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THE MISSION OF JAMAICA, BRITISH WEST INDIES

(Top) Winchester Park, Kingston; St. George's College, the priests' residence, Holy Trinity Cathedral. (Second row) Our Lady of Lourdes Church at Morant Bay. St. Anne's Church, Kingston; (insert) Father Joseph S. Knight, S.J., Pastor. (Third row) Father Joseph A. Dougherty, S.J., Pastor at Brown's Town. Father Joseph B. Morning, S.J., and part of the congregation at Port Maria. (Bottom) Right Reverend Joseph N. Dinand, S.J., Vicar Apostolic of Jamaica and the Sisters of Mercy at the convent of Mercy, Alpha. V. Rev. Father Francis J. Kelly, S.J., Superior of the Mission.

The Padre in BLUE Vestments



SADDLED steed was prancing restlessly at the hitch post, as if the hot

glare of the sun had at last become too much for its patience. Down the short path from his *convento* in Iligan, P. I., still munching a hasty bite that constituted breakfast, hurried Father Andrew Hofmann, S.J. It was Sunday morning, and the good *padre* had just finished late Mass for his parishioners; but he must start at once on a long, hot journey to Initao, thirty-eight kilometers away; for tomorrow was to be the town's *fiesta* day and the *padre* must be present to give honor to the occasion. A *fiesta* without a *padre* is as unthinkable as a fish without gills, though sometimes the *padre* is the last to receive his invitation.

When the travel-weary priest arrived, Initao was already bedecked in its best attire. The town swarmed with visitors from the adjacent barrios and was bristling and noisy with young life. The houses were decorated to their poor utmost with garlands, bunting, flowers, and smiling faces, too. The church and *convento* alone were untouched. As if an afterthought, some good Samaritan eventually brought supper to the missionary and then set to work cleaning and tidying what should have had the first solicitude.

THERE were Vespers, of course. But somehow or other there was not that peace and quiet that usually comes with the setting sun and the cooler breezes of evening.

"When the vesper bells sounded," writes Father Hof-

Gerard F. Yates, S.J.



"He must start at once on a long, hot journey."

mann, "there came like an echo from across the plaza the clang, clang of the bell of the Aglipayan church, the independent schismatical church that sets itself to rival the Catholic religion. 'Now there is going to be some fun,' thought I. 'These people are not going to let us celebrate without interference.' After Vespers, remembering the bells, I made inquiries about the procession, for no *fiesta* is complete without a procession. I learned that the Aglipayans had scheduled theirs for the afternoon of the feast. To give my people a chance to show their colors and to avoid friction, I decided to hold ours before Mass, about seven o'clock."

Almost sobbing with disappointment the people came to the *padre* to tell him that they had no brass band for their procession to compete with the Aglipayans. But the good *padre* only smiled and voiced the hope that good Catholics did not need a brass band to proclaim their devotion to their patron saint and to the Virgin. And thus night came on; and then, after the darkness, the dawn that ushered in the big *fiesta* day.

WITH the first streaks of daylight came the people flocking to the church. Bells rang aloud and echoes answered from afar. The Catholics turned out in full array; and despite the absence of a band the procession was a splendid success. High Mass followed, and the congregation not only filled the church, but stretched out across the plaza, looking for all the world, as Father Hofmann remarked, like the five thousand in the desert in the time of our Lord. (Turn to page 237)

The Difficult Mission

Gerald D. Flynn, S.J.



Returning from the summer hunt in Alaska.

IT is no boastful claim nor simulation of the heroic that gives to the snowy tundras of Alaska the title of "the difficult mission." Its history is written not only in the meager success of a few struggling churches and schools isolated two thirds of the year from the rest of the world by the arctic ices and snows, but mainly in the immolated lives of priests, of Brothers and Sisters, who gave both life and death that the Eskimos and the Indians might not miss in their death the happiness of the eternal life.

The story of the missions of Alaska can be told in the life of a Jesuit Brother, noted for his genuine devotion and obedience, who was sent with a heavy load of timber to build a chapel in an Eskimo village. Out upon the frozen wastes he was caught in a ninety mile gale and was pierced again and again by the icy darts of the blizzard. For a fearful week the winds piled up the snowdrifts and kept their secret of death. Though it is not written in Mahlamute records that

famished dogs ever respect a corpse, yet these fierce creatures kept guard over the silent frozen form of their master, whose hands held the rosary of Heaven's Queen in a last embrace before he was welcomed home.

Or again, the story might be summarized by telling how, en route from a catechizing tour, a lone priestly apostle of the icy aborigines wandered afield and was discovered far up a creek, on his freezing knees, ready to offer up his life as an oblation for souls. He was spared for a decade of years and then died a hero of charity in the care of plague stricken Alaska. And on the day of his death it is reported that he appeared along this same creek, 300 miles away, wearily plodding through the snow drifts.

IN Alaska every Jesuit that "mushes" along the mission trail is in constant peril. With sled and huskies he starts out on a 200-mile expedition against the rigors of a forty below zero gale. Souls are calling, so he little reckons the tramp over the whitened tundras, sloughs, creeks and rivers. Darkness impedes his passage. What is he to do? No tent, no hut, no shelter; a fire is tried in vain; a meal of hardtack, a prayer, a burrowing in the iced field; numbness is the prelude to a sleepless night. Dawn beckons (Turn to page 238)

Rt. Rev. Joseph R. Crimont, S.J., Vicar Apostolic of Alaska, talking to Father Francis Monroe, S.J., about Father William H. Judge, S.J., whose biography the Bishop is holding in his hand.



Just a Little INDIAN Girl

Felix
Devine, S.J.
Missionary at Spanish, Ontario



An Indian mother
and child in the
country of Tekeab-
witha.

it, for you know we all have to suffer some time or other."

LESS than a week before her death she went to the infirmarian, as usual, to be treated, and this lady suggested to her that she ask our Lady to take her up to Heaven where she would be happy and free from that painful malady. The child said nothing. The following day she met the infirmarian again, and in her shy little way said: "I went to the chapel yesterday and asked our Lady to take me up to Heaven."

The next day Annie was confined to her cot. The rheumatism began to spread through her body and gradually crept up to her heart. The doctor was summoned and he found the poor child in excruciating pain, but bearing it all for our Lady without the least complaint. Occasionally a moan would escape her lips, but that heavenly radiance which attracted so many of us to her bedside never left her countenance. There she lay, a delicate, frail little martyr, suffering, suffering, all day and all night without alleviation, yet answering most sweetly and uncomplainingly those who attended her in her trying sickness.

THE day before her death the priest asked her: "Annie, do you wish to go to Heaven now?" Sweetly smiling through her pain she whispered: "Yes, Father." The evening before the end we again went to see her. It was hard to stay away. This time her peaceful countenance had taken on an indescribable appearance that compelled us to stand awe-stricken, feeling that we were witnessing a soul communing with Heaven. This was on the feast of the Purification of our Lady. The next day, Sunday, was to be the solemnity, and all expected that our Lady would call her child. As the hour approached midnight, even greater peace was manifest. There was no suffering now. The clock struck twelve and Annie was yet in this world. Twelve thirty came; still no change. Suddenly she sat up in bed and threw her head back. The attending nurse heard the words: "I can't. I can't!" Holy water was sprinkled, and the child grew peaceful as the last struggle was over. Her face again took on that gentle smile, and with her eyes fixed on the statue of our Blessed Mother, she quietly and slowly sank back on her pillow and died. (Turn to page 239)

GOD has taken to Himself an angelic child, Annie Gabow, and has left her friends at Spanish, Ontario, almost bewildered at the circumstances of her death. A holy death is not an unusual thing here, where religion and Faith are so pronounced; but the sickness and death of this little angel in the flesh seemed attended by many and unusual manifestations of heavenly intervention.

Annie was a little Indian girl of thirteen years. She came from Holy Cross Mission, Wikwemikong, to the convent in Spanish at the age of eight, and at once won the hearts of the missionary priests and Sisters and of her companions by her pleasant manner. She had always suffered from some form of rheumatism, but seldom to the extent that she was confined to her bed. To one of her companions who asked if her leg caused her much pain, she answered: "Oh, yes, but I do not mind

AT A Ganges Ghat

Leon A. Foster, S.J.
Missionary in Patna, India



"A ghat is a landing place for ferry boats . . . You can watch the natives go down the concrete stairs . . . or others taking their morning bath and washing their clothes."

THE Ganges is the famous river of India and the Hindus. A *ghat* is a landing place for ferry boats. Near the city of Patna, which is the headquarters for the American Jesuit Mission of Patna, there are at least three *ghats*, the ferry boats being operated by a railroad company which runs its narrow gauge line on the far side of the Ganges. This railroad is noted for its remarkable speed; the mail train makes about a hundred miles in the wonderfully short time of ten hours.

Since most of the Patna Mission stations are on the far side, the north side of the Ganges, the missionaries have to use the *ghats* and this B. R. W. Railway whenever they go to or return from Patna. The Bishop's house is about two blocks from Mohendra Ghat, where one can get a ferry boat three times a day. When one makes a day trip, as I did the last time I went from Patna to Bettiah, one must have a coolie for the baggage at the Bishop's house by a quarter to seven and reach the ghat before seven o'clock, the time that the ferry is to start. It is supposed to start at that time, but the difference of half an hour matters little

with the people of this country even though a train is waiting and everything seems ready for the trip. Time is not an important factor.

WHEN you reach the ferry, you buy a first, second or third class ticket, pay the coolie who has carried your baggage three annas, six cents, and then wait patiently for the boat to start. The ferry is of no mean size, a double decker capable of carrying probably two hundred people. The sights from the boat are most interesting. You can watch the natives coming down the concrete stairs, carrying their various bundles in various ways, or just to the left of the stairs you can watch other natives taking their morning bath and washing their clothes.



"Carrying their various bundles in various ways."

If you choose to watch the passengers descending, you will notice that most of them are men; few women in India travel, and those who do are in *purdah*, that is, enclosed in some kind of box or covering so that they can not be seen. While I was patiently waiting for the steam ferry to start, I noticed four men carrying a *purdah* on a heavy pole. The *purdah* itself was a sort of box, about four feet long, two wide and three high, the usual size, so that the woman within can neither lie flat nor stand up, but must recline in some kind of cramped position. All Mohammedan women and the higher caste Hindu women travel in this fashion, while the lower caste may just keep some kind of a veil over their faces or even be without such a covering. The four coolies who were carrying the *purdah* cage—it looks much like a cage and really is—had a hard time climbing the stairs. At times it seemed as if the *purdah* and the occupant or occupants were going to roll down the stairs.

THE men boarding the ferry had their luggage with them, carrying it mostly on their heads, the usual way of transporting things here in India. The famous hold-all, which consists of a dirty piece of cloth, as large as a bed sheet, is just tied and then set upon the head. In it there may be everything from food to household goods. One man was carrying a few large green leaves in his hand; he was not so particular about the leaves, but the stuff within was his food for the journey. Many carry small tin trunks on their heads; such trunks are used by all who have to travel extensively. At home they make admirable storage boxes, for the ants and other tropical life will eat wooden or cardboard or other non-metal containers.

I saw another swarthy Hindu with his belongings wrapped in a blanket, which he used later for a bed and covering during the night. He is rich, for only the rich can afford such luxuries. A caste man also came down the stairs; he was neatly dressed in a *dhoti*, a flowing shirt, much like our shirts except that it is not tucked in at the waist. He wore a little white non-cooperation cap. On his forehead he bore the three white painted lines showing that he is a Brahman. Of course, he does not carry any luggage, but has several servants with him to take care of all his wants, even giving him a chew, not of tobacco, but some sort of leaf which produces a red juice. Most of the people carried as drinking cups, small brass bowls without handles; these they would use at the various stations, filling them with water from the faucets, but not drinking in public, for this is against their etiquette and more especially against their religion.

After you have made a few trips and seen the sights

at a few railroad stations, you are no longer surprised at the strange things that people may be carrying. They will have their *huka*, their long pipe, a bucket or some kind of pan containing almost anything; everything is in style, so you may carry what you please, in any kind of container, and in any way you please. You will not be considered strange, nor will people stare at you.

The few women who are boarding the ferry are all dressed with the ordinary *sari*, a very modest and graceful garment, and are carrying bundles. If the husband is with them, he is not acting the part of the coolie, for that is the woman's work. The ornamentation of these women is most interesting and novel, for they have large bracelets just above their ankles, an abundance of glass, metal or bead bracelets on their arms; rings hang from



"The ornamentation of the women is most interesting and novel."

their ears and noses, and many of them have little brass pieces stuck through the nostrils. Most Hindu women have their noses perforated either by the nose ring, which is, of course, supposed to be very ornamental but is most inconvenient, or by the *gumi*, the little brass piece attached to the side of the nose.

There is much shouting and laughter, for the people are in holiday spirits when they are going ajourneying. In fact, a *ghat*, a railroad station, and a bazaar are very fine places to see a cross section of Hindu life. Some other time I shall tell you about the sights on the other stairs, where the Hindus are taking their morning bath and washing their *dhoties*. A morning bath in the Ganges is a wonderful way for a thoroughbred Hindu to start the day, and he counts that day as sanctified. The patient, enduring Hindu will walk many a mile for a bath in the Ganges, and sip its muddy water with the greatest of spiritual delights.

Along the MAGDALENA

Aloysius J.
Owen, S.J.

Formerly at Bogota,
Colombia

*Sternwheeler*s like
those of the Mis-
sissippi ply along the
Magdalena River.



ON the ninth of September, 1928, a decree of the Roman Pontiff went into effect, creating the Prefecture Apostolic of the Magdalena River in charge of the missionaries of the Colombian Province of the Society of Jesus. The formation of this new mission sector is additional evidence of the interest taken in the Republic of Colombia by the Holy See.

The territory embraced by the Prefecture lies along the right bank of the Magdalena River and extends about four hundred kilometers from north to south up to the boundary of Venezuela, and some forty kilometers east to west. It has a population of about fifty thousand souls hidden away, for the most part, in the fastnesses of the mountains and along the banks of the numerous tributaries of the Magdalena. The writer passed through part of this region on his voyage up the Magdalena to Bogota. Day after day he saw nothing but a monotonous line of low, marshy banks parched by the rays of a burning torrid sun. Miles and miles were passed without a trace of a soul save here and there where a lone thatched hut brought darkest Africa vividly to mind.

Throughout the mission one meets an amazing variety of races; the remains of the old Indian tribes are there, and the very flourishing group of uncivilized Motilones who have had but little friendly intercourse with the Colombian Government. Everywhere in evidence are the descendants of those other-day slaves, the recipients of the heroic charity of the patron of Colombia, the apostle of the Negroes, St. Peter Claver. The descendants of the Spaniards and a sprinkling of foreigners comprise the remainder of the population.

IN one respect the missionaries of this section are at a great disadvantage. They cannot use an auto or a



horse, even though kind benefactors should offer them. The roads are few and far between, and the rivers form the arteries of communication and are the surest means of travel even though, as the following incident shows, they are by no means the safest.

One of the Fathers was traveling de luxe in a native canoe along one of the streams that empty into the Magdalena. As the *boga*, so the boatman is called, poled the craft beneath the low hanging boughs that almost touched the water, the Father saw hanging in a direct line with his head a venomous serpent with jaws all set to strike. One more push on the pole and he would have come within range of the gleaming fangs. Fortunately, the *boga* was able to kill the snake with a blow of the pole, and with a fervent prayer of gratitude the missionary passed safely along.

Numerous crocodiles doze along the banks of the river,—doze and waken terrifyingly at times. One Father writes of a gruesome experience with the apparently innocent crocodile or, as he is called here, the *cayman*. A little girl in a journey on one of the tributaries of the Magdalena carelessly hung her hand over the side of the canoe. Suddenly the occupants of the little craft felt a tug; and before their horrified eyes the little child was dragged over the side, the prey of the crocodile.

THE climate of these parts is extremely hot. As a natural consequence, the scarcity of clothing is rather noticeable. On the occasion (*Turn to page 240*)

Who Made the WORLD?

Andrew F. Cervini, S.J.

Director, Ateneo C.I.L., Manila, P. I.



HE streets of Manila, like the streets of any other city, are constantly alive with children. These children are mostly all Catholics,

sons and daughters of Catholic parents who boast of their religion even though they may not live up to it. The sad part of it is that the Faith of the offspring is not more fervent than that of the parent and often does not extend far beyond Baptism. His Grace, Michael J. O'Doherty, Archbishop of Manila, has seen with eyes of pity these waifs of the spiritual highways; and mindful of the command of the Master, "Suffer the children to come unto Me," he has appointed Father Hugh McNulty, S.J., Director of the Catechetical Centers, the Sunday schools of the archdiocese.

One of the staunchest aids to Father McNulty in bringing the catechism and the influence of the catechism to the children of Manila has been the catechetical section of Our Lady's Sodality in the Ateneo de Manila. The sodalists and teachers of this Jesuit college have combined to form the Ateneo C. I. L., the Ateneo Catholic Instruction League. During the past year the roster of the C. I. L. showed a membership of sixty boys and five Jesuit Scholastics who sacrificed their Sunday afternoons during the school year to teach catechism in eighteen different sections throughout the city. They were aided marvelously by many nuns and



"The streets of Manila . . . are alive with children."

students from the women's colleges who took care of the little girls that came to each of the Centers.

THE meeting place of these Centers is not always the church, nor even the schools. One of the most flourishing Centers held forth in a large recreation room of the Philippine Vegetable Oil Company. One band went every Sunday to the leper hospital in the city; another assembled in an old dilapidated carriage shop; another in a garage of a private house. One student assisted by his sisters carried on his class in the waiting room of a noted doctor of the city.

The path of these zealous teachers of catechism was strewn with roses and also with thorns. From June to December there was much rain, always coming in torrents, and always, it seemed, choosing Sunday afternoon to flood the streets and the roads. But the boys went forth like real missionaries in *calesas*, or in automobiles for the more distant centers. It takes courage,

after a week in the class room, to give up the only free day and spend it in traveling over rough roads in rain and torrid sunshine to bring together a little group of sometimes unwilling students to teach them their daily prayers and
(Turn to page 240)



"The roster of the C. I. L. showed a membership of sixty boys and five Jesuit Scholastics."



IMPLE questions, as we know, are sometimes the hardest to answer. So when the colored janitor at 590 asked me the other day, "Father, why is it that there are only some 200,000 Catholics out of nearly 12,000,000 Negroes in the United States?" I found little to say except, "I fear our mission spirit is not yet alive."

After all, this seems to be the true answer. For certainly there is nothing in the situation, as we see it, that should prevent a far greater number of souls being added to the Church's crown in this country, were anything like the same zeal expended on the colored race as has been shown, through three centuries or more of glorious American Church history, to others more fortunate. There are no seas to cross or mountains to climb to reach the American Negro. Hundreds of thousands live next door to us in the greatest cities of the country. No new language or strange customs need be learned. There are no obstacles from fanatical governments or sectaries, no dangers to life and limb. Splendid, self-supporting parishes are often at hand, where, when the pastor uses ordinary parish methods and ordinary tact and zeal, people come to him of their own accord and soon build up the parish. Willing helpers lend their hand in every form of parochial activity. The St. Vincent de Paul Society, the Holy Name, the Knights of St. John, the League of the Sacred Heart, the Sodality of the Blessed Virgin Mary all prosper and flourish. Children flock to the schools; and young and old are loyal to their pastor. No field of work offers such abundant consolations, such ready and such lasting fruit as does pastoral—one need hardly say mission—work, amongst the colored people of the United States. Yet, out of those 12,000,000 nearly 7,000,000 have no religion at all; and of the remainder, only a small proportion are entirely satisfied "where they are."

WHAT do we find, in the face of the grandeur, readiness and timeliness of this greatest of mission opportunities? We find but a handful of priests and religious, most of them pitifully overworked, in the field. But a few months ago the Bishop of one of our greatest northern dioceses asked his ordination class of nearly forty seminarians if any one of them would be willing of his own accord to take up colored parish work right at home. Not one would consent. We find that on August 30 of this year, "Miss Cecilia Thelma Smith, Negro student, graduated from the University of Chicago and has been elected to Phi Beta Kappa, National Honorary Scholastic



CONVENTION, FEDERATED COLORED CATHOLICS
Left to right, V. Rev. Louis B. Pastorelli, S.S.J., Rt. Rev. John J. Tobin, S.S.J., Dr. Thomas W. Turner, President of the F. C. C., Rev. Wm. P. Markoe, S.J., Rev. J. P. V.

Those MILLIONS

Society. She is only twenty." She has been maintained by scholarships and by working for her own support. Yet were she a Catholic girl (I do not know her religion) she would have found the doors of most Catholic institutions in this country closed in her face.

We find a profound indifference of the Catholic laity to their colored brother or sister in the Faith. The group of noble-hearted Catholic laymen that is interested in the Cardinal Gibbons Institute, the national school for Negro youth at Ridge, Md., is the first of its kind in this great country. Were it not for Father Kramer, Father Lissner, the activities of the Josephite Fathers and Mother Katharine Drexel, most of the southern colored missions would be sold out to the sheriff. Expansion is almost impossible.

NOT the physical obstacle of jungles or fevers has to be conquered, but the invisible, intangible thicket of indifference. Call it prejudice, apathy, or what you like—how can it be met? By only one means, in my humble opinion. True charity must be taught and learned as the basis of our Catholic life in America. We must learn that the greatest of all Commandments is to love God; but that we must show and prove our love of God by loving our neighbor as ourselves.

The love of our neighbor, in the first place, must be taught. This seems simple



Group at colored business and professional men's retreat, August 1-5, 1929, St. Anthony's Mission House, Tenafly, N. J.



...AMERICA, BALTIMORE, MARYLAND, AUG. 31, 1929.
 McNamara, D.D., Auxiliary Bishop of Baltimore, Rev. Francis
 rated Colored Catholics of America, Rev. John LaForge, S.J.,
 Baast, S.S.J., Rev. E. J. Houlihan, S.S.J.

of NEGROES

LaForge, S.J.

enough to say. But, after all, is it taught as it should be, in proportion to the tremendous sanction laid upon the love

of our neighbor by the words of Our Divine Lord, and by the words of His Apostles, by Mother Church in her pronouncements and by the great spiritual writers of all times? New times need new emphases. Do our catechisms emphasize charity, do our religion courses in high schools and colleges? When we preach and teach worthy attendance at Holy Mass, frequent Holy Communion, devotion to the Holy Eucharist, to the Blessed Mother of God and the Saints, do we draw from this preaching and teaching the sublime lessons of universal charity that they demand? Do we make "acts of love of our neighbor" in our thanksgiving after Communion? Do we practice each day, as our pet devotion, a daily "good turn" to those less fortunate than ourselves?

A GAIN, love of neighbor must be applied. It is not enough to have fine benevolent feelings, but we should learn what our neighbor needs, what he is deprived of, and what we can do for him. We are distressed by the man who lacks bread or coat and shoes. But how about those who lack the highest of all goods: the means of salvation, the visible Church, the word of God, the Sacraments? What of those who are denied the opportunity of a Christian education, the safeguards

A procession of colored children at St. Peter Claver's Parish, Ridge, Md. This is a model and devoted colored parish.



and means of leading an orderly, decent life—who must grow up in promiscuity, lodge in the immediate occasion of sin, live (through unemployment) in idleness, and die in despair?

To help us to see the application of the great principle of Christian charity, suppose, for instance, at all our principal Catholic conventions, local as well as national, a leading colored Catholic man or woman were on the program to present something of their side of the social, charitable or educational problems discussed? When Catholic students forgether to compare their experiences and renew their ideals, why should not a colored young man or girl be present to tell of what they know of the Sodality, or of young people's work, or other matters of interest to youth? Such contacts, where already tried, prove enlightening beyond measure.

LAST, but not least, love of neighbor must be deepened, made to penetrate one's whole being through prayer and meditation. Mere casual benevolence will not do. We need men and women, young and old, penetrated with the fire of Christian charity; Catholics who will be martyrs for charity, Catholics with the spirit of Jogues, Goupil and Lalande, with the spirit of Cardinal Lavigerie, and with the spirit of that "great man," Ozanam, or Mother Javouhey, "Mother of the Blacks," or the Countess Ledochowski.

The silence of a retreat is the opportunity for this deepening of the true mission spirit, which is none other than the spirit of the Good Samaritan: the spirit by which men know that we are really Christ's disciples. This year and last, during the first days of August, a little group of colored professional and business men knelt in silent prayer during their annual retreat, the first for such a group in this country. Enjoying spiritual opportunities practically unknown to their brethren in the United States, these men prayed that by themselves "doing the truth in charity," they might inspire both truth and charity in a world in which the one was too often forgotten and the other grown cold. Not charity in the sense of favors and privileges, is what the colored man seeks today in the United States; but charity in the sense of that Christian virtue which will impel every man to do justice by his neighbor, and to give thereby to every man what is his due. That this spirit be taught, that it be applied, especially through knowledge gained by personal contacts, and that it be deepened even to heroism in the men and women of both races by meditation and retreats, is a practical wish to commend to the Sacred Heart.

JESUIT MISSIONS

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Appealing to Christ's Patriotic Heart

A DISPATCH released by the *Fides Service* recently brings mission news which ought to have a particular appeal to the Heart of our Lord. Quiet but effective work is being accomplished in several countries by the Catholic Guild of Israel in bringing Jews into the Fold of Christ. A hundred Jews of Poland, mostly from the upper classes, entered the Church in 1928. Encouraging reports are also received concerning convert work among Jews in Yokohama and Tokio, Japan. Plans are said to be afoot to found open air missions in New York similar to those in London's ghetto.

An ardent Irish priest once remarked that next to being what God had made him, he would like to be a Jew. Fortunately the Celts about him were neither numerous nor belligerent. To their pained inquiries he answered quietly: "Our Lord was a Jew and so was His Mother, and all His closest friends. He had a human Heart. It must have had human virtues. Among these the highest is patriotism. It would be consoling to me to have my heart like His in this natural virtue as well as in the more important supernatural ones. That's why I've prayed many years for a Jewish convert, one that I could offer to Christ and say: "Here Lord, here's one of Your very own."

Why Catechists

WHY are we so often urged to help educate and support good catechists in the missions? From Kwango and Chota Nagpur, from the Philippine Islands and from Patna in India, from China and Madagascar comes the incessant call for more well-trained catechists. Only the missionary knows the real value of a catechist. He sees from experience how little he himself accomplishes on his brief monthly or less frequent visits to stations that have inefficient catechists or none at all. He also experiences the real progress made in sections where the catechist is at work, exhorting his people to

lead holy lives, instructing them, preparing them for Baptism and the other Sacraments, caring, as far as he can, for their spiritual needs in time of sickness.

Well-trained and fervent catechists usually guarantee flourishing missions and the conversion of many souls. When we give money to help in training catechists and paying their small salaries, we are in truth influencing numerous souls. One Prefect Apostolic in Africa says:

"The training and maintenance of good catechists is one of my greatest anxieties, and is a matter of absolute necessity in any mission that is eager to develop. . . . The need of catechists is no longer subject to dispute. Being familiar with the character, the mental process, the doubts and the difficulties of his people, the catechist can guide the missionary in many cases and interpret for him the feelings of the pagans; indeed, I do not hesitate to say that, if he is well trained and truly devoted, he can attract to the Faith many whom the priest would never reach. This is a matter of experience."

Harken, America!

WRITING in his stirring mission pamphlet, "Forward, America!", the Reverend Daniel A. Lord, S.J., sends out this spirited appeal to every Catholic:

"The cause of the missions is one which cannot but appeal to every American heart. The pagan lands need us. They lift appealing hands to us, calling on our generosity, our love of common humanity, our native pity for the weak and oppressed.

"For nowhere in all the world is a need so keen as the need of the pagan world for the true Faith. It is a need that affects not only their present living conditions, but that affects their whole eternity. The horrors of infant murder, of debasing slavery, the ignoble lot of women and the poor, the oppressive power of the rich, the wretched moral code of the people make of this present life a numbing agony and of the next an eternal doom.

"No cry, sent up by a small people for its national rights is half so piercing as the cries sent up by these pagan nations who groan under their lot but know no means of alleviating it. No nation ever starved more pitifully for bread than these people starve for the Bread of Life."

Americans Best Equipped to Be Missioners

IT is bragging to say that no people are better fitted to be missionaries than are the Americans? May we go a step further and say that of Americans, Catholic Americans are the best equipped by nature for the work?

"We are only two or three generations removed from those hardy pioneers who cut their way with ringing ax into the virgin forests of the West, crossed great deserts in covered wagons, and built up civilization in the midst of savage lands, almost over night. We are only half a century removed from the sturdy men and women who conquered the wilderness, . . . fought for the land against man and beast and nature. The perils of missionary countries with all their hardships and privations, can have little terror for the sons and daughters of ancestors like these."

Jesuit Mission Vignettes

No. 23. Sienhsien, China



Teachers and students before a grotto of Lourdes in Sienhsien.

THE Mission of Sienhsien is confided to the French Jesuits of the Champagne Province. According to the latest census, July 1928, there are 136,487 Catholics. The mission comprises thirty-six sub-prefectures, and has a total population of 8,076,000. The personnel of the mission consists of the following: one bishop of the Society of Jesus; forty European Jesuit priests, and forty-six Chinese priests of whom nine are Jesuits; seventeen Scholastics, European as well as Chinese; sixteen lay-Brothers, ten of whom are Chinese; two Congregations of religious women, one of them the Helpers of the Holy Souls, numbers fifteen religious, six of whom are Chinese; the other, the Sisters of Notre Dame of Kalcoca from Hungary totals thirteen religious, three of whom are Chinese; one purely contemplative order, the Sisters of Perpetual Adoration of the Precious Blood, composed of thirteen religious, seven of them being Americans, and six of them Chinese. The mission employs 822 male catechists and 802 female catechists have taken a vow of chastity.

NEGROES have settled in Central, South and North America. Many Central and South American Negroes are Catholics at least in name, but much work is still to be done among them in eliminating semi-pagan practices and in deepening the Catholic Faith. This is the case especially in Brazil, Peru and Cuba.

The greatest Negro problem in religious matters, however, exists in the United States where in a population of some twelve million colored people, less than 250,000 are Catholics. It has been estimated that nearly 7,000,000 Negroes belong to no religion and are not baptized. The rest are Protestant, mostly Baptist and Methodist.

The United States Negroes have within recent years left the Southern States in large numbers, and have taken up work in northern cities. They have met with success. Their children have sought further advancement and higher education. Harlem in New York City has 300,000 Negroes, while Chicago has 200,000 and St. Louis 100,000. Pittsburg, Cleveland, Detroit, Washington, Baltimore and other large cities have also nu-

THE MISSION INTENTION

for NOVEMBER

—
The Conversion of the
Negroes in America

merous Negro populations.

The presence of so many non-Catholic colored folks is a challenge to the apostolic spirit of American Catholics. Are the latter to sit idly by, allowing the Negro to drift into error and paganism, without entering into the work of evangelization sympathetically and energetically?

Let all who burn with real zeal for souls unite their prayers this month that racial antipathy and hatred may disappear, and that American Catholics may make a great united effort to win the Negro to the one true Fold to which our Lord wishes him to belong. Let us pray that reasonable opportunities may be afforded the Negro to give his children that thorough Catholic training they need in grammar, high school and college work.

May all fervent Catholics unite this November in beseeching Heaven that all American Catholics, priests and lay folks, may catch the spirit of the Second Plenary Council of Baltimore which exhorted priests "to consecrate as much as possible their thoughts, their time and their persons to the salvation of the colored race."

FROM MISSION FIELDS OF NORTH AMERICAN JESUITS

TOKIO, JAPAN

The American Jesuits once again have a missionary in Japan. FATHER HAYNE R. MARTIN, S.J., a member of the Maryland-New York Province, sailed during September to fill the post of professor of English at Tokio University, Tokio, Japan. This is an important position that has been filled in recent years by eminent American missionaries, FATHER CHARLES A. ROBINSON, S.J., and FATHER MARK J. McNEAL, S.J.



Father Hayne R. Martin, S.J., has departed to teach in Tokio University, Tokio, Japan.

The Tokio University is one of the leading Catholic educational centers in Japan under the care of the German Jesuits. It has been brought into recent prominence by a campaign for funds that was made in order that a sufficient subsidy might be raised to guarantee a continuance of government recognition without which the University could not function.

CHINA

Three more American Jesuits have left the California Province to go to the Chinese missions. Ceremonies preceding the departure for Shanghai, China, of FATHER LEO MCGREAL, S.J., and MESSRS. FRANCIS ROULEAU, S.J., and ALBERT CORCORAN, S.J., were held in St. James Cathedral in Seattle, Friday evening, September 6. Father D. J. Kavanagh, S.J., preached the sermon.

Father McGreal was principal of Marquette High School in Yakima, Washington, last year; Mr. Rouleau has just finished his philosophy at Mt. St. Michael's, Hillyard, Washington; Mr. Corcoran was professor of chemistry last year at Loyola College in Los Angeles.

ALASKA

FROM FATHER ALOYSIUS G. WELLEBRAND, S.J., missionary at St. Mary's Mission, Akulurak, Yukon Delta, Alaska, comes the following sad letter dated August 15, 1929:

"Today, the feast of the Assumption, was a day of disaster for our mission. Early in the morning our church burned to the ground in about two hours.

"How the fire started will perhaps never be known. I was awakened by a bell which I thought was an alarm clock in another part of the house. I noticed a flickering light on the wall of my little room in the boys' dormitory. I hastily ran to the window and saw the entire rear of the church in flames. Just then one of our Sisters came up the stairs leading to the boys' chapel and said: 'Father, the church is on fire.' Soon the entire mission was awakened, but it was too late to save anything in the church.

"Some very expensive vestments, all the statues, beautiful stations, altar fixtures, and our fine organ are a total loss. The acquiring of these took years of painstaking efforts on the part of our old missionaries, among them Father Treca, S.J., who died about three years ago. Many were gifts from their friends in Europe. Also in the church was much artistic wood carving, the work of our BROTHER KEOGH, S.J., and much work of the Sisters. The loss is almost irreparable. Among the minor losses were the hymn books and sacred music of the Sisters and children. From lack of them we were unable to have the High Mass which was planned in honor of our Lady's Assumption. With transportation conditions as they are now, it will be a long time before they can be replaced. The Eskimos who come to visit our mission will sadly miss the mission church. For the present we are using the chapel in the building of the Sisters. It is large enough to supply our needs for some time."

* * *

FATHER JOHN DURGAN, S.J., formerly stationed at Seattle, Washington, has gone to Nulato, Alaska, to take up the missionary work formerly cared for by

Father Joseph F. McElmeel, S.J., who is returning to the States. FATHER PETER BALTUSSEN, S.J., just returned from Europe where he completed his course of studies, is en route to Nome, Alaska, for mission duty.

PHILIPPINE ISLANDS

FATHER THOMAS J. MURRAY, S.J., of Zamboanga, Mindanao, P. I., has been having some very interesting experiences. He writes:

"In the interior of the island of Basilan live a very poor, wretched breed of people called Yacans. It is supposed to be a bit risky to cross into the interior, so I made the trip recently with soldiers from the Post when they were making their annual maneuvers. Another trip to the bush I made with members of the Constabulary. On one of these I picked up two Subano boys and now have them in school hoping to make catechists of them. There are about 2,000 nomads in



Father John L. Lucchesi, S.J., of Holy Cross Mission, Alaska. Although well advanced in years, after thirty-five years of missionary life in the North, he is able to get into his sled and go off on a thousand-mile trip to visit the scattered natives along the Yukon River.

the Province of Zamboanga. They are pagans but well disposed to Christianity.

"We have two hundred and sixty-five boys in school. There are fourteen in second year high school and twenty-six in first year. In order to get government recognition for the high school, we had to purchase books, scientific equipment and engage college graduates to teach. This is no small matter for a mission like ours to bear. Hence the need of funds."

What seems to be a record was hung up by FATHER ALFRED F. KIENLE, S.J.,



Fiesta of our Lady of Mt. Carmel, Talisayan, Mindanao. Celebrant, Father David Daly, S.J.; deacon, Father Joseph McGowan, S.J.; subdeacon, Father Martin O'Shaughnessy, S.J.; master of ceremonies, Father Alfred Kienle, S.J. Unfortunately Father O'Shaughnessy moved out of the picture.

at Talisayan, Misamis, Mindanao, P. I.

"Talk about your early June brides. The ceremony I had recently holds the record as far as I know. The bride and her husband-to-be started for the chapel at 3:30 A. M., on a sled drawn by a carabao. It seems strange to be speaking of sleds in the tropics, but we have them, and they glide along the mud almost as smoothly as along the snow. What a picture this bridal party presented at that hour of the morning! The driver was holding aloft a torch light and the few invited guests followed with their torch lights. At the Mass said at 4 o'clock, the only illumination was the light from a few candles.

"We celebrated our *fiesta* in Talisayan with great pomp and splendor. It began with a novena in honor of Our Lady of Mt. Carmel and closed with a solemn High Mass on the feast itself. The pastor, FATHER DAVID DALY, S.J., was the celebrant; FATHER MARTIN O'SHAUGHNESSY, S.J., kindly came over from Balinagass, and acted as sub-deacon, and FATHER JOSEPH MCGOWAN, S.J., was

the deacon and preached the sermon in Visayan. I was the master of ceremonies. The sanctuary of our chapel is ordinarily very dark, but on the *fiesta* day two new kerosene lights reflected barred sunlight everywhere. The girls of the school sang the Mass of Pius X. The church was crowded so much that standing room was at a premium."

From the church of St. Augustine at Cagayan, Mindanao, comes a fine report from FATHER LEWIS O'NEILL, S.J.:

"FATHER JAMES DALY's parish celebrated their patronal *fiesta* on the feast of St. John. FATHER GABRIEL FONT, S.J., veteran missionary, preached an eloquent Visayan sermon at the solemn High Mass. The large number of people attending the Mass reminded me of the Novena of Grace services at St. Peter's church, Jersey City.

"We were at Jimenez and we had a chance to appreciate the improvements at the rectory and inspect the work in the class rooms made under the direction of FATHER THOMAS GALLAGHER, S.J. On the return trip the boat made the regular stop at Iligan. FATHER ANDREW HOFMANN, S.J., is the busy pastor at this port and his school is making fine progress. Iligan is a big center for Moro trade and Moros are seen constantly on the road passing Father Hofmann's rectory.

"Our work here in Cagayan is making good progress. Our dear Lord is sending us friends and we only beseech Him to continue to send these very necessary helps to our work."

The school question is uppermost in the mind of FATHER JAMES G. DALY, S.J. He writes:

"Kindly say a little prayer that the Jimenez parochial school under the patronage of the Infant Jesus and St. John the Baptist may prosper and long continue to instruct the little ones and save the Faith of these parts. This victory

only the Catholic schools can bring about. There has been no Catholic school on the Misamis West Coast for more than fifteen years. At present Jimenez alone has this blessing, humble as is the beginning. May the day be hastened when Oroquieta, Alorán, Clarín, Tudela, Misamis, Tangob and Kolambagan will be blessed with a priest and a school."

BELIZE BRITISH HONDURAS

August fifteenth was a silver jubilee day for some of the Fathers on the mission. Under date of August 15, 1904, the house diary of St. John's College reads: "Father E. Coony and Mr. D. Coady arrived by the 'Anselm' this morning from the United States. Fathers F. Kemphues and Lynam took their last vows at the 6:30 Mass in the church. Father Superior said the Mass. Father Henneman sang a few hymns." Of the Fathers mentioned in that diary account, four are still working in British Honduras. Three were able to get together on the silver jubilee and chat over old times. FATHERS COONY and HENNEMAN are now on the college faculty; FATHER KEMPHUES is pastor of one of the churches in Belize; Mr. Coady, now FATHER COADY, is pastor of the church in Orange Walk. FATHER LYNAM has since returned to the United States, where he has done splendid work among the Negroes.

The Associated Press carried a rather amusing and interesting Honduras item some time ago. It had to do with the trilingual Caribs. Courtship is highly involved among the Caribs, and love has a special tongue. J. Eric Thompson, archaeologist and ethnologist of the Field Museum staff, Chicago, reports: "Carib men have one language which they speak to one another. Carib women have a second for conversation among themselves. And there is a third tongue used



First laymen's retreat in Belize, British Honduras. Father Robert Henneman, S.J., Director.

in conversation between the sexes. The distinction is basic, not merely the difference between whites and men sometimes use in the smoking room as compared to those used before ladies." Thus the poor Carib must know two languages if he means to woo, and a third if he would hear what his girl friend tells her mother about him.

SOUTHERN STATES MISSIONS

The old church of San Felipe in Albuquerque, New Mexico, has an enviable record of two hundred and twenty-three years, yet it had never witnessed an ordination. So it was a great day for the old parish, and the church was crowded when, on July 28th, Archbishop Daeger, raised a Jesuit scholastic, JOSEPH H. JOHNSON, S. J., to the priesthood. The mother and grandmother of the newly ordained were present.

Berchmans Hall at Hot Springs, North Carolina, is in the mountain section of the state. Many of the old mountaineers know little of the progress of the outside world, and many have never so much as heard of the Catholic Church. FATHER A. L. MAUREAU, S. J., of Key West, Fla., who spent a short time at Berchmans Hall this summer, writes:

"When staying at the Hall last summer, I greeted the tourists and villagers who came to use the spring water. A good deal of bigotry has been done away with by the charity of our community to the poor. So it was not the first time that the children of the village had seen a collar 'that buttons in the back'."

"Hello, kiddo! What's your name?" was my introduction. After answering, they would go off; but curiosity got the better of them. Their little heads would turn to look at me, whereupon I smiled and waved at them. They grinned and waved back. We met nearly every day and had little chats. They liked it and so did I. We became chummy; they opened their minds and hearts. On week days they were barefooted and shabby, but on Sundays they were neatly dressed.

"I became a child, as it were, to win them. Our Lord deigned to descend from Heaven to become a Child, and so, why should not His minister win souls by being childlike? These children were not bashful; they were polite; they felt at home with me. During a lull at times one would whistle to show his joy, and this one was the child of a Methodist minister. I asked the children if they could sing. They needed no urging, but started off with 'Hope of Carolina' and 'Carolina Moon.'"

"Those little Jacks and Jills, climbing up the mountain to our place to get a jar of water, will doubtless talk to their relatives about my kindness. Bigotry will be softened and perhaps the seed of goodwill I scattered will some day be watered by another, and God will give the increase."

RENOWNED JESUIT MISSIONARIES



ALEXANDRE DE RHODES, S. J.

STYLED by his contemporaries the "Francis Xavier of Cochinchina and Tonkin," and credited with having inspired the formation of the great Paris Foreign Mission Society, Alexandre de Rhodes stands out prominently as one of the picturesque group of famous Jesuit missionaries to the Orient in the seventeenth century.

At Goa and Malacca and aboard ship he imitated the zeal of Xavier and reaped rich harvests of souls. His larger mission work was inaugurated at Cochinchina in 1624, and in Tonkin in 1627. At the latter place, within the space of three years, he converted six thousand persons, including bonzes.

Returning to Europe in search of more missionaries, he made his famous tramp overland to Rome in three and a half years. He says himself that on this journey he was carried on the wings of Divine Providence, through storms and shipwrecks, and cities and deserts, and barbarians and pagans.

His business in the Holy City attended to, Father de Rhodes, already over sixty years old, gladly took up the new commission given him by his superiors of carrying the light of the Gospel to Persia. Death claimed him before he had advanced far in his new task. He died at Isfahan in Persia, and was buried there amid great pomp on November 7, 1660.

JAMAICA, B. W. I.

It certainly cannot be said that Roman Catholics in Jamaica have been backward in showing their love for the Supreme Pontiff, His Holiness, Pope Pius XI. A drive for a spiritual bouquet for the Holy Father in honor of his fiftieth celebration of his ordination has been a great success. It is a clear manifestation of the love and loyalty of one of his most faithful flocks. Below are given the statistics of the drive:

Beads	29,307
Way of the Cross	4,944
Holy Communion	10,002
Hours of Labor	34,679
Masses read	404
Masses heard	15,897
Visits to Bl. Sacrament	12,357
Various good works	218,578

An event, unique in the history of Catholicism in Jamaica, took place in Holy Trinity Cathedral on September 8th. It was the formal inauguration of the new Order of nuns, a native community.

The new nuns will be known as the Franciscan Missionaries of Our Lady of Perpetual Help. They will function under the rules of the Franciscan Order, although they will be entirely distinct from the Franciscan convent of the Immaculate Conception.

The new Order is entirely for the natives of the Island and is the materialization of many earnest prayers. It is also consistent with the expressed desires of His Holiness, the Pope, who has urged, time and again, the formation of native communities of priests and Sisters in all mission countries.

Seven postulants were received into the new Order. They will have their religious training under the direction of Sister M. Humiliana, O.S.F. Their work will embrace teaching, visiting the sick and general social and religious services in Jamaica.

The following changes took place among the Jesuit Fathers stationed in Jamaica. FATHER GEORGE F. McDONALD, S. J., who has been Headmaster at St. George's College, will take over the editorship of *Catholic Opinion*. His place as Headmaster will be filled by FATHER LEO BUTLER, S. J., FATHER JOHN F. SHEA, S. J., will take the place of FATHER JOSEPH F. FORD, S. J., at Winchester Park, the latter returns to parish work at Mandeville, and adjacent stations. FATHER JOSEPH K. COUNTIE, S. J., will relieve FATHER JOSEPH B. MORNING, S. J., in the Port Maria Mission, and Father Morning will be stationed at Kingston.

During the past summer, new missionaries came from America for work in Jamaica. They are, FATHER JOHN J. KEZGAN, S. J., and Mr. JOSEPH DOHERTY, S. J. Mr. Doherty is placed on the teach-

ing staff of St. George's College. Father Keegan's status is not yet known.

AMERICAN INDIANS

FATHER ALOYSIUS SOER, S.J., came to America forty-two years ago to spend his life as a missionary among the Indians. It was the zealous appeal of Father Cataldo, S.J., that stirred the eager Holland youth to come and work for the Red Man.

Father Soer is seventy-five years old,



Father Joseph Cadot, S.J., for twenty-five years a missionary among the Indians of Canada.

yet his step is quick and his eye is merry with kindness. The Piegan Indians love the wisdom of the old Blackrobe, and they call on him in their necessities of body and soul. The experience of more than forty years on the plains has taught him many a simple home remedy. The curing of physical ills often leads to higher results. Then the good Father is happy.

Father Soer is stationed at Holy Family Mission in Montana. Each Saturday afternoon he and a young companion start out with buckboard and team over the Heart Butte Trail to the mission station twenty-seven miles away, where Father has a chapel.

PATNA, INDIA

When FATHER A. FORSTER, S.J., gets behind any movement, one may count on thoroughness and real organization. His work at Chuhari, where he has organized a splendid school, albeit in badly cramped quarters, has been so successful that Father is now entrusted with the task of making catechists for the future drive for converts among the Santals.

If things continue for another year as they have been during the past six months, Chuhari will seem almost like a Santal station. The recent arrival of fourteen more Santals has brought the

Santal colony in Father Forster's mission up to about thirty. A number of the older boys are now proudly responding to good Christian names. They are fervent neophytes.

* * *

FATHER HENRY WESTHOFF, S.J., the indefatigable missionary, famous on Dakota prairie as well as on India's plains, was a pioneer stamp collector among missionaries. Recently, he celebrated the tenth anniversary of the foundation of his stamp work at Victoria. Father writes:

"We are still often asked what use there is in collecting common cancelled stamps in missionary work. Since we celebrated the tenth anniversary of the founding of the Victoria Mission Stamp Bureau this year, we can make use of this occasion both to satisfy our inquirers and also to give the results obtained. During these ten years we have certainly realized over fifteen thousand dollars.

"Briefly, the system is to gather as many stamps from all parts of the world as possible. After washing and sorting out the more valuable ones, there is a mixture of very great variety left, which easily brings two dollars a pound....

"The second, and perhaps the greatest result of the apostolate of stamps is in the number of people interested. Judging from the amount of stamps received, and from the numerous schools participating, we must have interested over one million children and others in the work, and hence in the missions. Many of them would not have heard of the missions if it had not been for this work. Many of our collectors have also become religious, and missionaries, too. May not the stamp work have had something at least to do in nurturing their vocations?"

"It has also interested many in a spiritual way to pray for the missions and help to get others interested.

"Finally, there are hundreds of poor widows and others who, during these ten years have been engaged in washing, sorting and drying stamps. The daily wage for women out here is only four cents a day, but that is something, when rice is only two cents a pound. Many of these widows have not only found material help, but also thereby the light of Faith."

The stamp bureau of Victoria still continues. Father Charles Miller, S.J., is in charge.

* * *

Confronted with a task which all but broke two strong missionaries before him, FATHER CHARLES MILLER, S.J., has taken up the work at Victoria Mission in the District of Champaran in Patna Mission with dogged determination and a large amount of trust in Providence.

He has made a thorough survey of his situation and finds great possibilities of expansion and also great burdens by way of necessary improvements. He is not at all discouraged, and goes ahead with new plans. He must build a new church very shortly. Of the old one

he says:

"There are four pillars of wood supporting the leaky tin roof. The floor is made of broken bricks inlaid with Champaran mud. There is an arch over the sanctuary. That arch is a marvel, not in style, but in its ability to stay aloft. It is cracked from base to apex. From time to time it sheds bits of mortar on the poor Father who is standing beneath it preaching to his people.

"Even if the old building were safe, it is so wretched looking that I would have to build a new one. I shall tell you why. Many of the Hindu temples are really fine examples of workmanship and of art. Our church, the abode of the one, true, living God, is a disgrace in comparison with those temples of idols. This the pagans do not fail to see. They think the mission is very wealthy and do not understand why we have such a wretched building as the temple of God. I must put up a respectable substantial church that would impress the pagan and at the same time proclaim to paganism that Christ, the King, is here to stay."



August Wildermuth, S.J., (left) and his Indian Jesuit companion are making good use of their first aid kit.

MR. AUGUST WILDERMUTH, S.J., who is completing his study of philosophy in Shembaganur, expects to reach Patna this Fall. Meantime he is increasing his knowledge of things Indian and is also sending to Patna, from time to time, recipes for medicine for Indian diseases. Evidently he is making good use of his stay in the Madura Mission.



A MODERN XAVIER IS HONORED

Moorelaede in Flanders, Belgium, was the scene of great festivity from August 11th to 18th. The celebration was in honor of Belgium's modern Xavier, Father Constantine Lievens, S.J., whose statue was unveiled on the occasion of the week of rejoicing.

Father Lievens was the priest who entered the jungles of Chota Nagpur in northern India in 1885 to labor among the Oraons. He found 2,400 converts, the fruits of sixteen years of slow and heart-breaking labor. When he returned to Belgium six years later, his health shattered, he left in Chota Nagpur 27,000 Catholics baptized with his own hands. Today his work continues, for the district contains 208,399 Catholics, with more than 40,000 under instruction.

When Father Lievens came to Chota Nagpur, the natives were reduced to degraded slavery by the Hindu usurers, the Zemindars. He set himself to master the intricate laws of the country and learned the exact power and rights of the Zemindars. With his newly acquired knowledge he began to fight in the courts the cause of the enslaved natives. He won, and was soon heralded as their savior and friend. The natives gladly took instruction in the Faith of their friend, and so the great work of Chota Nagpur was begun. It stands out today as some of the most successful of our time.

STATISTICS FROM DUTCH EAST INDIES

Quite different from the story of persecutions inflicted by the old Dutch Calvinists is the story of Dutch Catholic missionaries of today. Most of the Fathers working in the Dutch Indies are from the Netherlands. Through their zeal, the Catholics in the Dutch East Indies exceed a quarter of a million, according to the latest statistics in the Catholic year book, *De R. K. Kerk in Nederlandch Indie*, 1929. The publication gives 258,810 as the Catholic total, 193,397 of whom are native born. There are 59,698 Catholic pupils in the schools cared for by 1,235 Catholic teachers. The personnel includes 261 priests, 277 Brothers and 956 Sisters. The Jesuit Fathers are the most numerous, caring for 54,529 Europeans and natives. Eleven other communities supply the remainder of the personnel.

GERMAN CRUSADERS GATHER IN MAINZ

The presence of student representatives from six European countries gave an air of internationality to the second federal convention of the German Catholic Students' Mission Crusade, held in Mainz

The Mighty Mite

FOUR pennies saved for the missions may be coins of unsuspected value. You recall how Christ, when He beheld the poor widow wedging her way through the crowd of wealthy donors to place her mite in the treasury, said to His Apostles: "Amen, I say to you, this poor widow hath cast in more than all they who have cast into the treasury."

That farthing represented the gold reserve of a generous heart, and generosity in God's eyes is more precious than the hoarded billions of a nation's treasury. There may be souls in Heaven today who trace their salvation to the widow's farthing. We may be sure withal, that the farthing gleams in the celestial crown of its giver, as does the action on the written records of Heaven.

Poor Alexander had well nigh to conquer the world to gain a meager mention in history; this widow with her farthing moved the pen of the Divine Historian. Today, too, the mother, who, when the vendor's footfall has hardly died away on the pavement without, tiptoes to the mantle mite-box to deposit "just some small change," may be gaining for a son the chalice and the chalice, or for a daughter the veil of sanctity, or for a waif of the Orient an Eternal Father's welcome. For herself, certainly, she is storing up treasure in Heaven.

during the first week in August. Besides the members from Germany, Austria and Czechoslovakia, there were representatives from the Mission Crusades of Belgium, Italy and Poland.

The German Catholic Students' Mission Crusade was founded by Father Rudolph Schutz, S.J. The official organ, *Weltmission*, has a circulation of 50,000.

A MONUMENTAL MISSION STUDY

The first volume of the *Encyclopaedia Mundarica*, a monumental work which is the result of long years of patient study on the part of Father Hoffmann, S.J., have been published by the Bihar and Orissa Government Press of northern India. It is not only a very complete dictionary, replete with interesting philological information, but it is as well an encyclopaedia of Munda life, religion, laws and customs. The work, when completed, will extend to some five thousand pages, and the Government of Bihar and Orissa has decided to issue the work in parts as they are ready. Each part will form a volume of three to four hundred pages. There will be about fifteen volumes, including a volume of illustrations.

The publication of this work, under government auspices, is but another evidence of the highly scientific work done by missionaries as a by-work in the task that ever remains their principal concern, the Christianization of the people whom they are commissioned to evangelize. (C. M. M.)

MISSION SCHOOLS AS PAGAN CHINA SEES THEM

China Truth is the name of a weekly whose publication was begun recently in English at Canton, China. While not entirely friendly to the missions, a recent article in the weekly is of interest in giving the opinion of the Chinese intellectual group. The writer of the article says:

"If you tear down the mission schools, what is to be put in their place?" Having given the history of mission schools in China, beginning with a tribute to the early Jesuit missionaries who "through their knowledge of science and mathematics came to have a great influence with Chinese scholars," the writer asks the question: "Are mission schools in China justifiable?" He replies: "In order to give a satisfactory answer to this question, let us ask, 'Is the introduction of western culture into China justifiable?'" Having answered this question in the affirmative, the author continues: "From such a point of view, the introduction of western learning into China is justifiable. And if that is justifiable, why not the mission schools, which are the chief sources of introduction of westernization?"

MESSAGE TO THE HOLY FATHER

The Apostleship of Prayer in China was unable to send its delegation to Rome this year as did the Apostleship of Prayer in the United States and Canada. They sent warm greetings, however, to the Holy Father, composed by their National Director, Father Stephen Zi, S.J., and embroidered in silk by orphan girls. The text runs as follows:

"Most Holy Father: Your Holiness recently invited the whole world to make reparation to the Sacred Heart while raising the feast of the Sacred Heart to the highest grade, which goes to show the zeal of Your Holiness to spread devotion to the Sacred Heart. The

300 miles north of Shanghai. Sou-tcheou-fou is the territory recently taken over by the Canadian Jesuits.

The development of the clergy in China is most encouraging. In the different major seminaries throughout the country there are over 700 students, which averages better than 100 new priests every year. The "Little Seminaries" have an enrollment of 2,323.

CHAINING THUNDER

A rather amusing story is told by one of the White Fathers, missionary in Africa. The Negroes, he tells us, imagine that the thunder is an animal, some sort of dragon covered with scales, with a long snout like an ant-eater, and a big

THE PADRE IN BLUE VESTMENTS

(Continued from page 219)

It was a *fiesta* of our Lady, and, faithful to the local privilege, the *padre* came to the altar in the splendor of blue vestments, a bit worn perhaps, but not out of harmony with the gladness of the day. All went well until just at the end of the fine sermon that the American *padre* preached to his people. Then there was heard the blare of horns and the crash of drum and cymbal:



Sixth General Convention of the Catholic Students' Mission Crusade, Catholic University, Washington, D. C., June 20-23, 1929. The Convention was attended by delegates from many high schools and academies throughout the United States. It was a source of inspiration, encouragement and zeal to these delegates that will manifest itself in the various Units of the schools represented. The efforts of the C. S. M. C. deserve the heartiest cooperation.

Chinese Christians together with the whole world rejoice thereat, and especially the Associates of the Apostleship of Prayer who are more closely united with the Sacred Heart. They earnestly beg the Sacred Heart to grant Your Holiness health and long life that the Faith may be spread more and more throughout the world and in China in particular.

"On this occasion of the Sacrosanct Jubilee of Our Holy Father, all the Associates of the Apostleship of Prayer in China offer their sentiments of filial affection and beg the apostolic benediction."

ORDINATIONS AT ZI-KA-WEI, CHINA,

The feast of the Sacred Heart was a great day for the Christians of Shanghai. Eleven newly ordained priests said their first Mass in the different churches and chapels throughout the city. Nine of them are Chinese secular priests, one a Chinese Jesuit and the other a French Jesuit. Father Joseph Zi, secular, is the first priest ever ordained from Sou-tcheou-fou, a large district lying some

tail, like a sheep. There are two ways of chaining this animal down. One is, to send a ram out during the storm. He will fight the thunder, sometimes without result, at others with more success.

The second method consists of hanging a mole from the top of a very long reed planted in the ground. This is a delicacy sure to attract the thunder. So the reed is split and the mole hung on it. This new kind of lightning conductor is fixed on a hill. When the thunder dragon wants to seize the mole, he will get caught in the split cane himself; it will shut upon his jaw. Then the magicians who pretend that they have captured him boil a piece in some sort of sauce and distribute it to numerous clients. Once you have enjoyed a morsel of thunder, you never need fear being injured by it."

Strange superstitions these! And there are many more to which the missionary must be witness. He smiles to himself, and yet he is saddened, too, for he knows how very slowly so many false ideas can be driven from the minds and hearts of the poor benighted Negro, before he can appreciate the only true religion.

the Independents were marching past the church.

"The local pastor," writes Father Hofmann, "could not wait for evening before holding his procession, because the American *padre* had started a new custom by having his in the morning."

Baptisms followed the Mass; and as many of the towns are without the services of a priest except at such times, they were numerous. At five in the evening, a little girl, impatient at the long delay, came into the church and asked the *padre* for a *stampa* (holy picture). The *padre*, who was getting the next contingent of neophytes into line for the holy waters, smiled and promised a *stampa* and a *medalla* in exchange for a glass of water. In the midst of the general excitement no one had remembered to bring breakfast or dinner to the zealous missionary.

AT last came the evening of the *fiesta* day. It had been hot, and there had been excitement and confusion. Even yet the young people were dancing and singing and merrymaking, and the shout of care-free laughter mingled with the song of the breeze through the high palm trees. The American *padre* was tired, oh! very tired. But he was happy, for there had been many confessions and many Communions; and the grace of Baptism had flown through his fingers, and the blessing on holy weddings had fallen from his hands.

HOW KOLA!

(Continued from page 221)

With the Chevrolet packed tight with tools, provisions, old clothes, the gifts of kind benefactors, for the Indians, Mass kit and some paper flowers for the altar, we started for the hills of his mission, out towards the Bad Lands. The country was more impressive once we had passed the bleak prairies, out past the site of what is known as the Battle of Wounded Knee. On, on we rode, over sandy roads, across rickety bridges, down into a creek bed at a place where the bridge was too dangerous, up again and on to the Indian trail. Father assured me that his stations were much closer than those of his fellow missionaries, Fathers Moorman and Sialm. These Fathers work up through the Bad Lands and one has a station more than a hundred miles from Holy Rosary Mission.

It is not very difficult to get lost out on the prairie near the Bad Land country. I am sure Father Cunningham will forgive me for mentioning the fact that on this very trip we were badly lost right in his own territory, and faced the prospect of camping with the coyotes for a night near the cañons beyond Porcupine. Father had tried a new trail, and before we realized it, we were lost, with no house, no familiar sight, not even a few wild horses anywhere. Finally, after scouting around, always keeping a careful eye on the ground for rattlesnakes, we returned to our machine, and by following an old

wagon trail, managed to get back to the main road. We had gone some fifteen miles astray.

THAT night we were to rest in the little room back of the frame chapel known as St. Paul's, where one of Father's best catechists, John Buoyer, makes his home. Shortly after reaching the place we were busy preparing our supper. Canned goods are the regular fare of the missionary on these trips with a pot of coffee to help the meal along. After dark, Father called his catechist and together we went to visit a little girl who was dying of tuberculosis. A few days before we had brought her *Yutapi Wahan*, "The Holy Food," as the Indians call Holy Communion.

I think I shall not easily forget that night on the open prairie. When we reached the camp of Oliver Good Shield, the old Sioux chief, we found that little Florence, the grandchild, had been moved from the shaded shelter where she was kept during the day, into a tent. We entered, to find the Indian squaws squatted in silence around the dying child. A lantern broke the darkness somewhat, and Father and I drew near to give our priestly blessing to the child. John, the faithful catechist, then led in Sioux prayers, and all of us helped along in singing one or other favorite sacred hymn in Sioux. The scene was of a kind that makes one realize the value of the consolations of religion ready for Catholics on their deathbeds. Here was a poor Indian child, dying far away from civilization, and yet she was the recipient of all the Sacraments of the Church in as full a sense as the most devout lay Catholic or zealous religious in any part of our civilized communities.

NEXT day I preached to the Indians, and the catechist translated my sermon into Sioux as soon as I had finished speaking in English. No crowded congregation filled the church, but I know that the Indians who were there from miles around received from Father Cunningham the fullest devotion and attention that a priest could possibly give. Surely, spiritually the

people were well cared for. After breakfast it was my privilege to bring Holy Communion once again to little Florence. I think it was her last, for apparently she was dying, and was scarcely able to swallow even the small particle which I had broken for her, though after Communion she seemed to have new strength for a time. Prayers were said again, and hymns sung in the Dakota tongue. We gave our parting blessing and started off on our long return journey. Here and there we stopped to say a word of cheer to Indians at their homes or along the trails or roads. For me it was all delightfully new experience, but for Father Cunningham it was every day work, done with the zeal of an apostle, a tireless zeal which is bound to make its deep spiritual impression on the hearts of the Red Men of the Sioux Nation.

THE DIFFICULT MISSION

(Continued from page 222)

to "mush on" and at length he sights his destination. Instructions, confessions, Masses, Communions, baptisms, more instructions, and then some more. Meals of stale fish and stinking oil. To refuse means insult. The usual abode for the night is in a crowded igloo filled with ten or more odoriferous personages and reeking with putridity. And then on and on. The end may come silently along the lonesome trail as was the case with a beloved Blackrobe during the Advent of 1923.

And what of the daughters of our Lady of the Snow? Sisters of St. Ann, of St. Ursula, and of Providence have been pioneering in loving patience since 1891, and volumes would be needed to cite the innumerable testimonies of their achievements. These devoted nuns have gone forth in the Lord, despite their eminent delicacy and sensitiveness, to nurse in noisome hovels the most revolting diseases, and to cultivate unto virtue and learning Christ's little ones. Bereft of human comforts and lacking at times even bare necessities, they are reigning in the hearts and homes of the Beringites and Yukon folk. Burnt out on a dozen occasions and forced to



"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—

What nation has supplied the greatest number of foreign missionaries?

In recent years, France has led in this apostolic work. She has furnished about sixty per cent of the foreign missionaries. In proportion to her Catholic population, Holland has far more foreign missionaries in the field than any other country.

Are there many vocations to the priesthood and Sisterhood among the natives of mission countries?

Yes: the number is growing year by year due to the encouragement of our Holy Father. The sad part is that the missionary priests and bishops lack the means of educating the young men and women.

Do the natives make good priests and Sisters?

Under proper direction, they not only make good priests and Sisters, but in some respects they can accomplish more than foreign missionaries.

What is the meaning of "Tertiari-ship," a term used occasionally in your pages?

"Tertiari-ship," or the "Third year of Probation," is the final year of every Jesuit priest's course before he is admitted to his last vows. This is a year of special prayer, retreat and retirement. A thirty day retreat is made early in the year. During this year time is given for special study of the Institute and Constitutions of the Society of Jesus.

What orders of nuns are teaching in the Patna Mission?

Sisters of the Institute of the Blessed Virgin Mary, whose headquarters are in Munich, Bavaria; Sisters of Mercy of the Holy Cross, whose headquarters are in Ingenboll, Switzerland. American candidates for Patna are received at Holy Cross Convent, Merrill, Wisconsin; Indian Sisters of the Third Order; and finally, Indian Sisters of the Sacred Heart. The last named Sisterhood was founded for native girls in Patna Mission only a few years ago.

Recently, one of the Holy Cross Sisters, Sister Ludolpha, was awarded the "Kaisar-I-Hind" Medal by the Government in recognition of her un-

ting zeal and services in the Bettiah hospital in Patna Mission.

What are the requirements for a Unit in the Catholic Students' Mission Crusade?

For a group of students to become affiliated with the Crusade they must agree to three things:

1. To carry on activities, spiritual, material, or educational for the missions.
2. To render to the Executive Board of the Crusade a quarterly report of these activities.
3. To pay a per capita tax of twenty-five cents a year or one cent a year if the Unit be established in an elementary school. Members of Religious Communities who take the vow of poverty are exempt from this tax.

For a school to be affiliated with the Catholic Students' Mission Crusade it is not expected that each student pay the per capita tax, but only those who actually and officially belong to the Unit. This small yearly tax is used to defray part of the expenses of the national organization.

What are the Catholic prospects in China?

These may be best demonstrated by an example. The old territory of the Vicariate Apostolic of Peking, China, in 1901 counted 38,359 Catholics. The same area today, now ruled by five bishops, counts 466,939 Catholics, an increase of 428,580 or an average of 40 converts a day during a period of 28 years.

How many American Jesuits went to the missions this year?

To the Philippine Islands, 7 priests, 8 scholastics; to Japan, 1 priest; to China, 1 priest, 2 scholastics; to Jamaica, 1 priest, 1 scholastic; to India, 1 priest, 5 scholastics; to British Honduras, 2 priests, 2 scholastics; to American Indian missions, 3 priests, 1 Brother; to Alaska, 3 priests, 1 Scholastic.

Do Jesuit priests volunteer to go to the missions or are they appointed by their Superiors?

Many volunteer, though not all these are sent. Every Jesuit is expected to be most willing and ready to go if his Superiors appoint him for foreign mission work.

face biting arctic blasts, they have succeeded in founding and carrying on schools and asylums that compare favorably with many American institutions.

"'Twas not for gain of glittering gold they trod

Alaska's frozen loam;
Nay, but the superscription of their God

On colder hearts to coin."

TO gauge the full extent of the heroism of the Catholic missionaries in Alaska we must remember that, naturally speaking, it is torture for refined and cultured men and women to attempt to tame natures that have been filth-acclimated for centuries; that snow, and isolation, and loneliness, and unrewarded drudgery do not come easier because the missionary is a man or woman raised and educated in modern comforts and conveniences. Wasted frozen lands, wasted frozen souls; the almost endless night and the almost constant blackness of sin; the harshness of nature and the uncouthness of human natures—these keep for Alaska the unenvied title of "the difficult mission."

JUST A LITTLE INDIAN GIRL

(Continued from page 223)

MANY of us for a long time to come will recall the sight of a little girl thirteen years old, putting her scapulars to her lips and calling on our Lord and His Blessed Mother, as each succeeding pang shot through her heart. Never a complaint, never a petition for relief from suffering; continual recourse to God. Could an Agnes or a Lucy have done more?

That miraculous smile lingered on her lips as she lay so peacefully in the convent parlor. Her companions came to sob a little prayer, and then withdrew. The Fathers who were so attentive during her illness found great comfort in kneeling devoutly by her side, and those holy women whom we may thank for handing back to God this little prototype of purity, kept prayerful custody over their smiling little angel of God.

ALONG THE MAGDALENA

(Continued from page 226)

a little boy, clothed only in a hat, entered the church while the Father was present. The missionary, ever alert to teach respect for the house of God, told him to take off his hat. To the amazement of the Father the youth replied: "But Father, then I would be naked."

Such extreme poverty is the lot of these abandoned souls of the Magdalena, that they often lack food and clothing, the very necessities of life. The fact that the Fathers are content to share the privations of the natives goes far in gaining their confidence and love. If the only poverty of the Magdalena Mission were that of the goods of this world, the lot of the Fathers would be easily bearable. But the greatest want is of things spiritual.

DESPITE the great variety of people in the mission the method of evangelizing is everywhere the same. One Father writes, describing a mission given in one of the towns: "First of all one must inform the *alcalde*, the mayor of the town, of the impending mission visit. As a general rule the school house is put at the disposition of the missionary. When there is none, a dwelling serves the purpose. If there is a church, so much the better. On arrival the order of the day is announced: Mass at seven, catechism for the children at nine and at three, recitation of the Rosary at seven in the evening, a sermon, litanies for a good death and the singing of hymns. On these missions it is customary for the missionary to visit from house to house, distributing holy pictures, beads, medals, etc."

WHO MADE THE WORLD?

(Continued from page 227)

the word of God. This very item of bringing the classes together was not an easy thing, and many wiles and many plans had to be used to entice the youngsters to sit on the ground or on a hard bench and listen to an exacting teacher when they might have been playing at a hundred and one games with their companions. And it was likewise no easy task for the nuns and the

young ladies of the Catholic colleges to travel the same roads and to gather their bands of not over-enthusiastic maidens. But the work has been very successful and hundreds of children who would otherwise be Catholics only because they were baptized such, have learned their daily prayers, have made their first Communion have been con-

during the vacations months. "Put your Town on the Map" was the motto; and during the past vacation, 102 boys volunteered their services to carry out the slogan. Catechisms in eight different dialects had to be obtained. Armed with these and with various holy objects to entice the youngsters, the C. I. L. workers either assisted the parish priest or worked on their own initiative. In thirty-seven towns a total of 3,000 children were instructed and many of them prepared for Communion.

It has often been said that the Philippines can only be kept close to the Heart of Christ through the little ones. Surely then, all this generosity manifested not only by the boys and girls of the colleges of Manila, but also by the children of the various Provinces of the archipelago, cannot but win the blessing of the Sacred Heart upon themselves, their homes and their country. May the Alma Mater of the Ateneo C. I. L. also share in this benediction!

Grateful Acknowledgments

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

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firm and are growing into staunch members of the Church because of the teachings of these self-sacrificing instructors.

NOT content with carrying on the work during the school year, the students of the Ateneo have organized a league to continue it during the time of vacation. The whole archipelago of the Philippines was divided off into sections and to each section, as far as was possible, a boy living in the region was assigned to be the C. I. L. instructor

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(Feast Day, December 3rd)

READ

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With Introductions and Notes by
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