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The Precursor

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Our Cover-Picture : MIRARY SOA HO AN'NY NOELY
(Merry Christmas à la Malagasy)



THE GREAT MISSION

"The Precursor" owes it to its holy patron to underline in a special manner the great mission which will take place in Montreal during the course of 1960. Having as goal to carry the gospel message to the ends of the earth, how could it remain indifferent to this movement for a Christian revival? Besides, the word mission has the same profound mean-

ing whether taken in the more restricted sense of a series of sermons with religious exercises designed as spiritual tonic to confirm the fervent and convert sinners or in the wider sense of expeditions to distant countries in order to implant the Faith. Such holy quests fundamentally aim at making God better known and better loved, with this distinction that the latter — the foreign missions — beget souls to the Faith, while the former — the popular

missions — quicken this same faith in those already in possession of the Truth.

Similar to the message carried afar by missionaries will be that commented during the Great Mission — God is our Father. In mission lands, this marvelous truth leaves the pagans wonder-struck and even determines numerous conversions; while in lands with a Catholic tradition, it seems to slumber in recesses of the soul much as basic principles learned long since and partly forgotten. But this truth has lost nothing of its dynamism. Has it not, in our own twentieth century, inspired Reverend Auguste Valensin with that form of spirituality termed devotion to God the Father which we find delightfully revealed in the pages of his book *La Joie dans la Foi?* The distinguished lecturer of the Mediterranean University Centre of Nice wrote of this, his special calling, "I feel that I am destined to help the whole world know and love God the Father, know and love Jesus Christ." This is the vocation of every Catholic.

Studied in regard with the religious, familial, and social problems of our modern times, the theme of the fatherhood of God will have as corollary the theme of the brotherhood of men in the same way that the first commandment, "Thou shalt love the Lord thy God," calls for the second, "Thou shalt love thy neighbour as thyself". In the light of this principle, "God is our Father", the faithful will examine their conscience and ask themselves, "What are we doing for our neighbour? What share are we taking in the work for the salvation of souls?"

Msgr. Suenens once remarked on

this subject: "A Catholic is not expected to confine himself to a religious apostolate. He must partake in free, temporal activities and play the grand human game at all levels. On the familial, social, professional, cultural, political, national and international scale, he has the irreplaceable mission of incarnating the Christian faith . . . What a revolution would be brought about if every Catholic accepted as a duty to care for the interests of souls as he accepts to hear Mass on Sundays; if he became conscious of his obligations towards the throng surrounding him . . ."

A surprising revival would indeed be launched if each Catholic in Montreal endeavoured by personal contacts, to lead home a straying brother, to work at the conversion of a sinner. The general mobilisation of all Catholic forces in order to combat materialistic communism would thereby be secured. According to a communiqué published by the Great Mission Centre, "Allied forces must be pitted against Communist forces. The paramount aim of the Great Mission is to assure the conversion of each Catholic and to transform the Montreal Diocese into a united front from an apostolic point of view."

Every earnest Communist becomes the missionary of the Party's false mysticism. In order to implant atheistic materialism and hasten the advent of the Red Paradise on earth, he unflinchingly accepts hard work, self-denial, tremendous sacrifices. How could a Catholic who by the very fact of his Baptism is pledged to be an apostle and who holds at his disposal the spiritual strength and riches

of the Mystical Body fail to work with all his might at the extension of the Church, harbinger of the one true Paradise? The Catholic who refuses to assume the responsibility of others unknowingly takes up again Cain's heartless question, "Is it for me to keep watch over my brother?" As Reverend J. Danielou so truly says: "Between God and us there is the whole world of creatures through which God reveals Himself to souls and through which souls commune with Him. Now, this includes not only the external world of things, but also the world of persons. The mission, truly understood, is an outstanding example of this... It is our terrible responsibility that through our silence we can prevent God's messages from being disseminated."

With the leaders of the Church in

Montreal and with the Great Mission Centre "The Precursor" hopes that the religious event of 1960 will deal the death blow to religious individualism and reawaken the spirit of apostolate. This will redound not only to the advantage of the Canadian Church but to that of the entire Mystical Body, as the inflow of the vital impulse in a member benefits the other members. Through the mysterious exchange of the Communion of Saints, youthful and fragile missions across the seas will attain maturity and vigour... Who knows? The Great Mission will perhaps raise up a wealth of missionary vocations. When the soul has been impregnated with the truth that God is our Father, it feels urged to spread the tidings of great joy to all those who being ignorant of it cannot yet say "Our Father who art in Heaven..."

MISSIONARY INTENTIONS

JANUARY: That the Christians of the Orient who are separated from the Holy See may ardently desire to realize perfect unity of Faith with the Catholic Church.

FEBRUARY: That the persecuted Church in China may be effectively succoured through its solidarity with Catholics the world over.

Situation of

World Missions

In his opening address to the plenary assembly of the Superior Council for Missionary Works, in 1959, His Eminence Cardinal Agagianian, Pro-Prefect of the Sacred Congregation of Propaganda, pointed out the consoling missionary progress of the Church, progress evidenced by numerous conversions, perfect mutual understanding between members of the autochthonous clergy and missionaries, attachment of the faithful to the Holy See, respect of non-Christian ministers and chiefs of states for the Church who ensures the moral, intellectual, and material uplifting of peoples everywhere. He recalled that, on the other hand, certain regions had become entirely closed to the beneficent influence of the Church, as in North Korea, North Vietnam, Communist China. In these

countries, a diabolical persecution is waged against the faithful Catholics who resist the attempts to force them to create national churches cut off from the Holy See.

During the forty years which separate us from the publication of Benedict XV's Apostolic Letter, *Maximum Illud*, great strides forward have been taken. Seminaries have been organized for the formation of the clergy in Asia and Africa; the number of autochthonous bishops is on the increase; in Japan, all the missions are entrusted to the Japanese clergy. But during this same lapse of time new problems have cropped up. Who could have predicted, forty years ago, the decline of European colonial domination and the fever of independence at present convulsing Africa and Asia? To

cope with the situation in new lands the Church needs earnest Catholics equipped with a tested technical formation who may honourably take their place among the leaders of their countries.

In concluding, the Cardinal mentioned some particular modern problems which the Superior Council must solve. Without enumerating the questions taken up during the assemblies we will underline a few important points.

Urgent Need of Prayer

The missions need, first of all, the spiritual support of prayer and sacrifice. Material aid comes only second. Of a supernatural character, the missions must not be lowered to the level of social, much less commercial enterprises. The important work of the missions is to implant the Church. Therefore, members of the Missionary Union of the Clergy must have as paramount aim to imbue the faithful with a truly Catholic mentality on a world-wide scale. If pastors impart to the faithful under their charge a more intensely Catholic formation, the latter will pray with greater fervour. Parents will not be unwilling to give up their children who have heard the call to a totally dedicated life. They will give generously in support of the missions.

Missionary Vocations

Although there have been notable extensions in various religious congregations, there is still such a shortage of missionaries that we must look elsewhere to recruit a greater number.

In his encyclical, *Fidei Donum*,

Pope Pius XII launched an appeal to diocesan priests. Many, responding to the call, have already left for the mission field afar. Experience has proved, however, that to prevent their being isolated in pagan territories, it is advisable to send them in groups and to entrust them with special works, as the direction of colleges or seminaries.

The missions also need lay apostles: artisans, technicians, architects, engineers, physicians, professors. Without intending to found institutes for the training of lay experts and to assume the responsibility of sending them to the missions, the Superior Council is, nevertheless, ready and willing to help missionary bishops defray, occasionally and in certain particular cases, the expenses of lay apostles who offer themselves to work in their mission territories. It must, however, be kept in mind that the best helpers of missionaries will always be the Brothers and the Sisters whose recruitment at home and abroad should be intensified.

Financial Problems

This year's grand total of receipt from the two principal missionary Works amounts to \$20,000,000: \$17,000,000.00 for the Propagation of the Faith and \$3,000,000.00 for the Work of St. Peter the Apostle, in favour of the autochthonous clergy. This sum has to be divided among 700 missions and over 400 seminaries with a total enrollment of 28,000 students. Despite its importance, it represents a bare seventh of the sums needed. There is undoubtedly room for greater achievements in this line. Let it not be overlooked that Protestant missionaries have far more im-



The Christian school, bulwark of the missions.

portant funds than we have at their disposal.

Priests, more especially members of the Missionary Union of the Clergy, must endeavour to make the work of the missions better known to the faithful and obtain that all Catholics generously support our Missionary Works.

A new organization has lately been set afoot with a view to the promotion of missionary interests. Known under the appellation of *Jumelage* it aims at the adoption by a diocese of Christian countries of one or several mission circumscriptions. This

is a praiseworthy initiative indeed. The financial aid directly offered through *Jumelage* by 'a Catholic collectivity to collectivities in mission lands, enables the Society for the Propagation of the Faith to send its subsidies to other less favoured localities. Far from standing in the way of Pontifical Missionary Works, *Jumelage* and other similar organizations extend their influence.

Another apostolic venture deserving honourable mention is the *Service missionnaire des jeunes* organized in the schools and colleges of France in favour of the autochthonous clergy.

Following the example set by Pauline Marie Jaricot, the students divided into groups of ten conduct among themselves the movement known as "The Monthly Twenty Francs Campaign".

Heed must be taken while carrying on propaganda, not to present the mission countries as backward. In the suburbs of even our great cities do we not find much poverty and misery? From the material point of view, countries like Japan have nothing to

envy European countries. One thing only is lacking to their civilization — the Christian Faith to which the pagans have as much right as we have. Ours the duty to see that they come into their spiritual inheritance.

Formation of an Elite

New countries that have but lately secured their independence and others who in Africa are about to become autonomous have an urgent need of competent leaders who in political,

**The Brother, builder of churches and schools —
a precious auxiliary of the missionary priest.**





Autochthonous priests — hope of the Church of tomorrow.

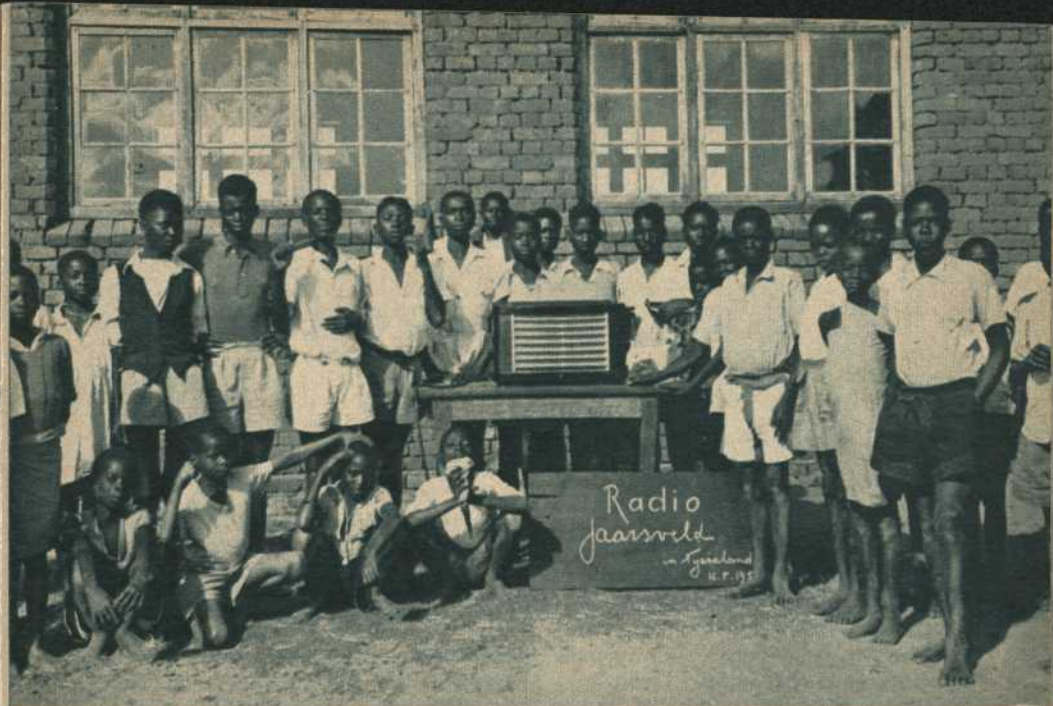
industrial, economical, and educational fields may assume responsible posts. This leading class must be formed in universities whether in the missions or in Christian countries. The Church has not been remiss in preparing for this contingency, having founded during the last centuries in Asia and more recently in Africa Institutes of higher learning. But at present missionaries must cope with new problems. By the tens of thousands, overseas students throng European and American universities. The future leaders of Africa more particularly are in our midst; they give their trust to those who are ready to welcome them. Alas! It happens only too often that they are

caught in the toils of materialistic Communism or of godless technocracy.

It belongs to friends of the missions, to Pontifical Works, therefore, to extend financial aid to Catholic organizations such as Friendship Houses, Hostels, Homes which cater to the needs of overseas students, and to secure in their favour scholarships to Catholic Universities.

Catholic Radio in the Orient

In the Far East, Catholic presence ought to be affirmed through the voice of its own radio. The Vatican radio station cannot as yet make itself heard in this sector and yet the Church has an urgent need of this



Modern techniques serve education in mission countries.

indispensable modern means of disseminating the Truth. Here again the Society for the Propagation of the Faith must step in to help in the practical realization of this project which is at present being studied by technicians.

Conclusion

On May 8, closing day of the sessions, His Eminence Cardinal Agagianian personally presided the last assembly. He appealed to the national directors whom he called "the hands and hearts of the aid to the missions" to rouse the faithful to the enormous potentialities of the apos-

tolate and also to the lack of funds threatening to delay its success. Let their watchword be "All Christians to the help of all non-Christians!" Let Catholics be enrolled in the Pontifical Missionary Works. It goes without saying that every priest should make it a duty to become a member of the Missionary Union of the Clergy.

During the private audience accorded by Pope John XXIII to the members of the Superior Council, His Holiness personally greeted each National Director with words of encouragement.

Adapted from "Fides" (16-5-1959)

The Poor Are Evangelized

Sister MARIE JOSEPHINE¹, M.I.C.

With the coming out of the first stars on Christmas Eve, carols and religious sketches, performed by Catholics gathered outside the mission church, carried the blessed Christmas message to all the inhabitants of our sleepy little town. This ingenious and unobtrusive propaganda quietly penetrating each homestead, scattered broadcast precious seeds of truth which will sprout and come to fruition in God's good time.

We, newcomers to Suao, feel stirred to our soul depths as we witness the birth of a fervent Christian community among a population that up to seven or eight years back had never even heard the blessed name of Christ or of His Immaculate Mother.

At 10.30 p.m., in the modest mission church, Reverend Joseph Courchesne, S.J., received thirty-five catechumens, nearly all adults, into the bosom of Holy Mother Church. Were present several groups of non-Catholics intent on making the most of this opportunity for instruction in our holy Faith. Throughout the ceremony, a Formosan catechist explained step by step the rites of Baptism in the Amoy dialect with

which most people in these remote regions are familiar.

During Midnight Mass, the neophytes made their First Communion. How proud the young people of the Mission Centre were to have been called upon to sing the High Mass under the direction of Sister Mary of the Assumption². It was two o'clock a.m., when, after a low Mass, we returned to our little convent. Such exquisite happiness had we experienced during the last six hours that we easily overlooked fatigue and sore knees.

No merry making marked the New Year's. For the Formosans who, like the Chinese, follow the lunar calendar, the New Year celebration occurred this once on February 8.

On the feast of the Epiphany, January 6, an outstanding missionary event took place at Nan Ao, a small village situated to the south of the central mission of Suao. The people of this village are the descendants of an aboriginal tribe of head-hunters once famed along the eastern coast for its ferocious exploits in securing heads as trophies. Recently, the work of their evangeliza-

¹ Eliane Gravel, Saint Prosper, Champlain.

² Alice Larouche, Sweetsburg, Que.



Actors in a Christmas pageant, Formosa.

tion has made such rapid progress that 89 catechumens were to be baptized at the same ceremony.

Motorized Magi, we missionaries travelled from Suao to Ao by jeep, over the hair-raising highway which gashes the cliffs, flirts with precipices, and straddles suspended bridges. The village of the head-hunters is perched high over a bay of the great ocean, hence its name — Southern Bay Village. Below the mission church, like a magic carpet reaching down to the scalloped shoreline, unfold amber-green rice fields and terraced vegetable gardens.

We spent a few moments silently drinking in the vistas of surpassing loveliness all around us before we entered the newly-erected church filled to capacity with villagers in gay tribal costumes. His Excellency the Most Reverend P. Cote himself

introduced the happy 89 into the great Christian family. Then High Mass was celebrated. I could hardly believe my ears when I heard the aborigines singing in grave, clear voices the *Kyrie* and the *Gloria* of the *Missa de Angelis*. At the harmonium, Sister Mary of the Assumption seemed to be saying, "Why the surprise? Didn't I tell you these people had a flair for singing plain chant!"

The recently baptized Christians made their First Communion during the Mass. In these groups reverently approaching the communion rail could be distinguished various ages and epochs, from the toothless, tattooed grandmother decked in tribal finery, to the up-to-date school girl wearing a uniform and lipstick. To the Church who has watched with maternal solicitude over its evolution,

this tribe is indebted for Christian civilization.

After the ceremony, the traditional photograph taking and banquet underlined the social side of this memorable event in the annals of Nan Ao. His Excellency and the Missionary Fathers from various neighbouring posts were the guests of Reverend Joseph Chang, S.J., pastor of the mission, while the Christians were entertained apart in a specially decorated room.

Before going home, we visited the spot where, according to general opinion, a convent for missionary Sisters might some day opportunely

stand. . . I, for one, immediately fell in love with the site. On the return trip, prayers of thanksgiving rose from our hearts. In Nan Ao, as of yore in Palestine when Christ walked our earthly ways, the poor are indeed evangelized.

Privileged to witness the marvelous apostolic progress being at present realized in Formosa, the missionaries keep in prayerful and grateful remembrance, those who have helped them bring this progress about. To our generous benefactors in America, I say in the name of all, a heartfelt "Thank You" and offer best wishes for a happy missionary New Year.

**Group of First Communicants in Suao.
Reverend M. Bégin, S.J. and Sister Mary of the Assumption, M.I.C.**



Our Lady of Snow in Haiti

Sister SAINT ODILE¹, M.I.C.

August 5th, A.D. 366... On Mount Esquiline in the silence of the night a mantle of snow has fallen... The Immaculate Queen of Heaven has hallowed this spot as a sanctuary to recall her stainless purity.

Since that wondrous night, the Creator has repeatedly looked down upon the Esquiline of many a privileged human soul there to dedicate an altar to His glory. And always Mary has spread the mantle of her favours over these mysterious shrines.

Countless times it has been given us to meditate on the analogy between the miracle wrought of yore in Rome and the consecration of the religious soul to God, August 5th being the date set for one of the two yearly ceremonies of Clothing and Profession at our Pont Viau Novitiate.

Today, August 5, 1959, it is in the sunny land of Haiti that the mystery of divine predilection is revealed unto us. For the first time in the history of our Society in this country, a ceremony of Clothing takes place in the newly erected canonical novitiate.

Magnificat! The Church in Haiti rejoices over the birth of this apostolic nursery. His Excellency The Most Reverend F. Poirier himself deigns to preside. Guests of honour are His Excellency The Most Reverend R. Augustin, Auxiliary Bishop of Port au Prince, groups of priests and religious, and numerous parents and friends of the young novice.

Reverend F. Goyot, S.M.M. delivers the sermon, taking as text St. Paul's exhortation, "Put on the Lord Jesus Christ" (Romans 13, 14). Then the postulant kneels at the feet of the Archbishop who places in her eager hands the white and blue livery of the Missionary Sisters of the Immaculate Conception. The *In exitu* is chanted while she leaves the chapel to put on the religious habit.

Hearts and voices join in a fervent *Quid Retribuam* during the Benediction of the Blessed Sacrament which follows.

¹ Elmire Roseberry, St. Peter of Broughton.

All is over... But no, this is only the beginning. Is not a Clothing ceremony the dawn of a glorious day rich with heavenly promise? Here is the Haitian novice's own version of its meaning.



After the Clothing ceremony: Sister Mechtilde of the Blessed Sacrament (Alphéma Vanasse, Saint Guillaume d'Upton), Sister Gemma of the Saviour (Gemma de Grandpré, Saint Simon of Bagot), Sister Mary of the Visitation (Denise Beaudouin).

*The Lord has lent me this day
Of days
Spun of peace and joy and love.
This day beyond compare.
My soul wonders . . .
Is exile over?
Or is this but a foretaste of heaven?
This day the clock has measured as all other days
And yet, how different it was . . .
Its minutes
Held something of eternity.
My life as the Host
Was offered
To the Father of all.
My life will forever be
A SUSCIPE.*

.....
*Our Lady of the Esquiline
A humble little shrine has been sacred
To you today in Haiti.*



PHILIPPINE ISLANDS

NEW APOSTOLIC NUNCIO

On June 22, 1959, thousands of Catholics thronged Manila airport to welcome the new Apostolic Nuncio to the Philippine Islands, appointed by His Holiness John XXIII, His Excellency the Most Reverend Salvatore Siino, formerly of the Dominican Republic Nunciature.

The Filipino national anthem and that of the Vatican were sung in honour of the Sovereign Pontiff's representative. He was then garlanded with a *lei* of sampaguita, the national flower and a fitting emblem of the traditional hospitality of the Filipino people.



With permission
of "Manila Bulletin".

**His Excellency The Most Reverend Salvatore Sindo, Apostolic Nuncio,
rides with His Excellency Archbishop Rufino Santos.**

During the course of the afternoon, a liturgical reception was held in the recently restored Intramuros Cathedral. His Excellency the Nuncio assured Archbishop R. Santos of Manila and the members of the clergy of his services and of his wholehearted collaboration. He promised the faithful of the Islands they would always find an affectionate and paternal welcome at the Apostolic Nunciature.

Filipinos are proud of the fact that theirs is the only country in Asia with a Nunciature. Therefore, the Pope's legate assumes here not only a spiritual task; he is, moreover, a diplomatic agent accredited to the civil government. In the afternoon of June 24, the new Nuncio presented his credentials to President Garcia, at Malacanang.

Archbishop Salvatore Siino is thoroughly familiar with the mentality of countries where Spanish civilization once predominated, having lived successively for the past twenty years in Bolivia, Chili, Ecuador, and the Dominican Republic as representative of the Holy See. It is with a heartfelt and genuine comprehension that he has come to the Philippines where ancient customs inherited from the Spaniards are still cherished.

At a period when the forces of Communism are spreading over the valleys and mountains of Asia, the Catholics of the Philippine Islands feel the need of a guide and of a light that will illumine their march onward. This guide, this light heaven has provided in the person of His Excellency The Most Reverend Salvatore Siino.



JAPAN

New Archdiocese

On May 14, 1959, His Holiness Pope John XXIII elevated His Excellency The Reverend Paul Aijiro Yamaguchi, bishop of the Diocese of Nagasaki, (ecclesiastical province of Nagasaki) Japan, to the rank of archbishop with the bishops of Fukuoka and Kagoshima as suffragans.

The new ecclesiastical province situated on the southern island of Kyushu, covers an area of 28,322 km. 2 and has a total population of over 10 million. Catholics number 102,600.

Smaller in size than Kagoshima and Fukuoka, Nagasaki was chosen as metropolitan see on account of its historical role during the first (16th century) and the second (19th century) evangelization of Japan and also because of the greater number of Catholics (78,447).

Adapted from "Fides"

First **CHRISTMAS** IN MADAGASCAR

Sister ELISABETH OF PORTUGAL¹, M.I.C.

It is eight o'clock in the evening, December 24, in Ambohibary, a quaint bush village of Madagascar.

The colour scheme of this, my first Christmas Eve in Madagascar, is not a cheerful white but a gloomy grey. No "fairy snowflakes are dancing down the chimney wide", (there are no chimneys in Madagascar). Instead, banked-up storm clouds and heavy rain. The latter, I am told, is a godsend to the people of the eastern coast who cultivate rice, yet, I cannot help wishing "it would come some other day". I stare moodily at the ever widening puddles under the trees and around the houses, and dream of Mount Royal, half a world away, with the luminous cross on its summit and the basilica ablaze with lights . . .

Will anybody venture out for Midnight Mass in such weather? I soon find out how little I know about the vagaries of Madagascar weather and the hardihood of its people. In less than an hour, the sky has cleared and the rain has stopped. From fifteen bush villages, groups of Christians are converging on the central mission of Ambohibary; among these good folk, many have walked twenty kilometres over muddy roads.

It is customary around here to spend the hours preceding Midnight Mass in God's house, praying, singing hymns, presenting simple sketches relating to the mysteries of our holy Faith. As early as nine o'clock, the nave is crowded. By turns, bands from the various villages jostle their way to the harmonium to sing their favourite renditions. Woe betide the ears too sensitive to dissonances between the third and the fifth! People here sing to be heard and admired. The louder,



the better. Their singing is accompanied by curious contortions of the face, much stamping of feet and drooping of shoulders at every forte. To the uninitiated, the whole performance appears like a singing contest punctuated by vigorous hand clapping. How the pastor manages to hear confessions in such an uproar is something of a mystery to me.



When, at fifteen minutes to twelve, we reach our assigned places, the church overflows with a picturesque, motley throng. The heat is suffocating. All around us kneel, squat, or stand Malagasy of all ages and sizes. Eyes as round as saucers and mouths agape, the numerous children kneeling close to the altar rail elbow one another and exclaim in delighted surprise as the sacristy doors swing wide open admitting a solemn, colourful cortege into the sanctuary. The pastor, a Malagasy priest, reverently carries the figure of the Christ Child around the church, before depositing it on its bed of straw in the humble Crib. "Come to Me, you who labour," the Bambino seems to say. "Come to Me, you who are bent under the weight of years; you, fathers of families who worry over the fate of your loved ones; you, loving mothers who are anxious lest harm befall your little ones. Come to Me! Fear not, for I am the Almighty, the Prince of Peace."

A few paces in front of me squats a youthful mother clasping a puny infant to her breast. My heart goes out to her. There is such a wistful look on her face already marked with care. I beg the Holy Child to smile upon her and to bring her solace.

During the first Mass, Christmas carols are lustily sung in Malagasy, on airs that are for the most part familiar to us. The inhabitants of the Great Island are very fond of music and song although, until now, they have had little chance to cultivate this talent.

Once in a while, my gaze wanders to the sorrowing mamma kneel-

ing in front of me. Suddenly, the child in her arms stretches its little hands out of the *lamba* and lightly caresses her lips; the clouds of sadness vanish and a lovely smile illumines the tired face. The Holy Child has heard her silent plea.

Holy Communion is distributed for a good half hour during the second Mass. The greater number of the bush people, far from being fashion-conscious, approach the communion rail draped in patched *lambas* of doubtful colour. They need not feel ashamed of their poverty. Did not Jesus whom they are about to receive proclaim the blessedness of the poor?

After the second Mass, the kind pastor leaves his church at the disposal of those who want to assist at the morrow's ten o'clock Mass and have nowhere to retire for the rest of the night.

We Sisters return to our convent where a light *reveillon* awaits us in the makeshift refectory illuminated for this grand occasion by three oil lamps! In the chapel, as there is no place for a Crib, the figure of the divine Babe has been laid on a small table. To Jesus in the Tabernacle we say, before going to bed, a fervent, "Thank You, dear Lord, for this first Christmas in Madagascar!"

And to bed... Our dreams are filled with the melody of sleigh bells and the peals of chiming carillon. When the dawn breaks, how happy we are to find ourselves at Ambohibary! The sun is shining brightly, the air is as bracing as rare wine, the joy of Christmas is everywhere. Before and after High Mass, people call at our convent to offer presents of poultry, eggs, rice, potatoes, car-

rots, lettuce, onions, butter, lemonade. We are deeply touched by these gifts spared from bare necessities. Before leaving, our kind visitors wish us Merry Christmas in the traditional manner of their country: *Mirary soa ho an'ny Noely!* May Christmas joys be yours.

To you all, dear Canadian friends, I in turn wish a Happy New Year *à la Malagasy, Arahaba tratry ny taom baovao!* Hail to you all with

whom the New Year has caught up! Should you want to return the compliment you may say, *Eny samy tratry taona — hisaranianakavy!* Indeed the New Year has caught up with us all. May this happen another thousand times so we may not soon be forced to part. And, in closing, I translate another ancient Malagasy greeting, "May we all safely reach the New Year!" by "May we all safely reach Heaven, our eternal homeland!"

Prayer for the Missions

Lord, make me an apostle of Thy Faith.
Where there is the darkness of pagans, let me spread Light;
Where there is the hate of Communism, Love;
Where there is the error of heretics, Truth;
Where there is the frustration of sinners, Forgiveness;
Where there are Moslems, Mary;
Grant that by my prayers and alms I may give to each continent
what it requires;
To Africa, a native clergy of black hands lifting white hosts;
To Asia, a rich harvest from the red bloodseed of her martyrs;
To Oceania, a necklace of islands made a rosary for the Faith;
To Europe, already so tired, a renewal of youth at the altar of
God;
To America, an exchange of material riches for the Pearl of
great price;
Let me send my offerings where I cannot go;
My pains to comfort sufferers whom I shall never see;
And my sacrifices to help plant the Cross in lands that know
not yet the Crucified;
Through Christ Our Lord, Amen.

From *The New Leader*, Madras, India. Oct. 2, 1955, 14, Cathedral Rd., Madras 6
(A Carmelite Devotion.)

50th Anniversary



S. Marie Elias
(Eliette Gagnon
& Anac St. Jean)



S. St. Armand
(Jacqueline Tailleur,
Montreal)



S. Marie Florence
(Suzanne Sachapelle,
Montreal)



S. Bernmaine of the S.N.
(Bermaine Cousse,
Valleyfield)



S. St. Basil
(Jeanne Piché,
Quebec)

Africa



S. St. Valentin
(Madys My S...
Cal...)

Cuba



S. Marie Nellas
(Nellas Pichette,
Quebec)

Vancouver



S. Mary of Jesus
(Colmina Millmann,
Quebec, N.B.)

1909-1

Bolivia



S. John of the Holy Spirit
(Marguerite Sabreche,
Quebec, Batimaw)



S. Helen of Jesus
(Helen St. Louis,
Spencer, Mass.)

Philippines

657 Sisters left



S. Pierre Necton
(Marcelle Landry,
Joliette)

of 1st Departure



S. Rachel Marie
(Ruth Bégin,
St. Louis of Bontendee)



S. Rita of the Cross
(Rita Guay,
Montreal)



S. Martha of the S. Ho
(Berniette Desjardins,
Montreal)



S. Andrew of the Saviour
(Andrew Mynard,
Québec)



S. Louise of the Trinity
(Louise Saury,
St. Timothy)

rica



S. Valentine
of My Spain,
(Sabano)



S. St. Juliette
(Juliette Deschamps,
Sorel)



S. Mithilde of the B.S.
(Catherine Vanasse,
St. Guillaume d'Alton)



S. Margaret of the Angels
(Marguerite Malenfant,
Chicoutimi)



S. Marie Isabelle
(Lucile Saumon,
Québec du Sud)

Japan

.1959

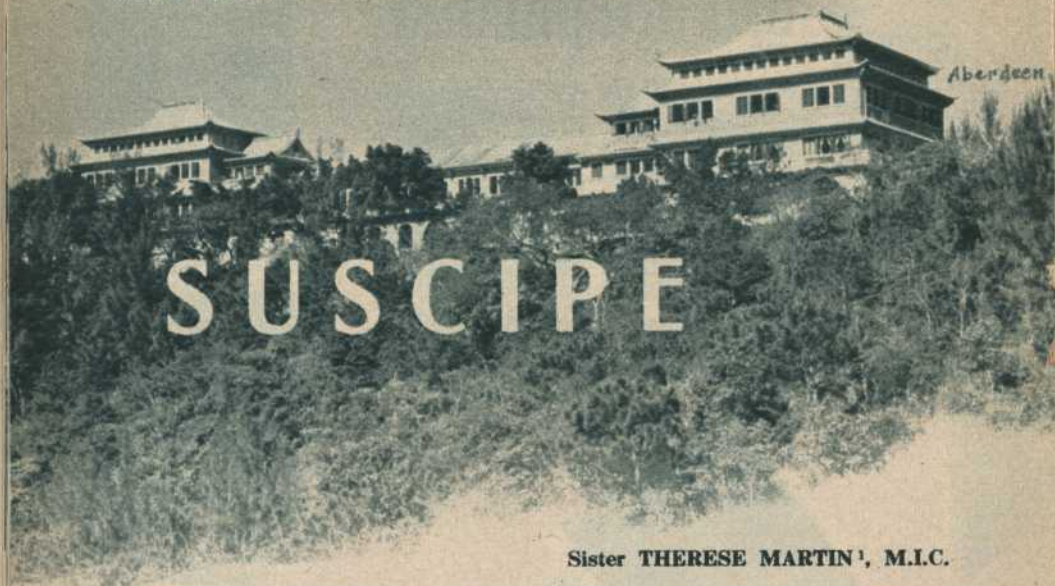
ivia

Haiti

during 50 years



S. Frances of Chantal
(Cécile Desrosiers,
Montreal)



“Receive, O holy Father, almighty and eternal God, this spotless host...” receive and bless my dear mother, my brothers and my sister who are still in Communist China... O God, in return for the sacrifice of not having them with me on this great day, grant that I may see them all with Thee forever. Receive and bless my younger brother who will be ordained next year... Bless my sister Margaret who is here with me and whom you have so miraculously delivered from Communist hands. Receive also the profound gratitude of your humble child.

For the first time this morning, in our chapel of Good Hope School, Father John Chao, whispered the words of Consecration, those words which not even angels have the privilege of uttering. Joy mingled

Sister **THERESE MARTIN¹**, M.I.C.

with sorrow in the heart of the newly ordained priest, for his vocation had been won at a high price.

Born at Yingkow, Father John received there his first education. He was only eight years old when he heard the call to be a priest. When he left primary school he was obliged to work in a factory to help his mother who was alone to provide for a family of seven.

In 1944, however, prospects being brighter, he was able to enroll at the Minor Seminary of Mukden. At this time, the young seminarian was still able to communicate with his family and even to go home once a year to visit the dear mother who had so generously given him all she could and who had inculcated such sound Christian principles in his heart.

Soon, the Communists began invading Manchuria and the semi-

¹ Therese Beaudette, Beauvallon, Alberta.

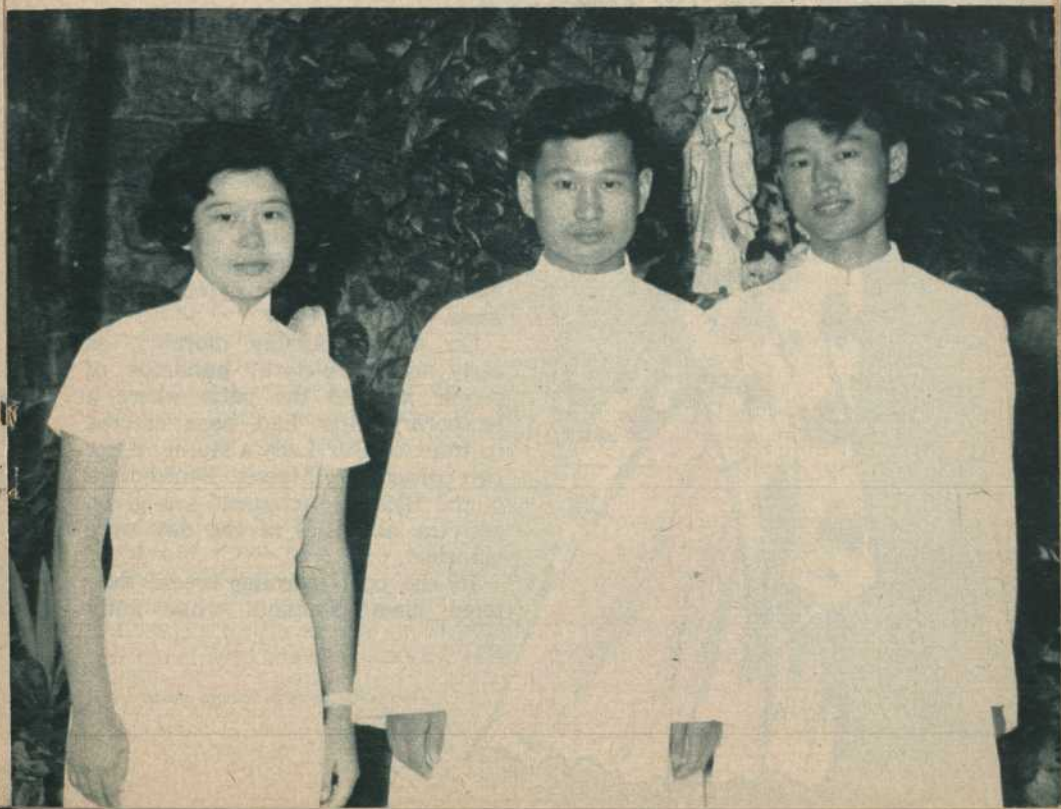
narians had to flee from one place to another. They lost all contact with their families. Within a few months they passed from Mukden to Peiping and finally to Formosa where Father John was able to continue his studies. Meantime, his mother was praying and making sacrifices, not knowing what had become of her son.

In 1952, Father John was sent to Hong Kong where he joined the Regional Seminary conducted by the Canadian Jesuit priests; he studied philosophy and theology, and for seven years continued cultivating the precious seed of his vocation to

the priesthood.

Dear boys and girls of the homeland you who live in a free land, will you remain indifferent to such a courageous example? At the thought of such generosity will you refuse to answer the Master's call? Your prayers and sacrifices are needed. You are needed... He needs you... they want you... He, the Lord of the harvest, needs you for the thousands and thousands of pagans. They want you, yes, they, the pagans want you, for among them are hundreds searching for the truth, searching for someone who will lead them to the Light.

Reverend J. Chao (centre) on the day of his Ordination with his seminarian brother and his sister Margaret.



PISTA



SA



Field day at the Gagalangin

This year the organization of the Academy field day was left entirely to the initiative of our lay professors who turned it into a typical *barrio fiesta*.

On a fine Sunday morning, as early as six o'clock, hundreds of people invaded the patio where a temporary altar had been erected in front of Our Lady's statue. After two consecutive Masses, Benediction of the Blessed Sacrament was given and the activities of the day were launched.

In the cool morning breeze fluttered class pennants while gaily



NAYON

MANILA, P.I.

Immaculate Conception Academy

Sister MARIE PAULE¹, M.I.C.

coloured balloons bobbed in the branches of palm trees. During the preceding night, a miniature *barrio* had sprung to life on the campus, complete with its thatch-roofed nipa hut and its haystack flanked by the traditional scarecrow.

During the forenoon hours, our 1,100 pupils merrily went through athletic feats, games, races of all sorts under the admiring gaze of their parents, of the devoted pastor of Galalangin, of dear Mother Regional, and of our Sisters from Intramuros and Las Pinas. At noon, the High School students served the guests a succulent Filipino repast: the menu offered such delicacies as *adobo* (small pieces of fried chicken or pork thread-

ed on slivers of bamboo; *pansit* (vermicelli with shrimps); *arroz caldo* (chicken broth); *dimiguan* (pig's blood seasoned with onions); *lumpias* (vegetable fritters). As dessert were carried in delicious *puto* (rice cakes with cocoanut), candied tamarind, watermelon, *durian*, jack fruit, and other sweetmeats.

From twelve to two o'clock in the afternoon, an interesting musical program was successfully presented by the pupils, program brought to a close, much to the applause of spectators, by a series of folklore dances performed by 32 teachers.

But the highlight of the field day was undoubtedly the *Combo*, an orchestra arranged as accompani-

¹ Marie Paule Larocque, Montreal.

ment to various mimes and songs. The *combo* consists chiefly of instruments of domestic fabrication: guitars, ukuleles, *maracas* (dried coconut shells filled with grains of uncooked rice), bombardons made out of oil drums fitted with long handles and strings adjusted by means of keys. This latter instrument is placed on a cart to facilitate transportation.

Notwithstanding their highly developed musical sense, Filipinos are very fond of such primitive music which they consider indispensable to the full success and enjoyment of *barrio fiestas*.

This entertainment served to evince the devotedness and the spirit of cooperation which characterizes our teaching personnel. May this solidarity continue to manifest itself throughout all the academic and religious activities of Immaculate Conception Academy.



The "dance of love",

a Filipino

folklore

dance.

Florence

Sister CLAUDE DE LA COLOMBIERE¹, M.I.C.

When Florence applied for entrance to the secondary school at Karonga, we hesitated over her admission. Would this fervent adept of the Free Church of Scotland who had attended the very best schools of this Church at Livingstonia and at Blantyre be well-disposed towards Catholics? The group of pupils at the secondary course although not numerous already numbered four Catholics, one catechumen, and sympathetic non-Christians.

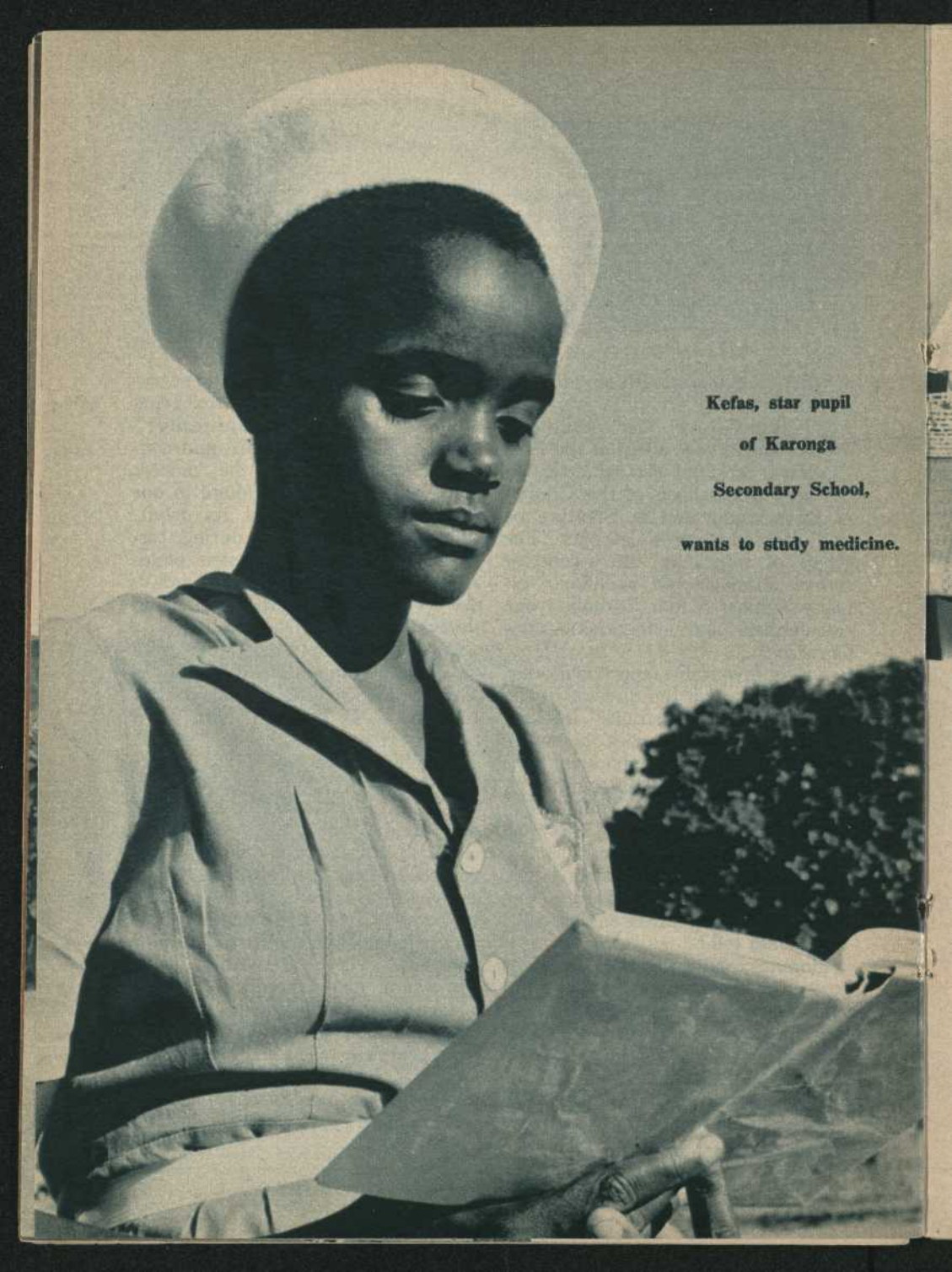
A most favourable report on Florence reached us via the director of the Mission at Livingstonia: intellect capable of higher studies, blameless conduct, good-natured character. One detail, however, left us perplexed: "Her father," the director added "is a strong supporter of the Free Church of Scotland." Should such a candidate be accepted among our students? Divine Providence was perhaps sending her here on purpose... Who could tell?

Florence finally was admitted. Her poise, the graciousness of her manners, marked her as a city girl. In the classroom she wore a pretty dress, a ribbon in her hair, spotless white shoes; in the dormitory at night she donned a dainty nightgown before slipping into bed between

two immaculate sheets. She did everything with charming simplicity. Living up to her motto, "Always ready!" she showed herself amiable and contented, regardless of the modest material conditions she found in our Boarding School still at its debut. When the roof leaked during torrential downpours, Florence philosophically pushed her bed towards a dry corner as did her roommates and thought no more of it.

With regard to religion, far from showing any animosity against Catholics, she followed the doctrine cou- given by R. P. Daniel Poulin, W.F., then director at the secondary school, and willingly joined with the Catholic pupils in the daily recitation of the beads or in the singing at church. On Sundays, she always attentively read a citumbuka version of the gospels. Sister Maria-Rufina, R.S. in charge of the catechetical instructions to the non-Christian students noticed that Florence asked many puzzling questions. Very often this young Protestant made her way to the convent to discuss religious subjects. It is so much easier for an African to confide her reactions, her doubts, her fears, her sorrows, and her joys to one of her own race. Even after years of experience, understanding the

¹ Suzanne Rinfret, Ottawa.



**Kefas, star pupil
of Karonga
Secondary School,
wants to study medicine.**



A mending bee at the Rosarian Sisters' Novitiate.
Sister Bernadette of France (Bernadette Dumas, St. Anselm)
supervises the work.

African mentality remains a problem for the missionaries.

The grace of God was gradually working this simple, earnest soul, bending it to its purpose. Florence attended all the ceremonies of Holy Week at the Mission church. On Sunday night, she remained a long while deep in thought before the Blessed Sacrament. Friday morning, she wrote to Monica, her closest friend: "I have decided to go to the convent to solicit the medal of the

catechumens. Won't you accompany me?"

We were now as perplexed before her wish to become Catholic as we had dreaded, at the beginning of the year, her influence in making proselytes among her classmates. How could we forget that this young girl belonged to a fervent Protestant family and that her father was even an elder or catechist of the Free Church?

"What will your father say?" I



Sister Claude de la Colombiere (Suzanne Rinfret, Ottawa) with a group of Karonga Secondary School students examines some cassava plants.

asked her.

"I surely must expect strong opposition from my family," she answered, adding in a determined tone, "But I will hold my ground."

"What of your friends?" I went on.

"They will laugh at me," was her prompt reply.

"And where do you intend to go for your studies?"

"I want to study at the Providence Training College of Mlanji." There was no hesitation; she knew what she wanted. I raised a last objection, "What about your marriage?" This was a very important question in her case, for she was of an age to be engaged (African girls usually marry between the age of fifteen and twenty).

"Marriage bells will not ring for me," was her terse reply.

Her attitude came as a surprise. This popular, well-educated African girl was not without suitors. But, perhaps the Queen of the Rosary was gently drawing her heart to Jesus, the divine Lover . . . At any rate, to begin by the beginning, we added her name to the roster of catechumens.

On Easter morning, in the chapel of the African Sisters, Florence received the medal of the catechumens. Great was her happiness in spite of the anxiety she could not entirely help feeling when she thought of the future. We had an inkling of the struggle going on within her soul when she remarked with a rueful

little smile, "I have made a very important step in receiving this medal today; but there are many others to be made . . ." To persevere to the end, this courageous Protestant girl will need all the supernatural strength she can get; for to embrace a religion that parents and relatives loathe and despise calls for pure heroism on the part of our girls.

Florence has now graduated from the secondary school. Will she always be able to "hold her ground"? She will if you are ready to help her with your prayers and sacrifices. Florence and all the African students count on you! Will you leave them in the lurch?

Playing volleyball with the students at Karonga, Sister Joseph of the Sacred Heart (Jacqueline Bastien, Ottawa) and Sister Marie Christine (Therese Blais, Sherbrooke).



Indoctrination of Catholic Youth in China

Since the summer of 1957, the Catholic youth of Shanghai is being subjected in successive groups to sessions of intensive Marxist indoctrination. Extending over several months, these sessions comprise from eight to ten hours of brainwashing a day.

The indoctrination programme is divided into 5 methodical periods. (1) The *Ming Fang* period (free criticism). *Ming* signifies the bird that twitters; *Fang* the flower that blooms. When the young Catholic arrives at the study sessions, no stone is left unturned to have him talk freely, in particular of what he holds against the government with regard to its religious policy. The trap of the "hundred flowers" is repeatedly sprung. It is no easy matter for an ardent young Catholic not to cry out his sadness and disgust at the way in which the Church is persecuted, the Pope insulted, the bishops and priests imprisoned. Ignorant of the fact that everything they say in private or in public is carefully noted many young Catholics play into the hands of the Communists by speaking out their mind. For weeks on end, notes are compiled to be eventually used against them. Late into the night, while others are resting, the chiefs of sections and the activists assemble in the com-

mittee office and arrange the notes taken under four heads: reactionary opinions, imperialistic ideas, opinions regarding the Vatican and the Pope, regular attendance. The second period is ushered in when the little birds have sufficiently twittered and the flowers are in full bloom.

(2) *Tseng-pien* period (arguments). Activists and organizers are beginning to show a slightly less pleasant front. The birds are still allowed to sing, but refutation is now introduced. *Errors* enunciated by so and so during that preceding period are underlined in terms that remain courteous. The accused may yet defend themselves. Meantime, activists continue drawing up reports of opinions advanced.

(3) *Ta-pien-luen* period (full account). This period is of paramount importance being, in effect, that of socialistic education. A full account is presented of problems discussed; the accused must discriminate between right and wrong, arrive at a clear notion of things, and finally adopt a definite position.

Among members of his section the activist now points out: those who have already veered to the left; those who hesitate and continue to stand in the middle; those who cling to the right. Time has come to make use of leftists to break down the resistance of rightists nudging them



Next door to the China of Communist indoctrination, a meeting of a Junior praesidium of the Legion of Mary Tak Sun School is held under the guidance of Sister Martin of Tours (Evelyn Martin, Shawbridge).

along towards the middle and to push those standing in the middle down to the left.

The problems regarding which a position must be taken are:

The problem of "the two routes". May Catholics uphold Communism? Should they take part in the various movements launched by the Party? What must they think of the social doctrine of the popes?

The *Su-fan* or problem of anti-imperialism. Is Msgr. Kiong an anti-

revolutionary? Must the Legion of Mary be considered as reactionary? Are missionaries 100% imperialists? Are orphanages butcher shops where children are slaughtered? May Catholics adhere to the Patriotic Association? Is the Church persecuted?

The problem of the Pope and of the Vatican. Accounts of Church history establish that since Constantine the Church has degenerated and that its apostolic filiation has been severed. The popes, therefore,

are no longer legitimate popes, but belong to the category of reactionaries and imperialists. Their excommunications are consequently null and void; the election and consecration of autonomous bishops is perfectly lawful.

(4) The *Teou-Teou-Iseng* period (major battle). Defections inevitably occur. Nevertheless, groups of rebels continue to hold their own: seminarians silent since the beginning openly telling their rosary beads during the sessions; young people determined to remain faithful to their bishop and the pope... The great battle, a merciless one, is about to be waged.

To begin with, a sharp alignment is made between "goats and sheep". The rebel is an enemy of the people — he must be treated as a dangerous being and completely isolated. He is made the butt of ceaseless attacks.

Activists publish opinions expressed in the past either in public or in private conversations. Members analyse, then criticise these opinions. The virulent character of such reactionary thoughts and the source of such opinions are strongly emphasized. Members are allowed to make oral or written denunciations (a box is placed handy to this purpose).

Reactionaries must acknowledge the exactness of what has been published against them; they must confess and declare the source and the repercussion of their errors.

During this period often lasting several weeks, a public judgment is probable. The accused may then expect to be spat upon, beaten, ridiculed.

It is during this period that members are called upon to give their heart to the Party, to write a confession of all their thoughts, words, and deeds.

(5) The period of *abundant harvests*. To consolidate the success of their studies, members present a final report on the various problems discussed not forgetting the Vatican problem. Activists then give an account of results obtained, of qualities and defects discovered. At the final reunion of *abundant harvests* parents and friends are invited to address the young people. Faithful, priests, bishops, popes are ridiculed in comedies, dances, songs, speeches.

Impenitent reactionaries are sent home with the rest, but in a short while are arrested or exiled to remote regions. Those of the "middle" who think they have acted cleverly and got out of difficulty are sadly disillusioned to find that, as their cards bear the mention "reactionaries" or "rightists", they also are liable to be deported. "Converts" swell the ranks of Communist activists and will perhaps forget for a while that they have ever been Catholics.

Adapted from "Fides"

Catholic Japanese Writers

(Continued)

Ryunosuké Akutagawa

This pagan writer represents the prototype of modern Japanese intellectuals. Born in Tokyo, in 1892, he cultivated a love of literature at a very early age. As he grew older he developed a rare talent evinced throughout his student life more especially during his years at the Tokyo University, Department of English literature. From the outset Akutagawa was haunted by the desire to grasp the vital impulse at its well-spring. He was fond of saying, "I would gladly give all the works of Anatole France for a single line from Baudelaire." His life is resumed in this remark. Poetry he considered the meeting place of all arts, alone powerful enough to agitate the depths of the human soul. It was this agitation of the human soul he wished to express in all his productions, laying great store on mental factors, endowing them with satiric sharpness and humorous flavour. Too much searching in this line, however, finally brought his mind to a cul-de-sac. It must be added that although gifted with keen-edged intelligence, Akutagawa because of his consummate rhetorical artistry was powerless to seize in its reality this ephemeral human phenomenon.

We have underscored this particular aspect of Akutagawa to show that of the literature of the sixteenth and seventeenth century he merely borrowed the most formal character, its lyricism and exotism. The extraordinary atmosphere of the second half of the sixteenth century was well calculated to give full play to the brilliant talents of the master craftsman that he was. At any rate, his searching of the human soul proved too ambitious. It led him from what he himself termed "a vague uneasiness" regarding his future destiny to the chasm of suicide. He was not humble enough to accept the absolute. His tragedy is that of many another Japanese intellectual and author.

A Catholic Poet: Rufu Miki

The literary trend of the modern age was towards diletantism and even hedonism. Poets readily took as themes pleasure and carnal love. Miki at twenty indulged in light amusements. According to a contemporary, Ruyko Kawaji, he frequented the gay quarters in the company of other writers, expecting this sort of life to lead him directly to poetry. His early works, nevertheless, prove

that he did not find therein any genuine satisfaction.

Living as they do in natural surroundings of exceptional beauty, the Japanese generally tend to be pantheists, worshippers of nature as a divinity. Numerous intellectuals succumb to this temptation. Not so Miki who always clearly distinguished between nature and its Creator and who firmly believed nature to be governed by an absolute and supernatural Being. Nature, he thought, far from assuring man's salvation, proves his opponent.

Miki finally found the tranquillity of spirit after which he yearned in a

Trappist monastery. All vain anxieties set aside, all fugitive pleasures foregone, he deliberately neglected poetry, judging of greater importance to save his soul than to write poems.

The Catholic Literature of the West

The nearer we draw to contemporary times, the higher rises the prestige of Catholicism, a prestige channelled in a special manner through foreign literature, particularly the French.

In modern Japan, French is very popular, the Japanese feeling as they do a certain affinity with the civilization of France. French books are, therefore, in great demand. Nearly all classical as well as contemporary French works have been translated with the exception of an important number of Catholic productions. According to Mr. Shuichi Kato, Claudel and Péguy, for instance, are practically unknown. Mauriac has met with a kinder fate; all his prewar works and "*L'Agneau*" have been translated. Nevertheless, as pointed out by a non-Catholic professor of the Tokyo University, it is not so much Mauriac's religious inspiration which is appreciated as his psychological analyses. Only a small number of readers among spe-



cialized professors or students lend their attention to the problem of salvation or to the struggle between good and evil.

More deeply religious than Mauriac, Bernanos is naturally less popular. Professor Taro Kumura on the teaching staff at a Catholic University has translated "*Journal d'un Curé de Campagne*" and "*Sous le Soleil de Satan*"... The "*Journal*" was more or less favourably received on account of its "heroic" slant; the deeper significance of the work with regard to the communion of saints, the spirit of self-denial, escaped notice.

There is, however, no call for despondency. Japanese intellectuals are beginning to perceive the existence of a very strong bond uniting all Catholic authors, a bond which it is left for them to discover and to understand. Here also the incarnation of Christianity in western civilization leaves the Japanese perplexed.

Michio Takéyama on confession

Another contemporary author sensitive to Christian thought is Michio Takeyama, professor at the Tokyo University, noted critic and philosopher. One of his works "*The Lyre of Burma*" which has been filmed, breathes a Buddhistic spirituality in

sharp contrast with ambient materialism. In another of his books "*Travelling in Europe*" he relates some of his personal impressions: "There are in confession many obscure points which prevent us from clearly understanding its true nature. Since it, nevertheless, exists, we are forced to believe that it is a living thing which plays an active role in our present-day world... Catholics obey the Church by trusting it with their conscience, a fact implying a confidence in the same Church. Every time I see people going to confession with piety and respect, I feel a sort of envy, a secret amazement... I have heard it said that in Europe the number of people who attend religious services is gradually diminishing. Instead of going to church, Europeans now visit medical clinics. They would rather hear conferences on psychoanalysis than on religious subjects. Today, priests are losing ground to psychiatrists. But, as far as I can see psychiatrists evidently cannot replace priests until the end."

A door is swinging open for this author, the door of confession. The faith of those Europeans who have placed implicit trust in the Church is a powerful testimony in favour of supernatural values.

III — Contemporary Authors

Sumie Tanaka

Playwright for radio and television this writer presents in one of her works titled *In Hac Lacrymarum Valle* a kind of synthesis of the

natural virtues of a Japanese woman compared to Christian virtues. That Sumie shows herself perfectly conscious of human weakness, explains at



The new church in Nagasaki.

least in part the popularity of her book in Japan. She has endured hardships with stout-hearted courage. Occasionally, she has been proud and stubborn to a degree; she has, moreover, failed in her role as an ideal mother. By revealing to non-Christians her true figure as a woman torn between grace and temptation, she certainly has made a deep impression. Even if the general public was swayed more by the lamentations of an unfortunate mother than by anything else, those who could read between the lines could not fail to glimpse the light radiating from God over His creatures straying in this vale of tears. Her book is one of the rare Japanese works admitting

throughout with candid frankness the problem of God.

Shusaku Endo

Among contemporary Japanese Catholic authors, Shusaku Endo undoubtedly ranks first in prestige. Born in 1923, he represents the young generation sorely tried by World War II. His literary career was but recently launched when he was awarded the Akutagawa prize for one of his novels, "Yellow Men". In this story whose plot is set in the city of Lyons, France, Endo tackles the racial problem, the inferiority complex felt by men of the yellow race, and the rising nationalism.

Transcending these subjects, he observes a society where the strong torture the weak, and endeavours to penetrate the background of human life. His work is accordingly drawn in gloomy colours appealing to a nation confronted since the defeat with the tragic problems of life.

Endo has been strongly marked by this stay in France which gave him a broader outlook on people and things in general. His deepest impressions have perhaps been gathered in his acquaintance with medieval Christianity in Chartres and Bourges. He was singularly impressed by what he calls the difference between doing and acting, the latter having a moral and the former an aesthetic connotation. Men of the Middle Ages, he explained understood this difference. Their cathedrals were built to express their faith; they had as ideal to reach the very beauty of God. They were not, however, without a sense of antagonism opposing human imperfection to the quest of absolute Beauty. The energy of artistic enterprise developed from such a sense. Antagonism is man's trial here below a trial encountered at the root of all human works of art.

Ayaka Sono

Although the literary career was open to women long before the second world war, there has never been such a great number of feminine authors as since the defeat. Ayaka Sono, born in 1931, is one of the most outstanding of these women authors reared in an essentially Christian environment from kindergarten to university, she was baptized only at fifteen. Hers was not so much a con-

version to Catholicism as it was the full acknowledgement of its superiority. Her novels in general do not directly deal with religious subjects, but without being apologetic they are fundamentally Catholic in tone.

Tokyji Shimoyama

Mr. Shomoyama was born in 1919. Towards the end of his studies in psychology at the Tokyo University in 1942, he was called up into the Navy. After the war, in 1954, he travelled in Europe and eventually pursued his studies at the Bonn University where he was appointed lecturer. In 1956, he returned to his homeland where he is at present a professor of Sophia University in Tokyo. He recently produced a book "Conditions of Happiness" widely discussed in Japanese circles.

In his note of presentation, he explains: "So merciless are the times in which we live, that we all experience a strange anxiety as to whether there will be a tomorrow or not. Our lives will perhaps be unexpectedly snuffed out. We are living here in temporary lodgings, without any precise goal, deprived of stability. All we have is a one-way-ticket. We are mere puppets in the hands of destiny. But... the significance of life is wrapped up in this very anxiety. As the sunbeam glorifies the dewdrop, a latent intangible dignity transfigures the humblest of human beings. No matter that we are as prisoners in this world of ours! We have not yet lost track of our native land; we are never left entirely alone. We can weave into the material of a harsh world, the delicate filagree of love.

The door of happiness opens at the touch of those alone who truly burn out their lives. In this book, I want to show you a novel type of human psychology, an existentialist analysis."

The aim of Mr. Shimoyama's work is to remind man that he is here merely in transit to eternity; he can give a meaning to his life only by pondering incessantly on his eternal goal.

Conclusion

There does not as yet exist in Japan a movement grouping Catholic authors. The fact that they belong to the same Church does create a certain bond of solidarity. Many, however, think that an organic liaison would deepen their influence. Their situation as a minority renders this liaison difficult to realize. On the other hand, taking into account the situation of Catholicism in Japan today, personal rather than collective influence appears to have greater efficacy.

In whichever way we consider the problem, books are undoubtedly an excellent means of evangelization in Japan. In a land where people read everywhere — on the train, in buses, at home, in the office, even on the street it is to be desired that the best among foreign works be translated and placed within reach of the general public.

Neither should the cultural ex-

change remain one-sided. Too seldom are Japanese literary or scientific books translated and introduced to the European public. Much remains to be done in this field. There are still quite a few questions that want to be answered regarding Japanese Catholic literature. We have answered only the most important. At any rate, the Japanese of today as were those of the sixteenth century are certainly in a measure to discern what is good from what is evil in the seething of all forms of civilization. But, at present, they must face not only the oriental Japanese tradition but all modern forces besides: communism, slavery of the machine age, materialism... The restlessness of the modern age is telling on this people once noted for its lighthearted gaiety.

The mysterious Orient has disappeared or rather it continues to exist under numerous layers of contemporary dust. Ours to retrieve these priceless treasures.



Catholic Inquiry Forum

At a time when the attention of the Holy See and of the whole Catholic world is turning more and more to œcumenism, when the Great Mission of Montreal is about to remind Catholics of their apostolic duty regarding non-Catholics in their midst, it is befitting to underline the existence of the Catholic Inquiry Forum, on Bleury Street, Montreal.

Launched in 1952, by the Reverend Jesuit Fathers with the support of St. Mary's College, this organization which "tends to render the Church of Christ accessible through freely dispensed instruction to non-Catholics desirous of arriving at the truth" has contributed to the integration into the Church of several hundreds of adults and to the creation of a more favourable climate of œcumenism.

Since its inauguration, it has taken various original initiatives such as the following: every year, three series of 25 lectures on the principal points of Catholic doctrine for English speaking non-Catholics; numerous private interviews; information given by telephone or correspondence; preparation of neophytes for the profession of faith and the reception of the sacraments; special courses for those contracting mixed marriages; religious instruction given in over 30 different languages; occasional meetings with orthodox priests, protestant ministers, rabbis; education of the faithful in view of a better understanding with those of different faiths. Close to one million people have heard the Catholic Inquiry Forum Fathers preach; about 15,000 have attended their lectures; several thousands have listened in to their radio and T.V. messages.

Adjustments have been made in the 1959-1960 programme of the course for English speaking non-Catholics. Beginning in September a new series will be inaugurated; these lectures will be treated at 5.30 or 8 p.m. on Mondays and Thursdays of every week.

Schedule for coming months:

November 9 to December 17, 1959		January 4 to January 14, 1960.	
January 4 to February 25, 1960,		8.00 p.m. Reverend J. M. Duclos S.J.	
February 1 to March 24		5.30 p.m. Reverend Walton Hannah	
March 7 to April 28		8.00 p.m. Reverend Georges Thoms	
April 4 to May 26		5.30 p.m. Reverend Paul Dickinson, S.J.	
May 2 to June 25		8.00 p.m. Reverend J. M. Duclos, S.J.	
		5.30 p.m. Reverend Walton Hannah	

The Catholic Inquiry Forum, moreover, provides its clients with the opportunity of hearing renowned lecturers treat, from the Catholic point of view, certain present-day problems like the "nuclear bomb", the "modern idea of God". The next lecture presented by the Forum will take place on January 18, 1960, and will consist in a visual explanation of Holy Mass celebrated according to the Byzantine rite by Reverend Paul Dickinson S.J.

Did you know that 30% Montrealers and 50% Canadians are not Catholics? At some time or other you are bound to have contacts with these separated brethren. If they find you to be earnest and zealous Catholics, they will doubtless make inquiries regarding your religious thoughts and attitudes. Will you not, then, tactfully show them the way to that centre of light and better understanding — The Catholic Inquiry Forum? (Catholic Inquiry Forum, 1182 Bleury Street, Montreal, Tel: UN 6-3482.)

Neurology

Honorable Maurice Duplessis, **Quebec**, Prime Minister of the Province of Quebec; Mr. J. V. Dufresne, **Shawinigan Falls**, father of our Sister Saint Pierre aux Liens; Mrs. Camille Bigras, **Saint Dorothée**, mother of our Sister Saint Paul of Rome; Mr. Amedee Cote, **Quebec**, father of our Sister Therese of the Cross; Mr. Amedee Vezina, **Limoilou**, father of our Sister Saint Amedee; Mr. Tancrede Lafontaine, **Beloil Station**, father of our Sister Saint Wilfrid; M. A. Nolin, **Quebec**, father of our Sister Jeanne d'Orleans; Mrs. J. B. Hubert, **Trois Rivieres**, sister of our Sister Saint Christopher; Mrs. Fernand Ducape, **Verdun**, sister of our Sister Saint Stanislaus Kostka; M. Jean Deschenes, **Quebec**, brother of our Sister Marie de la Compassion; Mrs. Zephirin Caron, **Saint Leonard d'Aston**, grandmother of our Sister Joseph Arthur; Mrs. Regina Dore, **Cleveland, Ohio**, grandmother of our Sister Marie Regina; Mrs. Sweeney, **Boston, Massachusetts**, mother of Right Reverend Edward F. Sweeney; Mrs. J.B. Jobin, **Quebec**; Mrs. Irene Maillet, Mr. Placide Brunet, Mr. Isidore Rivard, Mr. Yves Belanger, Mr. Emile Dupuis, Mr. Alphonse Tremblay, Mrs. A. Vandal, Mr. Telesphore Paulin, Mr. Ulric Trepanier, Mr. A. Lemieux, Mrs. Sylvio Senecal, Mrs. Evangeliste Desmarais, **Montreal**; Mrs. J. Bourdon, **Rosemont**; Miss Francoise Boucher, **Riviere des Prairies**; Mr. Alphonse Seguin, **Dorval**; Mrs. Elisee Gervais, Mrs. Arthur Poirier, Mrs. Pierre Trahan, **Saint John, Quebec**; Mrs. Jeremie Boivin, **Labelle**; Mr. Napoleon Morel, **Saint Louis de Courville**; Mr. Zenophon Bergeron, **Dosquet**; Mr. Francois Houde, **Sherbrooke**; Mrs. Henri Bouffard, Miss Gilberte Dupont, Mrs. Lucien Pothier, **Trois Rivieres**; Mr. Alphonse Baumier, **Cap de la Madeleine**; Mrs. Irene Poirier, **Montmagny**; Mr. Louis Lavergne, **Saint Pierre de Montmagny**; Mrs. Albert Champagne, **Saint Prosper de Dorchester**; Mrs. Albert Rodrigue, **Saint Georges de Beauce**; Mr. Luc D'Argy, **Saint Sophie**; Mrs. Severe Paquin, **Saint Gilbert of Portneuf**; Mrs. Ferdinand Rioux, **Trois Pistoles**; Mrs. Joseph Saint Pierre, **Saint Patrick**; Mrs. Azarias D'Amours, **Saint Francoise**; Mrs. Wilfrid Poirier, **Plantagenet, Ontario**; Mr. J. B. Dumaine, **Saint Adolphe, Manitoba**; Mr. Henry Guilbert, **Marlboro, Mass.**; Mrs. Ludger Croteau, **Lowell, Mass.**; Mrs. J. T. Goggins, **Pittsfield, Mass.**; Mrs. P. B. Cannon, **Pakenham, Ontario**; Miss Mary A. Starkey, **Boston, Mass.**

The Missionary Sisters of the Immaculate Conception

CANADA

MOTHERHOUSE, 2900 St. Catherine Road
Cote des Neiges, Montreal 26.
NOVITIATE, Pont Viau, Montreal 40.
OUTREMONT, 314 St. Catherine Road,
Montreal 8.
CHINESE HOSPITAL, 112 Lagachetiere St., West,
Montreal 1.
NOMININGUE, Labelle County, P.Q.
RIMOUSKI, 85 St. Germain Street, P.Q.
JOLIETTE P.Q., 750 St. Louis Street.
QUEBEC, 1073 St. Cyrille Street West.
VANCOUVER, Oriental Hospital, 236 Campbell St.
VANCOUVER, Mount St. Joseph's Hospital,
3080 Prince Edward Street.
TROIS RIVIERES, P.Q., 1325 de la Terriere Street.
GRANBY, P.Q., 35 Dufferin Street.
GRANBY, P. Q., 279 Main Street.
CHICOUTIMI, P.Q., 766 Cenacle Street.
SAINTE MARIE, Beauce County, P.Q.
SAINT JOHNS, P.Q., 430 Champlain Street.
PERTH, N.B., P.B. 259.
OTTAWA, Ont., 443 Gilmour Street.

UNITED STATES

MARLBORO, Mass., 207 Pleasant Street.

CHINA

OUR LADY OF FATIMA HOUSE,
103 Austin Road, Kowloon, Hong Kong.
OUR LADY OF PROTECTION HOUSE,
Clear Water Bay Road, Kowloon, Hong Kong.

FORMOSA

KUANHSI, Catholic Church, Hsinchu Hsien,
Taiwan.
SHIH KUANG TSE, Catholic Church,
Hsinchu Hsien, Taiwan.
TAIPEI, 363, An Tung Chieh, Taiwan, Free China.
SUAO, Catholic Mission, P.O. Box 2,
Suao Ylanhsien, Taiwan, Free China.

JAPAN

KORIYAMA 96 Toramaru, Koriyama Shi,
Fukushima Ken.
WAKAMATSU 480, sakae machi, Aizu Wakamatsu.
TOKYO, 108-4 cho me Fukazawa cho, Setagaya ku.

ITALY

ROME, via Giacinto Carini, 8.

MADAGASCAR

MORONDAYA, Madagascar.
AMBOHIBAR Y, Madagascar.

BOLIVIA

COCHABAMBA, Academia Comercial,
Calle Oruro No 300, Casilla 1667.

PHILIPPINE ISLANDS

MANILA, Immaculate Conception Anglo Chinese
Academy, Gen. Luna St., Intramuros.
MANILA, 2212 S. del Rosario St., Tondo.
LAS PINAS, Rizal.
MATI, Davao Province.
DAVAO City, Our Lady of Good Counsel Hall.
PADADA, Davao Province.
BAQUIO City, 11, Pacdal, Mountain Province.

WEST INDIES

LES CAYES, Haiti.
LES COTEAUX, Haiti.
ROCHE A BATEAU, Haiti.
PORT SALUT, Haiti.
CAMP PERRIN, Haiti.
MIREBALAIS, Haiti.
LIMBE, Haiti.
CAP HAITIEN, Haiti.
CHANTAL, Haiti.
TROU DU NORD, Haiti.
PORT AU PRINCE, cité No 2, Haiti.
DESCHAPELLES, Albert Schweitzer Hospital
Post Box No. 4, Saint Marc, Haiti.
LA BOULE, Haiti.
MERCEDES, Province of Matanzas, Cuba.
MARTI, Province of Matanzas, Cuba.
MANGUITO, Province of Matanzas, Cuba.
LOS ARABOS, Province of Matanzas, Cuba.
MAXIMO GOMEZ, Province of Matanzas, Cuba.
COLON, Province of Matanzas, Cuba.
SAN JOSE de LOS RAMOS, Prov. of Matanzas, Cuba.

AFRICA

KATETE MISSION, Champira P.O.
Nyasaland, B.C. Africa.
MZAMBAZI MISSION, Kafukule P.O.
Nyasaland, B.C. Africa.
RUMPI MISSION, Rumpi P.O.
Nyasaland, B.C. Africa.
KARONGA MISSION, Karonga P.O.
Nyasaland, B.C. Africa.
KASEYE MISSION, Fort Hill P.O.
Nyasaland, B.C. Africa.
MZUZU, Convent School, Mzuzu P.O., Box 24,
Nyasaland, B.C. Africa.
NKATA BAY MISSION, Nkata Bay P.O.
Nyasaland, B.C. Africa.
FORT JAMESON, P.O. Box 107
Northern Rhodesia, B.C. Africa.
KANYANGA MISSION, Lundazi P.O.
Northern Rhodesia, B.C. Africa.
NYIMBA MISSION, Sacred Heart Hospital
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A graduate of
Morondava School.

