

Jesuit Missions

March, 1932

PRICE
10c



SISTERS — HELPERS OF THE HOLY SOULS —
AT THE JESUIT MISSION, SIENHSIEN, CHINA.

MY MISSIONS

for 1932

It's a Calendar

It's an Atlas

It's a History

It's a Catechism, this day by day chart,
of Catholic Missions all over the world.

Now reduced to

45c a copy, \$2.50 for 6, \$4.50 for 12

JESUIT MISSION PRESS, 257 Fourth Ave., New York

Imbibe some of the spirit of St. ^{FR}
Xavier before you begin to invoke ^{his}
during the Novena of Grace, March 4th-11th

READ

Leaves from the Letters of Xav

15c a copy, \$10.00 a hundred

JESUIT MISSION PRESS

257 Fourth Avenue

New

Legacies and bequests intended for distribution among
the American Jesuit missionaries, or for the use of
JESUIT MISSIONS in its work for these missionaries
may be made out safely in the name of

"JESUIT MISSION PRESS, INC."

257 FOURTH AVENUE

NEW YORK, N. Y.

For Your Library

ORDER NOW

JESUIT MISSIONS

Volume V (1931)

Beautifully bound in heavy, red cloth, lettered in gold

\$3.00 per volume

JESUIT MISSION PRESS, 257 Fourth Ave., New York.

PAMPHLETS

What Shall I Be?..... 10c
The Call of Christ..... 10c
Shall I Be a Nun?..... 10c
Shall I Be a Jesuit?..... 5c

Order from

JESUIT MISSION PRESS

257 Fourth Avenue 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 Degree: 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 Cata-
logue, 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
tradition. A progressive college which meets the high-
est 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 1861

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

AN ADMIRABLE VOCATION

The Society of Jesus is in need of Brothers for
the home missions among the North American
Indians and for the foreign missions in Alaska,
Philippine Islands, India, Jamaica, B. W. I., and
British Honduras. Young men from 18 to 35 de-
sirous of spending their lives as Jesuit Brothers
assisting the Fathers of the Society of Jesus in the
missions should make application to

JESUIT MISSION PRESS

257 Fourth Avenue

New York, N. Y.

LOYOLA UNIVERSITY

CHICAGO,
ILLINOIS

(Conducted by the Jesuits)

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

PHOTO ENGRAVING : ART WORK

ELECTROTYPING : PRINTING

CUTS IN THIS PUBLICATION MADE BY

CHESTER T. LEIKERT

ADVERTISING SERVICE

449 West 49th Street
New York, N. Y.

COlumbia
5-0622

The Missions of the American Jesuits

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 Celu, 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 Road, 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 which 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.

AMERICAN INDIAN MISSIONS

Home missions in Washington, Idaho, Oregon and Montana.

These two important mission fields are served by the Jesuits of the Province of Oregon which comprises the States of Washington, Oregon, Idaho and Montana. The Province Mission Procurator is

Rev. Edward C. Menager, S.J.,

445 Phelan Building, San Francisco, Calif.

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.

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

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 which embraces the territory of the Southern States. The Province Mission Procurator is

Rev. Patrick A. Ryan, S.J.,

St. Anne's Church, Rock Hill, S. C. (Box 445)

PATNA, INDIA

A foreign mission in the northern section of India, administered to by the Jesuits of the Chicago Province which 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 MISSIONS

Foreign missionary work in Nanking, Shanghai and other sections of China, is entrusted to the Jesuits of the California Province which comprises the States of California, Nevada, Utah and Arizona. The Province Mission Procurator is

Rev. Edward C. Menager, S.J.,

445 Phelan Building, San Francisco, Calif.

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

257 FOURTH AVE., NEW YORK, N. Y.



St. Francis Xavier, Patron of the Novena of Grace, first and most illustrious of Jesuit missionaries

Novena of Grace in

Madura

J. P. Leonard, S.J.



HE Novena of Grace is deservedly popular out here in south India, and no wonder. The name itself is advertisement enough, the more so as, contrary to most modern heavy-loaded advertisements, it is as good as its word. It never fails to bear a rich harvest of heavenly favors. Hence its world-wide fame. But great as is its popularity in the west, its appeal to an eastern imagination is altogether irresistible. For in the land in which we live, the marvelous is believed to be everywhere, and the craving to hear about it, to see it at work and to be personally benefited by it is at its highest. What a splendid hunting-ground for quacks, you will say. This, unfortunately, is only too true. Charlatans of every type there are, who make capital out of the gullibility of the masses, to the undoing of the public, and their own dishonest gains.

When, however, charlatanism plays with the religious feeling, it becomes revolting and the delusion of the innocent public becomes pathetic. True, little harm results from a current belief that *Mahatma* so and so enjoys the uncontested privilege of stopping an engine on the run by merely frowning disfavor on the snorting puffing iron monster, or of turning deadly bullets into soft wax by a breath of his sacred mouth. But not all popular beliefs are as inoffensive as that. What would you say of a doctor whose prescription would run thus: Cut off your tongue in front of the church and you will be cured of any ailment that may trouble you? Well, there are instances on record in which sick people, whose ignorance equals their good faith, do go through the ordeal on the doorstep of a Hindu shrine in the belief that they will be instantly relieved. Some survive the operation; some die from its effects; but the dictum is held to be unassailable. Mishaps can always be explained away.

NOW, given an appetite for marvelous tales such as is prevalent among these people, it cannot be surprising that the miracles recorded in the Gospels find ready acceptance on the part of our Indians. Far from raising the least doubt as to their genuine character, they are rather inclined to wonder that there should be so few on record. Now St. Francis Xavier, like the Little Flower, enjoys a well-grounded reputation as a wonder-worker of the first magnitude. Times without



The passing Hindu ascetic who, armed with his vina (Indian lute) is sometimes credited by a gullible populace with power to charm even the boisterous elements into abject compliance.

number he has shown himself a friend in need. And his benefactions are not confined to the soul, they extend to every bodily necessity as well. The Novena of Grace,—fourth to twelfth of March—is considered a privileged season in which to make their manifold requests. No quackery

here, no empty boast like that of the passing Hindu ascetic who, armed with his *vina* (Indian lute), is sometimes credited to be able, Orpheus-like, to charm even the boisterous elements into abject

compliance. More truthfully, St. Francis Xavier is believed to be the chosen agent of a merciful Providence in raining favors on his trusting clients.

AT Shembaganur, the Novena is conducted with becoming magnificence, and to suit the mentality of the people, in oriental taste. The Novena Mass, prayers and panegyrics, form the solid religious rockbed. An abundance of lights, flags and garlands, the children's morning processions and especially the more solemn outdoor functions on the Sunday falling within the Novena, at which the statue of the Saint, enthroned amid glittering finery, is taken all over the village, form the external pageant. Pains are taken that the spirit of Catholic devotion should pervade every detail of the religious manifestation. In striking contrast to the noisy confusion that characterizes all Hindu and Mohammedan festivities, Catholic festive displays are marked by orderliness and prayerful recollection. Of course, a band of drummers must be in attendance, but what strikes one is the spirit and attitude of the faithful, filing past in long orderly lines, reciting the rosary or the litanies or singing popular hymns. At a convenient place, a halt is called, and the whole congregation gathers in a compact crowd to listen to a stirring address on the significance of the festival and on the stupendous power exercised by the Apostle of India. Then they fall into line again and move on to church where the function closes with Solemn Benediction of the Blessed Sacrament.

MANY signal graces are obtained. Of course, spiritual favors cannot be tabulated like examination returns. Nor are they always known even to the recipients of them. But daily at- (Turn to page 69)



Eskimo children enjoy playing on the ice blocks piled high along the shores of the Yukon after the Spring breakup.



AFTER
some
vigorous
weeks
spent on

BUILDING IN ALASKA

more instruction
By the middle of
November so many
were coming for in-
struction that the

the hospital boat going up and down the Yukon River to administer spiritually and physically to his people, Father Martin Lonneux, S.J., spent some months of the early Winter in building up his station at Chiniliak. It was a twofold building process—material and spiritual. The work began with hauling lumber for the church, and this was interrupted by a necessary visit to the headquarters of the Mission at Holy Cross.

On Father Lonneux's return to Chiniliak, he found that a heavy tidal wave had carried away some of his lumber. Accordingly he had to spend several days hauling more. By early October he had finished building the outside of his house, and could move from his boat into his new home and have the boat lifted on to the bank. It was none too soon, for on the next day the Yukon froze over. By early November he had his carpentering finished. During those days, after his Mass at seven o'clock, he worked all day on the construction, and then every evening gave a catechetical instruction illustrated with lantern slides.

THE natives had previously been extremely addicted to the superstitions of the medicine man and to dances. Father Lonneux ignored these things at the beginning, and only insisted that the people come to the instruction every evening. After some weeks the results were beginning to show. A few came to daily Mass and Holy Communion, and during the day for

Father had no free time at all during the day, and often his catechist had not even time to warm up a cup of tea. By the end of the month even the young people were coming to daily Mass and Communion, so that before Christmas there were more than fifty present in the little church every day.

MANY were begging earnestly for Baptism, and among these was the medicine man himself. The latter, Father Lonneux refused to receive into the Church until after considerable preparation and probation. Finally, during one of his instructions when the natives were present, he called the medicine man before the people and publicly asked him questions. The Eskimos were extremely frightened, for the medicine man had had a tremendous power over them. However, in answer to the missionary's questions, he admitted all his trickery and told the people that all his medicine making was a fake, and that it was useless for them to come to him again to have medicine made.

Besides a regular instruction every evening from seven until nine and often ten o'clock, Father Lonneux had eight adults to prepare for Baptism, twelve for first Communion, and thirty-nine for Confirmation,—to say nothing of preparing for the Christmas feast by way of teaching hymns to the natives.

The Eskimos had been in the habit of passing every night in the *Casim* (meeting-house), (Turn to page 69)

Fiesta in New Mexico

Robert M.
Libertini, S.J.



MAY - TIME
is *fiesta*
time up
in the mountain
plateaus of New
Mexico. For my
mountain people,
mostly native
Spanish-Americans,
are farmers
all, and the feast
of their Sainted
Patron, San



"Here indeed were his men! . . . Their little sons and daughters scattered flowers and shrubs in the path of the procession, while they themselves, in Sunday dress, carrying American flags, were proud to render tribute to their Patron Saint and to their Catholic Faith."

Isidro, comes on May 15. Saint Isidore, as the Americans call him, was a lowly farmer in Spain who hired himself out to others to make a living, just as a great majority of my people do today. The Saint loved holy Mass; he heard Mass every morning, and would serve as many Masses as there were Masses to be served. The story has been handed down that once when he was quite late to work he was reprimanded by his employer and commanded to be on time thereafter. Isidore, however, continued to serve the Masses, and his angel took his place in the fields. My people are not so privileged; they have the benefit of Mass and the sacraments but once or twice a month.

ONE morning in the first week of May, I placed the requisites for Mass and the sacraments, my duds and chattels and some food in the back of my car, and drove through the city of Albuquerque and straight east into the Sandia Mountains, to one of my several mountain chapels. And I commissioned many a young Paul Revere to carry the news far and near that I would be in the mountains for a week before the *fiesta* of San Isidro. There would be daily Mass, and a mission sermon in the evening, every day until the feast. On the eve of the feast my farmers and their families came flocking in from every corner of the Sandias; we were very busy that day: preparing and decorating and cleaning and going to confession.

But Mr. Jones, my Protestant friend and rancho owner, who lives farther up in the mountains, didn't know about this. He spent a very anxious day. For on the fifteenth he wanted to start his planting, and he needed two or three men to help him sow his milpas with frijoles and maize. He searched in his immediate neighborhood and could find no one. The men had disappeared! What could this mean? He climbed into his flivver, penetrated further into the mountains and called at every adobe shack he saw; and while he may have

seen a number of aged women, he found no men. He drove up and down, east and west, and his amazement grew; the only information he got were rather vague gestures towards the south.

TOWARDS the south! Well, Mr. Jones was going to see it through, and if the men were in the south, then to the south he would go. Early on the fifteenth of May he set out again on his search, southward bound, and eventually he found his men—at the *fiesta* in honor of San Isidro. And in the picture on this page you can see what Mr. Jones saw: that it was *fiesta* time in the mountains. Here indeed were his men! They had heard holy Mass; they had received holy Communion; and they were now carrying the image of their Saint in reverential procession. Their little sons and daughters scattered flowers and shrubs in the path of the procession, while they themselves, in Sunday dress, carrying American flags, were proud to render tribute to their Patron Saint and to their Catholic Faith.

Fiesta time or any time, these are my people, my Isidores: laborers and men of the soil; poor but devoted, reverent, pious, and worthy citizens. I am sure their angels watch over them as efficiently as did the angel over Isidore of old Spain.

Editor's Note:

Father Libertini has been for some years a missionary to the New Mexicans. From his mission residence at San Felipe, Old Albuquerque, he travels forth to care for "his people" situated in San Antonio, San Antonio Cañoncito, Sedillo, Carnuel, San Tomás and El Cedro. Gifted by God with a variety of talents, this Padre of the Border uses all his versatility to turn the hearts of his mountaineers back to the God from whom they came. *Fiesta in New Mexico* is an idyllic season in a life that is often shot through with spurring flashes from the guns of the Border Land. It is the vibrant lives of these hardy people that Father Libertini seeks to sanctify and to protect as the angel guarded their patron San Isidro of Old Spain.



At the First Mass of Father Francis Loesch, S.J. The author serving.

OTHER CHRISTS

Richard A. Welfle, S.J.

OF COURSE, it could all be squeezed into a very tiny item, such as this: "On November 21, 1931, at St. Mary's College, Kurseong, India, the Reverend Paul Dent, S.J., and the Reverend Frank Loesch, S.J., of Patna Mission, were raised to the dignity of the holy priesthood."

But now, if I insist on saying more about this event, it is simply because more must be said. The ordination of Fathers Dent and Loesch, away out here in India, far from their native American shores, has bearings and pro-

vokes reflections that far exceed the narrow event itself. And besides, it isn't always the happening that interests us so much, as those site-soul-dramas which accompany the event, and which never meant for human eyes to see. If I, never did see them in the present instance, this is due very felicitous circumstance that on the morning of ordination, I found myself in the bright company of angels. Which likewise explains why I am in record that the angels sighed with something of envy, because God was lavishing on miserable beings a privilege so sublime.

BUT, of course, the angels also wept for joy (angels always do when a young Levite ascends the altar of God), and their rejoicings reverberated through the spacious halls of Heaven. Moreover, I was permitted to know that there was an added element of preciousness in Heaven this day, because of a very keener sacrifice which was most pleasing to God. The young man on the day of his ordination experiences a joy exquisite indeed, and there is one tremendous moment when his heart cords fairly tingle and his joy mounts to little less than ecstasy. This is when his own father and mother approach to receive his sacerdotal blessing and to kiss his newly consecrated hands. Fathers Dent and Loesch, in self-imposed exile from their native land, and separated by half the world from their loved ones, were denied this pleasure which would have filled their cup of gladness to overflowing. Then, already years ago, they knew they would be denied it, when they so gallantly accepted Christ's challenge to give Him all for all.

So then, apart from the solemn ceremonies, ordination day passed quite as other ordinary days pass at St. Mary's. There was no reception in honor of Fathers Dent and Father Loesch, no dinner tendered to their relatives and friends of the newly ordained. But for that, Father Dent and Father Loesch were profoundly happy. Just behind St. Mary's, on a picturesque hill that overlooks the plains of northern India, is a large and very impressive statue of the Sacred Heart. Its arms are outstretched in welcome, and it is slightly



"Far behind me, silhouetted against a cloudless blue-gray sky, loomed the lofty snow-capped and ice-bound battlements of the Himalayas."

designedly turned towards the closed and pagan country of Nepal, which is at the same time a portion of Patna Mission. Now, in the afternoon of their very first day as priests of God, I accompanied Fathers Dent and Loesch up there beside this statue of the Sacred Heart. As their gaze measured out over that vast scene of their future labors, their features brightened with an awakened emotion, and I detected a smile playing about their lips. And, if I interpret those smiles aright, Father Dent and Father Loesch were indulging in a very gratifying thought: they were now, after long and strenuous years of preparation, fully equipped to go down there into Christ's vineyard, and labor for those helpless groping souls for whose sake they had dared to leave parents, home, country,—all.

I TOO, fell into a musing mood up there beside that statue of the Sacred Heart. Far behind me, silhouetted against a cloudless blue-gray sky, loomed the lofty snow-capped and ice-bound battlements of the Himalayas. There was Kinchinjunga, cold and haughty, forbidding and defiant, its snowy crest never yet besmirched by human heel.

And down there on the plains far below, grovels another monster,—the satanic giant of paganism, formidable, it would seem, as Kinchinjunga. It was precisely to fight this foe that Father Dent and Father Loesch sacrificed all and traversed half the world. Must they too go down in defeat before this swart monster? It cannot be, for they attack not with paltry human weapons, but divine. And even, in the eyes of the world, should they fail, are they not "other Christs?" Theirs can only be that divine failure by which their Master conquered on the Cross.

Our two young priests, then, were indeed very happy. And all Patna Mission participated in their joy, for their ordination means just two more laborers to cope with the gigantic task which the small band of American Jesuits in India has been called upon to shoulder. Of the twenty-seven millions entrusted to their care, only a mere handful have thus far found the True Fold.

AND here I recall that, while standing up there beside that welcoming statue of the Sacred Heart, and surveying the field of their future apostolate, Father Dent and Father Loesch once frowned. Was there, after

all, some disturbing thought to mar their peace and joy? Indeed, when they reflect on the tremendous task that confronts them and their fellow-laborers, and how few there are to gather in the harvest, well might they frown. Twenty-seven million souls, and for each million but a single priest! A staggering fact this, and one that might well cause the one of little faith to shrug his shoulders and grin despairingly. But the missionary has an un-failing source of confidence, and this is well expressed in the letter in which Father Loesch announced his ordination to his friends.

"I am well aware," he says, "of the grave obligations which the priesthood entails. But I take courage in the thought that it is God who is leading me unto His altar. This, too, buoys up my courage to embrace the priesthood in this pagan land,—the assurance that friends at home will be mindful to help me advance the cause of Christ by their prayers and sacrifices. It is thus that we, who apparently wage a single-handed warfare, feel the strength of a real solidarity which binds Christian souls together. We are all united in



"On November 21, 1931, at St. Mary's College, Kurseong, India, the Reverend Paul Dent, S.J. (left), and the Reverend Frank Loesch, S.J., of Patna Mission, were raised to the dignity of the holy priesthood."

Christ by the very bond of the Spirit, which is poured forth on all, and with this union we have untold strength to help each other in realizing the perfection of the Body of Christ, in terms of one flock and one fold with Christ the head."

I am sure that Father Dent and Father Loesch take courage, too, from the fact that God is calling more laborers into the harvest. The work of the American Jesuits has attracted a number of excellent young men of southern India, descendants of the original converts of St. Francis Xavier. They have asked to be received into the Society of Jesus, to labor in Patna Mission. It has already been possible to accept twelve who are now in their studies. Others must wait until means are forthcoming to support them during their period of preparation for the priesthood. May it soon be possible to open the way for these, too, to become "other Christs," to labor in the harvest field of Patna Mission. It will indeed be a wonderful accomplishment when the day comes that this densely populated mission can be manned for the most part by India's native clergy, religious and secular. Meantime, for many years to come, American Jesuits must play a large part in the Catholic development of Patna's twenty-seven million souls.



In the Manner of Huskies

F. M. Devine, S.J.

"I show Prince the direction of the village we are heading for, and he will lead the others all day with no trail in sight, but with the accuracy of a compass."



WHEN Father Joseph Couture, S.J., missionary of Upper Canada, takes his thoroughbreds to town, the inhabitants of these northern places don their festive attire as they would for the arrival of a circus, that is, provided they have time. For, from the moment this caravan of the snows awakens the rather peaceful and peace-loving towns to the fact that they are emphatically present, until things begin to happen in quick succession, the folks haven't time to do much but lie to the streets.

But just a word of description. The husky or northern sleigh-dog is a cross between a dog and wolf, and as most always happens, the characteristic of dog is recessive. This result of the blending of the two natures is predominantly wolfish, it is most difficult at times to see the trait of dog at all. He is wild, massive in frame, with all the marvelous endurance of a wolf on the chase, yet he possesses the one domestic trait of sociability. At times he is a little too demonstrative; it is only the strained leash which protects the victim of his affections. But once he is on the trail, all his impetuosity and fierceness are converted into unflagging determination. He is then one hundred and twenty pounds of savage energy, and the missionary soon pardons his petty uncontentness as mile after mile slips by.

See, for instance, Father preparing for a two hundred mile trek across the frozen north. The dogs are so anxious to be on the trail that Father must tie the sled to his house before hitching up. Once, even after this precaution, the four huskies bolted so fast on being untied that Father had no time to get on the sleigh.

FATHER tells us that the usual comment he hears from the on-lookers who watch him disentangle these powerful brutes after a heated discussion, is: "Why doesn't he get rid of

them?" But this only, Father assures us, from those who haven't seen Prince, Nigger, Tiger and Wolf as they swiftly cover the frozen surface of a twenty mile lake.

"Why don't I get rid of them?" Father will say. "Because these are the best dogs in the north. They can make forty miles one day and sixty the next—that's one reason."

"Besides," Father told us, "my huskies are almost intelligent. I show Prince the direction of the village we are heading for, and he will lead the others all day with no trail in sight, but with the accuracy of a compass. For example, early one morning when starting for a settlement about forty miles distant across lake and through forest, I took Prince, my leader, by the head and pointing out the direction he was to keep all day said, 'There, Prince.' The lake surface was very rough and as a result night overtook us when we were yet about fifteen miles from the settlement. Frankly, I did not know where we were, but I thought that Sand Point, our objective, lay somewhere over to the left of the direction in which we were traveling. I called 'Whoa!' and the dogs stopped; they were very tired. I called out 'Left, Prince!' and he turned left. He followed the new direction for a few minutes, but gradually turned back to his former course. Four or five times I did this act of turning him, each time becoming more impatient; and just as often Prince swung to the direction given to him in the morning. Finally, I said to myself, 'Maybe he is right.'

"I ran on again for an hour behind the sled. Complete darkness then enveloped us, and still we were, as I thought, just a lost caravan somewhere in the north. I was becoming quite worried, but peering ahead once again into the darkness, I saw the faint flicker from a cabin window. Then another and another appeared. Prince, my noble leader, had gone on all day for forty miles, and moreover, had gone as straight as an arrow to its mark."

So it is quite evident that Father Couture has good reason for defending his huskies on all occasions, for they are his great helpers in bringing the consolations of religion to his beloved people, Indians and whites, widely scattered over a large area.



A halt on the trail. Father Joseph Couture, S.J., with Tiger, Nigger, Wolf and Prince.

The Convent at Seaford Town

Francis Kempel, S.J.



His Excellency, Bishop Thomas A. Emmet, S.J., and some of Seaford Town's Catholic men who devote every Friday to work on the new convent.

HERE had been much rain these past months. Today, however, promised to be fair. It was the third Friday in September at Seaford Town, Jamaica, B. W. I., the day consecrated for working on the school yard. The plan had worked well for the construction of the school, and the men determined to follow it in building the new convent.

It was early morning, and George Gardner could be seen coming up the road with his "crow" on his shoulder. Slowly he wends his way up the hill to the church and then along the road to the school hill, up the steps of the school yard, then up the hill to the convent site. Mas George is one of faithful men at Seaford Town. Whenever there is anything to be done for the church, Mas George is sure to be present. He had given himself wholeheartedly to the work on the school, and now that the convent is under way, he is found doing his bit. Mas George is not the only one at Seaford Town who can be relied upon. There are many others—Sam Gardner, Leo and Mas Hugh Gardner, Mikey Brown, Philip Gros-Kopf, who is not a Catholic, but extremely interested in the work of the convent. Then we have Alex Kameka and the men from Redlands, besides those from Blake Hill. All are doing their share to help along with the work to make the convent a success. The convent has not been built yet. Part of the foundation is up, but there is much excavating to be done ere the actual work of construction can get under way.

ABOUT eight o'clock some thirty men were gathered on the convent site.

"Mas George, what are we doing today?" said Mas Sam.

"I shall work on the wall," said Mas George. "We have

nearly a hundred feet of the wall up now, and fifty to be done. Today I want to put up ten more feet. The wall is ten feet high here and I shall need plenty of stone, so you will have to work hard to keep me supplied. I want big stones, plenty of them. I need small stones, too, to pack behind the wall. Benjy and Hugh, you come with me. Mas Philip, you understand building walls, you can help me. The rest of you go along with Mas Sam and start bringing stone so I can get started."

So up the hill went the men, under the direction of Mas Sam, and the day's work begins. Modern methods of excavation are unknown at Seaford Town. There is no blasting, no steam shovel. Mas Sam looks for a seam in the rock and begins to pound at it with his "crow." After a series of bombardments (Turn to page 70)



The author, pastor of Seaford Town, on a visit to some of his flock.

Catholic Japanese in Brazil



HE number of Japanese converted in the town of Sao

Paulo has reached one thousand. This field of apostolic labor in the town itself is in the hands of Father Guido del Torro, S.J., and he is an adept in his work. With his staff of catechists he not only brings people to Baptism, but he looks after them regularly later on. The surroundings of this commercial town are not at all inviting to a fervent religious life. However, when one sees the great number of new Catholics assembled for further instruction, one realizes that religion with them is not a superficial thing. The children, almost all of them, receive Holy Communion every Sunday. The Japanese, praying in church, present a sight that is indeed worth seeing. You note their perfect absorption in the midst of the ever moving crowd of these southern people for whom it is very difficult to keep quiet even a minute.

A number of Protestant sects have been at work among the Japanese here, but their influence has practically dwindled away. Perhaps the greatest work of Father del Torro is the splendid school for the Jap-

Emil Kircher, S.J.

anese which is filled to its last place in spite of the bad times. The boys keep faithful when they return to their people far away in the coffee fields. The greater number of boys later on will be called to fill the most important posts will also have had their religious training. It is to credit of Father del Torro to have been in time to hold of the first generation of the future doctors, lawyers, teachers and merchants. Some of the girls instructed at the Sisters' colleges, and they also will later on do great work as school teachers in the country.

MY own field of activity is the Noroeste of Sao Paulo State. It is a stretch of land more than four hundred kilometers in length, and in many cases one hundred kilometers in breadth. There must be about sixty thousand Japanese scattered in that territory. The Noroeste Railway passes through the middle of the tract. From the window of the train you can see nothing but coffee fields, right to left, as far as the eyes can reach. Some two hundred Cath- (Turn to page 70)

Father Guido del Torro, S.J., with some of his distinguished Japanese converts—of whom he has made one thousand—Sao Paulo, Brazil.



After the Hurricane

Anthony H. Corey, S.J.



After the hurricane. What once was the Jesuit College of St. John's. "As soon as possible, St. John's College reopened as a Day School for boys."

THE Jesuits in Belize, British Honduras, who have survived the hurricane of last September 10, have turned their attention to reconstruction, to starting all over again in a very modest way. As soon as possible, St. John's College reopened as a Day School for boys. Until December 4, the sacristy and one of the rooms of the Cathedral Hall served as the temporary location. In the meantime, a small brick building, which is adjacent to the cathedral and which had originally housed the offices of the Belize Estate Company, was fixed up to serve as the college building. The ground floor is used for the commercial department and night school; the two rooms of the second floor, together with a section of the sacristy, serve as class rooms and study hall.

The Alumni have generously offered to fill with sand a vacant plot of ground directly back of the presbytery. Hitherto the place had been little used, since, except for the time that it is under water, it is only a few inches above it. With the new improvement of sand it will make a good playground. During the December vacation the two scholastics, Leo Burns, S.J., and John M. Knopp, S.J.—the latter of whom arrived from the United States in early December—together with some of the boys cleared one corner of the yard and erected a splendid handball court. They are now planning ways and means of using a small field for basketball, hockey, and indoor baseball.

BUT for the generosity and charity of our friends in the States, it would be impossible even to attempt to build

All that the hurricane left of five buildings of the Sisters of Mercy.



up a library again. Very few of our books were salvaged from the hurricane. Those not carried away by the wind were destroyed in the slimy substance left by the tidal wave. However, Mr. Burns, the librarian, has high hopes for a new li-

brary. Each mail has a parcel or two of books for us, thanks to the goodness of friends and benefactors.

On January 11, our college and the girls' academy, St. Catherine's, the two schools of Holy Redeemer Cathedral, and the Mesopotamia school resumed classes with an approximate attendance of one thousand children. Mesopotamia is the name given to a section of Belize by reason of the fact that it was granted to British Honduras soldiers who had fought in Mesopotamia during the War. It was in this part of the city that Father Francis Kemphues, S.J., was crushed to death in the ruins of his church. Father Marvin O'Connor, S.J., has been appointed to succeed Father Kemphues, and he has the reconstruction of St. Ignatius church and school well under way.

So, in brief, you have the story of a little of the work of reconstruction that has been going on in the stricken city of Belize. We know that you are praying that we may have courage to carry on the work which God saw fit to visit with so great a catastrophe in September of this last year.

MUSIC



All lepers. The little girl and boy are five years old. The other girl is eleven. She is deaf and dumb. The taller of the two boys is stone-blind. The young lady, all bandaged up, came to Cullion as a young child and is now, at twenty, responding to treatment so well that she has joyful hope of going home, perhaps in the near future. The elderly woman has been a leper at Cullion for twenty-three years.

AS I write from my chaplain's quarters here in the great leper colony of Cullion, P. I., the band is giving one of its biweekly concerts, nearly a mile away from me, but I hear it very distinctly and it is very good. They have quite a repertoire of really good pieces, including several famous things from Spain. Occasionally they drop to jazz and other such, but in the main their taste is refined and far above the ordinary of to-day. There are twenty-eight pieces in the band. At present sixteen of the players are men who developed here from the little beginnings they got as *Angelitos*,—now playing, of course, like regular union men.

It is not commonly known that for several years, in fact,

from the beginning of the band almost up to the present, the chaplains supplied nearly all the instruments and nearly all the music scores. Now, who one considers that there are three coronets, two clarinets, French horn, etc., etc., it is easy to see that the supply of the things through a long series of years meant a good deal of money. At present we have had to refuse several things to the band simply and solely because we have no money.

The present leader is a man who was a band leader outside previous to contracting his leprosy. His predecessor, who has recently gone home cured, was rather a development in the Colony, and had learned most of his cleverness as a band leader here in his leper existence. Two or three of the others are young men who played instruments outside. Besides that, we have some players who simply took lessons on the instrument when they were boys at home, and then continued their development here as lepers. But the former *Angelitos*, now playing in the band were picked out here and put under instruction, and their instruction was paid for by the chaplains. Again, just at present we have had to discontinue such paid instruction because of lack of funds.

NOW, what is said of the band can be said largely also of our leper orchestra. We have a regular orchestra of some pretension, and it has a record of first-class public service because like the band, it is called upon on all sorts of occasions and celebrations for entertainments, so that it is a real asset in the Colony. We have also a good string orchestra of young men, besides the little orchestra of the *Angelitos* proper. For all of these musicians in the long years of Cullion history, the Fathers have supplied instruments, have aided in the mending that is necessarily entailed in the upkeep of such musical endeavor, have bought strings for violins and mandolins and guitars that would reach from Cullion to New York, and have paid for all these by little contributions received from the outside world.

The trouble is that for the last two and a half years, for some reason or other, contributions to the missionary Fathers at Cullion for their leper work have dropped to almost nothing, so that in the past six months I have been very sad on several occasions, when I simply had to refuse strings and instrument repair simply because I did not have the money.

At this time the uppermost idea in my head is a church organ.

Cullion in the Philippine Islands



CULION

Multy, S.J.

I have had more than one dream of the wonderful good that would come to Culion if I could only give them a fair to middling large harmonium, or even a small organ of greater proportion as one of the features in our church when we reconstruct the tumbledown thing that serves us now as a place of worship. Such an organ would not be as big a proposition as it looks, because there is in Manila a good organ builder, so that we would not have to go to the far parts of the world, but we could get right here in our Philippine Islands, and probably at a much lower figure, just such an organ as we need for the lepers of Culion. Maybe some music lover of means will be inspired to help us. It is one of the things about which we are praying to the holy angels and to St. Cecilia.

ON one of the days when the organist was absent, another man of about the same age came in to sympathize with us over our lack of organ accompaniment. He then said: "I would like to play for you, but I can't." I found out afterwards that he, too, had been an organist, but the leprosy had affected the nerves of his hands so that his fingers are drawn back and stiff. And though he has the music in his mind and in his heart, he can no longer bring it out on the keys of the organ because he is a leper. When he ceased to be of service as an organist, he was of such happy temperament and such a practical turn, that he decided to make himself useful as a photographer. And so for years he helped the Colony by taking pictures, because even lepers like to be photographed, or at least like to have souvenirs of their little celebrations and festivals and decorations.

THE lepers are great singers, and we have some very good voices among them. Before I was long in the Colony, I was feasted by an entertainment in which two good quartettes of young men sang very well. One of the quartettes was from the north and the other from the south. I found that they did not have many songs, and I wanted to get them some. Again I did not have any money, but I had a whole lot of the ends of songs in my head, so I got the notion that I would like to whistle them and get somebody who could catch the tune and put it on paper for me. To my surprise, a young leper of about thirty years of age, Basilio, who heard of my notion, presented himself and told me he could help me out.

Now, we have just outside of our house and just beyond the



Filipina Sister and three of her leper patients, aged ten, twelve, and eighty-two respectively.

quarantine,—because, of course, we are required to live and have our domicile outside of the leper area—we have just outside our house what we call a *quiosco*, a cement platform ten feet square with a rustic shade over it and rustic seats on three sides. Out to this *quiosco* I went with Basilio. He took out some music paper, lined and ready for copy, and he said to me: "If you will sing a song, I'll write the music just as a stenographer takes dictation." That sort of thing had never occurred to me before. I put my head back, closed my eyes, reached into memory and sang for him "If You Were Born On An April Day." Once or twice he held me up a bit and asked me to start a line over again, but to my surprise, when I had finished my stunt, (Turn to page 71)

the largest leper colony in the world.



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 GSCHWEND, S.J.

Editor

THOMAS J. FEENEY, S.J.

JAMES R. O'NEILL, S.J.

LEON A. FOSTER, S.J.

CORNELIUS PINNEY, S.J.

EDWARD C. MENAGER, S.J.

PATRICK A. RYAN, 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. Canadian and Foreign, \$1.25 a year.

The Novena of Grace

THE Novena of Grace is a devotion instituted by St. Francis Xavier in order that "all who earnestly ask his intercession with God for nine days, in honor of his canonization, may infallibly experience the effects of his great power in Heaven and may receive whatever they ask that may contribute to their salvation." Although this Novena may be made at any time of the year, privately or in public, still, practice has now consecrated as particularly appropriate the nine days beginning on March 4 and ending on March 12, the anniversary of the canonization of St. Francis Xavier and St. Ignatius Loyola. It is entirely in keeping with the spirit of this devotion to confess and receive Holy Communion at least once during the Novena. Because of both the nature and the quality of the favors obtained, this devotion has been acclaimed throughout the world as the Novena of Grace—a fact hardly to be wondered at, when we realize that God literally fulfilled in St. Francis Xavier the prophecy recorded in St. John, xiv, 12: "Amen, Amen, I say to you, he that believeth in me, the works that I do he also shall do; and greater than these shall he do." In the light of this prediction the Saint's own promise of infallible intercession may be regarded by the faithful as a blank check. Fill it in for whatsoever you desire. The grace of the conversion of a friend, the justification of one in mortal sin (that he may present himself before the priest in confession), the grace of physical health, the grace of freedom from extreme poverty, the grace of success, in a word, the grace of any temporal favor that may be conducive to salvation, and finally the great grace of final perseverance. Then endorse your check with the name of St. Francis Xavier, Apostle of the Indies and Japan, and it shall be honored infallibly at the Bank of Heaven.

Lent

LENT, in the mind of our Holy Mother, the Church, is a season of penance, a time of voluntary sacrifice lovingly endured in expiation for sin. Before the

sacrifice of God's only Son, sacrifice in the old law was more a symbol of faith and of hope than of charity, more the obedience of duty than of love. But since and because of Christ's sacrifice on the Cross, sacrifice is now acknowledged by all the world to be the language of love. From His rock cradle at Bethlehem to His prie-dieu of rock beneath the olive trees that shade the banks of Cedron, with the calm protestation of unbloody sacrifice, our Divine Lover convinced man of His love. Yet if unbloody sacrifice is the language of conviction, bloody sacrifice is the language of persuasion, and it was by the impassioned eloquence of bloody sacrifice that He phrased His final proof of love for man. His final plea for the love of men. With this intent, He fashioned a pulpit from a tree. Freely He ascended. Freely, cruciformed with suffering, He faced His congregation. His hour glass was a heart from which dripped minute drops of blood: each drop, a sacrifice, each drop, a perfect sacrifice, perfect in its officiating priest, the great High Priest Himself; perfect in its visible Victim, for the noblest victim in all this visible creation is human life and the noblest human life in all the world is the life of the God-Man; perfect in the transformation and destruction of that Victim, transformed by crucifixion, destroyed by death; perfect by reason of its perfect Victim as a sacrifice of adoration, thanksgiving and petition, but perfect most of all, as a sacrifice of reparation, for "by His bruises we are healed."

Yet such is the paradox of love's will that to this perfect sacrifice of God for man must be added a perfect sacrifice of man for God. During Lent our perfect sacrifices may be of various kinds and of varying degrees. There are acts of charity and works of mercy concerning which St. Paul assures us "By such sacrifice God's favor is obtained." There is the offering of alms, "An acceptable sacrifice pleasing to God," and a sacrifice that should be doubly pleasing, when offered for the spread of His Kingdom upon earth in both the Home and Foreign Missions. There is the mortifying of the senses of one's body by fast and abstinence, which is likewise called, "A sacrifice holy and pleasing to God and a reasonable service." There is at all times the sacrifice of prayer or conversation with God, which the Prophet Osee called, "A sacrifice of the lips," and Paul, "The fruit of lips confessing God's name," and David, "The sacrifice of praise." In every walk of life, be it in the married state or in Religion, there are a thousand and one occasions for sacrifice and Lenten penance. Sacrifice and penance, it is true, are difficult both for the souls and the bodies of men. If not, how could man merit God's rewards? How could God test man's love for Him? Yet, sacrifice and penance, though always difficult, are nevertheless always, by God's grace, possible and even by God's grace, desirable. For the soul that cooperates with grace, learns quickly to seek out opportunities for penance, recognizing in it, not so much the difficulty as the privilege, the privilege of partnership in the work of the world's redemption, the privilege of co-redeemers, the privilege of filling up by its own sufferings, what, the Apostle tells us, was lacking in the sufferings of Christ. "I, if I be lifted up from the earth, will draw all things to Myself" —by sacrifice, freely and generously and lovingly offered.

American Jesuits in Jamaica, B.W.I.

THE Jamaica Mission comprises the Jesuit College and Residence at Kingston and the Mission Residences of Linstead, Above Rocks, Brown's Town, Port Antonio, Montego Bay, Spanish Town, Port Maria, Savanna-la-Mar. To each of these Mission Residences, there are attached many outlying mission posts, the total number of which is approximately half a hundred. In the mission stations, 8 Jesuit Fathers are attempting not only to preserve and perfect the faith in their share of the 40,000 Catholics who comprise the total Catholic population of the island, but are also sedulously designing plans to evangelize the remainder of Jamaica's 900,000 souls. It is inspiring to observe that during the last 30 years, American Jesuits in Jamaica have been more than two and one half times as efficient in the matter of convert-making, than, for example, Protestantism in the Philippines, and this despite the fact that in Jamaica, Protestantism is the state religion. From 1894 to 1929 the Vicariate of Jamaica depended for its missionaries on American Jesuits from the Maryland-New York Province. On January 6, 1929, the Jamaica Mission became directly dependent on the Province of New England. At the date of this latter transfer, the Mission's personnel numbered 1 Bishop, 9 priests, 3 scholastics and 1 Brother from the Province of New England; 9 priests and 2 Brothers from the Province of Maryland-New York; and 1 priest from the Province of New Orleans



—a total of 26. Today there is a total of 29, including 1 Bishop, 21 priests, 4 scholastics and 3 Brothers, who with the exception of 4 priests and 1 Brother from the Province of Maryland-New York and 1 priest from the Province of New Orleans are all members of the Province of New England.

While the Mission is singularly blessed in the character of its Right Reverend Bishop Thomas A. Emmet, S.J., and of the Very Reverend Superior, Charles F. Arnold, S.J., as well as of the rank and file of its members, it woefully lacks both an adequate quota of missionaries and an adequate budget for progressive missionary endeavor. Both men and money are needed to win this Island to the one True Faith.

THE Mission Intention for March is integrally connected with the February Intention, "The Suppression of Communism in China." For Communism, which like a cancer is eating into the religious body of China's millions, is likewise spreading to the four great neighboring bodies of inhabitants who are united under the designation of Northern Asia, and dwell in the countries of Mongolia, Manchuria, Korea and Siberia. This is especially true of Mongolia, which since 1921 has been practically a colony of the Soviets and center of Red propaganda.

Nestorianism, Genghis Khan, the Papal Embassy, Amerlane, the Scheut Fathers and the Boxer Rebellion, are like the titles of so many chapters telling the story of the rise and the fall and the resurrection of Catholicism in Mongolia. In Manchuria, Christianity dates from the days of the Jesuits, Adam Schall and Ricci. In Korea, the land of Martyrs, it did not obtain a foothold until the beginning of the eighteenth century,

THE MISSION INTENTION

for MARCH

Northern Asia

while in Siberia, the history of Catholicism is in large part a history of Polish refugees there interned. In Mongolia today there are 147,000 Catholics and 26,000,000 inhabitants; in Manchuria, 74,000 Catholics and 25,000,000 inhabitants; in Korea, 100,000 Catholics and 20,000,000 inhabitants; and in Siberia, 70,000 Catholics and 11,000,000 inhabitants. For our Catholic missionaries the issue is as always entirely religious. Shall Northern Asia be converted into a vast monastery for Buddhist lamas, a novitiate for red-cassocked Communists or a paradise of Catholicism? Who can doubt but that in the providence of God the answer depends in no small part upon the prayers of American Catholics?

Today, while China and Japan are battling for supremacy in arms and praying to the souls of their ancestors for the reign and spread of empire, American Catholics will do well to plead on bended knees before the God of Battles that the Mission Intention for March may be fulfilled—Thy Kingdom Come in Northern Asia.

AFIELD WITH AMERICAN JESUITS



BRITISH HONDURAS

As many changes have been made in the Mission since the great hurricane and tidal wave of September 10, 1931, friends of the Jesuits in British Honduras will be looking for their new addresses.

Attached to the College which is now at temporary headquarters in Belize proper are Very Rev. Anthony H. Corey, S.J., Superior of the Jesuits in British Honduras, Leo Burns, S.J., John Knopp, S.J., and Brother John Jacoby, S.J. At the Cathedral residence in Belize, besides His Excellency, Bishop Joseph Murphy, S.J., are Fathers David F. Hickey, S.J., E. J. Zurlinden, S.J., and William Bennett, S.J. At Benque Viejo are Fathers Daniel M. Coady, S.J., and William A. Ryan, S.J. At El Cayo are Fathers Joseph L. Kemper, S.J., and Francis J. Rudden, S.J. At Orange Walk, Father James M. Preuss, S.J., is alone. At Corozal are Fathers Joseph B. Kammerer, S.J., and Louis E. Newell, S.J. At Stann Creek are Fathers Michael A. Schaeffer, S.J., and John J. Halligan, S.J. At Punta Gorda are Fathers Herman J. Tenk, S.J., Allan A. Stevenson, S.J., and E. J. Coony, S.J. At San Pedro, Ambergris Caye, Fathers Robert A. Henneman, S.J., is alone.

SOUTHERN STATES

On October 10, 1931, the feast of St. Francis Borgia, S.J., Father Patrick Tallon, S.J., died in Albuquerque, New Mexico. Father Tallon's life was never associated with any great missionary work, for he died before he could be sent to that work subsequent to his ordination as priest; but he was ever a missionary in spirit, and he had hoped that his life work would be in the mission field. He was a native of Galveston, Texas, and at his death was survived by his good mother, his brother, a Jesuit priest, and three sisters, one of whom is an Ursuline Nun. His many friends had looked to a great career for him, a career which was promised by the enthusiasm and ability of the young zealous Jesuit. However, God saw fit to take him in the early days of his priesthood, and from his place in Heaven, his many friends may be assured, he is praying for their spiritual

welfare and for the missions.

One of his own tributes to his good mother was given in a poem.

A Jesuit Prays For His Mother
Dear Christ Who called her son to follow Thee,
And gavest help unto his heart, and light
Before his feet, and to his will such might
It had not known before; and made him be
Until this hour, Thy happy bondsman free,
Thy joyous soldier training for the fight,
Tent-fellow of Thy vigils, day and night.
In hope, Thine other self eternally:
Grant her, dear Christ, to know the love, the grace
You share with those You call Your volunteers;
Disclose to her the beauty of Thy face
That ever to a comrade-soul appears;
For she has gone Thy Way with him, each pace,
And hers has been the long watch through the years.

PHILIPPINE ISLANDS

From Father Lewis O'Neill, S.J. comes a note of gratitude:

"Thank you for the kind donation which arrived on November 8, just in time to help pay teachers' salaries. On this west coast of northern Mindanao, we are on a twenty mile front with Father Thomas F. Gallagher at one end in Misamis, renovating an old rectory and planning for a school, while Father James Daly, Father Font, Father Reyes and Brother Garcia are at the center. Jimenez, with a six grade school, and Oroquieta are at the other end of the coast. Father Font, the veteran missionary, is working at a new station, Tangub, below Misamis, and giving valuable assistance along the entire coast.
"Father Irwin did wonderful work at Oroquieta, renovating an old rectory, beautifying the interior of the church and starting a three grade school with kindergarten. Father Murray was working on the school and church, when after three months' pastorate, he was called to Zamboanga to be Superior of southern Mindanao."
* * *

Father Lucas notes as a postscript to a circular in which he outlines the situation in the Philippines this further item of information:

"You, who know many eminent, good and respected Protestants in the United States, may take offense at what is said about those here and the tactics they employ, but even those in the States would be ashamed of their representatives, if they could behold the fruit of their labors.

"We hold in utmost reverence the name of Bishop Brent of the Protestant Episcopal Church who refused to be a party to the partition of the Philippines among the sects, and their work of proselytism among Catholics, and who went into the mountains to win pagans for Christ. His refusal to join the Union of Protestant Sects proved a severe blow. The Bishop wrote: 'We cannot subscribe to some of the principles implied or set forth explicitly.' No sincere Christian could. Mr. Laubach, the acknowledged leader of Protestantism in the Islands, commenting on the Bishop's refusal says, in his fanatically lying and false book 'The People of the Philippines,' 'The principal obstacle for the Bishop was



The late Father Patrick Tallon, S.J., of Galveston, Texas.

the attempt of Protestants to proselytize Roman Catholics. "

A poignant little echo of the depression which has affected the missions is this note from Father Jeremiah M. Prendergast, S.J., written on the back of the original letter for want of writing paper:

"The reason why—I thus reply—is that I ran shy—in my paper supply! And thus you see, that I am poetically and unusually grateful for your kind thought and assistance. Pray for us all and for me, living and dead., God will reward you."

Father A. S. Consunji, S.J., writes from Cagayan of conquests in the very camp of the enemy:

"I preached last month in Agusan, barrio of Father David Daly, S.J., and after the sermon we distributed pamphlets in Bisaya in the very chapel-chapel of the *pari-pari*! the best stunt yet. Then, in October last, I went to Oroquieta to help Father O'Neill. I preached, quoting the same Bisayan pamphlet, and, with the help of God, we got good results. They flocked into the convento, saying that they had been duped by the *pari-paris*, mostly Ilocanos, who have nothing to eat in Ilocos; we got thirty Baptisms from Aglipayan parents; could not have enough of the pamphlet, neither, nor of Father O'Neill."

On October 22, 1931, word was received in Manila, P. I., that the Holy Father had given his benediction and approval to the Institution and Constitutions of the Sisters of the Blessed Virgin Mary, a Congregation of Filipino Nuns who have been doing zealous work throughout the Philippines. Their labors are especially appreciated by the American Jesuits in Mindanao where the Sisters have been conducting the parochial schools and other parochial labors.

With the name *Beatas de la Compañia*, the pious association of the Sisters was founded in 1684, by the most pious servant of God, Ignacia del Espiritu Santo, under the direction of Reverend Pablo Clain, S.J., and the special protection of the Blessed Virgin Mary. After many years it was called *Compañia de Beatas de la Virgen Maria*, and was praised in 1907 by Pope Pius X.

In 1747, there were fifty Beatas in the Convent. In the following year, on September 10, the Foundress died at the age of eighty-six, sixty-four of which were spent in the Order. She died, kneeling in thanksgiving, after receiving Holy Communion in St. Ignatius Church in Manila.

In honor of the confirmation of the Congregation, a solemn Mass of thanksgiving and *Te Deum* were sung in St. Augustin's Church, Cagayan, Eastern Misamis, Mindanao, P. I. Father Joseph Reith, S.J., was the

celebrant of the Mass which was attended by many friends of the Sisters.

AMERICAN INDIANS

At St. Francis Mission, South Dakota, two veteran Jesuit missionaries have been laboring among the Sioux Indians for many years. They have done heroic work and are still doing so, but rarely break into print. They are Fathers Eugene Buechel, S.J., and Louis J. Goll, S.J. Their friends will be glad to see their short accounts.

Father Buechel writes:

"A neat little chapel had been erected in a new territory near the home of an aged chief, at his begging and at the expense of the noble Marquette League of New York. The promise of many converts was in the air. And the little band of faithful did well until a severe trial came upon

the chapel stood there as dark and silent as everything else.

"The missionary came a few days later and heard of it. 'Blackrobe,' the old chief said, 'you know everything. Tell me what you think of that light. My old lady cried when this happened, but I told her that our two daughters might have done this for us.' I confessed to my ignorance, but agreed with the old chief that evil spirits had no business in a Catholic chapel.

"But this is what happened thereafter. When I arrived to celebrate Christmas at the place, I found a crowd, and most of them were not of the faith. The first news conveyed to me was that an old couple, whose name happened to be 'Five,' insisted on being received into the Church. Their request was granted. It was the signal for twenty-five converts to come in, for six strays to return, for four wrong marriages to be righted



Jesuit missionaries at Cagayan, Oriental Misamis, Mindanao, P. I. Standing (left to right): Brothers E. Pascua, G. Martinez, L. Garcia, Father J. M. Prendergast, Brother I. Valero. Sitting (left to right): Fathers A. J. Consunji, J. Pollock, J. Lucas, J. Reith, W. J. Hamilton.

them. The chief's two married daughters, the pillars, as it were, of that little chapel, died within a short time, leaving old parents and wrecked families. The future seemed to be hopeless, and a growing anxiety took possession of the missionary's heart. Was building there a mistake? Was the precious money offered by God-loving people spent in vain?

"Then something happened in the hour of apparent darkness. Christmas, 1930, was near. I had announced that I could not be with the little flock on the day of joy. So the aged couple went to celebrate Christmas at another camp. It was a dark night when they wended their way home. As they came within two miles of their chapel they saw it lit up. Thinking their missionary had arrived in spite of his saying he could not come, they hurried on joyously. But lo, when they were near, and opened the fence gate,

with a few months. I wonder what the good old chief and his wife really saw on that Christmas evening."

Father Goll tells the story of a record wedding:

"When I married a couple a year ago where the bride was only sixty-nine years old and the young man seventy-one, I thought I had reached the age-limit of youthful lovers. I had another guess coming. The hero would be eighty-three and the heroine eighty-one. But the glory of the wedding was the time I had to tie that knot.

"Of course, it was a marriage of two old lonely people, without relations who could take care of them. So they decided to throw their lot together: he needed a cook and she a team and a driver when provisions were to be had at the Government Station.

"But the church-affiliation was

mixed. Old man Side Hill had always been a faithful Catholic, who would make his ponies trot over ten miles of bad road to bring him to the church. And Mrs. Bessie Sharp Butte was a staunch White Gown, i.e., Episcopalian. Such people, at that age, are in good faith and the main article for them is that the Catholic Church is not the Church of God. After they get acquainted with Catholics, the scales begin to fall from their eyes, not all at once, but gradually.

"Provided with the necessary dispensation, I came to St. Ignatius Chapel where Side Hill worships. After a long explanation given to the bride that she could remain a Protestant, she cheered up; and when in answer to her question I assured her that she could be buried later on in an Episcopal cemetery (the second article of their faith), she was willing to have the ceremony performed the next day in the meeting house. Sunday morning came, but Side Hill, who was camping within a hundred feet of the church, did not come in. I had to send for him, only to hear that his girl would not stick to the arrangements of the night before. So I had to start over again; yes she wanted to marry him all right and stay with him for life, but she would not set foot in any of these buildings. I got old Side Hill to make his confession, and then we two, together with two witnesses, approached the bashful girl of eighty-one out in the open, and then and there I asked and received the consent of the two parties. Then everybody present shook hands. Happiness ruled supreme."

ALASKA

Father J. F. McElmeel, S.J., belongs to the group of tried heroic missionaries in Alaska, for he has weathered a number of Winters in his task of laboring for souls among the Eskimos. He writes from the Mission of St. Peter Claver, Nulato, Alaska:

"I wish to thank you for the fifty Masses you sent. Money is so scarce this year that I have to depend on Mass stipends to keep 'the wheels of progress greased.' Perhaps it would be better to say 'to keep the sled runners well waxed.' . . . At the present writing, Brother Feltes is still trying to get his aeroplane out of the little field where he was forced to land when his engine wouldn't work properly. However, we must admit that all the Alaska Flying Companies had lots of grief this Winter. The constant storms have played havoc with the mail service. We used to get mail twice a week when the dogs hauled it, but this Winter we are lucky if we get mail twice a month. One plane of the Pacific International Company has been down in the tundra beyond Kaltag for more than a month. There is a ton of mail lying here at Nulato, waiting for clear weather towards

RENOWNED JESUIT MISSIONARIES



FLORENTINE DIGMANN, S.J.

FATHER Florentine Digmann, S.J., was born on December 23, 1846, at Heiligenstadt in Eichsfeld, Germany. When nineteen years old, he entered the Society of Jesus at Friedrichsburg, Westphalia. After his ordination to the priesthood, he came to America, and six years later, on August 5, 1886, as an energetic young man, he reached the Sioux Indian mission of St. Francis, South Dakota. He saw on a boundless prairie two small frame buildings and two sod barns. When in the evening of his life, forty-five years later, he looked over this same territory, he saw the great concrete plant with schools for five hundred boys and girls, a church, a convent, and many shops and barns, and he had the consolation of knowing that much of this was accomplished under his direction.

To the Indians he was known familiarly as Putin Sapa (Black Beard). Always kind and charitable to everyone, he exercised a charm that was felt but never analyzed. The taciturn Indians would sit for hours about his office, watching him in silence as he went about his work or his prayers.

Until within a few weeks of his death, he preached on Sundays in both English and Dakota, the dialect of the Sioux.

His death occurred on his eighty-fifth birthday, December 23, 1931. His name and personality will be associated forever as part and parcel of the history of St. Francis Mission.

Nome and Kotzebue. One of the best pilots in Alaska tried to force his way through to Unalakleet a few days ago, and narrowly escaped complete disaster. He returned to Nulato with the mail.

"These are just samples of what aviators are up against in Alaska. I give you these examples so that you may understand Brother Feltes' difficulties. . . .

"Well, so much for the chit-chat of an Alaskan missionary. I am still alone in Nulato. I shall remain here until after Christmas, and then, help or no help, the malamutes will be harnessed up for the long trail. My territory extends for more than three hundred miles along the Yukon River and for close on to four hundred miles along the Koyukuk River."

CANADIAN INDIANS

From his mission at Sault-Ste-Marie, Ont., Father Paul Prud'homme, S.J., writes to tell of his own difficulties in his vast mission.

"I have pretty much work to do now; and even yesterday Father Provincial increased my territory, giving me back Ganabatch and the Indians in Spragge; so, now I have from Ganabatch to Michipicoton Island, which makes about 345 miles in length. It takes me between six or seven weeks to make my round trip. I am supposed to go also, as often as I can, to Garden River. As you see, I have pretty much work. The traveling on the Soo Line is easy, but on the Lake Superior shore it is not the same."

The letter goes on to give details of short and longer trips to miners in the gold mines at Minto, to fishermen along the shores of the Lake, and other incidental trips that a missionary in the wide open spaces of Canada must grow accustomed to. Of his missions, Father Prud'homme says:

"The missions on Lake Superior are very good. The tourists and the white people have not had time to spoil them yet, but they are already making beginnings there as well as in other places."

JAMAICA, B. W. I.

From the Catholic Chinese Mission of Father Leo T. Butler, S.J., in Kingston, Jamaica, comes this account of "The Fall Harvest From the Rice Fields":

"At the 7:30 Mass on Sunday, the thirteenth of December, thirty members of the Chinese Mission, most of whom were converts, received for the first time our Blessed Lord in the sacrament of the Holy Eucharist.

"A beautiful scene it was to all present, as the sun poured in through the windows of the Cathedral and shone with fitting radiance upon the veiled figures of the girls and the



Father Leo T. Butler, S.J., with First Communion class at the Chinese Mission in Jamaica, B. W. I.

sober garb of the boys as they knelt in rapt adoration, waiting to receive their Divine Friend. Indeed, the Sacred Heart of Jesus and that of His Holy Mother must have been filled with joy over this touching manifestation of devotion and love.

"After Mass, thirty happy faces beamed over a lovely breakfast, prepared in the College Gymnasium through the kindness of Mrs. Sylvia Chin and Mrs. Beryl Wong. These two ladies had worked with indefatigable zeal, and their efforts left nothing to be desired. The gym wore a rather festive air with its attractive arrangement of paper garlands and bells, together with the pretty daintiness of the tables, decorated in blue and white—an appropriate tribute to our Immaculate Mother whose feast we celebrated on that day. During the repast, records of Chinese melodies were played on a gramophone thoughtfully placed at our disposal for the occasion. After breakfast all received rosaries and pictures from the pastor, Father Butler.

"At 4 o'clock in the afternoon, the children returned to Winchester Park and joined in the procession in honor of our Lady, and ended an eventful day by being vested in the Scapular of Mount Carmel and received into the Sodality of the Immaculate Conception.

"In conclusion, one must not forget to mention the zealous work of the Franciscan Sisters who instructed and prepared our children in the knowledge of the Beautiful Mystery, and in making their First Communion day one of the happiest days of their lives.

"Among those present at the breakfast in the gym were Fathers Joseph Countie, S.J., and Francis Kempel, S.J., Sister Antonius, Sister Peter, Mrs. Sylvia Chin, Mrs. Beryl Wong and many others of the Chinese community."

* * *

Echoes of Christmas carols still sound in this note from Father Frederick Donovan, S.J., newly appointed

pastor of St. Mary's Church, Above Rocks P.O.:

"I was holding down the distant Savanna-la-Mar Mission for Father Francis Kempel, S.J., until December 20. I came into Kingston and was immediately sent up here, just in time to spend the most spiritual Christmas I have had in years. Somehow or other, the Infant seemed very near, and financial cares just disappeared—not canceled, by any means, but not provoking. A midnight Mass at which the whole congregation sang—170 confessions and Communions—a beautiful moonlight, twelve mile ride—another Mass, with eighty confessions and Communions—why, I was walking the streets of Heaven, instead of the bad roads and hills of Jamaica."

PATNA, INDIA

Very Rev. Peter J. Sontag, S.J., Superior of Patna Mission, sends the following account of the dedication of the new chapel at Khrist Raja:

"October 25, the feast of Christ King, saw the blessing of the new chapel dedicated to Christ King at our High School in Bettiah.

"Khrist Raja Chapel, like most of the buildings in the High School group, is the gift of an anonymous American benefactress. Rising as it does, in the center of this group, it forms, both architecturally and symbolically, the very crown of this magnificent benefaction which, we trust, will be one of the potent elements in the work of Patna Mission,—bearing witness to the Truth, to Christ King, among the 27,000,000 non-Christians entrusted to our Fathers.

"The chapel, fifty by one hundred feet, including the chaste Doric portico, comfortably accommodates, in Indian fashion, nearly five hundred persons in the body of the church. Together with the balconies and a bit of crowding it will, as the opening festivities proved, take care of a good thousand. The blending of Grecian and Renaissance styles in the architecture has resulted in a modest yet

highly pleasing chapel, as was plainly evinced by the universal delight of apparently every visitor on the opening day.

"Especially worthy of comment are the surprisingly low cost for a 'veritable gem' of this size, and the remarkable workmanship visible throughout. The former is due to the untiring vigilance of Father George Dertinger, S.J., under whose direction the building was constructed.

"After the solemn blessing of the chapel, Bishop Sullivan celebrated a solemn Pontifical High Mass, and preached on the significance of the feast and of the new chapel to Christ the King. Immediately after this Mass, I also offered the Holy Sacrifice on the new altar for our benefactress, one of the neophytes, a Santal student, who had received the saving waters on the eve of the feast, serving me. Significant, too, was the Baptism, later in the day, by myself, of two children of a recent convert. The day was brought to a close by a grand Eucharistic procession through the festively decorated grounds of Khrist Raja, in which Bishop Sullivan carried the Blessed Sacrament, and Father Anthony, one of our Indian priests, preached to the large Catholic and pagan audience that accompanied the procession.

"A notable feature of the procession was the beautiful singing of the High School choir under the direction of August Wildermuth, S.J. The celebration ended with the Consecration to the Sacred Heart, the *Te Deum*, and Bettiah's traditional hymn, *Maria, pyar ki Mae*, a perfect close of a perfect day.

"May Christ the King bless the devoted benefactress whose generous gift made this beautiful homage to our Eucharistic King possible."



Father George Dertinger, S.J., a master builder in Patna Mission, India.



FROM MARY QUILMES



JESUIT TAKEN BY BANDITS

A despatch from Shanghai announces that Father Stephen Esteban, S.J., a missionary in the Vicariate of Wuhu, Anhwei Province, has been taken prisoner by bandits. The same telegram brings the news of Father Turk's liberation from the bandits. Father Turk, an Italian Franciscan of the Vicariate of Hankow, Hupeh Province, was taken captive about the middle of last October. Negotiations for his freedom, carried on for two months, have at length ended in his favor. (F. S.)

FRIENDLY PYGMIES

Coming out of the dense Congo forest loaded down with great quantities of the best reeds to be found, a dozen pygmies deposited their burdens at the new chapel under construction at Kongolo, and said to the missionaries, "It is a house for God that you are building, and so we wish to do our part." The Holy Ghost Fathers in the Prefecture of Katanga, Belgian Congo, were building a new church at Kongolo and had asked the people to contribute reeds with which a beautiful ceiling would be constructed. The pygmies responded generously. To show their gratitude the missionaries gave each of them a heaping handful of salt, and the little people returned again to their homes in the forest. The most interesting part of the incident is the fact that up until now the pygmies, who live completely isolated in the depths of the forest, have not accepted a catechist in their midst. (F. S.)

NEW SEMINARY IN SOUTH CHINA

The South China Regional Seminary opened late in October after many delays and disappointments. Although there are only twenty students in residence this opening year, they are spread over one class for theology and two for philosophy

and hence occupy the services of six professors. It is hoped that the number of students will be over 100 in a few years and eventually will reach 200.

Interesting, in connection with the

new seminary, is the little fishing village of Aberdeen on the outskirts of which the new seminary is located. The only Europeans to live in it before the seminary brought the Irish Jesuit Fathers were two Canadian

Sisters who have a little convent in the middle of the village. There they hold school for the poor Chinese children and after school hours they visit the fishing boats where they tend the sick and help the poor. A priest used to visit them once a week on Wednesday, and say Mass at the convent. The Catholic population of the village numbers 160, the fruits of the self-sacrificing lives of the two devoted Sisters. Now, thanks to the coming of the Regional Seminary, the Sisters and their little flock have Mass each morning. (F. S.)

CHINESE PRIEST VICTIM

The Reverend Paul Ly, Chinese priest of the Vicariate of Ichang, Hupeh Province, refusing to renounce his faith when threatened by bandits, was put to death by them November 15. He was in his church hearing confessions when a band of brigands suddenly appeared, dragged him out of the confessional and threatened him with death if he did not renounce the Catholic religion. The courageous priest refused and he was murdered on the spot.

Father Ly was sixty-seven years old, and a priest since 1898. For many years he had been rural dean of the district of King-Men. The Vicariate of Ichang, where a dozen Chinese priests are working together with the Belgian Franciscans, has won for itself the title of "Mission of Blood." Father Ly is the third priest killed there this year. (F. S.)

BISHOP VISITS MISSIONS AT SEVENTY-EIGHT

His Excellency, August Faisandier, Bishop of the Diocese of Trichinopoly, India, despite his advanced age of seventy-eight years, has completed a visitation of part of his diocese.

Hands

William A. Donaghy, S.J.

Soul servants, minions of the mind,
Stem of the flowing deed, whose root is thought,
Whose bloom is act, whose outward mode and mould

In thy artistic alchemy are wrought.
Glory of flesh, though, too, its basest slave,
Debtors thine are all immortal men—
Thy kindred clasped courageous Caesar's sword,

And grasped the musing Milton's singing pen.

With strength of thine the primal Tubalcain,
Made with his might the magic anvil ring—
With thee Apollo airy-fingered, stroked
And waked to liquid life the silent string.

Ah! then thy fellow Hands which ever raised
In all-embracing gesture, loving, kind—
Soothed with their touch the sinful, sighing heart,

And gave the sun of sight unto the blind.
Which blessed the throng and beckoned back to life,

Him who had known the regions of the dead—
Which sweetly poured the Blood-precursive wine,

And gently broke the God-potential bread!
Hands of a God, yet Hands, too, of a Man,
Hands which could hush the wildly howling gale,

Hands which were tied—which held the mocking reed,
And felt the enry entrance of the nail!

Hands which at last were still and stiff in death,
Bloodless, pierced, distorted, cold and pale.
Proclaiming with their tongueless, and toneless mouths,

It was a brother hand which drove the nail!

One of the villages he visited, numbering 300 Christians, had just erected its own church at a cost of 50,000 rupees—about \$17,000, and now the Christians are preparing a bungalow for the parish priest. At the mission of Sriviliputtur he had to make a division, making two missions of what was formerly one because the pagans not only call the missionaries of their own accord, but in several of the villages the catechumens prepare themselves for Baptism and are baptized at such a rate that soon another division will be necessary. Bishop Faisandier found much gratifying progress on all sides, but a pastoral visitation through jungle lands is not easy, and he returned to his center very much exhausted, and it is feared that he has made his last pastoral visit. Bishop Faisandier is of the Society of Jesus and was born in the Diocese of Le Puy, France, in 1853. (F. S.)

HIROSHIMA, JAPAN

The Rt. Rev. John Ross, S.J., submits the following statistics as an indication of the spiritual status of the Vicariate Apostolic of Hiroshima from July 1, 1930 until June 30, 1931.

The Vicariate Apostolic of Hiroshima was erected by Apostolic Brief of May 4, 1923, and comprises the five civil prefectures of Yamaguchi, Shimane, Hiroshima, Okayama and Tottori. There is a total population of almost 5,000,000 of whom 1,421 are Catholics and 100 catechumens. The personnel includes 1 Vicar Apostolic; 10 Jesuit Fathers; 1 secular priest; 12 Sisters, 9 foreign and 3 native; 5 seminarians, of whom 2 are in their higher studies; 18 catechists, 12 men and 6 women.

There are 10 stations, each with a resident missionary, 4 sub-stations with chapel attached, 1 school for girls with 150 students, 1 kindergarten with 75 pupils, 5 Sunday Schools with 200 in attendance. A total of 123 Baptisms were administered, 23 to those in danger of death, 52 to adults not in danger of death, and 48 to infants. Easter Communions numbered 805, and Communions from devotion, 32,613. There were 12 marriages, 5 of which were mixed marriages. The deaths totalled 35.

CONVERSIONS IN MANCHURIA

The Lu family, rich and well known and possessing extensive lands about the city of Tungyangchen, Manchuria, showed great enthusiasm for the Catholic Faith after hearing about it for the first time from two Christians sent to that city last Spring by Father Imhof, Superior of the Mission of Tsitsikar. They themselves proposed to abandon all their pagan superstitions. Many of their tenants and friends have followed their example, and now the missionaries count more than 200 families seeking instruction. In July, a missionary went to the

city of Tungyangchen for the first time. He was received with great honor by the authorities as well as by the people in general. In the days he spent there, many leaders and delegates of neighboring villages came to greet the priest and beg him to construct a church for them and establish a permanent mission among them.

NOVENA OF GRACE

IN MADURA

(Continued from page 51)

tendance at the Novena Mass, the reception of the sacraments with increased fervor, the participation in the special devotional exercises are well calculated to deepen the faith and to stimulate to a worthier and more Christ-like life. Special favors there have been—both bodily cures and helps in temporal matters and conversions. We have registered two splendid recoveries from pneumonia. A father of a numerous family who was out of work and hard put to it, got a job during the Novena which will allow him to make both ends meet. The story of Michael, a convert, is interesting as illustrating the tender compassion of the Saint even to pagans. He had been married ten years and had not yet been blessed with a child. Pagan though he was, he was directed by a pious woman to address himself to St. Francis Xavier. He did so, and within one year from the day he began to pray to the Saint, his first boy was born, another son and a daughter following in due course. And now he has received the inestimable gift of the Faith. He made his first Communion during the Novena with great fervor.

All honor to St. Francis Xavier! May his powerful intercession hasten the day when India's teeming millions will enter the fold and acclaim the God of Xavier, their loving guide to a higher life!

BUILDING IN ALASKA

(Continued from page 52)

but during the three months of Father Lonnew's stay with them they never put foot into the place. He organized Sunday amusements for them—plays and dances. In one of the plays he had a boy imitate a medicine woman, without omitting any of her tricks. It was the first time that any one had dared to make fun of a medicine man or woman amidst their own people.

One may readily imagine the great consolation that Father Lonnew had when, on December 22, he baptized eight adults and conferred the sacrament of Confirmation on thirty-nine. He also had seventy-five confessions on Christ-

God's Miser

Richard A. Wellie, S.J.

One gnawing hope! One dream he dreams.

One cry resounding in his ears,

Madly he loves, and madly schemes.

Souls! Naught else the Master hears.

He vigils with the stars at night,
Fingering the golden hoard:
counts true

Each sphere a soul, e'en those whose light

Not yet has pierced the depths of blue.

By day each idle wind that blows

Is scented of some ripening field,

And tries his soul until he knows
Just what shall be the precious yield.

He begs his self e'en unto pain,—

'Tis naught. He seeks a priceless gem,

To ransom which a King did deign

To yield his royal diadem.

Comes death. He smiles,—he still is lord

Of all his heaped-up gain.

Aye, he
No fleeting fortune seeks; his hoard

Is treasure for eternity.

JAPANESE CATHOLICS

AID CHINESE

A sum of 771 yen and 74 sen—about \$375.00—offered by the Catholics of China for the flood sufferers of China, was sent by His Excellency, the Most Rev. John A. Chambon, Archbishop of Tokio, to the Apostolic Delegate of China, Archbishop Celso Contantini for distribution. The Archdiocese of Tokio contributed 662 yen. The rest came from the Vicariate of Sapporo and the Prefecture of Shikoku. This generous gift on the part of the Japanese Catholics, given when the two countries are at swords' point, is an impressive proof of the supernatural character of Catholicism. (F.S.)

mas Eve—no small consoling fruit for laborers in Alaska where the people are so widely scattered. At the midnight and two following Masses, the Eskimos sang hymns in English and in Innuut. Only a few months before they had not known a word of English, but with hard work they had prepared the Christmas music and their singing was very good. When Father Lonneux departed for his own headquarters at St. Michael's a few days after Christmas, all the Chiniliak natives, notwithstanding the strong wind and the temperature of thirty degrees below zero, gathered near the trail and sang the Innuut hymns to the Holy Ghost as he set out on his journey.

THE CONVENT AT SEAFORD TOWN

(Continued from page 57)

the rock loosens and a nice square rock rolls out into the open.

"Mas Alex, come here; two of you men help Mas Alex roll this stone to Mas George."

Down the hill goes the stone to where Mas George is working.

"That is a fine stone," said Mas George. "You cannot bring them too big for me. Bring some more big ones. I need them for the foundation of this wall."

IN the meantime, Mas Sam and Mas Leo and Mas Hugh are working, bringing to the light a number of large stones that had been hidden away in those hills for centuries. These will serve to keep Mas George from complaining. While the work of unearthing the stones goes on, men with the trays are carrying small stones and earth down the hill and dumping all behind the wall. There is a distance of thirty-five feet between the convent and the retaining wall of the convent yard. When one considers that the retaining wall is more than ten feet high in some places, he will have some idea of how much filling must be done. Many a tray full of earth and stone is required to fill up this large gap. There is a steady stream of men, carrying their loads of earth and stone all day long. Little by little the hole is

filling up. After dumping his tray, each man goes back and with his hands fills up his tray. The tray is filled, lifted to the head, and down to the wall goes the man with his contribution for the convent yard. At eleven-thirty the men "lay off" for breakfast. In about an hour they are back again to resume work.

"We did good work this morning, Mas Leo," said Mas Sam.

"Not too bad," rejoined Mas Sam. "We're going to have a fair day, and this afternoon we shall do much better."

A TRUE FRIEND OF THE MISSIONS

From the heart of a true mission enthusiast comes the following consoling message:

"Reverend and dear Fathers,

"I enclose a Spiritual Bouquet of prayers and good works for the American Jesuit missionaries. May God bless their labors with abundant fruit during the coming year!

Acts of Charity, etc.....	2000
Offerings of the Precious Blood	1100
Beads	83
Way of the Cross.....	26
Visits to the Crucifix.....	26
Visits to Our Lady.....	26
Holy Communions.....	1
Spiritual Communions.....	425
Examen of Conscience.....	33
Hours of Labor.....	120
Pious Reading.....	60
Masses Read.....	30
Mortifications.....	350
Works of Mercy.....	7
Works of Zeal.....	6
Prayers.....	1100
Ejaculations.....	1450
Novenas.....	18
Kindly Conversation.....	35
Sufferings, Afflictions.....	76
Self-conquest.....	100
Various Good Works.....	5
Total	7160

Surely a message like this is most consoling, and proves that we have wonderful missionaries back home who, by their prayers and sufferings, are giving mighty aid to the missionaries in the field.

The men are extremely interested in the convent and are making every effort to see that it will go through. I have no worry on this point, as all the people of the district are of the same mind, and they are doing what they can to realize what has been their ambition since the time of Father Williams.

Every Friday the men turn out, and in a few months the convent

site will be completed, ready for the carpenters to begin their work.

CATHOLIC JAPANESE IN BRAZIL

(Continued from page 58)

olic families are scattered in about thirty of the different places, and have to be visited at least once a year. They themselves are quite active, and in the course of last year built two churches, thus bringing my total of churches up to four. All this was done at their own cost. Now, in another place, where there are about ninety newly baptized Catholics, another church is being built, and it will be the finest of all.

Owing to the financial crisis, the people have no ready money, and so everything is done by their own hands, the great forest furnishing the material. A young man after Baptism offered himself to work one month without pay, cutting the big trees as they come from the forest into boards to be used for the church. Even the pagan parents of Catholic children are taking their turns in the work, and thus are incidentally making the first great advance to becoming Catholics themselves. The new church will be a center of activity. Many of the Japanese in the surrounding districts have manifested their willingness to become Catholics. During my first year in this district I had twenty converts; during the second, forty, and in the year 1931, I had one hundred and ninety, and the prospects ahead are such as I never had the courage to dream of during my first two years.

TWO other energetic missionaries are at work among the Japanese in Brazil. The one is Father Nakamura, a Japanese priest who travels up and down his district visiting the converts and trying to gain new ones. It is marvelous how this Father, already past sixty-five years of age, stands the strain of preaching and teaching in the recesses of the luxurious virgin forests of his district.

The fourth great missionary is Father Rosen, S.V.D., who is laboring at the coast, near Santos. There are about four thousand Japanese in his colony. When he began work there, the task seemed hopeless be-

cause of the abundance of Protestant ministers there, who had already secured a firm hold on the population. But when I visited Father Rosen at the beginning of 1931, I found that he had won over the sympathies of almost all and had already baptized about four hundred Japanese.

MUSIC IN CULION

(Continued from page 61)

didn't he turn around and sing it for me to perfection in a light baritone! We next did a little child song which I remembered and which I always liked, "In The Garden Where the Children Used to Play;" and again at the end of it, he surprised me by singing the whole thing to perfection. We met this way on five afternoons for sessions of about an hour and a half. Each time he took his copy away with him to the poor humble thatch shack, where he lives with some younger men in a sort of den, and there, on his humble table made of a soap-box, he worked out for me the music for quartette and piano, so that at the end of our sessions we had done sixteen songs of varying merit, but nearly all of them, I think, a bit catchy, and at least half of them just the thing for our young men. You should have seen the quartettes when I called them to the *quiosco* afterwards and told them about the songs. To avoid anything like friction or the possibilities of a little jealousy, because, of course, some of the songs would be more snappy than others, I numbered eight of the songs, then made lots and had the two leaders draw numbers and gave them the songs that they drew when I shook up the numbers in my cork helmet. They are now singing them with a gusto. In some instances we re-wrote the songs to create local interest and make them more popular, putting in Filipino touches instead of the other stuff which would hardly be understood in a Filipino gathering. Incidentally, it is interesting to know that Basilio, music maker and clever harmony expert, not to say prize songbird in the baritone line, came to the Colony as a boy, and owes every bit of his musical training to the same good Sister who developed the organist.



Divine Worship. An Essay on the Nature of the Catholic Liturgy.—By the Rev. Dr. Johannes Pinsky. Translated by William Busch. 1931. The Liturgical Press, Collegeville, Minnesota. Price ten cents.

An understanding and really understandable treatise on a topic that is of vital religious import for American Catholics today. May the number of its readers increase and multiply!

The Light of the World; My Faith and I; When Sorrow Comes.—By Daniel A. Lord, S.J. *The Queen's Work*, 3742 West Pine Boulevard, St. Louis, Mo. Price ten cents each.

In this little packet of pamphlets, Father Lord offers his ever increasing clientele of readers a story of light and of love that reads like a Christmas carol; a hearty, rollicking appreciation of the faith of our fathers that will make one-fifth of the whole world proud of their

spiritual kin, and a Catholic solution to the world's most terrible problem, the problem of human suffering. The enthusiastic welcome granted to the apologetic pamphlets of Father Lord, especially by our Catholic college students, is itself a compliment both to the author and his readers. Readers may obtain the complete set or individual copies of these pamphlets from the Jesuit Mission Press.

The Franciscan—Catholic Monthly Review. 1932 Almanac Edition.—The Franciscan Magazine, 174 Ramsey St., Paterson, N. J. Price fifty cents per copy; sixty cents by mail. **The Catholic Home Annual, 1932.**—Edited by M. J. Murray. B. Herder, 15 and 17 South Broadway, St. Louis, Mo. Price thirty-five cents in U. S. A., post free.

The first of these two manuals is an encyclopaedia of varied information, that should quicken the interest of Catholics in regard to the organization of their one true Church of Christ. In comparison with similar publications, its merit is unique. The second is edited with a calendar, with tidbits of curious and desirable knowledge, both profane and sacred, and with many a timely article on world issues of moment for eternity.

Our Contributors

FATHER J. P. LEONARD, S.J., of the Province of Toulouse, France, tells how the miracle-minded Indian Catholics pay homage to St. Francis Xavier during the *Novena of Grace in Madura, India*.

Building in Alaska is a record of parochial organization, both material and spiritual, wrought by FATHER MARTIN LONNEUX, S.J., of the Province of California.

FATHER ROBERT LIBERTINI, S.J., of the Province of New Orleans, tells how Old Spain lives again during the colorful religious *Fiesta in New Mexico*, which is held annually in honor of the Spanish Isidro, farmer and saint.

FATHER PAUL DENT, S.J., and FATHER FRANK LOESCH, S.J., of Patna Mission, India, are the *Other Christs*, whose priestly longings are depicted in this little soul-drama by RICHARD A. WELFLE, S.J., of the Chicago Province.

F. M. DEVINE, S.J., of the Province of Upper Canada, who is studying philosophy in the Jesuit Seminary of Philosophy, Toronto, shows how wolf dogs, in the *Manner of Huskies* braved the elements and protected the life of a Canadian Jesuit missionary.

FATHER F. KEMPEL, S.J., of the Maryland-New York Province, who has recently returned to Jamaica, B. W. I., describes the work of the natives on *The Convent at Seaford Town*.

A story of rare spiritual achievement is that of the *Catholic Japanese in Brazil*, as told by FATHER EMIL KIRCHER, S.J., of the Province of Lower Germany, one of four missionaries who are now engaged in cultivating this transplanted Nippon of the west.

Construction and reconstruction is the program of the day in Belize, British Honduras, *After the Hurricane*, according to FATHER ANTHONY H. COREY, S.J., Superior of the Mission and one of the few, who survived the catastrophe.

A heart cry for *Music in Culion*, the world's largest leper colony, is sounded by FATHER HUGH McNULTY, S.J., of the Maryland-New York Province, one of the pioneer group of American Jesuits, who departed for missionary work in the Philippines in 1921.

The glory and the ignominy, the dignity and the shame of the *Hands of men* are visioned in this *PASSION-TIDE* meditation on the hands of the God-Man by WILLIAM A. DONAGHY, S.J., of Shadowbrook in the Province of New England.

FOR RICHARD A. WELFLE, S.J., a theologian at St. Mary's, Kurseong in the Himalayas, every apostle of souls after the fashion of the great apostle of the Indies and Japan is *God's Miser*.

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

Grateful Acknowledgments

JESUIT MISSIONS gladly transmit money gifts to any Jesuit Missionary.

Gifts for the Missions

R. S. Toledo, O.	\$90.00
E. J. M., Brooklyn, N. Y.	44.10
H. A. W., Boston, Mass.	21.00
P. H. C., Brooklyn, N. Y.	21.00
G. Family, Alton, Ill.	15.00
A. C. D., New York, N. Y.	11.00
M. P. H., Santa Monica, Cal.	10.00
H. M. B., Washington, D. C.	10.00
Mrs. J. J. D., Hyde Park, Mass.	10.00
M. E. A., Bridgeport, Conn.	10.00
Mrs. F. I. C., Fort Smith, Ark.	10.00
J. H. C., Jackson, Mich.	10.00
E. L., New Orleans, La.	10.00
R. T., New York, N. Y.	5.00
M. K., Utica, N. Y.	5.00
B. S., New Orleans, La.	5.00
F. M. G., Chestnut Hill, Mass.	5.00
T. F. W., New York, N. Y.	5.00
V. W., W. Roxbury, Mass.	5.00
P. J., Boston, Mass.	5.00
J. A. S., Flushing, N. Y.	5.00
A. C. D., New York, N. Y.	5.00
Mrs. M. G., Cleveland, O.	5.00
M. M. O'B., Brooklyn, N. Y.	5.00
H. S., New Orleans, La.	5.00
E. F. G., Omaha, Neb.	5.00
J. H. C., Waterbury, Conn.	5.00
S. McC., New York, N. Y.	5.00
M. E., New York, N. Y.	5.00
R. M., No. Tonawanda, N. Y.	5.00
J. P. G., Philadelphia, Pa.	5.00
J. H. L., New York, N. Y.	5.00
M. C., New York, N. Y.	5.00
D. M., New York, N. Y.	5.00
M. E. N., Brooklyn, N. Y.	5.00
P. McM., Brooklyn, N. Y.	5.00
F. C. L. S., Orange, N. J.	5.00
G. J. O., Chicago, Ill.	5.00
D. M. U., Torresdale, Pa.	4.00
J. C. H., Washington, D. C.	3.00
Mr. & Mrs. E. F. McD., New York, N. Y.	3.00
M. K., Memphis, Tenn.	3.00
T. A. R., Walcham, Mass.	3.00
V. S., Santa Clara, Cal.	3.00
S. L. S., Madison, Wis.	3.00
M. D., Brockton, Mass.	3.00
H. L. N., San Francisco, Cal.	3.00
H. M. E., Brooklyn, N. Y.	2.10
J. E. D., New Orleans, La.	2.00
C. T. D., New Orleans, La.	2.00
C. L. B., New York, N. Y.	2.00
A. C., Brooklyn, N. Y.	2.00
A. Z., Buffalo, N. Y.	2.00
M. B., New York, N. Y.	2.00
A. M. C., Rochester, N. Y.	2.00
E. D., Los Angeles, Cal.	2.00
L. L., Memphis, Tenn.	2.00
A. J. L., Fairview Village, O.	2.00
M. A. L., Baltimore, Md.	2.00
H. B., Buffalo, N. Y.	2.00
E. G., Brooklyn, N. Y.	2.00
E. G. C., Brooklyn, N. Y.	2.00
Mrs. J. C., Brooklyn, N. Y.	2.00
Mrs. E. J., Bergenfield, N. J.	2.00
Mrs. E. P. M., Brooklyn, N. Y.	2.00
Mrs. M. B. S., W. Palm Beach, Fla.	2.00
P. R., Milwaukee, Wis.	2.00
A. M. A., Wilmington, N. C.	2.00
A. J. L., Boston, Mass.	2.00
A. S., New York, N. Y.	2.00
W. H. A., St. Louis, Mo.	2.00
A. H., White Plains, N. Y.	2.00

A. H., New York, N. Y.	2.00
M. E. McG., Beons, N. Y.	2.00
Mrs. M. B., Brooklyn, N. Y.	2.00
J. E. C., Brooklyn, N. Y.	2.00
Mr. & Mrs. J. F., Albany, N. Y.	2.00
M. J. D., Brooklyn, N. Y.	2.00
N. M., Cincinnati, Ohio.	2.00
M. & E. B., Milwaukee, Wis.	2.00
Mrs. J. D., Orange, N. J.	2.00
Mrs. M. B., Chattanooga, Tenn.	2.00
M. D., New York, N. Y.	2.00
M. M., New York, N. Y.	2.00
N. C., St. Louis, Mo.	2.00
M. F., Albany, N. Y.	2.00
J. M. O., Superior, Wis.	2.00
C. G., Seattle, Wash.	2.00
B. R., Chestnut Hill, Mass.	1.00
B. R., Montclair, N. J.	2.00
A. W., New York, N. Y.	2.00
M. O. S., Corona, N. Y.	2.00
B. M., New York, N. Y.	2.00
J. E., Montclair, N. J.	2.00
M. K. T., Philadelphia, Pa.	2.00
A. L. M., New York, N. Y.	1.50
V. K., Wyandotte, Mich.	1.00
A. J. A., Brooklyn, N. Y.	1.00
J. S., New Orleans, La.	1.00
J. G., Yakima, Wash.	1.00
B. D., Troy, N. Y.	1.00
P. B., Taunton, Mass.	1.00
K. D., Cambridge, Mass.	1.00
C. D., St. Louis, Mo.	1.00
J. McD., Oakland, Cal.	1.00
W. B., E. Orange, N. J.	1.00
Srs. of G. S., Baltimore, Md.	1.00
T. M. D., Wilmette, Ill.	1.00
M. C., Dorchester, Mass.	1.00
Mrs. G. N., Brooklyn, N. Y.	1.00
E. H., Boston, Mass.	1.00
F. P., New York, N. Y.	1.00
B. M., Cleveland, O.	1.00
M. A. B., Washington, D. C.	1.00
M. J. J., Boston, Mass.	1.00
E. W., New York, N. Y.	1.00
A. L. W., New York, N. Y.	1.00
M. K., Utica, N. Y.	1.00
A. A., Jersey City, N. J.	1.00
K. K., Philadelphia, Pa.	1.00
H. F., Neotom, Minn.	1.00
M. W. D., St. Louis, Mo.	1.00
C. McG., Nashville, Tenn.	1.00
Via Mrs. C. S. M., El Paso, Tex.	1.00
T. B., St. Louis, Mo.	1.00
M. A. S., Cincinnati, O.	1.00
J. McD., Roxbury, Mass.	1.00
Mrs. E. F., Elmhurst, N. Y.	1.00
Mrs. W. H. F., Farmington, Conn.	1.00
H. L., Ludlow, Ky.	1.00
E. M. S., Covington, Ky.	1.00
Mrs. W. H. G., Memphis, Tenn.	1.00
M. A. K., New York, N. Y.	1.00
J. L. B., Galveston, Tex.	1.00
A. C., Boston, Mass.	1.00
C. L., Los Gatos, Cal.	1.00
Mrs. McG., St. Louis, Mo.	1.00
C. A. F., Jamaica Plain, Mass.	1.00
E. W., Heron Lake, Minn.	1.00
J. E. H., Milwaukee, Wis.	1.00
Mrs. M. H., St. Louis, Mo.	1.00
D. E., San Jose, Cal.	1.00
M. D., Shreveport, La.	1.00
W. T., Miami, Fla.	1.00
M. E. B., Omaha, Neb.	1.00
Mrs. F. R., Houston, Tex.	1.00
P. J. M., Jamaica Plain, Mass.	1.00
M. O'R., New York, N. Y.	1.00
C. S., Brooklyn, N. Y.	1.00
A. Z., San Francisco, Cal.	1.00
E. McM., St. Stephen, Cal.	1.00

A. W., Detroit, Mich.	1.50
H. W. R., New Orleans, La.	1.50
Mrs. E. G., Brooklyn, N. Y.	1.50
E. McS., Philadelphia, Pa.	1.50
M. McN., New York, N. Y.	1.50
Mr. & Mrs. F. R., Brooklyn, N. Y.	1.50
K. O'L., New York, N. Y.	1.50
For Father Lucas, S.J. M. M., Myrtle City, N. J.	50.00
For Leper Colony J. J., New York, N. Y.	12.00
P. & M. W., Hornell, N. Y.	10.00
B. K. D., Mt. Vernon, N. Y.	10.00
H. J. M., Collingdale, Pa.	5.00
For Father McNulty, S.J. E. O'N., New York, N. Y.	20.00
J. T. C., E. Elmhurst, N. Y.	1.00
For Poor Mission in America J. H. C., New York, N. Y.	10.00
For Jamaica, B.W.I. T. F. R., Boston, Mass.	25.00
For Father Pollock, S.J. T. W., New York, N. Y.	5.00
For Father Irwin, S.J. F. A. D., New York, N. Y.	5.00

Gratitude is also expressed for two hundred and nineteen Mass stipends.

In This Issue

	PAGE
Frontispiece	
St. Francis Xavier, Patron of the Novena of Grace	50
Novena of Grace in Madura	
J. P. Leonard, S.J.	51
Building in Alaska	52
Piasta in New Mexico	
Robert M. Libertini, S.J.	53
Other Christs	
Richard A. Welfie, S.J.	54
In the Manner of Huskies	
F. M. Devine, S.J.	56
The Convent of Seaford Town	
Francis Kempel, S.J.	57
Catholic Japanese in Brazil	
Emil Kircher, S.J.	58
After the Hurricane	
Anthony H. Corey, S.J.	59
Music in Culion	
Hugh J. McNulty, S.J.	60
Editorials	
American Jesuits in Jamaica, B. W. I.	63
The Mission Intention	63
Afield with American Jesuits	64
Renowned Jesuit Missionaries	66
Father Florentine Digmann, S.J.	66
From Many Climes	68
Hands—A Poem	
William A. Donaghy, S.J.	68
God's Miser—A Poem	
Richard A. Welfie, S.J.	70
Our Contributors	71
Book Reviews	71
Grateful Acknowledgments	72

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

March 4th - 12th

Novena of Grace

Leaflets	PRAYERS FOR NOVENA	40¢ - 100
Pamphlets	NOVENA OF GRACE	10¢ ea. — \$7.00 - 100
Booklets	LEAVES FROM THE LETTERS OF XAVIER	15¢ ea. — \$10.00 - 100

All the above adapted for public and private
devotions of the Novena.

JESUIT MISSION PRESS

257 Fourth Ave., New York, N. Y.

For the
Young and
the Old

"A book which every one in the home may
read, will read, and having read it, go back to
it more than once."—*Canadian Messenger*.

Interesting
Stories of China
and India

IN XAVIER LANDS

By Rev. Neil Boyton, S.J.

12mo. cloth, net, \$1.25.

Everybody likes stories about foreign lands, and about travel and adventure in them. IN XAVIER LANDS is such a book. It tells you the stories of men and women who were willing to give their lives for their Faith.

JESUIT MISSION PRESS

257 Fourth Ave., New York, N. Y.

MISSION SERIES PAMPHLETS

- Pius XI, Pope of the Missions
The Philippines, Isles of Gold
Novena of Grace,
St. Francis Xavier
The Giant of God—
St. John Brebeuf, S.J.
The White-Robed Blackrobe—
St. Isaac Jogues, S.J.
A Novena to the Martyr Saints of
North America
Surgeon and Saint—
St. Rene Goupil, S.J.
Squire of Christ—
St. John Lalande, S.J.
Out of the Northland

10¢ each — \$7.00 per 100

JESUIT MISSION PRESS
257 Fourth Avenue, New York, N. Y.

For Lenten Reading

Pamphlets by FATHER LORD

- Truth's the Thing
The Pure of Heart
They're Married
The Call of Christ
Marry Your Own
My Friend, the Pastor
Fashionable Sin
I can Read Anything
Murder in the Classroom
Speaking of Birth Control
You Can't Live That Way

10¢ each — \$7.00 per 100

JESUIT MISSION PRESS
257 Fourth Avenue, New York, N. Y.

Record Speed... to

JAPAN AND CHINA



The great white Empress fleet holds the speed record on the Direct Express route . . . the Pacific's shortest crossing.

Empress of Russia and Empress of Asia, largest and fastest liners on this ocean speedway, dock in Yokohama 10 days after leaving Vancouver. **New reduced fares for First Class.**

Speed record via Honolulu is held by Empress of Japan, blue ribbon liner of the Pacific. She and Empress of Canada reach Japan in 13 days. San Francisco and Los Angeles sailings connect at Honolulu.

Choose First Class of smart, tasteful luxury. For solid comfort, "Empress" service, lower fares . . . take Tourist Class.

All Empresses sail from Vancouver (where trains go to ship-side . . . baggage checked through to state-room) and Victoria:

Direct Express
Empress of Russia. Mar. 26, May 21
Empress of Asia. Apr. 23, June 18

Via Honolulu
Empress of Japan. Apr. 9, June 5
Empress of Canada. Mar. 12, May 7

Reduced round trip fares.
Information, reservations, from your own agent or Canadian Pacific offices in New York, Philadelphia, Chicago, Montreal and 31 other cities in United States and Canada.

CANADIAN PACIFIC



FATHER
MIGUEL AUGUSTIN PRO

a
Jesuit
in disguise

He eluded his persecutors
and despised the threats of
the enemies of the Catholic
Church in Mexico back in 1927.

How he lived and died for Christ, the King,
is told in

MIGUEL AUGUSTIN PRO
of the Society of Jesus

by
ANTHONY DRAGON, S.J.

Price \$1.50

GOD'S JESTER
the story of Father Pro

by
MRS. GEORGE NORMAN

Price \$2.00

JESUIT MISSION PRESS, 257 Fourth Avenue, New York, N. Y.