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瑪利亞山進行的傳教

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MARYKNOLL
ON THE
MARCH

by
Robert E. Sheridan, M.M.

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Maryknoll on the March!



FILIPINA
LADY



CHINESE
LADY



by ROBERT E. SHERIDAN, M. M.



JAPANESE LADY
AND CHILD



KOREAN
CHILD



CHINESE
YOUNG MAN

• Introduction

THE complete Story of Maryknoll can be told only by one who has access to the archives of heaven. This booklet, hurriedly and superficially undertaken, will suggest the human, observable elements.

Two priests, an idea, and confidence in God have developed, within 23 years, into the Society we know as Maryknoll, with more than 1000 members. Evidently, there is no explanation unless we recognize what is repeatedly said of Maryknoll that: "*the finger of God is here.*"

My qualifications for this sketch must be brief. Eight years ago I went to the Orient. In the course of this effort, I shall draw on mission background occasionally. I recall what a newspaper writer said only recently: "*Father, you priests from the missions have a thrilling story to tell.*" At any rate, we will attempt something.

May I seriously suggest the thought that in reading this Story of Maryknoll the reader breathe a prayer for those in the front line trenches of the Church. They need help, we know; most important is the spiritual assistance all can give. A prayer today may bring a convert tomorrow; it may even produce in some one a special interest that will grow eventually into a missionary vocation. There is nothing in this world superior to such a call.

Dec. 3, 1933

Robert E. Sheridan, M. M.

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Archbishop of Chicago



December 4, 1933

DO YOU LIKE RICE?*

When a missionary returns home, one question asked by all is: "*What kind of food do you have?*"

For this question, one can but explain the situation. We start with the elementary idea that fresh fruit is dangerous to eat, unless, as some doctors insist, there be a thick skin. Violation of this warning simply serves as an invitation to the sick bed, hospital, or worse. Uncooked vegetables, even for a vegetarian, do not appear on any experienced missionary's menu, for the further simple reason that the danger is too great. To drink unboiled water is simply slow suicide.

Usually one does not gain excessive weight, especially if his diet be rice a la chopstick. Attending Oriental banquets is an interesting subject of conversation—after the ceremony; it does not always satisfy one's desire for food. It is granted that some Chinese cooks are excellent; most of them are in America, however, where salaries are more encouraging. The result is that some missionaries-in-the-making spend considerable time in the kitchens of their

**Did you eat your rice yet? (sik faan mae ne?) is the usual Chinese greeting for "good morning."*

mothers before sailing for the Orient. It helps to know how to boil water.

The final answer to the problem of food depends upon your Chinese cook, if one be fortunate enough to secure the viands. Chop suey, in fact, is little known in China.

HOW IS THE CLIMATE?

Maryknolls in 1933 include every variety of climate. In Honolulu of the Hawaiian Islands, the Paradise of the Pacific, the climate is delightful. In Japan, Korea, and Manchuria, the weather is similar to New York, Chicago and the northern Border States. In Kaying, Kongmoon, and Kwangsi the comparable American climate is what one finds in Georgia and the Carolinas, the summers in addition being more depressing, plus malaria, mosquitoes, and occasionally cholera.

The Philippines have the most enervating climate, with the consolation of cool, peaceful evenings, unless earthquakes intervene. So the answer to the climate query depends upon one's assignment.

HOW DO YOU LIVE?*

A priest on his mission visitations accepts, in the spirit of St. Paul, what is placed before him. In China this suggests rice, a wooden bed, with an imitation block of wood as a pillow and inconveniences that need not be discussed.

**Where possible, two missionaries live together.*

Mudbrick houses, and straw chalets are sometimes nice dwellings to live in. Maryknollers on the Oriental march mingle with their Christians and live the life of their converts. Poverty is very often the lot of the Christians and poor homes are the result of poverty. Which is not a complaint, but a statement of fact.

At the missionary's central mission, the plan is to have a "*den*" that will allow for some comfort. There may be a picture of Mother or the family on the wall, another enlarged photograph of priest friends. Chinese banners or designs may help to decorate the surroundings, while the ever present teapot and cups will be found.

There must be another room to receive Chinese visitors, and this is generally a counterpart to what one sees in the more common Chinese home, with perhaps copies of *Ichepao*, the daily Catholic newspaper of Tientsin, on the table.

The style of the churches is—in China—Chinese,* with upturned eaves, Chinese designs and characters in abundance. The instructions of the Apostolic Delegate are to build in Chinese style. The limited amount of construction work done by Maryknollers has been invariably Chinese: which is a compliment to the people, and in conformity with the orders of the Pope's representative.

**Brother Albert, one of twelve Maryknoll auxiliaries on the missions, is an authority on Chinese architecture.*

HOW DO YOU DRESS?

As to dress, the majority of the priests in China wear Chinese long gowns, which are similar to the cassock. White is the color for summer, black for winter.

People often associate missionary vocations with the dubious decoration of a beard. Actually, few, if any, Maryknollers wear beards. This applies generally to other American priests working in the Orient.

Maryknollers try to adapt themselves to the manners of the country. They shake their own hands as do the Chinese; they bow profoundly as do the Japanese and Koreans. Their homes are in conformity with the architecture of those about them, for which much might be said.

DO THEY MAKE GOOD CATHOLICS?

So often this is asked. It has been answered in many ways. For the Koreans, it must be said that they are remarkable. They originally received the Faith without the aid of a missionary; some Koreans went to China, heard the Good News, and brought Christianity into Korea.

The Japanese kept the Faith, without priest or Mass or sacraments—but with the Rosary—for two hundred and fifty years.

The Chinese have shown some splendid examples of heroism. In the Boxer trouble of 1898, for instance, more than thirty thou-

sand Chinese Catholics died for their Faith. In Rome there is considerable enthusiasm for the canonization of the nine Chinese martyrs recently beatified.*

One need not give further answers. The test of devotion is sacrifice, especially if it be unto death. The nine beatified Chinese martyrs attest to depths of religious conviction.

CHINESE MELODY

天	Tin	Heaven's	<i>The eternal Chinese benediction for the priests, "God bless you, Father" is a prayer, too, for those who have made possible the work of Maryknoll missionaries.</i>
全	Gee	Lord	
保	Po	Protect	
佑	Yau	Guide	
神	San	Spiritual	
父	Foo	Father	

which means

"God bless you, Father!"

*Chinese saints? Why not? Some day, we pray, nine beatified Americans may be placed on our altars.

KEEP ALIVE!

The first principle of missionary work in China is to turn up the hard soil of paganism and to implant the seeds of Faith and then to train workers for the day of the harvest. The fact remains that during the first year another principle for the young apostles is "*keep alive.*" In other words, he ought to be present for the second year. The new climate, strange country, perhaps some bandit scares, these must be lived through. The important thing is to keep alive.

This involves many elements, including prudence regarding the kind of food one eats, prudence in application to a new language, further prudence relative to zealous activities. While experience may indicate that a man can walk twenty-five miles a day—and he often will—there are times when one cannot appear in the open without a sun helmet; there are other times when both a helmet and umbrella are required. On a sailboat, umbrella, helmet and sun glasses are the order of the day; and there are some days when prudence demands that there be no walking during the sun-drenched hours, save for sick calls or other emergencies.

It is all an application of **Primum est vivere—Keep alive first**, especially during the first year.

Maryknoll, during its missionary experience, has learned that health is a serious factor for the aspiring apostle. Care of teeth is also involved in this consideration. Every mission priest who leaves the States represents a six thousand dollar investment. It costs money to see him through his studies, and his is the responsibility of serious fidelity to primary rules when he reaches his destination. He may add extra pounds while on the ocean, but a few months in the interior will consume his acquired surplus.

THAT LANGUAGE!

The ability to grasp a strange language is important. It is a proved heresy that students of poor scholarship might be considered good missionary talent. In these days, it is recognized that intellectual ability above the average is essential. In the study of Chinese, for instance, the first year is an endless agony of learning fundamentals. No crowds to bow their heads to eloquent pleas during the months when the simplest ideas are impossible to express. Five years' study is the complete course often urged. The spoken language has, in Cantonese, nine tones. A wrong tone is often fatal. A written script which gives no suggestion of pronunciation is another phase of the language question. The demand is for application, patience, and ability. This for Chinese.

Korean and Japanese are almost equally difficult for the American tongue — and mind.

HOLINESS

If health and language problems be important, the spiritual formation is most essential. Sacrificial Christian Charity might explain the idea. Certainly, one must have a strong determination to sacrifice one's self. As one of the Maryknoll superiors expressed the idea, "*being a missionary is a saint-sized problem.*" And it is.

The early months of one's priesthood are normally times of enthusiasm. In the missions, they are buried in inactivity; the new missionary is unable to speak, even to smiling babes. His is an apostolate of study, silence, and prayer; a voiceless mission of longing that his new-found people may hear the words of eternal life.

That one draws encouragement from Christ Suffering, that the missionary is thrown back on a Crucified Savior for his happiness and courage, is an undeniable fact. But, humanly speaking, to be torn away from legitimate natural and priestly comforts is hard. It demands a spirit of sacrifice that goes deeper than mere sentimentality.

Christian Charity covers much. To be tolerant and patient are passive, though exhausting, virtues. To show positive Christian Charity demands spiritual formation

and growth. To be sympathetic to the extent of sharing the prejudices of another people, to be informed as to their ideals; to have always in mind the necessity of Christianity and its Gospel, to seek always that the Kingdom of God be spread, that men and women be won to Christ, these are but a few aspects that must be considered before one touches the vital springs of Christian Charity in the life of the missionary.

Love of God and of one's neighbor have their reward, even in this vale of tears. Holiness is God's blessing and reward to the soul of the struggling missionary, holiness and that peace which no trial nor sorrow can destroy, the "*peace that surpasses all understanding.*"

THEN—AND NOW

1910 Said a zealous prelate to Father Walsh when there was talk of establishing Maryknoll: "*You may be able to secure funds for the missions but youths from our American homes will never heed the call to the hardships of the apostolate.*"

1933 A small group of eight Maryknoll priests is trying to sustain 134 Maryknoll Missioners in the Orient, plus another 350 priests and students, in America preparing for the missions. Vocations have certainly been secured.

ORIENTAL PRIESTS

The spread of Christianity means that children of the soil should eventually carry on the work started by the missionary. Today there are nineteen missions confided to the care of Chinese Vicars and Prefects Apostolic. Japan has one Bishop, in Nagasaki, the most Catholic section of the Nippon Empire. Statistics show more than fifteen hundred Chinese priests. It should be remarked, in passing, that there are more than five hundred million people in Japan, Korea and China. That represents one third of the population of the world.

Native priests in the mission fields do not simply drop from the skies; they do not just happen. They must be trained during their youth, and ordained after their theology. Some four or five in Maryknoll missions have already been raised to the altar. Two hundred are preparing for the priesthood.

SEMINARIANS AND NOVICES

There are few more inspiring experiences than a visit to the Maryknoll Preparatory Seminary at Kongmoon in South China. To see the Chinese future priests tackle their rice with chopsticks, their footballs with bare feet, their Latin with enthusiasm,* and

*Students recently staged, in Latin, Benson's Christmas Play.

their board beds with tired bodies suggests many interesting reflections.

The response that the Chinese have given in the matter of vocations is notable; in families where the oldest boy is more valuable than anything in this life Catholic parents have made the sacrifice of giving such a boy to Christ. The heroism of this offering we of the West can scarcely appreciate. The oldest boy, especially if he be the only male offspring, enjoys a position of pre-eminence that is beyond our realization.

Besides the young Maryknoll seminarians, some of whom are in Rome, there are Sisters, daughters of the soil. In Korea, Manchuria, and China communities of native nuns are being formed under the direction of Maryknoll Sisters.

There are Filipina, Korean, Japanese and Chinese Orientals in the Maryknoll Sisterhood. One of the most promising youthful professed Sisters at the Home Knoll is a Filipina young lady from a prominent family; she had been instructor in science at one of the universities in the Philippines when she sacrificed her position to become a Madre de Maryknoll.

CATECHISTS

Catechists are indispensable adjuncts in every mission; some teach the priest his

new language, while others spend their whole time about the countryside seeking hearts that are well disposed to receive the seed of the True Faith. The most important work of the catechists is to instruct converts in the scattered villages. Some of the examples of loyal catechists in China today are sterling testimonies of what may be expected from those who hear the word of God and keep it.

*ABANDONED BABES**

Orphanages dot the Maryknoll sectors, indications that the abandonment of babes is still very much the custom in some sections. Before Father McShane, a Maryknoller, died of small-pox, he had seen a dark corner in a mud house develop into a clean home that received an annual allotment of five hundred abandoned girl babies from a limited section about Loting. Father McShane was infected from one of these tots. His death has simply brought out in relief the desperate condition found in one mission station, in one part of China.

Some abandoned girl babies grow to marriageable ages; they are then considered as possible wives for Catholic husbands. The Chinese custom calls for a marriage bargain. A price is paid, something in the nature of a dowry and then Chan Mooi

**Catholic Chinese, of course, do not adopt this cruel custom.*

Kwai becomes Mrs. Wa. It all helps to build up a Catholic Christianity.

THINGS MEDICAL

Medical work has a place of importance. Many of the priests and brothers do dispensary work and practically every station has a dispensary. Some of the Sisters are trained nurses, while one is a recognized doctor, having passed a very severe examination under Japanese medical supervision. Sister Mercy, M. D., a graduate of Marquette University, now works in Korea.

In South China, Dr. Harry Blaber, an excellent young doctor from Brooklyn, has been working for three years under the auspices of Bishop J. E. Walsh. Doctor Blaber has set up a hospital of some thirty beds, and a dispensary which brings relief to thousands every year. His aid in recommending medical attention for the priest is but another aspect of the work of this accomplished and devoted doctor.

St. Paul's Hospital in Manila, directed by Maryknoll Sisters, is only thirty-six hours from Hong Kong. It has good American doctors, a modern operating room, and the attention that only Sisters know how to give.

The Sisters engage in house to house visitations in Manila. This Patronage of St. Jude Thaddeus represents one of the most

encouraging phases of all Maryknoll work undertaken by the Sisters in the Far East. It is a very definite pioneering effort, the results of which will be more apparent once the movement develops.

Leper work has been recently undertaken in South China, and, while the progress must be slow, it indicates a spirit that sees in sacrifice more than poetry. Leper work is not thrilling, except in the very thrilling ascent of the spiritual ladder toward the heart of the compassionate Christ.

EDUCATION IN THE FAR EAST

Schools hold a place of unusual importance. Protestant commentators on American Catholic missionary methods immediately note this insistence. It is an adaptation of our own parochial work in the Orient. The Pope's idea, that the future of the Church in the world depends upon educational factors, has been caught up by Maryknoll missionaries.

The Sisters have done exceptionally good work with their schools, notably through the Holy Spirit School in Hong Kong. They have primary schools in some mission stations. In the Philippines they have the Malabon Normal School, while, in the Hawaiian Islands, the Sisters have a galaxy of elementary schools. Korea, Manchuria and Kongmoon are also blessed with their share

of scholastic approaches to the elite of tomorrow.

Such, in brief, are some of the forms of mission activity that have developed in the Maryknoll mission organization since the first band left in 1918.

We must march on to **CONQUESTS**. Everybody likes to note a favorable balance sheet. People prefer to help a cause that is going ahead; we despair of assisting dying efforts, but one that is giving indications of vitality attracts attention. And, in the few lines that constitute the next chapter, we hope to say something of **CONQUESTS**. It is with gratitude in our hearts to a provident and loving God, with no sense of boasting or braggadocio that we relate these facts and suggest conclusions.

PADRES OF THE PRESS



Two priest editors dreamed their dreams and Maryknoll resulted. Father Price founded and edited TRUTH. Father, now Bishop James A. Walsh, with others founded the FIELD AFAR which he continues to edit today.

The FIELD AFAR is Maryknoll's organ, its mouthpiece and, under God, shares in the development of Maryknoll. Subscription but one dollar per year.

TWENTY THOUSAND BAPTISMS*

A good old French priest once remarked that he would be content to spend his life in China, though he were to make only one convert. This is the spirit that actuates the ideal missionary.

Fortunately, Maryknollers have been able to point to many conversions. For the work of one hundred and twenty-two priests, a dozen Brothers, and one hundred and seventy-five Sisters there are encouraging statistics. In Korea, for instance, some of the priests have each secured more than a hundred and fifty conversions for one year, in 1933. In Manchuria the same record has been achieved by at least one of the Fathers, during troublous times. Father Meyer in Kwangsi has registered more than three hundred adult baptisms annually in the past few years. The orphanage at Loting continues its five hundred baptisms a year; and, even where conditions are not so encouraging as those noted, progress is gratifying.

In the Far North, a Japanese priest, invited by Maryknollers, drew a crowd of five hundred listeners for a series of public lec-

**This figure does not include the thousands of baptized abandoned babies in Maryknoll missions.*

tures on the Faith. Some months before, a Maryknoll missionary had preached to two thousand young people each night for a week's mission.

WRITING BOOKS

The Maryknoll book shelf has gradually lengthened. Beside several books and pamphlets on the unit at home the printed word now has been applied to the efforts abroad. The Philippine problem brought out twenty-five Maryknoll pamphlets on apologetic, doctrinal, and devotional matters. China and Korea have had their quota, especially South China, where Maryknollers have been the longest at work.

Father Drought while in South China helped the priests in Kaying with a Hakka grammar (Chinese dialect) the first of the Maryknoll Chinese publications for language study. Father Meyer's excellent Chinese dictionary fills a great need, and will be an authoritative work, coming as it does from one well conversant with the language, with a background of fourteen years missionary experience. Father Meyer also compiled a booklet of Chinese conversation exercises for language study, and translations of other works well done and much appreciated.

MARYKNOLL'S FIRST BISHOPS

On the feast of St. Rita, May 24th, 1927,

there was a pilgrimage to Sancian Island. Sancian is known as the spot where Xavier died, in 1552. To this sacred isle went a party of Chinese Catholics, led by missionaries who would be present for the consecration of Bishop James Edward Walsh. He had been among the first Maryknoll priests sent out in 1918. Nine years later, he was to be their first bishop.

Since that time, the founder and Father General of Maryknoll, James Anthony Walsh, has been consecrated bishop in Rome on June 29th, 1933, by the Cardinal Prefect of Propaganda, assisted by Archbishop McNicholas of Cincinnati, and the late beloved Bishop Dunn of New York. This honor gave a special character to Maryknoll, and was an official recognition of the mission work of Bishop Walsh which covers a period of 30 years, eight in Boston and later as Superior of the Catholic Foreign Mission Society of America.

Other Maryknoll Mission Superiors have been raised to the rank of Prefects Apostolic. Msgr. Ford in Kaying, Msgr. Morris in Korea, Msgr. Lane in Manchuria are now Prefects Apostolic. The independent Mission of Wuchow, in South China, under Father Meyer, is also part of the territory assigned to Maryknoll. All this in twenty-two years. In the words of the lamented Bishop Dunn, Auxiliary Bishop of New York, "*the finger of God is here.*"

HAPPINESS IN VICTORY

It has become a byword that there is no happier group of priests in the world than those on the mission field. They have little of human comfort, but much of the divine. They are not greeting converts at their door every day, but they have the satisfaction, all pervading and forceful, that comes of having made sacrifices for God. Their humor, quiet and simple, is contagious. They have already received a part of the hundred-fold reward promised to those who leave all things to follow Christ.

Their life may be in such a place as Wuchow, "*the city of no conversions*"; it may be in Hiken, Korea, where more than one hundred and fifty converts are the yearly fruits. But wherever the will of God has placed them, there happiness is to be found; not riotous, nor boisterous, but calm in the peace that the world cannot give or understand. This explains why missionaries are so anxious to get back to their flocks*, if, at times, they are compelled to return to the States for a needed rest or for other special works.

* (*Maan maan hui, faai ti faan lie*) means "go away slowly, come back quickly"; and the letters M. M. after a priest's name represent Maryknoll Missioner.

SACRIFICE

Maryknoll represents an ideal of sacrifice. It suggests a sermon that does not end when the priest comes down from the pulpit. Maryknoll means the separation from home, from country and from friends. It is an endless chapter of privation, freely accepted and generously borne for a suffering Christ.

If Maryknoll had done no more than suggest this lesson; if Maryknoll had sent only one group to the missions, a contribution would have been made to the Catholic Church in the States.

It has witnessed fifteen annual departure ceremonies to date and definite results are evident. It is the age old story of the paradox divine, of giving to receive. Maryknoll has preached the giving of American priests to the Orient in order to secure more American priests for the home missions in the States. Today, there is apparently a surplus of priests in the homeland.

A PRIEST'S DEATH IN CHINA

Maryknoll's first priest, Father Daniel McShane, has done much by his death to ennoble a cause, to deepen our gratitude for the Catholic Faith. The death of Father McShane at Loting, seven days after Bishop Walsh was consecrated at Sancian in 1927,

is one of those soul-stirring episodes with which God seems to favor His chosen people.

The heritage left by this dying Padre of abandoned babies is contained in more than the last letter, scribbled on a piece of paper while he lay dying, attended by a Chinese boy. That final note, now adorning the Maryknoll seminary walls, has special value to inspire others. The life and death of Father McShane will, please God, continue to have an influence for good on the Catholic Church in America.

Last Letter of Father McShane

(Written shortly before his death, June 4, 1927.)

"Dear Father Downs:

I'm over a week on my back with smallpox. Thank God, I did not go down to spread it to others.

Please tell Bishop Walsh I'm trying so hard to offer my sufferings for his new responsibilities. I give him everything I have, God love him and dear Father Superior, my mother and brother and sisters. Tell them I'm praying for them. I hold no grudge against anybody. I am thinking of the Sisters and Brothers, also Dr. Dickson has been especially kind to me.

Can't retain the least food and the heat is intense. God's blessed will be done. No mail seems to be coming through this way. Pray for me."

D. L. McShane.

ARMS HELD UP BY ALMS

When discussing mission finances one day, a priest remarked to a group that, unless giving entails a sacrifice, one receives little merit in giving; perhaps that sounds strange, yet it emphasizes an idea and an ideal. God wants the seal of suffering on our offering, whether it be prayers, alms, or our lives.

Maryknoll suggests opportunities for co-operation; this is not begging. If one wishes to correspond with such an invitation, well enough. This relieves missions of the stigma of being constant beggars. Much rather that we suggest an opportunity. The answer is for others to co-operate.

In a few words, with fewer figures, we attempt to show why the finger of God must be on any mission society that could begin with nothing, send three hundred missionaries to the Orient within fifteen years, and have today, 1933, some debts.

FIVE HUNDRED MARYKNOLLERS

Five hundred Maryknoll priests, students and brothers, and for the sustenance of each must be found one dollar a day. There are seven days in a week, even in the Orient. Three hundred and sixty-five days continue to be the statistical make-up of a year. By

arithmetic, 500 dollars a day is a large contract. \$182,500.00 a year is a bit staggering. And weather-men admit that it does not rain dollar bills. Maryknoll must secure nearly \$200,000 yearly to keep her men alive. So much for the arithmetic. How explain the phenomenon?

A suggestion offered to individuals, clubs, or organizations is to **adopt** a missionary at the rate of one dollar a day. This has been accepted in some circles. A further suggestion is that this dollar-a-day sponsorship be borne in part, if not in full, at twenty dollars, ten dollars, or even five dollars a month. This idea has caught on in certain instances. It explains how some of our missionaries are being supported.

Burses have been established, the interest of which pays for the support of students. A certain number of these have been completed. Still, many to go. Some well disposed souls give what we call annuities, a sum of money which Maryknoll may use, but on which interest is paid to the annuitant while he or she is alive.

One excellent friend allows Maryknoll the use of an office in New York City, free of rent. Another turned over a sanatorium in California to the Maryknoll Sisters on condition that she receive a comparatively small life annuity. Others have their personal

ideas and plans. Circles, too, have helped immensely.

FRIENDLY BISHOPS AND PRIESTS

Certainly the most effective method for interesting Catholics has been through speaking in churches on the work of Maryknoll. The goodness of Bishops and Priests in granting permission explains in great part what has been accomplished today.

The chaplain of a certain Carmelite convent once remarked that, "*when I am in need, I give money to Maryknoll.*" He further added that he gets what he desires if he fulfills his own conditions of giving to the missions first. Another divine paradox.

WRITING TO MISSIONERS

Maryknoll encourages this practice. If one send alms, the safest method is by personal check or international money order. Never enclose cash!

Unfortunately, most missioners are soon forgotten after the noise of departures.

Address all Maryknollers, if in doubt:

Maryknoll P. O., New York and your letter will be forwarded.

MARYKNOLLS IN THE UNITED STATES

The center, at Ossining, N. Y., includes the Administration house and the Major Seminary with more than a hundred students; the novitiate being at Bedford near Boston, Mass. Maryknoll is generally considered as a society of secular priests, without vows; financially, the priests draw a small monthly allowance for personal expenses; gifts and Mass stipends are turned in to the Society.

Nobody gets wealthy.

There are colleges at Scranton, Cincinnati, and Los Altos, California, and procures at New York, San Francisco, Los Angeles, and Seattle, with Japanese work at Los Angeles, San Juan, and Seattle; these represent the American front.

The Sisters' Motherhouse* is on a plot of land some distance from the seminary. Sisters, too, are associated with the work of the priests at Scranton and on the Pacific coast.

A recent development in the Sisters' community is the formation of a cloistered group whose house, Regina Coeli, at the Knoll, is often referred to as the "powerhouse of Maryknoll."

At Rome are seven priests and one Brother. Two of the Fathers are interested in the Fides News Service which has done

**Foreign Mission Sisters of St. Dominic, Inc.*, is the legal title.

so much to popularize mission information. Another Maryknoller is private secretary to the Cardinal Prefect of Propaganda. The others are preparing themselves for future work either in the States or in the missions, where, in time, major seminary work may be undertaken.

THE EAST COMES TO THE WEST

One problem that demands some attention is the Oriental student in the States. A considerable proportion of them has been sent by Protestant missionaries; many believe, on their return to the Orient, that Catholics in the States are negligible. These students are often indoctrinated with Protestant bigotry and preach to their fellow nationals back in the Far East that America is a Protestant country.

Father Lebbe, an unusual missionary, during some years in Belgium, was able to convert about four hundred of these students to the Catholic Church. Something might well be done in America to set such future leaders aright as to the strength and prestige of the Catholic Church under the aegis of the starry flag.

Maryknoll has been able to help some of these students and has ambitious hopes that still others may be assisted. The reaction for the missions will be great. The Orient of tomorrow will, in great part, be controlled by the students of today who are in the States.

Conclusion

GRATITUDE TO MARY

Today, on top of the Knoll that is dedicated to Mary our Mother, one may see a shrine; it is under a Chinese pavilion. In the center is a statue of the Virgin Mary, Mother of God, Our Lady of Maryknoll. This is the shrine from which priests depart each year for their life's work as modern apostles.

Mary, Mother of all Maryknollers, can explain how two priests with an idea (and much faith) met one another,* selected a hill outside New York City, named it Maryknoll, and sent out a call for volunteers. Today, one thousand sons and daughters are in that modern army of youthful apostles; their lives are dedicated to the Cause of Mary's Son. The lives of one thousand Maryknollers represent an attempt to heed the pleas of Christ, "*If you would be My disciple, take up your cross and follow Me,*" and "*Going, therefore, teach ye all nations.*"

*During the Eucharistic Congress at Montreal, 1910. One of the few American Societies of Priests was shortly afterward founded by Fathers Walsh and Price.



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