

Foreign Mission News

Special correspondence by
The Propagation of the Faith Society
318 Lexington Ave., New York City

HE NEVER HAD ANY COMFORT

This communication should rouse our compassion. It comes from Fr. A. Desmarais, O. M. I., whose address is St. Gabriel's Church, Athabasca Landing, Alberta:
"Allow me to say a few words about my poor missions. As missionary my duty is to be on the move in order to keep my scattered flock in touch with religion. In spite of my sixty-four years, I am still on the battlefield. I am alone in this part. I have to go one hundred miles for my confession. I never had any comfort, and I hope for none except from above. I wish to work for many years, and to do as much good as possible for the Church and the souls.
"Last Sunday I said Mass in a new church fifteen miles east of here. Eighty persons attended Mass. Twenty-five received Holy Communion. Next week I will say Mass in a school-house sixteen miles west of here. I expect about the same number to attend. As all these people are in the state of uneasiness, I receive nothing from them. I depend for my living on Mass intentions."

INDIA'S OBERAMMERGAU.

During Holy Week the "Passion Play" is staged in many parts of Southern India, even in mere villages, which thus become centers of interest, and people throng from the neighborhood, even from afar. But now, the last two years, Tanjore has grown memorable, simply for its "Passion Play." This year it attained a high-water mark in its annals. The "Passion Play" was staged in that city on Good Friday before an audience of ten thousand people with great success—so much so that Tanjore would seem striving to become the Oberammergau of Southern India. What most appealed to the people was the acting. It was realistic, and moved the audience to great religious feeling.

A GOOD PROTECTRESS.

The Almanac of the Franciscan Missions contains this account of the intervention of the Blessed Virgin in behalf of one of her daughters:
"A young Franciscan Missionary of Mary, who had recently arrived in India and was still under the spell of its star-lit nights, was saying her rosary one evening in the convent garden shortly after sunset. She was tired after her day's work in the stifling atmosphere of the Indian plain, and both body and soul were resting as she sent up to the Queen of Heaven the old, yet ever new, salutation, 'Ave Maria, Ave Maria.'
"She had been gazing at the sky, and when, by chance, she lowered her eyes, she saw an enormous serpent advancing towards her with its tongue out. The serpent was between her and the convent, so all retreat was cut off. But our Blessed Mother did not abandon her daughter in this danger; she sent her a happy inspiration. The Sister waved her rosary and fro in front of the reptile, and this all-powerful weapon so terrified it that it took flight with all possible speed. The good Sister was filled with gratitude to our Lady; but, needless to say, she never again told her beads under the stars."
Fr. Walter Cain sends an appeal from Cabatuan Iloilo, P. I., which he begs us not to destroy. Some money is what he wants, and he itemizes the uses to which it will be put as follows:
"To keep myself in food and clothing;
"To keep some 500 children in books and school accommodation;
"To keep the Mission going, here there is a wrecked church, dilapidated house to be repaired, a lack of altar necessities.

"Let each one choose which he wishes to assist and kindly state same in sending gift. I shall look out anxiously for every mail."

FACT IS SADDER THAN FICTION

Tearful Untruths Of The Menace

In Contrast with the Facts.

The Menace of Sept. 15, 1917 regales its readers with a lurid tale entitled "Horrors of Tubercular Death Ends Long Years of Servitude in Papal Slave Pen!" Without giving any attention to such trifles as dates or accuracy the article in question details with a great show of indignant sympathy and all the paraphernalia of rabid anti-catholic indictments the career of one Anna Simmons who living with her mother and stepfather in Muskegon, Mich., was spirited away after she had left home to look for work, or as the article tells us, "while wandering about the city in quest of work on the fatal day of the disappearance, Anna met one of the Pope's procurators... a recruiting agent for the sweatshops of the Pope better known as Houses of the Good Shepherd."

According to the Menace she was detained here for 8 years nor was ever heard from by her affectionate mourning parents, because all her letters to them were confiscated by the nuns. In the Good Shepherd convent she was held in slavery, had to work in the laundry, was put to bed without food enough to satisfy the appetite that tormented her every hour of the long toilsome day. After working herself to death, her frail body broke down under the mental and physical strain. Finally she fell victim to the grimmest of the grim, the dread white plague! Then of course the thrifty nuns were glad to escape the expense of a funeral and "shipped her to another dupe of the system, a Roman Catholic farmer near Muskegon, where she continued to receive treatment in keeping with that which had brought her to ruin." Here she was finally located by her fond parents who "made haste to give her the care of which she had so long been deprived." Another kind relative interested a Rev. F. F. DeLong of Fremont, Ind., who was lecturing at Greenville. The reverend philanthropist took up a collection to provide the poor child with delicacies. When the child died there were the usual flowers, tears and even a public funeral given by "many mourning friends who had been attracted to the sufferer by knowledge of her unhappy experiences."

This is in brief a resume of the melodramatic expose of the Menace. The truth ascertained by careful inquiry of those who knew her for eight years and followed her subsequent career as far as could be is briefly the following:

Anna Simmons was adopted by Mrs. Wm. Cummings of Muskegon, Mich., who had her baptized in the Catholic religion, and kept her till she was 13 years of age when on account of waywardness she was brought by the Sheriff of Muskegon to the Good Shepherd Convent of Grand Rapids on Sept. 9, 1906. Here she remained till her majority on May 16, 1914 when a good situation was found for her with a family at Conklin, Mich. Here she was treated as one of the family and was contented, and happy. On Aug. 15, 1914 she called at the Convent to tell the sisters that she had been invited by her uncle living near Chicago to come and live with him and that she was bound for there. When she visited the nuns in August she was in the best of health. Her horror for the institution cannot have been so real else why the visit?

A few months later she wrote to one of the nuns telling her that she wished to return, that her uncle treated her unkindly and that she was feeling unwell. The nuns sent her a warm winter coat, after having provided her when leaving with a full outfit of clothing, under-clothes, working clothes, dress, and five dollars in money.

Two letters from her furnish interesting commentaries on the tale of the Menace. We give but such excerpts as are appropos. These letters were written to the nuns. "Well my friends were the Mothers. When I was in the Class (penitents) I was a happy girl but did not think so. Well now I do, for I am having a bad time of it. My Mother is writing to me all the time for me to come and live with her, but she will not get me."

And again: "I have got the coat and so glad to get it. That was so good of you Mother to do that for me, and I thank you. Well Mother do you know I have got a letter from my mother and she wants me to come and live at her house, and she said to come right away, but I will not, before I do, I will live with the pigs."

One of the inmates who returned of her own accord to live with the nuns at Grand Rapids tells of seeing Anna Simmons on the streets of Jackson, Mich., in February 1916, and that the child looked very ill. When Anna began to speak of the Convent her mother hurried her away.

That is the last heard of the unfortunate girl by the nuns at Grand Rapids.

An interesting side-light on the whole tearful recital of the Menace is an item in the Grand Rapids Herald of Sat. Aug. 25, 1917 where we are told how an action brought by a certain Mrs. Fleischer of Saginaw, to secure the release of a certain girl named Freda Tunis from the Good Shepherd Convent was dismissed when she herself was brought to court and testified that she was not being held against her will, but wished to join the nuns as a Magdalene. She is now a member of the Magdalene Community at Louisville, Ky.

Was the chagrin over this last proceeding the wellspring and inspiration of the sad story of Anna Simmons?

C. B. of C. V.

A Chaplain In The Trenches.

The consoling evidence of how well the work of the Catholic chaplains at the front is done, arduous as it is. It is from some jottings by a chaplain given in The London Tablet:
"The Catholic chaplain's work is always arduous, and often requires a good deal of tact. I heard of one colonel telling a chaplain that he could not have the men on Sunday, as they were out here to fight and not to pray. Many in high places are oftentimes unbelievers or agnostics, and only exhibit a want of interest in the spiritual welfare of their men, without actually putting obstacles in the way of Sunday Mass and the Sacraments. Times and places have to be arranged for Mass, men have to be ferreted out and given all particulars, and many disappointments often precede ultimate success. This is not the experience of an individual chaplain. It is the common story; but the work can be done. How well you may judge from this. Among a batch of wounded men some hundred were Catholics of Irish regiments. I went round them, and, as it was too dark to distinguish serious wounds from light, I anointed all. I asked each how long it was since he had been to the Sacraments, and every single man save one of those I asked had been within the week, and the odd one within the month. What a splendid chaplain they must have had!"

Of Interest To Secretaries

and of all who are in business positions. A course in Ethics is to start in the Rochester Business Institute on Monday Evening, October 1st, at 8 o'clock. This course will bear directly upon the secretarial relation and problems and will also be of great practical value to all business men and women. You can register for the course any time up to Monday night inclusive. Full information will be given over the phone, if desired.

Forty priests of the Archdiocese of Boston recently heard confessions at Camp McGinnis, South Framingham, Mass.

Blessing of Graves

The annual ceremony of blessing the graves at Holy Sepulcher cemetery, a custom established by Bishop McQuaid more than 25 years ago, was held on Sunday last. It is estimated that 30,000 people were present when promptly at 3:30 o'clock the bishop's procession moved out from the arched doorway of St. Bernard's Seminary for the walk to the cemetery. At its head were 300 students of the two Catholic seminaries—St. Bernard's and St. Andrew's. Then followed the priests of the city as escort to Bishop Thomas F. Hickey who, with his assistants, Mgr. Dennis J. Curran of Corpus Christi church, vicar general of the di-

ocese, and Rev. Dietrich Laurence, M. R., of Holy Family church, trustees of Holy Sepulcher Cemetery, held at the chancery office in Frank Street last Friday morning, a resolution was passed re-chanting the vespers of the dead, after which the procession moved on through the grounds for the impressive ceremony of sprinkling the graves with holy water. Returning to the chapel at 6 o'clock, Bishop Hickey mounted a temporary platform and addressed the great congregation. Other parts of the cemetery were now deserted, and before the chapel on all sides was a veritable sea of eager faces stretching out past the cemetery gates and into the boulevard, and in all directions as far as the eye could see. The bishop spoke, in part, as follows:
"Our Holy Mother, the church, is ever seeking to instruct and benefit her children when she invites them to assist at the sacred functions which she has arranged for the honor and glory of God and the salvation of souls. Hence it is that we come to-day to this spot, consecrated to holy purposes and dear to our hearts, to take the lessons intended. How appealing, is it not, for us to come to this city of the dead? For here are thousands of human bodies side by side, representing all stations in life, and yet they are brought by the great leveler, death, to a common resting place. "It is in the providence of God for us not to know the day of the hour when we are to be called, but one thing is certain, that in some day and in some hour death will find us out. If it were not for the judgment which follows, death might not be such a serious thing. But there must come a divine justice for all mankind, and that on the day of judgment. Men seek justice here and often fail to obtain it, because man is only finite and imperfect, while justice comes only from God. And so every time the sun sets, the clock strikes and our hearts beat, we are nearer to our end. Let us ask ourselves in these days when we hear so much about preparedness: Do we believe in preparedness for the future? Shall we be ready for that great call when it comes—when we must go alone before God, accompanied only by our good deeds? If men would only stop and prepare for eternity as they do for time, oh, what a better world would we not have to live in! No man dare deny the truth of death, and consequently we should not leave this sacred spot without resolving to live so as to be ready at any moment to meet our call. Our life is a warfare. How are we conducting that warfare? Man has a spiritual and an animal nature. Which of these rules? Surely it should be our spiritual self, which, through faith, is inclined to self-combat, to virtue and not the animal part, which seeks animal tastes and appetites.
"At this moment there is a terrible struggle going on among

Subscribers, Patrons Notice

On and after October 1st we will be located at No. 470 Main Street East corner Windsor Street, Kelman Building, (take elevator to fourth floor), where we will have better facilities to take care of our increasing patronage.

that at a meeting of the board of trustees of Holy Sepulcher Cemetery, held at the chancery office in Frank Street last Friday morning, a resolution was passed re-chanting the vespers of the dead, after which the procession moved on through the grounds for the impressive ceremony of sprinkling the graves with holy water. Returning to the chapel at 6 o'clock, Bishop Hickey mounted a temporary platform and addressed the great congregation. Other parts of the cemetery were now deserted, and before the chapel on all sides was a veritable sea of eager faces stretching out past the cemetery gates and into the boulevard, and in all directions as far as the eye could see. The bishop spoke, in part, as follows:
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LARGE TRACT GIVEN TO SISTERS OF MERCY Industrial School and Convent Will Be Built.

By a deed recorded in the office of the county clerk Monday Miss Ellen Tolan and Miss Mary A. Tolan, of East avenue, Brighton, transfer eighteen acres of land on the south side of Blossom road to the Sisters of Mercy, of South street. The land will be used for the use of the Rochester Benevolent, Industrial and Scientific School of the Sister of Mercy. The property is located a short distance from Clover street. It has a frontage of 650 feet in Blossom road. It had been in the possession of the late John P. Tolan for many years. A convent, school and chapel to the memory of the donors' family will be erected. Details for the improvement of the property have not been completed.

Saints to Whom Countries Are Dedicated.

- Austria—Our Lady.
- Belgium—St. Joseph.
- Brazil—The Holy Cross.
- Borneo—St. Francis Xavier.
- Chili—St. James.
- Congo—Our Lady.
- England—St. George.
- East Indies—St. Thomas, Apostle.
- Ecuador—The Sacred Heart.
- Finland—St. Henry of Upsal.
- France—St. Denis.
- Germany—St. Michael, St. Boniface.
- Holland—St. Willibrord.
- Hungary—St. Stephen.
- Ireland—St. Patrick.
- Italy—Various.
- Mexico—Our Lady of Guadalupe.
- Norway—St. Olaf.
- Portugal—St. George.
- Scotland—St. Andrew.
- Sweden—St. Bridget.
- Spain—St. James.
- South America—St. Rose of Lima.
- United States—Immaculate Conception.
- Wales—St. David.

The Holy Name Societies of Washington will organize among sailors the Society.

Late News of Ireland

Messrs. P. J. Griffin, Grange; E. Murphy, Balinvalley; and L. H. Poe, Rathvilly, have been appointed J. P.'s for Co. Carlow.

At Carlow Guardians Dr. M. MacCarthy, was elected M. O. of Tullow Hospital by 43 votes to 32 for Dr. Flood, Borris.

Miss A. S. Russell (in religion Sister M. Kevin), daughter of the late M. L. Russell, Russellville, Sixmile Bridge, has been received in the Convent of Mercy, Ennis.

Very Rev. James Halpin, P. P., V. F., Tulla, and Very Rev. Stephen Slattery, P. P., Quinn, have been appointed Canons of Killaloe diocese.

At Cork corporation a resolution was adopted asking that the principle of the Representation of the People Bill should be applied to Ireland.

Very Rev. Canon Rice, who has been parish priest of Mitchelstown for eighteen years, has been appointed Archdeacon of Cloyne.

Mrs. Hulbert Beaumont, who was drowned while bathing near Leighorn, was one of three daughters of Michael P. Grace, the wealthy Irish-American shipowner. Mr. Grace is a native of Queenstown. When a boy he came to America and founded, with his brother, the big shipping house of Grace & Co., in New York.

At the opening of the 1917 session at Four Masters Irish college, Letterkenny, it was mentioned that Donegal had 76 of the 234 bilingual schools in Ireland. Most Rev. Dr. O'Donnell appealed for an Irish conversation-hour in every home daily.

The death has taken place at Private Hospital, Dublin, of the Very Rev. John Canon Gavigan, P. P., V. F., Carrigan, Dublin.

The reception of Miss May Creed (Sister Mary of the Sacred Heart, youngest daughter of the late Joseph P. Creed and Mrs. Creed, 2 Brandon terrace, Dublin, took place at the Convent of Mercy, Longford. Most Rev. Dr. Horace Bishop of Longford, presided, assisted by Rev. Father M. McKenna and Rev. Father Flynn.

Rev. J. O'Donnell, brother of Dean O'Donnell, Ashburton, N. Z., has died at Queenstown, N. Z. He was born in Glenties, Limerick, in 1852, educated at Mount Melleray, and went to New Zealand with a band of missionaries enlisted by the late Bishop Moran, 25 years ago.

Married—At Church of St. Paul, Arran quay, Dublin, by Rev. W. McDonald, John S. Deady, Limerick, to Mary C. Water, Enniscorthy.

Roscommon
Rev. C. Mattimoe, C. C., has been elected president of the Killnure (Elphin) Sinn Fein club. Rev. P. J. Clynne, C. C., presided at a meeting in Elphin where a Sinn Fein club was established.
Died—At Corliss, Hill street, Roscommon, John O'Dowd, father of Rev. P. J. O'Dowd, C. C., St. Mary's, Sligo.

At the Parochial house, Flintons, the death occurred of Very Rev. Bernard Canon Duffy, P. P.

Miss Bridie Power (in religion Sister M. Agnes of the Sacred Heart of Mary), daughter of W. E. Power, Workhouse, Master, Enniscorthy, has been received in the Poor Clare Community, Cork.

St. Cecilia's parish in Brooklyn N. Y., has the only parish Recreation Field in this country. The plot is 200x400 feet, surrounded by a stone wall. It has a grand stand seating several thousand people.

Mother M. Bertha has been chosen Superior General of the Sisters of Charity of Mt. St. Joseph-on-the-Ohio. She had been Superior of the Sanatorium at Mount Clemens, Mich.