

Jesuit Missions

September, 1933

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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.

MISSIONS OF THE AMERICAN JESUITS

(1) **PHILIPPINE ISLANDS**, a foreign-home mission: a large portion of the Island of Mindanao, the leper colonies of Cullon and Cebu, and educational work in Manila; and (2) **MISSIONS IN SOUTHERN MARYLAND** for Negroes are entrusted to the Jesuits of the Maryland-New York Province which comprises the Middle Atlantic States. The Province Mission Procurator is

Rev. George J. Willmann, S.J., 501 East Fordham Road, New York, N. Y.

(3) **AMERICAN INDIAN MISSIONS** in Wyoming and South Dakota, and (4) **BRITISH HONDURAS** a foreign mission in Central America among the Caribs and Maya Indians are cared for by the Jesuits of the mid-western States, that comprise the Missouri Province. The Missouri Province also cares for four **NEGRO MISSIONS**: three in Missouri, one in or near St. Louis, and one in Omaha, Nebraska. The Province Mission Procurator is

Rev. William J. Wallace, S.J., 221 North Grand Blvd., St. Louis, Mo.

Missions among the natives of (5) **ALASKA** and (6) **AMERICAN INDIAN MISSIONS** in Washington, Idaho, Oregon and Montana are served by the Jesuits of the Oregon Province which is co-extensive with these States. The Province Mission Procurator is

Rev. Francis B. Prange, S.J., 2440 Interlaken Blvd., Seattle, Washington.

(7) **JAMAICA, B.W.I.**, is the field of the foreign missionary labors of the Jesuits of the New England Province of the Society of Jesus. The Province Mission Procurator is

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

(8) The **SOUTHERN STATES MISSIONS** are home missions in the rural districts of these States. The Jesuits of the New Orleans Province which embraces the Southern States are tilling these fields. The Province Mission Procurator is

Rev. Patrick A. Ryan, S.J., St. Anne's Church, Rock Hill, S. C. Box 445.

(9) **PATNA** is the foreign mission in northern India administered 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 West Roosevelt Road, Chicago, Ill.

(10) The **CHINA MISSIONS** of the Jesuits of the California Province which comprises the States of California, Nevada, Utah and Arizona are in Nanking, Shanghai and other sections of China. The Province Mission Procurator is

Rev. Hugh C. Donavon, S.J., University of Santa Clara, Santa Clara, Calif.

(11) **SÜCHOW MISSION**, China; and (12) **CANADIAN INDIAN MISSIONS** at Caughnawaga, the Iroquois Mission near Montreal, are in charge of the Jesuits of Lower Canada. The Province Mission Procurator is

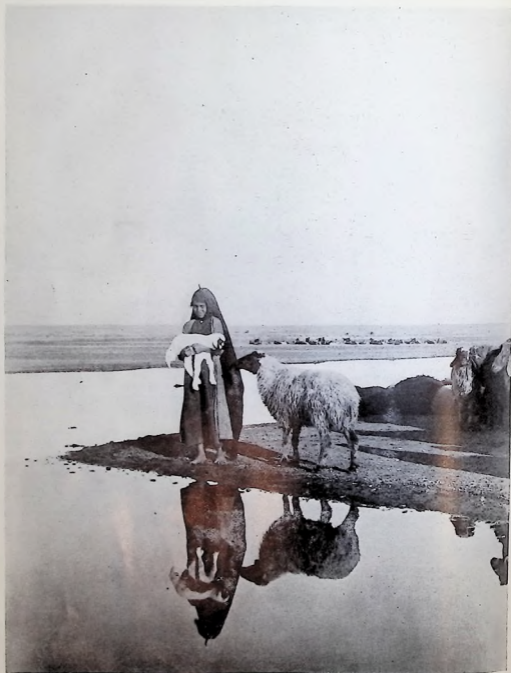
Rev. Louis J. Lavoie, S.J., 653 Chemin Ste-Foy, Quebec, Canada.

(13) **CANADIAN 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.

Educational work at (14) **BAGHDAD, IRAQ**, is entrusted to Jesuits from each of the American Provinces. This work is administered by the New England Province of the Society of Jesus.

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



In Mesopotamia, the ancient cradle of mankind and now the site of Baghdad College, Iraq, the most recent venture of the American Jesuits, one is confronted here and there with idyllic scenes that recall the prophesy of Ezechiel xxxiv. 3, "And I will set up one Shepherd over them and He shall feed them, even my servant, Dávid: He shall feed them, and He shall be their Shepherd—and I the Lord will be their God."

Frontier Days in Lanao

Joseph
Reith, S.J.



Father Joseph Reith, S.J., trafficking with "The Pearl of Great Price" in the Mahammedan markets of Lanao, P. I.

EASTER is just over. As you know, we are just

beginning this mission in Dansalan, but if you could have seen the crowded congregations all during the Holy Week, you would have said that we belong to the veteran class. We carried out the full ceremony of the Church, and missed only some of the local processions and ob-

servances. We held the "Three Hours" a la America, except that I had to do the preaching, praying and lead the singing all by myself during the three hours.

But Easter was a grand day—grand in a missionary sense. There were many confessions before the Mass here in Dansalan, a High Mass with three singers that I imported from Tagnipa for the occasion at great expense to my skimpy pocketbook. After the Mass I was all ready to go to a barrio mission, half way down the mountain. Unfortunately, I missed the bus (Oh! for a car of my own!); there was nothing to do but sit and wait for something to come along. And so it was after ten when I got to Momungan. The people there were having a fiesta and (as on Palm Sunday in the States) everyone turned out for the second High Mass and second big sermon. After the Mass there were fifteen Baptisms, and by the time I got finished those and finished patting the babies on the cheek and telling the mothers how *tambok* (fat) they (the babies) were, it was one o'clock,—quite time for my first bite to eat and drink. And it was hot, too; even too hot. A fiesta meal is a grand affair, but not if you have a headache and are longing only for a cup of good coffee.

IT was after four when I finally got transportation back to Dansalan where I arrived soaking wet as the result of exposure to a good downpour against which there was no protection. All of that would not have been so bad if there had been a good Easter dinner to top off the day; but the boy had failed to provide—so he went out and bagged something to eat for the *pari* from the local restaurant. I was so tired that I fell asleep soon

after, and woke up the next morning with my shoes and clothes still on; it saved dressing. The good people in Momungan gave me a bag of sweet potatoes, some beans, local egg plants and boiled peanuts. Do you think you would like boiled peanuts? Neither do I.

Dansalan is a grand place and I'm in love with it. I love it so much that I want to give it a good Catholic church, a good school and a dormitory for the girls who attend the local public high school. At present, we have only a rice mill church and a rented convento where I live. But downstairs we are to open a kindergarten in June, and the first grade of a Catholic school. The noise will drive me wild, I suppose, but the constant barking of dogs has made me semi-wild already, so a little noise from God's innocents might not be a serious matter.

YOU are interested in the Moros, aren't you? They outnumber the Christians in these parts 4-1, and, it would not take you long to find it out either, if you walked along Dansalan's main (and only) street. Even if they were clean, you could easily tell a Moro. They wear color in their clothes—red and yellow and brilliant greens. Of course, they dress different—a kind of endless tunic or cover-all, a big sack open at both ends. Both men and women wear this, and, especially if the man has long hair, it is difficult to tell who's who and what's what. The men usually wear turbans of varied shapes and colors.

Moros are Mohammedans, and fanatical about it. Their *datos*, or leaders, keep them in their control (a kind of slavery) and any apostolic work among them is difficult. They marry at ten, and. (Turn to page 191)

Five Weeks in the Saddle

William A. Ryan, S. J.



RETURNED yesterday from a five weeks' visit of my bush missions here in British Honduras. What I usually made in two visits formerly, I made in one visit this time. It was the longest stretch that I have ever spent away from my headquarters at the Church of El Carmen, Benque Viejo. I took precaution to have plenty of quinine with me and also to send on some canned goods to places where I felt the food would be scarce and unappetizing. This precaution was necessitated by the sad condition in which our missions, always poor, find themselves at present. Amid a civilization so strange and unusual as we have it here, and in a country so primitive, no little ingenuity is required to meet the difficulties, both physical and spiritual. The question of transportation is one of the most serious problems. How to transport and arrange all that is necessary for Holy Mass, for your clothes, to last for four or five weeks while you are journeying, for your bedding—hammock, a blanket and mosquito net,—is a question that requires a considerable amount of consultation, experience and planning, so that you omit nothing that is necessary and bring nothing superfluous.

THERE are no roads, but merely paths in the woods. Several years ago the trees were cut down to make these paths, but as the work has not been kept up, there is plenty of growth to obstruct one's passage. In the rainy season these paths get so soft and muddy that the poor horse rarely has a place where he can walk without going a couple of feet or so in mud or water. On these journeys, the horse comes in for a good bit of suffering. One of the old missionaries in these parts used to have such pity for the horse that he was frequently seen carrying the heavy saddle pack in order to give the animal some sort of rest. My new horse, Conejo, (Spanish for rabbit) was given a thorough tryout and has proved himself a very satisfactory animal. It is true, he has not the build of old Starlight, the horse formerly used on such trips, but he is strong and quick and I was much pleased with him throughout the trip.

Thanks be to God, we are now in the dry season, for my abodes at some places would make very sorry retreats in the wet weather. The houses are without doors and the windows, too, are open to the wind and rain, while the roofs are so little puncture-proof that they would admit rain by the bucketful. In most of the missions there are no churches. Private houses, chiclé warehouses, or the open space underneath some of the houses fur-



Catholic Indians accompany the author (upper right) as he climbs to the top of the ancient Maya ruins of Xunantüch, British Honduras.

nishes us with our church. The dining room table usually serves for an altar; at other times, Mass may be said on two planks placed between two barrels. Our people, usually the Spanish, are anxious on such occasions to display the finest table coverings they have, as well as laces and whatever ornaments, statues or religious articles they may possess. The congregation itself finds sitting space on benches that are arranged by placing some boards over kerosene boxes. The priest sometimes finds himself in such close quarters that it is difficult for him to turn around for the *Dominus Vobiscum* of the Mass.

PREACHING, not an easy task for some of us even under favorable circumstances, is one of the important tasks of the priest when he comes to the different pueblos. His task is not rendered easier by the necessity of speaking a foreign language. An additional difficulty is presented by the good mothers who, in order to come to the services, have to bring all the children along with them. Hence, we have babies crying, playing with cats and scrambling around on the floor. It is not unusual to have domestic animals running around under one's feet. Nor is it so exceptional to hear the crowing of roosters, the bawling of the cattle or the neighing of the horses. Poets may give vent to the enthusiasm of their imagination amidst pastoral scenes, but I leave it to you to imagine the sentiments of a preacher who tries to give the Gospel message under such circumstances. I need not dilate on the difficulties of such a sermon when it has to be preached at the end of a long day's travel during the hot months of March and April. If fever comes along, as occasionally it does, one feels something of the weight of the Cross. My health remained good throughout the trip, though I did make plenty of use of the quinine. It was amusing to me after I had arrived home to hear the strange rumors that had

gone abroad about me. I was told that it was reported that I was sick and had died. Really, I felt inclined to answer such absurdities much as Mark Twain remarked to a certain gathering after it had been reported that he was dead: "Ladies and gentlemen, I would like to inform you that the reported account of my death has been greatly exaggerated."

The food on the mission stations is a problem. In most of the pueblos it is substantial and ample. On occasions, however, we run into a sort of food that requires a pretty strong stomach. I remember on one occasion asking what the meat was that was being served. I was told that it was figuana, and that many of the natives ate it with relish. I handled the reptile with a fork, tried a few bites of it and had to give it up because it caused a sort of nausea. These poor people strive to give their Padre the best they have, often depriving themselves of some luxury that he might fare more daintily.

AFTER reading of some of the difficulties of bush travel, some may get the idea that the missionary's life is filled with suffering to such a degree that it is painful, and that the skies are ever overcast, but such is far from being the case. The missionary must, of course, be a man of strong Faith. He is working in union with our Divine Lord, and with the consolation and strength he draws from that, he is ever ready to go onward. There are consolations, too, on a mission journey. In the limitless forest—one feels the greatness of the Infinite, one is drawn nearer to God by a study of nature, the lofty mahogany trees that lift their crests over one hundred feet in the air, the sweet smell of the fragrant trees and shrubs, the rivers flowing through the forest, the rich canopy of the starry sky at night,—these and hundreds of other things that one witnesses as one goes through the bush, bring home the reality of the presence of God.



"There are no roads, but merely paths in the woods. Several years ago the trees were cut down to make these paths, but as the work has not been kept up, there is plenty of growth to obstruct one's passage."

In addition to all this, there is the consolation that comes from the spiritual ministrations on such a journey as the one I have just completed. The distance traveled was some two hundred and twenty-five miles. I heard 700 confessions, distributed 750 Communion, administered 35 Baptisms, witnessed four marriages, confirmed 40 people, administered the last sacraments to 3 and gave Holy Communion to five sick. In addition to that, I gave 100 sermons and instructions. A priest who has the consolation of performing such spiritual administrations is much comforted in the thought that he can bring Christ into the lives of others in so many ways. The life of a missionary, while it does not abound in creature comforts, is a life that holds out peace and happiness that exceeds all other joys in this life. After all, life is pretty much as people make it. Some people are discontented in the midst of abundance, and others who have few of

the comforts of this life still find it possible to rejoice with exceeding great joy. Some there are who feel that life is scarcely livable unless they are surrounded by many creature comforts; others there are, who purposely go away from these comforts to find a higher and more perfect life. To these latter, God grants many a comfort and consolation. I know that we missionaries feel this. Ours is the privilege of living under the same roof with the Master, of doing all the personal services for Our Lord, which, in other places, are left to other hands.

"Amid a civilization so strange and unusual as we have it here, and in a country so primitive, no little ingenuity is required to meet the difficulties, both physical and spiritual."



Fishers of Men

Thomas W.
McKey, S.J.



MOST people when they think of Alaska think of cold weather and blizzards and they are about right, but they sometimes forget that there is a short season in this big blueberry patch (no vineyards) where for eight months

Jack Frost holds supreme sway, during which the missionary must put away his sled and furs, and put on rain coat and mosquito net. What does he do with himself during this season which is known as Summer here?

Before answering this question we must see what the natives who live along the Yukon do during this season, for the work of the missionary depends entirely on the mode of life of the people.

To begin with, you must know that everyone in Alaska, whether he be native or white, who finds himself living somewhere along the two thousand or so miles of the Yukon, and is intending to keep himself and his dogs alive during the long Winter months, is interested in the fishing season. Everybody goes fishing, and to be in style the missionary must go fishing also, not however, for fish, which he buys later from the natives, but for the fishers of fish; and he finds that much good work can be done among them during this season.

TOWARDS the middle of July, or to be more exact, as soon as the king salmon start running, there is a general exodus from the villages to the fish camps, which are, in most cases, within a few hours' run by gas boat of the villages, some even closer. As a rule, two or three families go together, as thus the work is made easier, the season's catch being split fifty-fifty. They live in tents, or if they have a permanent site, they sometimes erect a log cabin or shack of boughs and birch bark. A smoke house or two has also to be erected. The fish are caught in fish wheels and nets. If the fish are running heavily, the wheels are capable of catching eight or nine hundred a day and more. But the average, I believe, is about six hundred when the run is at its peak.

These wheels are crude affairs, but are certainly efficient when it comes to waylaying the unfortunate salmon. They look something like this: six big logs are used as a sort of raft or float for the wheel; three are fastened together on one side and three on the other, being kept about twelve feet apart by another log or two fastened at each end. In the center of this raft or frame of logs, which is about twenty-five feet long, is erected a standard to support the axle around which the wheel proper is built. This latter, as a rule, has two spokes or paddles, which are simply big wire-mesh baskets or scoops with a slanting trough at the axle end, and a board along the upper end to act as a paddle so



Nulato, Alaska, like Atlantic City and Coney Island, can boast of its board walk where the belles promenade.

that the current will have something to push against and thus turn the wheel. A big box is built on the raft logs on one side of the wheel, into which the fish fall from the troughs, flopping and floundering, as they are scooped up by the wheel.

THIS wheel is anchored some thirty or forty feet off shore, and kept in position by means of long poles and cables. A fence is erected along the poles and is anchored to the bottom. The fish swim up stream close to the bank. When they come to this fence they are forced out into deep water in order to get around it, and thus into the wheel, which scoops them up, and they find themselves, instead of swimming merrily up stream to their spawning grounds, suffocating in a box, soon to be buried under by their fellows. The boxes are emptied once or twice a day as ambition urges. I have seen fish flop into the box and out again into the river clear of the wheel, the box being too full.

Each camp has a wheel or two. The women as a rule cut the fish and prepare them for drying, while the men attend to the wheels, and hang the fish up on the racks to be sun-dried for a few days, after which they are transferred to the smoke house for a several weeks smoking, afterwards being pressed and tied into bundles weighing about fifty pounds.

The smoke house is a frame structure of poles covered with skins, canvas or tin, generally old and sufficiently torn to let the smoke out gradually. Several slow fires of green wood supply the smoke, the object of which is not so much to cure the fish as to keep the flies and dampness from spoiling it as it slowly dries.

While in these camps the people live well, for they have plenty of fresh fish to eat, besides assorted berries, moose and bear meat, and later in the season, wild duck and goose. This Yukon River salmon is, I believe, the finest in the world. The flesh is firm on account of long contact with the cold water, and has a flavor which one never tires of. It is true that I never was a lover of fish, but somehow or other, this is different. I am inclined to think, though, that if I could get some nice roast beef or assorted meats I would spurn the salmon.

The villages for the most part, therefore, are deserted during the fishing season, and almost during the entire Summer from July till late September, for the people like to live in these camps, for in them it is easy and cheap to get good food and keep healthy.

The problem of the missionary has always been how to reach the people; and this is the big problem here at Nulato during most of the year, for in the Winter it is the Winter camps they are at, in the Spring, they are off for the Spring hunt, and in the Summer to the fish camps, with about a month at home between trips. So it is difficult to get them together for any real, long, profitable periods of instruction. Father Joseph McElmeel, S.J., Superior of St. Peter Claver Mission at Nulato, has, however, accomplished wonderful work among the natives along some three hundred miles of river front in this district, in spite of all difficulties. But especially, during the Summer months has he solved the problem; and the solution is the chapel boat "St. Anthony."

In reality, this sturdy craft is a house-boat fixed up as a chapel, or convertible into one very easily. It is a barge or flat-bottomed scow, as most of the craft on this river are, forty-five feet long, ten feet beam, a house covering the whole with the exception of a six-foot deck in front and a four-foot one in the rear. The power plant is a fourteen-horse-power Red Wing motor, rather old but capable of service yet a while—which, however, will have to be replaced in a year or two if the work is to continue. The engine is located in the rear of the boat, in a room separated from the chapel proper. Here also is located the galley, with its kerosene stove, dishes, food supplies, etc. The pilot house, a hole cut in the



Eskimo fish wheels anchored in still water, awaiting the fishing season at Nulato, Alaska.

roof, with a cabin built over it, is located here; and to guide the boat the pilot stands on a table or platform—in reality the kitchen table—or sits on a high stool on this, as the case may be, and does his guiding from the stern. Or, if he wishes, he may steer from another wheel in the front part of the boat.

The rest of the craft, about two thirds of its length, is given over to the chapel. Here are located a folding bed which disappears into the wall when not in use, and is covered by a curtain; a folding altar; hooks for clothes; shelves for the altar supplies; books; etc., all covered by curtains. The pews are folding chairs, with a bench occupying the space next to the walls. The windows are curtained, and there is linoleum on the floor. A space is provided for a stove, but as it takes up a little too much room we have been using an oil heater, which is cleaner and more convenient. A gasoline lantern suspended from the ceiling floods the place with light in the evenings, which begin to grow short in August. Two or three, even more could live on board as there is ample room for folding cots and bedding. The boat is ideal for the work for which it is being used.

With this craft it is easy to reach the people as the river forms a wide, if not (Turn to page 191)



Father McKey and the chapel boat "St. Anthony."

Action in Davao

Mark J.
McNeal, S.J.

IF you know anyone who is desirous of jumping off of such a beautiful country as the Philippine Islands, send him to Davao. This is the jumping-off place. If he ever gets here he'll probably not jump off. For the Province of Davao is known, to the few who know it, as "The Land of Promise." That's what the Japanese call



Some of the Japanese athletes with their cheering sections responsible for "Action in Davao."

it in a booklet they have gotten out describing and picturing its chief attractions. They ought to know, for they have invested more good hard money and done more to develop the country than any other group in the Province.

Thereby hangs this tale of action. We have depression over here, too. Only we don't call it that. We call it "crisis." It sounds awful, but it's nothing like as bad as it is in places where you can't pick your breakfast off of a banana tree or roof your house with palm leaves or array yourself like Solomon in the fibres of a pineapple. However, it is not exhilarating, I admit. You might even call it depressing.

There were special reasons why it should depress the Japanese. Most of their acres and money here are invested in coconuts and hemp. Coconut oil was a drug on the American market. The margarine produced from it, which I must say goes down very tastily and doesn't come up like most margarine, was being fought to the death by the American dairy interests. Besides, Americans seemed to be saving on soap, not to say hair-oil. So much for the nuts. Hemp? Well, I suppose there were fewer hangings than formerly, judging from the number of hair-breadth acquittals you read about. Certainly fewer ships were being built and less cordage used, and what's the use of binder twine if you can't sell your wheat? So the Japanese were down; at least, in the mouth.

BUT you can't keep a good man down: least of all, a Japanese. Now Mr. Kaneko, the Japanese Consul here, is both. So says he to himself: "Let's have some action. That's the best way to fight off the 'Depression Blues.' Action is the word." He got it. The Davao

Japanese Association fell into line. So did the merchants in the town and the photographers and all the big Japanese plantations round about. They organized an athletic meet for everybody old enough to toddle and young enough to jump. There was a program of calisthenics and dances and races and jumps and ball games and other games enough to fill out the sunny hours of a long tropical day.

The Constabulary Barracks lent their spacious drill ground. The Japanese decorated it with their national red and white bunting and picturesque lanterns and from the big central flag pole, where floated the American and Filipino standards, they draped cords adorned with every banner under Heaven. A grandstand, a lunch stand and many a pop stand, not to mention dogs which are always hot here, completed the enclosure, which was punctuated with signs in mysterious characters and more informative English.

EVERY school and athletic organization in the neighborhood was challenged, and a determination not to be outdone was universal. From early morning the challengers and the challenged began to arrive on trucks and in automobiles more or less seaworthy, from Mintal and the Furukawa Plantation and the Ohta Development Company and the other plantations and plants: small but stalwart looking men and stocky little women with babies on their backs, all neatly dressed, the men in white duck and the women and children in the gay garb of Nippon, to the tune of wooden shoes on the road till sight and sound carried me back to Tokio itself. But there was one notable difference: everybody was well dressed and well fed. The little children were bulging with health and their round

(Turn to page 191)

A Vanishing Race?

Francis J. Franchi, S.J.

Group of Catholic Indians at the U. S. Federal Indian School of Phoenix, Arizona. Sisters of the Precious Blood teach catechism here, ably assisted by Miss Ruth McGrath (left, just above Sisters). Father Francis J. Franchi, S.J. (upper left hand corner), is in charge.

DO not in the present article wish to speak for any other Indians than those with whom I have come in contact. It may be that in other sections of the Indian work with which I am not acquainted, the Indian is really dying out. But, as far as my experience has gone in and about Phoenix, Arizona, I certainly cannot subscribe to the oft-repeated saying that the Indian people are a fast vanishing race. I have purposely used the picture that heads this article to show some of the fine specimens of Indian people that one meets with here in Arizona. The group attends school at the United States Federal Indian School at Phoenix. All of the group in the picture are Catholics. Every Sunday after Mass, the Sisters of the Precious Blood teach catechism to these Indians. They are ably assisted by Miss Ruth McGrath who is also shown in the picture. It is my own pleasant duty to work with this edifying group. By arrangement with the Federal authorities, we have services three times a week, and these services can be held in the school building. I suppose that other places are not as fortunate as we are, but at Phoenix we have plenty of facilities for carrying on our work among the Indians who come from eleven different tribes. There are nearly a thousand Indian children in the school.

PERHAPS some of the following incidents will show you how very strong and vigorous are our Indian people in this territory. The other day I was downtown to witness a cross-country marathon race. The young folks of grammar and high school ages were the contestants. After a long wait, the crowd of spectators broke into a shout: "The Indians are coming!" Sure enough, the Indian contestants were in the fore, and one of the Indian boys won the race while about fifteen of his fel-

low tribesmen shared the honors with him. About all that could be said for the white boys was "that they also ran."

Last Fall, we also had the occasion to witness the Indian strength in this part of the country. Our own Jesuit High School here (Brophy) played the local United States Indian High School boys in football. About a half hour before the game, the Indian student body came over. As they marched over a little hill nearby, someone shouted: "Look, the Indians are coming!" Indeed, they did come, four abreast and one thousand strong, smiling and happy. There were boys and girls, the latter wearing neat dresses of a thousand different colors. These one thousand Indians represent tribes from all over the southwest. Incidentally, too, I may say that their athletic teams show a fine spirit and go out to win their games.

SOME time ago, I had a little experience of a different kind that brings out the good order among these Indian school children. I was a bit early for my Mass at the school and so I thought I would take my time and vest quite leisurely, thinking that there was no one as yet in the chapel. When vested, I gave a look over my shoulder to see if any had begun to enter. To my surprise, the hall was filled and I had not heard a footstep or a door slam.

On another occasion recently, while driving my little Ford on a journey about twenty miles south of Phoenix, I met a crowd of Indian children accompanied by a couple of Sisters. I was surprised, for I did not know that they were in the neighborhood. On my inquiry, I found that they were a Community of Sisters, three of them, from Orange, California, and that they were conducting a day school for the Fran- (Turn to page 191)

Patna's Native Clergy

Rt. Rev. B. J. Sullivan, S.J.

LHOUGH it was as late as September 10, 1919, that the Diocese of Patna was erected by a Papal decree, it has already made definite efforts towards the establishment of a native clergy in the diocese. Even today, young men of India are preparing for a priestly life to be spent in Patna Mission.

Patna today prides itself on its five native priests who have given themselves energetically to the work of the Church in the diocese. Particular attention was called to the native priests of Patna on December 21, 1932, when one of them, Father Lucas Patrick, celebrated the twenty-fifth anniversary of his ordination. He is one of the so-called "Bettiah priests" of the Patna Diocese. Like the other secular priests of Patna, Father Lucas was born in Bettiah and was sent for his seminary studies to the Papal seminary in Kandy, Ceylon,—the seminary founded by Pope Leo XIII. The chief event in connection with the celebration of Father Lucas' silver jubilee took place at Bankipore, whither Bishop Sullivan invited the secular clergy for a Solemn High Mass sung by the jubilarian. Father Lucas was entertained by the European and Indian school girls of St. Joseph's Convent.

FATHER LUCAS is in charge of Morpa Mission. Besides looking after his Catholics, he exercises a rather large influence among the Indians in general, and makes not a few converts by his quiet persistent methods.



"Remy Andrezo (right) and Bernard D'Cruse made their studies at Khrist Raja High School. They are the first products of the Patna Apostolic School."



"Four of our seminarians are from Malabar, Changanacherry district, which has given a rather large number of boys and girls to other missions. These boys are sons of those who received the Faith from St. Thomas, the Apostle. . . Another one of our seminarians is from Mangalore, proud of its connections with St. Francis Xavier, and which, like Malabar, is giving not a few boys and girls to other dioceses."

He has rendered particular service to the diocese by his knowledge of land laws, and has aided the Bishop in rectifying diocesan land titles.

Just a word about our other native priests, so that you may know where they are and what they are doing. Father Alban is parish priest of Bettiah, the largest center in Patna, and has endeared himself to all by his even, lovable temperament. Father John lives with a very happy but very poor community at Latonah, and ranges over a rather wide area ravaged by the ever-meandering Kosi River. Four of Latonah's girls are members of the Sacred Heart Congregation of Indian Sisters, while there are two very promising Latonah boys in the Apostolic School. Father Anthony maintains a very difficult station in the jungle just near the romantic but malarious borders of Nepal, and is gradually gathering a rather prosperous group of Oraon Catholics about his beautiful Church of St. Francis Xavier.

Father Joachim is the able assistant of Father Francis M. Brown, S.J., at Chuhari, where he is initiating Father Brown into the joys and worries of a farm and orphanage for Indian boys.

Four of our seminarians are from Malabar, Changanacherry district, which has given a rather large number of boys and girls to other missions. These boys are sons of those who received the Faith from St. Thomas, the Apostle. Following the movement which has been rather marked in recent years, these boys have not hesitated to give up

beautiful Malabar and their Syrian Rite to go to Patna and work for Christ and souls. Their companions are to be found in a number of diocese in the north, where Catholics are not so numerous and vocations are few. Another one of our seminarians is from Mangalore, proud of its connections with St. Francis Xavier, and which, like Malabar, is giving not a few boys and girls to other dioceses. Two of our boys who are at present in their first year of philosophy in the seminary, are sons of Bettiah. Remy Andrew and Bernard D'Cruze

made their studies at Khrist Raja High School, and in the normal course of events will be ready for active work in Patna after about seven more years. They are the first products of the Patna Apostolic School, which is a department of the Khrist Raja High School.

Patna is happy in its native secular clergy, and is hopeful in its Indian secular seminarians. At the present writing, there are seven seminarians, and more are to be admitted this year in June. These, together with the young men preparing for the priesthood in houses of the Society of Jesus, are the solid hope of

Patna Mission. Of course, the task of educating all of these young men is a very heavy burden, both on the Bishop and on the Jesuit Superior of the Mission. Friends have helped us some, but we are still in great need of financial assistance to educate our young men for the priesthood, and we are limited in the number we can accept by the inadequate amount of money we have to devote to this work. However, we keep up our hope and our prayers.

WE are making every effort to measure up to the wish of our Holy Father, Pope Pius XI, in this connection. It is interesting to recall the importance attached to the native clergy by His Holiness, who puts it down as a primary duty of missionary Bishops to build a native clergy. In his letter (*Rerum Ecclesiae*) to Mission Superiors, he is emphatic on this point.

"Let Us recall to your mind how important it is that you build up a native clergy. If you do not work with all your might to accomplish this, We maintain that your apostolate will be not only crippled, but will prove

to be an obstacle and impediment for the establishment and organization of the Church in those countries. We are more than willing to admit and recognize that in some places steps have been taken to overcome this obstacle by the erection of seminaries in which native youths of good promise are duly instructed and prepared to ascend to the dignity of the priesthood, and to instruct in the Faith those of their own race; nevertheless, we are still at a great distance from the desired goal."

Dilating on the need of creating a native clergy, His



Patna's Bishop with the Indian Secular Clergy of the diocese. Seated (left to right): Father Lucas Patrick, His Excellency, Rt. Rev. Bernard J. Sullivan, S.J., and Father Alban. Standing (left to right): Father John, Father Joachim and Father Anthony.

Holiness says to Ecclesiastical Superiors of missions, "that it is necessary to supply your territories . . . without having to depend on the help of outside clergy." His Holiness goes farther and says, "Nay, even the native clergy will prove to be most useful, more useful in fact than it was ever imagined in extending more widely the Kingdom of Christ, 'for since the native priest,' to use the words of our Predecessor, 'by birth and temper, by sentiment and by interests, is in touch with his own people, it is marvelous how valuable he can be in instilling the Faith into the minds of his people.' All this enables one to understand better the meaning of those ardent words of Pope Innocent XI, 'We will be more happy to know that you have ordained one native priest than to learn that you have converted 50,000 pagans.'"

Patna's Bishop is doing his utmost to raise the necessary sums to educate young men for the priesthood. He must, of course, look for help from other countries and, especially, from America, but knowing the strong Faith of Catholics back home, he continues his prayer with a great deal of confidence.

"Until Death Do Us Part"

IF you want to obtain a correct idea of a Chinese wedding in Jamaica, you must add together a touch of Parisian style to the regular Jamaican ceremony, with an oriental flavor that is always present no matter how modern and up-to-date the couple may be who are starting out on the road of united felicity.

The following is not a description of any one wedding, rather a combination of many, for each has its own individual charms. Most of the details here related may be found at nearly all Chinese ceremonies.

Not all marriages are arranged in the same way among the Chinese. The majority of them are arranged by the parents, and the meek-eyed little maiden accedes to the wishes of her parents with a docility that is one of the charms and virtues of the Chinese children, so often absent, it is to be regretted, among the children of the west. Some take place because two pairs of almond eyes suddenly lift at the same time and find favor with one another, and the bud of romance germinates and we have what is rather rare with the Chinese, a real love match. Both have their advantages and their disadvantages, but we leave it to others to discuss the superiority of one over the other.

WITH this part settled, comes the visit to the priest. Few weddings are performed by the registrar, as a church wedding is almost *de rigueur*. It is only when both parties are non-Christian that a civil ceremony takes place, though even there they try to have the priest perform the ceremony. They arrive at the rectory, flanked and protected by three or four, generally of the female sex, who have been through the performance. The man generally looks serious and even frightened at the formalities, while the maid acts as if it were a weekly performance. But who can tell what is going on behind those placid eyes that rarely look at but see everything?

Both, however, know what they want and manage to

wee-dle out of the Father all the extra frills that go to make this occasion a momentous one. They want the organ played and the bells to ring at the end of the ceremony. We have five in the Cathedral belfry and they make enough noise to broadcast throughout Kingston the news that one more vessel is launched upon the sea of matrimony. The church has to be decorated, an arch is possible. A soloist is desired, sometimes even the sweet strains of the violin. Last, but not least, the priest must come to the house afterwards and bless the cake. The papers are then signed, the priest puts up the banners on the church door, as required by law, and the preliminary step has been taken.

THE day arrives. A multitude of cars have been hired according to the number of invited guests, for it is a Jamaican custom to transport all the guests to the church and to the house afterwards. Sometimes this causes the bride to be an hour or so late, but the shrewd Father has made them put down a forfeit for being over fifteen minutes late, and this has brought some, if not complete relief in this respect.

The preliminary ceremony begins with the arrival of hair-dressers who are going to attack the straight long locks of the feminine members of the wedding party and put more permanent waves in them than are found in the Atlantic at high tide. For all, bride, maids, flower-girls, must be made to look as if they are ready for a beauty contest. Then come the dress-makers and all are made ready,

Each dainty bit of ribbon smoothed,
Each bit of ruffle spread.

The hour approaches for the ceremony. This takes place in the afternoon, for a Mass wedding is a rare occurrence among all classes in Jamaica. Furthermore, most Chinese weddings take place on a Sunday, as the shops must be open on week days and the public served.

The guests are gathering in the church. The poor bridegroom has been there a half hour before the time, while the bride is generally from ten minutes to an hour late. The Chinese brides are

better in this respect than their Jamaican sisters, but they almost never arrive promptly on the hour.

Suddenly the organ peals forth the wedding march and the priest gives a sigh of relief as he looks at his watch to see if they have come within the allotted fifteen minutes. He enters the sanctuary as the



Though pagans may judge otherwise, these Catholic Chinese in Jamaica believe that marriage is a sacrament and a symbol of Christ's union with His Church.

Leo T.
Butler, S.J.

bride advances up the aisle, supported by a father or a relative, to meet the sheepish groom who looks lost at this vision of white that comes towards him to take his arm. Then in the presence of the Father, they pronounce the few words that make them man and wife. Thereupon, they follow the priest to the sacristy with the organ once more sounding the wedding march. While the sweet strains of an Ave Maria sound

through the church, they sign the legal documents required by law. Back to the church and down the aisle they go with still another march played by the organ, while the bells take up the refrain, "They're married, they're married, they're married," in a tangled but melodious harmony. From the door of the church they have to pass through two serried ranks of female spectators, most of them without the wedding garment, for Jamaicans love funerals and weddings, and flock to both, invited or otherwise.

THE solemn part of the ceremony finished, the enjoyment begins. At the home of either the bride's or groom's parents, a huge wedding cake adorns a long table. This is surrounded by many dainties, nuts, candy and other fruits, including the li-chee, dried olives and others peculiar to China. The whole is bordered by innumerable champagne glasses ready to be filled for the toasts.

When all the guests have come and the priest arrives, they adjourn to this room. The Father blesses the cake, the glasses are filled and two knives are placed in the wedding cake. Two of the bridesmaids then strive to slice the cake through to the bottom, for whosoever is the winner is to be married next, a popular superstition that never comes true.

The priest gives what is generally the only toast at a Chinese wedding, the toast to the bride and groom, the Chinese not being very keen on giving toasts. They are unlike the Jamaicans in this respect, as one frequently has to listen to a dozen toasts at the weddings of the latter. After this part of the affair is finished, the Jamaicans retire to the other rooms and prepare to spend the evening dancing. Not so with the Chinese. In another place, generally a hall, long tables are set out with a typical Chinese feast, to which all the guests repair an hour or so after toasting the happy couple. All sit down, the bride, groom, priest and family at the head table, the rest taking whatever place they may find. Armed with chopsticks and with a bowl of rice before them, they start on a dinner that has no parallel outside the Orient. Big bowls of birds-nest soup, sharks' fins soup, steamed duck, chicken, roast pigeons, bamboo shoots, preserved oysters and many other courses, only known to the Father by taste, are before them. Poor Father handles his chopsticks like a couple of paint brushes and manages to make an abstemious meal more through his inability to handle



The refinement of old China enhances the sacred character of the Christian marriage bond.

the chopsticks than through restraint of appetite. He is offered a knife and fork, but refuses. Besides, the more weddings he attends, the more dexterous he becomes. But if Holy Mother Church wishes to impose more fasting in Lent, the best way to do it would be to order all meals eaten with chopsticks as a necessary condition.

ALL good things come to an end, even a Chinese dinner. One by one the guests retire from the table, and when all have left, the tables are cleared and the food that remains is carefully collected and given to the poor. The guests sit round the hall and chat and talk, the children run all over the place, each with some remains of the feast in the way of an apple, candy or some nuts in their hands, until the music starts up. Then the younger element, who have learned western ways, rise, choose partners and begin to dance. This continues for some time, until evening approaches. Then mothers begin to think of home, the younger children begin to fall asleep, and soon the guests start to leave. Once begun, the exodus is general, and in a short time only the dancers are left. The music ceases with the bride and groom leaving, and all is finished. One more event in the Chinese community is over.

It may not be amiss, in concluding, to note how becoming is all this external pomp and circumstance with which our Catholic Chinese in Jamaica surround the marriage ceremony. They are only emphasizing what His Holiness in his Encyclical on Christian Marriage indicated when he wrote: "It is sufficiently obvious that there is a certain sacredness and religious character attaching even to the purely natural union of man and woman, 'not something added by chance but innate, not imposed by men but involved in the nature of things,' since it has 'God for its Author and has been even from the beginning a foreshadowing of the Incarnation of the Word of God. . . .'" To this must be added that new element of dignity which comes from the sacrament by which the Christian marriage is so ennobled and raised to such a level that it appeared to the Apostle as "a great sacrament."

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A New Deal for the Missions

MANY a missionary who read about the successful launching of President Roosevelt's National Recovery Act must have fervently desired that a Recovery Act for Catholic missions might be similarly drafted and applied.

This does not mean that the program of our President should be applied without change to the material problems of our Catholic missions, for the problems of the Government and of the missions are not so intimately identical.

Nevertheless, there are points of similarity, and in noting these we may be able likewise to detect the parallel solution.

1. Individual, local and federal aid failed to solve the unemployment crisis.

Similarly the disjointed efforts of individual Catholics, of localized mission units and even of the central office for the Propagation of the Faith have proven insufficient to meet the needs of Catholic missions.

2. Roosevelt's solution was sought in the cooperation of the Government and of all the people.

The same solution is applicable to the missions.

3. To establish a granite foundation for Government credit, Roosevelt first brought the Government's expenses within its revenues.

To the credit of the missions, it must be said that they have constantly, with few exceptions, been living within their revenues.

4. To meet the present emergency, Roosevelt borrowed, floated loans and imposed taxes.

Few missions are in a condition to borrow, fewer still, if any, can float a loan and none may impose taxes.

5. A call to action was finally sounded to the employers and employees of the nation for reduced hours and higher wages, thus providing reemployment and solving the major problems of the depression. The sanctions of publicity and of conscience were invoked.

A similar call to action in aid of Catholic missions seems both appropriate and necessary, and should be sounded in every school, every home and every church in the nation.

The School—The Missions

MANY Catholics who agree unanimously and wholeheartedly with the Pope's Encyclical on Education, wherein it is stated "that all the teaching and the whole organization of the school, its teachers, syllabus and textbooks in every branch be regulated by the Christian spirit" just as unanimously seem to balk at any attempt to inject into the school the mission spirit.

Yet the mission spirit is so identified with the Christian spirit that without it, the Christian spirit simply isn't Christian and the school from which the mission spirit is excluded must be criticized as erring grievously in the essential purpose of the Catholic school—the Christian education of youth.

For the spirit of Christ even as the spirit of His Catholic Church is preeminently a missionary spirit, and the school that does not educate for Christ's missions, just so far fails to educate for Christ.

Now, if we may be permitted to paraphrase the words of Pope Leo XIII, the code for the school and the missions may be stated thus:

It is necessary not only that mission instruction be given to the young at certain fixed times, but also that every other subject taught be permeated with mission zeal. If this is wanting, if this unselfish atmosphere does not pervade and warm the hearts of teacher and pupils alike, little apostolic good can be expected from any kind of learning and considerable selfishness in regard to the support of Catholic missions will often be the consequence.

A Power House of Mission Action

CHRIST'S Church of the missions may be described as a power house of mission action with substations in every Catholic school throughout the world. In these substations are generators large and small. These are the wills and minds and hearts of unselfish Catholic boys and girls, spun from the finest fibres of nature and of grace. With variable frequency they revolve around the orbit of their school days, attracted to the fly-wheel of duty by the magnetism of their love for God and neighbor, Christian and non-Christian. Each of these pupils is capable of an output of moral energy that can never be measured in pounds or ergs—in watts or kilowatts, but which can nevertheless be stepped down and transmitted on generous wave currents to the furthest boundaries of the earth to revivify the spiritual energies and increase the faith, the hope and the charity of heroic missionaries carrying on for Christ, despite the bleaching anemia of tropic suns and the vertigo of arctic ice and snow. The enduring inspiration drawn from the glorious spectacle of this year's Catholic Students' Mission Crusade Convention held at Cincinnati is only one proof of the value of the school for the missions.

The Mission Intention

Seminaries for Natives

IN proposing "Seminaries for Natives" as the Mission Intention for September, the Pope of the Missions is merely reiterating one of the most pressing needs in the Church's mission policy, a necessity which His Holiness first expressed as far back as December, 1932.

Today in China there are a hundred preparatory seminaries and schools of probation with an enrolment of more than 4,000 pupils, together with 30 major seminaries containing a total of about 800 students. In India and Ceylon there are 39 preparatory seminaries and 19 major seminaries with 1,300 and 500 students respectively. In Indo-China, Siam and Burma there are 21 preparatory and 12 major seminaries with 2,500 and 500 students, and in Africa, 25 major seminaries and 68 minor, with more than 400 and 2,000 students respectively.

Seminaries for natives are, in the words of the Very Reverend Włodimir Ledochowski, S.J., General of the Society of Jesus, "The first of our works, the most important, and the most difficult, too, require an accomplished staff, a director and professors who know how to deal with souls, and who along with learning have also the gift of imparting it: men above all who teach by example. For in China, no less than elsewhere, 'children are taught chiefly through the eyes.'"

To justify this solicitude about the training of our native clergy on the missions, we need only recall how Propaganda insists "that they be nourished in all science and piety, and carefully exercised in the holy ministry."

Thus shall we approach the ideal as it was expressed by Monsignor Adrian Languillat, "The Church whole and entire in a country is in my opinion . . . first and foremost a native clergy, with a native episcopate at its head on the one hand, and on the other, with all the requisites of existence and perpetuity in itself, without need of borrowing them elsewhere."

The Mass of the Missions

Offering Of the Host

The real sacrificial service is divided into three distinct parts. The Offertory, the Consecration, the Communion. The Offertory is the part in which the bread and wine necessary for the Sacrifice are dedicated and offered to God. In this preparation of the elements for sacrifice the priest first makes an offering of the bread.

This bread must be made from the pure flour of wheat, mixed with natural water and baked in a fire.

We of the Latin rite use bread made without yeast, i.e., unleavened bread, for the following reasons:

1. Our Blessed Lord Himself used such bread at the world's first Mass which, according to the Gospel, was celebrated "on the first day of unleavened bread."

2. Bread without yeast is a symbol of purity and, therefore, appropriately indicates the awful purity of the Victim of the sacrifice.

3. Bread without yeast warns us that we should, according to Saint Paul, "purge out the old leaven (the old yeast) of sin and passion of wickedness and wantonness" (1 Cor. v, 78); that we may receive this Bread of Purity with Purity of Heart.

At the last sad supper with His own, Our Lord took bread made without yeast in His holy and venerable hands.

In reverent imitation, the priest now takes the paten of gold on which is resting a circular host of bread made without yeast.

Our Blessed Lord next raised His eyes to God His Almighty Father.

The priest in his turn lifts his eyes to the crucifix until, struck with humility, he lowers them again. Our Lord next blessed the bread, thus separating it from ordinary bread, making it worthy of its future dignity, worthy to be converted into the substance of His body. The priest does likewise by the Offertory prayer. The full meaning of this oblation may be made clear by a brief questionnaire.

What is offered? Two things: 1st—The "unspotted host" of unleavened bread, faultlessly prepared. 2nd—The "Unspotted Host" of Christ's Body, which though not yet present on the altar is considered by the priest as if it were present. This is the real "Unspotted Host," of which the "unspotted host" of unleavened bread is but a figure. This is the "clean oblation" foretold by the Prophet Malachias.

Who offers these unspotted hosts? God's priest.



Father James G. Daly, S.J., celebrant and Father Joseph L. Lucas, S.J., assistant at a Nuptial Mass, in Mindanao, P. I.



AFIELD WITH AMERICAN JESUITS

BRITISH HONDURAS

In addition to the two Scholastics whose departure for British Honduras was chronicled in the July-August issue of *Jesuit Missions*, there have been two additions to the staff of St. John's College in Belize. These two are Fathers Q. P. Leonard, S.J., and Aloysius M. Smith, S.J. Both are veterans in British Honduras, as both taught as Scholastics at old St. John's College in Belize some years ago.

Old friends in British Honduras recently mourned the death of Brother Daniel O'Leary, S.J., at Kansas City, Missouri. Brother O'Leary was attached to the Belize Mission from 1897 to 1907. He spent one year as teacher in the Roman Catholic School at Corozal, and the rest of the time at St. John's College. Old students still remember with loving affection the kind, genial and humble Brother whose very presence was an inspiration to young and old.

CHINA

When the Steamer *General Lee* weighed anchor and sailed from Portland, Oregon, on August 16, two more California Jesuits left to join the eleven Californians already laboring in China in the footsteps of Xavier and Ricci. The young missionaries are John J. O'Farrell, S.J., and Albert R. O'Hara, S.J. They were accompanied by four Maryknoll priests who were likewise leaving for missionary work in China.

Solemn departure ceremonies for the two young Jesuits were held in Hollywood, July 2, Santa Barbara, July 9, San Jose, July 16, and San Francisco, August 13. Mission crosses were presented to the two newly chosen apostles in rites as solemn and as ancient as the Church itself. Special sermons were given, stressing the grandeur of work on the foreign missions and exhorting all to join with prayers and sacrifices in this noble campaign for Christ.

The two young Jesuits will be welcomed upon their arrival at Shanghai by Reverend Leo McGreal, S.J., recently appointed Rector of Gonzaga College there. They will be engaged at Zikawei, Shanghai, during the next couple of years studying the language. After that they will teach at Gonzaga College in that city.

Under date of June 28, Father James F. Kearney, S.J., wrote from Gonzaga College, Shanghai, China:

"Your letter of two days ago reached here unopened and with the check safe and sound. Thank you!

"I am trying to urge the pens of the other members of our American Jesuit group here, so that you will have an article on China for every issue next year. Really, we were overworked here last year, though it was mostly of the drab, unsensational kind of work. The articles will mostly be about more dramatic but less useful phases of our work in China. Two of the men have promised to give something of their experiences in the upper rural mission districts, and one of the other Fathers is preparing something about comparative Chinese and American school methods. I shall try to fill in the vacant months with something."



Father Quirinus P. Leonard, S.J., of the Missouri Province, who, with Father Aloysius M. Smith, S.J., of the same Province, has gone to British Honduras for missionary work.

SOUTHERN STATES

John T. Linehan, S.J., a Scholastic of the New Orleans Province, set sail from New York for India on Saturday, August 12. He has volunteered for the Trincomali Mission in Ceylon, with the understanding that it is to be his life work, in answer to the call for English-speaking teachers and missionaries. Jesuits of the Province of Champagne, France, are in charge of the Diocese of Trincomali.

AMERICAN INDIANS

Father Charles Owens, S.J., who has been on the sick list for the past year, is much improved and will take over the Rocky Boy and Assiniboine Missions which last year were attended by Father Gabriel Menager, S.J. Father Owens will reside at Havre, Montana.

Father Egon Mallman, S.J., has taken up mission work among the Crow Indians of Montana. The Superior of this Mission is Father Thomas Grant, S.J. Father Mallman replaces Father Patrick Savage, S.J., who has gone to Colville to take over the mission work along the Columbia River.

Father Armand Robidoux, S.J., has gone to Desmet Mission, Idaho, to assist Father Ambrose Sullivan, S.J., and Father John Post, S.J.

Father Daniel McNamara, S.J., is to take up work at Holy Rosary Mission for the coming year. Going with him to the Sioux country of South Dakota are the four Scholastics, Thomas C. Donohue, S.J., Edward J. Hipschen, S.J., George L. Klaus, S.J., and Edward J. Schneider, S.J. The former two will be stationed at St. Francis Mission, and the latter two at Holy Rosary Mission.

ALASKA

On July 25, announcement was made in the Oregon Province that Very Rev. John B. Sifton, S.J., had been appointed as Superior of the Alaska Mission. Father Sifton has for years been laboring in the northern regions and hence he brings to his new task a wide experience. He replaces Father Francis M. Menager, S.J. who will take over the Mission of Kotzebue, the latter Mission being vacated by Father

John A. Concannon, S.J., who is returning to the States because of ill health.

Father Gabriel Menager, S.J., who has been working among the Assiniboine Indians of the Northwest has also departed for mission work in Nome, Alaska.

Father Paul O'Connor, S.J., who has worked so enthusiastically at Mountain Village, has come to the States for his year of Tertianship, as has Father Thomas W. McKey, S.J., zealous worker at Nulato, Alaska, and contributor to Jesuit Missions.

A golden jubilee in the land of gold. Such was the celebration at Holy Cross Mission, Alaska, on July 9, of Father Hubert Post's fiftieth year in the Society of Jesus.

Just ten months after his older brother, John, entered the Society, Hubert Post was received into the Jesuit novitiate at Florissant, Missouri. "Today the number of years during which these two men have served God as Religious totals more than a century."

Father John Post celebrated the fiftieth anniversary of his entrance into the Society last September 13 at Sacred Heart Mission, Desmet, Idaho.

Born in Luxemburg, June 12, 1863, Hubert Post studied for a while at the apostolic college in Tournhout, Belgium. Entering the novitiate at Florissant in 1883, he pronounced his vows there, and then went to Woodstock, Maryland, for philosophy.

After completing his philosophy course, he began his long missionary life at St. Ignatius Mission, Montana, where he was Prefect of Discipline.

He returned to Woodstock for theology and ordination, after which Father Post was sent to St. Stephen's Mission, Wyoming.

Ever active and zealous, Father Post has spent his entire sacerdotal life as a missionary. He was twice Superior of St. Paul's, Montana, was Superior of St. Francis Regis Mission, Washington, and was stationed for a time at Lapwai and Umatilla.

After several years at Lewiston, Idaho, Father Post was sent to Alaska, where he has been for the last nineteen years.

From Holy Cross, Alaska, Father Edward J. Cunningham, S.J., writes: "A word in answer to your inquiry about the condition of the Alaskan Missions. I cannot add any more than what has been told you already by our good Bishop, Most Rev. Joseph Crimont, S.J. Things are pretty tight, and the little money he has been able to collect on his recent visit to the States, has just been sufficient to pay off the bills of last year. Our good benefactors seem to have nothing more to give; the banks in the cities seem to have

nothing to lend; and the missions, not only in Alaska but in the States, seem to be facing the day when they will have nothing to eat.

"Prayer is our only hope now, and daily we are offering our supplications to him to whom the Infant Jesus and the Virgin Mother went for aid when in trouble and in want—namely, to Saint Joseph. We have been deprived of a number of things last Summer; we managed to do without them during the past Winter, and if we have at least the necessities to live this Summer, we can get on our stiff knees and thank the Spouse of Mary for bringing these things to us."

so that I shall have to build a church to seat one thousand. This is the first of three churches I hope to have finished by next Christmas."

Father Aloysius S. Pettit, S.J., Superior of Christ Raja High School, Bettiah, reports great things for the boys of his school:

"I have come up to Patna to get three boys admitted into college. This year was a terrible year in the Patna University examinations. Twenty-five per cent of all who took the matriculation examination passed, and the rest went down. And how did our Christ Raja boys fare? We sent six for the



Left to right: Thomas C. Donohue, S.J., and Edward J. Hipschen, S.J., of the Missouri Province, who have been assigned to St. Francis Mission, South Dakota. George L. Klaus, S.J., and Edward J. Schneider, S.J., also of the Missouri Province, who have gone to Holy Rosary Mission, South Dakota. Both Missions are among the Sioux Indians.

PATNA, INDIA

Very Rev. Peter J. Sontag, S.J., Superior of Patna Mission, who was in Rome during the latter part of May to attend an important meeting of the various Jesuit Superiors of India, has returned to Patna Mission once more to take up the arduous task of directing the work of the American Jesuits there.

Writing from Gajhi, Chakai P. O., Via Simultala, Monghyr District, India, Father Charles P. Miller, S.J., has this to say:

"Since my last letter to you, I have started building a new church. The walls are about half finished. We are pushing the work as hard as we can, in order to get the roof finished before the rains break. This church will seat about two hundred and will at present serve five villages. I hope that the number of conversions will increase

examination and there passed just exactly six. In a famine year, ten maunds of rice in a *bigha*—is the way our Head Master over here expressed our 'bumper' crop of passes. They say that no school in Champaran ever made such a record. If we can only keep going—and our present financial condition is distressing—we'll try for as good a record again next year. I think we can put boys through when we get a real start and, please God, we can put a bit more than book knowledge into the heads of our boys. Our boys, even now, know much about God, much more than others."

Bachha still rings with the activity of the Santal apostle, Father James A. Creane, S.J. Here are just a few lines from the "Santal Tramp":

"Yesterday the sky broke loose and gave us a good drenching. This is no time for downpours such as that. The

monsoon does not usually break till well on in June. The Sisters said their house and girls' school leaked like a sieve in many places. Even our boys' school with its native tile roof was far from impervious to the rain.

"You are aware, of course, that we recently opened two boarding schools at Bachha, one for boys and one for girls. The roll number is not very great yet, but it is gradually growing. The Sisters are in charge of the girls' school, and Father P. Leo Frank, S.J., looks after the boys' school.

"One day last week, while visiting villages along the foot of the Rajmahal Hills, I had eight Baptisms. Three different castes of tribes were represented,—namely, Santals, Pahariyas and Kamars. Here in the north where I am working we now have converts in four tribes,—namely, Santals, Mahles, Pahariyas, and Kamars. The first three are aboriginal tribes. But the last, the Kamars, are a Hindu caste. They live among the Santals and are their village blacksmiths. Though they have their own Hindi dialect, they speak Santali and are to a large extent Santalized. To date, I have only fifteen of them baptized. Owing to the difficulty of getting wives and husbands for their children, many are reluctant to join us. But once we have a sufficient number baptized to obviate that difficulty, they should be good prospects for conversion. Numerically, they are not very great, perhaps, only a few thousand in the mission. But even those few thousand are worth going after."

IRAQ

From Father Edward F. Madaras, S.J., comes the following:

"We have a rather well-equipped dispensary at the school, and the boys never seem to be happier than when an accident has won them the distinction of having some conspicuous part of their anatomy decorated with iodine, or better, with the brilliant-hued mercurochrome. If they are treated to the additional luxury of a bandage, their joy is complete. To Father Edward Coffey, S.J., as Director of Athletics, has fallen the task of being dispenser, and he does the work with a motherly tenderness that makes onlookers clasp their hands and raise their eyes heavenward in sheer inspiration. The Government Inspector was much taken by the dispensary when he visited the school not long ago, whether because he was witness to Father Coffey's skilful ministrations, or because the orderly rows of bottles, the immaculate white enamel, the shining glass, and the other equipment was something new in his experience as school inspector, witness deponeth not. But here we wish to thank those sincerely who made this dispensary possible.

"Fathers Rice and Mifsud went to see the King one day. They didn't see him because the moon had failed to appear. You may wonder what the moon has to do with seeing the King. This. The occasion of the visit was the Moslem feast of Id al Fitr, which marks the end of the month of Ramadhan, the Lent of the Moslems. The

month of fasting is officially declared ended only if the moon has just been seen. Otherwise the end must wait until next day. So the disappointed Fathers had to wait until next day.—The months of the Moslem calendar, by the way, do not keep step with ours, since they are lunar months, the year consisting of only 354 or 355 days. During Ramadhan, the Moslems must fast each day from dawn until dark. Dawn comes, according to the Koran prescription, when a black thread can be distinguished from a white one. Each morning while we shaved and each evening while we prayed, we heard the cannon boom out down the river; we concluded, perhaps incorrectly, that the cannoner was notifying the faithful that the dark had given way to dawn, and dawn to dark; though not at the same time, of course."

JAMAICA, B. W. I.

A mission Superior's account of his missionaries is always welcome material for the readers of *Jesuit Missions*, as they will gather from the following data furnished by Very Rev. Charles Arnold, S.J., Superior of the Jamaica Mission, who has just returned to the Island after a visit to the States.

"Before I left Kingston, Father Raymond Sullivan, S.J., and yours truly preached a two weeks' mission—first week for women, second for men. Both were very well attended. The background for the mission was the Holy Year, the endeavor to get the people into the Holy Year spirit.

"During my absence, the Novena in honor of the Sacred Heart was held. Father Joseph Krim, S.J., conducted services in the afternoon, and Father G. F. McDonald, S.J., in the evening. The attendance at both these exercises was very good. The May Procession and the Corpus Christi Procession were also held, and both were decided successes.

* * *

"The outstanding event was the Island-wide Education Week beginning June 18, engineered by the Department of Education. Father John Shea, S.J., was in charge of the part taken by our Catholic schools, primary and secondary, a herculean task which added quite a burden to his already heavy pastoral labors. On all sides, official and unofficial, the palms was given to the Catholic schools. About half a dozen Catholic schools staged a spelling contest. The competition was very keen. St. Joseph's Girls' School, under the direction of the Franciscan Sisters, won first and third places. A boy from St. Anne's, under the direction of the same Sisters, won second place.

"One feature of the Education Week was the Great Rally of children from the Catholic Elementary Schools held at Winchester Park. Fully two thousand children, and hundreds of spec-



Some Jesuit mission Superiors at Rome for an important conference in May. Seated (left to right): V. Rev. J. Fallon (Calcutta-Ranchi Mission), V. Rev. A. Ayrault (Madura Mission), V. Rev. J. Pitallonga (Bombay Mission), Most Rev. J. B. Della Pietra (Apostolic Delegate of Albania), V. Rev. J. Pereira Diaz (Belgaum Mission), V. Rev. J. Delom (Tananarive Mission) and V. Rev. A. Ambruzzi (Calicut-Mangalore Mission). Standing (left to right): V. Rev. J. Pons (Caroline Islands Mission), V. Rev. P. Morel (Fianarantsoa Mission), V. Rev. J. C. Balaseiro (Brazil Mission), V. Rev. F. Allard (Kwango Mission), V. Rev. E. Gaspard (Galle Mission), V. Rev. P. Beisty (Salisbury Mission) and V. Rev. P. J. Soutag (Patna Mission).



Father Gabriel Menager, S.J., who has departed for mission work in Nome, Alaska.

tators were present. His Excellency, the Governor, Sir Ransford Slater, G. C. M. G., was in attendance as also Mr. B. H. Easter, M. B. E., the Director of Education, Father William McHale, S.J., Acting Superior of the Jamaica Mission, a number of other Fathers and prominent lay Catholics. The Alpha Band played and the children sang patriotic songs and gave drill displays. A feature of the event was the talk given by Dr. Ignatius Cruchley, Medical Officer of Health for Kingston, the brother of Denis J. Cruchley, S.J., of the Staff of St. George's College.

"The secondary schools of the Island also took part in the celebration of Education Week. At a big show given at the Ward Theatre items were rendered by various schools, among them being a contribution by the pupils of the Immaculate Conception Academy. The big feature and admittedly the best on the program was the presentation by students of St. George's College of two scenes from the play 'Richelieu.'

"Father F. G. Kempel, S.J., having been relieved of some of his missions after the advent of the Sisters of Mercy at Seaford Town, is now engaged at last in building for himself a decent and healthy habitat. The Sisters have done wonderfully in helping him in his missions.

"Father James Harney, S.J., is in charge of the missions dropped by Father Kempel, and is slowly forging ahead, at Savanna-la-Mar.

"At Montego Bay, Father James J. Becker, S.J., genially smiles through his troubles.

"Father Joseph F. Ford, S.J., has started vacation schools in four or five of his missions.

"Father Charles J. Eberle, S.J., has transferred his headquarters from Port Maria to Highgate where he has built

a new church. He has wonderfully organized catechism classes in all his missions, and has followed the example of Father Ford in establishing vacation schools. Franciscan Sisters, Sisters of Mercy, Native Sisters and some zealous lay women are teaching in these schools. Of course, the catechism is the textbook.

"Fathers Raymond and Russell Sullivan, S.J., are going ahead full steam at Brown's Town Headquarters and dependent missions.

"At Spanish Town, Father Francis J. Kelly, S.J., not only keeps up the rather strenuous work, but pushes ahead into new fields. He has opened a new school at Passage Fort. Today, Father Charles W. Mahan, S.J., begins a three-day retreat for Father Kelly's school children at Spanish Town.

"Father William F. McHale, S.J., relieved of the burden of acting Superior during my absence, is improving conditions in his city parish, Holy Rosary, and the eastern section of the Island.

"Father Oliver B. Skelly, S.J., who dwells nearest the States on the north shore, at Port Antonio, keeps his missions up to a high standard.

"Father John J. Moriarty, S.J., is preaching a Triduum in honor of St. Anne, titular patron of his church, the second largest congregation in the Island. He is always on the go.

"Father M. O. Semmes, S.J., the padre of the poor, is seen all over town, looking for the lost sheep.

"Father George F. McDonald, S.J., has taken Winchester Park and has kept up his abode at Holy Cross, Halfway Tree, living in one room and getting his meals at the Native Sisters.

"St. George's College is closed for the Summer. The Commencement Day Exercises were held in the Ward Theatre where the Dramatic Society presented the play 'Richelieu' to a packed house. The Annual Report of the Headmaster disclosed a satisfactory number of successes in the Cambridge Examinations held in December last year. The Headmaster, Father Leo T. Butler, S.J., is resting, making his retreat and preparing for next year. So is his side partner, Father Francis Flaherty, S.J. Father Joseph K. Countie, S.J., is vacationing in the States.

"So far two hurricanes have threatened, but have not gone much farther, even though they caused torrential rain which did a great deal of damage all over the Island.

"Father Frederick J. Donovan, S.J., at Above Rocks, by his ever ready geniality continues to win both the hearts and the souls of his flock.

"Father Jeremiah F. O'Keefe, S.J., and Father John A. Blatchford, S.J., are carrying on at St. George's College, Kingston."

PHILIPPINE ISLANDS

On June 18, the Rev. Henry A. Coffey, S.J., professor of dogmatic theology at St. Joseph's Seminary in Manila, was named Superior of all



The above photograph of Jesuit missionaries for the Philippines was taken at the solemn farewell service in honor of the departing missionaries, held in St. Peter's Church, Jersey City, Sunday night, June 4, 1933. Standing, left to right: John McKeane, S.J., Jersey City, S.J., Philip O'Neill, S.J., Father Carol Hansmann, S.J., Father Ed-Thomas Tuite, S.J., Gerard Knoefel, S.J., William Masterson, S.J., Joseph Parrcell, ward Nuttall, S.J., Gerard Knoefel, S.J., Father Joseph S. Dinneen, S.J. Seated, left to right: Father Gregorio de Guzman, S.J., Father Joseph S. Dinneen, S.J. (Rector of St. Peter's College, Jersey City, N. J.), Most Rev. Bishop-elect John A. Duffy, Most Rev. Thomas J. Walsh, D.D. (Bishop of Newark, N. J.), Most Rev. John J. Collins, S.J., Father Juan Guerlan, S.J., and Father Bernard F. Doucette, S.J.



Left to right: Nicholas A. Kunkel, S.J., Kyrau J. Egan, S.J., Walter B. Hogan, S.J., and Robert B. Reilly, S.J., who, in accordance with the new Jesuit Mission Plan, are sailing on the General Lee, August 16, for philosophical studies in Manila. Walter B. Hogan will follow the group in September after taking his Religious Vow.

the Jesuit missionaries in the Philippines by the Very Rev. Włodimir Ledochowski, General of the Society of Jesus.

In 1921, Father Coffey was assigned to the Philippine Islands with the first large group of Jesuit missionaries, and since that time has had twelve years of apostolic work in Vigan and in Manila, well adapted to equip him for his present grave responsibilities.

Under his supervision are included all of the 180 Jesuit missionaries in the Philippine Islands. Their labors include the famous Ateneo de Manila, the San Jose Seminary and Observatory, the Jesuit House of Studies in the same city, together with numerous chaplaincies and other works there. To the south are the two Leper Colonies of Culion and Cebu, and, down in Mindanao, almost the entire personnel of the two missionary dioceses of Cagayan and Zamboanga is composed of Jesuits under Father Coffey's direction.

* * *

For the convenience of our readers, we wish to note that the Leper Colonies of Culion and Cebu are not the same, but are independent of one another. At the Leper Colony of Culion, the Superior is the American Jesuit, Father Hugh J. McNulty, S.J., Post Office address, Leper Colony, Culion, Palawan, P. I., who is assisted by Father Francis X. Rello, S.J., and Brother Mariano Busque, S.J. At the Leper Colony of Cebu, the Superior is the American Jesuit, Father Clement R. Risacher, S.J., Post Office address, P. O. Box 580, Cebu, P. I.

* * *

Father Vincent I. Kennally, S.J., stationed at Cagayan, East Misamis, Mindanao, P. I., writes as follows:

"Shortly after Easter we began our Vacation, Catechism Classes—two hours a day every day. We have about two hundred and fifty children here in Cagayan and as many more in different barrio centers. It is my job to

keep them moving, so these are full days. They close here on May 13 with First Communion. Then on May 14 I begin the Normal Institute for the teachers of our Catholic Schools. We "major" this year in the teaching of English and Religion.

"The Ateneo de Cagayan is now incorporated and will open for first year High on June 7. John E. Wasil, S.J., has been drafted from the Ateneo de Manila as Dean. The Protestants are busy trying to start a Protestant High School. If we manage to get twenty boys it will be a success. Pray for it.

"May is the month for fiestas. We had three in different barrios of Cagayan on the third. I went out to a place up in the mountains. Of course, I had no camera to take a picture of the very pretty little temporary chapel the people built of coconut palms. It had not been visited since last year. Eighteen "Bukidnon" Baptisms were waiting for me after the Mass. They ranged from babes in arms to girls twenty to twenty-five years of age.



Left to right: Francis J. Reuz, S.J., Lee H. Bradley, S.J., Frederick A. Brew, S.J., and J. Gordon Koller, S.J., who, with the exception of Francis J. Reuz, S.J., will sail for Manila on August 16 to complete their studies in philosophy. Francis J. Reuz will take his Religious Vow on September 8 and then leave to join his companions.

The instruction was pretty sketchy, I admit, and made through an interpreter, I'm ashamed to say. We have to leave an awful lot to God's grace—or better, our part in making Christ known, and loved here is very small. He does most of the work Himself."

* * *

From Father James G. Daly, S.J., at Jimenez, Occ. Misamis, Mindanao, P. I., comes the following:

"It is Commencement Week at Jimenez. The Jimenez Parochial School of St. John, the Baptist records the most glorious page in its five year history on the occasion of its first graduates. In our happiness we have not forgotten the missionary spirit and zealous charity of our benefactors in the United States who have made our graduation a possibility."

* * *

Father Joseph L. Lucas, S.J., at Cagayan, East Misamis, Mindanao, P. I., writes as follows:

"Many thanks for your kind letter and generous assistance. You have enabled us to pay a few cents on the dollar to our creditors, which is a help in these days of royal and majestic bankruptcy.

"The Protestants were about through when we announced our inability to continue school. They are turning their beautiful big hospital into an equally beautiful High School, and already they have a gorgeous Dormitory."

* * *

Father Andrew A. Hofmann, S.J., at Iligan, Lanao, Mindanao, P. I., writes as follows:

"I am gladdened to learn that times are getting better over there. Here they are getting worse!

"School opens Monday, June 5. To keep it open is just another of those impossible things the Holy Father expects us to carry on. I cannot distinguish anymore between presumption and confidence in Providence."

AN OPEN LETTER

Dear Friends and Subscribers:

The Reverend Editors wish to take this opportunity to thank you, the readers of JESUIT MISSIONS, sincerely for your splendid interest and support. This cooperation is especially commendable when we recall the sacrifice entailed due to the general absence of employment. In fact, it is only with the help rendered by our friends, by gifts, Mass intentions and subscriptions to JESUIT MISSIONS that the Editors in the past have been able to help advance the battle line of Christ. May God bless you all for your all-embracing spirit.

It is our plan during the next six months to keep you informed in regard to a NEW DEAL in behalf of JESUIT MISSIONS.

While some magazines have been forced, due to higher prices, to lower the quality of the paper used, we propose to continue the same high quality of paper as in the past.

We propose to continue to have the numerous pictures that have never failed to advance your interest and zeal.

There will be no less zeal on our part in securing interesting stories and articles written by the missionary priests themselves.

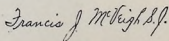
Helpful news covering the entire Mission front will be offered to you in our columns, as of old.

In place of twenty-eight pages, thirty-two pages will be used, beginning in the December issue, thus enhancing the value of our publication.

We realize and we think you do, too, that JESUIT MISSIONS ought to be better known, if the work is to advance. But to carry through this plan, to bring about the NEW DEAL, we absolutely need your cooperation. Hence, we ask you, our subscribers, to become co-workers. This is a call to arms—a call to practice Catholic Action.

What is it that we ask you to do? To enlist your friends as subscribers. Can you secure *one new* subscriber? Do you want sample copies for your campaign? Subscription blanks? Write to me at JESUIT MISSION PRESS, 257 Fourth Ave., New York, N. Y.

Sincerely yours in Christ,



(REV.) FRANCIS J. McVEIGH, S.J.
Business Editor



FROM MANY CLIMES



Education in Mission Lands

The Pope of the Missions, during whose reign one fourth of the mission stations of the world have been established, defines the purpose of Catholic missions as follows:—"What is the object of these holy missions? Is it that the Church of Christ be instituted and established in those boundless regions? By what means shall the Church be built up among the heathens except from those elements out of which it was composed amongst ourselves, that is, unless it be composed of people, clergy, religious men and women recruited from their own country." It is encouraging to note that our Jesuit missionaries are realizing this ideal of His Holiness today by education in mission lands.

In the Land of the Mikado

The Most Reverend John Ross, S.J., Vicar Apostolic of Hiroshima, who in company with Father Maximilian J. von Kienburg, S.J., the Rector of the Catholic University of Tokio, recently honored Jesuit Missions by a personal visit, echoed the following encomium of Catholic education in Japan uttered by its Apostolic Delegate, Most Reverend Edward Mooney. "Silently humbly, the Church's messengers are winning their way in Japan. Catholic schools, each one brought to a high standard of excellence, are already fairly numerous. Hopeful beginnings in medical and social work give promise of results in this demonstration of Christian charity."

A Regional Seminary

In an endeavor to provide permanently for the future of the National Seminary at Tokyo, a meeting of the Ordinaries of Japan was recently held. "St. Francis Xavier Seminary represents a joint undertaking of all Catholic forces in Japan. Located in the suburbs of Tokyo it possesses an excellent structure erected in great part by funds of the Pontifical Society of St. Peter the Apostle. The staff is provided partly by the Paris Foreign Missions and partly by the Archdiocese of Tokyo. At the present moment the enrollment is 60. The institution forms a unit in the world seminary program of the Holy See for the establishment of strong regional

seminaries for the preparation of the clergy in mission lands."

From the Land gone of the Nile

"Everywhere I have declared Sidarous Pasha, former Egyptian Minister at Washington and now Grand Chamberlain of His Majesty, the King of Egypt, "I have found that the Jesuits carry high the standard of religion, science and honor. Everywhere I have been I have found the Jesuits in the lead in the moulding of a young elite, forming to the true advantage of the nations ardent defenders of religion and indefatigable pioneers of learning under every form. I have seen our masters leading in the greatest countries of the earth, second in nothing to the world's greatest geniuses of public affairs, undermining at their base by their teachings, by their books, by their ministry, every subversive doctrine— anarchism, communism, socialism, bolshevism."

Education Deadly to Superstition

Not the least fruit to be gathered from Catholic education in mission lands is the abolition of horrifying superstitions such as the following which took place a few months ago at Kenya Colony, Nyeri, East Africa: "Two little boys, each 14 years of age, while herding cattle and goats one day were throwing spear-like pointed sticks at a target. The little cattleherd's stick struck a tree a glancing blow. The stick rebounded and struck the other lad behind the ear, inflicting a wound. Four days later he died. "Terrified at what had happened his playmate ran away to the bush. His clan would not allow him to return. "Then came tribal meetings and meetings of the elders, and the fugitive boy was told that he must pay blood money. He had no money. The alternative, then, he was told, was to commit suicide by hanging himself from a tree. He refused, saying that they would have to kill him. "Despite his protests the suicide scene was enacted. Eight elders took the boy to a tree, and as he stood at the foot of it they handed him a rope and had him tie it about his neck. Then he was told to climb the tree. When he had reached a point sufficiently high, the elders ordered him to fasten the other end of

the rope to a branch and to jump. The child jumped and was killed."

May education in East Africa soon vie with the inspiring record of South Africa where there are today 1,300 schools with an enrollment of 80,000.

On the Banks of the Amazon

A stirring tribute to the power of Catholic education in the Amazon regions was recently received from General Almeida de Moura, Commander of the Eighth Division of the Brazilian Army. "Catholic missions alone can solve the problem of civilization," he said, "instilling in the people a deep faith, educating them in a sense of duty and giving them a love for their fatherland. These missions and these schools merit the most careful protection of the ruling classes."

The Fourth R

A direct influence of education can hardly be better illustrated than by the following incident told by Father John Grech, S.J., working in the Santal Parganas, Archdiocese of Calcutta, India. Eager to learn how to read, a recalcitrant pagan living in bigamy accepted instructions from the Jesuit missionary for six months. At the end of that time the catechism was introduced as a reader. The native read it once, twice, three times. At last, he yielded to the priest, wished to become a Catholic, promised to renounce his second wife and proved faithful to his word. He was baptized, made his First Communion, had his marriage blessed and was confirmed, all on the same day.

Verapoly, India

To promote an active Catholic mission spirit in the young seminarians is the aim of the Sacred Heart Conversion League at St. Joseph's Seminary, Alaye, Archdiocese of Verapoly, Southern India. The League proposes: (1) to instill a spirit of the missions and of conversions in the young men; (2) to extend the reign of Christ through all Malabar by means of the written word, publishing every month one or two apologetical works and circulating them among Protestants and pagans; (3) to instruct the seminarians in the necessity of writing on apologetical subjects; (4) to establish a good wholesome Catholic literature in the vernacular.

FRONTIER DAYS IN LANA O

(Continued from page 171)

if they have the means to provide four additional wives, as often after that as they choose. The women are harsh, abused-looking creatures, and the filthy habit of chewing the betel nuts, which makes the mouth horribly black, does not add to their beauty.

DANSALAN is like a western town of the frontier days—every one "totes" a gun—savage looking things, too. The Moros have theirs to protect themselves against the Christians, and vice versa. They use them occasionally. Only last year there was a fracas of a serious kind. It certainly keeps life from getting monotonous. And then, too, Camp Keithly, the headquarters of the Constabulary hereabouts, is just a kilometer from my convento. There is a good band of soldiers and officers there, in command of an American. The Governor of the Province of Lanao is also an American and a mighty fine gentleman. He lives in Camp Keithly.

Don't get the opinion that life is all hardship up here. In many ways I am better off than my confreres down on the coast. It is cool up here—cold at nights; all kinds of fruits, flowers, vegetables grow in this milder climate; there is an abundance of rain at all times—and few mosquitoes. If the depression is hard upon you in the States, my advice is to come up here and enjoy life. You will get to like rice after a while, and then living will be cheap. A whole bag of rice costs only two dollars and fifty cents.

FISHERS OF MEN

(Continued from page 175)

always smooth highway, right by their Summer homes. Father Mac's plan has been to go from camp to camp spending several days in each, according to the number of people there, instructing the children in the morning and afternoon and the older folks in the evening, with daily Mass and a chance to go to the sacraments for all; then on to the next camp. When all have been visited the boat is turned towards home, where it is loaded anew with supplies and provisions, and a second journey started, this time to the

camp down river, or in the opposite direction from the first trip. At the end of this trip the others are revisited, and so on. This is kept up all Summer, with the result that much gasoline is consumed, many miles of river covered, and the Gospel preached to all. It is one of these trips that I am going to describe for you next month. (To be continued.)

ACTION IN DAVAO

(Continued from page 176)

firm little limbs showed up strong and agile when the calisthenics and the interpretive dances and the races began with which the entertainment opened. The children of the Japanese school were conspicuous in the exercises, in which both boys and girls took part.

SOON followed competitive exercises between the older boys or men with the Filipino organizations which they had challenged, and every event was hotly but good naturedly contested. At the end of each course, the winners were given flags bearing the number of the places they had won and these they took to the grand stand where the dignitaries awarded prizes donated by the local Japanese merchants.

Watching the vivacious scene under brilliant sunshine and fanned by a Gulf breeze that made every pennant flutter, I was made vividly aware of the extensive apostolate that lies around me in this Land of Promise, and was animated to revive and use every syllable of Japanese that I had ever laboriously learned. But it is the Holy Ghost who gives the gift of Tongues and who touches hearts. For His aid, I must rely on the prayers of my gentle readers.

A VANISHING RACE?

(Continued from page 177)

ciscan Fathers. The Indian children with them seemed very happy. This school at Bapcule is only eight months old, but has already attracted hundreds of children.

THE problem of caring for the religious instruction of the young Indians in this country has a five-fold aspect. First of all, there are the U. S. boarding schools.

Catholic students attending these schools may be instructed by priest or Sister at an appointed time. In Phoenix there is no trouble about this, but in some places where the school is located out of the way, the Catholic instruction and the Catholic services suffer. Secondly, there are the U. S. day schools. In these, too, time is given for instruction in religion. Sometimes there is difficulty in getting Catholics to take care of this instruction work, while at other times one can find good Catholic Indians who take charge and do the work well. The day school idea for the Indian children is given much importance now, because the Federal Government is closing down the larger and expensive boarding schools. We Catholics must do some careful and prompt planning if we want to keep pace with the opportunities that are presented us for instructing the Indians in the day schools. In the third and fourth places, we have Catholic boarding schools and Catholic day schools where Religious—Sisters, priests or Brothers, teach. These are supported through the generosity of Catholics in various parts of the United States, partly through established agencies and partly through the generosity of individual Catholics. Sufficient support is not forthcoming, and plenty of these schools are constantly laboring under financial wants. The work itself in these schools is very attractive and splendid progress is noted on all sides. The fifth class of school is the ordinary State Public School. In these schools, Uncle Sam has to pay tuition for the Indian children. Instructing Catholics in these schools is difficult, because no school time is given for such instruction. We do the best we can, but even that is unsatisfactory.

In the whole matter of instructing the Indians, we may say that the work is most consoling. The Indians do cooperate, for they appreciate sympathy and sacrifice in their regard. There is a great need for many more workers in the different fields and also for support of the various activities. Those who are laboring for the Indians are praying constantly for this necessary interest and support that should come from every American Catholic.

Grateful Acknowledgments

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The Mother Foundress of the Society of Mary Reparatrix and Her Two Daughters. The Mandresa Press, Roehampton, London, S. W. Price \$2.25.

This biography of the Mother Foundress of the Society of Mary Reparatrix and her two daughters is especially timely and appropriate in view of the interest which is being so widely felt and shown today in the Society's establishments throughout the United States. The story is a rare instance of the conquering power of God's love which, confident of its own magnetism, was not afraid to enter the lists with human lovers nor to bide its time with divine forbearance for the soul that ultimately pledged Him her troth. Noble women by nature and by grace, the Baroness d'Hooghvorst and her two daughters longed to lavish on our Lord the love, affection, wealth, talent, name and honors which the majority of souls are bringing to the service of the world. Their purpose was formally accomplished on the day when the Blessed Virgin was proclaimed immaculate by the Church. On that auspicious occasion they began to gather souls to replace the Blessed Virgin near the Tabernacle, to repair by love, adoration and penance for the outrages and insults with which our Lord is overwhelmed in the Blessed Sacrament. The twofold aim of the Society was later stated as prayer before the Blessed Sacrament and retreats given to ladies.

Applicants for the religious life will do well to study themselves in the mirror of perfection that is found in these invaluable soul glimpses. "In return for all that I have done for you, He added, you must give Me souls, you must make Me loved by all who come to you. You must choose them pure, or with a heart capable of a love strong enough to purify them. They must all have an unbounded generosity, for the generosity of their love and suffering must make reparation for all the outrages and the daily sacrileges committed against the Sacrament of the Eucharist. Their purity kept, or acquired through struggle and combat, must make reparation for those stains which make a soul so displeasing in My sight and which so deeply wound My Immaculate Mother in her virginal purity . . ." and again, "What I recommend to you is to be humble in *daring* all for God; humility must not, *never* make you say: 'For me, I dare not do that: I am unworthy of this, incapable of that: that is for souls who are more holy, more capable, more full of God.' No, never, never, these phrases. I do want that kind of humility—which recognizes in general that it is unworthy of everything, and which in spite of that,

says to all obstacles it may meet with on its way, 'Let me pass, I am going to God!'"

It is humility such as this that has circled the globe today with fifty-nine convents of Mary Reparatrix, and it is this humility which is a silent but awful incrimination of that unnatural motherhood so prevalent in America today that by frustrating vocations to the religious life is frustrating likewise the eternal designs of the world's Redeemer and the storing up for themselves upon the day of judgment the fullness of God's implacable wrath.

The Society of Mary Reparatrix has two houses in the United States. The first American Community of the Society was established in New York twenty-five years ago, and is the center of many spiritual activities for women. It is located at 12 East 29th Street, New York, N. Y.

The second American Community is of more recent date, though already most active in its spiritual works. It is located at 17300 Quincy Avenue, Detroit, Mich.

Copies of the life of the saintly Foundress may be obtained at either of the American houses.

Jesus and I. By Aloysius J. Heeg, S. J. Loyola University Press, Chicago, Ill., and George A. Pfaff Company, Dayton, Ohio. Price, in cloth: 60 cents list, 45 cents net; in paper: 40 cents list, 30 cents net.

Too much praise cannot be given to the author and publishers of "Jesus and I." Its classical multicolored illustrations, its childlike simplicity of diction, its ingenious little Question Box, all cater excellently to the demands of child psychology and, with merely a modicum of sympathy on the part of the parent or teacher, will undoubtedly enable the child to say: "In this little book:

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