

JESUIT MISSIONS

October 1943

Ten Cents



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These Procurators Need Your Help



A Page of History: SUMMER — 1943

27 **T**WENTY SEVEN American Jesuits
left for Missions across the seas

- to the *Far North*
- to the *Deserts*
- to the *Tropics*
- to the *Orient*

They Need Your Prayers

JESUIT MISSIONS

OCTOBER

THE MODERN JESUIT RELATIONS

1943

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

CONTRIBUTORS

THIS MONTH

■ Very Rev. Edward A. Freking should need no introduction to those interested in education for the missions



Monsignor Freking

because of his work with the Catholic Students' Mission Crusade, of which he was appointed National Secretary - Treasurer in 1935. He was educated in Cincinnati, Ohio, first at St. Paul's school, then under the Jesuits at Xavier High School and Xavier University in the same city. Later he went to Mt. St. Mary's Seminary in Maryland, to which he returned later as professor. He received his Doctorate in Sacred Theology at the University of Fribourg in Switzerland. Besides his

activities in the Mission Crusade, he is managing editor of their publication, "The Shield", editor of the Diocesan paper, "The Catholic Telegraph-Register", and Diocesan director of the Bureau of Catholic Information.

■ Father Anthony G. Schirmann, S.J., came to the Jesuit Missions staff this summer after three years as "home missionary" in the Counties of Southern Maryland. One of his first assignments in New York took him to Fifth Avenue. Visitors to St. Patrick's Cathedral recently may have noticed him there studying the new shrine. A year at Auriesville, N. Y., Shrine of the North American Martyrs gave him his introduction to the background of the missions among the Iroquois Indians.

■ John J. Brown, S.J., is a descendant of the Blackfeet Indians of North America who has offered himself as a missionary among the American Indians. At present, he is at the Sacred Heart Mission, De Smet, Idaho. He has the distinction of being one of the very few Indians now studying for the priesthood in the United States. The three Jesuit Martyrs of Auriesville, Sts. Isaac Jogues, Rene Goupil and John Lalande, must surely be watching over him with earnest prayer.

■ Father John J. Barrett, S.J., will complete the first year of his priesthood next month. But many years have passed since he first took up his pen to write. He entered the Jesuits in 1932 from Chicago, and at the end of his philosophy course at West Baden, Indiana, went to India. There he was made editor of the Patna News Letter. His theology course and ordination were received at Kurseong, India. During all those years his pen has been active.



John Barrett, S.J.

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COVER—Long before America heard about "Boys' Town" Jamaica had its Alpha Cottage. Here the good Sisters of Mercy receive orphans and foundlings and raise them from the cradle to manhood and womanhood. About seven hundred boys and girls find in Alpha a sanctuary and a home. The boys receive a first-class training in all the manual trades. The girls, on the other hand, take care of the kitchen, the laundry, the bakery and follow a complete course of domestic science which prepares them for their after life. The youngster in the picture seems intent upon relieving the meat shortage at Alpha.

CHRIST

THE

KING

- RACE PREJUDICE.
- ASK THE MISSIONARIES THEY LIVE THE ANSWER.
- MISSION SUNDAY.

BE THOU KING

IN the Kingship of Christ lies the ultimate solution of all race prejudice and the consequent race riots and persecutions. Taking human beings as they are and will continue to be in any predictable future, no merely natural solution is possible. There are too many real obstacles for natural means to cope with successfully—natural preference for one's own color and the instinctive dislike for another's, or, as in the case of the Jews, a two-sided history and the unbridged parallel traditions that have persisted for 2,000 years among Christians and Jews. But there is a solution, supernatural and real. It is implicit in the Kingship of Christ and it actually works in the missions of the Catholic Church today.

On the feast of Christ the King, the last Sunday in October, we Catholics say one of the most powerful and beautiful prayers of the year. Realizing that over a billion human beings do not accept Christ as King, we pray: "Be Thou King over all those who have never known Thee . . . be Thou King over all those who have strayed away . . . be Thou King over that race, once Thy Chosen People . . ."

But there is one part of that prayer which we need to say this year with intense conviction and sincerity: "Be Thou King over our own hearts. . . ." Frightful evil has been committed by men of our time. And there is a mounting bitterness against all who oppose us, but it is a bitterness that has no place in Christ's Kingdom.

They find things in us to dislike. But woe betide us if what they find is unChristian conduct! Christ never preached Christian charity for "nice people we like" and "just what they deserve" for the rest. To us He preached these words: "Love your enemies; do good to them that hate you; and pray for them that persecute and calumniate you, that you may be children of your Father who is in Heaven. . . . For if you love them that love you, what reward shall you have? Do not even the publicans do this? And if you salute your brethren only, what do you more? Do not also the heathens this?"

Nowhere in history is this essential teaching of Christ more clearly carried out than in the missions of the Church. Name a race or a people, no matter how depraved or abandoned, that missionaries have not tried to serve with their very lives for the love of God! At this hour over 619 American Jesuits are on missions among all five races of men, white, yellow, brown, red, and black. For the most part, white men of Irish, English, French, German, Italian, and other European stocks, they come from cities like Boston, Brooklyn, Baltimore, and

Baton Rouge, from Toledo and Tacoma, from St. Louis and San Francisco. They could have inherited all the prejudices of their neighbors at home, but instead they have given their lives for every race all over the world. Furthermore, hardly a man among them could not find a place within a few miles of his station where a predecessor was persecuted unto death by the ancestors of the very people he now serves.

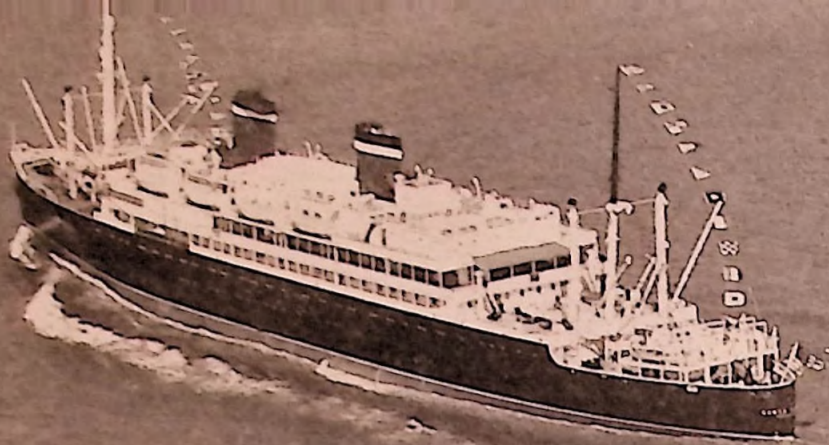
Who has ill treatment from others to do with our duty as Christians to show charity to all? We have no double standard of charity within the Church, one for the missionaries, and one for us at home. Christ our King laid upon us all on law of love for all men. It is this heroic virtue that we pray for when we say to Him: "Be Thou King over all those. . . . Be Thou King over all those. . . . Be Thou King over our own hearts . . ."

MISSION SUNDAY

ON the third Sunday in October the Catholic Churches in America will be crowded as usual. The vast majority will go to Mass without realizing that it is Mission Sunday—the day set apart every year for the Missions by the Pontifical Society for the Propagation of the Faith. But before they leave the church, Catholics will know what the day is, for in every church there will be a sermon or announcement and a collection. As usual, the generous people of our land will respond to the appeal. Yet what a difference it would make for the Church and for mankind if 20,000,000 Catholics understood clearly why the appeal is made.

If they could look into the Sacred Heart of Jesus on their altars at the elevation of the Mass they would see why—when there are over a thousand million human beings for whom Christ died who do not love Him as their Lord. If they could look once into His eyes as they say the prayer He taught them, "Thy Kingdom come! Thy Will be done!" they could never forget the longing there for the poor people of the world who do not know Him.

Every time we say the "Our Father" we strike a chord in the heart of Christ that was the theme of His life, "Thy Kingdom come! Thy Will Be done!" Suppose this year or next, as well might be, He were to turn to America asking us to take the lead in mission work for His Kingdom far beyond anything we have done in the past, would we be ready to mean what we say in the prayer, "Thy Kingdom come! Thy Will be done!" Mission Sunday this year puts that question squarely up to us!



The Missionaries Sail Again!

CALVERT ALEXANDER, S.J.

FAIRCHILD AERIAL SURVEYS

IT can now be officially revealed that in the past four months twenty-seven American Jesuit missionaries have quietly departed for work in overseas missions. Maritime war-censorship regulations have prevented the announcement of this important event until the present time.

It is highly significant that twelve of these twenty-seven men have been sent to missions in the Orient and Middle East, which have been cut off from American reinforcements since our entry into the war. Two additional priests are awaiting passage to still another Far Eastern mission, which will bring this year's assignment to the Orient to a total of fourteen.

The importance of this movement of American Jesuit missionaries to the Orient at this particular time can hardly be overestimated. The announcement contains most encouraging news to friends of the missions in America and elsewhere. Very simply stated it means that after almost two years of anxious waiting and praying, the way is now open for America to resume some of her missionary activities in large areas of the Far East, Middle East and Africa. Recent allied victories in North Africa and in the Mediterranean district have brought about this happy event and at a much earlier date than most of us expected.

After two years of war the way is opening slowly but surely for missionaries once more.

27 Jesuits left United States this summer.

When we say "the way is open" we do not mean that normal conditions of travel have returned. It is still very difficult and dangerous. Nor do we wish to give the impression that large numbers of American missionaries can immediately be sent over to open and staff new missions. The State Department is at present restricting the number of missionaries sent, to necessary replacements in already established missions.

BUT the important fact still remains, that in marked contrast to the closed situation which has prevailed since Pearl Harbor, the way to the Orient is at length open for some missionaries to be sent to the aid of their hard-pressed brethren, who have been holding on during these years of war. The twelve American Jesuits, all of whom have already safely reached their destinations in India and Iraq constitute the first group to be sent out

from this country under the new regulations and there is a well founded expectation that they will be the vanguard of a still larger number of American missionaries to go as further allied victories progressively clear up the situation in the Near East and the Orient. The tide has definitely turned for the missions.

THE distinction of being the first of the American Jesuits to leave for the East goes to the men destined for Baghdad in Iraq. These seven young priests, constituting one of the largest groups ever to be sent to Baghdad, departed during the summer in two groups, both by different routes. Three of them spent a whole year in New York waiting for an opportunity to sail and in the meantime taking advanced courses in Arabic at Columbia University. They were Father James P. Shea, S.J., former Business Editor of "America," Fathers William J.



First group of Jesuit missionaries that arrived safely in Baghdad. Left to right, Fathers William Casey, James Shea, Joseph Connell and Michael McCarthy.

Casey, S.J. and Joseph P. Connell, S.J., both of whom had previously seen service in Baghdad as scholastics. The others included in the group going over to Baghdad were Fathers Michael J. McCarthy, S.J., and Sydney MacNeil, S. J., two more scholastic veterans of Iraq, Robert Sullivan, S.J., and Charles M. Loeffler, S.J. All of the Baghdad missionaries are members of the New England Province.

IN the group that went to India there was one priest, Father John E. Mahoney, S.J. and four scholastics, Alfred E. Schwind, S.J., Thomas M. Downing, S.J., Edmund P. Burke, S.J., and Robert C. Stegman, S.J. Three of these, Father Mahoney and Mr. Schwind and Mr. Downing were appointed to India in 1940 and have been trying ever since to get there, which may give some idea of the impossibility of sending men to the Orient until the present break in storm clouds occurred. All of these men come from the Chicago Province, and will work in the Patna district where ninety-five other Chicago

Jesuits are laboring under extreme difficulties. Not only is it necessary for them to staff their own missions but they must also help out with replacements in many other sections of India, where some of the 1300 Jesuits there have been interned or their activities restricted.

BESIDES these twelve men who went to India and Iraq, fifteen more American Jesuits were sent to other overseas missions—five to Jamaica, British West Indies; four to British Honduras; four to Nicaragua; and two to Alaska. The war has not prevented these missions from being staffed and men have been sent over regularly every year, with the exception of the mission of Nicaragua, which is a new venture for the American Jesuits.

Interesting as showing the upturn in missionary affairs is this fact: the summer before Pearl Harbor the American Jesuits sent a total of 34 men to overseas missions. This year the number sent was twenty-seven and will be increased to twenty-nine soon, which is only five less than a normal year.

Although the number of men sent to overseas missions compared favorably with a normal pre-war year the secret manner in which they departed contrasted sharply with the pageantry of normal days. It is an old custom dating back to the days of St. Francis Xavier that missionaries should be accorded a memorable "send off." Jesuits destined for far away missions are sent there for life; they rarely if ever return, except for ill health or further studies. The several months before their departure, since they are the last days they will spend in their native land, are filled with numerous speaking engagements and farewell gatherings. The climax of this rather strenuous series of events is a formal departure service in some church, where before a large audience, the Provincial Superior solemnly gives to each of the departing missionaries the "mandatum" or command to go. The actual day of departure, too, finds large groups of relatives and friends waving the last goodbye at the pier, station or airport.

There was no such pageantry in this year's de- (Turn to page 251)

Jesuits for Patna Mission, India: (Left) Alfred Schwind, (center) Father John Mahoney, and (right) Thomas Downing





The Gurkha warrior has modified Mongolian features. The unwary might mistake them for Japanese.

unacquainted with the history and tradition of these little men from northern India. Among the world's fighting men, the Gurkha is one of the best and bravest. In World War I the tiny kingdom of Nepal sent 200,000 Gurkhas to fight under the allied flags, of whom 20,000 fell in action—and that from a state comprising only five million people!

A DAPPER little soldier is the Gurkha, standing somewhat under five foot three inches, with splendid legs, a lithe body, and modi-

LAND of

fied Mongolian features. To undiscerning persons he might easily be taken for a Jap, so like are they in physique. In fact, it was a mystery even to the Gurkhas who went to Japan during the Boxer uprising, that they could not understand nor be understood by the people of that island, whom they so resembled in appearance.

The Gurkha recruit may be shy for a time in the new life of the British army, so different is the new world from that of his old home in the isolated valleys watched over by towering Mt. Everest, the world's highest peak. Few people, however, so quickly accommodate themselves to new conditions, as do the Gurkhas. In no time at all their basic democratic character asserts itself and the Gurkhas achieve perfect social equality with all, are friendly, and notably loyal.

THE famed martial spirit of the Gurkhas has its foundation in the fighting blood inherited from their early ancestors. Six hundred years ago the Mohammedan invasions through the northwest passes of India pressed hard upon the Rajput warriors of the Punjab. These doughty Hindu fighters offered re-

THIS episode comes straight from an eye-witness, Father Manning of Oswego, N. Y., now serving as chaplain to the British Forces. "During the siege of Tobruk, while our small garrison was holding off Rommel's forces for weeks on end, some Gurkha troops were quartered with us, and like the others, took their turn at night patrol. Orders were issued to bring in as many prisoners as possible, from whom we might learn the enemy's positions. Regularly some forty Germans were taken—except those nights when the Gurkhas went

out on patrol. Yet, they reported as many of the enemy killed on each excursion, though they brought in not one prisoner. Finally the Tommies began to kid the Gurkhas about their reputed victims. The little men accepted the jibes complacently, abiding their time until the next turn for night patrol. The following morning the garrison woke to find hung up on the commandant's door a string containing forty-eight right ears hacked off the enemies' heads. No one questioned the Gurkhas' valor after that."

Those Tommies were evidently

sistence to the invaders, but were gradually driven into the mountains, into the little known country of twenty-four small states, among which Nepal was the greatest. The exiled warriors eventually married into the royal family of one small state called Gurkha, from which arose a leader named Prithwi Narayan, or "Lord of the World."

THIS man justified his name by conquering that little world at least. In 1765 he marched against the three mountain kingdoms lying in the rich Nepal valley and routed the three kings. Because the people of one city resisted a siege of six months the conqueror cut off the noses and lips of all the male in-

(Right) At home the Nepalese are peasants, friendly and notably loyal.

he allowed an official Resident to live at the capital, Katmandu, to watch over the Crown interests.

IN spite of that agreement, the Prime Minister dared to invade British territory with an army, and war was declared in 1814. It was short lived. The first campaign into Nepal failed, but the second brought the Tommies to the gates of Katmandu and a treaty was signed. The defeated Gurkhas at once took service in the British ranks, and so begins the modern tradition.

The home of the Gurkha lies along the northeast ridge of the tri-

the GURKHAS

John Barrett, S.J.

habitants—which may have inspired our Gurkhas at Tobruk to make that collection of ears. The Lord of the World also had other ideas, as when he expelled the Capuchin missionaries from their flourishing Nepal missions and closed all passes into the country, making Nepal what it has since been: The Forbidden Kingdom.

RELATIONS between Nepal and British India began in 1800 on the initiative of the former. The king of Nepal had made the fatal mistake of marrying a Brahmin girl, far above him in social standing, because the first wife had borne him no children. This outrage, marrying outside his caste, infuriated the Brahmins and the populace, who made him abdicate in favor of an illegitimate son. The king retired to Benares, the holy city of Hinduism, in British India. The Prime Minister feared lest the exiled king should negotiate with the British to regain his throne, and hastily executed a commercial agreement with the British, in return for which

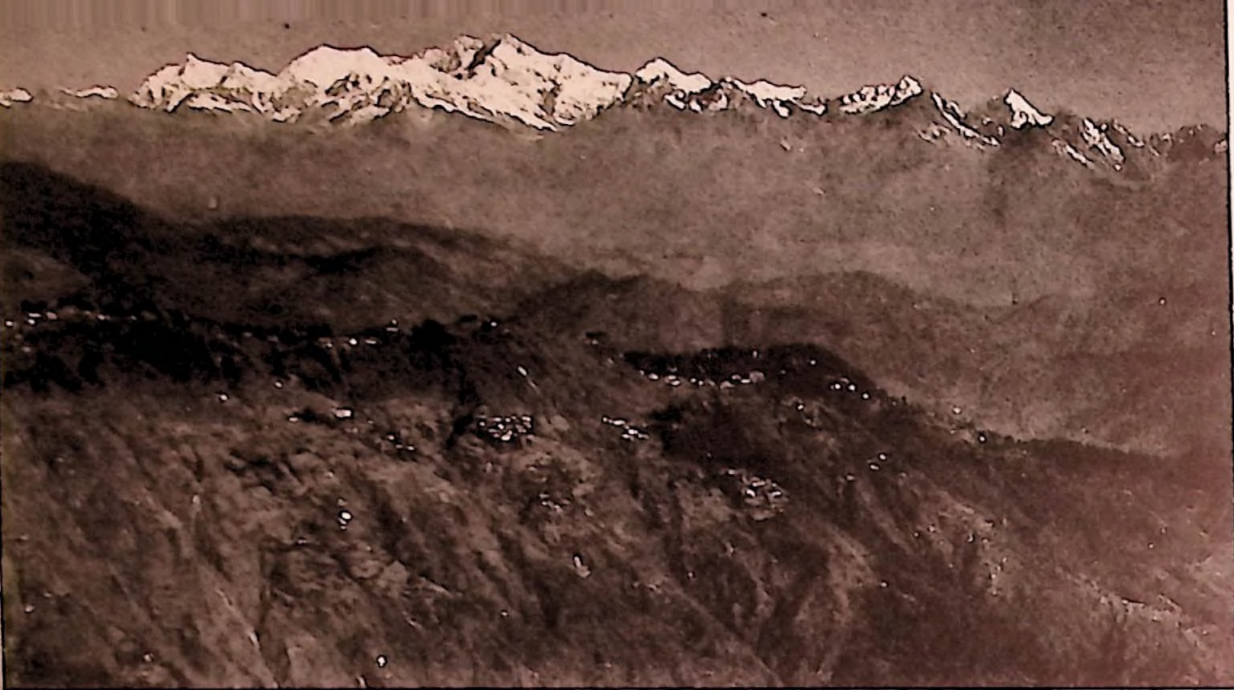
angular Indian peninsula, a strip of mountainous country 500 miles long and 100 miles wide. No kingdom in the world can boast so magnificent a collection of peaks. The splendor of the Alps must be magnified ten times to approach the grandeur of the Himalayas as to area, snow-fall, avalanches, watersheds, and general physical proportions.

ALONG the southern border of Nepal and adjoining India proper is the infamous Terai, a swampy, malarious jungle, the paradise of wild elephants, rhinoceros, tigers, bears, and other wild game, the finest game-preserve in all Asia. In the hunt organized for King George on his visit to India, His Majesty alone shot twenty-one tigers, ten rhinoceros, and two bears during the five day hunt in the Terai.

Although the population of Nepal is almost exclusively rural, that is, existing in small villages, the three great cities of Patan, Bhatgaon, and Katmandu the capital, each number above 100,000 people. These towns

(Right) They quickly forget their home and adapt themselves to army life.





(Left) "The splendor of the Alps must be magnified ten times to approach the grandeur of the Himalayas."

(Below) A Buddhist monk sits in his temple, with prayer wheel, masks and beads, resenting all efforts of the missionaries to enlist his people in the army of Christ.

are more like overgrown villages than cities, an agglomeration of houses piled one against the other along narrow streets lacking sanitary, lighting or traffic conveniences. The cities are filled with temples built in the pagoda style and dedicated to the Hindu pantheon; many older temples house images of Buddha, but this older religion is being ousted by Hinduism as relations with Hindu India increase.

TODAY there are no native Christians in Nepal. Penetrating into what was then an unknown world, two Jesuits, Fathers Greuber and Dorville went to Nepal in 1662, followed fifty years later by the Capuchins who established a permanent mission at the capital.

The Capuchins continued their difficult work in Nepal for over twenty years; as medical men they doctored the royal family and village peasants alike, as scholars they wrote books in Nepalese, as missionaries they taught the true path to heaven though very few would follow that way. At length, however, the Brahmin priests overcame the tolerant attitude of the king and the Capuchins were expelled to Patna in India, leaving behind as memorials of their work the three missionaries buried at Katmandu.

WAS it the silent apostolate of those three tombs that ten years later induced the king to send for the missionaries again? This time the king guaranteed them protection in an edict which runs: "We, Zaervane Gitta Mall, King of Bhatgaon in Nepal, grant to all the European Fathers leave to preach, teach,



and draw to their religion the peoples to us subject, and we likewise allow our subjects to embrace the Law of the European Fathers without fear of molestation either from us or from those who rule in our kingdom. Nor shall the Fathers receive any annoyance, or be obstructed in their ministry. All this must be done without violence and of one's own free will. So it is. Cassinath, Doctor, was the writer. Crixanfraugh, Governal General, confirmed it. Bisorge, High Priest, confirms and approves it. Given in Nepal the year 861 (1741 A.D.) in the month of Marggsic. Good Day. Health."

The king of neighboring Katmandu, who ten years previous had imprisoned the Fathers for eighteen months, also invited them to his regions. Five years later the last four Capuchins remaining in Tibet were driven by persecutions to take refuge

in Nepal, and that forty-five day march over the mountains brought death to the most famous of their Fathers, Horace della Penna.

WHEN the American Jesuits took over Patna Mission from them in 1921, Nepal also became our territory, though closed to us. In the past 150 years only a few scientists, doctors to the royal family, and British government officials have been able to gain temporary entrance to that land we covet for Christ.

The army of Patna Jesuits pays tribute to the Gurkha of Nepal as one of the world's finest soldiers. Some day, we hope, the boundary barriers will be opened and then will begin a campaign in which the soldiers of Christ will penetrate that Forbidden Kingdom once again, to enlist the worthy Gurkha in the army of Christ and the Kingdom of Heaven.

Holy Child of Old Huronia

Anthony J. Schirmann, S.J.

VISITORS to St. Patrick's Cathedral in New York City are attracted by a new three foot carved basswood statue of the Child Jesus. It is striking but unfamiliar. On his shoulders hangs a robe of rabbit skin, clasped at the breast with a garnet and diamond brooch, and falling gracefully over the loose folds of the Christ Child's white robe. At the base of the statue are inscribed the words, "Holy Child of Earth and Heaven, We Beseech Thee to Hear Us." This unique shrine was erected at the request of Archbishop Francis Spellman and blessed by him on the feast of the Assumption of Our Lady to perpetuate in America the ancient devotion to the Holy Child of the American Indians.

The beginnings of this devotion are found in the Jesuit Relations of the seventeenth century. As early as 1644 Father Jerome Lallemant was able to write from the Huron country of the ardent devotion of the Indians "for the night that was enlightened by the Son of God," telling how the Hurons among whom he was laboring "built a small chapel of cedar and fir trees in honor of the Infant Jesus," adding how some would come "more than two days' journey to sing hymns in honor of the new-born Infant."

THESE hymns were sung in the Huron language and we have an example of one of them in "JESOUS AHATONHIA" which is generally attributed to St. John de Brebeuf and his Jesuit co-workers. The lines which we quote are the inspiration for the cathedral shrine and exemplify how the Jesuit missionaries adapted conventual settings to Indian customs.

*"Within a lodge of broken bark
The tender Babe was found.
A ragged robe of rabbit skin
Enwrapped His beauty round.
And as the hunter braves drew nigh,
The angel song rang loud and high."*

THE Adoration of the Magi performed in tableaux has likewise been preserved in the relation of 1679. It is a vivid account of the Indians' devotion to the Holy Child. The Indians, we are told, both Christian and non-Christian Hurons alike, took part in this rite to pledge their obedience to the Holy Child and beg His protection for their children. Arranged in bands behind three chieftains who represented the three Magi they followed a sky blue banner bearing a large star to the manger of the Holy Child. In another ceremony performed by the women and girls alone a dance was performed to express joy at the birth of Christ with the click of castanet-like instruments emphasizing the important words and phrases. What picturesque pantomimes they must have performed as they sang,

*"While chiefs from far before Him knelt
With gifts of fox and beaver pelt.
Jesus, your King, is born."*

Not less intense than the Hurons' devotion to the Holy Child was that of the Iroquois. Speaking of this childlike devotion of his Indian flock Father Boniface wrote in 1672 from his mission at Agnié, the present Schenectady, that he "allowed them to continue their Christmas airs and hymns until Easter."

"Because of the great concourse of all sorts of people," we read in the same manuscript, "it is necessary to remain at the door of the Chapel and allow only chosen persons to



A close-up of the carved basswood statue of the Holy Child in Saint Patrick's Cathedral.

enter, while the Christians enjoyed, quite at leisure, the representation of Our Lord."

TODAY the wide doors of St. Patrick's Cathedral are open to all; through them passes all day a long line of people coming to pray or merely to gaze at the dark splendor of the Church. The same Christ Child who once called the Indians to Him, calls them,—tourists, Wacs, Waves, Marines, Soldiers, Sailors, and the millions of New York, in the words of the missionary prayer:

*"The Holy Child of earth and heaven
Is born today for you.
Come kneel before the radiant Boy,
Who brings you beauty, peace and joy."*

Crusaders' Jubilee

Very Rev. Edw. A. Breking, S.T.A.



THERE are a number of reasons why friends of the Jesuit missions should be interested in the Silver Jubilee of the Catholic Students' Mission Crusade which is being celebrated this year. For not only has the Crusade helped to direct attention of Catholic Americans to the vast missionary work of the Society of Jesus, but it counts among some of its pioneer promoters Jesuits who have since distinguished themselves in the missions and in other fields of Catholic endeavor.

The honor of having been the first promoter of the Crusade idea is given to Father Clifford J. King, a priest of the Society of the Divine Word,—now among the missionaries interned in the Philippines,—who broached the idea of mission organization to the Catholic youth of America while he himself was studying for the foreign missions in the seminary of his society at Techny, Illinois. But one of the first supporters of the idea was Father Joseph Husslein, S.J., who wrote some vigorous editorials in *America* in 1917 and 1918, urging the im-

(Above) At the open air meeting of the ninth National C.S.M.C. Convention at Dubuque, Iowa, the Most Rev. Francis J. L. Beckman, Archbishop of Dubuque and Chairman of the National Crusade Executive Board, addresses the gathering.

portance of developing the interest of Catholic youth in missionary work. Another whose pen was wielded in the cause was Father Peter Sontag, later to be religious superior of the Jesuits in the diocese of Patna, India. Father Sontag contributed two pamphlets, *America Must* and *America Answers*. Father Daniel A. Lord, too, before he assumed the national direction of the Sodality of Our Lady, wrote pageants for the Crusade, which drew much favorable publicity.

1918, the year of the Crusade's founding, was not much different from this year, as far as the need of American cooperation in the missions was concerned. In 1918, Europe was almost as bad off in a missionary way as it is today. And then, as now, America seemed liter-

ally the only hope of the missions.

But we don't like to think that the Mission Crusade resulted from the First World War alone. Between 1900 and 1920 the Catholic Church in the United States was just about reaching its maturity; the Faith having once become firmly planted here, it was time for the Church in this country to begin sending missionaries to other parts of the world.

REGARDLESS of the wars, mission-minded priests in the United States could see that America must become a training ground for apostles. And that was the spirit which animated the first promoters of the Mission Crusade. The hearty cooperation of different groups of religious whose members assisted in the organization of the new Crusade showed that the apostolic spirit was rising simultaneously through many veins in the American member of the Mystical Body of Christ.

Represented in the first convention of the Mission Crusade, at Techny, Illinois, July 28-30, 1918.

were eleven seminaries, three colleges and one novitiate, but from these institutions the Crusade call was sounded to the colleges and high schools throughout the land. The branches in these institutions were the "senior units." But after two years, "junior units" were established in grade schools. At the same time (1920), to afford the opportunity for graduates to continue their affiliation, the "veteran member" department was opened.

THE object of the new Crusade was not to serve as a collecting agency, but to establish an educational movement—to make American Catholic youth mission-conscious. The first leaders knew that if this were done, mission-aid would take care of itself. A central bureau was visioned, from which educational material of all kinds, bearing upon the Church's whole mission program—home and foreign—would be disseminated.

In the beginning the educational material was largely prepared by the seminarians who formed the first units of the Crusade. Stereopticon lectures were prepared and circulated, very often by the students themselves, going from school to school. Typewritten books of essays on mission topics were prepared by some of the seminaries and circulated from the central office of the Crusade. That central office itself was in a seminary—Mount St. Mary's of the West at Cincinnati—for two years, where the first Secretary-Treasurer, Frank A. Thill, was still a student. This young cleric was destined to be the national organizer and directing genius of the Crusade for seventeen and a half years, until he was called to higher offices by the Church. Today, as Bishop of Concordia, Kansas, he still assists the Crusade as Executive Counsel.

BY 1923 the Crusade was publishing books. These were designed for discussion groups, and it is thought that they were the first Catholic books of the kind ever printed in the English language. Since then the library of the Crusade has been steadily enlarged, and new types of books have been added,

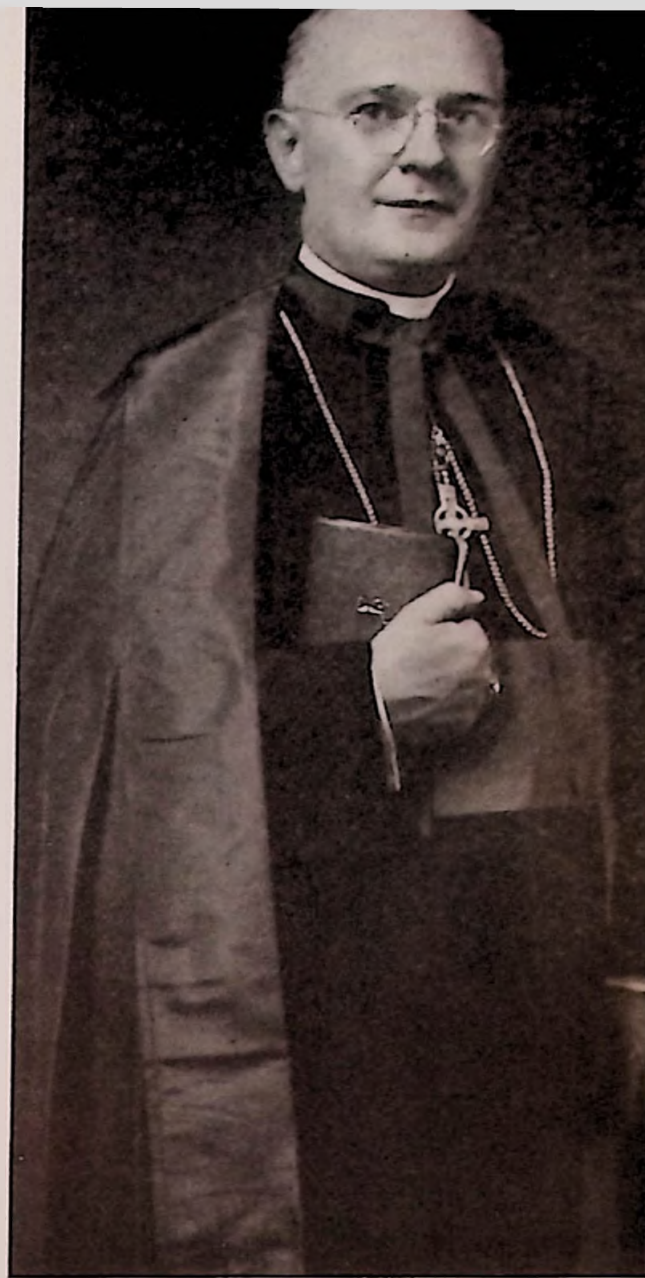
so that the studies may be carried on in classes of history and social science. Meanwhile, too, a library of mission plays has been published.

The Crusade's regular program is carried on chiefly with the aid of publications called *Programmers*, of which there are separate editions for grade schools, high schools, colleges and seminaries. These publications contain timely suggestions for activity throughout the year, together with material for use on bulletin boards and in scholastic publications. The *Junior Programmer*, for the grade schools, is a set of three books, designed for classroom use. To provide current missionary information, the Crusade publishes its own magazine and relies, also, upon the various other missionary organs, such as *JESUIT MISSIONS*.

THE complete Crusade program includes three principal phases. They are traditionally designated as "prayer, study and sacrifice." The study phases have already been described. Prayer activities are directed chiefly for the welfare of the apostolate; at present a standard of one Mass and Holy Communion weekly for senior Crusaders has been set up, and is quite generally observed.

While the units may choose the missions or the missionaries who are to receive the benefits of their "sacrifice" work, the Crusade proposes definite standards for them to aim at. The present standard for senior units—in high schools and up—is two dollars per year per member. This standard is based on the budget which Crusade leaders believe to be appropriate for Catholic America of these times—between twenty and twenty-five million dollars per year. The two dollars includes membership in the Propagation of the Faith Society, which each unit is directed to pay to its respective diocesan director. In addition to the contributions to the mission-aid societies, most units have chosen particular missions or missionaries to whom they regularly send cer- (Turn to page 251)

(Right) Father Clifford King, S.V.D., first promoter of the Crusade idea, now interned in the Philippines.



(Above) Most Rev. Bishop Francis A. Thill, for 17 years national organizer and directing genius of the Crusade.





plies are marked for off-loading in the Philippine Islands. The rest will be taken to Java, Shanghai and Japan.

TWO MORE FILIPINO JESUITS. Father Pedro P. Verceles, S.J. and Father Alejo G. Regalado, S.J., reported for active Chaplain service in the United States Army recently, bringing to eight the number of Filipino Jesuit Chaplains. Five of these served on Bataan and Corregidor. Fathers Verceles and Regalado, after their chaplain school training at Harvard, expect to join Captain Aloysius Torralba, S.J., now serving with the Filipino regiments training on the West Coast.

DUE TO WAR CONDITIONS AND FAMINE, which is taking a toll of 45,000 Chinese a day, very serious conditions exist in certain sections of China, according to Bishop Yu Pin. Some native priests and seminarians have been forced to abandon their work in order to get enough food to eat, and several groups of sisters have been obliged to close leper colonies and orphanages and to take up weaving in order to keep body and soul together.

REV. DR. THOMAS J. McMAHON of the New York Archdiocese, has been appointed the new National Secretary of the Catholic Near East Welfare Association. Father McMahon succeeds the Rt. Rev. Msgr. Bryan McEntegart, newly installed Bishop of Ogdensburg.

EASTERN RITE CATHOLICS in the United States number almost 700,000, according to figures prepared by Most Rev. Ambrose Senyshyn, O.S.B.M., Auxiliary of the Ukrainian Greek Catholic diocese.

PRIESTS FOR THE LATIN DIOCESES of Poland will be trained by the American hierarchy according to a recent announcement. The students will be sent to Sts. Cyril and Methodius Seminary, Orchard Lake, Michigan. In a letter to Archbishop Edward Mooney, chairman of the N.C.W.C. Administrative Board, Cardinal Hlond, primate of Poland, expressed his profound gratitude for the effort of the hierarchy to provide priests for Poland. He says that the number of priests lost in the Latin Diocese of his country as a result of the war has reached the 2,000 mark.

JAPAN MIGHT BE WILLING to accept defeat and make peace with the United Nations before she is completely defeated, thinks Bishop Paul Yu Pin, Vicar Apostolic of Nanking, China. Commenting on the ferocity with which the Japanese soldiers fight and the grim philosophy of the militarists, he said that while it seems now as though the Japs would rather die than surrender the time might come when they would consider a negotiated peace. This time would be when their armies were defeated in certain sections of the empire and when it appeared to them that it would be better to stop than to be totally overrun by the United Nations. This decision, said Bishop Yu Pin, would be taken by the Japanese because it would give them an opportunity to build up a new Japan and at some future day again make a bid for world conquest.

JESUIT MISSIONARIES IN THE PHILIPPINES. A list of seventy-nine Jesuits interned in the Philippines with information on the place of their internment has been received from the State Department by the Jesuit Philippine Bureau. Twenty-three American Jesuits remain unaccounted for officially. The list indicates the safety of the six American Jesuits, residing at Naga, Camarines Sur at the start of the war. All six are interned with the other Jesuits in the island of Luzon at the Ateneo de Manila.

FATHER ELINE IS DEAD. Word has just been received of the death of Father William J. Eline, S.J., the first Superior of the Patna Mission in India.

THE DIPLOMATIC EXCHANGE SHIP GRIPSHOLM, which has been tied up in New York Harbor for a year awaiting word to go to the Orient to bring back Americans interned by the Japanese there, has finally received its sailing orders, and will depart soon for Mormugao, Portuguese India, where it will pick up approximately 1500 American, Canadian and South American citizens. The *Gripsholm* is expected to be back in the United States early in December. The American internees will be from the Philippines and China. Since, however, the Government has announced no list of persons to be evacuated it is not known whether or not the ship will bring back any missionaries. The United State Government will announce the list as soon as it receives word from Tokyo. The *Gripsholm* will carry a Red Cross cargo of supplies for American prisoners of war valued at \$1,565,000. Forty-five per cent of these sup-

October Mission Intention

Greater Esteem for Vocations in Mission Lands

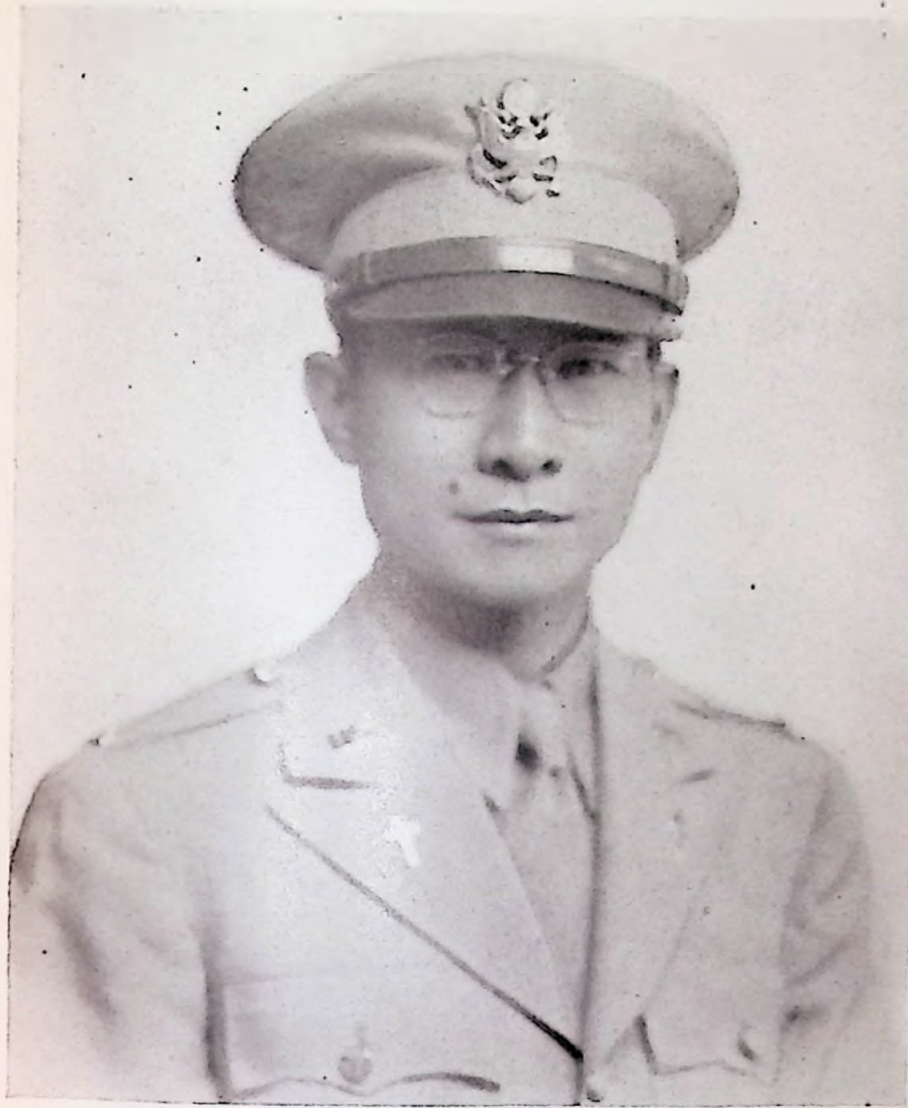
"Reveal to their parents the grandeur and incomparable beauty of the gift of their sons, that they wouldst make to Thee, and grant them the strength to overcome opposing interests and affections." (Pius XII)

- From a hurried and thoughtless reading of this prayer, one would almost dare a challenge to our Holy Father charging him as lacking all human understanding, for it appears that he importunes God "to reveal" what has been revealed almost in characters of bronze across and deep in the human heart: the reverential instinct to adore profoundly the Divinity and whatever centers about the Deity, especially in the Priesthood. Every mother, be she pagan or Christian, cherishes warmly within her soul of souls the holy ambition that her offspring be one day "divinized" by the touch of the holy oils of the priesthood.
- Even Holy Scripture would be at hand to sharply gainsay the Vicar of Christ were it his mind to petition that heaven enlighten "parents of the grandeur and incomparable beauty of the gift of their sons." What story speaks with such sacred eloquence of this sacred maternal ambition than that of the Mother of the Sons of Zebedee. The narrative is freighted with so much loveliness and feeling: we must quote it fully:

"Then came to him the mother of the sons of Zebedee with her sons, adoring and asking something of him. Who said to her: What wilt thou? She saith to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left in thy kingdom." (Matt XX 20-21)

- Too human, indeed, is the human insight of our Holy Father, and far too deep his scholarly knowledge of the Sacred Writings to be led into the composition of an undogmatic prayer. The very peal of his lines is an appeal for a furious and constant barrage of unfeigned prayer that would demolish the citadel standing fierce guard over God's most vicious enemy . . . that horrid foe of the love of God—worldliness in all its shapes and pomps. What think you is the evident force behind "to overcome opposing interests and affections?" Worldliness, worldliness—Christ's arch-enemy, that enemy for which He did not pray.

- If as late as 1943 in countries Christianized for centuries there are not wanting Catholic parents, who for considerations of lowered rank, weakened social station, and cheap lucrative reasons of selfishness would unblushingly halt the march of a son to the altar of God (or a postulant to a Convent), then it is loudly evident that, among those but recently received into the Faith, who still unwittingly lean toward pagan idols and whose fears are still permeated with long nurtured superstitions, there will and almost must be a lurking tendency to view the offering of a son to this "new" Christ with minds harboring "opposing interests and affections." Worldliness can almost destroy totally even the Divinest instincts. See, see now what our kindly and wise Pope desires so wisely!



Two more Filipino Chaplains, who entered the service in the United States Army: (Above) Lt. Pedro Verceles, S.J., and (below) Lt. Alejo Regalado, S.J. There are now eight Filipino Chaplains with the Armed Forces. Five of these served on Bataan and Corregidor.

(Right) The men cut the poles, the women thatched the roof, the children mixed the mud, and (below) Father had a new school.



Old Baldy

Michael Hannan, S.J.

IT is getting on towards the twentieth summer since I watched Quebec's green fields and many church spires slide past the boat rail and bade them a final and irrevocable farewell. I am telling you this to explain why I forget where the original Old Baldy is: I'm not sure now whether he's a geyser; no, that's Old Faithful; or a peak in the Rockies. Perhaps he was a real man known only to the kids at home, but there is an Old Baldy here. Shayavudzi is the name of a bald lump of solid granite bigger and higher than New York's Grand Central Station. It's one of three big granite hills in Rhodesia set close together and I'm building a school right in the middle of them.

The school faces Old Baldy, on the left rises the massive heights of Rovashiri, Killer of Birds and on the right is Zhombwe—I can't tell you what that means, but it's a high piece of granite with a crinkled dome. You see years ago Zhombwe had a scrap with another hill about seven

miles away, called Urunwe. Urunwe is still smooth and unwrinkled on top, because Urunwe won the scrap and sent Zhombwe back home with his head all cracked and creased. That's how the local legend runs. History also tells us that shortly after the advent of the white men the local rebels took refuge, men, women, children, cattle and goats in Zhombwe's heights. They came out and surrendered for lack of water. The fathers of the children in my new school know all about it, because they were there at the time.

ABOUT eight or ten years after the rebellion those same fathers were baptized, for old Father Rickartz was in their country in 1906. They became reasonably good Christians and built a Christian village of their own, apart from the village of the pagans. You can still see the ruins of the pise huts they built and the stones on the Christian graves. How come the school is new, then?

It is one of the age-old triangle

stories. The teacher in their school, not satisfied with one wife ran off with another who was already married. So he had to be deposed as teacher. The next teacher was scared away by black magic and the school closed. Now when a school stays closed for three years, to re-open it means satisfying all the conditions that are required for opening a brand new school. One of these conditions is that the school be at least three miles away from any other approved school. This is just where America steps in and drives us far away into the arms of Old Baldy. America has a school only a mile away from the old school. America here means the Methodist Episcopal Church. So Roma (that's us) has to find a school site three miles away from America, and two miles away from the homes of the "Romans."

THE old gentlemen who holed up in Zhombwe years ago built themselves a new school last year.



in the Bundu

Just seven old men wanting their children to learn their catechism and the A.B.C. They cut poles and built the walls, cut more poles and put on a roof; then their women folk brought grass and the roof was thatched and the children came with mud and plastered the walls and Father came with a teacher and everything in the garden was lovely. Old Baldy was still a good distance away, but America was also still too near. Father came with a mysterious bicycle wheel which counted miles. Figures never lie, and they told the sad but unescapable truth that America was less than three miles away.

IT was an awful blow to the old gentlemen and their children when Father came and told them, either we close the school or we get a new place and build again. They took it. We found a new place. Father came with his measuring wheel again. America was still too near. So, at last, we came to Old Baldy. Government very kindly gave us leave to keep school going in the present building until the

new one is finished, but it must be finished before September.

NOW you know why Father has been trying to get cement and why even now, before the rains have finished, the Zhombwe children are making bricks, from sand and cement. We'll build the new school with the same width as last year's and so will be able to use the same roof poles and grass. Old Father Richartz, or may be it was Father Daignault, called the old school St. Mary's. So Father made a special trip to St. Mary's on the twenty-fifth of March, to keep the feast with children and parents.

It was the afternoon of St. Gabriel's day when I arrived. Teacher's hut was surrounded by beer pots and beer was boiling in tins and pots of all shapes and large sizes on four or five fires. What, in Lent! Yes, they thought of that, too. But Father said they must keep their feast day, and keep the beer weak.

I went finally to look at the new bricks. Even though I had brought two boys to the mission and showed them exactly how to make the bricks

"But Father said they must keep the feast day, and keep the beer weak."

and made them repeat the directions twice before they went home, they had got the recipe wrong. One part cement to ten parts sand is a weak enough mixture in all conscience. But they made one brew of bricks with a one in twenty mixture which may or may not find a place in the walls. Time will tell how weak they are. Meanwhile the beer was still abrewing.

FATHER had his supper, thanks, Mr. Heinz. Children and grown-ups came back from their supper to finish boiling and straining the beer. They also played a few games and sang a few songs. The moon was up, Zhombwe was looking down from his cracked heights, flames occasionally started up from the fires beneath the beer pots.

Father tried adapting the old Irish story of Jimmy the Omadhaun to African listeners. Whether the story was really followed or not, the fact that Father told a story was something that went down well. Then we had night prayers, a blessing and Father went to sleep in his Ford.

It was a longish walk and a bit of a climb to reach the school next morning. Confessions and then a lot of Office, for we waited the arrival of St. Martin's school, from four miles away, and St. Andrew's school eight miles away. St. Andrew's sons and daughters had two rivers to cross, both in flood, but they came, with their ten drums. Mass and a few words from Father and then the fun began. Exhibitions of dumb-bell exercises, songs and dances and, at last, a break for porridge and beer. It was already late when the break came so I had to say my farewell words and receive, "Nyakuti's present of one corn cob," everybody claps, "Ningi's present of one penny," everybody claps and so on till I had a heap of pumpkins, corn cobs and rice together with about four shillings in cash.

The mission is also in the bundu, a general name for the veldt, and I arrived back after dark, happy that St. Mary's was on its feet again, even if the feet have got to move round to Old Baldy.



In Alaska it's Dog Feed John P. Fox, S.J.

ISN'T it strange that our spiritual work in Alaska should be so closely bound up with such a miserable item as dog feed? Well, it is a fact whether we like it or not. You folks in the states may be dependent on your cars and other forms of transportation for getting around. But the dependence is not as absolute as ours is on our dog team. We can't buy a bike or hoof it. A bike won't run here, and one has to pack along too many things to hoof it. And anyhow, one could never walk from one village to the next in a day and so would be out on the snow for the night without any food or shelter.

Last winter we were very much crippled by a dog feed shortage. This shortage was due to the impossibility of catching any fish, which constitute a chief item of the dogs' diet. A storm early in September had so scattered the schools of fish that an acute fish famine resulted. Dogs starved to death all over our district, and I had to get rid of half of my own dogs so that the others would have enough food to keep alive and to be fit for work.

LA TE in January we started out on a mission trip to Kaialuvik and Nelson Island about ninety miles south of here. But as we are short of dog feed, at headquarters and everywhere else, I had brought along only enough for two feedings.

(Every dog needs one dry salmon weighing about one pound as his daily ration).

When our feed was gone I tried to beg, buy or borrow feed from the villagers. But as they were themselves just about starving I got little for my dogs. So storm or no storm I had to move on. Instead of continuing to Nelson Island, over tundra made dangerous by recently high tides that flooded the rivers, I headed by compass for a village about four hours distant. On arriving at Kangthlumiut I found the same shortage of food and feed as at Chevak. So while I lay over for the night to instruct my folks and administer the Sacraments, the dog-team fasted.

THAT will do for a night; but in general a dog team will no more work on an empty stomach than does your car on an empty gas tank. But my dogs pulled me the next day to Kashunak, about three hours further, in spite of their empty stomachs. There I found the same thing. Everybody hungry—no dog feed. But here I had a mission station, (at Kangthlumiut I simply crawled into an igloo).

I LOOKED over my store-room for something to give to my dogs. My inventory added up to 18 pounds of flour, nine of cornmeal, two pounds bacon, and some beans, rice and maccaroni adding up to a total of about ten pounds. Dogs

don't care for tea or coffee, nor did the can of baking powder interest them. So we took a bit of the precious cornmeal, and added a few scraps of fish that the folks contributed from their starvation diet, and a few little hunks of seal oil, and boiled up the mess with plenty of cheap water. The dogs were famished and enjoyed the soup. But the next day was still stormy as all the preceding ones since I left home. So we boiled up another soup, but this time without any kind of scraps, and it did not taste so well. But it was something.

In the meantime, the folks were glad to have the chance to go to the Sacraments, and we even managed to put the finishing touches to nine First Communicants that received along with the other fifty-one, the sacred Body of Our Lord before I pulled out for home. It was still bad weather; but I simply had to keep moving. Since no dog feed was to be had in the district I started back to Hooper Bay, disappointed. At Hooper Bay I found that dog feed was just as scarce. Several times during the winter I thought I might have to get my rifle and send my whole team up to the dog heaven till better times returned. You see, greatest disadvantage of the dog feed shortage was that I cannot visit my people as I should. They say a Ford will run twenty miles on its reputation but, when a dog is hungry, he must have his food.



Fairchild Aerial Survey, Inc.

It's Cool Up There

New York was hot with that humid, crushing heat that wilts the stiffest Roman collar. The heat came up at you from the pavements. Not a breath was stirring at the street corners. We stopped at a red light to let the crosstown traffic surge past. The hot blast of a Fifth Avenue bus added to our miseries. Just then a transport plane, all silver in the sun, flew west across the city. "I bet it's cool up there" said a lady to her companion, while she dabbed at her face with a damp handkerchief. "I wish I was up there now."

Victims of Environment

Environment acts on some people just like a heat wave. It gets them down. They never really live because they do not accept the environment in which God placed them. Dissatisfaction and discontent with their present set-up scorchs their enthusiasm, burns up their ideals, crushes their talents. They say to themselves "What's the use" as they dab away half-heartedly at their work.

No man, no woman, need become a victim of environment. They should never give up their ideals and enthusiasms through a sense of frustration. No matter what the circumstances a full Catholic life is always possible. We should like to introduce you to a person whose life was happy, whose life was full and whose life was intensely Catholic in the silence of the cloister.

What Does It Matter?

It is about the year 1892. A young nun, beautiful in the eyes of

God and man, is sitting in her room reading. It is the quiet hour of the evening. She had spent a hot afternoon over the wash tubs in the convent laundry. All afternoon her companion at the tubs had inadvertently splashed dirty water over her. The incident was forgotten now as with glowing heart she read the "Life and Letters" of Theophane Venard. Imprisoned and about to be beheaded in Tong King this young missionary wrote a letter to his family telling them how he was ready for the sacrifice. The young nun's heart beat more quickly as she read. Shortly after this a call came for Carmelites to go to distant Hanoi. Our young friend wished to go. She was not accepted. But she found another way to share in missionary life. In her own words "I would travel the world to preach Thy name, O my Beloved, and raise on heathen soil, the glorious standard of the Cross. Great deeds are forbidden me—but what does it matter? My brothers labor in my stead while I, as little child, stay close to the throne and love Thee for all those who are in the strife."

She Found a Way

Therese could have rebelled, complained against fate, said farewell to her ideals, let her enthusiasm wane, been impatient with her environment. But no, she found a way, "a little way," she called it to realize her ideals, to live a full Catholic life, to find happiness in the Cloister of Lisieux. She went to no pagan countries, apparently did nothing extraordinary. She adopted missionaries for whom her prayers were asked. She wrote to them encouraging them in their work.

This "Little Flower" shed its fragrance upon the world and the whole Catholic world fell truly in love with her. Her influence went higher and much farther than the silver transport sailing over New York City. Over oceans, around the globe, touching all lands went the short prayer of her life. Pope Pius XI picked this young lady out from all the saints of the Church and placed her side by side with St. Francis Xavier as "Special Patroness of the Missions."

An Admirer

A great admirer and imitator of the Little Flower in our own day was the late Father Joseph Keller, S.J. Twice he was appointed as a missionary in Jamaica, B. W. I. Twice ill health forced him to return home. He too found a way despite his handicap. He established the Little Flower Missionary Club of greater Boston, the greatest mission aid society of its kind in the country. Over a period of twenty years the Club collected about \$200,000 for missionary work. The vast spiritual treasures contributed to the mission cause are known only to God. Many a missionary reading this brief tribute to Father Keller will recall with gratitude his generous cooperation and genuine interest in their work.

No Catholic man or woman should be straitened or disgruntled by the environment in which they live. Nor should they listlessly be content with mediocrity. Like the "Little Flower" and her admirers they should rise above their environment to influence the whole wide world of the Kingdom of Christ. JOHN P. DEEVY, S.J.



And Now— Farewell

Frederick Donovan, S.J.



This royal palm approach to St. Mary's, Above Rocks, was the pastor's pride and joy through the years.

THIRTEEN years ago a young missionary walked down the gangplank into a foreign port. He was physically well, mentally prepared, and zealous to begin his work in this strange new world. He gave a cordial greeting to his fellow missionaries who had come to meet him; a hasty glance at the thousand and one sights about him. His head told his heart, "This is it! My new home; here I come!" But a quiet voice from deep within him kept prompting, "Can you take it? Will you like it? For how long?"

He was soon in a "bush" mission—a main station with several outlying missions, a few square miles of territory, a car, a house. He checks his equipment and is ready for active combat. Bring on the devil with all his works and pomps.

AND the devil loved that challenge. He came on all right, with a warfare of nerves; of trials in poverty, patience, and ignorance; with weapons the young missionary never dreamed existed. And it was the unknown that frayed his nerves, ruined his health, and although now and then he did capture a few lambs and sheep for the Master, he always knew he was in a fight.

Today when he reviews the contest, he smiles at his fears and knows that God was always beside him; but as he lived through the conflict, he often wondered why he seemed so alone, so ill prepared, so

ignorant of many things which could have helped. Day and night, he had to improvise, investigate, plan, accept or reject, ever learning the hard way. But God is good, and today, he laughs at those fears of the past.

The devil threw into the conflict the birds and beasts, fruits and vegetables, heat and cold, pains of all kinds, failures, poverty, even scandal. Thunder and lightning, swollen rivers, hurricanes, rats in the eaves to spoil a night's rest, mice and rats in all night marathons, pigs and goats scratching themselves against the floor beams of his house, creaking lizards, hounds baying the moon, whole orchestras of noise which were far from symphonies. Bites from fleas, mosquitoes, grass lice, ticks, pesky little chiggers that crawled under the skin, died there and left infections which covered his body with raw painful sores. No matter how careful you are, how clean you try to keep yourself, in spite of aseptics and antiseptics, these little devils come and come again to attack. And the devil has plenty of reserves.

CALL up the reserves of grace to beat back the catechism ignorance, density of minds, the malicious slanders that impede your work, and especially the loneliness that is the lot of the missionary on the one man mission. Everlasting patience is required with the poor souls in all their trials.

And so, after a few years, our missionary has learned how to be an apprentice doctor, lawyer, financier, painter, carpenter, roofer, mechanic, teacher, professional letter writer, trouble shooter, hewer

Every week-end found the author packed and ready for his hill missions.

of wood and carrier of water,—in general, practiced at all trades and professions. Yet above all, he **MUST** remain the **PRIEST**. Is the devil beaten? Far from it! Another generation is coming along and the battle must begin all over, save that experience has been a wonderful teacher. Friends from home send new equipment, new funds come from here and there. Once in a while a trip must be made back to the U. S. A. to build up lost physical energy. But the work must go on.

TRULY the war of nerves on the missions wears out the most willing priest. There is one tremendous consolation; even though many a missionary goes down under the strain, someone else is always ready to carry on. Christ's banner is picked up from failing hands and a new man advances once more, filled with the same spirit, against the same enemy, for the same good God.

And now farewell, for a while, to my good people at Above Rocks, Jamaica. For their sakes and for mine, I must entrust Christ's banner to younger, stronger hands than mine are after thirteen years among them. And now farewell . . . for a while.



• Afield WITH AMERICAN JESUIT MISSIONARIES

BAGHDAD

THE TIP-OFF

• Four Jesuit scholastics, having spent four years in Baghdad, are anxious to return to New England and enter upon their theological studies. Clement Armitage, S.J., our correspondent and their spokesman writes what he hopes is his last letter from Baghdad. "The last few days we have taken on a new lease of life and are now quick to deny what once we merely shrugged off; the statement that we constitute an integral and permanent part of the landscape roundabout. I fear that some of the surrounding fatalism had been working itself into our souls up to the moment when Father Hoyt asked to borrow a hat. Then we knew something big was in the air.

• "Right now we are entering the last week of the school year. Final exams come at the end of the week, then we can take a deep breath. Meanwhile St. Joseph has been holding our buses together for the past month and if the same sublime situation continues for two weeks longer we are going to submit it as a miracle of the first class. However, even the most stout-hearted and foresighted just refuse to think of next September.

HE LIKES SPINACH

• "Father Sheehan gave a little party the other night. I, for one, think it ill-advised. Not that it

was a failure, far from it. On the contrary, it was so good that the boys talked about remaining longer and having more like it. The very thought gave one a chill but not the kind one welcomes these hot days. The one consolation I have is that the man who owns the house is the kind of man who means business. Prove it? He has already ordered the gardener to remove a nice flower bed and in its place plant spinach. I don't think I would want to stay.

• "We received word from Father Merrick that Father Hoyt is well on his way. He has made his connections and is somewhere at sea. So I suspect that when another month rolls around there will be a new correspondent on your list to take my place. Some morning soon we expect to get a telephone call somewhat along this line. "Hey! Send the car down for me! It's hotter than blazes." And then the fatted sheep will be slain and the oldest cask hunted up, (and believe me that will be some hunt) and a 'Te Deum' will resound through the palm groves of Sulaikh.

• "This year we had a fine commencement for the affair was held in Baghdad in the King Feisal II gardens, a real beauty spot with all accommodations, of Baghdad's best gathering place. There were about 800 at the affair. We also had a Polish or-

chestra which was a far cry from the violin and piano solos customary on the Sulaikh graduation scene. The Minister of Education honored us by giving the address to the graduates and handing out the diplomas. That is not always the case with graduation exercises around here.

WAR DIPLOMAS

• We had a lineup of distinguished guests, all the hierarchy, some from the diplomatic corps, etc. so I am sure that our graduates, 27 in number, felt that their big day was a howling success. There was one little flaw in the proceedings to remind us that the war was still going on. We didn't have any diplomas to give the boys! So we rolled up authentic-looking sheets of white paper and solemnly presented them to the graduates, as their reward for the last five years. The boys promptly returned them after the ceremony—but I would not say with the same solemnity. We trust that in the not too distant future we may be able to supply the boys with the real thing.

BUSY CHAPLAIN

• "About a week before graduation we had a typical visit from Father Merrick. We came downstairs after lunch one day to find him coming out of the sacristy after having just finished Mass. No one knew he was around and



Five New England Jesuit missionaries recently sent to Jamaica, B.W.I.—all from Greater Boston. (Top left) Rev. Cornelius Shea; (center) Rev. F. X. Wilkie; (top right) Rev. Joseph McInnis, S.J.; (lower left) Rev. Thomas Glavin, S.J.; (lower right) Rev. Charles Toomey, S.J. Father Wilkie has a B.S. and M.S. in biology from Boston College and will take over the Biology Research Department at St. George's College, Kingston. The other Fathers have not been assigned yet.

no one had expected him. Then just to relieve any doubt as to whether he was the Father Merrick of old or not he disappeared a day or so later. At the present writing he is over in Iran somewhere filling in for an American chaplain for about six weeks time. Every week-end, of course, he has been going over to the American camps in Iran for Mass, etc. So the end of the school year does not mean the end of activity for Father Merrick. It still remains to be seen whether any of the community here will be going down to join him.

- "Father Shea is also settling down somewhat for vacation—at least for a few days. He had charge of our very successful graduation and then a few days ago he assisted as Moderator of the League of the Sacred Heart

in a three day ceremony in honor of the Sacred Heart at the Chaldean Church in Baghdad. He rounded up a goodly number of our boys to take part in the affair and then decorated them all up.

- "So at long last our little community is settling down to a little rest and trusting that no untoward events will force us to go out in the sun. All are well and cheerily send their best to you all. I hope that I can deliver in person my next message to you all. Carry on."

INDIA FAITH AND COURAGE

- No missionary can ignore the flood of events which trouble his world. Famines, wars, floods, popular uprisings and the unending variety of discouraging calamities always involve his people, and endanger his work especially if he is only tolerated

as an alien,—a foreigner in religion, language, and culture. The flimsiest pretext sometimes suffices for his enemies to bring about his expulsion and the closing of the mission.

In the face of this uncertainty, surely one of the most inspiring undertakings in the world is missionary expansion. There is hardly a better example of faith on earth today.

- Father E. J. O'Leary, S.J., of St. Xavier's, Patna, India, gives us a good instance of this courageous faith at work in India.

"During the summer holidays, the Loretto Sisters of Ireland have taken over the convent school at Gaya, formerly under the care of the Sisters of the Institute of the Blessed Virgin. The Loretto Sisters already have a college in Calcutta, and High Schools in Darjeeling, Simla, Cal-

cutta, and a number of other places.

"The Patna Women's College conducted by the Sisters of the Apostolic Carmel have the spotlight for the year. It was three years ago this month that Bishop Sullivan, S.J. moved out of his house, and Mother Clarissa and a small number of Sisters from Mangalore moved in to begin the first college for women in the province of Bihar.

"This year the Sisters sent up 12 candidates for the B.A. examinations conducted by Patna University. One of their girls, Theresa Veliath, came out first in the whole University, and another ranked high in first division, in which there were only 20 in all. As a result of the general splendid showing of their graduates, next year the Sisters will have to perform a miracle to accommodate all the students who have applied. Meanwhile the Sisters are trying to acquire a plot of land nearby for a High School. St. Joseph will have to find them about \$150,000 for the whole program as planned. Somehow the Sisters continue to progress. 10 years ago there was hardly one single girl in college in all Bihar. Last year, these Sisters had forty, in first year alone, and next year will have many more." Faith and courage!

AMERICAN INDIANS

INDIAN SCHOOLS THREATENED

• For news of importance to the Indian Missions watch the fight to abolish the Indian Department in Washington. If it goes through, then the present Contract Schools (Catholic) will depend entirely upon charity, outside of what can be produced on Mission farms and ranches. But if that comes to pass, then there will be more liberty in deciding who shall be eligible to attend. Without a good education, the Indians will find themselves living in the slums of the big cities. At present, most of them live in the rural slums, but at least there

they have fresh air and less occasion for crime and immorality.

• Father Anthony J. Adams, S.J. adds to the above information by telling about a law of the Indian Department. "According to this law, those Indians who live within two miles of any school bus line leading to a Day School can not get their children on the contract for the Mission School. To them this seems to be an abridgment of their right to send their children to a school of their own choice, but since they lack the funds to pay tuition, or to help support a Catholic school, they are helpless. Consequently they entered enthusiastically into the plans for a Vacation School."

DOING THEIR SHARE

• The Sioux, about one sixteenth of the Indian population, have given to the Armed Forces more men in proportion to their numbers than any other group in the U. S. There are approximately 15,000 Indians under arms, and of these approximately 2,000 are Sioux. The proportion of Catholics is astounding. Holy Rosary Mission alone has some 300 alumni in all branches of the Service. Three have given their lives.

ALASKA

• Father Wm. G. LeVasseur, S.J. was recently granted his first leave of absence in ten years. During his visit home, Father James P. Hurley, S.J. of Washington, will be in charge of his parish and shrine at Juneau, Alaska. It is 26 years since Father LeVasseur left Canada. The occasion which brings him home is the 50th anniversary of his eldest sister's entrance into the Order of the Good Shepherd. Three nieces, born since their uncle left for Alaska, are also members of the Good Shepherd Order.

• With him he has brought three thousand feet of colored film and slides of Territory for lecture purposes in the cities he is to visit. He also has hopes of obtaining a community of Sisters to assist at the Shrine of Saint Therese in Juneau, Alaska.

(Below, left to right) Fathers Sutti, Solchert, and Hodapp of the Missouri Province, who went this summer to British Honduras, just south of Mexico on the Carribean. More than ordinary strength is needed on this mission, for disasters have beset it with unrelenting fury for many a decade.





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Will You Send **One Prayer a Day** to the Missions?

COMMUNICATIONS

The Editor will welcome your communication on any topic connected with Jesuit Missions and Jesuit Missionaries.

SUGGESTION FOR NOVEMBER

To the Editor:

This is quite a list of Masses and I do appreciate your handling it for me. I always think of the Jesuit missionaries when I need Masses offered. I have received so many big favors through the intercession of the Souls in Purgatory, I like to have Masses offered for their souls.

Wauwatosa, Wisc. E. B. K.

FRIENDS IN PRINT

To the Editor:

I have read almost every issue of *JESUIT MISSIONS* for the last five years and it was like meeting old friends again to read about Father Meuntsch, Father Merrick and the others. Your last issue was the first one I have received since I joined the army six months ago.

Ellington Field, Texas A/C V. L.

"OUT OF THE MOUTH OF INFANTS AND SUCKLINGS THOU HAST PERFECTED PRAISE"

To the Editor:

Thank you for the kind letters. Somehow I have been unable to write lately—must be age creeping on—but we do pray for the missioners every night. To hear the two year old boy say, "God bless the Missioners" after his "Rosey" is very heartening.

The little I can do to help the missions seems so trifling but I keep trying to get others to help. People think so much of a dollar when it means giving to the Church.

San Francisco, Calif. M. A. D.

J. M. ON THE PAYROLL

To the Editor:

Our family seems to have duplicated the subscription to your magazine, *JESUIT MISSIONS*. We would like to have one of them sent to the men of the Armed Forces and retain the other for ourselves.

Now that I know more about you I intend to help you all I can. You're going on my payroll list just as my war bonds have. I now appreciate the value of prayer more than ever before in my life. They have increased in quantity and quality. With more heart than any financial contribution I might make—

Milwaukee, Wisc. C. P.

PRAYERS FOR PRISONED PRIESTS

To the Editor:

Your notice of renewal received and glad you reminded me—could not miss it.

My daily prayer is that our Good St. Francis Xavier will protect those, our

noble missionaries, captured in the Philippines, and with God's help, the Stars and Stripes will soon be flying high.

Detroit, Mich. R. L. T.

NOVEL HOBBY

To the Editor:

Thank you for reminding me that it is time to renew my subscription to *JESUIT MISSIONS*, because I would not want to miss a single issue. I don't destroy the copies, when I finish with them—I make a "scrap-book." These will come in handy some day when I want to show people what our Missionaries are doing.

I'm enclosing a money order in the amount of \$5.00 of which \$1.00 is to renew my subscription, the balance you may consider as a little gift from me to the Jesuit Missionaries. After reading of all the hardships endured by the Jesuits and also of all the wonderful work they are doing to build more of God's churches, one can't help but feel that he should do his share in helping the missionary to perform his good works.

Brooklyn, N. Y. C. L.

MUTUAL SUPPORT

To the Editor:

We are subscribers to your delightful magazine and enjoy reading it very much. We have also been very much impressed with the wonderful work which your Jesuit missionaries are doing so we are sending you a donation of \$5.00 to help you a little in the work you are doing. We will try to repeat the offerings as often as possible for we know that you need financial aid in order to carry on your wonderful work.

Remember us in your prayers and we will also pray that you may continue to be successful in your good work.

Mr. and Mrs. L. J. B.

Port Arthur, Texas.

To the Editor:

I thank God I am still able to renew my subscription to the *JESUIT MISSIONS* from which we derive so much comfort and pleasure and are so glad to hear what is going on over there. Pray God that this terrible conflict will soon be over and the glorious missions able to function again.

San Francisco, Calif. S. C. H.

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(Right) Coeur D'Alene Indian girls dressed for a religious pageant.

(Below) At the Consecration, Paschal George, representing the Council of the Tribe, knelt at the Communion rail.



The Consecration of the Coeur d'Alene

John J. Brown, S.J.

IN the Inland Empire, in the heart of the Northwest Country, is a small tribe, a unique tribe, the Coeur d'Alene Indians. For hundreds of years they ranged the plateaus of Idaho, chased buffalo beyond the Rockies, fished salmon along the Columbia, and remained unconquered until conquered by Christ. But the conquering Christ was held enthroned thenceforth in their hearts.

The one hundred year-old history of this tribe's devotion to the Sacred Heart is truly a unique and remarkable one. Some of its highlights can best be given by a brief commentary on the Act of Consecration, which was recited last year on the occasion of the 100th Anniversary of the first consecration of the tribe to the Sacred Heart. Before the Most Blessed Sacrament exposed, the Superior of the Mission, Father Cornelius E. Byrne, S.J., Chief Seltic, the Council of the Tribe represented by Paschal George, and as many Coeur d'Alenes as could crowd into the classroom that serves as a Church made the following

solemn act of re-consecration and re-dedication of the tribe to the Sacred Heart.

"One hundred years ago, O Most Loving Jesus, our ancestors, united with their first superior, Father Nicholas Point, S.J., consecrated themselves to Thy Sacred Heart. To them, and to us, their children, that consecration has been an un-failing source of countless blessings."

BLESSINGS such as the rapid conversion and utter constancy of the entire tribe to the Catholic Faith, so that Father DeSmet, S.J. could write of them: "Never has a visit to the Indians given me such consolation, and nowhere have I seen such unmistakable proof of true conversion, not even excepting the Flatheads in 1840." Father Ganss, who visited the Coeur d'Alenes in 1902, exclaimed: "Here is a land which God has blessed with every gift to gladden the heart of man, and where our Holy Faith reigns with a wondrous vigor and undisputed sweetness that can not be paralleled on our continent, if it

can be paralleled in Christendom." Today, throughout the entire reservation, there is no religion but the Catholic. The baptismal register is the tribal roster. When a Coeur d'Alene leaves the reservation for the war, the first thing he does is to find the chaplain of his unit; when a Coeur d'Alene leaves to work in a defense plant, his first care is to enroll his children in a parochial school.

NOT only were they Idaho's first Catholics, but the Coeur d'Alenes also had the blessing of seeing the Faith spread from their Mission out over Idaho and eastern Washington. They had the blessing of having Father Cataldo come among them in 1877 to make the Sacred Heart Mission the headquarters for what was to become the Oregon Province. They had the blessing of having in their midst the Jesuit Novitiate of the Northwest.

"Today, one hundred years later, in recognition of that consecration, and ardently desirous of continuing unbroken that relationship: We,



Her eyes have seen almost the full hundred years of Coeur D'Alene devotion to the Sacred Heart of Jesus.

the people of the Coeur d'Alene Tribe of Indians, in union with our present superior, chief, councilmen, and leaders, do publicly renew that consecration and again solemnly re-dedicate ourselves to Thy Most Sacred Heart. Under Thy protection, then, O Sacred Heart, we place ourselves and all our concerns. Be Thou the Supreme Lord and Ruler of our lives. Guide, advance, and govern us, as Thou didst guide, advance, and govern our ancestors. Grant to our Blackrobes such abundance of wisdom and zeal as will enable them to lead us as they led our forefathers along the paths of justice, truth, and love."

THE paths of justice, truth and love were illumined by, and issued from, devotion to the Sacred Heart. The Mission began on a First Friday, and that day has been observed each month with signal

fidelity, for more than a century. As a nation, in 1842, the whole tribe was consecrated to the Sacred Heart, long before other cities and nations began to consecrate themselves to the Sacred Heart. The devotion of the Holy Hour has flourished until the present time. In the whole Northwest, the League of the Sacred Heart was first instituted among the Coeur d'Alenes, where it still flourishes today.

"FILL the hearts of our Sisters, as the faithful helpers of the Blackrobes, with a spirit of devotion, humility, and charity, that they may teach our children to love Thy Sacred Heart as their predecessors taught the mothers of these children, and their mothers' mothers to love and imitate It. Grant to our mothers, a love of home, of husband, and children, and an all embracing charity, patience, and piety. To our

virgins give the strength and purity of a Tekakwitha."

No Indian girl or woman could have a higher ambition than to imitate the beloved Louise Sighouin, daughter of a Coeur d'Alene chief. Louise was the only Indian whose life and holiness so impressed Father DeSmet that he wrote her life, and an account of her extraordinary virtues.

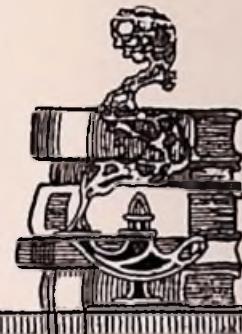
"To our fathers give a sense of responsibility. Make them firm and just in ruling their households, but ever fatherly and deeply devoted to their wife and children. Inspire our youths with a desire of noble living; instill in them a respect for the counsels of their parents and elders; make them submissive to all constituted authority."

ONE institution among the Coeur d'Alenes is the soldiers of the Sacred Heart. These men undertook to preserve discipline on the reservation. When the enemies of the Church in Italy drove the Pope, Pius IX, into the Vatican, and the Papal troops all fled away, these Soldiers of the Sacred Heart sent word to the Holy Father, offering to come to his aid, or, if he preferred, to come and take up his abode in their midst. The Pope graciously answered with what is believed to be the only Papal Brief to an Indian tribe.

"Teach us to love the soil as our forefathers loved it. That by the labor of our own hands, and the sweat of our own brows, we may under the protecting laws of our land, and within the shadow of our mission, obtain an honest and honorable living from the soil. In this hour of trial, in the midst of a great war, grant to our young men in the armed forces of their country, an unalterable trust in God and a loyalty to duty that no trial, not even death itself shall weaken. And lastly, O Jesus, inscribe our names so deeply in Thy Sacred Heart that they shall never be effaced. So that even in our weaknesses and sins, Thou mayest have pity on us, grant us the grace of a contrite heart and forgive us. May this consecration be ratified in heaven, and be for us and our children, a pledge of final perseverance."



NEW BOOKS



The Seven Golden Cities

Mabel Farnum

Facing martyrdom at every turn in the road Fray Marcos de Niza started out on a journey that would have tested the courage and fortitude of any man. This grey robed friar accompanied only by Indians and a deceptive and vain servitor called Estevan the Moor, left Old Mexico in search of the fabulous golden cities. Though he traveled at the behest of the Governor his main concern was not gold but to plant the cross of Christ in this unknown land.

Reaching the city of Cibola he took possession of all the Seven Cities for New Spain. But the dazzling spectacle of the fabulous Golden Cities proved to be no more substantial than an empty mirage, due to strained imagination and vision weakened by hardship and lack of food.

This fact only came out later when another expedition relying on the Friar's report set out in conquest of these treasure laden cities. After many bewildering and blighting experiences and with no realization of the fact, that a new country had been explored, which one day would be a treasure in itself, the expedition returned to Mexico.

The worn little Fray Marcos devoted the rest of his days to priestly work tending the sick.

The spirit of the Conquistadores breathes in this book. The author with her usual keenness of perception gathered her materials from authentic sources and ancient records. With patience for detail she has given us a fine dramatic biography of early mission enterprise in America.

Bruce Publishing Co., Milwaukee. \$2.75.

California's Missions

Hildegarde Hawthorne

This book speaks to Americans of a past right here in our own country which antedates ordinary history books. It speaks of the mission civilization of the West Coast. The author, a native Californian, writes of the missions with a sympathy and knowledge which springs from the very atmosphere in which she lives. The missionaries did not merely build churches, they built cities with well built granaries, store houses, workshops, reservoirs, paved streets, supplying the Indians with provisions, seeds, cattle, mules, everything to make them happy and self sufficient.

The story of each mission has its touches of drama, its tales of difficulties

surmounted and its tragic spoliation under the secularization laws of Old Mexico. When the Indian neophytes did not treacherously murder their grey-robed friends, the missions became the prey of Spanish and American adventurers who used any and every subterfuge to claim for themselves the hard earned wealth of the missions.

D. Appleton-Century Company, New York. \$5.00.

Niagara

Edward F. Garesche

The author looks upon Niagara in all its moods as a "metaphor from God," a commentary on man's brief span of life. Down through the centuries God has written this "line of praise" as a lesson to all men. On the swift flowing of these broad waters and their wild tumbling upon the jagged rocks below the author meditates and sees at times a sacrificial torrent leaping to a mystic death offering to God the Father an abiding sacrifice with Christlike ardor. Again he sees in this boiling cauldron the turbulent emblem of eternity or the journeying of a soul through life. The author uses the poetic medium of the ode as to convey these various moods to the reader.

Vista Maria Press, New York. \$1.00.

Say the Bells of Old Missions

Elizabeth Willis DeHuff

A collection of Catholic legends is hardly the sort of book to recommend for wide circulation. The legends in this book are so near the truth that it is difficult to know where the line must be drawn between fact and fiction. Any obscuring of that dividing wall is irritating to a Catholic mind that loves the Truth. This is especially true when the miraculous intervention of God and of the Saints is involved.

Even a careful reader would find it difficult to tell whether any of these stories are facts or not, and one must question the author's assumption that the Indians of New Mexico consider them "just stories." Is the apparition of Our Lady of Guadalupe just another legend? The truth is more important than charming legends any day. Let us keep them distinct.

B. Herder Book Co., St. Louis, Mo. \$1.75.

Celestial Homespun

The Life of Thomas Isaac Hecker

Katherine Burton

A fine story of the struggles and final conversion of a sensitive soul is contained

in these pages. With a delicate sympathy and understanding the author follows the mental distress and restlessness of Isaac Hecker in search of the truth. The warm affection of his family, the communion of friends who like Isaac were searching for peace of soul lend added charm to the story. Isaac Hecker found his way into the Church and went to Rome to study for the priesthood. In the Providence of God he and a few companions came to found the Congregation of St. Paul to do convert work in America. Through all the years of his active life as a missionary until his long illness the love of God for man was the leading fact of his life.

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

Songs of Many Wars

Kurt Adler

The tramp of marching feet and the noise of battle beget in the human soul an inspiration that bursts forth in song. This book presents a group of songs inspired in many lands during the past three centuries. Most of the musical arrangements are by Kurt Adler.

Howell Sosken Publishers, New York. \$3.00.

Last Man Off Wake Island

Lt. Col. Walter L. J. Bayler

We all thrill to individual exploits and deeds of valor. This book is full of them, full of the daring feats of the Marines on Wake Island, on Midway and the Solomons. It is the story of American heroes meeting and beating the Japanese at their own brand of warfare. Against overwhelming odds these Marines fought. The author was an eye witness and lived and fought side by side with these men, whose story he tells. The result is an exciting first-person narrative of American courage pitted against Japanese fanaticism.

Bobbs Merrill Company, New York. \$2.75.

The Hour of Barabbas

Otto Michael

This fifty-three page book might well be classed as a reflective novel. In it Otto Michael reveals the various emotions that surged through the breast of Jesus Barabbas from the dawn of Good Friday as he lay in the dungeon listening to the commotion of the rabble in Pilate's court until he stood alone watching the Savior of Israel carrying His cross to Calvary. Though an English version of a former German text, the translation is lyrically light, almost poetic.

Sheed & Ward, Inc., New York, N. Y. \$1.00.

MISSIONARIES SAIL AGAIN

(Continued from page 229)

parture services. As a matter of fact there were no departure services at all. During the weeks before sailing the missionaries waited tensely with bags packed for the permit to go. The fifteen who were sent to Alaska, Jamaica, British Honduras and Nicaragua travelled for the most part by plane. The twelve India and Baghdad men, however, went by boat over submarine infested seas and through areas where actual war was in progress. For these the necessity for the greatest secrecy was imperative. Their closest friends did not know the date of their departure or the ships on which they were to sail. Army, Navy and War Shipping Board officials gave out very meager information to the missionaries themselves and with instructions that it was not to be communicated. They were told to report to New York on a designated date, ready to go. They came to Jesuit Mission residence, remained for a few days, conferring secretly with Shipping Board officials and then one day the community at the residence would find that they had gone. The word had come and they had departed—alone. But although they did go alone and unfortified by the usual colorful ceremonies and the farewells of friends and relatives, they went with the consciousness that they were pioneers in a new and glorious era for the missions.

For two long years they, with other friends of the missions in America, had watched the war roll through the mission world. Churches and mission buildings were destroyed, missionaries and their people were killed and scattered by invading armies—for a time, especially during the early Japanese victories in the Orient, it seemed as though the missionary work of centuries would go down in ruins. The missionaries in the field were holding on desperately to their

posts; cut off from the homeland, unable to obtain reinforcements in man power and also in some instances unable to obtain money for supplies, they didn't give up. They resolved to hold on until aid came.

These were dark days for the missions. It looked as though the time when missionaries could be sent to the aid of those in the field was a long way off. Nevertheless on the home front there was no discouragement. Inspired by the bravery and tenacity of those in the field we vowed that aid would be sent in as soon as the way was open.

It was during these days that America conceived a new vision of her destiny in the world of missions. Up to that time it was the European countries, Holland, France, Belgium and Germany which had held the leadership in sending men and supplies to establish and maintain the church in far away lands. We saw that with these countries prostrate by war, America must take over the leadership or else the Church's great missionary works would suffer immeasurably. We thought of our duty to Europe, which had in early mission days sent many men to establish the church here. Our origin was missionary; and our destiny in the future was obviously that we be pre-eminent in bringing our faith to those who were without it. We saw, too, with our own country's entry into the global war how vast and worldwide our national interest would be for many years after its victorious conclusion.

Meantime we waited for the day when our missionaries might once more sail the seas and America might begin to take up her great new missionary destiny. Most of us thought this would have to wait until the complete cessation of hostilities but the day arrived sooner than we thought. We believe that it is actually here, not indeed in all its fullness, but in its very hopeful beginning.

To Baghdad in the Middle East:
Fathers R. J. Sullivan, S.J., C. M.
Loeffler, S.J., and S. M. MacNeil, S.J.



To India: Fathers Robert C. Stegman, S.J., and Edmund P. Burke, S.J.



Crusaders' Jubilee

(Continued from page 235)

tain sums of money; some adopt students in mission seminaries; some undertake to support individual priests on the missions; while "adoptions" of pagan babies through the Holy Childhood Association are common endeavors in the junior units of the grade schools and even in many of the senior units.

The idea of "sacrifice" also includes the missionary vocation. It is the opinion of many missionary leaders in the U. S. A. that the Crusade is entitled to large credit for the vocations to the foreign missions which have come from the young people of this country during recent years. It is notable that, in the two years preceding the outbreak of the present war, the number of Catholic Americans in the foreign missions increased nearly nine per cent. The total number—2,700—was still not worthy of our Catholic population, but the percentage of increase was important.

LETTERS TO THE EDITOR

Are the Best Sign of a Paper's Vitality
The Correspondence Page of
THE CATHOLIC HERALD
Is Famous

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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Address: Dean of Freshmen,
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In our times, it is again necessary—as it was in the Apostolic age—for the Catholic people to be articulate in their profession of faith. They must labor to fulfill rather literally the mandate reported in Matthew 28, 19: "Go, and make disciples of all nations." The Crusade's interpretation of Matthew 28, 19 has embraced not only the poor children of Africa and China and India, but also the faithless and unbelieving neighbors and—uncles and aunts. At the 12th national Crusade convention, held in Rochester, N. Y., in the last summer before the war, a resolution was adopted to aim at "a convert for every Crusader." We know that this "Christian America" program is succeeding; there have been no reports of a thousand converts here or of five hundred there, but in the official reports of the Crusade units well over half have indicated that they are urging this apostolic endeavor upon their members.

Mention should be made, also, of the Crusade's influence in interracial relations. For the past ten years the national conventions of the CSMC have condemned discrimination against Negroes and have urged, in particular, that equal opportunities for higher education be given to qualified Negro students. These convention enactments were backed up with a systematic program of education, through discussion clubs and through *The Shield*, the official magazine of the CSMC. The results have been very gratifying. Facilities for higher education have been offered to Negro students by a growing number of Catholic colleges, in Baltimore before the war fifteen discussion groups on the Negro problems had been organized by the veteran units of the CSMC, and oratorical contests promoted by the Crusade in widely scattered sections of the country gave emphasis to the religious problems of the Negroes.

Because of the war there will be no attempt at impressive observance of the Crusade's Silver Jubilee. It is hoped, however, that priests, teachers, and others who have had acquaintance with the Crusade will find inspiration in this Jubilee to renew their interest in its work. The presence of so many Catholic Americans in the foreign missions is proof that the Crusade spirit accomplishes definite results. But now the need for missionaries is going to be expanded so immensely that these forces must be multiplied perhaps ten times if all the opportunities for spreading the Catholic life are to be realized. When the war is ended, Catholic American youth will be needed all over the world to carry on the work of the missions. The Catholic Students' Mission Crusade will continue its efforts to develop mission-mindedness in spite of the war. Prayer for success in this endeavor is the Jubilee gift that is asked of all friends of the missions.

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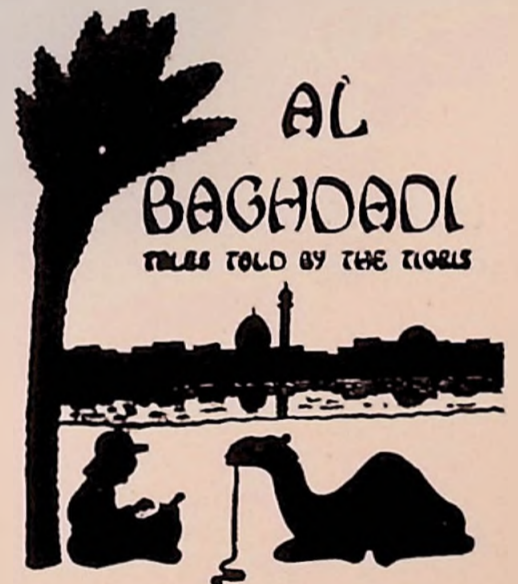
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