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202 WEST 40th ST. NEW YORK.

ARTWORK

LACHAWANNA 2703-04

PHOTOGRAPHY

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Jesuit Missions, September, 1929, Vol. III, No. 8, published monthly, September to June, bimonthly, July-August, by the Jesuit Mission Press, incorporated, 257 Fourth Avenue, New York, N. Y., in the interest of the same and foreign missions attached to the North American Provinces of the Society of Jesus. Subscription price, year, \$1.00; six years, \$5.00. Entered as second class mail matter, January 14, 1927, at the Post Office, New York, under the act of March 3, 1879. Acceptance for special rate of postage provided for in the act of February 28, 1925, paragraph 4, section 412, Postal Laws and Regulations, authorized January 14, 1927.

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heroic Jesuit
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*A Missionary Prays
To the Martyrs of North America*

by

Paul Dent, S.J.

American Missionary in Patna, India



WE SHOUT out shame upon our
mediocrities!
Your stalwart sanctities
Be trumpet voices 'gainst our ease!
Your flame-scorched faces, bleeding,
Call us from our unheeding,
Unmanly ways with God!

YE unto whom not lightly down
Came the blood-purchased martyr crown,—
Though lightly blood was given!—
Ye are despair
To all our littleness 'fore high heaven,
To all our coward following
The great thorn-crowned King!

WE stand and look on ye,
And hang our heads, and see
The stern red footpath up to heaven,
Steep! steep for mediocrity!

YET, for that we
Not wholly craven would be,
And for that we know ye would not be
despair
Unto our unheroic hearts, we dare
Look up and frame a prayer:—

For high determining!
For stern adventuring!
For ceaseless following
Our thorn-crowned King!
For nerve and brain and heart and soul
That poureth out unquestioning the whole
Glad vintage of its life,
Give! God's great Martyrs! give
Your august patronship!

TEN red blood in our hearts shall live!
Then shall our mediocrity
Flee this, this lowland, Sanity,
For the fathomless domain of Sanctity!

The Sioux GATHER

Stephen T. Egan, S.J.



George Knocks Off Two, a Sioux brave from St. Francis Mission, St. Francis, South Dakota

stepped into the midst of the assembly and addressed them with words of welcome. Then Father Eugene Buechel, S.J., of St. Francis Mission, a noted Sioux scholar and no less tireless missionary, briefly outlined the program of the Congress and, speaking in their native language loved even by the young bloods, raised

the keynote question, "What must be done to preserve the Indian race?"

BRIGHT and early next day, the feast of the Sacred Heart, from 5:30 o'clock until 7:00 o'clock, the church of the plains, built by that ceaseless worker, Brother Hartmann, S.J., was filled with devout worshippers. Again at 9 o'clock the delegates to the Congress knelt in adoration while their truest Friend, Jesus Christ, was being honored in solemn manner. Immediately following the Solemn High Mass there was an outdoor procession of the Blessed Sacrament. The four Indians chosen to carry the canopy were Reuben Fast Wolf, Robert Long Bear, George Eagle Road and Robert Randal.

The outstanding events of the Indian Congress were not idle gossip and unending discussions. Those in attendance had one great purpose: to recognize and acclaim the best and greatest Friend (Turn to page 189)

THE stillness and darkness of the Western Plains was about to take possession of St. Francis Mission, South Dakota, on Thursday evening, June 6, 1929, when into a circle of the thousand or more Indians stepped the sandal-footed warrior of Christ, Alfred Night Pipe, President of the Catholic Sioux Indian Congress. The Indians had gathered at the Mission purposely for the Congress, and through the four succeeding days there was concerted effort in speech and act to do everything possible to better the conditions of the Indians and to impress on them the value of their religion and of their adherence to the Catholic Church.

After the invocation by Father Joseph A. Zimmerman, S.J., the Superior of St. Francis Mission, Father Albert C. Riestler, S.J., Superior of Holy Rosary Mission, 110 miles to the west, and Father S. McNamara, S.J., of the same Mission

"Into a circle of the thousand or more Indians stepped the sandal-footed warrior of Christ."



The Light that WENT OUT

Charles E.
Deppermann, S.J.

Manila Observatory,
Manila, P. I.



WELL, the big day is over and I am now on my way back. It was some experience. My good mechanic, Mariano Herrera, and I started out from Manila on April 20th, on our way to Cebu for the eclipse of the sun which was to be total in that section. We started late, as we had much cargo to put on and "Filipino time" was the rule, which generally means "any time when ready."

About nine or so we got into Cebu, rather a thriving little city, for it is the port of that vicinity and of Mindanao. We found the two German astronomers from the Hamburg Observatory, Dr. Baade and Mr. Schmitt, on the dock waiting to take us up to Sogod to decide whether I preferred to place my apparatus with theirs or else go to another town called Catmon some ten or fifteen kilometers to the south. I found the Sogod place better for my atmospheric electricity

Mr. Herrera, mechanic; Father Deppermann, S.J., and Father Risacher, S.J., members of the Manila expedition to investigate the total eclipse of the sun in the Philippine Islands. Father Risacher, S.J., has the spiritual charge of the new leper colony in the Island of Cebu.

instruments; beside, at Sogod I would have the benefit of the companionship and advice of the Germans who were experienced eclipse men, this being the third they have observed. We had the use of the rooms of the public school (it was vacation time), and could set up our instruments on its grounds in the back of the building.

We had a little lunch with the Germans and started back to Cebu to arrange the shipment of our baggage, which we had left in the hands of Father Clement Risacher, S.J., formerly novice-master at Poughkeepsie, N. Y., and now chaplain of the new leper colony being started near Cebu, a branch of the famous Culion colony. Father Risacher is staying at San Carlos Seminary, which in other days belonged to the Jesuits, but is now run by the Vincentians. As there was no room there for us, Father Risacher had arranged for us to sleep at Opon, on the island of Mactan, where the Irish Redemptorists have their church and conduct a thriving mission.

Seven meter camera and coelostat used to photograph the eclipse in Cebu, P. I.



THE next few weeks before the eclipse were days of hard work and some anxiety. It had been intended to make the foundations for the mirrors and lenses of cement, but we found the cement man down with malaria. The mechanic of the Germans, Mr. Schmitt, said he could direct how to make the foundations just as well out of wood, so we had to order wood from Cebu. This did not arrive

until about April 29th, so that one precious week rolled by without much being done.

Ours was a modest outfit, for it must be remembered that the Manila Observatory is only secondarily for astronomy, and mainly for the weather. Father Michael Selga, S.J., our Director, was in Iloilo to observe the eclipse there, with the best instruments to measure the sun's radiation during the eclipse, and also with some smaller cameras.

That Monday we started in earnest, and things began to look brighter; but it was not until the following Monday that we could give our big camera a test to see how the mirrors of our coelostats were running. Fortunately we had sunny days from then till Thursday for these tests. The best time to see if the coelostats were running rightly, and keeping the image of the sun accurately stationary, was in the afternoon, but the heat was intense and three hours of it became a hardship for the observers.

THE Tuesday before the eclipse was a wonderful day; Wednesday fair, but a bit hazy. No rain. I was afraid that if we got no rain that night, the next day would be hazier and more cloudy, due to the gathering moisture. There was no rain, and my fears came true. One hour before the eclipse started, we went out to our instruments and uncovered them, and started the clockwork of the coelostats, and got the sun's image on the ground glass to check the running of the clocks. The sun was shining through a slight layer of thin cirro-stratus. Fortunately there was a sunspot near the edge of the sun that was the last to disappear, giving a fine object to focus on.

Two or three disturbing factors were quite evident by three o'clock (the time of totality of the eclipse was 3 hrs. 29 min. 47 sec. p.m.). In the first place, due to the heated air, the image of the sun was not steady. We had noticed this the few days before the eclipse, but were hoping that it would quiet down at actual eclipse time as the sun's brightness and heat diminished. Next, my good Mariano came to me much disturbed. The image of the sun in his camera was shaking badly. The instrument was very light, and the wind was shaking the mirror. We had shielded it on all sides but one, the direction in which the light of the sun came, and on the other days this had worked perfectly since the wind had come from the East. But eclipse day, as the eclipse proceeded, the wind changed more to the NE or N. We

had intended to take some long exposures with this camera, but then and there decided to make them no longer than five seconds, giving us a better chance to catch the mirror in a quiet mood.

BUT worst of all, the clouds got more and more thick. Perhaps the cooling of the air as the eclipse became pronounced helped to condense the moisture in the air. Still there was nothing else to do but go ahead and hope for the best. Dr. Baade gave the signal "Go!" as soon as totality began. So off we went. I took six pictures with the apparatus I had; Mariano took six also with his. Father Risacher's camera had no coelostat to make the sun's image stand still; he took all of his pictures in rapid succession.

Well, the eclipse was over! And the results? I told the reporters right after the eclipse that I thought our plates would show the outlines of the corona, but that fine details would be lost. Later I talked things over with the Germans, and we became a little more hopeful, because Mr. Schmitt had a Graflex arrangement on his big camera, and he said he had seen the corona quite well on the ground glass. But events have shown that my first impression was more correct. The Germans developed most of their plates in Cebu and found that the clouds had interfered more than they

had at first believed, and that the outer corona was poor. The prominences close to the sun and also the mountains on the moon were clear cut, so that there was no question as to the correctness of focus.

Our own photographs showed very little. The clouds interfered with every exposure and gave very little detail to the pictures that were taken. Perhaps the most interesting thing in all the pictures is the prominence shown on one of them shooting out from the sun like a rocket for fully one hundred thousand miles. This jet of flame was mentioned by other observers as having been seen through the telescope at Cebu and Iloilo

FATHER SELGA, S.J., had better success at Iloilo. He described in glowing words what he saw during the period of totality of the eclipse:

"Out of the darkness flashed the incomparable corona, a silvery, soft, pearly light, with at least five radiant streamers stretching millions of miles into space. A group of eight, rosy, flaming protuberances of ethereal splendor skirted the western black (Turn to page 190)



The Jesuit Observatory at Manila, P. I. Father William C. Repetti, S.J., and Father Paul M. Carasig, S.J., are on the scientific staff.

Daughter of a BONZE

Rt. Rev. John Ross, S. J.
Vicar Apostolic of Hiroshima, Japan



"Her work as a nurse gave her splendid chances."



HE pastoral visit was over. Three weeks had been spent visiting my nine stations in the Vicariate of Hiroshima, Japan. I had so timed the visits as to be at each of the stations on a Sunday. Thus I had met a large portion of our 1,300 Catholics, who live scattered among 5,000,000 pagans. Everywhere I found a number of fervent Christians; everywhere a sprinkling of backsliders; everywhere instances of how difficult it is to graft the scion of Catholic life, both individual and—even more—family life, on a pagan stock.

Anima humana naturaliter christiana, the human soul is Christian by nature, is a well-known phrase of one of the Fathers of the Church. Be it so, but the Christian gold nugget is mostly covered with such an amount of pagan dross, that it takes more than one generation to clear it away. Does that sound pessimistic and disheartening? Maybe to those who live in the clouds, but they are not the ones who conquer the world for Christ. If hard facts there are, let us face them and then do our best to alter them. That is the spirit of the apostle, the missionary.

And apostles are to be found even in this pagan

land, even among those whom force of circumstances, chiefly the opposition on the part of the family, keeps out of the fold. Here is an example of one I met when on my way to the station after visiting the last of our mission stations in the vicariate.

I HAD to pass the Red Cross Hospital. On a playground attached to it, two nurses in spotless white were taking some exercise by way of recreation. On seeing me pass in company of the missionary, one of them came running up to the road, beaming with joy, and bowing deep to the Father and myself.

"Is that one of your flock?" I asked the priest.

"Not yet, but as good as many others taken together."

"How is that?"

"She is the girl I told you of, the daughter of a bonze, who cannot be baptized because her father won't let her."

And then I remembered the whole story, and my heart went out to the girl with sympathy mixed with admiration, and the thought of her did not leave me all during that ten hour journey back to Okayama, my usual abode. Her story is one that is daily becoming more and more common throughout the whole of Japan. (Turn to page 190)



"Everywhere I found a number of fervent Christians."



Mushing along the Long TRAIL

John Fox, S. J.

Missionary at
Kashunak, Alaska



HE weather had been very unfavorable and exceedingly disagreeable for all in Alaska. Hunting for the natives was very poor, and traveling for the missionary was worse. Five different times I had to sleep outside on the snow under the open sky. When a storm catches a man on the trail in this country he might almost as well stop immediately and get ready for the night; it will be practically useless to try to get to shelter. My latest experience in this respect may interest you. I certainly did not enjoy it.

I was making a four days' trip with a faithful catechist from Kashunak, my present mission station, to Akulurak. The very first day after leaving home we were caught by a blizzard, the worst I have experienced since I came to Alaska. I was wet to the skin, owing to perspiration from within, and the soft wet snow from without. We had just crossed the divide of the Eskinok Mountains which separate my present from my last year's mission post. As we were sliding down the mountainside it began to blow, and the wind increased in velocity as we descended. By the time we reached the foot of the mountain and had begun to cross Scammon Bay, the wind was so wild that the dogs could no longer face it. It was a real howler.

MY catechist held the sled to keep it from overturning, while I put a chain around the leader of my dog team, and then tied this to my arm. We struck out straight across the bay, facing the wind almost directly, and dodging all along the huge blocks of ice which tide and storms had piled up along the coast a few weeks before. The snow was wet and the force of the gale that was driving it made it stick like glue. After a very short time my parkey and boots were perfectly glazed. Every once in a while I tried to brush off the mask of ice that was being moulded on my face. I could watch the icicle lengthening from the end of my nose, and feel the mask forming round about my chin and cheeks. The sensation was not pleasant.

My mittens had got wet; so I had taken them off

and thrown them into the sled about an hour previous. To protect my bare hands from the cold I drew them up my sleeves as far as I could. But the sleeves gradually stiffened with the cold, and when we stopped for the night they were frozen solid up to the elbow. At two o'clock we had only about an hour and a half to go to the trading post. But it was impossible to look ahead even ten feet. We might just as well have been traveling at midnight.

We had been working ahead for four hours when we stopped to rest a bit and take (Turn to page 190)

"I was making a four days' trip with a faithful catechist."



NALANDA *Evolves* Apostolic

Apostolic students at the high school division at Bettiah, India.



James J. McQuade, S. J.



ARCHAEOLOGICAL investigations in the Patna Mission, India, have brought to light a great university and a wealthy university city which at one time was situated some distance south-east of Patna. The name of this city was Palibothra; and it is known from ancient writings that students from all over Asia coveted degrees from Nalanda, its great center of learning.

Father Henry Heras, S.J., professor of Indian history in St. Francis Xavier's College, Bombay, has been very actively interested in the investigations. He ends an article which appeared in "The Times" of India with the words: "Looking over the mass of ruins still emerging from the reddish mounds that cover the plain of Baraagan, I wondered whether the American Jesuits of

Ruins of several monasteries at Nalanda, showing square court yards and small cells.



Page One Hundred and Seventy-six

the Patna Mission are destined in the Providence of God to emulate the glories of Nalanda. Would it not be fitting that the second great university of this populous territory be Catholic?"

WHAT we know of the great Nalanda fills us with respect for its one time reputation. The source of our knowledge lies chiefly in the account of it left by a Buddhist Monk, named Hiuén Tsiang, who spent eighteen months in Nalanda. Even as far back as 312 B.C., the Greek ambassador Megasthenes returning from India to his sovereign, Nicator of Seleucus, brought with him an account of this city. "It was," said he, "immensely wealthy, having walls twenty-five miles in length topped by 570 towers." As England has its Oxford and Cambridge, as America has its Harvard and Yale, so it seems did the ancient Indian kingdom have its Nalanda to bring it the reputation of scholarship.

But now the grand city of the Gupta kings lies buried at a depth of from ten to twenty feet below the present city of Patna, and its great shrine of the early lover of wisdom is practically unknown to the world. Through the last several centuries it has remained buried under bush and thicket, until the explorer's pick is at length bringing to light its pristine glory.

The lustre, too, of the ancient learning has almost entirely passed from Patna, the modern Palibothra. It has no Nalanda. The city that once was populous with learned men, now counts among its citizens 947 out of every thousand

who can neither read nor write. But Patna has its ambitions. In the plans of the new American missionaries there is built high a modern university adorned with all the glory and splendor of a Nalanda Christianized, built to the glory of the true God.

THE beginning of this high hope of the future has, of course, no pretensions to antiquity. It goes back only to the second year of the American Jesuits' labors in Patna. That was 1923, no early date, but earlier was not possible under the circumstances. In conformity with the wishes of the Holy Father, these early Jesuit pioneers took steps towards establishing a native clergy. This beginning of things was the Apostolic School opened at Dinapore Cantonment in 1923. The Reverend Benedict Celestine, himself a native Indian, was the first director of studies. The school was an old, leaky, mud-floored woodshed, but from the beginning the work prospered and in spite of every hardship five of the original twenty-four pupils persevered and are now on their way to the priesthood.

Before long it was deemed advisable to move the school from Dinapore to Patna where it took up its quarters in two little rooms over an Indian marketeer. The blessing of God continued to abide with it and recently a split in the little establishment was found necessary. The high grades, that is, the eighth grade of grammar school and the four years high school were sent off to Bettiah where, says a visitor of a year ago, "they live out under the beating sun; they sleep on the floor of the veranda and eat their bread and curry and rice squatting down on the dirty floor of a building that must have been the first one ever erected in this mission."

AS to the second division, the smaller boys, they moved out of Patna to Kurji, a small town a few miles outside the city. Father Leo Frank, S.J., was placed in charge of this school. He had about twenty-seven lads preparing themselves for the priesthood and about sixty little pagans whom he hoped to bring round to the true Faith sooner or later. The most recent move of all has been to separate Father Frank's preparatory apostolic students from the rest and establish them as

a junior apostolic school in the deeply religious settlement at Chuhari. Chuhari is a busy center where Father Augustine Forster, S.J., has been maintaining a Catholic orphanage for a number of years. The next step will be to secure another place where the missionaries may prepare the boys for the major seminary, then a major seminary right in Patna itself. After that, the second Nalanda, a Catholic Nalanda, will be much closer to realization and out of the realm of dreams.



Brick stupa in the center of the excavations at Nalanda.

The historian of ancient Nalanda wrote of old: "One must have studied deeply both the old and new books before getting admission... those who fail compared with those who succeed are as seven or eight to ten." About eighty percent of the students failed! No one would think of setting up such standards for Patna's apostolic school. In fact, no one would think of setting up any standards whatever as yet. The big question in the case of the candidate is whether or not he has sufficient talent—even though it be most discouragingly latent. The prospective pupils come at times with practically no formal education. There is an instance of one who is at present doing very well. He was sixteen years of age when the call came. At the time the young man could read and write practically nothing. Yet he began with courage the long course of study that leads to the priesthood.

IN connection with this lad's vocation there is a story which shows that the apostolic school has need of something of which the great university of Nalanda never dreamed. A Sister in an American hospital who is a friend of Patna is wont to beg for the "night shift" in the hospital. She says she has more time then to give to prayer for the Patna Mission. Thus in prayer and watching she spent Christmas a few years ago, and was so consoled and interiorly moved that she wrote to one of the missionaries: "I am very anxious to know what happened on Christmas day. I feel sure that you will have received some special favor, perhaps an answer to your wish for native priests." The Father looked through his diary and found that it had been on that very Christmas afternoon that this youth, Peter Natal, in spite of his lack of education and all the objections of his parents, came to him and asked him to help him study for the priesthood. May God send many more.

I Meet the KECKCHIS

Robert L. McCormack, S. J.

Missionary at Belize, British Honduras



HE missionary sat himself down with a sigh. "Sometimes it's hard to see the value of all one's work here among these people. Wouldn't it be better to be up in the States in our flourishing colleges?" He was addressing me and my companion, two Jesuit scholastics whom he had taken on a tour of his "bush" missions. He was not complaining. No one dare say that a priest who had spent fifteen of his best years toiling at this "bush" work was complaining. He was but voicing a very natural query that often confronts even the most zealous.

Well might he or a man of lesser Christliness be discouraged as he looked at the work that lay before him. Sitting on a broken box in front of his thatched roof church, Father Allan Stevenson, S.J., was viewing the village of Dolores in British Honduras, Central America.



The Keckchi Indians at home.

It consisted of a little group of quaint bush huts nestled in a small bowl between high scrubby hills. To the missionary who had lived in hardship and wretchedness with these poor semi-civilized children of the wilds, that scene presented only a picture of struggling poverty, of ignor-

ance and of dogged labor. He was thinking how hard it was to educate these poor Indians to even a slight concept of the meaning of the Holy Sacrifice, of the need and the virtue of the Sacraments, of their obligation before God of living moral lives.

ance and of dogged labor. He was thinking how hard it was to educate these poor Indians to even a slight concept of the meaning of the Holy Sacrifice, of the need and the virtue of the Sacraments, of their obligation before God of living moral lives.

"Father, I have noticed in all your little talks and instructions that you keep insisting upon the great event that takes place at the Consecration."

"Yes, and what little impression it makes! You have seen how few have made their Easter duty though I came at this time purposely to give them all an opportunity."

"And that was a queer thing this morning, that girl telling you that her baby is a Protestant. The Indians in these villages are all Catholics, aren't they?"

"Of course, they're all Catholics. Poor people! God will judge them easily, I suppose. That girl should have known better. But she went down to the 'big city,' and let the Protestant minister talk her into having the child baptized by him. Now I'll have to give conditional Baptism, after I straighten out the parents."

IN connection with the marriages of these Keckchi Indians I made startling discoveries that revealed at once their loose living and their absolute lack of anything like emotions. The barefooted bride and groom come before the priest and grunt in Keckchi their "Yes, I do" with no more sign of affection or emotion that they would manifest when asking for another *tortilla* at table. Mass over, they come to the sacristy where the missionary has to guide their hands while they scratch their mark in his records. Here are a few actual cases that came to my notice. A man and a woman who had been living (Continued on page 191)



Father Allan Stevenson, S.J., with some of his Keckchi boys in the ruins of the Sacred City of the ancient Mayas.

In a Chinese UNIVERSITY

L. G. Soniat, S.J.

Tientsin University, Tientsin, China

THE writer of this article happens to be a bona-fide American citizen, born in the historic city of New Orleans. His is the privilege of having preceded the American Jesuits of the California Province in entering the Catholic mission field of China. Sent by Very Reverend J. M. Salter, S.J., Provincial of the New Orleans Province, at the request of Father Augustin Bernard, S.J., Rector of Tientsin University, he landed in Shanghai a week before the five California Jesuits set foot on the land of the rising sun. The need of an English speaking teacher prompted Father Bernard to seek temporary American aid.



"A Jesuit institution of learning in North China."



TIENTSIN UNIVERSITY is now a Jesuit institution of learning in north China. For many years a school of higher studies for this region had been agitated. Paganism and Protestantism had taken the lead in the movement while Catholicism seemed to have contented itself with modest enthusiasm. One of the main reasons for this attitude was that the members of the Catholic Church did not consider themselves able to cope with the gigantic problem. In 1920, however, the Society for the Propagation of the Faith asked the French Jesuits of the Champagne Province who were in the Mission of Southeast Chihli to establish the seat of higher learn-

Teacher and students in the School of Industry.



ing. Tientsin, the center of industrial and commercial activity in northern China, was specified for the new foundation. Rt. Rev. Msgr. John DeVinne, C.M., Bishop in the Vicariate, gave his whole-hearted support to the movement, and bestowed on the Jesuits all the necessary faculties to aid them in their momentous work.

The French Jesuits at once set to work to try to solve the various problems. For a university of first rank, a suitable location would have to be procured, programs of studies would have to be mapped out, professors would have to be secured, pupils would have to be attracted. A suitable site was secured on Race Course Road near the border of the English concession. The locality is becoming increasingly modern, and day by day the city is spreading in its direction. There was another advantage: *le Musée Hoangho Pailou* of Father Emile Licent, S.J., already occupied a portion of the grounds. The new university could not but benefit from the prestige of this museum renowned not only in China, but in Europe and America as well.

THE buildings of the preparatory college were immediately begun, and were completed in time for the opening of classes, September 15, 1923. (Turn to page 192)

Note. Charge of the Salisbury Mission, South Africa, is confided to the Fathers of the English Province of the Society of Jesus. To do good work in this territory as in any other, the missionaries must be well acquainted with the habits and customs of the natives under their care. Some of the peculiar customs of the Blacks of the Zambesi are here related by one whose fond hope it is to labor among these people.



NOT even in the depths of Africa, in the wilds of Zambesi, is crime wholly unknown. But in the administration of justice, methods are used which are not common in the courts of civilized countries. The accused is considered guilty until he has proven his innocence; and to establish or deny this guilt, recourse is had to a kind of judgment of God. The accused must snatch a stone from a cauldron of boiling water and then hold his hand for a considerable time in cold water. If after this treatment the skin may be easily scraped away his guilt has been fully proven. Whether guilty or innocent, after judgment has been declared against him, the accused freely pleads guilty. He well knows that any other course of action will be of no avail.

The ordeal of fire is applied to the enemies of a family in which the death of a child has occurred. They are supposed to have bewitched the child and thus caused its death. In this instance an iron, heated to a white glow, is held close to the face of the accused. The witch-doctor sprinkles some of his "medicine" on the iron, and the accused is proved guilty if sparks fly off and burn his face. In spite of the injustice of these strange procedures much good comes from them indirectly, since they deter the natives from further crime. They have a profound faith in these ordeals.

The birth of twins is considered a great misfortune. One of the children, if not both, must be killed. Otherwise, according to deep rooted native belief, some terrible disaster will befall and the family. A crippled

Native girls attending the convent school.



Page One Hundred and Eighty

THE DARKNESS

Joseph P.

or weak child is deemed a similar evil omen. In one village on the birth of pitifully

crippled infant, the witch-doctor was summoned to examine the baby. He passed the death sentence on the innocent victim: "Unless you kill him, he will bring untold misfortune on you." The terrified parents gave the cruel consent, and the sorcerer placed the babe in a large nest of white ants in the forest, there to be devoured by the insects. Another poor unfortunate who is visited with summary death is the unhappy child who cuts his upper teeth before the lower ones.

It is almost impossible to prevent these horrible crimes of infanticide as they are in many instances perpetrated before the birth has come to the knowledge of others. But even in cases where intervention has been successful, the murder will be carried out at some future, opportune moment. The British government is making an attempt to cope with this evil, and has in recent years made the crime punishable by death.

AT the age of thirteen or fourteen, the children of the Batonga tribe must submit to the torture of having their upper teeth knocked out. This is done by hammering upon a small hatchet inserted between the teeth. The customs of the tribe demands a voluntary and courageous endurance of this painful torture. Why such a cruel custom? The ox is the native's only treasure and possession, and it appears to have but a single row of ivories. The natives prefer to resemble their only treasure, rather than be like the wild animals, the lion and the zebra, which openly display two rows of teeth. This unnatural practice makes the lower teeth grow extremely long and dis-



A group of natives at Chik

SS of AFRICA

ince, S. J.

torts the native countenance in a sad way. Until the coming of the whites, women

were, and to a great extent still are, considered a mere chattel. Frequently they have no choice or rights in the matter of a future husband. Ordinary females are often bought on the day of their birth by some polygamist for ten or twelve oxen; while the daughter of some chief may be worth fifty or a hundred oxen. If at the age of twelve or thirteen the child refuses to go to her owner, she is tortured. Her head is pressed between two sticks until she yields. Occasionally the victim chooses suicide as an alternative; she knows



North Rhodesia, Africa.

flight is useless and there is no one who will give her protection.

THE lives of the natives are dominated by medicine-men, witchcraft and superstition. For the Zambesi negro nothing can happen naturally. Even the most trivial incident has some hidden meaning in it. If a man is ill, or if a cow dies, it is because they have been bewitched. If a stick or some other object has fallen across a path, the native will never remove it or step over it, but will walk around it, convinced it has been put there to bewitch him. Hence few straight paths are found in this country. It is the business of the medicine-man to discover who has bewitched his client. For this purpose he generally has four or more casting bones, through which to receive answers from the unseen world. Another method is that of "smelling out" the victim. He goes about sniffing like a dog and eventually digs up some previously concealed bones near the hut of one whom he pronounces as guilty. The natives believe all these findings and are too ignorant to investigate.

THE witch-doctor is always certain to be called to the sick bed. He will order an offering to the ancestors. If this fails, other witch-doctors must be called in, and, of course, paid well. Failure then to improve in health is attributed to the patient's past iniquities. The deathbed is the scene of wailings and shrieks of women as they roll over and over on the floor.

The dying man is asked to be favorable to all his family and especially to his children when he arrives in the spirit world. Before he loses consciousness, his feet and legs are drawn up on and bound to his body in a sitting position. He is buried this way on the day of his death, along with all his belongings, lest they be used to bewitch others.

For a long time before October, 1925, a certain region had received no rain. Koma, the protecting spirit of the neighborhood, demanded the offering of a human sacrifice in exchange for rain. The human sacrifice was scarcely consigned to the flames, when rain fell in torrents in the midst of thunder and lightning. Little wonder that such an answer to their prayers should draw the meshes of Satan even tighter around the ignorant natives. The English government captured seven of the instigators of this infamous crime and committed one to capital punishment; but there is still a long way to go before superstition will be rooted out of this country. Christianity has accomplished much.

IT is only with the greatest labor and patience the missionary Fathers have been able to make their way to the hearts of these unfortunate people. Both Satan and the witch-doctors saw a challenge to their power in the coming of the missionaries, and both have done their best to keep them away. On one occasion a mere heap of ashes found in front of a native's hut was interpreted as an omen of imminent general disaster, unless the natives all burned their huts and left the vicinity of the missionaries. The Fathers were thus obliged to abandon their newly built house and follow after the deluded negroes.

Mass is said by a traveling missionary.



JESUIT MISSIONS

A MAGAZINE OF APOSTOLIC ENDEAVOR

Published monthly, September to June, bi-monthly, July-August, by the JESUIT MISSION PRESS, Inc., in the interest of the home and foreign missions attached to the North American provinces of the Society of Jesus.

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GRAMERCY PARK BLDG., 257 FOURTH AVENUE
NEW YORK, N. Y.

Subscription price, year, \$1.00; six years, \$5.00

Generous, Reflective, Comprehending

"I WILL be honest. I will be plain and fair. If you aspire to our work, you aspire to something that hearts do not naturally long for. Equipment? Learn to love to think, learn to pray, get a solitary hobby like playing a harmonica or mandolin. Days and weeks, even months, you will be quite alone. You will have nothing. There will be only you and God."

That was the conclusion of a speech of an aged missionary to a group of young apostolic students in France. Its earlier sentences had spoken stark, graphic details of all that is unappealing to human desires. It was over. A young man, intellectually the keenest of his fellows and among the gayest, "signed up" with the chanter of the jeremiad.

"But you heard what he said!" protested a companion; "hardship, quiet, ceaseless dullness. You will be alone, have nothing. Can you stand it?"

"I can," was the reply. "He did not say 'alone'—not entirely; he said 'you and God.' In Him, I shall have satisfying company; with Him, I shall possess all things."

Young he was too, only a boy, but generous and very, very reflective. He knew something of the feelings of St. Francis of Assisi when he cried out ecstatically: "Deus, meus et omnia," "My God and my all!" Francis poor? He was fabulously rich.

Coming Down to American Earth

"BUT France is not America, and mystics are not common, especially in these United States!"

Thousands, it may be, will shriek this objection. And the answer? No, France is not America; but neither is French youth, all praise be theirs, more generous than American youth. Mystics? Well they are more common than many imagine. And God's Grace can take the generous urges of Catholic youth, can fix and anneal them to wear through dull years of work and toil and dreary aloofness.

Seeing Makes Believing Easy

GOD'S Grace can do all of these; for God's Grace has actually done it. Monsignor Thill, National Executive Secretary-Treasurer of the Catholic Students' Mission Crusade, spoke solid and significant truth at the Crusaders' National Convention in Washington last June, when he told the assembled delegates that on his tour of the mission lands of the East, he had found Americans, former student Crusaders, very cheerful on the hardest posts of the Catholic missions. Any one who doubts the generosity and thoughtfulness of Catholic students should have been present that hot sultry night of the Convention and should have felt (for the attention was of that earnest, almost palpable kind) the interest of a thousand Catholic students. There was desire of emulation behind that rapt attention. And it is not too wide a conjecture to surmise that "hardest posts" was the phrase that drew the quiet and pause and reverent listening.

One Potent Reason for the C.S.M.C.

THIS effective inclining of some Catholic students towards a mission vocation is a sufficient reason in itself; though many other reasons exist, why a Unit of the Catholic Students' Mission Crusade deserves a place among the spiritual activities of every Catholic school. When is a better time to secure that place than now, this first beginning of the school year? The solid enthusiasm that the C. S. M. C. arouses, and the increase in zeal and prayerful generosity, are but forerunners of the blessings that come when a Crusader distinguishes his or her school by a mission vocation.

Forced Labor In Africa Protested

PERE AUPIAIS, a veteran of the Lyons African Missionaries, spoke strongly and very wisely in an interview granted to a Lyons daily on the subject of forced labor in the Dark Continent.

"The abuses consequent upon forcibly recruiting the blacks unhappily are incontestable . . . Slavery of days gone by was less prodigal of human lives; the most brutal master at least protected himself from loss of that which had cost him money. . .

"And our aim is to civilize, not merely to produce, with the missionary aiming to civilize by the Gospel."

The Church and Human Dignity

ALWAYS the Church of Christ, in seeking the salvation of human souls, has sought as well to make men's human existence happier and better. Always she has stood as the champion of human dignity among the least and the lowliest. Often she has suffered persecution when silence towards oppressors would have gained for her peace.

As of old, so now. In mission lands the loudest protests against the evil of forced labor come from Catholic missionaries. Exploitation of human labor among aboriginal peoples for the sordid gain of foreign investors, and at the cost of human misery and the risk of eternal salvation, does not go on unprotected.

Jesuit Mission Vignettes

No. 21. Wuhu, Anhwei, China



A house in the mission of Wuhu, China.

THE vicariate Apostolic of Wuhu in charge of Jesuits of the Spanish Province of Castile lies in eastern Anhwei, China. Its six sections are divided into twenty-six districts each in charge of a Jesuit Father. Its catechumenes, especially this past year, have been well attended. In two months recently, 300 Chinese adults were baptized. The vicariate numbers some 7,000,000 souls. Among these are 33,405 Catholics and 17,487 catechumens. In the vicariate are thirty-four schools for boys and twenty-six for girls. In addition to the Jesuit Vicar Apostolic, there are thirty-six other Jesuits in the mission. Two native secular priests, six European nuns, forty native nuns and sixty-two catechists aid the Spanish Jesuits in their missionary labors.

HOPE of progress for the true Faith in India lies with the lowly, with the lower castes and the outcasts. The iron bound social and religious system makes conversions among members of the higher castes very rare and very difficult. Moral courage equivalent to persistent heroism is needed for a member of an upper caste to face the consequences of conversion to Christianity.

No insuperable difficulties lie in the way of converting the millions of India's lower classes. Archbishop Edward A. Mooney, an American, the Apostolic Delegate to India, said that there had been 40,000 conversions in his territory during 1927 and that he hoped to see the number doubled. The American Jesuits in Patna are working and praying strenuously to open a way for mass conversions among the Santals.

Yet the problem of bringing the lowly to Christianity is not easy. The difficulties come mostly from Hindus and from Mohammedans. Hindus with their strong and constantly growing sense of nationalism are opposed to western culture and naturally enough are opposed to Christianity. They despise the pariahs yet they need

THE MISSION INTENTION

for SEPTEMBER

The Conversion of the Lower Classes in India

December 4, 1926, thus views the situation:

"In Hinduism, the pariah is not a man, he has no rights, he is below the slave, a dog, a pig. . .

"The worst of the thing is that the pariah thinks himself to be what he is told he is. He had no idea that he could ever emerge from his wretched social situation. . . How to assert this dignity and conquer this liberty? There is no other way left to them than to embrace a religion where the caste system is unknown. Here in India they have the choice only between two religions, which can enfranchise them and set them free from the tyranny of Hinduism and caste system, these are the Catholic religion and the Mohammedan sects."

Our Holy Father wishes the associates of the Apostleship of Prayer to pray this month for the conversion to Catholicism of these lowly, struggling millions in India.

them if they are to realize their political aspirations; and they are striving to bring these struggling millions along with them on the tide of their nationalistic efforts.

His Lordship, Timothy J. Crowley, C.S.C., coadjutor Bishop of Dacca, in an article in the "Bombay Examiner,"

FROM MISSION FIELDS OF NORTH AMERICAN JESUITS

PHILIPPINE ISLANDS

Three interesting items have come from FATHER PATRICK RAFFERTY, S.J., stationed at Cagayan, Mindanao, P. I.:

"To one of the towns in the island of Mindanao a young man, an inhabitant of the place, came back after a visit to America. While over in the States he had been exposed to Protestantism and had been infected. Returning to his own people, he boasted of what he thought was his improvement and advancement. There are a few places yet in Mindanao where one might 'get away with that sort of thing,' but in this traveler's native place it was not so. The old Spanish missionaries had planted the Faith well in the souls of these people, and a Protestantized Filipino was not in their eyes an object of admiration. The high opinion of himself that this poor pervert had, was not shared in by others, and in his efforts to 'sell himself' as a Protestant he was a failure.

"Wanting the esteem of his fellow townsmen, he changed his tunes before long, and for the glory of the world, if not for the glory of God, he reversed himself again; now it suits him to give at least lip service, to the Catholic Church."

Province, Mindanao, has gone out of existence. The editor has departed for other fields of activity. The publication was in the native language, and was notable for its bitterness in attacking the Catholic Faith."

equipment, library and teachers of higher attainment. Fortunately it does not affect me much this year, except in receiving new students, but if I miss next year none of my children can enter high school, which would be very bad."



A wedding at Sumilao, Bukidnon. Father James B. Mahoney, S.J., is in white, and Father Joseph J. McGowan, S.J., in black habit.

"Playa is the seacoast in Mindanao; *haya* is upriver, inland. And *katuigan* is a yearly function; so that if one has complied with the *katuigan* it is the same as saying that 'he has made his Easter.' In El Salvador, where the church is on the *playa* it was noticeable around Holy Week the number who came down from the *haya* to give the three days of Christ's Passion to the service of God, and to make their *katuigan*. And a good many of them were men."

The mission schools in Mindanao must receive government recognition in order to compete with the public or Protestant schools. To get this recognition, definite equipment must be secured. FATHER JOSEPH L. LUCAS, S.J., is having special difficulty at Balingasag, Misamis, Mindanao, P. I.

"After a two years' battle to keep things going I have just had to close down five of the barrio schools, and let go all but two of the catechists. A calamity surely; but you can't get very far without financial resources. I tried for government recognition for the large schools in Jasaan, but lost out by a mere margin of three thousand dollars for

A farewell ceremony for three more American Jesuits departing for the Philippines was held in the Church of St. Ignatius Loyola, New York City, on Sunday evening, August 4th. The sermon on the occasion was preached by Father Mark M. McNeal, S.J., who for twelve years was stationed at the Catholic University of Tokio and at the Imperial Japanese University.

The three priests who left during the following week for the Philippine Islands were FATHERS WALTER J. HAMILTON, S.J., HENRY L. IRWIN, S.J., and JOHN POLLOCK, S.J. All have had previous experience in the Philippine Islands at the Jesuit Colleges of Manila or Vigan. This new group of missionaries brought the total to fifteen Jesuits who left this summer for the Philippine Islands.

Besides the development of parish schools, FATHER JAMES T. HAYES, S.J., Jesuit Superior in Mindanao, has other big ambitions. He tells of one in a recent letter:

"There is no hospital or dispensary under the care of our Fathers here in the Philippines. But we are planning



Father Henfling, S.J., presides at a procession in honor of the Blessed Virgin.

"The Protestant monthly paper, formerly published in Cagayan, Misamis Page One Hundred and Eighty-four

one for Cagayan as soon as we can get the Sisters (American) to take charge. We are in hopes of getting an American Order of Nuns to run our schools, an academy and a hospital here in Cagayan."

ALASKA MISSIONS

The Alaskan Mission lost a happy laborer in the death of BROTHER JEREMIAH MCSWEENEY, S.J., last March. His "long suit" was whistling and he played it well, especially in Alaska. One of his numerous occupations before becoming a Jesuit Brother was that of a street car conductor in San Francisco. A passenger once heard him whistle a delicate melody between signal bells and made him a theatrical offer. But Brother McSweeney had his heart set on another company.

He became a Jesuit and shortly after pronouncing his vows as a religious was assigned to Holy Cross Mission, Alaska, where he spent nearly fourteen years among the Eskimos and Indians. He was fifty-three years old at his death.

The first air thrill of a lonely missionary is written in an enthusiastic letter from FATHER FRANCIS MENAGER, S.J., Hooper Bay, via Holy Cross, Alaska:

"I was suddenly awakened from a little nap by the exclamation of my Eskimo servant: 'Tingnoarshun tekitoik, tingnoarshun tekitoik'; the flying machine is coming, the flying machine is coming.' I heard the purring of the motor right above my church. I got out in a hurry just in time to see Mr. Bennet, the best aviator in Alaska, make a perfect landing and taxi up to the church. All my people gathered round the big bird wondering and rejoicing. No medicine man amongst them could



Father J. F. McElmeel, S.J., at Nulato, Alaska, with Buster, his lead dog.

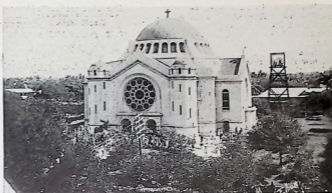
ever do a thing like this deed of the Catholic "Big priest," come to see them by flying through the heavens. VERY REVEREND PHILIP DELON, Jesuit Superior of the Alaskan Mission was in the plane.

"That night after the people had gone we had a great chat. It is one of the joys of Alaska where we meet so rarely. Father Superior was delighted with the results of the work at this mission. 'Well,' he said, 'I am in the hole, for more than seven thousand dollars in this Hooper Bay undertaking, but it was worth taking the plunge!'

"The next day we looked for FATHER JOHN FOX, S.J., my neighbor, who was supposed to come by dog team. No sign of him. We became anxious. Mr. Bennet, always accommodating and a splendid companion, suggested that he and I go and look for him in the flying machine; so here came the realization of a long cherished dream. I got into the machine and we soared away, to the great admiration of the natives. Thrilled? I had visions of all the good an aeroplane might do towards evangelizing Alaska. Father Superior had covered in a few days all the territory it once took him over a month to visit. If some one volunteered to give us an aeroplane or to subsidize aeroplane trips through Alaska it would surely help the cause immensely. We did not find Father Fox; it was so foggy we could not land anywhere so we had to come back.

"Owing to bad weather, which is our constant enemy, Father Superior and Mr. Bennet had to stay four days. Finally the good weather came, a clear day and he and Mr. Bennet took off towards Kashunak where Father Superior found good Father Fox."

FATHER J. F. McELMEE, S.J., showed himself a benefactor of JESUIT MISSIONS on a recent hurried trip to New York. The picture reproduced on this page is but one of a large collection which this Alaskan missionary left for the photographic files of this magazine.



Holy Trinity Cathedral, Kingston, Jamaica, B. W. I.

JAMAICA, B. W. I.

On Sunday, May 19th, the Sacrament of Confirmation was administered at Holy Trinity Cathedral by the Very REVEREND FRANCIS KELLY, S.J., in place of Bishop Dinand, who is recuperating in the States after his recent illness.

In all, 576 candidates were confirmed, 270 men and 306 women. They followed Solemn Benediction of the Blessed Sacrament with Father Superior as Celebrant, REV. FR. MCDONALD, S.J., Deacon and REV. FR. CREEP, S.J., Sub-deacon.

Recent news received at Winchester Park, Jamaica, B. W. I., from the REV. JOSEPH N. DINAND, S.J., D.D., Bishop of Jamaica, gives assurances that His Lordship's recovery from his recent severe illness is all that can be desired.

The best indication of spiritual progress in a country is the number of its vocations. Where the Faith is strongest, these vocations to the priesthood and the Sisterhood are most numerous. It is thus an indication of the growth of the Faith in the Island of Jamaica to see many young people dedicating their lives to the service of God in one or another of the Orders of Religious in Jamaica. There are several Jamaicans in the Franciscan, the Sisters of Mercy and the Dominican convents.

A great step forward is about to be made, no less a step than the founding of a community of Jamaican Sisters. It is extremely gratifying to find that this community has come to be a very real necessity. Vocations are becoming so numerous that the only way in which the situation can be met is by the formation of a local community. Already there are a number of applicants who are only awaiting the inauguration of the convent to enter upon the religious life.

Nor is the decision new and hasty. Thirty-five years ago the Jesuit Fathers then stationed in the Island endeavored to start a local community, and His

Lordship, Bishop Gordon of happy memory, then Vicar Apostolic of Jamaica, took a great interest in the project and did all in his power to encourage it. But the time was not yet ripe for such a venture.

A new start is now being made and all indications point to a successful outcome. Actual work was commenced several months ago, under the direction of VERY REV. FRANCIS KELLY, S.J., and the Franciscan Sisters, which will result in a short while in the opening of the new convent. Meetings are being held frequently, and details of the proposed work are being settled.

The opening date is fixed for the 8th of September. At present it will not be possible to admit all applicants, as only a modest beginning is contemplated. As time goes on, however, additional facilities will be provided for the reception of more postulants.

SOUTHERN STATES MISSIONS

It is a special pleasure to recount the missionary experiences of FATHER P. A. RYAN, S.J., whose headquarters are at St. Anne's Church, South Carolina.

"A week ago I went into a good sized city of this State where I had been told by the clergy and the laity that there was not a Catholic. I found seven within six hours. A few days later I went into another town thirty miles from Rock Hill and discovered six Catholics who had not been to church in years. All six drove to Rock Hill yesterday and assisted at Mass.

"Yesterday afternoon, as on all Sunday afternoons, I spoke in a town eight miles from Rock Hill to an audience a hundred per cent Protestant. Quite a number want to be received into the Church right away. But I purpose to keep them waiting until I know what care can be taken of them after Baptism. A week ago a man and his wife and six children came to listen in. As a result, the parents want their children to follow the Sunday school here at Rock Hill and thus grow up Catholics. They themselves want to be received into the Church also. So you see what a fine field we have here. If I had the means to finance my way I could accomplish a great deal more. It is unfortunate that no provision has been made in a financial way for this work. But I am not going to wait until my expenses are guaranteed. We delivered the towns and rural sections of the South over to the preacher fifty years ago when we moved into the cities."

BELIZE, BRITISH HONDURAS

Numerous changes were made in the Jesuit mission in British Honduras at the beginning of the scholastic year.

Page One Hundred and Eighty-six

RENOWNED JESUIT MISSIONARIES



ST. PETER CLAVER, S.J.

SAIN'T PETER CLAVER was a man inspired and trained to high holiness by a humble Jesuit lay-Brother, Alphonsus Rodriguez. How much of the rich fruits of Saint Peter Claver's apostolate is due to the saintly Brother porter of a Jesuit College, God only knows.

In Cartagena, Colombia, where Saint Peter Claver's apostolic life was prodigally spent, he was known as the "slave of the slaves." Negroes by the tens of thousands in the early seventeenth century were being dumped into this port for the South American colonial slave trade. To the service and salvation of these miserable unfortunates, many of them diseased and all of them filthy, Peter Claver devoted himself as a willing slave. His tender kindness surprised, then won the wretched blacks to himself and his teachings, and finally to Christianity. Malignant disease he regarded as no hindrance to his work; "lepers" were his especial pets. Into the fetid hold of every slave ship that touched Cartagena he brought food and medicine for suffering bodies and peace and comfort for crushed and angered hearts. God marked his work with numerous miracles and marvelous spiritual results. His revolting toil afforded insufficient penance for his ardent soul. He added a hair-shirt, a pointed iron cross, severe scourging, and nightly vigils for the souls of his darling negroes. He died on September 8, 1654.

FATHERS EUGENE BORK, S.J., and MICHAEL SCHAEFER, S.J., who have been teaching at St. John's College, Belize, have been assigned to mission work. The headquarters of Father Bork will be: Catholic Mission, Punta Gorda, British Honduras, Father Schaefer will be at Catholic Mission, Stann Creek, British Honduras.

FATHER EDMUND J. COONY, S.J., returns from mission work to St. John's College.

FATHER HERMANN TENK, S.J., comes from Punta Gorda to the Cathedral in Belize for parochial work.

FATHER BERNARD NEW, S.J., moves from the Cathedral in Belize to St. John's College.

FATHER JOHN HALLIGAN, S.J., is changed from El Cayo, British Honduras to Stann Creek with Father Schaefer.

FATHER CHARLES PALACIO, S.J., will be temporarily assigned to the Catholic Mission, El Cayo, British Honduras.

FATHER JOSEPH FENOUGHY, S.J., who has been in the Belize vicariate for a number of years, is returning to the United States for a short rest.

FATHER WILLIAM TRACY, S.J., is a new worker in the mission. Father Tracy has been prefect of studies at St. Mary's College, Kansas, for several years. He arrived at his new post in Belize on July 15.

Two other new laborers in the Belize Mission are MESSRS. RICHARD KOCH, S.J., and JAMES TAINTER, S.J. They have replaced MESSRS. CHARLES CLARK, S.J., and ALOYSIUS SMITH, S.J. as high school teachers at St. John's College.

BROTHER JOHN M. JACOBY, S.J. is infirmarian and sacristan at the little mission college, St. John's, Belize, British Honduras. He writes:

"I have enjoyed being infirmarian. The kids are, for the most part, just as lovable as those in the States. Why there are no vocations from them isn't quite clear. When they go home for the vacations, I know they are exposed to demoralizing example, but the training we give them ought to stand that.

"Now here is what you can do for me. You know, of course, that I'm sacristan. Hence, my interest in chapel things. If some of your wealthier churches in the United States have vestments, candlesticks, altar linens, censers, acolyte paraphernalia, etc., they no longer have any use for, tell them to send all down to me and I'll keep what I need and send the others out into the 'bush.' Next I want books on boy guidance. Books for instance that would help a scout master or director of boys' camps."

BISHOP JOSEPH A. MURPHY, S.J., has been in the United States for several months. He went to Milwaukee at the request of the Archbishop Messmer to administer the sacrament of Confirmation in a number of the parishes of the Milwaukee Archdiocese.

PATNA, INDIA

FATHER JAMES CREANE, S.J., more familiarly, "Santal Jim," has had a brush with sickness. His letter from St. Edmund's College, Shillong, Assam Di., India, brings details and reveals a sturdy missionary's heart:

"A month on barley water and milk with a fever to battle all the while left me quite weak and that accounts for my presence here at Shillong with the Irish Christian Brothers. We are some five thousand feet high here and the weather is quite cool.

"Do not imagine me as an old man with one leg in the other world. No, I have some kick left yet. And please God, I shall soon be back at the old post. How I should like to give the good Lord at least a thousand of my dear Santals before the final call."

* * *

MR. MARION BATSON, S.J., once lived in Nebraska. So too, but much less recently, did a fellow worshipper of the mission church at Bettiah, District Champaran, India. The meeting:

"I met a tall bronze chap after Benediction the other night and, suspecting his origin, asked him if he ever saw America. He was born in old Nebraska, by heck! left home with his 'Pokeyhantas' and got as far as Calcutta. There they stopped and began working; success smiled on them. Now he is in Bettiah looking for a Christian Indian husband for his daughter."

* * *

From St. Mary's Seminary, Kurseong, D. & H. Ry., India, FATHER GEORGE DANBOY, S.J., editor of "The Light of the East," writes:

"MR. PAUL DENT, S.J. is after many more books. He is working harder than ever, and calls it resting."

Mr. Dent has collected a good deal of unpublished matter on the early history of Patna City's mission. He is also working on a collection of idioms and grammatical variations in the dialects of

Bihar spoken in the various stations of the diocese.

* * *

FATHER AUGUSTINE FORSTER, S.J., of Chuhari, Dist. Champaran, India, reports that his orphanage, one of the most rapidly growing institutions in Patna Mission, will be soon uncomfortably crowded. The preparatory apostolic school, at present at Kurji, is to be transferred to Chuhari. This and the influx of Santal boarders make the present buildings ridiculously inadequate.

Forty boys are lodged in a dormitory



Father Raymond Mullen, S.J., Father Forster's aide at Chuhari, Patna, India.

twenty-six by thirteen feet and only nine feet high, and fifty-one boys study in a hall only twenty-eight feet long and thirteen feet wide. There is no infirmary for the boys, a lamentable condition in a land so subject to serious epidemics as India is. FATHER IGNATIUS WESTROPP,

S.J., alone plans on sending one hundred Santal boys in the coming year, and FATHER LEO FRANK, S.J., will arrive in July with twenty-five apostolics. Orphans too are coming in all the time.

To accommodate the boys and to provide adequate quarters a two-story building, thirty-four feet high, will be erected. It will be a hundred and ninety feet long and thirty-one feet wide. It is estimated that the total cost of the building and of furnishings for the class rooms will be about \$8,000.

* * *

MR. JOSEPH MANN, S.J., of Sacred Heart College, Shembaganur, Madura Dt., India, knows how a mettlesome steed must feel. From distant South India where he is studying for the priesthood he looks and ponders the North, his mission field:

"And here in the midst of our studies are we who have not yet entered into the field of battle. Five days away from the mission field by the fastest of Indian trains, a thousand miles from the mission work of Patna, way down in the South surrounded by books, waiting, preparing and wishing.

"And up there in the midst of the work are our companions of that long and swaying voyage to this land of promise. The class room claims them, but it is not of the weary hours of teaching or of the dull little Indian heads that their letters to us speak. No, it is of the events which make real the dreams of a year ago, when the urge of India was the strongest and the desire to be an Indian missionary almost too intense. This is how they write:

"After classes one of my prize boys acts as interpreter, and together we go to the villages. A couple of natives surely have the flu... bad, mighty glad to see us... 'Last night I sent a dying Mohammedan to Heaventown to be my pleader there...' 'In the last five days four babies felt the saving waters of Baptism flow across their fevered brows...' 'Come on up and lend a helping hand.' That is the kind of news that reaches Shembaganur, and it hurts."



Students of the mission college swimming in the "kran" at St. John's College, Belize, British Honduras. These enclosures are built to keep out sharks and other dangerous inhabitants of the sea.



JAPANESE ADMIRAL WRITES COMMENDATION

The increase of conversions among Japanese immigrants to Brazil has prompted an appreciative letter from Admiral Yamamoto, the tutor and until very recently the personal advisor of the young Emperor of Japan. It is dated September 4, 1928.

"Very Reverend and beloved Father Del Toro and Reverend Fathers of the Society of Jesus:

"The reports we have recently received all assure us that, thanks to your wondrous zeal, the conversion of our countrymen in Brazil is at last meeting with success. It appears that soon most of the Japanese there will be within the fold of the Church.

"We, Reverend Fathers, attach great significance to the conversion of those Japanese immigrants, not only because they are neglected souls who are drawing near to their Creator, nor because they are related to us, but because this step will mark, we hope, the beginning of the conversion *en masse* of Japan, the beginning of that victory which we Catholics must gain, cost what it will, over the pagans and heretics in this part of the world, this Far East, where they number more than a thousand million souls in spiritual darkness and under the yoke of Satan.

"Allow me to remind you that your work is that which your great predecessor, St. Francis Xavier, undertook, and which for three hundred years Divine Providence has entrusted to you Jesuits. Thus you may experience the satisfaction of laboring, far away from Japan, for the sake of a country styled by that Saint 'his desire.' I am acquainted with many members of your order who have entered religion with the purpose of following the example of St. Francis Xavier."

CENTENNIAL ECHOES OF URUGUAYAN MARTYRS

The Archbishop of Montevideo, Monsignor Francisco Aragone, wrote last Spring a very spirited pastoral letter in which he praises the glorious martyrdom in Uruguay of the Jesuit Fathers, Roque Gonzalez de Santa Cruz, Alonso Rodriguez, and Juan del Castillo, whose tercentenary, November 15, 1928, "recalls a

has its own palace at the Barcelona International Exposition.

A total of twenty-six addresses are planned for the week, as well as other items. The solemn opening will take place on Sunday, September 22. It will be followed by an oratorio with missionary motif. Tuesday the congressists will take part in Barcelona's great mission feast, Our Lady of Ransom; Thursday

there will be a great pilgrimage to the nearby Sanctuary of Montserrat, Spain's greatest shrine to Mary where St. Ignatius of Loyola hung up his earthly sword and became a soldier of Christ. Finally, on Sunday, will take place an open air Mass in the stadium of the Exposition sung by the children of the city, followed, in the afternoon, by a huge procession of missionary floats.

The three organizations, the Missionary Union of the Clergy, the Pontifical Society for the Propagation of the Faith, and the Society of St. Peter the Apostle, are sponsoring the gathering. (F. S.)



Articles made in the mission of Suzung, China, and sent to the mission exposition in Barcelona, Spain.

glorious epic in the Christian civilization of these countries." By way of commemoration, the Archbishop proposed that the Novena of Grace be made to obtain the beatification of these servants of God, and that a solemn literary academy be held at the Jesuit college of Montevideo. The heart of Father Roque Gonzalez, which is at present preserved at Buenos Aires, was taken to the capital of Uruguay for a few days, where its presence gave rise to an extraordinary increase in devotion.

MISSION CONGRESS FOR BARCELONA EXPOSITION

Religious festivals and brilliant pageantry will mark Spain's first National Mission Congress in Barcelona, September 22-29, 1929. The event is a feature of the Mission Exposition which

POPE REPRESENTED AT SUN YAT SEN FUNERAL

A Church authority, interviewed on the attendance of His Excellency, Archbishop Costantini, at the funeral of the Father of the Chinese Republic, Dr. Sun Yat Sen, speaks as follows:

"Today, the Catholic Church has been recognized in China as free and independent, and has had a post of honor in the celebration of the victory of the unification of China. The incident creates a historic precedent which it is hoped augurs favorable consequences."

Intensely interesting, states the authority, is the fact that the Chinese Government took great care from the beginning to give assurances that no cere-

monies out of keeping with the attendance of the Papal Envoy were to have place at the funeral.

His Excellency, the Apostolic Delegate, traveled from Peking to Nanking on the special train provided for the diplomatic corps. He was officially received by Chiang Kai-shek, President of the Republic. General Chiang thanked the Holy Father in the name of the Chinese people for participation in the event which has been signalled by the Government as symbolic of the final rebirth and uniting of modern China. (F. S.)

JESUIT BISHOP ORDAINS NINE IN SHANGHAI

Nine priests were ordained at Shanghai on June 6, His Lordship, Bishop Huarte, S.J., of Wulin, Anhwei Province, performing the ceremony. Seven are Chinese secular priests while two are Jesuits, one Chinese and one French, the latter being a former captain in the French army. (F. S.)

FIFTY-TWO CATHOLIC MARRIAGES IN ONE DAY

A news story from Southern Nigeria recounts the marriage on Wednesday of Easter Week of fifty-two couples all in one morning.

There were all manner of brides and bridegrooms from blushing, giggling young lovers to veterans to whom married life had long ago become quite prosaic. One man and woman, for instance, had seven children with them, fruit of their pagan wedlock. Father, mother, and the seven were all baptized the same day. (F. S.)

JESUIT ARCHAEOLOGIST MAKES MAPS BY AIRPLANE

Pere Poidebard, noted Jesuit geographer, soldier, diplomat, and archaeologist, has completed a survey by airplane of the ancient Roman frontier in upper Mesopotamia and of the Roman military posts in Safa, the volcanic region south of Damascus, with such precision that the French authorities have been able to construct their police system in the region on the old Roman system.

Pere Poidebard is professor of the University of St. Joseph of Beyrouth. He was assigned as interpreter to the French military mission of the Caucasus in 1917, and later was appointed by Marshal Foch to construct maps of the communications between the Gulf of Persia and the Caspian Sea. During 1918 he was attached to the British general staff in the expedition to northwestern Persia. Pere Poidebard has received the decoration of the Legion of Honor, the Military Cross, and two war crosses.

St. Joseph's Catholic University of Beyrouth, given its title by Pope Leo XIII in 1881, is conducted by the French

Jesuits. The institution possesses faculties in medicine, philosophy, theology, oriental languages, and the classics. The university is the outstanding Catholic institution in the Near East. (F. S.)

MISSION CHURCH OF LITTLE THERESA TO BE BUILT

On September 30, the thirty-second anniversary of the death of St. Theresa of the Child Jesus, there will be laid at Lisieux the corner-stone of the new Basilica of St. Theresa of the Child Jesus, Patron of Missions. The day is to mark the climax of a mission feast which will begin September 15. (F. S.)

THERE are over three hundred North American Jesuits engaged in missionary work. They are in Alaska, Jamaica, B. W. I., British Honduras, the Philippine Islands, Patna in India, Suchow and Shanghai in China, and among the Negro and Indian Missions in the United States and Canada.

In all of these Missions there is urgent need of Brothers to assist the Fathers in their missionary labors.

"Helping somebody else all day,—that's an awful hard kind of life," Mr. Twentieth Century Independent says.

"No, not hard," the experienced Jesuit Brother replies, and his eyes are gleaming, "because that Somebody else is Christ."

PROGRESS AND PROBLEMS IN NORTH RHODESIA

Mining activity in what is coming to be regarded as the world's greatest copper field, Northern Rhodesia, is affecting favorably and unfavorably the Jesuit missions located in the area. The advantages include good wages and consequent improvement in the material condition of the natives, better roads and railway lines opening up new fields for missionary work.

But the spiritual drawbacks are enormous. Thousands of hitherto simple natives are attracted to towns, are losing contact with their homes, and have begun copying the worst things in the white man's life. Catholic natives who leave the neighborhood of the missions must stay in the midst of pagans and surrounded by indifference and immorality. North Rhodesia is in charge of the Polish Jesuits. (F. S.)

THE "SIOUX" GATHER

(Continued from page 171)

of the Redmen. Each day was opened with Solemn High Mass, and on the morning of June 9, His Lordship, Bishop John J. Lawler, presided in the sanctuary. After the Mass he conferred the Holy Sacrament of Confirmation upon one hundred and twenty-five people, explaining that in this age, no less than in the early days of Christianity, there is need of many warriors in the cause of Christ. He congratulated all present on the good will and the striking evidences of strong Faith manifested in the Congress. Contrary to the statements of some writers that the Indian is ungrateful, the Sioux at the Congress showed their deep gratitude for all that was and is being done for them. This was manifested especially in the gifts made to the bishop. They donated what little money they could spare, but the gift more valuable in their eyes was the fine horse presented to his Lordship as a token of their esteem.

NO Indian Congress would be complete without some eloquence. This Congress had its share of orators. The President, Mr. Alfred Night Pipe, Mr. Jake La Pointe and Mrs. Lema La Pointe upheld the traditions of their nation. Mr. McGregor, District Supervisor of Education, and Mr. McKean, the Agent, congratulated the Indians on their cooperation in the past and begged them to make it lasting, reminding all present of the long, hard years of labor undergone by the Jesuit Fathers and Brothers in the cause of Indian betterment.

Francis Bull Head and Antoine Randal spoke on purely religious topics, the former choosing for his subject, "What shall I do to please my Saviour Jesus Christ?" The latter elected to speak on the question "What shall I do to prove myself a worthy member of St. Joseph's Society?" If "by their fruits you shall know them," the Jesuit Fathers and Brothers and all who have assisted them in the Sioux Reservation may well be proud that

their efforts have produced such stalwart Catholics as the Indians who spoke at this Congress. They used not the language of beginners in the Faith, but that of well-informed, staunch Catholics.

The light of Christianity is burning brightly on the Dakota prairies amongst the Indians. The successors of the Apostles are carrying on most valiantly. The cause is noble; the divine aurora of the Risen Christ is spreading over this once unknown land. We have a proof. Did not twelve hundred Indians, once worshippers in a false religion, give testimony of their new Faith and loyalty in their daily reception of their Great Chief, Christ Jesus, during the Catholic Sioux Indian Congress of 1929?

THE LIGHT THAT WENT OUT

(Continued from page 173)

rim of the moon and a large, prominent flag-shaped body hurled its glory over the eastern line.

"A most vivid scene was the reappearance of the sun behind the moon's disk. The sight was sublime and the photographs obtained of it by the United States naval group were probably better than any obtained at any previous eclipse.

"Comparison of the photographs taken in Sumatra and Iloilo is expected to advance the knowledge of corona phenomena. Aviators flying at 5,500 feet also obtained fine photographs of the corona."

DAUGHTER OF A BONZE

(Continued from page 174)

SHE had come for instruction for quite a long time and was soon to be baptized. She had managed to hide her visits to the *kyōkai* (mission station) from her father. For had he only guessed her intentions, the missionary would have seen the last of her. How could a bonze have a daughter a Catholic! Such a disgrace for the family! Such an outrage on all that it held sacred, or at least pretended to hold sacred!

The girl knew what awaited her if her visits to the Catholic mission became known. So she came secret-

ly and hoped that, once she was a Catholic, the storm at home would blow over and that her father would acquiesce in the inevitable.

But one day the secret leaked out. Her father came to know of her intentions. He would not have been the head of the family with all the rights of that position, and his child would not have been a girl with practically no rights at all, if he



Eskimo bride and groom.

had not then and there put a peremptory stop to her visits to the *kyōkai*.

IT would have meant heroism to go against such orders. It would have rendered her homeless, cut off from all that was dear to her—and her courage did not come up to that. She gave in, at least seemingly and for the moment, counting on time as her best ally. But what she was denied by her own father, baptism, the supernatural birthright of a child of God, that she would at least be instrumental in giving to others.

Her work as a nurse gave her splendid chances. Not seldom she had the care of dying children, and she had learned too much of the Catholic Faith to let them pass out of their short earthly life without ensuring for them eternal life and

the never ending bliss of Heaven. So she, though unbaptized, baptized others envying the while their good fortune to be born again of water and the Holy Spirit.

May not her heart often bleed, even whilst opening the gates of Heaven to her little charges? But I for one am sure that some day her sorrow will be turned into joy, and her little angel friends will pave the way for her to share with them the supernatural life which they owe to her.

MUSHING ALONG THE LONG TRAIL

(Continued from page 175)

a bite to eat, for we had touched nothing since breakfast. I was beginning to fear that we must have missed our mark, and were straying out to the Bering Sea. After five minutes of rest, we gathered together our remaining energy and mushed on. In some ten minutes we ran across a few bunches of grass which I recognized as being squarely in front of the trading post. I turned to make for the place, but the force of the storm was such that I could make no headway against it, so I began to zig zag, hoping to tack my way up to the post. It was fruitless labor. When night overtook us we were at sea in the literal and figurative sense of the phrase.

WE would have been wise to have camped where we were. But considering circumstances I found it hard to resign myself to sleeping out as long as there was a ghost of a chance of reaching shelter. So on we went for two hours more, but succeeded only in further tiring the dogs and ourselves. No sooner had I given the signal to halt than the thirteen dogs dropped down, utterly fagged, into the snow, not even waiting for their feed.

We took a piece of fish and a biscuit and after finishing this cold, dry lunch, we got ready for bed. For my catechist this was a simple matter. He wrapped around him the two blankets he had with him and flopped down on a reindeer skin that he carried for mattress.



"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.

Please Tell Me, Father—

Give some statistics to show the strength of the Church in Africa?

At the end of 1928 in Africa there were 2,500,000 native Catholics; 500,000 catechumens; 2,300 foreign missionaries and 250 native African priests.

What organizations were allowed to return to France by the Bill authorizing the return of missionary congregations to that country?

The Sisters of the Infant Jesus of Puy, with missions in Canada and British Columbia; the Sisters of Our Lady of the Apostles, working in Africa and amongst the negroes of California; the White Fathers, African missionaries; the Society of African Missions of Lyons; the French Franciscan Missionary Society, working in Morocco, Asia Minor and China; the Picpus Fathers, who have missions in Oceania, China, Chili, and Peru; the Christian Brothers (De La Salle) whose work is world wide; the Marist Brothers, who have schools in many missionary countries.

Is the majority of foreign missionaries priests?

No, they are divided as follows: 15,000 priests, 5,000 Brothers and 45,000 Sisters.

Have many non-Catholic clergymen joined the Catholic Church?

Since 1879 more than 1,000 non-Catholic clergymen have, in England alone, become Catholics. Many of them became priests.

What religious congregations are working among the colored people in the United States?

The congregation of the Sisters of the Blessed Sacrament for Indians and Colored people was organized in the year 1889 for the evangelization of the Colored and Indian races. The mother house is at Cornwells Heights, Pa.

St. Joseph's Society for Colored Missions is an organization of priests whose labors are exclusively directed for the conversion of the Colored races. Its headquarters are at St. Joseph's Seminary, Baltimore, Md.

The Society of the Divine Word, whose American Mother House is at Techny, Ill., has established centers for the education of the Negro in the cities of Chicago, Ill.; Jackson, Meridian, Wicksburg and Greenville, Miss., and in Little Rock, Ark. Both priests

and Sisters are engaged in this labor.

The Holy Ghost Fathers are conducting Colored parishes, missions, schools and various charitable institutions. The headquarters of the American province is at Ferndale, Norwalk, Conn.

The Society of African Missions of Lyons was founded expressly for the African missions. The Fathers, however, do not refuse to help those who were taken from Africa to the Western Hemisphere. An American branch was founded in 1907 with a Mother House at Tenafly, N. J.

The Jesuit Fathers of the Missouri province have several parishes amongst the Negroes and the Jesuits labor extensively for the Colored people in Southern Maryland.

Do the missionaries anywhere live like the natives among whom they work?

In some countries this is found beneficial and practical, for example, China and Japan. In other countries, as in Africa, it is just the contrary. There the people are so uncivilized and their mode of living so primitive, that it would be unwise for the missionaries to adopt it.

Are there any Catholics in Iceland?

Iceland has but 175 Catholics in its population of 103,000.

What is being done for the education of the Catholic Sioux Indians of South Dakota?

The Jesuits, assisted by the Franciscan Sisters, conduct two large boarding schools, the one at St. Francis Mission, the other at Holy Rosary Mission. In the former some 450 children are cared for, and in the latter 365. The Government gives some aid, but not nearly sufficient to cover expenses.

Are there catechists among the Catholic Sioux of South Dakota?

Yes, there are Catholic Indian catechists, and they do splendid work. In the absence of the missionaries, they lead in Sunday prayers, instruct the people, visit the sick and care for the funeral services of the dead.

What percentage of these Dakota Sioux are Catholics?

Perhaps about fifty per cent. Many of them are good Catholics. If an Indian gets to Sunday services at all, he will ordinarily want to go to Confession and Holy Communion.

As for myself, after spreading out my sleeping bag on the snow my first care was to make a complete change from my wet clothes. I assure you it was not a pleasant operation. But the dry clothing soon warmed me up and it was only a question of a few minutes before I was sound asleep.

The next thing I felt was the hand of my catechist poking me in the ribs to find out what time it was. It was seven o'clock; and, as it still was snowing and blowing, I told him to get back under cover for a while. I had made up my mind not to move from where we were until we could see enough to make our way. At nine o'clock I looked out of my bag again. This time, for just about one or two minutes, I could see the top of a mountain through a rift in the clouds. This was what I was looking for. I knew that the trading post we were making for was just at the foot of this very mountain. Some two hours of travel brought us into the shelter of the post. On examining the trail we left in the snow the night before we found out that we had passed through the trader's front yard, and had missed his warehouse by about fifteen feet! A miss was much worse than a mile.

I MEET THE KECKCHIS

(Continued from page 178)

together for six years, finally came to the priest to be married. When asked his wife's name, he did not know. He said he had been married before, but was a widower; and he thought that the marriage rites of the first ceremony would hold over for the second wife. A woman was stopped from coming to the Sacraments by the *alcalde*, the head man of the pueblo, who claimed that she had no right to come to the Sacraments. So the priest put the questions point blank to her.

"Are you married? Is your man married?" To both questions came the positive affirmation. The priest called the man and asked him the same questions:

"Are you married? Is your wo-

man married?" Two more strong affirmations.

"Well, then, there is nothing to keep these two from the Sacraments," reasoned the good pastor.

"Well, all right"; rejoined the *alcalde*. "But, Father, they are not married to one another."

These are only a few of many incidents that we ran into while we were enjoying our stay with good Father Stevenson. He had many other stories to tell us more interesting and filled with startling situations. The missionary is not fifteen years in the "bush" without running across many things that do not occur in the streets and homes of modern cities.

IN A CHINESE UNIVERSITY (Continued from page 179)

Realizing the importance of Tientsin as an industrial and commercial center, the Fathers at once chose these two branches of university education to form the main part of their curriculum. Consequently the university is divided into two sections. The school of Industry, and the School of Commerce. Both offer courses of four years duration. The School of Industry mainly concerns itself with giving the students a thorough knowledge of public works, of the construction of railroads, and of topography. The School of Commerce endeavors to give all the qualifications necessary for a successful business man.

DURING the first years of the university the medium of instruction was the Chinese and the French languages. But during the past years French had gradually been displaced as the language of the business world by English. In order to enable the students to cope with this new situation, the study of English was commenced. This year, 1928-1929, English was introduced in all the departments of the preparatory college, and in the first year of the superior classes of industry and commerce. These changes have brought an increased enrollment to the preparatory department of the university.

The professorial staff of Tientsin University at the beginning of the school term in 1928 numbered eleven

Jesuits, six Chinese lay professors and eleven European lay professors. The Chinese and European professors have been secured from the environments of Tientsin. Their scholarly attainments, their experience as engineers or as business men, combined with the solidity of their instruction have produced a great impression on the Chinese students.

When the university was begun in 1923 fifty-one students were accepted out of about a hundred who took the entrance examination. In 1928, there were seventy-six students in the Schools of Industry and Commerce, and fifty-six in the preparatory college. Catholics as well as pagan pupils are admitted to the university, and out of an enrollment of one hundred and thirty, about one hundred of the students are pagan. The students come from some of the best families of China.



Let's Go! By T. Gavan Duffy. Propagation of the Faith Office, Boston, Mass. \$3.00.

A missionary apostolic of Pondicherry, India, met an automotive executive of Chicago at Mombassa on the east coast of Africa. The former longed to see inner Africa and its missions, the latter wished to save time and a long, uncertain sea voyage around the Cape of Good Hope. They pooled their desires, changed their plans, fixed up an International truck as a motor bus and decided to tour the dark continent. To the semi-official telegram, that such a motor trip was "absolutely impossible" they chorused the answering cry "let's go!" "Let's go," came naturally and frequently to their lips when they heard of or faced apparently insurmountable difficulties on their long and weary and adventurous trip. Father Duffy's book is a very readable record of that trip.

The author has one dominating thought about his beloved Catholic missions. It is: Catholic catechists are essential *now*. That thought recurs in season and out in "Let's Go!" It is the theme of the book quite as much as the general account of Catholic missions in Africa.

Many trying and weary days on the transcontinental tour must have engendered sore thoughts even in so cheerful and optimistic a mind as Father Duffy's. Unfortunately some of the thoughts were written down. Many who read "Let's Go!" will wish that his author had deleted from the record of

his journey those sharply critical portions which would perhaps be appreciated and sympathetically understood by his "colleagues in the apostolate" but which will not be understood and will not prove helpful to the average lover of Catholic missions. And after all, the average lovers of Catholic missions will form the great bulk of the readers of this book. One feels prompted to suggest a perusal of Father Duffy's earlier and altogether inspiring "Yonder?" and "The Price of Dawning Day" as prophylactic and antidote to the less commendable passages in his latest work.

Watchful Elders. By Reverend Kilian J. Hennrich, O.M.Cap., M.A. The Bruce Publishing Company, Milwaukee, Wisconsin. \$0.40.

Father Kilian, the Director General of the Catholic Boys' Brigade, correctly urges upon Catholic parents their duty of instructing their children on the delicate subject of sex. Knowledge must come eventually. It is better far that it come from holy and reverent sources than from unholy. He endeavors to lighten the duty by providing them with the very forms which this instruction should take.

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