

FOREIGN MISSION NOTES

FROM AN AMERICAN PRIEST IN CHINA

A Brooklyn layman has received from one of his boyhood companions, Father Wm. F. O'Shea, a Maryknoll priest now on duty in the American mission in China a personal letter that is full of interest. We quote for our readers some paragraphs:

Catholic Mission, Canton. Dear Tom:—Leading a pretty busy life of it over here, although I still am "en route," but have an opportunity this morning to write a couple of letters and develop some pictures—contemporaneously. Hopes the result will not be the usual one when trying to do two things at once. However, I have to wait twenty minutes for the tank to take effect, and in that time I might as well "rattle" off a few lines on this little gem of a Corona.

This is a Christmas letter to all the "bunch," of course. When I settle down, I may be able to write an individual letter or two, but now it's hopeless. What with inspection of missions and mission activities, from leper homes at Shikung, down to the orphanage at Tungchan,—where they are I hardly know, for I've been personally conducted—and the thousand and one last minute things necessary here at Canton, 'tis a busy life I'm leading, although productive of very little in the way of direct results. We hope to start on the final lap of our little "jaunt" on Monday, but do not know for sure. The launch towed junk that connects us with Kong Moon, our first change for Shui Tung, where we take to the land for a three days walk, has a Chinese crew and officers—and of course a Chinese schedule, i. e., every once in a while, on the whole, we are getting daily bulletins about its progress, but at the last moment they may decide not to carry passengers this trip, and we'll have to hire a wind-jammer-junk, instead.

I am now, thank God, able to converse fairly well in their native tongue with the French missionaries, and a little better in Latin with the Chinese priests. Some years ago I was fairly good in German, and I "have been Prof." in Greek, but my first lessons in Chinese are "awful, Mabel."

We have three months of that sort of thing, without even learning the meaning of one word—just getting the tones. For three or four hours a day, depending on your "nerve" and endurance, your "Professor" will bowl out a sound at you, with all the vocal energy he possesses and within six inches of your ear, and then you will "bawl" it back at him again. In three months, you are generally fit for the mad-house. The Presbyterian missionaries on the board ship said that two hours a day was their limit, and they said our men were a little crazy in giving four hours a day to it. Personally, I will try the four, but if it gets on my "nanny," I will quickly cut down, even to two. Health is far more important over here than the saving of a month or two in learning the "lingo," especially as there is a great deal of other work to be done.

Enough of the language. What about the climate? Just now, it is delicious, and why be for a couple of months. Then comes the wet season when the water comes down in torrents out-doors and when, indoors, the humidity is actually from 90% to absolute saturation. Up in the Presbyterian Hospital at Young-kong last spring, Dr. Ewart told one of our men that an antiseptic towel, exposed to the air for three hours, would produce a pint of water when wrung. The hot season is not so bad, but on account of the humidity, there is no evaporation from perspiration, and physical exertion, by one not acclimated, spells sunstroke. However, the consolations are here, and despite the loss of Father Price by general physical weakness following his operation for appendicitis (mighty glad I have mine removed), the other "old" men (all seven years my junior) are more enthusiastic than ever. Even in the short time they've been over, they have made substantial progress, and have high hopes for the future. Most of our district, which would have twenty priests to cover it, has been attended by but one missionary during the period of the War, and the northern end has been visited but three times since 1908. Even at that, they still found sixty fervent—but naturally poorly instructed—Catholics up at Sunyi, when Father Walsh went there in June. He is now our mission Superior, and will be located with me to care for, in addition to his other troubles—at Kowchong, but his heart is already anchored at Lung, and it is quite probable that he will establish himself up next year.

As there are five others in the room, all holding a general conversation and examining my effects—the while I am trying to write this and defend my "personal prop'ty," eh,—do not be surprised if I am a trifle incoherent. (Just had to duck a pillow.) Ah is now clearer, although time is much later than when I started this last line—had to go out with the Reverend Rough-Necks in order to get rid of them. Saw our "ship," too. Some yacht, believe me. They've got two three-inch field guns on an old junk, to keep off the pirates, and all the Chinese passengers are to be handcuffed after dark. They can't tell the passengers from bona fide pirates, as those latter gentlemen—very busy these days—have a bad habit of coming to

Canton, taking steerage passage, and then when they get to the spot where their friends are waiting in some innocent looking junk, "stick up" the crew. Glad I'm not a Chinik, just yet, as one needs his hands to beat the steekers. It is now time for me to go down to the "creche" of the Canadian Sisters, (i. e., Immaculate Conception), and baptize a few Chinese kids. Then night prayers followed by recreation in common, and to bed and dreams of the U. S. A. Early to bed,—kerosene costs 60 cents per gallon, gold.

My best regards to you all—especially those of you who were so good to me in the old days and when I was leaving.

Faithfully yours in Christ "Ha Shan Eu" Wm. F. O'SHEA, A. F. M.

MARYKNOLL TO TAKE OVER WORK FOR JAPANESE CATHOLICS ON PACIFIC SLOPE

Permanent arrangements for the care of Japanese Catholics on the Pacific coast are well under way. The Roman Congregation of the Propaganda, which supervises mission activity, has sanctioned the agreement recently made between Bishop Cantwell of Los Angeles at the Catholic Foreign Mission Society of America, whose headquarters are at Maryknoll, Ossining, N. Y.

The work for the Japanese had already made considerable progress under Rev. Albert Breton, of the Paris Foreign Missions. Several years' service in Japan had familiarized Father Breton with the language and character of the Japanese. With the assistance of a community of Japanese Nuns, he was and is accomplishing much good, not only in Los Angeles, but in San Francisco and Sacramento, as well.

On Father Breton's initiative, that there might be no interruption of the work in event of his inability to continue it, Bishop Cantwell invited the Maryknoll organization to take over the work. One of the priests of the Society will presently join Father Breton, who will guide his efforts and instruct him in the Japanese language and traditions.

The Maryknoll Sisters will have a little later on join forces with the already established Japanese Community, and the co-operation of the two will advance the work and permit the establishment of new centers.

Bishop O'Dea of Seattle has recently approved the establishment of similar work in his city, and it is hoped that in a few years every Japanese colony on the Pacific Slope will be provided with ample opportunities for acquiring a knowledge of the True Faith and ample facilities for fulfilling its obligations.

FREE SCHOLARSHIPS

STUDEBAKER AND OLIVER CORPORATIONS GENEROUS TOWARDS AGRICULTURE

A hundred free scholarships in the School of Agriculture at Notre Dame are offered to high school students in a prospectus just issued and distributed to educators throughout the country by B. W. Scheib, director of the School of Agriculture at the University. The scholarships are for four full years and are open to all high or preparatory school students in their graduating years. They are donated by the Studebaker and the Oliver corporations of South Bend, Ind. According to the prospectus, high school students desiring to compete for them must write an essay of about 2,500 words on an agricultural subject suggested by the donors, and must then submit their work to the Director of the school of Agriculture, Notre Dame, Indiana, before the end of the school year. Provision is made for two students from each State in the Union and for four from South America.

The School of Agriculture was established at Notre Dame three years ago. Students in it have access at all times to the 4,000 acre farm connected with the University and managed by Brother Leo, C. S. C., one of the most successful farmers in the middle west. Prof. B. W. Scheib, director of the school, was for years a government expert in the Department of Agriculture before he took charge of the school at Notre Dame.

TO SAVE CATHOLIC SCHOOLS, ENGLISH LOOK TO IRISH

(C. P. A. Service) London, March 5.—The Westminster Catholic Federation has sent a protest to the Government regarding the forcing on Ireland of an education bill made in England at a time when Ireland had been promised self-government, under which she can make her own educational measures. Both Home Rule bill and education bill have been condemned in Ireland.

A further crisis is expected regarding religious education here in England shortly, and signs are not wanting that British Catholics will have to fight for the faith of their children. They dread the new measures which are likely to be introduced at Westminster after the Irish Parliament is formed, in which case they will not be able to rely on the support of the Irish members, who have by safeguarding the Catholic schools, more than once saved English Catholic children from losing their faith.

'WE SHALL ALL RISE AGAIN'

With a passionate insatiable craving that triumphs over vague misgivings and sets at naught distressing doubts, the human heart longs for happiness, not the unstable, precarious sort that is attained in this valley of tears, but happiness secure from anxiety, beyond the ravages of disappointment and of death, and no longer the sport of influences over which the individual has no control. Stoicism cannot conquer this longing, agnosticism only removes it to the background of consciousness, poverty and failure make it constant pain, prosperity and success merely give it sharper definition. And so it is that man, whether learned or unlearned, looks and has always looked with aching eyes for a future life in which his soul shall be at peace. He will not, he cannot stifle his hope for immortality. He knows that the end of all is not the grave. He is certain that he was not made to die.

Philosophies and religions have all been concerned with the problem of this insatiable desire, and their popularity and tenure of existence have depended largely on the strength of the promise they have given of its ultimate fruition. Even materialistic evolution, after robbing its followers of their age-long hope, found itself obliged to cater to this urgent demand by holding out the phantom of constant progress, gradual betterment and eventual perfection, if not of the individual, at least of the race. But the heart of man revolted against this altruistic utopia, and a phase of this reaction is represented in the more serious Spiritism of the present day, which endeavors by laboratory methods to give to the skeptic and the world-weary scientific assurance of survival after death.

The Catholic needs no such assurance. Whether or not philosophy can prove beyond all doubt that the human soul is immortal by its very nature, he is not vitally concerned; the testimony of spirit, even if it could give certain proof of existence in another world, would not add the slightest weight to his conviction that his soul will never die; that its partner, his immortal body after its dissolution will rise again, and that in his own flesh, in the integrity of his perfect human nature, immortalized by Divine power, he shall see his God. Not on the trivial relations of disembodied spirits does he build his hope of survival after death but on the resurrection of Jesus Christ.

"Behold," says St. Paul, "I tell you a mystery. We shall all rise again." Thanks be to God, who has given us the victory through Our Lord Jesus Christ. If the dead rise again, nearer is Christ risen again. But now Christ is risen from the dead. And as in Adam all die, so also in Christ all shall be made alive. The certainty of death cast a shadow over this life, but the shadow wears thin in the Divine promise of immortality. Life is not taken away, only its condition is changed; the temporary dwelling of the land of pilgrimage is dissolved, but in its place there awaits for Christ's friends an everlasting abode in His Kingdom. It is the grave filled with the tears of hopeless despair, it is fragrant with the perfume of undying hope. We have not here a lasting city, we look for another; and our expectation has its foundations in Christ's triumph over death. Unbelievers may pin their dreams of a sublimated form of wretched mortal existence to the supposed utterances of a Dr. Philnitz or an Imperator; Catholics put their faith in the Master of life and death. Every Easter the words come ringing down the centuries, "I tell you a mystery. We shall all rise again."—America.

HORRIBLE CONDITIONS FOUND BY APOSTOLIC VISITOR AMONG THE ARMENIANS

Catholic Press Association London, Mar. 5.—Very Rev. Antony Delpuch, who is representing the Holy Father at the convention of Geneva for the starving children of Central Europe, is a White Father, who has just returned from a most interesting and fruitful visit to the Caucasus, a visit the incidents of which emphasize again the remarkable progress, with which the Vatican is regarded by even non-Christian powers. Father Delpuch visited three republics, into which the Caucasus has now been divided, those of Georgia, Armenia and the Tartars. At Tiflis he was received by a representative of the Government, and was given an official auto during his stay. The Gregorians assured him that every facility would be given to him in his work, that they regarded with the deepest respect the Papal influence, and that they looked to the Holy Vatican to protect their liberties. At Eravan the receptions were as cordial, when the visitor arrived by special train, but they were not so brilliant, for the Armenian capital was mourning its massacred sons, and the city was full of refugees who had escaped the Turks, and who were camped in the streets and outside. Within the city there were 14,000 orphans, and a terrible detail is the fact that every morning a cart used to go through the streets to carry away the bodies of children who had succumbed to cold and hunger during the night! The Armenian Patriarch assured Father Delpuch of the goodwill of the Government, the members of which accompanied the Apostolic

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Visitor to his official reception in the church.

In the Tartar capital the Musselman's authorities came out to meet the Pope's representative, and the President asked the visitor, smilingly, why he had so long delayed coming. Was it that he was afraid of the Musselmans? Father Delpuch answered that he had lived for thirty years with Musselmans, and had always got on well with them. The Gregorian republic counts some 3,000,000 subjects; the Armenians 2,000,000, and the Tartar 3,000,000. There are two interesting groups of Catholics: 40,000 in Armenia, and 25,000 in Georgia, who have survived, despite the fact that it was in 1845 that the Czar Nicholas I. expelled the Franciscan missionaries.

A question, which needed study and regulation, was raised regarding the Gregorian Catholic. Nine thousand practice the Latin rite; the others the Gregorian. These 16,000 aver, however, that, though their usage goes back to very ancient times, the Gregorian rite was forced on their ancestors, and they desire to be transferred to the Latin rite. The Vatican, always ready to sympathize with national aspirations, is considering this proposal benevolently.

FOCH ON WAR

Marshal Foch in a recent interview, pleading for a policy of preparedness, warned France against "ingenious persons who believe that to leave the key in the door is the surest way to prevent entrance of thieves."

"Peace, as brought to France by the final ratification to the treaty of Versailles, is no guarantee that war has been banished forever," the old warrior declared.

"War is not always avoidable," Foch warned. "It can begin upon the frontier of the most pacific peoples. Indeed, it often seems to begin easiest in such places. It would be foolish to believe there will be no more war merely because we do not wish to fight. France and the world must learn a lesson from the great struggle we have just finished. It must be a lesson of prudence as well as of good will."

"War can no longer be called an 'art,'" he said. "It is now a science, and an 'industry,' and will continue to be evolved as long as there are people to fight. Those who wish to avoid violence cannot afford to ignore anything in the way of scientific and industrial progress."

OBITUARY

MR. L. J. CAMPBELL Among the victims of influenza in Lindsay during the past month, was L. J. Campbell of Russell St., who died of pneumonia in the Ross Hospital, after a few days' illness.

He was the eldest surviving son of Mrs. Campbell, Peil St., and besides his wife and four small children, he leaves two brothers, Jehn and Frank, and four sisters, Elizabeth, Rev. Sister Augustina, Peterboro, Rev. Sister Hayes, Mount St. Patrick, Rev. Sister St. Paul, Calgary, Alta. He was a nephew of Rev. Mother Ignatia, London.

He was an ideal son, a kind husband and brother, a man of splendid character, whose noble qualities and most edifying life have left an indelible print on those with whom he lived.

He was a member of St. Mary's Holy Name Society.

Rev. Father O'Brien prepared him for his last long journey, and Rev. Father Hayes sang the funeral Mass, assisted by Rev. Father Coté, Peterboro. May his soul rest in peace.

DIRD

KELLY.—In the Gore of Downie, on March 24, 1920, Mrs. Patrick Kelly, aged eighty-three years. May her soul rest in peace.

HART.—On Thursday, April 1st, 1920, at Minneapolis, Minn., Margaret Johnson, widow of the late Wm. Reginald, and beloved wife of Joseph Hart, of Minn., aged thirty-six years. Funeral Monday, April 5th, at 8 a. m., from her father's residence, 91 Rochester St., Ottawa, to St. Jean Baptist Church, thence to Notre Dame cemetery. May her soul rest in peace.

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