

# Jesuit Missions

October, 1931

PRICE  
10c



ST. JOHN'S COLLEGE, BELIZE, DESTROYED BY  
HURRICANE AND TIDAL WAVE, SEPTEMBER 11

# 37 AMERICAN JESUITS

have, since March 1st, heeded the command—

*Go ye into the whole world, and preach the Gospel to every creature.*

Will you in the near future follow in the footsteps of these present day American missionaries?

## *If You Are*

a young man, from 18 to 35, desirous of spending your life as a Jesuit Brother, assisting the Fathers of the Society of Jesus in the home missions among the North American Indians, or in the foreign missions, make application to

a young woman with a vocation to serve Christ as a Sister in Patna Mission, India, where schools, orphanages, hospitals and other works are carried on by the Sisters in the mission entrusted to the Jesuits of the Chicago Province, make application to

**JESUIT MISSIONS**

257 Fourth Avenue

New York, N. Y.

**REV. MOTHER SUPERIOR**

Holy Cross Convent

Merrill, Wis.

### WANTED

Back numbers of  
**JESUIT MISSIONS**

VOLUME I—Nos. 1, 2, 6, 7, 9.  
VOLUME II—All numbers.

Please send to  
**JESUIT MISSION PRESS,**  
257 Fourth Ave., New York, N. Y.

### REGIS COLLEGE

WESTON,  
MASSACHUSETTS

A Catholic institution for the Higher Education of Women. Delightful and beautiful location. Campus of one hundred and seventy acres. Incorporated under the laws of the Commonwealth of Massachusetts with full power to confer Collegiate Degrees. Courses leading to the Degrees: A.B., B.S., A.M. Affiliated with the Catholic University of America, Washington, D. C. Listed as a standard College by the National Catholic Educational Association. Degrees registered as "fully approved" by the University of the State of New York. Conducted by the Sisters of St. Joseph. For Catalogue, address THE REGISTRAR.

## Loyola University

6363 St. Charles Avenue  
New Orleans, Louisiana

## HOLY CROSS COLLEGE

WORCESTER, MASS.

A. B., Ph. B., and B. S. Courses

A conservative college which retains the best of the classical traditions. A progressive college which meets the highest modern educational requirements. A complete college which glories in molding character in her students. A fearless college which teaches the fundamental truths pertaining to eternal as well as temporal life.

Entrance by certificate or by examination

Bulletin of information on admissions will be mailed upon application to the Dean of Freshmen.

FOUNDED IN 1841

## FORDHAM UNIVERSITY

190th STREET and THIRD AVENUE  
(ADJOINING BRONX PARK)

CONDUCTED BY THE JESUIT FATHERS

*The Largest Catholic Educational Institution in America*

COLLEGE: LAW: GRADUATE SCHOOL:  
EDUCATION: EXTENSION: PHARMACY:  
SCHOOL OF SOCIAL SERVICE: ACCOUNT-  
ANCY: BUSINESS LAW and PRE-LAW

BOARDING AND DAY STUDENTS

Write for catalogue to Registrar

Thousands of Copies Sold!

## THE QUESTION BOX

By Rev. BERTRAND L. CONWAY, C.S.P.

1929 EDITION

Reprinted

THIS is the first revised edition of THE QUESTION BOX issued since the original publication of the book in 1913. Nearly one thousand important questions, selected from over 250,000, are ably answered.

Better Bindings

Enlarged

Cloth, \$1.00

Finer Paper

Paper, 60 cents

For every mission, school, library, home

## THE PAULIST PRESS

401 West 59th Street

New York, N. Y.

## LOYOLA UNIVERSITY

CHICAGO  
ILLINOIS

(Conducted by the Jesuits)

ARTS AND SCIENCES, SOCIOLOGY, COMMERCE, HOME  
STUDY, LAW, MEDICINE, DENTISTRY, GRADUATE  
SCHOOL

*Cuts in this publication made by*

**The ADART**  
Engraving & Electrotype Co.  
NEW YORK  
252 WEST 43rd ST.

ARTWORK

LACHAWANNA 2703-04

PHOTOGRAPHY

*Specialists in School and College work*

JESUIT MISSIONS, October, 1921. Vol. V, No. 9. Published monthly, September to June; bi-monthly, July-August, by the Jesuit Mission Press, Incorporated, 257 Fourth Avenue, New York, N. Y., in the interest of the home and foreign missions attached to the North American Provinces of the Society of Jesus. Subscription price, \$1.00; six years, \$5.00. Entered as second-class matter, January 14, 1927, at the Post Office, New York, under the act of March 3, 1879. Acceptance of special rate of postage provided for in the act of February 28, 1925, paragraph 4, section 412, Postal Laws and Regulations, authorized January 14, 1927.

# 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.

## COLORED MISSIONS IN MARYLAND

Home missions among the colored in southern Maryland.

These two mission fields are cared for by the Jesuits of the Maryland-New York Province comprising the Middle Atlantic States. The Province Mission Procurator is

**Rev. George J. Willmann, S.J.**, 501 E. Fordham Rd., New York, N. Y.

## AMERICAN INDIAN MISSIONS

Home missions among the Indians of Wyoming and South Dakota.

## BRITISH HONDURAS

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.

## ALASKA

Foreign-home missions among the Eskimos and Indians of Alaska.

## CHINA MISSIONS

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

## AMERICAN INDIAN MISSIONS

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 Pheasant 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

JESUIT MISSION PRESS

257 FOURTH AVE. NEW YORK, N. Y.



*The City of Belize, British Honduras, destroyed by hurricane and tidal wave, September 10, 1931.*

# The Tragedy of Belize



JUST as the present issue of Jesuit Missions was going to final press, the first report of the Belize hurricane and tidal wave reached New York. What the detailed news of the next few weeks will bring cannot now be forecast. Accounts to date convey the distressing news that eleven Jesuits have been killed and their college, St. John's, destroyed by a hundred mile an hour hurricane, followed by a sweeping tidal wave.

Readers of Jesuit Missions will join in the heartfelt sympathy extended to the relatives of the deceased Jesuits, while they offer up fervent prayers for the repose of their souls and the souls of the other hundreds who met death in Belize on the tenth of September.

The death list of Jesuits was telegraphed to St. Louis University, St. Louis, Mo., by Rt. Rev. Joseph Murphy, S.J., Bishop of British Honduras. The eleven who were killed were all members of the Missouri Province of the Society of Jesus. Six priests, four scholastics and one Brother are numbered among the dead.

Father Francis Kemphus, S.J., of Cincinnati, Ohio, aged sixty-six, has been a Jesuit forty-three years. A veteran missionary in British Honduras, Father Kemphus was, at the time of his death, in charge of a mission in a colony of East Indians in the section of Belize known as Mesopotamia.

Father Bernard A. New, S.J., of Buffalo, N. Y., aged forty-four, has been a Jesuit twenty-six years. He had been general director of all Catholic schools in the Colony of British Honduras, and financial secretary of the entire Mission.

Father William Tracy, S.J., of St. Louis, Mo., aged forty-two, has been a Jesuit twenty-three years. He was a professor at the College, and director of Sodalties, publications and the Laymen's Retreat League of Belize.

Father Leo Rooney, S.J., of Superior, Wis., aged forty-three, has been a Jesuit twenty-two years. He was regent of the School of Commerce and director of the League of the Sacred Heart.

Father Charles Palacio, S.J., of Valencia, Spain, aged thirty-six, has been a Jesuit twenty-one years. He was Headmaster of the College and also taught Spanish.

Father William Ferris, S.J., of Ireland, aged forty-eight, has been a Jesuit six years. He had just arrived at St. John's College from the States in August, having volunteered his services for the Belize Mission.

Richard Koch, S.J., of University City, a suburb of St. Louis, Mo., aged twenty-eight, has been a Jesuit nine years. He was one of six Jesuit scholastics teaching at St. John's College, having already completed two years as professor there.

Alfred Baumeister, S.J., of Cleveland, Ohio, aged twenty-seven, has been a Jesuit eight years. He had just begun his second year of teaching as a Jesuit scholastic at St. John's College in Belize.

Richard Smith, S. J., of Racine, Wis., aged twenty-seven, has been a Jesuit seven years. He had just gone to Belize this June for his years of teaching as a Jesuit scholastic.

V. Deodato Burn, S.J., a native of British Honduras, aged twenty-four, has been a Jesuit for seven years: He was the first native Jesuit to return to his home Colony of British Honduras on completing his classical and philosophical studies. He had just come back to Belize this June for his years of teaching as a Jesuit scholastic.

Brother John Rodgers, S.J., of Reading, Pa., aged forty-three, has been a Jesuit almost eleven years. He was in charge of the College Infirmary at St. John's in Belize. On August 15 of this year, Brother Rodgers had pronounced his last vows as a Jesuit.

May Their Souls Rest in Peace!

# Stann Creek's First Priest

**T** was the red letter day in the history of Stann Creek. Not only for Father Arjonilla the newly ordained priest, a native of the town, but for the whole town it was the biggest day in its history. Each and every inhabitant of this town of three thousand felt that he or she was in a special way being honored in the presence of a priest who was a native son. The snug little town of Stann Creek, the second largest town in British Honduras, was in gala attire

that June 28, and even the boats along the pier extending out into the Caribbean Sea seemed to partake of the festivities, as at least one big race was staged on the occasion.

Just thirteen years before, young Arjonilla had set out for the United States, a boy in years but a man in determination. Difficulties he met with on every side, but he ever kept his goal in sight, and now, even in a material sense, the price he had paid seemed well worth while. He came back to celebrate his first Mass, and he found not only his father and brothers and sisters awaiting him, but the whole town which felt the honor as the richest privilege it had ever received.

**T**HAT memorable Sunday morning looked anything but promising. Rain had fallen during a major portion of the night and ominous black clouds rolled menacingly overhead. There was question of canceling the procession—and oh how these people love processions! Rain would not only spoil the procession but would sadly deplete the crowd, since the Caribs, who form the majority of the population, know from bitter experience that a drenching is nearly always followed by an attack of fever. Even the threatening weather would have justified them in staying under cover. But this



All honor to the native son, Father Arjonilla of Stann Creek, British Honduras.

Alfred A.  
Baumeister, S.J.

day was an exception. And their determination was rewarded, for not a drop of rain fell.

The procession was formed at the school buildings. Every Sodality was represented; not a parish organization but found its followers rallying around its banner. The school children were especially conspicuous, each dressed in his or her very best clothes. Of course, they did not wear shoes or stockings—such articles were not included in their

wardrobes and they would never think of being bothered with such superfluities.

**O**WING to poor boat connections, only forty-eight hours' notice had been had of the exact time of Father Arjonilla's arrival, but the services were made as impressive as possible, considering the short notice. Very Reverend Father A. H. Corey, S.J., Superior of the Mission and Vicar General of the Vicariate, acted as arch-priest; Father John Halligan, S.J., was deacon, and Alfred Baumeister, S.J., was subdeacon. The Young Men's Choir of the Holy Redeemer Cathedral at Belize, chartered a boat at their own expense and came down to sing the Mass. Father William J. Tracy, S.J., preached on the beauties of the priesthood.

The Mass over, a general blessing was given the crowd, but that would not satisfy them. Each and every member of the congregation came forward to receive an individual blessing and to enjoy the privilege of kissing the anointed hands of the newly ordained.

But even then Father Arjonilla was not given a moment's rest. Several children were brought forward for Baptism and, of course, no one would satisfy except the new Father. It was almost useless for Father Arjonilla to enter the house; a (Turn to page 218)

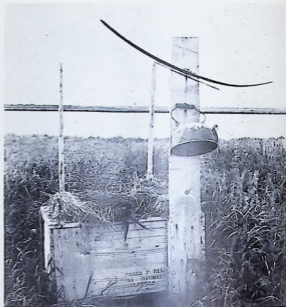
# AN Eskimo Funeral

John P. Fox, S.J.

**T**HE Eskimos of my district about Kashunak, on the shores of the Bering Sea in northern Alaska, certainly take no chances of burying anyone of their number alive. The first native funeral I ever witnessed here convinced me of that.

I had been called to attend an old man, but I arrived too late to do more than give conditional absolution and Extreme Unction, which may still be efficacious even several hours after apparent death. There was no sign of life, but the body, still warm and flexible, was placed in a sitting position on the floor in the center of the igloo. It was clothed in full hunting attire. All the man's belongings lay next to him on the floor, and around him sat his wife and children, yelling, every one according to native fashion. I told them to be quiet while I gave the man the last rites, and immediately all looked up at me and ceased their wailing. None of them was really crying except the baby. The rest were simply going through the ordinary process of native mourning.

**W**HEN I finished the ceremony of anointing, I took the wife of the deceased and his oldest daughter aside to see if I could talk a bit of Christianity into the



*The grave, the goal of all possessions.*

scene before me. The girl had been one year at one of our mission schools. But home rule here, though extremely mild, as long as the children are young, is altogether absolute when these become more or less of marriageable age. The girl did not dare disregard her mother's wishes, and the latter had her mind made up to carry out every native superstition down to the last. She had promised her husband, she said, to do so; and she did not dare to violate her promises to him lest she disturb his spirit. According to the native superstition, after four days of wandering, the dead man's spirit will

come to rest if his relatives have carried out all the usual practices; if not, he is condemned to wander about forever after, and will do harm to his family for their disregard of the native customs. The good woman before me did not want to invite any such calamities. Still, after much talking back and forth, I got her to relent a bit and we struck a compromise, at least in some things. But aside from the fact that I did not wish



*Father Fox, S.J. (center), marooned in mud, abandons the good St. Ann.*

to make the funeral a sort of medley of pagan superstitions and Catholic rites, I was really curious to watch a genuine native burial. So when I had said all the usual prayers for the repose of the departed soul, I stepped back to watch the rest as a mere spectator.

THREE men took a large piece of canvas, and throwing it over the corpse still on the floor in a sitting posture, they wrapped the body with it as tightly as possible. Then they took a long piece of quarter-inch rope, and making a noose at one end, slipped it down over the covered head of the dead, and then pulled it good and tight around the neck, like a lynch-gang might do. Kicking the body over with the flat of the foot as you would a trunk or bag that you are roping, they tied the rope all around the body in every direction. Then they caught hold of the end of the rope, and on any part of the bundle where they could, and began to drag it out of the house. They had some difficulty in getting it through the small door of the igloo, and pulling it through the long narrow low tunnel that serves as entrance to these native dwellings. Arrived at the end of the tunnel, the men took the bundled corpse and threw it onto a sled.

On top of it they piled all the man's belongings. Nothing that he had used was left in the house; even the brand new tea kettle that he had certainly used not more than twice or three times, had to go to the grave.

As the procession started slowly to the place of burial, (I put it this way, for the Eskimos dig no grave because of the frozen ground and deep snow that would make such a task very difficult) the widow with only one of her children followed. She carried a small can full of ashes in her left hand, and a knife in her right. Five times during the procession to the coffin that had been put in place beforehand, she stopped. Stooping down she threw some of the ashes she carried across the trail of the sled, and then with her knife slashed the air four or five times as if trying to cut some string that tied her to the sled.

WE soon got to the burial place that was only some two hundred yards from the igloo, and I had to lend a hand to lift the body into the coffin that was about the size of a trunk. The size and shape of the coffin explained to me the reason why they wrapped up the corpse so tightly before dragging it from the igloo. Once the body was in the coffin, the rope was no longer

needed, and so one of the men took it off,—and you may imagine what a time he had. Now that they had the man in the coffin, they began throwing on top of it all his earthly possessions. However, not the rope only, but the other things as well were too good to throw away like that. This had struck me when I first entered the igloo and saw there on the floor the things that I knew would, according to custom be thrown in the grave. And so I had preached a bit to the widow in this sense, or if you wish, on this nonsense. She had her scruples, but finally agreed that the things should not be thrown on the grave but be divided among those men who had made the coffin and did the other work of burial. This was her own idea; for I had suggested that if she and her family



Sealed with the chrism of salvation. Kashumak's first Confirmation group. Bishop Crimont, S.J. (left); Father Fox, S.J. (right).

did not want her husband's things around, these be given to me and in return I would say a Mass for his soul.

"That," I said, "is the Christian way of burying the dead and helping them afterwards, instead of wasting their goods. Your husband does not need these things any longer. When he gets to Heaven he will have a much better rifle than that rusty 22, and will not need that old net and boots to fish."

SIMILARLY I argued about the rest of his outfit. For peace sake I allowed the things to accompany the corpse to the grave. But when the men began throwing them on the grave I reminded the woman of her agreement to divide her husband's goods among those who buried him. This proposition appealed to the men, and the division began. When each of them had taken what he wished, they gave me a sign to take mine, for I, too, had helped a bit. I was glad to get the chance to clear the grave so that at least one of the superstitions connected with a native burial would not be carried out. My share amounted to a hunting parkey, a native knife, the teakettle, a pillow, a fish net, a wooden dish and a large cooking pot. (Turn to page 218)

# Infidel DOGS

Julien Paquin, S.J.

Wikwemikong on Georgian Bay, headquarters for a courier of Christ.

**I**N spite of the title, this story has nothing to do with Mohammedanism. But read on, and you will understand. It was the end of March, when traveling over the ice on the Georgian Bay becomes perilous. It is then that the pony has to yield place to the dog-team. In the morning, after a frosty night, the going is good, but once the sun has risen fairly high the road becomes soft, slushy and even dangerous, and both dogs and driver have a hard time of it.

I had come across a corner of the Georgian Bay from Killarney to Wikwemikong, my headquarters, by a round-about way, covering a distance of twenty miles, and my dogs were thoroughly played out. I arrived home about noontime, and found awaiting me a sickcall to French River, a lumbering village at a distance of about sixty miles as the crow flies, but close to a hundred miles by dog-team. Bad roads or good roads, I had to go. The vexing part of it was that I had to retrace my steps back

to Killarney. I took a lunch, borrowed a team of Indian dogs and started on my trip.

But the dogs would not travel; they just crept along at a snail's pace. I wondered at first what was wrong with them. True, they were very lean, as are all Indian dogs, for they are all underfed. However, I soon found out that these had been *overfed* just before leaving by good Brother Clarke who had pity on the poor, hungry beasts. But dogs don't travel on a full stomach. At last I reached Killarney, but it was already dark and there I had to stay over night.

**S**ANDY McIVOR, a genial, good friend, the mail carrier, whom I often met on the road, was there with his pony, en route for Collin's Inlet. He offered to take me along, and lend me his team of dogs for the balance of the trip, and I gladly accepted. We left in the early morning, after a stormy night followed by a biting frost. As it was good going on the ice, we covered the distance in a couple of hours.

Sandy offered me a cup of hot coffee, and brought out his dogs and sled. They were a fine, high-spirited span of blacks quite anxious to take the road. But with a grin on his face, Sandy gave me this solemn warning: "Now Father, these are Protestant dogs." He was a Protestant himself. "Treat them well, and they will serve you well. But mind you, don't let them loose; for I am sure they have no more love for a priest than the average Protestant, and if they are given a chance, they will leave you in the lurch." I answered with a laugh and off I went.

I had yet to cover about forty miles. Since there was no track, I kept going from one island to another to give the dogs a landmark. The frost had hardened the ice and we made good time. At last I reached the river. The village was about a mile inland. But here I was puzzled; there was no track visible and I had never been there in winter. (Turn to page 218)



A Protestant dissenter.

# A Mission of Ceylon

Salvator M.  
Pezza, S.J.



**YATIYANTOTA** Mission, Ceylon, has nothing very striking to distinguish it from any other mission of this beautiful country, so these few jottings will give a fairly adequate picture of some of the mission problems of all this territory.

I have now been working in the Yatiyantota Mission for about ten months as an assistant priest to a veteran Belgian missionary who has been here for over twenty-five years without ever returning to his native country. Although I have not been idle, I cannot yet say that I am perfectly acquainted with all my flock, for the mission comprises nearly two hundred villages and over one hundred and fifty tea or rubber estates in which Catholic coolies, mostly Indians, are employed. These, however, do not live together round the church; they are scattered here and there in the district, and it is for me to find them out, visit and instruct them, baptize their children, marry them, hear their confessions, give them Holy Communion, and, in case of serious illness, see that they do not die without receiving the sacraments. Enough, you see, to keep me busy without counting my work at the estate schools and the celebration of Mass in outstations at regular intervals.

**P**ERHAPS it is on my visitation to these outstations that I receive the most striking manifestations of the sympathy and cooperation of my little flock. For no sooner has my approaching visit been broadcast by the native wireless than a grand reception is plotted and prepared. The whole community must take part in the feast; all must know what a joy it is for them to welcome their great *swami* after such a long absence. Four or five men dancing to the sound of their drums go ahead gathering the crowd as they move along. The school children come from a mile's distance carrying little flags of varied colors. Their parents accompany



*Of such is the kingdom of Ceylon. Father Pezza's hopefuls.*

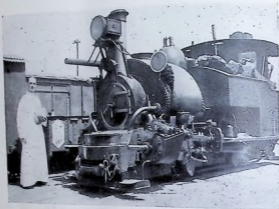
them, greeting the Father with their joined hands, while the Tamil coolies prostrate themselves with their faces on the ground. After receiving my blessing all the people form themselves in a procession to go towards the place where I am to say Mass. My altar box follows in the rear, entrusted to the care of two safe men and I am soon at work. If it is not too late I begin by hearing confessions in Sinhalese, Tamil and English; then I visit the sick. Next morning at an early hour—for the coolies must start work in the estate at sunrise—

say Mass and distribute Holy Communion. A few marriages are celebrated or validated if necessary, and after a short instruction I must start off for the next estate.

I have said nothing of the inevitable privations which usually accompany such visits. Not to speak of the food which is always very coarse, the missionary is deprived of all comfort and has to do without many things which in Europe and America are considered as necessities of life. He can expect no privacy and has very often to suffer from fever and from mosquitoes which make sleep impossible, even after a tiring day in the full glare of the sun. And what shall I say of the lesser evil of the innumerable leeches which infest the paddy fields and pasture lands which he has to cross? There is no need of speaking of an unpleasant encounter with one of the venomous snakes so frequent in Ceylon, the bite of which a leech suffices to upset you. These bloodthirsty tyrants have such a way of insinuating themselves that the evil is done before you are conscious of any danger. You have been walking with a light heart and a quick stride, driving away with your stick the leeches which were waiting to cling to you on the way, but you did not notice the treacherous ones which succeeded in passing through the eyelets of your shoes and securing a place in some part of your anatomy. It is only when you notice a leech thoroughly glutted dropping from your body to the ground and feel like collapsing from exhaustion, that you realize the evil has been done.

# Kurseong in the Himalayas

Richard A. Welfle, S.



The author stops for a photograph on the Himalaya's Narrow Gauge.



**K**URSEONG has something of the ring of Mah Jong, and might very well designate a new Chinese game. But it doesn't. Kurseong is the name of a little Indian village perched up among the foothills of the Himalaya Mountains. And just above the town, overlooking a broad valley whose slopes are green with fields of tea, is St. Mary's, where all the Jesuit scholastics from the various missions in India and Ceylon come to make their theological studies.

Being scheduled for this period of training, I found myself one evening quartered in a compartment of the Darjeeling Mail, traveling north from Calcutta. Next morning I was rudely awakened by someone pounding on the door of the carriage, and repeatedly shouting, "Siliguri!"

I rubbed my eyes and tried to bring myself to.

"It seems to me I've heard that name before," I soliloquized. I pecked out of the window, and read the name on the station. "Siliguri? Let's see." And I then came to with a start, for it was here that I had been told to change trains, and the other train was already waiting across the way.

"Here!" I shouted to the coolie who had been doing all the hammering on the door. "Rush this baggage over to that other train!"

Though he knew there was no need of hurrying, he obeyed the strange Sahib.

and it was only after I became weary of sitting stepped outside for a stretch, that I realized what a funny little toy it was. The rails, in some places, were perhaps two and a half feet apart, but nowhere were the coaches! I now recalled that I had bumped my head when entering and had attributed it to the rails, which wasn't the cause at all. For with a bit of a stretch I could fairly look over the top of the baby Pullman

**N**OW really, after even only a year's experience in India, I should have known better. There was no need of rushing at all. There is never any need of rushing in India. Only the week before, a gentleman had held up his train for about ten minutes to accommodate my companion whose alarm clock had failed to register time. And here I was dressed in white heat—I didn't even remove the cinders from my hair—only to get seated in that other train, and sitting until an English gentleman finished his tea in the station lunch room.

In the fit of excitement I had failed to take much notice of this train I had boarded. I became weary of sitting and stepped outside for a stretch, that I realized what a funny little toy it was. The rails, in some places, were perhaps two and a half feet apart, but nowhere were the coaches! I now recalled that I had bumped my head when entering and had attributed it to the rails, which wasn't the cause at all. For with a bit of a stretch I could fairly look over the top of the baby Pullman





# Sheltered in the Rockies

Paul L. Allen, S.J.



In lieu of the tomahawk and the bow.



WE were here at the Sacred Heart Mission among the Coeur d'Alene Indians of northern Idaho, not many miles from the Canadian Border, in a far corner of this land of ours where locomotive whistles are seldom heard, and a man on horseback is as little noticed as one in a Ford.

Here under rugged pioneer conditions live two Jesuit Fathers, missionaries of Christ if ever there were any. True "Blackrobes" among the red men, they in this day of radio and auto, labor for souls with the same zeal and the same spirit of sacrifice as those who have gone before them. Unknown they toil in poverty and hardship, smiling a genuine smile of true joy as they live a rugged, hardy life, while not more than sixty miles away beyond the hills lies the city with its thousands living in all the comfort of up-to-date modern America.

Desmet, as Sacred Heart Mission is commonly called, is the center for the Coeur d'Alenes. Since 1842, the Indians of this territory have looked to the Fathers, not only for spiritual guidance, but for protection and advice in their temporal concerns as well. Today there are about four hundred and sixty Coeur d'Alenes who are children of the Mission in the truest sense of the word. At the Mission

they attend religious services; at the Mission are held their little social gatherings; at the Mission the young men play off athletic events; at the Mission their children are educated. Not only the children of the Coeur d'Alenes find a home at the Mission during their school days, but also some seventy little tots from a neighboring reservation come to the Mission for training. When they arrive they are almost all underfed, and have very little clothing to cover their poor little bodies. Indeed, the Indians' life is very much centered around the Mission, and well for them that it is.

A GLANCE at the history of this people will show how necessary this close connection with the Mission is to them. In 1893 they were given five hundred thousand dollars by the Government and began to farm their own lands. For fifteen years they kept up this manner of life and during that time most of them prospered. But in 1907 they were permitted to lease their lands to white people. Then the trouble began. As one of the Fathers expressed it: "After they leased their lands they had nothing to do but spend their income and get into trouble." The young people of the tribe, especially, became the prey of evil influences that come from the modern world even to this secluded corner of America. The Indians, having lost most of

their wealth to imposters, are constantly menaced with a loss greater than that of any earthly wealth.

Here, then, is the battle: to counteract outside attractions that the Indians, particularly the youth of the tribe, may be kept near the Mission, the Fathers and safety. In this battle a campaign of Catholic Action is being carried on that would be the envy of many a parish in our progressive America. Not that it can show fine buildings or a flourishing industry. Far from that; Desmet

(Turn to page 219)



The lambs of the flock at Desmet.

# Jimmy JOINS the ALL-STARS



John S. O'Connor, S. J.

**I**T was the evening hour in the Murphy household. The library presented a typical scene of American domestic life. Mr. Murphy seated in his deep-cushioned morris chair was deeply engaged in the sport page of the evening paper, while across the table, in her rocker, Mrs. Murphy busily plied the darning needle to the rents and tears in the garments of the younger Murphys.

A sudden exclamation, accompanied by a visible expansion of the chest escaped from Mr. Murphy as a neatly boxed article in the news of the sporting world caught and held his attention. Inflated by an apocalypse of imminent fame he passed the paper across the table to Mrs. Murphy with the simple injunction: "Read this, Mother."

## STAR ATHLETE ENDS FIRST LAP OF GLORIOUS CAREER

Jimmy Murphy, star athlete of St. Rose High School, will leave an enviable record behind him when he receives his diploma of graduation from that school at the end of this week. Jimmy has been the outstanding star on the Rosarian football, basketball and baseball teams during the last three years. It is reported that young Murphy has been offered scholarships by several large colleges, on account of his fame in athletics. Murphy has been a member of the all-city honor teams for the last two years. May he go on to win a berth on the All-American!

"And what do you think of our boy, Jimmy, now?" asked Mr. Murphy.

"Sure, and we must be proud of him, for has he not worked hard and made a good name for himself during his high school at St. Rose?" responded his helpmate.

"Well, Mother, Jimmy shall have every chance just as well in college. I have already told him that I shall do all in our power to help him through."

"I am sure that Jimmy will make good. He has hard and plays hard, too."

**F**URTHER discussion of the St. Rose star was short by the entrance of Jimmy, himself.

"Hello, mother. Hi, dad. What's the big question before the board of directors, this evening?"

"Yourself, no less," replied Mr. Murphy. "It is that the Murphy name will be blazoned on the roll of the All-Americans in a short time, according to the evening paper. What say you to that?"

"Well, dad, I was in hopes of that once, but I have changed my mind."

"What's the matter?" Mrs. Murphy asked, "you lost interest in the sports?"

"Oh, no. It isn't that exactly. You see, it's my way. We are in the middle of our annual school treat and Father Burns has been telling us a lot about some greater athletes than the All-Americans. He calls them, 'God's All-Stars.' They are the missionaries out in the pagan countries, carrying the light of the Gospel to the heathens."

"But, Jim, what comparison can you make between the missionaries and athletes? There is nothing about a priest out in the jungles." Mr. Murphy objected.

"Father Burns says there is, dad. Take the football player for example. He is acclaimed for his broken field running, for his slashes off tackle for his drives through the enemy for touchdowns. Father Burns says the missionaries play a like. They make runs through

(Turn to page

# HIKING FO



James E. Haggerty, S.J., Scout Director.

would soon be dark and the camp was not yet in sight. A group of Boy Scouts who were ahead of us had stopped on the top of the high hill up which we were climbing, and a look of weariness clouded the face of the pluckiest of them; they were hungry, footsore, and longing for a sight of the camp fire and a smell of the cooking rice. As I reached the top, I looked in the direction the boys were gazing. Far away into the West there

stretched a great level plain, seemingly endless, and beyond that the wonderful colors of an unrivaled Philippine sunset. Across the plain the level rays fell making a straight path into that entrancing glory. A bright little lad beside me grasped my hand in wonderment, and the

...ing the  
...avid in  
...ingasag.



weariness fled from his face and his eyes.

"Father, are we going to hike and hike forever, and ever, until we reach that? Are we going to hike into eternity?" Mixed with the wonder there came into the lad's face signs of worry—for these would evidently be no supper if we hiked on and on "into eternity."

"No, Juan," I told him,—and I felt quite refreshed; "we are not hiking into eternity, we are hiking for eternity." The youngster did not quite understand that; but the idea of these camps had struck me with a new force; and often, as I tramped through the hot sweaty days over many trails of northern Mindanao, when it seemed that the trail would have no end, I remembered that evening on the great central plain of Bulidnon, and the words came back to me: "No, not hiking into eternity; but hiking for eternity."

For that was exactly the idea of these three Boy Scout camps that we were holding—the biggest ever held in the Philippines for Boy Scouts: to teach Boy Scouts not merely to hike, but to hike for eternity. That was the origin of these camps, their guiding motive, and their end.

**I**N the middle of March, many of the third year teachers of the Ateneo, the Jesuit College in Manila, set out for Mindanao with this in view—Fathers Bello, Cannon, Coniff, Martin, Trinidad, Haggerty, and the future Scout Director, Father Taylor. The plan was to run three camps—one for each of the provinces under the care of the American Jesuits. In each place there was to be an advance man, so that the camps would follow without delay—since time was very limited. Thus Father Bello went to West Misamis; Father Cannon, to Lanao; and the rest of us to East Misamis where the first camp was to be.

Perhaps the reader is wondering: "Well, after all, why did you do all of this camping." The reader must remember that Catholic conditions in the Philippines are far different than those in the United States. It takes no courage for a young man to go to Communion in the United States—no one certainly thinks him the worse for it. But here, religion is thought to be for the women, and a man who performs his Easter duty is often considered almost a marvel of sanctity. Many of the boys and young men who came to our camps had never made their First Communion—and all of them were over twelve. Some of them had made their First Communion years ago and had never gone since. Sunday Mass was to them something to come to, if the spirit moved and nothing else to do. Many of them when asked, even in their own dialect, how many Persons there are in the Blessed Trinity, confessed that they never heard of the Blessed Trinity.

**T**HESE, then, were some of the Scouts whom we had in the camps. The Scouts came from all the mission centers: from the Cagayan of Father Lucas; the Tagnipa of Father Hamilton; the Tagoloan of Father David Daly; the Jasaan of Father Pollock; the Balingasag of Father O'Shaughnessy; the Talissayan,

# R ETERNITY

gierty, S.J.

far away, of Father Kienle. Father Irwin's Scouts from Oroquieta, West Misamis, just newly formed, carried off the honors of the

third camp with the veteran Scouts of Jimenez a close second. The nightly talks about the camp fire always explained some truth of our religion. There were daily catechism classes. There were First Communion classes. Father Lewis O'Neill was the chaplain at the first camp; Father Daniel Sullivan at the second; and Father James Daly, at the third. These Fathers, with their zeal and long experience with Filipino boys, obtained marvelous results. To help the chaplains, there was the force of example. Kneeling before them each morning at Mass when the sun was rising the Scouts saw mainly young fellows from the great United States, dressed in the uniform of Scoutmasters, praying reverently, receiving Holy Communion. They saw the boys who had been at previous camps—the porize Scouts of them all—folding their hands, reverently singing the hymns and saying the prayers unashamedly.

By the end of the camp all the Scouts had been instructed in their Faith, made their First Communion, and were not ashamed of the faith that they professed. During the year they do not forget the lessons they learned; for every third Sunday they gather into troops and receive Holy Communion in a body.

The closing exercises of the Dansalan camp in Lanao deserve special mention. Dansalan is the residence of a repeated attacker of the Catholic Church, author of several bigoted books on the Faith of the Filipinos. He returned not long ago with a reputed million dollars, for Protestant mission work in Mindanao. Here he has set up a press. One of his co-workers, the principal of a school, has also a Scout Troop—professionally non-sectarian, but of which the minister is a committeeman. Some professors of proselytizing Silliman Institute also were then summering at Camp Keithley. All in all, the place has a flavor of Protestantism. For the camp closing we decided to have a big military Mass. The recently instructed Scouts would make their first Communion (thirty of them); the Constabulary stationed there would attend in uniform; their band would play; the Superior of northern Mindanao, Father Lucas, would be Celebrant, and the Camp chaplain, Father Sullivan, would be Deacon and preach the sermon.

NEVER had there been such a procession in Dansalan. It crossed the river and made its way under the shady acacias of Camp Keithley. The Scout bugle corps outdid itself at the head of the line, and the flags flew gaily; the shining ornaments of the Constabulary gleamed in the sun; and the splendid Constabulary band played stirring music. At the end of the procession came the Celebrant with his Deacon and Sub-Deacon. Even bands of Moros followed the procession and attended Mass. The Mass was celebrated on the lawn of the Governor's house, within the shadow of Signal Hill



A backfield study. Thomas B. Cannon, S.J. (center).

where Moros and Americans had fought thirty years before.

If there had been no other result than this ceremony the labor would have been worth the while. For Catholics are proud of their Faith in Dansalan now. The Church that can put forth such a ceremony is still strong; all Americans are not Protestants; and the only interest that a priest has in his flock is to work for them, that he and they may go to Heaven. Some of the principal Filipinos of the place remarked with a glow of pride that the camp had changed the spirit of the town. It had made an impression such as nothing else could. Every evening, the whole town—Moros as well as Christian,—had gathered around our camp fires to watch the entertainments or to see the "movies" that Father Sullivan showed. And, of course, they heard the instructions which we interspersed with the entertainments. The biggest regret of the camp was that the energetic Father Hofmann—who had started all of the Scouts in this district—could not be present.



Winning Scout team in a first aid contest at a fiesta, Jasaan, Mindanao, P. I.

# JESUIT MISSIONS

A MAGAZINE OF APOSTOLIC ENDEAVOR

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

JOSEPH GCSCHWEND, S.J.

Editor

THOMAS J. FEENEY, S.J. CORNELIUS PINEAU, S.J.  
LEON A. FOSTER, S.J. PATRICK J. O'RILEY, S.J.  
EDWARD C. MENAGER, S.J. PATRICK A. RYAN, S.J.  
JAMES R. O'NEILL, S.J. THOMAS WALSH, S.J.

Associate Editors

E. PAUL AMY, S.J.—Business Editor

Editorial and Publication Offices

217 FOURTH AVENUE NEW YORK, N. Y.

Subscription price, year, \$1.00; three years, \$2.75; six years, \$5.00

## Pioneering for Souls

WE are familiar with the picture of pioneer days in our own country—the covered wagon rolling out over the trail to the land beyond the Mississippi. The pluck and courage and hardihood of men and women who struck out for the unknown country, the sacrifices made and the dangers encountered—all these are commonplace to us through picture and story. We recall, too, that it was a quest for gold or a search for speedier advance to prosperity and wealth that led the early settlers out beyond the borders of civilization into the almost trackless wastes of the western States. Time and again we have admired the heroism of the men and women of those days, and well they deserve it.

But the fearlessness and bravery, the determination and the hardihood under trial, and all the virtues of the early days have not disappeared. They flourish again, elevated and supernaturalized now in the sons and daughters of the first settlers who today are leaving America to pioneer in countries that are as untrodden spiritual wastes in pagan lands. Today they are leaving young men and women, as priests, Brothers and Sisters, to pioneer for Christ. We hail them, hardy apostles of Christ, as they sail away to foreign shores.

We ourselves may not have the call or the strength to follow them to their distant missions, but while we stay at home we simply cannot forget them if we have a heart of sympathy, a spark of love for what they seek—the salvation of souls—and for Him in whose name they labor, the Lord of Heaven and earth.

## But How Show It?

GRANTED that we have caught up the challenge lovingly issued to us by our outgoing missionaries; granted that we appreciate our Catholic Faith and the love of God and souls that goes hand and hand with it; what are we going to do about it? What tangible proof

will we give of our profound interest, our more than passing mission-mindedness? First, there is prayer, and upon this help from us the missionaries rely. "How much of my success," wrote one zealous priest, an American Jesuit in India, "must be attributed to the prayers of friends back home!" Each day we can pray for the twofold gift from God: strength for the missionaries, and the grace of conversion for those among whom they labor.

Then there is material aid needed: personal support for the missionaries, financial help to educate and instruct the pagan children, to build chapels and schools, to hire catechists, to build small dispensaries and hospitals, to furnish means of transportation from place to place. For these and a thousand other incidentals the missionaries look to us for aid. Their people are too poor to help much, and, in many places, are not sufficiently weaned from their paganism to lend a helping hand. Largely, the priests and Sisters must look to us. Shall we be niggardly? Shall we stop short of sacrifice—afraid to "give till it hurts?" Possibly we simply cannot give anything. Then, at least, let us pray much. But most of us can give at least a little to advance God's work in pagan lands. Hard times may have hit us, but are we to let them stop our mission donations altogether? Let us not forget that many missions have had hard times all along, and now, with the increased hard times at home, resulting in a cutting off of donations to the missions, they are almost, if not actually in some places, fighting for their very existence. Generous giving, then, giving even at the cost of sacrifice, must characterize our mission interest this year. What answer shall we give to the appeal of the missions—an appeal which, after all, is Christ's?

## Mission Sunday, October 18, 1931

MISSION SUNDAY, which by order of the Holy Father is held each year on the second last Sunday in October, or in some dioceses on another date designated by the bishop, offers a splendid opportunity for a renewal of mission spirit. Zealous mission-minded pastors and teachers have a distinct and happy outlet here for their interest in and their enthusiasm for the work for souls done outside their own parishes and schools. A stirring mission sermon in the parish church, a rousing talk in the class-room will go far to give our grownups and our children the real background of mission work, will furnish them with much valuable information on happenings in the Church's missions, and will, incidentally, add not a little to that fuller Catholic life we strive for so eagerly in parish and school. Let us make Mission Sunday this year absolutely the biggest and best in our churches, our educational institutions—and thereby also in our homes. It will bring God's blessing—and we stand in special need of that today.

It is on the occasion of Mission Sunday, too, that greater interest in the Society for the Propagation of the Faith is urged. This Pontifical Society, the officially designated mission aid collecting agency for all the Catholic world, has a rightful claim on all, and we urge every Catholic to join it.

# Jesuit Mission Vignettes

No. 44. Suchow, Kiangsu, China.



*The church and the missionaries' headquarters in Suchow City, Kiangsu, China.*

*ACCORDING to a decree of the Sacred Congregation of Propaganda dated June 22, 1931, the Prefecture Apostolic of Suchow, Kiangsu Province, China, has been erected from the Vicariate of Nanking and confided to the Jesuits of the Province of Lower Canada. Canadian Jesuits have been working in this territory which comprises the northern part of the Nanking Vicariate for some years, and have gradually supplanted their French confreres to whom belongs the honor of having begun and developed the mission to its present flourishing condition. The Prefecture has a total population of 5,000,000 souls of whom 52,000 are Catholics. There are at present fourteen American Jesuits from Canada in the territory, ten priests and four Brothers. Its erection as a distinct ecclesiastical unit is a testimony to the progress they have made during their years in China.*

THE Canadian Pacific Liner, the Empress of Asia, has just anchored two hundred yards off the Shanghai pier. Upon its deck facing the quay, a notoriously immoral and dissolute roué flips the ashes from his cigarette, while his eyes beneath the low drawn peak of his deck cap betray a mildly tolerant interest in the flotilla of bamboo rafts that have anchored around the liner in search of a dole of food. With the unconscious accuracy of long practice the Chinese girl upon the nearest raft lifts a pole with hoop and net attached, and sets it directly beneath the porthole from which the fragments of the roué's breakfast table are now pouring forth in streams of bilge water. Her first catch is a soggy fragment of bread, which she immediately lowers and dips three times in the sulphurous and poisonous waters of the Yellow Sea. Then, wringing out the bread as one would wring a towel, she breaks it into five equal parts and distributes them to her baby sisters squatting on the raft. This is their daily dole, and such is the daily dole of thousands of Chinese children, whose innocent lives, in

## THE MISSION INTENTION

for OCTOBER

Pontifical Association of  
the Holy Childhood

comparison with the life of the roué upon the deck, merit a far happier lot.

By the Association of the Holy Childhood, His Holiness hopes to alleviate the temporal and spiritual plight of all neglected pagan children throughout the world. Founded in 1843 by Rt. Rev. Charles Forbin-Janson, Bishop of Nancy, the Association not only stimulates zeal for souls in the hearts of its tiny members, but is at the same time of great material assistance, contributions for 1928 having totalled no less than 26,878,182 francs.

The number of souls gained for the Church both militant and triumphant is almost unbelievable. Thus from 1842-1922 in one mission of China alone, that of old Kiang-nan, almost 2,000,000 children were baptized while in danger of death. From 1893-1930, 14,000,000 infants were assisted by the Association both in body and in soul. Throughout the world in 1930 the total number of orphanages for boys was 1,528 and for girls, 81,240. The world membership of the Association today is approximately 20,000,000 children.



# AFIELD WITH AMERICAN JESUITS

## SOUTHERN STATES

The Rev. Patrick A. Ryan, S.J., Associate Editor of *JESUIT MISSIONS*, who made a speaking tour of the Southern States during the past year in the interest of the magazine, has returned, as noted in the September issue, to his old mission field with headquarters at Rock Hill, South Carolina. Father Ryan was replaced at Rock Hill by Rev. J. E. Farrell, S.J., who did splendid work in drawing lukewarm Catholics closer to the Church and in winning his way into the hearts of those outside the Church.

Nothing has done more to renew and revive the faith in the rural sections of the Diocese of Charleston than the summer school which Bishop Emmet M. Walsh inaugurated two years ago. From the days of his young priesthood Bishop Walsh has had a consuming zeal for the neglected Catholics of the rural sections.

Last week when Father Ryan found at one of his mission stations a Catholic child five months old and not yet baptized, he called into the presence of her mother, Elizabeth, the oldest girl in the family. Elizabeth had just returned from the Bishop's summer school.

"Elizabeth," Father Ryan asked, "how old should a child be before it is baptized?" "Only a day, Father," Elizabeth replied.

"Elizabeth," Father Ryan continued, "why is it dangerous to keep a baby waiting five months for Baptism?" "Because," Elizabeth said, "the child might die and it cannot see God unless it has been baptized."

When Father Ryan met Elizabeth for the first time two years ago, she could not make the Sign of the Cross nor recite a Catholic prayer. Indeed, Father observed on the wall of the living room a framed card containing the following statement: "This is to certify that Elizabeth \_\_\_\_\_ completed the Junior course of the Baptist Sunday School last June." Elizabeth's mother contended that it was better to send the children to the Baptist Sunday School where they would hear the name of Jesus than to keep them at home. Elizabeth was born in Boston sixteen years ago and was baptized there in the Catholic Church.

## PATNA, INDIA

At Ghzyee, Father Charles Miller, S.J., has been hard hit by financial shortage due to a considerable slowing up of donations coming from the United States. However, he is doing everything in his power to keep the mission afloat. A more recent venture is the attempt to establish the silk worm industry in the stations north of the Ganges.

Ghzyee Mission with its sericulture department is the center. Here students are trained and sent to the various stations. At present, six stations have students under training; and two masters, one for rearing worms and the other for spinning and reeling the silk thread are working in Latonah and Khorja. Spinning machines are being built at Ghzyee and will be sent to the stations. The object of spreading this industry is to help make the stations self-supporting. Between harvests the people have to eat but they can find little work to do. The rearing of silk worms and spinning the thread is work that can be carried on by the women and nets them more than pin money.

With the industries working on successfully, Father Miller and his catechists have the opportunity of instructing the people in the Catholic Faith and preparing the way for their conversion.

\* \* \*

Very Rev. Peter J. Sontag, S.J., Superior of Patna Mission has interesting news.

"July 23 saw the formal opening of the new hostel at Khrist Raja High School, Bettiah, by Mr. Merriman, the Manager of Bettiah Raj, in the presence of Mr. Swanzy, the Collector, and a large gathering of friends of the school.

"The hostel is a gift of Srimati Maharani Janki Koer. It is a two-storied, red brick building, 240 feet long, and is of the open dormitory type, with room for eighty beds. It is thoroughly fireproof, well ventilated, and beautifully located on the edge of the spacious athletic field.

"The hostel was immediately occupied by some forty boarders, and will undoubtedly soon be entirely filled. John A. Brennan, S.J., as superintendent, lives in the hostel and is in im-

mediate charge of the discipline there.

"In the addresses delivered at the formal opening both the Collector and Mr. Merriman paid a high tribute to the excellent spirit and work of Khrist Raja School, and said that other schools might well look to it as a model.

"After the opening ceremony the visitors likewise inspected the new Christ King Chapel, which is now nearing completion.

\* \* \*

"Though the new chapel is still unfinished, it has already been pressed into service. The first Holy Mass celebrated there recently was made the occasion of showing our gratitude to our generous, but still secret Benefactress. The Catholic school children of Bettiah turned out one hundred per cent strong to offer up the Holy Sacrifice and their Communion for our Benefactress and her loved ones. The chapel is entirely her gift. Thanks to the vigilant economy of Father George Dertinger, S.J., under whose direction the chapel was erected, and the rare ability of Brother Stanislaus, S.J., as constructing engineer and artist, the chapel, though costing only \$15,000, would be worthy of a place of honor in any American or European city. We reserve a fuller description for the dedication which is to take place on the Feast of Christ King.

\* \* \*

"There are now six Indian candidates for the Society of Jesus engaged in special studies at Khrist Raja High School, preparatory to entering upon their novitiate in Shembaganur.

\* \* \*

"Of the Catholic boys in the first graduating class of Khrist Raja High, one has been admitted to the Seminary, another to the Medical School, a third to the Normal Training School."

\* \* \*

Doctor Joanna Lyons, a member of The Society of Catholic Medical Missionaries, Washington, D. C., recently paid Patna a brief visit with a view to studying the possibilities of future work in this mission, especially among the Santals. Doctor Lyons seemed quite enthusiastic about the prospects. She is especially interested in this mission, as it is manned by the American Jesuits.

## JAMAICA, B. W. I.

It is interesting to compare the progress of the Catholic Church in Jamaica since 1900 to 1927 with the progress of Protestantism in the Philippines during the same period.

From January, 1900, to January, 1927, the highest Protestant total of converts in the Philippines was 140,000. During the same period the total of Catholic converts in Jamaica was 29,000. Proportionately, the ratio stands 25-1 in favor of Protestant success. However, Protestantism expends annually in the Philippines \$600,000, which is more than twelve times the less than \$50,000 expended by Catholics for the Faith in Jamaica. Had the Catholics in Jamaica the same income and the same number of workers as the Protestants in the Philippines (the number of workers is to a large extent dependent on their income) they would number 350,000 Catholic converts in Jamaica today, or more than a third of the total population of the island. To put it another way, Catholicity in Jamaica has been two and one half times as efficient in the matter of convert making as Protestantism in the Philippines, and this despite the fact that in Jamaica, Protestantism is the state religion and that in the Philippines it is often claimed as such.

\*\*\*

At twelve o'clock on the morning of August 26, the following members of the New England Province of the Society of Jesus sailed from New York for work in Jamaica: Fathers Jeremiah F. O'Keefe, Arthur M. Michaud, Henry C. MacLeod, Leo T. Fox and Brother Bertram F. Roth. Fathers O'Keefe and Michaud had just completed their Tertianship, the former at St. Andrew-on-the-Hudson, Poughkeepsie, N. Y., and the latter at St. Stanislaus, Brooklyn Station, Cleveland, Ohio. Fathers MacLeod and Fox had just finished their theology at Weston College, Weston, Mass. Brother Roth leaves his post of sacristan at Boston College to take up similar duties at the Cathedral of the Holy Trinity, Kingston, Jamaica.

## BRITISH HONDURAS

His Excellency, Bishop Joseph Murphy, S.J., has just returned from Stann Creek and some of the central coast towns where he administered the sacrament of Confirmation to many children and a few adults. The trip from Stann Creek to Belize was made by sail; it took His Excellency just twelve hours to make the thirty-six mile trip. On August 16, Confirmation was administered to a class of 200 at the Cathedral. The next week found the aged Bishop on another confirmation tour, this time to the southern district of the colony.

Father Allan Stevenson, S.J., the in-

repid missionary among the Maya and Keekchi Indians of British Honduras, became seriously ill during his August visits to his tribes. His devoted Indians insisted that they carry him the ten miles through the bush that lay between him and a boat that would bring him eventually to a doctor. The good Father likewise insisted that he would walk the ten miles, bush or no bush; his charity for the Indians could not bear the thought of their undertaking a work that would cause them so much hardship. The upshot of the affair was that the Padre walked until he had to sink down on the trail from sheer weakness, then the Indians had their will. At present Father Stevenson is recuperating at St. John's College in Belize.



Bishop Joseph Murphy, S.J., of British Honduras, entertains an interested visitor, Father James R. O'Neill, S.J., of St. Louis, Mo. Mission Procurator for Missouri and Associate Editor of *Jesuit Missions*.

Father Joseph Kemper, S.J., the pastor of Corozal Mission in the Yucatecan district of British Honduras, returned from a "good-will" tour of the United States laden with the gifts that friends of the mission had sacrificed for the spread of Christ's Kingdom in difficult British Honduras. Father James O'Neill, S.J., the Mission Procurator of the Missouri Province of the Society of Jesus, accompanied him to study conditions in the Belize Mission. Father O'Neill has already visited the northern and southern districts of the mission. Later he will accompany Very Rev. Anthony Corey, S.J., Superior, on his trip to the western section of the colony. To visit the Belize Mission without seeing the western district and making the Belize River trip would be to visit a bush mission without going into the bush.

Paul Cavanaugh, S.J., has returned to the States to take up his theological studies. He was accompanied by Inez Martinez, a Carib, who is preparing to enter the Seminary near New Orleans.

\*\*\*

A simple but ever impressive ceremony was witnessed by the students of the College on August 15, when Brother John Rodgers, S.J., pronounced his Last Vows. Brother Rodgers has been on the Belize Mission for the last nine years.

## ALASKA

Writing from Port Townsend, Washington, Father Francis B. Prange, S.J., tells about his ups and downs since he took sick in Alaska this winter:

"I have been a long time replying to your very kind letter of May 4, but once more I was a victim of circumstances and rendered *hors de combat*. I received your letter, not in Fairbanks, but in Juneau where after a severe trip from the former city,—though accompanied by two trained nurses,—I spent six more weeks in the hospital. Here an acute appendix had first to be lifted, which added to my discomfort not a little. I then took a boat to Victoria, B. C., again accompanied by two nurses, where I landed all but completely washed out. After three weeks of intense medication and the Lord knows what kind of investigation plus experiments, it was decided that there wasn't a thing wrong with me, except a general breakdown of the nervous system, which went over into an acute neuritis of the left side. There was absolutely no sign of an angina. In fact, mine was the most perfect heart that had ever come under the observation of the hospital staff! Just the same, I had to spend another six weeks in bed before I was able to walk. Now that I am feeling a little something like myself again, the past four months seem like a horrid nightmare to me. *Requiescant in pace*. As things now stand, I am not sure whether Superiors will permit me to return north this Fall. My hopes are strong, however, and to all appearances I shall be able to make it. Especially because there is no one else to take my place, and Father McElmeel needs someone with him during the Winter. I am almost certain of returning in the last week of August. One thing is certain, however; the same Divine Providence that brought me safely through all the dangers of the last four months will likewise see me back at my post safe and sound.

"God bless you, dear Father, and all your Staff. And for your words of sympathy and encouragement, a thousand thanks. Keep me, please, in your

(Turn to page 215, column 1)



Father William S. Ferris, S.J., who arrived in Belize, the capital of British Honduras on August 10, to take up active work in this mission field entrusted to the Jesuits of the Missouri Province of the Society of Jesus.



Father Albert C. Zuercher, S.J., of the Missouri Province, who has gone to the Indian Mission at St. Stephen's, Wyoming, to do missionary work among the Arapahoe and Shoshone Indian Tribes of that region.



Father Anthony L. Gampp, S.J., member of the Md.-N. Y. Province, who left Fordham University this Summer to take up apostolic work in the Philippine Mission. He will sail in the near future.



Father John F. Trenbig, S.J., member of the Md.-N. Y. Province, embarked from San Francisco on September 11, for Manila in the Philippines. Father Trenbig had just completed his Tertiariaship at Poughkeepsie, New York.



Father Francis M. Brown, S.J., who has been teaching at John Carroll University, Cleveland, Ohio, will leave early in October as a missionary to India, to Patna Mission, entrusted to Jesuits of the Chicago Province.



William R. Hussey, S.J., of the Chicago Province, who has just completed his classical studies at Milford Novitiate, Milford, Ohio, will leave early in October for Patna Mission in northern India. He will sail from New York.



Jerome J. McFarland, S.J., who likewise has just completed his classical studies at Milford Novitiate, leaves from the port of New York early in October, en route for the Chicago Province Mission of Patna, India.



Joseph P. Wroblewski, S.J., who has also just finished his studies at Milford, and is a member of the Chicago Province will be a member of the quartet sailing for Patna, India, about the second week in October.



Father Henry C. MacLeod, S.J., of the Province of New England, who, after having finished his theology at Weston College, Weston, Mass., set sail on Aug. 26 from the port of New York for work in Jamaica, B. W. I.



Father Arthur M. Michaud, S.J., of the Province of New England, sailed from New York on the United Fruit Co's liner "Zacapa," bound for the Jesuit Mission in Jamaica. Father Michaud had just completed Tertiariaship.



Father Jeremiah F. O'Keefe, S.J., of the Province of New England, who, after having completed his Tertiariaship at Poughkeepsie, New York, embarked on Aug. 26, in company with four others for Jamaica, B. W. I.



Brother Bertram F. Roth, S.J., of the Province of New England, who, after having served as sacristan at Boston College, sailed on Aug. 26, last, to Jamaica to undertake similar duties at the Cathedral in Kingston, B. W. I.



Father Leo T. Fox, S.J., of the Province of New England, who was one of the band of five Jesuits recently appointed for work in Jamaica, B. W. I. Father Fox sailed on August 25, having just completed theology.



Father Thomas J. Martin, S.J., of the Missouri Province, leaves Creighton University, Omaha, Neb., for work among the Teton Sioux Indians. His headquarters will be at St. Francis Mission in South Dakota.



John J. Flanagan, S.J., also a Missouri Jesuit, has just completed his course in philosophy at St. Louis University, St. Louis, Mo. He has gone to Holy Rosary Mission, S. Dakota, to work among the Sioux Indians.



Thomas J. Hallahan, S.J., after finishing his course in philosophy at Weston College, Weston, Mass., goes to the Sioux Indian Mission at St. Francis, S. Dakota. He is a member of the Missouri Province of the Society of Jesus.

(Continued from page 213, column 3)  
prayers and in your memory, for the future will be no easier than the past has been. True, we are short of men and money, but I cannot help but think, at times, that we are short of prayers too. Alaska is a land of mystery to an outsider, but I can assure you on good authority that it is a land of vivid reality to those who are up there. Strange as it may sound to you, it has an irresistible appeal that gives one no rest till he is back there; and I for my part would not exchange my mission post for the finest parish in the U. S., and the whole of Europe."

### PHILIPPINE ISLANDS

On September 11, the "President Jackson" sailed from San Francisco with two Jesuit priests from the Maryland-New York Province bound for the Philippine Mission. One of the band, Father Joseph Reith, was former Associate Editor and Business Manager of *Jesuit Missions*. The second member of the band, Father John F. Treubig has already had experience on the missions, as he was in Jamaica, B.W.I., as a scholastic.

The past few months have seen our desk piled high with newsy letters from the Mindanao Mission, P.I. Schools, the successful Boy Scout camps of the vacation period, fiestas, with their attendant busy days for the missionary, are the subjects which occupy the attention of the writers. We can give only extracts.

From Tagoloan, East Misamis, Father David Daly, S.J., who has just brought to completion the splendid school begun by his predecessor, Father Daniel Sullivan, writes:

"The check came at a real 'opportunity' moment. Just this morning I received a shipment of books and other equipment from Manila, running to

over \$500.00 and I was beginning to worry about the large size of the bills and wondering how I was going to manage to get along when your letter and check came to cheer me up."

In addition to the sixteen outgoing missionaries whose pictures are shown in this issue, others, whose pictures will appear next month, are leaving for various mission fields. The September issue of *JESUIT MISSIONS* featured the photographs of five others, namely: Father Joseph Reith, S.J., who left New York for the Philippine Islands on September 2; V. D. Burn, S.J., and Richard G. Smith, S.J., who left St. Louis, Mo., en route to British Honduras in June; Brother George Feltus, S.J., and Brother Martial Lapeyre, S.J., who have gone from California to Alaska.

Father James G. Daly, S.J., Superior of the mission of West Misamis, sends us the following from Jimenez about his May devotions:

"It is a hopeful sign for the Faith here in the Philippines—the love that is seen everywhere among the people for the Mother of Christ. Protestantism has made many efforts, and still continues, with even greater energy, perhaps, now, to trample down the garden of Catholicity in the Philippines. But the sweet flowers of love for the Mother of Christ still are bright and sweet in many a Filipino heart. In vain will Protestantism strive to blight the Mary flower in the heart of the Filipino."

Father James Daly's assistant at Jimenez, Father Thomas F. Gallagher, S.J., adds the following note:

"Every dollar counts during these hard times. The times are also hard here—very hard indeed. The natives are getting practically nothing for their

cocoanuts. Then again, during the last six months we have had very little rain. Many of the crops are burnt up. Many families are finding it very hard to get enough food to keep them alive. Can't expect much help from such people. Only for our zealous U. S. Catholics, we would have to close up shop and take the "Dollar Line" back to the land of our birth."

\*\*\*

The "School's the thing" with Father Andrew Hofmann, S.J., missionary at Iligan, Lanao, in the Moro country.

"I am sending a word of thanks to each of the donors listed in your letter and hope that they will continue to send their mite. Encouraged by promises from the States I built a school, got Government recognition for the complete Elementary Course, and now am hard pressed to keep up with the expenses.

"Don't take it as a complaint, Father. I suppose a missionary must be ready to suffer every possible inconvenience and even temporal want."

\*\*\*

The spiritual care of over 5,000 lepers at the Leper Colony at Culion, has not dulled the spirits of Father Hugh J. McNulty, S.J. He writes:

"Culion has me like a boy with his first pair of boots. I have a spring in my step and I am enthusiastic about every aspect of the leper work, but not so much enthused about the money end. I am giving the hospital bed-to-bed Communions averaging about 160 a day—up hill and down dale, mostly without pathway. It takes me about an hour: 5:15—6:15 every morning after my Mass, so that every day I enjoy the rich rare glory of a Corpus Christi Procession. With me here are Father Francis Rello, S.J., and Brother Busque, S.J., who are 'two men in ten thousand.'"



### AURIESVILLE SHRINE

Since its dedication on Sunday, June 21, the Shrine Coliseum at Auriesville, New York, has been the scene each Sunday this Summer of pilgrimages in honor of the Martyr Saints, Isaac Jogues, Rene Goupil and John Lalande, who sanctified this spot with the shedding of their blood and who were themselves sanctified by the inhuman tortures they patiently bore for the Name of Christ. Not merely from the towns and cities along the Mohawk Valley, from Albany, Schenectady, Utica and Buffalo, but also from more distant points,—from Cleveland, Ohio and Boston, Mass., groups of pilgrims come to pay honor to these first canonized Saints of North America, and to beg their intercession at this hallowed "place of answered prayer."

The Coliseum itself is unique in ecclesiastical architecture, yet splendidly adapted to serve the purpose for which it was built. Symbolical of the eight Martyr Saints there-in commemorated, it has been constructed in the shape of an octagonal stadium with a seating capacity of 6,000. In the center are four altars facing north, south, east and west.

The altars neatly enclose a roomy sacristy which also contains apparatus for loud speakers adapted for use outside as well as inside the building. A very happy choice was made of a decorative design for the altars, consisting of a reproduction in rough finished logs of an Indian palisade. The numerous doors, there are seventy-two of them, which open on the walk running around the entire Coliseum, solve the problem of ventilation, and furnish ample means of entrance and exit for capacity crowds.

The other accommodations at Auriesville have kept pace with the advance made by the completion of the Coliseum, and the increase of pilgrims this year is evidence that devotion to our North American Martyrs has at last been suit-

ably enshrined in stone as well as in the hearts of American Catholics.

### MISSIONS ETRANGERES

The annual report of the Paris Foreign Mission Society, more commonly known by its French title *Missions Etrangères*, is a record of wonderful achievement in the mission field. In 1930 the Society had charge of 38 ecclesiastical divisions located in China, Japan, India, Burma, Siam, Indochina and the East Indies. These territories embrace a population of approximately 230,000,000 souls, of whom 1,662,941 are Catholics.

The Paris Foreign Mission Society was

### THE EUCHARISTIC CONGRESS PRAYER

From the Rev. Director of the Prayer Crusade in aid of the 31st International Eucharistic Congress to be held in Dublin from June 22 to June 26, 1932, we have received a copy of the special prayer that has been drawn up for the Congress. Its closing plea is this: "In flame, O Jesus, the hearts of all with love for the Holy Mass and Thy Sacramental Presence. Grant that frequent and daily Communion may be practiced in all the countries of the world. Grant that the reign of Thy Sacred Heart over society may be everywhere established."

How long before this apostolic plea shall be realized in Xavier's mission lands?

### A LEPER GOVERNMENT

The leper village of Emjanyana, Umata (Natal, South Africa), boasts of a government of the lepers, by the lepers and for the lepers. Unlike the semi-prison system which exists in many leper asylums, the patients of Emjanyana select headmen from among themselves who manage the community, try cases, distribute supplies and uphold discipline. The inmates earn money by working, own property, buy, sell, keep post office savings accounts. Policemen and nurses are lepers, the bakers are lepers, and there are leper school teachers.

It is considered a principle that the lepers, separated from their homes through no fault of their own, should be restricted as little as possible. Speaking of this experiment at Emjanyana, Father Bernard Huss, the well known Catholic sociologist of Mariannhill, says, "I have observed by personal contact the air of cheerfulness and contentment here. The inmates apparently are quite happy, and the poor and helpless are well cared for. A powerful factor is the hope that sooner or later the disease of some will be arrested, and thus they submit will-



Chinese Seminarians of Haimen Mission, with their Bishop, Rt. Rev. Simon Tau, S.J., standing at the main entrance of the new headquarters of the Preparatory Seminary, inaugurated on April 8, 1931.

founded in 1660. Among its members it now numbers 50 bishops on the mission field and 1,059 European missionaries and 1,424 native priests. During the course of the year 1929-30 it turned over to the care of native clergy the diocese of Kumbakonam in India, the Prefecture Apostolic of Yachow and the missions of Shanking and Wanhsien in China.—(F. S.)

### OLD JESUIT WORK REPUBLISHED

The Summa of St. Thomas Aquinas in Chinese, a work prepared by Father Louis Buglio, S.J., in 1670, is to be reprinted by the Synodal Commission under the direction of the Apostolic Delegate in Peking.

ingly to whatever treatment is imposed. The humane mode of living prescribed has so altered the opinion of the natives that instead of hiding at their homes, lepers now come readily to the Emjanayama Asylum."

Emjanayama lies within the limits of the new Prefecture of Umtata, confided to the Missionaries of Mariannhill. (F. S.)

## AA UNIQUE FAMILY DISTINCTION

In the Vicariate of Phat Diem, Indochina, there is a trio of native priests all brothers, members of the San family. This is believed to be a unique distinction in Indochina.

## SPANISH JESUITS ESCAPE CHINESE

First particulars from Shanghai of the escape of Fathers Avito and Hidalgo. Spanish Jesuits held prisoners for fourteen months in Honan Province, establish that a former fellow prisoner, a Christian, plotted their freedom. This man belongs to a village near the present stronghold of the communist outlaws.

"Taken captive, he was liberated after a period, on payment of a ransom, and his familiarity with the territory permitted him to plan the stratagem which seems to have proven successful.

The communist guard about the habitation of the priests changed each midnight. Shortly before the fixed hour three regular soldiers disguised as reds presented themselves and relieved those who were to go off duty. As soon as the real communists were out of sight the priests were hurried out of the house to a point where a strong detachment of regular troops were to have been stationed to receive them. These troops were not at hand, however, a fact which may mean disaster for the whole plan. The reds soon discovered the subterfuge and gave pursuit, killing two of the three soldiers and wounding the third.

The priests fled, but without any idea of the ground they covered. By chance, however, they reached the home of an important Chinese of the region who received them. This was their position at the time of the despatch of information to Shanghai.

## HOME RULE IN INDIA

The ideal of His Holiness, Pope Pius XI, for home rule in the hierarchy of the missions, advanced one step nearer to realization, when, on June 29, His Excellency, Peter Francis, Indian born, was consecrated bishop of Kumbakonam. A huge and tastefully decorated pandal, a temporary structure which accommodated the 6,000 Catholics, who came in some cases thirty miles to witness the ceremony, was erected in front of the present small church. A spacious dais in the pandal served as sanctuary. The consecrating prelate was Archbishop Coias of Pondicherry and he was assisted by Bishops M. Despatures and H. Premier.

Enthusiasm on the part of the Indian Catholics marked the ceremony. At the garden party held in the evening, Rao Bahadur A. T. Pannirselvam, M.L.C., Catholic delegate to the Round Table Conference, paid a tribute to the European bishops who had cultivated this field so well. "A Church counting Indians in heavy numbers among its priests and Indian bishops among its administrators should have a great future in self-governing India," said Mr. Pannirselvam. Mr. M. C. N. Muthukumara Chettiar spoke on behalf of the Hindus and assured the Kumbakonam Diocese of the cooperation of his coreligionists in all that concerned the welfare of the people. He paid a tribute to the good work of Christian missionaries in India and said Hindus would always be their friends and coworkers.



*A Catholic mother of India.*

## DIFFICULTIES FOR INDIA'S CATHOLICS

A few weeks ago the services of a Brahmin member of the staff of a nationalist daily in Madras were dispensed with, because he and his wife had been received into the Catholic Church. The managing director of the journal told the individual in question that he would not mind his being born a Catholic, but strongly objected to his renouncing his Hindu faith and embracing Christianity. His services would have been retained if he had no religion at all and even professed atheism, but becoming a Christian was evidently a "crime" against his country.

"Even in these enlightened days in the progressive Hindu States of Travancore and Cochin, where Catholics number about 1,000,000, statutory laws forbid the building of churches and the opening of cemeteries without the previous sanction of the Government. Further, converts to

Christianity are denied the right to inherit ancestral property and vexatious regulations and restrictions prohibit the imparting of religious instruction during school hours. It is not likely that any such laws will be passed to restrict the liberty of Christians in British India under a Swaraj Government, for the Congress has passed a resolution in favor of the religious neutrality of the State and has guaranteed religious freedom to every citizen of India. But high-class converts may have to suffer material loss and be subjected to many hardships in the shape of social ostracism as is already the case in India."

## THE VICARIATE OF KWANGO

The Vicariate of Kwango embraces a territory more than six times as large as the Kingdom of Belgium and occupies and evangelizes more villages than there are communes in the whole of Belgium. There are twenty-five mission stations with resident missionaries. To thirteen of these stations there is a community of teaching Sisters attached. The foreign missionary personnel comprises a total of 233 members: 76 priests and 17 Brothers of the Society of Jesus, 71 teaching Sisters, six hospital Sisters, 19 teaching Brothers, 28 lay helpers, 5 doctors and 1 nurse. The catechists in the service of the mission number 3,114. There are 76 students in the minor seminary, and 9 studying philosophy. A major seminary has been begun at Mayidi, the foundation of which is due to Baron Edmond Carton de Wiart, former secretary of Leopold II.

The conversions in the Vicariate during 1930 surpassed all hopes. The number of baptized Catholics rose from 71,403 to 82,445, and the number of catechumens, those under instruction, from 70,335 to 93,613.—(F. S.)

## MEDICAL MISSION BOARD APPEALS FOR HANKOW FLOOD VICTIMS

Rev. Edward F. Garesche, S.J., Director of the Executive Committee of the Catholic Medical Mission Board, Inc., with General Headquarters at 8 and 10 West 17 Street, New York City, has just issued an appeal for contributions to be used in providing immediate relief for the tens of thousands of ill-fated Chinese victims of the unprecedented Hankow floods. "The people are dying like flies," cables the Director of Public Health of Nanking, and it is due precisely to the noxious and contagious influence of the putrifying and unburied corpses that, in the words of the same official, "the epidemic is becoming worse hourly." The need of the moment, as proven in the case of the disasters at Porto Rico, Santo Domingo and Managua, is medical supplies. Supplies or contributions for the same may be sent to the Catholic Medical Mission Board, 10 West 17 Street, New York.

## STANN CREEK'S

### FIRST PRIEST

(Continued from page 199)

continual stream of those who had known him as a boy kept coming all day, and they wanted to hear of his years of study and work to reach his great goal. He was equally kind and solicitous for all, and every word he uttered was listened to with breathless attention.

**W**HAT endeared him in a special way to the Caribs was the fact that without a moment's hesitation Father Arjonilla addressed them in their own difficult tongue. He had learned the language as a boy and he had taken pains not to lose his knowledge of it. He swung from English to Carib and then to Spanish with the greatest of ease, to the unbounded joy and admiration of the people.

Belize refused to take a negative answer to the invitation extended to Father Arjonilla to sing a Solemn High Mass there on the following Sunday. Once again a procession was had and the newly-ordained sang a Solemn High Mass in the presence of Rt. Rev. Bishop Murphy, S.J. The Cathedral was packed to the doors and it was the privilege of Father Zurlinden, S.J., to preach on the priesthood. Again long lines of people crowded the rail to receive the blessing and to kiss the hands of the newly-ordained. In grandeur it may have surpassed the celebration at Stann Creek, but the pride and simple faith displayed at his home town could be equaled nowhere.

## AN ESKIMO FUNERAL

(Continued from page 201)

some needles and thread, and the food that was intended for the dead man's spirit. This last I fed to my dogs when I got home and they seemed no worse for it. Some of the old clothes I stuffed into the coffin, as it would have been dangerous to take them away on account of the man's disease.

One might do a lot of moralizing on the preceding lines; that I leave to the kind reader. But I think it will go to show how little Christianity has entered into the life of these Eskimos.

## RENOVED JESUIT MISSIONARIES



BL. EDWARD OLDCORNE, S.J.

**A**MONG the many who bore witness to the Faith in England by the sacrifice of their lives during the persecutions of the sixteenth and seventeenth centuries was Blessed Edward Oldcorne, S. J. He was born at York in 1551. After studying for the priesthood at the English College at Rheims for a time, he went to Rome where he was ordained in 1587. Shortly after, on August 15, 1588, he entered the Society of Jesus and left that same year for the English Mission.

His labors on that Mission from 1588 to 1605 were devoted to caring for the Catholics in the vicinity of Worcester. His zeal and charity served to strengthen them in their Faith during days of trial and brought many, who had lapsed, back to the Church. Father Oldcorne was taken prisoner with Father Henry Garnet in 1605, and accused of complicity in the Gunpowder Plot. In the Tower of London he was tortured on the rack for five hours at a time for four or five days, but no evidence could be obtained against him. Nevertheless, he was condemned and executed with his faithful companion, Bl. Ralph Ashley, at Red Hill, near Worcester, April 7, 1606. On December 15, 1925, His Holiness, Pius XI, solemnly decreed the honors of the Blessed should be paid to him together with one hundred and thirty-five others who won the palm of martyrdom in England between the years 1540 and 1680.

It is to the merits of Blessed Edward Oldcorne, S.J., and of his fellow martyrs for the faith, that the numerous and inspiring roll of modern English converts, must be accredited.

## INFIDEL DOGS

(Continued from page 202)

I determined to let the dogs have their way.

**A**S soon as they saw the houses in the distance, they made for them and started on a gallop. But as I reached the docks, I heard the cracking of the ice, and felt it sagging under my sled; even the dogs' feet went through occasionally. I realized the danger, but had to go ahead, urging the dogs to greater speed. Soon all the people were at their doors, holding their breath, expecting to see me go down at any moment. I swerved the dogs to the first landing spot, and there I met my old friend, Mr. Benoit, his face white, his lips trembling. He exclaimed in his quaint French:

*"Un pretre, ça se noie pas! (A priest does not drown!)* I have been here twenty years, and I have never seen a man pass there, and I shall never see one again."

Then, indeed, did I begin to feel fear creeping in my flesh. In fact, there was only a frozen crust of snow over the swift water, and the next day it had disappeared.

But this is not the end. I went at once to the sick man for whom I had been called. He was a victim of typhoid fever, and I was told he had been unconscious the last three days. As I entered the room he seemed to revive; he opened his eyes, and said to me:

"I am glad to see you, Father; I have been waiting for you."

I heard his confession, gave him Holy Communion, anointed him, just before he died.

The next morning I prepared to return home. There was no time to lose, for the ice was fast breaking up. What was my dismay to find my dogs gone! In spite of my recommendations to the keeper not to let them loose, they had worked free and at once had made a bee line for home. Sandy's estimate of his dogs was true; they were Protestant dogs; they had no love for the priest and they left him in the lurch. However, another team of dogs took me back, and when I met Sandy McIvor he had a great laugh at my expense.

## SHeltered IN THE ROCKIES

(Continued from page 206)

is a very poor Mission financially. But the backbone and life of Catholic Action is there in abundance, that is, a spirit of self-sacrifice, a real missionary spirit that finds expression in a most modern plan of action.

WHILE the Fathers oversee the spiritual affairs of the Mission, and the Sisters take care of the little girls, a layman plays the role of big brother to the men and boys of the tribe. Yves LeBihan came to Desmet Mission about twenty years ago to take charge of the boys' school. "Teacher," as his boys call him, manages all eight grades with a proficiency that results plainly indicate. But this work is scarcely begun with his teaching. He is a father to his little charges, yes, and a mother, too. He it is who sees the little lads to bed at night, who gets them out in the morning, who watches over them at recreation and in times of sickness. He seems to us to be already a twenty-four-hour man, but his work goes still further. He is the soul of Catholic Action at the Mission. His whole heart is in the work of keeping his boys close to safety after they have left his school. To attract them to the Mission by every means in his power is his aim. He and the young men built an open-air dance pavilion; they graded a ball field and erected a fence about it, making a very neat ball park. Under his guidance and inspiration their teams for baseball and basketball are formed and trained. He is the instigator and business manager of the dances and socials. In short, the teacher of their baby days is the big brother of their youth who keeps the Coeur d'Alenes close to the Fathers and to God.

What the Indians owe to him is second only to what they owe to the Fathers themselves. Both debts will be settled on the great day when all debts, no matter how unknown to the world, will be paid a hundred-fold and more.

"As long as you did it to one of these, my least brethren, you did it to me."

## JIMMY JOINS THE ALL-STARS

(Continued from page 207)

the fields of Satan. They break through the snares he has laid for the people of the pagan countries. They make touchdowns for God by winning souls to Him. And, though the gains they make are not heralded in the sport page, they win a fame that will never fade, a fame that is written in the Book of Life."

"So, that is why you have changed your mind, son?" Mr. Murphy observed.

"Yes, dad, I have heard the call issued by a Coach greater than any of the well known mentors of the colleges that have offered me scholarships. I was going to tell you this evening of my desire to enter the novitiate of the Jesuits. You know, they accept men who wish to go to the missions, for they have mission fields all over the world. May I report for practice?"

MR. AND MRS. MURPHY looked at each other, and as they did so, their apocalypse of future fame merged into an apocalypse of glory and of everlasting joy as hopes and ideals not of this world unfolded rapidly before their inner vision.

"Son, in your mother's name and

in my own, go, and may God keep you and bless you. Sure what greater joy could come to all of us?"

\* \* \*

IT was the evening hour in the Murphy household. Once again the library presented a typical scene of American domestic life. Mr. Murphy was seated in his deep-cushioned Morris chair. Mrs. Murphy sat across the table busily plying the darning needle.

An article in the evening paper caught and held the attention of Mr. Murphy. A sense of elation was seen to pass through him as he perused it. On finishing it, he handed the paper across the table with the simple injunction: "Read this, Mother."

### FORMER ST. ROSE STAR BECOMES A MISSIONARY

Jimmy Murphy, now James J. Murphy, S.J., who won great fame at St. Rose High of this city several years ago, is sailing from New York late this week for India. The former St. Rose star will henceforth star in a bigger game. His touchdowns will be the winning of pagans to the following of Christ.

"Ah, Mother," Mr. Murphy said, "We can be proud of our Jimmy. He has joined God's All-Stars."

## Our Contributors

From his post of vantage as subdeacon, ALFRED BAUMEISTER, S.J., of the Missouri Province, at present a professor in St. John's College, Belize, British Honduras, describes the celebration held in honor of *Stann Creek's First Priest*.

An *Ekiska Funeral*. A wedding or a funeral, a mourning or a festival, are not unusual incidents in the life of our Alaskan missionary, FATHER JOHN P. FOX, S.J.

FATHER JULIEN PAQUIN, S.J., of Garden City, Ontario, tells how to harness even *Infidel Dogs* for the work of the Master.

In *A Mission of Ceylon*, FATHER SALVATOR M. PEZZA, S.J., of the Province of Naples, describes his missionary reactions at the end of his first ten months.

At *Kurseong in the Himalayas*, RICHARD A. WELFLE, S.J., of the Chicago Province, takes time out from his theology to introduce us to life in the Jesuit theologate of St. Mary's, Kurseong, India.

From the Jesuit House of Studies at Mt. St. Michael's, Spokane, Wash., the heart of PAUL L. ALLEN, S.J., of the Province of California goes out to the Coeur d'Alenes *Sheltered in the Rockies*.

*Jimmy Joins the All-Stars* is from the pen of JOHN S. O'CONNOR, S.J., of the Chicago Province, who is at present pursuing his philosophy in the College of the Immaculate Conception, Montreal.

For the next four years, practice in *Hiking for Eternity* will stand JAMES E. HAGGERTY, S.J., in good stead as he paces the Via Sabetti, active text in hand, at Woodstock College, Woodstock, Md.

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

# BOOK REVIEWS

**The Catholic Periodical Index—**  
 Edited by Francis E. Fitzgerald, Litt. D. and Marion Barrows, M.A., assisted by Sister Mary Reparata, M. A. The Library Section, National Catholic Educational Association, Scranton, Pa.

The Catholic Periodical Index is, as indicated by the sub-title, a guide to the literature contained in Catholic periodicals. When arrayed according to title and author, the wealth of material both

in its compass and in its scholarship is amazing and inspiring. Since the intention of the editors was to lay the merits of the publication before all friends of Catholic literature and on that basis to ask their interest, we hasten to assure the Editors that this first annual cumulation is not only a glorious apology for the existence of such an index, but a most persuasive plea for its continued support. While the Editors believe that this support should proceed primarily from libraries, nevertheless the roster of contributors might well include that long roll of Catholic associations and even of private individuals whose interest in Catholic literature has lost itself hitherto in indecision and misguidance, due not to any native apathy, but precisely to the lack of "The Catholic Periodical Index."

**Catholic Culture in Alabama—**  
**Centenary Story of Spring Hill College 1830-1930.** By Michael Kenny, S.J., Ph. D., Litt. D. Preface by Dr. James J. Walsh. The America Press, 461 Eighth Ave, New York, N. Y. Price \$5.00.

That the Centenary Story of Spring Hill College should be synonymous with the story of Catholic Culture in Alabama might seem to the northern mind an extravagant contention. Yet never was an identity more thoroughly established by the facts. Indeed, old Spring Hill was not only the heart and the head of Catholic educational activity in the State of its adoption, but it was also a center from which classical and religious culture—mainly the culture of the Jesuit *Ratio Studiorum*—radiated throughout the Southland, until in the persons of its distinguished professorial and student alumni, it passed over the Hill and far away to the north and the east and the middle west. The biography of a college is by no means a mere chronicle of curricular and extra-curricular activities. Drawn from a wide and scholarly command of sources that penetrate back to the exploration epochs of the Spanish and the French, it sets the stage for a centenary of educational life in the south. Characters of national and international repute pass to and fro, playing the parts that God in His all-wise and progressive Providence disposed. Creole and American, the humble and elite, captains of war and diplomats in peace, giants wearied for the pioneering periods of construction and reconstruction, statesmen and dignitaries of the Church—one and all move before the reader in palpable testimony to the truth that God has honored Alabama in the sons of old Spring Hill. The book has been called a canvas rich in detail and strong in proportion. The detail is the intimate detail of a family album. The proportion is that determined by the author's priestly penchant for recognized merit and for all that is aristocratic.

**The Altar Boys of St. John's.** By Rev. Martin J. Scott, S. J. P. J. Kenedy & Sons, New York, N. Y. Price \$1.50.

To an age in which rubrics and reverence for the sanctuary of the Holy of Holies are so often discarded without even a semblance of canonical justification, "The Altar Boys of St. John's" are presented, almost by inspiration, as models for close imitation. Although full of valuable suggestions both for altar boys and their directors, nevertheless the book is not formally a manual of instruction but rather a lively exposition in story form of life in the sanctuary society of the modern city. One cannot fail to gather that it is easy to serve, be it at the altar of God or elsewhere, when one loves what is commanded. In his desire to instill this love of service in prospective candidates, Father Scott by no means spurns that most potent rhetoric for boys, the appeal to the hundredfold even in this life. Thus through the medium of premiums and rewards the life of the altar boys of St. John's is clothed with all the attractiveness of life in a modern boys' club, without at any time being divested of the dignity due to the acolytes of God. Altar boys present and future will be inspired by the idea of the exalted sanctity of service in the sanctuary, while a badly needed sense of moral responsibility will be quickened in those directors who through a careless regard for the spirit and the letter of Canon Law, habitually dispense with the ministrations of an altar boy.

## Grateful Acknowledgments

Jesuit Missions gladly transmits money gifts to any Jesuit Missionary.

### GIFTS FOR THE MISSIONS

J. C., New York, N. Y.	.....	\$5.00
J. C., Bronx, N. Y.	.....	5.00
L. H., Cleveland, O.	.....	5.00
L. P., New Orleans, La.	.....	5.00
M. C., New York, N. Y.	.....	5.00
M. G. B., Brooklyn, N. Y.	.....	3.50
H. E. M., Berkeley, Cal.	.....	3.00
E. B., Troy, N. Y.	.....	2.00
J. A. R., Richmond, Va.	.....	2.00
M. McL., New York, N. Y.	.....	1.00
L. Leb., New Orleans, La.	.....	1.00
<i>For British Honduras Missions</i>		
J. H., St. Louis, Mo.	.....	50.00
<i>For Palma Mission</i>		
J. H., St. Louis, Mo.	.....	50.00
<i>For Mr. D. F. Pinto, S.J.</i>		
A. McL., Chicago, Ill.	.....	20.00
<i>For Father Irwin, S.J.</i>		
S. C. B., Providence, R. I.	.....	20.00
<i>For Father McNulty, S.J.</i>		
E. O'N., New York, N. Y.	.....	35.00
J. C., New York, N. Y.	.....	10.00
A. W., New York, N. Y.	.....	5.00
<i>For Father Lucas, S.J.</i>		
J. C., New York, N. Y.	.....	10.00
Via D. J. C., Weston, Mass.	.....	5.00
L. H., New York, N. Y.	.....	5.00
B. C., Southold, N. Y.	.....	8.00
<i>For Father Hofmann, S.J.</i>		
Rev. A. G., Baltimore, Md.	.....	10.00
<i>For Father Rinscher, S.J.</i>		
M. C. D., New York, N. Y.	.....	10.00
<i>For Philippine Islands</i>		
A. friend, New York, N. Y.	.....	5.00
A. C. D., New York, N. Y.	.....	4.00
<i>For St. Francis Foreign Mission</i>		
M. C., Milwaukee, Wis.	.....	6.00
<i>For Father Pralgo, S.J.</i>		
M. G., Washington, D. C.	.....	5.00
<i>For Mission at Fiji Islands</i>		
V. McC., Brooklyn, N. Y.	.....	5.00
<i>For Father Arakizawany, S.J.</i>		
J. C., Brooklyn, N. Y.	.....	2.00
<i>For Father De Sember, S.J.</i>		
Rev. M. A. R., Ellicott City, Md.	.....	2.00
<i>For Father Pollock, S.J.</i>		
M. W., Brooklyn, N. Y.	.....	1.00

Gratitude is also expressed for one hundred sixty-eight Mass stipends.

## In This Issue

	Page
<b>Frontispiece</b>	
The Tragedy of British Honduras	198
<b>Stann Creek's First Priest</b>	
Alfred A. Baumeister, S.J.	199
<b>An Eskimo Funeral</b>	
John P. Fox, S.J.	200
<b>Infidel Dogs</b>	
Julien Paquin, S.J.	202
<b>A Mission of Ceylon</b>	
Salvator M. Pezza, S.J.	203
<b>Kuruzong in the Himalayas</b>	
Richard A. Welfie, S.J.	204
<b>Sheltered in the Rockies</b>	
Paul L. Allen, S.J.	206
<b>Jimmy Joins the All-Stars</b>	
John S. O'Connor, S.J.	207
<b>Hiking for Eternity</b>	
James E. Haggerty, S.J.	208
<b>Editorials</b>	210
<b>Jesuit Mission Vignettes</b>	
No. 44. Suchow, Kiangsu, China	211
<b>The Mission Intention</b>	211
<b>Afield with American Jesuits</b>	212
From Many Climes	216
<b>Renowned Jesuit Missionaries</b>	
Bl. Edward Oldcorne, S.J.	218
<b>Our Contributors</b>	219
<b>Book Reviews</b>	220
<b>Grateful Acknowledgments.</b>	220

Jesuit Missions is indexed in the Catholic Periodical Index published by the Library Section of the National Catholic Educational Association.