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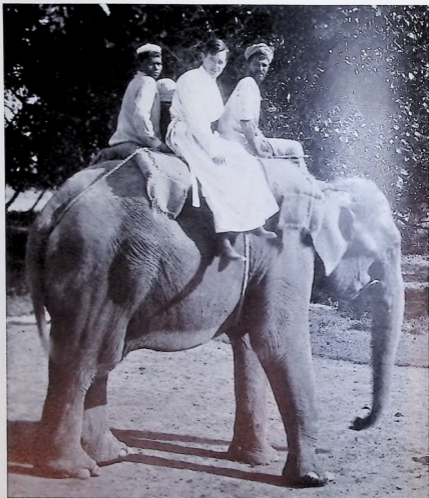


*Read your copy of JESUIT MISSIONS thoroughly; then give it to others to read.*



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#### TRAVELING DE LUXE IN PATNA MISSION

*Though autos and railroad trains are no longer strange sights, India has by no means abandoned her older methods of travel — elephants and bullock carts and ekkas. The central figure of the three riders is Michael D. Lyons, S.J., who with two Jesuit Fathers and two other Jesuit scholastics left St. Louis for Patna Mission last October. In Patna they met with a hearty welcome from the American Jesuits who are laboring valiantly in a vast pagan country entrusted to their spiritual care since 1921. In the territory of the Mission there are some twenty-five million people, mostly pagan and Mohammedan.*

# Christ Reigns in Latonah



B. SULLIVAN, S.J.

**H**ERE is a village, Christian to the core, in the heart of pagandom. A native priest attached to Patna Mission has drilled his people in the saving truths of Christianity by precept, drama and song.



**R**ATHER pretentious church for this wilderness," remarked the old planter to me, when I came to Latonah

to relieve the Indian priest while he was on retreat. Latonah's church is pretentious for the jungle, but it is not at all too grand for the King, who has set up His throne in this remote corner of the Patna Mission to win the thousands of Hindus to His sweet rule.

Latonah was founded in the early nineties and its Romanesque church was built by the Franciscan Fathers, who manned the Patna Mission previous to the coming of the Jesuits in 1921. The Franciscans chose likely spots in their missionary territory, bought land, built a good church and bungalow, portioned off the fields to those Indians who wished to become Catholics, and in this way founded the Catholic communities that go to make up a good portion of the six thousand and some Catholics in Patna.

Though small and in the midst of a solidly Hindu population, Latonah is an exclusively Catholic village with a complete parish organization. The three hundred and fifty Catholics, all of whom live within half a mile of the church, are summoned to devotions by the three large bells that swing in the artistic tower. In contrast to most places in Patna Mission, where Hindu temples abound and where Hindu temple bells are forever ringing, Latonah's Catholic church bells peal forth alone, for there is no Hindu temple about.

**T**HE simple *ryots* of Latonah love their church. Sunday Mass at 7:30 is preceded by morning prayers. In the Hindu sermon, Satan and the Brahmins have to be given special attention, and the Lenten Sunday Gospels afford valuable material for the exposé. The sermon, too,

has to enlighten and inspire Catholics to complete fidelity to their high duties in spite of the contrary example of their idol-worshipping, devil-serving neighbors. For the men of the parish the Sunday sermon is the only bit of instruction imparted. The women, however, are more fortunate. Every Sunday at 2:30 P. M., they assemble for catechetical instruction. The number in attendance is proof of their appreciation. The babies, too, are present and roll about on the floor quite as at home.

The boys and girls of the parish are not neglected. The Sodality of Our Lady provides them with an instruction every Sunday evening before Rosary and Benediction of the Blessed Sacrament. A short talk is given to the boys and girls while they sit on their mats, the boys on one side of the church and the girls on the other. Benediction over, these same boys and girls gather in the church verandah for catechism.

This catechism class, a daily affair, is held from seven to eight in the evening. The same boys and girls who have been calling their "Praised be Jesus Christ" to you from the fields, where they work their rice and graze their cattle, come in after a day's work for instruction. The sleepers are forced to stand. The readiness and accuracy of the answers given speak well for the persevering patience with which the Indian Father and Indian Sisters have drilled their hard-working tired children. It is at this hour, too, that Latonah learns its sacred songs and dramas.

**L**ATONAH'S jungle air is tonic, its fields of wheat and rice substantial, and its wild duck nourishing; but Latonah's sacred songs and dramas are surpassing. The hymns that are sung in the western world have been translated into Hindi, and the Indians sing them well. But the

hymns that have been written to the Indian melodies are given with fullest unctio. When India's gentle moon is climbing up to gladden these dark children with its mellow light, the Hindu villages ring with songs to many of their many gods. But Latonah, the Catholic village, reverber-

A. M., a thirty-minute comedy was staged, an easing off for the over-taxed voices of the generous Thespians.

Though rather elaborate for a small village, this opera had by no means exhausted the dramatic talent of Latonah. On Wednesday night the girls of the parish gave the "Assumption of our Lady." After the usual bustle, the girls were ready to show their whitened faces. Our Blessed Lady was undoubtedly gratified to see these children honoring her triumph over death and her coronation in Heaven by their costumes and their spirited Indian melodies. The Hindus, too, profited by the sacred playette; for not a few of them attended Latonah's dramas.



Natives of Monghyr on the banks of the Ganges in Patna Mission.

ates with its Indian melodies to Christ King, and Mother Mary, and all the Saints.

The dramatic society of the parish deserves special mention. When American tourists are en route from Bombay to Calcutta, let them break the journey at Patna, and visit Latonah. They will be well received and entertained with drama—which word serves to cover the entire category of plays. I was thus entertained during my stay. It was four o'clock Sunday afternoon when the young men of the village asked me if they might give me a drama. I told them that I was anxious that they should do so. 8:30 in the evening was the hour set for the play. But where was the stage? It had to be erected in front of the main verandah of the bungalow. Twenty-four bamboos served as uprights, cross-bars and braces. Four well-painted scenes were swung and rolled up by their ropes. Three platforms were requisitioned for the floor. At 8:30 the drama *Harish Chandra* was in action. It was grand opera; and everyone knows how well the Indians can interpret by their melodies. This play, presenting as it does the king who forfeited his realm rather than tell a lie, and regained his possessions because of his fidelity, calls for the expression of high sentiment. Latonah's dramatic club did better than mediocre and did it with charming song and edifying dance. The play reached its climax at midnight and at 1 A. M., *Harish Chandra* was again on his throne warbling his final song of thanks. It was an open-air performance, and for light a bonfire was kept blazing from start to finish. The Indian small drum and harmonium supplied the music. At 1

THE stage is but one of the means employed by Latonah Catholics to spread the knowledge of the truth of the one saving religion amongst their pagan neighbors. They also pray for the coming of Christ's Kingdom. Every day after class the little girls assemble before the Little Flower, patroness of the missions, and by the recitation of the Rosary plead that a shower of roses may fall on their pagan neighbors. But Latonah's best prayer is the First Friday devotion. It is agreed upon that all should endeavor to receive Holy Communion that day and join in the consecration to the Sacred Heart, which terminates with the prayer that the earth may rebound from pole to pole with "Praise to the Divine Heart that wrought our salvation; to Him be honor and glory forever." Such is Latonah's prayer for conversions, and




"The same boys and girls who have been calling their 'Praised be Jesus Christ' to you . . . come in after a day's work for instruction."

she has given five boys to the Apostolic School and several girls to the convent to prepare for the work of saving souls. It is inspiring to hear these lowly people express their keen desire that these boys and girls be preserved from the world's contagion and kept pure for (Turn to page 142)

# The Sacred Heart and the Missions

The Apostleship of Prayer

CHARLES J. MULLALY, S.J.

ESUS CHRIST, our Saviour, instituted His Church to teach all nations. The Apostles went forth by His command to bring the message of salvation to all men. Today their successors still go forth to teach the value of the immortal human soul and the price at which it has been redeemed. That price was the Passion and the Death of Christ on the Cross.

Those poorly instructed in the Faith often ask: "Why are there so many human beings in the world who do not know Jesus Christ, or who will not accept His Church?"

When told that the human population of the world is estimated at 1,870,000,000, they marvel that the vast majority still live without a thought of Christ. How can the infinite value of the Blood of Christ remain so unproductive of spiritual results?

St. Paul answers this question for us in his first epistle to Timothy (ii, 1-6): "I desire therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men . . . For this is good and acceptable in the sight of God, our Saviour, who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one Mediator of God and men, the Man Christ Jesus, who gave Himself a redemption for all."

**G**OD wills the salvation of all men, but man is not a mere machine. He has a body and an immortal soul. His soul is endowed with an intellect and a will. That will is free and can reject the graces that God gives for the soul's salvation. If man

were not free, he would be powerless to act from his own initiative. He would have no dignity, no responsibility for his actions and no power to work for eternal salvation. Such a concept of man's soul is blasphemous and is contrary both to reason and God's revelation. God gives to every soul the grace which, if accepted, will lead to further graces and thus to a knowledge of the truths necessary for salvation.

God wills the salvation of all men, but man must cooperate in his own salvation, must use his own free will. Again, God wishes us not only to cooperate in our own salvation but to help by supplications, prayers, intercessions and thanksgivings in the work of the salvation of our fellow men. Two reasons, then, explain the almost countless

numbers who still live in the darkness of unbelief: first, these unbelievers will not use the gift of free will to accept the grace of Faith when it is given to them. Secondly, those who enjoy the knowledge of the truths of salvation do not cooperate by their supplications and prayers for the salvation of their fellow men. It is this second reason that should appeal to all Catholics.

**G**OD has given to each one of us an astounding power of sharing in His Divinest privilege, namely, in giving life to souls and of giving back life to souls when they have lost it. The words of St. Paul teach us that we have the power of delivering the souls of our brethren from eternal death. Those who ask the question why so many countless human beings are still without faith, do not realize that they themselves may be unwittingly responsible. They do not use the power of prayer. They do not offer supplications, prayers and intercessions for the salvation of those living in darkness. They do not help by offering the all-powerful means of bringing down grace into the souls of these, their brethren.

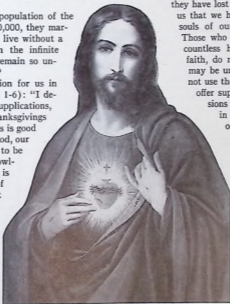
Prayer may be defined as the expression of a desire, the feeling of some need humbly manifested to God. On the eve of His Passion, Christ said: "Amen, amen I say to you: if you ask the Father anything in My name, He will give it you" (St. John xvi, 23).

Our Saviour, then, teaches us the means of obtaining all things from the Heavenly Father, and He gives us a guarantee of the efficacy of prayer. The history of the Church from

Apostolic times shows that the power of prayer has always been recognized. Christ taught the need of prayer and St. Paul may be called the Apostle of the mission of prayer. We find ever in the story of mission labors this need being urged and the efficacy of prayer insisted upon.

**T**HE desire of the Sacred Heart for our cooperation in the work of saving souls is frequently mentioned in the letters of St. Margaret Mary whom our Lord chose as the apostle of this beautiful devotion. On one occasion she writes:

"The adorable Heart of Jesus wishes to establish in all parts the kingdom of His pure love, overturning and de-



"I am come to cast fire on the earth: and what will I, but that it be kindled." Luke xii, 49.

stroying the kingdom of Satan; and it seems to me that the strength of His desires is shown in the great rewards which He promises to all those who with good will engage in the same enterprise, by following out with all their power the lights and means which He offers them."

Fortunately we have an association in the Church today for this object. We refer to the Apostleship of Prayer.

**T**HE League of the Sacred Heart, as the Apostleship of Prayer is commonly called, was founded at Vals, France, in 1844, by Father Francis Xavier Gautrelet, S.J., with the object of helping the missions by prayer. It was perfected by Father Henry Ramière, S.J., who called the association the Apostleship of the Heart of Jesus. The Exposition held in Rome in 1925 showed nearly 90,000 Local Centres in every part of the world, with some 30,000,000 Associates; of these, 11,685 Centres, with about 6,000,000 Associates, are in the United States. While these figures are most encouraging, they are not satisfactory until every Catholic in the world is registered in a League Centre and has promised, though under no penalty of sin, to recite the "Morning Offering" and thus to sanctify every prayer, work and suffering of the day for all the intentions of the Sacred Heart. Foremost among the intentions of the loving Heart of Christ is the salvation of souls.

"Who will have all men to be saved and to come to the knowledge of the truth."

**P**OPE BENEDICT XV in an Apostolic Letter, *Maximum illud*, written under date of November 30, 1919, and addressed to the Patriarchs, Primate, Archbishops and Bishops of the world, mentions the three means by which missionaries can be helped: by prayer, vocations and financial aid. In urging the need of prayer he bestows a splendid commendation on the Apostleship of Prayer.

"As the Apostleship of Prayer has been established with the peculiar purpose of properly complying with the duty of prayer, we earnestly commend the Apostleship to all good people, desiring that no one should abstain from joining it, but that all may wish to participate in apostolic work if not in deed at least in desire."

**T**HE present Pontiff, Pius XI, at an audience granted to seventy-seven Diocesan and Local Directors of the League from fifty dioceses of Italy and Sicily, warmly stressed the good that can be accomplished by membership in the League.

"All of us indeed must labor for the Kingdom of Christ, as we are subjects of His Divine Kingdom. For so all the members of the same family are bound to unite for the

common welfare, each in his own way; he who does nothing fails by omission and may be guilty of serious sin.

"Therefore all should be active and to each one there is offered a time and a place and a method of action. For there are various ways of exercising apostleship. There is an apostleship of prayer, an apostleship of action, an apostleship of word, and, let us add, an apostleship of almsgiving, for money is needed to carry on God's work among men. All men, however, cannot exercise all these kinds of apostleship and are therefore not bound to do so. But there is one way open to all, the apostleship of prayer, because all can pray. Prayer is the language of love and who is there that cannot love?"

"Your apostleship is easy; for as all can pray, all should pray and therefore all should belong to your apostleship and your duty will not be fulfilled, your work will not be accomplished, as long as there is one soul still to be enrolled in this apostleship.

"Moreover, the apostleship of prayer is especially efficacious, for our Lord has promised that He will give all things in answer to prayer and no other form of apostleship can be of any advantage to men, unless its fruitfulness is derived from the apostleship of prayer."

**D**URING the month of the Sacred Heart let us all be zealously faithful in reciting the "Morning Offering" and in praying frequently for the success of the work of our missionaries. By so doing we shall be cooperating in the salvation of souls. Our faithfulness will bring down needed graces for those living in spiritual blindness and in sin. Our prayers will likewise obtain graces for

our missionaries. Only those who have labored in the mission fields can understand the loneliness, the discouragements of working among peoples of other races and other languages. Loneliness and discouragement come when the missionary sees his labors and his sacrifices meeting with but meagre spiritual returns. The fault is not his; it is ours. There are still countless millions outside the Church of Christ, because we fail to do our part and to cooperate in the salvation of souls by supplications, prayers, intercessions and thanksgivings.

"For this is good and acceptable in the sight of God, our Saviour."

During the month of the Sacred Heart Catholics are urged not to forget the secondary intention or petition for the missions, which the Holy Father urges all to add to the Morning Offering. This intention is always some urgent need of the missions, dear to the Vicar of Christ, but dearer still to the Sacred Heart,

"Who will have all men to be saved and to come to the knowledge of the truth."

### My Prayerful Day

O Sacred Heart, when night is o'er,  
And morning breaks about my door;  
When mists dissolve and shadows flee,  
I kneel with glowing heart to Thee,  
To consecrate my every word  
And thought and act, good Master Lord,  
O Sacred Heart.

Then when the day's full course is run,  
And star-lamps shine out one by one,  
I kneel to offer up again  
My day's full cup of joy or pain;  
Each act propitious, each untoward,  
I render up, good Master Lord,  
O Sacred Heart.

—C. A. Burns, S.J.

# A MYSTIC'S CHALICE

C.A. Burns, S.J.



MARGARET O'BRIEN'S life had been a very unromantic one. At least, that is what everyone said; and, of course, everyone ought to know. And, Margaret herself, lying upon a sick-bed in her little two-room apartment, was beginning to wonder about the matter with something of a feeling of apprehension. After all, hadn't her life been pretty much of a dreary failure?

"No, no, dear Lord," she cried aloud. "It cannot be so. It was all for You that I did it. How can my life be a failure when I have sought always to do only Your will? Oh, calm this storm, and let the light of Your countenance scatter my fears."

She tossed restlessly for a moment or so, and then, as God heard her prayer, there came upon her spirit a great calm. She breathed her thanks with a soft sigh of relief, thanks for all the dull monotony, all the crosses of her devoted life, first to last.

THERE was first of all, Commencement night so long ago, when she was graduated from parochial school. Her mother and father were there, and little Buddy and Sister Patricia, all grouped about her and looking so very happy.

"And next September," Mr. O'Brien was saying, "Margaret will start in at the convent. I want my girl to have all the advantages I can possibly give her."

And then, as a bolt from the bluest of skies, came the father's sickness and sudden death. It was the first of Margaret's crosses and it found the little family looking to her for counsel and support. Thus it came to pass that she became, not the convent girl that she had dreamed of being, but the merest of working girls instead. Mrs. O'Brien's death, even more sudden and unexpected than her husband's, and but a scant year or so after, left Margaret stunned and bewildered. There was, however, no time for idle sorrowing. Coming after her mother's funeral to the home that seemed home no longer, she had taken her little brother in her arms and said:

"Buddy, you and I are going to run this house and be this family from now on; and what's more, we're going to do a good job of it. What do you say?"

And Buddy, his big blue eyes brimming with tears, had choked back his sobs to answer, like the brave little fellow he was:

"We will, Margie, we will!"

HAPPIER days had come with the passing of the years. Margaret advanced steadily in the employ of the company which first engaged her. Buddy, on the other hand, had grown into a fine sturdy lad, and just now was attending the third year class of the Jesuit high school. Margaret had secret ambitions for Buddy and how she prayed that they might come to a realization! If only he would be a priest, she thought.

"Hey, Margie, old thing," he said one evening when he found her looking more than usually worn-out from her day's work, "wait until I'm pastor somewhere in a neat little country parish, and you can be my housekeeper. How would you like that? Pretty keen, what?"

Then he caught her in his arms and waltzed her 'round the dining-room table until they were both out of breath and weak with laughter. But then from another blue sky came another blow. It was a very great grace from God; but the sting to poor human nature was there just the same.

It was during Buddy's fourth and final year at high school that it came. Father Malloy, a mild and gentle old man, dropped in upon Margaret one Sunday afternoon. They had talked of many things, when suddenly Father Malloy put a question.

"Miss O'Brien," he asked, "suppose Buddy should have a Jesuit vocation? Would you have the courage to give him up to God's will?"

Poor Margaret! She knew well that a Jesuit vocation would mean irrevocable sundering of family ties. For a moment a spark of rebellion burned bright within her, but she stamped it out as an unworthy impulse and as quietly as she could replied:

(Turn to page 143)

# In Working Clothes for Christ

## Building for Eternity

ANTHONY L. LEISNER, S.J.

**H**ANDS that are dripping with the blessings and healing of Christ's Sacraments,—we feel it rather incongruous that they should take up a hammer to nail together boxes, or send a log whizzing through a sawmill, or shovel sand and gravel, or suffer the bruises and gashes consequent on the handling of rough building-stone. In



"That young man you see in khaki trousers, sack coat and bowler hat, amid the boxes, is Father Frederick Henfling, S.J."

working clothes for Christ! Yet the most blessed pair of hands this world has ever felt on its feverish pulse were the blessed and healing hands of a carpenter's Son. There is a dignity in manual labor ever since Divinity wielded a hammer in the workshop of Nazareth.

So we feel no shock to see Catholic missionaries in working clothes for Christ. Hammer in hand, they are building for eternity. The sombre black has been shed for the dull color of khaki; but khaki spells out the service, the loyalty, and the sacrifice of a true soldier of Christ. That young man you see in khaki trousers, sack coat and bowler hat, amid the boxes, is Father Frederick Henfling, S.J. He is standing among the first foundations of a Catholic industrial school in Sumilao, where souls are to be formed, framed and fashioned into images of Jesus Christ. The work looks crude. Grim necessity has forced God's worker to put his hand to the work personally. And, be it noted, the response has been made joyfully.

**S**UMILAO is not unique in its lack of a Catholic school. The universal cry in the Philippines, rising from the throat of every missionary and from every man of vision, is for Catholic schools.

Father McGowan and Father Henfling need a school worthy of the name. They must have a place where the children, the men and women of tomorrow, may be trained to become good Catholics, solidly grounded in the matters of Faith. That is why Father McGowan has started a fifth grade in a blue-and-white-washed woodshed; that is why Father Henfling is in working clothes for Christ. The children show consoling signs of Faith. Many of the little girls and a few little boys attend Holy Mass and receive Holy Communion every day. They come as early as five-thirty, often through the rain in only thin clothing; then

they go to public school. Their piety might fade into infidelity, unless it is brightened by the influence of a Catholic school. The need of a Catholic school is acute.

**T**HESE two missionaries are no slackers. They are not standing idle, enjoying the fragrant purity of Bukidnon's mountain air. The pure mountain breeze is enjoyed in so far as

it cools sweating brows, as the Fathers dig holes for foundation piers and accumulate the materials necessary for building. Sumilao is ringing with echoes of hammers. The boys of the congregation are eager to lend a helping hand. Some of them have wielded the hammer and assisted in the making of boxes for the cement; scores of others have taken hold of rope or put their shoulder to the wheel, as the wagon loads of stone rolled up to the building site.

Thus is the work described by Father Henfling: "Our plans for a bigger and better Sumilao are fast being realized. God bless our friends back home! We have set up two motors; one of one and a half horse-power, the other of six horse-power. The one and a half horse-power motor is now operating a corn-grinder and a coffee-cleaner, and it does a fine job in a very short time. The men of the town just stand by and gaze in silent wonder. They think that the machinery is something magical or preternatural. Our six horse-power motor is ready for the dynamo and the sawmill. So far, we have placed the ten big legs, the large binders for the table. We have also the angle iron for tracks, the wooden wheels and the piping for axles for the carriage. We have a great deal finished, but we also have a lot more to do before we can show these men how to saw wood and send a huge piece whizzing all the way. This proposed sawmill is one thing which has won the interest of the folks here. We intend to saw all the wood for our new school right here. We have a concrete mixer to be operated by the one and a half horse-power motor. Thus far, one hundred and five piers are dug for the school; thirty-five boxes are built for the cement; sand, stone and gravel are ready for use. Thanks be to God, the men here have helped us quite a bit. Hence we have been able to do much in a short time."

Many a working day for these two missionaries is longer

than the regulation eight-hour union day. Though able to do a great deal in a short time, they would have been able to do much more, were their work confined to Sumilao. But frequently they must go out to break the Bread of Life to starving souls. Through mud, down sheer canyon walls and then up again their journeys lead. One moonlight night Father Henfling fared forth sitting in state on a carabao. The roads were so muddy and treacherous and precipitous that the little missionary of Mindanao preferred to trust to his own heels. Picture the scene. Steep, winding roads, overhanging rocks, huge gaping canyons and the most romantic picture of all the "Little Father" leading a carabao by the nose-ring in the moonlight!

Father Henfling writes in another letter: "This is the bally beast that carried me up and down the side of a mountain to my first fiesta. See how I looked just before I began. Ah! But you should have seen me at the end of the trail. Perhaps the only thing left white was the white of my eyes." A fiesta is a celebration marked by serenading and feasting. The serenading is supplied by the ubiquitous brass band of the Philippines; the feasting is taken care of by the people. Such a celebration is one of the best means of bringing the people nearer together. They come from everywhere; some even walk fifty miles to join in the festivities. Mass, happily, forms a big part of the program. And so, after a fiesta and after other more toilsome journeys among sequestered barrios, the Padre returns to don his working clothes for Christ and to keep on slaving at his holes in the ground, the site of the future Sumilao Industrial School, where the seed may come to glorious maturity.

**B**UT missionary journeys and construction work are not their only cares. The promising grove of coffee trees, the orange groves and pineapple plants, the truck garden



*"The boys of the congregation are eager to lend a helping hand."*

and orchard call for attention. And, would you believe it, the "Little Father" is seen, at times, in mad career, brandishing a stick and chasing porkers out of the potato field. Standing in the midst of their sawmill and horse-power

engines and concrete mixer and boxes and foundation piers, surrounded by coffee groves and orchard and truck garden, in the twilight of a tropical land, these two American Jesuits, Father McGowan and Father Henfling, in working clothes for Christ, are looking into tomorrow with its "more



*"This is the bally beast that carried me up and down the side of a mountain to my first fiesta."*

work" and into that more distant tomorrow, when the Sumilao Industrial School will be only one of a large group of schools in the four thousand square miles of Bukidnon and when the fiestas shall find every trail and every canyon crowded with people who are seeking to make the centre of their festivities "Christ in the heart."

**W**HAT a joy it must be to the heart of Father McGowan to see the work progressing. When he was the only American priest at Bukidnon he saw the crying need of a school in which to gather the neglected children and teach them religion. It was on July 6, 1927, that he wrote to the Editor of *JESUIT MISSIONS*: "My plan is to organize a Saint Teresa Fund and a large number of patrons and patronesses who will send a sure mite regularly until I can teach the people to support this school and many others which are needed here by their own efforts." Now due to his supreme efforts, Father McGowan at least sees the building of his first school under way. What the school will accomplish is told in another part of the letter already quoted. "I am next door to the tribes still pagan. It was my honor to baptize some of the members of these tribes, among them a boy of twelve. I told him on the night that God made him His son that beyond the mountain were his fellow tribesmen, still in the darkness of paganism; that he must pray that God might send him to them to tell them all that he had learned. I say to all who help me lift up this beacon on the mountain (the school) that its rays will go into the surrounding forests and my pagan neighbors will look up and inquire about the new dawn breaking over Bukidnon and will say that the finger of *Magbaba*—God—must be there."

# JESUIT MISSIONS

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## June Mission Intention

### Native Catechists

THE mission intention blessed by the Holy Father and offered to the zealous prayers of the members of the Apostleship of Prayer for the month of June has a twofold object; we are to pray not only for an increase in the number of missionary catechists, but also for their more excellent formation in all that is required for a fruitful exercise of their important task.

Some twenty years ago it was quite usual to hear in missionary circles the slogan: "A handful of missionaries, but a legion of catechists." Today there are some 65,000 catechists in all mission fields. That number, though impressive in itself, is sufficiently diminutive, when examined in the light of the vast numbers to be converted and the extent of the mission field. The number of missionaries is today and bids fare to remain for years to come pitifully small, truly a handful. Individual missionaries often have large tracts of territory to cover and innumerable stations to visit. Their task, however, is not altogether hopeless, indeed is exceptionally fruitful, provided they have the assistance of a well-trained band of catechists.

For this reason during many years now the Holy See has urged in mission fields the multiplication of catechists and more perfected means for their formation. In some missions the catechist is at the same time schoolmaster and instructor in religion. In others his task is restricted to that of religious instruction. In others still he travels from place to place, prepares the way for the missionary, explains the decalogue and the truths of Christianity, calls the people together for prayer and instruction on Sunday, and in cases of necessity confers Baptism. The assistance of the catechists is at times indispensable, always valuable, and in reality multiplies the apostolate of the priest.

It is quite obvious, then, that not only must the catechist be exceptionally well-grounded in matters of Faith,

but in conduct and Christian character must be a shining light and an inspiration. Elsewhere in this issue the story is told of how, in Madagascar, husband and wife are trained to exercise together the catechetical office. The system in vogue in Madagascar is a sufficient explanation of the amazing progress of the Faith in that immense island. The family catechetical system evolved in the Malagasy missions has proved its worth over and over again not only by what it has accomplished for religion but also by what it has achieved for the social improvement of the natives.

### Father V. Lebbe, Vincentian and Apostle

AN article appearing in this issue, entitled "A Cup of Tea," by Father George Marin, S.J., tells the story of "The Catholic Association of Chinese Youth" which flourishes at the University of Louvain, Belgium. The far-reaching influence of this association with its monthly organ, *Bulletin de la Jeunesse Catholique Chinoise*, now in its third year, is simply incalculable. The organization owes its inception to the apostolic zeal and wide vision of a Vincentian priest, Father Vincent Lebbe, C.M. Returning from China nine years ago with a deep understanding of the Chinese mind and character, by his engaging personality he won the hearts of Chinese students. In three years he baptized one hundred and sixty-five of these and rendered three hundred others sympathetic to the Church.

The possible result of the conversion of students studying far from their native land is told in an article by Father Lebbe contributed to the "Xavieriana" series, entitled "What will China be tomorrow?"

A young Chinese European student was converted to Catholicity. He had been looked upon as its foremost opponent. Tremendous pressure had been brought to bear to prevent his conversion. Once converted, he was instrumental in the conversion of friends who had been one with him in his opposition to the Church. On the day of his Baptism he and some of his friends looked at each other for some moments in silence and then burst into laughter. A priest, amazed at all this merriment, asked its cause.

"Father," one of the Chinese students answered, "we are thinking of the devil's discomfiture. Two years ago all five of us were in a hotel and we were making plans together for the definite destruction of all Catholic missions in our country, as soon as we should return there. And here we are, all five, reunited again after two years. But the subject of our conversation is not the same. We are planning a Catholic offensive in China. Who of us could have foreseen such a thing?"

To the uninitiated this plan of five Chinese students to destroy all the Catholic missions in China might seem chimerical. But the story goes that the Chinese students who flocked to this country after the Boxer uprising were the same who ten years later fomented the revolution which made China a republic.

There are three hundred Chinese students in Columbia University alone. It requires no refined sense of perception to see that the task of influencing Chinese students in America ranks equal in importance, if not higher, with the task of influencing Chinese on their native soil. A Chinese student whose conversion began at Notre Dame University,

Indiana, was received into the Church at Louvain, where he is now pursuing his studies for a doctorate in Catholic philosophy with a view to equipping himself for the propagation of the Faith in China. There are four thousand Chinese students in the Universities of America. Here is a great task worthy of an American apostle.

### *The True Mind of the Holy See*

THE Catholic Press has been carrying the contents of a letter from His Eminence, Cardinal Van Rossum, Prefect of the Sacred Congregation of Propaganda, Rome, addressed to Father E. J. McCarthy, Superior of the Chinese Mission Society, St. Columbans, Nebraska.

His Eminence points out that the missions need "missionaries most of all—well educated missionaries from every country." He continues that since a missionary magazine highly idealistic in spirit contributes so considerably in stimulating and conserving vocations to the missionary life, it is desirable that it should meet with

the support of Catholics, who thus share in the work.

It need not be emphasized with the readers of *JESUIT MISSIONS* that our review has been "highly idealistic" since its inception and that it has held steadfast to the purpose of "stimulating and conserving vocations to the missionary life." It is to our readers that we have entrusted the task of gaining support and subscriptions for the magazine.

The Cardinal urges "daily trustful prayer as the most important factor in this entirely supernatural work" of the missions. *JESUIT MISSIONS* has never ceased in its effort to gain the united prayers of all its readers for the winning of all hearts to Christ. Nor does His Eminence overlook the necessity of financial support for the missions. "The alms of the faithful are necessary for the maintenance and extension of missionary institutions. For this reason, although the general mission aid organizations are to be promoted in the first place, yet the efforts of particular societies must not on that account be discouraged." The illustrious Cardinal adds these significant words: "This is the true mind of the Holy See."

## Jesuit Mission Vignettes



*Boys learning the carpenter's trade, Zambesi Mission.*

### No. 8. Zambesi.

SO many of the first Jesuit missionaries to this mission died that the district soon became known as the "Jesuits' Grave." With better housing conditions and by the use of precautions learned from experience, this initial difficulty has been overcome. The mission was confided to the Society of Jesus in 1879. It has been divided twice since, in 1892, when Rhodesia was left to the English Fathers, and again recently when northern Rhodesia was committed to the apostolic zeal of the Polish Jesuits. In the English section there are 97 Jesuit missionaries: 60 priests, 1 scholastic, and 36 Brothers. The Catholics number 20,250 in a population of 1,360,250.



A village scene in Madagascar Mission.



**N**ORMAL schools in which families and not merely individuals are the units received, this is the innovation in the training of native catechists which, during the last thirty years, has met with gratifying success in the two Jesuit missions among the Malagasies of Central Madagascar. At present there are hardly more than sixty French Jesuits directly engaged as missionaries among some 280,000 native converts in the more populous provinces of Imerina and Betsileo. Since 1896, when France gained control of the whole island, the total Catholic population of Madagascar has risen to 400,000. The Jesuit missionaries attribute their share in this remarkable growth mainly to the reorganization of their catechetical system, and in particular, to the type of catechist which the normal schools are producing.

There are three of these training schools in the two missions. They are located at Ambohipo, Fianarantsoa and Ambositra. In each of these about thirty families are being trained. The course is of two years' duration, and the candidates received are exclusively young married couples with a knowledge of the three R's. The school buildings consist of several common rooms, classrooms, a workshop, and for each family, one or two private rooms with facilities for cooking. The priest directing the school has his residence nearby, while the general discipline and part of the instruction is intrusted to a native supervisor who lives in the midst of the student families.

**T**HE maintenance of the catechists in training is practically gratuitous. The mission supplies each household with a monthly allowance of rice and the sum of five francs. Each family, however, must furnish the household articles of daily use and must supplement its rations out of its own resources. Opportunities are given to derive some small revenue by regular hours of work for the mission.

The course of training given in the normal school is calculated to develop those qualities in the catechist which his future post will demand. It aims, first of all, to make of men capable instructors, proficient in the text and exposition of the catechism. Instruction is given daily in the life of our

Lord, in Bible and Church history. Four or five times a week, each catechist must teach either before his fellows or before real classes, and his methods are criticized and corrected. This last exercise is not required of the women; the care they must take of their babes would oftentimes render it impossible. The women, moreover, on the mission post, are to supplement their husbands, and hence of them a knowledge of the catechism text only is required.

**O**TH<sup>ER</sup> sides of the catechist's preparation are similarly provided for. The cultivation of practical piety and a deep religious spirit in the family is strongly emphasized. There are daily classes in reading, writing and arithmetic. The men are given instruction in carpentry; the women are taught sewing and embroidery by the Sisters. Great attention is paid to order and cleanliness in the care of the household. In short, the students are given every opportunity of acquiring those little arts and refinements which will give them authority and prestige among a still primitive people.

During hours not taken up by class or study, and after the work of the day is over, each household enjoys its own family life. The

# The Mada

**D**URING the last thirty years, Madagascar. How did it all catechetical family system. Here only is producing astounding results with difficult



A catechist of P



In Sacred Heart

# Lesson

## Madagascar

...city has made amazing strides in  
...ent? The answer is found in the  
...ill-thought-out system which not  
...essfully but is coping successfully  
... problems.



...with his family.



...abolismarianus.



Native huts in the brush, Ranotsara.

harmony that prevails among the families is striking. They show towards each other a spirit of helpfulness and forbearance, disregarding the inconveniences, great or small, that naturally arise from the presence of children in their midst. The child becomes a source of pleasure to all and the centre of common interest and care. If anyone falls ill, the others fetch his wood and water, and, if need be, prepare his meals. A true spirit of Christian brotherhood exists, and on this union of hearts the proper formation of the catechist rests to no small degree.

**T**HE two years at Normal School completed, the catechists are ready to be placed in one of the mission posts. At Ambohipo, they must first undergo a formal examination. At the post, the catechist's duties are the test of his zeal and preparation. The salary is small, barely enough for the family's needs, but the post is naturally one of influence. Each missionary may have as many as forty of these mission stations, scattered over a wide area, to be visited in turn. The catechist's task is to prepare the way for the priest, to stabilize and further his work in his absence. He instructs

the children and catechumens, prepares for the Sacraments, conducts prayer services on Sundays when the missionary is not present, and, in general, represents the missionary in the moral and material supervision of the mission post.

A zealous family of catechists can in a short time transform a whole community. Among the Malagasies, the chief obstacle to Catholicity has always been the prevalent instability of the marriage bond. The advantages, therefore, of training, not individuals, but families of catechists can readily be grasped. These thoroughly Catholic households become working models of family life in their communities. The combined spiritual force of husband and wife is better able to cope with the varied and more delicate problems that arise. Very often, too, it happens that the catechist's perseverance and fidelity in his profession is guaranteed by the solid piety of his wife. In times of sickness she can carry on his work; in the organization of women's societies her aid is invaluable. At the very least, the probation that the family has received at the normal school removes the probability that internal discord or unworthy conduct may become an impediment to the work of the catechist.

**T**HE effectiveness of the training given at the normal schools can be seen from the perseverance of the catechists. The school at Ambohipo can claim the best record. Since 1897, 698 families have passed through its doors. One-tenth only of these have abandoned their calling at the end of six years; the rest have persevered. The Mission of Betsileo has not fared quite so well; but this Mission is younger and the people less constant and developed. In later years the school at Fianarantsoa has enjoyed successes approaching those of Ambohipo. One missionary of the territory which the school of Ambositra serves, reports that among his catechists—he has thirty-nine mission posts—defections are rare. One of his catechists has thirty years of service to his credit; six or seven, more than twenty; others, nearly as many. More than one have practically vowed themselves to remain constant to death. There is one catechist in the Mission of Imerina who has within three years raised the number of Christians from (Turn to page 142)

# FROM MISSION FIELDS OF NORTH AMERICAN JESUITS



## Alaska

Very Rev. P. I. Deion, S.J., Superior of the Jesuit missions of Alaska, writes:

In a few days I shall start on my annual visit to the missions on the lower Yukon and the Bering Coast. As I have over one thousand miles to cover, with many stops, I shall be at least five weeks on the trail. A former Holy Cross Mission boy will drive the team of thirteen dogs. I shall spend a couple of days each with Father Lonneux at Nelson Island, Father Fox at Akulurak, and Father Menager at Kashunak. The latter's mission is in a very isolated section of the country. Not more than one or two white men can be found within a radius of a hundred miles. It is on this trip that I shall go to Hooper Bay to size up the situation, with the view of establishing a station there shortly. Our trip will not be a pleasure jaunt. For many days we shall travel over the tundra where there are no trees or landmarks of any kind to guide us, and where we shall have to use the compass to keep in the right direction. Many a hard day will end by finding us putting up for the night in some old igloo, or perhaps forced by storms to camp in the open.

Several years ago I had an interesting experience in the same country for which I am starting now. When nearing Bering Coast, I was making for a point called Baird Inlet. There is a native village there, where I expected to pass the night. I had spent the previous night in an old abandoned dugout. For two days I had been travelling without seeing a soul. Evening was approaching; our dogs were pretty well played out and discouraged, because they had had no regular trail to follow. Once in a while they would make a spurt, as if they had found the trail, but finding that they were mistaken, they would settle down to a walk again. Finally darkness overtook us again with no shelter in sight. George, my driver, and I un hitched our dogs and made ourselves as comfortable as we could, which was not very comfortable, as we had neither fire nor means to make one.

Next morning at daylight I crawled out of my sleeping-bag and began to walk myself with the snow. While rubbing my face, I happened to glance across the tun-

## JUNE JESUIT MISSION DATES



- 4th—In America, among the savages of New Biscay, 1650, Father Coradus Godines was put to death by strangulation.
- 6th—At Yendi, Japan, 1634, Ven. Sebastian Vieira and five Japanese novices suffered death by the torture of the pit.
- 9th—In Brazil, 1597, died Ven. Joseph Anchieta, wander-worker and apostle of Brazil for 44 years.
- 10th—In Paraguay, 1653, died Father Joseph Cataldini, who founded six reductions and baptized many thousands of savages.
- 11th—At Chandernagor, 1715, died Father Francis Laynes who in 1705 baptized 3,000 converts each of whom he himself had carefully instructed.
- 12th—At Martinique, 1690, died Father Francis Le Mercier, for many years a missionary in Canada.
- 18th—At Martinique, 1675, died Father Joseph Focet, who, while in Canada, was subjected to frightful tortures by the Iroquois.
- 18th—In Syria, 1650, Fathers Edward Billezet, Elias Zozaa, Ferdinand Benacina and two native lay-brothers were massacred.
- 19th—At London, 1573, Blessed Thomas Weichoun suffered a glorious martyrdom.
- 20th—At Nagasaki, 1626, the glorious martyrs: the Blessed Francis Pacheco, John Baptista Zola, Baltassar de Torres and five Japanese lay-brothers, all burned to death on the Mount of Martyrs.
- 20th—At Tyburn, England, 1673, the heroic death of Ven. Fathers Thomas Whitbread, William Horrocks, John Caldwell, Anthony Turner and John Gavani.
- 21st—At Rome, 1591, St. Aloysius Gonzaga died a martyr of charity of a sickness contracted in attending the plague-stricken.
- 21st—In Syria, 1850, the Druses massacred 2,000 Christians among them a lay-brother, Alphonsus Haldy Habshech.
- 23rd—At Tyburn, England, 1608, the glorious death of Ven. Thomas Garnet, aged thirty-four.
- 26th—In Ethiopia, 1838, the death of Ven. Apollinaris de Almeida, Fathers Hyacinth Franceschi and James Redigiani, who they were hanged upon trees and stoned to death as they hung.

dra. To my surprise, I saw, about a mile away, people walking about on the snow. I went over to investigate and found that I had spent the night only a short distance from the village I had been seeking. The village itself was buried out of sight. The igloos are built partly under ground, and the snow over them in the winter hides them from the view of the passer-by, so that the traveller sometimes finds himself on top of a village before he is in it.



## Canadian Indians

In the death of Father Napoleon Dugas, S.J., the Indian Mission of Ontario has lost one of its greatest pioneers.

For more than thirty years he had labored strenuously for the salvation of his flock.

In 1887, three years after his entrance into the Society of Jesus, the young Jesuit, then twenty-five years of age, began his missionary formation at Holy Cross Mission, Wikwemikong, Manitoulin Island. There he worked in the school, and at the same time successfully acquired the Ojibwa language.

After his higher studies in Montreal, Father Dugas returned as a zealous young priest, to the work among the Indians. Attached to the mission of Fort William, he evangelized the Indians living in the territories between Nipigon and Michipicoton. His voyages and journeys extended as far as the River Missinaibi and to Biscotasing, covering an area of some 80,000 square miles.

Father Dugas founded the present flourishing "Spanish Industrial School" at Spanish, Ontario, in 1913. But even more than a founder of schools, he distinguished himself as shepherd of his scattered flock. He gave wholeheartedly to the service of the Indians all of his tireless energy and splendid talent. Endowed with extraordinary powers of endurance, he performed almost incredible jour-

neys, walking at times all of sixty miles to bring spiritual aid to his Indians. Frequently, on his return from an apostolic expedition, he would find an Indian waiting with a summons to a sick person. Father Dugas would answer the call at once. His generous heart and indomitable zeal won for him the admiration of the whole Ojibwa Tribe.



### Philippine Islands

Father Patrick Rafferty, S.J., one of the first of the American Jesuit missionaries to Mindanao, P. I., has completed and published a work of great value and import for future missionary labors in Mindanao, entitled "Visayan-English Dictionary." We are indebted to Father A. V. Azarraga, S.J., a native Filipino priest, for the following estimate of Father Rafferty's work.

The Visayan-English Dictionary is an achievement. It is the first dictionary on a Filipino dialect, written by an American Jesuit. It contains a complete list of all the important words now most in use in that part of the missions where the native language is Visayan.

The Visayan language stands out among the representative dialects of the Philippines and is spoken by more than one-third of the Filipino population. In its infancy, borne over by the Malayan race to the Filipino shores along with its sister languages, it began to grow up on the southern shores of the islands and thence advancing northward, acquired a particular name which distinguishes it from all the other dialects of the islands. So, too, it has given its name to the people who nursed and perfected it.

Father Rafferty has been laboring amongst people speaking Visayan for some years and together with other missionaries has produced much fruit. Even greater success will attend the efforts of missionaries equipped with a more perfect mastery of the language. This was the apostolic aim of Father Rafferty, when he set out to make a scientific study of the Visayan language. The result of that study is the new dictionary. Within the narrow space of 112 pages he has given a vocabulary of 4,500 words which are now most in use both in the writings and the spoken language of the Visayan people.

The author does not claim to be an original lexicographer, for his preface makes a definite statement as to the already published sources of his compilation. Nevertheless, in spite of his indebtedness to the original sources, no one who has gone through work in any language similar to that of Father Rafferty in Visayan, would



Father N. Dugas, S.J.

hesitate, after a short perusal of his work, to deny him full credit for the perseverance which has carried his difficult task to completion. Students preparing for the Mindanao Mission have already had a fine opportunity to realize the value of his work.

Scholarship was not the aim of this volume. It was conceived and executed as a missionary task. But scholarship will be enriched by it, just as scholarship has been enriched not only by the language researches of Catholic missionaries the world over but by their researches in many other lines. The aim of Catholic missionaries has ever been complete mastery of the language of their neophytes, both as a means for the ready transmission of the great truths of Christianity and an assured way to the hearts and affections of the people. Father Rafferty's work and similar works of other Catholic missionaries past and present are proofs not only of the undying fires of the Church's apostolic zeal, but also of her enthusiasm for civilization and those arts and sciences which preserve and hand on what is best in the races with which she has established contacts.

Father Francis W. O'Hara, S.J., writes from Talisayan:

When you realize that our territory takes in sixty miles of shoreline, with eleven large and numerous small barrios and two municipal centres, that at one of these centres we have a school of four grades which we hope will continue and grow, it becomes evident why we have not been telling you of our corner of the earth.

In our school we have a registration of 418. In June we expect to open the fifth grade. In another year we should have a new building for the sixth and seventh grades. The land is to be provided by a generous friend here, Don Baldomero Pelaez. Now all we require is cement reinforcement material and equipment. Where these things are to come from, is

not at present clear; but some of God's good friends will see that we have the five or six thousand dollars necessary in order that this great work may go on. We find it hard to meet the teachers' salary list at present, and next year it will grow.

All hope of success here depends on schools. Our constant worry is for schools already well launched, but the fate of which is still in the balance. Beyond this worry, there is very little that is unpleasant about the work here. There is some rough hiking and sometimes rougher trips on the water, but there is great solace in the fact that so many cling strongly to the Faith, despite the necessary lack of instruction and attention, where priests are so few.

This month the following Jesuit scholastics are to leave the States to take up their work at the Ateneo in Manila: Thomas B. Cannon, John J. Coniff, John P. Delaney, James E. Haggerty, James A. Martin, Joseph M. Rosaura and John Trinidad. The last two are native Filipinos who have been making their studies in Weston College, Weston, Massachusetts. The party will be under the direction of Father Edmund Walsh, S.J., of New Orleans Province, who has volunteered for the Philippine Mission.

The Undergraduates of Fordham University have collected money for an automobile to be presented to Father James Hayes, S.J., Superior of the Mindanao Mission.



Father Patrick Rafferty, S.J., author of the Visayan-English dictionary.



## Patna Mission

Some months ago a portion of the Archdiocese of Calcutta, India, was erected into a separate new diocese, called the Diocese of Ranchi. Word from India announces that His Lordship, Bishop Louis Van Hoeck, S.J., has been appointed the first bishop of the new diocese. Since 1921, when the American Jesuits took over the work of Patna Mission, Bishop Van Hoeck has been bishop of Patna Diocese. During those seven years he did great things for Patna, admittedly one of the most difficult missions of the whole of India. He brought to Patna the experience of nearly thirty years spent in the neighboring mission of Bengal, where the flourishing network of village and district schools, topped off by St. John's High School at Ranchi, bore eloquent testimony to his ability and energy as an organizer.

India was a land of mystery to the first American Jesuits who went there in 1921, but with the long years of experience of Bishop Van Hoeck to guide them, they were saved many of the anxieties of a stranger in a strange land.

The work in Patna has gone ahead with energy and success under its first bishop. A solid foundation for great expansion has been laid, and with the arrival of more Jesuits from America, the future is promising indeed. Three projects that the bishop had particularly at heart have been launched and carried through with success. These were, the establishment of an apostolic preparatory school for the education of native boys for the life of catechists or for the native clergy; the establishment of a religious congregation for native girls who wished to consecrate their lives to the service of God in the religious life; and the erection of a cathedral for the episcopal city of Patna. All three have been carried out. The school has been established

—in a small way, it is true, but promising much for the future; the religious congregation is a reality and has already received a number of candidates; the cathedral, too, a modest but sufficiently imposing structure, has been completed at the cost of \$11,000.

In Bishop Van Hoeck, Patna Mission loses a holy, devoted and efficient leader, well acquainted with Indian affairs, and a man of extraordinary influence among Christians



Rt. Rev. Bishop Louis Van Hoeck, S.J.

and pagans alike. In his new diocese, the bishop will have over a hundred missionaries and two hundred thousand Christians. He returns as bishop to a territory that he knows well, because of the long years he spent there as missionary. Ranchi Mission is in charge of the Belgian Jesuits, and so the bishop will find himself once more surrounded by his fellow countrymen from whom he has been separated for the last seven years. The prayers and best wishes of all the American Jesuits go with Bishop Van Hoeck as he enters upon

his new and vast field of apostolic labor.

Father James Creane, S.J., and Father Henry I. Westropp, S.J., are entering hitherto untouched fields in Patna Mission. Last year some 50,000 Santals were located in the southern section of the mission. A special study of these people is being made and every effort will be put forth to make Christians of them before they have assimilated too much of Hinduism's creed.

A study of one year's duration has brought the missionaries some knowledge of the Santals. The people are found to be cheerful, honest, truthful and hospitable; they are somewhat fickle and have a weakness for drink; they are strong, are great walkers and love the jungle. The language they speak is the most difficult of the Kolarian languages; it contains many Aryan words, and has an "r" absolutely unknown to Europeans and Americans.

There are some barriers to the rapid progress of Christianity among these people. No missionary knows the language; there are no available catechists; there is no Santali Catholic literature; ninety-eight per cent of the people are illiterate and most of them are indifferent to missionary endeavor.

The Santal religion is animistic. The people are demonolaters. Their theory is that God, being essentially good, can do no evil, and therefore needs no special worship. But the evil spirits, being the authors of all evil, must be appeased by sacrifices. Hence, especially in times of distress—famine, plague, disease—they offer fowls, goats, sheep and buffaloes. As late as 1878, a human sacrifice was offered. Close to nearly every Santal village there is a tree or grove of trees, where sacrifices are offered regularly.

Gradually an opening for Christianity is being made among the Santals. The Fathers urge all their friends to join in prayer that the work may be successful, and that after the crosses and trials and hardships of the present pioneer struggles,

they may see Santals becoming Christians by the tens of thousands.



### China Suchow Mission

Father Joseph Hugon, S.J., whose informative article on the Jesuit missions of China appeared in the April issue of *Jesuit Missions*, was taken captive by the Chinese brigands on February 20th, and is being held for ransom. A letter from the prisoner to Father Hermand, S.J., states:

"They've got me at last—the brigands—and naturally they expect a ransom. I told them I could not make any arrangements for my release, and warned them that, if the matter took much time, you might complain to the authorities. Do not take any account of my person, I pray you. God will take care of me . . . I am not ill-treated at present. I was bound for a few minutes only, and it is a great experience, I tell you.

Father Hermand also received word from the brigands, telling him to enter into negotiations with them concerning terms of ransom. He has warned the civil authorities to tell the brigands that the missionaries never pay ransom and that it is perfectly useless to expect them to discuss terms of ransom.

### Mission Ordinations

At Woodstock will be ordained four scholastics who are native Filipinos, Messrs. Joseph M. Eliazo, S.J., Pius M. Martinez, S.J., Eusebius G. Salvador, S.J., and Peter M. Dimano, S.J. Besides these, three scholastics who were on the Philippine Mission will be elevated to the priesthood, Messrs. Earl Carpenter, S.J., John R. O'Connell, S.J., and George Willmann, S.J.

At St. Louis University, Messrs. William A. Finnegan, S.J., and Charles E. Zachman, S.J., who were on the British Honduras Mission, and Messrs. Joseph A. Luther, S.J., and Joseph P. McMahaon, S.J., who labored as scholastics amongst the Dakota Indians, will receive Holy Orders. At Weston College, Messrs. Vincent L. Kennally, S.J., and Walter J. Meagher, S.J., who were three years on the Philippine Mission, will be consecrated priests by Bishop Dinand, S.J.



"I began to go through all the villages of the coast calling around me by the sound of a bell as many as I could, children and men."—Letter of Francis Xavier.

### "PRAY YE, THE LORD OF THE HARVEST"

"PRIESTS! More priests!" It is the cry of the world today. Metropolitan cities, country hamlets, home and foreign missions are clamoring for priests and Sisters to care for the spiritual needs of the faithful. Missions especially are holding forth pleading hands, begging for the anointed of the Lord. It was the cry of Francis Xavier, too. Frequently in his letters he implored his King and his Superiors for new missionaries to carry on the work he was initiating.

#### A Plea for Priestly Help

"Send out to us, Sir, as many laborers as possible of our Society, that there may be enough to baptize and instruct the great numbers who are led to embrace our holy Faith here." To John III, King of Portugal.

"... Be stirred up to send us out every year as many as possible to labor in the preaching of the Gospel. However many may come, they will find abundant scope for great work in the service of God." To Master Simon Rodriguez, S.J.

"May God in His providence send as many as possible of you into this country." To the Society in Rome.

"This country needs from our Society nothing more urgently than preachers." To the Reverend Father Ignatius of Loyola.

#### THE SUBLIME VOCATION

The call of the missions, the invitation of Christ for new reapers of the harvest must be heard and generously answered. There is, indeed, need for doctors, for lawyers and statesmen; but above all else this world needs priests. What, after all, is sickness of the body compared to that of the soul? What is loss of a title compared to the loss of an immortal soul and an eternity of happiness? Besides, a priest is a doctor—a doctor of souls; he is the advocate—to win for all that love and mercy that is destined for all in the Heart of Christ. How is it then that this sublime dignity does not inspire you to action?

#### Pray to be a Missionary

Many young men miss the door of the Holy of Holies because they await some special manifestation from God. It were foolish to expect the emphasis of the calling of St. Paul. Better the prayer of St. Augustine, "O God, give what Thou commandest and then command what Thou wilt." The light must be caught up and cherished as God gives it,—in prayer, in retreat, in spiritual books, in the gentle guidance of parents, teachers and pastors. Prayer, constant prayer, helps wonderfully.

#### The Answered Prayer

You young men, then, who hear the voice of God calling you, whether it be to the religious or the secular clergy, to the home field or the foreign missions, rise up in the spirit and power of the Divine vocation and make of yourselves holocausts, pure and unreserved. God will bless you and the homes from which, perhaps with tearful eye and heavy heart, you come. Follow closely that heavenly vision of service unremitting and until death. It will lead you burdened with the golden harvest to the eternal mansion and joy of the Beneficent Harvest Master. Pray ye! Pray! Pray!



GEORGE MARIN, S.J.

**H**OW do you do, Father? Don't you recognize me?"

"Well, I declare! How you have grown, Luke! And this is Joseph, of course. I would recognize him anywhere."

And after hearty hand-shakes, Father Gagnon and I were introduced into the study of our two young friends, Luke Tsai and Joseph Shih, today students at Louvain University, formerly pupils of ours at St. Ignatius College, Zikawei.

The change in physique—instead of the slight young lads of nearly five years ago, the well built young men of today; the adoption of finely tailored western clothes instead of the comfortable Chinese gown; the difference in surroundings, the interior of a cozy Belgian house and not the large formal and classical study-hall of St. Ignatius' College in China,—all these changes were as nothing and quickly forgotten, when compared to the now much more intimate contact and understanding between us, brought about by the conversion of our young friends. Luke's Baptism two years ago while still at Zikawei closely followed that of his chum, Aloysius, whose story appeared in these pages in the November number. Joseph found the Light last year at Aurora University in Shanghai. Yes, how more confiding we found them! Their very smile and expression seemed transformed by Divine grace. And how we did chat away of the "old country" and well known faces and friends, calling back to mind many an amusing incident of those happy college days and exchanging news of old-time professors and pupils!

"Well, Father," said Luke, as he brought in the traditional cup of Chinese tea, "I have good news to give you.

**U**NDER the enigmatic title of this article, the writer, who was formerly an associate editor of JESUIT MISSIONS and is about to resume his missionary labors in China, describes the zealous apostolate being carried on among Chinese students in Europe, the effect of which is bound to be far-reaching, and an imitation of which could be fruitfully inaugurated in America.

Aloysius' parents finally gave in and consented to his entering the seminary last September. And so the dreams of Aloysius are now about to be realized. He will one day be a priest of God."

What more grateful news could we receive! A fervent prayer of thanksgiving to Almighty God arose from within our hearts.

"And you remember Francis Xavier Tsai, do you not, Father? He has entered the Society of Jesus."

Another proof, thought I, that a somewhat turbulent youngster, full of red blood in his veins, is capable of aiming at a noble ideal and of receiving and answering a call from above.

"Now, what are you studying, Luke?"

"Medicine, Father. Joseph intends becoming a mining engineer. The thirty odd Chinese students here are specializing in various branches. Medicine, electrical, mining and chemical engineering, pedagogy, social and political economy, philosophy, pharmacy, etc., all have their devotees. About one-half of us are Catholics. We have a home of our own, the headquarters of the Chinese Young Men's Catholic Association. It isn't far from here. Won't you come over and meet some of our friends?"

In the square, called *La Place du Peuple*, now beautified by the imposing University Library, still under construction but already partly in use (a worthy and lasting testimonial to American generosity, love of science and friendship for Belgium), a small brass sign, reading "A. C. J. S."—*Associatio Catholica Inventutis Sinensis* (Catholic Association for Chinese Youth), reminds you that Louvain University welcomes Chinese students and takes special care of their spiritual welfare.

A small recreation hall, several rooms, an inviting library and reading room decorated in true Chinese style making you feel immediately at home, and just across the hallway, a simple but sweet little chapel where our Divine Lord in the Eucharist invites His Chinese friends to come and talk with Him, all this, nothing elaborate, makes for a spirit of homelike intimacy amongst Chinese students. We met several of them, charming young men, amongst whom I noticed in particular a Mr. George Chao. In his quiet simple way, to my surprise, he began conversing with me in perfect English, all the others speaking French. I discovered that he had studied journalism at Notre Dame University, Indiana, where his conversion to the Faith began. He was baptized in Belgium. Having finished his course in journalism, he thought a solid study of Catholic philosophy would prove a valuable and necessary asset in the firm and determined battle of ideas that he intends waging for the triumph of the Truth when he returns to China. Louvain attracted him. Having lately obtained his licentiate in philosophy, he is now aiming at the doctorate. Another splendid young man is the president of the Association, Mr. J. M. Tan, who kindly invited us to the little Christmas celebration to be held there the following night.

That Christmas party served to cement more closely the bonds of friendship among these voluntary exiles. All the Catholics, including three young ladies studying medicine, pedagogy and pharmacy respectively, together with five pagans accepted the invitation. Games, music, dramatics and stories whiled away the time very pleasantly. I could not but help comparing favorably this quiet and refined way of amusing themselves to the rather boisterous reunion that would have resulted in like circumstances, had the actors been other than sons of China. As I returned to my lodgings, obligingly accompanied by Luke, musings like the following rushed in tumultuously upon me.

Would that in all other universities of Europe and America a similar proportion of Catholics were found amongst Chinese students: fifty per cent! Would that elsewhere Oriental students were as sympathetically taken care of by Catholics and as well organized! Holy Mass is



Father Wang (left) and Father Lebbe (right), founders of the "Catholic Association for Chinese Youth."

in his love for China, he soon conquered the hearts of the Chinese students with whom he came in contact. After spending several years in overcoming many obstacles and collecting the required money, he finally had the consolation of baptizing one hundred and sixty-five Chinese students in three years, and of rendering sympathetic to the Faith over three hundred more. He made of his converts, moreover, zealous apostles for the conversion of their countrymen. But Father Lebbe, dreaming of mission labors in his adopted land, last year left his Association in other hands and joined the native clergy in the Vicariate of the late Bishop Chao.

Who will be the Father Lebbe of America? Ten men in the ten chief university cities of the (Turn to page 142)



A group of Chinese students at the end of a laymen's retreat.



Joseph M. Cataldo, S.J.

# Death Comes

for

## Kauilks Metatcopnin

DAVID P. McASTOCKER, S.J.



ALL that Father Joseph M. Cataldo, S.J., loved and longed for in life was Christ and the extension of His interests. We may readily imagine how gladly and how joyfully he was welcomed by his Beloved Master, when he reached the end of the road, as he went to his reward on Monday, April ninth, in the ninety-second year of his life and the seventy-sixth year of his membership in the Society of Jesus. Three short weeks before he was honored by the city of Spokane at civic and religious exercises, observing the diamond jubilee of his entrance into the priesthood and his ninety-second birthday. On this occasion telegrams were read from Pope Pius XI, President Coolidge, the General of the Jesuits, and other high Church dignitaries and government officials; and the venerable jubilarian not only graced the memorable event with his presence, but also spoke wittingly and entertainingly of the incidents of his life. He remarked that he had met up with only one good prophet in his long career, the man who told him he might not live long in California, but in the Rockies, among the Indians, with a cayuse pony he might reach old age; and so indeed it turned out. The frail weak young Jesuit, from hardships and exposures, became a stalwart wiry missionary.

INCIDENTALLY, it is well to remark here that the reason why the Indian tribes in the northwest have never to any appreciable extent apostatized from the Church is simply and solely because of the methods employed by Father Cataldo and others of his kind. From a religious viewpoint we have no Indian problem in the Northwest, as they have in other sections of the country. The answer is that the Jesuit missionaries, though in certain fixed places, spent most of their time with their respective tribes. When the tribe migrated to other localities in the fishing season, the Blackrobe went along; when they returned, he followed, too. It is no wonder then that he soon became a living, vital force among those with whom he lived, a friend to be depended upon in all events, and, as a conse-

quence of this, he was received as openly and as freely as though he had been one of their own. Naturally his religious views were accepted without question and soon became part and parcel of their being. Such was not the case in respect to missionary achievements among the Indian tribes in other parts of the country, where an occasional visit from the priest was not sufficient to break down suspicion and tribal apathy. The Hopi Indians in the southwest are an example in point. There are few, if any, Hopi Catholics, because there was no Padre on hand continually to advise and direct them in their early days. That the northwest is practically free from proselyting effects of the sects is chiefly due to the tactics of men like Father Cataldo and his predecessors.

THERE is a trite saying, but a true one, "if we give the best we have to men, the best will come back to us." One need not wonder at the affection and love and veneration the Indians had for Father Cataldo, when we consider that not only sixty-two years did he live among them but that he mastered and was conversant with twenty of their different languages. Robert de Nobili, a brother Jesuit, went down to India and in order to gain the proud and austere caste of the Brahmins became one himself and followed the life strictly and consistently, and all this to gain souls for Christ. Father Cataldo, too, saw but one way to gain the heart of the Indian and that was to become to all intents and purposes an Indian. He was known as *Kauilks Metatcopnin* which, translated, is "Blackrobe Three Times Broken." He entered into all the events of their lives; their interests were his interests; their joys were his joys; their sorrows were his sorrows.

FATHER CATALDO was known in Spokane as the founder of Gonzaga University. It was sixty years ago when the pioneer priest came to Spokane Falls to what is now the site of the city. The first house in Spokane for white persons was built by this venerable pioneer. He was the founder of Peone Mission which (Turn to page 144)



ON January 11th (AAS. p. 109, April 2, 1928), the Holy Father, Pope Pius XI, extended to members of religious communities the indulgences and privileges granted to those who are enrolled in the Pontifical Society for the Propagation of the Faith. As religious are bound by their vow of poverty, they could not comply with one of the conditions of membership hitherto, namely the giving of a stipulated sum of money for the work of the Society.

The Holy Father, in extending the indulgences and privileges, sets down the conditions under which they may be enjoyed.

(1) Religious—men or women—whose Order or Congregation has members engaged on the missions in the actual work of evangelizing the infidels, must recite daily one Our Father and one Hail Mary, adding the invocation, "St. Francis Xavier, pray for us!"

(2) Religious—men or women—whose Order or Congregation has no members engaged on the missions, must recite the same prayers as given above. In addition, out of love for God and for souls, an alms should be given yearly by each religious house to the Pontifical Society for the Propagation of the Faith.

ON the feast of Christ the King, a mission day was held in Shanghai. On that occasion the faithful of St. Francis Xavier's parish sent \$829.00 (Mexican) to Rome to further the work of the Propagation of the Faith Society. And China is torn by civil war and is a pagan country!

WHEN Mgr. Simon Tsu, S.J., passed through Canada last year on his way back to China, he invited the Congregation of the Missionary Sisters of the Immaculate Conception of Montreal to establish a house in Haimen where they would be of great assistance to the bishop.

The first group of Sisters is leaving for the Chinese mission this spring.

WITH General Umberto Nobile, on his North Pole expedition, is a Catholic chaplain, Father Gianfranceschi, S.J., Rector of the Pontifical Gregorian University of Rome. The Holy Father granted the chap-



General Nobile as he was photographed with Father H. A. Post, S.J. (left), and Father B. Laforlune, S.J. (right), after alighting from his first flight over the North Pole. He brought letters to the missionaries from the General of the Jesuits in Rome.

lain most ample spiritual powers for the assistance of the expedition. The Father carries with him also a small statue of the Virgin of Loretto, patroness of aviators. The statue was carved from cedar wood taken from the Vatican Gardens.

It is the fond hope that it will be possible for the chaplain to say Mass on the polar ice, perhaps at the North Pole itself.

General Nobile carries a cross which encloses a Latin inscription written on parchment by the Holy Father. This cross will be left at the Pole. The text of the inscription is as follows:

This sign of Jesus Christ the King was given by His Vicar himself on the thirty-first of March, 1928, to Umberto Nobile and his companions, about to undertake, through means provided by the people of Milan, an aerial voyage, so that the chief of the expedition might throw it on the Pole to consecrate the vertex of the terrestrial globe.

HONGKONG, according to latest figures, has a Chinese population of nearly 900,000. In addition, there are 16,000 Europeans. The Catholics number about 10,000, mostly Europeans (Portuguese). Chinese Catholics number only about 1,000. The Irish Jesuit Fathers are now working in Hongkong with great zeal and enthusiasm. Their letters home to Ireland will stir even greater mission enthusiasm amongst an already zealous group of Jesuit priests on "the Isle of Saints."

ACCORDING to the official report (1927) of the Society for the Propagation of the Faith, the total sum of money contributed by the dioceses of the United States since the report of last year, is \$1,220,852.98. The report lists only the amounts sent to the National Office of the Society. After deducting the expenses of publishing and distributing more than one million copies of *Catholic Missions*, and of carrying on the business of the National Office, the report states that \$1,126,807.71 will be aggregated with the money given by the other countries of the world. The complete total is to be distributed to the poor missions of

the world by the International Committee of the Society for the Propagation of the Faith which has its headquarters at Rome.

The report gives an accurate account of all disbursements for 1927.

**A** COMMITTEE of the Priests' Missionary Union of Holland, appointed about a year ago to collect gifts for the missions in China which suffered so much from floods, earthquakes and revolutions all through

put forth strenuous efforts to increase their numbers by using modern missionary methods among the aborigines and among the people of the hill countries. One Hindu convert association in Calcutta claims 45,000 converts in Bengal and Assam within a few years. This same organization is now trying to extend its efforts to Bihar and Chota-Nagpur in north and northeast India, where the Belgian and American Jesuits are laboring successfully to convert the people to Christianity.



Christian catechumens preparing to pull down a pagan pagoda in the Jesuit mission in Trichinopoly, India.

the winter of 1926-1927, reports that 30,000 gulden (26,333 Chinese dollars) have been collected. This money has been forwarded to Mgr. Celso Costantini, the Apostolic Delegate to China. The Holy Father himself sent special thanks to the donors and those who worked for the fund.

**S**IAM reports that though its increase of the number of Christians has not been phenomenal, it is happy to record that since 1923, the number of Christians has increased by 3,000.

**T**HE advance of Christianity and Mohammedanism into the ranks of India's millions has made the followers of Brahma, Vishnu and Siva

## CHRIST REIGNS IN LATONAH

(Continued from page 124)

the work ahead. When the Father goes about in Latonah, he is greeted from all sides with a generous, "Praised be Jesus Christ," while many advance to kiss his anointed hand. Besides the church activities, the parish priest of Latonah has to care for his school, which calls for no little attention. Then, too, the Father must act as dispensing physician for all the material ills of the village. He must also advise Catholics and Hindus alike in matters of lawsuits.

A half dozen other stations to be cared for, amongst which is Khorria, six miles from Latonah with its one hundred Catholics, school and fields, make it clear that the Indian Father has a busy life.

## THE LESSON OF MADAGASCAR

(Continued from page 133)

eighty to three hundred and fifty. Another during the eight days which the missionary passed at the post, brought eighty of his community to daily Communion.

**U**NTIL 1906 the catechetical system could function freely. At that time, 70,000 children were in its schools. The catechist was at the same time schoolmaster. In 1906 the French civil authority put into effect a measure requiring official diplomas of those engaged in the secular branches of instruction. As the acquisition of this diploma demanded seven years of study, the catechetical system was somewhat disrupted. At present it has been possible to regain part of the former enrollment. 24,000 children are now being taught the catechism by certificated instructors who are at the same time catechists; another 24,000 are in the strictly catechetical schools of the mission posts.

## A CUP OF TEA

(Continued from page 139)

United States could reap an untold harvest of souls for China by grouping Chinese students under Catholic auspices placing them in true Catholic surroundings, showing them real Catholic sympathy and charity, and thus slowly but surely breaking down the barriers of ignorance or prejudice to bring them finally to the light of Faith. What a consolation it would be to send back to China an élite of Catholic laity, imbued with the spirit of Christ, wherein alone lies the salvation of China, even from a material standpoint!

Moreover, why could we not attract Chinese students to our Catholic universities, where they are practically unknown and where the desired result could be more easily accomplished? Burses for Chinese students, donated by far-seeing Catholics, would be a sound and far-reaching apostolate. May America, so attractive to the Chinese, not fail in its first duty towards them, namely to share with them its greatest wealth, the Catholic Faith of its chosen few!

## A MYSTIC'S CHALICE

(Continued from page 127)

"What God wants, Father, Buddy will do. I shall never stand in God's way in anything."

OF course, Buddy did have a Jesuit vocation and with Margaret's encouragement, followed it to the letter. The parting from Buddy was a pain that Margaret never forgot. For a while deep down in her soul there was a void that she felt could never be filled, for Buddy had become her very life. Yet the void within her soul was filled even to overflowing.

It was a strange sweet thing, this entrance of Christ into her life. It, too, came suddenly and without warning. One evening as she stopped off at the old Cathedral to make her daily visit to the Blessed Sacrament, she became aware of an extraordinary sense of God's nearness that seemed to descend upon her like a cloud from heaven. The church was still and very peaceful. Margaret's heart thrilled, as she looked toward the tabernacle and saw it gleaming under the chancel light like a great white lily in the gathering gloom. And then with a rush as of an Angel's wings, a strong, sudden realization tore in upon her of the actuality of Christ's presence here. Christ's presence, gentle and soothing as the touch of Angel hands, seemed to envelop her like a sea; and though the veil that hides God from mortal men still shrouded Him from her view, Margaret could faintly trace through its thinning walls the lovely countenance of Christ, the Lord, smiling upon her gently, pityingly.

From that day forward, she never once lost, except for brief trying intervals, an almost overpowering sense of Christ's nearness to her. He entered into her daily joys and sorrows, so that there was never a day but had at its close, at any rate, its sky of roseate hue. People, well meaning and friendly, pitied her lonely life, but Margaret merely smiled at their condolences.

MEANWHILE the years were passing, and Buddy was nearing his ordination day. At last it

dawned, and Margaret from her place in the middle aisle of beautiful St. Francis Xavier's Church, St. Louis, saw one of her most cherished dreams come true. Buddy, one of God's own anointed! She could hardly believe the truth of it. On the following day she knelt at one of the side altars and assisted at his first Holy Mass. From the beginning her heart was in a veritable tumult of happiness; but at the moment of consecration her joy welled up and overflowed in a burst of happy tears.

"My Lord and my God!" she exclaimed, as she gazed with an intensity of deepest adoration on the

lowing day she took to her bed with a raging fever.

"Take things very easy, girlie," said the doctor, an old friend, tried and true. "You may live a good two years yet, but you can hardly go beyond that. You don't mind my telling, I know."

And now the allotted two years were up, and Margaret could feel death in the offing. It would be good to put away this everlasting weariness of life and go like a tired child into the comforting arms of God. If only, though, this cloud of sadness that was settling upon her, would depart.

"Dear Lord," she prayed, "give me back the light. I am only a little one, and need Thy light, if I am to come to Thee."

Closing her eyes, she began to think of Buddy and his missionary labors in far-off India; and then she slept, and dreamed a dream, a sweet, beautiful and unworldly dream.

SHE was in India—so it appeared to her—and the dear Lord Jesus, radiantly beautiful in His seamless robe of purest white, stood at her side. They were waiting before a small chapel that stood at the edge of a thick black jungle. What they were awaiting Margaret could not say but it became clear in a moment; for just as she was about to turn to the Master with the question on her lips, the door of the chapel opened, and there in the doorway stood Buddy, a bronzed and stalwart missionary. Her first impulse, of course, was to rush forward and throw herself into his arms, but the Lord Jesus restrained her.

And presently from the black jungle began to issue a motley-looking group of natives—a hundred or so in number—and the darkness of paganism seemed stamped upon their features. However, in manner they were gentle enough as silently they came forward and knelt humbly at Buddy's feet. Margaret could hear Buddy's voice instructing them in a most simple and beautiful manner. When he had finished, he stepped back into the chapel only to emerge again in a moment, holding in his hands the most massive and gorgeous chalice that Margaret had ever beheld. Margaret watched Buddy with rapt attention,

### OUR JULY NUMBER

UNDER the caption "Catechists' Training Camp," Father Samuel H. Ray, S.J., will write on what some college boys are planning to do this summer for the conversion of North Carolina mountaineers. "The White Man's Burden in Central Africa," by Father Edward King, S.J., is the story of the English Jesuits' work in the Zambesi Mission. "The Father of a Jesuit," by Ferdinand H. Schoberg, S.J., tells of the heroic death of a Mexican Catholic.

snowy white Host, raised above her brother's fair, familiar head.

It was the moment of Communion that above all else carried her out of herself, as she knelt at the altar-railing and felt the Lord's own Sacred Body laid upon her tongue by the trembling consecrated hand of her own dear Buddy.

ONCE again her patient shoulders were to feel the rough wood of the cross. Her brother was going on the Foreign Missions.

When Buddy had sailed in September, Margaret with dry eyes and steady voice bade him Godspeed as though it were the most casual thing in the world she was doing. The fol-

## Grateful Acknowledgments

JESUIT MISSIONS gladly transmit money gifts to Jesuit missionaries in any part of the world.

### Gifts

Via St. Aloysius' Parish, Washington, D. C. ....	\$90.85
Via St. Joseph's College, Philadelphia, Pa. ....	11.00
Via Regis H. S., N. Y. C. ....	8.00
P. J. P., Philadelphia, Pa. ....	5.00
Mrs. M. R., Baltimore, Md. ....	5.00
C. K., St. Louis, Mo. ....	4.00
C. T. K., Baltimore, Md. ....	3.00
J. A. R., Richmond, Va. ....	1.00

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J. A. E., Dorchester, Mass. ...	5.35
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### For Fr. Rello, S.J.:

A Friend, Roxbury, Mass. ...	5.00
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Gratitude is also expressed for the seventy-six Mass stipends recently received.

as he went from one native to another, pouring from the glittering chalice a stream of living water upon the head of each. As each native arose, the approving stamp of sanctifying grace shone upon his countenance, like the soft light of dawning day.

Margaret turned to the Master.

"How very, very good of You, dearest Lord," she said, "to bless the work of my little brother so, and to enable him to save so many precious souls for You!"

But He, smiling, looked upon her. "My little daughter," He said, "didst thou not see the splendid gold chalice and the sparkling pure waters wherein these souls were washed? Both, My little one, are thine, wholly thine. The glorious chalice is thy life, lovely and golden and set with precious stones in My sight, though seemingly so ordinary in the eyes of men; the waters that sparkled so crystal purely are the pains and prayers and sacrifices you have offered to Me through all the weary years. And now, little helpmate in the grand work of saving souls, pain and labor and weariness are past.

Enter thou into the joys of the Lord!"

Margaret looked up, and with a gasp of glad astonishment fell back again on her pillow. Her Divine Lover had taken her to Himself.

## DEATH COMES TO KAULKS METATCOPNIN

(Continued from page 140)

preceded Spokane's first permanent building, a brick structure at Gonzaga. Following his first work in the vicinity of Spokane, he established missions and churches throughout the northwest. The Church at Lewiston, Idaho, was one of his missions and it was at Lewiston that the first celebration of the jubilarian was held last February. No history of the northwest of the last three-quarters of a century is complete without the name of Cataldo. By Catholics he was venerated as a courageous, pious missionary; to those outside the Faith he was a pioneer builder and a trail-blazer.

In expressing the sorrow he felt at the death of Father Cataldo, the Right Rev. Charles D. White, D.D., Bishop of Spokane, paid high tribute to the aged missionary.

"The Rev. Father Cataldo's name is written indelibly into the missionary history of the northwest," the bishop said. "He was a sterling, self-sacrificing priest of the Church. He never spared himself in his efforts to minister to the needs of the Indians. His trust in Providence was as unshakable as his faith and was the secret of his indefatigable zeal."

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Following a Requiem High Mass at Pendleton, Thursday morning, Father Cataldo's body was taken to Spokane. Pontifical Requiem Mass was celebrated by the Right Rev. Charles D. White, Bishop of Spokane, Friday, April 13th, at St. Aloysius Church, which stands on ground Father Cataldo purchased many years ago as a part of the site for Gonzaga University. His body was interred in the Jesuit cemetery at Mt. St. Michael, a fitting spot for an old warrior to rest in the midst of the battlefields he won for Christ; a fitting place to rest in the graveyard at the Scholastic, where his grave will fire the zeal of other young missionaries, who in the years to come will carry on the work so gloriously inaugurated by this venerable Jesuit, until they, too, come to the end of the road and are met by their Master.

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