



Malagasy Republic: Our tent stands open to the world.

THE PRECURSOR

No. 2—March-April 1972—Vol. XXX

Second Class Mail Registration No. 0358
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NY FAMILLO

(Girl Guides)

MALAGASY REPUBLIC

Sister Angèle Lemaire, M.I.C., answers a few questions regarding Malagasy Girl Guides.

Once upon a time, in the Island's Far West, there were a few Girl Guides who were as surprised as could be to realize that they really belonged to the great Guide family. The first company numbered ten young girls. Rich in simplicity and dynamism they eagerly accepted the leadership of a Guider who had been in the Movement since early childhood. This happened in Morondava, back in October 1965.





**First Company of Our Lady of the Stars
Morondava-Madagascar**



Since then the company has recruited a few more members. They are now twenty in all. A greater number can hardly be expected in a land where the girls return to their own home village as soon as they leave school.

— Don't you think this difficulty in recruitment might be ascribed to differences in religious persuasions or to tribal rivalries?

— I don't think so. According to the basic principles of Guiding, we admit girls belonging to any religious denomination. The same applies to tribal rivalries which can have no place inside Guiding.

— I gather that ways of life in these regions are very primitive. Camping can hardly have any appeal for young people. . .

— On the contrary, they enjoy camping which is a far cry from their way of life at home. They enjoy living in the great outdoors where their activities converge on the formation of character. All that is new is welcome to our Guides.

Nature has made these girls rather easygoing, liable to succumb to routine. Guiding enables them to develop their personality, broaden their horizons, and find out their right place in the world. They bring the Movement an original concept of things. All live the team life to the hilt, and collaborate in their own formation by joining in the activities they like best.

— Does Malagasy Guiding come in for its share of criticism?

— It does, especially as regard the financial aspect. Some resent the contribution fee and the sum required to buy uniforms. However, such criticism usually comes from outsiders, from people unacquainted with Guiding. I admit that the financial problem is a serious one for us, Guiders. There are hardly any committees of assistance around here, especially in remote provinces. Each Company must fend for itself with the meagre resources at hand.

Lack of financial means is also a headache for Captains and Guiders who would like their Guides to participate in the Annual National Camp held on the plateaux or on the coast. For those who live at the other tip of the Great Island, however, this means a journey of three or four days over almost impassable roads. Need we be surprised that parents hesitate before allowing their girls to go?

— Do you think these meetings on the national level are profitable?

— I would say they are not merely profitable but essential for the progress of Guiding. They prove to be a precious incentive for our National Team which aims at helping out all the Malagasy Guides as much as possible. Our *Fanilo Malagasy* aims at creating new dimensions in Guiding such as will benefit our young girls. They must be taught the difficult art of being "captains of their own souls". This is the main point in their formation. Unless they grasp the inner meaning of freedom they cannot hope to live fully rounded out lives.

— What about the daily good deed which is part of the Guiding law? Do your Malagasy Guides find it difficult to perform?

— Perhaps they do, in the beginning at least. It upsets selfish plans. As they grow in the true Guiding spirit, however, our Guides can no longer let a day pass without trying to do this good deed. Otherwise, they feel unhappy. Thus charity develops and conscientiousness is awakened.

— What is your opinion regarding the expansion of Guiding in the Malagasy Republic?

— I would like to improve its relations with other Guides belonging to various religious persuasions. Of its very nature, Guiding is non-denominational. Then, while accepting the Baden-Powell system of active education, I wish we could give it different overtones. For example, activities could preferably be centered around one project at a time. . . We must keep in mind that this is a developing country. Our young people are always proud of realizing a given project together.

— Thank you for the information you have so graciously given us on Malagasy Guiding.

— The pleasure was all mine. *Veloma!* (goodbye) until we meet again. Our tent will always be wide open to welcome you.



MALAWI

BUILDING A NATION

The celebration of a National Youth Week marks the dynamism of a young nation like Malawi. According to Mr. Aleke Banda, Deputy Commander of the Malawi Young Pioneers, the aim of this celebration is to teach the young how to serve their



homeland. Their role in national development is an important one. A remarkable educational project, the M.Y.P., trains young people in values of discipline, loyalty, unity, cooperation, etc. In an essentially agricultural country, it promotes better methods of cultivation.

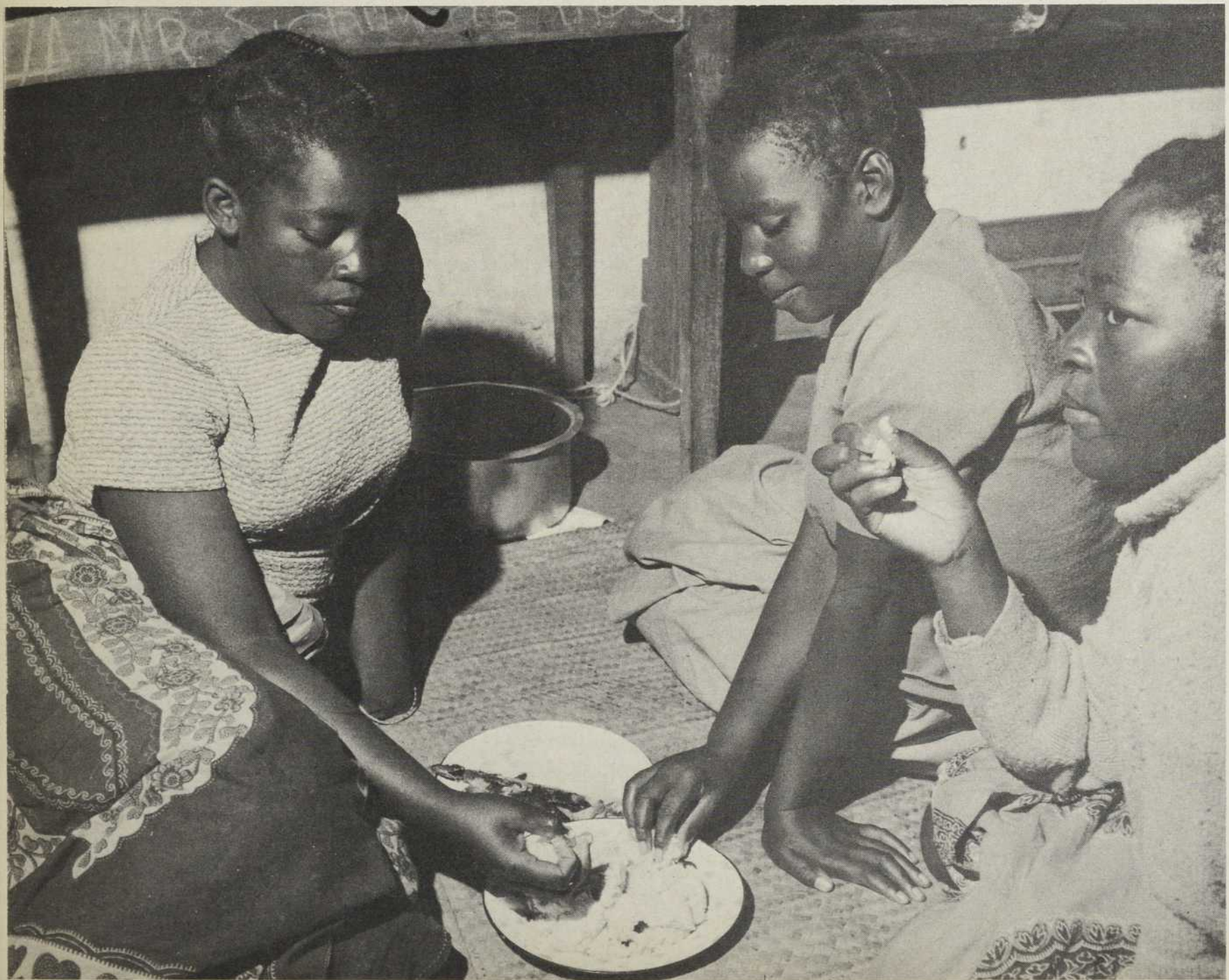
Photos: Pawek





Mzuzu Secondary School Students clear up a route to Ekwendeni, and prepare the *sima*.

Photos: Pawek



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route
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Photo: Pawek

Every year, towards the close of the first semester when the rainy season is sufficiently advanced, M.Y.P. members elaborate several projects of self-help. Boys and girls in senior elementary classes as well as students of secondary and technical schools collaborate during the National Youth Week proclaimed by the President of the Republic.

The solemn opening of the 1971 National Youth Week was held at the Amalika base in the Thyolo district. Doctor Kamuzu Banda presided. First were kindled twenty-one torches representing the twenty-one bases, another in honour of Doctor Banda, Commander-in-chief, and two more which stood for his associate officers. Then took place the crowning of the flags, and several speeches were delivered. The President strongly urged parents to encourage their less than twenty-year-old children to become members of the M.Y.P. During the past four years, the Movement has given numerous youths practical elementary training in agriculture, mechanics, carpentry, health, domestic science, etc. In turn, these young people have taught their simple arts to their compatriots. Increased production has resulted from their efforts. A case in point — the 1971 harvest was the best Malawi had ever had. The Ngwazi who had just returned from an inspection tour in the South, explained, *"What I saw . . . made my heart beat with joy. Beautiful crops everywhere. No question of starvation here this year."*

Following the inauguration of the National Youth Week, the young people set to work in the various districts. Thanks to the help of students, 25,000 pine and jacaranda seedlings were set close to the ten schools in the neighbourhood of Zomba. For their part, the Mulanje students finished the laying out of a local football field. Projects ranged from the construction and repairs of bridges, the tracing of new roads, the maintaining of public utility services such as markets and hospitals, to the building of shelters for hospital guards and parents of patients, the cleaning up of gardens, paths, etc.

In the Mzimba district which also includes the Mzuzu region, self-help activities were centered on the mission of Ekwendeni (C.C.A.P.). Students of Mzuzu Technical School made a hundred school benches. Besides, they whitewashed the hospital walls. A road, over two miles long, was hacked out of the bush linking Ekwendeni Mission to Chamaboi Drift and Lungwangwa Bridge. Marymount students bore their share of the work. A group of Form III students collaborated with the pupils of Encongolweni elementary school, the students of Ekwendeni night school, and those of Mzuzu Secondary and Technical Schools. The Marymount girls worked so hard that they won the labour cup offered by M.Y.P. They stimulated themselves singing, "How happy we are at Marymount!" It was not a lark for these young girls used to modern conveniences and immersed in intellectual pursuits, to spend a whole week doing manual labour. During this time, they had as living quarters only two rooms where fifty of them had to find place. They slept on mats, and cooked their own meals after the day's tasks were done. There was no electricity and hardly any water. The school principal, Sister Gisèle Leduc, shared their agricultural venture and encouraged them by her presence.

Sporting events crowded the last day. The students ran races, jumped, played football, netball, etc. Mr. Alec Nyasulu, Speaker of the National Assembly, presided over the sports and distributed prizes. He commended the young people for their collaboration and urged them to keep on helping their country overcome its three main enemies: ignorance, poverty, sickness. "The homeland relies on you," he added, "as leaders who have a healthy respect for manual labour and who know how to promote progress and development."

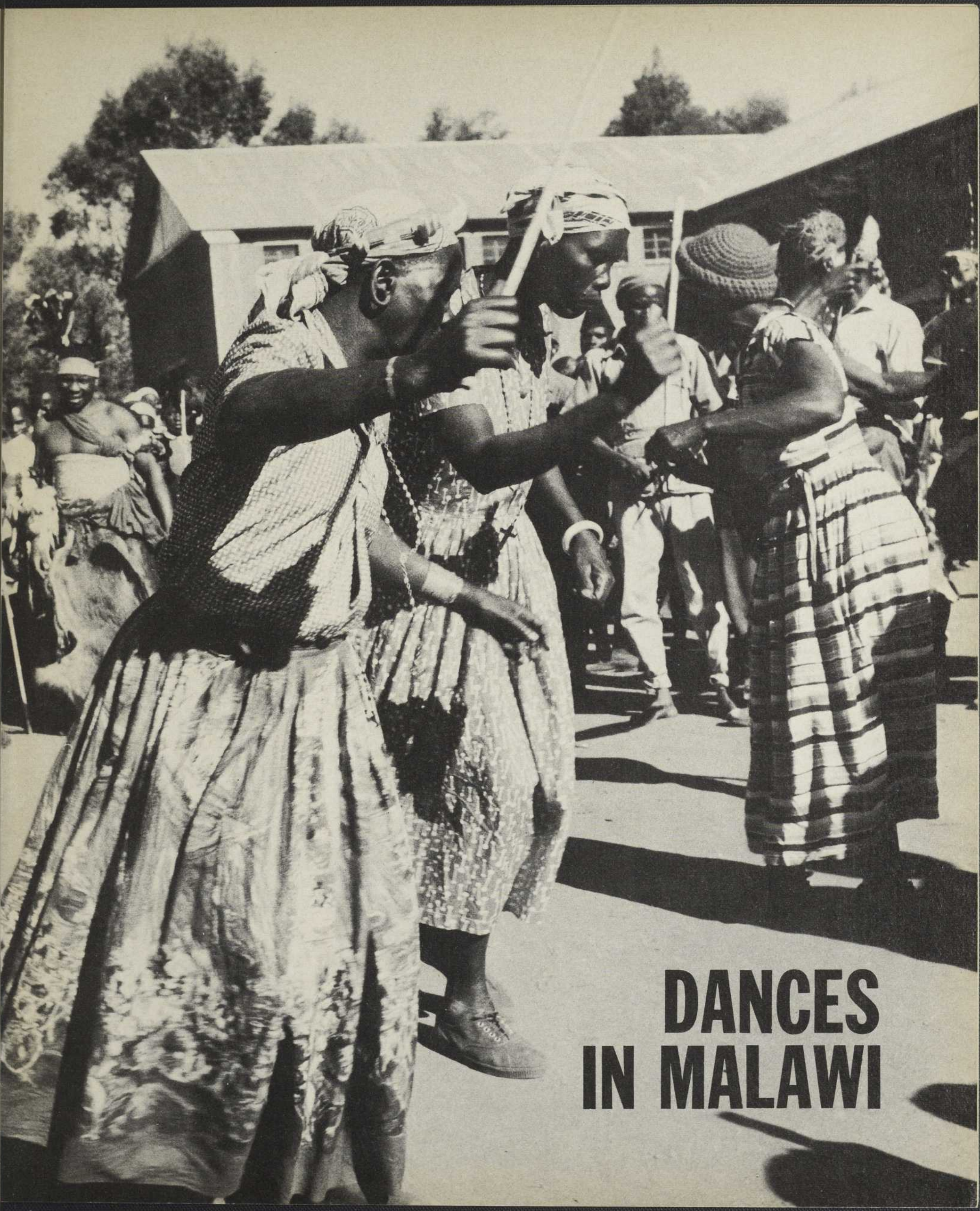
To the teachers he said, "Instill in your pupils the ideals of unity, loyalty, obedience, discipline, which will enable them to become staunch citizens of tomorrow, the pride and hope of Malawi".

Malawi, as a young agricultural nation owes it to itself to utilize all the resources at hand. It is cheerfully carrying through its plans for development. The President calls upon Malawian youth to build a strong, unified, and industrious nation.

Marcelle Prévost, M.I.C.

Condensed from "Vision of Malawi"

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DANCES IN MALAWI

A remarkable feature of Malawi is its people's natural gaiety and enjoyment of life, expressed particularly through the wide variety of their dances and songs. In these they express their emotions and

ideas — their joys, disappointments and hopes for the future. Wherever they are — in the quiet peace of villages or in the bustle of the cities, Malawians take great pride in their dances and enjoy them thoroughly.



In the past, traditional dances followed a tribal pattern, but today they are no longer so confined. Also, Malawi's traditional dances have gone through a transformation from the days when they were surrounded by the aura of spirits, worship, and superstition. They have been changed to suit the aspirations of the present day.

Traditional dances in Malawi were, as was the case everywhere in Africa, condemned as sinful by white missionaries of the Christian faith who entered this part of the Continent during the second half of the last century. When the European population increased, local dances were replaced by more sophisticated European ballroom dancing. The substitution almost succeeded because the young generation began to look down upon traditional dances, and grew interested in ballroom, rumba, and other importations.

In the Ingoma, the graceful war dance of the Angoni of Mzimba in the Northern Region, performers are clad in a picturesque "war" regalia of skins and skin skirts, complete with feathered headgear, and dance with shields, spears, and clubs. The men dance in unison and with remarkable precision as they stamp their feet down and wave their weapons in the air to the rhythm of song, hand-clapping, and ululation by their womenfolk. Drums are not used.

Next in the list of the dances of men in Malawi is the Nyau dance or Gule Wamkulu (the big dance) of the Achewa people in the Central Region. The dance had its origin in ancient initiation ceremonies, funeral ceremonies, and rites connected with installation of the Achewa potentates of old. In the Nyau dance, one or more dancers may perform at a time. The dancers disguise themselves by wearing an assortment of loose skirts of bark-cloth or skins around their waists, by rubbing mud or ashes on their bodies, and by wearing grotesque masks and headgear of feathers. To complete the transformation they speak and sing in disguised voices. A Nyau dancer leads the

singing as he dances and the audience picks up the chorus amidst drumming and hand-clapping. He opens his performance slowly and warms to the required climax singing, leaping, bounding, strutting, and swinging his arms in the air. The dance demands considerable physical exertion and acrobatic feats.

Secrecy was, and, to some extent, still is an important factor in preparing the Nyau dance for public show. No one outside the dancers themselves may go to the place where preparations and rehearsals are being conducted. Because of this, a Nyau dance in the old days instilled in the minds of people the belief that the dancers had some inexplicable connections with the world of spirits. Consequently, the dance topped the list of traditional dances which were condemned as sinful by the Christian missionaries.

Close in nature and, even in performance, to the Nyau dance are two more traditional dances — the Vimbuza dance of the Atumbuka of Mzimba in the Northern Region, and the Masewe of the Amang'anja of the Lower Shire districts in the Southern Region. Both of them demand a good deal of physical exertion on the part of the dancer and in both of them there was an element of superstition.

A Vimbuza dancer, who is usually a lone performer supported by spectators around him, also starts slowly — strutting and leading his audience in a song. As in the case of the Nyau dancer he, too, wears scanty attire in the form of a loose skirt, and iron jingles around his ankles and waist. He usually carries an axe. Spectators join him in the chorus which follows and clap their hands against a background of drums. As the volume of drumming, hand-clapping, and singing increases the dancer develops his performance until he reaches a point when he is literally overcome by emotion. It was believed that at this point of the climax the dancer became transformed and possessed by the spirits of the great ancestors and that he acquired the powers of a soothsayer or diviner.

In the Masewe dance sessions of old, the dancer also aimed at making his audience believe that he could attain supernatural powers which would make it possible for him to perform such magical acts as cutting off his tongue and restoring it to the bleeding stump, piercing his limbs with sharp instruments or eating fire, apparently without causing himself any harm.

Among the dances for women is the Chimdidi dance of Kasungu in the Central Region. It is a graceful dance in which women, usually of the same age group, arrange themselves in a circle and sing and dance to the rhythm of drums. Chimdidi, one of the oldest traditional dances of Malawi, is a lovely dance in which performers expend no obvious physical effort.

One of the few dances which are strictly for girls is the Njelelo dance of Nihota-Kota District. Like those of the Nyau, Njelelo dancers wear skirts around their waists, and sport grass headgear which is intended to cover the face and make them unrecognizable. They also carry small axes in their hands. The performance involves a good deal of leaping and hip-shaking to the accompaniment of drums and hand-clapping.

Dances in which sexes mix are

very few in Malawi. Among these is the mournful dance of Nkwenda performed by the Amatengo in the south of Ncheu District. In Nkwenda, another traditional dance from which drum accompaniment is absent, all dancers carry hollow bamboo pipes on which grooves are cut. Besides, they carry wooden sticks which they rub up and down the grooves to produce sound accompaniment.

Originally, Nkwenda was a mourning dance. Dancers accompanied mourners in a funeral procession to the graveyard and back to their homes after burial. Usually the songs mention the good deeds of the departed one, explain the plight in which the bereaved have been thrown, and express the hope that when those who are still alive will die they will meet their dear ones in the world hereafter.

Whatever were their origins and purposes, traditional dances of Malawi today have discarded many past connections and are now items of entertainment in the cultural heritage of the country. No big national occasion is complete without devoting part of its programme to traditional dances. Dancers come to such occasions from all over the country and together they present an impressive and colourful scene.





Photo: Man and his world

With the entry of China in the United Nations a grave human injustice has been rectified. There was no reason why a quarter of the human race should have been denied admittance to the great assembly of

nations. Pope Paul VI's gesture when he addressed the United Nations on October 4, 1965, was a prophetic gesture as were his pilgrimages of love around the world. Everywhere he went, he appeared as the

YOUNG HE WHO MARVELS AND WONDERS



*Roger Brien
of the French-Canadian Academy,
member of numerous International Academies
of Letters, Arts, and Sciences*



“gentle Christ”, his Vicar on earth. We Christians must be attuned to the serious and urgent needs of our era so rich in inventions of all kinds, so poor in riches of the soul. Ours is the stupendous challenge of giving

Christ back to a world where all spiritual values seem depreciated. Such was the challenge issued to Augustine in the fourth century; to Francis of Assisi and Dominic in the twelfth; to Ignatius of Loyola in the six-



teenth. Youth is best fitted to accept this challenge. Our modern youth is both lucid and generous although it may often err in what it considers authentic love. Are not our numerous false prophets to blame?

"Tout est grâce!" Saint Augustin said as much long before Thérèse of Lisieux and Bernanos. "God moves in mysterious ways his wonders to perform." Monica wept for eighteen years before she obtained the conversion of Augustine. This splendid genius and saint saved the Church of the fifth century by realizing a perfect synthesis between antiquity and the new world about to be born.

As a universal poet of faith, hope, charity, and joy (Christianity is joy above all and true liberation as the saints well knew), I believe in our youth. I am convinced that I will meet Christ within the Church, the Church such as Christ willed to be, the Church of the Beatitudes. There can be no other.

Pope John XXIII was the pope of optimism, of benevolence, of Franciscan joy. The great historian of Saint Charles Borromeo understood human history too well to ignore the daring challenge of love and hope and faith.

Never has there been so much talk about God, about Christ than in our times when pseudo savants believe in Nietzsche's sophism, "God is dead". Through all its metaphysical crises, through its gnawing distress, never has youth been more famished for God. It wants to live the full life stripped of all hypocrisy, like Saint Paul who was at first persecutor of Christians and later became an ardent apostle of Christ.

My missionary experience in Guatemala, experience shared with my wife and my youngest daughter Marguerite Marie, convinced me of the irreplaceable role of missions and missionaries, those valiant heroes of love. Christ told us there were many mansions in his Father's House. Each one has his own charism, his mission, his role. All of us who have been baptized and confirmed have the imperative duty of being missionaries in one way or another.

Of course, we are not all required to carry Christ's message of love to the countries of the Third World, to give up our lives as sublime holocausts for those who have a right to enjoy a normal standard of living. All human beings deserve to be loved; all are heirs to the Kingdom of Heaven.

My own respect and admiration go to the missionaries of all Orders and Institutes, to the missionary secular clergy, to lay apostles who devote themselves to the apostolate. "See how they love one another!" This love was the hallmark of those first Christians who won the victory of love over the crumbling Roman Empire. Today, our most celebrated writers, artists, scientists agree that genuine human values will be saved through respect for the rights of each human being. Is not each one a brother of Christ, a spiritual son of Mary?

The young people who will meet the challenge of Christ, will meet it in a magnificent manner. They will respect in each nation and country its inalienable human values. Their faith will be the faith that moves mountains. I have never believed in the divorce of generations. False teachers abet it, having despicable lucrative aims in view. Life follows its own course and so does time. Civilizations crumble and perish, but humanity ever wends its way towards the plenitude of love, the Kingdom of God. Young people of all times have called their elders to account, imagining they could solve every problem. Youth is the time for absolutes. God alone is the Absolute. Artists and poets and searchers for truth must unite as Vatican II urges them to do. We are living through the aftermath of the whirlwind sown by Voltaire, Nietzsche, and the Rationalists. The era of accursed poets, of sadness, of violence, of revolt will be replaced by an era of immense and splendid realities with Christ, Saviour of the world and Mary, Mother of the Church. Dear brother Christians everywhere, I want to urge you all to be missionaries in your own sphere of life, and to help missionaries in all mission fields of endeavour. We must understand that the Church is seeking unity in prayer. She hopes that each Christian will discard prejudice, intolerance, short-sightedness. It is with the very love of Christ that we are expected to love our brothers without exception.

Youth, according to a great General of World War II, is not a period of life but a state of mind, an effect of the will, a quality of the imagination, an emotional intensity, a victory of courage over timidity, of a yen for adventure over the love of comfort.

We do not grow old because we have lived a certain number of years; we grow old because we have rejected our ideals. The years wrinkle the face; rejected ideals wrinkle the soul. Anxiety, doubt, fear, despair are enemies who bow us down to earth and turn us into dust before death.

Young — he who marvels and wonders at the world around him! Like an ever eager child, he is tempted to ask, "What next?" He challenges events and finds joy in the game of life.

You are as young as your faith, as old as your doubt; as young as your self-reliance, as old as your despondency.

You will remain young as long as you are open to beauty and goodness, to the message of nature, of man, of the infinite.

But, if one day your heart should happen to be corroded by pessimism, may God have mercy on you. You will then have grown old, very old indeed.

I am convinced that the authentic youth of the world (and some adults remain forever young and live full lives) will rebuild a wonderful world. This world will be a poem of the Love which can never grow old, the Love that wants to lead all men to Christ Jesus, Saviour of mankind.



Photo: Fides



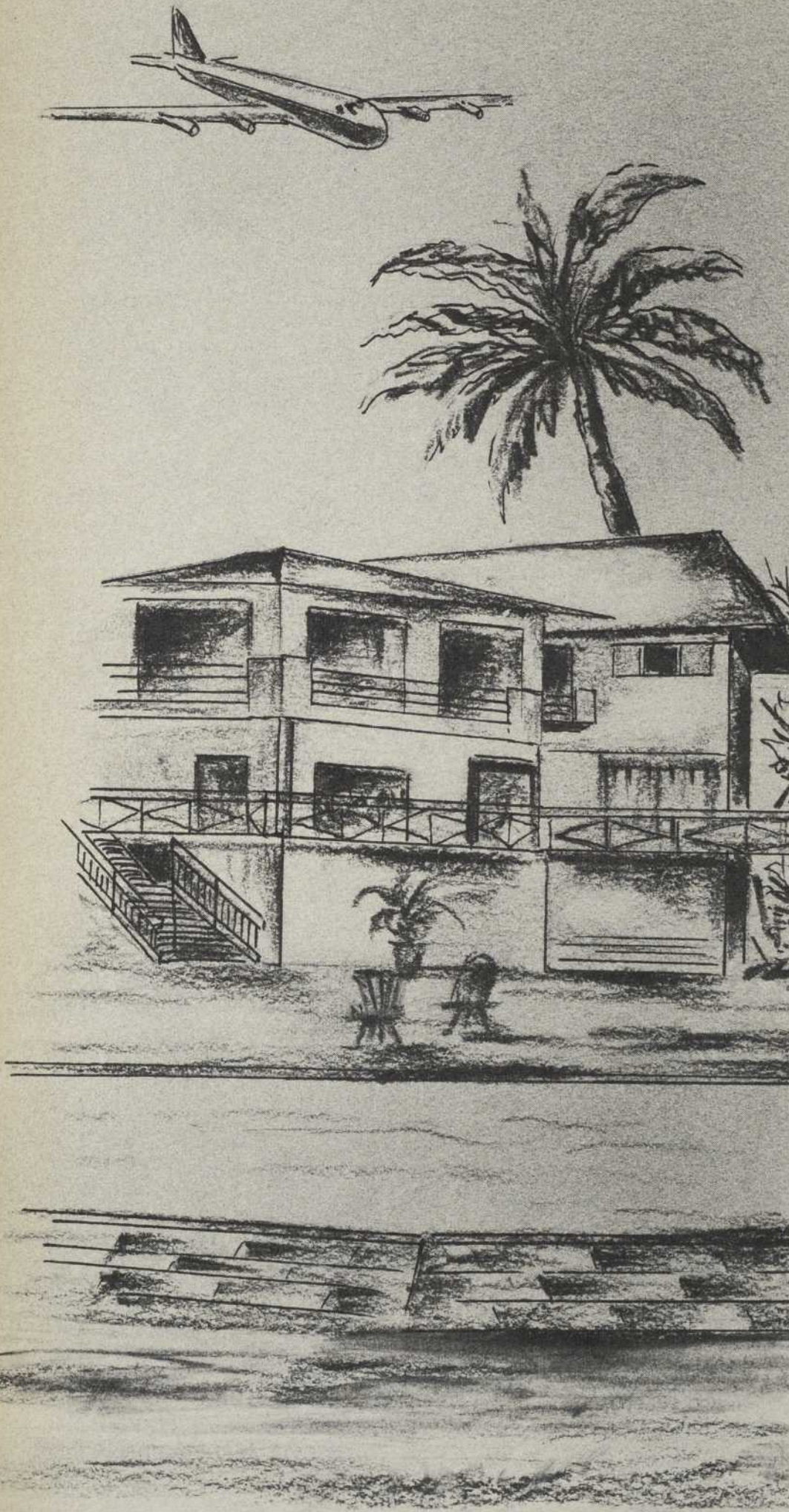
Who can separate his faith from his actions and his creed from his occupations? Who can spread out his hours in front of him and say, "This is for the Lord and this is for myself; this is for my body and this is for my soul?"

Khalil Gibran



THE LADDER

With kind permission of Rabbi S. M. Zambrowsky, National President of the Religious Affairs Committee, Canadian Jewish Congress.



To the Jewish people, the practice of charity — of giving all one's mind, of giving with all one's heart and of giving all of which one's resources are capable — is an integral part of worship and of life. For the individual Jew, it is as if charity were a religious duty, for he must value the well-being of those in the community around him as if his own happiness and welfare were at stake.

The Spanish rabbi, philosopher and theologian, Maimonides, who lived in the 12th Century, prescribed a code which embodied "The Eight Degrees of Giving" reproduced in part herewith. These degrees of charity reflect an outlook subscribed to for generations by Jewry in all parts of the world. It is the simple dictum that the loftiest ambition in life is not to stand tall in the world, but rather to stoop down low in order to lift mankind a little higher.

THE EIGHT DEGREES OF GIVING BY MAIMONIDES

There are eight degrees or steps in the duty of giving.

The **FIRST** and lowest degree is to give, but with reluctance or regret. This is the gift of the hand, but not of the heart.

The **SECOND** is, to give cheerfully, but not proportionately to the distress of the sufferer.

The **THIRD** is, to give cheerfully and proportionately, but not until solicited.

The **FOURTH** is, to give cheerfully, proportionately, and even unsolicited, but to put it in the poor man's hand. Thereby exciting in him the painful emotion of shame.

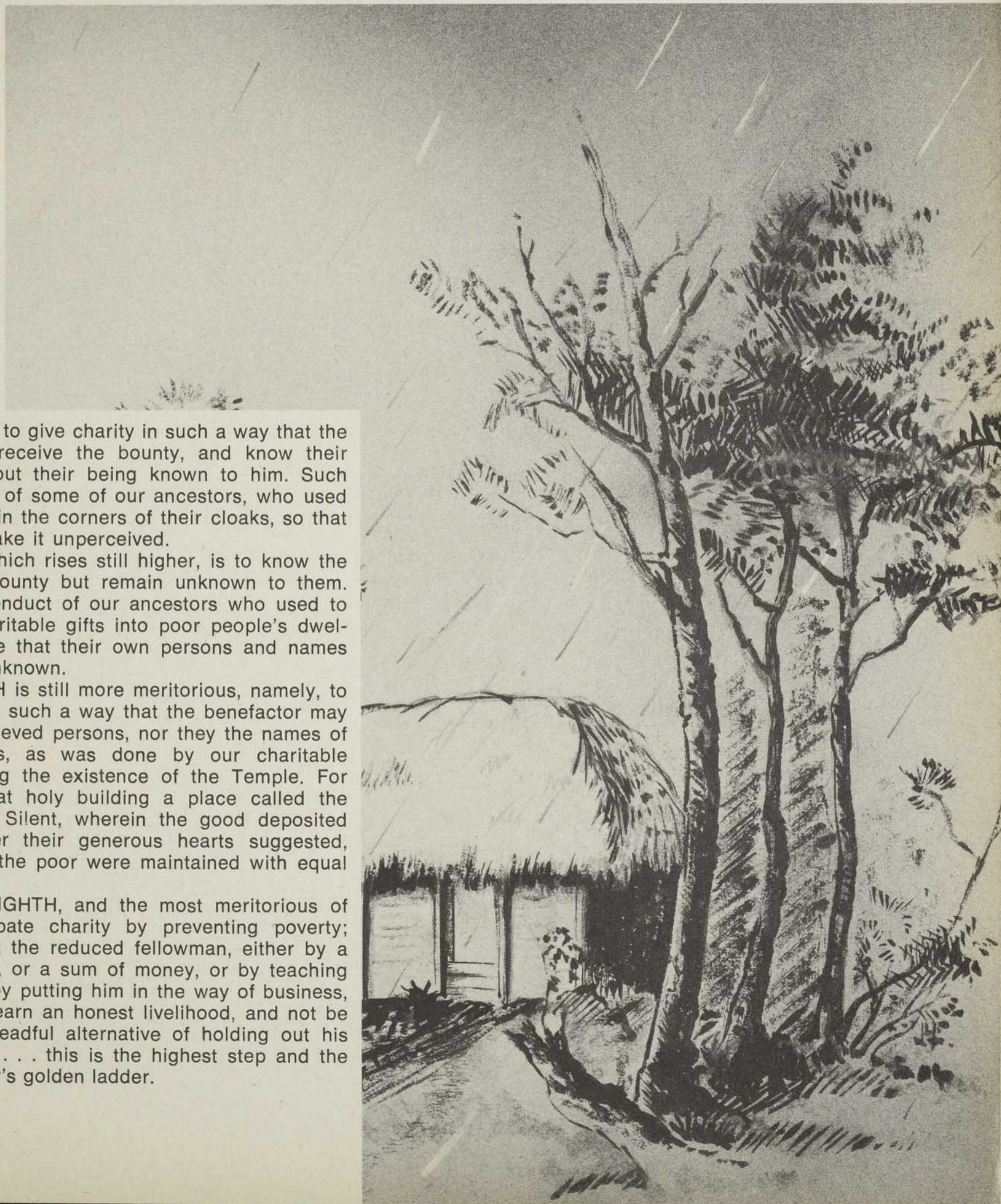
OF CHARITY

The FIFTH is, to give charity in such a way that the distressed may receive the bounty, and know their benefactor, without their being known to him. Such was the conduct of some of our ancestors, who used to tie up money in the corners of their cloaks, so that the poor might take it unperceived.

The SIXTH which rises still higher, is to know the objects of our bounty but remain unknown to them. Such was the conduct of our ancestors who used to convey their charitable gifts into poor people's dwellings, taking care that their own persons and names should remain unknown.

The SEVENTH is still more meritorious, namely, to bestow charity in such a way that the benefactor may not know the relieved persons, nor they the names of their benefactors, as was done by our charitable forefathers during the existence of the Temple. For there was in that holy building a place called the Chamber of the Silent, wherein the good deposited secretly whatever their generous hearts suggested, and from which the poor were maintained with equal secrecy.

Lastly, the EIGHTH, and the most meritorious of all, is to anticipate charity by preventing poverty; namely, to assist the reduced fellowman, either by a considerable gift, or a sum of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding out his hand for charity . . . this is the highest step and the summit of charity's golden ladder.



THE CHALLENGE OF LAY APOSTOLATE



by Thérèse Bouchard

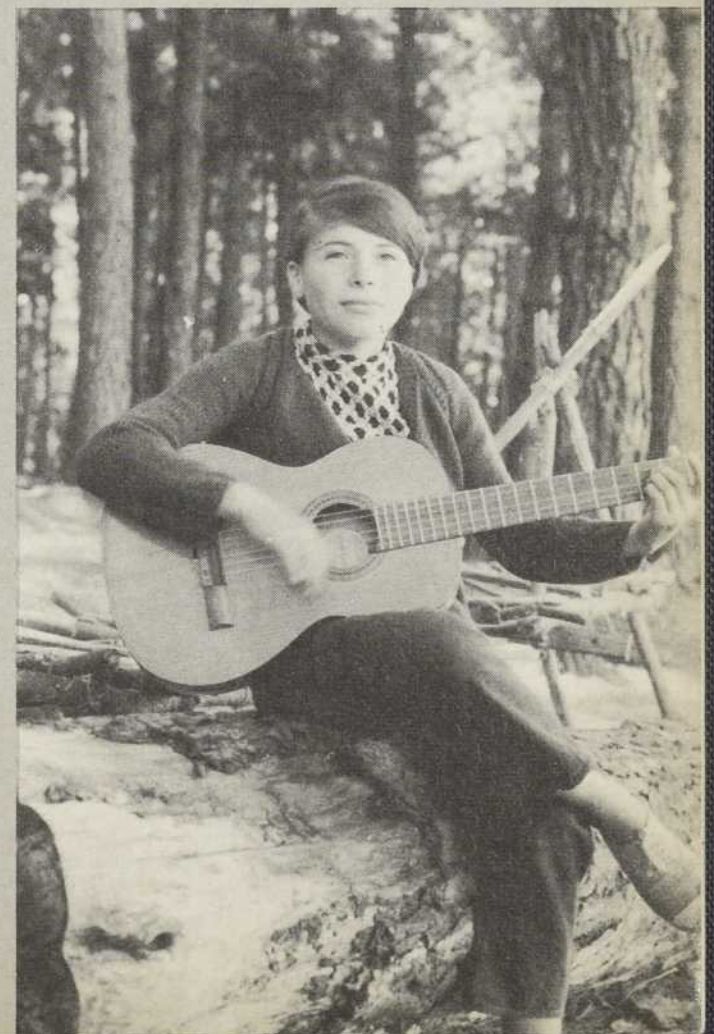


Miss Thérèse Bouchard, a lay missionary, taught for four years before she left for Chile in 1969. During the two years of her apostolate at Angol, she worked at the formation of Chilean youth belonging to the Scout Movement. At present, Thérèse is studying psycho-education at Montreal University.

CHILE

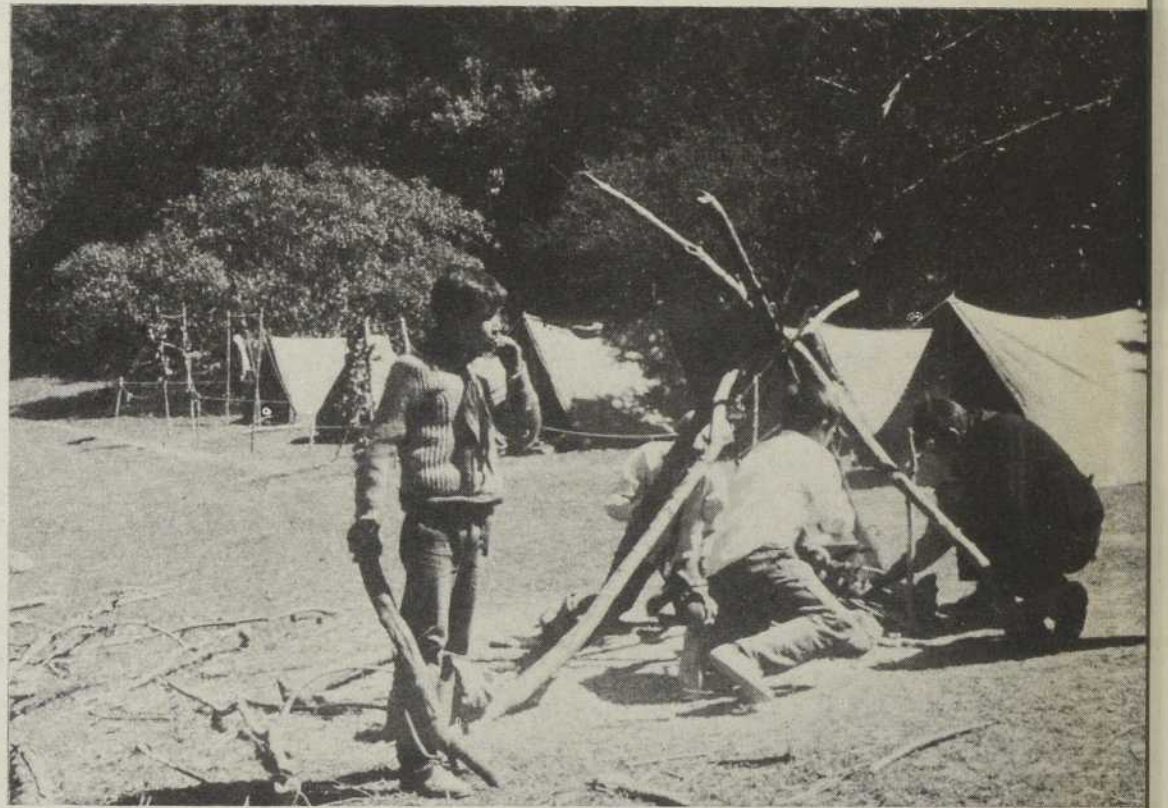


On the mission field all kinds of labourers are needed. Lay apostles are welcome.





In Angol parish I was animator of various groups:
Scouts, Guides, Cubs, Brownies . . .



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— What were your methods of evangelization in Chile?

— I made contacts with groups of youth who did not come within the influence of the Church. Although I endeavoured to implant Catholic Guide principles, I really had not grasped the full significance of my commitment to the cause. Certain moral values were certainly worth developing among adolescents — a deep sense of involvement, the honour system for instance. In my opinion the Scout or Guide Movement is closely linked to the Gospel.

— Did you have collaborators?

— In the city where I lived the Movement had not yet been organized. I started on the parochial level with a tiny group of seven girls. Beginnings were not easy. I even had to stop the work for a while because the young people did not sufficiently appreciate the Movement. Thanks to a group of chaplains, the hierarchy, and the National Chief Scout heard about my project and urged me to train leaders.

— Were you then living in Santiago, the capital?

— No. I lived 700 kilometres to the south of Santiago, in Angol, the capital of the most under-developed Chilean province.

— What brought about your desire to go to Chile? Did you leave alone?

— I used to write to a former teacher of mine, a Sister

of Saint Ann living in Angol, providing her with notes on the Guide Movement. One day, she wrote that she longed to have me working with her. Well, I decided to go. I left alone. My trip was sponsored by the International Centre of Study and Cooperation where I had been following lectures. In Angol, I lived with the Sisters of Saint Ann mission team and functioned on my own as a voluntary worker. Mine was a fruitful experience.

— I am sure it was. It is always very interesting to be introduced to a new culture. Did you have any difficulties in adapting?

— Not particularly. I soon learned to know, love, and appreciate the people.

— Could you give me certain details regarding your work?

— What is there to say? There can be no question of an apostolate with tangible results. There are perhaps a bare 1,000 members of the Scout Movement in the whole of Chile. . . I made contacts with forty Scout chiefs. Nothing much to boast of. . .

I regularly travelled to Temuco, an important southern city.

In Angol, I functioned as animator of various groups: Scouts, Cubs, Guides. I enjoyed working with the "altar boy" group, boys of 12-14. How they envied



the outings we organized with the girls! I started with eight boys. Meanwhile, I looked around for a leader. The parents did not want their children mixed up with a Scout association having political tendencies.

I went from one place to another explaining how Catholic Scout companies were opened to aspirants of all classes, rich or poor. I also organized a ten day session for the training of leaders.

— What about the 1971 Christians of Chile?

— They are rediscovering Christianity. A Catholic country with 99 per cent baptized inhabitants, Chile has a low percentage of practising faithful. Religious commitment is considered child's play. I found very few really committed Christians in Angol while I was there. Young people in general give the Church a wide berth, even if they yearn to get involved. On the contrary, Catholic Scouts are really living up to their obligations as Christians. Educators have issued a challenge and proposed a theme dear to Saint Paul — the "new man." This is a favourite slogan of the political revolution aiming at the formation of a "new man", a man duly committed to progress. Scouts in Chile ought to receive a formation which is at once evangelical and open to concrete social involvement.

— What have been the reactions of the young people?

— When I first arrived in Chile, I took over a group already organized by a Sister of Saint Ann. I soon realized that although the girls were apparently fond of me, they seemed indifferent to the formation I intended to give. Chilean girls are very different from Canadian girls. My former experience as Guide leader was not of any use in this country. I would have to study the Chilean character and temperament better if I wanted to get something done. Even after several years, I am not sure I really understood them. . .

In the training of leaders, I had to work unobtrusively, letting others who knew their country well assume full responsibility. One young woman of twenty was of great help. After she had been taught the spirit of the Movement she replaced me in the direction of the girls of the 12-15 age group. I kept only the older girls.

— What about your personal adaptation?

— I did not find it difficult to adapt. There were so many wonderful discoveries to be made.

The four Sisters of Saint Ann with whom I lived in a small Chilean house, considered me as a member of the family. They made things much easier for me.

Learning the language was my greatest problem. I had naively imagined I could get along with some courses in the Spanish language followed before I left Canada. When I passed through Mexico, it dawned on me that I understood practically nothing of what was being said. Once in Santiago I could not even remember the word for "coffee"! This was a painful experience.

I acquired the precious art of listening and finally learned Spanish the hard practical way, by carefully listening to others.

— Did your mission imply deep involvement?

— It did. I tried to be at the people's beck and call. I learned to grasp their needs by letting them talk at length about their problems. They realized I really wanted to help. It took time to achieve a measure of success. Finally, during the last months of my stay, I felt that prospects were encouraging. I arranged for a national Scout meeting and told Chilean members of the Movement that the time had come for them to assume full responsibility. Someone must take my place in the general direction.

During the three last months, I spent all my time editing a Scout manual for their use.

— Did you write this book in Spanish?

— Only the first chapter. Scout terminology being difficult to translate, I wrote the rest in French. A missionary priest is supposed to translate the whole thing. The aim of the book is to emphasize the true spirit of the Movement. Chileans know their country best. There is no need to give them any directives on how and where to set up camping sites, for instance. Besides, the mentality is entirely different from ours.

— Have you been replaced?

— Yes, on both the national and parochial levels.

— Do you intend to return to Chile after your studies?

— There is nothing settled on that score yet, but I was thrilled to receive an invitation to teach at Temuco's Catholic University.

— Would you encourage young people to follow your example — to leave their homeland as you did?

— All depends on the motive. I certainly would not encourage young people to leave if all they were looking for was adventure or evasion from our local society. Then, one should not leave with the complacent idea of changing the world just by leaving one's country for elsewhere.

But, I must say that there is deepfelt joy to be found in working for the poor, the rejected.

— Did you consider yourself as a lay missionary?

— I certainly did. However, I felt that the people around me were puzzled by my way of life — a foreign unmarried woman who earned no salary. They felt ill at ease to learn that I had left behind my car, a good salary, a comfortable home. . . They reasoned that I must be a Sister of some kind; that is probably why they called me *madrecita*. . .

— Did you feel secure?

— Why not? I lived with the Sisters of Saint Ann while I worked with the parochial team. It might have been different if I had lived with secular friends.

My chief apostolic task was the implantation of the Scout Movement which is not foreign to missionary prospects. On the mission field all kinds of labourers are needed. Lay apostles are welcome. They have everything to gain and nothing to lose when they commit themselves to the service of the Church in developing countries.

ESKIMO LIFE PATTERNS

Eskimos are among the world's hardest, most resourceful peoples. It took stamina to tame the wild desolate land they made their home and to wrest a living from its apparent barrenness. Dire necessity became the mother of invention. They learned to turn each threat of their relentless enemy, the cold, to their own advantage. Obligated to travel effectively in order to survive, they invented the toboggan to carry their loads over deep snow. Later, they made this vehicle more effective by breeding large dogs to draw it. Other ingenious means of communication were the rakish unsinkable one-man *kayak* used chiefly in hunting. The *umiak*, known as a woman's boat, consisted of a wooden frame covered with skins and propelled with oars. About thirty feet long and eight feet wide, the *umiak* could carry a good number of passengers as well as cargo.

To hunt on sea ice, in the harsh winter cold, Eskimos devised fully tailored, fur-lined garments of skin. Closed in front and back, the coat had a conical hood that could be worn over the head. Trousers were knee length; skin hip boots and mittens completed the costume. Similar for both sexes, the woman's coat was more ample making room for a baby to nestle inside in warmth and comfort.

In the past, Eskimos obtained their food chiefly by hunting and fishing. Nowadays, settlement dwellers rely on this source of food for only one quarter of their diet. For the rest they use the alluring canned goods displayed on the shelves of the Hudson's Bay Company stores.

Marvelously adapted to their fierce environment, they have learned through experience that in the daily struggle for survival flexibility is more effective than force. For instance, when lost in a blizzard, they will not attempt to keep on advancing. Fully aware of the snow's insulating quality, they burrow into it, building a temporary shelter against their foe, the cold, and

patiently wait for a return to normal. If their supply of fat is low they know that they will hold longer if they eat it than if they burn it.

Despite their ingenuity, Eskimos recognize their limitations. Their philosophy of life may be summed up in the word *ajornment* which more or less corresponds to our phrase, "Such is life!" This fatalistic trend prepares them to accept the hardships of life — even death — with surprising equanimity. In the face of misfortune, they rarely manifest any emotion. Although they may feel deeply they do not believe in displaying their feelings. Their anger is cold and deepseated. They consider the white man's emotional outbursts as ridiculously childish.

Saving face is an important point for the Eskimo. The most effective means of reducing enemies used to be by humiliating them. Songs of derision aimed at heaping shame on antagonists provided a nonviolent release for rage. Troublemakers were made the butt of mockery by the whole community. This was such a powerful sanction that the ostracized were at times driven to suicide.

Nowadays, business is thriving among the Eskimos more especially in the form of cooperatives. Coop principles agree with a people who traditionally shared the fruits of the hunt. Some settled Eskimos still live largely from hunting and fishing. The snowmobile — a revolution in Arctic mobility — has replaced the dog sled in most cases. Of course it has its disadvantages. In the harsh Arctic cold, metal grown brittle breaks easily. Then, unlike the dog, the machine cannot sniff out the breathing hole of bear or seal. . . .

The life of Eskimos in the old days was far from attractive, but it was not altogether an unhappy one. As one old grandmother remarked, "We really had lots of fun and we were happy. The children today don't seem to know how to amuse themselves". Perhaps by the very fact that they had to go through such difficult periods, they appreciated all the more what good times there were. In Eskimo land, the harshness of the struggle for survival has always deepened the sweetness of living.

PHOTO REPORT

Who among us can boast of living up to that passage of the Gospel where Christ Jesus describes the final judgment of mankind (Mt 25:43)? Are we really concerned about the poor, the ailing, the prisoners? Do we welcome them as we would the Lord Himself?

In this materialistic world of ours where wealth, beauty, fulfilment, creativity are considered to be supreme values, can people still be found who care for the poor, the outcasts of society?

The answer is yes. Numerous persons make it a duty and a joy to practise the works of mercy. Here, in Mati, "Brothers in Cell Donors" (B.C.D.) regularly visit prisoners, bringing them comfort and encouragement. Their ideal is to mirror Christ in their own persons and lead others to him.

1 — Together with members of the B.C.D., I provide inmates of the Mati provincial prison with needed material for handicrafts. The prisoners make baskets, toys, cushions, greeting cards for all occasions. . . If

only we had more financial help we could have a shop built where our friends could produce more. . . They badly need the money.

2 — Holy Thursday

The Eucharistic Sacrifice was offered for the personnel in the prison yard. Eighty-five persons took part in the ceremony. How deeply inmates appreciated this intimate encounter with the Father of the poor!

3 — Twelve prisoners were chosen for the ceremony of the washing of the feet. Each performer took to heart his role in re-enacting this Gospel episode.

4 — At the Offertory, the inmates presented specimens of their work at the altar. These men of good will thus manifested their hope for recovered freedom. "Whenever you refused to help one of these least important ones, you refused to help me."

Sister Marie Berthe Beaumont, M.I.C.
Immaculate Heart of Mary College
Mati, Davao Oriental
Philippines



PHILIPPINES

HOLY WEEK

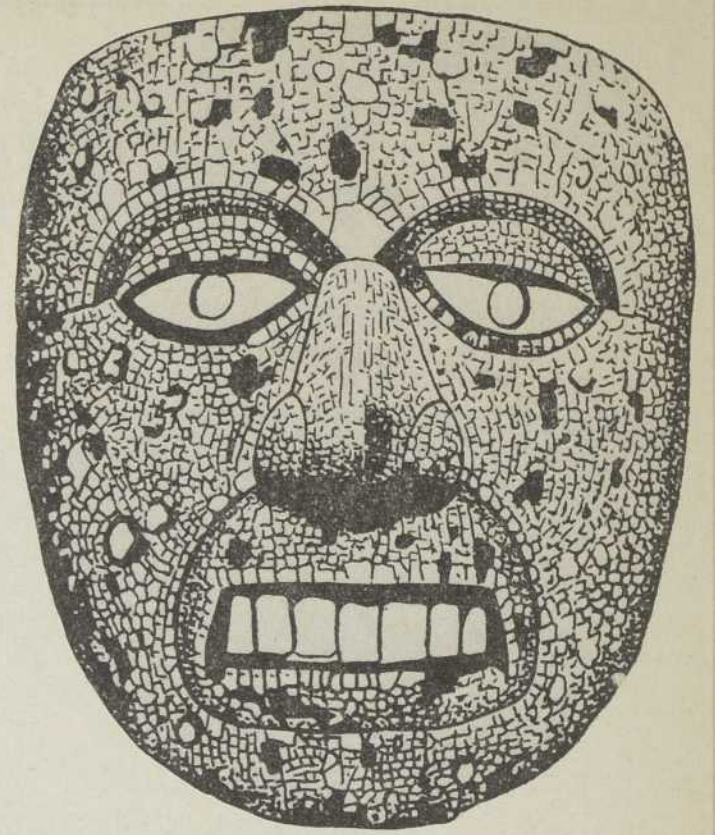


GUATEMALA

THE MASK

A MODE OF EXPRESSION

At all times and under all latitudes man has, in certain circumstances, sought to conceal his features under a mask. Masks formed an essential part of actors' costumes in Rome as well as in Greece. In the latter country, their use originated in the harvest festivals. With the development of religious rites into drama, masks grew to be an essential part of the old plays. In Africa, masks represented a very old tradition which played and continues to play an important role in the life of the people. The religious cult of Siberia, Latin America, and South East Asia revelled in the production and use of masks.



Mexico: Aztec civilization.

Mask of turquoise mosaic, hard stone, and shells.

Masks belong to the study of anthropology as well as to the history of art. Since ancient times, people used them for a great variety of purposes, chiefly in religious ceremonial rites and pageants. Remarkable originality of feature is displayed in these masks, the greater number being repellent in aspect. They were used chiefly to frighten away evil spirits which might endanger the tribe or nation.

As far as we know, the transition from the use of animal heads to the fashioning of demon or of dragon faces occurred about 6,000 years ago. This proves

the antiquity of the mask and its survival among all the world's peoples. Indeed, its use was as universal as speech and almost as ancient in origin.

As a rule, masks were not used as disguise. Primitive man felt no need for this, but tended to identify himself with the being represented by the mask. In many ancient societies, the latter was considered as a shield protecting the soul against supernatural dangers such as the intrusion of a temporary foreign soul invading his being, speaking and acting through him. The word person derived from the Latin *persona*, originally meant "mask" which goes to show the people's belief that in wearing masks they became different beings.

In a more profound sense, the subconscious itself is a sculptor of masks. To quote Jean Louis Bédouin, "All emotions, if they are deep enough, leave their ephemeral mask upon the face. In turn the necessity to conceal to one's feeling sketches a mask of impassibility".

Modes of the mask

The structure of the masks is very complex, each tribe or society creating its own particular style. There is, therefore, a great variety in form and in colour.

Characteristics of the masks vary according to their destination. Those representing human heads wear different expressions of anger, for instance, in warriors' masks, of wisdom in those of soothsayers. . .

Terrifying or serene, all masks reveal to initiates the secrets of the universe, the awesome laws of nature, the eternal force of instinct. Today, however, the mask is a mere adjunct. It no longer plays as important a role as it did in very ancient or even primitive evolution.

Functions of the mask

"The main purpose of the mask", according to a modern author, "is to crystalize the forces of nature. This corresponds to the ardent desire man has to manipulate these forces which transcend him, by penetrating the invisible and rendering it visible. In such a process facial expression is of paramount importance".

Primitive people were intrigued by the instinctive behaviour of animals which they endeavoured to interpret in terms of human experience. From early times, man chose animal characteristics for his fictional narratives. Cave drawings depict living animals wearing masks and costumes, and impersonating human beings.

Like stone tools, metalwork, and ceramics, duly classified masks provide us with one of the most satisfactory objective records of man's history. Hence the important role they play in museums. How empty and dreary would be the verbal narratives of primitive people without masks to use as illustrations!

All masks do not possess a common origin and a common centre of diffusion. There exists a great

variety of forms to which corresponds as great a variety of functions: masks used in dances, parades, medicine, theatre; house masks, votive masks, masks used as amulets. Funeral masks form another category restricted to the dead. The latter are the only kind of masks we have inherited from certain ancient civilizations.

In ancient societies (those of classical antiquity included) wearing a mask was not merely a scenic manifestation. It was a solemn act having religious and at times magic overtones of utmost gravity. Masks were the expression of a religion, whether they were used on the occasion of funerals, of folklore dancing, of seeding festivals. Most magical operations and archaic religious activities were based on the belief that souls could be transferred between man and animal, between the world of the living and the world of the dead. The creator of masks exercised his art in order to ensnare energies scattered throughout the universe. To this end, man and animals were used. Man's flights of imagination at times led him to fashion monsters or to idealize human features. These examples illustrate the role of the mask as a link between antagonistic worlds of life and death, of the visible and the invisible. As a fact, it could play such a role only because it was essentially a medium of transformation.

When studying masks we should try to replace them in their original milieu. Many have but casual esthetic value. If we wish to understand them we must grasp their purpose and the needs they were meant to cater to. . . Otherwise their message or at least part of it would be lost.

Mayas and masks

In Central America, masks were used even before the rise of the Aztec civilization. Excavations in the valley of Mexico have uncovered numerous funeral masks of sculptured polished stone. The most beautiful are made of jadeite, serpentine, and other kinds of hard stone inlaid with mother-of-pearl.

In Palenque, to the south-east of Yucatan, are found extensive ruins of Mayan art dating from the seventh century. The most remarkable of these monuments, the Temple of Inscriptions, was a magnificent structure standing atop a seventy-foot pyramid. Excavations uncovered in the crypt, below the steps, a stone coffin wherein reposed the skeleton of an eminent personage, probably a high priest. On his face were the remnants of a mask in beautiful jade mosaic. The eyes were of shell, inlaid with bits of obsidian to form the iris.

Warriors used masks depicting various animals. In this way, they hoped to obtain, through magic formulas, the strength and cunning of the animals represented or to win over the "lords" of the game. The mask was a sort of trap which was supposed to capture wandering spirits.



Photo: *Vivante Afrique*

African mask.

Masks of Guatemala

Masks existed in parts of Mexico, in Belice, and in certain regions of Honduras and Salvador ever since the pre-classical period (1500 B.C. - 300 A.D.). The very ancient clay masks of Cuicuilco manifest the existence of a long tradition in the technique of elaboration of masks.

Beautifully intricate masks of hard material are to be found in the region of Vera Cruz, on the Gulf of Mexico, and elsewhere. Those of Cholula, in the State of Puebla, represent the strife between the forces of life and death.

Pre-Columbian masks of Central America possessed a definite magic and religious significance. Priests wore the masks of the gods they worshipped. Excavations have brought to light many numerous funerary masks made of polished and sculptured stone. Until the coming of the Spaniards, the Indians of divers tribes used various categories of masks. According to the purposes for which they were made, these differed from tribe to tribe and from region to region. Like their predecessors of the Teotihuacan classical period, Aztec artists made some masks which covered the face of mummies; others represented their gods which priests carried in processions in certain ceremonies. These masks were often inlaid with splendid turquoise mosaics.

Among the Maya and the Aztec, some divinities wore masks made of various elements like Chac, the Maya god of rain or Rhecatl, the Aztec god of wind. Other gods instead of wearing masks had their face daubed with paint.

In the *Popol Vuh*, the sacred book of the ancient Quiché-Maya, it is stated that masks were used in the performance of various symbolical dances: owl dance, dance of the weasel, squirred dance, dance of the centipede, and dance of those who walk on stilts. Masks are prominent in the ritual dances *Palo Volador* and *Rabinal Achi*. These dance pageants of pre-Columbian origin are still performed in various regions. To the Indians, the moment an actor wore a mask he actually took the place of the thing he represented. If he played the role of a god, then he was a god.

The mask of Guatemala after the Conquest

With the coming of the Spaniards, European civilization filtering into America modified even the use of the mask. The origin of the present-day mask in Guatemala goes back to the famous Dance of the Conquest through whose medium Indians tried to explain the changes wrought in their native religion by the Conquest and subsequent evangelization.

Originally, masks were fashioned out of beautifully carved wood or polished stone. Nowadays papier-mâché or decorated gourds serve as well. The faces of the conquerors are daubed with gaudy pink paint; lips are drawn back in a vicious smirk meant to depict the horror the Indians doubtless felt for the conquerors. As these masks are usually smaller than the face, neck and exposed areas are wrapped in cloth bands.

But in many cases, primitive ceremonial dances survived the colonial era. Although Fray Antonio Prieto de Villages (1620) publicly reproved the *Loj Tum* as indecent, it continued to be performed in the Suchitepéquez and San Juan Nahuala regions. These dances plainly referred to human sacrifices and other pagan rites. Such a phenomenon has been reproduced throughout Latin America when masked dances of ancient religions have survived christianization after being modified. They are now one of the principal attractions in popular fiestas.

The art of the mask in Guatemala

The main constituents of the mask may be reduced to symbolism and expression. It is the fusion or the mixture of these two elements which give each mask its peculiar character. Any mask possessing some artistic value strikes one first of all by its expression.

There exists in Guatemala an elaborate art of the mask. Certain masks representing personages of Spanish origin are used in dances like the *Venado* and *La Culebra* originating in pre-Conquest times with subsequent interpolations.

In certain regions like Totonicapan, San Cristobal Totonicapan, Santa Cruz del Quiché, Santo Tomas Chichicastenango commercial establishments called *momerias* rent costumes and masks. These masks are made in huge quantities and sold to groups of actors and troupes. Many masks, however, are privately owned.

At present, the mask of Guatemala is used in local fiestas, in the Dance of the Conquest, in the *Torito*, and in the *Venado*. During the last decade, it has lost much of its significance. Nothing remains today but the comic sense and the grotesque aspect.

The art of the mask has had its heyday. It now belongs to an age that is dead and gone. The cult of the mask has degenerated. This degeneration usually occurs when masks are no longer considered as sacred by those who make use of them. It seems that man then gives up the desire to transcend the limits of his condition by identifying himself with the spirits of his ancestors or the gods. The degeneration of the mask is probably not imputable to the mask itself but is part of the modern process of the desacralization of life.

Bereft of its true significance, the mask remains a means of camouflage and an instrument of constraint. Jean Louis Bédouin remarks that modern man while discarding the use of the mask has brought the art of make-up to perfection, an art which may be considered as derived from the mask. However, it cannot replace the latter in its symbolic, religious, and sacred functions.

Compiled from articles by
Céline Trudeau, M.I.C.

INDIA

DID YOU KNOW THAT . . .

. . . Indian scientists gave the world many things? They developed the decimal system, discovering the zero symbol and place value system. They also developed algebra. The numbers and algebra of India were popularized by the great Arab scientists. Ancient Indian surgeons used as many as 500 different surgical instruments.

. . . Indians were master-metallurgists and steel-makers? An example of their skill is the iron Pillar of Delhi which has stood rustless for sixteen centuries.

. . . contact with India had a many-sided effect on European life? Some words of Indian origin, now part of the English language, bear this out e.g.: pyjamas, khaki, pundit, bungalow, loot, divan, calico, chit, cashmere. . .

. . . India has a seventh of the world's population but only 2.2 per cent of the world's land area? The present population is estimated at over 500 million. Five of six Indians live in villages which number 570,000.

. . . Indian dancing, colourful and fascinating, was largely religious in inspiration? Among the well-known schools of classical Indian dances, the Bharat Natyam was born and nurtured in the temples of the South. It takes about ten years to produce an accomplished Bharat dancer.

. . . Indian music is so esoteric that an ordinary listener from the West find it hard to understand? A famous Western musician once described it as a "mathematical exercise which turns into an ecstatic kind of astronomy".

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

NIHIL OBSTAT:

December 14, 1971
Rev. Jean-Charles Valin

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