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**REV. THOMAS B. CANNON, S.J.**

51 East 83rd Street, New York, N. Y.

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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.

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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.

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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. Address

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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. JOHN J. LAHERTY, S.J.**

55 W. San Fernando St., San Jose, Calif.

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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.

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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

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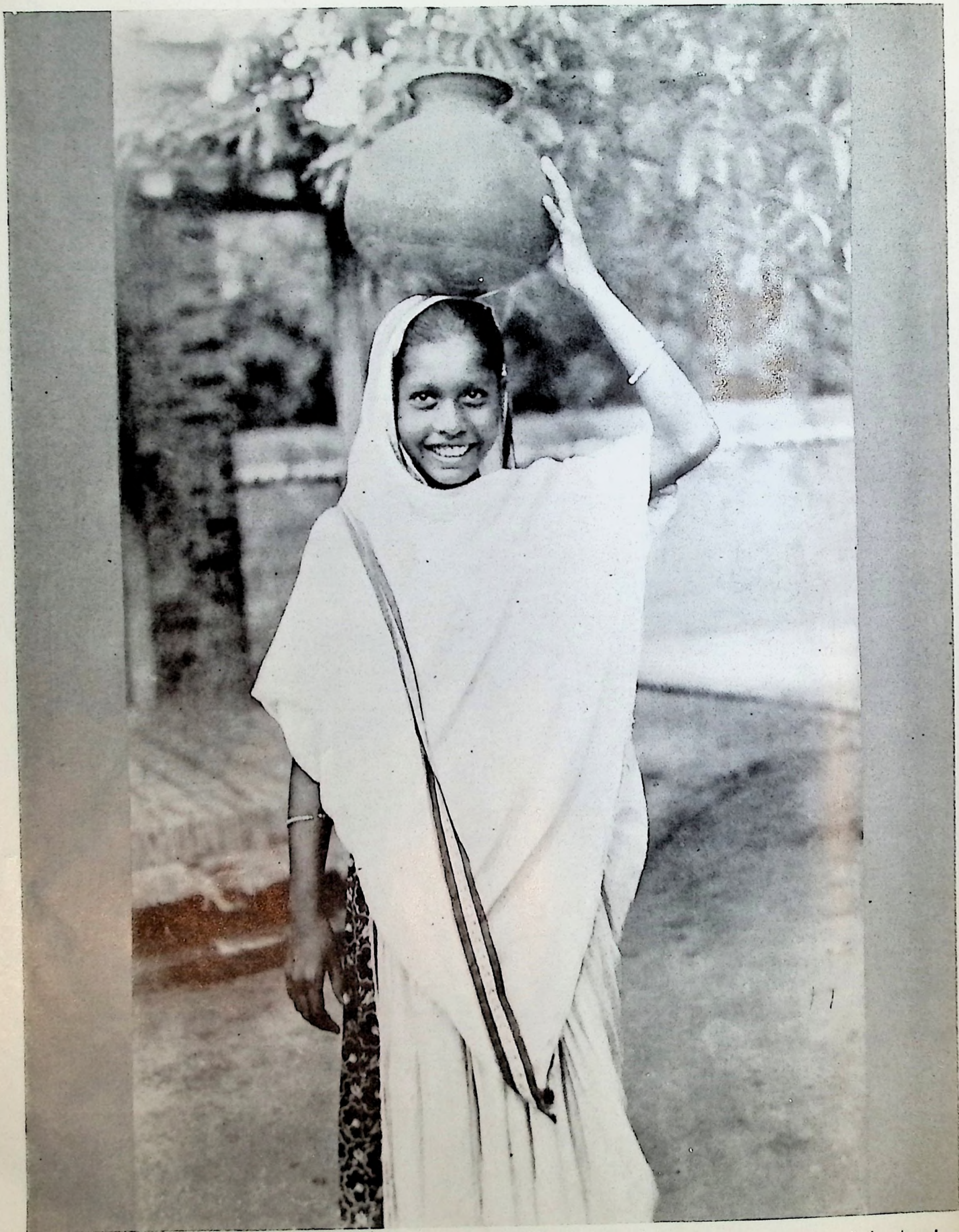
Süchow Mission, China, and Canadian Indian Missions at Caughnawaga, near Montreal, are in charge of the Jesuits of Lower Canada. The Province Mission Procurator is

**REV. LOUIS J. LAVOIE, S.J.**

Case postale 611, Quebec, Canada

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A Catholic Indian girl of Chuhari, Patna Mission, India. Patna Mission is entrusted to the care of the American Jesuits of the Chicago Province. There are at present working in or attached to the Mission: 1 Bishop, 35 Jesuit and 6 Diocesan Priests, 37 Scholastics and 5 Brothers. Catholics number only about 15,000; non-Christians 27,000,000.

# *We Keep a Bandit* James F. Kearney, S.J.

**L**AST Fall at the earnest request of the Apostolic Delegate to China, of the Bishop of Shanghai, and the Superior of the Mission, the seven American Provinces of the Society of Jesus launched what is hoped will one day develop into an important intellectual project at Nanking, the capital of China. The cooperation so far from the States has been splendid. The following details show some of the minor difficulties we have to solve before we can stride forward rapidly.

Mr. Ma is an ex-bandit, though why the "ex" should be emphasized is not clear. Eighteen months ago Mr. Ma was told that he could no longer rent the piece of mission property he had rented for years because the American Fathers were going to build a fine new hostel for local university students there. Mr. Ma blinked in surprise, looked east and west, immediately stopped paying rent, and continued right on occupying the property. He had long since sublet, legally enough, the group of small houses already there and was garnering a fair harvest of Mexican dollars from his middle class coolie tenants. He promptly reduced their rent if they would promise that however much we urged they would under no circumstances quit their homes till he gave the word. The strategy of our ex-bandit is this: he knows that if we win the lawsuit now being conducted against him, and there is no doubt of the outcome, he must eventually go. But the more loudly he protests that he is being unjustly evicted, the more money he will be able to extort for vacating the property, since the Chinese system of justice is, at least theoretically, social rather than individual. That is, if the defense of an individual's rights is going to clash with the public interest, start riots, etc., the individual cannot expect his full pound of flesh, but must, in the interest of public peace, compromise.

**T**HE wily Mr. Ma reasoned that the more people there were on the property, the more rental he would receive and the louder hullabaloo he could raise to his financial profit when the day of judgment came. Hence, without any leave from us or the Municipality of Nanking, he rapidly erected ten new houses, rented them out, thereby increasing his army to between fifteen and twenty loud-throated clans, dozens of barking dogs and grunting, squealing pigs. Director Ma promises some thrilling stage business before the final curtain.

Different people have explained to him patiently how all the American Provinces of the Society of Jesus have gathered and are gathering funds for the establishing of this important sociological project in his backyard, and how his unreasonable inertia is obstructing the foundation. Ex-bandit Ma thinks if this work is meant to benefit the Chinese he'll take his share right at the start. Moreover, there have been so many delays that he doesn't believe we intend to build at all. Three months ago he started planting his annual cabbage and beans. Our Chinese procurator in many noisy words persuaded

him that they would soon be covered with bricks and cement. A week passed, as weeks do in China. Impatiently Mr. Ma began with the heigh-hoing of many coolies to pile cartloads of bamboo on our grounds, with the intention of later demanding so much per square yard when we forced him to take them away again. I threatened to call the police; he stopped.

**A** FEW days later he had another surprise for us. Seeing that we didn't build, he decided to do so himself, one bright May morn. This time we called for the officers of the law. It is not so easy as telephoning for Sergeant Murphy to send a couple of bluecoats to help the "Fayther." First a long and complicated Chinese letter had to be brushed out, giving the entire history of the case, with names, dates, places and much collateral information, for in general the police are more anxious to keep themselves than you out of trouble. Some forty-eight hours later came an official card asking if we, and not some personal enemies, were the ones who had complained. We wrote out a somewhat exasperated Yes. Days passed; the year wore into June, and we thanked Heaven we hadn't called on the law to stop a murder. At last came a polite letter from headquarters stating that the case had been settled, that ex-bandit Ma had graciously consented not only to stop his new building but to tear it down, to remove the bamboo, and to send away all his tenants next Chinese New Year. As for his having put up any buildings without permission, he claimed never to have thought of such a wicked thing—all the buildings now on the property were there when he came nine years before. The police considered the interview a complete victory for themselves. Our Boy No. 1, who has been in this house for nine years, informed us that the man Ma and his minions had put up five houses last year, five the year before. Nevertheless, we waited patiently for a week.

**O**NE rare day in June the incomplete house, instead of being demolished, was rapidly completed and more bamboo was piled onto our property. Out came the Chinese paint brush again and our secretary quickly splashed another, stronger and even more polite epistle to the effect that whereas we like the police believed Mr. Ma was a perfectly honest and reliable character; and whereas he had just roofed the house he solemnly promised to demolish; whereas those nine-year-old firetraps looked suspiciously young for their years as the police could see and we could prove; that whereas he had promised on his word of honor to leave not only next Chinese New Year but even last Chinese New Year, and not only hadn't but probably wouldn't; wherefore despite the fact that we had no doubt of his fundamental uprightness and moral integrity, cold facts showed that he was evidently a blackguard and shameless prevaricator, and we prayed the police to have him thrown off the premises at once (*Turn to page 279*)

# Religious Background of Iraq

Augustine C.  
Wand, S.J.

**T**HERE are two main characteristics of the Mission in Iraq which was confided to the American Jesuits. The first is that its work is almost exclusively educational. It is for this that they were asked for by the heads of the Catholic communities of the land and for this the Holy Father sent the Jesuits. A second distinguishing mark is that the work is confined almost entirely to Catholics. It is, therefore, a mission in a somewhat restricted sense. The chief and immediate aim is to strengthen and fortify the Catholic body, to provide first of all a well educated and thoroughly Catholic laity and, secondly, to furnish vocations to the priesthood and the religious life. Thus the Church will, it is hoped, be preserved from utter extinction whereas Christianity has been waging a losing fight for centuries.

To understand the nature and difficulties of this work it will be useful to pass in review the various religious bodies that are found here and give to each a brief description. There is often lack of clearness and consistency in the use of terms, especially by people who have never lived in the Orient. Some of the terms are here used in a very special sense and are, therefore, easily applied wrongly.

Amongst Christians we must distinguish Catholics, heretics and Protestants. Each of these groups is subdivided into minor classes, but for the present purpose the different Protestant churches need not be described.

**O**F the Catholics, by far the strongest body is what is known as the Chaldeans. These represent the descendants of those who were once converted from Nestorianism. This movement began with the conversion of John Sulaqa and his consecration as Patriarch of Babylon (Baghdad) in 1553. The term, "Chaldean," is used here in a religious sense and as such has no connection with the ethnical meaning as found in ancient history. The head of this body is His Beatitude, Joseph Emmanuel Thomas, the successor of the patriarchs of Seleucia-Ctesiphon. The Chaldeans are most numerous in and north of Mosul, but there are also strong bodies of them in Kirkuk, Baghdad and Basrah, as well as smaller groups throughout the land.

The next important body of Catholics, though much smaller than that just described, is known as the Syrian Catholics. Here again the religious and the ethnical meanings must be carefully kept apart. The Syrians in



*His Beatitude, Joseph Emmanuel Thomas II, "Patriarch of Babylon over the Chaldeans," the successor of the patriarchs of Seleucia-Ctesiphon.*

this connection are Catholics whose ancestors were once Monophysites; the popular term for Monophysites in these regions is Jacobites. The term Syrian is applied to these Catholics because they are subject to the Syrian Patriarch, at present Cardinal Tappouni. They are, therefore, in the same class.

There are numerous groups in Baghdad and in Basrah. Their head in this land is Msgr. Kalyan, Archbishop of Baghdad.

Besides these large Catholic groups, there are several smaller ones in Iraq. The "Greek Catholics" are Melchites who follow the rite known as the liturgy of St. John Chrysostom. Furthermore, there are a number of Uniate Armenians, generally called "Armenian Catholics." Finally, we have the Latin Catholics made up of a number of native families and of immigrants, chiefly Goanese Catholics from India who have settled here. The administrator of the Latin diocese is the present Apostolic Delegate, Msgr. Drapier, O.P.

**T**HE heretical groups, as distinguished from the Protestants, can be paired with those described so far. These do not agree with all Catholic tradition.

The heretical body corresponding to the Chaldeans goes by the name of Assyrians. Here again we must warn against the use of the term in the ethnical sense of ancient history. While it is true that the majority of these people either actually live in or have come from the territory of the ancient Assyrians, still, the term as here used applies to the Nestorian element of Iraq and in contradistinction to their Catholic countrymen, the Chaldeans. Of these Assyrians, (Turn to page 279)

# Double Leprosy *Joseph Reith, S.J.*

**A** COMPOUND fracture of a bone is usually more serious than a single break; and people generally have very urgent recourse to prayer, or (if you are the patient) to the ministrations of the priest, if the doctor diagnoses the ailment as *double pneumonia*. A little fellow back in the woods told me that he had double toothache. "Two teeth?" I asked. "No, Father, one tooth; but it hurts twice as bad as yesterday."

Double leprosy may not be listed in the doctors' catalogue of diseases, but it is a reality none the less; and I can produce at least sixty cases within ten minutes' walk of my *convento* in Dansalan, Lanao, P. I. This double leprosy attacks body and soul and kills both. The bodily affliction you can see yourself if you come with me on a visit to the local leprosarium that lies outside the town limits, just over the hill from the graveyard. In fact, the best view of the leprosarium is from the cemetery—or maybe I should say, the worst view off the cemetery is from the lepers' camp. There are more than sixty lepers there, housed in a group of flimsy buildings that seem to share the fate of their occupants. At that, due to the solicitude of the present medical supervisor, conditions are much better than they were



*Actors in a Moro celebration. The Moros in the Philippines are Malaysians like the Filipinos but have a tincture of Arabian blood in their veins that has trickled down from generation to generation since the Mohammedan traders from Arabia intermarried with the natives in the fifteenth century.*

three years ago. Care and improved treatment have reduced the number of serious cases so that you behold only minor disfigurements, like the loss of the nose or the ears, or perhaps the absence of fingers and toes or a hand or foot. All the patients, of course, bear the dread marks and sores of the disease, not to be confused with the equally ugly splotches of the repeated injections that are administered as a remedy.

**N**O one seems to know very much about leprosy,—how it is contracted, how it assails the body, how it can be moderated or cured. Information about the

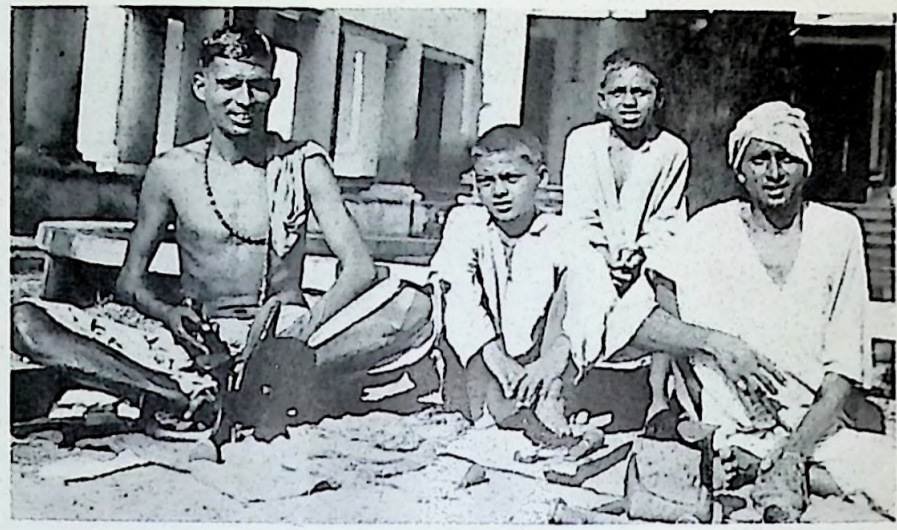
*double* part of the local cases is, however, more abundant and exact. Mohammed is the cause of our *double* leprosy, for the lepers in the Dansalan camp are all, or nearly all, Moros and Moras; and the Moros are Mohammedans. The ravages of this leprosy that attacks the (Turn to page 279)



*His Excellency, Bishop James T. G. Hayes, S.J., Bishop of Cagayan, and Father Joseph Reith, S.J., with a native Sister, teachers, and children of Maria Auxiliadora Dormitory.*

# Making a "Break" in Patna

Michael D.  
Lyons, S.J.



*Chamar converts, plying their trade of leather workers at Bankipore, Patna.*

**C**ONVERSION work among the Hindus has always been considered difficult in big towns like Patna, India, where the Hindus are so well organized. In such places conversions on a large scale appear so difficult as to daunt even the most enthusiastic missionary. Every line of defence, however, is liable to have some weak points, and among the Hindus there are members of certain castes who are anxious to escape from the tyranny of the Hindu religious organization.

Before I went to the town of Patna to be pastor of the small congregation there, I had learnt that the American Methodist had been rather successful in getting thousands of "Depressed Class" leather workers—Chamars—in a nearby district to declare themselves Christians. That gave me an idea of how to attack the apparently solid Hindu front in Patna. In the beginning of this year I tried in Patna to get in touch with the local leather workers.

From the very beginning I tried to work quietly so as to avoid opposition. To this end I rented an Indian house at the end of some narrow and out-of-the-way lane, to which the Chamars would come and meet the Indian Catholic catechist. Sometimes under cover of darkness a few Chamars would also come for a talk in the church. These first attempts were very hopeful, and a few of the most earnest of those who came declared that they would persuade their fellow caste men to become Christians, and they decided that they themselves would become Christians in any case, even if they had to change their religion alone.

**I**T was not long, however, before the ordinary engines of Hindu oppression were brought into operation. Hindu money-lenders threatened to demand full payment of all debts if any Chamar continued to visit the dangerous centers of propaganda; caste leaders, anxious to prevent any defections from the caste, threatened social ostracising; and the religious leaders of the Hindu sects prevalent among the Chamars set about stirring up domestic and family opposition to conversion.

The would-be converts found themselves surrounded by hysterical wives, cousins and what-not, and heard threats of ostracising, and were told that they would be without homes, friends and means of support. It was not long before even the most enthusiastic stopped coming to the mission house and to the church.

These so-called Christians are the product of what is

called in mission parlance a mass movement. As in most mass movements, converts in the beginning are far from being very devout Christians. In fact, very many of them call themselves Christians only when they need help or expect favors from the missionaries. A few of these people have come from their homes fifty or sixty miles away to mend shoes on the sidewalks of Patna.

One day I met one of these Protestant shoemakers on the street. When no one was listening he confessed to me that he was a Christian. For some time after that, however, I was unable to find him again or locate any of the other Christian shoemakers.

I inquired from a local Protestant Indian preacher if he knew of any Christian Chamars in Patna, and he assured me that there were none. I reasoned that if that man did not know of the existence of the Protestant Chamars in the town, and if the conversion of some of them to the Catholic Church would make a sort of "break" into the local Chamar caste, even from the Protestant viewpoint there could be no big objection to my converting them to the Catholic Faith.

I ordered my catechist to go through the streets, inquiring of all the shoemakers he met where the Christian shoemakers were to be found. No one offered any information to the catechist and no one would confess that he was a Christian. The Chamars have been oppressed for so many years that it is one of their characteristic traits to keep everything as secret as possible. They feared that my Indian catechist was a high caste Hindu who was liable to use the information he received to their disadvantage.

**O**NE day I asked the catechist to follow me, and I went down the street in front of the church asking questions of the Chamars seated on the roadside. When any high caste Hindu came along I asked many questions about the kind of shoes the shoemaker could make for me. I had to do this, for if a high caste Hindu finds a missionary trying to convert a low caste man, he feels it his business to interrupt the conversion and argue with the missionary. Finally one good straightforward man confided to me that he was a Christian. That was enough. I went back to where my catechist was waiting and told him to go and tell the man with whom he had seen me speaking that he, too, was a Christian and my servant. A few days later—for one (*Turn to page 279*)

# Down the Belize River

Quirinus P. Leonard, S.J.



FEEL certain that you would enjoy a mission trip down the Belize River in British Honduras. My faithful horse used to take me on that trip several times a year, zig-zagging from one side of the stream to the

other, crossing at fording places when the water was low or swimming when it was high, to visit the various settlements dotting both banks of the river for many miles. To complete the round trip, visiting some of the stations on the way down and the rest on the way back, might take three weeks or more, depending on the condition of the trails, the vagaries of the weather and one's personal resistance to ticks, fleas, chicken-lice, mosquitoes, botflies, doctor-flies and other vermin that crawl over insects that fly—not to mention snakes that lurk along the paths, scorpions that creep into your shoes, and tarantulas that drop out of the thatching of the roof into your hammock at night. You might like that—and again, you might not! It all depends on your viewpoint. Anyhow, if other men quite willingly put up with these things for the sake of physical gain, why should we not do so for the sake of souls?

AT present, however, we can make the trip in greater comfort, although the time remains about the same. Through the assistance of kind friends I was enabled to have a mission boat built, which we named the *San Ignacio*, in honor of the patron saint of my headquarters, Cayo de San Ignacio. Thus, most of the dangers of bush travel are eliminated, and if the hut provided for us on shore is not suitable, well, we can string up our ham-



*Mr. and Mrs. Arnold act as witnesses at a marriage in Happy Home, British Honduras.*

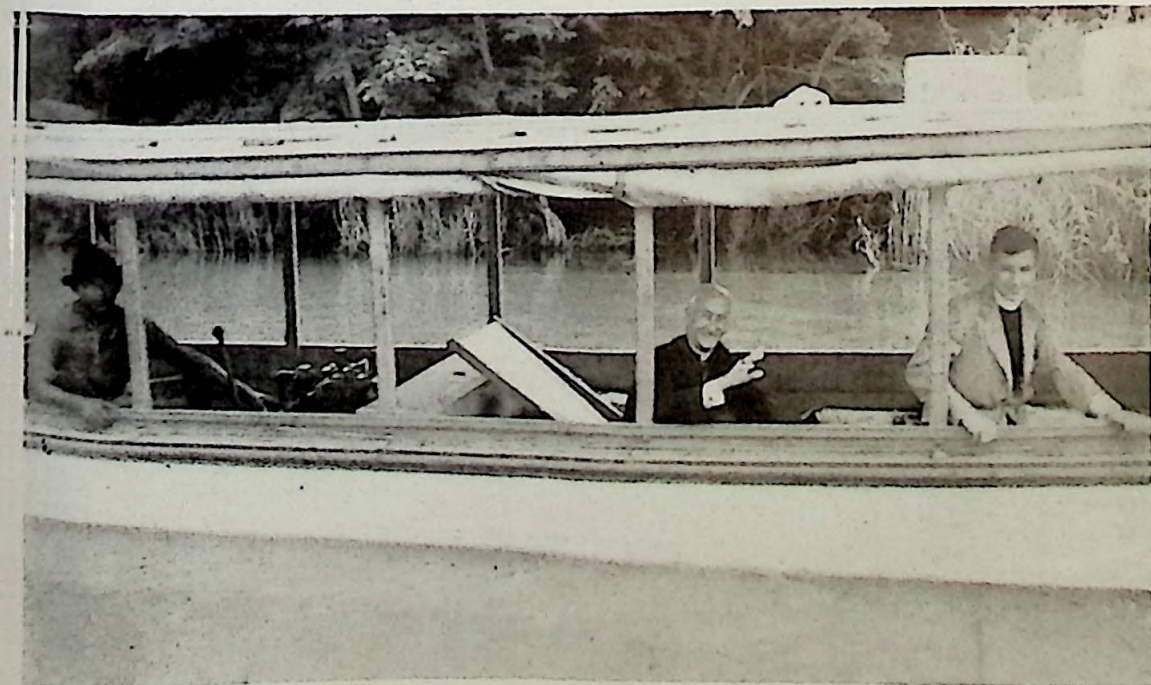
mock and sleep on board. Of course, in going from one place to the next we will now have the swift runs or falls, as well as the long shoals and sharp twists of the river to contend with, but we can leave most of that to our trusty captain and sailors.

Suppose we now make a more protracted stop at some station to see what one of these mission visits is like. It is just 4:00 P.M. We are nearing a place called Happy Home; so suppose we stop there. As we near the landing place—a huge wild fig tree that tightly hugs the land in the grip of its gnarled roots—we find a little group of men and children gathered to greet us. They have recognized the familiar put-put of “da Fadda’s lee boat,” and have come down to see if he is stopping today. Eager hands quickly take out the few things we need, as the little church here—used also as a school—is fully equipped, and when the first greetings are over we climb the slippery bank and wend our way across the pasture towards the house.

HAPPY HOME speaks of a glory that used to be. The relative scarcity of mahogany in the neighborhood and the drop in the price of chicle (the basis of chewing gum) has reduced the settlement to a mere shadow of its former self. True, quite sleek-looking herds of cattle, horses and mules still roam beneath the cahune palms of the extensive pasture, but they no longer bring in the revenue they formerly did. The settlement is a huge pasture, with the dilapidated huts of some dozen families scattered through it at irregular intervals.

We will put up at the fairly big, zinc-roofed house to our right, built on a dome-shaped elevation formed by the disintegrated ruins (*Turn to page 280*)

*The “San Ignacio” going to the missions down the Belize River. Seated in the center is His Excellency, Bishop Joseph Murphy, S.J., cheerful and energetic in spite of his years. He will be seventy-nine on December 24. At the right is our genial missionary author, Father Quirinus P. Leonard, S.J.*



# Coeur d'Alene Pageant

William J. Ryan, S.J.



HERE is a tradition among the Coeur d'Alene Indians that, long before the coming of Father DeSmet, one of their chiefs had a vision, a strange dream in which he saw one who was to come and teach his people. This tradition has been elaborated and presented in the form of a colorful pageant which has stirred up considerable interest in the Indians of Sacred Heart Missions, DeSmet, Idaho. Their histrionic ability has won for them much favorable comment in the headlines of the daily papers. It is not, therefore, entirely a fantastic delusion to suppose that the Fathers may have become apprehensive, had begun to nurse a horrid fear that someone with a good Hebrew name might descend upon this village some day and pack all our Indian people off to Hollywood.

The pageant has been staged four times during the past year, each time with increasing interest. The last presentation was on May 10 when the Most Reverend Edward J. Kelly, D.D., Bishop of Boise, was the honored guest of the evening. Among the distinguished visitors was Professor Blanchard, instructor in dramatics at the University of Idaho. Many people who came to view the production were turned away for lack of audience accommodations.

Scenes of wild grandeur mark the production. It was written for the most part by the Indians themselves.



"The pageant closes with the entire cast singing the Magnificat, and they sing it as it was taught to them by the first missionaries almost one hundred years ago."

Lawrence Nicodemus, a full blood Coeur d'Alene Indian, now doing post-graduate work at Columbia University, New York, revised it to fit the idiom of the Coeur d'Alene tongue. Woven into the pattern of the play are many colorful Indian dances. Outstanding for its barbaric impressiveness is the Medicine Dance, led by the witch doctor. Wearing enormous buffalo horns, the traditional headdress of the medicine man, his grotesque antics, grimaces and spell-casting keep the audience in a hilarious ferment. An Indian orchestra plays savage bursts of melody, rhythmic measures that blend with the monotonous tom-tom and the incessant jingling of sleigh bells.

The keynote of the play is the Indians' longing for the arrival of the Blackrobe as foretold by the chief of long ago. This old chief lived at Hentawken (Hayden Lake, Idaho) about the middle of the eighteenth century. On his deathbed he commissions his son to seek the man who is to be their teacher:

"MY dear children, you all know that I am very old, and death is even now at my side. Long ago, when I was in the fullness of my life, I had a dream, and in this dream it was given to me to know who it is that comes to teach my people. He will be clad

*Main characters of the pageant. Left to right: Lawrence Nicodemus as the young chief, John Elsner as Father DeSmet, Basil Peone as the old chief, Sam Frelander as the medicine man and Joseph Seltice as another chief. The last named is at present the Chief of the Coeur d'Alenes.*



in a black garment that reaches down to his ankles. Around his waist is a wide black belt. He has a string of beads; they hang down from the belt. At the end of the beads is a cross. He shall never have a spouse. He is the one, my dear children, that you are to believe, for he will teach you the truth. My son, you will look for the Blackrobe. You will listen to him and to no one else, for he will show you the way of life."

THE medicine man, fearing that the arrival of the Blackrobe will terminate his influence with the tribe, attempts to discredit their belief in his coming.

"Ugh! Our chief says that the Blackrobe is coming. Ugh! He is just dreaming. He told us the truth before, but he cannot tell the truth all the time. Hah! I cast a spell over anyone who believes in the Blackrobe and he dies in a short time."

Finally the day arrives when a scout comes to report to his chief that they have seen the Blackrobe:

"We traveled and traveled, camped here and there, until one day while the sun was yet overhead, we arrived at Kuhmeelin (Post Falls, Idaho). There we saw some strange people. They are white of skin and have long brown hair. Their shoes reach far above the ankles. Animals with long ears and with packs on their backs are with them. Among these strange people there is one who is clad in black."

It is the year 1842. The chief meets Father DeSmet who has been journeying with a band of trappers.

"Long ago, perhaps a hundred snows, certain ones of our people knew what is to take place. Not everybody knew, but certain ones. One of these was my father. He told me that you would come. All his life he looked for you. And then, and then, and then, he died but did not see you. Before he died, he told me to look for you. So I, too, have been looking for you these many snows. And now, as we came near, I at once knew you because my father told me you would wear the long black robe. I am very glad that I at last see you; it is as though I see my father once more. And now let me hear your words. We want to hear what is true."

FATHER DESMET tells the chief of the one and only true God, of the Son of the Great Spirit, and of the Great Spirit Land. He baptizes the chief and the members of his tribe. The pageant closes with the entire cast singing the *Magnificat*, and they sing it as it was taught to them by the first missionaries almost one hundred years ago.

The Fathers at the Mission regard this pageant as

a means to further the welfare of the Indians. It is not merely an attempt to preserve their ancient lore in all its attractiveness nor to stress its significance in relation to the historical background of our country's development. Certainly the history of the Indian has a glamor and interest all its own, but it is the civilizing cultural influence of the early missionaries that brings that history into clearer perspective. The torch of true civilization is always the light of the Gospel shining into the darkness of paganism, dispelling the taboos of ignorance, laying the ghosts of superstition, and bringing forth all that is true, beautiful and good in human souls.

This is not accomplished without a struggle—the medicine man will oppose Father DeSmet—but in that struggle the character of the Indian is revealed, and in the light of that revelation the history of his race is read with a keener and more sympathetic understanding. There are no conquerors so great as they who are vanquished by the truth, and the greatest of these are the heroic souls who under difficulties renounce their time-honored beliefs to embrace the teachings of Christ.

THE Coeur d'Alenes were once a fierce haughty tribe, with hearts as hard as the point of an awl, and now their simple childlike faith is for their White brethren an object of wonder and admiration. The old missionaries, with sublime heroism, labored to implant the word of God in their hearts and God's grace is manifest in the fruits of their sacrifice. Now one sees among our old people signs of true sanctity. They

have not forgotten and do not fail to practice what they learned from Fathers DeSmet, Gazzoli, Joset and others.

THE missionaries of today are confronted with new problems, and they labor under other handicaps. Wherever there are Indians this is true. The younger generation of redskins are greatly influenced by our modern civilization, and not unlike the paleface, they are led to partake more freely of its vices than of its blessings. Their participation in a pageant which recalls so vividly the conversion of their tribe is intended to keep them mindful of their Christian heritage, of that priceless gift of Faith which their elders exemplify so well in their daily lives. It is hoped that we shall see the day when it is developed into a sacred drama analogous to the Passion Play of Oberammergau. Thus will the sacred traditions of the old Indians be kept intact, and the goodness of God in sending the Blackrobes will not be forgotten by succeeding generations.

#### THE QUESTIONING

(To the Youth of King Island, Alaska)

Robert D. O'Brien, S.J.

Is His flesh my flesh, His life my life,  
Out of His strong young bone am I made,  
Or whence came I?  
From the sky  
Where the fledgling's wings are quick yet shy  
Of wild wind-strife?  
Or did the big and bitter sea  
Nourish me  
On her warm white Winter breast?

At the Breaking of the Bread  
You will know  
How your sun-dark flesh is dead,  
Colder far  
Then the frost-lit polar star  
And the cracking winds that blow  
The northern snow  
Through the needled fingers of the firs.  
At the Drinking of the Cup  
you will sup  
With Christ the Lord.  
Hear His Word:  
"We are One,  
As the Father and the Son."  
Flesh and bone, they both are blest,  
"Et Verbum Caro Factum Est."

# Prince Charming in Jamaica

Joseph L. Murray, S.J.



NOT the least of the accomplishments of our Catholic schools here is the development of the wealth of talent to be found among the children for elocution, dancing and dramatics. For the most part, the children love to appear in public, and all that is necessary is a little encouragement and direction, and thereafter, plenty of practise. When it comes to an elocution contest, the Catholic contestants are usually found winning most of the prizes, and by that I mean seventy-five per cent or more of all honors. This happened only recently in an All-Jamaica elocution contest when St. George's College made a clean sweep of the contest for secondary schools, with Alpha Academy and St. Aloysius School winning a large share of the points in the other divisions.

Our actors and actresses begin very young. At the school "break-ups," that is, Closing Exercises, I have seen infants of four or five keep the audience in an uproar with quaint little recitations and songs. At the Toll Gate School there is a perennial team of tap dancers consisting of three or four small boys. The youngest member, who is the star, appears to be about seven years, possibly eight, but he has all the vim, finesse and *sang-froid* of the finished artist. The youngsters nail the tops of ginger ale bottles to the sole of their boots, and the rhythmic tap-titty-tap on the wooden floors of the platform serves almost as well for the occasion as the clatter of real and expensive shoes. The Sister lets the boys get up their own act, and her confidence is not misplaced, because the boys usually furnish the noisiest, funniest and most popular skit of the evening.

THE school "break-ups" often uncover other talent, for example, in singing. I have in mind a little girl of about nine years, who sang a Christmas song called Jolly Saint Nicholas. She had an exceptionally lovely voice, clear, full and sweet, and she possessed all the poise of a little prima donna. Here is a girl with considerable innate talent destined to be another flower, "born to



Some of the dramatic talent from the playlet, "Hide and Seek."



Prince Charming and Princess Beauty from the playlet, "Sleeping Beauty."

blush unseen, and waste its sweetness on the desert air." She is of very poor parents. In a few years she will marry, settle down, and her musical career will consist in singing lullabies to her babies, or the humming, perhaps, of an occasional song about the house or yard. The futility of it all would make us sad, if we did not realize that in the Providence of God, considering all the circumstances, this is the "career" God marked out for her. The ways of Providence are not ours.

AT Holy Rosary just before Lent we had our annual prize-giving exercises. It turned out to be quite the success it should have been. If practise makes perfect, we are ready to mark the children one hundred per cent. The priest's house and the school are in the same yard, and from about January on, my house echoed evening after evening with the voices of the children across the way practising for their songs, their dances, the hoop drill, the playlets. There were several little skits, the *piece d'occasion* being a miniature operetta called "Sleeping Beauty." The little girl with the golden curls, Princess Beauty, her name, won first prize for the best acting of the evening. Her consort in the picture is Prince Charming, and an ingratiating bit of royalty he was, too. He woke Princess Beauty from her long slumber to the tune of sweet singing, the waving of palm branches and the dancing of a number of dainty fairies dressed in wings and delicate white costumes. (Turn to page 280)

# Bilibid Anticipates

Coleman A.  
Daily, S.J.

**B**ILIBID is a penitentiary located in the City of Manila. At present, there are some three thousand prisoners confined within its gray walls. A large proportion of these men are Catholics; however, there are many Aglipayans (members of the so-called Philippine National Religion), Moros, and other pagans from the mountain provinces. The Catholic Chaplain for the prison is Father Paul Carasig, S.J., from the Ateneo de Manila. The work of this Father in preparing the recent General Communion for the prisoners presages an inspiring manifestation of Faith, when the International Eucharistic Congress occurs in the same city.

During the ten days preceding the celebration, Father Carasig went to the prison each evening to teach catechism. He was assisted in this work by Mr. Thomas Tuite, S.J. At six o'clock, the prisoners are counted and then locked in the brigades for the night. It is during those hours that the men have no form of diversion, and Father secured permission from the authorities to enter the brigades, and to teach the men about the Sacraments of Penance and Holy Eucharist. At the main gate a guard awaited the Fathers and accompanied them to the brigades. It was an experience to walk through the prison grounds after dark, and to approach the brigades with the aid of a lantern. After the guard selected the proper key, there was a heavy thud, the huge bolt slid back, the doors opened and the arrival of the Fathers was announced. The men gathered around a table, which Father used as his pulpit.

**T**HE brigades are similar to barracks, with a long line of bunks at right angles to the wall. Down the center are wooden tables which serve numerous purposes, among them being dinner. Many of the men seem to prefer to squat on the concrete floor and eat their bowl of rice. The entire setting of a catechetical class reminded one of a story by Robert Louis Stevenson, or a picture of a hold of a ship. Some men gathered around the table, others sat on the floor, while others lay on their bunks. There were usually only three lights in the brigade and this added to the fascination of the setting. At times, the talk would be accompanied by a weird chant of a Moro, who by chance had a bunk near the instruction.

The average number of men in a brigade is one hundred and fifty. From among these, catechists were entrusted with the work of conducting classes in the various

dialects. It was not an exceptional experience to enter a brigade and see the prisoners gathered in small groups listening and responding to the questions of the instructor. It is well to remember that these men rose at five o'clock in the morning and spent a day in arduous toil. Upon entering a brigade the chief greeted the Father by kissing his hand (a custom among the Filipinos).

**T**O hear the confessions of this great number was a difficulty and besides, the priests would have to know one or two of the dialects. On the afternoon previous to the celebration, ten Fathers met at the entrance of the prison. Finally, the heavy iron gates were opened, and after passing through a triple series of gates the Fathers were directed to the chapel on the carcel side or to the presidio side of the prison. The confessionals were not strictly liturgical, being merely a chair,—and

the penitent knelt on the concrete floor. The rooms were very small. The men pressed rather close to the priest, and for privacy, the penitent had to whisper into the ear of the priest.

In the center of the room there was a statue of the Holy Child and a Crucifix. Late in the afternoon two candles were lighted on either side of the statue. It was an impressive sight to see the men whispering into the ear of the priest, then lean back, as the priest raised his hand in absolution. The prisoners would then tiptoe over to the statue. The sacred

silence was broken only by the clapping of the wooden sandals on the concrete floor. Down on their knees again they would say their penance. Some would rise and reverently kiss the sacred wounds or touch their rosary to the wounds, then kiss the rosary, and finally it was tucked away in their blue jacket.

**O**N the following day, Holy Mass was offered in the prison's hospital where there are four hundred patients. Many of the nurses and invalids attended the Mass. The Blessed Sacrament was carried to the beds of tubercular patients and those recovering from operations. Again, Jesus of Nazareth was visiting the sick, as in the days of Bethsaida. By six-thirty a large number of the prisoners gathered in an Assembly Hall. By a judicious use of palm branches, long strips of cloth, and crepe paper, this rather unbecoming place became very presentable. Several of the ladies of Manila were invaluable in attending to the decorations of the altar. With a beautiful antependium, large bunches of flowers and shrubbery, the entire setting (Turn to page 280)

## ON THE FEAST OF THE COMPASSION OF OUR LADY Stephen E. Donlon, S.J.

Two Hearts one love entwined,  
Two Hearts one prayer enshrined,  
Two Hearts one life maintained,  
Two Hearts one fire sustained,  
Two Hearts each sorrow shared,  
Two Hearts each labor dared.

And when about the altar tree  
Two Hearts had raised for us their plea,  
T'was then the lance-thrust opened His side  
And lo! Two Hearts were riven wide.



# FROM MARY QUILTES

THROUGH OUR MISSIONARY MICROSCOPE

"The kingliness of love," a phrase used by St. Ignatius of Antioch in speaking of the Holy Church of Rome, may also be used to define the mission charity which even in our own day has been represented by positive contributions of the Faithful to mission lands. Last May, forty million *lire* collected by the Pontifical Work for the Propagation of the Faith were distributed to the missions, as were six and one half million *lire* from the Pontifical Work of St. Peter the Apostle for Native Clergy. Twelve millions were gathered by the Pontifical Society of the Holy Childhood.

\* \* \*

The coadjutor bishop of one of the polar missions sent this picture to *Propaganda* recently, telling of a tragic event experienced by his venerable superior: "Last year this intrepid bishop, seventy-one years old, almost lost his life in a serious accident in which his missionary companion perished. The two were traveling by canoe along a river in the northern part of the vicariate. As they reached a series of rapids they lost control of the canoe which was carried along by the current. Passing under an overhanging tree one of the branches swept the priest, portable altar, vestments and food into the water. The seventy-one year old bishop, who could do nothing to control the direction of the canoe, had several narrow escapes before the current pushed him ashore almost two miles below the scene of the accident. He hurried as best he could to the spot where the missionary had disappeared but could find no trace of him. Alone in the forest, without food or clothing, thirty miles from the nearest habitation, His Excellency resigned himself to await death or the help which Divine Providence might send him. Two days later a miner passed in his canoe and rescued the bishop." As God used a man to rescue His missionary on this occasion, so He intends that the missions are to be subsidized by human means as well as by Divine grace.

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Practical arguments are being presented to the Government of Hongkong for a more generous allowance annually for Catholic schools. While the average cost per pupil in the Catholic schools is twenty-five dollars Mex. a year, the average cost per pupil in the Government

schools is two hundred and thirty-two dollars Mex. a year. Yet, the scholarship of the Catholic pupil is distinctly superior to that of those in the Government school. In the last examinations, the three largest Government boys' schools, Kings, Queens, and Central British, presented 107 boys. The three largest Catholic schools, St. Joseph's, La Salle and Wah Yan, presented 95. Of the Government pupils, 63 passed, 33 matriculated, 4 received honors and 22 distinctions. Of the Catholic pupils, 71 passed, 45 matriculated, 9 received honors and 37 distinctions. On this showing, Catholic schools are asking for more money.

\* \* \*

Three days after receiving his diploma as Construction Engineer from the Faculty of Science of the Aurora University, which is conducted by the French Jesuits in Shanghai, Mr. Tchen Chan Meou took part in a competitive examination at Nanking for a post in the Hydraulics and Construction Division of the National Economic Council. The examining board was composed of Chinese engineers and a Dutch engineer. Mr. Tchen was far ahead of any of the other candidates. One of the members of the examining board congratulated the Rector of the University saying: "The Aurora student took first place easily. He was the only candidate who in addition to his technical knowledge gave proof of a really general culture."

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One night towards the end of July the Benedictine Missionaries at Nguba, in the Vicariate Apostolic of Katanga, Belgian Congo, were awakened by a terrific noise. Upon investigating, they discovered that a troop of about twenty blue monkeys invaded the refectory. They had entered through a hole in the roof and were rapidly consuming all the provisions to be found in the cupboards. The leader was seated on the table surrounded by the others. A few rifle shots terminated the feast abruptly and there was a great scramble for the open air. When the excitement had subsided, six of the invaders remained behind, victims of the missionaries' marksmanship.

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That Communism is not content with harassing the non-mission world but is spreading forth its tentacles even for con-

quest in mission lands, is apparent from an interview given a representative of *Fides* by His Excellency, Most Reverend Leo Peter Kierkels, Apostolic Delegate to the East Indies. Among other things His Excellency noted: "The 'Untouchables' fifty million strong, are organizing to throw off the yoke of their inferiority and threaten to abandon Hinduism completely if Gandhi's campaign in their favor does not succeed. Economically, the agricultural masses and the less numerous but noisier groups in industrial centers are in a condition which causes anxiety to anyone who has their welfare at heart. While the Government is studying means of bettering the conditions of workers through more efficient legislation recommended by the 'Royal Commission on India Labor,' Socialism and Communism are seeking to enroll the malcontents in their ranks. Jawaharlal Nehru, president of the Congress (Gandhi's party), proclaims openly his conviction that Communism is the only solution of the economic problem of his country, and recently went so far as to say that the only remedy for the maladies of his country is a revolution. The possibility of social upheaval obscures the Indian horizon."

\* \* \*

Recently a group of Communists visited the Catholic village of Pouche in the Vicariate of Fen Yang, China, where the Little Brothers of St. John the Baptist, a Congregation of natives founded in 1928 at Ankuo and dedicated to the order of the Evangelical Counsels, have a house. The visit was not, however, accompanied by the usual pillage and destruction. On the contrary, officers and soldiers after having investigated the mode of life of the Little Brothers were greatly impressed and loud in their praise and admiration of the 'Communitic' life led by them. One of the officers, after hearing that they had no servants, were all poor, and all equal, was greatly surprised and said to the Superior: "You surpass all record, we have not yet attained the perfection of your system." The Brothers did not allow the visit to pass without making known to the Communists some of the truths of Christianity. One of the things which most impressed them was the Way of the Cross. "Jesus was really one of us," exclaimed several of them. "He, too, was poor and suffered to save the poor."

# Birth of a Mission

Rudolph W. Bohn, S.J.



**B**ARA AMBRA, a Paharia village in the hills of Santal Parganas in Patna Mission, India, is my latest born mission center. The promoter of this new center is Bara Rupa, baptized Rufus only four months ago. Its mainstay is my Paharia catechist, old man Paulus.

Early on a Thursday morning in February, Paulus and Rufus called at our camp. A daughter of Rufus was to be married that day at Bara Ambra. They led the way over the hills. These two men were both Paharias, but of different types. Rufus lived in the hills, lived on the very spot his ancestors had lived centuries perhaps before any Mussulman or Hindu or even Santal had come to India. Most Paharias are extremely poor; but Rufus was rich—rich in land—hence rich in rice, and corn, as riches are rated in the hills. Paulus is a poor man. He has very little land. In fact, he has left the hills of his fathers and settled in the plains. But in another way Paulus was better off than Rufus. He had received a grade school education. Thirty years ago he became a Protestant Christian, taught school and catechized. Three years ago he became a Catholic. He is now my best Paharia catechist. He gets a salary of about three dollars a month. Rufus has had no education. He is, however, a man of prestige and influence. Since his Baptism he has gone about from village to village, urging all to become Christians. Three times he has brought us people for Baptism. They did not know, however, even how to make the Sign of the Cross. We had to send them back to the hills and send Paulus up to instruct them. So Rufus converts them, Paulus instructs them, and we baptize them. The Lord gives the increase.

**A**FTER a fifteen minutes' walk, we arrived at Bara Ambra. A native stool was placed for us in the shade of a huge tree in front of Rufus' house. A few minutes later Paulus stepped forward.

"Father," he said, "all's right"—and chuckled. "First of all we must baptize the bridegroom; the bride received Baptism four months ago. Then Rufus' eldest daughter and her husband and their children are to be baptized; next another family of the village; and lastly another of Rufus' grandsons and Rufus' old mother."



*Father Rudolph W. Bohn, S.J., at a marriage in his chapel at Kusbila among the Santals of Patna Mission, India.*

He lined up sixteen for Baptism. We baptized them. Next the bride had to make her first confession, as also did her mother. Finally we were ready for Mass. The altar had been prepared under a shelter made for village cattle. The Christians of the neighborhood had been summoned. A song was sung. We tied the knot, said Mass, gave the Nuptial Blessing. It was twelve o'clock.

I thought some jollifications might follow the marriage; so I ate my dinner, gave them a merry *salaam* and set off for camp. We had not gone far before a voice called out:

"Father, take the path to the right. It's shorter."

Rufus was following.

"And where are you going?"

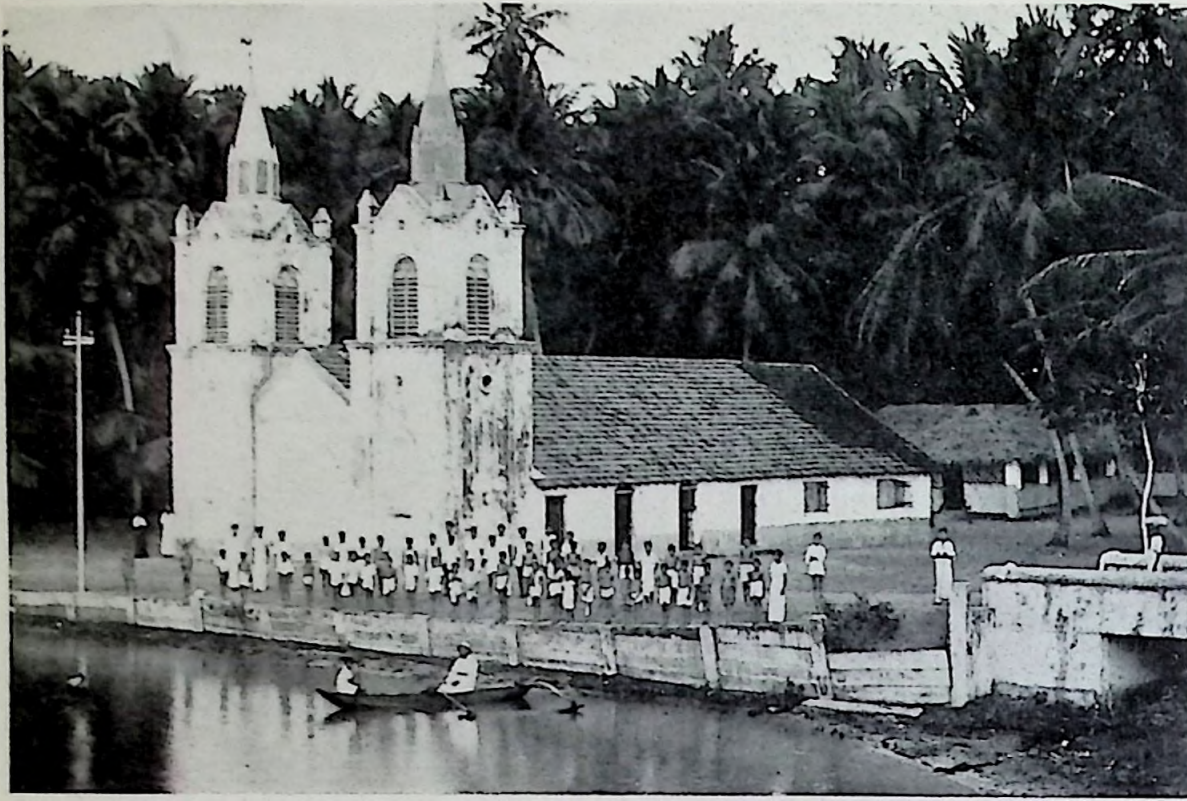
"With you, Father."

"No marriage feast today?"

"They won't run off," he said, "you come only once a month."

**T**HEREUPON we set off again, single file and in silence, as is their custom. This gave me time to think and plan. We came to a shady spot. I stopped and turned on Rufus.

"Rufus," said I, "there is a big tree in front of your house. You sat me down in its shade this morning. Now, around that tree I saw a mound of earth. From that mound rises a tall bamboo. There is vermilion paint on that bamboo tree,—not fresh paint, but some old vermilion paint is still clearly discernible. (This is a sure sign of devil worship.) Rufus, whose bamboo is that?"—and before he could answer— (Turn to page 280)



*St. Sebastian's Church, Batticaloa, Ceylon, with the lagoon in the foreground. Father Theophilus is Pastor at St. Sebastian's.*

ON April 18, Reverend W. M. Lambert was ordained to the holy priesthood by His Excellency, Bishop Gaston Robichez, S.J., in St. Mary's Church, Batticaloa. Father Lambert is the sixth native secular priest to begin work in the Trincomalie Diocese. We have five native Jesuit priests, so the grand total is eleven native Fathers. Besides these, we have six native seminarians, one Jesuit Scholastic, three Brothers, and one Novice. This covers a period of forty years, that is, from the time the Jesuits took over the Diocese in 1895. This may seem a small number of vocations for forty years, but not when one understands the difficulties and circumstances of our young people. To begin with, forty years ago there were only three thousand nine hundred and one Catholics in the whole Diocese, and many of these were converts with no Catholic traditions. The home, which should be the second sanctuary, is often anything but that. Even today our people have very little home life as we understand it. A family of six may live, eat and sleep in a house of two or, at most, three rooms; there is no such thing as privacy. The

# Native Clergy Trincomalie

Edward T. Cassidy, S.J.

boy is surrounded by pagans, talks and plays with Hindu children, and has their mentality on many things. Recently I asked one of the Tamil Jesuits what reason he would give for the small number of vocations, and this was his reply: "Father, we are subjects of another nation, and we are made to feel inferior. Our boys have no ideal in life, and no ambition other than to get a job and make a living."

It is noteworthy that of the eleven native priests, six are converts from Hinduism. Yesterday I called on Father G. Theophilus, S.J., who is a converted Hindu, and got his story. I shall tell it just as he gave it.

Yesterday I called on Father G. Theophilus, S.J., who is a converted Hindu, and got his story. I shall tell it just as he gave it.

"I WENT to the Jesuit school in Trincomalie for seven years, and to St. Patrick's in Jaffna for two years. I had to change schools because in my seventh year at Trincomalie I became a Catholic, and all my people boycotted me; not one would speak to me, from the temple priest to the lowest caste man. When I finished at Jaffna, I went to Colombo, took the examination for a government clerk's job and got it. I worked in Colombo for five years before I entered the Society; I was then twenty-five years old."

Here I asked a question.

"Did your people continue to boycott you after you went to work in Colombo?"

Father laughed: "No, when I made good the sanctions were lifted."

"And how did they take it when you told them you were going to be a priest?"



*Four of the native clergy in Trincomalie Diocese. Left to right: Father G. Theophilus, S.J., Father J. B. Patrick (a convert from Hinduism), Father W. M. Lambert (ordained April 18, 1936), Father Jerome De Sa (ordained August, 1936).*

# ergy of Ceylon

"A storm was raised and again the sanctions were applied."

"How did they receive you when you came back as a priest?" I asked.

"Again I had made good, so they not only raised the sanctions, but turned out in crowds to receive me."

This is an example of what a convert has to go through, and few have the tenacity of purpose that Father Theophilus had. He has made good, and is doing the work of two men in Batticaloa. Father Theophilus is parish priest at St. Sebastian's Church with sixteen hundred souls to care for, and he has four thousand pagans within the limits of his parish. He is also in charge of the boys' industrial school and a Tamil school with two hundred and fifty boys in attendance. A hundred of these boys are orphans whom Father houses, feeds and clothes. In fact, he is teacher, prefect, doctor, mother and father to these poor lads; forty of them are Hindus. Father has a wonderful influence over these boys, and when the Hindus leave him, if they are not already converted, at least, they have Christian ideals.

WHEN I called on Father Theophilus, he was supervising the laying of a foundation for a new building for his boys; he is his own architect and contractor. The old shack he was using has become inadequate, and he is trying to put up a new building before the rainy season next Fall. The building will cost three thousand dollars and he has only four hundred.

"Where will you get the money to complete the building?" I asked.

He replied: "The Bishop says he has no money to give me, so I must rely on the charity of some good people; I cannot borrow."

It is characteristic of him that he is putting down the foundation of a building without knowing where he is going to get the money to complete it. But Father Theophilus has Faith and the same old tenacity of purpose that made him cling to his religion and his vocation in spite of the

*Father G. Theophilus, S.J., and his boys in front of one of the "buildings" used for school classes.*



*Putting down the foundations for a new school. Father Theophilus is his own contractor and every boy does his share of work.*

"sanctions." Perhaps I am wrong, maybe he does know where he is going to get funds to complete that building. At least, he has faith in the words of Our Lord: "Ask and you shall receive." God's treasure house on earth is the riches of good people. May He direct some of them to Father Theophilus.

Our good Bishop, His Excellency, Most Reverend Gaston Robichez, S.J., has absolutely no income from his diocese and is dependent on Masses and gifts. At present many of the Mission chapels are just four poles with thatched coconut tree leaves for roof and walls. Scattered through the jungle, there are thousands of natives well disposed towards Christianity. If we had a few more priests and a little money we could easily bring them into the Fold. The diocese covers an area of 5,000 square miles. Except for Batticaloa and Trincomalie, it is a jungle with small native villages several miles apart. There are 225,000 inhabitants of whom only 13,000 are Catholics. The rest are Hindus, Mohammedans, Buddhists and a few Protestants. So in view of all this, you can see what great need we have of priests and of means to support them.



# 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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## Communism is Atheistic

WHEN in a letter to *The New York Times* printed in the issue of September 29, 1936, Father Joseph McSorley, C.S.P., pointed out the immediate cause of the present revolt against the government in Spain he was in fact merely giving a concrete example of the Communist anti-God campaign. Quoting *The Universe* (London) of September 11, he listed what had been done during the five months previous to the outbreak of civil war on July 18. Churches totally destroyed, 160; churches partly damaged, by fire and assault, 251; towns where the churches were closed by the Mayors, 28; Catholic centers destroyed, 69; persons killed and wounded, 1,556.

It is not our intention here to write an editorial on the tragedy of the Spanish situation, but merely to instance Communist action in Spain as another convincing proof that their world-wide propaganda is atheistic. That propaganda, let us see clearly, is being carried on in the mission world of India, China and Japan, as well as in the countries of North and South America and Europe. Tactics will differ in different countries, for the agents of the Soviet are diabolical in their clever analysis of the temper of the various peoples of the world. They are clever enough, for example, to realize that their direct attack on religion in some quarters will not meet with success, and so they tolerate religious affiliation there, the while they wean the young over to Communism. "We expect religion to be eliminated," says Earl Browder ("Religion and Communism," page 6) "only in the course of a few generations of the new society, the Socialist society." Again, (*idem* page 4) he says: "In the Soviet Union there is complete religious freedom. At the same time, the Communist Party, which is the government Party, carries on an active anti-religious campaign."

The point to emphasize here is that in spite of apparent conciliatory statements on religion, Communism

in the missions and Communism right here at home in the United States is anti-religious, out and out atheistic. Marx, Engels, Lenin, Stalin—the great quartet, stand solid in their position on this point. To quote from a Communist source ("Religion," by V. I. Lenin, p. 5):

"From the writings of Lenin the following four principles stand out as the most important:

"(1) Atheism is an integral part of Marxism. Consequently a class-conscious Marxist party must carry on propaganda in favor of atheism.

"(2) The demand for the complete separation of the church and the state, and the church and the school, must be made.

"(3) The winning over of the proletariat is accomplished, principally by dealing with their every day economic and political interests; consequently the propaganda in favor of atheism must grow out of, and be carefully related to, the defence of these interests.

"(4) The final emancipation of the toiling masses from religion will occur only after the proletarian revolution, only in a Communist society. This, however, is not a reason for postponing the propaganda for atheism. Rather does it emphasize its urgency in subordination to the general needs of the workers' class struggle."

Similarly, the program of the Communist International, adopted at the Sixth World Congress in 1928, restated in similar terms in the 1936 Constitution, says:

"One of the most important tasks of the cultural revolution affecting the wide masses is the task of systematically and unswervingly combating *religion*—the opium of the people. The proletarian government must withdraw all state support from the church, which is the agency of the former ruling class; it must prevent all church interference in state-organized educational affairs, and ruthlessly suppress the counter-revolutionary activity of the ecclesiastical organizations. At the same time, the proletarian state, while granting liberty of worship and abolishing the privileged position of the formerly dominant religion, carries on anti-religious propaganda with all the means at its command and reconstructs the whole of its educational work on the basis of scientific materialism."

And the Soviets plan their anti-God campaign as a world-wide movement. Everywhere Communist cells are molded and the force behind the new growth is always Moscow where special seminaries (the term used) train the "missionaries" for the propaganda of anti-faith. As a result, in many countries there have sprung up groups of militant atheists, copied from the *Bezbozhniki* of Moscow—the *Kämpfende Gottlosen*, the *Militant Godless*, charged with the liquidation of religion.

And the conclusion for us at home and in the missions? Prayer, first of all and living our Faith more fully; then more thorough instruction for all of our Catholics; then vigorous effort in the written and spoken word, study clubs, lectures, etc., and not least, in ordinary conversation, talking our Faith and unmasking the enemy of the human race,—and this calls for a real understanding of what Communism is. The propagandists of Communism are feverishly active in our midst. We cannot, we must not be asleep. War is kindled between Christ the King and the powers of darkness. There can be no compromise.

AFRICA the new as well as the old is a continent of mystery. The mystery of old Africa, untouched by contact with the Whites, was that of a black night of unknown physical horrors and of spiritual fatalism. The mystery of the new Africa is the miracle of an almost unbelievably rapid conversion to the Heart of Christ and the awakening of spiritual Faith, Hope and Charity. Just as of old Africa lured its explorers, Livingston, Cameron, Baker and Stanley, who brought with them gifts of a material civilization, so Africa today draws to itself its explorers of the soul, missionaries who bear to the once dark continent the torch of Faith and the graces of redemption.

The greatest obstacle to the efforts of early missionaries in Africa was pagan slavery. While we may complain of the slowness with which this plague is being overcome, it is interesting to note that the recent new convert to the Faith, Arnold Lunn, in his "A Saint in the Slave Trade," reasons thus: "The very gradualness of the progress . . . is indeed a striking example of the slow but irresistible effect of the Christian leaven." As Mr. Chesterton wrote: "The Catholic type of Christianity was not merely an element, it was a climate, and in that climate a slave would not grow."

Three main strongholds form a nucleus of the Faith in Central Africa today. These are Uganda, the Cameroons, and the Belgian Congo. The first of these was founded in fire and blood, celebrating during last June the fiftieth anniversary of its Uganda Martyrs, twenty-two in number, who were Beatified by Benedict XV on June 6, 1920. On November 3, 1934, Pope Pius XI designated one of these, Blessed Charles Lwanga, as Patron of Catholic Action for African youth. At the point of death, Bruno Serunkuma, one of the Martyrs, predicted: "We go, but others will come after us." This prediction has been fulfilled. In 1886, Uganda had 150 baptized and about 800 catechumens. Today it has 6 Vicars Apostolic, 200 missionary priests, 500,000 baptized, 50 native priests and 300 native Sisters. Uganda is the light shining in the darkness. The Cameroons at the beginning of the World War had 25,000 Christians. Now there are almost 300,000. In the Belgian Congo the struggle was mainly against difficulties of distance, communication, diversities of tribes, cannibalism, polygamy, internal war, laziness of the men and enslavement of the women. There the will of the strongest was law and fatalism was the sole hope of the weak. In 1934, Belgian Congo had in that same year 25 ecclesiastical territories, including 18 Vicariates, 5 Prefectures Apostolic and 2 missions with 1,232,018 Catholics, 1,032,660 catechumens, a White personnel of 2,327, including 805 priests and 465 Brothers and 1,057 Sisters. Thirty-seven native priests form a promising leaven for the future. In Africa today, the missions of Uganda, the Cameroons, and the Belgian Congo, form a triple threat against further encroachment of Islam and the intense opposition of Protestantism. In the light of this progress and through the merits of the martyrs of Uganda we may pray with hope for the missions of Central Africa.

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

## In Reparation

*To the Editor of JESUIT MISSIONS:*

"The Sacred Hosts profaned; churches burned; bishops murdered; priests slaughtered; seminarians massacred; nuns crucified by the Loyalists in Spain," (a Catholic country!)—it sounds like the time of anti-Christ. And, as my heart sickens at the sacrileges and the outrages to Christ and at the atrocities to His bishops and priests and seminarians and nuns, my soul breathes forth not only act of reparation to Christ the King of All Nations, but the fervent petition: "Dear Lord, keep this far away from our beloved Country!"

"Loyalists! Loyalists!"—there is a mockery in the very word. To whom are they loyal? To the person of Satan, himself—and they are sacrificing their lives to him—to Satan, the archenemy of Christ!

Oh, Father, as you send out these three little bands of missionaries in the three subscriptions to JESUIT MISSIONS I am enclosing, breathe forth a special prayer to the Holy Spirit that each and every one of these magazines may bring countless vocations to the Priesthood, to the Brotherhood, to the Sisterhood—vocations worthy of the blood of these martyred souls in Spain. Beg our Lord that every subscriber to JESUIT MISSIONS, no matter how poor, will send some little gift to you for Christ's missions—that their generosity to Christ may far outweigh in love (even though the donations may have to be small in money), the sacrifices that these "Loyalists" are making of their lives to Satan.

And beseech our Lord in the Blessed Sacrament to present His poor, lacerated Body before the hearts of all Catholics throughout the world, that offerings for numberless Masses of Reparation may come pouring in to you to be sent to His most needy missions, that the Kingdom of Christ may reign throughout the world regardless of all that is done to destroy it. I am enclosing a small gift for the missions and the offering for a Mass of Reparation.

New York, N. Y.

ELIZABETH CHILD.

## Perhaps You Would be Interested?

*To the Editor of JESUIT MISSIONS:*

In the October issue of JESUIT MISSIONS, I notice under "Communications" that someone who signs herself M. Donnelly (I presume it's a she) is worried about her inability to be of more service to the missions than she is at present. I have always found that the best anodyne for relieving that worrisome feeling is to go out and do something to rectify the cause. Hence I would like to suggest to M. Donnelly that she (?) join our mission circle which meets twice a month on the second and fourth Fridays at the St. Elizabeth House, 421 E. 148th Street, Bronx.

We, I mean the other members and not myself, do wonderful work for the missions, such as crocheting altar linens, sweaters for priests and Sisters, collecting and repairing worn vestments to be sent to the mission fields, etc. In fact, we cover every phase of mission activity—from the cradle to the grave (we make beautiful layettes for the little ones, etc.).

Now what I am driving at is that if M. Donnelly would join our circle, I am sure that she would get many vicarious mission experiences which would help to alleviate that "worrisome feeling." The name of our organization is "Mission Workers of the Little Flower," a subsidiary of the Catholic Women's Union of New York. I assure you that we do have a very fine time even if we do work hard during our meetings.

Bronx, New York, N. Y.

(MISS) ANNA GERLACH.

## Inspiration and Consolation at Auriesville

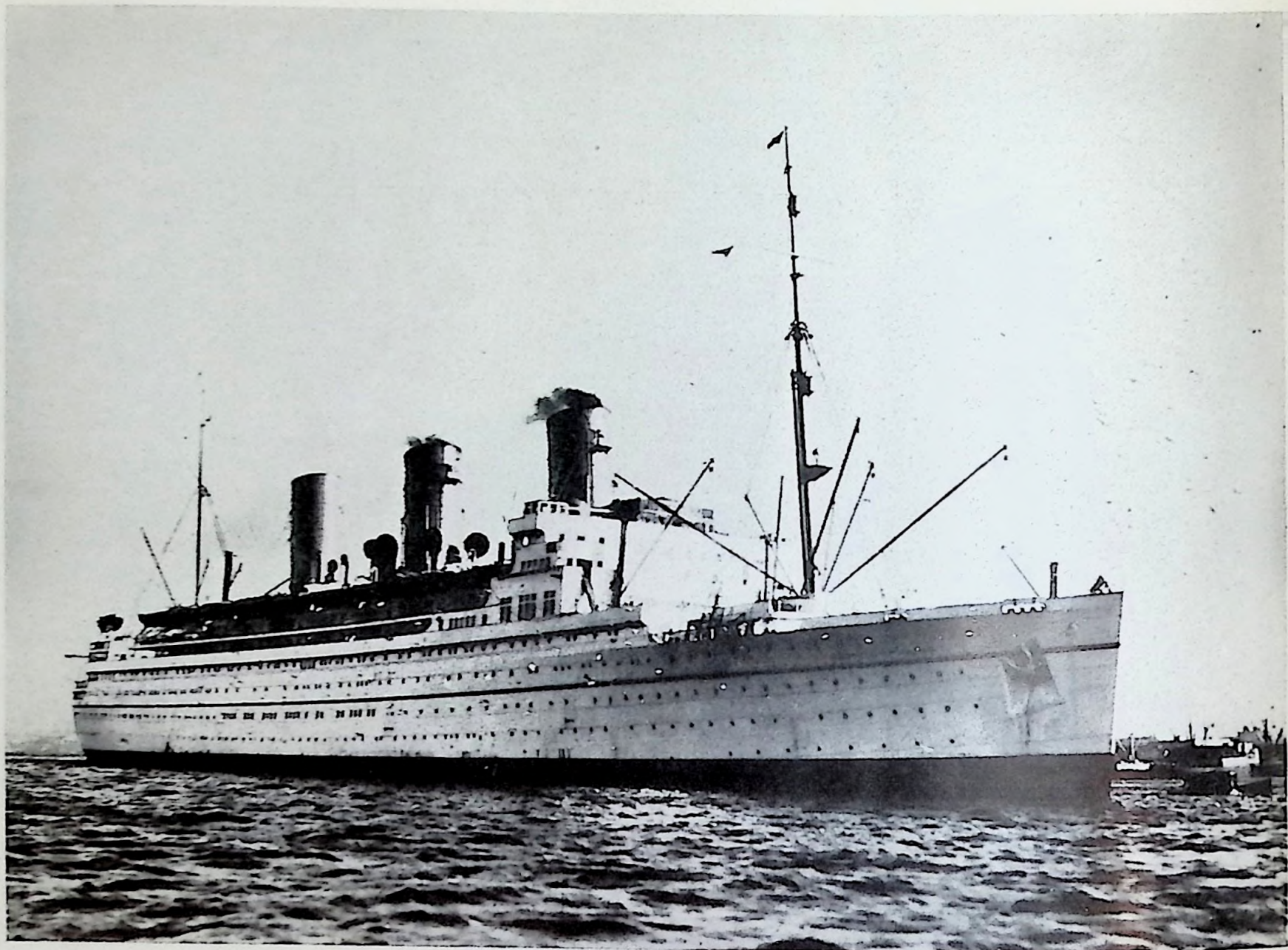
*To the Editor of JESUIT MISSIONS:*

Enclosed find money order for the renewal of JESUIT MISSIONS. Thanks from one to a hundred times and back for your Reverend Business Editor's promised remembrance in his Mass on September 26. Especially interested am I this year in that feast of the Martyr Saints of North America because this Summer I visited Auriesville, stayed over night at the Inn, met the most friendly and genial Jesuits, and refreshed my fainting spirits in the deep spirituality permeating the atmosphere of that hallowed spot. I shall this year watch with added eagerness, too, for news from Iraq in JESUIT MISSIONS, as I have chosen that little corner of the Master's Vineyard for my mission endeavors.

Lowell, Mass.

M. GRACE McCUE.

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*The S.S. Empress of Japan, largest and fastest steamer on the Pacific.*

You are cordially invited to join the JESUIT MISSIONS Pilgrimage to the XXXIII International Eucharistic Congress at Manila, February 3-7, 1937.

Honolulu in the Hawaiian Islands; Yokohama, Tokyo and Kobe in Japan; Shanghai, Canton and Hong Kong in China; the Island of Sancian off the coast of China; and Manila in the Philippine Islands are but the high lights in the itinerary of the JESUIT MISSIONS Pilgrimage to the XXXIII International Eucharistic Congress which is to be held in Manila, Philippine Islands, February 3-7, 1937. And on the homeward journey our pilgrims are offered a choice of a number of different routes, returning either across the Pacific or via Asia and Europe or via Africa and South America.

It is still not too late to make reservations and to join the JESUIT MISSIONS Pilgrimage. But haste is recommended; further delay should be avoided. Our party will sail from Vancouver on January 9, 1937. Almost overnight we shall leave Winter behind us and begin a glorious Summer vacation. Sight-seeing in Honolulu and Japan, China and Manila is provided for and included in our "all expense" rates. And that all may be sure to be on hand at sailing time, a special boat train will leave New York on January 5. Pilgrims from other cities than New York may join our train at convenient points enroute. Yet all are free to travel independently to Vancouver.

The principal thing is to make your reservation now. Only three months remain before we shall be calling anchors aweigh. We want you with us when that time comes. In the meantime we wish to assist you in making your plans and in providing for a thoroughly enjoyable and inspiring trip to the Eucharistic Congress. If you hope to be a member of the JESUIT MISSIONS Pilgrimage just clip the coupon below and mail it at once.

Rev. E. Paul Amy, S.J.  
JESUIT MISSIONS, 257 Fourth Avenue  
New York, N. Y.

*Dear Father:*

*I should like to be "Manila Bound." Please send me booklet J describing the ten routes from which I may choose my trip. If I find I can join the JESUIT MISSIONS Pilgrimage, I shall let you know, and make my reservations, as soon as possible, through you.*

Name ..... Address .....



# AFIELD WITH AMERICAN JESUITS

## JAMAICA, B.W.I.

Very Rev. Francis J. Kelly, S.J., Superior of the Jamaica Mission, Jamaica, B. W. I., writes:

"Many, many thanks for your kind letter of July 31 and for the offering enclosed. Thanks also for the help you have been giving to all the Fathers in our out-missions. You may be very sure that all deeply appreciate your kind interest in our work and are terribly grateful. I am sure that the Fathers on the out-missions will do their best to send you from time to time items of news that will be of interest to the readers of *JESUIT MISSIONS*."

\* \* \*

A recent item such as described by Father Kelly is this from **Father William H. Feeney, S.J.**, of Winchester Park, Kingston, Jamaica, B. W. I.:

"Mid-summer greetings! I need some *benches* for my catechism centers. I can multiply the centers if we get some *benches* on which the children can sit. Kingston and vicinity is a splendid field for catechetical work and it is only the lack of *benches* that is holding up the work. The catechism centers need more *benches*." What! no *benches*!

\* \* \*

**Father Raymond R. Sullivan, S.J.**, writes from the Presbytery, Brown's Town P.O., Jamaica, B. W. I.:

"Like everything else on the mission, the old typewriter is cracking up and I don't know what I shall do without its efficient service during the coming year. For write I must or else go bust, a thing, I trust, (despite my crust) won't have me fussed when five years' rust is turned to dust upon my three months' holiday. No doubt, you can sense the desperation that urges me on as you read the ready doggerel that flows from my quickly aging machine. But this was not intended to be a wail; I want to write a joyous note of thanks and to acknowledge with sincere thanks the cheque (as we 'English' spell it) for ten dollars that you so kindly sent me. Coming during the Summer months when donations are not what they were, in fact, when they just disappear from the mails, I can tell you that the ten was doubly welcome.

"Next week I tackle the last of seven one-man missions and believe me, I'll be glad when they are done. The work was most consoling but the living con-

ditions, with a yard boy doing the cooking and house work, was not so good for my digestion. But the year will have witnessed a full week's mission with morning and night services: Mass at six, instruction on Commandments at six-thirty, followed in the evening, after chatting over difficulties with my flock from the mountain or the sea, by an instruction in the most widely misunderstood doctrines and devotions of the Church, two hymns to let me recover my breath, then the regular mission sermon, a hymn, then Benediction, the question box which meant just letting people ask questions (half of them can't write) and then confessions so that we could start Mass promptly at six the next morning. I really gave six missions and one month the Novena of Grace, so that is why I referred to seven. They certainly stepped up the mission spiritually and I got to know my people as I never did during the three and a half years of building all over. And to be the priest once again was a joy that cannot be set down in words."

## IRAQ

**Father William A. Rice, S.J.**, Rector of Baghdad College, explains his educational difficulties as follows:

"At present the diploma of our graduates is not worth a *fil* in the eyes of the Government, but we are still fighting to gain some sort of



*Father Philip J. Branon, S.J., of the New England Province, who has been assigned to missionary work in Jamaica, B. W. I.*

recognition. This year we prepared the boys to take the Government examinations at the end of the scholastic year, and intend to keep on fighting to get an equivalence with the Government diploma. Strangest thing about it is that the Government will recognize an outside diploma, but if that same diploma is awarded inside the country it has no value whatever. Thus it will recognize the matriculation certificate of London or Cambridge University if it has been given outside Iraq. But if a boy were to prepare for it here, and take the examinations at the British Consulate and receive that same certificate, it would be worthless!

"You will be pleased to know that we have received permission from both Father Provincial and from Very Rev. Father General to go ahead with our building program. For the past year and a half we have been writing to and fro to have our architect draw us up plans that would be a credit and all that. But when we presented the plans for approval it was thought the estimate was too high, and as we had not enough money to put the whole thing up at once, it was suggested that we put up something more within our means. Not to prolong the waiting any longer, I got an Armenian to draw a nice little plan, ten classrooms, a laboratory, and a library both 54 feet by 27 feet, an office for the Prefect of Studies, a parlor, a clinic, a room for the teachers and for the Fathers and that is about all. There is a cloister on the south side of the building. I'll send you a copy of the plans later. Altogether the building will cost (estimated) about thirty-five thousand dollars or so.

"Already we have put in our application to the Municipality to put up a building. This may take a couple of days and it may take a couple of months. The Lord knows. Just one month ago we applied for permission to erect a pump on the Tigris to irrigate our land—date trees, orange trees and garden . . . and the permission has not come yet. If I went down there in person I could perhaps get it in a day or two. But, I am not in any hurry about putting up the pump, because I have not bought any yet; just getting prices from the various agencies. The Germans are making a very strong bid for the market here."



*Father John A. Morrison, S.J., of Patna Mission, India, formerly of St. Louis, Mo., is to be ordained priest in November at St. Mary's College, Kurseong, India.*

### PATNA, INDIA

November of this year will again mark ordinations for the American Jesuits of Patna Mission. John A. Morrison, S.J., and Joseph G. Mann, S.J., will be ordained to the holy priesthood.

John A. Morrison, S.J., was born in St. Louis, Mo., November 22, 1905. His early education was had at Barat Hall, conducted by the Religious of the Sacred Heart, and he later attended St. Louis University High School. On September 2, 1923, he entered the Jesuit Novitiate at Florissant, and he pronounced his first Vows on the feast of the Nativity of the Blessed Virgin, two years later. Two years of classical studies in the Juniorate at Florissant were followed by two years of philosophy and science at St. Louis University, after which he was accepted for Patna Mission and sent to India, landing in Bombay November 13, 1929.

One year of philosophy remained to be completed under the French Jesuits of the Toulouse Province at Shembaganur, South India, and then Mr. Morrison was stationed at Khrist Raja, Bettiah, in Patna Mission. Two years of teaching at Khrist Raja followed, the teaching being broken up with many opportunities to learn the

language and things Indian by medical work, prefecting, etc. A year of teaching and prefecting at St. Stanislaus Santal School, Bhagalpur, followed, after which Mr. Morrison was sent to St. Mary's College, Kurseong, conducted by the Belgian Jesuits, where he has been pursuing his theological studies for the past three years.

JESUIT MISSIONS owes some of its most interesting articles to Father Morrison's pen, and many of the fine photographs are also his work.

After two more years, one of theology and one of Tertianship, Father Morrison will be ready to share in the work so dear to his heart, the conversion of the pagan millions of Patna Mission.

Joseph G. Mann, S.J., the son of Mr. and Mrs. Matt Mann, was born in St. Gregory's Parish, Chicago, Ill., on April 15, 1906. His primary education was had at St. Gregory's Parochial School. After attending Loyola High School he completed one year at Holy



*Joseph H. Fengler, S.J., of the New Orleans Province, who has gone to Ceylon for missionary work at St. Michael's College, Batticaloa.*

Cross College, Worcester, Mass.

Mr. Mann entered the Novitiate at Florissant, Mo., on September 1, 1924, and after one year spent there and one year at Milford, he pronounced his first vows on September 8, 1926. Two years of Juniorate at Florissant followed and then his greatest ambition was realized and he was sent to Patna Mission, India, landing at Bombay on November 11, 1928.

Two years were spent in Shembaganur, the house of philosophical studies in south India, in charge of the French Jesuits of the Toulouse Province. Here, besides studying philosophy, Mr. Mann was able to lay a solid foundation in Hindi and thus prepare himself for future work in Patna Mission.

His three years of teaching were spent at Chuhari and Khrist Raja. Teaching in Patna means much more than merely conducting classes. Many Scholastics find themselves not only instructing Hindu and Moslem and Catholic boys in the classroom, but

also being, as the Hindi idiom has it, their "father and mother," prefecting them, taking care of them when ill, visiting their friends and relatives with medicine in the villages, handling occasional cholera epidemics and sending more than one pagan soul to Heaven on such sick calls.

Mr. Mann belonged to this category of Scholastics and he left Patna to begin theology at St. Mary's, Kurseong, fluent in Hindi and with a firm grasp on two other of Patna's many vernaculars and with a thorough knowledge of things Indian. Two more years of study follow ordination and then Father Mann will begin his longed for apostolate on the plains of Patna Mission.

\* \* \*

Unfortunately, we have no picture at hand of Father David A. Pinto, S.J., who was ordained for Patna at the Gregorian University in Rome on July 25.

Father Pinto was born on September 18, 1905, in Ponda, Goa. He received his education at St. Michael's School, Kurji, where he was noted for his scholarship and high standing in class.

On May 31, 1924, Mr. Pinto entered the Society of Jesus at the Novitiate of the Sacred Heart, Shembaganur, Madura District. Here he completed the two



*Father Joseph G. Mann, S.J., of Patna Mission, India, formerly of Chicago, Ill., is to be ordained priest in November at St. Mary's College, Kurseong, India.*



*George Bischofberger, S.J., of the Missouri Province, who has been assigned to missionary work at Holy Rosary Mission, among the Sioux Indians of South Dakota.*

years of spiritual training which every Jesuit undergoes before his entrance on classical studies. At the end of his novitiate he pronounced his first vows and began the study of the classical languages. In January 1928, Mr. Pinto started his three years of philosophy. During these three years he composed a treatise on St. Thomas' "Five Proofs for the Existence of God," which has been of great use to the succeeding generations of young philosophers.

At the end of his philosophical studies Mr. Pinto joined the staff of the infant Khrist Raja High School, Bettiah. To classify Mr. Pinto's activities during his term of teaching it would almost be necessary to catalogue the activities of the High School itself. He taught the matriculation class; one of his classes passing the matriculation examination with a perfect record, an unusual event in the history of Patna University. Beside his teaching, Mr. Pinto in his capacity of Second Master assisted in the clerical work of the school office. He also directed athletic activities and directed academies which he organized.

In October 1933, Mr. Pinto was sent to the Gregorian University, Rome, for his theological studies. On July 25, at the end of his third year of study he was ordained. Father Pinto will finish his theological course before returning to the Mission.

#### AMERICAN INDIANS

The September issue of *The Indian Sentinel* carries the following tribute to **Father Aloysius J. Keel, S.J.**, who died on July 12, 1936.

"Leaving a record of twenty-three years of faithful missionary ministry among the Arapaho and Sioux Indians, the Reverend Aloysius J. Keel, S.J., quietly passed to his reward at Holy Rosary Mission, South Dakota, July 12, 1936.

"Born on July 18, 1876, he entered

the Society of Jesus, October 1, 1896, and made his final vows in 1914. Shortly after his ordination, in 1913, he was assigned to St. Stephen's Mission, Wyoming, as missionary among the Arapaho Indians. Here he spent nineteen years, during the greater part of which he was Superior of the Mission. He took up and carried the burden with unflagging energy and youthful enthusiasm. He managed the school of one hundred and sixty Indian pupils, assuming the task of boys' Prefect, a position he filled during the whole of his stay at St. Stephen's.

"Not the least of his duties as Superior was the management of the farm. He aimed to make the school self-supporting as far as possible and he generally succeeded in raising sufficient of the staple foods to feed the children and to enable him to distribute much in charity to the needy Indians. In fact, he was the pioneer



*Leonard M. Murray, S.J., of the Missouri Province, who has been assigned to missionary work at St. Francis Mission, among the Sioux Indians of South Dakota.*

farmer in central Wyoming, the first to demonstrate the possibility of growing potatoes, tomatoes and melons during the short Summer season.

"At no time, however, did he lose sight of a missionary's main work, the conversion and instruction of the Indians. Four missionary stations were developed on the Arapaho reservation. Owing to the miserable condition of the roads until recently, he had to make many a journey with a team or on horseback, trips that were especially trying during the bitter cold of a Wyoming Winter. Still, no hardship seemed to him too great when he was called to minister to the sick and dying or to relieve the poverty of his people. Often, too, in the absence of a physician, he assisted the sick, administering remedies and performing for them the most menial services. He truly showed himself all things to all men.

"It is no wonder that he was so greatly loved. When he was summoned to another field of labor, the Indians made every effort to retain him at St.

Stephen's. Great was their sorrow when in August 1932, they were forced to bid him good-bye. As for himself, few things in his life affected him more deeply than his departure from his beloved Arapahoes.

"In 1928 fire destroyed the boys' building and the church. The shock of this catastrophe and the worry of rebuilding sowed the seeds of the illness which eight years later cost him his life.

"In 1932, looking the picture of health but with fagged nerves, he was sent to Holy Rosary Mission, South Dakota, as Superior. This change instead of affording him relief, placed a still heavier burden upon him. During the two following years he was gravely ill several times but each time he recovered sufficiently to resume his duties. However, two years ago he completely broke down and was forced to go to the hospital. Failing to improve there, he returned to Holy Rosary Mission where he bore his sufferings with Christ-like patience to the end. His remains were laid to rest in the Holy Rosary Cemetery, July 13. R.I.P."

#### CHINA

**Maurice Belhumeur, S.J.**, Canadian Jesuit teaching at the Jesuit College, Sūchow, China, writes from Howkiachwang (Le Roc), where he spent the Summer holidays:

"This Summer we will make the rounds of the mission on foot. We are now spending a two weeks' holiday at Le Roc. It took us a week to get here. Immediately after the school closing, I worked like a slave for three days with my two aides-de-camp, **Adrian Lavarière, S.J.**, and **Gabriel Brossard, S.J.** We counted points, sent



*Everett J. Morgan, S.J., of the Missouri Province, who has been assigned to missionary work at the St. Francis Mission among the Sioux Indians of South Dakota.*



*Father Aurélien Demers, S.J., of the Province of Lower Canada, who has been assigned to missionary work in Süchow Mission, China.*

reports, etc., and we cleaned the school!

"Here we are on the mission: we must see to the intellectual line of work, and to the material of the school also, namely, to putting everything in order, to dust, sweep, and even wash the floor! It is all the merrier!

"I had just finished when we left. On the trip the sun is the least of our worries, as we travel only between 4:00 and 10:00 A.M. We stayed a few days at Matsing. It rained for three days: moreover, our feet were all blistered, and above all, the temporary parish priest, Father Alphonse Boileau, S.J., was such a good host.

"Here at Le Roc we certainly spend our days happily. We fare à la *Canadienne*: pea soup and pork and beans! After breakfast we do a little riding on horseback, but only a little. Then there is plenty of walking; there's nothing like that. We also visit the neighboring schools."

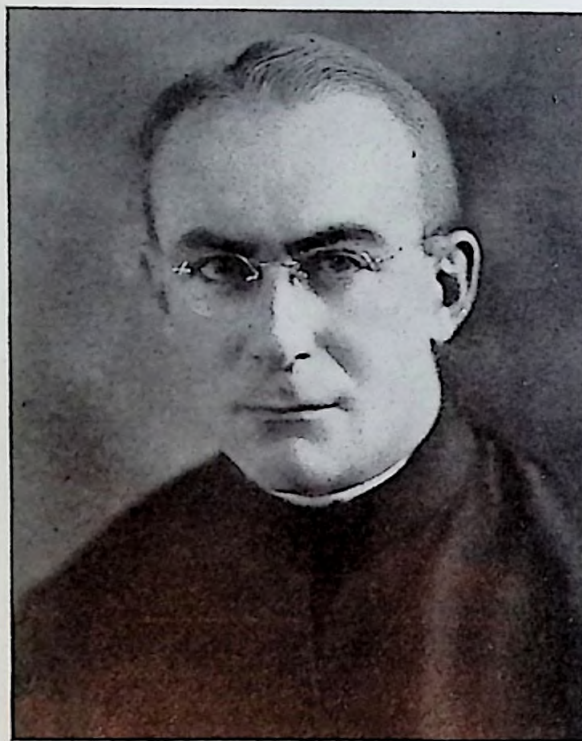
### CANADIAN INDIANS

Father Alexander Rolland, S.J., who spent last year in making his Tertianship in England, is now stationed at Holy Cross Mission, Wikwemikong, Ontario. From there he writes:

"Knowing your keen interest, I rush off a line to tell you of my whereabouts. Fresh from the Tertianship, I commence my missionary endeavors at Wikwemikong, situated on the northeast corner of the big Manitoulin Island. There are one thousand three hundred Indians on this Reserve with three adjoining missions—that of Baswa, six miles distant; Wikwemikongsing (or Little Wikwemikong), nine miles away; and South Bay at eighteen miles; each in a somewhat different direction. At present I am curate to Father C. Belanger, S.J., and student of the Indian language. As soon as I am able to command suf-

ficient fluency in the Ojibway tongue I will be given Baswa as my personal charge along with my present work.

"I am inaugurating a club for young men. There is great need for a work of this sort to keep the post-graduates, (if such a term may be used) interested and to have some purchase with them in regard to general conduct. Idleness is no shame here. Employment is as rare as the Four Seasons and as unstable as an Algonquin hunter. Hence many have time to sun themselves on the sward and to gather in the General Store. I intend to organize study groups for these fellows. If you are in touch with anyone wishing to make good use of second-hand magazines, especially of the pictorial, educational or religious kind, bear me in mind as one who would be most grateful to receive a helping hand in this form (or in any other)."



*Father Leopold Bourassa, S.J., of the Province of Lower Canada, who has been assigned to missionary work in Süchow Mission, China.*

### ALASKA

Under date of July 8, Father John P. Fox, S.J., a really big man in every sense of the word, and a true apostle, writes from Little Flower Mission, Hooper Bay, Alaska:

"Our mail situation has gone from very bad to worse. Now that folks around here know that we have a post office they take it for granted that we have a regular mail service with it, and so do not bother any more about looking up and bringing my mail along when they come in this direction. We had no mail from September to January 24, and from the middle of April to the present. And what I got just now was only a handful brought via Akulurak to which it was sent by mistake. The bulk of my February and March mail is still lying at Mountain Village which is our supply office. We are supposed to have one annual mail delivery in September. But unless I miss my guess, they will have repented

even of that concession before September is here. As I practically have to live by the proceeds of my mail and support all our work here in the same way, I'm almost in despair over our mail situation.

Father Paul Deschout, S.J., has taken over three of my seven stations. Not only am I tickled to death with this decision of Superiors, but the good people, too, of Nelson Island and surrounding country are in jubilation. Now instead of seeing a priest rushing through once or twice a year, they will have one living in their midst steadily. I cannot help feeling a bit envious of Father, as the part allotted to him is by far the most desirable of my entire district. But that is no consideration, and the Lord knows how much I rejoice at the people's good fortune, as well as over the fact that I now have a fellow priest within about eighty miles from here.

"My former Mission of the Sacred Heart at Kashunak has undergone a big change. You no doubt will remember the serious floods that we had in this district on November 28 and December 8, 1932. Influenced by fear of the recurrence of a similar disaster most of the people abandoned the mission after the floods. I had promised them to stay with them as long as they considered the place safe enough for themselves. For a long time they could not make up their minds what course to take, as they loved their old home as all of us do. Finally, after four years of hesitation the bulk of the village settled in other places, so this last Winter I decided to tear down the mission, much as I disliked to do so. When men were sent over to do the wrecking, the remnant of the village wept and begged so much to keep their chapel that I finally came to a compromise with them. There were really not enough left to justify the



*Brother Aza Souigny, S.J., of the Province of Lower Canada, who has been assigned to missionary work in Süchow Mission, China.*



*Cleo Ricard, S.J., of the Province of Lower Canada, former Associate Editor of JESUIT MISSIONS, who has been assigned to missionary work in Süchow Mission, China.*

large building we had there. Yet there were enough to justify a smaller chapel. So we tore down the greater part of the building and then remodeled the remainder as a small chapel to serve those who decided to stick to their ancient home. The rest of the lumber we transported to a new mission site at Chevak for a chapel there. So that out of one large mission we now have two smaller ones.

"But there is an unfortunate tail to the story. When we came to tear down the walls of the Kashunak chapel we were surprised to find the lumber so rotten that of the whole south and west walls we could salvage nothing beyond a little of the inside lining. As a result, I had to rush a telegram to Seattle ordering foundation timbers and most of the lumber necessary for the framework of the new chapel at Chevak. And, of course, all the building paper, nails, and most of the roofing were a complete loss.

"The Kashunak chapel was only eight years old, and it is a little difficult to explain why it should have rotted so quickly. However, some reasons occur. The walls were stuffed tight with moss and besides had 'Cabot quilting' under the outside board. When the flood came in 1932 the building was partly submerged by the salt water from the Bering Sea, and naturally the moss and quilting absorbed and kept a lot of the water. This, added to the frequent rainstorms so common in this section during the Summer time, probably explains most of the havoc wrought on the building.

"Another factor that helps to explain the condition in which we found the framework is the fact that the building was of native lumber cut partly at our mill at Holy Cross, partly at Ruby on the Upper Yukon. And it is a well known fact that our Alaska

lumber is far inferior to that of the States."

### PHILIPPINE ISLANDS

His Excellency, Bishop James T. G. Hayes, S.J., writes from Cagayan, Oriental Misamis, Mindanao, P. I.:

"I have just returned from a six weeks' trip to Surigao. With Reverend Father Visitor already here we hope for great things on the Mission. I feel sure that all the missionaries here will make the same request. 'Please send us more priests.' God is blessing our work in a special way and a great harvest is ready, but we have not the priests to do the work. We are all busy now with preparations for the Eucharistic Congress. The spiritual preparation by means of parochial congresses has been most successful, especially in our diocese. Our poor diocese is doing its share to raise its



*Leo Valois, S.J., of the Province of Lower Canada, who has been assigned to missionary work in Süchow Mission, China.*

quota of 10,000 pesos or five thousand American dollars for the expenses of the Congress. We hope to get at least half."

\* \* \*

Father John A. Pollock, S. J., after a long silence, tells us that he is happy to report that on July 16 he began the work of reconstruction of his church.

"The people seem enthusiastic and we have hopes of not only putting on a new front but of keeping right on until we complete the whole church."

\* \* \*

Father John R. O'Connell, S.J., of whom we shall hear much in future issues of the magazine, writes from St. Michael's Mission, Tangub, Occidental Misamis, Mindanao, P. I.:

"Your note and the check for the Masses came in the last mail. Thank you for your continued watchfulness over Tangub. These are financially trying days for me, while I plot the

completion of the priests' house, the first since the revolutionaries tore down the large convento back in 1903. I do not complain of a benign Providence, but I do hope for a continuance of His favor."

\* \* \*

Father Joseph L. Lucas, S.J., despite the lowly state of his finances is still able to keep his spirits high, even to rhapsodize in poetry:

"Throned upon Bukidnon's lofty summit,  
Pictured bright against the glowing sky,  
God's fair temple, dazzling in its beauty,  
Rears its golden pinnacles on high."

Father Lucas describes his building of the church as follows:

"Why a church when we need bread? The very lack of material bread is forcing many to seek the Bread which is spiritual and supernatural. Greater numbers would be attracted if God's House is beautiful. The edifice is only temporary and will pass away, but in a certain sense we are building for eternity and our church will stand for the visible expression of that eternity. Our people here, even the pagans, poor as they are, with many famishing for lack of food, are most enthusiastic in their desire to erect a beautiful church. They have seen the vision or at least the plan and realize that it is not my dream for them but their dream for themselves. It is only because they cannot accomplish the work alone that I am asking assistance. Since we are building for eternity, we can build in sections: now a memorial altar for a dear one, now a shrine, and now another portion of the church. If you have help, prepare to send it now as our outlook is quite cheerless for the near future."



*Louis Bouchard, S.J., of the Province of Lower Canada, who has been assigned to missionary work in Süchow Mission, China.*

# Among the Colored in Acadia

Michael F.  
Kennelly, S.J.

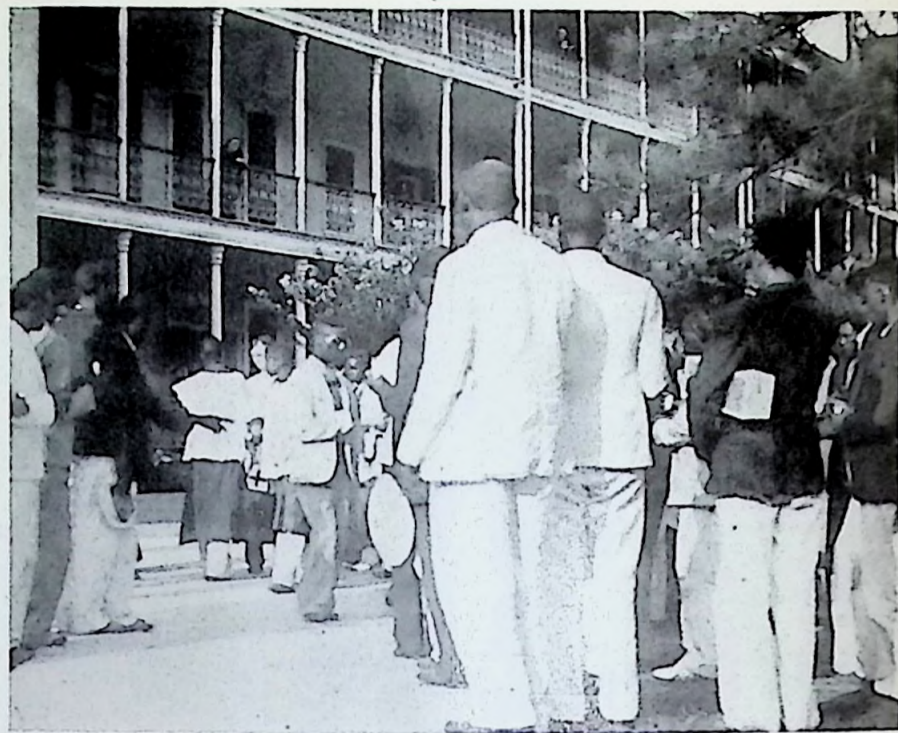


At the beginning of the Summer, Father Cornelius Thensted, S.J., arrived at St. Charles College to be assistant parish priest at St. Peter Claver's Church, and to take up missionary work among the Negroes of the Acadia district in Louisiana. Many instances of real missionary life were afforded him, for the inhabitants are mostly illiterate and quite ignorant of their Faith; living in the country they are far away from any church and the influence of the priest. Contact by Father with these Colored people had a benign influence and led to many happy results.

Retreats were given at Sacred Heart Convent, Grand Coteau, and at the Red Top School House—eight miles distant from the nearest church. Through the courtesy of the St. Landry Parish Public School Board, the county school was used as retreat headquarters. The attendance at these two retreats was well over a thousand. Young and old alike came to their respective retreat stations from places as far distant as ten miles. And this meant sacrifice; for the corn and cotton fields demanded attention, and the buggy, still the common vehicle of transportation for these poor people, was their only means of conveyance. Only a love to hear the word of God, and hearts stirred by the spirit of sacrifice could attract them to follow the exercises for three days.

THE retreats at the Red Top School House, one for women and one for men, were held respectively July 20-24 and 24-27, the attendance for both daily being well over six hundred. This was the first time in history that these people had the Holy Sacrifice of the Mass celebrated in a place where it was possible for all to attend. On Sunday, July 26, Mass was celebrated in the open air, as the building was too small for the congregation. The number of confessions and Communions each day of the retreat was astounding. For some it meant the first time in ten, fifteen and even thirty years that they had approached the sacraments. Scores of marriages had to be rectified, Baptisms administered to children, young boys and girls prepared for their First Communion, the sick visited and homes blessed.

Outstanding among the three hundred and fifteen men who followed the retreat were the Baptist clergymen—a preacher, deacon and superintendent. These men asked Father's permission to attend in order that they might,



Father Cornelius Thensted, S.J., blessing the religious articles of the retreatants in front of the Convent of the Sacred Heart.

as they said, "know something more of the Roman Catholic Church and give our people some of the doctrine you will preach." The superintendent placed particular stress on Roman when talking of the Church. A talk with these gentlemen impressed on Father their knowledge of the Bible, and particularly their wrong interpretation of it. The preacher's nephew has been received into the Church already and the deacon is coming for instructions. It is confidently hoped that many other Baptists in this locality will follow their example. Worthy of note also is the fact that the preacher loaned the organ of his church for the open air Mass, and his daughter rendered the Catholic music to perfection.

HERE is a little section of the Lafayette Diocese, located eight miles from the nearest church, having a population of over twelve hundred Catholic Colored people, yet still without a church and a priest to administer to their needs.

Jesuit Scholastics from St. Charles College are now doing catechetical work among them, but the day is anxiously awaited when these poor people will enjoy every means of exercising their holy Faith. To help finance this work, a baseball team was organized which up to date has lost but two games. Several renditions of an excellent minstrel show were staged also. But the financial aid from these is very small and inadequate, and can tide Father only over the present. What of the future?

The hearts of these Negroes can be won easily to the practice of their religion, and a practical knowledge of right living and laws of morality instilled into them by contact with a priest. Had these but the ministrations of the priest during these past years a different story could be told today. The harvest indeed is ripe now, so we must pray the Lord of the Harvest to send a priest to labor among these people, as well as abundant means to facilitate the restoration of the Catholic religion to the many non-religious homes and sections of this diocese in the sunny Southland of Louisiana.

# The Faith in Batavia

Rt. Rev. Peter Willikens, S.J.  
Vicar Apostolic of Batavia

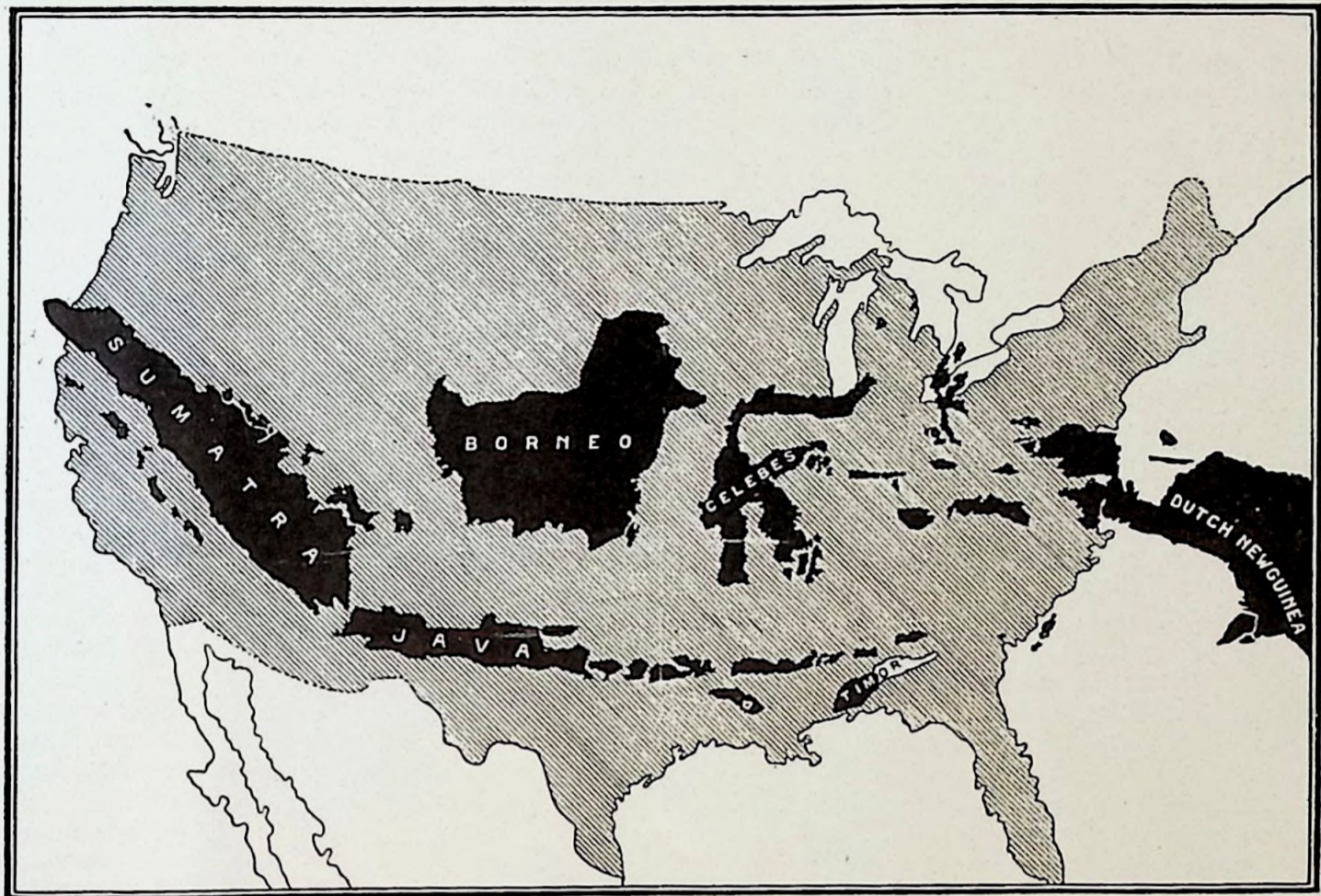
**T**HE story of the missions in my Vicariate of Batavia

and in the Netherlands East Indies, is a tale of heroism and of suffering, of endurance and of the spirit it implies, of alternate defeat and conquest. Contact between Europe and the Netherlands East Indies was first made in the sixteenth century by missionaries of the various Religious Orders as they passed from Europe to China and Japan. St. Francis Xavier, himself a trail blazer and the greatest of

these pioneers, labored long on the islands situated between the Celebes and New Guinea, notably in Amboyna, Saparoea, Ternate, Halmuhera and Morotai. These islands of the Molucca or Spice Islands, as they were called, were in those days the center of the Portuguese Colonies and the colonial rivals of the Philippines which belonged to Spain.

**D**URING the course of the seventeenth century, the islands were conquered by the Dutch Calvinists, and with the same intolerance that they manifested in the early days of New York State, incited by religious fanaticism as well as by national and economic relations, they banished every Catholic priest from the colonies of Portugal, Spain and France. Conditions in the Dutch colonies were far worse even than in Holland itself where Parliament persecuted the Church of Christ for practically two centuries and where the very presence of a priest was proscribed. However, after the conquest of Holland by Napoleon, religious freedom was restored both to the mother country and to her colonies, and in the year 1808 the first missionaries re-entered Batavia, capital of the Netherlands East Indies.

Due to the dearth of priests in Holland itself, few were available for work in the colonies. Indeed, from 1808 to 1846 they did not total even one decade. It was in this latter year that the Vicar Apostolic of Batavia, Monsignor Groof, because of difficulties with the Colonial Government, was expelled from the islands. The few priests who were left either died or shifted their scene of labors so that soon not even one missionary



*The Netherlands East Indies, contrasted in extent with the United States of America*

remained in all that vast territory. Thus it was left to the new Vicar Apostolic, Monsignor Vrancken, to begin the work of reconstruction from the bottom. The story has it that Pope Pius IX once gave as a gift to Monsignor Vrancken the self-same Pectoral Cross which His Holiness Pius VII once wore at Fontainebleau where Napoleon treated him so shamefully. Such is one way in which Holy Mother the Church is wont to console and comfort her sons and to encourage them in the midst of their greatest difficulties.

**T**HE new Vicar Apostolic was a far-seeing executive. He soon recognized the fact that his only hope lay in a Missionary Order. His choice fell upon the young Dutch Province of the Jesuits. In 1859, the first two Jesuit missionaries arrived, but the secular priests who were already in the field remained, and both regulars and seculars continued for a time to work side by side. It is a story that captures the imagination when we realize what this small quantity of men achieved in this large field of the ancient archipelago during the second half of the past century. Immediately they surged forward on all fronts. They Christianized the Islands of Flores where the petty kings in the mountains were as proficient in waging war as the ordinary native was in hunting. New Guinea, the country of the head hunters, was visited by that indomitable scout of God, Father Le Cog d'Arnandville. They invaded the Protestant stronghold of the Celebes, penetrated the forests of Borneo and extended their explorations along all the coasts of Sumatra. *(To be continued)*

# BOOK REVIEWS

**Readings in the Philosophy of Education.** By Edward A. Fitzpatrick, LL.D., Litt. D., Ph.D. D. Appleton-Century Company, New York, N. Y. Price \$3.50.

Here are 809 pages of selected readings, including an index, which are graded under thirty-nine headings each with sub-divisions and are offered by the author as a useful supplement to courses in the methodology, psychology and philosophy of education. The compilation is excellent. While obviously a burdensome task to prepare it, the author and his assistants are to be deeply congratulated upon the successful outcome of the same. The work cannot but be of incomparable assistance to students of education. The need for clear thinking on this topic is nowhere better presented than from pages 85 to 92, where we are offered a variety of sixteen different definitions of education and again from pages 98 to 103, where we have fifteen different definitions of character. Of course the author could have collected about 16,000 of one and 15,000 of the other. In this age when Protestantism's free thinking principle has shattered unity in education as well as in the religious spheres, practical questions and answers aid the reader in his analysis of the selections. We are of course seriously in accord with Doctor Fitzpatrick when he writes: "It is of the utmost importance that this significant material should be judged from the Catholic world view. It is important that the historical, the social, and the critical view of this material should be presented by competent Catholic professors of education. This places a real responsibility on the Catholic institution in the selection of the quality of its professors teaching the philosophy of education."

**An Empirical Study of the Ideals of Adolescent Boys and Girls.** By Sister Mary Inez Phelan, M.A. The Catholic University of America, Washington, D.C. Price \$1.25.

The prime purpose of this investigation was to assist teachers in determining their method of approach when attempting to make ideals function in the lives of adolescent boys and girls. Not the least practical contribution of the study is the *via vitae* of the Eight Beatitudes as outlined to meet student needs. Interesting and provoking much reflection is the list of ideals quoted by boys and girls. The former run from St. James and St. Jude all the way to Dizzy Dean and Frank Carideo, and the latter from St. Ann and St. Rose of Lima to Shirley Temple and Helen Wills Moody. It will be evident from this study that the

nature of our boys and girls is still generous, at least until it has been harrowed by the disturbing doubts which the false educational systems abroad in our land today cannot but engender. The results of the study were shown in the fact that the general tone of the school became more cultural, children were made conscious of ideals, and were given an aim in life.

**What Is Heaven?** By Martin J. Scott, S.J., Litt.D. P. J. Kennedy & Sons, New York, N. Y. Price \$1.50.

From the founts of reason and revelation, the most popular apologist of our generation derives his answer to the question that springs eternal in the mind and heart of man. His answer must satisfy the questing spirit of even the most skeptical. Heaven is the logical fulfillment of man's natural longings and a destiny that is possible of attainment by the cooperation of man's free will with the grace of God. It is the fruition of our deepest desires. It is God's complete sanction to His moral law. Father Scott has combed the Divine promises of our Faith in order that he might be able to offer a ready answer to the questions which all men at some time or other are proposing to themselves. Will I be reunited with my loved ones in Heaven? Will I know my friends whom once I knew on earth? Will we exchange ideas? What will we talk about? Will I know God personally? Will I love Him? Will He love me? Will my love of God and Heaven grow tedious? Will there be variety in it? Shall I contemplate God's infinite perfections all at once or successively? Will there be social life in Heaven? Will parents be happy if their children are in hell? Will we know the mysteries of creation and of the natural sciences, of radium, of electricity, of the law of gravity? Will happiness end? Will it be eternal? Can we be certain? I said that Father Scott has drawn his answer for "What is Heaven" from reason and revelation. Both are sources of certitude which will embolden the timid, encourage the hopeless and confound the skeptic. But perhaps the greatest contribution of "What is Heaven" is the author's own living faith in the promises of Christ, a faith that has been seasoned by three score and ten years of personal experience among the sons of men, a faith, which like an inspiration from on high, lingers round the pages of his volume, a faith that is as it were a New Testament prophecy of the eternal happiness of Heaven that is to be.

**The Way of Life.** By Reverend Leon A. McNeill and Madeleine Aaron. St. Anthony Guild

Press, Patterson, N. J. Price: Study Club edition fifty cents; Library edition \$1.00.

When a resurgence of interest in teaching Religion has just been engendered by the meetings of the National Confraternity of the Congregation of Christian Doctrine assembled in New York City, the appearance of "The Way of Life" is as providential as it is timely. The commendation of Most Reverend Edwin V. O'Hara, Bishop of Great Falls, is much more than a moral *Imprimatur*, it is a positive tribute to this positive portrayal of Christian life, for the present book is a text which applies religion to the immediate needs of daily life, not merely with the intent of safeguarding the pupil from sin or of keeping him, as it were, within the premises of a moral playground circumscribed by a running wall of prohibitions, but with the brighter purpose of opening to his view the attractiveness of Christ, the joy and not the difficulty of service through the Corporal and Spiritual Works of Mercy, the beauty of virtue and of God's grace, and the health and holiness that is inseparable from life as a true member of the Mystical Body of Christ. This fresh approach is one that is obviously based on experience and is arranged with the intention of making the contact between precept and practice a vital and a happy one. Not only to the members of the Confraternity of Christian Doctrine, but to all who are interested in knowing how the truths of Faith can really turn a most commonplace life into a spiritual adventure and romance, do we recommend this book.

**A La Masque.** By Marie Fischer. The Catholic Foreign Mission Society of America, Inc., Maryknoll, N. Y. Price \$1.00 for four copies.

**Flower of the Iroquois.** By Sister Mary Immaculata. The Catholic Foreign Mission Society of America, Inc., Maryknoll, N. Y. Price \$1.00 for three copies.

Flower of the Iroquois is an excellent little play based on the life of Kateri Tekakwitha. In this text one catches the spirit and atmosphere of Indian life and the many dramatic suggestions for appropriate music and costuming and staging should insure a most successful presentation. It leaves the reviewer with a taste and a request for more.

A La Masque is a masque with a mission message, timely, modern; it is altogether a splendid piece of Catholic propaganda. A recruiting manual for a foreign legion of missionaries.

Plays of this sort will contribute their share to the spread of the mission spirit among our Catholic young folks.

## WE KEEP A BANDIT

(Continued from page 255)

with all his works, poms and pigs. Of course, nothing would happen, as usual. But this time there was a real surprise. Yesterday morning a pair of police made Mr. Ma clean off several acres of bamboo and tear down the latest building. As for the rest, that will come more slowly, even though the secretary at once sent off a cordial letter of thanks to the police chief. Moreover, our builder, another Mr. Ma, who has all the virtues his namesake lacks, says he can chase off the squatters very quickly if the municipal council once gives us permission to construct. He has often done it before, so I believe him.

We hope that our new building will house, not only a choice group of university students, graduates of our Gonzaga College in Shanghai, of the Spanish Jesuit school in Wuhu, and other Catholic institutions, but also a small band of highly qualified American Jesuits, expert research workers and authorities in the various branches of sociology, economics, applied science, etc., who will be able to act in the highest capacities as professors, lecturers or even advisers for various national reconstruction projects. For "Reconstruction" is the watchword in China today. The Catholic Church has a splendid contribution to make to this cause and is most anxious to do her part. This is quite in the tradition established by Father Ricci, and carried on for so many years by eminent Jesuit missionaries, to the benefit of the missions and of China. The highest authorities say that none can do it better today than American Jesuits. That is why the task has been entrusted to them and country-wide support has been requested.

## RELIGIOUS BACKGROUND OF IRAQ

(Continued from page 256)

Much has been written since the war, and especially since the sad events of the last years. Many are now being settled in Syria.

We may note in passing that the term "Assyrian Catholics" is sometimes used to distinguish recent converts from Nestorianism from the Chaldeans who have been Catholics for several generations. They, therefore, belong to the Chaldean Church but are recent arrivals. The term Assyrio-Chaldean as applied to the Nestorians at times is, however, a misnomer.

The Monophysites who correspond to the Syrian Catholics are popularly known as Jacobites. The term is derived from Jacobus Baradaeus, who was Bishop of Edessa 543-578, and who infused new life into the heresy which had been moribund. Of these there are still a considerable number in northern Iraq.

The Armenian Catholics are paired by Armenian Gregorians, or, as they are often called in Iraq, Armenian Orthodox, though strictly the expression is not exact. Of these there are a goodly number, especially at Baghdad, and they are a wealthy group.

Protestants, taking the term in the widest sense, are constituted partly by natives, especially Assyrians, who have been brought over by European missionaries, partly by immigrants from Europe and America. Missions of various Protestant bodies have long been established among the Assyrians. There are a number of elementary schools, as well as secondary schools in Baghdad and Basrah, which are managed by missionary societies. Immigrant Protestants are few and their number is decreasing.

A glance at the non-Christian bodies will suffice for the present purpose. More than nine-tenths of the population is made up of Moslem. Of the two great divisions, the Shiites appear to be somewhat more numerous, though the Government is in the hands of the Sunni. Within the confines of the land are the most revered Shiah sanctuaries, Kerbala, Kufah, Kadhimain, Somarrah. Still the city dwellers are for the most part Sunni, and theirs are most of the posts of influence.

A few small religious groups still deserve mention. In the north, in the Kurdish mountains and west of Mosul, near Senjar, we find the so-called devil-worshipper or Yezidi. The first name is not strictly correct, as the aim of the honor paid to the *sheitan* is merely to placate this spirit of mischief. The religion seems to be a medley from various sources and took its origin during the Middle Ages. The adherents are mostly inoffensive peasants or shepherds and their genteel kindness is not suggestive of the terrifying name.

In the south at Amarah and in Basrah, especially, there is a strange body known as Mondaeans, or Nasaraeans, or Sabians, sometimes also as Christians of St. John. They seem to be a survival of an ancient Gnostic pagan religion, though it is hard to determine their origin and character. All efforts to Christianize them have met with little result. In Baghdad a small group exists and their fine silver-smithing is famous.

Of late years the Bahai have been very active in the Near East. It appears that many of the more educated in Baghdad have been much influenced by this propaganda, though it is not possible to know how many proselytes there are. However, because of the connections and influence they are becoming a force with which to be reckoned.

## DOUBLE LEPROSY

(Continued from page 257)

soul are not unlike those of the bodily ailment—corruption, disfigurement, decay, death; and of the two varieties I would choose the bodily disease. The Heavenly Physician Himself asserted that it is better to go to Heaven minus hand or foot, than unmaimed to go to Hell. I do not mean to say that the poor Moro lepers are doomed to the eternal fires; but certainly the hatred of Christ and Christianity, the debased beliefs and practices of Mohammedanism offer scant solace to a soul doomed to darkness and a body whose very stench and squalor

cry out louder than words: "Unclean: Unclean!"

The Dansalan leprosarium is unlike others in the Philippine Islands. It is not an isolation camp in the sense that the Moro lepers are compelled to reside in its confines. Ours is a more humane institution. The local medical inspector has endeavored to make the camp an attractive place so that, of their own choice, the Moros will come and reside there or, at least accept the treatments. It would scare all the lepers back to their former habitats if you told them that they *had to remain*, or that there was a possibility of their being sent to Culion, the chief detention leprosarium of the Islands. Kindness and charity are calculated to be better remedies than the customary technique.

The priest can do very little to heal the leprosy of the Moro's souls. By visits and little gifts he hopes gradually to break down the awful fanaticism that makes them hate all that is Christian. By gentleness and sympathy he might bring to the leper's spirit the solace of the Sacred Heart, and the sweetness of the Cross that for them has been hewn down by the crescent scimitar of Mohammed. A few have already responded; one now, a woman of some education who is accepted as a Mora although she tells me that she is not, nor has she been baptized, is almost ready for that Sacrament.

Much has been written about leprosy. The cry "Unclean!" has echoed down the ages. But surely double leprosy is a worse calamity. Drugs and oils can be given for the body; but when the grace of God is kept from the soul, and the purifying and healing laver of the Sacraments is denied the spirit by the religious fanaticism of a man who with fire and sword threatened all Europe and Asia and left his leprosy virus a dread inheritance to the souls of millions even today—that is a matter of pity and of prayer. I make my plea to you to match the cry of "Unclean!" Match it by the supplication of prayer and charity. "Pray more, oh! more for Moroland."

## MAKING A "BREAK" IN PATNA

(Continued from page 258)

must not rush things—I sent my catechist to call that Chamar to the church premises to repair a pair of shoes for me. I paid him more than he deserved for the work, but I got in touch with his friends. On the Feast of the Purification, I was able to ask Father Peter J. Sontag, S.J., then Superior of the American Jesuits of Patna Diocese, to receive our first two Protestant Chamars into the Catholic Church. This marked the beginning we had wanted—a foothold in the caste, a "break." In the five subsequent months this parish, largely through the energetic work of Father Henry Westropp, S.J., who came to help out, has had over 400 Baptisms of Hindu Chamars. The "break" was made, and it extended seventy miles east and west. The movement of conversions still continues unabated.

## DOWN THE BELIZE RIVER

(Continued from page 259)

of a Maya dwelling. Stone implements of curious design used by this ancient people are still found there. Here lives Mr. Arnold, a convert, the father, or grandfather, or great-grandfather of almost all the inhabitants of the settlement, a man of generous proportions. He will be our host during this visit. The first floor of this house is used as a shop, but upstairs in the living quarters we will find a little room especially reserved for "The Father" on these visits.

The house boasts a party-line telephone, connecting Belize to Cayo, as well as some of the intermediate settlements, and as everybody listens in to everybody else, the fact that we were on the river was known here the very day that we left Cayo. Consequently, we were expected, and everything is in readiness. The altar in the church has been neatly decorated, the room in the house properly supplied, and even a dinner made ready. It is Happy Home indeed, after a week of exposure on the upper reaches of the river! While we wash up and do justice to a meal, the Carib teacher will ring the bell to assemble the congregation, and then we will go to church.

Here, in the school, now converted into a church, with the muslin curtain drawn aside to expose the altar, there will be more people to meet, arrangements to be made for Baptisms and possibly a marriage or two, and then evening devotions. This will consist chiefly of the recitation of the Rosary, and the all-important instruction. It will be all right to speak in English here, as most of the people are Creoles and understand the language of the King; you can reserve your Spanish for a few other settlements further along. After services there will be confessions, and then we can spend the rest of the evening with the members of the Arnold household.

Early the next morning we will be in church for more confessions. Before Mass the marriages will be performed, and during it there will be another sermon. Hymns will be sung by the school children under the direction of their Carib teacher. Then the *padrinos* and *madrinas* will be lined up for the Baptism of their little charges. By the time all the Baptisms are finished you will be ready to pick your way across the muddy pasture, and sit down to take the tea that is prepared for you back at the house.

The whole morning will be spent in the school, examining the children in the various branches, perhaps performing another stray Baptism or two that comes from a distance, and then giving a catechetical instruction. This will leave the afternoon free to visit the various families and bring our census up to date, or perhaps answer a sick call, for which it may be necessary to borrow a horse. If we do not get back in good time we will have to stay another day, otherwise we can bid farewell to our friends in Happy Home, board the *San Ignacio* and proceed to the next station.

## PRINCE CHARMING IN JAMAICA

(Continued from page 262)

The songs of the operetta were adaptations written to the tune of old favorites like "The Campbells are Coming," "Old Lang Syne," "It's a Long Way to Tipperary."

Another playlet of the evening was called "Hide and Seek." The soldiers in the picture are tracking down Sir Richard Grey (Prince Charming in another guise) who carries secret despatches, and who is hidden in the house of the heroine.

The Pastor's duties with regard to these functions is not only to be chairman of the evening and distributor of prizes, but also to help out beforehand with suggestions, encouragement, odds and ends, and whatever you may imagine. In this case he was also electrician. I found around the grounds a number of old electrical fixtures once discarded because of their ancient vintage. With a little cleaning and labor, some wire and twenty feet of board, they became quite a presentable set of footlights which I hope will also see plenty of service for similar entertainments in the future. The Pastor also obtains curtains, chairs, material for costumes, begs this item and that, and in the end the evening's entertainment is put on with very little expense, except what is paid out during the long preparation in sweat, patience and frayed nerves. It is the teachers of the children and other ladies of the parish who share the greater portion of such expense, however, and to them in the end, and to the children, goes the full measure of praise.

## BILIBID ANTICIPATES

(Continued from page 263)

was most attractive. The Holy Sacrifice of the Mass was offered by Msgr. J. Jovellanos, and served by an elderly prisoner, who wore a brilliant red cassock and a large pair of scapulars over his lace surplice.

In front of the prisoners were numerous guests. Mrs. Manuel Quezon, the wife of the President of the Philippine Commonwealth, attended and received Holy Communion. There is an edifying incident connected with that part of the Mass. On each side of the altar were several prisoners. When they came forward to kneel on the side step, one of them noticed Mrs. Quezon approaching and being conscious of his status, stepped back. Mrs. Quezon, however, graciously beckoned for him to kneel beside her. Thus as the Monsignor turned around and raised aloft the Sacred Host: "Ecce Agnus Dei," on either side of the altar were four prisoners, and directly in front were the women guests. Such a scene must have delighted the heart of St. Paul, the Apostle of Christian equality.

## BIRTH OF A MISSION

(Continued from page 265)

"If that bamboo is torn down will the headman of the village get angry?"

"No!" he replied without hesitation.

"Will the pagan priest make trouble?"  
"How dare he, that bamboo is mine!"  
Then recollecting himself: "Of course, Father, I'll take it down."

"Now," I said, making a mark on the ground, "here is your house. That will be my confessional. Over here is your cattle shed. That can serve as a kitchen. But here in between is that tree that until lately has sheltered devil worship. Right there I would like to say Mass on my return next month."

We sat down and talked it over. Rufus had wood and bamboo and grass. He would build a shelter for our Lord, not a real church, just a roof of bamboo and grass supported by wooden pillars, wide enough to keep off sun and rain. Under this roof, too, the Christians were to gather on Sundays for prayer and catechism. Paulus suggested that a certain David Dharmo be made Sunday catechist. He had in former days been leader of a quasi-Christian sect. He was a man respected by his people. Poverty and the preaching of Paulus had drawn him to us. The poor have the Gospel preached to them. For a dollar a month salary he will care for the Christians of Bara Ambra and vicinity. Our plan was complete. Built around Paulus and Rufus and David, we have established a new mission center.

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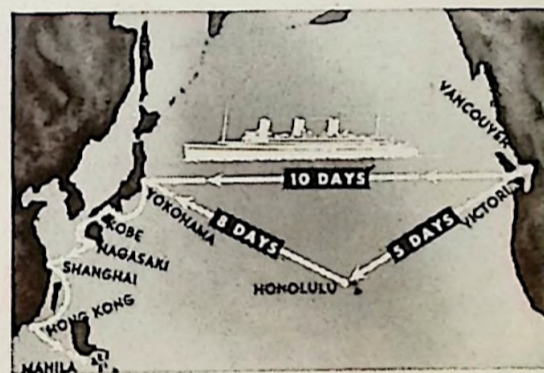
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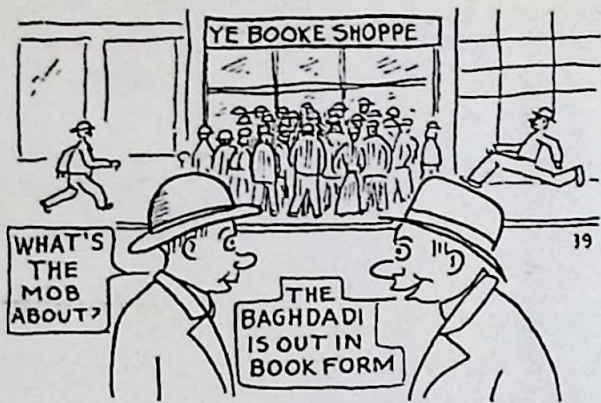
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