

# Jesuit Missions

September, 1936

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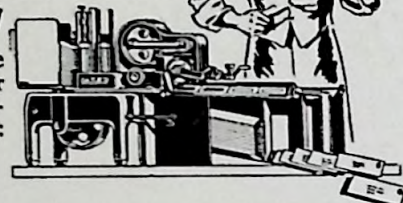
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# TRAVELING!

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This Summer and Fall, American Jesuit missionaries, in answer to the Call of Obedience, are traveling by land and sea to Alaska, The Philippine Islands, India, China, Iraq, Ceylon, and to the Indian Missions of the northwestern United States. Travel costs a great deal of money and so we ask you for a generous donation—large or small—to help us meet this expense. The missionaries and the people whom they convert will pray for you. Kindly send your "Travel Gift" to JESUIT MISSION PRESS, 257 FOURTH AVENUE, NEW YORK, N. Y., or to any of the Mission Procurators listed below. We thank you sincerely.

The Philippine Islands, a foreign-home mission comprising a large portion of the Island of Mindanao in the dioceses of Zamboanga and Cagayan, 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. GEORGE 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 of the 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.

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.

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

American Indian Missions in Wyoming and South Dakota; and British Honduras, a foreign mission in Central America amongst 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. WILLIAM J. WALLACE, S.J.**  
221 N. Grand Boulevard, St. Louis, Mo.

The Chinese 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.

The Southern States Missions are home missions in the rural districts of these States. The Jesuits of the New Orleans Province, which embraces the Southern States, are tilling these fields. The Province Mission Procurator is

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

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. FRANCIS C. SMITH, 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.**  
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Hilleman-27.

Chief Bird Rattler—Glacier National Park. The Oregon Province of the Society of Jesus has a number of Missions among the Indians in the Northwest. In these Indian Missions there are 9,950 Catholics, 1,700 non-Catholics, and 580 pagans. There are 36 Jesuits and 77 Sisters in these Missions. They are assisted by 27 catechists.

# "Charlie Smoke" *Edgar Dowd, S.J.*

**M**IRACULOUSLY, our car safely turned the corner!

"Say, Charlie Smoke! Be careful! I came to praise you, not to bury you; to write your biography, not your obituary!"

"Banish all fears from your heart," smiled Charlie Smoke, with a large puff of eloquence. "I travel between twenty and thirty thousand miles a year across these gumbo boulevards, and am I not still going onward, ever onward?" asked Charlie Smoke, alias Father Charles L. Owens, S.J., missionary and personality par excellence to the Crow Indians in southeastern Montana.

Recalling my Tennyson, I ventured reflectively: "Didn't the Six Hundred also go ever onward?"

In answer he smiled and speeded to race a gopher that streaked ahead of the front wheel for fifty feet or so, before it pivoted sharply to safety among roadside tumble weeds.

We were on our way to Lodge Grass for ten o'clock Mass, and traveled over historic and tragic ground, ground for centuries scored by the hoof-prints of Indian ponies. Rain-in-the-Face, Sitting Bull and other chieftains with eleven thousand five hundred Indians trotted across this bottom land in June 1876, just before General George Custer forced-marched his tragic Seventh Regiment that was to find ruthless death upon a small bluff overlooking the Little Big Horn River, a mile south of Crow Agency and three quarters of a mile from the road on which we were now traveling. Forty-five years before that fateful day of June 25, 1876, when the hands of Whites and Indians were raised in war, Father Peter John De Smet, S.J., met the Crows here, raised the pipe of peace to his lips, passed it about the council, and then told them of another peace, a peace which the world cannot give. . . .

**A**ND today as we went over the same ground, we met many Indians, some on horseback, others packed into cars, and others in tally-ho buggies, escorted by panting dogs,—and as a worthy successor of Father DeSmet, Father Owens brought them peace and joy. To give all a generous, friendly wave, Charlie Smoke continually took his hands from the wheel and his eyes from the road. The proverbial stoicism of the Indians quickly wrinkled into a bright smile at the sight of Charlie Smoke.

As gnats mottled the windshield and large blond grasshoppers sailed awkwardly through no-draft ventilators, I gazed out upon the Crow Country—and what a country! A land indefinite and indescribable, fringing the Dakota Bad Lands and retaining their frenzied horizons. A ghastly sweep of country once dug by the icy fingers of an ancient glacier and then softened by the winds and rains of centuries into an expanse of galloping hills, stained by the green courses of rivers, webbed by coulees, warty with sage-brush. A land of rotten water and fat

grasshoppers, piebald ponies and peyote eaters, pink dresses and four-gallon hats, dyspeptic roads and audacious mosquitoes! A land of hard-driving, spare-living missionaries, loving their work and eager to save the Indians from the damnable effects of the peyote weed, the bungling inroads of the Baptist religion, and the sad example of tepid Catholics.

More than a hero or a Hercules, this work requires the services of a zealous missionary and a sparkling personality—and has one in the person of Charlie Smoke, a man who translates into his life: "All things to all men in order to gain all to Christ."

"Who titled you 'Charlie Smoke'?" I asked Father Owens.

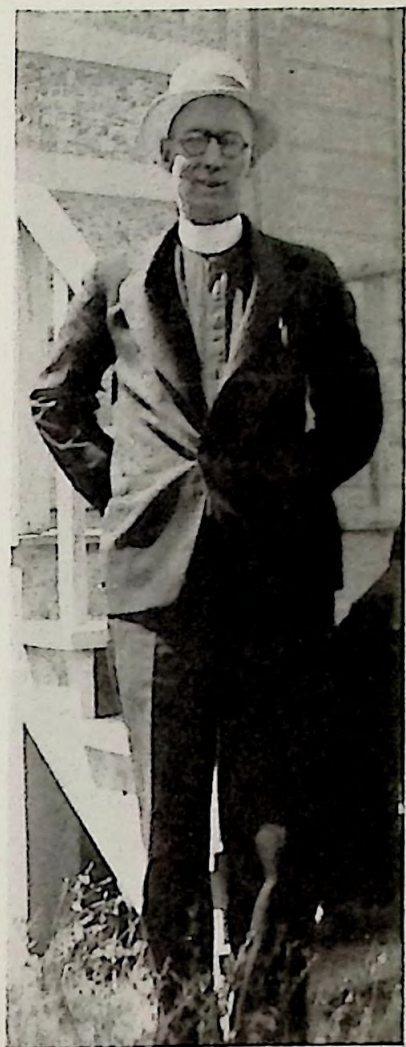
"Well, soon after I came to the Crows, I assisted a dying Indian whose name was Charlie Smoke. Having no descendants and wishing to perpetuate his name, he asked me to take it, and I did. That is one explanation, at least," added Charlie Smoke the Second, with another puff of enveloping eloquence.

**S**OON we swirled into Lodge Grass: a church, a drug store, a gas station, fringed by shacks and hemmed in by expressionless bluffs. Across the railroad tracks which parallel the town, squats a large building: a frame structure, barn-type and painted white. This is the Baptist church. Tins of pineapple, colored head-gear, and other material miscellany keep the Indians tuned up spiritually; at least sufficiently spiritual for Baptist eligibility requirements.

Lodge Grass is a mission station, one of the five on the Reservation which are spotted in a semicircle. Wyola, St. Xavier's, Crow Agency, and Pryor are the other outposts. Acting as a hub for the Missions, is Hardin, a town of about two thousand people. And here Father Owens and Father Daniel Meagher, S.J., pastor, fabricate their own salads in order to realize a budget which allows each missionary six dollars a month for living expenses.

We coasted up to the Lodge Grass church, a single-pitched, red brick building, whose milky colored windows hinted at Gothic.

Patrick J. Stanton, formerly of Limerick, now of



*"Father Charles L. Owens, S.J., missionary and personality par excellence to the Crow Indians."*

Lodge Grass, welcomed us with a lavish gesture, doffing a Rough Rider's hat with a knee-deep cavalier sweep. The hat was weather-beaten and bullet-holed—and small. He was small. His face was small. But in his wiry body beat a large heart.

He was deaf, so we wrote notes to each other, his punctuation being solely exclamation points: "Six thousand square miles! Too much territory for two missionaries! Should be three! Sure, I like Father Owens! He's a great personality! Knows how to handle them! No, I'll never go back to Ireland, I guess. . . ."

TO destroy a fleeting wistfulness in his eyes, I promised Pat a paragraph in this article and a copy of JESUIT MISSIONS. The old boy nearly jigged for joy, and then pledged once more his militant allegiance to the missionaries, to the Catholic Church, and to the Faith of the Irish!

After Mass the huddle of vehicles, which filled the churchyard, remained unbroken, until Father Owens appeared and made the rounds, going to each car and buggy, giving the old folks a word of greeting; and to the young, darkeyed papooses, a word of banter.

Practical Mr. and Mrs. Lix returned Father's greeting with an invitation for dinner, and on the way to the Lix ranch, I thought of little Pat Stanton, and his verdict of Charlie Smoke: a great personality.

Personality, meaning a pleasant personality, is nowadays a much used and much abused word. We hear of a suit matching one's personality and of the Personality Kid; that personality is synonymous with deft cosmetics and synchronous with the cocktail hour; that one can acquire personality via the mirror, curling iron, or the snap brim. Others, however, say that personality is true character embellished attractively.

WHAT is personality? Come to the Crow Country! Meet Charlie Smoke. He gives a generous wave to everyone, and long-haired Indians, astraddle Holstein-colored ponies, as well as Whites, rainbow back his greetings with smiles. The consumptives in the hospital at Crow Agency trade their stark stares for wiggling smiles at the sight of Charlie Smoke. Men and women, boys and girls, he calls by their first names, and has an uncanny memory for saying the right word to each, and of talking about things which interest them.

And what lessons of democracy and tolerance Father Owens gave to me! A haggard squatter's cabin clutching to a wind-swept hillside rated just as highly with Charlie Smoke as did the retiring, lawned bungalows of the few elite. John Grasshopper and Mary-Bull-In-Sight received just as much attention as proud notables.

WE drank alkaline water out of rotten wells and rusty pumps, water analyzed as, "unfit for human consumption," and Charlie Smoke thought the well water swell water, principally because nothing else was available. We batched on baloney, Campbell's soup, and pre-nibbled crackers. We hiked across hills, kicking aside the bleached bones of steers frozen during the Winter. We puffed in closing barbed-wire gates.

But every hour with Charlie Smoke is a happy-go-lucky hour of high imagination and uproarious "whoopees." "Whoopee," repeated three times with astonishing accent and climactic force, is his two-edged sword for the Gordian knot of any difficulty.

What do you think of Father Charles Owens?" I asked Right Reverend Charles D. White, D.D., Bishop of eastern Washington, once the stamping grounds of



*Crow Indians of southeastern Montana. At the extreme left is Chief Plenty Hawk, next to him, Chief Ties-His-Knees, and at the extreme right, Chief Old Rabbit.*

Charlie Smoke's early missionary experiences.

AFTER an exchange of pleasantries, his Excellency kindly took a yellow pencil and a small white pad and wrote: "My zealous co-laborer among the children of the forest, Father Charles Owens, whose good cheer and optimism are irrepressible; who would run away from a hospital to get back to his Indian flock."

But this is wasted personality? Charlie Smoke knows it is not; and God knows that it is not wasted—profitless—superficial. Trudging through this vale of tears, how many of us forget to lift up our hearts and raise up our eyes to watch the hopeful rays of the Resurrection paint the hills of time with the golden promise of a happy eternity. As Christ declared His doctrine of happiness and creed of love to the people in His Sermon on the Mount, so His successors, other good shepherds, remind us to shoulder the cross and smile; to bear our burden which is light and our yoke which is sweet. Upon these adamant pillars of eternal truth has Charlie Smoke constructed his personality; with these flames divine has he banked the fires of his zealous and cheerful heart.

# Eucharistic Retreats in Manila

(Coleman A.

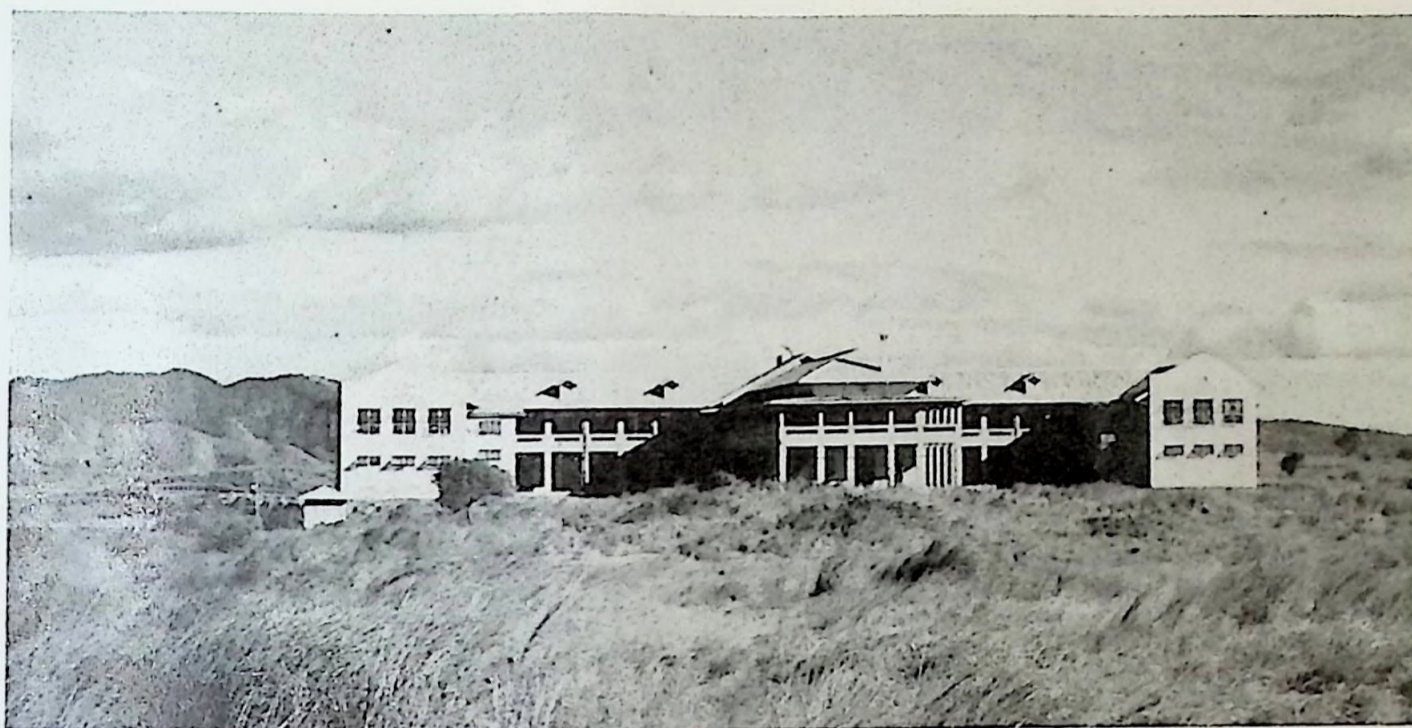
Daily, S.J.

**T**HROUGH the efficient work of the publicity committee of the XXXIII International Eucharistic Congress, the Catholic world is constantly receiving information about the coming celebration in Manila. Another active committee of the

Congress is the spiritual committee. Since the New Year, the spiritual committee has sponsored many projects; radio talks; special sermons; publications in the dialects; all, with a purpose of quickening the ardor of the Filipinos in their devotion to the Blessed Sacrament. Perhaps, the most important and fruitful work of the Committee has been the retreats for the students attending the non-sectarian universities and high schools in Manila. The organization and management of these retreats was confided to Father José Coronas, S.J., of the Ateneo de Manila. The aim of the retreats was to prepare the hearts of the young men and women for the Congress by arousing their esteem and love for this: "A marvelous thing! a poor and lowly slave dines upon His Master."

The Philippines is often referred to as the only Catholic country in the Orient. It is true that more than eighty per cent of its population is Catholic, but the matter rests there. The percentage of the people who have an appreciative knowledge of their religion is very decidedly less. In the city of Manila, there are no free Catholic high schools. The number of parochial schools is gradually increasing, yet it is not commensurate with the needs. As a consequence, the majority of the children are required to attend the public schools for their elementary and high school studies. Religious instruction is barred from the curriculum, and may be taught once or twice a week after the "regular" school hours. Thus the religious status of the average student is rather lamentable. Boys eighteen years of age cannot even bless themselves, and, of course, they have never been to confession and Holy Communion.

**A**T each retreat considerable time was assigned to the instructions, which explained the fundamental truths of our religion, and especially, the sacraments of Penance and Holy Eucharist. After the instruction a hymn was sung, and then the formal sermon of the



*The missionary Nazareth at Novaliches, Caloocan, Rizal, P. I., where Filipino Jesuits are preparing for labor in the harvest fields of their native land.*

evening was delivered. During the Benediction of the Blessed Sacrament, the prayer for the success of the Eucharistic Congress was recited. The retreats usually began on Monday evening, and concluded on Saturday morning with a general Communion. It was on the final day that all the students pledged themselves to foster interest in the coming Congress and to participate in the grand procession of the Blessed Sacrament next February.

The first retreat was held at the Ateneo de Manila for the young ladies attending the University of the Philippines, and the Philippine Women's University. Father Coronas received excellent cooperation from the President of the University of the Philippines, who personally endorsed the posters which were placed around the grounds, and urged the students to avail themselves of the retreat. The retreat was preached by Father Austin V. Dowd, S.J., of the Sacred Heart Novitiate, Novaliches. The attendance at the retreat and General Communion was approximately six hundred. Shortly after this retreat another was conducted by Father John Hurley, S.J., for the young men of the University of the Philippines. Four hundred attended the retreat, and at the close two men were baptized. As a fruit of the retreat, a monthly convocation was inaugurated for the students.

**W**ITHIN the walled city of Manila, the National University and the University of Manila are located. Again Father Coronas had splendid cooperation, as the classes of one University were dismissed early to ensure attendance at the retreat, while at the other, certain examinations appointed for the week of the retreat were postponed. This retreat took the form of a Novena of Grace in honor of St. Francis Xavier and was given by Father Henry L. Irwin, S.J. All of the talks were delivered in the Church (Turn to page 223)

# How We Spend Your Money

Edward F. Madaras, S.J.



WAS seated at my desk typing a letter to Montgomery Ward to inquire about parts for a sewing machine. Thus do trifles mingle with more momentous things in the daily life of the missionary. There was a knock at the door.

"Come in!" I said with some vehemence, for just at that point I was trying to phrase something that was difficult to put clearly.

In walked Zieyah, who, if you don't know it, is Youssef's brother. And Youssef is a person of some consequence ever since he had his picture in this magazine.

"What's the trouble Zieyah?" I inquired, continuing to tap the keys.

"The garage man is here about the Ford repair bill," he said, though his English was not as perfect as it is here reproduced.

"Tell him to come in," I said, and Zieyah beckoned to the man to enter.

"Good morning," he said in answer to my greeting.

"Why you don't pay this bill? Before six weeks I send it to you and till now it is not paid."

"The bill is too high," I replied. "\$24.70 is altogether too much to ask for that job. Look at this item: \$9.25 for a new fly-wheel housing, and \$7.50 for putting it in. I could get that in America for one-third that price."

"But there is transport and customs and other expenses," he answered. "I charge you only what I must pay myself."

"Listen," I said. "I know what transport and customs cost. Here," I continued, drawing out my Montgomery Ward catalogue as proof, "that part costs \$3.30 retail in America. Transport and customs would not bring it up to \$5.00 and you want \$9.25."

SO the argument went back and forth. But in the East logic leads nowhere. It is rhetoric that always wins the day, and so I turned on my eloquence.

"I am a Christian; you are a Christian," I began. "I come here to work for the Christians free to help them educate their boys. So you ought to work for our school free. The trouble with you is that you think the Jesuits are rich. Because we come from America you think we have plenty of money. You see this letter I'm writing here? Look, you can read English. I'm apologizing for letting six months go by without paying their bill. See this letter here from Father Coffey? He writes from Paris to know why we haven't paid another bill



*This Arab picks dates to help balance the budget of the American Jesuits at Baghdad.*

for \$200.00 which has been due over a year. Here's a bill for books six months old for 4000 francs. Here's another even older for 1900 francs. Here's one for physics apparatus that just came in for 3000 marks. Here's another for 1200 francs, and I just wrote to the Company the other day, asking them to give us time. Here's one for 2100 lire that's been waiting for three years. And look at these." I shuffled through a stack of unpaid smaller bills as he looked on and listened quietly.

"How much will you give me?" he asked.

"Twenty dollars," I said.

"Make it \$22.50," he countered, and I paid the bill.

WHY, dear reader, do I tell you all this? Well, as you are reading a mission magazine, I take it that you are one of those individuals who contribute to the support of the missions. Now, if I were in your place, I should be very much interested in knowing that the missionaries do not dispense with a free and easy hand the hard-earned dollars or cents that I had managed to scrape together for them. And so I give you just one of many daily incidents to show that the missionary—at least this missionary, and I am pretty certain that the others are more or less the same—does his level best to make your dollars stretch as far as they will go.

Here in Baghdad there are ordinarily no fixed prices for things. If you want to buy economically, you must go from shop to shop and see where you can get the best bargain. You must argue, haggle, (Turn to page 223)

# Sagamok Goes Holy Roller

Timothy J.

Dwyer, S.J.

“**R**OLL on; roll on;  
try to get along  
... roll on, etc.”

....I was astounded to hear a little lad sing this heartily one day outside the church at Sagamok in the Indian country of Ontario. First of all, he could barely speak English, and here he was singing something entirely new to me and singing it with a zest that showed he had heard it under some circumstances which had impressed it deeply on him. I knew neither his father nor mother could speak English and his continual howling of the line led me to investigate the source of this newly found song.

**I**T took some little time before I could understand the lad's explanation, but I soon discovered that the song was getting popular on the Reserve and that it was inspired by "Two white mans . . . lots noise he make, very loud singer" . . . Further inquiries among the people near the church made it clear to me that none other than the Holy Rollers had arrived in our Mission. Now with but a short visit allowed a month in each mission station, I was at a decided disadvantage. First of all, they outnumbered me. I came on one family somewhat bolder than the rest and they were already practising for the next meeting. Loud howls greeted me at the door as I looked in and the family, in all different positions, were rolling on the floor of the shack uttering groans and singing the now popular, "Roll on" etc. They stopped their performance to tell me that they had found now a refuge from all their ills. I tried to reason with the master of the house, but he assured me that I really should go and join. This was no change in religion, he assured me, but just a sort of refreshing of the feelings. If I rolled hard enough, he said, and if I roared loud enough I would forget all my troubles. All the worries caused me through the Reserves, all the untoward antics of my old Ford would be brushed from my mind; life would be serene. This particular Indian had been adopted as a Holy Roller leader and he surely was filled with it.

"Just what is this grand feeling, Joe," I asked him.

"No can explain," said Joe. "You try, you find out. . . ." I could get no more information.



*The rapids of Nipigon in Ontario may have their natural beauty, but they are also a hazard to the missionaries working among the Indians in the Canadian wilds.*

Here was a pretty kettle of fish! I had consoled myself with the fact that the medicine man was pretty effectively cured after my last trip and now I had the Holy Rollers on my hands. Even as I spoke, the Indians came to ask if we could have the prayers earlier since there was a big camp meeting that evening. I refused quietly. One must be careful not to expect too much from these people. They did not look on this new fad as a religious exercise and I knew if I could get them away quietly the Rollers would soon abandon the place.

**A** CHILDISH jealousy is very noticeable among the Indians, and that very evening before prayers, the people came to me to complain that the Indians of other Reserves had had the man with the far voice (Father John Filion, S.J.) among them to preach to them on great things . . . whereas they had been denied this favor. He spoke English, it was true, but they could nearly all understand, and what they could not understand would be given to them by their faithful interpreter. I looked dubious and they insisted the more. I promised to give them an answer after the Benediction; it was of no use to be too readily acquiescent, and so I intended to make the most of this occasion. After the Benediction I told them that they should have the great preacher as they desired, but that it would be a most dreadful thing if any of them, instead of listening to his words of wisdom, should go to the "noise camp." The "noise camp" director was only known in very few places; this Father was known far over the country; he had been at Rome and seen the great Father of the Catholic Church and would tell of (Turn to page 223)

# First Days at Godda

Bertram E.  
Ernst, S. J.

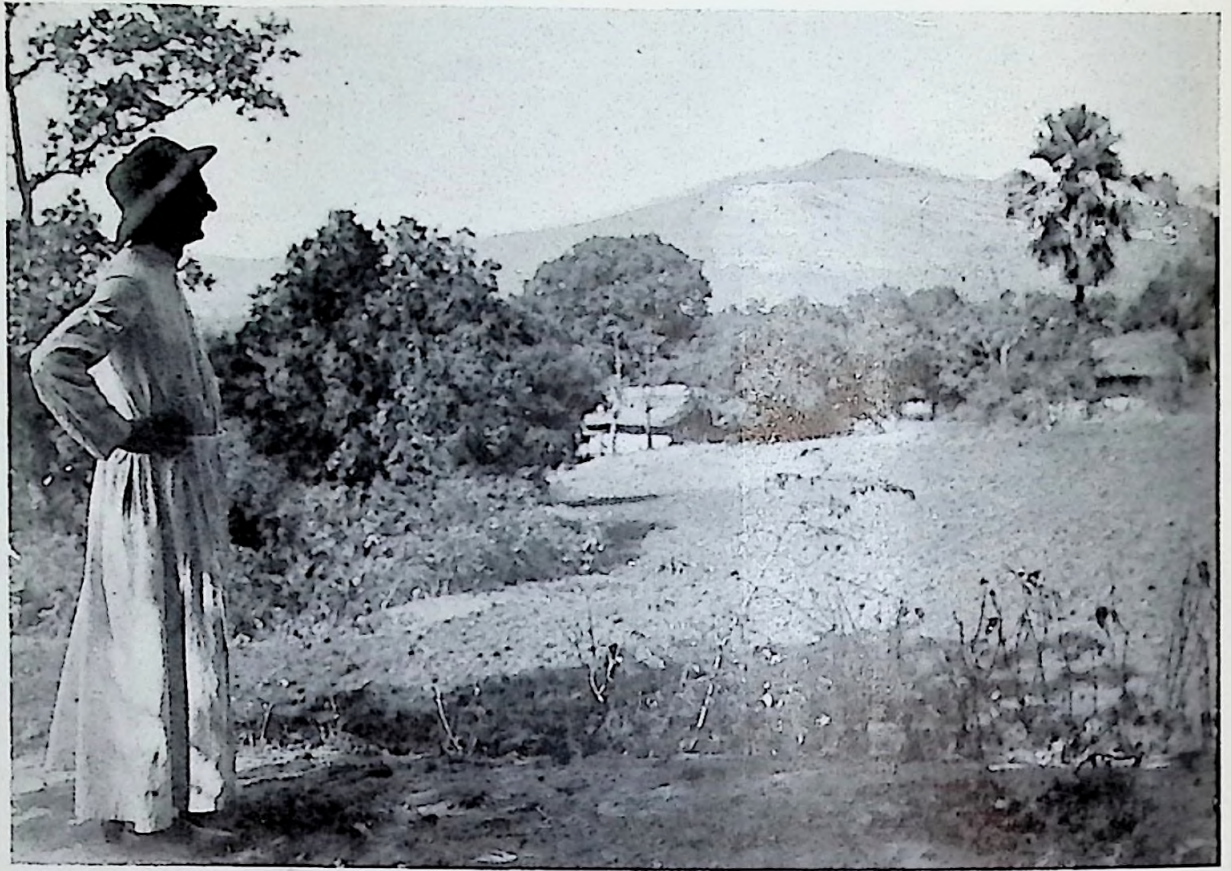


NOT many days remained before Christmas when I received word of my transfer to Godda among the Santals of Patna Mission, India; so I lost no time in trying to see my mission territory. I hardly waited to get acquainted with my Indian villa; for I live, so far as house is concerned, in *babu* style at Godda. That is, my house is rebuilt by a middle class Indian family, a little more elaborate than the mud huts of the Santals and poorer class Hindus, but hardly a luxurious mansion in European eyes.

In the morning I hear the *muezzin* call from a neighboring *muzjid* promptly at break of day, summoning the faithful followers of Mohammed to prayer. Later, bells from Hindu temples jangle and clash. With dawn traffic becomes quite heavy on our road; bullock carts from the country, *babus* on miserable little ponies making their impressive ways with much waving of sticks and beating; foot passengers, some empty-handed except for a stout staff, others laden with pots on their heads, or bundles suspended from a stick across the shoulders. There are a few cycles, and several times a day a lorry passes. The blacksmith across the way under the great mango tree begins to hammer. Judging by the sound, he must be building a boiler just at present.

BUT my Christians do not live here for the most part, though to date there are a few in neighboring towns, and once we have a church we can gather a congregation. The Santal in general loves to be left alone in his own village in the wilds. He comes here to pay his taxes, or when he has a lawsuit, or a fight, which isn't very often, or on *hotia* days. We have a large *hotia* or market here only a few rods away, two days a week, where hundreds of men and women assemble to purchase manufactured articles and dispose of their produce. Perhaps their number exceeds two thousand on good days. But ordinarily there are not many Santals here, so after two days I set out for Sundarmur.

My head catechist, James, came about mid-afternoon and we started out on cycle to tour my new mission. My blankets and food had gone on by two bearers by a shorter route. We soon had to dismount and push our cycles through the wide sandy bed of a nearby dry river. Once over that we mounted and rode through the deep dust on past several villages until we reached Mockhon where an infant *nowa perahar* (new visitor, as the Santals call him) was awaiting Baptism. That duty performed, we continued on our way. The line of hills,



Father Ernst, himself a giant in stature, surveys the hills of the Paharia country in Patna Mission, India, where dwell his present and prospective converts among the aborigines.

blue and hazy to the eastward, drew nearer; we passed one of my bearers trotting along with packs swinging from either end of a stout bamboo, and about dusk we entered Sundarmur. Our entry was heralded by the noisy shouting of dozens of children looking for sweets.

I HAD expected to share the family home at Sundarmur, but found that the zealous James had provided a special room for his missionary guest with quite elaborate accommodations for a Santal home, including an altar for Mass in the morning. My blankets, food and Mass kit duly arrived. I ate supper and after Damian had cleared away the dishes, mats were spread upon the floor and I was edified to see the villagers assemble for night prayers intermingled with hymns. James summoned them and rang the *Angelus* by hammering with a wooden mallet on the copper disk suspended before the door. At the end of the devotions, I gave them a blessing and they departed. The silence of night descended at an early hour as is usual in a Santal village, and there seemed little for me to do but follow the example of my hosts and go to bed. The household was astir at about 3:00 or 3:30 A.M. They began to drive the buffaloes and oxen over the rice straw spread upon the hard swept ground outside my window, and the women of the household began to pound the rice in the *dinki*.

It was first Friday and they had told me that all would be ready for Mass at about 9:00 A.M. I acquired in my early days on the farm the habit of early rising. With the thump, thump of a *dinki* and the savage shouts of the driver muffled in a blanket and driving his buffalo and oxen in the cold moonlight outside, that habit made sleep impossible. After all, 9:00 was only four or five

hours away, so I arose. Well, I waited, but some of my parishioners had to come many a *kos* (one *kos*, about two miles) and I fear they were not all as early risers as my host and his neighbors. Finally, James announced that all had arrived and Holy Mass was celebrated. After Mass four new converts were awaiting Baptism. When that was over I sat down to breakfast and lo! it was 12:20 P.M.

**A**FTER that I met my catechists individually and then set out with James to visit the Catholic homes of the village. James said I had better spend another night in his house, though Mass and a wedding were scheduled in another town, Amjora, some miles distant, for the morrow.

We got our bearers under way at an early hour and James and I followed an hour or so later on cycles by a much longer route. We found our equipment already on the scene when we arrived, and some time later I performed my first Santal marriage. The services were over a little earlier than on the preceding day, and after visiting the few Christian homes, we abandoned our cycles at the catechist's house and started on toward Jiojuri on foot, where Sunday Mass and another wedding were scheduled for the following day. My companions said Jiojuri lay behind the line of hills

now quite close and quite picturesque and wild, with great boulders scattered along the sides. I had visions of a stiff afternoon's climb ahead of me, but somehow we arrived on the other side through a hidden valley without any climbing, though I had doubts of my being able to discover the road again.

**T**HROUGH the hills we came first upon Pahorpur, Kairojuri, Jitpur and other small towns where we visited the Catholic homes. The country was now quite picturesque: a great valley surrounded on every side by hills. There were deep river beds and great tracts of wild jungly growths of trees. It was dark when we arrived at Jerome's, the catechist's house, for the night. The Catholic school is held under a grass thatched shed in his yard. The young teacher and his wife abandoned their quarters to make room for me.

The bullocks, buffaloes, sheep, goats and pigs were driven in from their jungle pasture with the fall of night. After supper and work were finished several neighboring families assembled for prayers in the family house. We managed to get into the small room without crowd-

ing the goats too much. They were tethered in the front of the room and seemed not the least disturbed by the prayers and singing.

**M**ASS the next morning was celebrated under the shed and was well attended. Even many pagans came to see the Christian wedding. After Mass, another Baptism, and when I had eaten and visited the other Christian families we were ready to proceed on to Bara Pura, our most distant station, pausing to visit Lads-pothar on the way. Several times en route I crossed and recrossed a winding river; it contained considerable water but my companions put me over dry shod. The road seemed never ending, but at last we arrived at Bara Pura. That night my cook was absent, as I had sent him back at noon to take one of the cycles and return



*His Excellency, Bishop Bernard J. Sullivan, S.J., of Patna, India, inspects one of Father Rudolph W. Bohn's (left) veranda schools at the Paharia village of Ratanpur.*

to Godda for more hosts. He was to be back by the following morning before Mass. Mass time arrived but no hosts. In desperation we finally broke a large host, but the faithful Damian arrived before the Offertory, limping from his long journey.

After Mass and dinner we turned homeward in the direction of Kairosol where we were to say Mass the following morning. Kairosol is close to the foot of a lofty line of hills. They had told me that high up on the hill dwelt several villages of Paharias or hill people, and that among them were several Catholics. So after Mass was over my baggage went on to Jiojuri by the valley road, but three catechists and I set out to scale the hills. Higher and higher we climbed, and the wide valley which we had traversed on the preceding day opened below us. It was really a picture with its scattered tracts of jungle and the various towns marked by the white walled cottages gleaming through the trees. Finally, almost at the top, we reached the first section of the village, and it was easy to see at a glance that we were among a different people, different in language, manner of living, and in dress. (Turn to page 223)

# The Last of San José *Quirinus P. Leonard, S. J.*



WHEN I returned from my latest—and absolutely last—trip to San José, your letter of March 14 with its donation was waiting for me. Perhaps you are wondering why I said that this was my last trip to San José. Well, the simple truth is that the old San José no longer exists as an Indian village. The trouble that I once mentioned to you as existing between the big mahogany Company and the San José people has finally been solved—by all the people quitting their homes and going to a new site. It looks as if the Company realized that it was not getting very far by severe measures and adopted different tactics.

They offered the people a good-sized plot of Company land near Orange Walk and free transportation thither. After a long period of arguing and questioning, the people finally accepted the offer and decided to move after this year's fiesta. The first batch was to leave on March 23. I volunteered to accompany them—to act as a kind of buffer between the Company and the people, as the latter, knowing very little English, were rather timid about presenting their side of the case. The Company officials really seemed to appreciate my presence and showed me every consideration, while the men were rather effusive in expressing their gratitude, as they felt that as long as the Padre was with them they would not be mistreated.

ON the day of departure, the District Commissioner of Orange Walk, who knew of the transaction and had been advised by the Governor to lend his assistance, came to San José and we made the trip together. There were sixty-seven souls in the group, eleven families with all their conglomerate household effects and some extra men who were to clean the bush at the new site and



*The first and second Alcaldes (Mayor) of old San José.*

begin building the houses.

A very narrow-gauge railroad runs into San José and on this we made the first leg of the journey in two sections to Sierra de Agua. Here we transferred to a wider (but still narrow) gauge line and landed in Hill Bank at 5:00 P.M. This town lies at the head of a long lagoon, the source of New River, where the Company dumps the mahogany logs into water, to begin their long journey to Belize.

THE District Commissioner and I ate at the Manager's house while the people proceeded to the dock where supper was also provided for them. Later, when

we went to the dock, we found a bad mess. The barge that was to take us to Orange Walk was far too small and the people were dejectedly sitting in little groups around lanterns along the shore and track. The local agent informed us that he could not get a bigger barge before Thursday morning (this was Monday night!). We told him it was impossible to make (Turn to page 223)



*The "Bailadores"—dancers—at one of fiestas held at old San José.*

# Preparing Catholic Leaders

Albert Muntsch, S.J.



HE pastor sometimes doubts, when making up his quota for the Society for the Propagation of the Faith, whether the outlay of money for "souls in foreign lands" is worth while.

A rewarding little article in the monthly missionary tidings, published at Rome in the interests of Jesuit missionary work, under the title, *Nuntii de Missionibus* (News from the Missions), removes this doubt. In the January, 1936 number, (Vol. VII, No. 7), there is an account in French, under the caption "Le Rayonnement d'une Universite Missionnaire" ("The Influence of a Missionary University"). The Jesuit institution in question is the Catholic University of Shanghai, known as the Aurora.

In 1912 there was established at this now well known institution an Alumni Association, numbering at present one thousand members. The main group is at Shanghai, but five branches exist with their own president and periodic meetings. They are the branches at Nanking, Peiping, Hankow, Chengchow and Yangchow. Those at Peiping and Nanking now number more than a hundred active members. In other cities, as at Canton, Tientsin and Hangchow, groups have been started, but either because the number of members was not large enough, or because they lacked a competent leader, these groups do not function officially.

AT Shanghai, where the Association counts more than three hundred members, two meetings of all the members — *reunions plenieres* — are held every year. Moreover, sectional meetings of lawyers, doctors, engineers, professors are called more frequently. These reunions have in view both a purely social and a practical (professional) purpose.

A Bulletin, published in Chinese, keeps all members informed on important news items concerning the Alumni Association and gives information on positions open to former students. It also serves as a bond of union between the central office at Shanghai and the alumni scattered over the country.

A very lively correspondence is kept up between former students, the Rector and professors of Aurora, so

that every alumnus, no matter in what part of the world, is kept in touch with his school. Extracts from these letters are published in the Bulletin of Aurora. The Employment Office is ever active, and thanks to its good work, former students seldom remain unemployed a long time.

BUT what has the school accomplished? Its former students fill responsible positions in every walk of life. About seventy are in the Government service. Two have been Ministers: Mr. Wong Wen-hao has been Minister of Education and Mr. Sie Koan-Cheng, Vice-Minister of Justice. Others hold more important places as counselors or general secretaries. Fourteen Aurorians are in the Ministry of Foreign Affairs. Others are in the Department of Industry and of Education.

In the army the number of alumni is still small, but some have attained the rank of colonel.

Education claims a large number of graduates. Mr. Hou-toen-fou is at the head of Ta-tung University, and Mr. Hou Wen-gao, of a department at Aurora. A number of chairs in the national and private universities are filled by Aurora alumni. Others have won fame in scientific research as, for instance, Mr. Kao Kiun of the astronomical observatory of Nanking, now on a mission to Europe. In medicine and

clinical research, in engineering and applied industrial science, the list of Aurora graduates is a long one and includes names of distinction.

In the foreign diplomatic and consular service, Aurorians have spread the name of their Alma Mater. Suffice it to cite the offices of Minister at Brussels and Havana; consuls at Cairo, Rangoon, Paris, Madrid, Hanoi and Stockholm.

A GOOD number of the former students of Aurora are Catholics, either because they came from old Catholic families or because at school or later, they found the true Faith. But all without exception, to whatever religion they belong, are friendly to the missionaries and esteem the religion which as yet they may not have accepted.

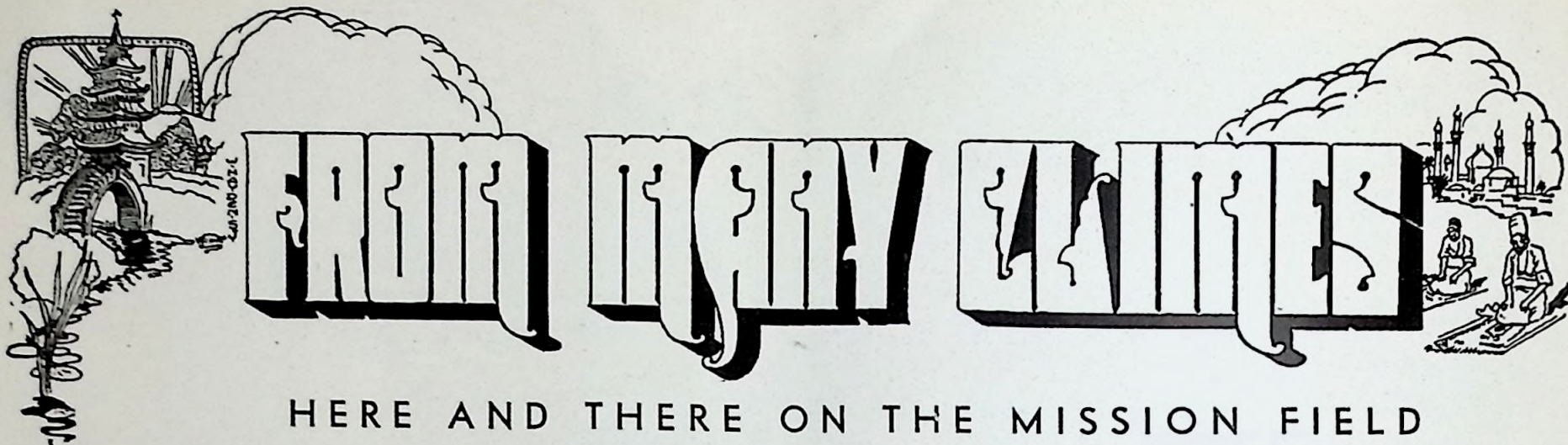
There are abundant proofs of the help given by Aurora alumni to missionaries and Vicars Apostolic. In a letter written November 19, 1935, Msgr. Zanin, the Apostolic Delegate, gives tes- (Turn to page 224)

## TAKE, O LORD!

Thomas L. O'Brien, S.J.

Ay, dearest Lord, this poor and trembling hand,  
Upheld by love, is freely thine to turn  
Unto whatever task Thou shalt demand;  
Or here or far away. My poor eyes burn  
To see Thy Kingdom come, Thy Will be done,  
And Christ, Thy Son, receive a song of praise  
From million throats, from under every sun,  
Besieging Him in surging, thrilling lays.

O Lord, since my poor soul is lacking steel  
To suffer all, and through it all, to love,  
Accept this humble prayer; my poor heart heal,  
That I may conquer self and soar above  
This paltry earth and offer Thee, my King,  
My falt'ring heart, that Thou, by Thy embrace,  
May'st strengthen that which in itself will swing  
Away, unsettled; weak without Thy grace.



# FROM MANY CULTURES

## HERE AND THERE ON THE MISSION FIELD

Perhaps the most vexing occasion for misunderstanding between the Catholic Church and the Japanese State has finally been settled by His Holiness. The problem may be explained briefly thus. The *Jinja* in Japan are monuments or temples destined for the glorification of national heroes and soldiers, either historical or legendary. The *Shokunski* are monuments erected to those who have died for the country. Question: Can Catholics, without offense or damage to their Faith, assist at public acts which in former times were connected with a pagan cult, even though at present they seem to be free of any religious significance in the judgment of better educated people? The solution to this question was facilitated by the following clear expression of the intentions of the legislature. Thus the Minister of Public Instruction declared: "A clear and definite distinction must be made between the Shinto religion with its priests, temples and rites, and the national *Jinja* monuments, erected to the ancestors of the Imperial Family and to national heroes. Therefore, the visit to the official *Jinja*, which is imposed on Japanese subjects is *no more than a public declaration of fidelity to the Dynasty and to the Country.*" Again, the Minister of Public Education, in a statement to the Archbishop of Tokio in 1932, writes: "The visit to the national *Jinja* temples is prescribed for pupils of all superior, middle and elementary schools, for motives pertaining to the scholastic program. The salute required of these groups of students has no other scope than that of expressing sentiments of patriotism and loyalty." In the light of this testimony the Sacred Congregation of the Propagation of the Faith has communicated to the Apostolic Delegate in Tokio, norms of action, approved by the Holy Father which we reproduce here in their entirety:

1. Ordinaries of territories within the Japanese Empire should explain to the Faithful that the civil authorities (as results from many explicit declarations) and the common understanding of the more cultured people regarding the ceremonies which are practiced before the *Jinja* monuments civilly administered by the Government, attribute to these ceremonies only a purely patriotic meaning, that is filial respect for the imperial

family and the benefactors of the country; therefore, since these ceremonies have merely a civil significance, it is licit for Catholics to be present and to act the same as other citizens, declaring their intention when it appears necessary to dissipate false interpretations of their actions.

2. The Ordinaries may also permit the Faithful, when they attend funerals, weddings and other private ceremonies common in Japanese social life, to participate as do the others present (declaring their intention, if necessary, as above) in all ceremonies that, although they may have had their origin in superstitions, today by reason of circumstances, persons and common opinion, have only a meaning of urbanity and reciprocal benevolence.

The publication of these norms should have a far-reaching benevolent and conciliatory effect on the minds of the Japanese.

\* \* \*

The Young Catholic Workers' Association of Fianarantsoa, Madagascar, founded by Father Morel, S.J., in 1932, to protect Catholic workers from exploitation by non-Catholic groups, has not only succeeded in its original purpose but is drawing converts from Protestantism to the Church.

\* \* \*

The leper asylum at Marana, Madagascar, in charge of the Jesuits of the Vicariate Apostolic of Fianarantsoa, recently celebrated its twenty-fifth anniversary. It has been noted that due to the spiritual influence of Father Deces, S.J., the Chaplain, and to the good Sisters of St. Joseph of Cluny, the one hundred and fifty inmates resemble more a group of novices than of leper out-castes.

\* \* \*

According to the decree of the Sacred Congregation of the Propagation of the Faith, July 7, 1936, His Excellency, Most Rev. Zeno Aramburu, S.J., a native of Villareal, Diocese of Vitoria, Spain, was named Vicar Apostolic of Wuhu, Anhwei, China.

\* \* \*

Plans are under way for a national Japanese pilgrimage to the International Eucharistic Congress at Manila in February, 1937. Admiral Yamamoto is a member of the Committee.

The first Sodality Convention in the

Island of Jamaica was held at Kingston from May 20 to 25, under the auspices of the Jesuits from the Province of New England. The theme of the discussions was the family Mass crusade, and closer union with our Divine Lord in the Holy Eucharist.

\* \* \*

An ancient statue of the Madonna and the Infant Jesus was discovered in a small cabinet in the village of Kamido, Tottori Province, Southern Japan, by the well-known Japanese archeologist, Mr. Adachi Masashi. The inside of the two doors were carved with the figures of the Magi in adoration. It is believed that the statue dates back to the persecution of 1637, when a group of Christians of Arima took possession of the fortress of Shimabara to defend themselves. Forced to surrender, they were deported in groups to various parts of the empire. The statue in all probability was in the possession of one of these groups which was sent to Tottori. It had been kept carefully hidden by them and their descendants.

\* \* \*

A Jesuit missionary at Usillampatti in the Diocese of Trichinopoly, South India, with an eye to the natives' love for music, recently worked out a course of catechetical instructions from the Creation to the Judgment, and ran them all to music. These spiritual concerts lasted for six evenings from nine o'clock until midnight. Before each number, the verse to be sung was read to the audience which numbered about one thousand. The music for the novel oratory was composed by a native artist.

\* \* \*

Pagan students of the Provincial Upper School of Anking, study medicine twice a week at the mission dispensary of Brother Joaristi, S.J., who is an expert on eye diseases. Pagan girl students attend the dispensary conducted by the Daughters of Jesus.

\* \* \*

Ten groups of paintings by the famous Jesuit artist, Father Joseph Castiglione who was in great favor at the Court of the Emperor Chien-Lung, were recently found in a dust filled room of the Palace Museum in the once Forbidden City of Peking. Father Castiglione died in 1766, after having spent fifty years in China.

# Mass in an Old Abandoned Market Place

James J. Lyons, S. J.



WARDNER in his History of Jamaica tells us that it was the lure of gold that first enticed Columbus to change his course and sail for the Island of Xaymaca, the modern Jamaica, and on the third of May, 1494, he sailed into the harbor of Port Maria. Rolling hills and dipping valleys rich with a luxurious tropical verdure first met his gaze. Today these same hills and valleys are crowded with long lines of cultivated banana trees. The splendid variety of verdure has vanished. People must live and these young trees as if in sympathy with human nature are struggling heroically in their uphill fight against the Panama disease and the ever threatening hurricane we grimly call "the breeze"! Apparently there was not much gold to be found, for Columbus tarried at Port Maria but for a short time and set sail westward to the harbor of Oracabessa. Today, history is repeating itself. Business, like the great navigator, is fast leaving Port Maria and settling down in the shipping center of activity, the town of Oracabessa.

PORT MARIA is dying. Its shipping is gone and that means that the town is done for. The beautiful harbor is inadequate, and the malaria infested swamps are driving all but the very poor away. The support of the Pastor now devolves upon these few and the poor. The Sunday collection that in former days would amount to a pound or a little more has shrunk to a few shillings, scarcely enough to cover the cost of transportation. Just as Columbus centuries ago turned away from Port Maria, so the recent Pastors of St. Mary's Parish have turned to Highgate in the healthy hills for their domicile, but ever and always with their eyes upon Oracabessa. There is a manifest vigor and a freshness in Oracabessa; there is business and trade and industry there; three large wharves house the operations of great shipping companies; the people are busy bartering and building; a new market place pulsing with activity has been built; prosperity is present and the prospects are golden; and in this same town of Oracabessa the priest has nothing but the abandoned market place to say his Mass. It was



Saying Mass in the market place at Oracabessa. "Because of a very heavy downpour only a few faithful members appeared. Note the puddles of water left from the rain. The floor is concrete but they don't mind kneeling on it."

not good enough for trade, but it must do for Christ.

There are two beautiful churches in Oracabessa—the Anglican and the Baptist. And the altar to which the Catholic priest must call his God is an ugly market table and above it are the hooks where they hung the slaughtered lambs to be sold for a price to the people. If only the poor faithful followers of Christ, the new converts, and those who are longing for the consolation that only the Church can give, had a home to house their Christ, how the story of Oracabessa would be reversed!

THESE poor people are living for the day when they too as their separated neighbors, can adore before their Tabernacle. They are longing for the Holy Sacrifice on a real altar when the pools of water on the concrete floor of the market place will be only a memory and no longer a present fact. They want a church; they want a Tabernacle; they want Christ to abide there in their midst. They want some one to Whom they can go, to Whom they can pray, to Whom they can talk out their hearts and unburden their souls. For this they are living and hoping and working. Constantly they are contriving means of raising money. Their last penny sale netted twelve dollars, meager enough it may be, but sufficient to encourage them to further effort. They have faith, they have love, they even have hope. It is the same inevitable story of money versus Christ. Christ is in dire need today in Oracabessa.

That these poor people are influenced by good surroundings may be illustrated thus. A short time ago, the Anglican Pastor at High Gate installed a Delco Plant and equipped the church with electric light. The effect was magical. My choir singers went over to the Anglicans. On asking one of the girls why she does not come out to sing with us any more she said: "Mek I tell you, Fader, my eyes not so good. The 'hile' lamps hab mek my eyes sore and I can't read the notes." Yes, competition is keen and money is needed.



*Very Rev. Leo F. McGreal, S.J., present Superior of the California Jesuits at Gonzaga College in Shanghai.*

The following splendid summary of the work of the California Jesuits in China since the Autumn of 1928 comes from the Superior, Very Reverend Leo F. McGreal, S.J., and is reprinted from the April issue of *The China Letter*.

# Californians in China

**U**NDERLYING all missionary enterprise within the Catholic Church there is one and only one motive, and that motive is wholly and entirely supernatural. At this season of the year it predominates in the minds and hearts of Christians throughout the world, and for this reason has been chosen as the motif of this issue of *The China Letter*. It may thus be stated: "That all dying to paganism and sin may live to Christ; that they may all rise with the Risen Christ."

**Arrival of Pioneers.** With that motive in their hearts the first California Province missionaries landed in Shanghai on September 21, 1928, and confidently placed themselves in the hands of the Superiors of this highly organized and efficient mission of Shanghai. This pioneer group was composed of Fathers Pius Moore and John Lennon and Messrs. Charles Simons, Thomas Phillips and Cornelius Lynch. To them belongs the honor of having forged the first link in the chain which binds the California Jesuits to China.

Each succeeding year, excepting 1931, has witnessed a generous quota of zealous, mission-minded Jesuits departing from the homeland to dedicate themselves to the cause of Christ in China. The arrival of Mr. Pope in September, 1935, brought the number up to twenty-two,—seven Fathers, thirteen Scholastics and two Brothers. Of this number three Scholastics have returned to the Province to complete their studies in a climate more suited to their health.

**Preparatory Studies.** What are the American Jesuits doing on the mission field? They are doing what they came to do—laboring for the spiritual resurrection of the great Chinese people. Leaving one world and entering another, all must first acquire some knowledge of Chinese and things Chinese. Thus the young mission recruit is given a two years' training in language and missionary methods. Since he has not yet finished his studies for the priesthood, he then enters upon a four year course of theology, during which he continues his specific training in an environment admirably suited to fit him for effective work in the varied fields of missionary endeavor. Those who come as priests or Brothers are given, if possible, a year of language study and are then fitted into the ranks wherever obedience calls and necessity or expediency demands.

**Y**EAR in Nanking. From 1928 to 1931 the American Jesuits had no specific work of their own. Those who were not engaged in language or theological studies were acquiring valuable experience under the tutelage of the French Jesuits in the mission schools of Shanghai and Nanking. Fathers Moore, Lennon, McGreal and Kearney spent a year each at Ricci College, Nanking, where it was originally planned that we should undertake some form of educational work. Nanking is the political and educational Mecca of the four hundred and fifty million inhabitants of the Republic, and to these shrines thousands of young men and women yearly flock to worship. But at that time the votaries were worshiping simultaneously at both shrines and were so raucously political that it was deemed imprudent to begin an educational establishment under such circumstances.

**Gonzaga Founded.** Our center of activity then shifted to Shanghai when Father Moore was recalled from Nanking early in 1930 to found a school within the foreign concessions. The assignment was not an easy one, but finally all difficulties were surmounted, and on September 14, 1931, Gonzaga College swung wide the portals of knowledge to thirty-four aspirants. That date marks the first definite activity of the American Jesuits in the Chinese mission.

Gonzaga at that time comprised two departments with an equal number of Chinese and foreign boys, and in each division there was a preparatory and a first high class.



*Gonzaga College, 734 Kiaochow Road, Shanghai, China, was opened at this location by the California Jesuits on September 12, 1933.*

# 1928 to 1936 *Leo F. McGreal, S.J.*

Each succeeding year another class was added until the curriculum embraced a full standard course according to the American high school system. The first Jesuit faculty included Fathers Moore, Lennon, McGreal and Joseph Ting, and Messrs. Phillips and Corcoran.

**Forging Ahead.** Gonzaga's student body today numbers two hundred and twenty-five, of which number two hundred and six are in the Chinese department. Owing to a lack of proper facilities and especially to an insufficient number of Jesuit teachers it was decided to discontinue the foreign department. This policy does not exclude foreign boys from the school, but simply does away with separate divisions. Since most of the major subjects in the upper classes are taught in English, even a foreign boy can acquire sufficient credits to enter an American university. For example, one of our Chinese graduates of '35 is now attending Marquette University, Milwaukee.

**O**N March 12, 1932, Father Leo F. McGreal was appointed Rector of the College. Just about this time the Government issued the drastic regulation that no graduate from an unregistered school would be admitted to a Government university, nor would a passport be issued to him for studies abroad. In the interest of our future graduates, Father Joseph Ting so reorganized the Chinese department that when the College reopened on September 12, 1933, at its new location on Kiaochow Road, we were able to open formal negotiations with the Government for registration and recognition. Father Anthony Sen, who succeeded Father Ting in 1934, has informed us that his reports and documents have been approved, and that nothing remains but to await the official action of the Educational Bureau.

**P**ARISH WORK. Until 1934 Gonzaga was the principal center of activity of our Fathers. The Scholastics, too, have sacrificed some of their precious time from the study of Chinese for work in the classroom. One of the main reasons for our change of locations from Avenue Joffre to Kiaochow Road was the urgent need of an organized parish center in that part of the city for both Foreign and Chinese Catholics. All of the Fathers generously helped to form this parish, but Father Kearney, as Pastor, was a leading factor in de-



*Father James F. Kearney, S.J., (left), is in charge of the new Institute at Nanking, and Father John A. Lennon, S.J., is Pastor of the large Sacred Heart Parish in Shanghai.*

veloping the usual parish activities,—especially the parish school which consists of four old army huts and a capacity crowd of two hundred and fifty enthusiastic Christian and pagan kiddies. The students' chapel, or St. Aloysius Church, which seats about two hundred, is practically filled for each of the four Masses on Sundays.

**N**EW Labors in Shanghai. Since there are over four thousand English-speaking Catholics at Sacred Heart Church, Hongkew district, ecclesiastical superiors requested us to take over the administration of that parish. Accordingly, on August 24, 1934, Father Lennon was appointed Pastor. Helping him are three Fathers of the Paris Province and Brother William J. Finnegan. Father Thomas Phillips, ordained last June, spent the first few months of his sacerdotal life working among the Chinese and Foreigners.

The Hongkew parish marks the second step in the expansion of American Jesuit activity in China. From this point things move rapidly,—too rapidly some say, considering the small number of recruits furnished from the home province. We leave it to others to pass (Turn to page 224)



*Very Rev. Joseph M. Piet, S.J., (Provincial of the California Jesuits in 1928) with the first group to leave California for China. Left to right: Father Pius L. Moore, S.J., Thomas Phillips, S.J., Very Rev. Joseph M. Piet, S.J., Cornelius Lynch, S.J., Father John A. Lennon, S.J., and Charles D. Simons, S.J. Since this picture was taken, the three Scholastics have been ordained priests.*

# JESUIT MISSIONS

A MAGAZINE OF APOSTOLIC ENDEAVOR

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

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257 FOURTH AVENUE      NEW YORK, N. Y.

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

## Little Holland Shows the Way

CLERGY and laity of the United States have assuredly been generous in manifesting interest in and giving support to the missions. Credit and praise are certainly due them. As an added spur to even greater activity, however, we think it worth while to call attention to what Holland has done. Then, too, the story of Holland's mission work will give the answer to those American critics who at times tell us that there are too many mission magazines, or that there is too much appeal for missions. And let us remember that what is narrated here is the story of a country which has a population of but eight millions, only three millions of whom are Catholics.

According to *Fides News Service* reports of May 2 and 23, the Holy Father said recently that "he could never forget Holland's contribution of missionaries and material means for the diffusion of the Gospel throughout the world." That the Holy Father's praise is well founded is evident from the report that follows.

The latest statistics compiled by the Dutch Branch of the Missionary Union of the Clergy shows that there are 5,163 Hollanders at work in Catholic missions of the world. In territories under the jurisdiction of the Sacred Congregation of Propaganda Fide, there are 1,250 Priests, 82 Scholastics, 781 Brothers and 2,239 Sisters. In missionary regions not under Propaganda there are 473 Priests, 57 Scholastics, 134 Brothers and 147 Sisters. Dutch missionaries are at work in more than 150 different ecclesiastical divisions; 25 of these divisions are directed by Dutch missionary institutes or religious provinces.

The Missionary Union of the Clergy, with 6,597 members, is the backbone of all missionary co-operation. It has received from the bishops the mandate of directing all mission-promotion activities outside of strictly parochial undertakings. The Missionary Union maintains the Chair of Missiology at the Catholic Univer-

sity of Nijmegen. It has also collaborated with the municipal authorities of Tilburg in founding a Museum of Missions and Ethnology in that city. All diocesan seminaries in Holland, and many Catholic colleges, have their own missionary circles.

Each of the Pontifical Missionary Associations, organized in practically all of the parishes, has approximately 200,000 members. The Society for the Propagation of the Faith gathered 350,000 guilders (\$145,835.00) last year. The Society of St. Peter, Apostle, for the Native Clergy received a total of 300,000 guilders (\$125,000.00). The Holy Childhood collected 150,000 guilders (\$62,500.00).

Besides the above-mentioned Pontifical Associations, there are several mission-aid societies. The Colonial Society for the Missions has an office at The Hague to protect missionary interests before the Government. The St. Melanie Association provides for the Christian instruction of native women in the Netherland Indies. The Apostolic Work has sewing rooms in many parishes where vestments and other useful articles are made for the missions. The Miva supplies missionaries with modern means of transportation. A Doctors' Club promotes Catholic medical missions. A Students' Circle at the School of Higher Agricultural Studies conducts a bureau of information to advise missionaries regarding the cultivation of the soil in their particular part of the world and to provide helps for the instruction of natives in farming methods.

There are fifty mission-aid publications in the country, and the Dutch Catholic Press, which is very well developed, is always willing to give missions publicity. Besides Mission Sunday in October and Mission Sunday of the Sick on Pentecost, several local mission days are held during the year in different parishes. Each diocese has an annual Mission Week.

Then there is the work of the Catholic Radio Service which for nine years has broadcasted Catholic programs for Holland and neighboring countries, and for the last two years has operated a short-wave station for Catholics in the East Indies, Asia, Africa and America. The programs for the missions consist of periodical news bulletins, reviews of new books of interest to missionaries, courses in medicine, conferences on farming methods, mechanics and various other subjects. Many missionary bishops, visiting in Holland, have kept in touch with their missionaries and people by means of the K. R. O., Holland's Catholic Radio Service. To make the financial burden of the K. R. O. as light as possible, the bishops of Holland approved the foundation of a special organization which takes up a collection in all the churches of the country once a year, usually in June. The Dutch Catholic broadcasts have been a wonderful success in increasing mission interest among the Catholics at home and in letting non-Catholic listeners appreciate the work being done by Catholic Priests, Brothers and Sisters in the out-of-the way corners of the world.

Our own enumeration of mission activities in the United States would be most impressive, but isn't it true that little Holland points the way for us to further and more vigorous advances proportionate to our Catholic population of over twenty millions?

## The Conversion of China

IN commending the conversion of China to the readers of JESUIT MISSIONS as the Mission Intention for the month of September, His Holiness, Pope Pius XI, is fully conscious that such a vast project can be achieved in the plan of Providence only by the double agency of God's grace and man's free will. In His Wisdom, God will not in the present economy of salvation, convert China by His grace alone. On the other hand, man's most salvific efforts independently of God's grace are absolutely inadequate for the task. For the consolation of those whose faith may be inclined to waver at the apparent impossibility of gaining China for Christ, it would be well to remember that God supplies both ordinary and extraordinary means of salvation. The Catholic Church itself with its spiritual organization, its hierarchy, its sacraments, its missionaries, and all its pomp, power and beauty, is the ordinary means established by Jesus Christ as the way to Heaven for all men. However, if in a given mission territory such as China there are millions, as there are, who have no access to this Church of Christ, or for whom the ordinary means of salvation are not available, then God Who, according to His Salvific Will, efficaciously desires the salvation of all men, must and will supply extraordinary aids. By these aids, those who through their own good will have cooperated with God's grace and have not violated seriously the precepts of the natural law, or, who having done so, have elicited an Act of Perfect Contrition, again, by God's grace may save their souls. How God applies extraordinary means of salvation in any given case is oftentimes a mystery to man but it is one which he may safely leave for solution to the omniscient power of God. On the other hand, it not infrequently happens that these extraordinary interpositions of God's favor in the lives of pagans and unbelievers are clearly recognized as such by our missionaries and are taken as a pledge that in the loneliness of their isolated mission posts their God is near at hand. Hence, working either through ordinary or extraordinary channels, God's grace will continue to assist His chosen ones in their task of saving China. Despite revolutions and banditry, despite the kidnapping and death of missionaries, despite the smouldering ashes of mission compounds, and the imminent threat of ravishing and ravaging Reds, the Catholic population of China, as taken from the *Annuaire des Missions Catholiques de China for 1936* (Zi-ka-wei, Shanghai) has increased during the years 1900 to 1935 from 727,000 to 2,818,839, while the number of Chinese priests, according to the same source, has multiplied from 475 to 1,747. Similar progress in the number of ecclesiastical territories and missions, of foreign missionaries, priests, Sisters and Brothers, as well as in the realm of Catholic education, with its seminaries, major and minor, and finally the amazing spread of native Catholic Action, constitute solid achievements, in the light of which we may confidently pray for a continual progress of the Faith in that ancient land where dwells today practically one-fourth of the population of the world.

The Editor will welcome your communication on any topic connected with JESUIT MISSIONS and Jesuit missionaries.

## Have You Read Them?

To the Editor of JESUIT MISSIONS:

I have just finished reading the eight short story lives of our Jesuit Martyrs of North America, written by Father Neil Boyton, S.J., and published by your JESUIT MISSION PRESS. Let me express to you how much these pamphlets have inspired and edified me. Father Boyton gives a vivid picture of the untold sufferings and excruciating tortures these holy and heroic men underwent that the true Faith might be brought to the savage Indians of North America. However, after reading the booklets the thought occurred that interest in these Martyr Saints seemed (at least it appears so to me) very much lacking, even among our New Yorkers, where the devotion should be flourishing, since Auriesville in New York State is the site of the martyrdom of three of these Jesuit Saints. Is not this period before the Feast of the Martyrs on September 26, a splendid time to boost this devotion? I can suggest no better way than by the reading of these pamphlets and then making the Novena to our beloved Saints. I myself obtained the set (which includes the eight story lives by Father Neil Boyton, S.J., and the new Novena to the Martyrs, compiled by Father John McGrath, S.J.) from your Press for the sum of fifty cents. Do let us all try and make this devotion to these heroic Jesuits a national one.

New York, N. Y.

(MISS) MARGARET LAVIN.

## "May Her Example Inspire Others"

To the Editor of JESUIT MISSIONS:

On Easter Tuesday I received a wonderful Easter egg in the shape of nine one hundred dollar bills for the Trincomalee Mission. The donor, a Southern girl, wishes to remain anonymous. She wrote that she had intended to send a gift to the Mission next Winter, but when she read "Ceylon Notes" in the March issue of JESUIT MISSIONS, she decided to send it immediately. May God bless this young lady, and may her example inspire others to invest some of their worldly goods in the cause for which Christ died!

Batticaloa, Ceylon.

EDWARD T. CASSIDY, S.J.

## A Friend—Tried and True!

To the Editor of JESUIT MISSIONS:

We do want to tell you how much we enjoy the new feature of JESUIT MISSIONS "Communications." It certainly is most interesting. Particularly we want to say what a deep impression the letter in the June issue from E. Child made upon us. Of course, we do not forget the missions in our prayers, but they do need material help so much that our little donations are like a tiny drop of water, where a generous one is most needed.

The suggestion to put aside twenty-five cents a week for subscriptions to JESUIT MISSIONS for one year was a splendid idea, and we do hope and pray that every reader of JESUIT MISSIONS will adopt the plan. We started to do so at once, and by doing without little things (such as walking instead of taking a car) find it no burden at all.

I would make another suggestion. In addition to the twenty-five cents a week saved, would it not be a good idea to put aside an extra twenty-five cents a month to help you defray the postage expense incurred during the year, which we feel sure is no small item? We will pray that readers of JESUIT MISSIONS will put aside this small amount, and have the gift for you yearly.

New York, N. Y.

A FRIEND.

## A Chance Copy Did Good Work

To the Editor of JESUIT MISSIONS:

I am enclosing one dollar for which please list my subscription to JESUIT MISSIONS for one year. Picked a copy up by chance and if all the copies are as good as that one, then all I can say is that your magazine is a gem.

Brooklyn, N. Y.

(MISS) MARCELLA FARRELL.

## Missionaries Inspire Faith and Courage

To the Editor of JESUIT MISSIONS:

Please renew my subscription for JESUIT MISSIONS as per enclosed Money Order, and your blank. I do not want to miss a single copy. It is a splendid magazine and it has often given me courage and renewed faith to carry on in trials and heavy crosses. I wish you every success.

Chicago, Illinois.

MARY E. SLATER.



# A FIELD WITH AMERICAN JESUITS

## JAMAICA, B. W. I.

Father Mortimer J. Murphy, S.J., writes from St. Joseph's Rectory, Savanna-la-Mar, Jamaica, B. W. I.:

"You don't know how much I have appreciated your timely gifts. To a young priest in these parts, quite unversed up to this, in the cold and unemotional sea of finance, your spars of assistance have bouyed him up from time to time. New and inexperienced he plunges in with great enthusiasm and confidence, filled with courage by the few extra pounds he has. But as time goes on and that reserve of credit is gone, he goes a little more slowly and cautiously and begins to wonder how he can swim the distance from January to June. Then as he gets weaker, his problem is to keep afloat. As Father James Dolan, S.J., wisely said to me in January: 'You're just finished your Garden Party and feel as though it will be easy going on account of that profit, but just sit down and add up your monthly expenses, viz. payments on car, gas, oil and repairs, food, wages, taxes, water and light bills, altar supplies, school expenses and the ever-present call for alms, etc., and see where you will stand in July.' Well, here it is July, 'scuse me folks, I'm not standing, I'm as prone as Joe Louis was after ten was counted. I could wish that 'Standing Room Only' could be announced for this show. Still, one has to carry on even in the red. So you see how I appreciate the financial breathing spells your assistance has afforded.

"I had hoped to make some much-needed repairs in my country churches. The Brighton-Revival district with a congregation of about three hundred and fifty has the accommodation of a small church with five backless benches. Needless to remark, the church needs an addition. I haven't even been able to put backs on the benches. In the middle of my sermon I feel like addressing them as 'You weary benches,' as they straighten up to give relief to their cramped backs. Some have the foresight to bring their own chairs. The others hope for a seat, a lap or a wall space to lean on.

\* \* \*

The following new appointments for missionary work in Jamaica were an-

nounced by the Father Provincial of the New England Province on July 10.

Father Philip J. Branon, S.J., Father William F. Colman, S.J., Father Charles J. Eberle, S.J., who is returning to the Islands after a year spent at St. Buenos, Wales, Father James M. Harney, S.J., who is returning to the Islands after a year of Tertianship, Father Sydney J. Judah, S.J., who is returning to his home land, Father Joseph A. Keller, S.J., who has been temporarily stationed in Jamaica for some months, Father James V. Kelly, S.J., who is likewise returning to the scene of his former labors, Father Francis J. Krim, S.J., whose brother, Father Joseph M. Krim, S.J., has been doing excellent work in Kingston, Father Thomas E. O'Lalor, S.J., and Father Arthur B. Tribble, S.J.

\* \* \*

After a visit to the States during which he ordained the 1936 class of Jesuits at Weston College, Weston, Mass., His Excellency, Bishop Thomas A. Emmet, S.J., returned to his mission field in Jamaica on August 8. With the arrival of this year's quota of missionaries, His Excellency has great hopes for splendid progress in Jamaica.



George B. Hamilton, S.J., of the New Orleans Province, sailed on July 31 for missionary work at Batticaloa, Ceylon.

## IRAQ

Father William A. Rice, S.J., writes under date of June 30, from Baghdad College, Baghdad, Iraq:

"Just yesterday we sent Father Edward Madaras, S.J., Father Frank Sarjeant, S.J., and Father Vincent Gookin, S.J., over to Syria to look for Arab roots and to wait a while till things quiet down in Palestine and thus gave them a chance to spend a few days at least in the Holy City. And on the *Excalibur* leaving Beirut this noon time, Father Augustin Wand, S.J., and Mr. W. Casey, S.J., are returning home, the latter to theology. Next week very likely Monseigneur the Apostolic Delegate is opening up his camp for his orphans in the Kurdish Mountains, and Father Francis Anderson, S.J., and Joseph Connell, S.J., have been invited to spend a month or two with the boys, and thus get a strangle hold on Arabic. They will have one big advantage—the young boys do not speak French or English. Some of them may talk Chaldean, but all of them will talk Arabic, so our two adventurers will have to carry their Van Ess with them everywhere they go and be forced to talk Arabic if they want to eat!

"Just a week ago, Sunday the 21st, we graduated our first class. It was a historic occasion, no doubt. Our eleven first fruits were greeted by the Apostolic Delegate from whom they received their diplomas, and by the two other Archbishops in Baghdad, the Syrian Archbishop, Monseigneur Kalian, and the Armenian Archbishop, Monseigneur Batanian, and by a yardful of relatives and friends. It was by far the largest audience we have had so far. The Chaldean Patriarch sent his Secretary; he himself was up in Mosul and unable to be present. Then all the clergy in town and the Sisters, too, were here. They all listened with interest to the program which was mostly in Arabic. The only English in it was an adaptation of the murder scene from Macbeth. This, making due allowances for the strange language, was superbly done by one of our boys, who, three years ago could hardly understand ten consecutive words in English. He is a Moslem, a fine hard worker. Father Anderson, who trained him, has every reason to be proud of the performance of his pupil."

## CHINA

Father Charles D. Simons, S.J., writes from Shuyang, Ku., under date of April 27:

"Your letter containing the gift together with the Mass stipends arrived just as I was taken down with a couple of rather badly infected tonsils. Hence the delay in answering your letter and thanking you for all it contained.

"The sixth group of men catechumens this Spring are now finishing their period in the catechumenate, and a seventh group is announced for next week. Unfortunately, want of means and accommodations necessitated the postponing of many which amounted to a refusal; for they had to be postponed to a date when they would be busy planting their crops. The work of making Christians, Catholics, is not so quick and easy as some people imagine. To start from absolute zero supernaturally to arrive at a working knowledge of religious truths is very slow work. A year—at least an 'apostolic year'—is required in this Mission before catechumens are admitted to Baptism. Thus the doctrine they have learned is allowed to mature somewhat. Hence those who come in the Autumn for the first time, cannot hope for Baptism before the following Spring at the earliest; and those who come during the Spring time must wait at least until Autumn. Hence, despite the large numbers that we have for instruction, the total number of adult Baptisms hardly total over seventy. Next year, however, provided the 'old catechumens' persevere, that number should be doubled or tripled.

"I am looking around to try and find a church somewhere. Also a few country chapels. The little central chapel I possess hardly holds the students here, let alone the others who come for



Father George H. Dunne, S.J., one of the group of California Jesuits assigned to missionary work in China, was ordained to the priesthood on June 19, 1936.

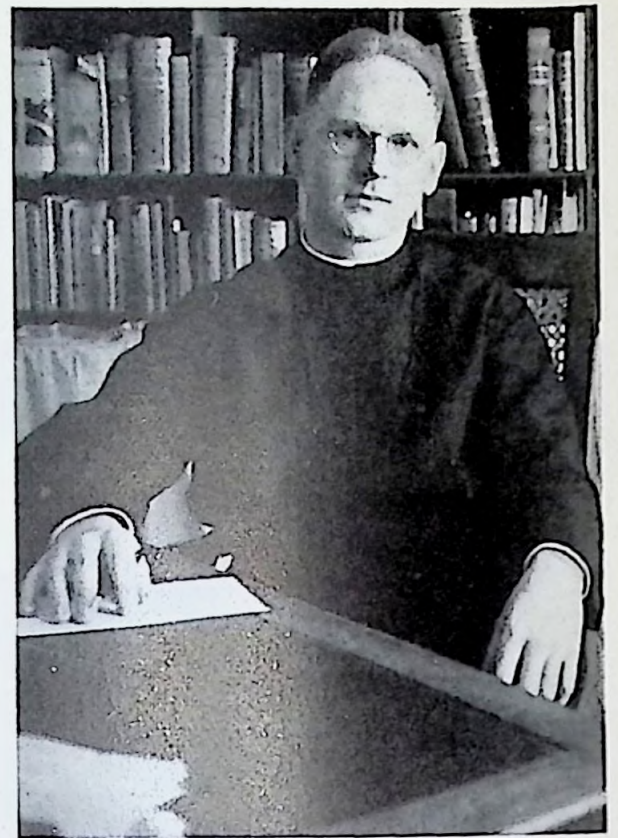
Sunday and feast day Mass. On these latter days I literally have to get out a shoe-horn and wedge the people in. Unfortunately, I have no rich uncles or aunts in America to help out, but perhaps some kind friend may turn up. After all it doesn't take too much American money to build a church in China. To start with, it is tripled: for one American dollar means three Chinese ones; and then, one Chinese dollar buys more building material here than a half dozen do in America. Also my neighbors on four sides want to sell us the land on which to build the church: city land, and enough of it to build a large church and a large school: and for only five hundred dollars American! Yet this price is consider a robbery here."

\* \* \*

Unfortunately, owing to the non-arrival of pictures, we did not give, in our July-August number, the report of the ordination of two California Jesuits who spent their teaching years in China and who made part of their theological studies there and who also expect to return there for missionary work. The two are: Father George H. Dunne, S.J., and Father John F. Magner, S.J. We are happy to reprint from June issue of *The China Letter*, published by the California Jesuits in Shanghai, two brief sketches of the newly ordained priests.

"George H. Dunne, S.J., for three years editor of *The China Letter*, was born on March 11, 1905, of an old Chicago family which has given many vocations to the Church. After the death of his father, Michael D. Dunne, his mother gathered together her family of five children and moved to Los Angeles. In 1918, Mr. Dunne entered Loyola College, where during eight years he displayed marked ability as a scholar, orator and journalist. The legal profession had long attracted him and with this in view he had taken up the study of law. But God had other designs. After graduation in '26, and within a few months of obtaining his law degree, he heard God's call and entered the Jesuit Novitiate at Los Gatos. Three happy years of cloistered silence sped quickly by, and in 1929 he trekked north to the philosophate at Mount St. Michael's, Spokane.

"Here an opportunity for apostolic work was offered and every Sunday found him catechizing little Italian children on the outskirts of the city. A chance acquaintance with some Japanese children led to the founding of the St. Theresa's Japanese Mission, where, associated with Paul O'Brien, S.J., he had the happy privilege of cooperating with Mrs. Arthur Clausen, the fairy godmother of Spokane's Japanese children. Two years with these little friends but nourished his desire to devote himself to the oriental mission, and no one was surprised when in July, 1932, in company with Father



Father John F. Magner, S.J., one of the group of California Jesuits assigned to missionary work in China, was ordained to the priesthood on June 19, 1936.

Joseph Gatz and Mr. O'Brien he was privileged to leave for China.

"A temporary teaching assignment at Gonzaga College introduced him to the life of the Chinese schoolboy. But the Chinese language had to be learned; consequently, Mr. Dunne moved to Zi-ka-wei for six months' intensive study followed by three months' practice in the Canadian Mission. A short stay in the new California district of Haichow rounded out a busy year and in the Fall he was allowed to interrupt his language study to begin that of theology. Three years' preparation followed at Zi-ka-wei, one of the most cosmopolitan theologates in the world, and always with the hope of ordination in China in the offing. But again God had other designs and Mr. Dunne was recalled by higher Superiors to California where he will be ordained with John Magner, S.J.

"Though no prophets, we can easily predict a bright future for Mr. Dunne when he returns, a priest of God, to the Chinese land of his adoption.

"John F. Magner, S.J., the only son of John D. and Annie E. Magner, was born in San Francisco, September 9, 1902. After the usual preparatory studies he entered St. Ignatius High School from which he was graduated in June, 1920. In August of the same year he entered St. Ignatius College, being as yet undetermined as to his vocation in life. During the year, however, he heard that Divine whisper 'Come, follow Me,' and entered the Novitiate at Los Gatos on July 15, 1921.

"Hardly had he begun his life as a Jesuit Novice when the death of his father forced him to leave Los Gatos for almost three years. He returned to the Novitiate on April 29, 1924, from

where, after three years, he went forth to the Great Inland Empire of Spokane for three years of philosophical studies. Again his studies were painfully interrupted when in November, 1929, he was called to San Francisco to be present at the death of his dear mother. Five years later, in distant China, ill health and the advice of doctors again forced him to interrupt his studies, to tear up the roots of his affections—so deeply imbedded in the Zi-ka-wei theologate and in the land of his desires—and return to America for the completion of his studies.

"In company with Father James Kearney he arrived in China in the Fall of 1930 and went immediately to the Collegium Maximum of Zi-ka-wei for the study of Chinese. The following year his time was divided between the study of Chinese, the teaching of English at St. Ignatius College and the translating into English of a series of eight Chinese readers written by Father P'an. Not a few of the English-speaking missionaries throughout the Orient use these volumes for their introduction to Chinese. The school year 1932-1933 found him teaching English both at Aurora University and Gonzaga College. His daily trips between these two institutions of learning gained for him the title of 'Cycling Professor.' After eight months of theological studies at Zi-ka-wei, Mr. Wagner returned for the completion of his studies, during April of 1934, to California where he will be ordained this June.

"By his frank, open and genial disposition he won for himself a host of friends, especially among the Chinese of all classes, who are eagerly awaiting his return to China within the next few years. That this return be soon is the ardent wish of his fellow missionaries."

## ALASKA

Kotzebue, Alaska, is above the Arctic Circle, and little known by people in the world outside. Just the same, it is a place of splendid Catholic activity. Under date of April 16, Father Francis M. Menager, S.J., zealous Pastor at Kotzebue, wrote:

"I have just received your two letters of March 13 and 31 with the handsome donations they contained. Thank you very much,—you are a real help to me.

"Many thanks, too, for your kind interest in my work; yes, I weathered the Winter fairly well; this year, thank God, we had no flu so I did not catch it, but the weather during March was simply fierce and it spoiled my Lenten attendance. Thank God it relented during Holy Week so that the people came around all right and Easter Day was splendid . . . could hardly be better; the sun was shining merrily and there was no wind and it was only about ten below. The altar of my

church was beautifully decorated, and the music for the High Mass was very fine; the young girls' sodality all dressed in white and with their medals approached the Holy Table in a body and they looked like 'Eskimo angels'; then my twenty altar boys enhanced the dignity of the occasion. The youngest was five years old, and believe me, he kept his hands joined before his breast and his eyes cast down, though I must say that the big hairy fur boots he was wearing detracted somewhat from the picture. But then, what can we do? We can't wear slippers, not even in church—they are too cold, and even the Pastor sometimes has to say Mass with his fur boots on or almost freeze his feet. Well, all these little things make one realize we are not in Florida . . . and do you know that sometimes when you take out the ciborium from the tabernacle



Father Leo A. Cullum, S.J., of the Maryland-New York Province, after two years of special studies in Rome, left New York on July 12, en route to the Philippine Islands where he will be engaged in educational work.

it is so cold that you cannot touch it with your hand; you have to use a cloth or freeze your fingers. But such things don't happen often, especially since I fixed my church with celotex . . . it is generally comfortable in there provided I start my fire on time; and I always do. However, when the north wind is blowing fifty miles an hour, it seems to blow all the heat away. Happily, that does not happen very often. If it did, I would do like the Eskimo—put up my buildings under the ground where no wind can reach them."

## PHILIPPINE ISLANDS

Father Andrew Cervini, S.J., writes from Holy Rosary School, Oroquieta, Misamis Occidental, Mindanao, P. I.: "I've been picking up a lot of ex-

perience here at Oroquieta during the Pastor's absence, on the many headaches Pastors must have. If you want any repair work or painting done in your office or home, just say the word. That's all I've been doing for the past month. Had the carpenters put up the third section of the rear wall of the church here—that finished, had them put a ceiling in the porteria of our Rectory and paint the porteria. Put an extension on the outdoor stage and now have an artist painting some scenery for it. Now we are getting the house cleaned up for the Pastor's return. He's due back next week.

"On February 9, the inauguration of the new provincial Capitol was held here. Bishop Hayes had been invited to consecrate the Capitol, but due to a meeting of all the Bishops in Manila at the time, he delegated Father James G. Daly, S.J., to take his place. As soon as the inaugural parade was over, at a sign from Governor Bernad, who, by the way has a son at Novaliches, Father Daly intoned the *Deus in adiutorium, etc.*, and proceeded with the consecration. Father Jose Reyes, S.J., and myself assisted him. We blessed every room and office in the Capitol. It was an inspiring ceremony and I think made an impression on the people."

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Bishop James T. G. Hayes, S.J., writes from Bishop's House, Cagayan, Eastern Misamis, Mindanao, P. I.:

"I am very grateful to you for the generous check you sent me. It came at the right time as I need all I can get to help me make the necessary repairs on the schools before the opening of classes in June. Our Catholic schools in the Diocese of Cagayan include 3 diocesan high schools with 502 pupils; 38 parochial schools, primary and intermediary, with 1,129 pupils; 15 kindergarten classes with 792 pupils; 317 catechism centers with 15,425 pupils; 1 diocesan normal school held during the Summer only with 71 teachers in attendance.

"I am more than pleased with the prominence you gave my Pastoral in the May issue. I am sending a copy of this year's Circular which has all that last year's had and something more about the Y. M. C. A. and Protestant Dormitories. I wish I had more time to write, but the work here is simply terrific. Oh for a few more priests to help out in Mindanao!!!"

\* \* \*

Our readers of JESUIT MISSIONS will be glad to hear that Father John R. O'Connell, S.J., of St. Michael's Mission, Tangub, Occidental Misamis, Mindanao, P. I., recently returned from Manila where he went to recover from an attack of malaria.

"For the first time in my Mindanao life, I attended a Pastors' meeting in Cagayan, just after the Christmas season. When stopping over in Iligan, on my return trip, I awoke with a

pain in the shoulders and kink in the neck. That day there was no launch for Misamis, so I went as far as I could toward Kolambugan,—across the bay from Misamis—some forty-nine kilometers by bus, then took a six-foot flat-car of the lumber company and reached Kolambugan about seven in the evening. No launch there was starting for Misamis. So I found the house where Father Joseph Reyes, S.J., stays, when he comes to say Mass, and made the best of a feverish night. A heavy rain had attacked me as I rode the flat-car. In fact, I was given a regular blanket-tossing before reaching Tangub. Next morning I was able to get a launch at eight-fifteen, deliver a message at the *convento* in Misamis, and then wait an hour for a bus for Tangub. At eleven, I blessed a marriage and said the Nuptial Mass. The usual Saturday Baptisms were waiting, meanwhile. A cup of coffee, in the sacristy, gave me a little energy. There were about twenty babies who received the white robe. That afternoon I had to get up from a sick bed to hear sixty-five confessions. Next day I got through the two Masses. Then, to bed. On Monday I struggled through Mass, and went on a sick call, not very far away. Then on Father Reyes' suggestion, I went along with him and on to Jimenez. The following Sunday I was shipped to Manila and kept nineteen days in St. Paul's Hospital: Diagnosis: Malaria.

"As you must know, I have received a 1936 Ford, the gift of many friends. Send a secretary to acknowledge the gift. What I fear is that this horseless carriage may prove a Trojan horse. When people see or even hear of the new car, they may think I have nothing to worry about but gasoline bills. My hopes of finishing my *convento*, church, and of some day building a school, may be blasted by the combustion of a V-8 engine.

## AMERICAN INDIANS

Father Martin A. Schiltz, S.J., Superior at St. Francis Mission, St. Francis, South Dakota, among the Sioux Indians, writes:

"I am glad that you gave some prominence in your July-August issue to the article on St. Francis Mission by Anthony J. Adams, S.J. Just what kind of a gathering we will have for the Congress is hard to tell. Pine Ridge promised to bring over twelve delegates. I had expected at least one hundred from Pine Ridge. However, times are so hard since the heat, the beetles, and the grasshoppers are destroying our crops; and others who are fortunate enough to have work can by no means afford to run the risk of losing a job. For these reasons I do not expect such a great gathering. If, however, we can benefit the various delegates, who in turn will share their spiritual benefit with their other asso-

ciates, much good may be accomplished by the Congress."

Father Daniel B. McNamara, S.J., Superior of Holy Rosary Mission, Pine Ridge, South Dakota, among the Sioux Indians, also has a word to say about the tragedy of the drought:

"The drought and grasshoppers are taking everything their way. We are experiencing the worst drought in the history of the State. I don't know what we will live on this Winter or what we will feed our stock. Please pray for us, Father, and may God continue to bless the splendid work you are doing."

\* \* \*

On the morning of July 12, Father Aloysius J. Keel, S.J., passed to his eternal reward after a lingering illness. Father Keel had given a num-



Father Joseph A. d'Inwilliers, S.J., of the Maryland-New York Province, after a year of special studies in England, left New York on July 12, en route to the Philippine Islands where he will be engaged in educational work.

ber of years of his life to the service of the Indian Missions. He was for a long time stationed at St. Stephen's Mission in Wyoming where he was also Superior, and then later came as Superior to Holy Rosary Mission at Pine Ridge, South Dakota. It was at this latter place that sickness overtook him and finally brought on his death. We hope at a later time to give a more complete account of this beloved friend of the Indians.

## BRITISH HONDURAS

Father Robert L. McCormack, S.J., Head Master at St. John's College in Belize, British Honduras, is always most helpful in keeping us supplied with British Honduras notes. Here are his latest:

"Under the direction of Father Hugh E. Harkins, S.J., a group of

young ladies of Belize made a closed retreat at the Convent of the Sisters of Mercy. Later a group of men made a closed retreat at the Cathedral Hall in Belize. The men had to be satisfied with rather make-shift arrangements, as the Cathedral Hall does not offer all the conveniences of the Convent, but all thought the retreat worth any little sacrifice that may have been involved in making it. The retreat movement is not new to Belize, but the young people who made their first closed retreats this year were most encouragingly enthusiastic over the experience.

\* \* \*

"A group of thirty-one of the Carib teachers made a closed retreat in May at the parish school in Punta Gorda. One group of these teachers had paddled or poled a dory along the sea coast for twenty-four hours in order to make this retreat. They arrived in Punta Gorda at 5:30 on the morning of the first day, and were down to the business of the retreat at 6:00 when the first talk were given. These lay teachers are the catechists of the missions and do much to help the missionaries to prepare the Catholic children of the small isolated villages for the sacraments. In most of the villages, chiefly among the Caribs, Maya, and Kechchi Indians, the teacher conducts a Sunday service in the village church when the priest cannot be present. So difficult of access are some of the scattered villages, that the priest is able to visit them only four or five times in the year.

"Showing the interest these Caribs have in their profession is the fact that they remained in Punta Gorda for four days after the retreat to attend a vacation school that was conducted for them by the Colonial Superintendent of Education, and the Jesuit Fathers Edward Courtney, John Krizek and Robert McCormack. In the evenings of these four days they conducted meetings of their own organization, The Catholic Teachers' Association. The business and discussion were carried on entirely under their own inspiration. The Superior of the Mission was represented by one of the missionaries.

\* \* \*

"St. John's College, Belize, reopened for regular classes on July 6. We are occasionally reminded that the name of the College is still kept alive in the mind of the people in the southern republics of Central America, when from time to time interested parents write in to make arrangements to have their sons sent to the College in Belize. We regret that we cannot receive these boys, as we do not recommend that boys be sent to board in Belize unless they are in the company of their parents or close relatives. The Catholics of these republics are looking forward with the Jesuit Faculty to the day when some fairy godmother dies

and leaves the College a grant sufficient to rebuild the boarding school.

\* \* \*

"When Father Schaefer was invited to come to 'The Boom' and build a Catholic church, as the people were all ready to embrace the Catholic Faith, a plot of ground was given to him by an old gentleman from Kentucky who had settled here in the Boom. He was a brick maker by trade. So it was he who made the bricks and built the fine new brick church. When the church was finished, this aged Mr. Oliver and his wife asked to be baptized. Three weeks later he died, and was the first to be buried from the new Sacred Heart Church for which he had done so much."

### PATNA, INDIA

On May 17 there was announced in Patna the appointment of Very Rev. Francis N. Loesch, S.J., as Superior Regular to succeed Father Peter J. Sontag, S.J., who, since June 7, 1929, had been Superior of the Jesuits in Patna Mission. During those arduous years, Father Sontag ever showed himself a true leader and a genuine apostle. The Mission of Patna during those years made great advances and would have progressed even further had not the world-wide financial depression affected the Mission seriously. The history of Patna Mission will tell the glowing story of Father Sontag's work.

The new Superior of Patna Mission is not a stranger to Patna, as he has been there since 1929. Very Rev. Father Loesch was born in Kimball, Minnesota, on September 3, 1897, entered the Society of Jesus at Florissant, Missouri, on September 2, 1922, and at the end of his classical studies

in 1929 was appointed to Patna Mission. He was ordained at St. Mary's College, Kurseong, on November 21, 1931. During his years as a missionary he has been stationed at Chuhari, Khrist Raja, Bettiah, and since September, 1934, at Chanpattia from which place he carried on missionary activities throughout the Champaran District. JESUIT MISSIONS wishes the new Superior God's abundant blessings on his arduous task. It also wishes to take this occasion to express to Father Sontag the deep gratitude of the Editors for his wonderful and untiring cooperation in keeping them in close contact with all the happenings of Patna Mission. The interesting accounts and the news of current happenings which have appeared in JESUIT MISSIONS for some years past owe their inspiration to no small extent to Father Sontag.

\* \* \*

We knew all along that Father Francis I. Stoy, S.J., was doing very marvelous work among the Santals in Patna Mission, but we could not succeed in getting a letter from him. At last he has treated us to a very fine letter under date of April 25:

"Your last letter is dated April 5, 1935, so I know you've finally given me up as a bad job. The fact is I haven't been in a place long enough to write about it for the past few years, since I have moved from one station to another among the Santals. I certainly know everybody else's business in the Santal Parganas at least. . . . When Father John Kilian, S.J., took sick in November of last year, I was called to Poreya Hat in the Santal Parganas and given charge of this sector. Last month my old friend, Jaipur, was amalgamated to Poreya, and Father Edward Scott, S.J., was sent down here to help me.

"Really I never think of anything interesting. Sure, I killed six scorpions, several 'lion spiders,' some poisonous centipedes this week. But I extremely dislike to write or read of such things! Perhaps it would be more interesting to write of my seventy converts in February, and thirty in March, and only a few so far this month. April's failure due to a begging spree. I sent out over a thousand *Patna Mission Letters*—all over the world, but especially to the U. S. A. Just finished my twenty-sixth begging letter and feel that I'm not the same as before. May your good patron, St. Joseph, give in to all the requests and come to the help of this forlorn corner! I'm way in debt to His Excellency, Bishop Bernard J. Sullivan, S.J., and he hasn't much left with which to back me up. So—like it or not—I've finally turned beggar lest I perish.

"I've never seen a resume of this Santal work in JESUIT MISSIONS. Really striking results, you know! We had none in 1928—and now we have (ap-



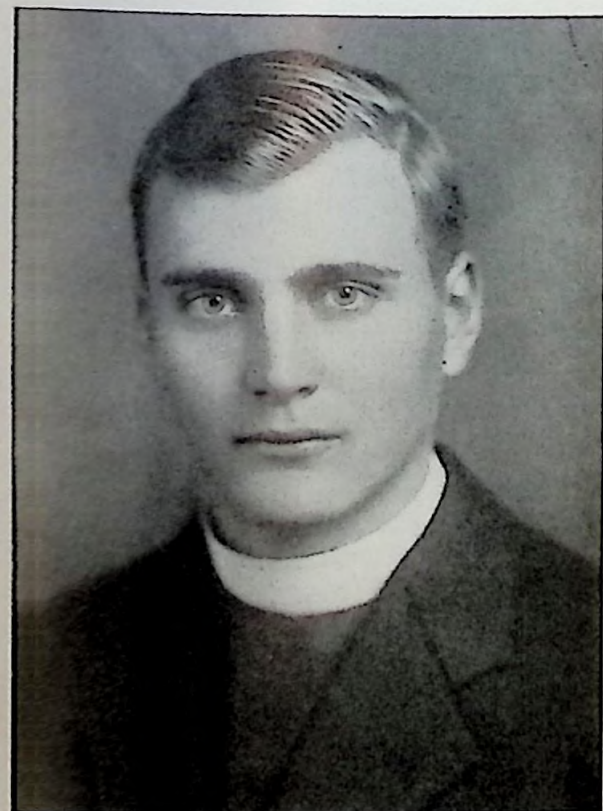
Edward J. O'Donnell, S.J., of the Missouri Province, sailed on July 15, for the Mission of Belize, British Honduras.

proximately) 2,400 in the district cared for by Father James Creane, S.J., 1,500 in the district cared for by Father R. W. Bohn, S.J., 700 in the district cared for by Father Bertram Ernst, S.J., 2,400 in my own district, and that of Father Edward Scott, S.J., 800 in the district cared for by Father Charles Miller, S.J. In round numbers, 7,800 during the past eight years. Those numbers are approximate—but pretty close to being exact. Also eight Fathers, two Scholastics, one Brother and ten Sisters. Don't know how many village schools. I have eighteen, Father Ernst has seven or eight, Father Bohn must have ten, Father Creane must have about ten or twelve. I don't know how many Father Miller has.

"I'm opening out into the Saõria work in the hills to the east of Poreya. I have about a hundred of them now and hope to gather them all in. I figure there are between two and three thousand in all. And their language is quite a problem. No grammar, in fact not a written word,—quite different from the language of all the other members of their tribe living in different districts. With the help of a boy who has reached the awful heights of Fifth Grade, I'm getting out a catechism in this particular language. It's an absolute necessity—in spite of all the mistakes it contains!"

\* \* \*

For some months there has been great activity among India's "Depressed Classes" who seem determined to leave Hinduism. This promises to be one of the great movements of history, as it affects some sixty or seventy million people. The activities of this movement are evident also in Patna Mission, and next month Father Peter J. Sontag, S.J., will tell us about it.



Robert L. Hodapp, S.J., of the Missouri Province, sailed on July 15, for the Mission of Belize, British Honduras.

# Stamps for Ceylon

Laurence I.  
Barras, S. J.

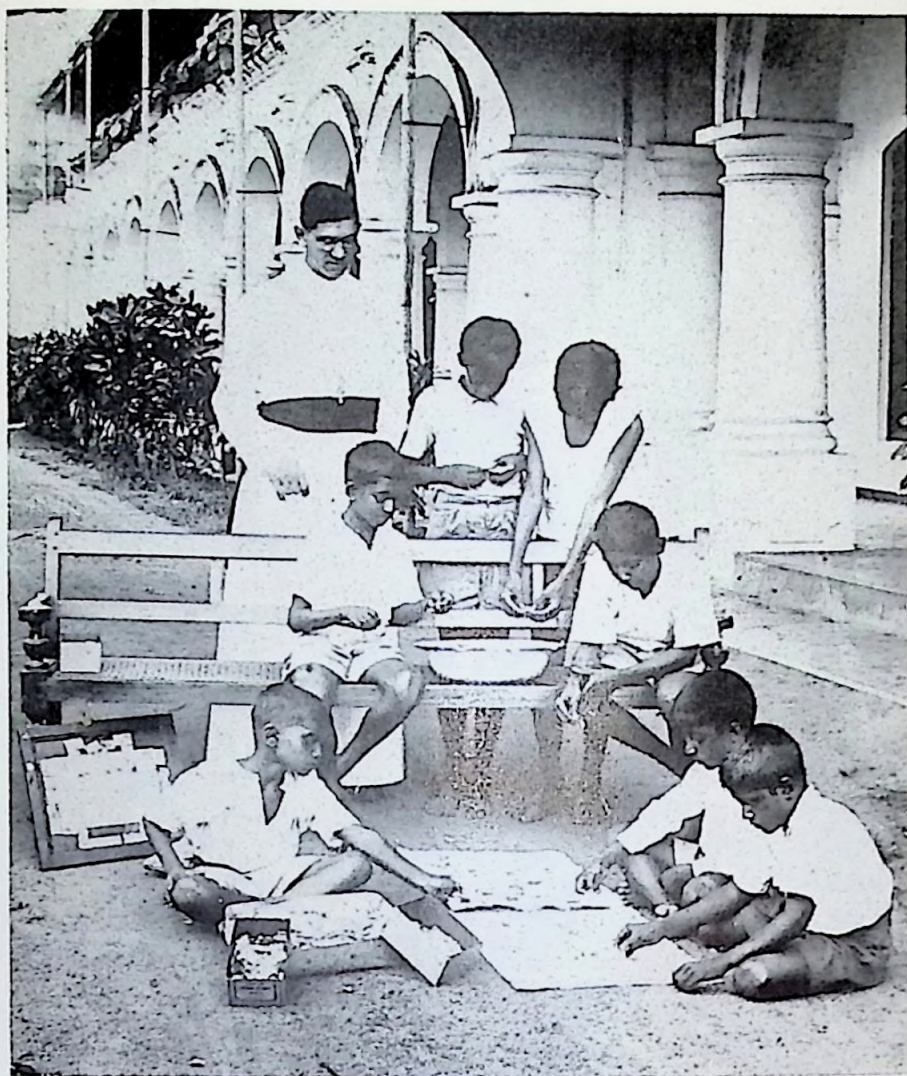
“STAMPS! Stamps!” The constant refrain of philatelists, stamp enthusiasts, the world over. The hobby is most interesting, intriguing, captivating, and instructive to young and old.

To the missionary the hobby is something more—it is lucrative. This last adjective becomes an alluring fascination, for it enables the missionary to realize at least in part the object of his most cherished dreams—to bring souls to the feet of the Master. After he has left all that is near and dear to him, father, mother, family, home, friends and country, to follow the call and obey the command of the Master; after he has sacrificed himself on the altar of love, in the midst of his arduous labors, of heart-rending vicissitudes and dangers to souls and body,—he finds financial difficulties hampering the progress of his work. The people are generally very poor; he must live, though it be scantily; the catechists must live; churches and chapels must be built. In the stamp hobby he finds a financial resource only partly appreciated by the world at large. A stamp a day collected by the numerous boys and girls in the United States would bring many a little pagan soul to Heaven.

In many places a number of catechists are kept alive and at work and teachers in the mission schools are paid with the proceeds of stamps sold. Father H. I. Westropp, S.J., one of the first missionaries to realize the value of stamps, finances at least one of his charitable institutions, the writer was told, with stamp money. One or more Mission Stamp Bureau in the United States average more than one thousand dollars a year.

WHAT about St. Michael's College, Batticaloa, Ceylon? The Jesuit Fathers of the New Orleans Province have established “The Ceylon Mission Stamp Bureau,” with headquarters at 4133 Banks Street, New Orleans, La. The money made from the stamps sold will be sent to us in Batticaloa, Ceylon, for the needs of our Mission. God knows, they are many. As the Bureau is well established and grows on a larger scale, we will realize an appreciable amount of financial help which will be used for the salvation of pagan souls.

The writer was chosen to represent the Bureau in Ceylon. Immediately a stamp collecting campaign was set in motion. The project was given publicity in the Catholic bi-weekly, *The Catholic Messenger*, in *The Times of Ceylon*, the leading newspaper of the Island, in Batticaloa proper, in the Anglican bi-weekly, *The Chronicle*. As a result, stamps have been coming in from all parts of the Island. Of course, we are not the only ones in the field; the results, nevertheless, have been very gratifying even from the start.



Laurence I. Barras, S.J., of the New Orleans Province of the Society of Jesus, and some of his enthusiastic stamp workers at St. Michael's College, Batticaloa, Ceylon.

The boys of St. Michael's enthusiastically and generously responded to the initial call. As the grand and noble cause appealed to them, they exuberantly pooled in their Ceylon stamps in the big box set for the purpose. The more enthusiastic and interested, as we see in the photo, help soak the stamps in water to remove the paper, to sort and to pack them, while others drum the town for more stamps. When their fervor begins to lag we will resort to prizes. Even the non-Catholic boys, Hindus and Buddhists, are taking a most active interest in the movement. The convents in Batticaloa have sent in their contributions. The girls, boys, and teachers vie with each other in tense rivalry in contributing the greater number of stamps to the collection.

ANOTHER item that added to the secret of our success so far is the bulletin board scheme that works like a charm with the boys. The boys love to draw; the attractive posters have an irresistible appeal. When a new one appears, they all invariably flock to see and read it. Their efforts are persevering.

The first poster was decorated with flaring red letters: “Big Stamp Drive on!! S O S! Save Old Stamps! The Big Drive is On!” The central appeal of the Christmas poster was: to make the heart of the Child Jesus happy by collecting stamps for the missions. A very beautiful picture of Our Lady and the Divine Babe crowned the poster which was shaped in the form of a cross. A design of stamps with Christmas and New Year greetings added the finishing touches to the poster, forming the foot of the cross.

Few people realize that much (Turn to page 224)

# Relic of the Priest Admiral

Miguel A. Bernad, S.J.

“**B**IHAG,” the Visayan word that means captivity and slavery, means much in Philippine history.

I still remember that as a child I used to hear many stories about *bihag*, grim stories that would restrain a boy's vociferations for a time and make him tremble when he saw a Moro. The fortress at Misamis, in the Province of West Misamis, in North Mindanao, is a relic of those eighteenth century days of constant dread when the Christians of the Philippine Islands were ever on the alert against a Mohammedan raid. Doubtless, there are other more beautiful forts in other parts of the Islands, but this particular one is in a picturesque setting. Looking at it from the sea, to which it turns its back, one sees it rising above a field of grass, a square structure of stone, set against a background of coconut and nipa palm groves. It is situated near the water's edge just where the sea turns in to form Panguil Bay, in such a way that on three sides it commands a view of the water and of the mountains of Lanao on the opposite shore, where the Moros live. The fortress faces west, in the direction of the town which is a few minutes' walk distant, though tradition has it that the fortress was once in the middle of the old town of Misamis.

The fortress itself is a wide square enclosure with high and massive walls of stone. Within the walls are the barracks of the soldiers. There is only one entrance and it is on the side facing the town. On the south side there is a gate which has always been closed.

**T**HIS fort was built at a time when the Moros of Mindanao and Sulu were committing their most frightful excesses against the Christian part of the Philippines. For a century and a half they had been prowling the Visayan and Mindanao Seas in their swift ships called *vintas*, plundering the towns along the coasts, dragging the people away as slaves, and even going as far as Manila Bay in their predatory expeditions. The Church especially suffered from these raids, for, besides

her Christian population, the priests also and missionaries were carried away captive and held for ransom. In such circumstances, life was very insecure and the Christians of North Mindanao, the Visayan Islands, and even Southern Luzon were in constant apprehension of a Moro raid. This state of dread may be surmised from the fact that fifteen years ago stories of *bihag* were still frequently remembered though *bihag* was a thing of the past and Moro raids happened more than a century before.

**I**N 1772, the Moro fleet infested Mindanao Sea and besieged the town of Iligan. In 1773, these Moros made the fiercest raid they ever made; and this determined Governor General Arandia to put an end to Moro piracy. As a first step, he took the command of the Christian flotilla from Miguel Valdes, who had accomplished nothing, and gave it instead to the Jesuit Father José Ducós, the priest who had heroically defended Iligan from the Moro siege the previous year. The flotilla, given thus to the command of a priest, carried about two hundred Spanish and five hundred Filipino soldiers, most of the Filipinos being Boholanos. With his forces, Father Ducós met the Moros in sixty combats, captured or sank two hundred and fifty of their vessels, freed a large number of captives, recaptured much plunder,—in short, so crippled them after a campaign of only four months that they never fully recovered afterwards. Father Ducós himself lost his left eye and was so severely wounded in one of the encounters that he was taken for dead. He recovered, however, to pursue his conquests to a final victory. The news of the success of this campaign reached Manila in 1775. It was the signal for great jubilation in the capital, for the ringing of bells, for street illumination, for discharge of canon, for flying standards, and for the solemn *Te Deum* both at Manila and in other parts of the Islands. Repeated letters were sent to the Jesuit to come to Manila and receive public thanks; but the humble priest replied that the Christians (Turn to page 224)

Father Andrew F. Cervini, S.J., at the Consecration of the Field Mass for Filipino Boy Scouts at Camp Hayes in the mountains of Bukidnou, Mindanao, P. I. The same spirit of loyalty for Christ and for His Church which animated the followers of the Priest Admiral runs in the veins and hearts of their descendants today.



# BOOK REVIEWS

**Ignatius Loyola.** By Robert Harvey. The Bruce Publishing Company, Milwaukee, Wisconsin. Price \$2.25.

Once again the Science and Culture Series has scored—this time with its recent publication of the life of the Founder of the Jesuits, Ignatius Loyola. The Reverend Author, a Protestant Minister of the Fort Garry United Church at Winnipeg, is to be highly commended for this distinctly notable and valuable addition to the growing bibliography of Ignatian lives. The study is conducted with more than ordinary objectivity and sympathy and presents a well balanced portrait of which any Catholic biographer might well be proud. It has none of the sensationalism of Christopher Hollis' work, none of the Protestantism of Van Dyke, while it completely eschews the naturalism of Sedgwick. In a longer study the author might be more penetrating, while more salient data could be shown in order that the part played by Francis Xavier and the missions might receive a deeper emphasis. Unwittingly the author has delineated for our times the very soul of old Spain, personified in one of her greatest glories, the soul, incidentally, that is today rising in rebellion against the savagery and atheism of Red Communism. In a limpid, easy style and with the propriety one would expect from a Protestant Minister, Robert Harvey turns the key and opens to his readers the secret forces that animated Ignatius and his first companions. He offers a sufficiently thorough explanation of the Constitutions of the Society, or as he calls them, "The Plan of Battle." He pays proud tribute to the part played by the Jesuits in the campaign against heresy and both in his analysis of the Disciplined Commander and his treatment of the individual soldiers in the field, gives deep and beautiful homage to the personal integrity of the members of this light cavalry of Christ. The book cannot but be a source of lasting inspiration and glory to the followers of Ignatius Loyola.

**Philippine Independence.** By Grayson Kirk. Farrar & Rinehart, Inc., New York, N. Y. Price \$2.50.

A highly interesting and provocative treatment of the entire subject of Philippine Independence and a just indictment of America's short-sighted altruism in regard to its Far Eastern protege. While despite the contentions of Marx and materialists generally, history is not determined by economic forces alone, such forces nevertheless play a tremendously important part in the development of a country and at times can condition its very existence as an independent state. In this present study the economic out-

look is viewed in relation to the political promise. The real threat from Japan lies not so much in warlike gestures as in the possibility of economic penetration, which ultimately, of course, will lead to internal political control of the Islands by Japan. Even a rapid perusal of the part played by the Farm Groups and Sugar Interests will leave one with the saddening conviction that statesmanship such as we have it in the Halls of Congress today is like farm and sugar products themselves, oftentimes just another commodity for sale. The remedy suggested by the author is both most commendable in itself and a scathing condemnation of such noxious vaporings as those contained in such articles as "Freedom's Sting" recently published in *Collier's*.

**Migration of Industry to South America.** By Dudley Maynard Phelps, Ph.D. McGraw-Hill Book Company, New York, N. Y. Price \$4.00.

A valuable study of the trading activities of many of our large corporations which, since about the turn of the century, have migrated southward and established themselves particularly in Argentine, Chile, Brazil and Uruguay. Mr. Phelps characterizes his own book as "A pooling of the business experience of United States Concerns in these countries." In a style and with a nomenclature that can easily be understood by the non-business as well as the business mind, the author outlines the extent of the migration in time, money, place and personnel, the reason for same, both general and specific, the difficulties attending it, nationalism, the unavoidable effects of race and nationality, Government instability and currency depreciation. The analysis of tariffs and taxes is followed by a valuable chapter on Government control of industry. The favorable and unfavorable influences which provide the matter of a final summary are of value not only to business, but to other institutions planning permanent residence in South America, such as educational and religious organizations. In addition to a good Index, there are three Appendices: (1) noting the North American companies which have migrated to various South American countries; (2) a classification of these companies by their activities; (3) the average annual exchange rates between various South American monetary Units and the Dollar from 1900 to 1932.

**Psychology in Questions and Answers.** By Hilarion Duerk, O.F.M. P. J. Kenedy & Sons, New York, N. Y. Price \$1.50.

Thousands of books have been written on the general topic of psychology and its allied sciences. We commend the

present volume as a most satisfying exposition of the psychological problems that either do or should engage our attention in daily life. The author's desire to say nothing but what is practically useful and the catechetical method which he so successfully employs for that purpose make this a book replete with ready and direct questions and answers. There is no pussy-footing on any issue, definitions are clear, divisions complete, causes of disease are enumerated simply and their remedies proposed so that the whole is a triumph of exact knowledge and good pedagogy. Merely as an instance of the author's style we quote question 173: "What are the causes of neurasthenia?" Ans.: "*Continuous Mental Strain and Worry*. As specific causes one may mention: (1) Several severe sicknesses with long and distressing periods of recuperation. (2) Constant irregularity in regard to nutrition and sleep. (3) Great emotional shocks due to a sudden death, an accident, a fire, etc. (4) Fear in childhood or any other inability of the child to engage in the battle of life in a healthy and normal way. (5) A life of constant excitement. (6) Chronic insomnia. (7) Prolonged moral tension due to a bad conscience or a life of sin. (8) Continuous overwork with little nourishment." As neurasthenia is absolutely incompatible with true sanctity, according to that erudite author, Rupert Allers in his "Psychology of Education," Father Duerk's chapter on diseases of the mind alone justifies this entire volume.

**Broadcasting Your Talk.** By O'Brien Atkinson of the Catholic Evidence Guild of New York. The America Press, New York, N. Y. Price twenty-five cents, by mail twenty-eight cents.

An unique and excellent little booklet of fifty-seven pages including the index on how to prepare a talk and to deliver it over the radio. The practical suggestions embodied here are gleaned from the personal experience of the author who is a member of the Catholic Evidence Guild of New York. The Guild has been doing apostolic work for some months past, explaining Catholic truths to the inquiring minds that gather around its rostrum at Columbus Circle, Fifty-ninth Street and Broadway, New York City. As in the arts and fashions, so styles in words and speaking constantly change. Radio style is the style of this, our day. These chapters are an adaptation of the principles of rhetoric with its precepts for conviction, pleasure and persuasion to the people of 1936. We feel that many readers will be incited to follow the lead of the author. May the apostolate be wide and fruitful.

## EUCCHARISTIC RETREATS IN MANILA

(Continued from page 201)

of St. Ignatius with a congregation of eight hundred, and on the last day some seven hundred received Holy Communion. The same plan was adopted of a monthly convocation, and at the first meeting, four hundred were present.

Shortly after this, Father Austin V. Dowd, S.J., conducted two more retreats for the university students of the Sampaloc district of Manila. Five hundred young ladies made the first retreat, while eight hundred men were in attendance at the second retreat. During the same week, the first retreat for high school students was given in the Holy Ghost Church. It was an inspiring sight to see the students of the Arellano High School walking twenty minutes to the church, and remaining one hour and a half for the instruction. At each high school retreat, special classes were arranged for those who had not made their first confession and Holy Communion. Forty attended the class, and on the final night, seven were baptized. The largest retreat was at San Sebastian Church, where the number was estimated at twelve hundred. The members of the instruction class also increased, and nine became "children of God, and heirs of Heaven," as the saving waters of Baptism were poured over their foreheads.

Like every large city, Manila has a section famous for its "hard guys." The Tondo section has some eighty thousand souls, and only two priests to administer to their needs. Tondo is also famous for the Cathedral of Aglipay, the founder of the Philippine National Religion. In the Tondo church, Father William Jordan, S.J., opened the retreat with nine hundred from the neighboring high school. There was a marked increase in the number for the first confession and Holy Communion class. In fact, it was necessary to hold two classes, one before the services, and the other after the Benediction. The Tondo church is rather old and built according to the imposing Spanish style. In the rear of the church is the Baptistery. Within its hallowed walls occurred a sight which must have delighted the entire court of Heaven, as the thirty young men and women knelt in a semi-circle around the baptismal font, holding in their hands blessed candles, and over their heads were placed the white cloths, the symbol of purity. There was a sacred silence, save for the prayers of the priest. Behind the young people stood several teachers, who acted as godparents, and, of course, a large number of fellow students watched the ceremony with a certain awe and wonderment.

As the scholastic year of Manila concluded at the end of March, the last retreat took place March 16 to 21, in the Recoletto Church. This retreat was also given by Father William Jordan, S.J. Here the attendance was judged to be between four and five hundred, and the number of Baptisms was five. Thus for

all the retreats, the total attendance was over six thousand, and nearly six thousand received Holy Communion, and fifty-two souls were cleansed from original sin. The extraordinary graces of the Eucharistic Congress are even now seeping through and flooding the souls of all with sorrow for sin, and a lively faith and love for the Blessed Sacrament.

## HOW WE SPEND YOUR MONEY

(Continued from page 202)

cajole, and use all the powers of oratory you possess. You must watch the market and learn the seasons when prices for certain commodities are lowest. You write to America and other countries to see whether you cannot import goods cheaper than you can buy them in the local market. You get in touch with wholesalers if you can, and try to get them to give you generous discounts. You calculate carefully the cost of transportation and insurance and customs. You try not to overlook one factor that might affect the ultimate price of your purchases. Then you see an advertisement for a book called "Sound Spending" by your old friend, Father Walsh of Cleveland, and you hasten to send for the book to see whether he can give you any new tips on saving money.

And when you have done all that, you do what you did before you began: you pray, you trust, you hope, yes, you know that everything will come out all right. You turn to God and you tell Him that you are working for Him, and that He cannot let you down. You turn to St. Joseph and inform him that as God gave him charge of the Holy Family, you cannot think of anyone better than himself for taking charge of things, and you throw the burden of responsibility on him.

Then you go out and listen to people telling you that you are rich. Yes, you are rich, far richer than they suspect. But not with the riches which this world values. You are rich in the love of God, rich in the possession of the poverty which has sacrificed all things for Him, rich in the hundredfold of peace and joy which the world cannot take from you and in the treasures being laid up for you in Heaven. Could anyone be richer?

## SAGAMOK GOES HOLY ROLLER

(Continued from page 203)

him. They must listen attentively, for never again would such an opportunity present itself.

Committees were appointed immediately after prayers to prepare for the coming of the Father; the very leaders of the new Roller movement were voted in to organize the families and to publish the news. The choir began to prepare diligently for the mission and I hurried away to make sure that I could have Father Fillion there as soon as possible. Two days later he came, and the few who had still clung to the new idea of "Rolling" were brought back by the rumor of his eloquence, news of which

spread rapidly through the whole Reserve. Some of the Indian Rollers who had visited the Reserve with the Holy Roller group, bent on the conversion of their Indian brothers of Sagamok, came to listen to the mission and sought no more the consolation derived from the performances they came to teach.

The mission was a great success; the Rollers left after a day or two; the Indians returned to their ordinary life; and as for myself, having settled pretty well the matter of medicine man and Holy Roller, I am beginning to wonder what the Fates have in store for future trips to Sagamok.

## FIRST DAYS AT GODDA

(Continued from page 205)

The mud walled houses of the lowlands were replaced by woven bamboo huts and the bare dusty courtyards were enclosed by fences of the same material. Crowds of men with hair done up in top knots ran to see us. The women clad in bright colored saris, mostly red or yellow, the color showing in spite of the dirt, in many instances fled at our appearance, but paused to stare at us from the safe vantage within their courtyards or huts. These people have nice features and, as might be expected from their habitat, are physically vigorous, able to climb the steep hill paths and survive the attacks of malaria which is prevalent for lack of good water in the hills. Here in one of these villages our journey was disturbed by a near adventure. A sudden uproar broke out behind us. The shouting was unintelligible to me, but I saw my Santal guides become very active as they disappeared at either side and left me standing alone in the middle of the road. Soon the cause of the disturbance became apparent, as a wild boar, every bristle erect, came dashing up the road. He was followed by half the dogs and men of the village, the dogs barking and the men shouting and hurling stones and rocks. I was just about making up my mind to jump a six-foot bamboo fence when the animal swung off to a side street or lane. A little while later we continued our apostolic journey.

## THE LAST OF ST. JOSÉ

(Continued from page 206)

the people wait that long, as they had no place to sleep and had very little food.

Finally we went out to the dock and took matters into our own hands. Some of the very miscellaneous baggage (crates of chickens, chicle pots, wooden washbowls of various sizes, stone corn-grinders, boxes, bags, sacks, dogs, packages and bundles of every size and description!) had been piled into the barge. We ordered it all out again. First we put in the women and children with the things they needed for the night and early morning; then the men in the same way. This proved too much for the small craft, so we told the married men to accom-

pany their families, and all the single men to remain behind to guard the huge pile of luggage left on the dock and to follow in the morning on a boat promised for that purpose by the agent.

Thus after three and a half hours of shifting things around on the dock we finally got started at 9:30 P.M. There had been a terrible epidemic of measles and whooping-cough raging in San José during the past two months, during which nineteen children died and many others were still sick. Their coughing and crying mingled with the steady put-put of the little motor as we started across the long lagoon and steamed down New River during the night. But I must admit that in spite of this sudden wrenching of a simple people from their homes, they showed a fine, patient spirit; one of the men even got out his guitar and played a few Spanish pieces as we slowly crossed the lagoon.

At 8:00 the next morning we landed at the Government wharf in Orange Walk, greeted by quite a crowd of people, who, no doubt, were curious to see what kind of a menagerie was coming to their town! Some of the San José Indians had friends or relatives in Orange Walk and found shelter with them; the rest were bunked at the Old Barracks, where soldiers used to be garrisoned in the early days when British Honduras was troubled by some unruly Mexican tribes from across the border.

I stayed a week in Orange Walk to see work on the New San José get started. The men pitched in with a will, and the District Commissioner helped them out with money. Father Allan A. Stevenson, S.J., their new Pastor, and I, made several trips out to the New San José and found the location quite suitable for habitation. By the time I left the men had cleared a large space for the village proper and were commencing to gather wood and thatch for the houses.

On the return trip, Father Stevenson accompanied me as far as San José, as he wanted to get acquainted with the mahogany camps and give them a real visit soon. In San José we saw the Manager of the Company and arranged to have the rest of the people taken down to the new site on April 4 and 6. These two trips were better arranged than the first one. Thus San José is now completely evacuated and I am relieved of one of my most difficult mission trips.

## PREPARING

### CATHOLIC LEADERS

(Continued from page 207)

timony to the loyalty of these students: "Everywhere, as soon as they learnt of my arrival, they presented themselves, happy and proud to say that they were Aurorians, showing me not only the greatest cordiality, but offering those services of which so many missionaries still reap the advantage."

The Father Rector of the University, who supplies these data, expresses the justifiable wish that they "may help to promote a better understanding of higher

Catholic education in missionary countries."

Certainly our hopes may be cast high when we see the splendid showing of the University alumni in the civic, social and scientific life of the Chinese Republic. And the doubt of the priest referred to at the beginning of this article is solved. The outlay of money and energy for foreign missions is certainly worth while, for it is helping to bring to a happy realization the words of our Supreme Master Christ, that there be "one Fold and one Pastor."

## CALIFORNIANS IN

### CHINA—1928 TO 1936

(Continued from page 211)

judgment. We still cling tenaciously to the fundamental principle of all missionary enterprise, the primary reason for which we came to China—the spiritual resurrection of the Chinese people: "That they may rise with the Risen Christ." Wherever there is work to be done for Christ, we are willing to attempt it under the guidance of our Religious Superiors, even though that work may seem humanly impossible.

Off to the Haichow Bush. On August 24, 1935, Father Simons was officially assigned to missionary work near Haichow. The Haichow District is said to be "the real bush," the kind of virginal terrain which appeals to the zealous missionary. This District has not been given to the American Jesuits, rather they have given one of their number to the Haichow District. And yet, without anticipating the disposition of higher authority, we can, I think, hope and pray that Haichow will be confided to us.

The Nanking Institute. On the same date Father Kearney launched still another project when he departed for Nanking to lay the foundations of a Catholic Institute in the capital city. During the past few months he has done everything that can be done on this side of the Pacific to get the Institute under way. The work, which is deemed of great importance to the Cause in China, has been placed under the direction of the California Province, but the responsibility for its development and support rests upon all the Jesuit Provinces in the United States. In the last issue of *The China Letter*, Father Kearney outlined the aims and hopes of this institute. Though many difficulties have arisen, they have not dampened his enthusiastic zeal, for he, too, is guided by that principle of missionary life: "That they may rise with the Risen Christ."

On June 21, 1935, Gonzaga College graduated its first class of twelve promising young men, of whom any institution in the world could be proud. In them we see the promise of the future; in them our hope is strengthened—hope not only for the future glory of their Alma Mater, but also hope for the greater glory of God and their own great country; hope for the spiritual resurrection of the Chinese people: "That they may rise with the Risen Christ."

## STAMPS FOR CEYLON

(Continued from page 220)

of the help the missionaries receive comes from stamps collected and sold. Since the work of sorting is done gratuitously, the overhead expenses are very slight. All stamps are worth saving for the purpose. Just clip off the stamps from your letters and packages, leaving about a quarter of an inch of paper around the stamp, and send them on to the headquarters. The stamps to be of any value must not be torn or damaged; the perforations around the stamps must be intact. Philatelists are very particular about the perforations.

The lower denominations are sold in bulk, while the higher are sold in sets, or in small numbers. The rarer the stamp, the higher the denominations, the higher the value. Bits of stamps saved will save pagan souls. Help the cause of Christ in the missions by collecting and saving your postage stamps.

*The Editor is happy to print here the list of American and Canadian Jesuit Houses of Study where cancelled stamps are turned into money for the home and foreign missions of the North American Jesuits. Any of the places listed below will be grateful for your shipment of stamps.*

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Jesuit Seminary of Philosophy, 403 Wellington St., West, Toronto, Canada.

The Missionary Society, Mt. Saint Michael's, Spokane, Wash.

The Ceylon Stamp Bureau, 4133 Banks Street, New Orleans, La.

Mission Stamp Bureau, 1855 est, rue Rachel, Montreal, Canada.

## RELIC OF THE

### PRIEST ADMIRAL

(Continued from page 221)

and pagans of North Mindanao had need now of his spiritual ministrations. One thing he did ask for, a little later, and that was the construction of this fortress at Misamis as a check to future Moro activity. The fortress was built and named "Triunfo" after the flagship of one of the three divisions into which Father Ducós had divided his flotilla.

One thing attracts the Christians of West Misamis to this fortress, which is now garrisoned by a division of the Philippine Constabulary, an image of Our Lady carved above the false door in the south wall. Day and night, and especially on July 16, pilgrims kneel on the grass before the shrine. I remember when I was a boy, so many candles were being lighted that stones on the ground about two meters from the foot of the wall were constantly hot. The statue seems to be that of the Immaculate Conception, the Patroness of Misamis; nevertheless, it is popularly designated "*Virgen del Triunfo*."

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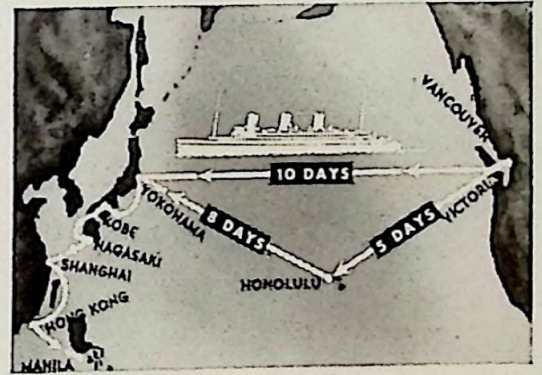
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