practical questions and who needed practical answers. Those who had not received the sacraments for a long time now were prepared by her.

The people were grateful for the catechists' stay in their barrio. And the catechists were grateful in turn for what they had learned from the people; simple living, cheerfulness under great stress, trust in God in spite of poverty and want.

On the last day, June 5, the two priests in the parish, Rev. Jean-Marie Thibault, P.M.E., and Rev. Jean Louis Breault, P.M.E., came over. Many adults were eager to meet them in order to confess and receive Holy Communion. The Holy Sacrifice was celebrated at the Barrio Center.

Bridges have been built. The barrio folks of Piape have felt that they counted . . . that they "belonged" to the family of Man and the family of God. What else could such a statement like this mean: "You were one of us. We are happy to know that you care . . ."

These hardy people whose only source of living is a capricious and sometimes empty sea have opened up their difficulties and problems to a few youngsters. The thing that mattered was that "the latter cared".

Paz Hernandez, M.I.C.

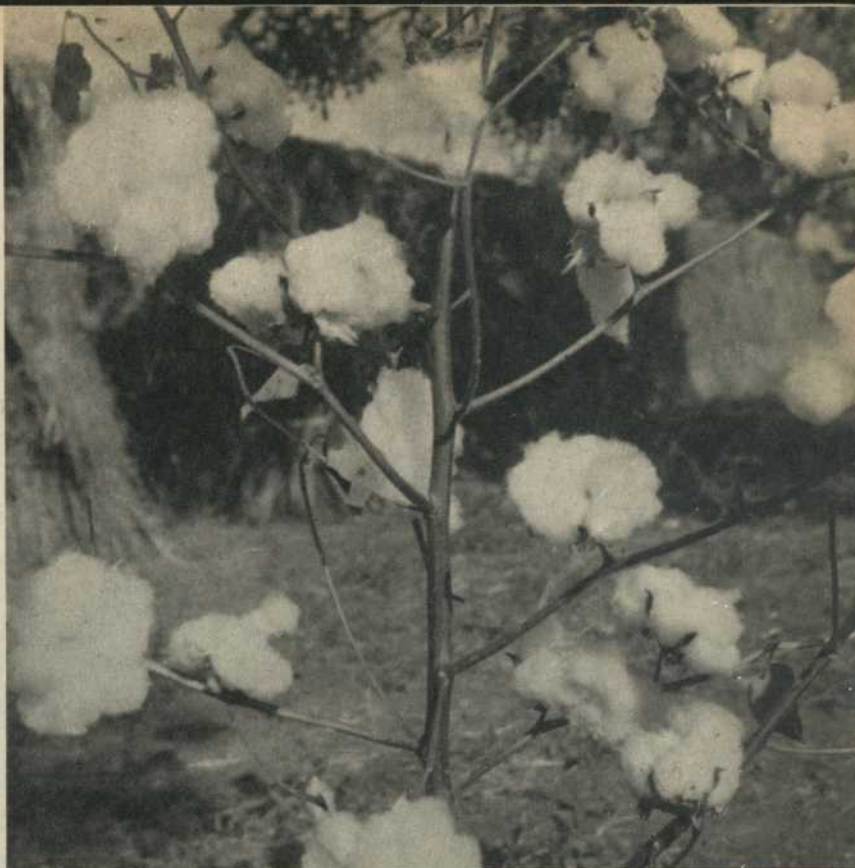
End of an experience in friendliness and comprehension. Au revoir, Piape!



VEGETABLE SNOWBALLS



Geneviève Paquin, M.I.C.



Cotton.

Until a group of Canadian visitors passed through our southern town, I had never been interested enough in the cotton plants, growing at the rear of our garden, to delve into their history. When these visitors first arrived in Les Coteaux, they showed keen interest in the school, the dispensary, the cocoanut trees, the palms, and also in the humble cotton plants.

These shrubs of the genus *Gossypium*, a member of the Mallow family, thrive best in warm humid climates, especially at low altitudes and in calcareous soil, and at times grow to a height of six feet or more. Successful cultivation requires a long growing season, plenty of sunshine and rain during the period of growth, and dry weather when ready for harvest.

Towards the close of the XVth century, cotton was cultivated on a large scale in Haiti. European settlers set up huge plantations worked by the Indians. During the second part of the XVIIIth century, the textile fibres began to be exported to foreign markets, more especially to France. Annual production, which exceeded six million kilos in 1935, gradually declined with the intrusion of the boll weevil pest in the cotton fields.

In spite of measures taken by the government to check the damage, cotton production was never again as lucrative as it was once. At present, nearly all of the fibre produced in Haiti goes to provide local needs. Port-au-Prince boasts of two modern spinning mills, and of three edible oil processing plants.

Christopher Columbus did not know half of the multiple benefits which might be derived from this plant, he who marveled at seeing the Caribs dressed in cotton fabrics "as fine as those produced in India"!

The fibres, which are nearly pure cellulose, are used in stuffing pillows and mattresses. Carefully sterilized, they prove a boon to those in charge of clinics and dispensaries. Lightly twisted, the linters can be made into candle wicks. Flaked, cooked, and pressed, the seeds provide oil appreciated in the preparation of food, and serviceable in the manufacture of soap.

What a pretty sight the cotton fields present when the white, yellow, pink, or lavender bolls explode in the warm sunshine! If you do not believe me, come into our Les Coteaux garden and see for yourself.

COTTON FINCA IN CHAMPERICO



We followed the supervisor along a narrow road winding through a huge cotton *finca* (plantation). In the fields worked Indians who had come here all the way from Quiché, Solola, and other cold countries to earn a few pesos. Teams of about three hundred men and women, children, and even aged persons shared the various field chores.

It is almost impossible to decide the original habitats of the various species of cotton. The plant has certainly been cultivated in India since at least 3000 B.C. Cotton was used by the ancient Chinese, by the ancient Egyptians, and by the ancient tribes of North and South America. The species cultivated in this region belongs to the Mallow family. Wherever climatic conditions are favourable, cotton may be produced on almost any type and character of soil, but it thrives best on light sandy ground.

The plant has long been famous for its fluffy fibre and its seed. Its fibres consist of unicellular hairs attached to the seeds about the size of small peas, and have a spiral twist which makes them especially

valuable for spinning. The seeds duly furnish an oily substance used in the manufacture of soap, explosives, and edible oil.

The cotton plant has numerous enemies. In the *fincas* about here, the worst of these pests is the pink bollworm. A result of its depredations is a considerable reduction in cotton yields. Planters cope with this threat to their *fincas* by using small airplanes to spray the fields with insect repellents.

At the *finca* we visited, each worker was paid according to the weight of cotton picked in a given time. Packed in huge bales called *taco*, raw fibre is transferred to mills where it is processed before being exported abroad, more particularly to Japan.

In Guatemala, at present, the price of cotton is being greatly reduced. *Fincas* growing scarcer, yields have been consequently reduced. This is hardly good news for Champerico and its inhabitants who rely on the transportation and cultivation of cotton to keep the wolf from the door.

Céline Trudeau, M.I.C.



Cotton is harvested by hand. Photos taken in the open between Champerico and Guatemala.



AN EXPERIENCE OF APOSTOLIC ANIMATION IN CHILE

by Sister Josée Hermans

Christ to the World
Vol. XIV, No. 5, 1969

Le Chili: s'affilé



Séparé de l'Argentine par est comme une Patagonie toujours qualifié de pay

CINQ ZO'

On a coutume du nord au sud, dont la première, pratiquement sans et presque sans p. mer, ses ressources ont fait la prise économique du (trate, fer). La région est artificiellement maintenue que extérieurs... tandis que les sont presque à nistes, les cadrés par une vision des salaires tinés à les attirer. Du climat ingrat. Du religieux, c'est la région déchristianisée du **DE LA NEIGE**

Dans la région transversales, arroques rivières, un tions balnéaires beauté, avec plages de sable Côte d'Azur la perle est Vina habitants, la strportante et la pays Elle est port de VAL 400,000 hab.), capitale d'une région aux industries dotée d'un pri. el. Dans ses co. s'insinuent de mervgers, plantés de tous d'arbres fruntiers.

Les Andres sont ic. tes que partout aille mont Aconcagua, ac en Argentine, s'élèvent plus de 23.000 pie

AU CREUX DU LA CAPITAL

Près de 65% du pe. lien (pop totale; 8,222,00.

désert aussi infranchissable que le dillère des Andes, dont qui s'allonge en face ent. Comme sa large monde.

la région relativement la Vallée centrale, en ordillère des Andes et lère de la Côte. C'est se trouve la capitale, (1,800 millions hab.), politique, économique, et religieux du pays. e et le charbon, la vie le blé, les grandes fo- les chutes d'eau, la mer- reuse beauté d'une nature uvage et les innombrables cans qui se reflètent dans grands lacs, tout cela fait Chili, selon les termes de hymne national, une "copie e du Paradis"...

FOLLE GEOGRAPHIE

quatrième zone, très dé- uetée, a été appelée la zo-



Moins de 1% de la ulation habite cette région.

CHILI POLAIRE

que l'on pourrait quième zone, Feu et s'ef- d'Antarc- et absolu- usqu'au

(c. MIS... no N. B. Le touris- dien aéro-

■ Sisters and the direct apostolate

The present article shows the role of animation played by sisters in the preparation and organization of a mission in a small town of Chile, called El Monte. In this parish, there is only one priest for 18,000 inhabitants.

This mission was carefully prepared for nearly 8 months. Sister José Hermans remarks very judiciously that this preparation is of vital importance and that the success of the mission itself and of the activities destined to prolong it, mainly depends on it.

It should be noted that the mission and its preparation were the result of team work in which priests, religious men and women, and lay men and women took part. Let us also note that there is, in the archdiocese of Santiago — which has 1,126,000 Catholics out of 2,347,000 inhabitants — a mixed team engaged solely in preparing missions in the different parishes.

■ A town on the rio

El Monte is a little town of 18,000 inhabitants, 45 km. from Santiago. This large city stretches, like Chile, over a long narrow strip half of which is occupied by small landowners and *fundos* several having already been distributed according to the recent provisions of the "Agrarian Reform". In spite of the drought from which the country suffers, the weather is still relatively fine and fresh, for the land is irrigated thanks to the water that remains in the bed of rio Mapocho. On Saturdays and Sundays, numerous inhabitants of Santiago leave the city to come and bathe in the clear, shallow waters of the rio.

■ Pre-mission work

Only one priest for 18,000 inhabitants! In spite of all his good will, his courage and . . . his van it is impossible for him to ensure religious assistance for all his parishioners.

Last June, I went to join two North American Sisters, Francisca and Juanita, as well as a Spanish girl, Paquita, all three members of the Mission Department. They had been studying the environment and religious situation in El Monte for six months, and had already made numerous contacts with the local population. We lived in the parish, in three rooms rented for 20 *escudos* a month. The cost of food and rent was shared by the four of us.

We took turns at cooking, which was very pleasant and gave us an international menu over the week. In the month of July, Paquita left us to return to her family, on leave, and Francisca went back to the U.S.A. for a renewal course in sociology for a year.

It was then that Hermana, Juanita, and I started the pre-mission work. I personally believe that the vital centre of all our missionary activities lies just in this first work of outstanding importance, the pre-mission. It is a question, in fact, of a slow work of approach and penetration of the different environments by contacts, visits, meetings. It is necessary to awaken among people a first restlessness, a religious restlessness,

which will lead to meditation with a view to commitment. In this field, nothing can be done without great trust on both sides. A good deal of tact, discretion, and patience are needed to be able to start a dialogue with each person. Then, too, for most of these persons, life is very hard, economic problems are grave, and it takes them some time to admit that Christ came for them too, above all for the poor.

■ Reaching the People of God through women

I began by contacting the "Mothers' Centres", which are particularly flourishing in Chile. These centres call themselves neutral. It was therefore necessary, in the first place, to meet the different chairwomen to obtain authorization to be able to explain to the mothers the reason for our presence in El Monte, and announce to them for the first time the forthcoming mission. I must say that they received me very well. Chileans are friendly by nature and it did not take long to secure their sympathy and trust. In all the centres, I invited the mothers to take part in the meeting that was to be held in their district, with a view to reflection and to commitment for evangelization properly speaking.

Very soon, I was thus in charge of four groups, two formed of couples, two of women only. The groups themselves chose the subjects of reflection, connected with the problems they came up against in their lives. As they have only rare opportunities of meeting the priest, they remain for years struggling with problems difficult to solve. In the light of the Gospel, we studied together the Encyclical *Humanae Vitae*, Christian marriage, the education of children, the problems of adolescents. Then we went on to deal with more doctrinal subjects: God is Love; Christ Mediator and Saviour; the Church; the role of laymen in the Church in the perspective of Vatican II, ending up with the doctrine on the sacraments.

The meetings took place in the form of discussion groups. Through these meetings I was able to discover leaders capable of carrying on missionary work with me.

■ Preparation for the sacraments

Couples united only by civil marriage asked to receive the sacrament of marriage. One of these couples already had twelve children. Thus, with the authorization of the parish priest and in agreement with him, I prepared four couples to receive all the sacraments they had never been able to receive for one reason or another. Two were baptized. Four received First Communion, and seven adults received the sacrament of confirmation. They were all prepared through courses that I gave specially for them. It was touching to see the attention and deep desire with which they prepared themselves. One of them, a father of six children, sixty-two years old, received confirmation on the same day as his two youngest daughters.



People should be awakened to the most important concern, a religious concern which can lead to deep reflection in view of a commitment.

■ Ecumenism is not forgotten

Another important point of the pre-mission is contacts with our brethren of the Protestant Churches. There are quite a number of them at El Monte. For every Catholic church and chapel, there are eight Protestant places of worship. In one *poblacion*, the president who is *evangelico*, directly collaborated with us. He gave us all the necessary authorizations for premises, meeting days, missionary activity among the young . . . etc. He even encouraged the inhabitants of the *poblacion* to attend the different meetings.

In our first talk with him, we had spoken at length of the mission. He himself is a preacher and he wished to know what I was going to preach to the people. We understood each other very well. At the end of our conversation, he said to me, using an expression dear to Chileans, "*Madre, mi casa es tu casa*", (Mother, my

house is yours). With these simple and warm-hearted words, he wished to express his agreement with the mission. He was true to his word. On the last day of the mission, he agreed to attend the little farewell party in honour of the missionaries and, invited to speak, he declared he was happy, inviting the missionaries to come back to continue the work begun in the *poblacion*.

■ The natural leaders of the community

During these months of preparation, it was also necessary to plan the division of the town into different sectors of apostolate which would be distributed among the missionaries on their arrival. It was also necessary to arrange accommodation for the missionaries. The programme for the different activities had to be organized in detail.

About the month of November, I made a first attempt to form a missionary committee. There was little possibility of finding persons fervent in religious practice, for they are rare. I therefore appealed to the natural leaders of the groups. There were and there still are on this committee: a catechist-mother and her husband; a tailor; a young father of a family who had already worked in a general mission in 1963; the captain of the fire brigade and his wife who had given up religious practice since their marriage because the Church did not meet their expectations; a shoemaker, a good Christian, esteemed by everyone; a middle-class businessman; and finally a landowner with a truly missionary soul.

■ A meeting with the parish priest

After two meetings of contact and first exchanges we had an important meeting with the parish priest and, together, we organized the plan of work to announce the mission in all houses, prepare accommodation for the missionaries, look for meeting places for the sub-groups. At the same time we distributed a letter from the parish priest, wall posters, and the programme of the mission. Each person was responsible for a centre. There were nine centres in all for the urban part for which I was responsible and four for the rural part which Juanita took over. Three of these centres were completely marginal and comprised the whole region stretching along rio Mapocho and the canal, where people live in little huts which they put up in the dry bed of the rio or in the woods on its banks. There they live in want, immorality, theft, and all that goes with infra-human poverty.

■ The mission

In January fifty-three missionaries arrived, 37 for the urban centre and 16 for the rural part. They had all followed an intensive course of preparation for the mission. A starting-off ceremony was organized on Saturday and, that very evening, a Mass concelebrated in the presence of a vast gathering opened the mission.



Through the woman, we reach the people.

Photo: Chilean Embassy

El Monte was in festivity. People vied with one another to be first to receive a missionary in their homes. The first week was spent in visits to homes, and the daily assembly in the evening about 9:30. On Friday, the Way of the Cross. Each group went to the church or to the chapel, carrying a large cross, by torch-light. One of these groups had prepared a living way of the cross. A man representing the Saviour bore a heavy cross on his shoulders and "relived" the stations. When they were near the church, those miming the role of the soldiers undressed him and attached him to the cross. They carried him like this to the square in front of the church where they set up the cross during the meditation of the Gospel text. After which, they took him down and carried him to the church as if to his tomb. The crowd followed, greatly impressed. They like these forms of expression which seem strange to us.

On Saturday, a relaxed atmosphere around a camp fire, all the Christians gathered round the missionaries in the tepid night.

On Sunday, the visit of His Eminence Cardinal Raul Silva Henriquez. After the concelebrated Mass, in the course of which the Cardinal bestowed his encouragement on the inhabitants of El Monte, the meeting with the couples representing each mission centre took place. In the afternoon, an inhabitant of the *rio poblaciones* invited the Cardinal to visit them. So at about three o'clock we went with the Cardinal and Msgr. René Vio, Vicar general of the South Zone, to *Poblacion 21 de Mayo* where the inhabitants were awaiting the promised visit. The children came running forward, carrying little bunches of flowers in their hands.

The sending forth of the young was called "the fortnight of the youth".



The second week was spent in inter-family meetings in the course of which several laymen resolutely undertook to collaborate generously in post-mission work.

■ Closer links between parishioners and their parish priest

During the fortnight, efforts converged to establish a contact between the laymen and their pastor. All the centres invited the parish priest to their assembly meeting or to the team meeting with the missionaries. Thus the way was prepared for post-mission work. On last Sunday, in the square of El Monte, a Celebration of the Word gathered missionaries and parishioners round the parish priest. A commitment was undertaken between the Christian People and their Pastor for the animation of parish life and for a closer fraternal collaboration.

■ Mission for the young

I have said nothing, as yet, about the young. We did not forget them, however. The mission for the young took place at the same time as the mission for adults but in a slightly different form, with expressions in keeping with the world of adolescents. The mission for the young was baptized *la quincena de la juventud* (the fortnight of youth).

Like the adults, the young people themselves chose the subjects that interested them. They drew up a list of subjects and they dealt with them in the form of psycho-dramas or sometimes in discussion groups. At the end of the mission the assembly of young people approved the conclusions by a vote, and set up a special committee of young people. The parish choir also took part in the mission and animated the concelebrated Mass with fine hymns accompanied by the guitar. A Jesuit Father and a Sister of the Holy Spirit were responsible for the animation of these young people.

■ The laity takes over

All the missionaries were fêted by the inhabitants of the different centres with typically Chilean affection. More than one person wept on seeing the bus leave for Santiago. But the links set up in this region are not passing ones. Now, the laity has taken over and is continuing the work begun. We return among them regularly to encourage them, to continue their formation, and to help them in every way in order that the seed sown will not be lost. ■ ■

Photo: United Nations



DAMP EYES AMONG THE NUNS

HONG KONG

Penpoints by Napier Dunn

A Tuesday morning of November 1969, in the recently-constructed Buddhist temple on Lantau Island (Hong Kong), saw the final ordination of some 250 monks and nuns.

The ceremony lasted about four hours. Chanting which I couldn't understand, but which translated means "seeking refuge with Lord Sakiamui Buddha" were repeated over and over again to the percussion accompaniment of a large wooden gourd, a little bell, and a bass drum. The rhythm and words never varied.

As their turn came, each monk or nun knelt on a yellow cushion. Twelve little circles were marked clearly on their recently shaved heads. The chief monk or abbot placed a half-inch piece of joss stick in each circle. These sticks were stuck on with a tiny drop of wax. The abbot then lit them and as they smouldered on to the scalp, the chanting intensified, giving courage and faith.

Assistants held each nun's head while she bravely chanted on, the only visible signs of pain — perspiration on the brow and slightly trembling lips. The abbot blew away the joss stick ash, the nun bowed, rose, and was led out of the temple, where she was given fruit by well-wishers.

Damp eyes, especially among the younger nuns (the youngest 14 years old) revealed how much pain had been endured.

For the past 21 years, over one thousand Buddhists from Southeast Asia have been staying at the monastery paying homage to Buddha.

Excerpt from
"SOUTH CHINA MORNING POST"

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MISSIONARY INTENTIONS:

July: For the Church in the Philippines.

August: For the Church in the Near East.

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. *Totonicapan*: 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 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 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; *Deschappelles*: 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.

The cotton boll bursts open when ripe allowing seeds and attached lint to be easily picked.

