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LETTERS TO THE EDITOR

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The Correspondence Page of
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In a single recent issue our correspondents included the following:
Richard O'Sullivan, K.C.; R. R. Stokes, M.P.; The Duke of Bedford; Philip G. Fothergill, Ph.D., Lecturer in Durham University; Dr. Halliday Sutherland; A. C. F. Beales, Lecturer in London University.

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War conditions treble the burden of missionaries. Starving, homeless hordes of all classes and creeds look to the Church for practical Christian charity. Ruined Mission Compounds must be rebuilt in days ahead.

PHILIPPINES

Midst fire and sword, mission work struggles on in the two Jesuit-manned dioceses of Mindanao. Teaching and Nursing Sisters in Northern Mindanao have taken refuge in almost inaccessible mountain ranges. 165 Jesuits stationed on Luzon are interned at the Ateneo de Manila. Staple food getting scarce. The Philippines regularly had to import one-third of its rice supply.

INDIA

Patna, "the largest diocese in the world", numbering close to 27 million souls, lies directly across Japan's projected path into India. In normal times \$100,000 yearly is needed to carry on for Christ in this diocese. The days in which help can get to Patna may be numbered.

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IRAQ

With Spring, the Middle East witnessed vast armies ready for the march. A dress rehearsal for the great push was witnessed just a year ago by 15 Jesuits in Baghdad in the abortive revolution. The last letter from Iraq reported: "We will continue to carry on till bombed out."

CHINA

Limited freedom has been granted our American Jesuits in the Shanghai area. Important projects long lay in ruins. Vast possibilities for social crusade among war-plagued Chinese open up. In the day of peace great assistance will be needed. Help swell our pool of savings against that need.

Among all today's appeals none can capture your interest more worthily than the missions. The only peace that is going to endure is the Peace of Christ. That is being borne to the pagan world by the missions kept alive by your sacrifices.

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JESUIT MISSIONS

THE MODERN JESUIT RELATIONS

MAY

1942

PHILIPPINE ISLANDS • ALASKA • BRITISH HONDURAS • AMERICAN INDIANS • JAMAICA • CHINA • BAGHDAD • INDIA

CONTRIBUTORS

FATHER PHILIP D. KIELY, S.J., a graduate of Boston College and a member of the New England Province, formerly from Lynn, Mass., was given as his first missionary assignment the task of traveling apostle on the *Chapel Car In Jamaica*. During the intervals when not engaged as a mobile missionary he is substituting for FATHER MC-HALE at Morant Bay.



James J. Meany, S.J.

His extensive research in Asiatic affairs as Associate Editor of *JESUIT MISSIONS* qualifies him to put an authoritative *Spot Light On India*.

JAMES J. MEANY, S.J., of the Maryland-New York Province, temporarily home from the Philippines to pursue theological studies at Woodstock College, was director of the Campion Guild and of the Catholic Literature Exposition in Manila where he saw *Filipino Sodalists Go Into Action*.

S. M. ZACHARIAS, a native Ceylonese who recently passed the London Matriculation Examination as a student of St. Michael's College, Batticaloa, Ceylon, where FATHER JOHN T. LINEHAN, S.J., of the New Orleans Province is Prefect, is in a position to know the significance in Celonese life of *Madhu—The Lourdes Of Ceylon*.

JEAN DESAUTELS, S.J., a scholastic of the Province of Lower Canada, is supervisor of the mission school in the bandit-infested district of Tangshan, China, whence he made his excursion to interview *The Living Buddha*.

FATHER WILLIAM R. HUSSEY, S.J., of the Chicago Province is at present finishing his theological studies at St. Mary's College, Kurseong, India. While engaged in mission work during the Summer he made the acquaintance of *Indra, The Hindu Liberal*.

GREGORY L. LANDON, S.J., of the Oregon Province is a first year theologian at Alma College. As a scholastic engaged in missionary work at Holy Cross, Alaska, he had opportunities to witness the seraphic life of the *Angels In Fur*.



William R. Hussey, S.J.

EUGENE B. FAHY, S.J., as a scholastic studying philosophy at Mt. St. Michael's, learned of the *Indian Deathwatch* from the lips of FATHER TAELMAN. A member of the California Province, he is at present preparing for the missions of that province by studying Chinese in Peking, China.

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JESUIT RELATIONS was the name given to the correspondence of America's first Jesuit missionaries who 300 years ago discovered, explored and evangelized large sections of this country. The Jesuit Provinces which grew from these missionary beginnings today conduct a string of missions which encircles the world. The American Provinces have 619 men in the Philippines. Alaska, India, Iraq, British Honduras, Jamaica, China, Ceylon and among the Indians and Negroes. The Canadian Provinces have 112 men in China and among the Indians of Ontario. *JESUIT MISSIONS* is their magazine, now "*The Modern Jesuit Relations*."

COVER—The Sacred Heart Motor Chapel, Father Edward O'Keefe, S.J., at the "mike", holds services in a little village called Duckenfield, Jamaica, B.W.I. This chapel car presented by Most Reverend Richard J. Cushing, D.D., the employees of the Public Works Department and other friends of Boston, Mass., fills a definite need in the expansion of mission work to the remote villages in the Jamaica hills.

EDITORIALS

SILVER JUBILEE OF POPE PIUS XII

THIS month Pope Pius XII will be twenty-five years a bishop. In his youth, Eugenio Pacelli wanted to become a missionary and go to some foreign land to work among pagans. Such was not to be. Almost against his will he was swept along on a career that finally placed him in the Chair of Peter. Thus God turned his life down other channels and today he has the most exacting and difficult job in the world as he enters upon his silver jubilee.

Emerging from the Capranica Seminary in Rome as a newly-ordained priest, Eugenio Pacelli was absorbed into the official work of the Vatican Secretary of State. Singularly gifted with high intelligence, distinguished appearance and deep spirituality, he won the approval of Cardinal Gasparri whom he was later to succeed as Secretary of State. Under his careful tutelage, the future Pope grew rapidly in wisdom and experience. He was sent as Papal Nuncio to England and still later to Germany. This latter appointment came in those turbulent revolutionary days during and after the last World War.

To lend prestige to his position as Papal Nuncio in Munich, Pope Benedict raised Monsignor Pacelli to Titular Archbishop of Sardes in May, 1917. This title did not prevent armed looters from forcing their way into his home and threatening to shoot him. They were so overawed by his courage that they withdrew. Though they demanded money and treasure, they stole nothing but his motor car. Archbishop Pacelli stayed at his post until the revolutionaries were driven out in a hail of bullets.

Twenty-five years have passed and today the former Papal Nuncio to Munich reigns as Pope Pius the twelfth in the See of Peter. He has not realized his early ambition of becoming a foreign missionary among pagans, but his whole life seems filled with the spirit of a real missionary. His experience in the first World War stands him in good stead now. It seems God singled out this man and prepared him to guide the Church in these difficult times.

One of his first acts as Pope was to summon twelve priests to Rome from distant parts of the globe, to make them bishops and send them to the foreign missions.

Reading well the signs of the times he saw the war clouds gathering and as far as possible prepared the foreign missions to be self-sustaining when the lines of communication would be cut. No doubt, he saw that the road to Rome would be blocked in the years to come. Anticipating such an event, he sent this newly consecrated band of Apostles off to these distant lands to carry on the work of the Church. They are today carrying on heroically in spite of war and destruction.

As we congratulate our Holy Father on his silver jubilee as a bishop, let us thank God Who raised up such a fearless and far-sighted shepherd to guide the Church safely through these crucial years. That is the mission God has entrusted to him. It is not an easy one. Pray that his health may not be broken down by worry and anxiety for his flock scattered over a war-torn world. May God spare for many years to come that shepherd whom Cardinal Hinsley of England describes as "a Pope whose heart is as big as the whole world and warm with love for every man."

FOURTH CENTENARY OF XAVIER

ON May 6, 1542, St. Francis Xavier, the first great Jesuit missionary, set foot in the Orient. In a sense his life was the reverse of that of our present Holy Father. We draw the parallel merely to show that God's ways are best.

Gaining wide renown at the University of Paris through his brilliant lectures in philosophy, Francis Xavier was mentally and physically equipped to fill any position in the Church. In fact, he even aspired to ecclesiastical preferments. Then God turned his life down other channels through the influence of the soldier saint, Ignatius Loyola.

The whole course of Xavier's life changed. He left Europe, sailed to the Orient and became the greatest missionary after St. Paul. He was a flame shining in the pagan darkness of India and Japan. Like a flame he swept along to the end of his life. In ten short years he burnt himself out on the lonely island of Sancian.

Xavier's spirit burns bright in China and India today. In the spiritual upheaval after this war there is strong hope that, with God's Providence, a rich harvest will be reaped from those missions established so many years ago.

JESUIT MISSIONS

A MAGAZINE OF APOSTOLIC ENDEAVOR

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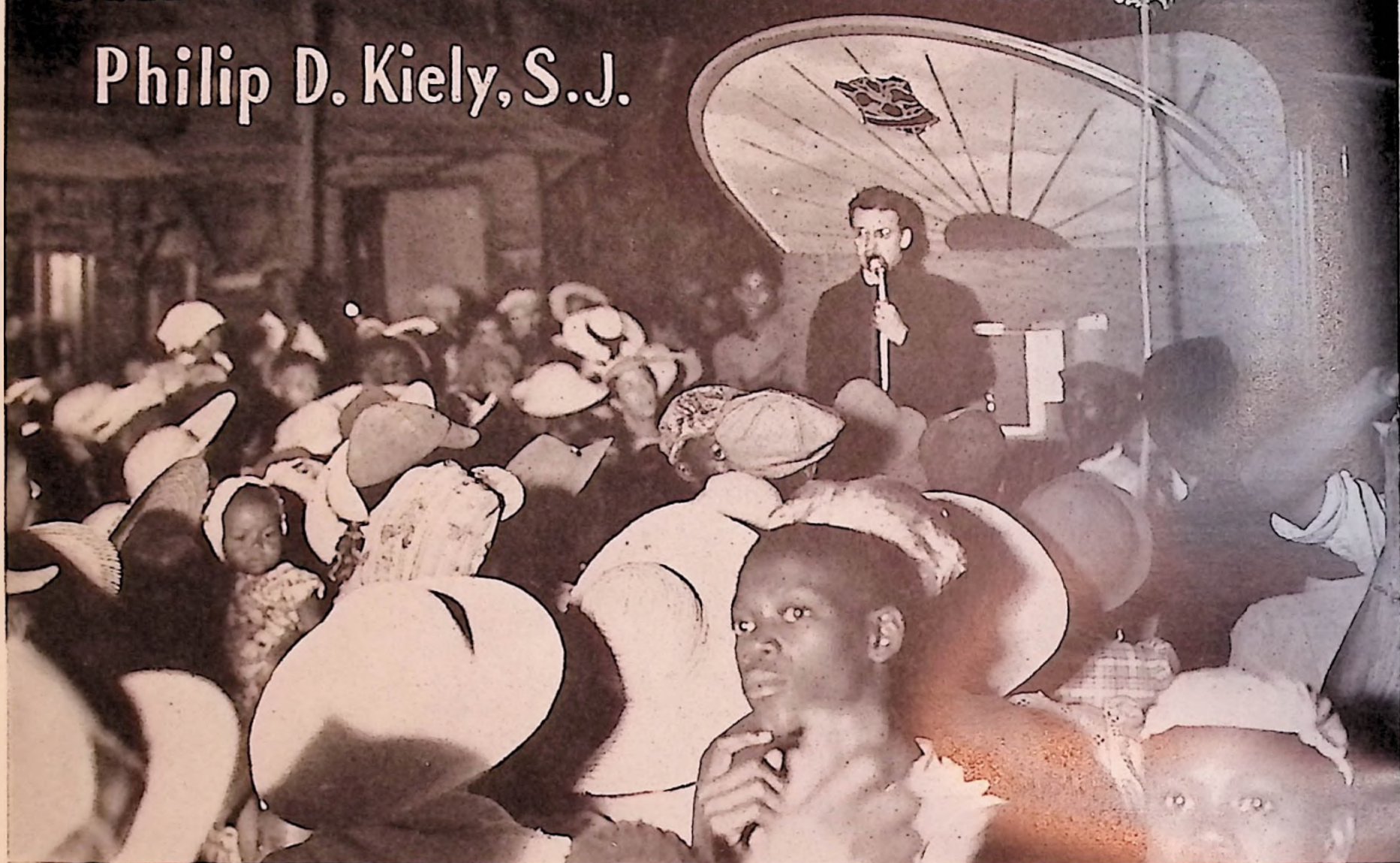
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CHAPEL CAR IN JAMAICA

Philip D. Kiely, S.J.



AT 11:35 A.M., on January 12, 1942, an unheralded and an almost unnoticed historical event took place. While dive-bombers zoomed through the air and war ships cruised the seas and motor lorries rumbled over the ruts of the world all bent on messages of death and darkness, another mechanized unit, the Chapel Car of the Jamaica Missions, pushed its stub nose through the ordered disorder of Kingston's traffic, headed for the country parts with its message of life and light.

What attention! From our seats-over-the-engine, the world looks like a lot of wide open eyes and mouths. "Sacred Heart Motor Chapel" you can tell they are reading from their lip motion, and from their eyes you know 'Chapel' confounds them. "Chapel—Little Church, see." "Oh! Fadder says, Little Church," and they point in our direction as they explain everything to their neighbor.

If the people can't, (or won't) come to the church then the church will come to them—on wheels. This

is possible, thanks to Very Reverend Bishop Richard Cushing, of Boston, Mass., and kind friends, especially to the employees of the Boston Public Works Department, who donated this Motor Chapel for the spread of Catholicism in the Jesuit Mission of Jamaica, British West Indies.

WE have just finished our first week of gospel grinding on street corners and squares of so-called towns, and centrally located "yards." With what results? It is too early yet to tell, but here are some statistics for those mathematically inclined. Statistics are relative and in order to appreciate them bear in mind that a congregation of fifty people is a crowd in a country church here in Jamaica. This week we held eight successful meetings (three others were rained out), in the district of St. Thomas Parish, an area of about thirty miles in diameter. The field-general was Father William McHale, S.J. An estimated sixteen hundred poor black people, most of whom never saw the inside

of a church, heard the word of God and were taught by the Fathers assigned to this apostolic innovation. We explained for our listeners some straight elementary truths of Catholicism. The largest attended meeting was at Shortwood with about 600 people and the smallest at Yallahs with 75. The groups are all enthusiastic and friendly, especially so at Dukenfield, Spring Gardens, White Hall, Port Morant and Doheny Pen. For the first time Mass was held by the Chapel Car at Sea Forth and Trinity Ville.

THIS mobile life is full of surprises! One night we had everything set up for the meeting. The crowd gathered and a big round tropical moon was sitting on top of a nearby mountain. Suddenly our lights went out, the loud-speaker died. The battery went dead. The meeting was carried on, nevertheless. Oh well you must live and learn. Another day we left our home station, Morant Bay, in a torrential downpour and arrived at Ducken-

field, twenty miles away to find the ground dry as a sunburn and not a cloud in the sky.

DUCKENFIELD is a place that most Jamaicans have never even seen or perhaps never heard of. You drive along miles of side roads cut through sugar cane fields apparently going no place fast and suddenly you find this cluster of unpainted, weather-beaten, tumble-down huts built against the road. This is Duckenfield!

We stopped to play a few records and to announce our meeting. Swarms of people came from every direction. Their patched, thread-bare clothes and bare feet indicated their economic status. It would make your heart bleed to see these poor people.

As the Indians approached with curiosity, yet stood off in awe when Columbus landed on our shores, so do these people draw close yet stand back from this strange Church-on-Wheels. After a few friendly greetings and cordial invitations to our meeting, we move along and repeat our performance in three or four other sections of this settlement. Having selected a center we parked our car and took our evening meal, two mutton (?) sandwiches, two bananas and a thermos of cocoa apiece, while the gathering crowd inspected the bus and us.

Now it is time for the meeting. The chattering stops as we start exercising muscular Christianity,

setting up our speakers' platform, climbing a tree to attach our loud-speaker, fixing our lights, and adjusting the microphone. The clear beautiful voice of John McCormack singing, "Adeste Fideles" attracts stragglers. We now have about three hundred people, fifty of them children, the rest adults with the men predominating. We are ready for our routine. We are on the air!

In general, not to weary you with too much detail, our program consists of prayers, instructions, hymns—the crowd loves to sing—sermon, more music, lantern slide lectures, prayers, and "God Save the King." This goes on for two hours and these good people stand and listen attentively and in the end want more. Like so many others they are starving for the truth. As we drive away they shout, "Come soon back."

AS yet this Chapel Car work is only in the experimental stage. There are innumerable possibilities all of which we hope to realize in the near future. Already we have afforded the opportunity of hearing Mass at such out of the way places as Sea Forth and Trinity Ville to Catholics who have only rare opportunities for such advantages.

Besides the heat, mosquitoes and rough roads, there are few difficulties. Of course, the price of gasoline, about fifty-five cents a gallon, is a major problem. However, God is good and so far with the aid of generous friends, we have been able to



From the seats-over-the-engine of the chapel car the world looks like a lot of wide open eyes and mouths.

keep the wheels rolling right along.

Just when you think they will have to stop the Holy Ghost inspires some good person to send us another mile. The people are most receptive and very friendly to the Fathers. Sophistication yields to a simplicity which is child-like: "Unless you become as little children you cannot enter into the kingdom of heaven."

God must be pleased with these poor people who have so few of the so-called advantages of life. For this reason He must bestow upon them an abundance of His grace and love. As one man said to us, "God Him am good. Him sent you to we, us need much to know more of the old Church." Please God, as long as our health and our gasoline hold out we will be able to carry out Christ's command to "go and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, Amen."

If the people can't come to the church, the church comes to them—on wheels—right to the village corners and "yards" back in the hills.



Spotlight on India

John J. O'Farrell, S.J.

Since India is the buffer between the Occidental and Oriental Axis and is in the throes of a momentous independence move, now is an opportune time, the author feels, to focus the attention of American Catholics upon missionary activities in India.



THE Japanese, by occupying the Andaman islands (Indian territory) in the Bay of Bengal, 650 miles south of Calcutta and 800 miles east of Ceylon, are in a position to cut the lifeline to eastern India and to close the back door of China. The United Nations expect the Japanese to try to surge north through Burma, sweep east into Bengal around the Assam Marshes and drive across the Ganges plain to the Middle East. The American Jesuit Mission of Patna would thus be in the path of such an invasion.

Such a move seriously threatens all the flourishing missions of India, especially those staffed by 13 groups of American missionaries. Thousands of European missionaries depend on their American associates for at least a modicum of aid to prevent possible collapse of their splendid missionary accomplishments built upon a hundred years of hidden sacrifice and heroic perseverance.

GLOBAL warfare has accelerated the crisis in India's agitation for complete independence. Already Pandit Jawaharlal Nehru, leftist and—according to columnist Clapper's recent report from New Delhi—the key figure in the majority Indian Nationalist Congress Party, has already appealed to America, through the pages of the April number of *Fortune Magazine*, to apply immediately the "Four Freedoms"



(Left) Rt. Rev. Francis T. Roche, S.J., Bishop of Tuticorin, South India, seated with his two brothers, native secular priests. Behind them stand two cousins, members of the Institute of Brothers of Christian Schools. (Above) A group of native Indian Sisters of the Congregation of the Immaculate Conception. There are no worries about shoes in this community.

to India if she expects to utilize fully India's resources and man power.

American and British handling of this complex problem through the mission of Sir Stafford Cripps can and will influence the attitude of India's leaders toward European and American foreign missionaries. Political and spiritual leaders in India, scandalized by the last war in which so-called Christian nations indulged in some unchristian violence to gain material ends, do not and will not readily distinguish between the acts of so-called Christian nations and the real essence of Catholicism as preached and practiced by the missionary priests and sisters in India.

Before giving a thumbnail sketch

of Pandit Nehru's presentation of India's cause, Britain's approach to this complex picture and Gandhi's reaction to it all, it might be well to give a bird's eye view of the Catholic Mission picture, together with a sharp outline of the Jesuit position in that picture. Later on in this article we shall attempt to develop the Jesuit part in this important mission scene.

FIRST of all, the frame for the picture. Geographically, Greater India (including Burma and Ceylon) comprises 1,805,000 square miles, the home of 390 million people of 48 distinct racial groups, varying from naked savages to highly cul-



the Jesuits; one-fifth of all the Catholics in India are cared for by Jesuit missionaries; one-fourth of all the foreign missionaries are Jesuits; one-third of all the pagans are entrusted to Jesuit missionaries; one-third of all the Catholic schools in India are directed by Jesuits; one-half of the foreign missionary priests in India are Jesuits. Much more can be said of the Jesuit intellectual apostolate and social welfare work, but back to political actualities of the present moment.

MAINTAINING that real independence is a necessary stimulus to complete collaboration of India in the war effort, Pandit Nehru and his Indian Nationalist Party want a joint and specific declaration on the part of Britain and America definitely and immediately recognizing India's independence and right to frame her own constitution under the supposition that, during the war, the outer framework of British organization remain to facilitate defense measures. Mr. Nehru insists that native leadership must be placed ahead of Britain's vested commercial interests; otherwise India's resultant half-hearted support will *(Turn to page 139)*

tured Aryans, speaking 225 languages contained in 25 alphabets. Sixty-six per cent of the people are farmers or practically slave laborers; the rest are distributed through industry, commerce, communications, etc.; all of them are rigidly encased in 2,400 social castes; 85% of them are illiterate, only 11% live in cities. Politically, there are 562 semi-autonomous native states and 11 provinces with limited autonomy, all of them controlled or influenced by Britain. Religiously, and the Indians are definitely a religious people, 71% are Hindus, 23% Moslems and the rest are Christians, Sikhs, Buddhists, Jains, Animists, etc. No matter what you hear or read of India "You cannot live among the people without finding them a truly lovable people and without genuine respect and admiration for the simple dignity of their lives, the quiet courtesy of their manners, their uncomplaining endurance of hardships, their unbounded hospitality, and the feeling for spiritual values which, in spite of their gross superstitions, is unmistakably in the Indian atmosphere."

There are four million Catholics

spread like leaven through 60 ecclesiastical divisions, cared for by 3,000 native priests, 1,500 foreign priests, 6,500 native Sisters, 3,115 foreign Sisters, and several hundred Scholastics and Brothers. Catholic missionaries direct the education of two and a half million children in five thousand, six hundred schools. With such Jesuit missionaries in India as St. Francis Xavier, Blessed John de Britto, Fathers De Nobili and Lievens, rated among the greatest missionaries of all time, together with the fact that all mission historians maintain the suppression of the Jesuit Order was the greatest calamity that ever befell the missions in India, the following present-day statistics on Jesuit mission activity in India will not seem so unusual.

One-sixth of the ecclesiastical divisions are directed by

A Catholic procession in honor of its patron saint passes through the streets of India in festive attire.



Tokyo Protests
War Aid to Soviet
Via Vladivostok

U. S. Milit...
MISSIONS

Japanese Raid
Takes Heavy Toll

By the United Press.
 KIATING, Szechuan Province, China, Aug. 24 (Delayed).—Japanese planes yesterday...
MAKE THE NEWS

Iran Invasion
Russian Aid

Facts Discov...
NEWS

French Police
House-t...

By the Associated...
 PARIS, FRANCE, Aug. 28 (Delayed).—French police, proceeding systematically house by house, today blocked off a large section of the Fourth Arrondissement (workers' district around City Hall) and took into custody a number of Jews and Communists.
 All residents in the area, which lies along the River Seine, were required to remain inside their homes and submit identification...

PRINCE
 Marthas of
 of Arl
 Crown Pr

quired nations will be display scheduled for at the Grand Characteristic China, Czech Finland, Poland also be shown the Norwegian Berthea Ask planned that keep alive countries du "There is ta and cu the overrun unless we build and the such 'cultura are planning."

NEIGHBOR
 Democracy
 Up at 9
 Bart And the Hyde Pa mittee of the ment, announ dinner of th planning com next Wednes Appointment mittee was and the du session.
 Mr. Andr

INTO ETERNITY FROM PEARL HARBOR hastened hundreds of souls and with them, but from a convent infirmary in Joliet, Illinois, went the apostolic soul of Sister M. Veronica, O.S.F. During the forty years of her apostolate, Sister Veronica transcribed over 100 books into Braille and collected \$8,900 to have many of them plated for wider distribution. A missionary, indeed, who established the Kingdom of God in many a neglected soul.

HOLY FAMILY HOSPITAL IN THE PUNJAB, conducted by the Medical Mission Sisters at Rawalpindi, India, cared for 1,782 in-patients, the largest number in its history, last year, according to the annual report received recently by Mother Anna Dengel at the Motherhouse of the Community. Dispensary patients numbered 29,310, as compared with 4,000 in the first year, 1927.

Situated in the far north of India, it is the only Catholic hospital in the Punjab, a section of 25,000,000 people and one of the very few Catholic hospitals in India.

AUSTRALIAN CATHOLICS DOUBLED MISSION AID because they realized many of the missions have been cut off from European support. The good effect of missionary work was thoroughly brought home to them by the deep piety, reverence and devotion of the Japanese troops quartered in their midst.

U. S. TAXES WILL BE HEAVY THIS YEAR, BUT IN CHINA a sack of rice in many sections of the Anhwei province reached the unbelievable price of two hundred dollars a *tan* (170 pounds). The farmers exist on a pea and bean gruel while those in the villages are practically starving for lack of food. Along the Yangtze nursing mothers have no milk for their infants. On the islands off Hangchow Bay the people are living on clover and other herbs. Judging by the average of the past few years 10,000 corpses, victims of starvation, were picked up this past winter in the streets of Shanghai.

THE NINETY-FIVE YEAR OLD LONE RANGER OF CALGARY, the first whiteman to pitch his tent on the site of Canada's eighth largest city, is dead. Rev. Joseph Desire-Leon Doucet, O.M.I., ordained 72 years ago, had devoted 74 years of his life to the missions of the Canadian West. Through the efforts of Father Lacombe—another missionary to reach the age of 95, Father Doucet and a long line of heroic Oblate missionaries, the Church is well established there today.

PARAGUAY PLEADS FOR PRIESTS was the missionary message brought to the United States by Rev. Ramon Bogarin Argana, Paraguayan Director of Catholic Action, Confraternity of Christian Doctrine and the Missionary Union of the Clergy. Paraguay, site of the famous Jesuit Reductions of three centuries ago, has 1,200,000 inhabitants, most of them Catholics, ministered to by only 78 priests.

THE RISING SUN behind the form of Nipponese nationalism swaggering about the ruins of Rangoon casts a shadow upon the island of isolated Ceylon where over 200 Oblate, Benedictine and Jesuit missionaries and 451 Foreign Sisters shepherd a flock of 444,000 Catholics in the midst of five and one-half million hostile Buddhists

AMERICAN MISSIONARIES INTERNED IN JAPAN. Among the 219 civilians reported interned in Japan are 33 U. S. missionaries of four religious communities who were laboring in Japan or on the island of Guam when war broke out. The list released by the War Department and received through the International Red Cross includes 11 Maryknollers, 1 Capuchin Brother, 3 Marianists, and 10 Sisters of Notre Dame de Namur, all in Japan when hostilities started. The other interned American missionaries are 10 Capuchin priests and 1 Brother who were stationed in Guam when it fell to the invaders.

According to a broadcast by the Japanese Information Department on Radio Tokyo, missionaries in Japan have been allowed to continue their conventual life unmolested. The announcer, a professor of St. Sofia, Jesuit university in Tokyo, said that priests of enemy nationalities, including those on the university faculty, had been interned, but were allowed to say Mass every day.

MORE IRISH MISSIONARIES TO AFRICA. Twenty-one newly ordained priests of the Society for the African Missions, Irish Province, have left Dublin for missions in Liberia and in Nigeria. During 1941, 14 missionaries of the same Province sailed for West Africa in the company of the new Vicar Apostolic of West Nigeria, the Most Rev. Joseph Kelly of the Society for the African Missions, and word has been received at the Motherhouse here of their safe arrival. Also in 1941, 12 missionaries of the Society's Province of Lyon departed for missions in Dahomey and the Ivory Coast and 5 missionaries of the Alsace-Lorraine Province sailed for Togoland, to advance the frontiers of God's Kingdom.

and Mohammedans. Fortunately, there are in Ceylon about 210 native priests, 220 native Brothers and 850 native Sisters who will be ready to meet the usual effects of war upon the Missions.

ON THE ROAD TO MANDALAY. watered by the martyrs' blood of Dominican, Franciscan and Jesuit missionaries, 380 years ago, you will find a harvest of 135,000 Catholics surrounded by 15 million pagans most of them Buddhists, some Mohammedans and a few Animists—all of them bleeding from the wounds of war. These wounds are being tended by Oblate Sisters, Franciscan Missionaries of Mary and Sisters of St. Columban's.

THE "BISHOP OF THE WINDS" Most Rev. Gabriel Breynot, O.M.I., Vicar Apostolic of Mackenzie celebrated the fortieth anniversary of his episcopal consecration. To reach St. Albert, where he was consecrated by Bishop Grouard on April 6, 1892, Bishop Breynat had to make a 740 mile trip by dog sled. Nearing his seventy-fifth birthday the "Bishop of the Winds" still exemplifies the motto chosen at his consecration "*Peregrinari pro Christo*"—"To Journey for Christ" though now the airplane has replaced the dog sled as his mode of travel.

MISSIONARY WORK IN JAMAICA BORE FRUIT with the appointment to the Legislative Council of Jamaica of Mr. Douglas J. Judah, distinguished alumnus of the Jesuit College of St. George, Kingston. Mr. Judah, a native of Jamaica, is the brother of Fathers Charles and Sydney Judah, Jesuit missionaries at Kingston and Savannah-la-Mar.

"THE LAND THAT WAS DESOLATE AND IMPASSABLE IS glad, and the wilderness doth rejoice and flourish like the city" because seventy-five years ago 6 Sisters of Mercy, filled with apostolic zeal, answered the call of Most Rev. P. A. Feehan, then Bishop of Nashville, Tennessee, to work in his missionary diocese afflicted with post-war poverty and the cholera and yellow fever scourges of the eighteen seventies. Today other desolate lands are looking towards Tennessee for its quota of apostolic hearts.

MOST REV. CUTHBERT O'GARA, C.P., Vicar Apostolic of Yuanling, China, and 2 Passionist missionary priests have been seized and interned by the Japanese in Hong-kong.

LATEST JAPANESE INVENTION is a "Catholic Bishop" Jean Baisant who was supposed to have lauded the "New Order in East Asia." The absence of such a name in the latest *Annuario Pontificio* explodes another propaganda bubble.

LATEST WORD FROM THE PHILIPPINES. Father J. Edward Haggerty, S.J., rector of the Ateneo de Cagayan, sends the consoling news that the Jesuits in the island of Luzon are safe, though in the "protective custody" of the Japanese at the Ateneo de Manila. The Jesuits in the island of Mindanao are better off. They are still at their posts and carrying on their mission work there.

The Native Clergy in China

THE MAY MISSION INTENTION

- "The ordination of one native priest is more important for the establishment of the Church than the Baptism of 50,000 pagans." This Papal statement is not meant to prove anything mathematically but to emphasize the tremendous importance of the Native Clergy.
- The most important single obstacle to the establishment of the Church in any country is the natives' and frequently the government's misconception that the Catholic religion is a foreign religion and not really meant for their country with her age-old and almost indigenous religions. This misconception has, until quite recently, been characteristic of Chinese mentality. Thank God that a splendid increase in the Chinese Native Clergy and the splendid sympathetic cooperation of Foreign Missionaries from 24 countries have greatly dissipated this misconception.
- Today there are 2,000 native priests in China and 25 of the ecclesiastical divisions in China are directed by native bishops. Regarding the value of the Native Clergy and the urgency of their spiritual and material support, no one is better qualified to speak than His Excellency, Archbishop Celso Constantini, D.D., former Apostolic Delegate to China: "This is true: if we have today in China flourishing seminaries with thousands of minor seminarists and a thousand major seminarists, this is all due to the work so well characterized for its depth and extension undertaken by our admirable Vicars Apostolic. I will say then that of all the cultural activities undertaken in the mission field, that which has to do with the intellectual and cultural formation of the Native Clergy is the most precious, the most sacred, the most necessary and urgent."
- After justly appraising the value and rightful place of the apostolate among the masses, His Excellency insists that the intellectual apostolate—especially as carried on by the Native Clergy, has a greater value than those easier and more numerous conversions obtained in the country districts. After a long study of the mission problem in China, Archbishop Constantini concludes: "A largely diffused and decisive movement of conversions in China will not be created until Chinese thought has been reached and illuminated, until, that is, the cultured and elevated classes free themselves absolutely from the prejudice that Christians place themselves in the entourage of the foreigner for material advantages."
- Since the most powerful weapon in China is the book "this largely diffused and decisive movement of conversions in China" will be brought about principally by writers among the Native Clergy or by laymen trained by them.
- In this month's Mission Intention you are urged to pray for a tremendously important intention. What a great consolation and achievement it will be for you to be able to say: "I have adopted in my prayers and honestly helped to support one of the Native Clergy in the rich harvest field of China."



Not "a mere pious confraternity," the Sodality is a fighting organization, its members the best athletes of the school.

MANILA, 1938: It was December the 8th. The sodalists of the Ateneo de Manila were gathering for the feast of their glorious patroness, the Immaculate Conception. A Field Mass was to be celebrated that morning on the South Parade Grounds. It would be followed by solemn reception of candidates into the sodality. This was the sodality fiesta!

Four long mournful blasts of a factory whistle sound throughout the city. "Signal No. 4" is flashed on the illuminated signboard of the Jesuit Fathers' Manila Observatory. "Typhoon is coming!"—And that was the end of the Sodality celebration in 1938. Instead of attending a Field Mass under the spreading mango trees, the students crowded, in small groups, into the more secluded side-chapels of the Ateneo building. There they could hear Mass in comparative safety from the howling winds and the driving rains.

"No important-looking diplomas, no nice medals, no brass-band, no games, no fiesta—Sayang! No good the sodality!"

This was the reaction of a few. But, most assuredly, it was not the reaction of the true Ateneo sodalist. He had his Mass that morning, didn't he? The nice medals and the shining diplomas, the music and the

Filipino Sodalists Go into Action

James J. Meany, S.J.

games could wait until later. He had already learned that the sodality was not "a mere pious confraternity." It was a fighting organization for the Kingdom of Christ. *Action* was what he wanted—action for Christ and Our Lady! And he got it!

LET us take a brief glance at the impressive record of Catholic action made by the Ateneo sodality during the three years following upon that inauspicious beginning of December the 8th, 1938. The Ateneo de Manila had four organizations for student Catholic action. They were known under the resounding titles of the Ateneo Catechetical Instruction League (A. C. I. L.), the Camillus Hospital Guild, the Champion Literary Guild, and the Chesterton Evidence Guild.

On Sunday afternoons, the Ateneo bus, carrying forty or more members of the A. C. I. L. would roll out of the college grounds and turn towards Manila's slums in the district of Tondo. A mixed group of smiling cherubs and scowling "dead-end kids" would claim the first pair of catechists. Their classroom was a dilapidated garage. Three other sodalists would scurry up a winding alley-way in search of their own little flock. The school bus would then drive down past the slaughterhouse and along the evil-smelling *estero* until it arrived at a deserted chapel. Here a few more catechists would "preach the gospel to the poor." Other junior apostles would find their mission fields in, or even under, the nipa huts. Ten neighborhood centers in all, and over 550 of God's poor would learn their catechism from these Jesuit-trained youngsters. While teaching, the students were also training themselves.

"Release time" for religious instruction in the public schools would give a second group of A. C. I. L. workers a week-day opportunity for Catholic Action. One thousand six hundred public school children would attend their classes, many of them learning the Sign of the Cross and the Our Father for the first time!

On Sunday mornings, the same school bus would carry another group of Ateneans to the front. These sodalists were going to the poor wards of four Manila hospitals. The "charity patients" treasured the material aid that they brought and came to love them for their unaffected cheerfulness and good Catholic example. Filipino followers of St. Camillus, they faced without flinching the wretchedness and misery which they encountered during these weekly visits. And it should be noted that most of the Ateneo boys were accustomed to comfortable, even luxurious homes. They could have spent their Sunday mornings strolling under the waving palm trees which fringe the shore of Manila Bay, or better still, playing their beloved basketball in the Ateneo Gym. Instead, they sat by the bedside of poor shrivelled paupers, read story-books to helpless cripples, wrote letters in dialect for palsied hands or fading eyes.

HEROIC courage was displayed by one "White Cross" detachment in particular—those students who spent their Sunday mornings at the Tuberculosis sanatorium on the outskirts of Manila. Tuberculosis is the "white scourge" of the Philippines. It is by far the most prevalent disease, causing the greatest number of deaths each year. It is a constant danger to the Filipino. And yet, Ateneo college boys visited

the poor wards of the sanatorium week in and week out. Because of the danger in such visits, the sodality moderator required that written permission be obtained from the parents of sodalists wishing to engage in the work. They obtained the permission, and they went!

THE aims of a third sodality "central section," the Champion Literary Guild, are best expressed in the Ateneo catalogue: "to popularize the Catholic pamphlet, to interest the student in all branches of Catholic literature, and to sponsor an annual Catholic Literature Exposition. In general, it strives to realize the desire of the Holy Father "for a loyal and active Catholic Press."

This is a flexible program of activities. The members of the guild made the most of it. Campioneers (or "Champions," as the Manila papers will insist on misspelling the name) were the minute-men of the Decent Press Crusade in 1938 and 1939. They broke all records in the 1939 nation-wide campaign for subscriptions to the Filipino Catholic weekly, *The Philippine Commonwealth*. They wrote letters in defense of Catholic truth to the *Vox Populi* columns of the daily newspapers.

The Catholic Literature Exposition (twice decribed in the pages of JESUIT MISSIONS) attained unprecedented heights in 1940. The Sodalists got action that year! Over 10,000 people thronged the Exhibit, which was held at the Crystal Arcade, a prominent building on the Escolta, in the heart of Manila's business and shopping center. It included a radio broadcast from the Exhibit hall itself, a series of lectures by prominent religious and lay leaders, a three-page supplement in the *Manila Herald*, and—joy to a fighting heart!—opposition from Manila's distributors of printed filth!

TO cap the climax, four members of the Champion Guild, on their own initiative, visited five academies in the Province of Pampanga, seventy-five miles to the north of Manila. They charmed the school authorities, and, with their permission, gave an hour lecture on Catholic literature to the school assemblies.



(Upper) The Sodalists dedicate themselves annually to Our Blessed Mother, whose virtues are their inspiration in their many works of Catholic Action. (Lower) A corner of the Catholic Literature Exposition which each year reached unprecedented heights. Last year over 10,000 people thronged the exposition.

When the Campioneers returned to their homes, they left behind them in these schools 750 Catholic pamphlets (sold at cost!) and brought back to Manila over 400 pledges to the Decent Press Crusade.

When the name "Chesterton Evidence Guild" is mentioned in Manila, radio listeners think of that lusty group of Catholic Actionists who broadcast over the Catholic Hour every Sunday evening. (It should be called the Catholic Hours, for the Chestertonians broadcast in English for one hour and in the Tagalog dialect for another.)

Radio plays are their specialty.

Two instances will serve as an indication of the powerful influence wielded by these broadcasts. In the early part of 1940, an insidious bill was introduced into the Philippine Assembly aiming at the "liberalization" of the Islands' laws governing divorce. Three devastating radio plays by the Chesterton Guild brought that bill to overwhelming defeat. It never recovered from that blow. During the latter part of the same year, the guild again showed its power for good. A certain periodical was part of the required reading in all the public schools of the Islands. The (Turn to page 139)

Madhu—the Lourdes of Ceylon

S. M. Zacharias

IN the heart of the Wannu, six miles inland from the Madhu Road Station on the Talaimannar-Madawachi Railway line, the Church of Our Lady of Madhu stands towering above the tall trees of the forest as a sentinel of faith in sylvan surroundings. Four times every year the forest is filled with pilgrims from all parts of Ceylon and even from India and the silence of the woods is broken by the incessant prayers and songs of the devotees. Famous as the church is today, its beginnings were of quite humble origin.

The church at Madhu may be said to be a monument of the persecution of the Catholics during the Dutch Rule of Ceylon. Oppressed by the Dutch on the one hand and the later Singhalese Kings on the other, the persecuted Catholics of northern Ceylon withdrew into the virgin forest of the Wannu, taking with them the miraculous statue of the Blessed Virgin and settled down temporarily near the place called Maruthu Madhu on the royal route from Ramesvaram to Kandy. They migrated from place to place in the forest as persecution followed in their wake; and when at length the *vanniah* of the district contented himself with expelling the Catholics in his area and allowing them to join their persecuted brethren in the jungle, the settlement of the persecuted in the forest had hopes of remaining there unmolested.

THANKS to the zeal of the priests who were with the persecuted Catholics, a mud hut was built and the statue was kept there. Persecution without end and troubles on all sides tended to dampen the ardor of the faithful. The leading priest, Father Ferrao, was alive to this, and he prayed incessantly before the statue of the Blessed Virgin for some alleviation of the troubles and the frequent afflictions of his persecuted people.

God in His infinite mercy did not abandon the heroic band. Some people went hunting after offering their prayers at the foot of the statue, and they were able to capture an elephant alive in the course of the day. This event filled their hearts with gratitude to the Blessed Mother, and encouraged them to stick to their faith and face the music of the wilderness. Soon it was found that the forest was infested with poisonous snakes, which took heavy toll of human lives by their venomous bite. Again the religious enthusiasm of the heroic band was jeopardized; and again Father Ferrao was down on his knees before the statue, imploring divine assistance. His prayers did not go unheard: the bite of the snake in Madhu area proved harmless, and even people who were in a fatal state due to snakebite outside Madhu area, found that they recovered as soon as they set foot on Madhu soil. It was also found that earth from Madhu church was a remedy for snake-bite. By such miracles was the religious ardor of the persecuted people kept alive and by such miracles were numerous people divinely drawn to Madhu to seek cures for snake-bite as well as for other ailments. This was the humble origin of the pilgrimage to Madhu.

A NEW era dawned for the Madhu church with the coming of the Oblates of Mary Immaculate in 1848. Great impetus was given by these Fathers to promote the religious observance of the pilgrimage and also to improve the church, which at that time was only a mud hut.

July 2, 1924, was a red-letter day in the history of the Madhu church. On this day was the solemn coronation of the statue. Amidst the booming of cannon, the pealing of bells, the waving of flags and the vociferous shouts of joy from the crowd, His Grace, the Archbishop, the



Ceylonese Sodalists join daughters of Mary throughout the world in paying homage to Our Blessed Lady.

Most Reverend Dr. A. Coudert, O.M.I., empowered by a special Papal Brief to crown the statue, placed two crowns of immense value—one on the head of the statue of the Blessed Virgin and the other on that of her Infant Son. Besides the external splendor of the event, which was indelibly recorded in the annals of the Catholic Church of Ceylon, the inner significance of the ceremony is of greater interest to us. For on that day the Pope, through his delegate, recognized Madhu as one of the famous Marian Shrines in the world. In doing this, he has bestowed a great and rare honor on Ceylon and we Ceylonese ought to be proud of it, for such official recognition and the privileges attached to it, are granted only under very justifiable and exceptional circumstances.

TODAY, Madhu is a word to conjure with. It brings solace to the stricken, comfort to the sorrowful and hope to the dejected. "The statue that had been hidden away in an obscure sylvan shrine for three hundred years stands manifest in resplendent glory, decked with gold and silver, gleaming with gems and crowned with a golden nimbus." Devotion to the Blessed Virgin is universal among Catholics, and Ceylon is not an exception. What Lourdes is to France, Loretto to Italy, Walsingham to England—that Madhu is to Ceylon. We are conscious and proud of this honor.



Fairchild Aerial Survey, Inc.

An Unnoticed Shrine

There is an unnoticed shrine of Our Lady in the heart of Manhattan. Hardly anybody knows it is there and you could scarcely find it even if you were told that it is on Fourth Avenue at Twentieth Street, for it is a tiny little thing hidden within an office building amid a cluster of sky-scrapers, like a needle in one of several hundred huge haystacks. Yet this shrine has a worldwide significance which one likes to compare with the significance of the *Magnificat*. It is at once an expression of the humility of the Mother of God and a song of exultation over the power and majesty of her Divine Son.

There are, of course, many shrines of Our Lady which symbolize directly or indirectly the theme of the *Magnificat*. Some of these arose from humble beginnings to monumental magnificence, like Lourdes in France which glorifies the majesty of the Son of God through the Immaculate Conception of His Mother.

Queen of the Missions

But most significant of the glory of her Divine Son are the shrines of Our Lady in mission countries, for such shrines symbolize the conquest of Christ over the powers of darkness. They are mile posts indicating the advance of Christ's Church in its march to the four corners of the world, each shrine a monument to one of the many frontiers of the Kingdom of Christ.

In very many cases these shrines in mission countries commemorate some special act of love and protec-

tion bestowed by Our Lady, Queen of the Missions, upon her children of the respective mission land whose finest native art has found expression in these acts of gratitude materialized in wood or stone or bronze or the choicest pigments ever laid on canvas. Thus, Our Lady takes on the features of many nations.

Our Lady of China

There is, for instance, the shrine of Our Lady of China at Tonglu, which commemorates the protection of the Christians in that town during the Boxer uprising. A band of the politico-religious fanatics descended upon the walled town with the intention of slaying all the Christians trapped within its closed gates. Resistance against the invading Boxers would be useless without special aid from Heaven, and that aid the besieged sought with hope and confidence, begging the Mother of God to deliver them from the hands of the enemy. As the first salvo was fired over the wall the guards crouched behind the ramparts. One figure, however, remained upon the wall. Round after round was fired at the figure in vain. As the enraged Boxers approached the wall they saw there the shining white figure of Our Lady, and they fled in terror. Today above the altar of the celebrated church of pilgrimage at Tonglu there is a beautiful painting of Our Lady wearing gorgeous robes modeled on the dress of the last empress of China, the divine child at her knee. Every May countless Chinese pay a visit to that shrine and renew their thanks to the Lady of Tonglu for her protection in their hour of need.

Our Lady of Antipolo

Then there is the shrine of Our Lady of Antipolo in the Philippines. Dressed in rich garments of silk and gold cloth, this famous statue is adorned with the most precious ornaments which the people could offer out of their poverty. For it was through Our Lady's protection that many of these people had any material resources at all. In the days when the Spanish galleons plying between Manila and Mexico once each year were a link in the one line of communication between the Philippines and Spain, whether those galleons escaped the pirates of the South Seas or not made all the difference between starvation and plenty to the people of Manila. Many a trip back and forth was made on these galleons by this famous statue of Our Lady between the new world of Columbus and the new world of Magellan.

Our Lady of JESUIT MISSIONS

But a synthesis of all these shrines is symbolized by the little wood carving of Our Lady in the office of JESUIT MISSIONS in the heart of New York. Set on an ordinary filing case for a pedestal, the only votive light it knows is the reflection from a window on the occasional sheaf of correspondence flung for a moment at its feet. But in this correspondence are recorded the glorious triumphs of Mary's Son sent in by missionaries the world over, and surely no more suitable votive offering could be found to gladden the hearts of Mary, the Queen of the Missions.

JOSEPH I. STOFFEL, S.J.

The Living Buddha

A Personal Interview

Jean Desautels, S.J.



A COUPLE of Sundays ago I had the pleasure of interviewing a very famous person in Peking, none other than the "living buddha." Do you know who he is? Well, according to popular belief, the man who bears this title is divine, a reincarnation in fact of the first buddha or of another buddha or buddhist monk who had lived a more exemplary (or shall we say "less corrupt") life.

According to legend and the more or less solid popular conviction, the "living buddha" enjoys the privilege of knowing the past and the future, though in reality I think he would be hard put to it to explain the simple present! He also claims to be able to heal the sick and to lead the souls of the departed to heaven. You can see how a man possessing such almost divine powers and privileges can't help being popular in a country where superstition is still widespread and exerts a deep influence on every phase of life.

I WOULDN'T be surprised if this belief in a living buddha started somewhat like this. Great crowds of pilgrims might have been attracted to a certain buddhist monastery by the sincerity and piety of a holy old monk. The pilgrims, of course, would mean prosperous times for the monastery. Then the monk died and the goose that laid the golden eggs was gone. To avoid a financial crisis the management would have recourse to the doctrine of metempsychosis, that is, reincar-

nation. They would look for a child in whom the dead monk was said to have come to life again for the purpose of carrying on his good work and (the bonzes wouldn't broadcast this) of continuing to attract pilgrims.

THE ruse succeeded and caught on among the other monasteries. That perhaps explains the huge number of "living buddhas" that once upon a time crowded Peking. The government at the time of the Chinese Empire got thoroughly fed up with the power of these monks and so decided to cut down the number of "living buddhas" to the lowest figure possible, in fact to one! And only one there has been ever since.

At the time of the famous "Chinese incident" (Japan's first attack on China), this influential and probably very wealthy personage took refuge somewhere in China's vast interior. The consequences were serious. Peking found itself without a "living buddha." The vacancy simply had to be filled. Otherwise, the finances of the poor "lamas" or buddhist monks would be seriously affected. So they wrote to the Great Living Buddha of Kansu, the superior general, you might say, of the Lamas of Mongolia, to ask him, seeing that he himself was a reincarnation, if he would condescend to come and fill the empty post in person. He came and with him a dozen or so of his Mongolian and Tibetan subjects.

It was this buddha I went to see.

I went with a Hungarian, our self-appointed official photographer, and an Uruguayan, who as promoter of the delegation had commandeered my services as interpreter. Quite a trio to set out to pay respects to the great Tu Kuan Hu Tu K'o T'u, the living buddha, I must tell you that, as we approached the buddha's house, we had a good laugh at the boldness of these Jesuits, and we wondered if our hero would deign to receive us, and, more important still, to talk with us. We had so much to ask him.

STANDING before the front door we found a young bonze dressed in long reddish-brown garb of a Lama. In the politest manner I could manage I informed him that we were a special delegation come to visit the great Hu T'u K'a T'u and I asked him if his honorable person would be able to spare a few of his precious leisure moments to discuss matters of religion with us.

On request we presented our cards which quite clearly showed that we represented Canada,

(Upper living host)

(Above temple an a serve)

(Below ture) who





"We had before us the famous bonze. Right from the beginning our host disarmed us by his candor."

"Living Buddha and his private attendant received his guests in a quiet, religiously decorated chamber which was bedroom, office and parlor."

"The author (at extreme right in picture) and his companion say farewell to the bonze and then to the living buddha."



Hungary and Uruguay. Ticked at the arrival of such a delegation our bonze introduced us into the outer court of his master's house and asked us to wait a couple of seconds while he would see if the Great Living Buddha was receiving.

WHEN he came back, we knew from his smile that we would be received. He beckoned to us and led us into a larger inner courtyard, that ran from east to west and was flanked on each side by large well-lighted rooms. From one there emerged a large well-built man of about forty, dressed in a surprisingly agreeable Chinese robe of brown English serge. We had before us the famous living buddha. He greeted us with a profound bow, which we returned, and in a Chinese that betrayed his Tibetan origin he invited us to enter his room. After politely declining with the appropriate words and gestures to be the first to enter, and protesting our unworthiness, we proceeded into a quiet, clean and religiously-decorated chamber that served him as bedroom, office and parlor. At his invitation we sat down in arm-chairs. A little bonze served us with tea and we started to talk.

RIGHT from the beginning our host quite disarmed us by his candor and simplicity. We just couldn't get over it, for we had expected a haughty and distant bonze who took himself very seriously, but instead he had turned out to be the very opposite. He talked like a gentleman, without any embarrassment, giving straightforward answers to the naive and often awkward questions which my Uruguayan friend made me ask: in fact, I had been given a whole series of questions with which to bombard the buddha to get material for a learned and thoroughly-documented article on this divinity. Thus we had to know how they found out he was a reincarnation, what were his relations with the divinity, if he really had the power of healing, etc., etc. To this examination our good host replied calmly and with a gentle smile.

Here's how they discovered that he was a "living buddha," a reincarnation, and that people came to

believe he had super-human powers and a divine mission to fulfill. When the living buddha in his country died, he himself was six or seven years old and was living quietly at home. The monks soon proceeded to scour the neighborhood in search of some chosen youngster in whom the divinity had sought refuge. First they gathered together all the more promising children, especially those whose ear-lobes were longer than the average. A buddha must have long ear-lobes; it is a distinctive mark, and you can see from the photograph that our friend has very long ones.

Once the children were in the temple they were taken in turn to the living-quarters of the deceased buddha. There they were watched to see which one seemed most at home, and behaved as if he had always been there. There was no hesitation: one boy used objects belonging to the old bonze as though he had used them all his life. This boy could not but be the living buddha, the reincarnation they were looking for. So it was that our worthy left his father's farm to enter the Lamas' school preparatory to exercising his new powers.

WHEN I asked him if he really had the power of healing, he smiled and replied quite frankly: "Why, I have never cured anybody or brought anyone back to life. When I'm asked for at a sick-bed, I gladly go because that pleases the parents. Sometimes the patient recovers, sometimes he doesn't, but in any case, I have nothing to do with it."

When we asked to take his photo he didn't fight shy. Indeed, on telling him he would have to move from the badly lighted spot in which he had been sitting (it was on the end of his bed) he agreed and came and sat in my chair. He had another chair brought for me and insisted I sit beside him.

Thus our pleasant visit came to an end. I had never thought we would be so lucky, or that we would find such a charming man holding down this awe-inspiring position in the pagan world. Truly here was a man without guile. As we returned we said a prayer that this fine character might come to know our Lord.

Indra the Hindu Liberal

William R.
Hussey, S.J.



Indra is a Hindu but her little brother has gone to the missionary's Heaven. "And I sent him there!" she boasts.

INDRA KUMARI is marriageable now. Overnight as it were, the laughing, carefree girl of yesterday has taken on the demure and studied ways of a woman. Of course, she is quite pleased with her change of status and makes capital of the privileges it brings. Parents in India are often perplexed by the problem of marrying off their daughters. Not so Indra's. Within a month of her coming of age her hand has already been sought. You could not call it a "proposal." No decent Hindu girl gets a proposal. This is what happened.

Pradhan, the shop-keeper's son, saw Indra one day and thought of her, not as a servant girl, but as his dutiful wife. By making discreet inquiries from others he learned that

she was of his own caste. "A good beginning," muttered Pradhan, for caste equality is the iron rule of Hindu marriage. Quite casually he mentioned his discovery to his father that night as they fingered the rice and curry of their nocturnal meal. His wary progenitor detected nervousness in his eldest son's voice, but with paternal wisdom smiled at the attempted dissimulation. He approved of the choice and promised to consult Ram the Barber, on whose persuasive words depended the success of Pradhan's cherished hopes.

But what has a barber to do with the marriage? Very much! For in India a barber is generally employed by parties negotiating a marriage as their "go-between." Early each morning the Indian barber sallies forth in search of his customers and carries his shop wherever he goes. This peripatetic feature of his trade is his best qualification as a "marriage-broker" for it enables him to acquire information about boys and girls eligible for marriage.

SO Ram was approached. His disinclination to undertake the affair was pronounced, until some silver rupees had tickled his palm; then he accepted. He made it his business to visit Indra's father next morning. The weather and current events were discussed while the barber removed stubble from the quadruple folds of his customer's chin and deftly trimmed bristles on his upper lip. Tonsorial assignment completed, Ram, with professional finesse, assumed the more delicate role of "match-maker."

"Have you thought of a husband for your beautiful daughter?"

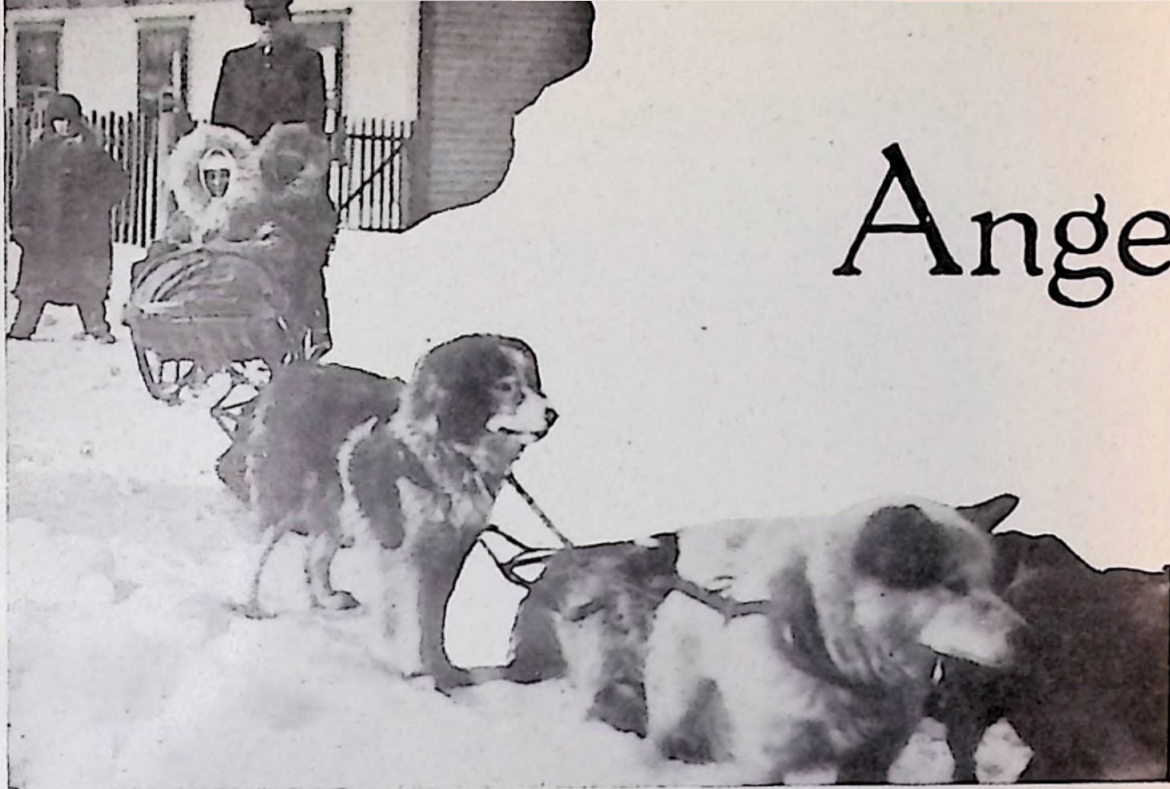
"No," answered his client. ("That is good news," thought the barber) —"nor are we looking for one!" ("That wasn't good news!") But Ram, skilled in his profession, enumerated the virtues of a certain young man eager to make Indra's future happy. Indra, a silent spectator of her father's weekly surrender to social conventions, accepted the compliment with a smile of dis-

dain. She knew he was exaggerating the stock of that boy, Pradhan, whose status she had secretly investigated. Without waiting for the end of the panegyric she interrupted the eloquent barber with a decisive refusal. "I won't marry that boy!" She knew her word was final. It always was with her father. Her reason she did not mention. It was this. Pradhan was poor and blessed (plagued, thought Indra) with a host of younger brothers and sisters. Living in his house would involve endless drudgery. That wasn't her idea of happiness.

HER mother and father related this incident one day when I stopped for a chat. They are friendly people—middle-caste Hindus. Indra, their eldest daughter, is the staunchest Hindu devotee in the family. Each morning she takes sandal wood, rubs it against a wet stone, producing a paste into which vermilion is mixed. With the tip of her finger she dabs a bit on her forehead. The tiny red spot is her caste-mark: a declaration of her religious tenets. From a niche in the wall a small earthen saucer is removed and replenished with live coals and incense. Standing in the center of the room she mechanically swings the saucer in various directions, paying homage to the household gods. No day begins without this ritual performance.

On the major Hindu feasts she visits the temple to offer sweetmeats, fruits and dainties to her favorite gods and goddesses. She takes pleasure in the ritual observances connected with such feasts, enjoying as well the opportunities they offer of exhibiting her best clothes and polished silver ornaments. What the future life may be, Indra does not know nor does she care.

In this she imitates many of her Hindu sisters whose religion is mostly traditional, a matter of rites, ceremonies and places of worship. But whereas most of them are fanatically orthodox, Indra is definitely a Liberal. Proof of this is the following. (Turn to page 140)



Angels in Fur

Gregory L. Landon, S.J.

pense all the medicine she would like because often she has not enough. However, she does her best to ease the sick, gives directions for greater cleanliness about the one-room cabin and goes on to another. The Eskimos and Indians bring their pains, cuts and sores to be treated at the mission.

Patience, Sister, if you find dirt in the once dressed wound, if you find the bandage torn off and infection set in. Patience, Sister, when you find they have not taken the medicine prescribed and are the worse for it. Patience, Sister, if one has drunk in one day a bottle of medicine that should have lasted a week. You and I may have thought it a bitter tonic, but the native found it sweet. Patience—the hardest part of her task.

PERHAPS one of the most difficult things for a Sister in Alaska is dirt. A woman, more than man, hates dirt, can ordinarily make no truce with it, must fight it until it is exterminated. Because the natives do not have our concept of what signifies a dirty room, dirty clothes, it follows that the Sister's fight with dirt is an ever-lasting one. Eternal

LEST anyone should ever come to the conclusion that all Jesuit missions are what they are solely because of the work of Jesuits, I wish here to pay tribute to the noble, self-sacrificing work of the Sisters on the Alaska missions, particularly of Holy Cross on the Yukon. And certainly many another mission throughout the world could not exist without the good Sisters. That is true in most missions which have schools.

The Sisters at Holy Cross teach school and have charge of the girls and smaller boys who live winter and summer at the mission. They have the mighty task of feeding all the children, even of those boys who are under the care of the Jesuits. They have the charge and training of the girls in all of their variegated labors; the sewing of parkas, Indian shoes, fur caps, washing and mending of shirts.

INDIANS and Eskimos think dirt is not dirty, cannot understand why tearing their clothes makes any difference as long as they are having fun. Teach them different? Yes, but it is a long process—for the most part their parents have not helped us before sending their little, wild, but lovable children to our mission boarding school.

For outdoor winter wear our Sisters have a fur hood and a black cape lined with the same material. Angels in fur—they were called by

"Sisters supervise the work of cutting, drying and smoking of salmon, necessary for the winter food of people and dogs."

an appreciative Jesuit. And that is what they are to the natives. Fifty-four years ago when the mission was newly founded, the Indians thought otherwise for some days. They feared what these strange women in black would do to their little children. However, they were soon astonished and pleased to see their little ones washed, and dressed in more becoming clothes, the boys in clean overalls, the girls in white dresses. Were these cute children their own? Naturally, that feeling of fear toward the Sisters turned to esteem. Today's successors of those first valiant three Sisters of St. Ann have as great a claim to the affection of the people.

Should an epidemic strike the village, and they do strike only too frequently, you can see the Sister nurse with her companion making the rounds of the cabins, poor ill-smelling cabins. She cannot dis-



vigilance is the price of cleanliness with these youngsters. That they succeed surprisingly well is shown by the neatness of the girls' building and the habits of cleanliness shown by many of the young wives and mothers who have been trained at the mission.

When children first come to the mission, the regular procedure for the prefects is to examine their hair, give them a bath and a change of clothes. Examine the hair? You guessed it—lice! One day Father

and calls forth clouds of mosquitos to prey upon animal and human alike. More important for us, it is planting time.

Mosquitos or no, some Sisters and girls, some Jesuits and boys hurry to plant the gardens which will yield all the vegetables needed by the mission for the coming year. It is a fight against time for all must be taken from the ground before the first killing frosts in early September. Luckily, nature is on the Sisters' and Jesuits' side for the never-

and sled-dogs. During this work, smudges must often be built or nets worn over the head to discourage the blood-thirsty mosquitos and gnats. They can be maddening.

The approximately one hundred twenty-five children are taught in school by three of the Sisters. A difficult task for the natives have little love for school.

How well they learn their Catechism is shown by the fact that the truths of their faith become for them a frequent topic of conversation; like boys in the United States would talk of football. One day I overheard an amusing conversation. Jerry Stanislaus, an Indian boy of thirteen years was holding forth to Moses Edwards, an Eskimo boy of ten. Whittling on a piece of wood, he was saying:

“**W**E got to do anything God says, you know. (If) God tell me anything, I do it. If God even tell me to kill Sister Mary Pius, I go right in the room before all the boys and girls and kill her dead. I wouldn't care what they say. And they all think I am very bad—I wouldn't care; and maybe men come to take me away. And then maybe God come down and carry me in His arms to Heaven.”

“And they'd all feel cheap,” added Moses. To this day Sister Mary Pius does not realize how well the children understood her lesson on obedience to the will of God.

THESE Sisters, like all Sisters in Alaska, and throughout the missions of the world, have left all to follow Christ, have been impelled to fulfill the apostolic command of Christ, “Go forth and teach all nations.” To them as to all, loneliness is a bitter chalice to drink, and they are drinking it—smiling. They have no feeling akin to heroism, their labors are mere routine, often monotonous, yet they smile.

Their one fear is that their Superiors will take them away from their mission—such an order would be a hard one. Perhaps nowhere have they worked so hard, have suffered so much as on the mission, but certainly nowhere have they been so happy—happy because they feel that there less of their lives are given to self and more and more to God.



Though they partake of mundane food the Sisters are angels, with or without the fur. Father Spils and the author testify to the latter as well as the former.

James Spils, S.J., called me over to the Sisters' and girls' building to have a look at the lousiest head I ever expect to see. Sister M. Pius was doing the only thing possible under the circumstances—clipping off all the hair of the little fellow. His eyes were too fountains overflowing in steady streams. Who can blame him, for the pain caused by hundreds of lice which had attacked the very skin of his scalp must have been intense. They were so thick that Sister's clippers, struggling through the mass—well, why go on?

LONG before winter has released its rigid grip on Alaska, a Sister at Holy Cross has set cabbage, lettuce, tomatoes growing in the hot-house. Suddenly Summer beams upon the land, magician-like changes snow to streams of running water, unlocks the ice-bound Yukon, thaws out the ground, attracts hundreds of thousands of geese and ducks to the north, awakens the hibernating bear

ending day of midsummer makes growing rapid. There is no night at that time in northern Alaska.

ARE these Sisters human? Do they have vacations? Well, that fishing trip of Sisters Annie and Marie! Hearing of a run of fish fifteen miles from the mission they obtained permission to do a little needle fishing. Arrived at the scene they drove a few poles into the snow, threw a piece of canvass over them, gathered some dry grass for a bed, dug a few holes in the ice and “threaded their needles.” After a two days' catch of 1600 pounds, they started home in a snow storm, got lost and were finally located by a catechist. To them it was just all fun. To an old sourdough who heard of this incident—“I like the taste of folks who call this fun.”

Sisters, too, supervise the work of cutting, drying and smoking of thousands of salmon, necessary for the winter food supply of people



AFIELD WITH AMERICAN JESUIT MISSIONARIES



ANOTHER STANN CREEK FIRE!

• “Last week Father John Knopp, S.J., of Stann Creek, British Honduras, almost got heart failure,” writes Bishop William A. Rice, S.J., of Belize. “Another fire was discovered in the school which is now being used as a temporary chapel. The altar boys, in an effort to economize, wanted to save a piece of charcoal which had been ignited. Thinking it was dead, he put it back into the box where it smouldered and started burning. Soon the ‘sacristy’ was in smoke and flames were seen coming from the windows! Fortunately, the fire was discovered in time and was extinguished before any great damage was done. There must be a ‘duppy’ on the place!

• “Another little chapel (a rented house) has been opened in the other end of the town where Father Marin says Mass—for the school is too small to accommodate all the parishioners. And in this way they can make it possible for all to assist at Mass on Sundays and many are coming to Mass on week-days too. Father Knopp is going along cheerfully enough in the work of reconstruction and we are making plans for the future—when times are better and more propitious.

AFTER FIVE YEARS

• “Father Anthony Kuenzel, S.J., whose church at Benque Viejo was burned eight years ago, started building the new church a couple of months ago and has almost all the foundations finished. His is a tough job, because it is so difficult to get materials up into the interior. But his work-

men are making lime and bricks on the spot, have already cut down many trees which they have worked into window frames and beams and even pews. It will be a very nice, large church when it is finished. It will probably take him ten months to complete it.”

PATNA APPOINTMENTS

• Recent word from India contained the new posts assigned to four priests from the Chicago Province who have just finished their Tertianship. They are as follows:

• Father Edward H. Niesen, S.J. to become Assistant Principal at St. Xavier's High School, Patna, Fathers Robert J. Snyder, S.J., and E. Vincent Gallagher, S.J., have been assigned to Khrist Raja High School, Bettiah, and Father Joseph P. Wroblewski, S.J., will assist Father James A. Creane, S.J., at Gaya.

BOMBERS OVER S. DAKOTA

• From Porcupine, South Dakota, Father Louis E. Meyer, S.J., writes that bombs may soon be falling in his Mission by reason of a government project which will turn some of his territory into a practice bombing field. He says:

• “A great deal of agitation is going on to convert some of the land which includes St. Mary Magdalen Chapel at Rocky Ford into a practice bombing field. If this is done, all the people in the suggested area will be forced to move from the homes which many have for years struggled to build and maintain. We are hoping that at

least some of them will move close enough to Holy Rosary Mission or to Porcupine, where their children will have the benefits of a Catholic education.

• “We have started a regular mailing list to reach all Catholics and many non-Catholics in this district. Once a month we send each family a little variety of Catholic papers and magazines. In a territory of about six hundred square miles it is obviously impossible to visit each family very often. The comments thus far have been very favorable. So we feel encouraged to ask for anything in this line, even though these periodicals or papers are not of recent date. Old clothing always enables us to do more good than we could without it.”

MUSHING BISHOP

• After spending the entire winter traveling mostly by dog-sled to various mission posts in Alaska, Bishop Walter J. Fitzgerald, S.J., remarks that the experience “has been invaluable to me in understanding the difficulties and hardships of the men in the field. I spent a month almost at Akulurak and contiguous stations. I made a four-day round trip by dog team to see Father Martin Lonneux, S.J., at Chaneliak on the Lower Yukon with an Eskimo ‘musher.’ I spent almost the entire month of January at Hooper Bay with Father John P. Fox, S.J., and we visited and I confirmed at his other four mission stations. All our visits were made by Father Fox's dog team. Tire rationing is not one of their problems, but they frequently have to ration the real necessities of life.”

F. B. I. IN PURPLE

• Here is Father Martin Lon-neux's impression of Bishop Fitzgerald's visit to his Mission at Chaneliak:

• "Say what you want but I begin to suspect that Bishop Fitzgerald has joined the F.B.I. One Sunday, I rang as usual the bell at 2:00 p.m., for beads and benediction. To be honest, I will say I was a few minutes earlier because the children were going to give us a show and we had yet to decide what kind of dances they would put on. Very piously (at least I hope so) I was leading the beads in native lingo at the foot of the altar, and when this was over I got up to vest for benediction. Noticing something black at the altar railing, I looked and behold! there was the Bishop. Luckily, I recovered promptly and thought of asking him to give benediction."

RUSSIAN WAR-PLANE

• A Russian bomber was seen flying over Little Diomedede Island during the winter, according to Father Thomas Cunningham, S.J., in his regular yearly report on this, the most isolated of Alaska's missions:

• "We are well into the Diomedede

winter. It is perhaps a shade colder than usual but still recognizable as the genuine Diomedede season. The heavy ice pack was slow in closing in on us and the ocean currents have not been regular. This is unusual and so far hunting has not been so good. There is no actual want as yet but a few families are beginning to feel uncomfortable. These last couple of days have been more normal and all the hunters have been lucky. The temperature has been very low, never rising higher than twenty-two degrees this month. The North Wind is constant. In fact, were it to suddenly calm down, we would all fall forward on our faces, so accustomed are we to leaning against the North Wind. The Eskimos have the expression, '*Paachu anora*' leaning against the wind. The expression refers only to the North Wind.

THE LAST PAGAN

• "The last local pagan, Imaninna, died before Christmas. I received him into the Church the day before he died. He had never attended church all the time I knew him, but had learned the catechism from his son-in-law and daughter. Some kind of pagan

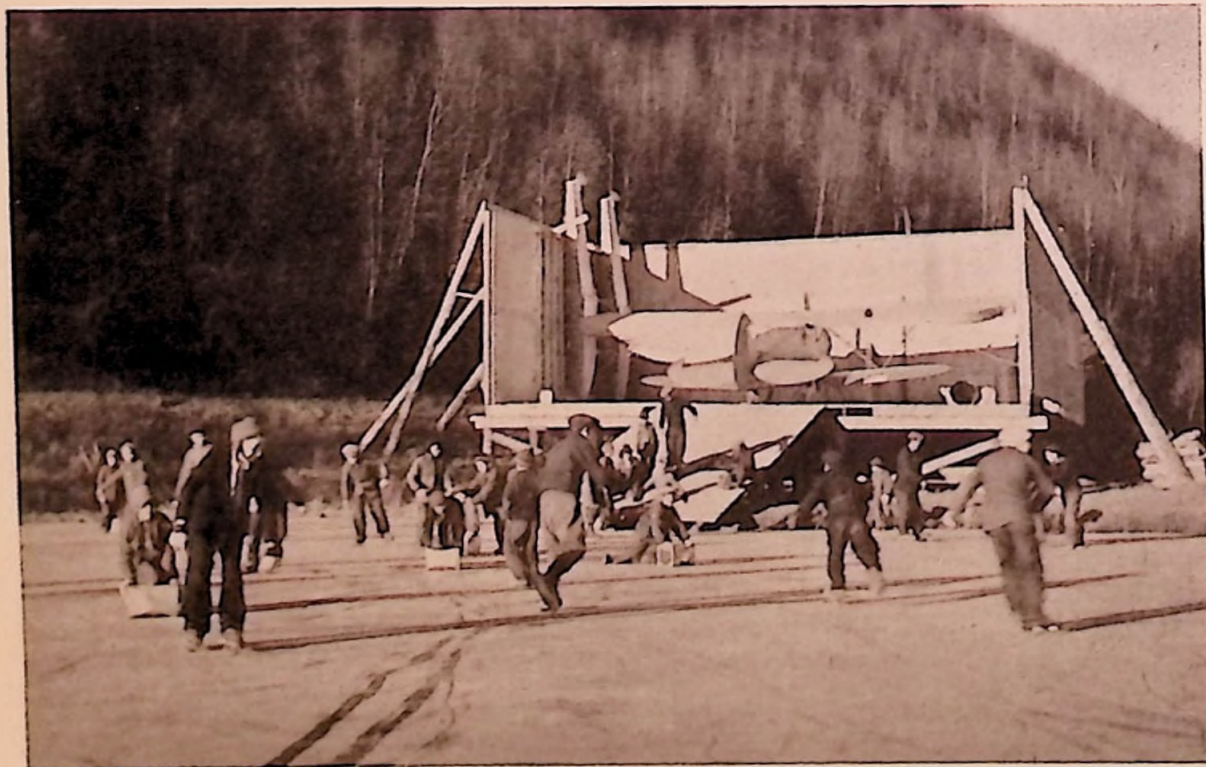


To meet the war emergency, Father Francis G. Deevy, S.J., pastor in Mandeville, Jamaica, has transformed his lawn into a garden which will supply vegetables for his table.

pride had hindered him from openly expressing his belief. Before he died he gave his family and relatives a nice lecture on their duties towards the Church. He was a fine old character and I miss him.

• "Since the closing of Pilgrim Springs, two villages in that vicinity have been added on to my territory. Consequently, except for the odd year I don't expect to spend more than four of each twelve months here on the island. I expect a plane to come and get me towards the middle of February.

• "This war is a terrible thing to be sure, and fighting on the Pacific brings the realities much nearer home. I think we are too far North to be in any immediate danger and, besides, our island is of no use to anyone except ourselves. Still, the Japs might want to use it for target practice. There was a Russian bomber flying around here several months ago but I guess Russia is now our ally



An airplane waiting to be assembled holds little interest for the boys of Holy Cross Mission, Alaska, as long as there is good skating.

so we must look on them with a more tolerant eye. But a little conversation with a Russian Eskimo makes it mighty hard for a priest to feel much tolerance."

THE FIRST DECADE

◦ Describing the first ten years in Iraq, Father Francis B. Sargent, S.J., present superior compares it to the first decade of the rosary.

◦ "Baghdad College began like a rosary—with an act of faith. Then, as every good child of Mary should, it told its beads—ten of them—until now comes the time to say the *Gloria*. I prefer to call this first decade the *Annunciation*, the first Joyful Mystery; even though it was not *all* joyful. But if you think it more proper to call it *The Agony in the Garden*, I cannot quarrel with you. For it has had its share of mental anguish and bloody sweat. But that does not matter, for all the mysteries of the rosary, both joyful and sorrowful, end with the *Gloria*. Which is a thought well suited for meeting adversity and prosperity alike. And those are the kind of thoughts one needs at Baghdad College.

• "Historians will say that it was the good ship *Exochorda* that brought Fathers William A. Rice, S.J., and Edward F. Madaras, S.J., across the ocean in February 1932. But I say that it was faith, 'the substance of things to be hoped for, the evidence of things that appear not.' By faith they crossed ocean and desert; by faith they hired an old house and hung out their sign, 'Baghdad College,' by faith they founded this first Jesuit school in the very home of the old Califs.

FRUITS OF TEN YEARS

• "And now there are at Baghdad many things which appeared not, some of them scarcely even hoped for, ten years ago: twenty-five acres on the banks of the Tigris; two new modern buildings that house thirteen Fathers

and forty-one boarders, an up-to-date laboratory, a well-stocked library, several classrooms; 185 students of all rites and races; the sons of many of Iraq's best families; an institution which has won the confidence of all, even those who first looked with suspicion. We do not feel that we are lacking in modesty to say that it has given glory—to the Father and the Son and the Holy Ghost."

SUBMARINE SCARE

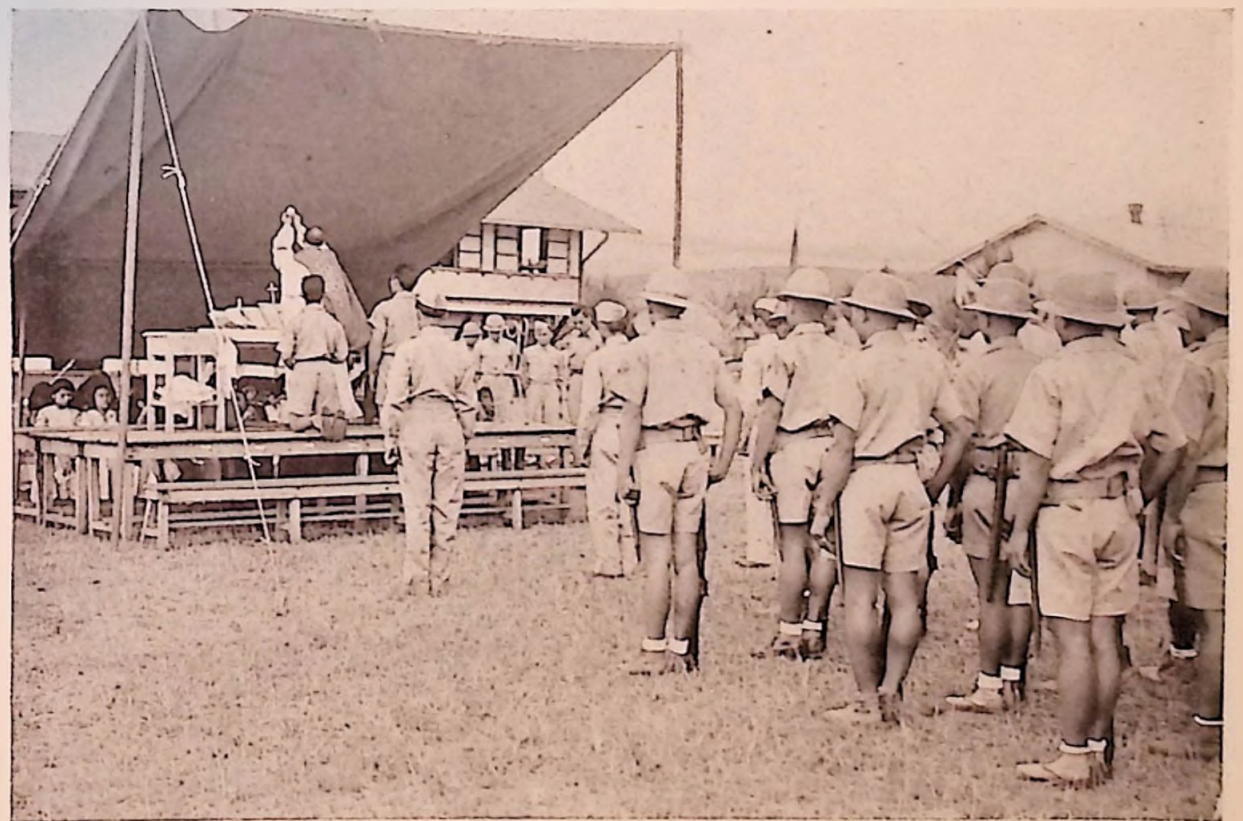
• A recent letter from Very Rev. Thomas J. Feeney, S.J., Superior of the Jamaican Mission, British West Indies, tells us that "a submarine was seen off Dry Harbor recently. Mulry Hall has been converted into a first-aid hospital for possible casualties. Medicines, stretchers and a St. John Am-

There is limited allowance made for chaplaincies for Masses and urgent sick calls. Air mail is the only sure way to communicate with us for the duration."

EVERY LITTLE THING

• "If the worst comes," writes Father Francis G. Deevy, S.J., from Mandeville, Jamaica, B. W. I., concerning the rationing of gas for his car, "I have bought a second-hand bicycle which will get me around slowly. I have planted a half barrel of potatoes and have plowed up the rest of my garden for corn and beans. I caught about two hundred gallons of water in my new tank over the last twelve days.

• "My ducks have begun to lay and I hope soon to have a setting.



Filipino soldiers stand at attention during the solemn moment of consecration as Father Francis Doino, S.J., pastor of Linabo, Philippine Islands, says Mass in a military camp near his mission station in the Bukidnon hills.

balance Unit are ready for service in any emergency."

• "Gas rations are two gallons a week. Our Fathers with 24 cars do 240,000 miles a year or practically ten times around the world. The present ration will allow us to do only one-twenty-fourth of what we did before.

I already have three hens setting. We must try 'ever little thing' as one of my parishioners says. We are more or less out of it all down here. Still the mission work is bound to suffer due to the prevailing war measures. I should be in Kingston now ready to begin the Novena of Grace but this gas situation spoiled our plans."

CLOUDS OVER JAMAICA

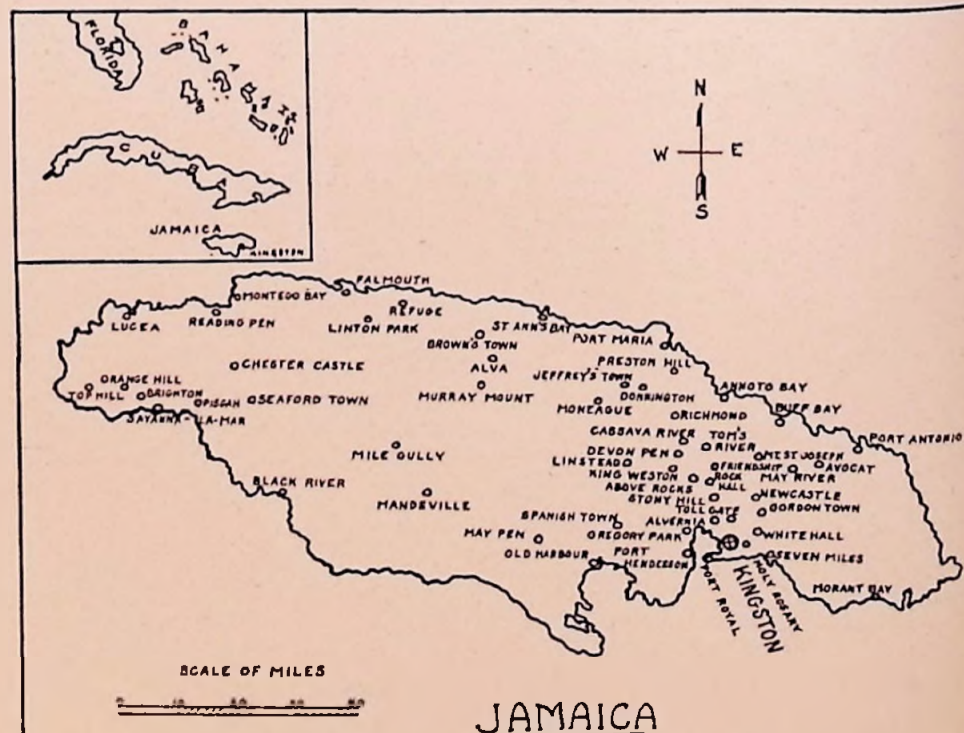


- Jamaica, British West Indies, for the first time looms large on the American horizon. It took a war to bring it the prominence even the tropical tourist trade denied it. Today, it is the site of one of our new island bases, shouldering its share in our defense. Small though it be, it is of strategic value in hemisphere defense. *Jamaica stands by America in its day of need.*
- Why not? Jamaicans have long known the devotion of at least some Americans for their people's welfare. Since 1894, American Jesuits have labored to bring the blessings of Christ to its utterly poor people. Today, the efforts of 59 Jesuits joined to the sacrifices of other Americans back home more than hold the gains in the ceaseless conquest of souls.

Americans — Stand by Jamaica!

Mounting war costs are curtailing essential missionary projects. War needs, such as first-aid kits for mission schools and stations, run up extraordinary bills. "Motor Chapel in Jamaica" in this issue pictures the hunger of the people for Christ's message. Aid can still reach Jamaica. Without your offering much will be lost. Send it to

**Jesuit Missions—257 Fourth Ave.
New York, N. Y.**



COMMUNICATIONS

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

Something to Pray For

To the Editor:

May I suggest that, in view of the changed relations, some attempt be made to send Jesuit missionaries to Russia? When on the Black Sea, shortly before the outbreak of hostilities, I was able to convince myself that there is ample scope in Russia for such work. Numerous young people, whose parents were Orthodox believers or who belonged to the Catholic Church (oriental rite), have never accepted the atheist doctrines proclaimed by Moscow, but their knowledge of Christianity is extremely sketchy, and I heard of villages where no priest has appeared for nearly a year. His last visit was still vivid in the memories of all—Orthodox and Catholic churchmen alike—for it happened in winter. No church building had been left standing anywhere near; the villagers and the inhabitants of the surrounding country assembled in a barn where, however, a real church altar, saved from happier days, was erected (but carefully hidden after the priest's visit). The priest carried a thermos flask to warm the water and wine, for the cold was intense. For almost a year after that,—and who knows, perhaps ever since,—the villagers held prayer-meetings, when Catholic hymns mingled with Russian church chants—sung in low voice, so as not to attract the attention of the local Soviet officials who were inclined to send anyone attending a prayer-meeting to prison. I purposely leave the place unnamed, lest through your columns, the said officials should learn of it and start the unfortunately frequent counteraction—seizing property, imprisoning people. If, however, it were possible to make use of the new situation to obtain permission from Moscow to send missionaries, great work could be done in Russia.

B. de Colonna y Francesco Pablos.
Madrid.

From Officer

To the Editor:

Copies of the JESUIT MISSIONS are coming to me regularly in the mails. I do not know to whom I am indebted for being put on your mailing list, but I certainly wish to express my gratitude and appreciation. After I have gorged myself with information about my brother Jesuits and classmates on the far-flung missions, the copy is placed in the recreation hall where it is devoured by the boys.

(Rev.) William J. Walter, S.J.
1st. Lt. Chaplain.

EDITOR'S NOTE: 303 chaplains in the armed forces are receiving JESUIT MISSIONS through the generosity of our readers. More than 300 others are anxious to receive it. You can help. Send

your offering for a Chaplain Subscription today.

From Private

To the Editor:

I received your letter regarding the very fine work that our Jesuit Priests are doing in the war-torn area. I do hope that our prayers will soon be answered by our Lord, and this awful war condition will be all over.

I am leaving to serve our country within two weeks, but I am enclosing a little contribution for this most worthy cause. I don't know where I am to be stationed, so it is of little use for you to send me the JESUIT MISSIONS magazine. This contribution is all I feel that I can possibly give at this time, but you may be sure that I will remember our Missions in my daily prayers.

May our small offerings please the Lord, and I'm sure that in due time, He will reward us with His great gift of peace.

Detroit, Michigan. James P. Hollway.

Defense and Reconstruction

To the Editor:

Enclosed you will find \$1.00 in Defense Stamps for the missions. The war in the Far East must be quite a blow to all the work done there by the missions. I hope that the missions will get a big response so that the reconstruction that will follow after this war will more than make up for the present loss.

New York, N. Y. Dominick Gargiulo.

" . . . The Best Yet."

To the Editor:

Enclosed is check for \$5.00. One dollar for the price you have placed on a year's subscription to your very fine magazine and \$4.00 to be used as you see fit for our missionaries. How grateful I am that God has blessed me with health and a job so that it is possible to support in a small way our Catholic Missions.

Either your magazine is improving with each issue or else my love for our missions is growing more fervent; for each number seems to be the best yet.

May God watch over our missionaries that no harm come to them and may America awaken to the needs of our missions. We have grown so selfish and vain that perhaps nothing short of hard times can bring us to our senses. We have so much consolation in our Faith that we will gladly accept any cross. It is those without our Faith that face a hard future. We have been given so much and appreciate it so little.

May God bless us through our Catholic Missions.

E. Rochester, N. Y. James Herendeen

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A Grateful Client

To the Editor:

Kindly publish in the JESUIT MISSIONS magazine, of which I am a reader, Notice of Thanksgiving in Honor of St. Ignatius of Loyola for safe extraction of teeth and perfect healing of wound. Publication promised.

Jersey City, N. J. Edward S. Hayden.

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"Once again Indians gather from miles around to take part in the commemoration of Our Lord's Passion."

Indian Deathwatch

Eugene E. Fahy, S.J.

DOWN the foothills of the mission range jogged a trail-wearied mustang with its blackrobed rider. The fourth expedition of Flathead Indians to the frontier town of St. Louis had been successful; their insistent request for a blackrobe had finally been granted. Adopted Iroquois had brought the news to this tribe of the Great Father of the white man, and now a disciple was amongst them to instruct them. Led by the son of Chief Ignace and flanked by ten stalwart warriors, the guard of honor sent to guide the Jesuit missionary over the Rockies, Father Peter DeSmet, rode in triumph and exultation, amid the tears of joy of the aged and the wild and noisy demonstrations of the young, into the camp of the Flatheads. Thus was established the first Catholic Mission in Montana in 1841.

In rapid order many mission stations dotted the plains to become buzzing centers of Catholic life for the natives. By the Easter of 1855, around the St. Ignatius Mission alone, over one thousand Indians of various tribes had settled for good.

And now it is 1941, just one hundred years later. Another blackrobe rides into St. Ignatius Mission. His mount is a modern mustang of mechanical horsepower: to the Indians, a "*Pee-poo-shin*"—an "animal with inflated legs." It is Father Louis Taelman, S.J., coming to spend Holy Week with the Indians among whom he has consecrated the past twenty years of devoted ministry. Indian-speaking priests are no longer numerous, so this worthy successor of Father DeSmet confines his activities not to one mission, but travels throughout the Northwest by train and auto, ministering to the spiritual needs of the Indians, especially to those not familiar with the English language.

ONCE again Indians of the Flathead, Pend d'Oreille and Kootenai tribes gather from miles around at the beautiful church at St. Ignatius, Montana, to take part in the commemoration of Our Lord's Passion. "Can thou not watch one hour with Me?"—complained Our Saviour, sadly disappointed. He had offered to share His burden with man, a supreme act of friendship, and His offer was rejected—the first suffering of His Passion. These In-

dians, too, have heard and responded to His anguished request in deed. They have traveled for miles, despite the inclemency of the weather, to set up their tepees alongside the Mission church—to "watch one hour."

Holy Thursday finds many already drifting in from distances to be present for the whole of the Holy Week services. The high, brick church erected in 1891, has now offered up a half century of praise to Almighty God. The Queen of the mission churches in their day, it continues to be an historic focal point for tourists.

ITS artistic frescoes—fifty-six in all—are the work of a Jesuit lay brother, Brother J. Carignano, S.J. His paintings are the more admirable when it is realized that he had no professional training whatsoever. They were completed in the unbelievable short space of fourteen months. Through the convenience of the Mission whipsaw mill, the Brother constructed a maze of scaffolding in the church.

When free from his duties as cook of the Jesuit community, he would drop the soup ladle for the brush and become absorbed in his mural decorations. Though it is said that on not a few occasions his activities in the kitchen suffered because of his concentration on the paintings, nevertheless, judging from the hardiness of the old missionaries still active in their holy work, even if the results of his culinary art were not as "tasty" as those of his pictorial, they were none the less enduring and fruitful for souls.

A HUMOROUS incident is related about the picture of St. Michael the Archangel. While Brother was depicting in oils the fall of the bad angels into hell, the curious Indians watching him began to laugh. "Why are you laughing?" demanded the irritated artist. "Red-skin, him no go to hell. Only white man!"—but the laugh was on them when the painting was finished and the face of one of their tribesmen who had a passion for "fire-water" occupied a prominent position in the infernal regions.

In this colorful setting, the variegated blankets and adornments of the

Indians blend quite naturally. Before services on Holy Thursday the Fathers are kept busy hearing confessions in English and Kalispel, and the commemoration of the Last Supper invites many to the communion table of their sacramental Saviour. The communion hymn, as also the hymns of thanksgiving after Mass, are harmonized in Kalispel by the men and women, seated on opposite sides of the church. The shrill, penetrating notes of the Indian women pierce the vaulted ceiling of the church, as if to echo in heaven itself. The procession to the altar of repose is led by a host of small Indian boys in cassock and surplice—boarders of the mission school for boys and girls, conducted by the Ursuline Nuns. The canopy sheltering the Blessed Sacrament is borne by four braves: their long hair neatly braided, their feet moccasined with soft buckskin. Throughout the day devout Indians are seen kneeling in adoration before the altar of repose, all returning in the evening for the Holy Hour.

THE Mass of the pre-sanctified is well attended, Indians from greater distances having arrived by this time for the unusual ceremonies of Good Friday evening. Despite the rain, tepees are pitched on the damp ground alongside the church. There is the veneration of the cross in the morning, and again the colorful procession during which the Indians chant the hymns translated into their tribal tongue by the early missionaries.

The evening devotions and procession, confined to the interior this year, are indeed unique. Their origin dates back over fifty years. Catholics and non-Catholics, Indians and whites, come from miles around to partake in the ceremonies on the anniversary of Our Lord's crucifixion. The altar—arranged by the Sisters of Providence, who maintain a modern hospital at the Mission—is hidden by a forest of pine trees, in the midst of which hangs the

The Indians set up their tepees alongside the mission church, and in this colorful setting their vari-hued blankets and adornments blend quite naturally.

crucified Saviour. "Faithful cross, among all others, noble tree alone thou art." (Hymn of the Passion) The corpus of the crucifix, life size, is the carving of Father Ravalli, who prepared himself for his missionary career during his philosophical and theological days by studying medicine on the side, and becoming an apprentice in an artist's studio and a mechanic's shop.

SERVICES begin with the Stations of the Cross, the prayers being recited in both English and Kalispel—the language of all the confederated Flathead tribes. A sermon on the passion is then preached in both languages, this office having been performed for the past eighteen years by Father Taelman. Following the sermon is the procession which, when weather permits, winds around the mission grounds along a path marked out by fifty small fires. All, clergy and laity, take part in the outdoor procession.

"And behold, there was a man named Joseph, of Arimathea, who begged the Body of Jesus: and taking Him down he wrapped Him in fine linen, and laid Him in a sepulchre." (Luke 23:50) The priest, performing the office of Joseph of Arimathea, takes down the Body of Christ from the cross, the Arms folding by its side. Indian girls in white, carrying the sacred nails on



A fine type of Indian brave, member of the Flathead tribe. He is one of the leading parishioners of St. Ignatius Mission, Montana.

silver platters, then lead the procession with the crossbearer. Indian boys in red and purple cassock follow with lighted candles. Then come acolytes, the officiating priest in black cope and the clergy in surplice, and finally, the Body of the Crucified Saviour borne on a bier by six Indian Chiefs.

THE procession, moving along slowly while the Indians intone their special hymns of the passion, eventually ends at the sanctuary—and "there they laid Jesus because the sepulchre was nigh at hand." (John 20; 42) Truly a vivid re-enactment of the eternally important fact of our redemption on Calvary.





NEW BOOKS



Review For Religious

No religious who has seen this bi-monthly publication would consider it surprising if he or she were to hear that there scarcely remains a single English-speaking religious house to which mail can be delivered which has not yet entered its subscription. If any such house still exists they should by all means date their subscription as of January, 1942, that they might not miss the first issues of this new publication.

It contains articles of interest to all religious, book reviews, questions and answers, and decisions of the Holy See of interest to religious. Intended for all religious, clerical and non-clerical, it considers primarily, however, the needs of brothers and nuns, and has the twofold purpose of aiding religious in their personal sanctification and in their apostolic works.

The review is also of service to diocesan priests in whose jurisdictions religious are working as well as to confessors and spiritual directors of religious.

St. Mary's College, St. Marys, Kansas.

Medieval Humanism

Gerald G. Walsh, S.J.

This fourth volume of the "Christendom Series" is a penetrating study of the nature of Humanism which the author takes to be the idea that a human being is meant to achieve, during life, human happiness in a human way. And the only fully human way is the Christian way which complements truth and beauty with the supernatural life of grace.

By tracing the development of Christian humanistic thought in history the author demonstrates that humanism not only flourishes but flourishes best in a Christian environment and illustrates the thesis with sketches of many famous medieval humanists who, without in any way neglecting the supernatural element infused into humanism by Christianity, effected a synthesis of Hellenic light, Roman law, German force and Celtic fancy with Christian love.

There is a bibliography with excellent critical notes and a superb abstract of the whole book for study and review. 103 pages.

The Macmillan Company, New York, \$1.00.

In No Strange Land—Some American Catholic Converts

Katherine Burton

This is a collection of fifteen short biographies—fourteen individuals and one group—of prominent converts belonging to the nineteenth and to the opening years of the twentieth century.

The earlier ones came into the Church at a time when such a step meant forsaking family, friends, position in society and all that is dear in human associations, and it is in the calm, unemotional yet sympathetic portrayal of the pathos arising from this circumstance that the sketches have their greatest charm.

All the sketches are extremely interesting, very well written, and they are presented in a manner likely to arouse among Catholics greater sympathy for their convert brethren and among convinced non-Catholics a better understanding of what they consider an unfortunate defection.

Longmans, Green and Co., New York, \$2.50.

The Mass of Brother Michel

Michael Kent

Michel, the elder son and heir of the Comte de Guillemont, has just been betrothed to Louise. His younger brother, Paul, however, envious of Michel's respected position both in his family and with Louise, inadvertently brings an end to Michel's good fortune—or rather sets in motion the series of events which bring Michel and Louise to the greatest possible good fortune which could come to two souls capable of a really great love and elevates that love even in life to the plane on which it carries through to eternity.

The dominating force in the weaving of these two lives is the sublime beauty of the Mass and the priesthood, which runs through the whole story like a golden thread. The denouement is a piece of daring ingenuity which leaves the reader with a sense at once of astonishment and of complete satisfaction.

This is not a book for the young or the frivolous. It is a strong tale about strong people and the strong emotions of weak people, written for the appreciation of mature and serious minded readers. Such readers, capable of looking upon depravity, both moral and dogmatic, with mature calmness and at the same time of appreciating great depths of beauty, will agree that the author has cast his tale in a classic mold.

The illustrations by Beatrice Bradshaw Brown are a fitting complement to the quaintness of the writer's style.

Bruce Publishing Company, Milwaukee, \$2.50.

Easy Notation for Singing the Proper of the Mass

William E. Campbell, M.A., Ph.D.

A unique hymnal for the choir giving the proper of the Mass for all feasts of "double" rite (1st class, 2nd class, major), Sundays, Ember and Rogation

Days, Vigils and the Forty Hours, for all of which only six, simple, one-line melodies need to be learned. The propers are printed in a way which makes it easy for the choir to read the Latin, and in the six melodies the musical notation is so arranged as to make the hymnal as "foolproof" as possible. The parts for a given day, together with their musical notation, are printed on one side of one page and yet there is no crowding despite the fact that the page is small.

Complete instructions for the use of the hymnal are given, together with explanatory notes on the various parts of the proper of the Mass.

This hymnal is the answer to the choir master's prayer and a copy should be in the hands of every member of every choir which makes any pretense at rendering the official music of the Church in the prescribed manner. There is also a handy index. 189 pages.

St. Anthony Guild Press, Paterson, N. J. \$1.00 on 1 to 25 copies. 50 cents on 25 or more copies.

War and Conscription at the Bar of Christian Morals

Rt. Rev. Msgr. George Barry O'Toole, Ph.D., S.T.D.

In this booklet are assembled some articles written originally for "The Catholic Worker" between October, 1939, and November, 1940. An explanation is given of the morality of war and the nation's assumption of a right to impose compulsory military conscription is discussed. At the time of writing the author was opposed to both wartime and peacetime conscription.

Since the articles were written and this pamphlet published prior to the outbreak of present hostilities, no application of the principles proposed is made of course to the situation precisely as it stands today and the reader would have to draw his own practical conclusions from these principles in the light of facts which the author could not have foreseen at the time of writing.

90 pages, including a study outline. No *imprimatur* is in evidence.

The Catholic Workers Press, New York, 15c.

Is Rural Life the Answer?

Anthony J. Adams, S.J.

A discussion club outline on the National Catholic Rural Life Conference, its principles and program and their importance in the economic, social and moral problems of our national life.

Its several parts are each made up of exposition, topics for discussion and suggested readings.

The Queen's Work, St. Louis, Mo., 10 cents.

SPOTLIGHT ON INDIA

(Continued from page 119)

lead to another Hongkong, another Singapore that have witnessed the collapse of similar vested interests. While insisting the Hindu-Moslem politico-religious problem can never be solved until the British government fully withdraws, Mr. Nehru maintains that India's principal problem is not the Hindu-Moslem conflict but the planned growth of industry, higher standards, more just distribution and the progressive elimination of the dire poverty crushing the people. A professed admirer of Communist Russia, Nehru dreams of India's sudden leap from Feudalism to Democracy.

Current news dispatches inform us that Sir Stafford Cripps has offered India dominion status with the right to secede from the British Commonwealth. The actualization of this complete independence and equality is to be deferred till the conclusion of the war. Supposing India's full cooperation in the war effort, Britain would assume responsibility for India's protection and would allow Indian leaders to participate in the counsels of their own country, the British Commonwealth and the United Nations. Any province can choose to stay out of the proposed dominion union, and can join a separate one; the purpose of this was to give leeway to the large religious and racial minorities in India. The next week or two should clarify India's reaction to these elastic proposals.

Many readers, who have read much about Mohatma Gandhi, religious leader of the Hindus, are wondering just where he fits into the picture. The late Rev. T. Gavin Duffy, long a missionary in India, stated that Gandhi's influence has been overrated. He admits Gandhi's general popularity with the masses but denies they know or understand what Gandhi's political ideas are. To Father Duffy Gandhi's philosophy of life was not based upon realities. Gandhi fears that wider contact with the West would tend to destroy traditional Hinduism. He wants India to occupy her rightful place in the world, but considers a return to a more pristine Hinduism to be the method to be followed. In many ways it is still a moot question as to how much Hinduism is cracking open and precisely to what extent Gandhi still influences the Hindu soul.

If ever ordinary readers are to get a better understanding of Christianity's possibilities in India, they must have some idea of Hinduism.

Hinduism is a vast credo-less admixture of religious, political, philosophical and sociological concepts "admirably" adapted to engraft or absorb the doctrines of other religions and to reconcile in itself contradictory dogmas and practices. Christ and His doctrine is admired, even accepted but as a reincarnation of one of the Hindu gods. Like an oriental bazaar where objects for sale range all the way from powdered cow-dung to embroidered tapestries—something to satisfy everyone's want, Hinduism has everything to

offer from odious bacchanalia to high union with the divinity. The tremendous hold of Hinduism upon the people is the fact that it satisfies. There is a void in the Hindu soul but it is covered over with thousands of years of racial and spiritual pride and sealed with caste—the strongest social cement the world has ever known. The ordinary illiterate and isolated Hindu has such a blind adherence to the Sanatana Dharma or so-called Eternal Law, drummed into him constantly from the cradle to cremation, that he practically does not perceive this void in his heart.

The intellectual Hindu, however, from his contact with the doctrines and practices of Christianity is vaguely beginning to realize that Hinduism even if it were to be recaptured in its pristine form, is not entirely satisfactory. They are beginning to realize that some of the principles they so earnestly defended are really quite untenable. And yet there remains that blindness of national pride and the tremendous fact that Hinduism whatever it may be, has transformed a religion into a religious society. Behold, the crying need for a great expansion of the intellectual apostolate!

Famous Jesuit linguists and exceptional missionaries, after long study, maintain that practically all of the natural philosophy to be found in St. Thomas exists in the writings of Hindu philosophers. It is simply a question of pointing out this similarity to the Indian intelligentsia and showing them how such a body of knowledge can only be complete with the light of Divine Revelation. There must be brought home to the Hindu soul the realization that deep in that soul, deeper even than the roots of his traditional faith, is a divine discontent for something which only the one, true religion can satisfy. Grace is definitely at work in India. God is certainly preparing an audience for His ambassadors, the Catholic missionaries. The Hindu intellectual will readily listen if he can discover that his own desires and his own interests are also our desires and our interests. "To love the same, to hate the same, this is friendship's fairest gain."

Some of the most interesting pages of mission history ever written are those describing the intellectual apostolate of Robert de Nobili. Apart from de Nobili's method of so completely accommodating himself to the higher castes, many eminent Catholic missionaries are continuing and will have to continue to study the philosophy and literature of the Hindu. There they will find mirrored the thought and passion and religion of the Hindu. There they will find standing out unmistakably those points of contact, those unfinished foundations upon which to build. Just as many Catholic missionaries in de Nobili's time were engaged in this difficult task, so, too, today, a goodly number of Jesuits and other Catholic missionaries are applying themselves to this problem.

This, of course, is not the only form of apostolate in India. The mass conversions in Chota Nagpur, the promising results

among the Santals and Depressed Classes in the American Patna Mission, together with the splendid missionary apostolate through catechists carried on by hundreds of missionaries all over India are not the result of this intellectual apostolate. All missionary bishops and superiors, however, agree that such a form of the apostolate is of prime necessity.

This intellectual apostolate is carried on directly by the writings and lectures on Hindu philosophy of eminent missionary specialists and indirectly in the vast educational and social welfare work of Catholic missionaries. In both these forms of the apostolate, Jesuit missionaries occupy an important position.

It might be interesting and inspirational for our readers to know of the appraisal of the Jesuits' work in India by a distinguished Indian lay man, Mr. Chev. M. Ruthnaswamy, C.I.E., K.C.S.G.

"Educational work accompanied and followed the evangelical work of the Jesuits. Schools were founded wherever they set foot. The Xaverian policy of 'Through the children to the grown-ups' led to the foundation of catechism classes, seminaries, and schools of secular learning. As at first at Goa, schools marked the progress of Jesuit missionary work in India. In Mylapore there was a school in 1576; at Cochin we find one in 1587, founded by Father Heredia, for Portuguese and Indian children; in Tuticorin, about 1580, were started an elementary school, a Latin school, and a seminary with 30 pupils; at Madura, in 1595, there was a school in which a Brahman teacher taught Tamil and Telugu; in far-away Lahore, in 1595, the Jesuits founded a school for the nobles at the invitation of Akbar; a college flourished at Agra under the shadow of the Great Mogul in the 17th century.

"In this first period of their history in India, the school was an aid to their evangelical work. Christianity being a religion of the book, required its converts to be literate if only to learn the prayers and understand the elementary truths of religion. And the early schools of the Jesuits were meant for the elementary education of the Christian population.

"It was after their return in the early 19th century that, taking advantage of the new Indian enthusiasm for English education, the Jesuits began to establish institutions devoted to the higher education not only of Catholics but also of others. In 1844, the Madura Mission, established a university college at Nega-patam, which in 1883 was transferred to Trichinopoly. In 1856, German Jesuits established St. Xavier's College, affiliated to the University of Bombay. St. Xavier's College at Calcutta was founded in 1859 by the Belgian Fathers. The Italians brought university education to South Canara in 1880. More recently Jesuit colleges have been established at Palamcottah and Madras. Only two years ago, St. Joseph's College, Bangalore, till then managed by the Missions Etrangeres of Paris was handed over to the care of the Society of Jesus.

"On the average the Jesuit university colleges in India provide for the university education of about 6,000 students a year and turn out about a thousand finished products of such education every year. Some of them have made distinguished contributions to university life and education. St. Joseph's College, Trichinopoly, was the first to build hostels for students, and was for long the only fully equipped college in the whole of the Tamil country. St. Aloysius College, Mangalore, has built up the Catholic life of that intensely Catholic city. St. Xavier's College led the way in scientific education in Bengal. St. Xavier's College, Bombay, has educated many of those prominent leaders of the western Presidency, and under the Spanish Jesuits is doing pioneer work in wireless and radio training.

"Nor is the Jesuit contribution to secondary and elementary education to be despised. The Jesuits of Bombay are responsible for 120 schools, of Poona for 198, of Mangalore, for 85, of Madura for 484, of Bengal and Chota Nagpur for 921, of Patna for 35.

"Besides providing schools and colleges for the education of India—for the vast majority of students in their university colleges and secondary schools are not Catholics—the Jesuits have rendered other services to Indian culture. The first printing press to be established in India was erected by the Jesuits at Goa in 1556. The translation of the Four Gospels into Persian was undertaken by them in 1595. Father Thomas Stephens wrote the *Christian Purana* in Marathi. De Nobili's proficiency in Sanskrit, Tamil and Telugu is well known. It was he that introduced Sanskrit language and literature and Hindu philosophy to Europe. Father Beschi went further than de Nobili: he wrote a classic in Tamil, the *Tembavani* which has received the freedom of the city in Tamil literature. Father Beschi also wrote grammars of common as well as of classical Tamil and a dictionary of the Tamil language in Latin, thus opening the study of the Tamil language and literature to the West. The work of Father Beschi for Tamil will not be forgotten in the Tamil Nad.

"This work of bringing the learning of the West and of India into fruitful contact with each other has been continued by the Jesuits in modern times not only in their university colleges but in a more special manner by the study of Hindu Philosophy with a view to its reconciliation with the *philosophia perennis*. Fathers Dandoy and Johanns at Calcutta in the *Light of the East* have tried to interpret the Vedanta to Christians and Christ to Vedantists. Father Johanns' *Versé le Christ par le Vedanta* has achieved European fame. Nowhere has the philosophy of Sankara and Ramanuja been studied with so much sympathy and discernment as in the work of this great Jesuit Indianist. And the *New Review* conducted by the Jesuit Fathers, has already found a niche in the temple of varied culture in India.

"Nor is Jesuit endeavor in the field of social work of inconsiderable account. One of the capital needs of India was served by the first Jesuits as soon as they arrived in the country. Paul de Camerino, who came with St. Francis Xavier, established a hospital at Goa in 1580. Tuticorin also saw a hospital in its midst in 1580, as Madura did in 1595. Apart from the establishment of hospitals and dispensaries where they were needed, the extensive missionary activities of the Jesuits in the 17th and 18th centuries did not leave them any time for social work. It is only in recent settled times that they have used institutions of social progress for the fortification of Christian communities. It is in the latest of their mission settlements that they have done the most and the best in this line of work. The Mission of Chota Nagpur, now the diocese of Ranchi, is the scene of the distinctive social work of the Jesuits. They have not only educated the Munda, Kharia, and Oroan converts in their close on 300 schools but also built up institutions that are meant to ensure the economic and social progress of many of them. A Cooperative Credit Society with its bank, containing 14,304 shareholders in 1925 (19,183 in 1936), a capital of Rs. 281,161 (453,124 in 1936), and 470 rural units (626 in 1936), with its annual meeting at Ranchi, the headquarters, attended by 1,200 delegates, lending to the tune of Rs. 120,000 with an annual deposit of Rs. 14,450, and providings Rs. 3,000 in scholarships for poor boys, is one of the finest examples of cooperative credit work that India knows. Attempts have been made, though so far without success, to create a Cooperative Stores Society which is meant to be a Production and Sales society. Fifteen industrial schools have been opened for thousands of poor people. Through their educational and social work in Chota Nagpur, the Belgian Jesuits have brought these backward peoples, who have been allowed to be backward for centuries, into the main stream of civilization and culture.

"It is a remarkable record—this record of the work of the Jesuits in India. Their evangelical work may not appeal enough to those who put no great store by religious liberty and toleration and confound love of country with hatred of foreign men and things. But all those who welcome progress, from whatever direction it may come, will applaud the work of the Jesuits for education and culture in India."

FILIPINO SODALISTS

(Continued from page 123)

editor of this paper, taking advantage of his enviable position, ran a series of articles in which the Catholic Church—and, of course, the Jesuits—were bitterly attacked, and sacred dogmas held up to ridicule. After two months of aerial bombardment by the Chestertonians, that periodical was banned from the public schools by the Director of Education.

The Sodalists of the Evidence Guild

did not confine themselves to radio work. Working in groups of three or four, these well-trained college men gave "round-table talks" or "lecture-debates" before adult audiences in the C. Y. O. reading rooms of Manila. Open forums following the prepared talks afforded ample opportunity for a salutary display of knowledge gained in college religion classes or in the extra preparation required by a cautious moderator. After one especially stirring session, a sadalist enthusiastically remarked: "I never really appreciated my religion until I had to defend it in public!"

Manila, 1941: It is December the 8th. The sodalists of the Ateneo are once again gathered together for the Feast of their Patroness. The Field Mass and procession of sodalists have already been completed. Carnival games are in full swing. It is the Sodality Fiesta!

But listen! The wailing of sirens startles the peaceful city! The sound of artillery fire can be heard from the north! Japanese bombers are speeding towards Manila!

And that is the end of another Sodality celebration. A typhoon in 1938, War in 1941! Instead of Fiesta, air-raid shelters; instead of music and sodality medals, military proclamations and bullets.

INDRA THE HINDU LIBERAL

(Continued from page 128)

Her little, frail brother was dying. Indra, disconsolate and in tears, quietly slipped away from the tiny cot. As she sat, staring at the massive hills beyond, her tears stopped flowing and a smile stole over her face. She remembered how the Christians talked of their Heaven as the land of eternal bliss. That was the place for her brother! With characteristic determination, she acted on the impulse. Her sister, Shantisila, was sent to summon the Jesuit Lay-Brother, the man so kind to the sick. He came as soon as he could. But his serious expression after an examination of the child confirmed their worst fears. There was no hope of recovery! Offering the family his sympathy he turned away from the cot. "Nothing could be done." But Indra objected. "There is one thing you *can* do! You can send him to your Heaven!" When Brother hesitated, Indra insisted. "Make him a Christian. My parents consent." They slowly nodded their heads in approval. Brother enrolled Indra's little brother in the company of the elect. He decided to remain a bit longer. The end came quickly. Brother was happy—almost as happy as Indra.

Indra is still waiting for a promising young man to claim her. He must be good and not too poor. Moreover, he must be a Hindu of equal rating. Otherwise, her gods and goddesses would be displeased and might cast a spell on their marriage. But all this devotion to pagan deities does not diminish her politeness to missionary Priests and Sisters. It is in their Heaven that her brother has found eternal peace. "And I sent him there!" boasts Indra.

Grateful Acknowledgments

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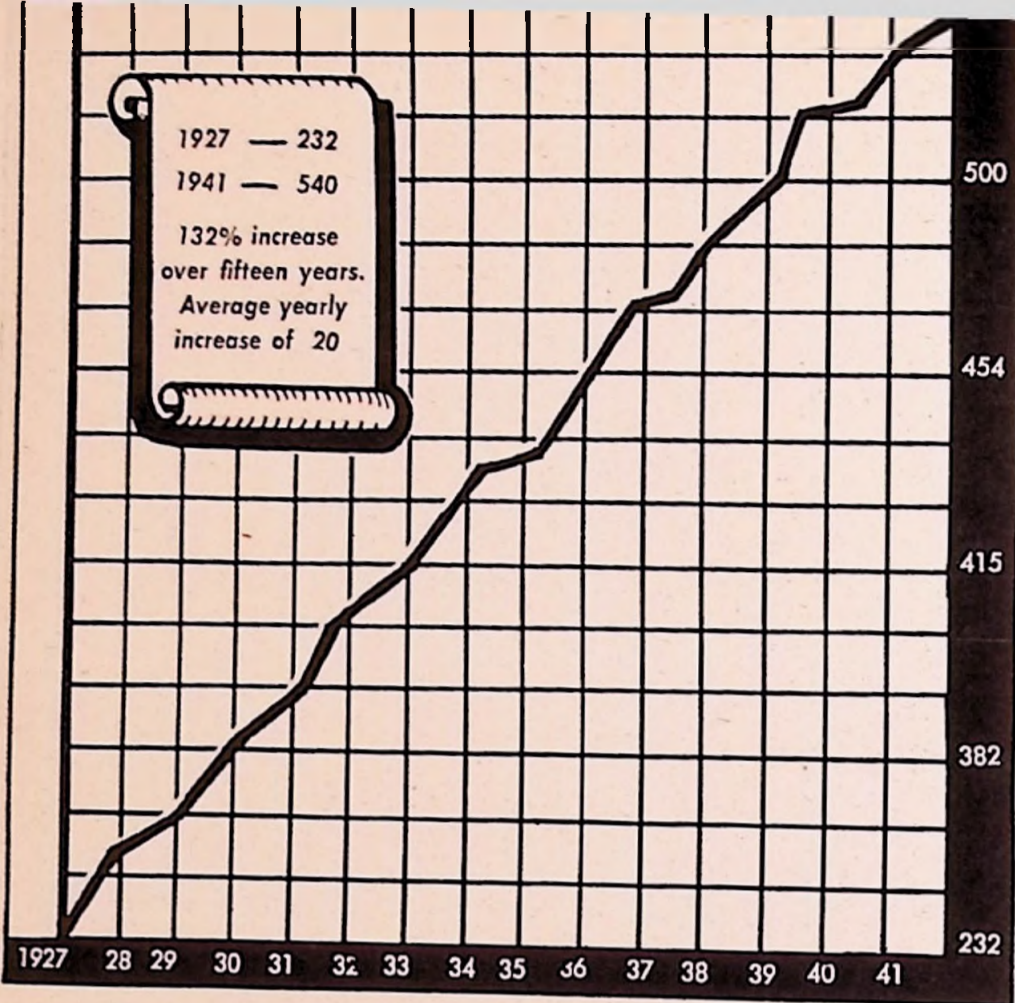
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**THERE IS A GREAT WAY
TO HELP HOME
AND MISSIONS. SEE P. 113**



INCREASE OF NATIVE JESUITS IN THE MISSIONS IN THE PAST FIFTEEN YEARS

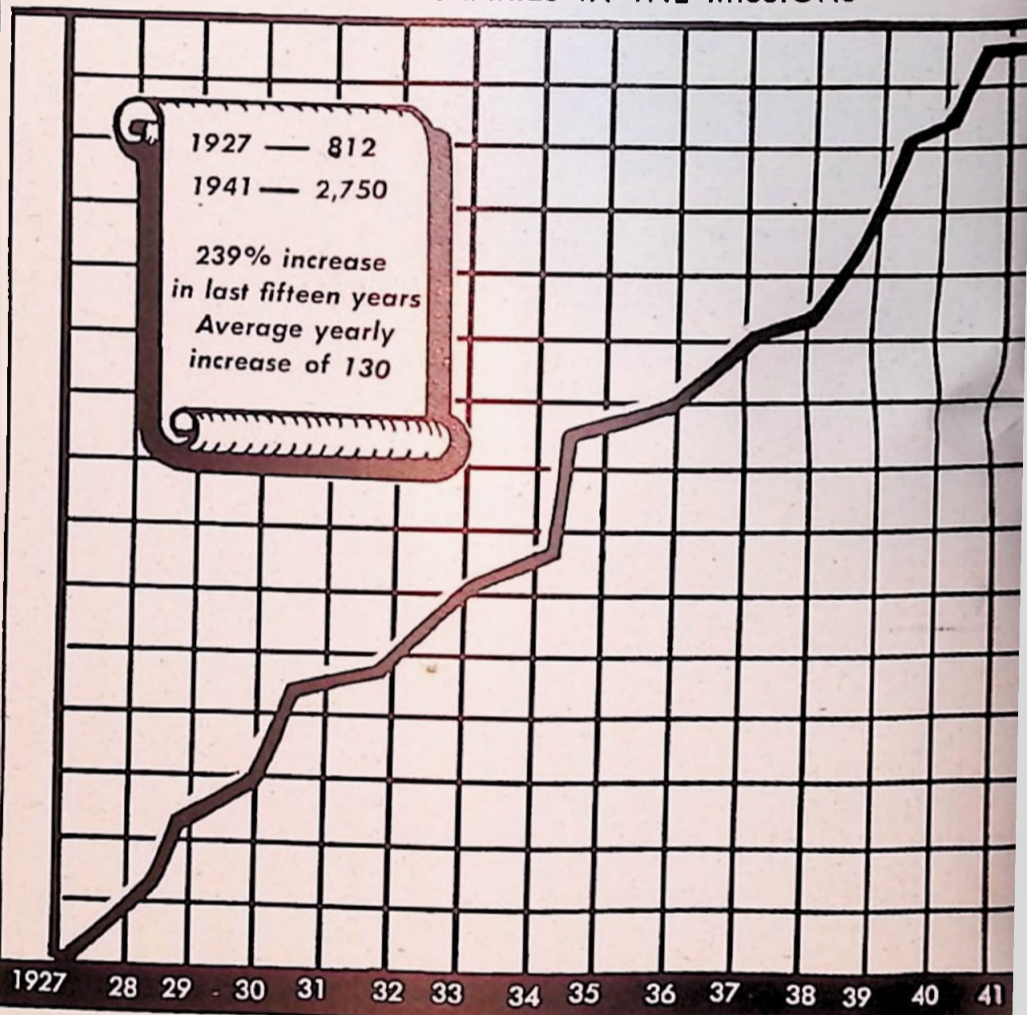
IS THERE A PRIEST IN THE FAMILY?

May and June our thoughts turn to ordination days. Blessed family with a priest of God among its members!

Your family, too, can be so blessed. Help educate a native priest! You have a son, a brother—someone near and dear in the Armed Forces—thousands of miles from home ready to give his life to protect you. How wonderful to have another son or brother—a native priest—to shield your immortal soul as he daily raises aloft our Crucified God, our Peace-Maker.

13,600 native students are attending seminaries in pagan lands.

INCREASE OF NATIVE SEMINARIANS BEING TRAINED IN JESUIT SEMINARIES IN THE MISSIONS



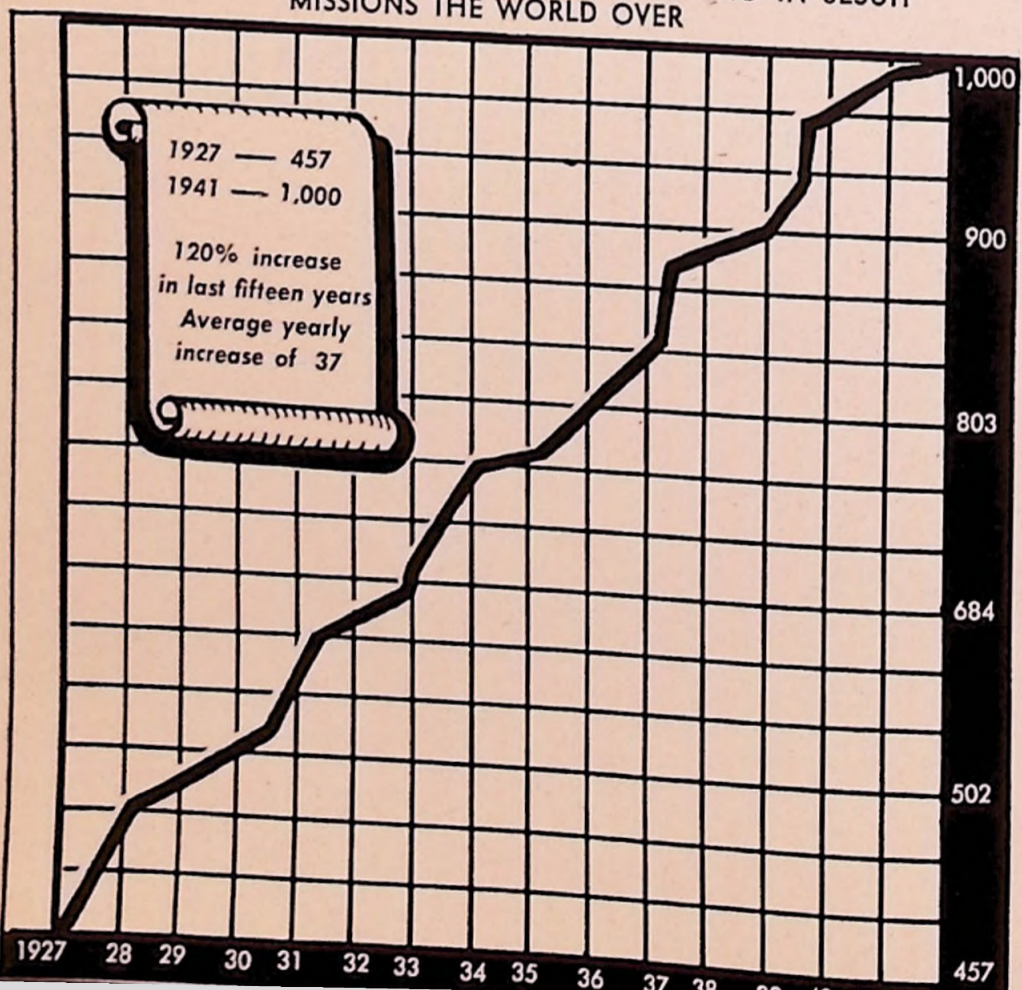
THE JESUITS AND THE NATIVE CLERGY

It has long been traditional for the Society of Jesus to foster the development of the native clergy.

The graphs show the most recent notable advances made by the Jesuits in this regard over the past 15 years.

The Philippine Mission, for instance, at the war's outbreak was most singularly blessed with 116 native Jesuits in addition to training still larger numbers for the secular clergy.

INCREASE OF NATIVE SECULAR PRIESTS SERVING IN JESUIT MISSIONS THE WORLD OVER



"If he who offers even a cup of cold water to one of the least of the disciples of Christ, shall not lose his reward, what reward shall he receive who puts into the pure hands of a young priest the sacred chalice in which is contained the Blood of Redemption, who helps him to lift up to Heaven a pledge of peace and blessing for mankind?"
Pius XI

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