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Bound Volume VII (1933)

Price—\$3.00

JESUIT MISSION PRESS

257 Fourth Avenue New York, N. Y.

IN THIS ISSUE

	Page
Frontispiece	
A Woman of the Coeur d'Alenes	218
After Death Among the Sioux	
William H. Hayden, S.J.	219
How a shoemaker piles his trade in the Sioux City of the Dead.	
Mr. Loh and Catholic Action	
James F. Kearney, S.J.	220
The Ozanam of China rears a monolith to Catholic Action in the misty flats of paganism.	
Patna's New Missionary Priests	
Marion R. Batson, S.J.	222
Richard A. Welfle, S.J., and Michael D. Lyons, S.J., of the Chicago Province — priests forever.	
Concord and the Linstead Frontier	
James M. Harney, S.J.	224
Where rats eat the candles and make nests in the statue of St. Joseph.	
"Allez à Grand Coteau!"	
Albert S. Foley, S.J.	225
Retreating in the land of the levee.	
A Half Century of Progress	
Edgar Dowd, S.J.	226
How, for fifty-six years, hearts as small as an owl's point traced progress.	
Hail and Farewell	228
His Excellency, Most Rev. James T. G. Hayes, S.J., says, "Farewell and God bless you!"	
Editorials	230
The Mission Intention	231
The Mass of the Missions	231
Afield with American Jesuits ..	232
Little Things—A Poem	
Cyril B. Dolanoy, S.J.	236
Another Open Letter	237
From Many Climes	238
The Missions' Loss	239
Book Reviews	240
Grateful Acknowledgments	240

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MISSIONS OF THE AMERICAN JESUITS

(1) **PHILIPPINE ISLANDS**, a foreign-home mission: a large portion of the Island of Mindanao, the leper colonies of Cebu 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., 51 East 83rd St., 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 which comprise the Missouri Province. The Missouri Province also cares for four **NEGRO MISSIONS**: three in Missouri, one 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 Procurator is
Rev. William A. Lynch, S.J., Bellarmine Hall, Cohasset, 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 Nanjing, Shanghai and other sections of China. The Province Mission Procurator is
Rev. Hugh C. Donovan, 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



An Indian woman of the Coeur d'Alene Tribe. The Jesuits of the Oregon Province attend to the spiritual wants of these Indians whose home is at Sacred Heart Mission in DeSmet Valley in northern Idaho. "Bracketed with juvenile mountains of sinuous profile; colorful with green, golden and russet fields; lumpy with a floor of undulating hills . . . this valley is a fair example of rustic beauty and a far-hurled echo of the fleeting and romantic past." (See Page 228)

After Death Among the Sioux

William H.
Hayden, S.J.

THE big bell at St. Francis Mission, South Dakota, begins to toll solemnly. There is a "giddap," and the lumbering farm wagon in front of the church moves on, bearing the body of some dead Sioux towards the graveyard, some three or four city blocks' distant from the church. Arrived at the burial ground, the rough coffin is born to the side of the grave by stalwart Braves, and the last prayers of the Church are recited over it.

In the meantime, we have noticed a little Brother who seems to be acolyte, master of ceremonies and undertaker all in one. This is the famous little Brother Hinderhofer, called by all "Brother Shoemaker" because of his trade. He is scarcely five feet tall and is seventy-three years old, but is agile and spry as a youngster. It was he who dug the grave and made all preparations for the funeral, saw to the making of the rough box and all. It was he who buried over twelve hundred of the seventeen hundred Sioux that now lie at rest in the cemetery. It is he who keeps this city of the dead in such fine trim. How he prides himself on that plot of



The figure of Christ Crucified is raised aloft over the Sioux
"City of the Dead."

ground! It is he, too, who serves those who attend the funeral. As many as one hundred meals have been given on the occasion of one funeral.

After the prayers are finished and the coffin is let down into the grave, Shoemaker is down with it and nailing the lid on the rough box. (The Indians don't seem to mind this.) How he manages to climb out has always been a mystery to me, but out he comes, and after the priest has thrown his shovelful of dirt into the grave, the Brother begins to fill it up.

HERE takes place something unique in Indian funerals. As soon as the priest is out of sight, all the men and women start to wail in a most mournful fashion. Gradually, they disperse to the various parts of the cemetery where they have their own dead buried and there continue their wail. This seems rather artificial because not spontaneous. They seem to wait for the signal and then all start together. There is not a

tear shed during the procession or at the lowering of the coffin; but it seems it is out of reverence for the priest and the ceremonies that they restrain themselves till he leaves.—It is in this graveyard, by the way, that Chief Hollow Horn Bear, whose picture is on some one-dollar bills, is buried.

In olden times, the Indians had the custom of suspending their dead in trees or on a sort of scaffold or burying them in very shallow graves on an eminence of some sort. They would simply wrap them in hides or in a blanket and hang them in a tree out of reach of wild animals and there leave them exposed to the elements until they completely decayed. Gradually, (Turn to page 239)



"Decoration Day has a strong appeal to the Indian women and on that day they literally strew the graveyard with flowers,—most artificially."

Mr. Loh and Catholic Action

James F. Kearney, S.J.



The care of Chinese orphans has been a work dear to the heart of Mr. Loh.



ANY Catholic Action programs are inclined to be too vague when it comes down to practical details. Mr. Loh Pah Hong and his Shanghai Chinese Catholic Action group—benefactors by the way of Gonzaga College conducted by American Jesuits—were honored this year by a pastoral letter of Monsignor Haouisee on Catholic Action, which expounds the whole doctrine with wonderful clarity and precision, and moreover traces a plan of detailed action that is eminently practical.

The Bishop insists that the members of Catholic Action must be chosen from the elite of the parish; that in their private Christian life they should be thoroughly instructed and firmly grounded in their faith and ready to defend it fearlessly when called upon. In their family life they must respect the laws of marriage and give their children a Catholic education to prepare them for a fervent Christian life afterwards. In their social life they must above all manifest a Christ-like charity towards pagans as well as Christians, and in their Catholic activity never seek "face" for themselves, but only the advancement of the interests of the Church. In a word, since the purpose of Catholic Action is to make Christian principles enter into the lives of individuals, into families and society itself, they should perfect themselves in the practise of these principles first, so as to set the good example for others.

The pastoral points out that in the religious domain, the members

should constantly try to promote freedom of worship, the liturgy, the recitation of prayers, the sanctification of Sunday—something unknown among pagans in China—Christian education, the teaching of catechumens, assisting the sick and the dying, visiting hospitals and prisons, rounding up tepid Catholics, bringing in catechumens; fighting against gambling, opium, indecent dress, bad theatres; aiding Catholic magazines, publishing Catholic pamphlets, attending lay retreats, helping the pastor in Catholic works that have already been founded, and founding new ones.

In the social domain, they should try to secure proper positions for young apprentices, protect young girls and fight against the growing menace of Communism.

In the civic domain they are urged to encourage good relations with the authorities in order to advance the cause of Catholic works, but to keep out of politics except when politics invade the religious domain; and then to take up the defense of the religious interests which are threatened.



TO show that this program is not at all too idealistic, it is actually being carried out seriously on a grand scale under the inspired leadership of Mr. Loh, the Ozanam of China. His record as founder of the huge Hospice St. Joseph, charity hospital in the native city of Shanghai, and of that of the Sacred Heart in the Yangtsepoo district, is fairly well known to the Catholic world. Now at a time when all nations are still suffering from the financial crisis, he

is busy founding a third immense hospital, this time for the insane, large enough to accommodate a thousand patients. He is not a wealthy philanthropist, but a devout Catholic who has a child-like confidence in St. Joseph. Nothing can faze Mr. Loh. Upon hearing that some Protestant missionary institutions, formerly possessed of large revenues, were being forced to close down because of lack of funds from home, he remarked scornfully, "Anyone can sail grandly before the wind; it is when you have to go into the teeth of the wind to make progress that you show your supernatural spirit." When he needs thirty or forty thousand dollars to found or subsidize some charitable work, he says a little prayer to his intimate friend, St. Joseph, and then goes out confidently after the money. He boldly accosts some wealthy pagan, explains his needs, and discovers that the man is usually glad to give the money, for he knows it will be well used.

Mr. Loh's Catholic Action group in Shanghai now numbers about fifty or sixty members. They have to go through a six months' preliminary trial and a sort of two years' novitiate under the direction of Mr. Loh before being officially received as members. It is a hard training and not everyone can stand it, for the director demands real, whole-hearted self-sacrifice.

AN example will give an idea of how the work is organized. The Director calls the meeting to order and says,

"There is a little church out at such and such a place, and it is about ready to fall down. Catholic Action has been requested to build a new one. It is called the Church of St. Simeon. Is there any-one here by the name of Simeon?"

An old man in the back row raises his hand.

"Good!" exclaims Mr. Loh. "Now you get the bricks for building a new church. We want to begin building on the feast of such and such a saint. Is there any-one here by that name?"

Two raised their hands.

"You get all the lumber then, and you get the glass for the windows. The church must be finished for the feast of such and such a saint. Is there any-one here by that name?"

He knows well there is, and when the guilty party raises a hand, Mr. Loh orders him to secure all the carpenters and masons for the building. Thus in five

minutes the whole work is portioned out, and woe betide the one who doesn't manage somehow to do what has been assigned him! You may be quite sure the Church of St. Simeon will rise up rapidly, more beautiful than before.

WHEN the complete history of Loh Pah Hong and Shanghai Catholic Action is written, it will be filled with extraordinary details. For instance, the head of Catholic Action here has penetrated into local prisons during the past few years and baptized personally more than six hundred prisoners, mostly brigands, condemned



Two distinguished Chinese gentlemen visit the California Jesuits in Shanghai. Left to right: Cornelius Lynch, S.J., Mr. Loh Pah Hong, Jr., Father John A. Lennon, S.J., Father Pius L. Moore, S.J., Thomas Phillips, S.J., Mr. Loh Pah Hong, and Father Charles D. Simons, S.J.

to death. The Good Thief will have a whole regiment in Heaven sent there by Mr. Loh.

The Shanghai Catholic Action group does not by any means confine its activities to Shanghai. A country priest tells of recently coming upon our Director giving a sermon to a group of blind patients in a pagan hospital at Sungkiang, some twenty-five miles from Shanghai. The preacher was standing in an open space in front of a huge statue of Buddha, and discoursing eloquently, while waving a crucifix in his hand, oblivious to the fact that not one of his congregation could see it. At the end of the first point he summed up:

"We must love God! Say that!"

"We must love God!" came the hearty response.

"We must love God!" repeated Mr. Loh in a higher tone.

"We must love God!" was the answer.

"We must love God!" concluded the preacher.

And the echo came loudly, "We must love God!"

Then Mr. Loh reached for a huge bag of pennies, and he and his servant distributed them by the handfuls to the listeners. The second point was on the Blessed Virgin, and the ending was much the same.

"We must love the Blessed Mother Mary!" cried Mr. Loh, and the enthusiastic answer (Turn to page 239)

Patna's New Missionary Priests

Marion R.
Batson, S.J.

ORINATION to the holy priesthood is the most significant event in the life of a Jesuit. Like a beacon gleaming from on high, it guides the young scholastic through thirteen long years of preparation. To reach his goal, no sacrifice is too great, no trial too difficult, no obstacle too formidable, and no cross too heavy. Everything else fades into insignificance before the thought, ever present in the mind of the scholastic,—“the priesthood.” The life of Jesus Christ is the model for every priest. The Sacrament of Holy Orders makes of the young Religious an *alter Christus* and marks the beginning of a new life, a life filled with new responsibilities, new trials, new privileges and consolations. At Ordination, the newly anointed one definitely breaks with the past, assumes his sacred office, and embarks upon his life's work, that of a priest of God.

On November twenty-first of this year, at St. Mary's College, Kurseong, India, the priesthood of Patna Mission will be enriched by two when His Grace, Ferdinand Perier, S.J., Archbishop of Calcutta, ordains the two American Jesuits: Richard A. Welfle and Michael D. Lyons to the holy priesthood. Further, with them will begin, God willing, an unbroken line of new priests well fitted for the work as witnesses to Christ among the Hindus, Moslems and aboriginals who know not Christ, those millions that throng the fertile valley of the Ganges in Patna Mission. Mr. Lyons and Mr. Welfle will stand at the head of a long procession of Secular and Jesuit seminarians, over forty in number, now making their preparatory studies at various seminaries in India. If the past accomplishments of zeal are a criterion of the future of our two missionary priests-to-be, and if those in the long line faithfully follow their leaders, then, surely, the harvest of souls should be great and most pleasing to Almighty God.

RICHARD A. WELFLE was born at Hamler, Ohio, January 30, 1901. His primary studies were made at the Hamler parochial school, but St. John's College, Toledo, claimed him as a high school and college student. On August 7, 1920, Mr. Welfle entered the Jesuit Novitiate at Florissant, Missouri. Four years later found him at St. Louis University where, besides making his philosophical studies, he also qualified for the degrees of Bachelor and Master of Arts. The next two years were spent teaching at St. Xavier's High School, Cincinnati,



The chapel of St. Mary's at Kurseong, India, where the Sacrament of Holy Orders will be conferred. The picture shows Father James R. Gibbons, S.J., of Patna Mission, kneeling for the "Consecration of Hands" on his ordination day, November 21, 1928.

where he endeared himself to all who knew him. Late in October, 1929, Mr. Welfle left America and joined his fellow Jesuits in Patna Mission. Here he spent one year at Khrist Raja High School, Bettiah, acquiring facility in the vernacular and teaching the boys in the final year of high school. For the past three years, he has been pursuing his theological studies at St. Mary's, and doing an additional bit during occasional holidays by writing. Articles and poems by Mr. Welfle are well known to readers of *The Catholic World*, *The Sign*, *Catholic Missions*, *Magnificat*, and *Jesuit Missions*.

MICHAEL D. LYONS was born September 30, 1901, in Detroit, Michigan. After completing the eighth grade at Holy Redeemer's parochial school, Mr. Lyons indulged his interest in wireless telegraphy and rose rapidly in that field to the chief operatorship of the Detroit and Cleveland Navigation Company and was placed in full charge of the radio equipment of five of the boats. In 1918, he decided to continue his education, and entered the University of Detroit High School. In addition to his high school studies, Mr. Lyons taught radio code and theory during the evening classes at Cass

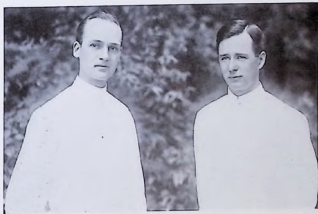
Technical High School to those who were preparing for military service. Four years later, 1922, Mr. Lyons entered the Jesuit Novitiate at Florissant, Missouri, where he spent the usual two years as a novice and two more years studying the classics and other subjects of the college course. After another year of science and philosophy at St. Louis University, he qualified for his Bachelor's degree and, much to his joy, received the desired appointment to Patna Mission and departed in October, 1927, for India. Mr. Lyons completed his philosophical studies in southern India at Sacred Heart College, Madura District. During the subsequent two years he taught at the Bettiah High School of Patna Mission. An additional year at Bhagalpur, helping in the new boarding school for Santal boys, gave that broadening touch to his missionary experiences and sharpened his eagerness to begin his theology here at St. Mary's. His extra-curricular activities during the past three years have been largely concerned with developing the Catholic Press Service of India. Mr. Lyons' contributions to English magazines in India and America have been enthusiastically received, as have his stories and articles in the vernacular. His most recent publication is a small book explaining the Catholic religion for Hindus.

ST. MARY'S COLLEGE, Kurseong, has the unique distinction of preparing Jesuit missionary priests especially for work in India. Being the only Jesuit theologate in the land, St. Mary's numbers among her community representatives from almost every class in India and from almost every nation in the world. The reason for this variety is found in the fact that the Jesuit missions in India are manned by different Provinces throughout Europe and America, and each Province sends its scholastics,—Indian, European, and American,—to St. Mary's to complete their theological studies and to prepare for the particular field assigned to that Province. The community is mixed indeed, and much like a happy family. From personal stores of experience, each scholastic has much to share with the other. The foreign scholastics are especially indebted to their Indian brethren who gladly share with them their intimate knowledge of the thought and customs of the millions in each mission which they represent.

Symbolically situated on a spur of the foothills of the Himalaya Mountains, over a mile above sea level, St. Mary's commands a view of the vast plains of India and the mountain-fortified kingdom of Nepal. On a lofty hillside, immediately in back of the college, backed by a dense forest of pines, stands an heroic statue of the Sacred Heart. Gleamingly white and with arms outstretched, the statue can be seen from any part of the grounds and from vantage points miles away. No one

sees this figure but understands at once the message, "Let all come unto Me."

In these surroundings, and inspired by an atmosphere which breathes the message of Christ to His chosen ones: "Go ye and teach all nations . . ." Mr. Lyons and Mr. Welfe have lived for the past three years preparing diligently for the day that is now at hand. In a few days they will be priests; in another year, missionaries. Little wonder that they stand in awe of thoughts which others cannot share. Little wonder that such a casual remark as "What date is it today?" brings a



"Patna's New Missionary Priests." Father Richard A. Welfe, S.J. (left) and Father Michael D. Lyons, S.J.

strange new light to their eyes. Mention of those at home invariably causes a sudden thoughtful lull in any conversation. Each little thing, no matter how trifling before, seems now to have taken on a special significance to these Jesuit missionary priests-to-be.

JUST what thoughts flood the mind of a young priest when on the day of his Ordination he hears the words, "*Tu es sacerdos in aeternum*," no one but a priest can know. Just what thoughts fill the mind and heart of a young Jesuit during those days prior to his Ordination, we can but guess. But we can sense, yea, all but see the thoughts that hover over our two missionaries as they gaze out over the distant plains of Patna, their own mission. Once again they feel the surge of burning zeal that laughs at sacrifice. Once again the realization of what the future holds out to them as missionaries fills them with impatience to take up Christ's banner and to carry it far into the teeming camp of paganism. In a few more days they will ascend the altar as priests of God. A little longer and they will go forth to win their spurs as knights of the King of kings, messengers of Truth to pagan India.

True it is that parents, relatives, and friends in far off lands will not be present at the Ordination ceremonies; they will not be here to receive the first blessing of their priestly son and (Turn to page 239)

Concord and the Linstead Frontier

James M. Harney, S.J.

FIVE months of pinchhitting or substituting, whichever you prefer, on the Linstead missions, characterizes my introduction to life on the Jamaica missions. Five months is a long time for a "sub" to be in the regular lineup, and I had just about convinced myself of the truth of the old sporting proverb, "They never come back," when the veteran missionary, Father Joseph Ford, S.J., upset the dope and staged a comeback, forcing his "rookie" substitute not only out of the lineup but into another league. One hundred miles away through the mountains and down to the lowlands of Savanna-la-Mar, I traveled to begin all over again my labor of love. The Linstead missions have become a happy memory that tells me of kind hearts and kind faces, of my first sick call which forced me to travel sixty miles to reach the person and then to hear words that made the long journey seem as nothing, "Father, I hated to bring you such a distance, but I knew that if I sent for you, you would come." Words that made me realize, probably more than any other words I have heard, the fact that I was a priest of God.

Yes, missions of happy memories, one of the most



Church of Father Frederick J. Donovan, S.J., at Tom's River, where the rats ate the candles and made nests in the statue of St. Joseph.

impressive of which was my first visit to the station at Concord. We were on the road at six in the morning, speeding along a path that led through banana plantations and cane fields, and then through a dense fog we began the ascent of Bull's Head Mountain. The fog was so thick that the windshield was soon glazed and the wiper proved useless. The chauffeur opened the door on his side, leaned out over the running board, obtained his vision, and with one hand steered the car as it zig-zagged up the winding mountain road. Soon the fog was in the valley below us—a beautiful sight it was—and we were motoring over the Bull's Head and descending to Concord. A journey of twenty-two miles covered, we swung into a field and I got my first sight of the chapel at Concord. A bamboo hut with a thatched roof of cocoanut boughs. Here I was to be privileged to offer the Holy Sacrifice, and here I was to grow in admiration for the good people who were to fill this chapel during the five months I had charge of it. Yes, I was to be filled with an intense admiration for these good people who, when they desired to have a Catholic Church, got down to business and built their own humble chapel and did not wait for their priest to scrape and to beg the funds for a building.

SO many of the people want a chapel, so many want a Sunday Mass instead of a week-day Mass, so many want four Sunday Masses a month, and the lack of these respective wants furnish a series of excuses in their minds for the few Catholics in their districts,—but many, not all, thank God, want the priest to do it all. Not so with the handful of Catholics who started at Concord. (Turn to page 239)



Scene at a bush garden party held at Tom's River.

A HALF CENTURY OF PROGRESS

Edgar Dowd, S. J.

THE day had been unsuccessful, insultingly unsuccessful. The party of French-Canadian voyageurs had not only failed to swing a deal for costly hides, but were also detected of dishonesty in estimating a price. Instead of beaver pelts, they received pelts of scorn.

That evening around the campfire, a member of the unsuccessful expedition related to the entire camp the events of the day: how his party was entranced by splendid pelts; how they offered in payment the customary and valueless trinkets; and how the Indians not only refused, but with words of scorn, pronounced the traders men, "sharp, and having a heart as small as an awl's point." Everyone enjoyed the joke and just rebuke. Moreover, they suggested that the party be named, as the Indians declared: "heart as small as an awl's point."

Afterwards this title was translated, "Coeur d'Alene," but by a strange wiggling of fate, the Indians, and not the traders, received the appellation: Coeur d'Alenes, or Pointed Hearts, or Hearts as Small as an Awl's Point, all signifying the same. The Indians have always called themselves "Schizui," a word whose signification



The old Coeur d'Alene chiefs take pride in the solemn ceremony of flag-raising at DeSmet Mission, Idaho.

no one in or out of the tribe knows. So, we might believe the above incident which is vouched for by good tradition. It occurred in 1810.

But regardless of names, whose signification is unknown and perhaps unknowable, a visit to this tribe is interesting, provided one does certain things: first, turn back his watch fifty-six years; then forget all about the Century of Progress Exposition; and finally, inhale deeply of things primitive and historic.

IN northern Idaho lies the DeSmet Valley, the home of the Coeur d'Alenes. Bracketed with juvenile mountains of sinuous profile; colorful with green, golden and russet fields; lumpy with a floor of undulating hills resembling inverted soup plates,—this valley is a fair example of rustic beauty and a far-hurled echo of the fleeting and romantic past.

On the forehead of one of these many hills rest the buildings of the mission. Four in number, three-storied, of a thick-cream color, these buildings, ranging from a dormer-windowed mansard-roofed creation to a Gothic structure tainted with architectural eclecticism, are delightful in their naive disregard of orthodox architectonics. Fresh lawns, embroidered here and there with a flower plot; truck-gardens, faultlessly ruled with well-known vegetables; and bee-line board walks, form a useful and artistic campus, margined with stately poplars and deformed box-elders.

Just below, less than a war-whoop away from the mission, is a rash



A Coeur d'Alene pupoose in the rawhide cradle that will be strapped to mother's back.

of frame, gable-roofed edifices—Indiantown. There's no main street; all the domiciles front black-loam boulevards of alley dimensions and pulchritude. A sightseer encounters about three dogs per house; a sufficient number of soap-shy children; several maltreated autos, garaged in burlap and lingering for the advent of the junkman—all in a five-minute walk through "town." Approximately fifty dwellings huddle there within the ministrations and protection of the mission; while the greater portion of the tribe till their farms, spotted throughout the valley.

A DAY at the mission runs in general like this:

5:30 A.M., Father John Post, S.J., rings the large mission bell. This rousing practise is all for the benefit of the natives, and has existed for the past half century.

5:35 A.M. Something stirs in Indiantown. For a time it is from a distance, indiscernible. Gradually, it assumes the description of Mrs. Bishop who is beginning her laborious trek to the church. She is a small lady, bent like a half-closed jack-knife. A pink sawl ribbed with inch-wide lavender bars formed a fitting contrast with her black velvet hat, which was plastered with a large, crushed red rose, proclaiming unmistakably her millinery aspirations, equipping her with a startling head-light effect.

6:00 A.M. The Angelus echoes chastely through the pines fulgent with the rising sun. Indians trickle into church; bashful bucks tread flexibly the pathway which seems to hold their undivided interest; bulky squaws, saddled with rawhide cradles for their ogling papooses, pause occasionally to rest, en route to church. Many of the congregation are lame, others blind or partially blind, but they are faithful to the mission bell which summons them to Him who always loved and still loves the blind and the lame and the deaf.

6:30 A.M. Holy Mass is served by two appallingly tiny Indian boys, a native clergy, *late dicta*. The collection netted twenty-five cents, unusually meager, I understand. Ordinarily, it reaches the one dollar mark.

ABOUT this time the services are generally enhanced with renditions by eminent soloists. This Sunday, the Chief, a low-gear barytone, rendered, *gustoso*, a very touching selection. While lacking the audible relish of Buckskin Charlie, this Coeur d'Alene songster would worry Charlie in a contest where melody counted more than medley. However, "star differing from star in

glory," comparisons being proverbially odious, we'll drop the matter.

Sometime in the afternoon the laity again assemble for Benediction; or, if it be Saturday, for the Holy Hour, followed by Benediction.

And so the mission is constantly in touch with the Indians, for whose sake it was founded and now exists, and that under difficulties, especially financial. The Indians feel that the priests and the mission belong to them. Though they often fail, the laity realize the God-Shepherd element in the Church and in its ministers. Good Indians, bad Indians, go to church, and every dying soul calls for the last sacraments.



Charlotte of the Coeur d'Alenes, and her Summer home at DeSmet Mission in Idaho.

Today, as well as fifty years ago, the Indians farm their lands, attend church, lead Christian lives, and are buried in a green, consecrated knoll, dappled with white crosses. Consequently, one may ask: "Where is your 'Half Century of Progress?' and how can the missions be freed from the stigmata of being lethargic, retroactive, useles, defunct, etc.?"

DEFINING our term, as all philosophers should do, absent-minded and otherwise, we find that if one wishes "progress" to symbolize sky-hung, pylon structures; twelve-prong radio tubes; and stratospheric conveyances, then, of course, the missions are moribund, and then some. For the difference between the teepees of long ago and the modern, terrene penthouses is very little. Surely, anent material prosperity, the natives of today are even worse off than they were fifty-six years ago, when Father Alexander Diomedi, S.J., founded this second mission of the Coeur d'Alenes. Writing, in 1878, Father Diomedi (recently deceased; and biographized in *Jesuit Missions*, June, 1933), remarks: "Looking over the prairie (Concluded on page 239)

ON August 30, JESUIT MISSIONS was honored with a personal visit from His Excellency, Most Reverend James T.

G. Hayes, S.J., newly consecrated Bishop of the newly erected diocese of Cagayan, Mindanao, Philippine Islands. Seated at luncheon in this modern business office, overlooking the metropolis where he was born and educated, His Excellency broached the purpose of his visit with all the charming informality of his attractive Christ-like personality: "I have come to say my 'Hail and Farewell' to JESUIT MISSIONS and, if I may, to have the use of its pages as my official organ through which I may also say 'Farewell and God bless you' to my friends in New York. On Saturday, I am sailing for the Philippine Islands."

While decrying the shortness of his visit, His Excellency added: "I return, however, filled with the consolation that America both in its clergy and in its laity is intensely mission-minded. In fact, it has been this consciousness especially, that has enabled me to endure

the strenuous physical strain that was inseparable from my uninterrupted program of visits, personal appointments and speaking engagements, all of which demanded much travel in a short time and often in inclement weather. I am deeply grateful and shall never forget, nay, I shall forever remember the Christ-like charity of His Eminence, Cardinal Hayes, who has been a real father to me, of the priests of the Archdiocese who so generously expended themselves in responding to the appeal sponsored by Monsignor Chidwick, of the Alumni of Xavier, Regis and Fordham, of the Jesuits of Maryland, New York and New England, and of my many other friends."

It is the memory of this charity and co-operation that thrilled His Excellency with the inspiring conviction that in his future foraging for souls he would not be venturing forth alone, and that when he sailed from New York he would not cut forever the hawsers that joined him to his homeland and his friends, or the cables that make contact with his base of supplies. Whimsical and pathetic was the reminder of His Excellency—"Bishop though I am, I still remain a member of the Com-

HAIL AND

munion of Saints. Now, even more than before, I am dependent for my very life upon that blood stream of grace that is forever flowing out to the extremities of Christ's Mystical Body, be they the frozen Sees of the Arctic or my own anemic diocese in far distant Cagayan." Trusting in his friends, as in a Central Credit Bank, His Excellency faces "the big task ahead" and a fleeting glimpse of the soul of a Bishop may be caught in these words: "I ask the prayers of all, that the Holy Spirit may guide me upright in the formation and organization of this new diocese." The plan of His Excellency is the plan of His Holiness, the

Missions	Barric	Priests	Brothers	Sisters	Catholics	Exercises	Pages	Baptisms	Marriages	Last Sacraments	Communions
SUTUAN	24	2	1	2	16,000	500	3,000	1,132	122	205	36,276
Cebadbaran	29 ^d	1	1	0	14,000	4,000	2,000	543	77	73	17,654
Talacogon ^a	58	2	1	0	16,989	200	2,000	532	18	16	875
CAGAYAN	24	3	1	4	8,000	9,512	60	1,366	59	193	26,300
Balingasag	11	1	1	0	6,000	0	18	609	45	59	18,428
Iligan	22	1	0	3	35,000	-	10,000	1,125	100	231	4,122
Jasaan	10	1	0	2	6,500	125	350	405	76	57	42,066
Sumilac	40	2	1	0	20,000	500	9,000	600	80	20	6,000
Taguipa	15	2	1	0	15,000	5,000	7	900	65	40	5,500
Tugloan	13	1	1	3	12,500	1,500	-	330	30	33	8,225
Tullisayan	19	2	1	2	18,885	690	52	895	84	36	16,322
Oingoog	20	0 ^e	0	0	10,322	60	20	441	11	6	200
CARAGA	21	1	1	2	12,000	25	6,000	555	51	18	10,000
Beganga	16	1	1	3	5,641	24	1,160	219	40	15	11,000
Cateel	8	1	1	0	6,600	-	1,200	238	41	22	4,406
DAPITAN ^b	39	2	1	4	34,000	14,000	1,600	1,989	231	38	31,537
Dipolog	10	2	1	6	19,600	70	3,675	1,005	115	-	20,991
DAVAO	90	3	1	4	39,000	600	30,000	2,852	184	72	17,800
JIMENEZ	83	3	1	0	41,334	16,894	3,600	2,831	359	146	15,300
Misamis	32	1	0	0	16,000	16,000	3,000	780	-	30	3,000
Oroquieta	17	1	0	0	4,900	31,022	1,944	590	36	7	2,580
ZAMBOANGA	9	3	1	6	24,000	400	4,600	900	125	200	40,000
Ayala	24	1	1	0	3,200	16	1,600	841	39	48	9,500
Mercedes	11	1	1	0	20,129	400	27,668	771	93	40	14,748
Cotabato	19 ^d	2	1	3	50,000	1,000	20,000	852	117	32	13,500
Jolo	3	1	1	0	2,428	67	26,330	223	11	19	6,557
GRAND TOTAL	669	41	21	44	477,492	102,863	423,878	22,944	2,125	1,656	376,974

FAREWELL

plan of Christ's Church from the beginning: "My campaign is one of education, catechetical centers in smaller villages where we cannot afford schools, and primary or grammar schools recognized by the Government in the larger towns of the diocese. Finally, a high school for boys and a high school for girls in Cagayan."

Thus, after seven years, His Holiness, together with the Superiors of the Maryland-New York Province of the Society of Jesus, continues to answer the death challenge of that Martyr of missionary zeal, that Spendthrift for Christ, Father John J. Monahan, S.J., whose call for priests

and bishops still echoes like the baying of the Hound of Heaven up and down the hills of Mindanao. He it was, who gave us the following word-picture of a section of His Excellency's mission field: "Barrio after barrio with hundreds of little tots so innocent, so curious, so all-devouring that one wants to offer them speedily to their Maker lest they be contaminated by the wickedness of men. How many there are, God alone knows, fresh, beautiful, holy, and all but prepared for a return to Him; and they do return, but not to see their Maker, for there is no one to pour over them the saving waters of Baptism. Thank God, the hour is fast approaching when Heaven will resound with augmented song from the countless children that will in days to come be ushered thither by the American Jesuit Padre who will seek out and find and baptize and bury the little ones, thus making the hills the holier in the possession of their little remains."

For the benefit of His Excellency's friends, we hereby append a

statistical table which is replete with information concerning the newly erected diocese of Cagayan. In the name of JESUIT MISSIONS we formally extend to His Excellency our "Ave atque Vale" in answer to his own "Hail and Farewell." In gratitude for his episcopal blessing, we pray that God may grant him long and fruitful years.

REFERENCES

These statistics of the Mission of Mindanao, P. I., are from January 1 to December 31, 1931. They were compiled by Thomas B. Cannon, S.J.

- a—parish
- b—parish of Dapitan, including Plaridel and Baliangao
- c—two towns: Cabadbar and Jabonga
- d—three churches: sixteen chapels
- e—attended by one Father from Talisayan
- f—only 350 practical
- g—according to Government estimate
- h—doubtful
- i—Protestant—not Aglipayans
- j—Chinese
- k—Mohammedans—Buddhists
- l—average of three years
- m—not including burials in five parishes with independent cemeteries
- n—approximately
- o—formerly 200
- p—formerly 40
- q—formerly 110

Parishes—Adults	Baptisms—Infants	First Communion—Boys	First Communion—Girls	Catechism Classes—Boys	Catechism Classes—Girls	Average Attendance	Plous Associations	Men	Women	Young Men	Young Women	Parochial Schools	Boys	Girls	Average Attendance	Teachers
112	96	170	180	450	550	600	4	450	600	215	550	1	250	280	?	9
104	102	110	200	200	300	350	4	109	700	150	330	1	105	95	130	2
18	28	-	-	8	54	60	2	-	50	P	9	0	-	-	-	-
59	-	-	-	452	678	560	4	-	400	-	574	2	142	274	416	-
39	80	110	125	140	216	200	3	0	100	20	50	1	75	80	180	7
198	-	34	200	90	160	250	2	25	532	-	-	1	57	110	140	9
85	101	95	101	145	170	220	4	100	250	150	400	1	214	235	410	9
25	30	35	40	102	115	223	2	0	92	22	36	1	120	119	249	4
61	113	200	400	120	200	150	2	-	200	-	200	1	300	500	650	12
64	66	20	40	327	559	620	3	-	135	36	250	1	109	125	231	8
143	141	106	120	175	250	365	4	85	125	75	95	5	207	184	351	8
52	53	12	15	-	-	-	1	-	-	-	30	0	-	-	-	-
12	17	12	15	12	18	30	4	29	370	25	65	1	10	47	35	1
30	32	61	100	30	57	65	5	190	359	50	80	1	32	100	85	4
51	44	35	67	60	100	100	1	-	1	-	1	0	-	-	-	-
90	79	109	140	130	180	181	3	-	425	52	124	1	129	205	290	8
142	226	365	-	85	125	130	4	50	260	60	180	2	172	240	-	6
115	154	95	140	220	300	350	4	60	260	40	70	1	90	140	-	8
393	621	183	245	155	215	310	4	88	115	45	60	1	190	220	410	11
70	60	20	30	15	15	20	2	-	-	30	80	1	30	40	45	2
5	-	20	50	30	70	80	4	105	45	40	80	1	54	45	90	3
120	159	300	300	300	300	480	2	350	500	180	645	2	260	120	361	12
34	52	55	60	244	255	410	2	22	75	-	70	1	55	60	200	6
70	-	60	90	100	60	140	2	8	120	40	80	1	80	100	150	7
38	34	75	200	40	60	90	2	-	120	-	120	1	54	77	90	3
1	18	24	15	35	20	45	70	2	-	93	-	84	0	-	-	-
2,150	2,412	2,312	2,291	3,642	4,958	6,024	76	1,692	5,961	1,236	4,252	27	2,785	3,344	-	141

JESUIT MISSIONS

A MAGAZINE OF APOSTOLIC ENDEAVOR

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

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217 FOURTH AVENUE NEW YORK, N. Y.

Subscription price, year, \$1.00; three years, \$2.75; six years, \$5.00. Canadian and Foreign, \$1.25 a year.

New York Honors Its Heroes

NORTHERN New York is rich in historic ground. It is a tribute to its people that they have not buried in oblivion the memory of scenes and events forever sacred. This Summer witnessed two celebrations that showed a deep loving respect for the heroes of the past. The one was the dedication of "Jesuit Well" on Memorial Drive, Onondaga Lake, August 16, the other was the dedication of the new "Rene Menard Bridge" over the Seneca River on the Auburn-Seneca Falls Highway, September 4. Recent years have brought long delayed honor to the heroic Jesuit Martyr Saints of North America, when they were beatified and shortly thereafter canonized by His Holiness, Pope Pius XI. However, those not acquainted with the *Jesuit Relations*, or accounts drawn therefrom, are apt to think that the glory of the Indian missions ended with the martyrdom of these immortal heroes. The two events commemorated this Summer do much to remove the veil of oblivion that had been spread over the history of the heroes who labored among the savage Iroquois after these latter had butchered the Jesuits who comprise the heroic group known as the North American Martyrs.

The meaning of the celebration at "Jesuit Well" is perhaps best told briefly by quoting the opening portion of the stirring address delivered at the dedication by Reverend Aloysius M. Thibbetts, S.J., of Martyrs' Shrine, Auriesville, N. Y. It gives a splendid historical background for both the dedication at Memorial Drive and the one at Rene Menard Bridge.

"It is indeed a privilege and an honor which I highly appreciate, to be present here today as an ambassador from the first Jesuit mission in New York State—another Ondessonk from Ossernenon to Onondaga where: 279 years ago today—122 years before the signing of the Declaration of Independence; 120 years after the founding of the Jesuit Order and the arrival of Cartier in the Gulf of St. Lawrence; 113 years after De Soto discovered the mouth of the Mississippi; 47 years after

the first settlement in Virginia; 41 years after the settlement by the Dutch in New Amsterdam; 30 years after the colonists of Massachusetts landed at Plymouth Rock; 20 years after Lord Baltimore and Father Andrew White founded the colony of Maryland; 12 years after the martyrdom of St. Rene Goupil at Ossernenon; 8 years after the martyrdom of St. Isaac Jogues and St. John Lalande; 2 years before the birth of Tekakwitha on the site of their sacrifice; 6 years after the martyrdom of St. Anthony Daniel; 5 years after the martyrdom of St. John Brebeuf, St. Charles Garnier, St. Gabriel Lalemant and St. Noel Chabanel—Father Simon LeMoyné, the great Jesuit missionary and ambassador from New France, laid the foundation of the Church in this portion of New York State and discovered the springs nearby that proved to be fountains of salt which later was to furnish a great part of the money for the construction of the Erie Canal. This great man also discovered the Oswego River and the beautiful lake where we are assembled today, to honor his memory and that of his two companions, Father Claude Dablon, S.J., and Father Joseph Chaumonot, S.J., who were the organizers of the mission of St. Mary of Ganentaa at this very place."

The significance of the celebration on September 4, when the new bridge over the Seneca River was dedicated, is fittingly memorialized by the bronze tablet on the bridge itself.

TO THE MEMORY OF
REVEREND RENE MENARD, S.J.
THE FIRST WHITE RESIDENT (1656-1658)
OF THE CAYUGA COUNTRY
WHO IN BRINGING RELIGION
AND CIVILIZATION TO THE
INDIAN VILLAGES
OF TIOHERO (NEAR MUDLOCK)
AND

OF ONONTARE (NEAR MONTEZUMA)
PASSED MANY TIMES OVER THE SENECA
RIVER NOW CROSSED BY THIS BRIDGE
DEDICATED TO
THE PERPETUATION OF HIS NAME

ERECTED BY THE STATE OF NEW YORK, 1933.

Mr. Richard C. S. Drummond, attorney and historian of Auburn, N. Y., in his dedication address said in part:

"The setting of a monument is not merely the expression of a pretty sentiment over something that has a place in local history; it is the commemoration of something heroic, something representing great labor, self-denial, sacrifice, devotion, on the part of men and women of a former day, that is chiefly intended. . . .

"While this memorial tablet is set some distance away from the scene of his most distinguished labors, yet it is wholly appropriate and logical to mark this spot with the name of the great missionary who established the first Christian Church, and erected the first house of Christian worship, in western New York, Father Rene Menard, of the Society of Jesus. That house was built twelve miles away, at the Cayuga Castle, Goi-o-gouen, at the mouth of the Great Gully, where our monuments now stand—and his name is there. The time was 1656."

The Mission Intention

Student Conversions in the Missions

THE term "mission school" includes not only a fully staffed and adequately equipped plant such as the Catholic Aurora University of Shanghai, but also the more primitive establishments of our mission jungle lands. For the purpose of each, according to the mind of the Church, is identical—the conversion of the non-Catholic student body to the Church of Christ. It might be difficult to ascertain, though it certainly would be enlightening to know, which of these two types of schools best fulfilled their apostolic duties. More practical, however, is the answer to the following thought-provoking questions:

1. Q. Why does a Catholic mission school admit pagan students?
 - A. To convert the pagans and often in order to be able to continue the school itself in existence, so as not to be forced to send the Catholic pupils to pagan or Protestant schools.
2. Q. If the number of converts to date, gathered from our mission schools, is relatively small, what policy should our schools adopt for the future? Should they cease admitting pagans, or should they continue?
 - A. Continue.
3. Q. What is the justification for such an answer?
 - A. Despite the fact that converts are few, nevertheless, a mission school has positive advantages among which should be noted the fact that it makes contact between paganism and Catholicism, it arouses interest, benevolence and sympathy, it creates in the pagan pupil unconsciously, perhaps, a Christian mentality, it forms him to Christian habits, it paves the way for Christian family life and, finally, for a Christian social order.

From this, we may conclude that the reason for the paucity of converts does not lie in the nature of the mission school but in the dearth of such schools and in the lack of teachers to conduct them.

The Mass of the Missions

Offering of the Chalice There is now present in the chalice, water and wine. This wine must be wine of the grapes, pressed from ripe grapes, fully fermented, neither soured nor settled; nor artificially composed. The color may be red or white; the taste, naturally sweet or tart. While red wine symbolizes more perfectly the blood of Christ, white is often preferred for reasons of cleanliness.

The priest raises this chalice as if in presentation to God and with eyes upon the Crucifix prays: "We offer unto thee, O Lord, the chalice of salvation, beseeching thy clemency that in the sight of Thy divine Majesty, it may ascend as the odor of sweetness for our salvation and for that of the whole world."

Four questions will aid us to understand the Offertory prayer:

1. What is offered? Two things: (1) the chalice of wine (2) the chalice of Christ's blood, which though not yet present on the Altar, is considered by the priest as if it were present.
2. Who offers this chalice of wine and the chalice of Christ's blood? The priest and the people. The priest as representative of all the faithful and all the faithful especially those who are present in union with the priest.
3. Why do we offer the chalice of wine? That this wine for the sacrifice may be distinguished hereafter from common wine and be made worthy of its future dignity, worthy to be converted into the substance of Christ's Blood.
4. Why do we offer the chalice of Christ's Blood? In the words of the prayer "for our own salvation and for that of the whole world." Therefore, not merely for those who are in communion with the Catholic Church, but also for all men. For this is that Blood of Christ who, as St. John reminds us was "the propitiation for our sins: and not for ours only, but also for those of the whole world." (1 John ii, 2)

As in other days, so today, God sees as the Scripture tells us that "great is the wickedness of men upon the earth," yet He no longer threatens as He once did: "I

will destroy man whom I have created from the face of the earth." (Genesis vi, 5-7) for He Himself has promised "there shall no more be waters of a flood to destroy all flesh." (Genesis ix, 15) Rather, shall He flood all flesh with the Blood of the Lamb that from the rising of the sun unto the going down in every place is offered as a sweet odor not only for our salvation but for that of the whole world.

Sioux Indians of St. Francis, South Dakota, gathered round the bell that summons them to their little mission chapel for Holy Mass celebrated by their beloved Blackrobe, Father Eugene Buechel, S.J.





A FIELD WITH AMERICAN JESUITS

IRAQ

The following running commentary from the *Al Baghdadi*, agent of the work of the American Jesuits in Baghdad, Iraq, is of the utmost importance to our readers:

"We don't suppose it will do any harm to inform you that our work here cannot be called a Mission in the technical sense of that term. That may surprise you until you hear that technically a Mission is a territory without a full-fledged ecclesiastical hierarchy, and consequently under the jurisdiction of the Congregation of the Propagation of the Faith at Rome. The Church flourished here centuries ago, long before the days of Mohammed, and built up a completely organized hierarchy. There are those who hold that the Christians themselves contributed the major portion of the glory to the days that mark the golden age of Arab civilization. It is said, for example, that the translations from Aristotle were the work of Christian monks, and that the splendor of the court in the time of Haroun ar Rashid, of 'Arabian Nights' fame, owed much to the Christians. There is even a story that the Koran itself was written for Mohammed by a monk, and a monk, too, is said to have given his name to the city of Baghdad. Not having had the opportunity as yet of delving critically into Arab history, we cannot evaluate these statements. We mention them merely for the sake of showing that the faith did not wait on us to be introduced to Mesopotamia, or, less euphoniously, Iraq.

"The work which we were sent here to do is not that of converting the Moslems, but to aid in restoring the Christian community to its former place of glory. Ours is the only Catholic high school in the realm, and will be (when that great day comes) the only college. So you can readily understand that ours is not a task of minor importance.

"We have a suspicion that we are a great deal more welcome to the Iraq Government in our present capacity than if we came with the prime purpose of making Christians out of the Moslems. Iraq is something like ninety per cent Moslem, and it is but natural to expect, when you know

your history, that Moslems do not look with unmixed pleasure on those who come with the avowed purpose of working to wean them away from Islam and the Prophet.

"In the light of the preceding remarks, you will easily see the reason for the great difference that exists between the items that occur in the pages of the *Baghdadi*, and those that grace the usual mission magazines with which you are familiar. We have no stories of conversions to relate. Indeed, even if we had them, it would hardly be politic to relate them: the rare conversions from Islam to Christianity that do occur are not made public usually. This is not surprising when it is understood that according to the tenets of Islam, apostasy from that faith is punishable by death: not, of course, at the hands of the Government; but even so, we have said enough to indicate the unwisdom of publicly advertising one's successes in leading away the followers of the Prophet from the faith of their fathers, or of pressing home too insistently by constant emphasis a logical antagonism of ideals and aims, with the conflict that must necessarily result in the endeavor to achieve them. But our remarks are growing cryptic, and since any attempts to explain

would only obfuscate the matter further, we leave it at that."

ALASKA

Father Aloysius G. Willebrand, S.J., formerly at Pilgrim Springs, Alaska, writes from his new station:

"As you see, I am now up here at Kotzebue, the most northern of all Catholic missions. A temporary vacancy and a letter from Father Superior brought about the change.

"This is a very interesting village. It is a sort of little metropolis of the far north. It is the terminus of the few freighters which travel north of Nome. Farther north than this, one may see only sailing vessels and revenue cutters. We are north of the Arctic Circle, and in the real 'Land of the Midnight Sun.' For about a month every Summer, the sun never sets. Four stores, two schools, one a Bureau of Education School for natives, the other a Territorial School for mixed bloods and white children, a government hospital, a wireless station, all give this town an air of civilization.

"The population is about three hundred, mostly Eskimo. In the Summer the place is filled with people who come from other villages to fish. This makes it very interesting.

"Kotzebue is the scene of the terrible plane disaster of three years ago. Parts of the plane are still in the shed.

"What is interesting above all else, is the wonderful spiritual work which has been done in the past, and the possibilities of still more wonderful work in the future. It is this which makes it very consoling for a priest, although the pastor must be all alone most of the time, and about three hundred miles from the nearest other priest.

"Four years ago, when Father Walsh first came here, there was only one Catholic in town. Now there are almost two hundred. A fanatical sect of 'Friends' had a strangle hold on the natives. Their fanatical views about legitimate amusements, and the insistence on the payment of ten per cent of all the earnings to the church, aroused the opposition of traders, school teachers, etc. Partly through the influence of these latter, it was decided to open this mission.



Father Joseph P. Merrick, S.J., of the Province of New England, who sailed on September 5 to take up his recent appointment as a member of the Faculty of Baghdad College, Iraq.



Left to right: Fathers Adrian Sansoucy, S.J., Albert L'Heureux, S.J., and Edouard LaFleche, S.J.—all of the Lower Canada Province of the Society of Jesus—who left Montreal on August 16, en route to the Canadian Mission in Sūchow, China.

"The 'Friends' minister did all in his power to oppose Father Walsh. The people were told that he was the 'Devil Man,' and that the church he wished to build was the 'Devil House,' and that Catholic money was 'Devil Money.' At first, Father could get no one to work on the church. Finally, a white man and his two boys undertook the job. The kindness of Father Walsh brought many into the Church. His good work was kept up by those who have succeeded him.

"The people are now very happy to know that they will have for their pastor, Father Francis Menager, S.J. (You have, of course, heard that he is no longer Superior. Father Sifton has that position.) Father Menager has been here several times in the capacity of Superior of all Jesuits in Alaska, and is well known and liked. The people are glad that they will have so capable a man for their pastor, and they expect great work to be done this Winter."

BRITISH HONDURAS

Very Rev. Father Marvin O'Connor, S.J., Superior of the Mission of British Honduras, sends just a few notes:

"Father Quirinus P. Leonard, S.J., who arrived on July 27, is to go to Benque Viejo this week to replace Father William Ryan, S.J., on the missions there. Father Ryan will go to Belize to take charge of St. Ignatius Church.

"Father Aloysius Smith, S.J., has already made a good start at Corozal.

"We have had a little sickness among our men lately. It was nothing serious, however, and all are again carrying on their usual work."

CHINA

Father Arthur Tremblay, S.J., a Canadian Jesuit working in Sūchow Mission, China, writes from Fenghsien, China, June 17, that during the year there were 2,558 Baptisms in his district, an increase of sixty over the preceding year. He himself baptized 130 adults and infants, while Brother Aza Souigny, S.J., sped on their way

to Heaven, through Baptism, twenty infants who could not possibly live.

In the same district, Extreme Unction was administered to seventeen during the year, though thirty-six adults died. Ignorance in matters religious, and the distance of the Christians from the center where their pastor resides are perhaps the reasons why comparatively few of the dying call for the priest in their last hours.

Paschal Communion in Father Tremblay's district increased this year from 852 to 1,113, and he tells us that he has high hopes for at least one vocation from his district to the native priesthood, though he is at a loss to know how he will support the seminarian throughout his years of study.

Writing from the new address of Gonzaga College, 734 Chiaochoo Road, Shanghai, China, Very Rev. Father Leo F. McGreal, S.J., Superior of the California Jesuits in Shanghai, says:

"In the near future we expect to receive a mission district in addition to our school and parish work in Shanghai.

"I expected to have some photographs of our new home ready for you with this letter, but you'll have to wait a couple of weeks until the scaffolding is taken down. The section of the city into which we are

moving is a very densely populated quarter, and is practically virgin soil for missionary endeavor. Father James F. Kearney, S.J., is looking forward with enthusiastic zeal to the arduous missionary labors that the new parish will open up. To the west of us is a large industrial center, quite red, we are told, that will offer thrills comparable to those experienced in the far interior. The Loretto Sisters, our future co-workers, arrived in Shanghai during the month of July, and, for the present, are taking over some of the foreign school work of the Holy Family Convent near Sacred Heart Church.

The enrollment of new students for the school is most satisfactory. It is far in excess of anything we have had during the past year. Judging from present indications, I think we shall have more than 150 boys for the opening of the Fall term on September 12."

* * *

On August 16, six Canadian Jesuits left Montreal en route to China. The new missionaries are all destined eventually to go to Sūchow Mission. Father Adrian Sansoucy, S.J., will be stationed at Shanghai as Procurator of the Sūchow Mission. The other five missionaries will proceed to Wuhu where they will spend one year in the study of Chinese at the Jesuit Scholastic. Following this year of preparation, Fathers Albert L'Heureux, S.J., Edouard LaFleche, S.J., and Eugene Audet, S.J., will take up missionary work in Sūchow. The two Scholastics: Maurice Belhumeur, S.J., and Gaston Contant, S. J., will be occupied in perfecting and in teaching at Sūchow. Sūchow Mission was entrusted to the French Canadian Jesuit by a decree of the Sacred Congregation of Propaganda, dated June 22, 1931. The personnel last year consisted of 14 priests and 3 Brothers—all Jesuits—and 12 native secular priests.

PATNA, INDIA

Father George Dertinger, S.J., has returned from several weeks' stay at Darjeeling after a serious attack of



Left to right: Fathers Eugene Audet, S.J., Maurice Belhumeur, S.J., and Gaston Contant, S.J.—all of the Lower Canada Province of the Society of Jesus—who have gone to the Canadian Mission in Sūchow, China. They left Montreal on August 16.



Father Mark A. Falvey, S.J., of the California Province, sailed for Shanghai, China, on September 6. He was formerly Assistant Pastor at St. Claire's Church, Santa Clara, California.

malignant malaria last April. Though Father Dertinger is looking and feeling better, the doctor insists that he must continue to refrain from strenuous labors for some more months,—a "hard saying" for a zealous Santal missionary.

One of the Fathers writes from Chuhari:

"Reopening of the school, after the Summer vacation, found nearly ten newcomers on the roll. That means more orphans, more mouths to feed, more brown bodies to cover. And how these eighty-odd orphans like to play! After working, they crowd around you, literally take you by storm, and force you to give them recreation. Now that we are introducing volley ball and tennis, besides the current football, the orphans have very little time to squander idly."

Writing from his mission among the Santals, Father Edward A. Scott, S.J., says:

"I celebrated the thirty-first of July (feast of St. Ignatius Loyola) by getting a start in a new village. I had six Baptisms there, and named one boy Ignatius and one girl Ignatia.

"My catechists and teachers, fifteen in all, made a three-days' closed retreat, beginning the first Friday of August. They kept perfect silence and, I trust, profited by the Exercises. I reapportioned their work and tried to put some more of the spiritual motive into it.

"The bush is a swamp just now and traveling is rather trying. I was over to Sugthan where, during the absence of Father John Kilian, S.J., Father Henry Westropp, S.J., is in charge. He is my nearest companion priest. Every time I went over there, I found Father Westropp, if not out on the

road, very busy at home. He's a wonder, and may yet see us all down. He hits off on a cycle with a dozen boiled eggs, breviary and Mass kit to the farthest corners of his sector and, don't forget, this is the monsoon season."

The following letter from Father Charles P. Miller, S.J., is not his latest, but it gives an idea as to how he spends some of his time:

"I was absent the week your letter arrived, so I am over a week late with my reply. I know you will pardon me if I sum up briefly the circumstances under which I write letters.

"Last Friday went to see about some land in B—for a new chapel. Whole afternoon spent to no avail. Cycled twenty miles at that.

"Saturday—visited a village. Another sixteen miles by cycle.

"Sunday—services. Meet Christians. Sunday night—walked eighteen miles last night and was up all night over a bad case of cholera. Saved man's life. He has a wife and four children. Very trying to see those four tots sleeping peacefully on the mud floor while the fight goes on for their father's life. Returned in time to say Mass. Got three hours' sleep and then went to D—, eleven miles away, to inspect site for a church.

"Tuesday—two landlords trying to collect rent for our property. Lost most of day dealing with them.

"Wednesday—up till late last night with sick. More trouble today over rent.

"Thursday—have to go again to see landlord. A money lender calls to see me about a claim over one of my Christians. And so it goes. Between March 11 and 19, we had an average of twelve people per day to attend for influenza. A very interesting incident happened Sunday night. A Hindu heard that I had to walk a long distance in the dark. He offered to act as guide; this man is a pagan but much devoted to me. I saved his wife's life when she had been bitten by a cobra. I said to him: 'You put yourself to much trouble on my account.' 'Trouble!' he replied. 'How can your servant sleep peacefully in his house when his master is staying up all night to help a sick man?' I hope the Recording Angel entered that on the credit side of the ledger!

"Life is like that, isn't it? Full of pleasant surprises, the goodness of human nature cropping out through the muck of paganism and sin. God's grace reaching down into souls that as yet know Him not.

"How good and patient our dear Lord is! Always seeking souls, the individual soul, loving it, coaxing it, trying this way and that to lead it to His Sacred Heart.

"May our dear Lord bless you abundantly for your kindness to us."

JAMAICA, B. W. I.

From Jamaica, B. W. I., comes the following edifying report of relief work:

"During the height of the storm on the night of August 15, about thirty people driven from their homes by the rising waters of the gully, were given shelter in the St. George's Club.

"On Wednesday, August 16, Very Rev. Father Superior offered to the Kingston-St. Andrew Corporation the use of the St. George's College Gymnasium as a place of shelter for those rendered homeless by the storm.

"Free burial was given to the Catholics who perished in the storm.

"Heavy damage was inflicted in the Red Hills district in Holy Cross parish, where many families were made homeless and utterly destitute by the flood that swept down Sandy Gully. Father George McDonald, S.J., Pastor of Holy Cross Church, promptly begged a considerable supply of clothing and food and was able to give relief to one hundred families in the stricken Red Hills area.

"Very Rev. Father Superior was appointed by His Excellency a member of the committee to administer relief to those who suffered in the storm."

With the ending of the school year of 1932, Father Leo T. Butler, S.J., at present teaching at St. George's College, has the record for length of service on the staff of the College, having taught for fourteen consecutive years. During the entire existence of the College since 1850, but five men have taught more than ten years. Father O'Hare, (1906-1916); Father Porter, (1877-1888); Father Spillman, (1881-1893); Father Simon, (1852-1865) and Father Butler, (1919-). We hope to see Father Butler go to the quarter-century mark at least."



Brother James E. Finnegan, S.J., of the California Province, departed for China on September 6. He is the first Brother to go to the new California mission in China.



Father George J. Kirchgessner, S.J., of the Province of Maryland-New York, who recently sailed in company with His Excellency, Bishop James T. G. Hayes, S.J., for missionary work in the newly erected Diocese of Cagayan, Mindanao, Philippine Islands.

dance. Sunday, August 6, surpassed all records. Eighty-nine were present at Mass and thirty-nine went to Holy Communion. A number of those coming to Mass were non-Catholics who are now under instruction. Their regular attendance has been very pleasing to Father Harney who looks upon this as an indication of sincerity and of future perseverance."

PHILIPPINE ISLANDS

From Father James G. Daly, S.J., Catholic Rectory, Jimenez, Occidental Misamis, Mindanao, P. I., comes the following interesting item:

"Yesterday, the wife of the local Justice of the Peace, Judge Galindo, was buried. This Galindo family has been a leading Aglipayan family of Jimenez. Three weeks ago, Mrs. Galindo came back to the Church, and died a happy death, well prepared with the reception of the last sacraments. Her conversion should bear much fruit. You know how the simple people here follow the leaders, especially the ignorant element among the Aglipayans. At present, there is a fake Aglipayan doctor touring this coast. Recently, he has been in Jimenez. He visits the sick, places two marbles in a glass of ordinary drinking water, then removes the marbles and gives the potion to the sick person to drink. They say this fake doctor does not take any fee from the sick, but that the fake doctor frequently visits the *paripari*. You will see the reason for these visits. The fake doctor tells the sick person to have Masses said by the Aglipayan *paripari*, to have candles burnt in the Aglipayan church (candles to be bought from the Aglipayan church), etc. All the spiritual activity must be in the Aglipayan church. He tells the indisposed the reason they are sick is because they have been neglecting their Aglipayan duties. Why does the quack often visit the Aglipayan *paripari*? One guess only.

"About those two marbles put in

the glass of water; one marble, I am told, has painted on it the flag of the Philippine Islands, and on the other, it is said there is painted a picture of Christ. Officials of this province have been trying to get sufficient evidence to arrest the quack, but up to the present he continues to operate. While I write this letter I can see some poor deluded souls entering the Aglipayan church, probably following the directions of the quack, to burn candles in the Aglipayan church, etc. During a sick call Monday, I discovered the quack had treated the patient. The poor fellow seems to have a bad boil on his hip. The water and marbles had not done much for him, and he may die now from letting the boil become infected. This sick man was a Catholic in an Aglipayan house. I discovered him by asking if anybody was sick in the neighborhood. The first person to meet me, a man, perhaps the quack, said there was no sick man in the house. I was leaving, thinking it was the wrong house, but some children who guided me there, told me that was the house. Then some women came to the window and informed me that there was a sick man in the house. Perhaps at first they thought the constabulary captain was with me, for the captain has been trying to catch the quack treating some patient. It was only after visiting the sick man just referred to, that I learned from a person on the way home that the quack had been treating the man. I am surprised the province authorities have not gotten sufficient evidence before this, since he has been along this coast for more than one month, deceiving the sick and, perhaps, spreading disease with those marbles."

Father Andrew Hofmann, S.J., of Iligan, Lanao, Mindanao, P. I., writes:

"What about that 'New Deal'? Here the prices for copra, coconuts, abaca, corn, are very low, but the things we have to buy have gone up with the rise in prices in the States. The deal



Left to right: John A. Hinchey, S.J., John P. Deety, S.J., and Paul J. Murphy, S.J., Scholastics of the Province of New England, photographed shortly after their arrival in Jamaica, B. W. I., where they will be stationed at St. George's College, Kingston.

The following inspiring review of spiritual fruit from the Mission of Above Rocks where Father Frederick Donovan, S.J., is Pastor, offers the following statistics for the past six months. Over 8,000 Communion; 24 marriages blessed; 35 prepared for death; Easter Communion brought to 1225 aged and sick in remote parts of the district; May processions held in 41 of the stations; a Novena of Grace; 41 Blessed Sacrament procession; 43 prepared for First Communion; 90 prepared for Confirmation; 18 adults converted, all in addition to the regular work of the Mission.

According to our correspondent, "the beautiful grounds of Arlington at Mandeville of which Father Joseph Ford, S.J., is Pastor, was the scene of an inspiring gathering of Catholics and non-Catholics on Sunday afternoon, August 13. The occasion was the laying of the corner stone for the new St. Joseph's Convent and school of the Sisters of Mercy, by His Excellency, Bishop Emmet, S. J. The beautiful statue of the Sacred Heart donated by Father Joseph Keller, S.J., of Roxbury, Massachusetts, U. S. A., had already been erected. There, in its appealing and majestic beauty, with outstretched arms, it welcomed each and all to the impressive ceremonies."

"At High Gate on Sunday afternoon, July 30, Father John Shea, S.J., Chancellor of the Vicariate, blessed the corner stone of the new church dedicated to the Sacred Heart."

"At Savanna-la-Mar, Father James M. Harney, S.J., is Pastor. Mass is now celebrated every Sunday of the month and as a result there has been evidence of a real growth in atten-

seems to be to the left instead of the right, but it may work out properly in the end.

"You, perhaps, know that Father Joseph Reith, S.J., Father Walter Hamilton, S.J., and Father Thomas Gallagher, S.J., have each taken a slice from my parish. That means a cut in revenue. It is good for the people, because they get more than a dash of religion. As an example, the figures surprised me, my Communions increased by more than ten thousand in a year! Sometimes I think that I made a mistake in counting, but I could not have made the same mistake for four years. Besides, the man who bakes the hosts complained about the work.

"Sometimes, I believe that if our Fathers in the States understood how much more efficient work we can do if we are not burdened with writing begging letters, they would do more to supply us with funds to carry on.

"We are very short on priests. It might surprise you to learn that we are fewer here than ever, despite the fact that we have taken on more work this year. At present, it is very difficult to get three priests together for High Mass and the people do like *Misa Diacono* on the big fiesta days.

"It is past midnight and at five I begin another day, hectic, many would call it; but if it were otherwise, I would get blue."

Father Walter Hamilton, S.J., The Tagnipa Mission, Cagayan, Eastern Misamis, Mindanao, P. I., drops the following line to his friends:

"Here goes a line and a promise as I rush off to the other coast to celebrate and sing Fundador. Tagnipa celebrates our Holy Father's fiesta day and then I expect to meet the missionaries from that coast. We talk here in terms of coasts and the wide-

Pastor at fiesta time. However, our dear Lord is very good indeed, even in the remedial fannies which He has so kindly sent, and may His Blessed Will be done. May I ask the readers of JESUIT MISSIONS to keep us in their prayers?"

LITTLE THINGS

CYRIL B. DELANEY, S.J.

The smallest grain of golden wheat,
That waves a restless head,
May find its way to glory sweet,
And be the Living Bread.

How weak the force one drop of rain
Adds to a sweeping flood!
But mixed with sacrificial wine
It is the Precious Blood.

A stone we think a lowly thing,
And yet against its breast
It feels the Victim's Sacred Flesh
In humble glory rest.

And I, a sordid clod of earth,
When Christ is raised in air,
Can bring a pagan soul to Him
With just a whispered prayer.

open spaces where men are men.

"We have fair promise of getting a decent crop in a few weeks, after two years of record depression. We will be left somewhat crippled financially, however, because we have had to help the people and to feed them. Formerly, they were able to keep the school a little bit and, likewise, assist the

"I see that you had a great show in

good little old New York in honor of Bishop Hayes. That's fine. I hope, now, that the people will give him something more lasting and which he will need very much when he gets back. We also are making preparations to give him a great welcome when he arrives."



Father Vincent I. Kennally, S.J., Director of the 1933 Catholic Normal Institute, Cagayan, Oriental Misamis, Mindanao, P. I., writes: "The Normal Institute was quite successful. I taught phonics and religion. The catechetical material forwarded from Mother Bolton, R.C., Cenacle of St. Regis, New York, was excellent."

ANOTHER OPEN LETTER

To the Subscribers and Friends of JESUIT MISSIONS:

Before Father McVeigh, S.J., ceded to me his position as Business Editor of JESUIT MISSIONS, he addressed an open letter to you, asking each and every one to obtain one new subscriber to JESUIT MISSIONS.

There has been a generous response to his letter, and to those who have sent us the names of new subscribers and their subscription fees, we offer our sincerest thanks. But we have not as yet doubled our circulation which would have been the case if each subscriber secured one new subscriber.

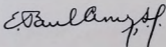
Perhaps the chief reason why many of you have not as yet answered Father McVeigh's open letter, is that you did not wish to mangle and destroy your JESUIT MISSIONS. Accordingly, you did not avail yourselves of "the answer to an open letter" which was provided for your convenience in JESUIT MISSIONS for October.

Your failure to send us one new subscriber heretofore is a proof to me that you are really an enthusiast for JESUIT MISSIONS. You would not tear even one page of it. But now you can lay that anxiety aside. We will send you another copy of JESUIT MISSIONS to replace the one you will have to tear in order to answer this appeal for subscriptions. Simply use the form letter on the back cover of this issue to send me the name and subscription fee for one new subscriber.

Then I shall have proof positive that you like JESUIT MISSIONS. Won't you act, so that my conviction of your interest in the magazine will be confirmed and not contradicted?

I shall anxiously await your reply, and remission for one new subscriber. In the meantime, rest assured that you will be remembered daily in my prayers at the altar. May God bless you abundantly.

Gratefully in our Lord,



(REV.) E. PAUL AMY, S.J.
Business Editor.



FRAT MARY VALUES



Mission Schools

Given a Catholic instructor, a group of Catholic or pagan pupils, assignments in the four Rs, and you have the minimum requirements for a mission school as understood in the Mission Intention for November. The only overhead requirement is a banana, palm or bamboo tree, a wattle hut or God's own sky.

Teacher of Nations

But the Catholic Church has never been content with the minimum. That her children may have an educational life and have it more abundantly, she has studied the mission world today, as she has studied America and continental Europe with institutions of learning that merit for her the title Christ willed her, "A Teacher of the Nations."

Salvation of Souls, the Supreme Law

But it was to emphasize the apostolic purpose of her educational work rather than the general need of learning that His Holiness recommended what is the end all and be all of every mission school, the salvation of the souls of its pupils.

A Race for Souls

That this plea is both justified and urgent is evident from the following letter of Rev. B. J. Lonneux, S.J., Diocesan Inspector of Schools, Manresa House, Ranchi, B. N. R., India:

"And now, fancy, the mission wants to erect a new high school here. If we allow this, all the Aborigines will turn Christians."

So, says Father Lonneux, speak the Hindu leaders of Gumla, the geographical center of the Ranchi diocese, alias the Chota Nagpur Mission, under the Jesuit Fathers.

A Deathbed Behest

"Do not forget the Gumla High School," says Most Rev. L. Van Hoeck, S.J., the late Bishop of Ranchi, just a few days before his death. "Try to raise funds to erect it without delay. May God bless all our schools." A deathbed wish is a sacred trust, and infinitely so, since it was, likewise, the deathbed wish of Christ Himself.

The minimum mission school require-

ments of the diocese of Ranchi have in twenty years developed into 796 primary schools or middle schools with 25,442 pupils, 2 high schools with 445 pupils, 1 catechist school with 18 pupils, 3 training schools with 64 pupils, 6 lace and stitching schools with about 400 hands. This development has taken place in the center of a population that includes 16,600 Protestants, 4,448,000 Hindus, 3,370,000 Moslems, 1,235,000 Aboriginal non-Christians. The Catholics number 276,000.

In Darkest Africa

In one generation, the Whites wrenched control from the Blacks of Africa. Now, because the Black attributes the omnipotence of the White to the power of education, he is knocking at the doors of our mission schools for entrance. In Uganda alone, fifty native priests owe their vocations to these kindergartens of God.

Royal Converts

Through the Chief of Freetown, Sierra Leone, B. W. A., is a Mohammedan, two of his sons are graduates of St. Edward's School, Freetown. They received permission from their father to be baptized in the Catholic Church and made their first Communion last month. On the occasion of the ceremony, the Chief reiterated his request for a Catholic school, offering both a site and material assistance.

Contact

It is officially announced that Prince Kunzang Paljar Nangyal, eldest son and heir apparent of H. H. Maharajah of Sikkim, has entered the Jesuit College at Darjeeling with the 1933 school year which begins in March. The Prince is eleven years old.

Men of Good Will

Evening Schools for working people have been opened by the Salesian Mission of Miyazaki, Japan, and are being equally attended by Christians and pagans alike. "What recognition we owe you missionaries who have given us this opportunity for study!" they often say. Several pagans have expressed their desire to learn about the Catholic Church and the missionaries were asked to give weekly religious instructions to the students of an Evening School to whom they lent rooms.

Fame, Here and Hereafter

Apropos of the victorious sweep made by the Catholic primary and secondary schools of Chungking, China, *Fides* notes further: "The benefit is not simply a meaningless fame. It is something more substantial. The pagan students, though relatively few, 630 in 5,000, lose the prejudices which they may have had against the Catholic religion, and later will have a sympathetic attitude towards the Church."

Souls versus Diplomas

In the Mission of Taikoon, Korea, there are 40 schools with a reduced program of studies, with 69 teachers and 1,314 pupils, of whom 552 are boys. Though these schools may not confer diplomas, they have nevertheless been founded because they do an extraordinary amount of good and serve admirably for religious propaganda.

In the Footsteps of the Holy Child

On September 15 last, Mother Mary Fidelis of the Society of the Holy Child Jesus, sailed from New York to assume the office of first Superior of the missions conducted by the Society in Southern Nigeria, B. W. A. This mission work was taken over by the Sisters of the Holy Child three years ago. In addition to the original mission at Calabar, stations have been established at Ansa, Ikot Ekpen, Emekulu and Ason. During the past year, a volunteer medical staff, including a surgeon, has joined the Sisters in Nigeria. They have, therefore, been able to open a hospital which at the present time is caring for the needs of some ninety patients daily. It seems most fitting that the missionary labors of the Sisters of the Holy Child Jesus should be on that continent which long ago provided a refuge for the Divine Child and His Mother.

Catholic Schools Officially Recognized by Chinese Government

The Chinese Government has just recently given its official recognition to three schools maintained at Shanghai by Catholic missionaries. They are the Aurora University, St. Ignatius' College and the School of the Morning Star. The two first mentioned are Jesuit schools.

AFTER DEATH AMONG THE SIOUX

(Continued from page 219)

however, they came to adopt the Christian manner of burial and now they pride themselves on giving their dead all the rites of the Church and having them interred in consecrated ground.

There seems to be a superstition among them about keeping a corpse over night in the house. Rather than do this they will put up a tent or some sort of shelter and bring the dead there and there spend the night in praying and singing, addressing many of their prayers to the dead in person. Usually, they bury their dead as soon as is convenient, so soon in fact that in one case it almost proved fatal for an infant. It seems that this baby was all ready for burial when a Sister happened by, and seeing the child in the tiny coffin, thought it looked strange for one dead. She took the infant to the convent and brought it back to life once more and that child is today a grown man in the person of Jake Shield Him who lives near the Mission. Some, however, go to the other extreme nowadays and keep their dead altogether too long, so long that the smell becomes almost unbearable.

Decoration Day has a strong appeal to the Indian women and on that day they literally strew the graveyard with flowers,—mostly artificial.

MR. LOH AND CATHOLIC ACTION

(Continued from page 221)

came from a hundred pagan throats. "We must love the Blessed Mother Mary!" After three invocations and three responses came a second distribution of pennies. Needless to say, Mr. Loh's sermons are always welcome at this institution. He comes at regular intervals and will probably get the vast majority of these poor things baptized before their death.

He had to hasten back to Shanghai, and the country pastor walked with him to the station shortly before train time. On the way they became so absorbed in discussing Catholic Action, that they did not notice the time. The whistle of the departing train brought them back

to earth again, but it was too late. Now, though Mr. Loh as director of a big tramway line and high official in a couple of steamship companies has no time to waste, without the least sign of impatience at missing the train, he remarked:

"Three hours till the next train. Good! Now I'll have time to give a little conference to the Sisters at the hospital, and then go over to the prison to teach a little catechism to the prisoners!"

I challenge any Catholic Action group in any Christian country to outdo the zeal of our Shanghai Catholic Action group in pagan China.

PATNA'S NEW MISSIONARY PRIESTS

(Continued from page 223)

brother; yet, when our two new priests turn and lift their hands in benediction, from their hearts will go forth a message to all the world—a message of love and of gratitude—and from their hands a blessing that will bring all into its glori-

THE MISSIONS' LOSS

RIGHT Reverend John Joseph Dunn, D.D., Auxiliary Bishop of New York, died suddenly of heart failure on August 31. The news brought sorrow to the Catholics of the Arch. diocese, for all had come to know and love the genial Bishop, who spent himself tirelessly on the many-sided task entrusted to his care. Well merited praise was showered upon the deceased Prelate both in the public and in the Catholic press and from Catholic pulpits. Much of this in loving memory is reprinted in the October issue of "The Good Word." It is particularly fitting that this organ of the New York diocesan office for the Propagation of the Faith should carry the finest eulogies.

It was interest in and for the missions that made Bishop Dunn not merely prominent locally, but gave him a worldwide reputation. For nearly thirty years did he hold the position of Archdiocesan Director of the Society for the Propagation of the Faith. And that meant for him thirty years of most energetic work in mission propaganda throughout the Archdiocese. Several times he made tours of the various missions of the Orient, and this contact increased his mission zeal. Many a mission has profited by Bishop Dunn's unbounded charities. To many a mission organization he was a true father and friend. His memory will long remain in loving benediction.

ous and heavenly embrace. The young priest's heart will thrill to the words he is now privileged to say: "*Benedictio Dei omnipotentis, Patris, et Filii, et Spiritus Sancti, descendat super vos, et maneat semper. Amen.*" Ah, those words will travel the miles and bless the hearts of dear ones far away; they will echo along the corridors of Heaven and join with the song of angels; they will echo and re-echo in the listening ears of India; they will re-verbinate forever in a father's, in a mother's heart overflowing with sublimest joy.

CONCORD AND THE Linstead FRONTIER

(Continued from page 224)

Jamaica. They built their rustic chapel; they brought good non-Catholics to the priest for instructions; they filled their little chapel and rejoiced that they could have a week-day Mass. On Sunday, Emmanuel Simmonds, his wife and daughters, gathered together the people, taught them the catechism and held services in the absence of the priest. The Catholics of Concord have proved themselves to be Catholics of action. May the people who read this article, send assistance to good Father Ford that he may replace the bamboo hut at Concord with a substantial chapel, and may more laborers come into the Vineyard of Jamaica that such zealous people may have the joy of Sunday Mass.—Exit the pinchhitter.

A HALF CENTURY OF PROGRESS

(Continued from page 227)

from a hill near the mission, you will see many fine farms well fenced and containing from eighty to a hundred or more acres. . . . If you take the trouble to go into the barn you will find most of them provided with the best machinery, self-binders, etc. . . ."

Frankly, the material progress of the Indian during the past half century would not justify the great toll of lives, sacrificed to duty.

But progress, meaning the enduring betterment of the Indian's spiritual life, there has been, and always will be as long as there is a Lord of the Harvest, laborers willing to reap, and friends, loyal

and generous. In the life of each Christianized native there has been progress: a child of the devil, he becomes a child of God; a weak Christian, he becomes a daring soldier; a deserter, he returns to become a hero; after bearing the "burden of the day and the heats," he enters the Kingdom to receive the reward of his labors.

That's progress! That's progress, the only kind of interest to missionaries. That's progress that will "shine like stars in the firmament" eternal, long after this world and all that it contains, are nothing but a gram of ashes in the Hand of God.



The Long Road Home. By John Moody. The MacMillan Company, New York, N. Y. Price \$2.00.

Home is Rome for John Moody, and the story of the peregrinations of this spiritual journeyman is one of today's most interesting contributions to biography. More than this, it is a challenge to that world of business men who, on the grounds of moral incompatibility, seek a divorce between the ethics of Jesus Christ and their own, or attempt to formulate an NRA code of readjustment without any reference to the infallible moral dogmas of the Son of God. It is in order to lead them out of the moral murk in which they have entrapped themselves that God has raised up for their guidance, one of their own, a hard-headed, hard-thinking and distinguished resident "of the Street." John Oxenham wrote

"To every soul there openeth a high road and a low,
And the high soul takes the high road
And the low soul takes the low."

"The Long Road Home" is the romance of a high soul who took the high road back to God. May his example engender in the minds of his associates, the doubt that leads to Faith, and may his epigrammatic summary move all non-Catholics to enter and remain forever within the protecting portals of the Catholic Church, for this great Mother Church of the Christian Faith will bring them, as it has brought Mr. Moody, the inestimable blessing of perfect peace. "Where all was doubt before, she gives me certainty. Where all was chaos and confusion, she has brought me order. Where once was only shadow, I now

have substance, and darkness has been replaced by sunlight."

The Contribution of Belgium to the Catholic Church in America. By Rev. Joseph A. Griffin, M.A. The Catholic University of America, Washington, D. C.

There have been many historical contributions to the literature of our day, written in fulfillment of the requirements for the Doctorate of Philosophy, but few have been so happy either in the selection of a thesis, or in the development of the same, as the present volume. Both style and content are redolent of that permanency that is inherent in literature that lasts. These pages of Belgium's glorious achievements carry the reader through a survey of Belgian missionary pioneers and a century of missionary labor and then proceeds to tell the tale of the Belgian missionary priests in the English Colonies, 1733-1783; the Belgian clergy in the thirteen original States, 1784-1815; Belgian missionaries east of the Alleghenies, 1815-1857; labors of Rev. Charles Nerinckx, 1804-1824; Belgian religious life in the Middle West, 1804-1833; Belgian Jesuits in the Middle West, 1823-1840; Belgian missionaries in Michigan, Ohio and Tennessee, 1833-1857; Pierre Jean DeSmet and the Jesuits in the Trans-Mississippi West, 1840-1857. The volume closes with an account of the American college at Louvain, a bibliography and an index.

Brief Mention:

Sponsa Regis. A Monthly Review Devoted to the Catholic Sisterhoods. St. John's Abbey, Collegeville, Minnesota. Price \$1.00 per year; single copies ten cents.

A work with many spiritual possibilities of lasting good not only for the members of our Catholic Sisterhoods, but for aspirants to the Religious life.

The Negro Challenges. By John T. Gillard, S.S.J., Ph.D. St. Joseph's Society Press, 1130 N. Calvert St., Baltimore, Md. Price ten cents per copy.

Christianity, Communism and Catholicism are the objects of the challenge, and for Catholics, the challenge is thus directly presented: "Waiting for some one to sow the seed of the Gospel are 12,000,000 Negro souls in the United States today, souls ploughed by physical pain, harrowed by spiritual suffering and furrowed by fear for the future." While American Catholics bow their heads in shame over the fact that only two per cent of American Negroes are Catholics, let them, likewise, lift their heads, their thoughts

and their hearts in answer to this Negro challenge, and convince the twelve million Negroes of our country that they are welcome. Our first real problem is the conversion of the Catholics.

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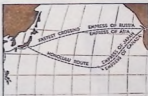


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