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# The American Jesuit Missions

Mission fields scattered over the whole world have been assigned to the spiritual care and material support of the various Provinces of the Society of Jesus in America. The American Jesuits gladly accepted these mission charges, and, with the prayers and generous cooperation of zealous friends, are reaping an ever-increasing harvest of souls.

## **PHILIPPINE ISLANDS**

A foreign-home mission, of which important sections, principally in the island of Mindanao, in the city of Manila, and the two leper colonies of Culion and Cebu, are entrusted to the Jesuits.

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Home missions among the Indians of Wyoming and South Dakota.

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A foreign mission in Central America among the native Caribs and Maya Indians.

These two mission fields are cared for by the Jesuits of the Missouri Province that comprises the States of Colorado, Iowa, Illinois (southern part), Kansas, Minnesota, Missouri, Nebraska, North and South Dakota, Oklahoma, Wisconsin and Wyoming. The Province Mission Procurator is

**Rev. James R. O'Neill, S.J.**, 221 N. Grand Blvd., St. Louis, Mo.

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Foreign missionary work in Nanking, Shanghai and other sections of China.

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Home Missions in Washington, Idaho, Oregon and Montana.

These three important mission fields are served by the Jesuits of the California Province which comprises the States of California, Nevada, Utah and Arizona, and by the Jesuits of the Rocky Mountain Region which comprises the States of Idaho, Montana, Oregon and Washington. The Province Mission Procurators are

**Rev. Edward C. Menager, S.J.**, 445 Phelan Bldg., San Francisco, Calif

**Rev. Patrick J. O'Reilly, S.J.**, 3220 43rd St., S.E., Portland, Ore.

## **SOUTHERN STATES MISSIONS**

Home missions among the white and colored people of the rural districts of the Southern States. This broad field is being developed by the Jesuits of the New Orleans Province that embraces the territory of the Southern States. The Province Mission Procurator is

**Rev. Patrick A. Ryan, S.J.**, St. Ann's Church, Rock Hill, S. C. (Box 445)

## **JAMAICA, B.W.I.**

A foreign mission field in care of the New England Province of the Society of Jesus. The Province comprises the New England States. The Province Mission Procurator is

**Rev. Edward P. Tivnan, S.J.**, Boston College, Chestnut Hill, Mass.

## **PATNA, INDIA**

A foreign mission in the northern section of India, administered to by the Jesuits of the Chicago Province that is made up of the States of Illinois (northern part), Indiana, Kentucky, Michigan and Ohio. The Province Mission Procurator is

**Rev. Leon A. Foster, S.J.**, 1076 W. Roosevelt Rd., Chicago, Ill.

## **CHINA**

Suchow Mission.

## **CANADIAN INDIAN MISSIONS**

Caughnawaga, the Iroquois mission near Montreal, is in charge of the Jesuits of Lower Canada. The Province Mission Procurator for these two Missions is

**Rev. Louis J. Lavoie, S.J.**, 653 Chemin Ste-Foy, Quebec, Canada

## **CANADIAN INDIAN MISSIONS**

The Indian missions along Lake Huron and Georgian Bay, those north of Lake Superior, and those along the Albany River are cared for by the Jesuits of Upper Canada. The Province Mission Procurator is

**Rev. Joseph Leahy, S.J.**, 160 Wellesley Crescent, Toronto, Canada

American Jesuits are also laboring in other missions  
not assigned to the American Provinces.

Contributions for any of these missions may be sent to the  
respective Province Mission Procurators or to

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*Rev. Mother Mary Humiliana, O.S.F., with the first novices of the Jamaican Congregation of Sisters, the Franciscan Missionaries of Our Lady of Perpetual Help, founded at Kingston, Jamaica, B. W. I., September 8, 1929. The Congregation now counts fifteen members and gives every promise of a steady growth.*

# Greetings are in Order



HE Island of Jamaica is only one of the missions where good, loyal Americans stand at attention whenever the band strikes up Great Britain's national anthem, "God Save the King!" British

Honduras and Patna, India, are two others. And they generally do it with gusto; for there can be little hesitation, and, surely, no repugnance for the true-blue U. S. missionary to salute the standard of a nation that generously cooperates with the ambassadors of God in raising aloft the more exalted Standard of Christ.

But it is not of such salutes that we wish to speak, but rather of the salutations that Rt. Rev. Bishop Emmet, S.J., and the American Jesuits in Jamaica gave to the newly-appointed Superior of the mission. To express their pleasure they did not exactly sing Britain's anthem, but there were many refrains of a similar "God save and bless you!" when Father Charles F. Arnold, S.J., took up the position of Superior on July 6, 1931, in succession to Very Rev. Francis J. Kelly, S.J., whose term of office had expired. Foremost among those to greet the new Superior were the members of the Faculty of St. George's College in Kingston, and their words of felicitation were echoed by all the Jesuit missionaries of the city and of the "bush" missions. The Sisters of Mercy, of St. Francis and of St. Dominic who are stationed in Jamaica added their "God save!" and the heart of many a Jamaican all over the Island was made happy by the news of the appointment.

VERY Rev. Charles F. Arnold, S.J., has been in Jamaica since December, 1928, having been sent there from Boston, Mass., where he made a name for himself as a preacher and priestly man of God. His first assignment, which he kept until his recent appointment, was the care of the mission stations at Spanish Town, Old Harbour, Port Henderson and Gregory Park; besides, he had the spiritual care of the hospital, leper colony, poor house and prison in Spanish Town and was assistant editor of the Jamaica Catholic monthly, *Catholic Opinion*. Into all this work Father Arnold threw the wholehearted energy and zeal that characterized his labors at home, and soon won and held for Christ the affection and devotion of high and low in the Island. Aided by many generous friends at home, he

labored constantly in the perfection of his missions, and the spiritual and material progress of the past years is the testimony of his hard work.

The new Superior succeeds Father Francis J. Kelly, S.J., who has been successfully directing the Jamaican missionaries since May 15, 1925. Perhaps the most far-reaching event in the term of Father Kelly's many achievements as Superior was the direction of the establishment of a Congregation of local nuns to augment the forces of the Sisters who have been doing valiant work in Jamaica for many, many years. The new Congregation, known as the "Franciscan Missionaries of Our Lady of Perpetual Help," was inaugurated on September 8, 1929, at solemn services in Holy Trinity Cathedral, Kingston. In a little convent near the Cathedral, Rev. Mother Mary Humiliana, O.S.F., formerly of the Franciscan convent of the Immaculate Conception, began the preparation of five postulants for the new religious organization. The purpose of it was to afford an opportunity of entering religious life to young women who felt a calling to do the teaching, visiting the sick and the other charitable works that are characteristic of the new Congregation. From the start, Father Kelly gave enthusiastic and valuable support to the new enterprise, and before leaving office could foresee in the little group of novices signs of the great progress that will surely materialize under the continued care of the new Superior.



On July 6, Very Reverend Charles Arnold, S.J., was appointed Superior of the Jesuit missions in Jamaica, B.W.I.

THE Editors and readers of *Jesuit Missions* add their congratulations to those of the many friends of Father Arnold, especially those in the New England Province to which the Jamaica Mission is allotted, and wish him all success in extended development of his mission charge for the glory of God during his term of superiorship.

We have just received news that must cheer the heart of the new Superior. A band of five new Jesuit missionaries will leave Boston for Jamaica early in September. They are: Fathers Leo T. Fox, Henry C. MacLeod, Arthur M. Michaud, Jeremiah F. O'Keefe and Brother Bertram F. Roth. With a Catholic population of over 47,000 souls to care for, many of them scattered in small groups in the hills where travel is difficult, Father Arnold will welcome this contingent with open arms.

# Out in Santal Land

Rt. Rev. Bernard J. Sullivan, S.J.



"Santal children are always pleasing." This pictures a group of them at Bhagalpur, Patna Mission, India, living up to their reputation.

**S**ANTAL children are always pleasing. The boys and girls of the Bhagalpur schools were particularly so on the occasion of the episcopal visitation in April. They lined up seventy strong for Confirmation, and presented their dramas to the accompaniment of Santal song, dance and archery. Good with the bow and arrow, the Santal boy must display his skill in every public performance. Bhagalpur's presentation of the "Good and Bad Life and Death" was no exception to Santal methods. The Santal pagan who had deferred his Baptism for fear of the devil, who always plays a large role in Santal pagan life, was duly plagued by a spectacled Satan and died by the arrow. The Santal girls gave the "Judgment of Solomon" and

the "Resurrection of Our Divine Lord" in their simple Santal melodies. Their dances, too, were of the simple Santal kind, but not without rhythm and animation.

Father Westropp and I were due for White Sunday in Father Creane's main center amongst the Santals. After a short ride on the East Indian Railway we were driven by the only bearded missionary in the American Jesuit mission of Patna, India, Father Kilian, through the northern part of Father Creane's territory, visiting the new Catholics along the way. At Bachha, where Father Creane made his first big conquest in Santal Parganas, some sixteen of the caste from Bhagalpur met us in surplice and cassock and led us to the center of the village, to the mud house which has been lent to Father Creane as chapel and residence. Benediction of the Blessed Sacrament was followed by a sermon in Hindi interpreted in Santali by Father Creane. It is not often that our Fathers can have Benediction, partly because the Blessed Sacrament is not reserved in their temporary chapels, partly because they have not always had fitting monstrances.

**T**HE gathering of the Catholic Santals from the neighboring villages assured us of a big Sunday. Private rooms in adjoining houses were requisitioned for confessions, and Fathers Kilian, Creane and Pettit, were busy giving absolution. The cooks had got mixed up on the order for dinner, and the people who had come from distant points had to wait long and patiently for their



Father Kilian surveys his new-made Christmas and hopes they are ready for the Bishop.

rice and pork. Some seventy of them were on hand for Confirmation the next morning. One is impressed by the complete reverence with which these newly made Catholics go about their devotions. Simple and inclined to be religious, the Santals take rapidly to Catholic practices of piety, though some of them find it hard to conform to our method of kneeling upright. Even at Holy Communion the celebrant sometimes has to kneel in order to reach their crouching forms. A council of war about our methods of work, sites where we would like to buy property and erect chapels, schools, and bungalows, was held,—and we were off to Sundurmur. Father Pettit's abode amongst the Santals.

Here the boys from Bhagalpur school reproduced the play they had given in their own town. Catholic and pagan alike sat through the performance, and the missionaries took occasion to preach to the "whole world whatsoever they had learned from Christ." There were eleven Baptisms and twenty-five Confirmations the next morning. We were impressed with the density of the Santal population,—village after village of prosperous Santals along the main road. We felt, too, the need of more laborers. Wherever the Fathers and their catechists go, they get new converts. Given more laborers we could save more souls—that precious word so dear to Christ, the King.

**P**HULWAR, Father Kilian's main station, was our next stop. From 3:00 P.M., till 6:00 P.M., Father Kilian and his people waited at the entrance to the village to meet the Bishop and his attendants. At the mud altar in the open court of the mud houses of the generous catechist, the procession halted for a sermon and the blessing of their pastor. That was a busy spot. People came in to the number of about one hundred and thirty-five, some from as far as twenty-five miles, for Confession, Communion and Confirmation. The quarters were crowded, but the catechists, all very respectable looking men, ushered the crowd through confession and off to the rice dinner and an open-air sleep. Here again,

some seventy received the sacrament of Confirmation, and about one hundred went to Holy Communion. Father Kilian had complained that conversions were not increasing as rapidly as he wanted, but I noted with satisfaction that he baptized fifteen that morning, and assured me that some eleven families in that very village would be received into the Church within a few days, and that

there were other villages pressing for Baptism. "The zeal of thy house, O Lord, has eaten me up." "Amplius, Domine, amplius!" But it is hard to see our Fathers, who work so hard for souls, living just anywhere and everywhere, simply because the local government refuses to permit them to acquire suitable building sites and erect essential buildings.



"Wherever the Fathers and their catechists go, they get new converts." Father Creane, S.J., sows the seed in the souls of an attentive group of Santal villagers.

**O**NE might wonder whether the Santal boys who have been taken into the Bhagalpur school and baptized have remained Catholics after leaving school. In general, once the Santal becomes a Christian, he remains a Christian; and it was reassuring to see not a few old Bhagalpur school boys amongst those who had come from long distances to be present at Holy Mass and Communion.

Of the 200,000 Santals in the Patna Diocese, about 1,300 have received Baptism. The Calcutta Mission has about the same number of Santal Catholics. There are something less than 2,000,000 Santals, practically untouched by the Catholic missionary. Of these 2,000,000 some 600,000 are in Santal Parganas. May God multiply the number of laborers! For, with a larger number of laborers, there is hope for a powerful Christian Santal community. The Santal is quite different from the Hindu in many ways. He actually talks of becoming a Catholic. Unlike the Hindu who is forever opposing his ancient religion to that of Christ, or asserting that it is just the same as that of Catholics, the Santal rather easily sees the folly of his animistic superstitions. His religion consists in the fear of the devil and the custom of propitiating him by sacrifices. However, the Santal can be persuaded of the emptiness of his sacrificial ritual. Here, again, we find much room for hope that the Santal will soon enter the true Fold.

# A Buddhist with a Breviary



Pius L. Moore, S.J.



PAGE out of the history of the past in old China tells of the golden age of honesty. It was so called by Confucius; so all Chinese believe it. Some moderns, however, may be a bit dubious about this age, or may even conclude from their own unpleasant experiences that, if such an age gives it name to any period of China's history, it *must* be the past! In those good old days, they will tell, there was no necessity of closing doors at night, for there were no thieves. If an article of value were lost on the highway, it was the duty of the first comer to stand as a nominal guard over it until the owner arrived, who always (we are told) found the property perfectly intact! In the present age, contemporaries are aware, it is well to build a wall around your valuables, keep several watchdogs, and see that the main door is always locked! Maybe China has suffered more from contact with "foreigners" than was good for her unimpeachable honesty.

As my narrative is concerned with a certain class of Chinese, the bonze or Buddhist monk, I will call attention to a law that all pagan priests, irrespective of the Laws of Confucius, bind themselves to observe. When a monk is received into the so-called Order of Buddha, he has to reply affirmatively to the questions regarding the Ten Precepts, the second of which relates to theft. It reads as follows: "You must abstain from theft, even be it a straw or a leaf. Five coppers constitute the irremissible quantity. Can you observe this precept throughout your life?" The monk replies: "I can." The ritual continues: "Observe these precepts. They will help you to avoid re-incarnation in the animal form

. . . they will open to you the door of Nirvana (the Buddhist Heaven)." No doubt many sincere monks, striving for perfection in the "Way of Buddha," have kept the precepts to the letter, hoping thus to be numbered amongst the "saints of Nirvana." On the other hand, the fear of being "metamorphosed into an animal" may not be a sufficient barrier to stem the onrush of temptation when a pilgrim monk is in need of food for his journey.

I WAS at my desk around five o'clock, when a young man, a Chinese Christian, returning from his day's work, came to my room and handed me a leather-bound Breviary, official prayer book of a Catholic priest. He had seen the book in a second-hand Chinese bookstore, recognized it as the prayer book of a priest, and purchased it for one dollar. Though there were some twenty other Fathers in the house, he brought the book to me. Looking through its pages on his way home, he found a memorial card bearing the portrait of a "beardless" priest. "It must be the book of an American," the young man argued to himself; so to me he brought it. The ownership was not hard to ascertain. However, it was not the Breviary of any local missionary, but that of Father Dennis Nugent, C. M., the name inscribed in pencil on the flyleaf. The Missionary Directory places Father Nugent, an Irish Lazarist, at the Seminary in Ningpo, about one hundred miles from here. At once I sent him a letter informing him that his Breviary had been found. Great was the happiness of the good Father, for he told me in his reply that it had been out of his possession for two years and that he had given up all hope of ever recovering it. He then narrated how his Breviary had been "lost."

(Turn to page 194)

# The South Sends Alaska an Aviator

J. J. McCarthy, S.J.



LAME-  
DA Air-  
port.  
Morn-  
ing. Two

figures walk out from the hangar, gesticulating, arguing. Each is helmeted, with goggles aloft; each wears a leather coat and a parachute. They climb into a plane, a two-seater, cockpit type, and while a group of mechanics watch them, they

fasten their safety belts, pull down their goggles and are off. They are instructor and student flier, I am told by an attendant. Thirty minutes pass and the plane returns. The instructor, Captain W. H. Royle, an ex-Army pilot, steps out and stands by the forward cockpit.

"Well, good luck, old boy!" he says as he shakes hands with the student. "Do the same thing over again while I watch you from the ground. And happy landings!"

And so on June 16, Brother Martial Lapeyre, S.J., soloed for the first time. "I never felt 'funnier' in my life than at the moment when Captain Royle sent me off alone. But just like everything else that is untried, it's not half as bad as it looks. And when it is all over, you wonder what in the world you were afraid of."

And Captain Royle says that he never had an apter pupil.

**M**ARTIAL LAPEYRE, twenty-three year old Jesuit Brother from New Orleans, entered the Society of Jesus at Grand Coteau, La., with the intention of laboring for God and souls in a foreign mission. The New Orleans Province, while it is the second largest territorially of all the American provinces, is the smallest numerically and least in proportion of Catholic population; and it has no foreign mission attached to it. When, therefore, Brother Lapeyre finished his novitiate, he made choice of Alaska as his foreign mission. At that time the plane "The Marquette Missionary" was being fitted for use in Alaska, and Brother Lapeyre felt that his all-round mechanical ability would be most needed



Presenting Brother Martial Lapeyre (left), Jesuit and aviator; who leaves the sunny South for bleak Alaska to pilot souls to God.

and perhaps best appreciated in Alaska. Certainly two mission pilots and possibly two mission planes could be put to use in that ice-bound country. This decision, made prior to the fatal crash of "The Marquette Missionary" at Kotzebue, was only strengthened by that disaster.

And so, last May, Brother Lapeyre

bade good-bye to his many relatives and friends in New Orleans, and with their Godspeed and particularly with the encouragement of a sister, now a Religious of the Cenacle, he left for California with Father Joseph Piet, S.J., the Provincial of that province. He carried with him the blessings and prayers of his Jesuit brothers in the South, who, keenly realizing their own loss, are happy in the knowledge that the great mission work of the Catholic Church will be the gainer. They wish him many saving "contacts," no stalls or spins, and a lifetime spent in effecting "happy landings."

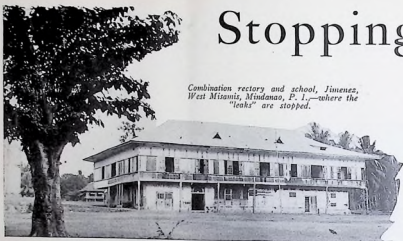
**B**ROTHER LAPEYRE will leave California for Alaska in late Summer, as co-pilot with Brother George Feltes, S.J., when the latter arrives from New York with the new mission plane, "The Alaska Missionary."

Brother Feltes is already an experienced aviator and holds a full transport license. After the crash of the "Marquette," of which he was a helpless witness, at Kotzebue, Alaska, in October, 1930, he went forward with the approval of his Superiors to make plans for a new plane, and came east in the Spring to supervise its construction. A Bellanca "Pacemaker," powered by a Packard Diesel motor, and embodying refinements suggested by Brother Feltes' Alaskan experience, was finally delivered to him early in July. After tests had been made with pontoons, these were detached and sent on to Seattle. The plane was blessed by Father William Flynn, General Secretary of the Marquette League, and took off for the Pacific coast, Thursday, July 23, from North Beach Airport, Long Island, N. Y.

# Stopping the Leaks

Combination rectory and school, Jimenez, West Misamis, Mindanao, P. I.—where the "leaks" are stopped.

J. G. Daly, S.J.



The need of Catholic schools is so urgent and so essential for the preservation of the Faith in our Mindanao Mission that we gladly make the sacrifices required to have them.



HERE at Jimenez in West Misamis, P. I., just where the northern coast of Mindanao dips down in a bay that almost cuts the island in two, we have been engaged for almost five years in the pastime of "stopping the leaks." Some of the "leaks" are in the roof of the rectory, and Father Thomas F. Gallagher, S.J., is an adept at stopping them with corrugated iron sheets and some healthy blows of the hammer. Would that all could be so easily handled!

But the "leaks" that cause real distress of soul are those through which our young people slip—out of the bark of Peter into a sea of indifference and irreligion where their chances of salvation are very, very small. Gradually we are lessening the danger, chiefly through our school. Just now the school season is opening in the States. We opened here in June, as the hot dry months of April and May are given over to the long vacation. As soon as classes ended last March preparations for the new school year began. The strong right arm of Father Gallagher, coupled with his knowledge of construction, again was called into action. Indeed, it is he who has enabled the Jimenez Catholic School of Saint John the Baptist to live and grow through years of poverty. He has been architect, engineer, laborer,—with saw and hammer teaching the carpenters and workmen inexperienced in this kind of work how to transform a rectory into a combination school and rectory. At its beginning, three years ago, the Jimenez Catholic School comprised the first three primary grades. Since then a fourth and fifth grade have been added. Last June Father Gallagher provided for a sixth grade. With seventh grade to come next year, our school will be complete in the elementary grades; and then our hope and plans and prayers go on to a high school.

As the school grows, the rectory diminishes. Eventually perhaps, the rectory will become entirely school, and it will be necessary for us to find a boarding house, or construct living quarters in the sacristy of the church.

even if the sacrifice entails giving the roof over our heads. In our school, those who can afford to, pay for their books and a tuition fee of fifty cents per month. This revenue is small, but the rates are as high as the purses of our pupils can meet; and even if the revenue is small, it means much for us to receive this little to enable us to meet the expenses of teachers and school equipment.

Since our school has received government recognition, certain regulations must be followed in order to keep this privilege. For our school library, through the generosity of friends back home in the States, we must provide books like the following: an encyclopedia, English dictionaries, reference books for teachers and pupils in the elementary school, supplementary readers, books for reference in English grammar, arithmetic, geography, English composition, books for general reading, prose and poetry, fiction, travel and biography. The increase of classes increases the demand for books; so we hope that good friends in the States will continue to supply them.

The official report prepared by our Superior, Very Rev. Father James T. Hayes, S.J., has given in brief the difficulties and importance of the school situation in our Mindanao Mission. I quote from the report.

"Without any fixed revenue or subsidy, and without the least financial assistance from the Bishop, the individual Jesuits, solely on alms collected from relatives, friends, Church societies, and Jesuit schools in America, have started and maintained ten schools, either constructing or renting the buildings, two Catholic dormitories, a Catholic dispensary, half a dozen chapels, numerous catechetical centers, and, at least partly, have renovated or rebuilt the main churches and rectories. The advent of public schools, and the influx of well-financed Protestant sects have made the Catholic school an absolute and indispensable necessity. Without the schools, vast numbers of the present and future generations will be lost to the Catholic Church. The average cost for the con-

struction of a seven grade school is ten thousand dollars; initial equipment costs about three thousand dollars; and the average salary for teachers is now three hundred dollars per year, which may increase twofold with the raising of the academic standard. The minimum number of teachers, not including the school principal, is eight. The average running expenses for a year will approximate fifteen hundred dollars. These figures are a conservative average gathered from actual experience with our ten existing schools, all existing under differing conditions.

"WHEREVER possible and feasible, we hope to start catechetical schools for the instruction of the little ones during a two hour period each day. The salary of the teacher will be five dollars per month. Later on, if the means are forthcoming, these can branch out into real Catholic schools. These catechetical schools will ensure a knowledge of the principal truths, prayers and hymns, which may save the little ones after they enter the public schools, and may help the elders to review and renew former pious religious practices.

"Of most urgent necessity also is a Catholic high school for boys and a Catholic academy for girls. In the whole of Mindanao there are but two Catholic high schools, one at Zamboanga, the other at Butuan, both

*Some of the pupils of Saint John the Baptist School who can thank the good right arm of Father Thomas F. Gallagher, S.J., for the roof that shelters them.*



*Father James G. Daly, S.J., small in stature, but a giant in zeal to save the little ones of his flock.*

possible in the way of free entertainments, amusements and lectures, is done to attract the youthful students of both sexes, in order to wean them from the Catholic Faith. After Silliman, their Protestant dormitories for Catholic children in nearly every Provincial capital have been their most successful social ventures. Attendance at Protestant religious and social services is rigidly demanded, while attendance at Catholic functions is reprobated."

YOU see, then, we have a great task ahead of us; but, thank God, we have made more than a beginning in handling it. I wish you could have witnessed our school graduation exercises last March 22, in our open-air theatre in the church plaza. The children of the school would have delighted you. From near and far, old and young came to give breathless attention to the little Thespians. The moon and stars added their lustre to the oil lamps and Japanese lanterns about the temporary stage; the trumpets of the Jimenez Catholic band were the signal that the curtain was soon to rise; and near midnight the echoes of "Home, Sweet Home" told deserted houses in mountain and valley that happy hearts would soon return.



far distant, and both in existence only two years. Without doubt, the most potent Protestant force is Silliman Institute, which has already expended nearly four million dollars simply for the destruction of the Catholic Faith. It makes no secret that the price of an education within its walls is the priceless gift of the Catholic Faith. Its graduates easily find places as principals and teachers in the public schools of Mindanao, and the destruction they wreak is incalculable. We have no efficient means of combating this powerful force in its dissemination of hate and falsehood. Besides, each Province has a Provincial public high school situated in the capital, and around these the proselytizing efforts of the Protestants center. Everything

# A School for AFRICA



"A new world is being revealed to the Africans and they want to be citizens of it." Teachers in the making at Chikuni, Northern Rhodesia, Africa, with the school's founder, Father Joseph Moreau, S.J.

## Joseph Moreau, S.J.

**T**HE good old time catechist no longer satisfies all the aspirations of young Africa. Think it a matter of regret if you will, and hold the opinion that the catechist and the catechism are all that the poor, backward races need, you must take into consideration the aspirations of the people themselves. With railways, aeroplanes, wireless telegraphy, the products of European and American industries brought to their doors, a new world is being revealed to the Africans and they want to be citizens of it. The race after the material goods of this world has caught them and they realize that in that race it is not so much strength of muscle which will bring them to the goal as power of brain, that is to say, education. What has the missionary to do when thus confronted? Is it wise for him to set his foot down and say: "No, not this way"? He might just as well go to the seashore, breast the intruding tide and say: "No! no further!"

It is clear, too, that enlightened Governments see how useful missionaries, with their unlimited sympathy and devotion for the races whom they seek for Christ, are in the work of education of the natives. Missionaries, not less enlightened, and foremost among them our Holy Father himself, see equally well how much Governments with their command of material resources can

help the missionaries. Harness together, therefore, these two powerful sources of energy and set them working together, or allow them to work singly and perhaps oppositely.

These ideas are prefaced here, because they brought into existence the Chikuni Boarding School for boys who have a desire to become Christian teachers of their people. In 1925, Mr. G. C. Latham, Director of

Native Education, came to Chikuni, Northern Rhodesia, to see what was done for the education of the natives. Not much had been done; the Superior, Father Joseph Moreau, S.J., was the first to acknowledge it; but he added: "It is all that we can do with our present resources; with larger means more could be done." Mr. Latham took it up at once and asked: "What would you do with some help from the Government?" Father Superior mentioned a boarding school for boys who want to be teachers along the lines approved by the Government. Mr. Latham promised help and the school was started immediately. The idea of having a boarding school was appealing to the boys. They called it their "college" and put up practically all the buildings by themselves under the supervision of Father Superior and Brother Meier.

**T**HE school was opened on February 8, 1926, with seventeen boys. Now who was going to be the teacher? The best teachers were too expensive for the mission, so the school had to get along as best it could with Paul. Paul is a Christian, a pure Tonga. Like his great Patron Saint, he also has an infirmity; instead of walking on the soles of his feet, he walks on his ankles, with his feet turned inside. When he applied for work, I was asking myself what kind of work the poor boy could do with such feet. I could see that he was intelligent, so I asked him if he would like to go to Cishavasha, South Rhodesia, to learn a trade which he could practice mostly sitting.— (Turn to page 194)



George O'Brien, S.J.

**I**N the early morning they were already hard at work. Sometimes you heard together the ring of their two hammers, and again only the sound of their voices. One of the workers was tall and sturdy, and grey at the temples, Father Sheffield, a veteran of the missions; the other Pedro, a strong son of the Islands. Of bamboo and rough lumber the missionary and his assistant were erecting the walls of a garage. Their task busied them throughout the morning hours, but occasionally they paused for rest, and when they spoke there was understanding in their words—understanding and kindness born of friendship.

"I think when the rains come my little car will welcome this garage, Pedro. It isn't too sumptuous; but I'm blessed in having a car, so I can't complain of the garage."

"Did you buy the auto, Padre?" Pedro asked, innocent of the financial trials of a missionary.

"Hardly; an old friend back home became a lay-brother in our Society, Pedro, and before he entered he sent me his car. But let's try to finish this side before dinner."

**A**GAIN the hammers sounded through the palm grove, and a rusty saw squeaked its way through the bamboo. Hard and long they toiled in the increasing heat of the day, and when Father Sheffield stopped for another moment's refreshment, Pedro gladly rested too and took up the former conversation.

"What's a lay-Brother, Padre?" he asked.

"If you had even visited our house in Manila, Pedro, you would have seen there what lay-Brothers are. They are Jesuits, just as much as I am; but they are not

priests. They never study for the priesthood; they help us in our work, sometimes as you are helping me."

"Are they carpenters?" and the ring of his hammer emphasized the last word.

"Yes, sometimes. In the States they have many tasks. Of course, like all religious, they receive no reward for their labors this side of Heaven. There are many valuable men among them, Pedro."

As he worked away, strange thoughts ran through Pedro's mind. "Hard work; no pay; the religious life; and sometimes missionary work;" that must be a beautiful vocation, if one were given it. "But," Pedro argued with himself, "all men can't have that vocation; man must live and enjoy life. A lay-brother can't have much joy in life. But, at that, Father Sheffield said they are Jesuits just as much as he is; and Father Sheffield is not only happy himself, but he sheds happiness and warmth over all men, like the sun; but—well, man must live and enjoy life."

**L**ITTLE by little, the garage took shape. A new saw would have helped much, but the Padre had said he was too poor to buy one; so the old had carried on. Often at night when he bade *adios* to the Padre and went back to his father's house, Pedro's mind was filled with thoughts of a lay-Brother. He tried to picture a Brother's life. "They are Jesuits like ourselves. Sometimes they are carpenters. They help us in our work, as you are helping me." Pedro liked that last thought. Work with the Padre was happiness; his company was different from the company of the men in the town. "A carpenter"—that was something Pedro could understand. . . . But when his younger brothers and sisters and friends were around him and

(Turn to page 195)



Officials of the Indian Congress which met to deliberate on the problems affecting the Sioux nation.

**D**OWN from the hills and up from the canyons, from north and south and east and west of the Pine Ridge Reservation in South Dakota, 3,000 Sioux Indians journeyed to the great Catholic Indian Congress held at Holy Rosary Mission on May 29, 30, 31. From every portion of the mid-northwest they rode across the rolling prairies and over the hills to attend the Congress which met to deliberate on questions common to all the Indians,—their economic, social and religious uplift; evils to be combated, such as abject poverty, the use of peyote (a poisonous opiate), immoral dances, divorce, unemployment, and similar questions affecting the welfare of the nation of the Sioux.

The arrival of the Indians was most picturesque, as they approached the Mission, some on horseback, some in wagons, and some in various types of automobiles. There were the old full bloods, still wearing Indian moccasins; with them were their squaws, decked out in holiday finery of many colored shawls and blankets, fancy headed ornaments and earrings. Then there were the mixed bloods who have taken on some of the ways of the whites. Many

# Catholic Si Joseph Gschwend, S.J. Indian

children were there, too, for when the Indian goes to a big meeting that is to last for days, his whole family travels with him. The various groups from the different sections of six Reservations were camped on the hillsides and down in the valley. A tented city sprang up almost overnight, and provision had to be made to care for food and water supplies for the vast crowd that had assembled.

**T**HE Congress headquarters were placed in an open field. Here the central position was occupied by the meeting place of the delegates. The Indians enclose a large circle by a sort of bower, some fifteen feet in width, and covered above and behind by pine branches thick enough to form a wall on the outside and a heavy top covering to keep off the heat of the sun. The inner side is open, facing the center of the circle in which the American Flag flies from a tall flagpole. The whole inner portion of the circle is open to the skies. At one side of the circle an entrance is left, and at the other end a stage is erected where the officers of the Congress take their places. Behind this is a large tent, open on the side facing the circle.

The Congress opened on the eve of the first day and closed on the morning of the fourth day with a solemn greeting, when every delegate shook hands with every other during the singing of sacred hymns, in accordance with an old Catholic Indian custom. The delegates to the Congress were kept very busy with their various meetings, since the chief business was handled by the men and women who sometimes met in a joint meeting and at other times held separate sessions. There was a deep earnestness in their various gatherings and the evident desire to do everything possible to advance the cause of the Red Man. On more than one occasion pleas



"Perhaps the most solemn function of the whole Congress was the Eucharistic procession . . ."

Chief Strong Catholic, to figure at

# Sioux in Congress

were made for a stricter living in accordance with sound Catholic teaching, the message of Heaven, given them by their beloved Blackrobes. While it is true that the Indian has no power to legislate directly for his own Reservation, still we may hope that the combined influence of the Indians on the various Reservations may have its effect in bringing about the reforms that they desire. They pleaded for a strong State law against divorce in their territories, for they have no sympathy for the lawyers who have come among them to make it easy for them to get legal separations. They spoke openly and strongly against objectionable dances in their districts and were vigorous in denouncing the effects of drink among their young men. They were eager, too, that something be done to solve the question of unemployment among them. It was of interest also that they urged the establishment of schools above the grammar school classes in which their young people might have the advantages of a high school education. We may note in passing that the meetings were all conducted by the Indians themselves, and not by the missionaries. These latter were only interested listeners at the various sessions, and gave their hearty encouragement to the Indian leaders.

all conducted by the Indians themselves, and not by the missionaries. These latter were only interested listeners at the various sessions, and gave their hearty encouragement to the Indian leaders.

THE meetings of the delegates were interrupted from time to time by special religious functions which the Indians attended with great reverence and devotion. Thus on the first day and on the third, Solemn High Mass was sung in the open bower and sermons in the Lakota tongue were preached by Father Henry Grotegeers, S.J., for many years a missionary among the Sioux. On the afternoon of the first day there was a solemn procession for the children, which ended with the devotion of crowning the statue

All the pomp that the Indians could muster was displayed in a splendid tribute to their Eucharistic King.



Twentieth century Indian women who played an important part in the Congress discussions.

of our Blessed Mother. On the morning of the second day the sacrament of Confirmation was administered to a group of adults and children, and on the afternoon of that same day—Decoration Day—the Indians gathered in large numbers to pay their respects to their dear departed relatives and friends. No small manifestation of devotion was evidenced here, as the Indians remained in the cemetery during the long program carried out under a broiling sun.

Perhaps the most solemn function of the whole Congress was the Eucharistic procession on the morning of the third day. Hundreds of Indians marched in this procession which wound its way about the mission grounds for a distance of about a mile. One could scarcely listen to the singing of hymns in Latin, English and Lakota, and see the devotion and fervor of the Indians, without realizing what a deep impression the Catholic Faith has made upon them. This is all the more remarkable when we consider that only fifty years ago these same Indians were still a menace to the troops of the American Government.

Another clear manifestation of the Indians' (Turn to page 195)



# JESUIT MISSIONS

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## Vitamins for Schools

THE amount of learning and schooling that is poured into a child during its formative years is really tremendous. It compares with that great bulk of food that the child consumes to reach the stature and the weight of an adult. And just as some children never grow big and healthy no matter how much food they take, so, too, some do not show a mental and character growth proportionate to their exposure to learning. At times, undoubtedly, the learning is not what it should be. You know what happens if poison is in our food or if the proper vitamins are not present.

The purpose of Catholic schools is to afford "good food" for the child—to see to it that all the necessary vitamins are contained in the education that is presented. The most important vitamin, of course, is a knowledge of God, of His laws and our relation to them. Nowhere is this wholesome food presented more persistently than in the Catholic school. Under no other curriculum does the child grow to better and more perfect moral stature.

For this reason Catholic missionaries insist upon Catholic parochial schools for their missions. They see that from its earliest days the Catholic child must be taught to know God, to reverence Him, to love and serve Him. No system of public schools gives this training. Few private schools present such a course. So, today, in the Philippine Islands, in Patna in India, in China, in Jamaica, B. W. I., among our American Indians, and even in bleak Alaska, missionaries are erecting Catholic schools and begging Americans at home to help them in maintaining them. In the Philippine Islands, for instance, our American Jesuits are trying to offset the effect of the public schools by many Catholic parochial schools. The problem is acute there because this is a nation of Catholics that will not remain Catholic long if the children have only public schools.

And so, during the month of September, as we see our American children trudging off to the many fine

parochial schools that we Catholics look upon with the greatest pride, let us be mindful of the mission lands where there are no parochial schools, and especially of our own American islands of the Philippines that are losing their Catholic life because they are not being fed wholesome food that contains all the vitamins necessary for complete and perfect growth.

## One in Every Village

PERHAPS only those who have actually seen the work of catechists on the missions can fully appreciate their value. Next to priests, Brothers and Sisters, catechists are most important. "Every missionary knows," wrote Father T. Gavan Duffy, a veteran missionary of India, some years ago, "that all his work must rest upon a solid foundation of lay co-operation; that there must be in every village a catechist and family to exemplify the Christian life." Both by word and example, the catechist must do most important work while the missionary is making his rounds of other villages and mission stations.

It may well happen that the priest can visit individual stations only once a month or once in several months. During his absence the catechist must help sustain the faith of his people; he must instruct the children and the adults in preparation for Baptism and Holy Communion; he must visit the pagans to break down prejudice and opposition by way of making the people more ready for the missionary's message of Salvation; he must visit the sick and pray with them. His, too, is the task to conduct some service on Sunday and to keep the chapel or church neat and tidy. Where there is a good catechist, the missionary can accomplish wonders on his periodic visits, but where there is a poor catechist or none at all, much of the missionary's limited time is taken up with work that is only indirectly connected with the ministration to souls. We may well, then, consider catechists a most fitting subject for our prayers and our alms when the American Jesuit missionaries and others appeal for their support. Without catechists we shall hardly bring our missions to advance sufficiently, but with good catechist helpers our missions will grow to the point where full time Catholic schools can be established and permanent well organized mission quarters erected for greater advances in the Church of God.

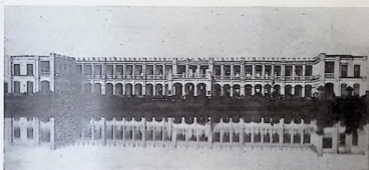
## Rt. Rev. José Clos, S.J.

ON August 2, the news was flashed from Zamboanga, Mindanao, P. I., that the Rt. Rev. José Clos, S.J., Bishop of the diocese of Zamboanga, had passed to his reward. It is in this diocese, in the northern section of Mindanao, that seventeen priests and one lay-Brother from the Maryland-New York Province of the Society of Jesus are laboring for the salvation of souls. We feel sure that their friends in the States will join them in praying for the repose of the soul of their Bishop.

Bishop Clos was born in Prelada, Spain, April 23, 1859. He was ordained to the priesthood in the Society of Jesus, July 29, 1894. After some years on the Philippine Mission, both in Manila and Mindanao, he was consecrated Bishop of Zamboanga, Oct. 17, 1920.

# Jesuit Mission Vignettes

No. 43. Madras, South India



View of the main building, Loyola College, Madras, India.

**THOUGH** the care of souls in the Archdiocese of Madras, South India, is confided to the Salesians of Don Bosco, French Jesuits from the Province of Toulouse, France, conduct a first grade college at Nungumbakam, Madras, capital of the Madras Presidency. There are at present eight Jesuits on the staff assisted by twenty-one lay teachers. Loyola College was established in 1925 and now counts over 700 students many of whom are pagans. It is a constituent college of the University of Madras. Just at present Catholic educational institutions in India are facing the possibility of losing the financial grant they receive from the Government should they continue to teach Catholic doctrine in course, and refuse to allow the teaching of the different systems of religious belief professed by their non-Catholic pupils. However, it is confidently expected that an agreement may be reached, especially as Indian leaders are alarmed at the breaking-up of the old traditional reverence for elders and respect for authority which is attributed to the pre-dominantly secular aspect of education in non-Catholic schools. An indication of the favorable attitude of influential Hindus was given this year when Rev. Francis Bertrand, S.J., Rector of Loyola College, was elected Vice-Chancellor of the University of Madras.

**T**HE September opening of schools in this country naturally brings to mind the conditions that Catholic schools are facing in missionary lands, and the Holy Father directs our attention and our prayers in particular to the Catholic Schools in China. A simple statement of facts is sufficient to make us realize the importance of this intention.

In the whole of China there are but 12,510 Catholic schools with a total enrollment of 295,426 boys and girls. The total population of school age exceeds 36,000,000! It is clear, then, that the great problem facing the Church in China is to bring the influence of a Catholic education to bear on more and more of these young people.

Yet there are great difficulties in the way, difficulties that not merely prevent the opening of more schools, but which threaten the proper functioning of those we have. The Nanking Government has subjected existing private school to restrictions which are most annoying and dangerous. With the exception of those which are purely religious, such as seminaries and schools for catechists, all schools must conform to laws according

## THE MISSION INTENTION

for September

### Catholic Schools in China

to which no instruction in Christian doctrine, no religious ceremonies, no symbols of Catholicism such as the crucifix or sacred pictures are to be permitted. True, these laws have not been enforced rigorously, at least, throughout all sections of China, and Catholic schools have continued to fulfill their essential purpose without much molestation. It is necessary, however, in order to receive Government recognition, that the "Three Principles" of Dr. Sun Yat Sen be taught in each school by instructors approved by the Government. Although these "Principles" admit of a Christian interpretation as has been shown in the scholarly work of Father Pascal M. D'Elia, S.J., they are usually treated from an over-accentuated nationalistic and anti-Christian viewpoint.

What shall the missionaries do? Shall they seek to have their schools receive Government approbation with its consequent restriction of freedom in teaching, or shall they run the risk of having their schools closed for failure to receive approbation?

It is a problem that we can have our share in solving by asking the Sacred Heart during this month of September to give the necessary light and grace.



## PHILIPPINE ISLANDS

Since August 1927, when *Jesur Missions* was a mere infant of six months, Father Joseph Reith, S.J., has been one of the potent forces in making this voice of American Jesuit missionaries known throughout the United States and Canada.

Both as literary editor and business manager his whole hearted energy and zeal for the missions has been expended in making *Jesur Missions* a worthy organ of the cause it represents. It was with sincere regret, therefore, that the editorial staff received the announcement of the Superior of the Maryland-New York Province of the Society of Jesus that Father Reith has been appointed to the Philippine Mission. The regret is a personal one, but is entirely overshadowed by the certain knowledge that while *Jesur Missions* loses a valued member of its editorial staff, the Jesuit mission of the Philippines gains a tireless and enthusiastic missionary.

The definite field of Father Reith's activity in the Philippines will not be known until his arrival there, but in all probability it will be in Mindanao. Here, the most important work in which the American Jesuits have been engaged is the development of parochial schools. The absolute necessity for these schools, to build and support which the missionaries are straining every nerve, is made abundantly clear in the following extract from the report of the Corresponding Secretary

for the Philippine Islands of the Board of Foreign Missions of the Methodist Episcopal Church published in the Journal of the annual meeting of the Board held in New York, November 20-22, 1930: (italics ours)

"Our student work in Manila and other centers offers an unparalleled opportunity. *Under the influence of the*

that he has made during his years as Business and Associate Editor, and this includes all readers of *Jesur Missions*, will join the staff in praying God's blessing on him in his new work, and in begging an abundant outpouring of God's grace on him and the souls for whose salvation he will spend himself in the Philippine missions.



*A Mission Editor goes to the mission field. Father Joseph Reith, S.J., Associate Editor and Business Manager of Jesur Missions, since 1927, leaves the copy desk to become "copy" himself on the Philippine Mission.*

public school system these future leaders have broken with or are indifferent to the older forms of the Roman Catholic Church existing there . . ."

There is no question then, but that parochial schools, to off-set this admitted result on the Faith of the children from attendance at the public schools, will be the first object of Father Reith's solicitude. There is no question also, but that he will look to his friends in the States for the material assistance necessary to fight "the enemy" in his stronghold.

As we go to press the date of Father Reith's departure has not been set. It will probably be early in September. We are certain that the many friends

contributions, left Manila, P. I. towards the end of July. A change of climate was deemed necessary for him. He is now a member of the faculty of St. Xavier's High School, Bombay, India.

Accompanying the scholastics, who, having completed their three years of teaching in Manila are now returning to the States to make their final studies for the priesthood, are Father Daniel H. Sullivan, S.J., and Father Francis W. O'Hara, S.J.

Father O'Hara has been in the Philippines since 1925. After some time on the Mindanao mission he was transferred to the Ateneo, the Jesuit college in Manila, where he taught

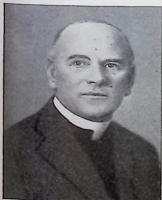
English and directed the destinies of the school paper, a bi-weekly, *The Guide*. Father Sullivan went to the Philippines in the summer of 1926. Jesuit Missions has been privileged to record the wonderful work which he did at the mission of Tagoloan, East Misamis, Mindanao. The crowning achievement was the erection of a splendid school, of which he was the architect and builder. Due to ill health he was transferred to Manila where his scientific knowledge was put to good use as professor of physics at the Ateneo. During the months of April and May he was again in Mindanao assisting the missionaries during Holy Week and directing a Boy Scout Camp at Camp Kiethly, Dansalan, Lanao.

### SOUTHERN STATES

Friends of Father Patrick A. Ryan, S.J., will be interested in knowing that, in addition to carrying on his work as Associate Editor of *Jesuit Missions*, he is again doing missionary work in the Rock Hill district of South Carolina. Father Ryan was very successful in his missionary work in this district some two years ago, and we feel sure that a like success will attend his apostolic efforts during the coming year. His address is St. Ann's Church, Box 445, Rock Hill, South Carolina.

\* \* \*

A unique celebration took place in the Jesuit church in New Orleans on June 22 of this year. Four Brothers of the Sacred Heart, all alumni of Loyola University of New Orleans, who are going to Gula in Uganda to build up an African educational and missionary institution, occupied seats of honor before the altar during a Solemn High Mass sung by Rev. Alfred Biever, S.J. The special blessing was given by His Excellency, Archbishop John W. Shaw and the



Father Patrick A. Ryan, S.J., Associate Editor of *Jesuit Missions* in the New Orleans Province, well known throughout the South as a zealous missionary.

sermon was preached by Father James Greeley, S.J., former Associate Editor of *America*.

The band of four consisted of Brothers Julius, Camillus, Oswin and Coleman. They are going to Africa in response to an appeal from Our Holy Father, Pius XI.

### PATNA, INDIA

Elsewhere in this issue, Rt. Rev. Bernard Sullivan, S.J., gives an account of his visitation among the Santals of Patna Mission. In another letter he gives some more general information on Santals which will be interesting to those who have been following the story of Patna.

"I recall that Bishop Van Hoesck, when still the Bishop of Patna, once remarked that if there is no hope amongst the Santals, then there is no hope any place in Patna Mission for

### CHINA

Hitherto, the Canadian Jesuits have been helping the French Jesuits in the Nanking Mission in China. Word comes now from Very Rev. F. X. Bellavance, S.J., Provincial of Lower Canada, that the Nanking Mission has been divided, and a portion of it definitely assigned to the Canadian Jesuits. This new Mission or Prefecture will be entirely in the hands of the Canadian Jesuits. It will be known as the Suchow Mission. Further details about this new Mission will appear in future issues of *JESUIT MISSIONS*.

immediate conversions on a large scale. I recall, too, that Patna's Santal pioneer, Father James Creane, S.J., when told in December, 1929, that it was doubtful whether Patna's missionaries would ever be permitted to evangelize any part of Santal Parganas, the home of the real Santal aboriginals, replied with a heart full of faith in Christ that, 'if that is the case, we shall simply plow the rocks till they yield a harvest of souls.' The rocks were Patna's rocks—the Hindus and the Hinduized aboriginals.

"Happily, in January, 1930, Patna's missionaries were permitted to enter and work in a part of Santal Parganas which counts about 200,000 Santals. This permission was given by the Archbishop of Calcutta who, though he had jurisdiction over this rich field, was helpless to staff it adequately with missionaries. The Bhagalpur school for Santal boys had already established contact with the 200,000, and Father Creane had a nucleus of Catholics to welcome him when he entered the Santal Parganas in January, 1930, with his Ford chapel car and the determination to convert the 200,000 'alone.' His catechists were soon at work. In a few weeks Father John Killian, S.J., was released from his less busy station at Barka Hatiya for larger opportunity in Santal Parganas.



The light and the dark of it at Chabari, Patna Mission, India. Father Edward A. Scott, S.J., and his catechist take time out from language study and missionary work to face the camera.

In September, 1930, Father A. Pettit, S.J., was also sent into the field. The boys' school at Bhagalpur housed about 200 Santal boys, and Fathers Stoy and Lyons. The Sisters of the Institute of the Blessed Virgin Mary, Mary Ward's daughters, gathered about 50 Santal girls in St. Mary's Convent, Bhagalpur.

"Up to date we can count about 1,300 Baptisms amongst the Santals. Patna's rocks—the Hindus and the Hinduized—have been replaced by the real Santal who, *naturaliter Christianus*, yields readily to the promptings of divine grace and becomes a Catholic—for good. The hope that Bishop Van Hoesck placed in the Santal has been justified. The 200,000 of whom 1,300 have already been given the waters of life everlasting, are now Patna's own,—the Sacred Congregation of Propaganda having given this part of Santal Parganas definitely to the Patna Diocese. The Chicago Province of the Society of Jesus has been presented with this magnificent gift of God and invited to come out to Patna with all the resources it can command,—and make a Catholic nation of the 200,000.

"American Sisters, too, most attractive apostolic work. American girls a plenty, who have been set on fire with the zeal of Christ's Heart for souls, are desirous to devote their little lives to this grand work—and Patna is most

anxious that an American Sisterhood should make Patna its own. Other Sisters we have in Patna. They have served the Master long and well, but they have their full task to accomplish in their schools and hospitals. We need others like them—and from America. True, the local Government will not permit us to get suitable land and erect buildings for our work in Santal Parganas, but this need not deter us. We can work from Bhagalpur as our base, as we are doing now. The Government cannot continue its unfair policy forever, and the day will come when we shall have the full use of our rights in Parganas. Several zealous missionary units have given us money for the erection of chapels. They are anxious that we should use the money and build the chapels. So are we. Pray that Government may withdraw its unjust restrictions at an early date, and permit us to give our divine Lord a proper dwelling place amongst his new born children, and carry on our work, for the 200,000 unhampered."

### JAMAICA, B. W. I.

The closing exercises of St. George's College, the Jesuit school in Kingston, took place on July 11. Some changes in the faculty for next year were occasioned by the departure of Father John J. Keegan, S.J., who is to make his tertianship. Sydney Judah, S.J., a Jamaican scholastic, and Joseph G. Doherty, S.J., who have been engaged in teaching at St. George's College, have entered upon their course of theology at Weston College, Weston, Mass.

\* \* \*

From the missions, Father Joseph B. Morning, S.J., formerly in charge of Brown's Town and adjacent missions, is now teaching at St. Francis Xavier High School, New York City, after almost seven years in Jamaica. The serious illness of his mother is the immediate reason for this visit. Father Joseph A. Dougherty, S.J., has also returned from Jamaica after many arduous years on the mission.

\* \* \*

In addition to the reinforcements sent to Jamaica in June. Fathers Jeremiah F. O'Keefe, Arthur M. Michaud, Henry C. MacLeod, Leo T. Fox, and Brother Bertram F. Roth, all from the New England Province of the Society of Jesus, sailed for the mission on August 26. David R. Dunningan, S.J., who was professor of English last year at the Jesuit college at Havana, Cuba, has been transferred to St. George's College, Kingston.

\* \* \*

At the missions at Savanna-la-Mar Father Frederick J. Donovan, S.J., has been acting pastor during the absence of Father Francis Kempel, S.J. He is

## RENOWNED JESUIT MISSIONARIES



WILLIAM A. STANTON, S.J.

It is not easy to say whether William A. Stanton, S.J., was more thoroughly a missionary in British Honduras; in Manila, P. I.; during his early years of study and priestly preparation; or during his life's final months of intense suffering. Surely he was full of zeal and real sanctity at St. Louis, where, after his entrance into the Society of Jesus at Florissant, Missouri, on July 16, 1887, he made his philosophical and theological studies and moulded his glad soul to the rugged form of an apostle. He was surely a missionary in Manila, P. I., whither he was unexpectedly sent in 1901 to assist Father Algue, S.J., in his famed scientific researches, and to give apostolic care to the soldiers and people of the city after the Spanish-American War. He was supremely a missionary in British Honduras, where he labored, like a hero that he was, in the "bush" missions and especially at Benque Viejo, with untiring energy and unquenchable zeal after 1905. That chapter of his life is one to make you appreciate what St. Paul meant by "all things to all men." And he assuredly put the crown to his industrious and self-sacrificing life by a terrible sickness that brought him back to St. Louis to die.

Father Stanton was born February 28, 1870, and died March 10, 1910, and in that short span he set a mark of American missionary achievement and sanctity that American missionaries might well emulate.

profuse in his gratitude for a very small donation and then writes:

"Personally, I'm enjoying this 'bush' life. Plenty of novelty, experience, work and a real chance to appreciate how much Father Kempel has really accomplished. Only two weeks here so far and covered over 500 miles by auto and another 50 by horse and mule, but I've seen the 'real faith' that we usually read about. To hear 80 confessions and give 100 Communions in a place that has Mass only once a month (and that not on a Sunday either) is a modern miracle. To hear people beg a blessing instead of money is true Gospel music to my ears. Plenty of poverty but not a grovelling kind—instead of pennies in the collection, fish, fruit, eggs, vegetables, and when to this I add a sense of humor, I don't feel so badly off at all. Mosquitoes, lizards and even rats, are merely incidentals—provided they don't spoil one's disposition or eat up the church vestments. I'm seriously considering renting out Boyle's thirty acres for the 'New Battle of the Century.' Our Westmoreland Skeeters vs. the Jersey Skeeters—besides a gorgeous sting, ours carry malaria, so I'm betting the nothing I have on my mission land. They also furnish their own orchestra accompaniment. If some promoter could stage this fight and let 'Fiti' and 'Tanglefoot' have the movie rights, there would be a fortune in it.

"However, let us keep happy. Provided I can get my bite to eat and kind friends keep gas in the auto tank, I'll keep on the firing line, only too glad to carry on where Father Kempel has planned, be it temporal or spiritual.

"My best to everyone and keep me in your prayers. The lonesomeness of this country life is the chief difficulty—that's why we don khaki and build schools, thus drawing the lamkins and the sheep for the Good Shepherd.

"Cheerio—and all that."

### ALASKA

One of the most important events of recent date in connection with the missions of Alaska is the departure from New York of Brother George Feltes, S.J., in the new mission plane, "The Alaska Missionary." Brother Feltes flew from New York on July 23. On reaching Seattle the plane will be dismantled and sent to Alaska by boat. Brother Martial Lapeyre, S.J., concerning whom there is an article in the present issue of *Jesuit Missions*, will join Brother Feltes in California and will journey with him to Alaska where he will be co-pilot of the new mission plane which, we trust, is destined to do untold good for the scattered missions in the arduous mission field of Alaska.

\* \* \*

The departure of more missionaries for the frozen North brings to mind the new venture of the Jesuits of the

Northwest. At a considerable expense, for which they depend on loyal friends in the States, they are erecting a new novitiate at Sheridan, Oregon. In this novitiate the future Jesuits of the Rocky Mountain Region will be trained, and also the many future missionaries for Alaska will be prepared for their apostolic work. Though the funds for the building are as yet insufficient, some temporary quarters are already being constructed so that the novitiate may open its doors for new candidates in the near future.

\* \* \*

From beyond the Arctic Circle, at this station at Kotzebue, Alaska, Father B. Lafortune, S.J., sends the following note:

"Thanks for the very welcome check you sent me. I will say a few Masses for the brave fellow who faced the humiliation of dying in the poor house in order to help the missions. He is hidden here.

"The 'flu' is paying us a protracted visit. Among the old folks and those who had other serious ailments, it has made quite a few victims. A few more are on the way to the grave. Even those who have practically recovered feel different from their former selves. They have no appetite, no energy, and flots of them are coughing badly. With very few exceptions, it has tackled the whites nearly as hard as the Eskimos.

"Almighty God is drawing good from that misery. Before, on account of the rabid bigotry of the Quakers, many doors were closed to me. But now, they are all opened. The Quaker



Off to Belize, British Honduras, to instruct young hopefuls at St. John's College; Richard G. Smith, S.J. (left) and V. D. Burn, S.J., a native of Honduras. They succeed the scholastics, Charles F. Kruger and Paul A. Connaugh, who begin their theology at St. Mary's, Kansas, in September, after three years in the tropics.

missionaries did nothing for the natives. Our doctor gave me the necessary instructions and a bag full of medicines, and I went around. The poor deluded natives saw the difference between a Catholic priest and a Quaker preacher. They have been told so many lies about us that they needed a lesson of the kind to have their eyes opened.

"The Marshall and the Commissioner practically put their purses at my disposal, so that I could buy dried fruits and other necessities for the sick,—even some coal.

"Now, St. Francis Xavier, who is the patron of this place, will have to finish the work and bring the crowd to the fold. The wall of ice that existed is melted."

### BRITISH HONDURAS

In British Honduras the rains are about to set in, so the missionaries are completing the rounds of their difficult bush-station visits. We have a note from Father Louis E. Newell, S.J., "The Padre of the Bells," describing in his own unique way his return to headquarters. He says:

"Friday I wound up my ninth consecutive week on the missions. With few exceptions the order was: off to the bush on Monday morning, return on Saturday for Sunday at Corozal; twenty-five stations visited, with Mass, etc."

The "etc." as described by a companion of Father Newell on some of his hard trips consists in catechizing the children in the afternoons; visiting the sick, and taking the census of families in the mornings; Rosary, sermon, and confessions in the eve-

nings; and most important of all in the early mornings, Mass, Holy Communion, Baptisms and marriages.

\* \* \*

Writing from British Honduras, Charles Kruger, S.J., tells of the smallest church in Christendom:

"The smallest church in Christendom—at least so it would seem, if we are to believe that the recent writer in the *Tidings*, a Hollywood Catholic publication, was serious when he claimed that a certain 14 x 20 structure was the smallest—is situated at San Roque, British Honduras, one of the several dozen stations which Father Newell, S.J., visits regularly. The San Roque church measures twelve feet and two inches by seven-teen feet and six inches.

"Its history dates back to May 17, 1916. The house history of Corozal, headquarters of the missionaries of northern British Honduras, has the following entry for that day. "Simple blessing of the new church at San Roque during evening services. Church crowded; didn't take many to do that. Two adult Santa Cruz Indians baptized. Forty confessions heard. May 18: Thirty-three Holy Communions, six First Communions, three marriages. Of course, many had to remain outside to hear Mass."

"That was fifteen years ago. The settlement of San Roque is composed of a group of sugar-making Maya Indians; and the sugar business has not improved over the war days of 1915, so the smallest church in Christendom remains at San Roque, and there continue likewise within it those greatest actions in Christendom such as Masses, Baptisms, and Christian marriages."



"Happy landings!" Brother George Fletes, S.J., about to try out the propellers of his new plane "The Alaska Missionary." He took off for Alaska via Seattle from North Beach Airport, L. I., New York, Thursday, July 23.



### NEW PREFECTURE IN BAHAMAS

Until recently the Bahama Islands, the group which extends off the east coast of Florida and stretches out into the Atlantic along the whole length of Cuba, were a mission dependent on the Archdiocese of New York. Their ecclesiastical status has now been changed to a Prefecture Apostolic under the Sacred Congregation of Propaganda. American Benedictines from St. John's Abbey, Minnesota, do missionary work there, assisted by the Sisters of Charity from Mt. St. Vincent's, New York.

### PIONEER JESUIT MEMORIAL

On March 25, 1634, Father Andrew White, Father John Altham and Brother Thomas Gervase, members of the Society of Jesus, arrived in what is now the State of Maryland with Catholic colonizers from England. Their first permanent settlement was made at St. Mary's City on the river of the same name, which remained capital of the colony until the capital was transferred to Annapolis. At St. Mary's the first cross was raised, the first chapel erected, and the Holy Sacrifice offered. To commemorate this historic spot in the missionary history of the country, the Society of the Pilgrims of St. Mary's is erecting a memorial in the form of an altar of brick and marble, with brick wings extending in semi-circular form on either side. Low semi-circular steps will lead up to the

altar. There will be a simple but appropriate inscription on the face of the altar and the grounds will be fittingly landscaped. The major portion of the expense was defrayed by a gift from the U. S. Catholic Historical Association. The site itself is the gift of Mr. and Mrs. Warren Dunbar of St. Mary's City.

### ADVANCE IN CHINA

A notable item in the following comparative tables is the fact that the number of Chinese Religious Brothers and Sisters is now greater than foreign religions, while the number of Chinese priests shows a splendid increase.

	1928-29	1929-30	Gain
Bishops, foreign	70	77	7
Bishops, Chinese	6	8	2
Priests, foreign	1,975	2,084	109
Priests, Chinese	1,309	1,413	104
Brothers, foreign	314	342	28
Brothers, Chinese	666	492	26
Sisters, foreign	1,127	1,400	273
Sisters, Chinese	2,641	2,815	174
Catholics	2,486,841	2,498,015	11,174

### FINAL RETURNS FOR 1930

A final checking up of the numbers of Jesuits who left home countries for the foreign missions in 1930 gives us a total of 160, of whom 57 were priests, 77 scholastics, and 26 Brothers. The various novitiates of the Society of Jesus in the mission fields received during the year 57 native-born youths, 21 in India, 17 in China, 6 in Madagascar, 5 in the Philippines and one in Java. There are at present 2,800 Jesuits laboring in 71 mission fields of the world, of which 60 are under Propaganda.—(F. S.)

### GEORGETOWN MEDICAL MISSION COURSE

On July 31 nineteen priests and two Sisters completed a month's course in first aid, hygiene and the symptoms and treatment of tropical diseases, given at the Georgetown University Hospital, Washington, D. C. This course has been given for several years to prospective missionaries through the kindness of Rev. W. Coleman Nevils, S.J., president of the University, and Rev. John L. Gippich, S.J., regent of the School of Medicine. Ten members of the medical and dental school faculties volunteered as instructors.

### MR. GANDHI EXPLAINS

In the last issue of JESUIT MISSIONS we mentioned the statements attributed to Mr. Gandhi in regard to his hostile attitude towards foreign missionaries in India. Quite a furor was aroused by the pronouncement, and Mr. Gandhi felt called upon to offer an explanation. He says that he is against the methods employed by some missionaries in conversion work and not against conversion itself. "In India under Swaraj (Home Rule)," he writes, "I have no doubt that foreign missionaries will be at liberty to do their proselytizing, as I would say, in the wrong way; but they would be expected to bear with those who, like me, may point out that, in their opinion, the way is wrong."

A forecast of future problems has



Seventh National Convention of the Catholic Students' Mission Crusade, Niagara University, Niagara Falls, N. Y., June 29 to July have its effect in the increased activity in the schools represented. In the foreground are seen members of the hierarchy who were

been made by Father Thomas, an Indian priest, editor of the *Madras Leader*, for the *Fides News Service*.

"Though we have no reason to take a gloomy and despondent view of the future of Christianity in India under an Indian Government, one need not be surprised if an under-current opposition gradually manifests itself chiefly against conversion work. The Hindu cannot reconcile himself to the idea that conversion to Christianity does not imply acceptance of a Western type of civilization and culture. He may not show any ill-feeling to a born Christian, but resents the idea of a Hindu embracing Christianity."

### HISTORIC JESUIT CHAPEL

Old Fort Niagara, New York, situated at the mouth of the Niagara River on Lake Ontario, was the scene of an impressive celebration on Sunday, July 5, when the Rt. Rev. William Turner, Bishop of Buffalo, escorted by the Knights of Columbus and representatives of different historical societies, visited the historic site to dedicate the Jesuit Chapel there, which has been restored to its original condition.

Fort Niagara controlled the fur trade with the upper lakes and the Ohio valley. It was built by La Salle, who recognized the spot as one of dominating importance in that region. It was abandoned and destroyed, but later rebuilt.

The present fort, which has just been restored, was built in 1725, and was the scene of many fierce conflicts, the last of which occurred during the War of 1812. It was also a center from which Jesuit missionaries set forth to evangelize the Indians during the early days of French colonization. The restored chapel is situated on the second floor of the old stone building. It was too small for the gathering, so a field Mass was celebrated by Bishop Turner at an altar set up outside the fort. Father Rudolph Eichhorn, S.J., President of Canisius College, Buffalo, preached the sermon.

### SOCIAL WORK IN BELGIAN CONGO

In his report to the Governor General of the Belgian Congo, Governor Engels, a provincial governor, had this to say about the social benefits resulting from the activities of the missionaries.

"It is necessary to bear in mind that the Mission is the foremost and practically the only force in the regeneration of the region in which it carries on its activities. To read an account of the results obtained leaves the reader incredulous. One must see to believe. The physical health of the people has been the object of as much solicitude as the moral well being. An idea of this may be had from the number of children in the Catholic families. Homes with six, seven, eight and nine children are found in all the villages. And the moral discipline is such that among several thousands of families, although there are some cases of divorce, the number of those who have remained united is relatively incalculable."

### DEATH CLAIMS BISHOP PARIS

The missions of China lost a valiant leader when Bishop Prosper Paris, S.J., Vicar Apostolic of Nanking, was called to his reward early in June of this year. His Excellency was eighty-four years old. On April 14, 1930, he observed the thirtieth anniversary of his episcopal consecration and on September 18, the fiftieth anniversary of his ordination to the priesthood. During his years as Bishop, he ordained 151 priests, of whom 103 were Chinese and 48 European. Bishop Paris' mission territory long embraced two great provinces of China, Kiangsu and Anhwei, with a population of about 50,000,000. This area was later divided into five parts. Nanking now has a population of about 29,000,000 souls, of whom 197,294 are Catholic. In 1928, a coadjutor bishop, His Excellency, the Rt. Rev. Auguste Haouise, S.J., was appointed to assist Bishop Paris.—(F. S.)

### JESUIT SEISMOLOGICAL EXPERT

The services of Father Ernest Gherzi, S.J., Director of the Meteorological Service and Seismological Service of the Observatory of Zi-ka-wei, near Shanghai, were requested recently by the Chinese Government in connection with the establishment of the new seismological station of the National Geological Survey at Peking. His advice was asked on the method of construction for the new building in which three new seismographs are to be installed. He also examined the new Meteorological Observatory of the Chinese University of Tsingghoy, and was invited to give a lecture on meteorology to the students. He ended his trip north with three days at the Jesuit School of Higher Studies at Tientsin, where the finishing touches were being given to the installation of a Galitzine-Wilip seismograph.—(F. S.)

### NEW APOSTOLIC DELEGATE TO INDIA

His Excellency, the Most Reverend Leo Kierkels, former Superior General of the Passionists, left Rome in his new capacity of Apostolic Delegate to India in June. He succeeds Archbishop Edward Mooney, who has been transferred to Japan as Apostolic Delegate to that country.

### FEDERATED COLORED CATHOLICS CONVENE

Announcement has been made that the Seventh Annual Convention of the Federation of Colored Catholics will be held at St. Louis, Mo., September 5 to 7. A special topic for discussion will be "The Negro in Industry." Over 200 delegates, representatives of some 250,000 Negro Catholics, are expected to attend as guests of St. Elizabeth's Parish for the "prime objective of uniting all colored Catholic parishes and already existing colored Catholic societies for the purpose of Catholic Action in all its phases."



1931. Over 1,500 delegates were in attendance. It was a splendid exhibition of student interest in the Missions which will surely present at the Solemn Pontifical Mass. At night Benediction of the Most Blessed Sacrament was given out of doors from this altar.

## RECENT DECREES OF PROPAGANDA

A Chinese priest, Father Joseph Chow, C.M., has been named Vicar Apostolic of Paotingfu in North China. This Vicariate was confided to native clergy in December, 1929. It is one of the most flourishing in China. It counts 76,639 Catholics, 2,112 catechumens, 19 major seminarians, 151 minor-seminarians, 46 Chinese priests.

The Prefecture Apostolic of Yutze has been detached from the Vicariate Apostolic of Taiyuan, Shansi Province, China. Italian Franciscans will have charge of this new Prefecture which has a population of 1,500,000, of whom 7,000 are Catholics.

The Prefecture Apostolic of Idushien has been detached from the Vicariate Apostolic of Chefoo, Shantung Province, China. The new Prefecture has a population of about 2,000,000 with 5,000 Catholics. It is placed under the care of the French Franciscans.

The Independent Mission of Wei Hai Wei, also detached from the Vicariate Apostolic of Chefoo, is confided to the French Franciscans. There are 1,500 Catholics in this mission in a total population of 1,500,000.

In Central China, on the coast, the Prefecture Apostolic of Chuchow, Chekiang Province, has been erected from the Vicariate of Ningpo and confided to the St. Francis Xavier China Mission Society, Scarborough Bluffs, Canada. It counts 3,000 Catholics in a total population of 1,500,000.

His Excellency, Bishop Paul Dumond, C.M., has been transferred to the Vicariate of Nanchang, Kiangsi Province, China. Bishop Dumond was formerly Vicar Apostolic of Kanchow in the same province where he has been succeeded by his coadjutor, Bishop John O'Shea, C.M.

The Very Rev. John D. Jescher, O.F.M., Administrator Apostolic of the Prefecture of Yungchow, Hunan Province, China, has been named Prefect Apostolic of that district.

Father Albert Breton, priest of the Paris Foreign Mission Society in the Archdiocese of Tokio, has been made Bishop of Fukuoka, Japan.

Father Pius, O.C. (Maturin de Ruyet), has been named Bishop of Ajmer, India.

The Independent Mission of Sikkim, India, has been made a Prefecture Apostolic.

Father Alphonse Verwimp, S.J., has been named first Vicar Apostolic of the new Vicariate of Kisanu, Belgian Congo, West Africa.

The Independent Mission of Trebizond on the southern shores of the Black Sea, has been confided to the Italian Capuchins who have been laboring for some time in that territory.

Father Peter Fallaize, O.M.I., has been named coadjutor bishop of the Vicariate Apostolic of Mackenzie, Canada, with the right of succession. He has been in the Vicariate since 1913.

## A BUDDHIST WITH A BREVIARY

(Continued from page 178)

While spending a few days of summer vacation at Poo-Too, an island resort off the coast near Ningpo, Che-kiang Province, the Father, with several companions, visited the Buddhist Monastery, one of the chief attractions of the Island. He had his Breviary in his hand, and when registering his name in the Tourist Ledger, laid it upon a bench nearby. When he turned to pick up his book, he was surprised to see a young monk walking away with it! Father Nugent remonstrated with the monk, but he declared he had "found" it and refused to return it to him. Much provoked by this outright theft, he took the light-fingered monk to the abbot of the Monastery. But he met with no redress. The abbot merely declined to interfere, saying the young monk was a pilgrim, not a member of his community; so he had no control over him! The other monks bowed, smiled and laughed, appearing not to be in the least scandalized at their fellow monk stealing, not only "a leaf,"—but a whole book! So poor Father Nugent had to abandon all hope of securing his Breviary, though it was doubly precious to him as his ordination present from Ireland.

**F**OILED in his scheme to get a good sum of money from the foreign tourist (he had asked of Father the exorbitant sum of thirty dollars for the book!), the pilgrim must have made many efforts to sell the neatly bound Breviary. As it was all in Latin, there was little demand for such a book. So with only slight advantage coming to him from his "pilgrimage," the young monk made his way to Shanghai and sold the book in the Chinese City . . . I sent it back to Father Nugent through the Father Procurator of the Lazarists' House on Rue Chapsal.

I do not know if the unworthy son of Buddha acknowledged his fault upon returning to his monastery. The Buddhist Precepts require at the bi-monthly chapter the

public confession of even lesser faults. Should he have failed to repent, there seems no alternative than to expect that when he shuffles off this mortal coil his lonely spirit must be re-incarnated and take up its penitential abode in a farmer's water buffalo, a Gobi camel, or become the most intelligent donkey of an overland pack train! But justice must be tempered with mercy; and I am sure that Father Nugent, so annoyed and inconvenienced by the theft of his Breviary, would not condemn the thoughtless, youthful monk to such torturing expiation forever, but only until that "glorious age of honesty," so often praised by Confucius, returns again to China!

## A SCHOOL FOR AFRICA

(Continued from page 182)

shoemaking, for example. He jumped at the idea and went to Cishavasha where a good Sister taught him to work leather. Besides that Paul learned many things at Cishavasha. When he came back to Chikuni, he began to teach a school of bigger boys and did it very well.

**S**O when the boarding school for boys was started in 1926, Paul became its teacher. He is still its teacher and has done remarkably well. The number of boarders soon increased to forty and then forty-five, which is the school's capacity. In June, 1928, when the school had been two years in existence, eight boys presented themselves for the teacher certificate. Four boys obtained the certificate, two failed by a few marks, altogether an encouraging result. Last August the second examination took place and another seven boys went through the examination. But the results are not yet known.

Now the school is in its fourth year; it is well known among the natives, and applications are much more numerous than we can accept to; all that it wants now is financial support to enlarge it, and a young Father, qualified to the satisfaction of the Government, to become a regular Principal of a Normal School for teachers.

## GOOD CARPENTERS

(Continued from page 183)

he was happy in their company, he strangely forgot that thought.

Just when the thatching of the roof of the garage was nearly finished, the Padre was summoned to a distant part of the island on a sick call. Without the Padre to guide him, Pedro could not finish the work, and so his days were left idle on his hands. The thought of the lay-Brother's life grew idle, too, in his mind. For, it was true, the summer evenings were gay, with songs, and soft, low melody of the guitar, and native dances and gaieties. Summer charged the nights, too, and the waves out on the bay sparkled beneath the tropical moon. Pedro's heart was the heart of a young man. Life for him was real; he was red-blooded and alive; and the palm groves of the Philippine Islands were a paradise for young hearts. He felt more and more that he was made for such; not for prayer and denial, for poverty and loneliness. Pedro even revolted now when the thought of the lay-Brother's life came to his mind.

LATE one evening, just after the sun had quickly sunk beneath the horizon and the fervent stars had almost as quickly come out, worn and white and weak, barely able to drag one tired foot after the other, Father Sheffield stumbled in upon a merry party near the church. Pedro was the first to grasp the exhaustion of the priest. He rushed to him and supported him to the humble rectory and laid him down gently on the rugged bed.

"Thanks, Pedro; it is only a bit of fever and the long, long trail, longer and harder far than I expected. A little rest now and I will be well again. Too bad my auto is not here now, I could have made the trip without trouble. But, thank God, I saved a soul and I am very happy."

PEDRO looked upon the worn, tired figure of the priest and saw again the smile that made him love the Jesuit. It seemed to Pedro, too, as though Someone came then and laid a hand gently upon his

shoulder. The cheerful sacrifice of the Padre cleared his vision, expanded his heart, gave a more generous view to life. Old thoughts came back again—and generosity, inspired by the smile of a priest.

After a few days' rest, Father Sheffield and Pedro were again back at work on the garage. There was not much more to be done and soon the building was completed. Any day now the boat from America would bring the auto, and Pedro was already full of anticipation.

Pedro went one night to dine with the Padre. But he never saw the car. Before it came, he had gone,— to Manila, to be a Jesuit lay-Brother, and still a carpenter.

## CATHOLIC SIOUX INDIAN CONGRESS

(Continued from page 185)

appreciation of the Holy Eucharist was evidenced at the very early morning Masses in the large mission church. Even as early as five o'clock in the morning of the second day the church was packed to capacity by men and women, every one of whom received Holy Communion.

OF course, the three days of the Congress were not all spent in attending religious services and delegates' sessions. There was many

a happy meeting among old friends and many a jolly gathering around the camp fires. Two mission bands, from St. Francis Mission and Holy Rosary Mission respectively, furnished plenty of music for the occasion, much to the delight of the Indians. Then, too, on the evenings of the first and third days the girls of the mission school staged the Algonquin play, "Coaina." They had been previously trained by the good Franciscan Sisters in charge of the girls' department of the large school at Holy Rosary Mission. Dressed in all the ancient finery of their tribe the Indian girls held the attention of hundreds of Sioux who attended the play on both nights. The simple, direct lesson of the play, the reward of Christian honesty and nobility, was brought home in true Indian fashion and the vast crowd showed deep appreciation.

When the Congress finally broke up on the morning of the fourth day, there was a feeling as of work well done in one of the most successful Indian Congresses ever held for the welfare of the Sioux nation. The Congress itself and all that it implied by way of a splendid Catholic faith and training is a lasting tribute to the priests, Brothers and Sisters who have given their lives for the welfare of the Red Man.

## Our Contributors

Greetings are in Order to VERY REV. CHARLES F. ARNOLD, S.J., recently appointed Superior of the Mission of Jamaica, B.W.I., and the staff of JESUIT MISSIONS who is happy to add its voice.

The Rt. Rev. BERNARD J. SULLIVAN, S.J., has been *Out in Santa Land*, Patna Mission, India, since 1924, and has been Bishop since March 17, 1929. He knows whereof he speaks.

How explain *A Buddhist with a Breviary*? FATHER PIUS L. MOORE, S.J., of California, now teaching at Aurora University, Shanghai, China, offers a solution.

From her slender resources of men *The South Sends Alaska an Aviator*, and FATHER JOHN J. MCCARTHY, S.J., assistant to the Provincial of the New Orleans Province wishes him Godspeed.

For the past five years, FATHER JAMES G. DALY, S.J., Superior of the West Misamis Missions, Mindanao, P. I., has been zealously engaged in *Stopping the Leaks*. The work is not yet finished.

FATHER JOSEPH MOREAU, S.J., though belonging to the English Province, is laboring with his Polish conferees in the mission of Chikini, Northern Rhodesia, where he has established *A School for Africa*.

This good story about *Good Carpenters* was sent us by GEORGE C. O'BRIEN, S.J., from Weston College, Weston, Mass.

The editor of JESUIT MISSIONS, FATHER JOSEPH GCHWEND, S.J., attended this *Catholic Sioux Indian Congress* in South Dakota during the early summer. He gives his impressions to his readers.

The missionaries who write for you would welcome your active interest in their missions

## Grateful Acknowledgments

JESUIT MISSIONS gladly transmit money gifts to any Jesuit Missionary.

### GIFTS FOR THE MISSIONS

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