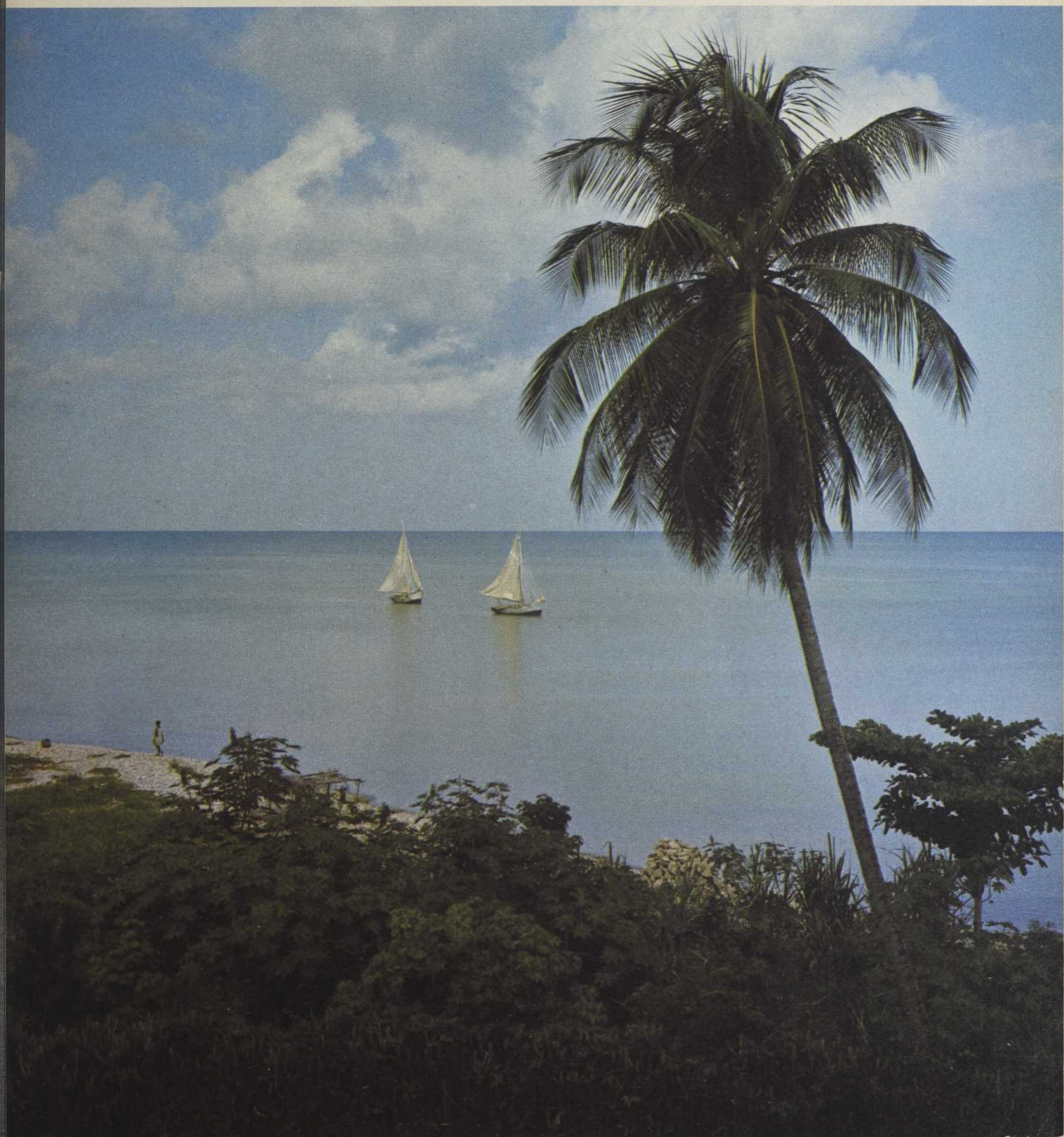




THE PRECURSOR

September-October, 1971, Ville de Laval—Vol. XXIX—No. 11



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The main task of the Chipata missionaries is to train leaders capable of animating African lay apostles totally involved in the mission of the Church.



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LAY PARTICIPATION IN THE CHURCH'S MISSION

Bird's-eye view of Chipata

Chipata, the eastern province of Zambia, covers an area of 47,000 km., from the Lwanga River to the frontiers of Malawi. It comprises five districts with a population of 509,739 scattered throughout the territory in villages of from 200 to 300 persons.

The standard of living in these villages is rather low. It is likely to remain so as long as the villagers fail to acknowledge the necessity of collaboration as an essential element of progress on the familial as well as on the Christian level.

Chipata economy

In Chipata, 95 per cent of the population is composed of peasant farmers whose annual income averages \$150.00. The produce they sell brings in precious little compared to the store goods they buy. Saving Units and Credit Unions are inexistent.

Unsatisfactory sanitary conditions are worsened by malnutrition. The death rate of children under three is still high — 50 to 60 per cent. This is chiefly due to lack of hygiene and ignorance.

Excessive drinking is also a cause for grave concern. On the occasion of weddings and of funerals, even the poor spend all they have on beer or *kacasu* (African gin).

The mass exodus of youth to urban areas poses still another crucial problem as only a few succeed in finding employment. Rapid urbanization is causing the Church many a headache.

Missionary role of laymen

Every service contributing to the progress of man is already a sort of preparation to the good news of salvation in Christ Jesus. However, it does not of itself replace this vital announcement, and we are not thereby excused from making it.

Through Catholic action and social activities we aim at instilling Christian principles and at raising the people's standard of living. This we hope to realize thanks to already existing movement such as parish councils, pioneer movements, the Saint Vincent de Paul Society, the Good Samaritan, the Christian Family Movement, the Legion of Mary, etc.

So far, the organization of the Lay Apostolate has been in the hands of Dutch Missionary Fathers and of a Canadian Sister. However, we feel that it should pass into the hands of Zambian Christians as soon as possible. It is our firm belief that Africans exert much greater influence on their fellowmen than we could ever hope to exert.

The president of Zambia, Doctor Kenneth Kauanda, has often manifested the desire of securing the collaboration of the various Churches in the field of social activities. In our opinion, such collaboration will eliminate prejudices and will strengthen the position of the Church in Zambia. It will also help counterbalance the growing influence wielded by Communist China through free bounties and labour. Thousands of mainland Chinese are already at work here and more will follow.

The existence of dynamic Christian movements is certainly favourable to the implantation and progress of social activities. A link should exist between the two. In Zambia, the government seems to appreciate the cooperation of Christian movements. It is not unaware that thanks to such movements a good number of people may be contacted and favourably influenced in achieving the development of their country.

Condensed report of the April Lay Apostolate Seminar in Chipata

Four representatives of the diocesan council of

Lay Apostolate in Chipata, toured each of the five parishes in the eastern province of Zambia during the last two weeks of April 1970. Their aim was to awaken the Christians of the province to a sense of responsibility with regard to the Church and to the development of their country. Four subjects were discussed: the role of the layman within the Church; the role of the Church in the development of the country; co-operation on the parochial level; the local youth.

Role of the laymen in the Church

Participation of Christians in Church activities was one of the main concerns of the seminar.

The role of the layman within the Church was aptly outlined by the speaker, Mr. Francis Lewenje. He pointed out that the time when the Church was the concern of the priests only was over. From now on, parish planning must be done in teams as the responsibility for the good functioning of the parish must be assumed by the Christians themselves under the guidance of their priests. Mr. Lewenje stressed the fact that the spirit of apostolate must spring from the family where love and understanding should exist between husband and wife. Good example should also be given to children and neighbours.

The "basic cell" of the Church is the village where a truly human and at times completely Christian community lives in harmony. From now on, a group of families will assume the responsibility of this local community and of all its activities.

Role of the Church in the development of the country

In his lecture, Mr. Emmanuel Zimba censured the dilemma which for certain persons continues to exist between the effort for development and the service for salvation.

Mr. Zimba clearly made out this point. He explained how, ever since the beginning of the missions in Zambia, the contribution of the Church in educational and medical fields had been considerable. However, only priests and religious were involved. The time has now come, he added, for all Christians to participate in the country's development with their priests as animators. Members of every Catholic movement should devise means to promote development, working it out as it were with their own hands. The time for discussion is past. Christians should now roll up their sleeves and join in the work as living signs of Christian charity in Zambia.

As founder of the Pioneer Movement in Chipata Diocese, the speaker strongly appealed to all leaders to initiate a campaign against drunkenness which proves to the detriment of the Church and of the land as a whole.

The Pioneer Movement stresses the evil of excessive drinking. It urges its members to give themselves totally to Christ Jesus and to repair the harm done by those who abuse of intoxicating beverages.

Cooperation on parish level

In delicate terms, Mrs. B. Chirwa expressed the wish to see priests join in team work with their parishioners. Both Christians and priests should meet and plan together. Christians should cheerfully take an active part in numerous parochial activities. However, no genuine cooperation on the parish level can exist if no cooperation exists on the level of the Christian family itself.

Youth in the Church

Addressing the assembled leaders, Miss Tereza Zimba declared that progress could not be achieved in the Zambian Church unless its youth became involved in the apostolate. She stressed the fact that too many leaders were elderly people, reluctant to make place for the younger generation. The young are not being adequately trained to take over posts of vital importance for the Church whose mission is to lead the world of today and of tomorrow to Christ.

Young people ought to participate in movements such as Young Christian Students, Xaverians, Scouts, Girl Guides. . . They should be entrusted with responsibilities in the work of the Church and in the development of their country. As a case in point, Miss Zimba cited the example of young students in a secondary school who, under the direction of a missionary Father, baked enough bricks to build a public clinic.

This Lay Apostolate Seminar was the first of its kind held in the province. Africans everywhere have shown their enthusiastic appreciation. The four leaders were praised and thanked for their teaching and encouragement.

All Christian movements initiated in the region can bring something dynamic in the growth of the Church. Some need to improve their actual methods but all are important and all can share in the apostolate.

It would be difficult to assess the good done by such dynamic activities. We can only say that Christian laymen in Chipata participate in the mission of the Church and continue the work initiated by their pastors. Their chief goal is animation of parochial activities and material development of the community.

Evelyn O'Neil, m.i.c.



Lay Participation in the Church's mission.



FOREIGN MISSIONS

Montreal, April 21, 1971

Sister Gisèle Villemure
2900 Chemin Ste Catherine
Montreal

Dear Sister,

Here is the article I prepared at your request for your magazine "The Precursor".

I feel very grateful to you all for thoughtfully remembering and marking the Golden Jubilee of our Society's foundation.

In my article, I emphasized the role played by your foundress, Mother Mary of the Holy Spirit, in the foundation of a Canadian Society of Foreign Missions.

I believe that her activities, her faith, and her prayers certainly had a significant impact on the project. This is the point I have tried to stress in a special manner in your magazine.

Yours devotedly in our Lord,

Viateur Allary, p.m.é.
Superior General

Long before it grew into a reality on February 2, 1921, the idea of a society for the evangelization of peoples haunted the minds of many.

Groups of laymen, religious, priests, bishops desired the foundation of a Canadian foreign mission institute.

Mother Mary of the Holy Spirit, Superior General of the Missionary Sisters of the Immaculate Conception, was one of the most ardent promoters of the cause.

In 1902, she laid the basis of a congregation of missionary Sisters whose Superior General she remained until her death. During the next twenty years, she never ceased to work in order to bring about the foundation of the missionary Society which she considered as the complement of her own community. She once confided, "To work to the utmost of my power at the foundation of this Seminary appears to be the complement of my vocation."

To this end, she undertook to contact the bishops of the province, Archbishop Bruchési of Montreal, first of all. She had no trouble convincing the Archbishop of the urgency of this foundation. He had long cherished the project. Of him, Mr. Henri Jeannotte, P.S.S., wrote in 1921: "I think it is only fair to give Archbishop Bruchési credit for planning this foundation of a Foreign Mission Seminary during fifteen years. This in no way diminishes the merit of the other bishops of the province. . ."

With Archbishop Bruchési, Mother Mary of the Holy Spirit found the task easy. But, the other bishops of the province did not look upon her suggestions so favourably. Their chief objection to the project was the lack of priests trained for the work.

Others might have been daunted by these difficulties. Not so Mother Mary of the Holy Spirit. She kept on praying, and mortifying herself. In 1920, she went so far as to offer herself to God in order to be until the end of her life "overwhelmed with trials, sufferings, contradictions, humiliations in order to obtain certain particular graces, more especially the foundation of a Foreign Mission Seminary."

She even corresponded with heaven on this subject. One of her Sisters being at the point of death, she asked her to deliver the message directly to God.

Such insistence and such a deep spirit of faith could not go unrewarded.

In October 1920, Bishop de Guébriant visited Montreal hoping to establish in Canada a branch of the Paris Foreign Mission Society. During his stay, he was a guest at the Motherhouse of the Missionary Sisters

of the Immaculate Conception. He was probably unaware that from this very spot prayers were being unceasingly offered in order to obtain the foundation of a Canadian Foreign Mission Seminary.

It was in this same house that Archbishop Bruchési together with the bishops of Joliette and of Nicolet met with Bishop de Guébriant to discuss his project. Mary of the Holy Spirit took part in this meeting of the bishops but she probably spent the rest of her time in the chapel, in communication with the Lord.

A few months later, Bishop de Guébriant returned to France. Cardinal Bégin eventually wrote to him that "the Seminary whose foundation had been discussed would be established and governed by the archbishops and bishops of the province of Quebec. Its direction and administration would be entrusted to a group of priests chosen in the various dioceses of the province."

On February 2, 1921, the bishops gathered at Quebec decreed the foundation of a Canadian Foreign Mission Seminary.

Once the foundation had been realized, Mother Mary of the Holy Spirit took the greatest care to conceal the role she had played in this great cause. She formally requested the Sisters who knew all she had done to promote this foundation to keep absolutely silent with regard to her own share in the matter.

The zeal of this admirably broadminded woman embraced the world. She knew how to confer with bishops for the evangelization of all men. Before sickness forced her to retire, she showed that she could be about the affairs of the Kingdom of God without for all that putting aside the realities of earth. She organized a union of zealous women to provide for the needs of missionaries. The first members of this union met at the Sisters' Motherhouse. Branches were afterwards established in various centres where women and young girls still continue to provide useful things for the missions.

On the occasion of their Golden Jubilee, the members of the Foreign Mission Society offer the homage of their gratitude to the great apostle and her Institute which has so often collaborated in their missionary labours in mission fields, from China to Peru.

**Viateur Allary, P.M.E.
Superior General**



Malagasy Information Service

madagascar

lamba



What is a *lamba*? A Malagasy garment with so many various uses that it is hard to define. The significance attached to it should be sought in the diverse categories of persons who wear it in diverse fashions according to taste, sex, or tribe. Even the material out of which it is woven has its tale to tell.

The term *lamba* means cloth or fabric. Its many different names originate in the manner in which it is

worn or in the uses to which it is put. An adjective tacked on to the *lamba* may express the nature of the fabric (*lamba sogas*, *lamba folanelina* — flannel — *lamba zandiana* — calico —), or its use (*lamba firokotra*, *lamba atao sikina*, *lamba fisampina*).

Lamba firokotra designates any piece of cloth used to ward off cold weather (sheets, blankets). . . This latter *lamba* may be made of flannellette or of *soga*

lamba

(coarse white cotton). Of course, such a *lamba* is never used on the streets. It may, however, be worn at intimate family reunions, when members of the clan gather around the same fireside.

Then, there is the *lamba atao sikina* which is used as loincloth. The *sikina* is a practical garment used by men engaged in manual labour or in sports such as boxing.

But the traditional Malagasy costume consists of the *lamba fisampina* more commonly called *lamba*. This is a stylish garment worn when making calls. Its very name *fisampina* indicates that it must be draped over the shoulders. Men's *lamba* differ from those of women.

Nearly everywhere in the Island the women wear the white *lamba* which consists of a width of fabric, coarse or fine according to means and circumstances. The wearing of the *lamba* is ingeniously associated with a certain genre of coiffure — two heavy braids crossed over the nape of the neck. Most prized feminine accessory is the parasol which substitutes for a hat. Women carry it in any kind of weather and long after the sun has set.

Children do not wear the *lamba*. Married women and young girls drape it in different ways so that anyone who is a Malagasy or is initiated into the customs of the land can at once tell the difference, although foreigners cannot.

The dimensions of the feminine *lamba* vary but little between a length of 2.50 m. and 2 m. on a width of ordinary fabric. One must know the significance of the folds in the wearing of the *lamba*. Young girls wear it folded in four, lengthwise. The three folds of the bride's *lamba* indicate her new social status. Later, she will wear it folded only in two. Finally, women of a certain age no longer fold their *lamba* after the marriage of their first son. This is a sign of social prestige acknowledged by all.

Other details might be of interest to you, dear reader. One half of the *lamba* is usually draped over the shoulder with the end falling on the forearm. When a person is in mourning, the *lamba* is worn below the armpits, not over the shoulder. It may be woven of coarse cotton or of fine silk ornately embroidered or fringed. No woman goes out without her *lamba*. She may use it to carry Baby on her back, Malagasy fashion. When shopping at local markets, she often turns it into a capacious carryall.

The above sketch might suffice to convince foreigners that the *lamba* is not the plain insignificant garment it appears to be. It is above all a symbol, a sign of identification.

When making calls, the traditional Malagasy gentleman wears a *lamba* the size of a bed sheet. It is usually fashioned out of heavy or light fabric according to seasons. During the summer, a light cotton one is worn and during the colder season a lined flannel-lette one called *lamba roa sosona* or lined *lamba*.

The masculine *lamba* is draped over the *malabary* which is the typical outfit of peasant farmers or of conservative city dwellers. Malagasy gentlemen cut a



Van Spreeken, S.J.





Malagasy Information Service

lamba

fine figure when they sport a straw hat plus a *lamba* over their ordinary clothes.

In folklore dancing, men as well as women use various kinds of *lamba* described above, either draped over the shoulder or tied about the waist.

This outline on the national Malagasy costume would be incomplete if mention were not made of the *lamba landy*, a product of Island handicraft. Worn all over the Island, by men as well as women, it gives a colourful touch to particularly important occasions. It is used especially as the *famadihana* (turning-over-of-the-dead) and at funerals in the coastal regions.

Even the dead have their own *lamba*. It is called *lamba mena* and is woven specially to this end. The *lamba landy*, the equivalent of Malagasy full dress, is not used in folk dancing except in the southern part of Madagascar.

Certain regions in the Island follow local fashions in the wearing of the *lamba*. When making calls, the Malagasy woman always dons her white *lamba* which she discards as soon as she comes home. Although many Malagasy men use foreign attire, the peasant farmers generally wear only the loincloth when working in the rice fields.

How about making a tour of the Island to learn about diverse customs? Besides the ordinary national costume you will find that some people wear the *lamba hoany*, a length of brightly coloured cloth used more



particularly in doing chores. Some women wrap it around their body, lengthwise, knotting it in front. It then serves as a simplified coverall. Malagasy men tie it around the waist.

When they go to market, women of the northern coast of Madagascar wear two identical *lamba hoany*. One called *kisaly* is draped over the head like a veil; the other called *salovana* is wrapped around the body. That worn by men is called *sembo* or *kibetsiny* according as dialects differ. Although designated under different names, all are *lamba hoany* used on village festivals or on the occasion of funerals.

The present trend is to consider the *lamba hoany* as a fashionable garment. Another use to which it is put by the women is to roll it up into the shape of a small cushion to protect the head when they carry heavy water jugs or other loads.

Thrown over the shoulders, the *lamba fisampina* is waved in salutation or in a farewell gesture. This is another characteristic which proves that in Madagascar, the *lamba* is above all a means of communication. Thanks to it one can discreetly manifest, Malagasy style, one's cheerful or mournful feelings. The very manner in which it is worn tells to which social group one belongs. In a word, thanks to the *lamba*, the Malagasy reveal their tastes, their sentiments of joy or of sadness, their personality, their opinions on ancestral wisdom.

Is the *lamba*, expression of a certain tradition, still in vogue in the Great Isle? To be truthful, one must admit that very few students do wear it. For their part, university students discard it entirely as too cumbersome. Are there many who keep their hair long so as to take up the wearing of the traditional garment once married? Very few. Still, the majority of women continue to wear it on the streets. In rural areas at least it will not soon be discarded.

I sometimes think we Malagasy ought to modify the *lamba* in such a way as to make it popular again. Ritual distinctions are on the way out. A national fashion in the wearing of various sorts of *lamba* is even now being introduced.

On the personal level, the *lamba* seems to make everybody uniform, but it yet succeeds in individualizing everyone. On the national level, the *lamba* appears as a distinctive mark of the Malagasy, the symbol of interior unification.

**Zafisoa Charline,
Antsirabe, Madagascar.**

TAIWAN

THE SHIH-TOU-SHAN

Buddhism was introduced into Taiwan by the 1662 immigrants. Many among these first immigrants from continental China, belonged to secret sects, for Buddhism had not as yet received official imperial sanction.

Chinese Buddhism belonged to the Mahâyâna tradition, one of the principal divisions of Buddhism. This tradition originated in northern India, around the beginning of the Christian era. It gradually evolved into a synthesis of tendencies already extant in the earlier Buddhist teaching with some admixture of ideas from the West. It maintains the doctrine of the utter unreality of experience expressed in the formula "all is void".

Buddhist legend has it that the Buddha was born in Nepal towards 560 B.C. and died in 480. According to the Buddhist calendar, we are now in the year 2513. His first name was Sidharta; his family name Gautama. He is commonly known as Shakyamuni or "the Wise Man of the Shakya clan".

At the time of his birth it was predicted that he would either discard worldly life and become a great religious leader or a powerful king who would conquer and rule all of India. So as to evade the former possibility, his father had him reared in luxury, providing him with every means of pleasure and enjoyment. The unpleasant side of life was carefully hidden from his sight. Eventually, the prince discovered human suffering. He then made up his mind to lead a life of total

renunciation. He was then twenty-nine years of age. This illumination was called *bodhi*, a term signifying "awakening".

In the Mahâyâna tradition the human traits of the historic Gautama have been lost in the effulgence of divinity. There are countless Buddhas who manifest themselves through great periods of time in the various heavens as well as on earth where they serve human beings as teachers. Their main role is to enlighten all creatures. In this they are assisted by the celestial Bodhisattvas or Buddhas-to-be who are more actively beneficent to mankind.

The teaching of the Buddha comprises four main themes:

- 1) all individual existence involves suffering because all is relative;
- 2) the root of all suffering is desire;
- 3) release may be found only in the suppression of desire;
- 4) the Noble Eightfold Path which implies right views, right resolve, right speech, right action, right living, right effort, right mindfulness, and right concentration.

All this evidences a profound dissatisfaction with worldly life, a keen sense of its fleeting nature and of its unending change, a desire for peace of mind, a belief in something permanent beyond the cycle of rebirth, and a feeling that this goal can be reached by way of personal conduct in this life. Undoubtedly,

BUDDHIST CENTRE

by **Huguette Chapedelaine, M.I.C.**

Our guide to the Mountain of the Lion's Head, Father Yves Raguin, S.J.



Yves Raguin, born in 1912, student at Harvard's School of Oriental Languages and Chinese Department. Professor in Shanghai, then in South Vietnam, Superior of Jesuits in Saigon (1960).

Father Raguin is a specialist in Chinese Buddhism, Oriental religions, and Chinese history. He is a collaborator in the review "Christus", and animator, with Mgr. Daniélou, of the *Cercle Saint Jean Baptiste*.



Incense burner; incense sticks in sand are slowly consumed.



Buddha represented riding a fictive animal related to the lion and the ox.

there is something of pessimism in all this. In general, however, it represents "the desire of the moth for the star", the inadequacy of the finite over the infinite. The teaching has a positive as well as a negative side.

The Buddha is depicted in various positions: standing, sitting cross-legged on a lotus flower symbol of purity . . . Particularly significant is the position of his hands:

- a) hand raised, finger pointing upward, palm turned forward — *reassurance against fear*;
- b) hand lowered, finger pointing downward, palm turned forward — *symbol of gratuitous self-giving*;
- c) hands held over the breast, finger of one hand touching the other — *preaching*;
- d) hands lying, palms upward and fingers extended, in the sitting Buddha's lap — *contemplation*;
- e) tip of thumb and of index or middle finger joined — *argumentation*.

The Buddha is not a god but a man striving after identification with the Absolute, a man who gradually discovers the richness of nature and of his own personality. For the Buddhist, salvation consists in becoming a Buddha in his turn.

It was my good fortune to make a wonderful research trip at the close of a series of lectures given at Fu Jen University, Chinese Language School, by Father Yves Raguin, S.J., an expert in Buddhist lore. He himself guided a group of 50 students on this trip.

Buddha's domain

The mountain of the "Lion's Head" or Shin-Tou-Shan, is one of Taiwan's main Buddhist centres with its 20 temples and 12 monasteries. About 100 monks and nuns reside in the latter. They earn their own living thanks to the sale of produce raised on the grounds: tea, ground nuts, vegetables, etc. The mountain rises about 1,705 feet above sea level.

Under the reign of the Ching dynasty, a certain Lee-Shen-yi of Tansui explored the Chi-Shan region with a group of relatives. Together with the villagers, these newcomers offered to the mountain deity, a sacrifice of incense, pigs, goats, and poultry. Through the screen of smoke rising from the incense burnt, they discovered a mountain peak having the shape of a lion's head. Hence the name "Lion's Head" given to the mountain. This happened in 1826 or thereabouts.

In 1892, a devout Buddhist called Chiu Tu Kung came to Chi-Shan to purchase bamboo and camphor from the villagers. Deeply impressed by the majesty of the peak, he decided to spend the rest of his life in these parts. He took up his residence in a natural cave which eventually became the mountain's first Buddhist establishment.

Towards 1897, Huang Ping San from Kwantung opened another shrine. Chuan Hua-T'ang was founded in 1901. At present, there are six temples on the northern and southern slopes of the mountain.



The roof of Temple 8 is covered with shining gold.



Buddha of
the thousand
arms.

清道光年間新竹知縣李慎彝為開墾山地到祭山湖（現今之三灣鄉頂寮村）宰牛羊祭山時，看獅頭山山形如獅頭，故命名曰獅頭山。又該山最初發見之岩洞為獅岩洞，當日本渡臺前年，有大溪人邱太公普捷來南庄方面抽藤，製腦為業，因信佛教受衆人之德惠而赴該獅頭山尋找岩洞結草為庵，獅頭山之開山祖可說以此人為始。第二即是黃開郎，因日軍初來與山胞在田美對陣時，附近居民四處覓求避難之所，結果黃開郎選定了現在之勸化堂岩洞。光緒二十三年黃炳三信宗教其深，素凡世來此修身，於是開荆棘，及發見大岩窟的洞與有香燈燭跡乃結草庵求道，地方士紳看其道心堅固。光緒二十七年建築一堂供其修行之所，光緒三十二年又增築，至民國二年重修改築，四年告竣，創建當初既決定應在三十年內須完成天堂（勸化堂）地府（輔天宮）西方（開善寺）的三所建設並舉辦仁濟，育英兩社會事業，以上稱為五大事業。

登山口至靈塔 二十分
靈塔至勸化堂 十分
勸化堂至舍利洞 五分
舍利洞至開善寺 五分
開善寺至望月亭 三十分
望月亭至獅岩洞 五分
獅岩洞至海會庵 十分
海會庵至靈霞洞 二十分
靈霞洞至金剛寺 五分
金剛寺至萬佛庵 二五分
萬佛庵至水簾洞 三五分
水簾洞至峨眉 九〇分

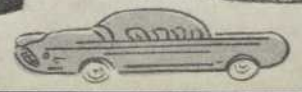
汽車時間

登山口至峨眉 五〇分
峨眉至珊瑚珠湖 二五分
峨眉至新竹 一小時



新紀村 1970
維美獅

— 竹南



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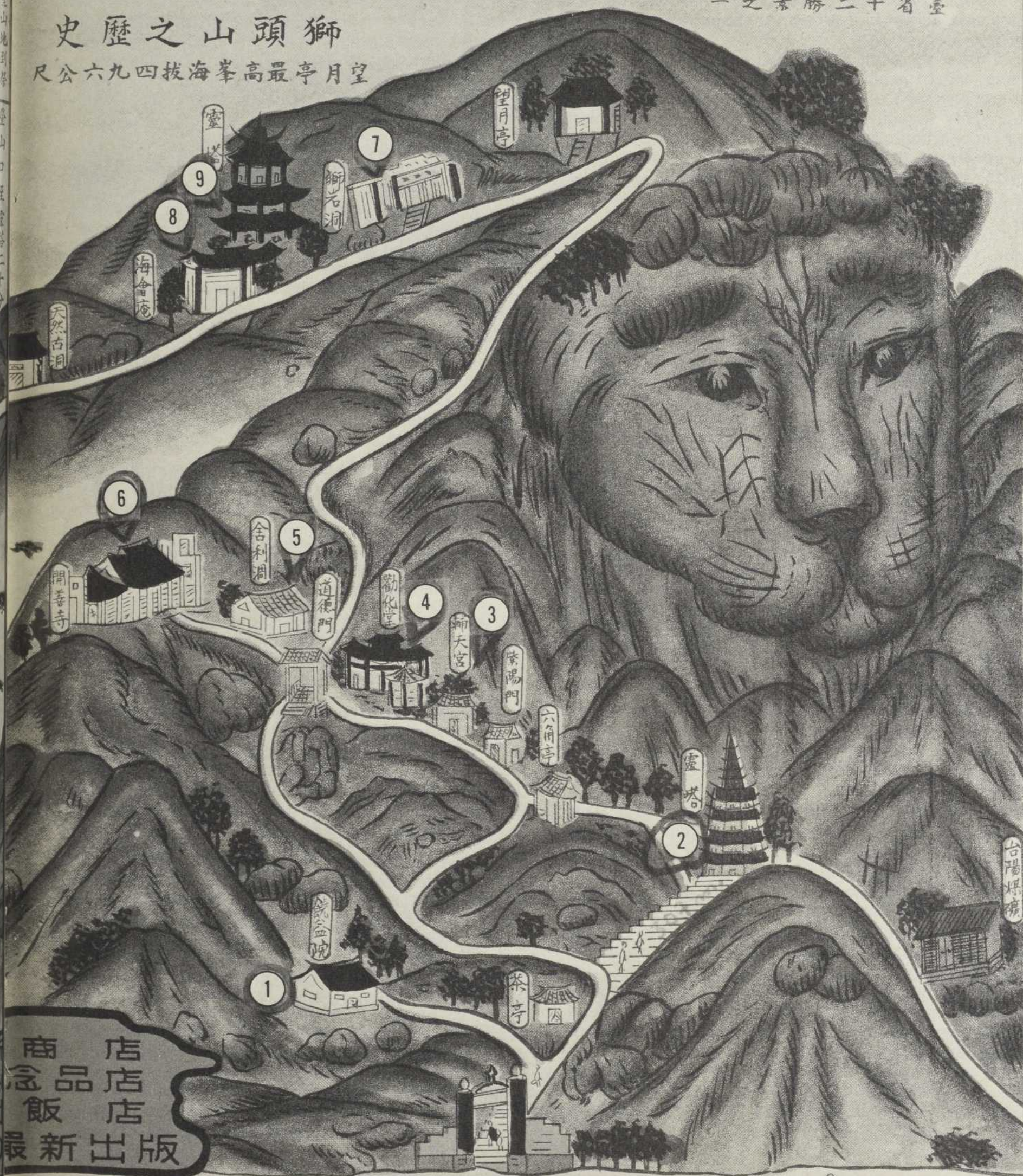
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台省名勝獅頭山遊覽圖

臺省二十勝景之一

獅頭山之歷史

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白山登



庄南 →

ION

A huge boulder at the entrance symbolizes a lion's head. Further to the left, stands Jao-i-yuan, a monastery of Buddhist nuns whose shrine is dedicated to Kwan-yin, the goddess of mercy. On their way up, pilgrims stop at rest houses and at shops to buy refreshments or souvenirs.

In order to reach the second pagoda called Chao-Sheng which means "higher than, to reach out" or "to go beyond", one has to climb a stairway of 307 steps. This pagoda was completed in 1954. On the first and second floors, the remains of deceased Buddhists are venerated. The third floor is dedicated to Buddha Amida, the Enlightened One, also designated under the title of the Buddha of the Fair Land who dwells in the Western Paradise.

The temple of Fu-t'ien kung is dedicated to Ti-tsang Wang, the Bodhisattva of earthly treasures. He is in charge of the infernal regions and possesses all power to help souls entering his domain. Considered as a saviour, he stands between gods and men assisting the latter in their needs. Ti-tsang Wang is associated with Yen-lo Wang, the god of death in Indian mythology. On the walls of this temple are depicted the seven levels of hell according to Buddhist mythology.

Another temple is called Ch'uan-hua-tang, a term meaning "invitation to conversion". The principal deity honoured here is Yu-huang-sheng-di who belongs to the Chinese Taoist tradition. Known under the name of the "Jade Emperor", he is the most important god in the popular Taoist pantheon.

It may seem strange to mention Taoism in this article, but it is good to know that a marvelous sense of adaptation to religious needs exists in this country. Several temples are real "ecumenical" centres where Confucius is revered at the same time as Taoist and Buddhist deities. Popular religion in Taiwan is more or less a medley of various cults.

In the Ta-Ch'eng Tien shrine, Confucius occupies the central position. Other gods and lords are also venerated within the walls.

And now we come to the "Cave of Relics", She-li-tung. Here are honoured the remains of the Buddha Bodhisattva (protector).

The Kai Shan Szu shrine was erected in 1928. This is the most classical of the Buddhist temples and a centre of veneration of the first Buddha Shakyamuni. Numerous statues of protectors line the walls.

It took us three hours to climb the southern slope of the mountain with a few tea-breaks in between. At long last, we reached the topmost peak where we enjoyed an enchanting panorama. A gentle breeze made us forget the heat and fatigue of the ascent.

Apparently, the northern slope does not attract as many pilgrims as the southern. Monks and nuns lead a quiet uneventful life. All the shrines in this area are exclusively Buddhist. Here we had our first real meal during our pilgrimage. The monks served us delicious soup in a large bowl set in the centre of the table. Vegetables of various kinds were also served. Meat is taboo on the monks' bill of fare.

On the way down, we visited the "lion's cave". The main chapel, on the ground floor, is dedicated to San-Pao-Fwo, a trimonial similar to that in the temple already visited. San-Pao-Fwo popularly designates three statues standing in the main hall of the shrine or of the monastery. Shakyamuni usually stands in the middle; his left-hand neighbour is the Buddha of medicine; his right-hand one is the celebrated O-Mi-t'o-fwo unceasingly invoked on the beads of the Buddhist rosary.

The eighth temple honours Mi-Lo-Fo, the Buddha of the future, a sort of Messiah. According to Buddhist tradition, he was born in southern India. He presides over the extension of churches, protects the faithful, and leads to the ultimate victory of Buddhism. In popular parlance, he is known as the "Laughing Buddha". His voluminous paunch symbolizes the happiness he is sure to bring when he comes after an unknown number of years.

Huan-Yin lords it over the ninth temple together with a few other protectors. At the bottom of a steep ridge stands the tenth temple, the Chin Kang (diamond). The latter term is often applied to the Buddha himself whose teaching is considered as indestructible as the diamond in its purity.

A walk of about twenty minutes took us to the eleventh sanctuary dedicated to Chien-show Kwan-yin, the Kwan-yin of the one thousand arms symbolizing the goddess' power in helping people. She is said to possess also one thousand eyes for the same purpose. Her very name signifies "one who heeds the distress of all human beings".

On the last stage of our pilgrimage down the steep slope we stopped for refreshments at a small bridge which bears the name of "long life". Then our guide led us to the last shrine on the list.

A huge natural grotto has been transformed into a shrine known as Shui-lien-tung, "the fall that curtains off". A sparkling waterfall cascades from the grotto, flowing on to the rocks below into a rushing brook. Pilgrims drink of this clear water and bathe their feet, bruised and worn by the numerous ascents and descents of the day, in its freshness.

Three large statues deck this natural shrine. They represent respectively the meditating Buddha escorted by two protectors. In this temple may also be found a large incense burner, various bells and drums, fortune sticks, and prayer books. The so-called fortune sticks tell you whether or not your health will be sound, your fortune secure, your business thriving, your contemplated marriage happy, etc.

Our six or seven-hour pilgrimage had come to a close. Not so our research work on Buddhism. Like the Chinese thinkers who in their own way are in quest of the Absolute, the Catholic students of our Language School have been spurred by this pilgrimage to continue probing the mysteries of Buddhism.



The resplendent bronze statue of Buddha Shakyamuni in Temple 12.

CHRISTIANIZATION OF BUDDHIST FESTIVALS

Photograph taken at the entrance of cave. Temple 12.



The Congregation for Divine Worship has granted the Cambodia-Laos Bishops' Conference the faculty of celebrating the feast of All Saints and of All Souls on the same dates as the Buddhist celebrations of *Pachum Ben* held in these two countries. These new arrangements concern the 64,000 Cambodian and Laotian Catholics.

The *Pachum Ben* festival, during which rice cakes are offered to the dead, is celebrated during three days which fall between September 15 and October 15 (lunar cycle). Festivities are launched in the evening of the first day and are terminated at sunset. They take place in Buddhist pagodas or in private homes. In the course of the celebration, a Buddhist monk explains the significance of life and death, and the relationship between the dead and the living. Devout

Buddhists believe in the protection of the dead and invoke them in favour of living members of the family and of all the nation. In return, they offer the dead any merit they may have acquired during the past year.

The request of the Bishops was based on the fact that the content of these celebrations coincides in many points with the Christian spirit. Moreover, such festivities are auspicious occasions on which members of families can meet in their homestead.

Christians who belong to a family whose head is a Buddhist and who, formerly, could not attend these celebrations too often became estranged from their own kin.

(Fides)



Padre Van der Berg, S.S.A., cursillo director.

LAVI GRANDE CURSILLO

Irupana, BOLIVIA
March 5, 1971

Dear Gisèle,

I have recently had such a wonderful experience, that I want to share it with you and through you with all the readers of "The Precursor".

You have heard how I have been assigned to a mission in the Yungas district. Yungas is an Aymara name given in Bolivia to the semi-tropical mountain valleys on the eastern slope of the Cordillera Real. Between the western and eastern slopes of the Cordillera the difference is as great as that between two worlds. In the eastern area, rugged peaks rise, naked and sheer, from the drab greyness of the Altiplano beneath the pitiless glare of a brilliant sun. The western slopes are full of riotous grandeur. Thickly forested, their valleys are exuberant with lush vegetation. One never tires admiring the vigour and variety of plant life, the buttressing spurs of the magnificent mountains.

Here every tree is hung with liana, every space filled with lichens and ferns of all kinds. Fruit and vegetables grow for the asking. Peaches, figs, and

apples are generally cultivated in the upper regions. The true paradise of semi-tropical fruit is found lower down; citrus fruits including several varieties of oranges, limes, lemons, tangerines; bananas from the tiny *guinea* to the large floury kinds; pineapples, avocado, pears, papaws, etc. But, the great possibilities of the Yungas remain largely unexploited. No project of agricultural export from these areas can be economically realized. The problem of transportation to markets of consumption hampers initiative and halts progress. Only a small part of the spontaneous abundance can be forwarded to outside markets. The bulk is consumed locally or goes to waste. Even if farmers could cultivate the land intensively, they could find no outlet for their produce.

But, to me the most interesting fact is the occasional discovery in this beautiful landscape of a human presence. Here and there, clinging to steep cliffs or nestled in the valleys, stand primitive Indian dwellings. Llojeta, Machacamarca, La Plazuela, Chicaloma, Sirupaya are so many tiny human communities tucked away into this immense region. It takes one or even two hours by jeep, over innumerable sharp curves and steep descents, to reach these villages. During the rainy season (December to February) one must go on shank's mare, the roads being then impracticable. Walking for hours along narrow winding mountain



paths is good exercise and whets one's appetite. Want to try it? Then come and join our missionary team in the Yungas.

It was during this rainy season that a group of *campesinos* (farmers), giving up for a while the tilling of their garden patches, came to Lavi Grande in order to follow a course particularly adapted to their needs. They numbered twenty-five. All were eager to deepen their knowledge of the Word of God and to learn how best to serve the spiritual and temporal interests of the community in which they live.

Twenty-five of the Yungas villages were represented. Bad roads had not been able to make these hardy men swerve from their purpose. Poor and untutored, they stood for the Indian *campesinos* and their problem of non-incorporation in the development and progress of the country. They made us realize the phenomenon of men living outside the marvelous field of modern science and technique. Their standard of living is precarious. Nevertheless, they are splendid *signs of hope*. All of them desire to improve their own lot as well as that of their compatriots. I consider them as the hope of today and that of the future.

Let me introduce a few of these courageous men:

Photo 1—*Malakias Apaza Rivera*, 21, bachelor, four years of elementary schooling.

2—*Victor Zegarra Zegarra*, about 40, (does not know the exact date of his birth), father of two children, three years of elementary.

3—*Pedro Callisaya Mamani*, 52, five children, two years of elementary, "wise man" of the group because the senior.

4—*Ignacio Sonco Barrionuevo*, 18, bachelor, five years of elementary, youngest of the group.

5—*Pedro Villca Cama*, 26, married, no children, one year of elementary.

6—*Macario Ticona Quispert*, 21, bachelor, four years of elementary.

7—*Exalto Espejo Mendoza*, does not know how old he is, four children, six years of elementary and two of secondary, the "savant" of the group with his eight years of schooling.

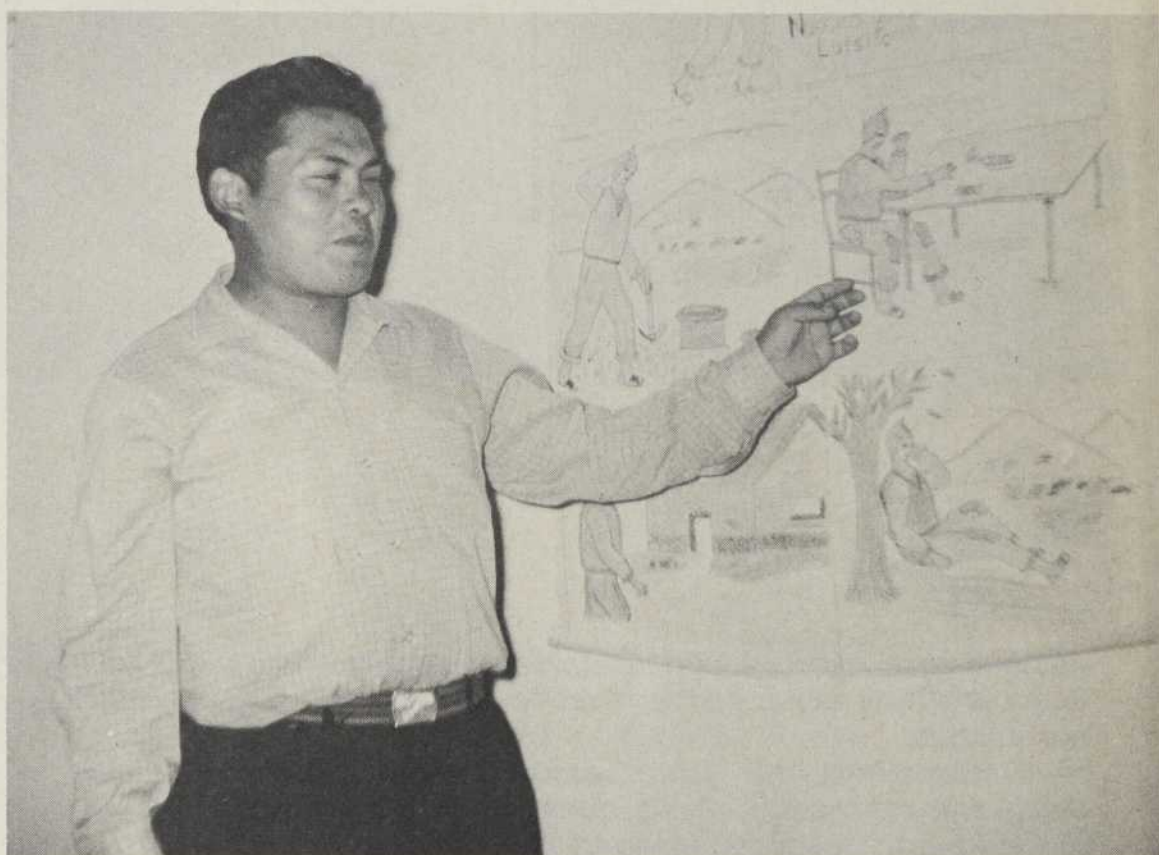
8—*Miguel Quispe Apaza*, 24, one child, three years of elementary.

9—*Alberto Rodriguez Bellot*, 44, six children, five years of elementary.

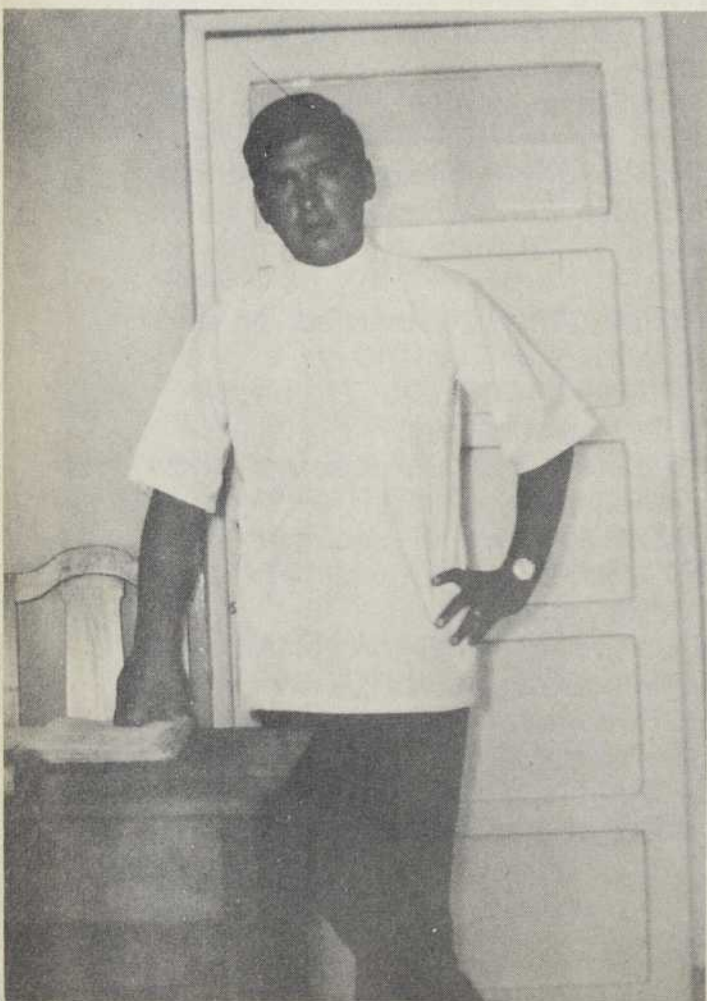
10—*German Angola Torrez*, 25, one child, three years of elementary.



Roads during rainy season.

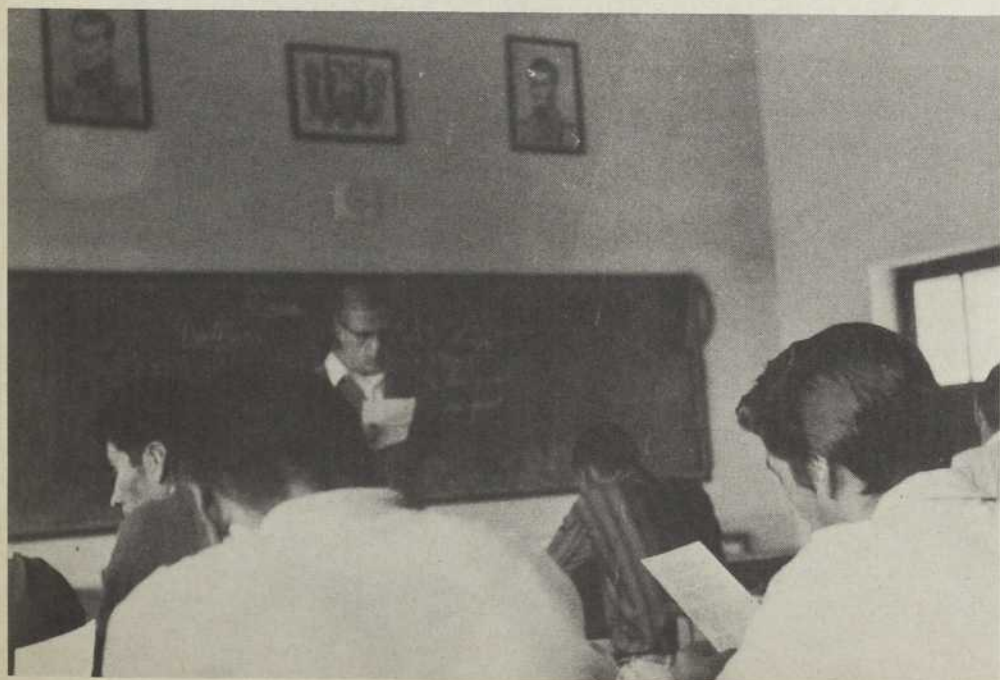


Group of teachers: opposite: Samuel Loza;
bottom: Dr. Frank Moncada; right: Sr. Murielle
Dubé, M.I.C., and Padre Jaime Postma, O.S.A.





Cursillo members at prayer, at games, at rest.



A team of teachers had been organized by Padre Juan Van der Berg, O.S.A. They gave the students the warmest welcome and placed themselves entirely at their disposal. Several subjects were treated according to local needs.

Samuel Loza, a Bolivian elementary school teacher at the Chica-choropata rural school, gave a course on reading, using an easy novel: *Otavi Jamilca*, as textbook. Learning to read and to appreciate what is written is an initiation into a new art which enables man to assume his responsibilities, and to foster progress in the human group to which he belongs as well as in his country at large. To know how to read is to kindle a light, release the soul from prison, open a gate to the world. A man who knows how to read, and judge, and reflect can no longer be easily duped. Illiterate men may often be despised, but men who can dialogue command respect.

Besides the course on reading, Samuel also taught the rudiments of the cooperative movement. Coops do seem to be the surest means of progress for the *campesinos*. The latter cannot hope to become integrated unless they accept to become one with their compatriots. They will then possess the right to express their opinions, to have their word to say in the making of decisions. In solidarity they will find both strength and dynamism. As long as they live in isolation, the *campesinos* are powerless to solve the problems of poverty, under-development and exploitation which plague them at present. They cannot wrestle alone with the harsh realities of life. Samuel endeavoured to quicken in his students the urgent necessity of co-operation for survival. He particularly tried to imbue the catechists with the spirit of solidarity.

The *cursillo* further had on its programme six hours of teaching by members of the Irupana Hospital personnel. Doctor Franz Moncada and Sister Juliette Ouellette, M.I.C., found this allotted time all too short in order to discuss the basic sanitation concepts. Directives were given on first aid in the case of fractures, burns, and stings; on the safest way of conveying patients to the hospital in the case of urgencies; on the pre-natal and post-natal care of mothers and infants . . . It is absolutely necessary for such vital information to be disseminated. Bolivia has the highest rate of infant mortality in the world and the lowest of life expectancy. Let us hope that adequate education will gradually alter such deplorable conditions.

For his part, Padre Gerardo Belien, O.S.M., gave a course on the family as the basic cell of society. The great problem is "How can a happy family life be realized?" This is one of the most important points in these parts.

Various aspects of the Christian mystery characterized by involvement, liberation, and personal promotion were also developed during the *cursillo*. Spiritual comments on the Gospel of Saint Mark were made by Padre Juan van der Berg, O.S.A. These comments

enabled the catechists to deepen their knowledge of Christ Jesus. This study of the Gospel was conducted in Aymara, the Indian's own language.

My task was to present the dynamics of the sacraments of Eucharist and Penance. Living up to the exigencies of these sacraments is a response to a particular call of the Saviour, response which influences everyday life. How could we accept the Saviour's forgiveness without desiring to change our attitude in order to put into practice the message of love, peace, and justice which it transmits? How could we eat the same Bread as our brothers without trying to live a truly fraternal life?

Finally, Padre Jaime Postmaosa endeavoured to connect all these dissimilar subjects by an expose of the catechists' work in the team postolate. The main questions put were, "Who is the catechist?" "What role is he expected to play?" "What are the conditions of his service?"

The results of the *cursillo* cannot as yet be evaluated. However, I feel sure that these twenty-five men have benefited by this collective experience, and that they will be ready and eager to communicate to their fellowmen. Of course I know that all this will not be wrought overnight. One must live in the world of reality. But, looking at this team of twenty-five poor, unlettered men, I keep reminding myself of the apostolic team of simple men Christ sent out to evangelize the world, 2,000 years ago. These men were not heroes. And yet, in their simpleminded zeal they kindled a flame which is still burning bright. The Lord's ways never change. He continues to choose the "little ones" of this world his marvels to perform. Thus has his Church been finally built on modest but unshakable foundations.

Dear Gisèle, this is the thrilling experience I wanted to share with you and with our dear readers. You will perhaps discover in this sketch a new world, a world which has the greatest need of you all, but a world which also carries a message of hope. My Bolivian brothers have taught me many precious lessons. They may be so poor that they can hardly make both ends meet, but they possess the key of life. They are of those to whom the Kingdom belongs by right. Pray for them. Pray for me. Help us spread the Good News in the Yungas so that all the *campesinos* may soon reap the fruits of the Kingdom — peace and joy.

Murielle Dubé, m.i.c.

HOLINESS ABOVE ALL

by Divo Barsotti,

He works through us

Can anyone really suppose that the renovation of the Church will be brought about as result of man's doing, of his culture, intelligence, diplomatic skill, or human cleverness? I would be the last to deny that God works in His Church through men; but I do not admit that He really NEEDS them. If all of us are, and always remain "unprofitable servants," it is because God, while deigning to operate through us, has no real need of our help. And so, the service to which He calls us is not one for which we can glorify ourselves before Him, not one which, strictly speaking, puts Him in debt to us. It is, rather, a wonderful privilege by which He, because He loves us, chooses to perform His marvels with our cooperation, and prefers to work through us.

But the One who really operates remains, first and foremost, the Lord Himself; and it is to Him that the results are actually due. No doubt, when He works through us we are not reduced to the state of inert instruments, deprived of our liberty and responsibility. On the contrary, He acts through us in the measure in which we freely abandon ourselves to His will, and let Him make use of us. God surely does not need all my remarkable qualities, my culture, my brains, my accomplishments; but if He decides to make use of me in His work, He must have the free and unconditional cooperation of my will in His action.

What is the point of all these considerations? Simply this. To bring about the renovation of the Church there is no shortage of theologians, no shortage of great minds capable of seeing what needs to be done, nor of leaders able to inaugurate bold plans for reform. What IS lacking, perhaps, is a willingness on the part of men to hand themselves over with child-like faith to God Who chooses them in order to act through them.

Problem of holiness

In my opinion, there is and there can be no other real problem with regard to the renewal of the Church than the problem of holiness; for holiness means just this: the humble and total surrender of a man to God's action on him. The only true holiness is that which makes us like Christ, Who is at once Son of God, and the Saviour of all mankind.

The Church must trust in God alone; she knows she can count on Him; but she also knows that God acts through the people He has chosen, and that these will be the tools of the Holy Spirit in the measure in which they have surrendered themselves to Him and are possessed by Him. They may be men who are truly great in human terms, or, on the contrary, they may be men without exceptional human gifts. No matter; their human greatness will be no obstacle to their work provided they trust, not in human capacities, but in God. Their human poverty will not prove an obstacle either, as long as it puts no limits on their faith and confidence in Him.

I have the impression that, without perhaps formally denying that renewal must be God's work, in point of fact we pin our hopes on men as men. Worse still, we do not believe that the one essential condition required of a man before he can be the instrument of God's action, is holiness. What sort of revival can we expect in the Church, if we persist in viewing it as the fruit of mere human ability, not as the result of God's action, accomplished through His saints? We speak far too little about the saints, and worst of all, we strive far too unenthusiastically to become saints ourselves. Perhaps this is why, in punishment for our intolerable pride, God turns away from us, as instruments totally inept for the accomplishment of that marvellous task which can only be His own: the renewal, the regeneration of the Church, the Bride of Christ.

Osservatore Romano

PHOTO/REPORT

On the occasion of the official opening of the Nkhata Bay Clinic, Mr. Q. Y. Chibambo, Regional Minister, paid homage to the Roman Catholic Church for the medical assistance rendered to his countrymen.

The beginnings of the foundation were rapidly outlined.

In 1652, the Government opened a small dispensary conducted by a medical assistant. Hospitalization facilities were at that time unavailable.

Then, as today, the city spread out along the shores of Lake Nyassa. Medical services were poorly organized. Upon their arrival, the missionary Sisters fitted up a small kitchen (8 ft x 25) as a dispensary where first aid was supplied to numerous patients. From a flimsy wooden building on stilts, the dispensary progressed to more airy and spacious quarters where better accommodation could be provided. It was here that the prenatal clinic was inaugurated. Huts standing close by were used as wards.

In a parallel direction, a mudwalled and thatch-roofed structure was built. Thousands of patients were treated by the missionaries in this makeshift establishment during all of fourteen years. But the departments of obstetrics and pediatrics required improvements in order to function on a level with social evolution. The people and the medical personnel patiently collaborated with civil and religious authorities.

It must be added that the State had meantime built a general hospital of 90 beds under the direction of a doctor and of competent personnel. After deep reflection and friendly agreement with medical and civil authorities, the Sisters decided to devote themselves solely to the medico-social sector of the maternity, and to the clinic in charge of children below five years of age. Education in basic sanitary concepts was to be dispensed over an area of 200 kilometres along the lake shores, and of 40 kilometres inland.

Financial assistance was obtained without too much difficulty.

On the occasion of the opening ceremony, the Minister, Mr. Chibambo, expressed his satisfaction at seeing missionaries, civil and religious authorities, and leaders of the people closely united in achieving this leap forward into development. He urged leading citizens to encourage the people to attend the clinic in great numbers. Sickness, he added, was one of the three mortal enemies the Ngwazi wanted them to contend with.

After the welcome address, Mr. Chibambo thanked those who were present. He then visited the clinic accompanied by the official guests. A tea party followed this visit and the Minister gave the guests a warm handshake expressing the desire for unity in the social promotion of the Tonga people.

The Beit Trust and the Missionary Sisters of the Immaculate Conception provided the funds needed to effect the foundation. UNICEF and the Association of the Malawi Private Hospitals donated clinic furnishings. A gift of twelve beds was made by the Ministry of Health and of Community Development.

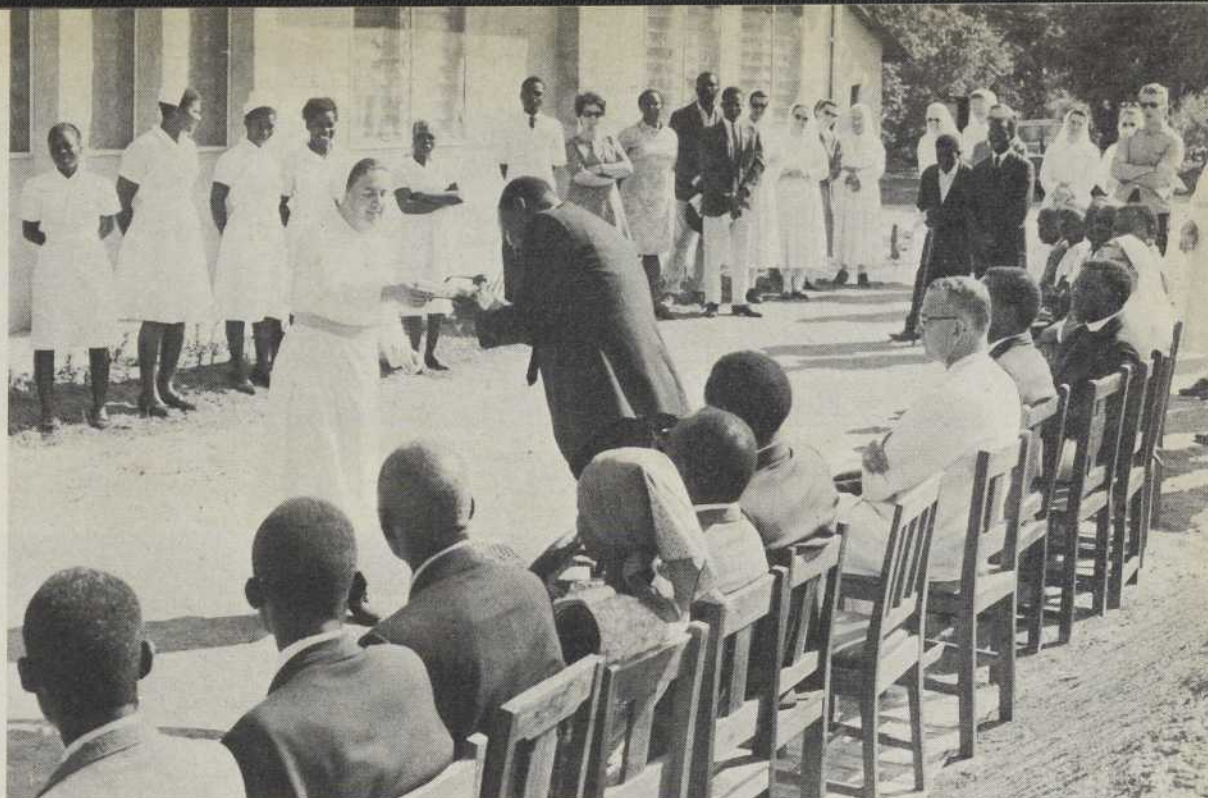
Thus, an initial era comes to an end. We are now facing new developments which will be realized in the not too distant future. Our goal is to extend our social service units to the remotest villages situated on the shores of Lake Malawi.

Hedwidge Lapierre, M.I.C.

Official Opening of a Clinic by Mr. Chibambo



NKHATA BAY Malawi



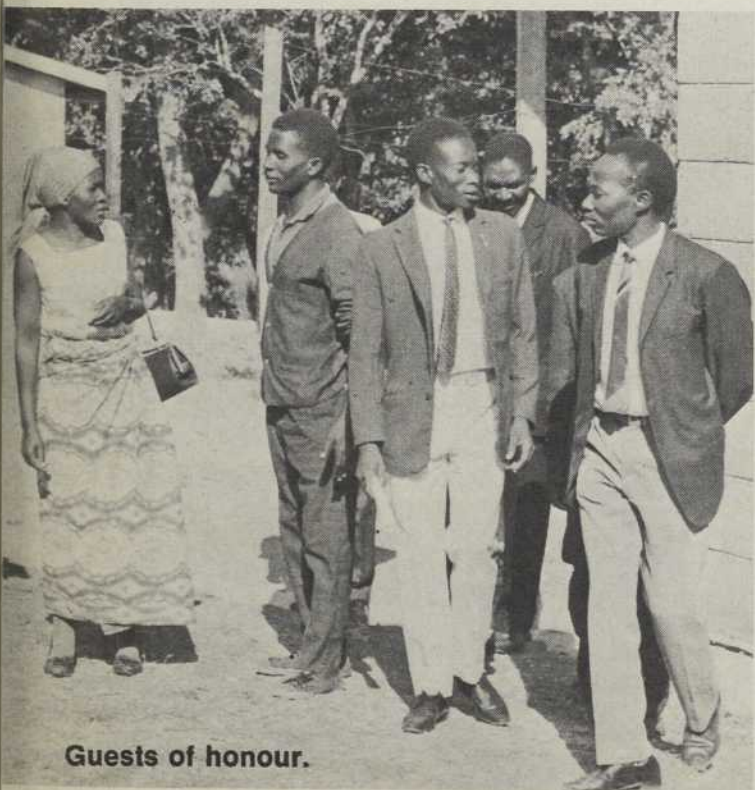
Sr. Hedwidge Lapierre, M.I.C., welcomes guests.



Speech by the Regional Minister, Mr. Chibambo.



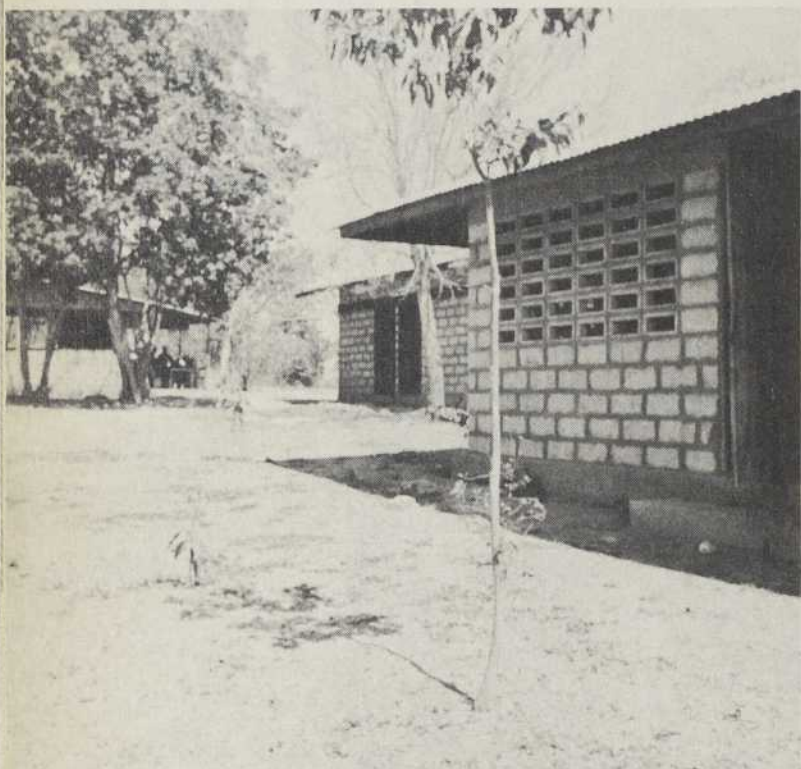
The clinic's medical team.



Guests of honour.



PHOTO/REPORT



One of the wings at L'Escale.



What can Odillon look forward to after his convalescence at L'Escale?

Historical account: L'Escale was founded in 1962 by a group of Haitians, doctors, and friends. This sanatorium comprises several wings placed at the disposal of men and women T.B. convalescents from the Artibonite region. As it is situated at less than a mile from

Albert Schweitzer Hospital, adequate treatments and medication are easily available to its patients.

Statistics: Since its foundation, about 400 convalescents have spent some time at L'Escale. Last year there were 84 admissions and 54 cases of surgery.

Cécile Frappier, M.I.C.

The strains of the guitar spice the soft balmy air.

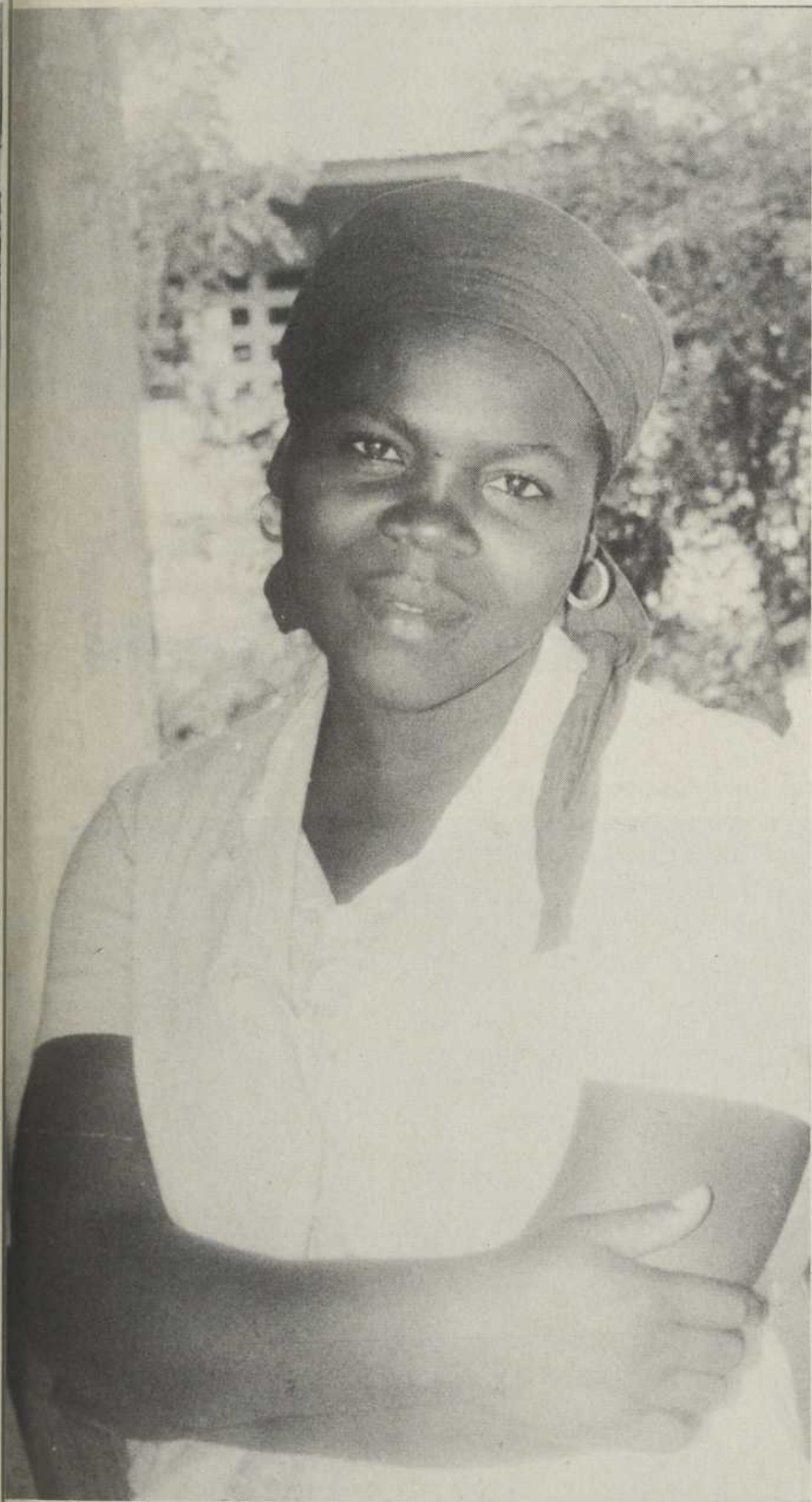


Every morning, Sr. Cécile Frappier prepares hypos.



HAITI

L'ESCALE



Madame Pierre patiently hopes for a cure.



Jacques enjoys life at the sana.



Cleaning cotton to be used for pillows. Two more harvests will provide each patient with two pillows.

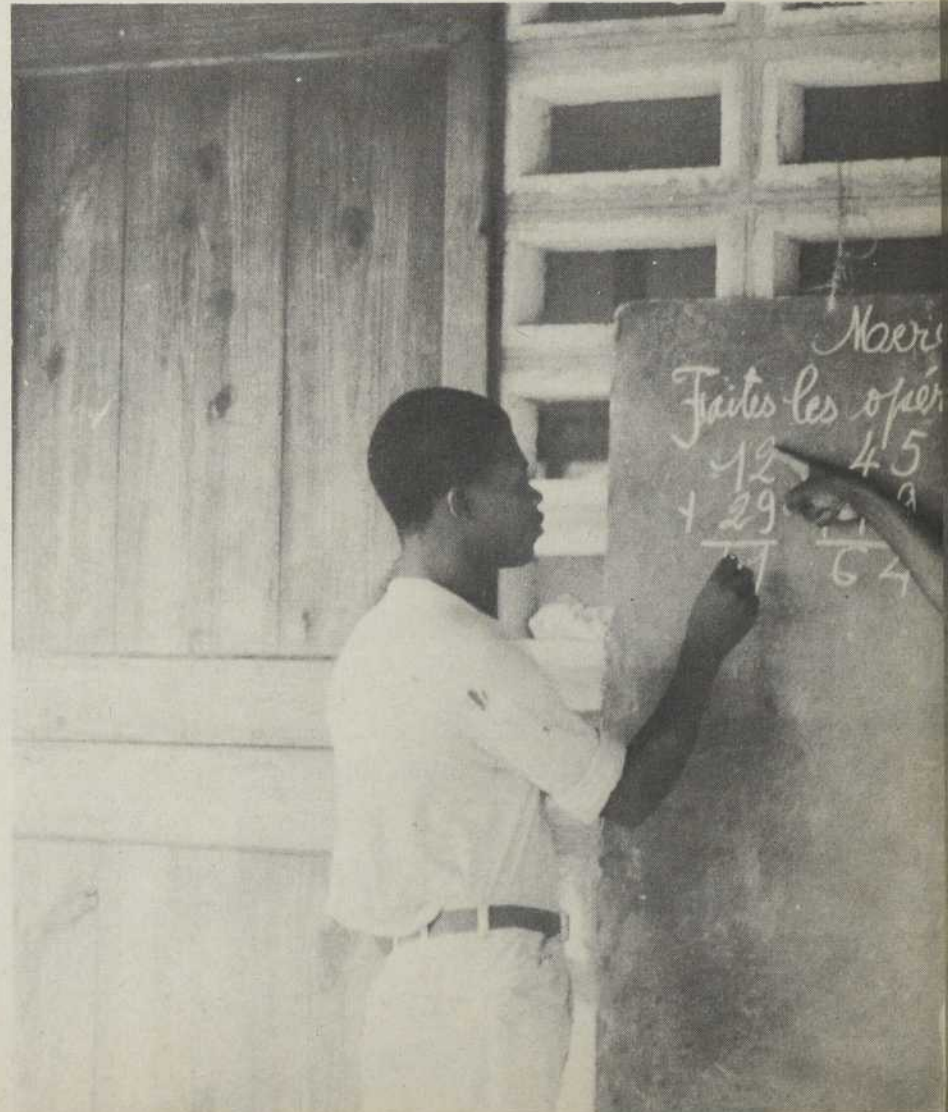


In the cool of the early morning hours, maize is harvested.

A Day at L'Escale



Sr. N. D. Veilleux chats with patients.



L'Escale is a tiny world of its own, a modest clinic set in a spot of great natural beauty.

At sunrise, the convalescents enjoy strolling through the grounds, in the fresh morning breeze. After breakfast, each patient calls at the clinic for hypos or medication. During the forenoon, all keep busy with light tasks chosen according to taste and ability. Gaiety reigns supreme at L'Escale, more especially when Dr. Lepreau, medical director, tells a patient he is now well enough to go home.

Long hours have to be spent resting. In our leisure time, we like to play cards or dominos. Those who are poetically inclined, play the guitar and sing the beauties of nature, the warbling of birds, the dance of fluttering leaves . . . A few studious ones take courses in French or in mathematics. All this helps in enduring the tediousness of being ill.

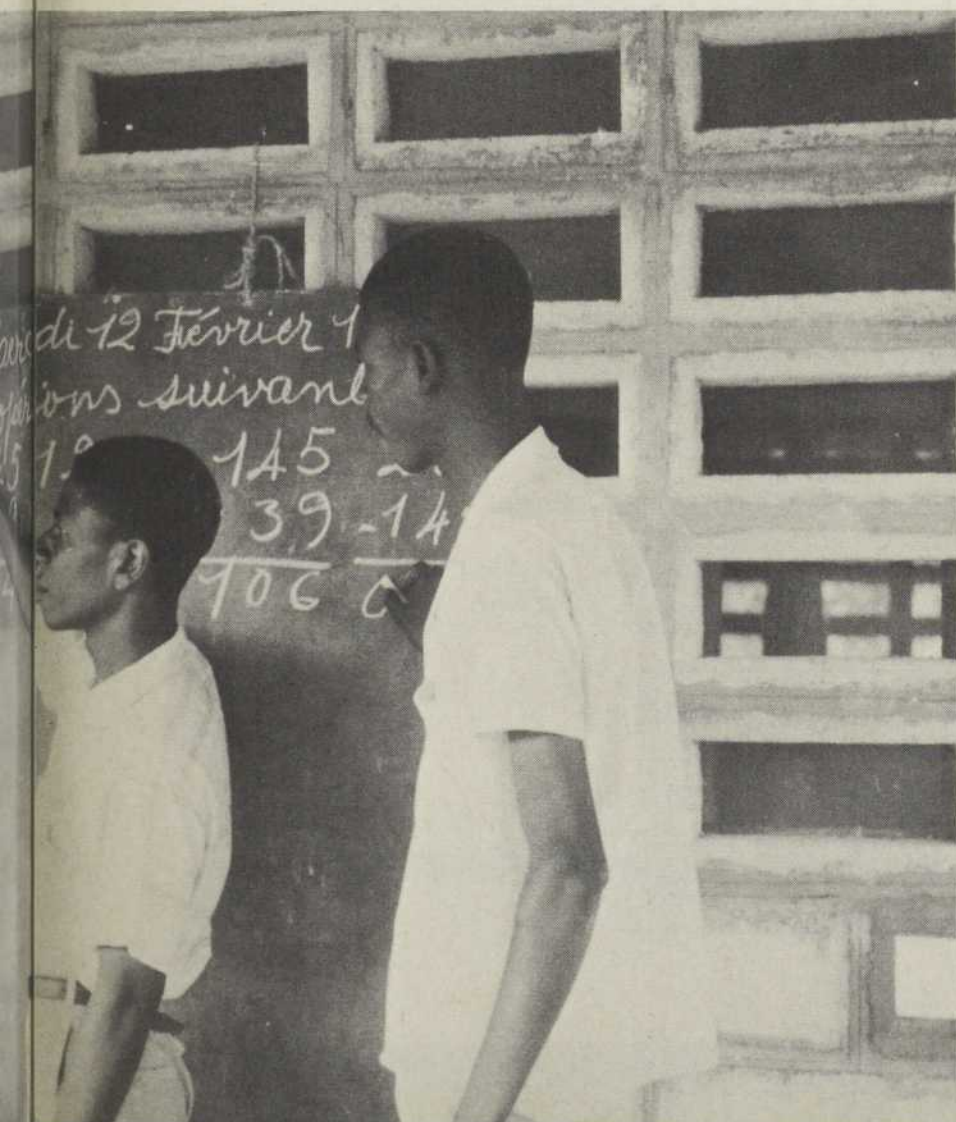
At night we dream of a speedy cure and a happy return home.

Paul Serin
L'Escale (Deschapelles)
C.P. 22138
Port-au-Prince
Haïti



The chaplain on his way to L'Escale where he will offer Holy Mass under the trees.

Patients who have not benefited by regular schooling are taught mathematics.



Watering of banana plants during the dry season (November to April).

ORDINATION OF FIRST ABORIGINAL PRIEST

Father Jean Baptiste Tseng was ordained last September 28, in his native village of Peipu, by Mgr. Vérineux, M.E.P., apostolic administrator of Hwalien, a diocese located on Taiwan's western coast. Father Tseng is the first Taiwanese aboriginal to be ordained to the priesthood. Thousands of Ami tribesmen, the tribe to which Father belongs, were present at the ceremony as well as 35 priests. Tribal songs and dances marked this happy event.

Less than 20 years ago, only a handful of Ami tribesmen were baptized. Bishop Vérineux, expelled from his see of Yingkow in Manchuria, was appointed apostolic administrator of Hwalien in 1952. At that time, there were a little over one hundred Christians in this district. Today, Catholics number 56,000, 10,000 of whom belong to the Ami tribe. The 10,000 represent about half of this tribe of former headhunters, much feared throughout the neighbourhood.

In Taiwan, at present, there are nine aboriginal tribes comprising 200,000 members on a total population of 13,000,000 inhabitants.

Father Tseng is the oldest of seven children. He pursued his secondary studies at the educational institute conducted by the Clerics of Saint Viator in Taichung. After one year of philosophy, he was sent to Rome where he completed his ecclesiastical studies.

(Fides)

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NIHIL OBSTAT:

June 12, 1971
Rev. Jean-Charles Valin

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Buddhist centre in Taiwan.
Buddha, the Enlightened One, is depicted in various fashions: standing, sitting, reclining. The position of his hands is particularly expressive.

