

# JESUIT MISSIONS

May, 1944

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Official U. S. Navy Photograph

## CLEARING THE SEA-LANES FOR TOMORROW

**T**HERE are men at sea tonight, alert as their ships patrol the dark waters, silent as they move about the decks, thoughtful as they watch the moonlit pathway out to the horizon and beyond. Beyond that horizon lies home. One day, from the high seas and the coral-fringed lagoons, and the mountain-sheltered harbors all around the world, they will come home. But tonight there is an important task to be done which only they can do, *clearing the sea-lanes for tomorrow.*

**M**EANWHILE here at home there are other men anxiously scanning the same dangerous sea-lanes, also alert, silent, and thoughtful. Their names are across on the opposite page. Beyond the horizon for them lie the mission lands where several hundred missionaries who are dependent upon them have been cut off from aid for several years. They watch eagerly for that day when the sailors come shouting home in triumph—for then they can send the long awaited assistance, medicine and food for those now in internment, checks to the bombed missions, new men to build anew. They need your help now. If you have a favorite mission, send what you can to the Procurator directly. If you want us to assign it where the need is greatest, send what you can to:

JESUIT MISSIONS, 962 Madison Avenue, N. Y. 21, N. Y.

THE MODERN JESUIT RELATIONS

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

COVER

Experience has shown that in many mission lands, the strongest appeal to Pagans is medical aid. Cure the body and save the soul for God. Hence the importance of the work done by the Congregation of Daughters of Mary, Health of the Sick pictured on the cover, at their headquarters in New York. Under the dynamic direction of their founder Father Edward Garesche, S.J., this small group of sisters has been preparing and sending medicines and medical kits to all corners of the mission world for the past fifteen years. There are nine Sisters in this congregation at present. When their numbers increase sufficiently they will send sisters as competently trained nurses into the various mission fields.

As far as the records show theirs is the only Congregation of Sisters conducting a central bureau for medical work for the whole mission world. It would be impossible to compute in terms of money the wonderful work these Sisters are doing. Even the statistics baffle the imagination. When you speak of millions of yards of bandages and dressings, millions of tablets and pills the mind staggers and cannot comprehend the figures. They are astronomical. For instance to help the Polish refugees in Africa the Catholic Medical Missions Board purchased 30,000,000 tablets of various vitamins and remedies, four complete dental laboratories with supplies for a year, thousands of surgical instruments, tons of cod liver oil, millions of other tablets and thousands of yards of other bandages and dressings. All this was supplied when other agencies failed to obtain it. All equipment is either given away or sold at cost price.

Just a mere summary of missions helped, before the war drastically curtailed shipments, will give some idea of the far reaching influence of this work in the mission world; The Congregation of the Holy Ghost, Franciscans, Jesuits, The Company of Mary, Benedictines, Maryknoll Fathers, The Society of the Divine Word, Redemptorists, Dominicans, Capuchins, The Congregation of the Immaculate Heart of Mary, Sisters of the Immaculate Conception, Franciscan Missionaries of Mary, Sisters Adorers of the Precious Blood, Sisters of Charity, Ursulines, Mercy Sisters, Missionary Sisters of the Sacred Heart, Sisters Siervas de Maria, Sisters of Notre Dame, Sisters of the Divine Saviour. Medical supplies were shipped to Alaska, Africa, British Honduras, British West Indies, China, Canada, Egypt, India, Japan, Korea, Mesopotamia, New Guinea, Porto Rico, The Philippine Islands, the South Sea Islands.

All this shows how much invaluable aid this Community of Sisters has given to mission work. They are

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preparing themselves for still greater accomplishments in the post-war world. As soon as their numbers become larger they themselves will establish centers in the mission fields where they will train native nurse catechists. Through these assistants they hope to save the lives of pagan mothers and children who now die for want of proper care.

The Catholic Medical Mission Board is not a scientific or relief organization. Its primary purpose is to save souls, as you can readily understand from its watchword, "The body for the sake of the soul, the body and soul for God."

# Dedication

WE offer as a tribute to you, Mary, Mother of God, this issue of JESUIT MISSIONS. It is the story of the Sisters of our Missions.

You are their Mother, Mary; you are their inspiration. Every lovely thing about you made them want to be like you. You were so spotlessly pure. See how they guard their hearts, immaculate in a sinful world. That's because of you. You were so devoted to the Christ Child when no one else had room for Him. See how they cherish the little foundlings and give homes to countless orphans. That's because of you,—and your little Child. You gave your Son the only education He received. See how they take the little ones into their schools to teach them and train them to live like your Son. That's because of you, too. You went hurrying back the roads and through the throngs in search of your lost Child. See how they seek out those who are lost, never stopping, never thinking of self, never counting the heartaches, the hurts, or the long hours of the day. They do that because of you.

And it's harder for them in many ways, Mary, than it was for you. You sat by St. Joseph when he died, and you stood by your Son to the end. It hurt terribly, as much as your heart could bear, but those two were so wonderful and you had so many memories to treasure, so many reasons to love them. The Sisters' dear ones die far away; the Sisters sit by strangers,—lepers and beggars and cripples; poor frightened pagans and barely instructed Christians; ingrates and the grossest of sinners,—just because they want to be like you who took the whole of mankind to your heart out of love for your Son.

THEY have within them women's hearts, Mary, every one of them. All the love and care that a Mother can show they give and give to the end of their lives, to the people of earth, black, white, red, yellow or brown, attractive or ugly, impenitent or unappreciative, it makes no difference to them. But it is all giving. They don't receive in return from mankind anything comparable to the love that they give.

## Missionary Sisters' Prayer

As imitators of the early Christians and loyal children of our Holy Father, Pius XII, our task for the future is to rebuild the world in faith and hope and love. Let us rekindle in ourselves the spirit of love; let us hold ourselves ready to collaborate, with our faith and our hands, after the most extensive, disastrous and bloody cataclysm in all history, to reconstruct from a pile of material and moral ruins a world which the bonds of brotherly love will weld in peace.

Composed by Most Rev. Richard J. Cushing  
Auxiliary Bishop of Boston

You must make up for that, Mary. Let them know that you care, that you do not miss one generous act of sacrifice in their lives, that you love them with all your motherly love. They count on that. They are doing it all for your Son, but trying to do it as you would have done. Speak their names to Him as each day begins, go with Him as He strengthens them through the day, and when their work is done, be with them when He calls.

We whose mission work depends so much upon them point to them with pride and sincere admiration, and we offer to you for this month of May this story of their lives, their work, and what they mean to the missions. There are too many for us to mention them all. We tell here only of those who are on our American Jesuit Missions and who have houses in the United States. Even of these, we could say so little because there are over thirty different congregations of Sisters in hundreds of activities on our missions alone. But we recommend them all to your protection and special love.

WITH them, we recommend to your care the girls of these United States, especially the brave ones, the generous ones, those who can keep smiling and not give up when the going is hard; those who love life and are not afraid to give up their share of its enjoyments that others may have some instead; those who can cry but won't; those who are skillful in many things and humble and generous in them all. There are so many of them here in America. Speak to them, somehow, in private; they hate fuss and talk about vocations; but let them know what you want them to do. For it is only through them that the pagan world of tomorrow can ever learn what you mean to us all. You live again in the Sisters of the Missions.













↑ A Sister of Mercy supervises bed-making in the girls' dormitory at Alpha Industrial School.

← A Dominican smiles upon her latest charge, a little Jamaican "picney."



iginally came to Jamaica as a quasi-contemplative order in 1911. The mission was too poor to support them, so in 1917 when the hospital was completed they were placed in charge of that institution. An amusing story is told of four Irish postulants who left home to come to St. Joseph's as missionaries. As the boat pulled into Kingston Harbor they stood at the railing gazing for the first time on the palm fringed shore of their new home. As they drew near the wharf they saw hundreds of colored men and women heading bananas onto a United Fruit liner nearby. It was the first time they had ever seen colored people. Thoroughly frightened they ran to their stateroom and stayed there until the Mother Superior and the Mistress of Novices found

them and persuaded them that their fears were groundless.

St. Joseph's is the only Catholic Hospital in Jamaica but there is a new Leper home in Spanish Town. In 1938 the deplorable and wretched state of the lepers' quarters was brought to the attention of the governor. He built them a new home and though a non-Catholic he invited the Marist Sisters of Bedford, Mass. to take care of it. He had seen and admired their work in the Fiji Islands. Seven Marist Sisters now shed light and warmth and charity over these poor unfortunates. These sisters with their cheerful smiling efficiency have brought laughter and hope and peace where before there was only dark depression and despair.

**T**HE influence of these missionary sisters both in Jamaica and British Honduras has not confined itself to the cities. It has penetrated into the still more primitive and difficult smaller stations in the country parts. The Sisters are ready and eager to come but the missionary is loath to ask them to share his lot until his station becomes somewhat habitable. Every missionary dreams and plans and works for that day. When it comes he knows that living irrefutable sermons will lend conviction to his words. These Sis-

ters will radiate Christ to young and old. In thousands of ways they will make their presence felt and transform their surroundings. They will remain with his people while he is away taking care of still more remote stations. With a woman's eye they will observe and supply all those domestic details which a man appreciates but when left to his own devices easily forgets.

One day, however, Father D. will return to his main mission station late at night tired and sweaty after a few days in the bush. He opens his own door, turns on the light. Everything is scrubbed and dusted, fresh and clean. A bowl of freshly cut poinsettias on the center table livens up the room. The large crock for filtered drinking water is full and cool. White muslin curtains hang neatly before clean windows. Everything looks homelike. He sighs contentedly as he thinks of former days when he was struggling along all by himself.

Nothing looks hard when you do not have to do it alone. Once the Sisters come you are no longer alone in your missionary efforts. They live and work and pray for the success of the mission. There is a spiritual union and friendship of souls with the same language, the same culture, the same ideals, the same magnificent vocation. Even when the grind of mission work grows tough, as it does, there can be little room for discouragement and self pity, when delicate women accept the hardships and tropical heat so cheerfully.



(Top) Four Pallotine postulants at their novitiate in Punta Gorda. The Pallotines have worked in British Honduras for the past twenty-two years.

## British Honduras

A few weeks after my arrival in Jamaica I witnessed a scene which is vivid even today. I can still see that serene countenance, white as alabaster, out of which calm, fearless eyes smiled at us. This sister had preceded us to Jamaica from the States by a few short weeks. Now she was dying. She and some companions had gone to the rear of Alvernia to watch the torrents of water flowing through the gully from the hills to the sea. Somehow she got her feet wet. In a few short weeks she was dead.

She was buried in the little graveyard at Alvernia. As the procession formed one Sister stood at the head of the coffin crying her eyes out. Evidently this was her companion who just a few short weeks before had set out with her from the States for the great adventure. Pictures flash through your mind; this young flower of a woman as you last saw her; the sorrow of her parents at home, who would never see her again, her burial in a strange land amongst a strange people. But you know that God's ways are not our ways. For some unknown reason

He had stooped down and plucked this flower before time, had accepted the holocaust of a life on the missions while it was still a promising blossom. But this is the exception. As a rule God seems to bless these missionary Sisters with an abundance of years and their hard life in the tropics only makes these chosen ones of God the most radiantly cheerful people in the world as they grow older in His Service.

WHAT has been said of our missionary sisters in Jamaica is equally true of the seventy-eight Sisters working with our Fathers in British Honduras. Besides the Sisters of Mercy there are also the Pallotine Sisters and Sisters of the Holy Family. A Jesuit returning from that mission to the States ascribed the improvement in morals and manners of his people to the presence of the Sisters among them.

An instance of their wonderful work is the new Domestic Science school conducted by the Pallotine

St. Catherine's Academy in Belize is the oldest girls' school on that mission. For the past thirty-six years the Sisters of Mercy have been teaching there.

Sisters at Punta Gorda. They teach the girls how to cook and can vegetables and fruits, how to spin and weave the cotton, which their brothers have raised in the fields. Under the watchful eyes of the Sisters the girls learn how to make jellies and preserves of guava, mango, gooseberry and other tropical fruits. These they ship to Belize with their orange and grapefruit marmalades. There is no difficulty in finding a market for these products in the metropolis. Without the genius and self sacrifice of the Sisters these new arts would never become known to the Carib women. The old folks had never learned how to preserve perishable foods like fruits and soft vegetables. The Sisters have brought new life and new hope to these people too long burdened down with poverty and pessimism.

SUCH are the valiant women of God and no missionary who has known them but has been inspired in his own work. They are to the Missions what the real mother is to the family.

# and in Alaska

A. G. Schirmann, S.J.

**There is still room for pioneers in Alaska. Most Eskimos have never seen a Sister.**

**M**OTHER Mary Amadeus, better known to the Eskimos as "the Abbess of the Snows" first saw her new convent at St. Michael's, on Bering Sea from a little hillock overlooking the town. It was a rough log cabin hurriedly built by the Eskimos in twenty days. In the sky, above the cross on the roof, a bow had formed—not a rainbow, but its Alaskan equivalent—a brilliant green arc amid the flashing iridescence of the Aurora Borealis. To Mother Amadeus, a veteran of the Indian missions of the West, already sixty and lame, it was a pledge of hope. That was on a September day in 1910.

She was not the first Sister to toil in Alaska. Others had pioneered before her. As far back as 1888 the Sisters of St. Ann, a Canadian Congregation, had gone to Koserefsky in response to the urgent appeals of Father Tosi, S.J. who had built the first Catholic church in Northern Alaska. They had lived in a tent until their convent was completed. Their first school had no more than twenty pupils who were reluctant at first to remain away from home.

**I**N 1902 the Sisters of St. Ann were followed by the Sisters of Providence who had come from Montreal to open a mission at Nome. All this Mother Amadeus knew as she gazed at the great

green arc; but she was granted no vision of the Alaska that we know.

Today there are seventy Sisters in Alaska sharing in the management of 10 primary schools, seven vocational trade schools for boys and girls, three orphanages, five hospitals and twenty three dispensaries, administering in a single year to as many as four thousand patients.

In three generations the Sisters of St. Ann have increased their numbers tenfold, with schools and hospitals dotting the frozen tundras.

**I**NSPIRED by the heroic example of Mother Amadeus, seven Ursuline Sisters are today dedicating their lives to forming Christ in their Eskimo charges. The Sisters teach the native girls sewing, cooking, cleanliness in the home—a virtue almost unknown to the sickly round faced Alaskans of Mother Amadeus' day. With their charges they spend long hours in the orphanage and laundry: their hands, skilled in embroidering exquisite silks and satins, now mend furry parkas and well-worn mukluks.

The Sisters of Charity of Providence have seen their original community of three grow to eighteen, proud that God has blessed their hospitals at Anchorage on the coast and at Fairbanks, far inland in Alaska.

Way down on the Southern tip where Alaska borders on Canada, six sisters of St. Joseph of Newark have founded a hospital at Ketchikan which serves Eskimo and white alike, further north at Seward, they have another.

**S**EVENTY strong, the Sisters have all joined forces to understand the Eskimo nature, to cope



with the Eskimo character, to endure the Alaskan hardships. And such hardships there are that Pope Pius XI called Alaska "the most difficult foreign mission field in the world," difficult with its short summers and long dark winters of eternal twilight, when even brave men hesitate to venture out, with its seal oil so delightful to the Alaskans, so strong and repugnant to Americans, with its natives, dull by nature and needing personal attention and constant vigilance of the Sisters lest they become discouraged by the monotony of their tasks and slip back into primitive ways. For brave American girls there is a marvelous chance for service in Alaska.

When Mother Amadeus beheld the great green bow in the heavens she saw in it a pledge of hope. She died before it burst upon the Alaskan world. Today we see it in the Sisters of Our Lady of the Snow, a Sisterhood for Alaskan girls, Founded a dozen years ago by Father John P. Fox, S.J., with the hearty approval of Bishop Crimont, S.J. They are Alaskans for Alaska—the first mellowing fruits of a half century of toil.

**Tokyo Protests War Aid to Soviet Via Vladivostok**

**Japanese Raid Takes Heavy Toll**  
By the United Press. KIATING, Szechuan Province, China, Aug. 24 (Delayed).—Japanese planes yesterday bombed Kiating in the province.

**Iran Invasion**

**U. S. Military**

**MISSIONS**

**MAKES THE**

**of Russian Aid**

**NEWS**

**French Police**

**House-t**

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

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**Mr. Aub**

**WASHINGTON, Aug. 27.—** America is more deeply involved in the Iranian war than indicated by official Anglo-Soviet explanations regarding Nazi agents or by aloof statements of Washington officials. Though Iran's failure to deal with Fifth Columnists is the occasion of the war, the basic cause is the need for a safer all-weather supply route for American aid to Russia. Pressure Followed Parley Washington officials denied that the Anglo-Soviet ultimatum to

and a new unit, three stories high, was added to the Little Flower Hospital in Ketchikan.

**THE OBLATE WORLD** reports that the first Mass to be celebrated on the island of Kiska in the Aleutians was offered by Chaplain Alphonse Tessier, O.M.I., member of the French-Canadian force which landed there.

**FRUITS OF FATHER LIEVENS' TOIL.** The Bishop of Ranchi in a Pastoral Letter reminded the Catholics in Chota-Nagpur on the 50th anniversary of the death of Father Lievens, S.J. that although he labored only seven and one half years there he baptized over 50,000 souls. At present there are 41 mission stations serving 292,331 Catholics and 26,366 catechumens.

**CHURCH PROGRESS IN INDIA.** Stating that there is no mission in the world where the development of the native clergy and native sisterhood has received the same care and attention as in India, Father Gerald Bazelmans, a Norbertine Father who spent twenty years in India, cites the following facts: "The hierarchy in India was established in 1886 by Pope Leo XIII. At that time there were 1,600,000 Catholics; fifty years later there were 4,000,000. In 1886 there were 29 dioceses, in 1936 there were 60. In 1886 there were 2,200 priests while in 1936 there were 4,000. In 1886 there were 900 Sisters, while in 1936 there were 9,000. . . . In 1943 out of 5,000 priests in India, 3,500 are native. At present out of 69 dioceses, 19 are under the care of a native Bishop.

**SISTERS OF I. H. M. IN SOUTH AMERICA.** Six American Sisters, members of the Servants of the Immaculate Heart of Mary recently departed for South America. Five will teach at Villa Maria Academy, Santiago, Chile, and one at Millaflares, Peru. The community has been established in South America since 1922.

**DEVOTION OF COLVILLE INDIANS.** When Father W. J. Ryan, S.J. arrived at St. Michael's Mission, Inchelium, one hour late for Lenten services because he had to detour 30 miles he found 60 Colville Indians who had trudged as much as 5 miles along muddy roads waiting for him at the church door. The prayers of the Stations were read in the Indian tongue and in English.

**JAPANESE CONVERTS.** Bishop James E. Walsh, Superior General of the Maryknoll Fathers, who visited the Japanese internment camp at Manazarsaid reports there are 300 Catholic Japanese interned there and that during the past year 100 converts were received into the Church as the result of the ministrations of Rev. Leo Steinbeck, the Chaplain.

**40 MILE LONG PARISH.** Chaplain W. Aquinas Norton, O.P. writes of the missions he visited in the vicinity of the Gilbert Islands. There are four Sisters with Fr. Grandgeorge (of the Fathers of the Sacred Heart).

**APOSTOLIC DELEGATE A PRISONER.** Foreign Catholics in Chungking have received a report from Peiping saying that Archbishop Zanin, Apostolic Delegate in China since 1934, is virtually a prisoner.

**INTERNMENT OF MISSIONERS.** Father G. B. Tragella, librarian of the Pontificio Ateneo de Propaganda Fide, cited the following cases of internment in mission lands. In a section of China, under the regime of Chungking, German and Italian prisoners have been interned. In the areas controlled by Japan and in Japan proper Italian missionaries have been added to the already interned American and British missionaries. In India and Indo-China all missionaries of Italian origin—about 600—were interned by the British authorities. In Africa, with the exception of Eritrea, not one Italian missionary is left in the former Italian colonies; and in Kenya and the Anglo-Egyptian Sudan internment is the prevailing custom.

**GOLDEN YEARS IN ALASKA.** The year of 1944 marks the 50th anniversary of the arrival in Alaska of His Excellency Most Rev. J. R. Crimont, S.J., now in his 86th year. The past year has marked progress of the Church in Alaska. William Terence McIntyre, the first Alaskan born Jesuit, was ordained to the priesthood; a new church was built at Bethel; a new heating plant was installed in the Church of St. Gregory in Sitka;

Supplies were brought to him and the Sisters. . . . On Sunday I said Mass and gave Benediction. . . . At church the natives all squat on mats. They love the Rosary. They are very attentive at service. They have evening service four times a week. The priest goes to a new village each Sunday. His parish is about 100 miles long.

**CATHOLICS IN JAPAN.** The figures of June 1939 show 1,776 Catholics in Japan proper; 156,282 in Korea; 1,449 in Formosa and between 22,000 and 23,000 in the Marshall and Caroline Islands.

**SISTERS IN THE MISSIONS.** "A total of 17,347 Sisters in the missions seems a tremendous number," reads the Propagation of the Faith news item. "But compared to the Catholic population of the missions in which they labor they are relatively few; one Sister for every 1,311 Catholics. And when compared to the 1,200,000,000 souls still waiting conversion throughout the same areas, they shrink into insignificance; one native nun to every 70,000 of her countrymen."

**NEW SUPERIOR FOR ALASKAN MISSION.** Rev. Paul Deschout, S.J. of St. Alphonsus' Parish, Nelson Island, has been appointed Superior of the Northern Alaskan mission by the Very Reverend Leo J. Robinson, S.J., Provincial of the Oregon Province. Father Deschout has been an Alaskan missionary for the past fourteen years.

Father Paul Deschout, S.J., new Superior of Northern Alaska



## May Mission Intention

### The Spread of the Faith in Central Africa

• The section of Africa which Our Holy Father recommends to our prayers this month extends from Angola and Northern Rhodesia in the south to French Equatorial Africa and Uganda in the north with the vast area of Belgian Congo and the mandates of Ruanda and Urindi in between. In a book entitled "Statistics of the World Missions dependent on the Sacred Congregation of the Propaganda" and published by it in 1844 the immense regions of Africa are described as either given over to Islamism or to the worship of idols, the inhabitants living as unclean animals or like the savage beasts which abound in its wilderness. At that time there were not in the whole continent of Africa of which these territories are less than a fourth 41,000 Catholics. Speaking in 1934 the late Cardinal Hinsley, at that time only an Archbishop said: "If only sufficient missionaries were forthcoming and if a due proportion of the generosity of the Catholic World were applied to gathering together the 'living stones' of God's temple in Africa, the next decade would see the most marvelous developments of the Church in that land." Prophetic words, to which we who have seen the last decade of the Faith can testify!

• Since its earliest days the history of the spread of the Faith in Central Africa has been the same—planting, persecution, progress. The early beginnings of the Franciscans were followed by the labors of the Portuguese Jesuits in 1560 only to be hampered by the persecution of Pombal and the suppression of the Jesuits. In Uganda where the first seed of the Faith was sown less than 65 years ago there is not only a native priesthood, but the blood of its 22 martyrs has merited for Uganda its first African Vicar Apostolic, Bishop Joseph Kiwanuka. The progress of the Faith in the Congo is best summed up by the Apostolic Delegate, Archbishop Joseph Dellepiane in a recent report: "28 Vicariates in Belgian Africa containing . . . 2,600,000 Catholics . . . 200,000 baptisms annually . . . another 1,000,000 taking instructions . . . 27 seminaries . . . 18,000 schools . . . 3,800 missionaries laboring with great zeal . . . Mission needs are very great." The last phrase is the one that makes us ponder. In spite of its rapid progress in the Faith the growth of the Catholic population is far in excess of the growth of its native clergy and sisterhoods. Although this portion of Africa has been spared the horrors of war the impact of this global slaughter has meant that the much needed missionaries are not forthcoming from Europe, nor is there hope that many will be sent after the war. With the Holy Father then we must offer our prayers that in spite of the present catastrophes the Faith will spread in Central Africa.

# what they do

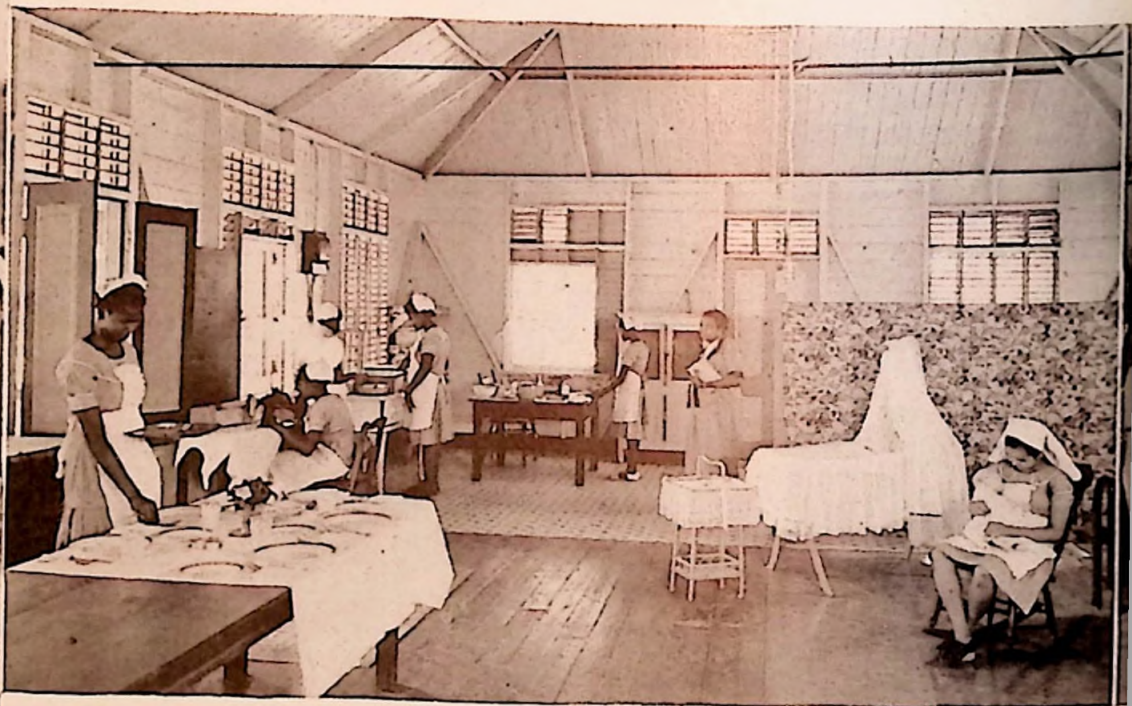


Maryknoll,  
Philippines

Mercy, Jamaica

**TEACHING:** From the mission schools will come the native Bishop and lay leaders of tomorrow. The future of the Mission Church is in their hands.

**TRAINING:** Practical training must be added to schooling for mission work by the Sisters.



Mercy, Jamaica

**MEDICAL CARE:** Never once is it recorded that Christ was not "all." Many a soul He won by this mercy. Today Sisters provide the best possible training for the work.

Franciscan  
Missionaries  
of Mary,  
Philippines

Marist, Jamaica





Alaska



Mercy, British Honduras



Franciscan Missionaries of Mary, China

s; and Sisters, the mothers and fathers of Catholic homes, the hands.

ee. The acquired skills of history are brought to the missions by

Ursulines, Alaska



Benedictines, U. S. Indians

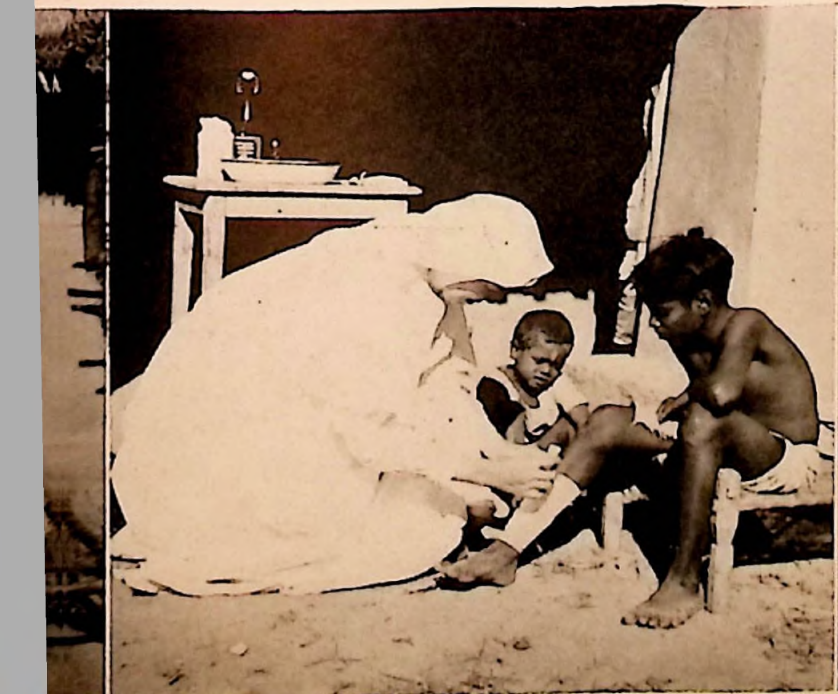
to heal anyone. "As many as were brought to Him, He healed them by carry on this Christ-like tradition. The Pope insisted that they have



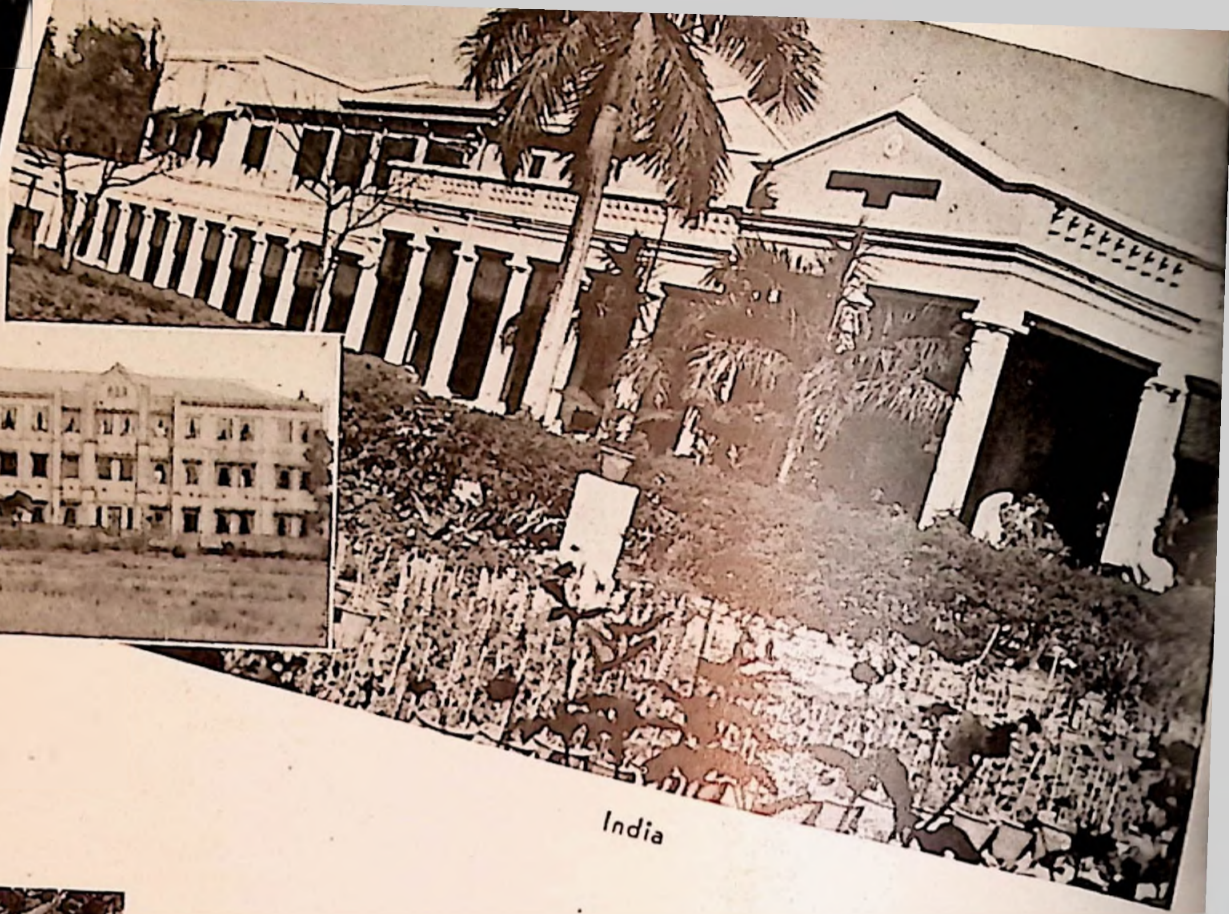
Franciscan Missionaries of Mary, China

of Blessed Virgin Mary, India

Medical Missionaries, India



# their schools



India



Philippine Islands



British Honduras

Above and below are four of the best colleges for women on our missions. Years of saving, planning and praying have gone into making them the pride of the Sisters, the hope of the missionaries, and the goal of the girls for hundreds of miles around. But they are so few, these splendid monuments of Sisters' zeal! All of them began in little schools like the one to the left, of which there are hundreds for every one of the others. Yet centered in each one of these little village schools are pioneer Sisters today who dream and plan and save, spending nothing on themselves, praying for the day when they, too, can raise, to the glory of God and for the benefit of women underprivileged for ages, schools worthy of the rich tradition of Catholic learning and wisdom. How well they deserve to see fulfilled their dreams for the girls of the mission lands!

Jamaica



how they travel



C. A. Daily, S.J.

**T**HE Philippines, like a city built upon a mountain, like a light shining in the darkness, are the only Christian country in the whole Far East. Four centuries ago the Filipinos accepted the Faith and they have kept it ever since. Today twelve million of their fourteen million people are Catholics. Yet the Philippines are still a mission country.

The explanation of this unusual situation is found in the lack of priests. With only 1,300 native and foreign priests in the islands, the average is one priest for every 10,000 souls. In the Tondo district of Manila, there is only one church for 70,000 people, and in the country parishes, people live miles away from the main highways and rivers. Parochial visitations are most difficult, and obviously one priest cannot effectively administer a parish of 30,000 to 40,000 souls. Under such conditions. It is a wonder that the Faith survived at all.

Missionary Sisters therefore are a necessity, and though there are three times as many native nuns as native priests, they are still too few to fulfill the needs of the Church. Foreign missionary Sisters will be needed for years to come. The variety and extent of their zealous work is a major contribution to the Filipino Church today.

**G**OD has granted to nuns the world over a rare quality of consoling the sick. One of the most remarkable instances of this gift is shown at Culion, organized in 1906, and today the largest leper colony in the world with its 6000 lepers. There, the Sisters of St. Paul of Chartres, so highly praised in Dr. Heiser's book, "American Doctor's Odyssey," have labored from the beginning along with the Jesuits.

The most pitiable victims in the



The Franciscan Missionaries of Mary on a regular visit to one of the small isolation centers for lepers brought medicine, bandages, and cigarettes.

**"At Culion, not one of 6,000 lepers died unhappy, or without seeing a priest. This was entirely due to the Sisters."**

world are the lepers. No one wants them. Except for certain types in the early stages, nothing can be done to cure them. They are doomed to rot slowly away, and they know it, retaining all their former sensibilities to the end without any energy to help themselves. Every day into their lives the Sisters come bringing them things which mean so much, the soothing coolness of new bandages, the fresh fragrance of clean clothes, the encouragement of a healthy sincere smile, the example of heroic lives. Yet the Sisters never contract the disease. Two at Culion worked among lepers every day for twenty-five years.

Each morning at 7:30 they walk in small groups from the "sano" quarter towards the leper district. Their day begins by serving the lepers breakfast, followed by the washing and bandaging of their repulsive sores. The Sisters have trained native lepers to act as "Nurses' Aides" but the Sisters themselves spend hours at their

work. A veteran Jesuit Chaplain of Culion said that he never saw a Sister there sitting down, and never remembered seeing a leper die without the priest or die unhappily and that this was due entirely to the Sisters' constant care and lavish devotion.

**A**NOTHER group of Sisters. One of the two largest missionary groups of Sisters in the world, the Franciscan Missionaries of Mary, are in many parts of the Philippines. In Manila they conduct an orphanage, and elsewhere in the city organized the first Girl Scout troops in the Philippines. Rapidly the movement spread through the Islands. One of their great works is among the Mohammedans of Mindanao, especially at Father Reith's medical dispensary at Dansalan, which they developed into a hospital. The Moros, being superstitious, were reluctant to accept medical treatment, but the Sisters won them over so completely that they now come willingly in large numbers. The Sisters themselves journey out into the country where no white man would dare to go. Everywhere they are received with respect and often with cordiality in the Mohammedan homes. The leader of the 135,000 Moros of the Philippines, Datu Amaton-



(Left) Veteran of 25 years and a new arrival at Cullion. (Top right) Maryknoll Sisters at their dispensary for the poor. (Right) Two Sisters who work among the poor with Father Risacher, S.J., at Cebu, P. I.

ding, gave them a most remarkable commendation for their work among his people. He stated his earnest desire of exerting every effort to make the Moros friendly toward the work of the Sisters and Father Reith, S.J., and concluded his testimonial with the words, "I will beg God to bless their work."

With their wide experience from missions all over the world, the Franciscan Sisters of Mary opened a Novitiate in the Philippines as early as 1912. Since then more than 100 native Filipino girls have been professed.

**B**EFORE the present war, fifty Maryknoll Sisters labored in the Philippines. With their usual ingenuity, they scoured, painted, and repaired an old dilapidated "convento," gathered somehow the necessary equipment, and announced that school was open. They expected about one hundred. Three hundred applied for the first session.

In the U. S. established public school system, religious instruction was excluded. The Maryknoll Sisters, with blessed foresight, opened in Manila the first Catholic Normal School to train public school teach-

ers so that much of the harm was prevented. Next, they assumed management of St. Paul's Hospital in Manila, and opened a nurses training school along with it. Next was St. Jude's Patronage for the poor of the congested areas of the city where lectures on health and family problems, free dispensary treatments could be given and from which center district nurses could visit the poor homes. Then St. Mary's Dormitory was opened for the girls away from home studying in the colleges of the city. Out in the hills of Baguio, a kindergarten soon became a grammar school; and a retreat house and rest home were established. Two hundred conversions among the pagan Igorotes were made in five years as a result of their affable kindness.

**T**HE Sisters of the Good Shepherd are also active in the Philippines, and are famous for an undertaking somewhat unusual for Sisters. One of the most important and influential printing presses in the islands was begun by them near Manila. But the work which is their traditional glory, the care of misguided and homeless girls, also

is carried out with their rare skill and success. Outside the city of Manila they have an extensive building for the girls. The Archbishop assisted them to establish it, and the American Guardian Society has helped them from time to time with grants, but the maintenance of the work depends mostly on the ingenuity of the Sisters. And because of the acute need of teaching Sisters, they conduct the excellent Academy of St. Brigid for the girls of Manila, and the vicinity. Their good influence here has won many vocations for their own order and for others as well.

After the war, the work must go on. Most of the Sisters are still there. The native Sisters at least are allowed to continue their work, though many of the foreigners are interned. How much damage will be done before it is all over no one can tell, but we shall not forget the loyalty of the Filipinos to us during these years. In the years to come, the Missionary Sisters will be needed to preserve the Catholic inheritance of centuries. The people have persevered so long so faithfully. May God send them more heroic Sisters in abundance.

# and in India

J. F. MacFarlane, S.J.

**T**HE Sisters just had to come to India sooner or later. They are so generous themselves; they were needed so badly to conquer the four major ills of India, paganism, poverty, ignorance and illness; India has always been the magic land of all the missions of the Church. No other mission ever had so many people praying God and begging Superiors to be sent there.

Today in India there are 350,000,000 pagans, and only three and a half million Catholics. Over 250,000,000 people there are undernourished, and so poor that they are nearly always hungry. A working man earns from six to sixteen cents a day for his labor. Over 98% of the women cannot read or write at all. Every year, over 2,000,000 babies die at birth or shortly afterwards because there are not enough nurses and doctors to care for them. Over two million die every year from "fevers" other than malaria. One million every year are stricken with malaria and are weakened for life as a result. Only one in ten receive any treatment for it. A million and a half are blind, and many more millions have eye ailments. Hundreds of thousands languish in tuberculosis as a result of their weakened condition from lack of proper diet, unsanitary conditions, and effects of malaria. The vast majority have no real education at all, and thus are unable to help themselves out of their frightful condition.

"So much work to be done!"—350,000,000 pagans, 250,000,000 undernourished, 5,000,000 preventable deaths a year not prevented, and so many millions without education! It was a challenge to the most generous Christians on earth,



The "I.B.V.M" nursing Sisters are welcome everywhere.

**For millions in India "Christian" means "kind as a Sister" because of mission medical work.**

but there never were enough of them available. The task was always too big for those who were.

Two conditions made it even more difficult: 90% of the people live in 700,000 scattered rural villages; and the custom of "purdah" among the Hindu and Mohammedan women. According to this custom, women can never allow any man other than their husbands and close relatives to see their face. No doctor may attend them even if they are dying; no priest may attend them even if they beg for baptism. The priests simply could not do all the work that lay at hand. They had to have the help of the Sisters.

**A**ND the Sisters came by the thousands, gaily, bravely, from all the lands of Christendom, until today, after less than one hundred years, there are over 3,100 of them in India. Because of them, the whole course of mission work in India has changed for the better. No village is inaccessible to them. "Purdah" does not prevent them from attending the women. Nothing can describe the blessing they have been to that country better than the reaction of pagans as well

as Christians to them wherever they go. Pagans who can afford other hospitals prefer the care of the Sisters. Pagans who can send their daughters to other schools, beg to have them entered in the sisters' schools. Anywhere in India, they are safe, so widespread is the reverence for them. In the midst of the Bengal riots a few years ago, the milling crowds broke ranks to let a Sister pass through on an errand of mercy, and both factions provided a protecting escort for her all the way home.

Perhaps even greater than their reverence is their absolute trust and confidence in the Sisters. Mothers bring their babies to them and leave them in calm trust; they bring all their ills to them and have perfect confidence in their skill to heal their mysterious painful disorders. They rush to them at any hour of the day or night when their lives are at stake, distraught, panicky, heart-broken, and come away, at peace for having found tender sympathy and help when they needed it most. Every Sister school for girls in India is overcrowded; every single hospital in India run by Sisters is far too small, every Sister in India wishes she had a hundred pairs of hands and could be in a thousand places at once. No wonder they are so happy! But one thing above all else makes their hearts rejoice; their work has meant so much to the young girls of India that there are now 6,500 native Sisters.



↑ An Indian mother takes home a healthy baby from the Sister.

(Right top) An Indian farmer receives first aid from another of the Medical Missionary Sisters.

(Right bottom) A Holy Cross Sister surrounded by school girls.

THEIR work today falls into three types: personal contact with the scattered people of the villages who can not read; education of the young people in central schools preparing them to overcome the four ills that plague India, paganism, poverty, ignorance, and illness; and medical work.

With the American Jesuits on the Patna Mission in northern India, there are four groups of sisters who have convents in the United States. Between them, they have undertaken to care for the children, the poor, and the ill of the Patna district. The Loretto Sisters and the Sisters of Mercy of the Holy Cross do mostly educational work in their splendid schools, among the best in the whole of India. The Sisters of the Institute of the Blessed Virgin Mary, the "I. B. V. M.'s" (founded by Mary Ward in England) do both teaching and nursing. The "Medical Mission Sisters" founded by Mother Anna Dengel, M.D. in the United States do exclusively mission work in hospitals and throughout the countryside. In the "Holy

Family Hospital" in Rawalpindi, India, staffed entirely by Sisters, 14 of whom are Medical Mission Sisters, (2 of these are doctors, 11 are trained nurses, and one a Pharmacist) and 22 native Sisters who are student nurses, in one year alone, they took care of 2,560 in-patients, 31,323 out-patients, performed 715 operations, delivered 506 infants, and baptized 406 people. Yet patients had to be turned away for lack of room and chance to care for them after being carried on stretchers thirty and forty miles. "There is so much to be done!"

A STRANGER visited one of the Sister's hospitals in India a few years ago and this is his unforgettable description of what he found.

"I was asked to go to see a little company of white robed nuns. These are they who have given their whole life and service to these poor people; who, not counting the cost, dress their wounds daily; who, by their own strong selfless faith, give them constant cheer and encourage-

ment to accept their hard life.

"A sturdy little band they are. No look of exhausted, emotionalized religious fervor here; no atmosphere of slightly superior spirituality. On the contrary, the gayest of welcomes, the friendliest of interest, and a sense of being considered not a whit inferior, this was the entirely convincing impression conveyed in their presence.

"And the still stronger conviction came to me; 'How happy they are . . . how happy!'

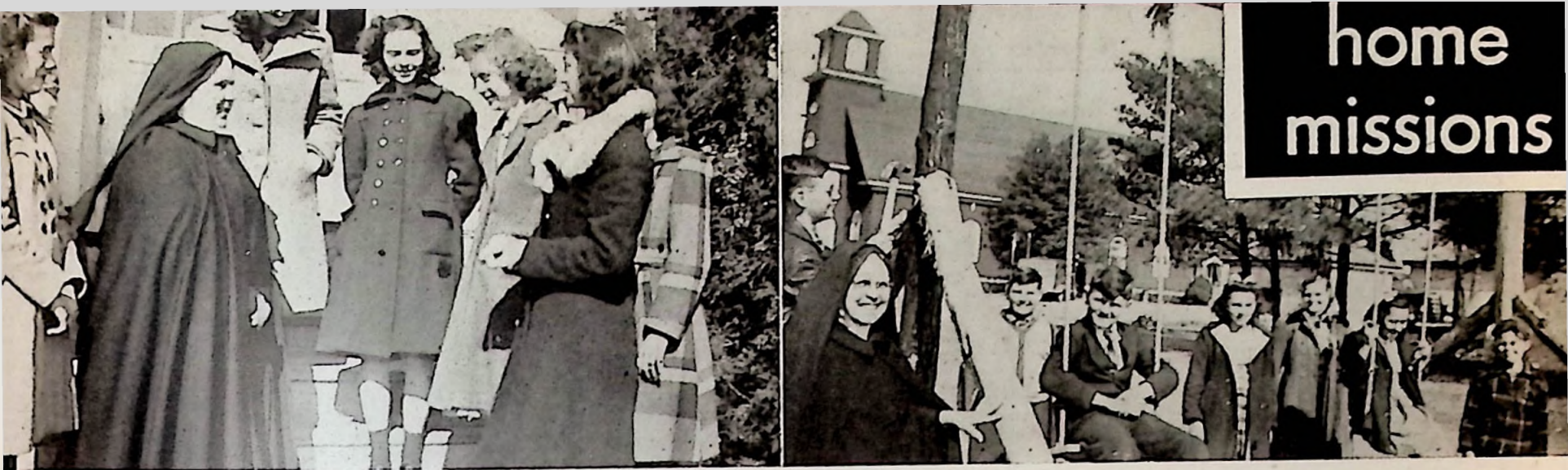
"They never go back to see their friends in their far away homes; all that they have put behind them; and I do not suspect they ever allow themselves the luxury of wanting even a holiday. They find so much happiness here.

"I went home with a strange ache of envy in my heart, realizing that here, in this quiet little by-way of a busy town, in a world worse than worldly, as it often seems, they walk, the White Robed . . . already in the Gardens of the Blest. God is praised and mankind is blessed by their presence here amongst us."









schools, catechism must be taught, and Vacation Schools conducted. Space allows but one example, typical of all the rest,—the lower counties of Maryland. The work there is divided between the Sisters of Charity of Nazareth, the Sisters of the Immaculate Heart of Mary, the Sisters of St. Joseph (Hartford), and the colored Sisters, Oblates of Providence. Among them there are fifty Sisters who teach over 2,000 pupils in thirteen schools, some for whites and some for the colored. Most of them divide their time between both groups. Besides regular school, they have every conceivable sort of activity, and training program, and over and above all that, a wide tour of the countryside teaching catechism to the children of the public schools. One group of seven Sisters alone instruct 723 children in catechism. Out of their activity have come over 150 vocations, including many colored girls. This is the proof of their success. The Blessed Sacrament Sisters work among both the Indians and Negroes. They are the ones who conduct that splendid Xavier College for colored young men and women in New Orleans. But only a start has been made. There are 13,000,000 Negroes in the United States and only a few hundred thousand Catholics among them. The task of winning them to the Faith can never be accomplished without the aid of more and more Sisters devoted to their welfare and salvation.

**B**ESIDES the Negro and Indian missions, there is another field of mission work within the boundaries of the United States which requires special understanding and

The Sisters of St. Joseph have found a real mission field among farmers and fisher-folk of St. Mary's County, the cradle of Catholicism in the United States.

generosity, among the Spanish speaking people of the southwest. They are our people, simple, lovable, gifted, but now in need of spiritual help. They have no voice with which to call across the land. But even there, the Sisters have gone, not seeking glory for themselves, nor caring about huge numbers in their records, only seeking for the forgotten people, the lost and wandering sheep whom few think of helping. To give one splendid example, the Loretto Sisters of El Paso, Texas, have a fine academy for girls from which the Sisters radiate in all directions training the little girls of the "Sun Belt" in the virtues of Christian womanhood. No wonder God blesses them with happiness!

**P**ERHAPS most important and surely the largest field of all are the home missions among the scattered white people of this country. There would be twice as many Catholics in the United States today if we had had enough Sisters a hundred years ago. Hundreds of thousands migrated from Catholic homes in Europe, moved out into the country following the expanding frontier, and settled in farming districts. Priests were few and far between, hopelessly unable to cover their vast territories and at the same time provide for the constant influx of immigrants who huddled in the large cities of the East. The Catholics of the Interior seldom saw

a priest, rarely if ever could attend Mass, and had no one to keep alive for them the teachings of their faith. Carving a living out of the wilderness or farming the wide open prairies took all of the time and energies of men and women alike. The children after a generation or two, knowing no other home, never having seen Catholic services, and not even a catechism in their homes, grew up a part of their little world. Gradually they fell away. It was hardly a conscious desertion, but rather dropping a label they never understood. Sisters could have kept that faith alive, and most of them would never have been lost. They would have built Catholic Churches instead, and their sons would have become priests instead of ministers. In every corner of the United States today you can find their descendants, our people, lost to Christ's Church and to Our Blessed Mother.

**B**UT here and there people did keep the faith, and out among them later moved people from the cities who had been cared for when they were growing up. Those people are still Catholics, and we must not lose them, too. After such a long struggle, they simply must not be allowed to drift away for want of some one generous enough to teach their children.

This is the work of the Sisters on the U. S. Missions from Southern Maryland, down through the Carolinas, all across the South, deep mid-West and Northland. It is a real, a special vocation for any girl to devote her life to God's service among these "little ones" so dear to Him. They are God's people, and they need you terribly.



**W**HEN Mary presented Her Son to the world, Joseph was at her side. The revenue of his toil supported the Child and His Mother. Like Mary the Nuns of the missions are ever presenting the Christ Child to the world. Unlike Mary, no Joseph stands at their side. Yet, they must have a revenue to realize their apostolic aspirations.

The May issue of **JESUIT MISSIONS** is devoted exclusively to the intimate and important part of the Nuns in the Church's missionary activity. You may desire to assist their efforts. Their needs are many—their cause, the Cause of Christ the King!

The office of **JESUIT MISSIONS** will gladly forward your donation to the Missionary Sisters.

# COMMUNICATIONS

## Correction

In the March issue of JESUIT MISSIONS a letter was published requesting rosaries, and pious articles to be sent to Mother Superior, St. Francis de Sales Convent, St. Louis, Missouri. In the future kindly send such articles to

Mrs. M. Veronica McGrath  
711 Barry Street  
St. Louis, 4, Missouri

EDITOR'S NOTE: Mr. Lastrapes thoughtfully forwarded to Admiral Fenard a recent issue of JESUIT MISSIONS and received the following reply.

French Naval Hospital  
Washington, D. C.

Dear Mr. Lastrapes:

I wish to thank you very kindly for your letter enclosing the JESUIT MISSIONS which we had discussed on my recent visit to New Orleans.

The article "The Gallant Chaplain of the Richelieu" proved most interesting and lends a very human touch in depicting how admirably all chaplains are carrying out their great work under adverse circumstances.

I appreciate having received this copy and shall keep it in my files along with other clippings on our beloved Richelieu...

Sincerely yours,  
Vice Admiral R. Fenard

To the Editor:

I wonder if you saw the picture of the Chaplain's School reading room in "This Week" magazine last Palm Sunday? There was a fine selection of Catholic magazines on the rack, and right in the center, JESUIT MISSIONS!

It did my heart good to see that. Some time ago you asked for gift subscriptions for the Chaplains and the idea struck me as a splendid one. I sent you two right away because I wanted some of the boys to have that type of reading to inspire them. I know my own boy reads it. But it didn't occur to me that the Chaplain's School at Harvard ought to have one, too. Wish I had suggested it. Could you use more Chaplain's subscriptions?  
Brooklyn, N. Y. Mrs. L. S.

Many more. See back cover—Ed.

To the Editor:

In the April issue accompanying the article of Father Dunne's you had an attractive map. I would suggest that you

frequently use maps in illustrating your articles. Most of us have forgotten our geography. Maps are a decided help in localizing the articles. I would also like to commend you for the excellent display of maps in the section Afield. Incidentally maps are always used in the newspapers describing the movement of our troops. That fact alone would seem to give authority to my suggestion. Your readers are most anxious to know just where the soldiers of Christ are campaigning.

Chicago, Ill. J. B. D.

To the Editor:

The article "The Caribs Cooperate" in your April issue was most interesting. It is a modern adaptation of your famous Reductions in Paraguay. Certainly the Jesuits omit no phase of social work in the development of their missions. Have Jesuits organized cooperatives in other Missions?

Enclosed you will find my offering of \$10 to assist Father Ganey in his very excellent work in British Honduras. Every success to the recovery of that mission.

Los Angeles, Calif. G. B.

EDITOR'S NOTE: The Editors of JESUIT MISSIONS plan to devote a future issue to the cooperatives organized in all the Jesuit missions.

## Bouquet for "Bettiah's Bells"

To the Editor:

Back in my college days we used to discuss for hours whether metre was necessary for poetry. I think that JESUIT MISSIONS has answered the one time burning question for me in your April number. "The Bells of Bettiah" is in my estimation a perfect example of a prose-poem. I hope that Father Downing will find time amid



use Address Cards of plastic permeated fibre that are tough and as durable as metal. Yet an ordinary typewriter will stencil your addresses in them at typewriting speed. Send for booklet, "Story of a Father and Son or Unscrewing the Inscrutable."

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his many occupations in India to send us similar pen pictures. I hope too that the hardships of mission life will not blunt his poetic soul. Enclosed find my offering to keep the bells ringing.

New York City, N. Y. E. S. T.

To the Editor:

To the apostolic hearts of JESUIT MISSIONS readers I would make an urgent appeal for prayers and sacrifices that a New Order of Colored Sisters might soon come into being whose chief work will be nursing—the trained nursing and good samaritan work of Hospital Sisters. As soon as vocations are forthcoming, a white Sisterhood in St. Louis, Mo., will be ready to open a novitiate for the new order. There is in existence a Nurses' Training School for Colored girls, which is doing excellent work, with forty-three students at present in attendance.

Prayers and sacrifices will infallibly win the graces that should bring the spiritual flowering of some sturdy vocations. What a boon it will be, divinely splendid, for countless promising young colored maidens; and what a mighty new power for the harvesting of souls among the Elite as well as the lowly of the Colored Race!

The Colored mission work in question is under the direction of Jesuit missionaries.

Mankato, Minn. James Preuss, S.J.

**T**HIS has been a labor of love. The whole staff of JESUIT MISSIONS has collaborated for weeks on this tribute to the Sisters on our Missions. We consulted with several veteran missionaries for their mature judgment on the Sisters' work. All agreed on this: "Nothing you can say will praise them as much as they deserve. Do all that you can; it still will not be enough." All we could do was to show in this small way the immense debt we owe to the Missionary Sisters. The variety of their labors, the extent of their activities should be manifest; the spirit of their lives only God can fully appraise, though their record reveals it in part.

**T**HEY outnumber us almost two to one abroad and six to one at home. Wherever American Jesuits are on the missions, the Sisters are there, too, over thirty different groups of them. . Whatever hardships Ours suffer, over a thousand Sisters share them as well: internment in China and the Philippines, the cold of Alaska, the heat of Central America, the isolation of the Indian Missions, the unending labors of India. Fire and flood and famine strike them, and poverty stalks their every footstep, yet through it all they are able to maintain with God's good mercy a radiant happiness that blesses the whole mission project.

**I**N your prayers remember them; in your generosity be good to them. "Do all that you can; it still will not be enough."

## Grateful Acknowledgments

JESUIT MISSIONS gladly transmits money gifts to any Jesuit Missionary.

### Gifts for the Missions

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A.S., New Orleans .....	1.00
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E.M.R., New Orleans .....	1.00
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Mr.&Mrs. R.J.W., Alexandria .....	1.00
Mrs. A.J.F., New Orleans .....	1.00
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Anonymous, Boston .....	18.75
J.P., South Boston .....	10.00
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M.C., Newton .....	5.00
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A.L.M., Brookline .....	4.00
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Mr.&Mrs. R.A.S., St. Louis .....	5.00
M.W., Kansas City .....	5.00
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M.B.S., St. Louis .....	4.00
M.S., St. Louis .....	2.25
Mrs. J.R.G., St. Louis .....	2.00
Mrs. H.J.L., St. Louis .....	1.75
Mrs. H.McC., St. Louis .....	1.00
J.L., St. Louis .....	1.00
D.V.L., St. Louis .....	1.00
Mrs. M.J.K., Kansas City .....	1.00
Anonymous, St. Louis .....	1.00
Mrs. L., St. Louis .....	1.00
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Mt. St. M.A., Hooksett .....	10.00
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A.M., Brooklyn .....	1.00
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Mrs. A.S., New York .....	1.00
K.B., New York .....	1.00
J.T., New York .....	1.00
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# AN URGENT REQUEST



The following letter was received from the Army Service Forces, Staging Area, Charlestown Port of Embarkation —

“There is a great need for magazines aboard hospital ships returning with casualties from battle areas. Would it be possible to have this office furnished with about fifty copies of each issue of your magazine, so that your magazine can be placed on hospital ships stopping at this port regularly? Trusting that this request may be favorably received, I am,

Respectfully yours,

STANLEY ZELNIO  
1st Lieut. T. C.  
Ass't Special Service Officer”

JESUIT MISSIONS, 962 Madison Ave.,  
New York 21, N. Y.

Dear Father:

Enclosed you will find \$.....as my donation to send JESUIT MISSIONS to hospital centres of the Armed Forces.

NAME .....

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Similar requests have been received from other Army centers. The number of Catholic Chaplains is constantly increasing. Will you assist in answering these appeals?

5582-1