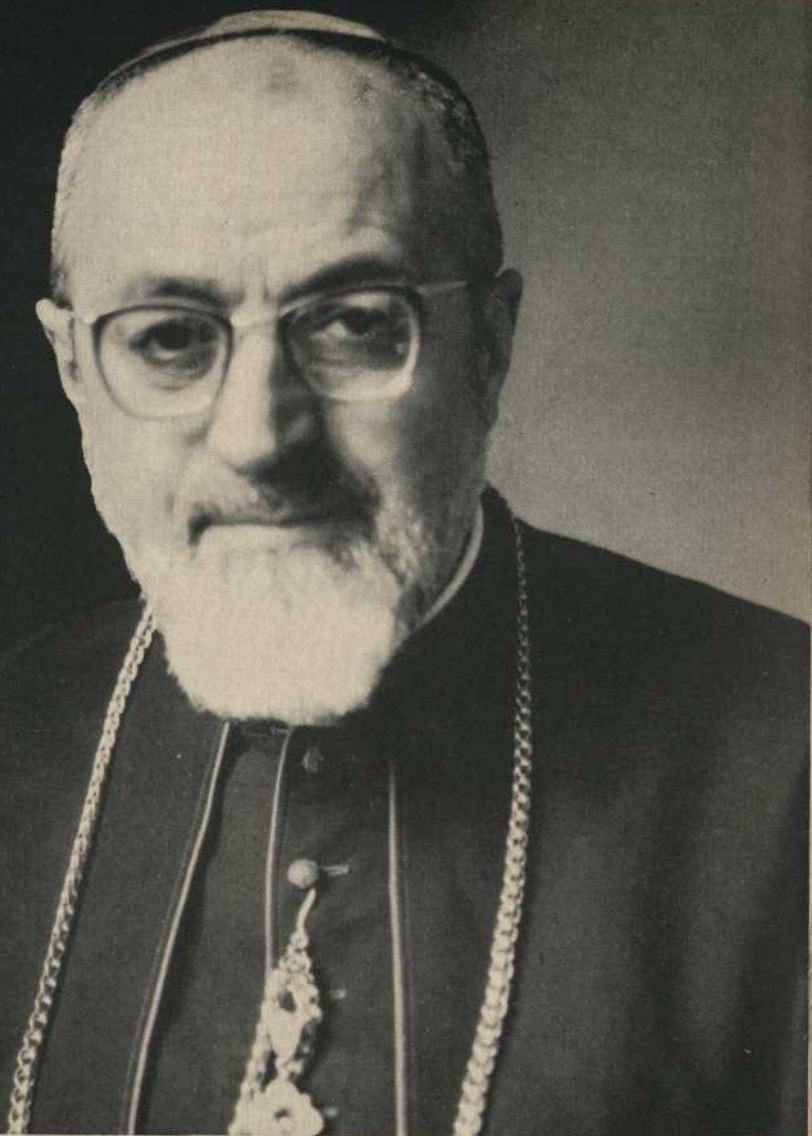


# THE PRECURSOR

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**His Eminence Cardinal Peter Gregory XV Agagianian**

*Prefect of the Sacred Congregation of Propaganda.*

To the revered prelate whom Our Holy Father Pope John XXIII recently assigned as Protector of their Society, the Missionary Sisters of the Immaculate Conception offer their sentiments of profound respect and the assurance of their filial and entire submission.

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by Sister SAINT MARIE<sup>1</sup>, M.I.C.

“What is the only genuine Christian spirit? The answer undoubtedly is the spirit of Christ and of His Church — His extension. It may, however, be considered under various aspects. In this essay, let us study together, if you are agreeable, one special aspect of the question — the spirit of gratitude of Christ and of His Church as an habitual mode of thinking, feeling, and acting capable of vitalizing the life of a Christian. As a matter of fact, in order to belong to Christ, every Christian must become a missionary in union with Christ, out of the same motive of thankful love towards his heavenly Father.

In our study we will draw largely upon the Gospels which recount the words and actions of our divine Saviour; but even after the last lines of Saint

<sup>1</sup> Suzanne Labelle, Hull, P.Q.

John have been read, the subject is not yet exhausted. The Church, Mystical Body of Christ, possesses the selfsame spirit as its Head, and transmits it to us after its own fashion more particularly through its liturgy. Therein we may easily discover the spirit of zeal and of thankfulness manifested in the life and works of Christ.

### Spirit of Christ in the Gospels

#### Our Lord's attitude towards His Father

In the first place, the attitude of our divine Model during His life here below was one of chief concern to do the Will of His Father, (John 6-38-40) to establish His kingdom upon earth, to promote His glory (John 14 : 7). In this, above all, consisted His missionary work willed directly by the Father.

This mission Jesus accomplished in a spirit of loving thankfulness. How often do we not find in the Gospels the following expression, « Lifting up His eyes, Jesus gave thanks » ? In one of the most solemn circumstances of His life, in the Cenacle, when He was about to give Himself to us to perpetuate His sacrifice for mankind, twice Jesus thanked God: "and having taken bread, He gave thanks" (Luke 22 :19), "And taking a cup He gave thanks" (Matthew 26-29). He then explained the significance of His action, its full redemptive value, "... for this is my blood of the new covenant, which is being shed for many unto the forgiveness of sins" (Matt. 26 : 28).

In a less solemn moment prefiguring the Last Supper, Jesus praised His Father for the occasions granted Him to manifest His divine goodness and to do a missionary work. Before the striking miracle of the multiplication of loaves, "Jesus took the loaves and when He had given thanks distributed them to those reclining" (John 6 : 11). Again, He thanked Him by whom He had been sent for the success of His own mission and that of His disciples. When the latter reported, "Lord even the devils are subject to us in thy name" (Luke 10 : 17), Jesus "in that very hour... rejoiced in the Holy Spirit and said 'I praise Thee, Father, Lord of heaven and earth that Thou didst hide these things from the wise and the prudent and didst reveal them to little ones'" (Luke 10 : 21).

#### Attitude urged upon the apostles by Jesus

Aware that actions speak louder than words, the divine Teacher drew His apostles after Him by the force of His own example without for all that neglecting formal teaching: "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven; but he who does the will of my Father in heaven" (Matt. 7 : 21). This is meant to teach us how our thanks must be translated into acts and how our acts be inspired by a supernatural

missionary motive. "Neither do men light a lamp and put it under the measure, but upon the lamp-stand... Even so let your light shine before men, in order that they may see your good works and give glory to your Father in heaven" (Matt. 5 : 15-16).

When the apostles requested, "Lord, teach us to pray" (Luke 11 : 1), Jesus was pleased to reveal unto them what they should above all ask of and wish to God, "Hallowed be Thy name," that is, may it be adored, praised,



loved, thanked; "Thy kingdom come," that is, may Thou be known, honoured, obeyed. May Thy law be observed from pole to pole. Could a more apostolic, a more thankful prayer be composed than this which has Christ Himself as author?

### **Attitude approved by Christ in miraculously healed persons and others**

The apostles were perhaps more strongly impregnated with this spirit by the numerous incidents which Christ expressly made to occur before their eyes in order to convince them of the importance He attached to it.

It seems that among the Evangelists Saint Luke has been the most attentive in recording expressions of gratitude emanating from the people, miraculously healed persons, friends of the Saviour. At least ten such expressions are found in his Gospel. Every one of these utterances breathes the dual desire of thanking God for benefits received, and of urging others to join in offering Him a due return of praise and thanksgiving.

The shepherds : "And the shepherds returned, glorifying and praising God" (Luke 2 : 20)...

Simeon : ... "he received Him into his arms, and blessed God..." (Luke 2 : 28).

Zachary : "his tongue loosed, and he began to speak, blessing God" (Luke 1 : 64).

Anna : "She began to give praise to the Lord, and spoke of Him to all who were awaiting the redemption of Jerusalem" (Luke 2 : 38).

The paralytic : "And immediately he arose... and went away to his house, glorifying God. And astonishment seized upon them all, and they glorified God" (Luke 5 : 25 - 26).

The widow of Naim : "But fear seized upon all, and they began to glorify God... and the report concerning Him went forth throughout the whole of Judea, and all the country roundabout" (Luke 7 : 16).

The stooped woman : "And instantly she was made straight, and glorified God" (Luke 13 : 13).

The blind man of Jericho : "and at once he received his sight, and followed Him glorifying God. And all the people upon seeing it gave praise to God" (Luke 18 : 43).

Again according to Saint Luke, Zaccheus strikes upon a means of proving his gratitude (Luke 19 : 8); the woman who has lost her goat invites us to share with others our happiness — the faith of our Baptism or the faith that has been lost and found again (Luke 15 : 9).

The episode of the ten lepers portrays perhaps best of all Our Saviour's disposition towards grateful souls: "But one of them, seeing that he was made clean returned, with a loud voice glorifying God, and he fell on his face at his feet, giving thanks... Jesus said, 'Were not the ten made clean? But where are the nine? Has no one been found to return and give glory to God except this foreigner?' And he said to him: 'Arise, go thy way, for thy faith has saved thee'" (Luke 17 : 15-19).

Saint Luke, however, is not the only one of the Evangelists who has underlined the gratitude people felt for the bounties of His divine Master. Saint

Mark, for instance, presents an example of effective gratitude proved by actions in the behaviour of Saint Peter's mother-in-law, "The fever left her at once, and she began to wait on them" (Mark 1 : 31). Saint Matthew relating the parable of the talents, conveys the Lord's invitation to make return for His gifts by using them in His service (Matt. 25 : 14-30). The Bible of Jerusalem gives the following commentary of this parable:

Christians are the servants to whom the Master, Jesus, commits the duty of making His gifts fructify for the development of His reign. "I will set thee over many" (Matt. 25 : 21) signifies active participation in the reign of Christ.<sup>2</sup>

It would be difficult to find a more missionary application of thankfulness.



For his part, Saint John offers a detailed account of the conversion of the Samaritan woman who is a model of the spreading of the good news in a thankful spirit. The same Evangelist is the only one to have related the resurrection of Lazarus (John 11 : 1-45) honoured in the Martyrology as bishop of Marseilles, a missionary whose heart undoubtedly overflowed with gratitude.

The Synoptics point out certain missions entrusted by Jesus to the Twelve during the course of His public life (Matthew 10 : 9-14, Mark 6 : 6-13, Luke 9 : 1-6) besides the universal mission He gave them before ascending into heaven, "Go, therefore, and make disciples of all nations" (Matt. 28 : 18-20, Mark 16 : 15-16, Luke 24 : 47). The Beloved disciple also faithfully records the Will of the Father, that Will which Jesus came to accomplish as He confided to His own, "As the Father has sent me, I also send you" (John 20 : 21).

As may be inferred from the Gospel, the missionary spirit and the spirit of gratitude are the genuine Christian spirit. Another proof lies in the testimony of the Catholic Church.

### **Spirit of the Church in its liturgy**

Christ came to set up the kingdom of His Father here below. Now, this kingdom, in its earthly stage, is the Church. Its spirit, therefore, reflects that of its divine Founder. The following lines may serve to endorse this statement:

The sole mission of the Church is to render Jesus Christ present to men. It must announce, manifest, and give Him to all...

Through each and every one of us, the Church must preach the Gospel to all creatures...

The Gospel is preached not solely by word of mouth but by right living. It is by living the life of His Spirit that the Church reveals Christ.<sup>2</sup>

When in the *Credo* we assert the faith our missionary zeal is burning to spread, should we not thank God for this gift after which so many souls are still yearning? Someone has said that "To accept the gift of God is already a gift of God."<sup>1</sup> The chalice of salvation rising like a perfume of agreeable odour, the symbolic incense, the offering to the Blessed Trinity are so many acts of thanksgiving. Even more so is the Preface through which we are explicitly urged to thank God, "*Gratias agamus Domino Deo nostro.*" Wholeheartedly let us proclaim Him, "Holy, holy, holy" throughout the world. At the moment of Consecration, Jesus Christ Himself expresses His gratitude to God His Father as He did during the Last Supper. Sacrifices of the Old Law are then recalled; the sacrifices filled with gratitude of Abel, Abraham, and Melchisedech. Before that eminently grateful and missionary prayer the *Pater*, the *Per ipsum, et cum ipso, et in ipso* unites us more intimately to the spirit of Christ. When the happiness of receiving Holy Communion (sacrament of thanksgiving) is ours, could we do better than to give thanks and to pray for those who do not yet belong to this communion in the bosom of the Church? *Quid retribuam Domino?* queries the soul which feels its helplessness in cancelling an infinite debt of gratitude. But Christ answers for us all and missionary accents may be found in the answer *Calicem salutaris accipiam. Ite Missa est* is a dismissal and at the same time a mission bidding us distribute the treasures of graces received, while the *Deo gratias* comes as an ultimate expression of thankfulness before we leave the church.

The proper of the Mass varies its expressions in the same sense. Saint Paul begins nearly all his epistles by a grateful word to the address of his



beloved disciples, of his collaborators whom he incites to share his zeal for God (Col. 1 : 3, Cor. 1 : 4, Phil. 1 : 3). The Gospels recall what we have already considered. The Collects and more particularly the Postcommunions are oftentimes masterpieces of thanksgivings and of ardent missionary prayers, for instance in the Mass for the Propagation of the Faith.



## The Psalms

The study of other liturgical texts might well begin with the *Magnificat*. In this sacred song, the Mother of Jesus, our model, praises and thanks God, envisioning in His bounties an element of universal and perpetual apostolate, "All generations shall call me blessed... and His mercy is from generation to generation."

Familiar with the Psalms, Mary drew her inspiration from them. Why should we not seek to imitate her? The Psalms teach us that we must give thanks after victory (Ps. 20), in perils of all kinds (Ps. 29), when we have received forgiveness for our sins (31), upon deliverance from our enemies(33); that an excellent means of discharging these duties is to convoke all peoples to unite in the praises we address to the Lord. The following are the more characteristic passages relating to the present subject:

Then, Lord, I will give Thee thanks in the hearing of all the nations, singing in praise of Thy name (Ps. 17 : 50).

Love the Lord well, you who worship him, the Lord keeps faith with His servants (Ps. 30 : 24).

Glorify the Lord with me, together let us extol His name (Ps. 33 : 3).

O Lord, my God, how long is the story of Thy marvellous deeds...

How should I tell the tale of those mercies, past all numbering (39 : 6)?

Thy just dealings are no secret hidden away in my heart (39 : 11).

No sacrifice, no offering was Thy demand... Then, I said, I am coming to fulfill what is written of me, where the book lies unrolled; to do Thy will, O my God, is all my desire (39 : 7-9).

I will make Thy name memorable through all generations; therefore shall generations praise Thee forever and ever (44 : 18).

The Lord Himself declares, "The sacrifice of praise shall glorify me" (50 : 23).

I will give thanks to Thee among the peoples, O Lord, I will chant Thy praise among the nations... above all the earth be Thy glory (56 : 10-12).

O God, our Saviour, the hope of all the ends of the earth and of the distant seas (64 : 6).

And all kings of the earth shall adore Him; all nations shall serve Him (71 : 11).

In Him shall all the tribes of the earth be blessed; all the nations shall proclaim His happiness (71 : 17).

We praise thee, O God, and praising Thee, call upon Thy name, tell the story of Thy wondrous deeds (74 : 2).

Come, let us sing joyfully to the Lord... let us greet Him with thanksgiving (94 : 1-2).

Sing joyfully to the Lord, all you lands... Give thanks to Him; bless His name, for He is good (99 : 1-4).

Give thanks to the Lord, invoke His name; make it known among the nations, His deeds (104 : 1).

I will give thanks to Thee, O Lord, with all my heart... All the kings of the earth shall give thanks to Thee (137 : 1-4).

Let the faithful... sing for joy... let the high praises of God be in their throats (149 : 6).

(Excerpt from the Hallel which Jesus Himself recited) Praise ye the Lord... Blessed be the Name of the Lord (112 : 1-2).

Not to us O Lord. Not to us; but to Thy name give glory... Lest to the Gentile should say : Where is their God (113-1)?

How shall I make a return to the Lord for all the good He has done for me?... I will offer Thee a sacrifice of thanksgiving (115 : 12-17).  
Give thanks to the Lord, for His mercy endures forever (117 : 1).

In the Psalms might be found a still more abundant harvest of gratitude and zeal (Ps. 66 : 2-8, 72 : 19, 79 : 13, 100, 117, 136, 148, etc.). It must be noted, however, that in these universal praises of the Old Testament, we must not look for the missionary meaning we now put into them.

The universalist idea is different from the missionary idea. Missions really begin only with Christ. Full of lights and shadows, the Old Testament comprises universalist views which do not necessarily evolve into a missionary attitude. It will take centuries of divine patience to make the chosen people emerge from its exclusivism... to make it understand the fact that salvation is offered to all and that all have a missionary duty towards others.<sup>5</sup>

But we who have comprehended this missionary duty, may draw from this treasure-trove "things both ancient and new" as Christ urges us in His Gospel and as the Church teaches us in its liturgy.

### Conclusion

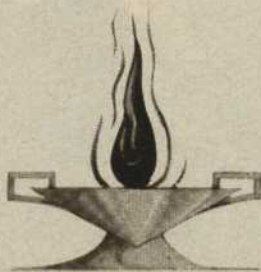
The above excerpts should spur our spirit of thankfulness and our missionary zeal should be intensified according to the same rhythm. Indeed, it is impossible to thank God wholeheartedly for all His bounties without at the same time experiencing an urgent desire to make Him known and loved of all men. How could one work at procuring the implantation and stability of His kingdom upon earth and omit to thank Him for having conferred upon us such a sublime privilege? Since Christ has chosen us without any merit on our part, we can no longer be content to live in the state of grace; we must become fervent harbingers of grace and live in a state of perpetual thanksgiving. Since Christ has deigned to associate us to His work entrusting us with the sublime mission, "Go therefore and make disciples of all nations" (Matt. 28 : 18), let us be missionaries in a spirit of thankfulness, and our thankfulness will work apostolic wonders.

<sup>2</sup> Holy Bible.

<sup>3</sup> Reverend de Lubac, S.J., *Méditations sur l'Église*, Ed. Montaigne, 1953, pp. 190, 196, 197.

<sup>4</sup> Jean Barthelemy, *Vision chrétienne de l'Homme et de l'Univers*, Paris, Ed. de l'Ecole, 1952, p. 203.

<sup>5</sup> Reverend J. Bouchard, S.J., *Dogmatique missionnaire*, Résumés de cours, p. 6.



# Mission Doings in Cochabamba

I grow daily more convinced that Cochabamba is indeed an ideal spot in which to start a mission foundation in Bolivia. Foreigners find it difficult to live for long periods in the rarefied air of Andean peaks; once in a while they feel the need of coming down into the valley to ease their discomfort. This explains why there are so many communities in our city. Nearly all religious congregations have a

house here; as for those who are not so lucky, they usually manage to spend at least a fortnight in Cochabamba every year. A good number of missionaries finding even the altitude of this city too high seek out tropical regions such as Santa Cruz, Beni, the Yungas, etc.

No doubt because of their tremendous lung development, Bolivian





Company of actors,  
DIABLOS and DIABLAS.



The queen of the DIABLADA.

Indians are on easy terms with their climate. I am always amazed at their endurance. Religious or national festivals extending over a whole week and comprising lively dances and other similar activities, apparently leave them as fresh as daisies.

Some time ago, the young girls belonging to the neighbouring parish placed under the aegis of Our Lady of the Assumption invited us to be present at their *fiesta*. Never had I seen anything like it. The church entrance was literally covered with various kitchen utensils utilized as decorations. At turns in the road, several triumphal arches rose. Groups of Indians danced colourful folklore dances in front of the church to the tune of a small musical instrument fashioned out of *cáña*. Once in a while, the dancers stopped long enough to drink copious draughts of *chicha*, an alcoholic beverage made from masticated corn. Nearby on a truck decorated with pink silk stood the statue of Our Lady of the Assumption. About her on the draperies were pinned Bolivian notes. Richly attired and masked *diablos* and *diablas* cavorted in front of the float, performing the *diablada*, a typical dance representing the battle waged against Our Lady by the devils. The Indian dancers are professional actors who come down from their mountain homes to lend their aid in the celebration of the *fiesta*.

In the midst of all this noise, a priest flanked by altar boys was offering incense before a crucifix placed at the foot of the statue. It seems that the clergy around here comply with local customs in the hope of drawing the people to church.



**FIESTA** Musician playing the SICU.





Bolivian Indians are nominal Catholics but such is their religious ignorance that they mix superstitions with nearly everything they do. Long years without priests and consequently without instruction have left them with scant knowledge of what

their religion is all about. They are apt to forget during *fiesta* that their holy patron would be more fittingly honoured by the imitation of his virtues than by dancing and drinking.

Sister Irene of Jesus, M.I.C.

(Irene Trudelle, Saint Narcisse, P.Q.)



The bishop, chief witness in the missions;  
His Exc. The Most Rev. Albert Cousineau,  
C.S.C., bishop of Cap-Haitien.

# YOU ARE TO BE MY WITNESSES

by Sister DOMINIC OF THE ROSARY<sup>1</sup>, M.I.C.

What is a witness if not "a man who proclaims a reality which he knows through personal experience before people who either do not know it or refuse to accept it"<sup>2</sup> or again, "one who can say like Magdalen, 'I have seen the Lord'... and with Saint John, 'What we have seen and heard, we pass on to you so that you may share in our fellowship.'"<sup>3</sup>

From the origins of the Old Testament, the true God has had His witnesses: the patriarchs and the prophets. Then, came a man called John who was "to bear witness to the light". (John 1, 5)

When the time came for Christ to return to His Father, He declared, "You are to be my witnesses in Jerusalem and throughout the earth". (Acts 1, 8)

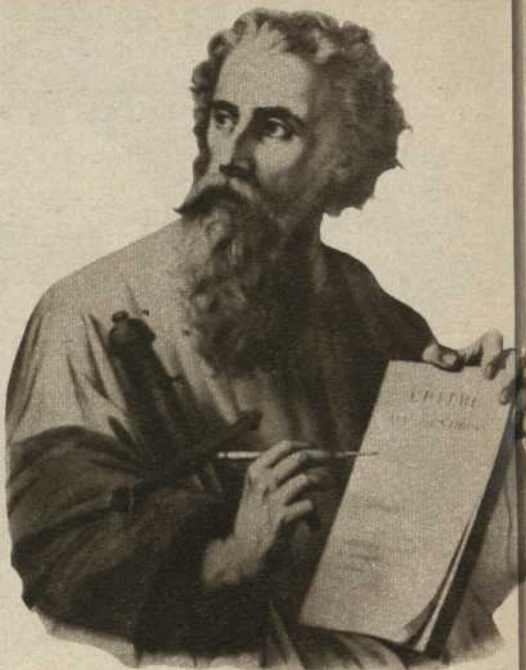
If we cast a glance at the general aspects of Christian testimony, we find that it is given by two classes of persons — the ordinary Christians who

<sup>1</sup> Helene De Serres, Cartierville.

influence their natural environment and those Christians who, endowed with a specifically missionary vocation, carry the glad tidings to the utmost limits of the earth.

Among the latter again, another distinction is to be made, for beside the missionaries who leave all things to work in the distant mission field, there are others who exercise the hidden apostolate of prayer and immolation.

In this light, two figures of our history will be briefly studied here: Saint Noel Chabanel, a Jesuit missionary martyred during the 17th century, and Mother Mary of the Holy Spirit, the initiator of two Canadian missionary Societies.



### Aspects of Christian Testimony

After the coming of the Holy Ghost at Pentecost, the gospel message was carried throughout the known world. Heeding the Master's command given in their person to all Christians, the disciples and the apostles felt themselves entrusted with the task of making known the teachings of the Word Incarnate and of propagating the fire of charity He had ignited. The first to benefit by their predication were, naturally enough, their compatriots, the Jews of Palestine and of the Diaspora.

Then the baptism of the centurion, Cornelius, broke down national barriers. Soon, the Lord set apart Saul and Barnabas (Acts 13, 2), unto the work of evangelizing the Gentiles. The two forms of apostolate mentioned above were already being outlined: apostolate in neighbourhoods where the Church was already established, apostolate in pagan environments. Both are closely linked, both overlap and complete one another.

### Every Christian is a Witness

Members of the Church concur in mutual edification. A Christian respectful of the Divine Will is a leaven that causes the dough to rise. His

very contact reveals God, draws others closer to Him, makes them hunger for Him. Jesus desires thus to live and to reign in the souls of all His disciples and through them to reach other human souls. In all who do not thwart this divine desire "the miracle of the attraction of Christ" is perpetuated.

Moreover, as we form but one Mystical Body and are members of one another, the supernatural vitality of each soul, its growth or its degeneration affect the entire Church. This is a spiritual application of the principle of communicating vessels. In proportion as we allow Christ to reign in our souls, we can say, "It is now no longer I that live, but Christ lives in me". (Galatians 2, 20) In the same proportion also we radiate the divine light come down from heaven, "to enlighten every soul born into the world", (John 1, 9) like candelabra,<sup>9</sup> or like the atmosphere which diffuses solar rays and carries them everywhere. \*

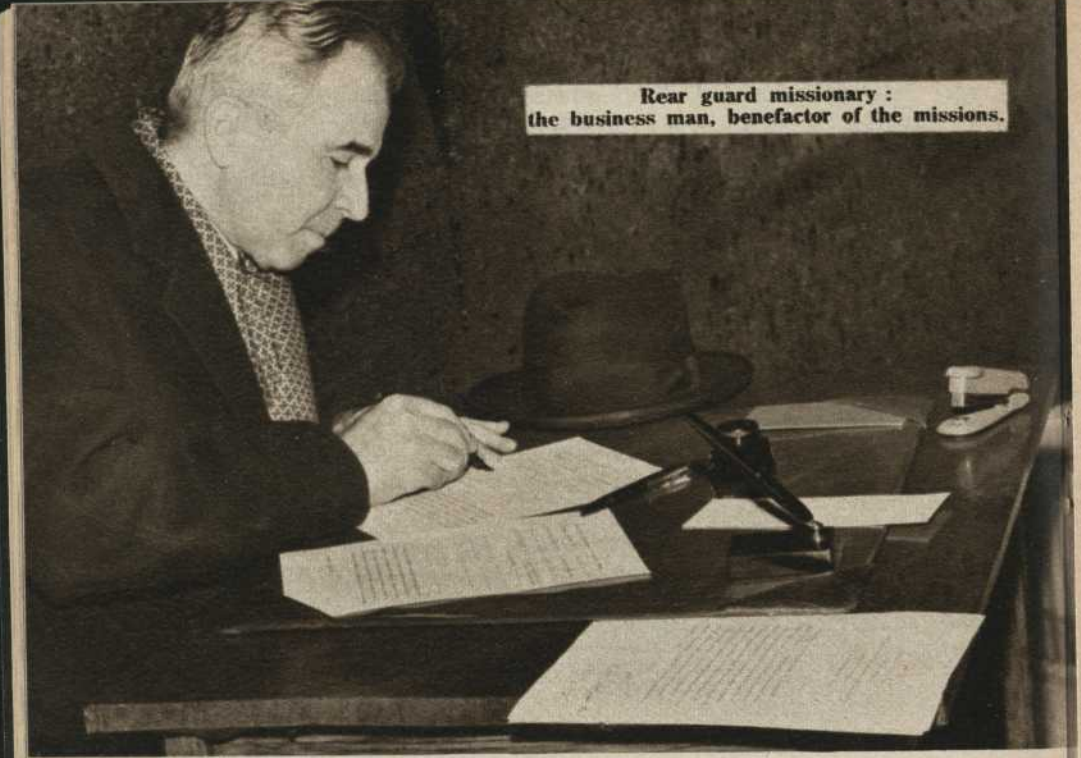
P. Huby aptly remarks, "Each man is like a sending out or a receiving set linked by numberless short or long waves to the rest of the universe." <sup>7</sup> We may, therefore, draw the conclusion that every member of Christ has a part (at least an indirect part) to play in the extension of Christ's kingdom on earth.

### God entrusts certain souls with a special mandate

To develop and further the interests of a temporal enterprise besides purveyors of funds, anonymous or honorary members, active members and adequate manpower must be found. In a similar manner, God has decreed that in the enterprise of evangelization His message will be transmitted to mankind by certain men whom He entrusts with this specific task. He, therefore, chooses ambassadors, ministers, spokesmen, deputies, labourers, a whole hierarchy of apostles. He raises an army with its front and rear guard. In this army there are no conscripts. His call to arms is heard in the secret of the heart and His soldiers enroll with the aim of conquering all peoples and nations to Faith, Hope, and Charity.

Battle front warriors are the missionaries who expatriate themselves to share their spiritual resources with the peoples of every tribe and clime. From the days of Saint Paul, the Church has never ceased to produce heralds of the gospel who preach, baptize, establish the Church, instill the spirit of the Saviour in the hearts of men to whatever nation they may belong.

The apostolic program of missionaries is nothing short of heroic. They are called upon to sacrifice homeland, family, friends, civilization, language,



**Rear guard missionary :  
the business man, benefactor of the missions.**

customs and even pious practices familiar from childhood. Total self-surrender is demanded of them in the drudgery of daily life as well as in the testimony of their blood shed for the cause. On this condition alone is the Church firmly planted, and God's standard carried further afield.

Who are these courageous witnesses? The secular and religious priests, the lay brothers, the religious of all denominations and costumes, the members of secular institutes, the lay apostles whose sole ambition is to co-operate in the coming of the Kingdom. They are sent from all countries blessed with supernatural light to lands still shrouded in spiritual darkness.

Besides these active forces, the Lord's army mobilizes auxiliary troops whose members marked with a genuine missionary vocation are, nevertheless, destined to work humbly and silently behind the battle line. Their zeal is not straitened nor is their apostolate belittled. Reverend Pierre Duchaussois, O.M.I., emphasizes this truth in the following lines:

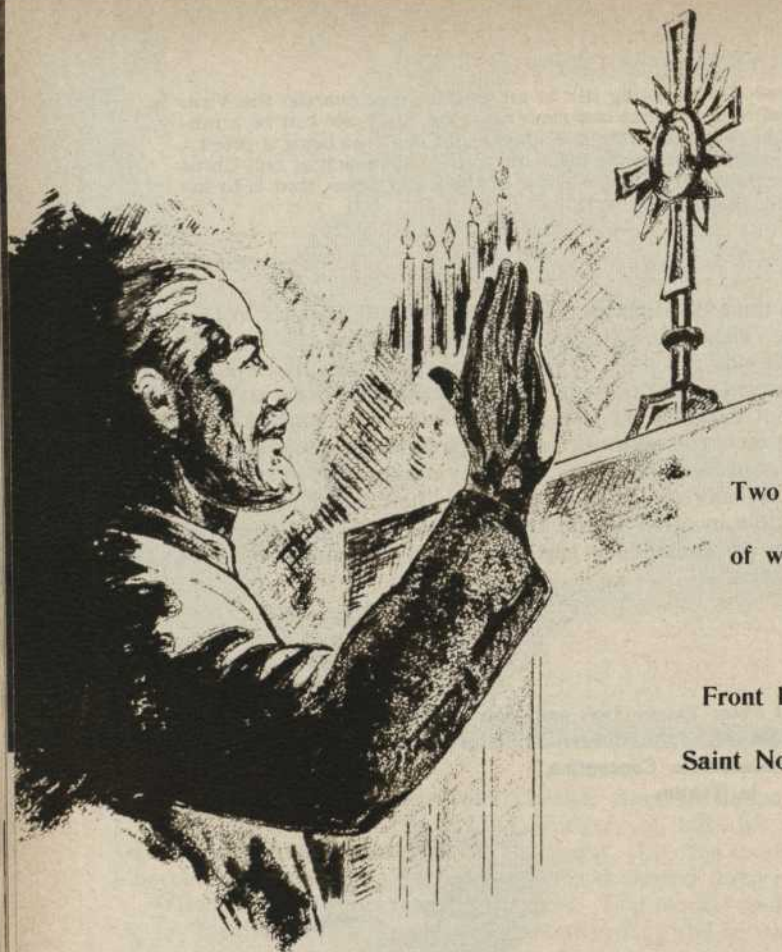
On December 14, 1927, His Holiness, Pope Pius XI defined the doctrine of the apostolate. Already, Saint Francis Xavier had credited the great Teresa of Spain with having, in the silence of her monastery, saved more souls than he through his active apostolate in India and Japan. The Pope of the Missions perfected this praise of the hidden apostolate by proclaiming little Thérèse of France universal patroness of missionaries.

What a lesson! In proposing her as an ideal to missionaries, the Vicar of Jesus Christ affirmed that one can evangelize, that one can be a missionary without departing from one's homeland, without being a priest... To be a missionary is to devote one's life to the conversion of non-Christians after the manner of Saint Thérèse of the Child Jesus, that is to say through desire, prayer, and sacrifice. <sup>5</sup>

Numerous are the souls dedicated to this apostolate whether in the world or in religious life, whose activities have repercussions on the fringes of humanity. True, they do not have to put up with exile and its renunciations. But, they are deprived of the personal contacts which serve as an incitement to zeal, they cannot visualize the ripening harvests which spur to courageous effort, they do not taste the apostolic joys which redouble generosity. Theirs to spend themselves in silent obscurity. If they remain true in spite of everything, if they pray, mortify themselves, offer their sufferings, share their worldly goods, kindle in other hearts the flame of zeal, they are truly witnesses of Christ to the ends of the earth, and they will share in heaven the reward of the apostles.

**His Eminence Cardinal Peter Tatsuo Doi, and Sister Oba,  
postulant of the Society of the Missionary Sisters  
of the Immaculate Conception  
in Tokyo.**





Two figures  
of witnesses

Front line witness

Saint Noel Chabanel

An imposing list of front line witnesses might be computed even if only the most famous were mentioned. Why, then, suggest Saint Noel Chabanel as a representative of the "expatriates for Christ" since from the human point of view his apostolate bordered on failure?

He was neither a renowned preacher nor, apparently, a first-rate missionary figure. According to the *Relations* he had from the time of his arrival in Canada to contend with serious personal drawbacks. "Although gifted with talent as is evident from the years he successfully occupied the chairs of classics and rhetoric in France, his progress in the study of the barbarous Huron and Algonquin idioms was so slow that at the end of the first winter (1644-1645) he could hardly make himself understood even in ordinary matters."<sup>9</sup>

This humiliating inability to learn the language was only one of his morti-

fications. Everything about the Indians' mode of life — their indecencies, their filthiness, their cruelty — filled him with loathing. He never could harden himself to the long winter months spent in smoky wigwams crowded with dogs and unwashed people. The food he found so unpalatable that he could not keep down even the cornmeal boiled in dirty kettles. "Notwithstanding his evident vocation to labour in Canadian missions... his repugnances to Indian life and customs grew with the months he spent among the natives." " To crown all, he was beset with the trial of homesickness.

Why then hold him up as an ideal at a time when the necessity of missionary adaptability is being so strongly emphasized? Precisely because to our thinking Saint Noel Chabanel deserves to be called a *martyr of missionary adaptability*.

In his distress, he was tempted to leave the missions to those inured to its hardships. The arch-enemy insinuated that his scholarship was being thrown away on untutored natives while in France he could take up again with profit the professor's task at which he excelled. His thoughts turned longingly to the peaceful classrooms of Toulouse and Rodez. It was be-



Thanks  
to front line witnesses,  
the Church in Africa  
now has its own priests.

One of the most beautiful flowers  
of the young Church in Northern Nyasaland:  
The Society of Rosarian Sisters.  
In the Novitiate garden, Rumpi,  
Sister Bernadette of France, M.I.C.,  
(Bernadette Dumas, Saint Anselm),  
Mistress of Novices.

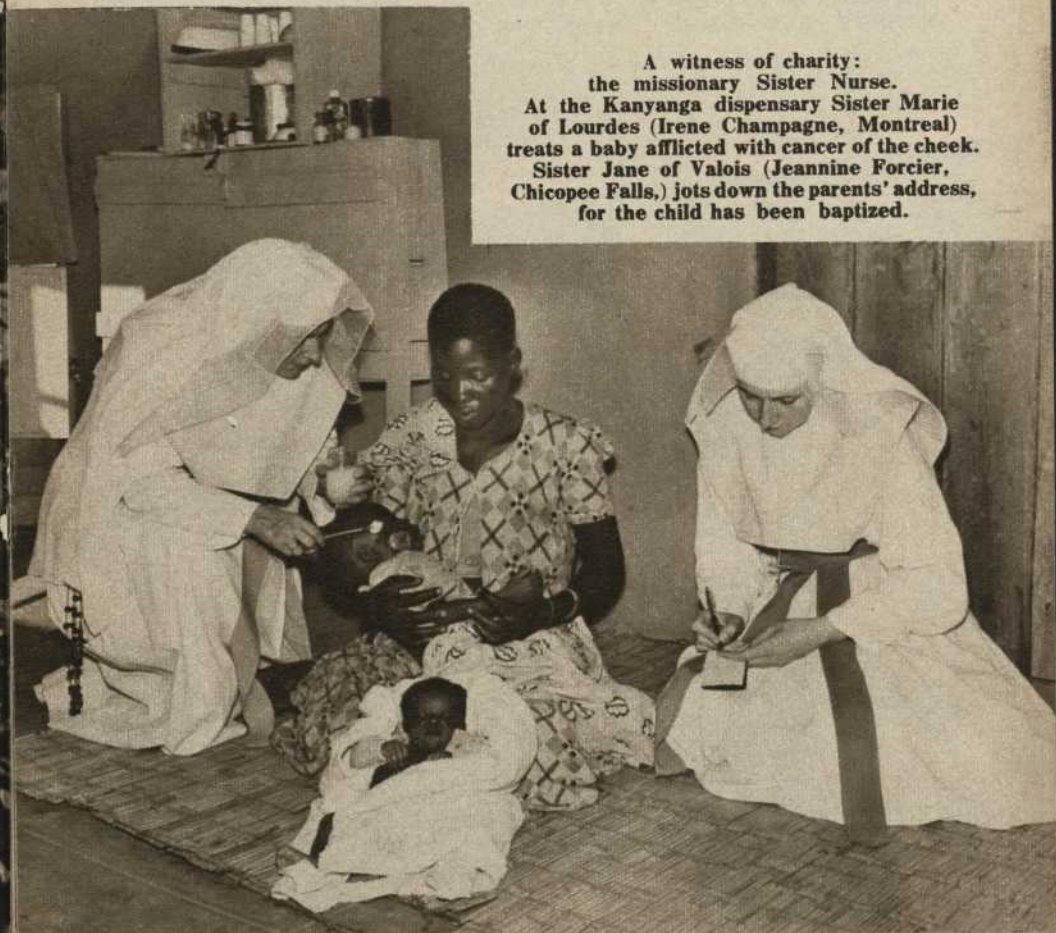


yond the power of human endurance to keep on working among the savage men of the New World... The keenest of his sufferings, by far, sprang from his frequent sense of the withdrawal of God. "But Noel Chabanel had nailed himself to the Cross and he would not now ask God to take him down." " He cut short his moral struggle by a heroic resolution, overriding his nature which shrank from further resistance and threatened to leave him in the lurch.

On June 20, 1647, feast of Corpus Christi, he linked himself to the Huron mission field without hope of recall by the following contract:

Jesus Christ, my Saviour, who by a wonderful dispensation of Thy paternal Providence, hast willed that I, though altogether unworthy, should be a fellow-helper of Thy holy apostles in this vineyard of the Hurons; impelled by the desire to obey the will of the Holy Spirit re-

**A witness of charity:  
the missionary Sister Nurse.  
At the Kanyanga dispensary Sister Marie  
of Lourdes (Irene Champagne, Montreal)  
treats a baby afflicted with cancer of the cheek.  
Sister Jane of Valois (Jeannine Forcier,  
Chicopee Falls,) jots down the parents' address,  
for the child has been baptized.**

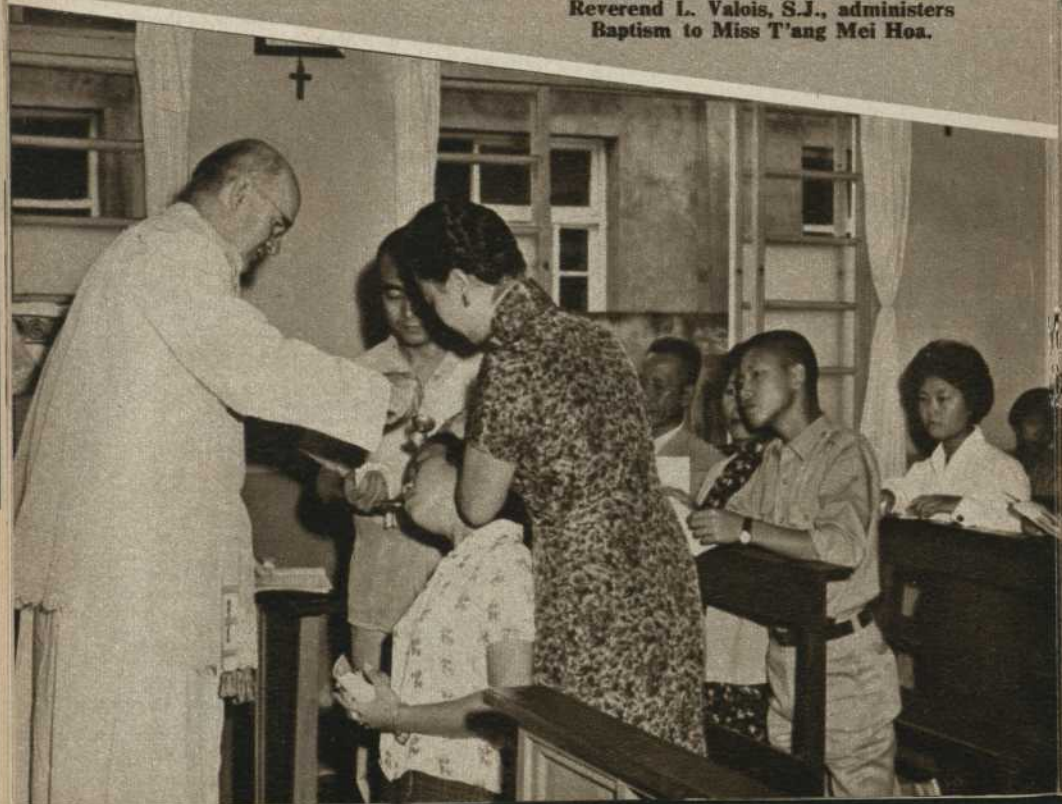


garding me, that I should help forward the conversion to the faith of the barbarians of this Huron country: I, Noel Chabanel, being in the presence of the Most Blessed Sacrament of Thy Body and Thy Precious Blood which is the tabernacle of God among me, make a vow of perpetual stability in this mission of the Hurons; understanding all things as the Superiors of the Society shall explain them and as they choose to dispose of me. I conjure Thee, therefore, oh my Saviour, to be pleased to receive me as a perpetual servant of this mission and to make me worthy of so lofty a ministry. Amen." 12

He who had surrendered all things for the salvation of souls deemed himself a useless servant. The humiliations and trials encountered, which might have proved a stumbling block for a less well-tempered soul, became for Father Chabanel stepping stones to high perfection.

Although he never was able to master the language of his neophytes, he truly evangelized them, for "the Gospel is not announced in word only. It is even more effectively lived". 12 Since God through his Superiors did not see fit to decree his return to France, Father Chabanel was convinced that He agreed his present existence shot through with humiliation, failure, generosity in self-denial, desire of total dedication.

**Witness of Christ in Taipei, Formosa,  
Reverend L. Valois, S.J., administers  
Baptism to Miss T'ang Mei Hoa.**





The Sister Catechist bears witness.  
Sister Saint Elie (Thérèse Godbout, Saint Louis, Sask.)

Already, several of his companions had won the martyrs' crown. The holy Jesuit thought himself undeserving of such a glorious fate. His sole desire was to become *martyrem in umbra, martyrium sine sanguine*.<sup>14</sup> But God can never be outdone in generosity. After six years lived in perfect abnegation, the humble missionary was indeed crowned with the double diadem of *martyrum in umbra* and *martyrium sanguine*.

If it be true that "the missionary vocation is enriched by the sacrifices it entails"<sup>15</sup> and that "the more one gives, the more intensely one lives"<sup>16</sup> how full and rich was this too brief career! An American author boldly asserts, "No man ever gave up more for Christ than Noel Chabanel; many gave all, but few had so much to give".<sup>17</sup> Praise be to God who favoured His witnesses in foreign lands with a model who triumphed over the most legitimate claims of nature. His servant, Saint Noel Chabanel, hero of fidelity to a vocation of obscure devotedness.

(To be continued)

# Parents of Witnesses of Christ

Because of the seizure of Catholic educational works by the Communist State on May 16th last, 68 Canadian missionaries were compelled to return to Canada on board a plane chartered by the Ottawa government.

In this group were 28 Missionary Sisters of the Immaculate Conception. Of the 37 Sisters of our Society at work in the Pearl of the Antilles since 1948, ten have voluntarily remained behind at the request of ecclesiastical authorities to ensure, together with some twenty priests of the Pont Viau Foreign Missions and a few others, the presence of the Church in the midst of the new socialist republic, as long as it will be possible for them to carry out their mandate.

Nowadays, all know the meaning of the expression "witness of the Church" in lands under Marxist control. That the hearts of the parents of our missionaries are wrung with anguish and apprehension may be easily surmised. And yet, the majority have reacted in a truly heroic manner. Their splendid example will doubtless bring edification to our readers and prove an incentive to our missionaries scattered far and wide.

Informed that her daughter would probably not be with the repatriates, a mother, although deeply moved, replied, "My husband and I have made our sacrifice... If God wants us to give up our child for the salvation of Cuba we are ready to do so." Members of this same family went to the airport to greet, with smiles and kind words, those who were arriving. The mother even went out of her way to encourage the disconsolate parents of another missionary who had also elected to stay in Cuba. "Don't cry," she urged. "We ought to be proud of our children. We gave them to God. For our part if He wants our daughter to remain on the mission field for another ten years, my husband and I are willing. It's an honour for us to know that she has volunteered to stay."

Admirable also are the octogenarian parents who in recent years had already accepted a similar sacrifice with regard to two priestly sons one of whom was a missionary in China. The present hour of trial finds them as generous as ever. They are proud of the fact that their daughter has been called upon to assume the glorious role of a "witness" in the Church of silence beginning its Way of the Cross in America.

Had it been possible, we would have liked to mention every one of these noble examples. The Lord has certainly noted and weighed them all in His divine balance. Let us hope that so many acts of loving submission may obtain the graces of light and of courage our Cuban brethren stand in such dire need of in their struggle for the Faith.

# MISSIONARY HOLIDAYS



HAITI

by Sister THERESE OF THE TRINITY<sup>1</sup>, M.I.C.

As I closed the brown and white shutters of our Cap Haitian School, I felt a pang of loneliness. How large the classrooms seemed now that the pupils had left for their well earned holidays! Three long months would elapse before the warm radiance of their smiling faces would again fill the place with life and gaiety. But I did not long indulge in this pensive mood; there was too much work waiting to be packed into the weeks ahead. For us missionary Sisters, holidays merely mean a change of occupation.

In the first days of July, I learned with joy of my new assignment — to replace in turn at the neighbouring Home for the Aged, Sisters Marie Rachel<sup>2</sup> and Mechtilde of the Sacred Heart<sup>3</sup>. With many a request to watch closely and tenderly over the needs of their 139 beloved charges, my two companions turned the keys of the Home over to me and were off for a study period at the regional Centre.

You would doubtless like to know something about missionary holidays... Follow me to the Home.

<sup>1</sup> Françoise Massicotte, Saint Tite.

<sup>2</sup> Rachel Blanchette, Saint Liboire.

<sup>3</sup> Jeannette Papillon, Quebec.

**Sister Marie Rachel,  
apostle  
of the Rosary.**



After Mass and an early breakfast I set out accompanied by a Sister Nurse. Already a good number of the old people are astir, catching whatever lukewarm breeze blows along the verandahs. The time to scatter smiles and cheerful greetings, and I put on my blue apron and plunge into the business at hand.

Mrs. Bernard, the woman in charge of the wardrobe, is waiting to show me piles of worn-out garments she assures me are good only for the rag bag. Mrs. Bernard is a jewel, but of course she much prefers sewing fine new cotton garments than patching old blouses or nants. Who can blame

her? It takes much tactful coaxing before she reluctantly admits that such and such an article of clothing can still stand being darned or patched. She spends the whole day doing this monotonous but useful work or preparing the neat piles of clean clothes distributed weekly to each inmate.

Next stop on the rounds of the institution is for the kitchen. I smilingly remind Thérèse who rules over this domain how the great saint, her patroness, used to say that the Lord stands here right in the midst of the pots and pans. It is quite a problem to provide enough rice,

potatoes, peas, bananas for so many people on such a slender income as that of the Home. A few old women who are still active like to do their bit of work in this large room, peeling vegetables, washing dishes, replenishing the brushwood fires over which the food is cooked.

Across the yard, stands the laundry. Robust Cléonise is waiting to tell me that her supplies of soap have run out. It takes her and her aides several days to get the washing done by hand in old-fashioned tubs. The Home cannot afford modern washing

machines and even if it did there would not be sufficient electric power to run them.

My next visit is for the old men. They crowd around me each with a request. Those who are fit are eager to do their share in repairs around the house, in the upkeep of the grounds, and in the tending of the vegetable garden. Dariques wants a rake, Horacius, a shovel, Montrémas, a saw, Thelemaque a wheelbarrow and a machete. All sing as they work the rhythmical songs inherited from ancestors who came from the wilds of Africa. With what care the gardeners among them watch the seedlings, weed the beds! Cirius is entrusted with the distribution of powdered milk to the workers and to the in-





Young pupils of the school of Home Economics and  
Sister Thérèse of the Trinity.

valids; Luke zealously wields broom and mops; Alphonsus rides to market on a burro to buy provisions.

Meantime, the Sister Nurse is busy at her task of dressing sores, giving out pills, caring for bedridden patients. I look her up to take her orders regarding those on special diets.

Then I go about the wards, stopping a few moments at every bed to encourage or merely to listen to

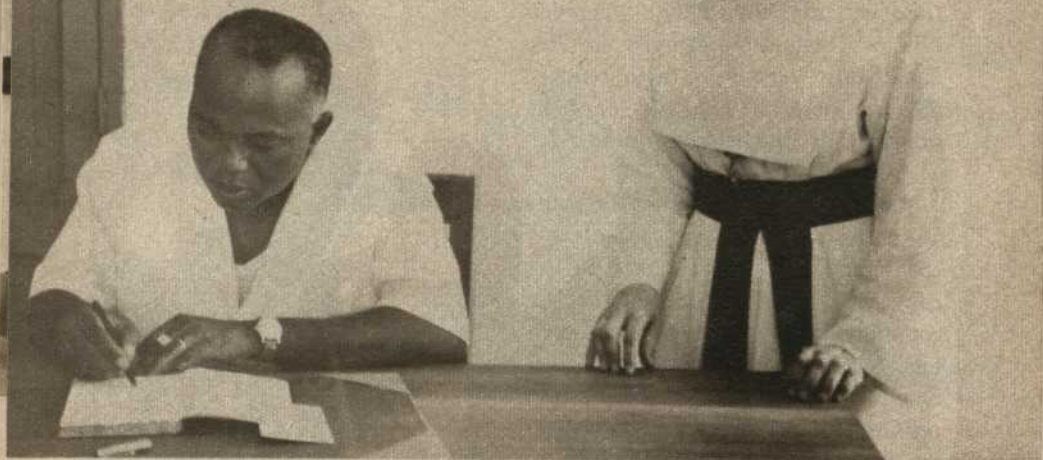
each one's tale of misery. The Lord is close to those who suffer. Hearts open to His merciful grace and miracles of conversion often take place before my eyes. Yesterday, Millehomme renounced Protestantism. Today, Civil whispers as I bend over to smooth his coverlet, "Mother, do bring a priest to me. I want to make my confession". My heart leaps with joy at this welcome news; Civil has not been a practising Catholic for over twenty years.

The clock chimes 10 a. m.; Rosary hour at the Home. Mrs. François leads the prayers in the women's wards; this honour goes to Antoine in the men's quarters. Surely Our Lord who promised to abide wherever two or three are gathered in His name must look down with tenderness on these old folk who unite in praising His Immaculate Mother.

With so many interesting tasks to be performed my days are always too short. At 4.30, I return to the convent to join the Sisters in the community spiritual exercises. Kneeling before Jesus in the Blessed Sacrament, I thank Him for the privilege of helping His dear suffering members and reflect that life in the missions is indeed worth living.



MORONDAVA, MADAGASCAR



## THE PRESIDENT'S VISIT

by Sister MARIE HELENE<sup>1</sup>, M.I.C.

On Sunday February 5, 1961, after hearing Mass in the Cathedral of Morondava, Mr. Philibert Tairanana, President of the Malagasy Republic, honoured our Immaculate Conception School with a visit. Accompanying him were Mr. Resampa, Minister of the Interior, substitute for the Minister of Education at present seriously ill, Mr. Albert Leda, Chief of the Province, Messrs.

the Prefects of Tulear and Morondava, Mr. Lailava, Chief of Morondava District, the Mayor and his municipal Councillors.

Our boarders, after bidding welcome to the President, sang a Malagasy song composed in his honour and performed some national dances. One of Sister Jean de l'Immaculee's<sup>2</sup> young pupils then recited a French

<sup>1</sup> Rose Helene Turgeon, Saint Anselm.

<sup>2</sup> Annette Bonin, Saint Hyacinthe.

compliment. Our distinguished visitors congratulated the child on her French diction.

The President and his suite afterwards visited the boarders' fine classrooms, refectory, dormitory, infirmary, showers, kitchen, and laundry. They appeared satisfied with the organization and noted especially the perfect order reigning everywhere.

After breakfast served to more than thirty Malagasy and European guests, the President signed the Golden Book. He asked that a photograph be taken while he wrote the following appreciative lines:

I have visited your establishments. Notwithstanding the limited means at your disposal, you have created a magnificent work for which I cordially congratulate you. I wish you all continued success. Gook Luck!

Tairanana, President

The members of the presidential suite also wrote words of encouragement and signed their names in the Golden Book. Before his departure, the President offered to Reverend Father Lanfranconi, Vicar General, the sum of one million francs to complete the school buildings; the Provincial Secretary for his part gave

#### Visiting Immaculate Conception School.

**The President accompanied by the Minister of the Interior, Reverend Father Lanfranconi, V.G., the Secretary Delegate of the Province, the Prefects of Tulear and Morondava, the Senator Mayor of Morondava, the Municipal Councillors, the Inspector, and other distinguished visitors.**





The President and his suite.

five hundred thousand francs. As personal gift the latter graciously presented me with a substantial sum.

We hope that this visit will contribute in making known our Im-

maculate Conception School far and near and in developing the sympathetic comprehension of the State towards the educational work of the missionary Church in Madagascar

### MISSIONARY INTENTIONS

**September :** That missionaries may preserve the cultural values in the heritage of each nation, wisely adapting them to the truths of the Faith.

**October :** For a more fruitful apostolate in intellectual circles who as yet have not received the light of the Faith.

# Harvest Time

by RUTH YAO

The steady falling of the big catalpa leaves, the deep reds of the maples, the mellowing tints of foliage, and the luxuriant branches heavy with ripened fruits, usher in cooler days and a serenity of azure skies and lazy wooly clouds. Water, too, seems to be at its clearest and most sparkling. All things are tranquilized in awed silence waiting for the change of season. According to the Chinese, the *ying* (the negative or the female principle) commences to take control of the universe. White frost is stalking along ready to begin its work of killing and immobilizing living creatures.

*Li* (established) *chiu* (autumn) and *chiu fen* (autumnal équinox) succeed the summer. Often fine drizzles ac-

companied by light, slanting wind chase away the sweltering heat and the oppressive humidity, bringing to the world a refreshing coolness. "One rain turns (summer into) autumn," quotes a saying. The *Wu Tung trees* (*sterculia platanifolia*), linking their



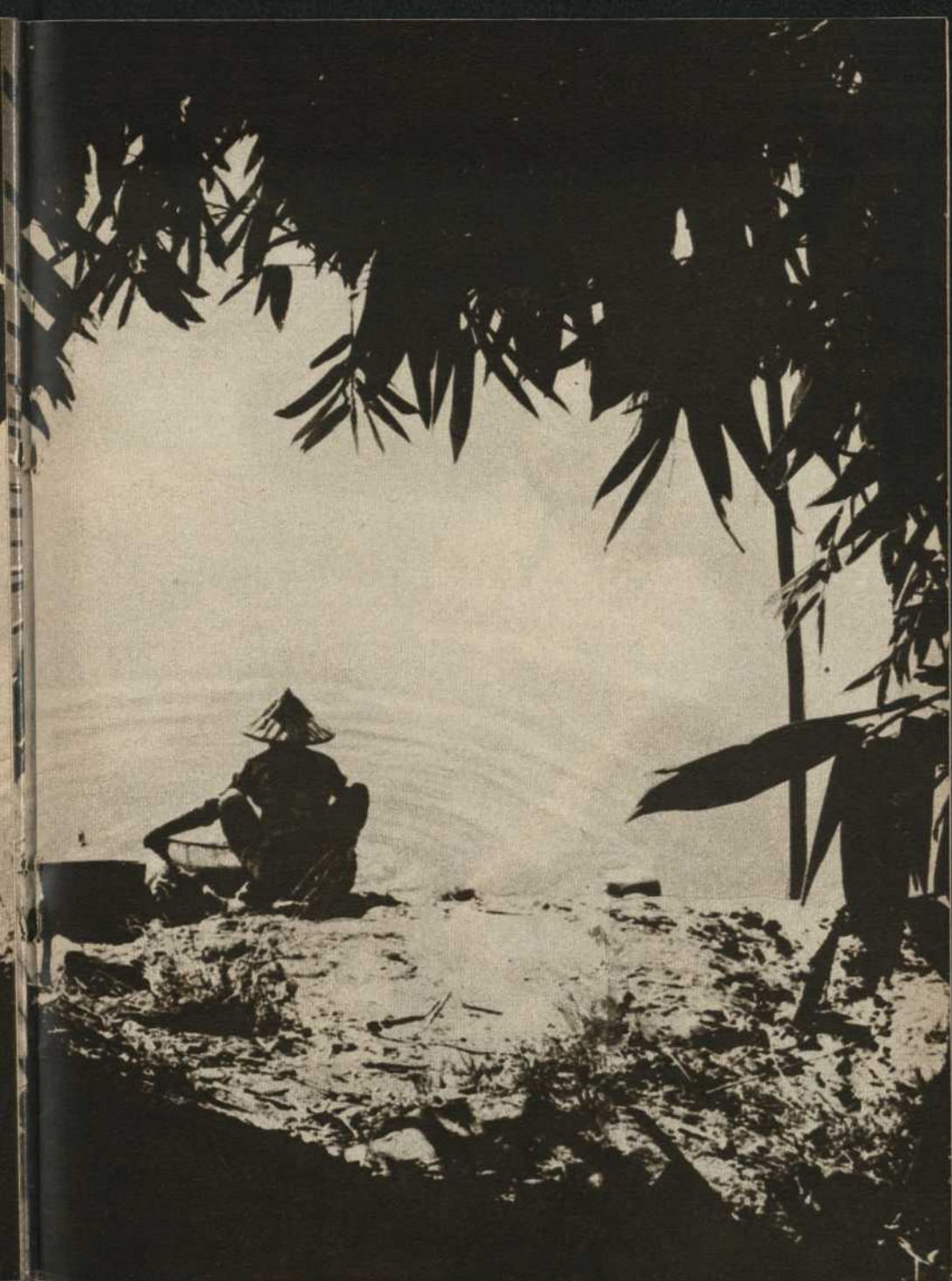
green shades, fan this new freshness to the bedside. *Wu Tung* is sometimes called the national tree of China. It has a straight and formidable trunk and beautiful green leaves. In northern China, autumn is the longest and the best loved season. The days are sunny and warm, the nights cool and calm.

### Full Moon

The harvest moon brings the Mid-Autumn Festival (September 22). It is the time to celebrate mother nature's bounty and the farmers' ceaseless but rewarding labour. The family, especially the peasants, work together as a unit and customarily gather around one table to rejoice in the fruit of their toil and care. Thus this occasion is also known as *Tuan Yuan* (family reunion) Festival. However, for most mainlanders, this is a time for nostalgia and anguish of the mind. Few families have all their loved ones together. Under the harsh Communist rule, the uncertainty of their fate is in the thoughts of those who now breathe the air of freedom. Instead of making merry with the "harvest moon," more would be longing for "home, sweet home."

Some twenty years ago, Mid-Autumn was still celebrated on a very impressive scale. In wealthy homes, huge square tables were placed in a long row in the central courtyard under the full low moon, believed to be the brightest one of the year. On the table, one hundred and eight gauze and wire framed lanterns were carefully arranged and lighted. These lanterns were delicately and realistically formed after the figures of the entire celestial kingdom.





Colourful crepe coverings, intricately made and embroidered, were spread over the frames. Huge red candles and tall joss sticks were also

lighted. Believers made obeisance to the moon and the deities. Paper lanterns and clay rabbits were everywhere. Moon cakes, symbolizing reunion and the fullness of harvest, pomegranates and other seasonal fruits were heaped in mounds to be partaken by everyone. At present,



austerity and national emergency have all but eliminated the once colourful observance.

Watermelon, called western and sometimes cold melon in Chinese, was first brought to China around the tenth century by certain Turkish tribes. As it is by nature cold, it helps to dispel summer heat. Most Chinese refuse to eat it after *li chiu* for fear the cold would gather within the body, causing intermittent dysentery in the fall. Inhabitants of some cities in Kiangsu and Chekiang Provinces offer watermelons to their ancestors on the day of *li chiu*. After worship, the whole family share the last melons of the year.

Ancients welcomed autumn with impressive ceremony. The emperor himself often led in procession the entire court to the countryside. The activities of the day were equivalent to the present Army Day. Bravery and military prowess were encouraged and rewarded. During the Han Dynasty, horseback riding, chariot and boat racing, and weight lifting contests were held.

Autumn does not necessarily bring cool days. Often the days following "li chiu" are so hot that they are nicknamed "autumn tiger". There is a saying that "if the hour of autumn comes in the morning, cold wind brings chilly weather; if in the evening, heat lasts to the end (of the season)."

### Flower Festival

The two favourite flowers of the season are the tuberose and the begonia. The "jade hairpin", the

tuberose, is so called because Lady Li, a favourite of Emperor Han Wu Ti (B.C. 140-86), used the flower as a hairpin to scratch her hair. The blossom, also known as "white or purple crane fairy" soon became a court fad. The root and the leaves of tuberose are used in Chinese medicine as an antidote against poison. Housewives knead flour with the sweet scented petals and fry the dough in sesame oil, adding a little crystallized sugar. The resulting product is lightly fragrant and palatable. The buds are used in facial powders, giving the cosmetic a faintly sweet but enduring perfume.

The begonia also carries several names in Chinese: "spring-in-autumn", "in-love blossom", or "heart-broken flower". Legend had it that in time of yore, a maiden yearned in vain for her loved one. She wept so profusely at the northern corner of her courtyard that flowers sprang up where her tears collected into pools. The blossoms were very attractive with the pinkish white colour of the woman's face.

Begonias are charming but delicate flowers. They require to be planted in a sheltered spot in the garden. For effect, they are framed on one side by a solitary stone, in the form of a miniature peak, and on the other side, by calamus and jade green bamboo. Both the blossoms and the leaves have medicinal value as insecticide and as a softening lotion for the skin.

China News Weekly Feature  
China & Chinese

# BICYCLES AND PEDICABS



## IN FORMOSA

by Sister SAINT ANGELA<sup>1</sup>, M.I.C.

Formosa is par excellence the land of bicycles. Light and cheap and convenient these vehicles are used to great advantage by students, workers, merchants, and even missionaries. Certainly a more practical type of conveyance in the narrow, crowded Formosan streets could hardly be found.

When I first arrived here, I used to watch in breathless fascination how, with every conceivable kind of luggage piled high in front and in back of them, cyclists nonchalantly darted in and out of the congested traffic without any kind of mishap. Now,

I take all this for granted.

Have you shattered a window pane? Give the local shopkeeper a ring and within the hour his handy-man will pedal up to your door with a flourish, his fragile wares safely tucked under his arm.

Unexpected guests have called at your house and you are short of refreshments? Just let the restaurant around the corner know, and a waiter will soon ride by your kitchen window a neat pile of lacquered boxes balanced on his left hand. No, don't worry. He will deliver the goods without spilling anything. Not a

grain of rice has been disturbed!

When Papa rides downtown on business, he usually takes along for an airing Wang Hsiu Pun, Little Dimple, or her baby brother snugly ensconced on a wicker cushion between saddle and handlebars.

Many among our Christians find this means of transportation very convenient when travelling to and from church. All large buildings such as public offices, schools, etc., have parking lots for bicycles. In some places guardians are provided to keep an eye on the vehicles while their owners are busy inside.

More recently, scooters and motorcycles have come into use but being more expensive they have not yet succeeded in competing with the 1,013,287 plain bicycles registered during the course of one year in Taipei alone.

Another Formosan conveyance unknown in America is the pedicab introduced into the Island by refugees from Shanghai; it has all but displaced the old-fashioned Chinese rickshaw. Imagine a tricycle with a saddle in front for the driver, combined with a platform and bench where two adults can be comfortably



seated: this is the pedicab. An adjustable hood is added to protect travellers against the rain or the hot sun.

Although easier to steer than bicycles, pedicabs require sturdy arms and legs; the work of pedicab driver is, therefore, considered arduous. Many Chinese refugees who on the mainland were white collar workers

now earn their livelihood in this manner.

Numerous pedicab factories with thousands of employees function in Formosa. Manufacturers also rent vehicles to those who cannot afford to buy one. Each driver must have a permit which he inserts with his photo in a small metallic frame attached to the handlebars.

The majority of pedicab drivers belong to syndicates which safeguard their interests and uphold their labour demands. Their association is run on strict regulations. Early in the morning they take their place on either side of the streets in the order in which they arrived and there wait until called for.

Wealthy Formosans usually have their own private pedicabs with servants as drivers; these have nothing to do with syndicates or with public service.

Of late, efforts have been made to replace pedicabs by small taxis. This measure has governmental approval, for the work of the taxi driver being lighter than that of pedicab driver it is consequently better adapted to human dignity. However this may be, the reign of the quaint little vehicle is not quite over. There are still 20,000 in use in Taiwan.





She knocked three discreet taps.





## Who Can Be Worthy?

by a NOVICE

"You're wanted at Mother Mistress' office." Sister Assistant smiled at the flicker of anxiety in the eyes of the senior novice. "Don't worry," she encouraged as she took the blue apron from her fumbling hands. "I'm sure the news will be good."

With little nervous tugs at her habit and veil, the novice made her way upstairs and down the sun splashed corridor leading to Mother's office. How she had longed for this

day when she would hold the key to her future! But, now that the time had come she suddenly found herself panic-stricken. Her heart beat like a trip hammer and her legs felt like cotton wool.

Plucking up courage, she knocked at last, three discreet taps. As in a trance she heard a gentle "Come in!" and before she knew it was sitting bolt upright in front of Mother Mistress.



**Sister Mary of Bethlehem (Marie Louise Guimond, Les Hauteurs, Rimouski)  
whose deft fingers have "veiled" numerous happy novices.**

"I have good news for you."

Had she heard aright? Mother went on calmly to make sure she had understood, "You have been admitted to make profession."

For a few moments joy rendered her speechless. She vainly struggled for words in which to express her gratitude; they stuck in her throat and her heart seemed to swell to strange proportions. Was she going to cry? Finally, she found her voice and her first word was *Magnifical!* Mother looked at her quizzically. "Are you happy?" she queried.

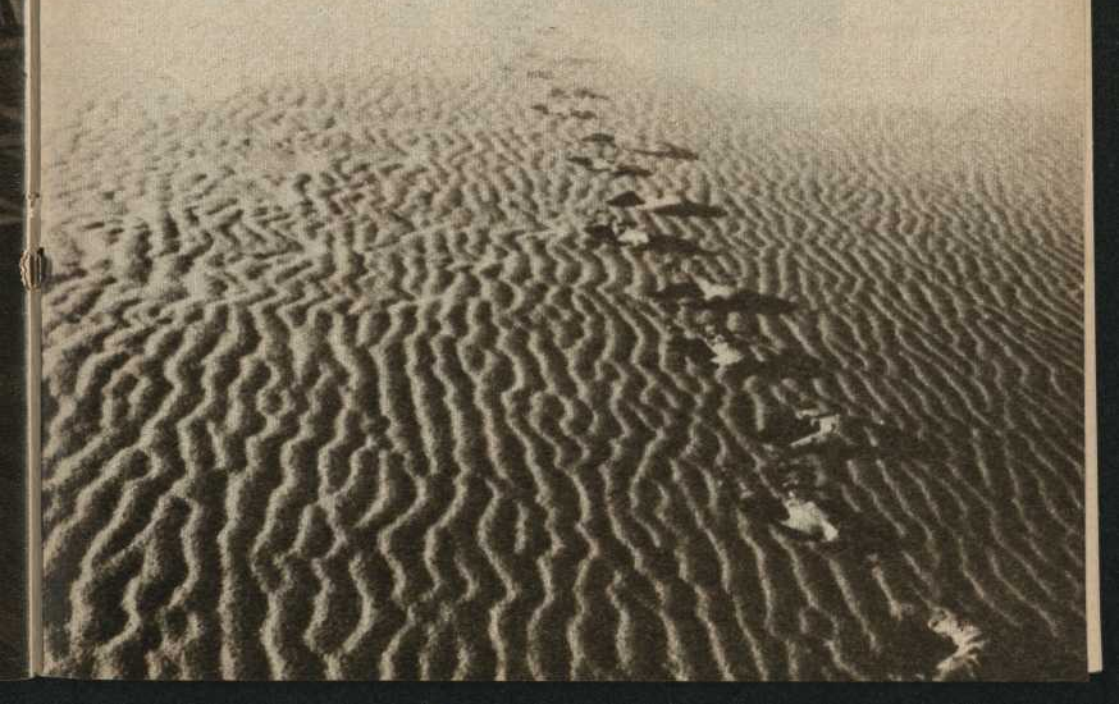
"Oh, so happy, that I can't begin to tell how much. But..." Panic again engulfed her.

"There should be no 'buts' if you are perfectly happy."

"I may not be worthy..."

"Who can be worthy of such an honour? You might tremble and hesitate if you relied on your own strength, but with the help of our Immaculate Mother, you need not fear to go ahead. She will not smooth out all difficulties, of course, but she will be there to see that you hurdle them."

As she made her way downstairs, it seemed to the novice that a Divine Figure walked at her side and that her hand was clasped in a nail-riven Hand. "Dear Lord," she whispered, "I will go to the ends of the earth with You as Leader. Stay beside me always and I need not fear. No matter how hard the way, Your love will see me safely to the goal."

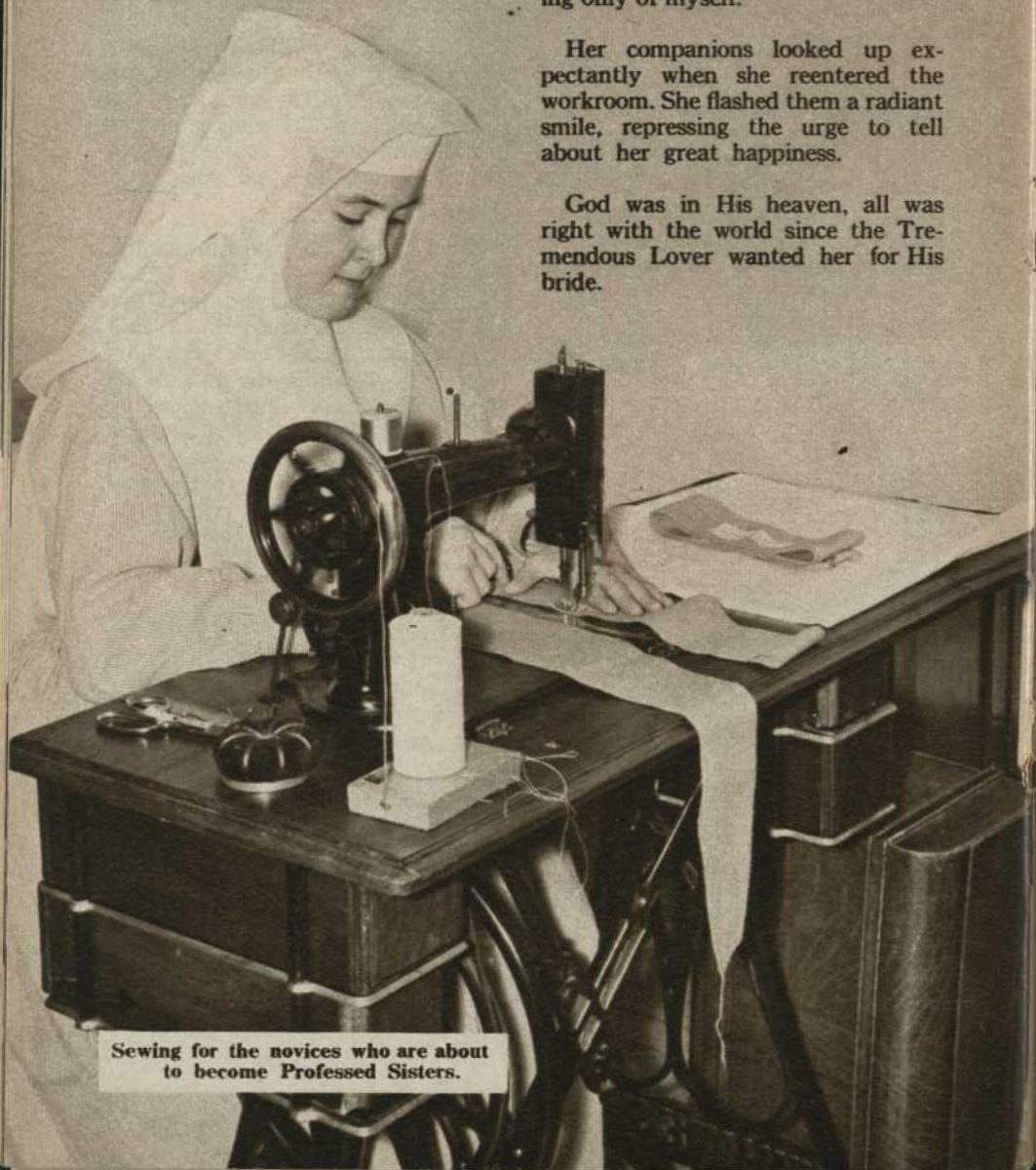


In trials and sorrows, I will fly to  
Your Sacred Heart as to a fortress.  
In joys and successes, I will exult

in union with my Immaculate Mother  
and Queen. I will sing her *Magnificat*.  
This only do I ask of You,  
let me work for Your glory at least  
as many years as I have spent think-  
ing only of myself."

Her companions looked up ex-  
pectantly when she reentered the  
workroom. She flashed them a radiant  
smile, repressing the urge to tell  
about her great happiness.

God was in His heaven, all was  
right with the world since the Tre-  
mendous Lover wanted her for His  
bride.



Sewing for the novices who are about  
to become Professed Sisters.

# The Precursor

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