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# AMERICAN JESUITS IN MISSION FIELDS

Missions among the Indians of Alaska; and 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.**  
Holy Cross, Alaska

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 serving these fields. The Province Mission Procurator is

**REV. JEAN LAPEYRE, S.J.**  
4133 Banks St., New Orleans, La.

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.

The China Missions of the Jesuits of the California Province which comprises the States of California, Nevada, Utah and Arizona are in Nanking, Shanghai and other sections of China. The Province Mission Procurator is

**REV. WILLIAM J. DEENEY, S.J.**  
Sacred Heart Novitiate, Los Gatos, Calif.

American Indian Missions in Wyoming and South Dakota; and British Honduras, a foreign mission in Central America among the Caribs and Maya Indians, are cared for by the Jesuits of the mid-western States that comprise the Missouri Province. This Province also cares for four Negro Missions: three in Missouri, in or near St. Louis, and one in Omaha, Nebraska. For these missions the Province Mission Procurator is

**REV. WM. J. WALLACE, S.J.**  
221 N. Grand Boulevard  
St. Louis, Mo.

The year just passed marked the beginning of the second century of foreign missionary activity for the Jesuits of the restored Society of Jesus. Shorn of their mission fields in 1773 when Jesuits as such ceased to be by virtue of papal decree, members of the Society of Jesus, which came into being once more in 1814, again in 1833 took up the foreign mission apostolate which had been one of the glories of the Society from 1542 to 1773. As the number of Jesuits in America increased, and as their provinces grew in manpower, these American Jesuits too took up their share of work in evangelizing the pagan and heathen in far distant lands.

Splendid is the record and fruitful the labor of today's American sons of St. Ignatius, and brothers of St. Francis Xavier. In the four quarters of the globe they have established missions where souls in ever increasing numbers are being brought to God. The story of the missionary activity of the American Jesuit missionaries of today is told in the pages that follow; the places where that story has its setting are listed on this page.

The Philippine Islands, a foreign-home mission comprising a large portion of the Island of Mindanao in the dioceses of Zamboanga and Cayan, the leper colonies of Culion and Cebu, and educational work in Manila; and 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. GEO. J. WILLMANN, S.J.**  
51 East 83rd Street  
New York, N. Y.

Jamaica, B. W. I., an island in the Caribbean lying south of Cuba, is the field of foreign missionary labors of the New England Province of the Society of Jesus. Educational work at Baghdad College in the capital city of the new Kingdom of Iraq, is entrusted to Jesuits from each of the American Provinces, but this work is administered by the New England Province of the Society of Jesus. The Province Mission Procurator is

**REV. GEORGE M. MURPHY, S.J.**  
Boston College, Chestnut Hill, Mass.

Canadian Indian Missions along Lake Huron and Georgian Bay; north of Lake Superior; and 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

Süchow Mission, China; and Canadian Indian Missions at Caughnawaga, 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

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



His Excellency, Bishop Bernard J. Sullivan, S.J., American Jesuit Bishop of Patna, India, gets a bit of native folklore from one of the Santal Christian boys. The Bishop is at present making his first official visit to the United States after spending ten years in India. Patna Mission, entrusted to the Chicago Province Jesuits, has 27,000,000 inhabitants of whom some 12,500 are Catholics. About one-half of these are recent converts.

# Forty Years in Jamaica

Joseph L. LeRoy, S.J.

**Q**UADRAGESIMO ANNO! The commemoration of a noteworthy event in mission history. Forty years ago this year a boat sailed into the harbor of Kingston, Jamaica, and from its gangplank walked three American Jesuits to labor in a new field. They were Fathers John J. Collins, Patrick F. X. Mulry and Andrew Rapp. Of these three pioneers in the new American Mission, two have gone to enjoy the reward of faithful and generous service; the third, Bishop John J. Collins, after long years of active work in the isle of woods and water, is retired, and can gaze back through the years and see the far distant past of Jamaica Mission History, the nearer past, and the present; he can call to mind the many mission chapels, the new Cathedral, the Sanatorium, and the various religious societies that arose in the years that followed the arrival of the pioneers. Forty years is a long time, but time is not the standard by which we measure the progress of God's Kingdom on earth. Rather, in this case, must it be measured by the intense zeal of the priests, Brothers and Sisters who gave their time and energy and their lives, that the Faith might come to the hearts of thousands upon thousands of Jamaicans who knew not the true Church of Christ. (Since the above was written, Bishop Collins died in New York, November 30, 1934.—Editor.)

**T**ODAY, after forty years, if we consult the record, we find that work accomplished in a material way, since the inception of the Mission under the American Jesuits of the Maryland-New York Province and later under the New England Province, has been almost prodigious. Two years after their arrival, *Catholic Opinion*, a magazine for the propagation of truth, was begun. With the years it has progressed so that today it holds its own in the field of Catholic publications. A complete list of the chapels newly erected or repaired would require pages. However, for the sake of detail, the mention of some will not be out of order. At Buff Bay, 1911; Richmond, 1912; Holy Rosary, 1913; Linstead, 1914; St. Anne's, 1914; St. George's College, 1914; May Pen, 1915; St. Joseph's Sanatorium, 1917; Gordontown, 1916; Harborhead, 1915; Devon Pen, 1923; Port Maria, 1923; Rock Hall, Mandeville, Donnington, Brighton, Pisgah, Revival, Cassava River, 1924; Holy Cross, 1929; High Gate, 1933; Lucea, 1934. Add to these Port Henderson, Gregory Park, Leader's Lane, Old Harbor, Sav-la-Mar, Seafordtown, Montego Bay, Above Rocks, Port Antonio, Jeffreyton, Mile Gulley, Mt. Joseph, Somerton and Chester Castle, and you have



From the grounds of the Native Sisters' Convent, Kingston, the Sacred Heart pronounces upon the mission field of Jamaica, B. W. I., His apostolic and efficacious blessing.

an almost complete list of the stations that have been begun and efficiently conducted by the American Jesuits in the island. In some cases, parishes have been begun but no church has been erected. Such is the case at Holy Family parish in Kingston and at Passage Fort and Chester Castle.

**D**URING those years a Catholic Young Men's Club was instituted. The Franciscan Sisters and the Sisters of Mercy were engaged to open schools throughout the island; the Sisters of St. Dominic operated the Sanatorium; the Native Sisters, a new Congregation which now numbers about twenty Sisters, began the work of educating Jamaica's children. The Sisters conduct both elementary and higher schools.

Twenty years ago there were but twelve Chinese Catholics in Jamaica. Today, there are over six hundred, due to the zeal of Father Tang, a Chinese Jesuit, who some years ago gave a mission to his Chinese brethren, and to the continued zeal of Father Leo Butler and Sister Antoninus of the Franciscan Sisters.

It is estimated that forty thousand people in Jamaica out of about a million belong to the Catholic Church. Small number, indeed, and seemingly not in proportion to the great efforts that have been made in forty years. However, one must take into consideration the hurricanes and earthquakes that periodically obstruct the work of the missionaries, and compel them often to start over again from scratch. In the great earthquake of 1906, the labor of years was set back when the old Cathedral lay in ruins. But it rose (Turn to page 23)

# My San Jose Trip

Quirinus P.

Leonard, S.J.

**I**N the last lines of my December account of my mission trip into the hinterland of British Honduras, I was describing the final stage of the journey from Cayo to San Jose. Leaving my guides to bring up the rear with the pack mules, my trader-companion and I rode on from Yalbach to San Jose. So here we are, approaching our destination. At about eleven o'clock it began to rain heavily, but by inserting my head in the opening of my *poncho*, and spreading its folds out before and behind me, I was able to keep quite dry—until my horse slipped and fell. We were descending a hill leading down to the *bocadilla*, or company's cattlecamp, going at a good trot, when the horse suddenly came upon a patch of slimy clay, which I did not notice, due to the heavy rain. Well, we made a glorious slide, landing in front of the first thatch-hut of the camp, quite a tangled mass of bridle, stirrups, saddle-bags, knapsack and *poncho*, but fortunately, with me mostly on top. After I had safely extricated myself, I gave a little jerk at the rein and the horse promptly arose unhurt.

**A**MID a heavy downpour of rain and the pealing of the church bell, we entered the village of San Jose. Right into the open but thatch-covered dancing *casita* we rode, where we dismounted and carefully shed our *ponchos*. After preliminary greetings with the teacher and men who came over to see the Padre, we strolled to the church where on the morrow I would bring the Divine Guest into the midst of these simple Maya people. No sooner had we entered the sacristy where I was to sleep during the Novena in honor of the village patron, Saint Joseph, than I heard moanings and groanings issuing from a hut a short distance up the hill, and upon inquiry found out that on the previous day a man had fallen from a high tree while cutting bread-nut for the Company's cattle. I visited the house immediately, and finding the man in a serious condition, I heard what confession he was able to make and then administered the sacrament of Extreme Unction. Late that evening, while the teacher and I were conversing in the sacristy, we heard the sick man abruptly change his moaning into the distinct words: "I'm dying." We rushed up to the house, but arrived there too late; the man was already dead. This man had offered to pay his rent in cash, but the manager of the company insisted that he pay in work, otherwise he would not receive permission to make a *milpa* (plantation). It was while performing this enforced work that he was killed.

In the late afternoon before the opening services of the Novena, the simple funeral was held. The whole



*A solemn-faced Maya Indian boy of San Jose in British Honduras.*

village, band and all, turned out. After the last rites in the church we went more or less pell-mell to the *Camp Santo*, where the interment took place. A rough coffin made of boxes and old boards had been constructed, and in this he was laid to rest, dressed in his best clothes,—but there is a custom here of also burying the deceased' working clothes, wrapped up in a small bundle and tucked in beside him.

**T**HE main object of my visit was to conduct a Novena in honor of San Jose, the village patron. It would be too tedious for you were I to go into a detailed day-by-day account of the affairs of these nine days. In the morning there was always Mass, at which a fair number of children and adults received Holy Communion. The day itself was spent in visiting the families in the various thatch-roofed houses, arranging Baptisms and marriages, examining the school, teaching catechism to the children or hearing their confessions, and taking a religious census of the people. In the evening what might be called the main exercise of the Novena was held. It was difficult for the men to attend Mass in the morning, because they always go out to work in their *milpas* in the cool of the morning before the tropical sun gets too hot. The evening exercise consisted of the recitation of the rosary, an appropriate instruction, the prayers of the Novena itself, (Turn to page 23)

# The Blackrobes of Canada

James S. McGivern, S.J.

THE beginning of the Canadian Mission.—To treat the story of the foundation of Quebec fully is rather foreign to the intention of this article, but we cannot neglect it altogether, for with the story of the founder is linked the first beginning of Christianity in Canada proper. So briefly. Quebec was founded in the year 1608 by that great figure of Canadian History, "The Father of Canada," Samuel de Champlain. From its beginning, Quebec was but a mere collection of shabby frontier dwellings perched upon the bare pinnacle of a rock. To the intense sorrow of the founder—and I speak in no uncertain way, for it was a real sorrow to Champlain—there was a complete absence of priests to look after the spiritual welfare of the struggling colony. But after a weary wait of some seven years, Sieur de Champlain succeeded in obtaining missionaries to minister, not only to the French settlers and traders of the post, but also to the Indian tribes. It was, therefore, with a heart full of song and a spirit overflowing with joy that he welcomed the Sons of St. Francis to the land so long an outpost of the Kingdom of Darkness. The Recollects landed at Quebec, June 24, 1615. For ten years these zealous Friars were to labor alone among the Indians. The field of their labors extended from the land of the Micmacs in Acadia to the then far western Lake of the Nipissings (in what is now Ontario). Devoted missionaries were those noble-hearted Sons of St. Francis, but misfortune ever seemed to dog their footsteps and fruitless and without a result seemed their work. How discouraging and disheartening this must have been to those valiant soldiers of the Cross!

SOMETHING must be done. There were innumerable souls to save, and they found that with their few numbers they were unable to cope with the need. More missionaries were needed, and their already overtaxed Order could not supply them. That is why, in 1625, the Recollects called on the Society of Jesus to come to their aid. In response to the call, three Jesuit Fathers came to Quebec in this year: Father Massé who, as we saw in last month's account, was one of the pioneers of the Acadian Mission, Father Charles Lalemant and that "Giant of the Missions," Father Jean de Brebeuf.

In passing let us not forget that if this call was answered so enthusiastically, much of the credit is due to Father Massé. After his return to France from the ill-fated Acadian Mission, he was stationed at the Jesuit College of La Flèche, one of the principal colleges of



This group on Quebec's famous Champlain monument represents the bringing of Christianity to the Indians—an object ever dear to the heart of Champlain. Father le Caron, a Recollect, opened a mission among the Hurons in the same Summer that Champlain visited the Huron country.

the Society of Jesus in the country. There among the Jesuit Scholastics he enkindled the ardent spirits of his hearers with his own burning zeal for the distant missions of New France. How intently must those young Scholastics have listened to the missionary's tales of Acadia and its Indians, and how the fire of zeal must have burned in the hearts of these young Jesuits! One has only to recall the names of those who were among the disciples of Father Massé and remember half of what they did for the salvation of souls in Canada. Amongst these young men we find such future apostles of Canada as Charles Lalemant, Anne de Nouë, Paul Le Jeune, Barthélmy Vimont and Jacques Buteux. As one writer so well puts it: "At his fire the hearts of the Scholastics took fire; and in whatever residence of the Society they found themselves afterwards—at Bourges, Nevers, Rouen, Rennes, Caen, Dieppe, as well as the great Clermont College at Paris, that place became a bright center of enthusiasm for the evangelization of Canada, and as it turned out, a training ground of apostolic heroes. They formed among themselves a 'League of Prayer' for the attainment of their desire; the establishment of a Jesuit mission in Can- (Turn to page 23)

# Guadalupe Mission Carmelo Tranchese, S.J.

AS soon as I landed in San Antonio, and that was on a very hot day of July 1932, I understood that we had some very difficult problems to face in our Guadalupe Mission. First, the climate: a semi-tropical heat which enervates you. You feel tired in the morning, sleepy and "soapy" in the afternoon. The second difficulty arises from the very strange people with whom we have to deal. I have been working among Mexicans for the past sixteen years and I have succeeded other Jesuit Fathers in Colorado, New Mexico and El Paso. These Jesuits came from Europe, and knowing the value of Catholic education and the influence of Catholic training on the morale and morals of the people, they started their mission by building schools.

In San Antonio I found a different situation. These people, coming from the border States of Mexico, had quite a different training, if training it may be called. Their religion was mostly external—plenty of holy water, plenty of ceremonies and novenas, but very little of religious instruction. We found that out pretty soon when we were visited by bands of women carrying little unbaptized children in their arms and also when even young men came who would ask us to "ensalm" them. This was a new procedure to us. *Ensalmar* means "to recite psalms" while sprinkling plenty of holy water over them. They would say that they were *asustados* "frightened." In this hot place it is only natural that women and children, badly fed, badly housed, should feel the effects of the warm weather. The children were restless. The mothers were then told by some medicine woman that they had been frightened and, therefore, only a blessing from a priest and the *ensalmada* could cure them. We tried to explain to them that if the children were not baptized it would be quite useless to sprinkle holy water over them; besides, the women were mostly either unmarried or married outside of the Church. We explained to them that they must receive God's grace first, and then the special blessing that the Church offers. But after we had talked to them for half an hour, their claim still was that they had been told they should be *ensalmados*. They would pay more attention to the *comadre*—that is the name they give to some sort of medicine woman—than to the Pope himself. All this led us to believe that a solid constant instruction was needed more than anything else.

Before going any further we shall try to give an exact idea of these people. When we speak of Mexican people we must make distinctions. Not all the Mexicans are

alike, although all are born in Mexico. According to competent authorities on the subject, only one-fifth of the Mexican population has Spanish blood in them; the rest belong to one or other of the various tribes that inhabit that country. Those who come from Spanish descent are more susceptible to instruction. There are, too, some very refined Mexicans, intelligent, industrious, capable of understanding the difference between religion and superstition. These are a credit to any society. We do not mean these Mexicans. Others, like the ones we have here, belong to some one of the tribes above mentioned. They are simple, ignorant, superstitious. Now let me open a big parenthesis to illustrate what I have been saying. Some months ago I noticed every morning at the six o'clock Mass there was a gentleman present

who would go to Holy Communion most devoutly. Quite regularly he was accompanied by his wife and two young girls, and, after they had received Holy Communion, they would recite the Stations of the Cross and as a rule would spend a good deal of time in church. The gentleman's attitude and his devotion were a great lesson to the others. One morning he came to tell me who he was, asked me to get him a set of Croisset's "Christian Life" and told me that religion was his chief love and that the study of it was his only passion in this world. That was

all very fine. It also sounded very edifying.

SOME weeks later I was told that this man was the chief or "high priest" of some sort of oriental-spiritualistic cult. I was flabbergasted. What on earth to do? I approached him and asked him point blank if what I had heard was the truth. He said it was. "How then can you be a Catholic and a Spiritist at the same time?" I asked. By way of answer, he told me that he had a daughter who was a "Pythoness," that she communicated with the great Ptolemy, and that this latter had told them how to practise religion. I tried to make him see that all this was very strange, but he said that it was a very good thing and that I could see the whole affair with my own eyes and then be convinced that there was nothing wrong in it. I consulted a famous Mexican Bishop, who is a refugee here, and His Excellency told me that I could attend one of these supposed seances. I did. What I saw on this occasion is worth recounting in some detail.

On a Sunday afternoon at five o'clock I went to this man's house. The seance was being held in a kind of private oratory. There was an altar with the image of

## O LITTLE TOWN OF BETHLEHEM

Phillips Brooks  
(1835-1893)

O Little town of Bethlehem,  
How still we see thee lie.  
Above thy deep and dreamless sleep  
The silent stars go by;  
Yet in thy dark streets shineth  
The Everlasting Light;  
The hopes and fears of all the years  
Are met in thee tonight.

Our Lady above it, a big Crucifix about where the tabernacle should be, and in place of the tabernacle there was a kind of niche in which there was the Jewish double star and a serpent entwining it. Several books were spread on the table: Father Ripalda's Catechism, Balmes' Philosophy, a book on oriental doctrine by some Indian author, The Moral and Dogma of Free Masonry—a mess of Catholic and superstitious books.

The audience at the seance was composed of ten people: the man's family and three disciples. I was number eleven. My host, the "high priest," was seated near the altar on which some incense was burning. When I entered, the man greeted me with a solemn smile even as Mahatma Gandhi

or some mysterious oriental *pasha* might do. I sat down and waited. At a sign from the man, the girl, dressed in black, with a white collar, a rosary in her hand, stood up and advanced to the front of the altar where she sat down. She closed her eyes and joined her hands from which the rosary was hanging. Presently she started gasping and breathing heavily. After a lapse of some ten minutes or so, the man asked her if she was ready. She said

she was. She then exclaimed that she was being possessed by the spirit of Ptolemy, the great savant of the Orient. Then she went on with a long exhortation to the hearers, telling them to be good, to do God's Will which was expressed in the commands of the Catholic Church, of the Scriptures, and in the oriental books. People should go to confession and Holy Communion; they should practise virtue as Ignatius of Loyola did, etc., etc. Her exhortations, in fact, could have been read in any Religious Community except for a few slips now and then. She talked for about forty-five minutes without stopping and without mispronouncing a single word.

WHEN all this was over, the man asked me if I had any question to propose. On my answering in the affirmative, I was ordered to go up to the "Pythonesse" and stretch out my arms. Then I was told I could ask what I wanted. My first question was to ask with whom I was talking. She answered:

"With the great Ptolemy."

I said: "Well, which one of them are you? There were several of them: King Ptolemy Euergetes, King Ptolemy, the founder of the famous library at Alexandria of Egypt, and there are five more kings recorded in history. Which one of them are you?"

"I am," she said, "the great Philosopher."

"Well," I replied, "you must then be Ptolemy the Astronomer. If so, where were you born?"

"In Greece."

"No," I said, "you are mistaken: you were born near Alexandria of Egypt although you used to speak Greek."

THEN I saluted in Greek. Poor Ptolemy did not understand. He or she said:

"You said that God is great."

"Nothing of the kind, Ptolemy. I just said, 'Good day Ptolemy.' You must know the language which was widely known during your time: Syro-Aramaic. Can



Mexicans are very fond of dances. This one is called "La Danza del Arco"—Bow Dance.

you tell me the meaning of what I am going to say?"

And I poured forth some verses of the Bible in Hebrew.

Ptolemy began to perspire very heavily. Then he went off paying me some compliments; I was a very learned man, a column of the Catholic Church in San Antonio, etc., etc. In conclusion, *he*, the spirit, asked me what I thought of him. The moment was very solemn, and I solemnly told Ptolemy and the whole crowd that it was all a farce, that there was nothing in it and that they should follow the teachings of our Holy Mother, the Church. But that was not enough. If there were any truth in the whole business, how was it that a spirit had learned to speak another language and had forgotten his or its own? Then I bowed gracefully and withdrew, leaving the audience spellbound.

I DON'T know whether they still go on with their seances, but if they do, I am sure that Ptolemy has given up his place to somebody else if he has any sense of shame at all. Strange to say, the "high priest" was not angry with me, for a few days afterward he brought me three couples whose marriages had to be blessed by the Church, and later he offered me his house as a place in which to teach catechism to those (Turn to page 26)

# On the Go *Andrew B. Ochs, S.J.*

**H**OW brief a phrase, three words, yet how significant in meaning. On the go! On the go for riches, on the go for pleasures, on the go for everything hardly worthwhile, the world little realizes that there were and still are men on the go for entirely different reasons. "He went about doing good," or in the terminology of the day, He was on the go—such is the manner in which the Gospels depict Christ. In Jamaica today, there are men of the same type, and one living daily with these men, listening to their experiences, visiting their missions, can find no more fitting phrase to sum up their lives, than "On the go for souls." Just about a year ago today, Father Edward Whalen, S.J., landed in Jamaica to begin his missionary work, and from that day up to the present, with efforts untiring and zeal unbounded, as pastor of both St. Anne's Church, Kingston and St. Peter Claver's Church just off the Spanish Town Road, as chaplain of the Kingston Public Hospital, as spiritual director of the Poor House, he has been on the go.

Picture to yourself a solidly built man, with a pair of broad shoulders, a little over five feet in height, possessing a smiling countenance. Listen to a kind and gentle voice coming from such a large frame, and you only begin to know Father Whalen. Follow him through a day's work, as I have so often done, and then you actually know him. Imagine a small but beautiful church within the heart of a thickly populated city, walk the narrow and crowded streets alive with poorly clad people, note the tottering houses and the tiny yards of inhabitants, and immediately you recall to mind those words of Our Lord, "The poor you have always with you." Within such an atmosphere, amid such surroundings and mingling with such people, we find Father Whalen tireless.

**L**ET us now be on the go with Father for a day. We leave Winchester Park with Father, arrive at St. Anne's to say Mass at six o'clock. After Mass we watch him baptize six or seven little picknies, then return to Winchester Park for breakfast. After breakfast, we set out to make the round of sick calls and to visit the poor; then we drop off at the school to see that all is running smoothly, and before we realize it the dinner bell is calling us. The afternoon is just as busy. If it be Saturday we accompany Father to the confessional, if Sunday then to Sunday School which closes with Benediction, if an ordinary week day, to the door where the poor come continually for spiritual and financial help. Night finds us still on the go. We either listen to Father instruct his convert class or address his Sodality or else attend his meeting of the St. Vincent de Paul Society for the poor. Then when we think the day is over, we are suddenly awakened in the night to go with Father on an urgent sick call. Add to these the many processions we attend with him, the various Novenas preached by him, and you know what it means to be on the go with Father for a day.

Continually on the go for months, and Father came to one conclusion,—he needed a house and he needed it badly. The difficulties of carrying on his parish work from Winchester Park as the base were many and



*Father Edward Whalen, S.J., Pastor of St. Anne's Church, Kingston, and St. Peter Claver's Church just off the Spanish Town road, Chaplain of the Kingston Public Hospital and Spiritual Director of the Poor House, who is ever on the go for souls, in a land where there are only 40,000 Catholics in a population of nearly 1,000,000.*

various. The necessity of rushing out at a minute's notice, the uncertainty of having his driver near at hand, the delay caused by hurricane rains, the high expenditure for gas and tires because of his continual trips to and from St. Anne's, the impossibility of some of his poor people visiting him, these alone were sufficient reasons for building a house, but there was another reason more important, more vital, he must be with his people, he must have greater contact with them to further the glory of God. This conclusion reached, Father was on the go for a house. Plans were carefully drawn, work immediately begun, and a simple yet beautiful two-story house was the result. It required much thought, much time and much labor, but Father gave all, and personally inspected the work mornings and afternoons until the house was finally completed. Living in his new house along with Father Vidal, a native priest, who now has charge of the Kingston Public Hospital, the Poor House, and also assists Father at St. Anne's, Father finds himself in the midst of his people, has daily contact with them and consequently is winning countless souls to Christ.

**W**E might easily picture Father Whalen comfortably situated in this new house of his, perfectly satisfied and freed from many worries, but no—the house must be paid for and so he plans penny sales, dances, concerts and garden parties to help him pay for the house. And yet in the midst of these obstacles, I know that Father dreams of a new school for St. Anne's. In place of the tottering wooden structure so closely hemmed in by Jamaican yards, there looms before him a fine brick structure. The small, gloomy class rooms he sees replaced by large airy rooms. The little alley used for a recreation center, now turned into a spacious and beautiful play-yard. He would go on with his dreams, dream of the new school so necessary at Leader's Lane, another part of his mission, but—

# Shadows of the Past

Charles D.  
Simons, S.J.

EVERYONE in Shanghai knows of Zo-se and Zo-se hills, and so I'll not describe them. Suffice it to say that they are famous for their bamboo sprouts, their astronomical Observatory, and even more so for the numerous pilgrimages of Catholics in perpetual thanksgiving for preservation during the T'ai-ping Rebellion. Here then, at the side of the Observatory, a beautiful steepled church is slowly rising to satisfy the devotion of the Christians, and incidentally point out the God whose writing the giant telescope deciphers in the stars.

Looking down from the heights of the Observatory, one's thoughts are carried far back into the past. "Old Christians," descendants of the converts of long ago, work in the rice fields and canals below to the number of several thousand. A quick eye will discern five or six square-towered chapels, and imagination will conjure up several more hiding behind hills or clusters of trees. Here then are Catholics, "Old Christians," whose ancestors were converted so long ago that no one remembers when. Was it when Ricci, or his successors at the Court of Peking protected their fellow-missionaries of the "Bushes" by amusing the Emperor with clocks or readjusting the Chinese calendar? Most likely. At any rate, there were "Old Christians" in those villages a hundred years ago,—old enough in one of them, Tsang-pou-ghiao, to abet the Chinese priests in writing to Pope Gregory XVI, asking for the Jesuit's speedy return. It was in 1839, the Society of Jesus had been restored but a few years before. In 1842, the Jesuits were again in China.

Tsang-pou-ghiao is an interesting village of Old Christians. In it are some nine hundred souls, all rice farm-



Chinese peasant woman and baby, dolled up for a big feast day.

ers with the exception of a few fishermen, and all Catholics but for a few pagans. Only two or three families far to one end scab what were otherwise a Christian oasis.

FROM Tsang-pou-ghiao as a center, the missionary visits his other seven or eight chapels, spending three or four days in each, saying Mass, hearing confessions, attending to various affairs, while occasionally being called to the bedside of the dying to administer the last sacraments. The Chinese, unlike some of the westerners, not only do not fear to call the priest when there is danger, but always keep posted as to the whereabouts of the missionary so as to be able to call him in case of need.

All traveling is done by boat, in a covered sampan that slowly and circuitously wends its way through waving rice fields. The sampan used by the missionary is fitted with a small table and chair and a wooden shelf for a bench so that the long hours in the boat may be spent in reading breviary, study, or even for a bit of sleep if the voyage stretches on into the evening. How welcome the wooden bench was one early morning, returning from giving Extreme Unction to a Chinese dying from cholera, on a sick call that lasted from half-past eleven at night until four-thirty the next morning.

There are no roads here and no one wants them. We travel now as did the missionaries of three centuries ago; we see on every hand the same rice fields, the same curved roofs, the same straw hats and coats in the fields, hear the same cries that Ricci must have heard crouched in the rice barge on his first journey to Peking.

And who would (Turn to page 26)

Chinese fishermen's church with missionary's house and catechetical school. The Father's boat, used for sick calls and mission trips, is in left foreground.



# Into New Lakes

James A.  
Creane, S.J.

**(T)**HE fruits of my annual retreat high up in the Himalaya Mountains this year was the resolution to launch out into new lakes and let down the net. In other words, in addition to working among the aboriginal tribes, I intend to explore the possibilities of converting the various castes of Hindus and Mohammedans living in my sector of Patna Mission, India. Hitherto, my efforts have been largely restricted to such tribes as the Santals, Mahles and Pahariyas. Perhaps it is well that it was so, for they proved a fertile and fruitful field, some sixteen hundred of them having been baptized in my sector of the Mission alone in the last few years.

But now that I have burrowed in and have a nucleus about which to build, I feel that the time is ripe for a more extensive preaching of the Gospel. Hence, while not relaxing the drive for aboriginals, I hope to squeeze in some time for Hindu and Mohammedan work as well. I am well aware that there will be no end of difficulties in the way, but difficulties should not deter one from making at least an effort. My plan is to study the possibilities of miniature mass movements. Unless we can convert a sufficient number in the individual castes to permit Christian marriages within the caste, there will be little hope of any great success. Caste customs are so different and caste prejudices are so strong that inter-caste marriages at this stage of the game would spell certain failure, at least so it seems to me.

It is now about a month since I began to put this more catholic program into action. It is, of course, far too early to judge of results or gauge prospects, but it will be interesting to hear of some encouraging and hopeful signs. They promise well for the future.



*Kali-Ma and a host of other gods and goddesses are still worshipped by Patna's pagan millions.*

**K**URMIS.—The Kurmis are a Hindu caste numbering about a million in Patna Mission. One variety of them, known as Mahato, is to be found in a number of villages in my sector of the Mission. I have visited them in several of their villages and found them well disposed. In one of their villages I had a sort of *panchayat* with the headman and the elders. After listening attentively to what I had to say about Christianity and its requirements, they agreed to discuss the matter among themselves and possibly send a representative or two to study our religion and in turn to explain it to the others. One Kurmi, in fact, who has had some schooling, even went so far as to make a request to attend our high school in Bettiah. A group of them one day carried a sick woman a distance of about five miles on a native cot to the Sisters' dispensary for treatment. The Sisters, seeing little

*The sadhu, hair matted and face smeared with ashes, is not a preacher, but a religious beggar, whose influence is much feared by the people of India. Seated before the idols of a ruined temple, he spreads his cloth for the reception of the pilgrims' coins. These sadhus are numerous in Patna and present an obstacle to the missionary's work.*

hope of recovery, baptized her and sent her home a Catholic,—the beginning, we hope, of a long line of Catholics.

**Kumhars.**—The Kumhars are a caste of native tile makers. There are probably two hundred and fifty thousand of them in Patna Mission. I am particularly interested in a group of them scattered through some eighteen villages and under one head. I have already been around to a number of these villages, and the general sentiment seems to be that if a large group can be brought in at once all will be well. Hence our task will be to start a small mass movement such as I mentioned above. To do this, I hope to call in a couple of their members, and after instructing them, send them back to prepare their people for Baptism. As pagans they do not eat the food cooked by Santals. They will, therefore, be reluctant to send their children to our boarding schools. We have already reaped our first fruit in this caste. It came about in this way. When I was on tour and camping in a village called Daketa, a Kumhar sent two men to call me, saying that he wanted to become a Catholic. The reason he gave was that he was suffering intensely from a pain in the shoulder and the foot, and that he had tried all kinds of pagan sacrifices to cure it, but all in vain. I accompanied the messengers and instructed him and his family in the rudiments of our Faith and then gave him some medicine. For the first time in many days he was able to sleep. The following day he continued his petition for Baptism. So that evening, in the presence of a large crowd of his tribesmen, he entered the Fold of Christ. It took no little courage on his part to take that step. Let us hope that its reward will be a large number of followers. Pray for the Kumhars.

**MOCHIS and Chamars.**—The Mochis and Chamars are leather workers and are considered a very low caste by the Hindus. We have approximately a million of them in the Patna Mission. Those whom I have visited have no great objection or aversion to becoming Christians. There are several varieties of them who at present do not intermarry. But were they to become Christians, they would perhaps do so. A leader among them, who claims to have some two thousand five hundred families under him, came to me one day and asked if they could put their children in our school. I told him there would be no objections if they became Christians. This, he said, they might do if we were to help them in a struggle they were having at the time with their money lenders. As that looked more like avarice than faith, we dropped the matter then and there. But later I looked him up again, and now he seems to be a *bona fide* catechumen. With him and due to his influence, I am hop-

ing that a large number of his caste people will come in. Another subdivision of the same caste is trying to arrange for a group conversion. So hopes run high for at least a few Mochi conversions in the future.

**KAMARS or Marias.**—The Kamars, also known as Marias, are a Hindu caste of blacksmiths. Those who call themselves Marias are semi-Santalized and live for the most part in Santal villages. They speak the Santal language and their women dress like the Santals. A few of them have already become Christians. I find them everywhere well disposed. The only difficulty seems to be the getting of a good start among them. Once we



*Santal women and children are feeling the kindly influence of the Sisters of the Institute of the Blessed Virgin Mary. This work will go on while Father Creane and his fellow missionaries take time out here and there, "launching into new lakes" among the Hindu castes.*

get say, fifty or a hundred families baptized, the movement should go fast. I have baptized about thirteen Kamars and I have a few families of catechumens. Fathers in other parts of the Mission have had some converts among them. So we have reason to be hopeful.

**KODAS or Koras.**—These are a somewhat Hinduized aboriginal tribe. There are only about five thousand of them in our Mission. But even so, they are worth going after. Just what prospect there is for their conversion, I do not yet know, as I have had no opportunity to visit any of their villages lately. A couple of years ago, however, I was preaching to them. They told me at the time that they personally had no objection to becoming Christians, if many came in at once. If only a few came in, they said, it would be impossible to marry off their boys and girls. As a proof that they were in earnest, they invited me to attend an after-death ceremony for a departed relative which they were to have soon and which would be attended by representatives from many villages. Unfortunately, I was unable to accept their invitation, and catechists whom I instructed to be there, failed to carry out orders. Hence the chance for a general discussion was lost. I am still on their trail, however, and intend to look them up when on my next tour west.

*(To be continued)*



# FROM MANY QUARTERS



## GOOD TIDINGS OF GREAT JOY

### New Bishop in Ceylon

Galle, Ceylon, on September 30. Ceylon counts five Sees and over 400,000 Catholics, 300,000 of whom are in Colombo. Galle has approximately 20,000 Faithful.

### Little Sunda Islands

the Divine Word Society, is staffed with 79 Priests, 29 Brothers and 56 Sisters, who last year garnered a harvest of more than 10,000 conversions, 20,000 confirmations, 2,700,000 Communion and 1,064,000 confessions.

### Wizards in Ecuador

Ecuador to assist them in exposing the wiles of the Bruco, a highly-paid class of wizards who by extracting frogs, sticks and other objects from a patient's body amidst the fumes of mysterious smoke clouds claim that they can rid their clients of bad luck and disease.

### China

The Reformed Cistercian Monks of Notre Dame de la Trappe, known as Trappists, have just completed fifty years of service in the northwest of Peking . . . The first Chinese Benedictine, Dom Thaddeus Yong An Yuen, who was converted while studying at the University of Louvain, has returned to China and will be attached to the Monastery of Si Shan, Szechwan Province . . . After a visit to the Franciscan Orphanage at Yungchowfu, Hunan, the pagan editor of the *Ling Ling Daily News*, has written: "I admire this sort of charitable work by which poor children receive the proper education to make them well mannered and well instructed members of society" . . . The authorities of Kwangtung and Kwangsi declare that they will be able to control at last the Red Terror due to which the Franciscan Missionaries of Mary were obliged to flee for the second time from their Orphanage at Suting . . . Four carloads of pagan shrines and idols were dumped

His Excellency, Bishop Laudadio, S.J., was consecrated Bishop of

The Vicariate of the Little Sunda Islands, in charge of the Fathers of

Catholic missionaries have been enjoined by the civil leaders of Tena in

outside of the walls of Tse-di in Manchuria and burned by the people of the town who are seeking instruction in a group from the Swiss Missionaries of Bethlehem . . . Five thousand Chinese pilgrims, led by Bishop Fran, Vicar Apostolic of Tsining Mongolia, and accompanied by thirty priests and seventy seminarists, journeyed to Monozechan, Mongolia's shrine to Our Lady of Lourdes . . . Wah Yan College, under the direction of the Irish Jesuits, has nearly 850 students among whom there is a steady stream of conversions, including thirty-one Baptisms of other members of the boys' families.

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### Broadcasting the Divine Office

The Divine Office chanted by the cloistered Trappistine nuns of the Monastery of Yunogawa in the Diocese of Hakodate, Japan, was broadcast by the Hakodate radio and transmitted by all the stations in Japan and Korea.

### In the Canadian Northwest

After a visit to the missions of the Oblates of Mary Immaculate in the Vicariate of Mackenzie where little Indian children addressed him in English, French, Cree and Montagnais, M. Paul Suzor, Consul General of France in western Canada, writes: "I do not know who should receive the palm, whether it should be given to the Fathers who are the mainstay of each mission, or to the Brothers and Sisters, their indispensable co-workers, or perhaps to Bishop Breynat, O. M. I., Vicar Apostolic of Mackenzie, who is giving such a noble example."

### The Earthquake Bishop of India

Rt. Rev. Bernard J. Sullivan, S.J., the "Earthquake Bishop" of Patna Mission, India, speaking to the Holy Father noted: "The marvelous way our fellow-Catholics in India rushed to our aid was enough to bring tears to our eyes. Even the lowly aborigines of the Chota Nagpore Mission gathered together five hundred rupees, all in pennies from the poor. The Lord has sent us this cross, but He has been very good to us during these first years in India of the Chicago Province of the Society of Jesus. Since 1929, when I was consecrated, my priests have increased the Catholic population from

6,500 to 12,500 and there is a future before us which promises wonderfully consoling progress."

### Reunion of 18,000 Jacobites

On the fourth anniversary of the conversion of Mar Ivanios, Archbishop of Trivandrum, September 20, it was computed that 18,000 Malabar schismatics had returned to union with Rome.

### In the Bush of Australia

Today, five missions cater to the needs of the Australian aborigines who a century ago numbered 1,000,000 but today are at the most 61,000 together with 16,000 half-breeds.

### With the Fiji Islanders

The Lau Islands, a group of tiny spots in the Pacific east of Fiji, have requested the return of Catholic missionaries whom they excluded eighty years ago. Fifty Islanders have been baptized.

### Baptism with Radiator Water

A native of Kenya Colony, East Africa, after journeying around for work, worn out by fatigue and lack of nourishment, sank down upon the ground to rest in a lonely sector of his homeland. Immediately ravens swooped upon him and attacked him as if he were a corpse. A priest samaritan passing by instructed him, and finding no spring or other source of water at hand, took a few drops from the radiator of his automobile and baptized him before he died.

### Catholic Press Service Kurseong, India

The Catholic Press Association of Kurseong, founded by Father Michael D. Lyons, S.J., and Paul Dent, S.J., of the Chicago Province of the Society of Jesus, and editor of the recently founded Jesuit magazine of thought for India, *The New Review*, aims to put a magazine of Catholic thought into every intellectual center of India. A selected list of some four hundred libraries, universities, colleges and newspaper offices has been prepared, with two hundred patrons from India, Europe and America.

# Ain't It?

*J. Gregory O'Brien, S.J.*

“**H**E headed west, ain't it?”

There it was again, that much abused Coeur d'Alene “ain't it.” To the Coeur d'Alene Indians in western Idaho, “ain't it” is what *n'est-ce pas* is to the French peasant or *nonne* was to the old Latin farmer. It comes as a caboose to virtually every train of thought. Almost invariably, a Coeur d'Alene Indian will round out his questions, regardless of tense or mood sequence, with a bluntly quizzical “ain't it.”

When using their native language, the Coeur d'Alenes speak a dialect of Kalispel, as do the Spokane and Colville tribes, but nearly all speak English, and of the few that do not, all but a half dozen or so understand it. Ever since 1878, the Coeur d'Alenes have been going to school, for in that year three Sisters of Charity of Providence opened a school for boys and girls at Desmet, Idaho, but the Indians still persist in their “ain't it.” In 1880, two Jesuit Scholastics arrived at Desmet from Woodstock, Maryland, to start a school for boys, and for the past half century, the Jesuits and the Sisters of Charity have been devoting themselves at Sacred Heart Mission to educating the Coeur d'Alenes, or in their own tongue, the Shenchizui.

**H**ISTORIANS differ when attempting to designate the origin of these Indians' name. Some say they were brave and fierce in battle, hence Coeur d'Alene—the pointed heart. They were said to be shrewd and pointed in their speech, and they are. But other tribes do not designate them by this trait. The Spokanes and Saylish call them Sheets-oo-ui; the Nez Perce call them Skeets-oo-mish, but attach no meaning to either name.

The more probable opinion is that their name was given them by the early traders. C. J. Brosnan in his “History of Idaho” states that about the year 1810, French Canadian traders came to these Indians and offered to buy their furs. The Indians had a fine assortment of pelts, but the traders named a wretchedly low price. The offers were greeted with derisive laughter. “It might break your heart to give that much,” the Indians told the traders, “and those hearts of yours are so big they could balance on the point of an awl.” The Whites reported the joke on themselves, and it became the laugh of the west, so in self-defense they designated the tribe as the awl-hearts. The explanation is at least plausible, but the name itself carries no more meaning than the title of Flatheads or Nez Perce—Pierced Noses.

Speaking of jokes, it may be well to remark here that the Indians are slow to appreciate any joke save the rough-and-tumble variety. They will sit stolidly through an entertainment that consists of verbal wit, but will cheer to the echo if the program calls for a little slapstick. Consequently, virtually all the Reservation humor comes from the Whites.



*An Indian woman of the Coeur d'Alene Tribe, Sacred Heart Mission, Desmet, Idaho.*

**D**ESPITE their long years of association with the missionaries, the Coeur d'Alenes still manifest a woeful ignorance of religious matters. They apparently believe that they may safely break any and all of the Ten Commandments, so long as they can go to confession soon after. They have their faults, but they also have their more noble qualities.

The early missionaries tell us that the Coeur d'Alenes were one of the finest tribes in the Northwest—but that was before the White man's advent. These Indians used to be noted for their honesty and industry, and many of them still possess these virtues in a marked degree. But their reservation includes some of the richest soil in the Pacific Northwest, and under present arrangements they merely have to rent their lands, collect the rents, and drink the collections. Too many of them do so. Money has come too easily to the Coeur d'Alenes.

Consequently, the work of the missionary among these Indians today does not consist so much in converting red-skinned pagans as it does in bringing back wandering souls that have been tainted in their wanderings by degrading and demoralizing influences. Civilization has not been overly kind to the Coeur d'Alenes; its vices rather than its virtues have left their mark upon them.

**H**OWEVER, every picture has its high-lights as well as its shadows, and there are many things to light up a portrait of the Coeur d'Alenes. Far from true in their regard is the rather hard saying that the only good Indian is a dead one. Theologically, there may be no St. Thomas Aquinas or Suarez among them, but many Coeur d'Alenes manifest a consoling piety that does not shrink from traveling miles to Mass and Holy Communion. Thirstily, some may (*Turn to page 28*)

# JESUIT MISSIONS

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JOSEPH GSCHWEND, S.J.  
Editor

THOMAS J. FEENEY, S.J.      JOHN H. McCUMMISKEY, S.J.  
LEON A. FOSTER, S.J.      CLEO RICARD, S.J.  
ALEXANDER ROLLAND, S.J.      PATRICK A. RYAN, S.J.  
Associate Editors

E. PAUL AMY, S.J., Business Editor

Editorial and Publication Offices

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## Catholic America! Mexico Bleeds!

AS Catholics, yea more, as Christians, can we see our own Government stand idle, silent and approving, when below our southern borders every principle we hold sacred is violated? By vigorous protests to the President of the United States, to our Congressmen and Representatives, to Mexican officials in diplomatic and consular service, let us make our concerted Catholic voice of more than twenty million strong be heard. In every Catholic paper and magazine in the land reports on Mexico have been printed. Such accounts help on the widespread protest that is now rising on all sides in this country. Let us push it and push it hard. All praise and power to our schools: universities, colleges and high schools who have entered this contest bravely. All praise and power to our Sodalties, our associations, clubs and confraternities of Catholic men and women throughout the country whose voices are rising in increasing volume. But we cannot, we must not stop until every Catholic joins in the movement and until we have achieved through our own Government a return to Mexico of peace and justice and honesty and religious freedom. Our fellow Catholics in Mexico are suffering, bleeding, dying.

Can we stand idly by when her priests and nuns are imprisoned, driven out or hounded down and slaughtered like wild beasts? Can we hear unmoved the story of the savage endeavor of Calles and his minions to crush out every vestige of human liberty? In Mexico today, deprived of all the spiritual strength drawn from Mass, Confession and Holy Communion, "men must," as the Editor of the *Brooklyn Tablet* writes, "violate their conscience and parade against religion or forfeit their livelihood. Liberty of education is denied—teachers are compelled either to submit to governmental ukase or to resign. Freedom of assembly is abolished—citizens have no right to meet and voice their views. Parental rights are cast aside—fathers and mothers have no voice

in the kind of education to be given their children. Freedom of the press is prohibited—people are no longer to be permitted to read papers which do not agree with the tyranny of the Mexican dictator. And freedom of worship is prohibited—priests, as in Nero's time, are cast out and churches denied the right to exist."

Instances of horror and stories of violence against priests and nuns and laymen and women could be multiplied,—and day by day the story of injustice born of diabolical hatred grows. Catholics of America, Christian America, rise in protest in every manner possible! You are battling for your own future, for your own principles, as well as for those who suffer in Mexico today. Your parishes, your dioceses, your Sodalties, your Holy Name Societies, your Knights of Columbus, your valiant youth of university, college and high school—let all be roused to persevering protest through every available channel until through our Government we have brought a Christian peace to the noble hearts who suffer and bleed in red Mexico today.

## The Church Unity Octave

THE Church Unity Octave, discussed under "The Mission Intention" on page seventeen of this issue, is heartily recommended to all our Readers. We subjoin the form of prayer prescribed for the Octave.

Antiphon: "That they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us, that the world may believe that Thou hast sent Me." St. John xvii, 21.

V. I say unto thee, that thou art Peter;

R. And upon this Rock I will build my Church.

### PRAYER

O Lord Jesus Christ, who saidst unto Thine Apostles: Peace I leave with you, My peace I give unto you; regard not our sins, but the Faith of Thy Church, and grant unto her that peace and unity which are agreeable to Thy will, who livest and reignest God forever and ever. Amen.

(Under the usual conditions, a Plenary Indulgence is granted on the feast of the Chair of St. Peter, and a further grant of two hundred days is extended to those of the faithful who simply join in the devotions piously. Benedict XV, Feb. 25, 1916.)

The following is the list of intentions for each day of the Octave:

January 18: Feast of St. Peter's Chair at Rome. Return of the "other sheep."

January 19: Return of Oriental Separatists to communion with the Apostolic See.

January 20: Submission of all Anglicans to the authority of the Vicar of Christ.

January 21: That Lutherans and other continental Protestants may return to Holy Church.

January 22: That all Christians in America may become one with the Chair of St. Peter.

January 23: Return to the sacraments of all lapsed Catholics.

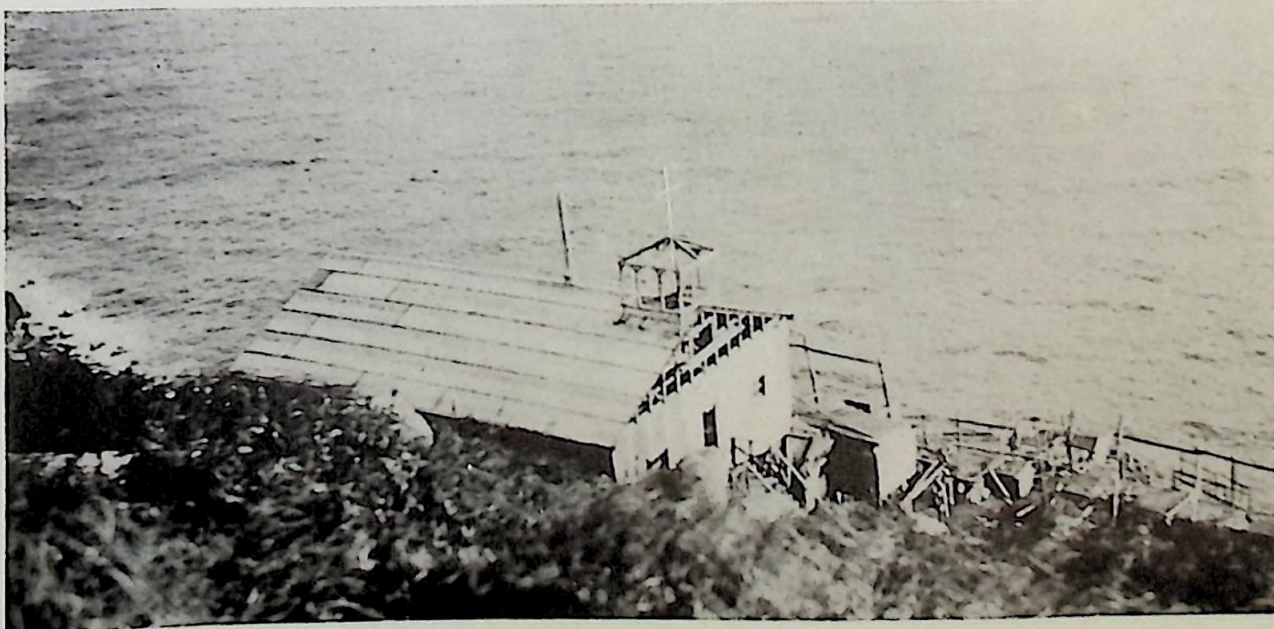
January 24: The Conversion of the Jews.

January 25: Feast of the Conversion of St. Paul. Missionary conquest of the world.

# The Mission Intention

## The Octave of Prayer for Unity

PRAYER for eight successive days from the Feast of St. Peter's Chair at Rome, January 18, to the Feast of the Conversion of St. Paul, January 25, during which time a different section of the non-Catholic world is prayed for each day, constitutes the essence of the Church Unity Octave. This Octave of Prayer was started by the Founder of the Society of the Atonement, Father Paul Francis and Sister Lurana, while each was a non-Catholic. Their intention was to unite all, who professed to be Christians, with the Vicar of Christ, and they themselves were their own first fruits. In 1908, after their conversion, they were requested to make the Octave known to Catholics. In 1916, Benedict XV issued a Brief recommending the Octave to the Faithful and enriching it with indulgences. Without knowing the object of her prayer, Katherine Tynan, the writer, in union with the intention of the Octave and at the behest of her confessor, prayed for years for the conversion of Robert H. Benson. The effect of this Octave has also been felt in the conversion of the Anglican Monks at Caldey Island who are now a Benedictine Community at Prinknash, and in the conversions of Father Ronald Knox, Gilbert K. Chesterton, Stanley James, Father Vernon Johnson, and in great part the twelve thousand English non-Catholics who have been received into the Church on an annual average for some time past. While it is true that the Anglicans have retained more traditional teachings and practices than any other Protestant body, still, in substance they have never been part of the visible Catholic Church. Their doctrine today is in many places heretical, and Anglican Orders invalid. The Commission appointed by Pope Leo XIII to examine these Orders based their decision of invalidity on two counts: (1) There is no evidence on the part of the minister of ordination of the intention to ordain sacrificing priests; (2) The Edwardine Ordinal is declared invalid as a rite of ordination because it is defective in form. For all non-Catholics the desire of Christ is this: "Other sheep I have that are not of this Fold; them also I must bring and they shall hear My Voice and there shall be one Fold and one Shepherd."



# The Mass of the Missions

## Memento of the Dead

As has been noted, the Communion of Saints is a spiritual partnership composed of the Faithful on earth, the Suffering in Purgatory, the Blessed in Heaven. The Catechism of the Council of Trent assures us that in this partnership "every pious and holy action done by one (member), belongs and is profitable to all, through charity, which seeketh not her own," or, as we gather from Saint Thomas, "The merits of Christ are communicated to all and the merits of each one are communicated to the others." Already has the Church, in the Memento of the Living, interceded for the Faithful on earth, the Church militant, and honored the blessed in Heaven, the Church triumphant. She now begs that the merits of Christ, flowing from His Sacrifice of Propitiation, may be applied by God to her beloved dead.

"Remember also, O Lord, Thy servants and handmaids, who have gone before us with the sign of faith and sleep the sleep of peace. To these, O Lord, and to all who rest in Christ, grant we beseech Thee a place of refreshment, of light, and of peace, through the same Christ our Lord. Amen."

From the Church's formal Memento of the Dead are excluded all who have died separated from the Church (unbelievers, heretics, schismatics, excommunicated). For these, in case they may, by the providence of God, be suffering in Purgatory, the Church prays in general, but not by name. They are included in the words, "for all who rest in Christ." As a private individual and in his private intentions the priest in both the Memento of the Living and the Memento of the Dead may make intercession for all without exception, who are not already condemned to hell.

To comfort her afflicted Faithful, the Church implores for their beloved dead a place of refreshment, of light, and of peace, and a place of refreshment shall be given them where, according to the Apocalypse vii, 16: "They shall no more hunger, nor thirst, neither shall the sun fall on them nor any heat. For the Lamb (the Divine Lover of their souls), the Lamb which is in the midst of the throne, shall rule them and shall lead them to the fountains of the waters of life and God shall wipe away all tears from their eyes." The eyes of our beloved dead.

And a place of light shall be given them. "A city which hath no need of the sun nor of the moon to shine in it. For the Glory of God hath enlightened it and the Lamb is the Lamp thereof."

"And a place of peace shall be given them, the holy city of peace, the heavenly Jerusalem."

*The church of King Island, Alaska, where Father Bellarmine Lafortune, S.J., celebrates his daily Mass of the missions.*

TO ALL

—subscribers and readers of JESUIT MISSIONS—

the Editors extend

**The Best of Good Wishes for a Holy and Happy New Year**

A year ago the Editors of JESUIT MISSIONS thanked in advance those who—during 1934—would help the American Jesuit missionaries when opportunity presented; would send Mass stipends for the missionaries; would renew their own and secure new subscriptions to JESUIT MISSIONS for the next twelve months.

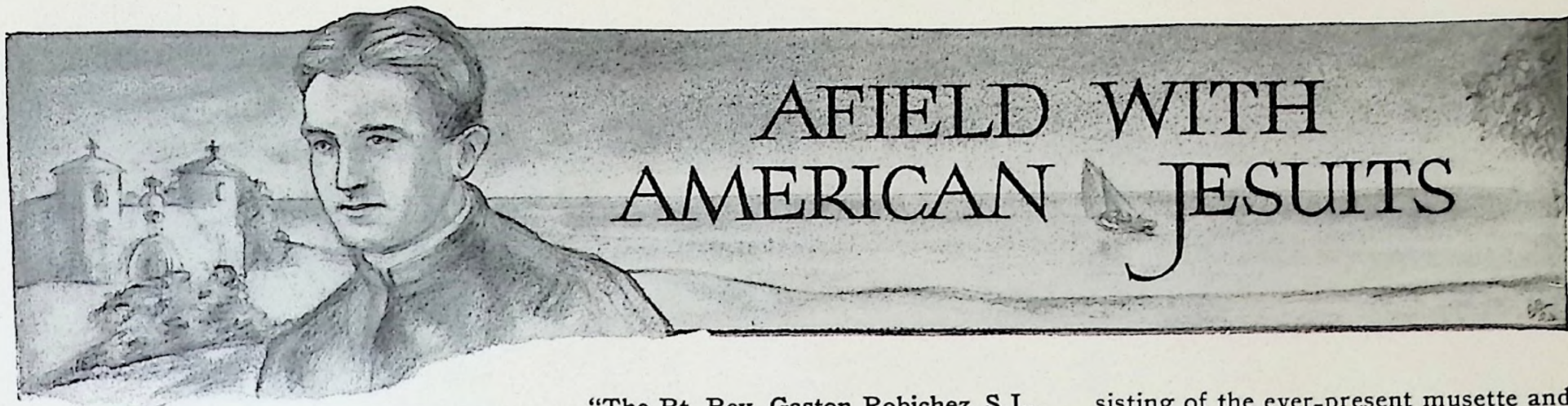
Now, not merely in advance for the year 1935, but in retrospect for 1934, we thank you most sincerely for all you have done during the past year, especially for

*your continued generous financial support of the missions, an even greater number of Mass stipends for the missions, an increase of over 13% in the circulation of JESUIT MISSIONS.*

We are confident that your interest and generosity during 1935 will suffer no diminution but will rather increase. With that confidence, born of your goodness in the past, we ask if you won't start the New Year well and use at once the subscription blank on the back cover for yourself or a friend? All of you have helped the missions in the past, all of you can help in the future. To all of you

the Editors extend

**The Best of Good Wishes for a Holy and Happy New Year**



# AFIELD WITH AMERICAN JESUITS

## CANADIAN INDIANS

From Spanish, Ont., Father Timothy Dwyer, S.J., writes:

"I just returned this morning from a three weeks' tour through the western end of my missions, and your letter was waiting for me. Many thanks for the Mass intentions and donations. If I get enough Mass intentions I am able to make things go nicely, because my expenses are not very high. I get half fare on the train and have the right to ride freight trains. However, most of my traveling is on foot. The Indians are very good to me, so I don't have to worry about my meals. I won't say what the meals consist of, but this out-door life is giving me a wonderful appetite and it's growing all the time.

"I am home just for the day, for I start out on my southern missions tomorrow. My Indians are scattered along the Spanish River. I go up the river for about fifteen miles, then walk about four miles through the bush to the next place. I don't mind the walking itself, but with the load we have to carry it is difficult. I am making up for the walks I missed at St. Beuno's during my Tertianship days.

"I love the life up here among the Indians and wouldn't change it for anything else. The Indians are very good to us and when you get used to their ways they are very sociable."

## CEYLON

John Lange, S.J., who with John J. O'Connor, S.J.,—both of the New Orleans Province, sailed for Ceylon in August, sends back his first bit of news:

"After six weeks on the spot, I feel as though I have become somewhat acquainted with this place, but I hasten to add that my acquaintance is still very slight and meager. Enclosed within the walls of a boarding school, with a full schedule of class and of prefecting, there is not much opportunity to get out and go places. There are plenty of things I could write about our location here at St. Michael's College, Batticaloa, but I shall reserve them for a later date. By way of a little Ceylon news, your readers may find some local color in what follows.

"The Rt. Rev. Gaston Robichez, S.J., Bishop of Trincomali, whose episcopal residence is at Batticaloa, returned in the early part of October from his *ad limina* visit to Rome, and a visit to his native France. He was received by the people with a welcome that might have rivaled a Roman triumph. The crowd met the episcopal motor car at the outskirts of the town, and escorted His Excellency for about a mile along garlanded and festooned streets, accompanied by two bands—the brass ensemble from St. Michael's boys' school, and a native band, con-



Father John H. McCummiskey, S.J., of the Oregon Province, former Director of the Laymen's Retreat League of Los Angeles, California, has been appointed as Associate Editor to JESUIT MISSIONS. While his headquarters will be in New York, he will spend much of his time in the Pacific Coast States as representative of the magazine.

sisting of the ever-present musette and the equally noticeable tom-toms. Speeches of welcome were made, and the celebration was concluded with the singing of the *Te Deum*, and the bestowal of the papal benediction by His Excellency.

\* \* \*

"An insular holiday was declared on the occasion of the visit of the Duke of Gloucester to West Ceylon. He visited the principal places of interest: Kandy, with its magnificent botanical gardens and the temple wherein is enshrined the sacred tooth of Gautama Buddha; Nuwara Eliya, the principal health resort of Ceylon, and the mountain country.

\* \* \*

"Sir Reginal Stubbs, Governor General, visited the Eastern Province of Ceylon in the early part of October. Everywhere the people greeted him with acclamation, and showed him the greatest honor. The dignitaries and officials of the native organizations turned out in full ritual costume. The Singhalese headmen were especially conspicuous by reason of their gold brocaded garments, and ornamental head-dresses (which resembled the cap worn by a chief chef in the U. S. A.,—only much larger). The cadets of St. Michael's College drew up at the entrance to the town hall and presented arms in military salute, as the Governor General's motor car drew near. They were subjected to military inspection by His Excellency.

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"John Linehan, S.J., of the New Orleans Province, who taught here last year, has, after one year of teaching, been sent to Enghien, Belgium, to study theology."

## AMERICAN INDIANS

Father Thomas J. Martin, S.J., missionary among the Sioux Indians, Holy Rosary Mission, Pine Ridge, South Dakota, reports a sorrowful but consoling experience:

"I had been staying at my mission chapel at Plenty Bear for a few days. While there, I learned there had been a terrible accident about twelve miles away down in No Flesh Canyon. I rushed back to my church, procured the Holy Oils, and as speedily as possible hurried down into the canyon by the road which winds and winds, with



*Just after Baptism at St. Stephen's Mission, Wyoming, among the Arapahoe and Shoshone Indians.*

thick brush on both sides, resembling pretty much the jungles of Africa. Soon I came to an opening, and there ahead I saw a group of men standing huddled together. As I neared them, an Indian ran towards me and called out, 'Do not come any farther. That car out there in the road is filled with dynamite.' There had been an explosion of the dynamite caps and two men lay on the ground mangled and dying. I reached the man nearest me and shouting loudly (because his hearing had been impaired by the explosion), asked him whether he was a Catholic. I told him that I was a Catholic priest. He answered quite distinctly, 'I am not a Catholic, Father, but do all you can for me.' There he lay, his eyes gone, his legs off, yet perfectly conscious. Both he and the other injured man were the only Whites working on the road crew. One of the two was the official dynamiter.

"I baptized the man conditionally and gave him conditional absolution and Extreme Unction and then hurried to the other who was lying right alongside the dynamite car. He was mangled even worse than the first man and was lying in such a position that he was drinking his own blood. His face was ripped away, but his forehead was intact and he was still conscious. To him, too, I was able to administer the sacraments. Then I joined the Indians who were in terrible fear of the dynamite car, still standing there in the middle of the

road, and loaded with six large boxes of dynamite.

"On account of the distance and the difficulty of procuring facilities to remove the injured men, hours elapsed before we could start on the seventy-seven mile trip to the Government Hospital. One of the men died after twelve miles and the other after forty miles traveling. I learned afterwards that one of these men had carried a Crucifix in his pocket for years. He told many of his friends that he did not know exactly why he did it, but a Catholic friend had given it to him. Who knows but that this little pious practise won him the grace of becoming a Catholic at his dying hour.

"The Indians felt a deep sympathy for their White brothers who had lost their lives while working on the canyon road through the Indian country. They took up a collection among themselves and donated it to the bereaved widows and insisted that their Indian names be written alongside of the donation list."

### PATNA, INDIA

Father Henry I. Westropp, S.J., in spite of his many years of vigorous mission work, still carries on most energetically. Here is his latest from Jamalpore:

"Just a year ago, several men, dissatisfied with the Baptist Church, walked thirty miles to invite a Catholic missionary over to Jeypore to receive them into the Catholic Church. Twenty-six were baptized and they formed the beginning of Our Lady of Sorrows Mission. Later on, many more joined us and we soon had to put up a large chapel, one which surpasses many of the New York churches in several important features, not the least of which is its resemblance to Bethlehem; for it is made of mud walls with a roof of thatch. Another point it surpasses them in is in its poverty—it has no rectory, or presbytery—the missionary just simply 'bunks' somewhere. It also surpasses many of the New York churches in the number of its converts, many of whom walk five and six miles to church of a Sunday to receive the sacraments. It is a large parish, one priest alone in a territory of five hundred to a thousand square miles,—and about a million pagans. This is a large problem, but if we are able to hire a large number of catechists who go all over and preach the Gospel, the field can be well covered so that not one of its numerous hamlets will be said not to have had the favor of listening at least to the word of God. Our Lady of Sorrows is to be the Mother Church. At various intervals, say of ten miles or so, we will need other chapels so that the converts may more easily be attended to. We may add that this is the best way to do reparation to Our Lord for all the churches

torn down by the godless. Let us try to build two for every one destroyed by Satan and his satellites. This would be no idle sympathy with the work of God. We hear so much of the five-year plan and the anti-God campaigns. Let us have our one-year plans; our pro-God campaigns. For every soul lost to God in atheist countries, let us give Him two or more in mission countries. The graces that are turned down by our smart friends in the West seem to flow more generously to the Orient. There the movement to Christianity is strong. The combined efforts and sacrifices of the million strong in the West roll up to the gates of Heaven like a mighty army, knocking fearlessly at its gates, demanding more and more grace for the missionary and his converts."

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Father Charles D. McAleese, S.J., and Father Bertram E. Ernest, S.J., who finished their Tertianship in Manresa House, Ranchi, at the beginning of November, have been appointed to the Santal mission with headquarters at Bhagalpur. Their first few months in the section will be spent in learning Santali. After that they will begin their active missionary excursions into the multitude of villages in that part of the field.

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It is usual for the Ganges River to swell several times its normal size during the heavy rains of the monsoon season each year. This year, however, witnessed the worst flood in several decades. The water entered the Sisters' Compound at the Banki-



*Fathers Frank and Edward Scott, S.J., brothers in Religion and in blood, both zealous workers in Patna Mission, India. They have two other brothers, Jesuit priests, Fathers Charles and Joseph Scott, S.J., members of the Chicago Province, working in Cleveland and Detroit respectively.*

pore Convent, and the entire Compound at Very Rev. Father Sontag's bungalow in Kurji was knee-deep and more under water.

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The cholera epidemic, prevalent through all the Mission, broke out also in the neighborhood of Khrist Raja High School at Bettiah. The Scholastics organized for relief work among the victims in the surrounding villages. After school hours, they mounted their bicycles and carried medical and spiritual aid to the sufferers. Where the essential oils (a cholera remedy) would no longer save the victim, they poured the saving waters of Baptism to save the life of the soul. Father George A. Dertinger, S.J., collected a band of catechists and took them to the villages some miles north of Bettiah. Comments on the people's appreciation of the Fathers' charity have been coming in on all sides.

## PHILIPPINE ISLANDS

His Excellency, Bishop James T. G. Hayes, S.J., writes:

"I have just returned from a two months visitation of the eastern part of my Diocese of Cagayan, Oriental Misamis, P. I. On this visitation, I had more than 12,000 Confirmations in 102 ceremonies. We visited 32 towns and villages and our mode of travel included bus, truck, boat, canoe, launch and hiking. We lived in all kinds of huts and small shacks and for food specialized in rice, pig, chicken and corn. One of our trips in a launch up the Agusan River took us twenty-two hours in weather that was both hot and rainy, and seas that were rough most of the time. I had an opportunity to give more than 100 instructions in Visayan and about 5 speeches in English in towns where there were high schools."

\* \* \*

On November 13, 1934, at St. Paul's Hospital, Manila, P. I., Father Denis Lynch, S.J., died piously in the Lord, after an illness of several months. This outstanding missionary was born in Killaloe, County Clare, Ireland, on February 24, 1859, studied at All Hallows College, Dublin, the French College, Rome, and was ordained to the priesthood in 1881 by Bishop Louis De Goesbriand, entering the Society of Jesus October 8, 1887, at Frederick, Maryland. He served in Jamaica, B. W. I., Bombay, India, and the Philippines, and was an author of note.

\* \* \*

Father Joseph Reith, S.J., of Maria Auxiliadora Mission, Dansalan, Lanao, Mindanao, P. I., gives an interesting description of the native outdoor sport, the cockpit:

"The boys in our Cagayan school had been making feather dusters in the Industrial class. I asked them where they got the feathers they were

using. 'Down in the cockpit, Father; there are plenty of them.' That led me to make further inquiries about the cockpit and cockfighting. 'It's not the sport that is vicious so much as the gambling that accompanies,' one of our Fathers of long experience in the Philippines told me.

"To obtain more taxes many cockpits have lately been opened where previously they were barred by law. As a consequence, in Dansalan and throughout the missions of Mindanao, I see many Moros and Christians training cocks for the fray. It's an arduous and patient task, evidently, and in the course of it the men and the cocks get to know each other pretty well.

"Sunday is a regular day for the cockfights, and, sad to say, they seem

wears a hat for more convenient designation by the betters. The stranger to the cockpit will not understand at first how the bets are made; he hears a call from one end of a tier and a response from the tiers above or below. The bet is made. There are no stakeholders. The better's word is as good as his bond.

"The birds are introduced and then carried aside to have the sharp, cruel spurs of steel strapped to their sinewy legs. They are ready for fight. There are brief preliminaries to arouse the anger of the cocks and then they are let go at each other. To the sportsman the suddenness of the conflict is disappointing; to the betting Filipino, the disappointment comes if the event is not sudden. The fight lasts only a few seconds, it may go



*The Plaza and Cathedral Church of His Excellency, Bishop Louis Del Rosario, S.J., Zamboanga, Zamboanga, P. I.*

to draw better than the Mass and church services. The cockpit varies in size and arrangement with the purse of the community it serves; but usually it is a rambling, nondescript affair of rough boards and bamboo, desolate, dead and bare during the week, but full of life when Sunday comes. Around it rises a multitude of stalls displaying food and wares to tempt the new wealth of the winners. The crowd gathers. The admission is paid. Soon the tiered benches around the arena are filled with eager 'rooters,' but not so full that there is not always room for more swarthy devotees with a few pesos in their pockets and an eye for winners.

"The crowd grows attentive; all eyes are on the square 'ring' down in the center. The birds are brought in on the arms of the owners, one of whom is bareheaded while the other

for a minute or two. Once action starts there is no let up until, usually unseen by the excited audience, a gaff strikes a fatal spot and the stricken bird collapses. Sometimes the sharp spur disembowels the victim; almost always it is fatal. It is not often that the loser goes home to have its wounds dressed by its sympathetic owner. Its sorry consolation is to fulfill a last obligation to the man whose cock has won, by providing him with a chicken dinner.

"We missionaries say little against the sport, though we do inveigh against the missing of Mass and the excessive gambling. There is very little recreation or amusement for these poor working people whose daily life is no bed of roses. Taken in moderation, the cockpits may serve to prevent greater evils. You will say that that is hard on the cocks;—but re-

member, they have to be killed before they are eaten anyway, and there is not much choice between an ax in the neck and a gaff in the gizzard."

## IRAQ

Writing about the boys of Baghdad College, Father Edward F. Madaras, S.J., has this to say:

"In the matter of discipline they are respectful, obedient and well behaved in general. Of course, boys will be boys everywhere, which is to say that they forget themselves at times and kick over the traces. But they take their punishment like men, and everything is forgiven and forgotten.

"Absences are few and late-comers are a rarity. In this matter we have succeeded in overcoming a common local failing. New boys soon learn that tardiness is not tolerated, and after they have been sent home for being late, they fall in line admirably. It may be counted a strange phenomenon, but boys here positively dislike being excluded from class.

"Finally, and most important of all, the boys as a class are definitely religious-minded. The teacher can see this from the eager attention which they pay during the religion class each morning. It shows itself, too, in the energy which they put into their prayers and their singing during chapel exercises, as well as their general conduct in church. The zest and vigor with which they recite the Morning Offering in unison makes it difficult at times for the teacher not to smile with pleasure.

"But the surest proof of their piety is the regularity with which they go to confession each Saturday morning, though there is no obligation imposed to do so. The record shows that well over half of the boys go to confession weekly.

"All in all, the boys here have won our hearts completely. They give every promise that the purpose for which we came to this far off desert land—that of helping the Christians to build up once more a vigorous Catholic life that may restore the former glory of Christ's Kingdom in this once-flourishing Catholic country—will be amply fulfilled in the years to come. All we ask of you, dear reader, is that you may help us with your prayers."

## JAMAICA, B. W. I.

Father Edward Whalen, S.J., of St. Anne's Rectory, Kingston, Jamaica, B. W. I., writes:

"I think you will agree with me that notes are not made so easily when, about thirty yards from your window, there is a crowd jumping up and down, clapping their hands and singing 'The Glory of the Lord is Coming Down.' This is just what is going on now. Tonight, however, is rather exceptional, inasmuch as there is no competition. There are usually

two or three groups 'going at it' at the same time, and all singing different songs.

"These 'jumpers' do a lot of harm in Jamaica, especially among the poorer people. They provide cheap and long-drawn-out entertainment, and produce, in their own sphere, about the same effect as objectionable movies.

"The situation has become more evident to me since last June when I came to live here at St. Anne's. Yet it makes me appreciate all the more the genuine Catholicity of the thousand that attend Mass at my two churches.

"Thieves visited St. Peter Claver's Church the night before last. They smashed the tabernacle door, but for-

of the island and our Catholic Hospital. There is plenty to do as you can well see. However, the people are very friendly and eager to learn. They packed our church for the recent novena to the Little Flower. They make an interesting congregation, showing the universality of the Church. You see occasional white faces, then every shade until you get to the jet black. Quite a number of Chinese features appear, all listening attentively to your instruction.

"There was an amusing happening to one of Father Williams' shoes recently. It was in need of repair. The Alpha boys repair shoes, so it was to be sent to them. One of the little boys from there comes over regularly



*In Baghdad, Iraq, where American Jesuits from the United States may have their kitchen utensils made to order*

unately the Blessed Sacrament was not present. This is the second visit we have had during the past month."

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Father Henry P. Wennerberg, S.J., of Winchester Park, Kingston, Jamaica, B. W. I., writes:

"Thank you very much for your donation. The donor at St. Mark's Church will be among those my people pray for every Sunday.

"My present difficulty is that I need a house so that I may live among my people. We have a fine church and two school buildings but no residence for the priest. At present I have to keep going back and forth to Winchester Park every day.

"Seven miles out on the shore road I have another church called St. Benedict's at Harbour Head. It is a beautiful spot overlooking the marvelous Kingston Harbour, but there are not many people there. Many of these are becoming Catholics. Then I am chaplain to the Insane Asylum

to our kitchen to collect in a pail, potato skins, etc., which are carried to feed the Alpha pigs. These skins, etc., are boiled in a big cauldron before they are given to the pigs. The little fellow was asked to carry the shoe in addition to the pigfare. Of course, he knew only one way to carry things and so the pail was set on his head and on top of the potato skins he put the shoe for safe keeping. On the way, he paused to watch a football game. Of course, the pail stayed on his head while one little foot kicked this way and the other as he followed the progress of the game and imitated the different kicks. The game over, he proceeded on his way and promptly forgot about the shoe. Arriving at the cauldron he dumped his pail, shoe and all, into the boiling water. Late that afternoon he was asked about the shoe. He remembered having received it but had no recollection of what he had done with it. A search in the pig trough revealed a sad looking shoe."

## FORTY YEARS IN JAMAICA

(Continued from page 3)

again in greater glory, and is considered to be the finest in the West Indies from an aesthetic as well as structural viewpoint. Storm and quake may damage for a time but never destroy the work of God and His missionaries.

AND after forty years we must admit that evidence of progress exists in the record previously given. The material progress is manifest in the list of churches and chapels erected. Spiritual advancement is dependent in good part on the material. The main source of spiritual advancement in the missions is, of course, the grace of God, together with the ardent zeal of the men who have followed in the footsteps of the early pioneers. These are those forgotten men who do their work of bringing souls to Christ quietly, but efficiently, day by day, in good weather or in bad, with a good will making one sacrifice after another, never counting the cost. Their work is known by God, and with them that is all that counts. Among the staunch leaders of the battalion are listed Bishops Collins, O'Hare, Dinand and Emmet. Their legionaries are numberless. The spirit of Mulry and Collins and Rapp still exists and is daily translated into action in countless ways unknown to the world by the men who today hold the fort for Christ in the isle of woods and water.

### MY SAN JOSE TRIP

(Continued from page 4)

and Benediction of the Blessed Sacrament.

Every day I took my meals in a different house. Prior to the Novena the *Alcalde*, (Lord Mayor!) calls a meeting of the people, and various individuals agree to become *patronos*. To be a *patrono* of the Novena means to give a stipend for the Mass of one day, feed the Padre and take care of his horse for the same length of time. It is a good custom, for it enables the missionary to meet the people in their more intimate family life. Of course, in the good times of some years back, when there was plenty of chicle and

mahogany work going on, a High Mass was sung every morning, but now we consider ourselves fortunate if we get stipends for Low Masses.

THE people are very poor and living conditions wretched. The houses consist of thin sticks about seven feet long, placed upright, and laced together with a tough vine between heavier posts that support the thatch roof. As can be imagined, they are frequently found at all angles of declination. Sometimes the sticks are smeared interiorly and exteriorly with a clayish mud, and in the better houses covered with a coat of whitewash. The floors are always of dirt, some fairly smooth, others with great humps and cracks. Adults, children, dogs, pigs, chickens, turkeys, and geese all live in the same house—and are allowed to roam in all parts of the village. Many times while taking my meals, pigs and dogs came brushing up against me, looking for a stray morsel, while a turkey or hen quietly brooded over a nest of eggs under the crude table. At one place, while I was at dinner, a butcher was busily engaged directly behind me, cutting up a pig on a wide, bloody board, and fending off hungry dogs with the broad side of his butcher knife, while in front of me, chickens were making constant attempts to snatch grain from a large bin of corn on the husk—hardly appetizing circumstances in which to eat a hearty meal! (To be continued)

### THE BLACKROBES

OF CANADA

(Continued from page 5)

ada. And doubtless, more than one shared the belief disclosed in a paper of Father Massé found after his death, that Canada was a bride to be won by vigils and sufferings, and they shared his mortifications." But in the meantime, these future apostles and even Martyrs of the Canadian Mission waited and prayed.

FINALLY the long desired hour had come. The Jesuits had at last set foot on Canadian soil, ready to begin their long and arduous apostolate. But cold and bitterly hostile was the welcome they re-

ceived at the hands of the colonists (Champlain was absent at the time). The colonists had been deluded by an infamous libel of the Huguenots against the Society of Jesus. What would have happened to the Fathers it is hard to say, had not the saintly Sons of St. Francis extended to them the welcome of fraternal charity and received them into their own small abode on the banks of the little river, St. Charles.

Soon, however, the Fathers were able to move into their own residence which had been constructed under the able direction of Father Massé, whom the other missionaries called "Father Useful."

Now the missionaries could settle down to their work in all earnestness. Father Massé busied himself with the management of the affairs of the residence, and the others—both those who were the first to come out to Canada and those who came out to help them,—could devote themselves to pastoral and mission work in the colony. Father Brebeuf was sent with the Recollect, de la Roche de Daillon, and a fellow Jesuit Father, de Nouë, to begin mission work among the Hurons around Georgian Bay in what is now Ontario. Father Lalement spent himself for the good of the colonists.

DESPITE the fact that Champlain was the Governor of the Colony, the Fathers met serious opposition from the Huguenots of the Trading Company who had the monopoly on the trade of the colony, and, therefore, were the real power in the colony. Moreover, many a missionary found it extremely difficult to master the Indian tongues and so, until this was accomplished, little progress could be made amongst the Indians. Again, all the Jesuits who had been sent out to Quebec did not reach the place at all. For instance, Father Francois Ragueneau was taken prisoner while en route to Quebec and sent back to France; Father Noyrot and Brother Malot perished in shipwreck; Fathers Vimont and Vieuxpont were in the same shipwreck and were cast on the inhospitable shores of Cape Breton Island.

(Continued on page 26)

# A Wedding or a Funeral

Joseph  
Lucas, S.J.

**F**OLLOWING is a resume of some of the different marriage rites and funeral rites prevalent in Mindanao, P. I., among the pagans with whom our American Jesuits of the Maryland-New York Province are laboring today.

**Maluko Version:** In the early days, marriage in Bukidnon, Mindanao, P. I., was at the command of the parents of both parties. That is to say, without previous engagement of those immediately concerned, a man and a woman can be married upon agreement of both parents. A shy man who cannot afford to confabulate his love to a certain woman simply tells his parents, who will send a messenger of love to the woman's house with a plate and a spear. When the messenger arrives at the house, he places the spear near the stairs and hangs the plate over the stove, and then performs a very simple ceremony. When the plate and the spear are not returned, that means the thing goes on smoothly, that is, the proposal is accepted. Then the marriage ceremony is performed by a *datu*. The bride and the groom are called. A plate of food is placed before them. Upon exchanging a handful of food between the bride and the groom, the marriage ceremony is accomplished.

**Malaybalay Version:** Marriage ceremonies differ, depending upon the status of the would-be couple. In case the bride is not a widow, the marriage is performed by the exchange of a handful of cooked rice between the bride and the bridegroom. After that, the bridegroom eats seven handfuls of rice and the bride, five. After eating is over, the bride goes to her room, followed by the parents of the groom. She gives the parents of the groom some *huyo* leaves. This ceremony shows the respect of the bride for her parents-in-law. The follow-



*Catholic Boy Scouts form a Guard of Honor for their King of kings at the fiesta Mass celebrated by Father Joseph Lucas, S.J., in Malaybalay, Mindanao, P. I.*

ing morning, both the bride and the groom should get water. All those things are performed in the house of the bride. Thus ends the wedding ceremony.

**LANTAPAN VERSION:** When the time for proposal comes, there is usually a parade of the bridegroom with relatives and friends following. The bridegroom usually walks ahead, wearing a handkerchief or a cap. Still ahead of the bridegroom are some more people who carry big jars and plates. As soon as they reach the house of the bride the messenger of the boy asks this question: "Are we allowed to enter?" The

person who watches the door of the house of the bride usually replies: "Do not enter if you cannot afford the expenses of the marriage." And the messenger answers in a loud voice: "We can afford it," at the same time handing a plate or saucer to the guard. Then the bridegroom's party enters the house and as soon as they are seated, the heads of the bride's and the bride-

*A typical church and convento (parish house) in the mission field of the American Jesuits, Mindanao, P. I.*



groom's parties begin to count what the groom has to give; usually money, cloth, a horse or cattle. After the counting is done, the feasting follows. The bride and the bridegroom eat together in front of a crowd of people. Then the bride and the bridegroom exchange rings, drink together in a *pangas*; and thus the marriage is over.

**MANAGOK VERSION:** (1) In no case can a girl and a young man become united as husband and wife without the consent of the parents concerned. (2) *Pamoya*—Under this custom a young man who finds a girl whom he loves and would like to marry in the future, gives the girl one *peso* or more with the statement that the money will soon be followed by a *cagon*, a representative *datu*, and others all wearing handkerchiefs around their heads, with them a sword and one plate wrapped in a handkerchief to speak for the proposal of the young man to marry the girl. If the things presented to the girl are not returned, it is a sign of approval. (3) The marriage of the girl and the young man may be arranged by their parents without consulting the wishes of those concerned. Under these circum-

stances, the bride and the bridegroom are obliged to abide by the wishes of the parents. When the time for the wedding is arranged by the two parties, the man should be ready to give all the things needed when they meet. Money amounting to ten *pesos* or more, plates as a part of the *olas*, and one horse should be given to the parents of the girl. When the time and all the things prepared are ready, the relatives of the girl will be the ones to feed the boy's relatives. The food will be put in the middle of the house where all the *datus* can judge the union of the two. When this is ready, the bride and the bridegroom are called to eat together. They will eat without salt. The boy will make a *como* or a ball of cooked rice. The girl will do the same. They exchange *como* with each other, and must be careful not to drop a single particle of food from their mouths while eating. If it happens, it symbolizes sorrows between the two. If the light happens to be put out while they are eating, it also foretells short life either for the boy or the girl. When this occurs, the *datus* will advise them to be kind to each other throughout their lives, regardless of hindrances that may prevent their progress. After the wed-

ding, the parents of the boy and the girl will make a *pamujat*, imploring their god to help their newly married children so that they will be happy. When the boy's parents return home, the boy should remain to serve the girl's father.

**Malitbog Version:** When the day for the performance of the ceremony comes, the young man's party goes to the house of the bride and turns over the things required of the groom. When everything is done in accordance with their wishes, the ceremony follows:

The young man with an old man and a small boy form a line and sit on the floor of the *sala*. The young lady, with an old woman and a young girl, do likewise, fac-



Miss Josefa Gonzalez of the Catholic Women's League addressing an audience of Filipinas on fiesta day, Malaybalay, Mindanao, P. I.

ing the young man and his companions. The young man faces his bride and the old man faces the old woman. The two little children do the same. Then exchange of several handfuls of rice goes on between the bride and the bridegroom. Eating and dancing follow.

**MANAGOK Funeral Version:** When someone dies in a family, it is necessary that the deceased be watched over night, regardless of the time death occurs. The next day all the relatives are summoned to attend the funeral. Then the deceased is bound in a mat, tied securely, and hung to a piece of wood so that two persons can carry the corpse conveniently. When the people are gone to bury the dead, some members of the family cook food for those attending the funeral, but also cook separately for those carrying the corpse. In case the undertakers cannot consume the food, the remnants are to be thrown away with a tube of water, for they believe that this food and water will serve as the provision of the dead one on his way to Heaven. In case the deceased was given some *bolos*, clothes, etc., they should be destroyed, for it is believed that (Turn to page 28)

## THE BLACK ROBES OF CANADA

(Continued from page 23)

There, zealous apostles that they were, they set to work among the Indians of that district. But they did not reach Quebec.

Like the previous effort of the Society to establish a mission in New France, this attempt was not destined to have any lengthy existence. It came to an end at the conquest of Quebec by the English in 1629. But three years later they are once more to take up their neglected work.

## GUADALUPE MISSION

(Continued from page 7)

children who could not go to the church. Stranger still, I was told by some friends of his the other day that he gets up every night at midnight with his family to say the rosary and make a meditation until 1:30 A.M. Now there are others like my friend the "high priest" who come to Church and yet attend other cults. What are you going to do with people like that?

Now, knowing my people so well, I do not want to hurt any one of them. I do want to show them where they are wrong, as I did with my friend, the "high priest." He has been coming to church as before, says his prayers with great devotion, and we have been going on just as friendly as if nothing had happened. But the lesson is a startling one. These people mix up religion and superstition in the most mysterious manner and they cling to this so tenaciously that if you try to persuade them they are wrong they stay away from church and go elsewhere, just as long as these other sects are not opposed to the teaching of their *comadres*. On account of our refusal to co-operate in any way in superstitious practices, we have lost many "offerings," and we have been duped "the Protestant priests of Guadalupe," or "Protestant Jesuits." True it is that these are the effects of ignorance. The remedy lies in good Catholic schools. But Catholic schools are a problem when one has not the money to build them.

(In later articles, Father Tranchese will continue his story of Guadalupe Mission, San Antonio, Texas.—EDITOR.)

## SHADOWS OF THE PAST

(Continued from page 9)

want roads here? There was never any need for roads, and so why should there be now? How could roads, with all their facilities for speed—an evil in Chinese eyes—replace the century-old canals? In the canals the Chinese travel and fish, wash their clothes and their rice and draw water with which to cook it. From the canals, the water-buffalo and the windmill, sturdy feet and arms of brawn draw water by endless chain paddles up into the ever thirsty rice beds. The canals, too, washed morn and night by the tide, carry much refuse to the sea, and in the countryside remain relatively clean. From the canals, finally, thousands of fishermen draw their only sustenance, and on their quiet surface live in the only home they have, their sampan fishing smack.

IN the lives of these fishermen we read another story of the aged past that is still vibrant with youth. There are whole parishes of fishermen, floating parishes, little fisher fleets tied firmly to the bark of Peter. At several points, modest church towers rise, as it were, out of an open field, but always facing a large canal. At first sight one is astonished and wonders where are the parishioners. Surely not all are in the three or four squatting houses from which come the chant of children's prayers taught by devoted Chinese "Virgins." (The "Virgins," it may be noted, are devout women who remain single to devote their lives to the care of the chapel, the Baptism of dying infants, the teaching of catechism, etc.)

The parishioners are anywhere and everywhere. From three to five thousand of them call one of these churches their own. On Sundays and feast days, when the missionary is there, they crowd the canals with their boats, and then the confessional and the altar rail. At night you can hear the chant of their evening prayers over the slyly lapping waters and rice fields, and at day you recognize a medal boldly hanging from a bare breast and are frequently greeted with "Zen-vou, ah!"—"O, the Father!"

"When did your family become

Christian?" I frequently asked.

They stood perplexed a moment then:

"O Father, *zang-yeu-lai, maong k'i-la-tsai*"—"a long time ago—we have forgotten when."

They are even surprised at the question. For them it were as natural to be Christians as to be fishermen, were it not for the tens of thousands of pagans about them. In meeting and speaking with them one is instinctively carried up two or three hundred years, and strangely feels near those famous missionaries whose work was not only astounding but has endured. The very prayers the Chinese chant were translated or composed by them, and are handed down to us in living form on lips that have never ceased to taste their beauty.

THE fishermen are especially esteemed by the missionaries for their simple and frequently almost stainless lives. There are some farmer villages, however, that vie well with them. Such is Ko-lao-kieu, where I spent the feast of the Assumption. "Old Christians" likewise, they are at home with their religion. On my arrival, Monday afternoon the thirteenth, the bell was rung by the "Virgins," and all within easy distance came to say a few prayers, receive the *Asperges* and the Father's blessing. After the blessing, a stroll with the catechist through the patchwork of Christian groups among the pagans.

"Zen-vou, ah! *Maong-maong zen-vou!*"—"O Father, we look at you (we salute you)!"

They smile and bow, and a few polite phrases are parried, then the admonition:

"*Tsao-tie lai be zen-kong*"—"Come early to perform the spiritual work (go to confession)." And they did come. Fifty that evening; some two hundred and fifty the next day, and over two hundred in the early morning of the fifteenth. They realize that the priest cannot hear all at once, and so in Christian wise, those who live near leave the morning before Mass free for those who must come from a distance. And so they came and confessed. And it is not breaking the seal to say

(Continued on page 28)

# BOOK REVIEWS

**My Mother.** By Daniel A. Lord, S.J. The Queen's Work, St. Louis, Mo. Price \$2.50.

In this biography of Iva Jane Langdon Lord, a son has exalted the humility of his mother by a touch from that wand of descriptive genius into which the pen of this author so often seems to be transmuted. The virtues and graces of old-fashioned motherhood blend so religiously in this portrait as to leave in the memory of the reader a vision of an artistic creation which resembles very closely the universal ideal of Catholic motherhood. One may suspect that the motivating cause of this tribute of love was not so much that filial devotion which is evident on every page, as the desire to place in the hands of the mothers of today a text for the development of a husband no less than for the training of a son. Character is a pearl whose price is very great—too great to be bought by those who have unashamedly gone into moral bankruptcy or into a sort of spiritual receivership, hoping thus to cast off all the religious obligations which they owe to God, to themselves, to the members of their families, as well as to their fellow men and women. The Bible computes the worth of a woman of character in terms of virtue both natural and supernatural, of prayer and penance, and that sacramental grace which enables her to relate all things back to God. Such a woman was Iva Jane Langdon Lord who is honored in her author son, no less than in her own perfections.

**The Catholic Missal.** By Charles J. Callan, O.P., and John A. McHugh, O.P. P. J. Kenedy & Sons, New York, N. Y. Price \$3.00.

It is with genuine delight that we recommend the "Catholic Missal" to our laity who desire to pray the Mass. Deleting all Latin with the exception of the Ordinary of the Mass, which appears in two columns, Latin and English, and eliminating every rubric and direction that does not pertain directly to the person in the pew, the Reverend Authors have achieved a simplicity of arrangement that will appeal immediately to Americans. In keeping with this idea of simplification, the parts of the Ordinary peculiar to Solemn Masses have been gathered in a section apart, together with Prayers preceding the Communion of the people. In the Proper of the Saints, each Mass is indicated with brief biographical annotations relative to the saint of the day. Requiem and Votive Masses are complete, and the general simplicity and correctness of the whole, together with the attractive binding and excellent typography, merits for this new Roman Missal a most generous welcome.

**Progress of Education in India: Vol. I. Tenth Quinquennial Review (1927-32). Vol. II. Statistical Tables and Appendices.** By Sir George Anderson, Kt., C.S.I., C.I.E., M.A. The British Library of Information, 270 Madison Avenue, New York. Price: Vol. I—\$1.50; Vol. II—\$1.65.

That the British Government is carrying out in India its praiseworthy policy of fostering education in its colonies is evidenced in this two volume report of the Educational Commissioner with the Government of India. The sum of money needed for educational expansion in a country the size of India is enormous, but in spite of the financial depression there has been progress. Provinces of India differ in their problems of education and not all districts have advanced equally far. Densely populated Bihar and Orissa Province is still very far behind in literacy, though it is hoped that with American Catholic missionary expansion and activity there, considerable progress will be made before the next report, especially in the Santal territory. One notes with interest the Mohammedan eagerness for education as witnessed by the figures listed. Whereas in 1932 the Muslim population formed 24.7 per cent of the total population in British India, Muslim pupils formed 26.7 per cent of the total number of pupils enrolled.

The education of girls and women, which has been somewhat neglected in the past, is being given attention, and more hopeful reports are listed for various Provinces of India, though there is not yet an adequate proportion between educational facilities for boys and girls. Students of education in the Orient will do well to have the two volumes of the Quinquennial Report at hand for reference and study. The enormous amount of information gathered in the Statistical Tables is both informative and impressive.

**The African Today.** By Diedrich Westermann. Oxford University Press, New York, N. Y. Price \$2.50.

The present volume is the author's own subjective evaluation of West African problems in their relation to the science of anthropology. The Negro mentality, the economic bases of his life, arts and crafts, family life and the institutions of polygamy and monogamy, communal life, European administration and tribal rule, the world of the supernatural, the result of racial clashes as seen in the disintegration and reintegration of African life, are all treated from the viewpoint of the author's personal experience and reading. His continued failure, however,

to distinguish between Catholic Christianity and non-Catholic European sects, makes his analysis of missionary educational work practically useless for Catholic readers. Until the author himself learns that Catholic and non-Catholic Christianity are not essentially the same, he will never be able to appraise adequately the question he himself proposes to answer, namely, "In what lie the living forces of a religion and how do they manifest themselves in the life and activities of the individual and the community?" Did the author understand this vital distinction, and had he integrated his facts from a world view of Catholic missions, he would have no cause to fear that Catholic Christianity would necessarily tend to disintegrate native life, for while Catholicism never compromises in its dogmas, still, it is the one religion of the world today that is able to adapt itself to national and racial characteristics. In the recent Missiological Institute held at Louvain, polygamy was pronounced the bane of mission problems. We are glad to see that Mr. Westermann agrees with the solution of the Institute when he states: "Real Improvement can only come from within and in my opinion it must in the main proceed from the power of Christianity." Precautions indicated for workers in this section of the Lord's Vineyard are no more than those dictated by the virtue of prudence when emissaries of one nationality penetrate the domains of another people, be they ambassadors of Government or apostles of the Faith. We agree with the author when he states: "Something new must take the place of the old (i. e., the African religion of the natives), and my personal view is that in the circumstances of today the new can only be Christianity."

**A Program for Catholic Social Action.** By Joseph Reiner, S.J. The Queen's Work, St. Louis, Mo. Price five cents.

A program whose recommendations are based on religious motivations and practical training through student religious organizations in college, high and preparatory schools, and are integrated with papal and episcopal pronouncements. A valuable appendix lists more than 130 agencies for the improvement of social conditions.

**'Tis Christmas in Your Heart.** By Daniel A. Lord, S.J. The Queen's Work, St. Louis, Mo. Price ten cents.

A rhapsody in prose which they love to tell in Ireland of Mary the Mother, and Bridget the foster mother of the Christ of the Christmastide.

## SHADOWS OF THE PAST

(Continued from page 26)

that some of the most consoling confessions come from a poor, old, drawn, unlettered peasant rich only in the gift of a vivid faith.

But the shadows are not all cast by former glories. There are shadows of the present, and ominous ones. In the particular district where I replaced a sick Chinese priest during August, there has hardly been a conversion for scores of years; not a vocation for that matter. The only native priest in the whole district was laid to rest three years ago after over fifty years of devoted labor. Why neither conversions nor vocations? And that while neighboring districts count their new Christians in hundreds and their vocations by the scores? Is it that the opium curse ravages this locality a bit more than others? Is it the lack of schools, or more so, the lack of priests? One priest for over three thousand Christians is surely insufficient. All of these causes have their share of the responsibility, and perhaps there are others unknown. Schools are being built as rapidly as finances allow, and may God give the grace to many young apostles to come where the need is so great, and to many old men the grace to throw away their pipe. Opium is considered the outstanding evil, the saddest thing in China. I wonder if the need of priests is not a sadder one.

### AIN'T IT?

(Continued from page 13)

pay homage to Bacchus, but many both vote and drink dry and despise those who do otherwise.

Firm in their belief that their credit is unlimited, the Coeur d'Alenes never blush to borrow. They will unhesitatingly ask the loan of anything from cash to cows. However, they are generous to a fault, especially when one of their children is asking. As long as a Coeur d'Alene can spare anything, he will spoil the child. Indians are great people, ain't it?

Comparatively few full-blooded Coeur d'Alenes remain. Many have married into other tribes, and today finds a great number of the Indians on the Reservation of other stock

than the original Coeur d'Alene. Most of these, of course, have Coeur d'Alene blood in them.

As a tribe, the Coeur d'Alenes may be headed west, but they are still far from extinct. The Sacred Heart Mission, like all other Indian missions, is not through, nor shall it be until the Indians are no more. The Mission has suffered financially in recent years, but Father Cornelius Byrne, S.J., its new Superior, encouraged by excellent crops this Fall, is confident that better days are coming. No road can go downhill forever, ain't it?

### A WEDDING OR A FUNERAL

(Continued from page 25)

the soul cannot take them along with it because the *balbal* (Satan) will get them from the grave. The relatives should not take a bath nor work during the first three days after the burial of the deceased,—for, by so doing, the soul of the deceased will be caught by rain on its way. After three days, however, all the members of the family of the deceased will take a bath, because by so doing all the spirits will disappear at that time. They believe that all the things killed by the deceased, such as animals or human beings, will meet him on his way to avenge their deaths; hence it is necessary that a brave man, when he dies, be given a shield and a spear.

**L**ANTAPAN Version: Dead persons are enclosed in a wooden coffin and buried in the cemetery, but sometimes there is no coffin to enclose the dead. Friends and relatives follow the corpse. After seven days, there comes a great feast in memory of the dead. The feast is given by a member of the family of the dead. The feast may consist of eating, drinking and other merriment to make the sorrowing family happy.

Impasugong Version: Burials are performed with practically no ceremony. There are restrictions, however, that must be strictly enforced. The relatives of the dead in the same household are not allowed to ask any favor as food, tobacco, etc., from their neighbors until after the *Katapusan*, which is the ninth day.

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The beginning of the Jesuit Reduction of Incarnation, 1615.

**W**ITH the magic at the command of one who wields the flowing pen we take the glow that surrounds the Eucharistic Congress at Buenos Aires and set it about the years 1609-1767. While the light touches to beautiful splendor the Catholic history of that period in South America, we will cause it to throw into merited relief the marvelous records of the Paraguay Reductions. Though famous the world over to historians, ninety-nine out of a hundred people would ask, "What were the Reductions?" Little villages established in and around the present country of Paraguay, into which the native Indians were assembled, brought back from their savage habits and idolatry to a knowledge of God and His law. That this glow is a natural setting will be clear from a glimpse at the tender love and veneration shown their Eucharistic King by the inhabitants of those villages on the occasion of their Corpus Christi processions.

A fleeting account of the Jesuits in South America will make a fit prelude to their work in Paraguay. It is only right to approach this matter gracefully, acknowledging everybody as we walk up the ball room floor before we meet the chief guests of the evening. History is always so formal, we must be a bit formal, too. The history of the Society of Jesus in that vast continent teems with interest and inspiration. In 1549, only nine years after their foundation as a Religious Order, they touched the shores of Brazil. Thus as Xavier toiled and labored in far-off India, Father de Nobrega and his associates hacked their way through the dense forests of this tropical region, and like Xavier thrilled Heaven with their conquests. The schools and colleges of the Company of Jesus reared their towers into Europe's horizon, and on Peru's coastland a similar challenge echoed. This country saw the ripple of their banners, the gleam of their arms in 1567, as the Pope's light-armed cavalry rode in. In 1604, Nueva Gren-

Jesuit missionaries explored the waters of the Uruguay as early as 1623.

# The Paragu

Charles L.

ada, now Colombia, watched in amazement a college rise in its lofty city of Bogota, while a few years later it gazed with equal wonder on Pe Claver as he nursed the running sores of African slaves in C tagena. Like an ever advancing army, the Jesuits trooped from the Guianas to Chile, across the wild plains of Argentina, through the treacherous swamps of the Gran Chaco, up over the clo rimmed Andes, like true apostles scattering the seed of Faith watering it with their blood. If the rivers could speak, what tales of heroism they would unfold, how the forests would la them!

**F**AR down to the south where the swift waters of the Uruguay and Parana tumble over steep falls on their way to Buenos Aires and the sea, we pause. What mean these ruins—twenty thirty of them? Why do the animals graze in such peace about that great stone structure, evidently once a church? We decide to investigate, for you know we have left the ball room and are pretty far south by this time. My what you can do with pen. Astonishing! isn't it? Ah, here comes someone who must tell us. A pleasant-faced Indian rides out to meet us, polished silver flashing from bridle and stirrup. He himself is clothed in white, a red cloak about his shoulders, a wide-rimmed sombrero shading his eyes from the sun and silver spurs buckled to his naked feet. "*Buenos dias, Senores!*" The mystery of the ruins—would he explain? Most gladly. *Nosotros prestamos atencion muy bien* (we listen attentively).

Years ago his ancestors, undisputed rulers of this vast region tracked the lion and the tiger to their wildest haunts, snared the fish in the rivers and lakes, and passionately loved the sweet



# Reductions

ney, S.J. liberty of their nomadic life. The Spanish colonists, who were in Paraguay, never dreamed of the mighty change that was to come in the lives of these savages. The most imaginative among them had no kind of guess that little villages would appear almost overnight like mushrooms in the very heart of the wilderness, peopled by these half-same Indians some of whom they had made their slaves. How could they be expected to envision the fact that the two villages existing in 1611 were to increase to thirteen in 1630, to sixteen in 1648, in 1702 to twenty-two, in 1717 to thirty-one? Even if they were good at making up fairy tales, this would have been beyond them. All these mentioned were among the Guarani Indians alone, leaving ten among the Chiquitos and fifteen among the mounted tribes of the Gran Chaco unaccounted for, as well as other scattered Reductions among the Chiriguano and Matacuayos, who were tribal peoples dwelling near the foot of the Andes far to the northwest of Buenos Aires. As if by the touch of an elfin wand, one hundred of these towns arose in the Province of Paraguay (present Bolivia, Argentina, Paraguay, and Brazil), and this in the space of one hundred and fifty years. The number of Guarani Indians baptized during this time reached the staggering total of seven hundred thousand. A million souls is a conservative estimate for all the missions.

OUR Indian friend has ceased to speak. Taking off his great hat with a graceful movement, he sits on his pony looking over that vast hill country as if he were seeing the glory of its past. Nobility rests upon his face and we catch from it a trace of the spiritual refinement of the centuries that have rolled away. When he proceeds.

This harvest was nourished by the blood of twenty-nine martyrs, three of whom were raised to the dignity of "Blessed" on January 28 of this year: Fathers Rocco Gonzales, Alfonso Rodriguez and Juan del Castillo. Many hundreds of South American pilgrims sailed to the beatification ceremonies and saw His Holiness, Pius XI, kneel for a few moments in veneration of the newly Beatified. The first two Fathers received their martyr's crown on November 15, 1628. They were clubbed to death by the savages at the command of a treacherous chief who had pretended to be friendly, one whom the Fathers hoped to convert. Two days later, Father del Castillo joined his companions. All three were engaged at the time in preparing and building the Reduction of All Saints. They were the first Jesuits to shed their blood, to give their life in Paraguay. Father Gonzales, a native of Paraguay, was born in Asuncion about 1575. He displayed exceptional talent in selecting sites and in organizing the Reductions of which he was Superior at the time of his death. Both Father Rodriguez and Father del Castillo were from Spain, a country alone is said to have sent as many as five thousand missionaries to Paraguay! Other zealous apostles poured into this vineyard from many countries in Europe. When in 1694, Father de Arce set out to subdue the fierce Chiriguano, he was accompanied by a Sardinian, a Neapolitan, a Belgian, an Austrian, a Bohemian, a Biscayan, and a Spaniard of La Mancha.

THE Jesuits first came to Paraguay in 1586, on the invitation of a Dominican and a Franciscan bishop. Their priests were few and none could speak the language of the Indians. Five Fathers were dispatched from Brazil, two from Peru. They zealously plunged into the work; where the Spaniard with breastplate and musket had failed, they succeeded. With breviary and crucifix as their only weapons, they tamed the fiercest tribes,



*On the Reduction of Conception where Father Rocco Gonzales and Father Alphonsus di Argonne ministered to the plague-stricken natives in 1622.*

disarming the savages by their utter contempt of danger, winning them over with a superb kindness. Yet the avarice, cruelty, and bad example of the Spanish colonists, coupled with the nomadic instinct of the Indians who were naturally indolent, greatly hindered their complete conversion. Some change in the method of evangelization was needed, and twenty years after their arrival it came. Father Claudius Aquaviva, then General of the Society of Jesus, noticing that the fruits of the labors of the missionaries fell short of the effort expended, ordered the inauguration of a system which the saintly Father Anchieta had successfully practised in Brazil for many years. This Father, by the way, was only twenty when he came to America, sent by St. Ignatius himself. Accordingly, in 1609, the Provincial, Father Diego de Torres Bollo, began the establishment of the Reductions, a work destined to grow as the years passed into a mighty mountain of missionary endeavor only to be shaken to its foundations in 1767—the result of the violence of the Society's enemies in Madrid.

SITUATED on high healthy locations, these Reductions, constructed on the plan of a Spanish *pueblo* (town), were a combination of the beautiful religious life of the medieval days and the efficient industrial activity of a modern American village. They were built in the form of a square with the church on one side. To the left of the church there was a cemetery and on the right a house for the Fathers; the homes of the Indians took in the other three sides of the square. At first these homes were only ordinary native huts, but later they became solid one-story stone structures which were divided into five or six sections by wicker work partitions comfortably accommodating as many families of four or five members.

*(To be continued)*