

# THE PYLON

S.H.C.J. AMERICAN CENTENARY YEAR

VOL. XXIV No. 1.

SPRING 1962

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# THE PYLON



Pope John XXIII begs all his children 'more and more to intensify their prayer to God for the happy outcome of the Vatican Council.'

*Consilium*

Vol. XXIV, No. 1

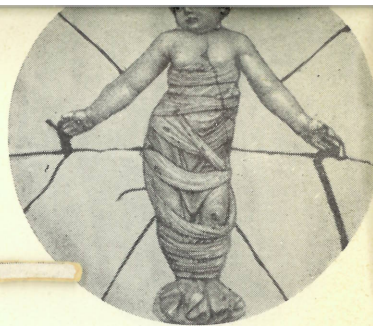
Spring 1962

the Lord promised Jacob at Bethel! The religious mothers who pray for the missions and those who go on the missions are both blessed with a progeny in Africa and Asia as countless as the stars of the skies! Thanks to these spiritual mothers, Mary once more stands beneath the Cross in Hong Kong, Leopoldville, Saigon, Delhi and Calabar, and as they pick up the

fatherless and motherless they breathe out anew the words of Christ:

"I will not leave you orphans."

How privileged you are to be a part of them!



## COME - BUY WITHOUT MONEY! *Isaias 55:1*



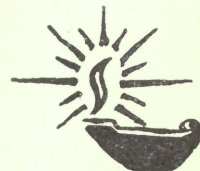
"Come, buy without money" in the Exchange and Mart of Charity. This time the "Burses" have been extended from the Sick to the Suffering. We had a wonderful response to our last appeal-especially one from Liverpool, England: our missionaries could hardly find a stronger associate.

- IX. AGONY IN THE GARDEN.** "I offer up my physical or mental suffering that Priests and Sisters in the Missions may overcome discouragement in the immense task of planting the Faith".
- X. SCOURGING AT THE PILLAR.** "I offer up my pain, my poverty that God will lessen the hardships that so many Africans and Asians endure".
- XI. CROWNING WITH THORNS.** "I offer up any blame, scorn or humiliation I suffer so that new Christians may grow up in the strength and meekness of Christ."
- XII. JESUS CARRIES HIS CROSS.** "I offer up the cross of personal or family problems that Christian family life may be strong in the new Catholic communities."
- XIII. THE CRUCIFIXION AND DEATH OF OUR LORD.** "I submit lovingly to God's plans for my own hour and manner of death so that men may die to paganism and live to Christ eternally."

The following are eligible to "subscribe" to any one of these Burses:

1. **Invalids**, those who accept their permanent incapacity for work.
2. **Handicapped**, those who work but bear the cross of blindness, deafness, lameness, spastic condition, epilepsy, etc., etc.
3. **Sick**, those who are facing a serious illness, operation, etc., bearing a heavy if not permanent cross of ill-health.
4. **Suffering**, those who - like Mother Cornelia Connelly - carry a burden of personal or family sorrow.

NAMES and the BURSE CHOSEN may be sent to The Editor, who will be glad to have any information the donor chooses to send, not necessarily for publication.



During the first division of the American Province (1924-1930) Waukegan was the Provincial House in the West for Portland, Cheyenne, and the two Chicago convents.



## "My Own Dear Country"

By Mother Mary Campion, S.H.C.J.

### Part II. Western Expansion

#### Avoca

The state of Minnesota with its glacial heritage of ten thousand lakes is almost twice the size of England. It is a land of sweeping pine forests yielding to woodland tracts of aspen and tamarack; tapering from these is the seemingly endless prairie with acres of blue-flowering flax. Because its countless lakes reflected the color of the sky, the Dakotan Indians named it Minnesota, land of sky-blue water.

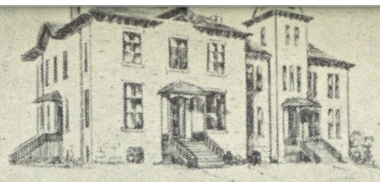
In April 1878 Bishop John Ireland realized the opportunities which lay in these rich open lands for the dispossessed of Europe. He, therefore, founded the Catholic Colonization Bureau of Minnesota, and obtained title to fifty-two thousand acres of railroad land. Avoca in the South of the State became the key-point for the sale of this land to Catholic colonists. The Bishop, deeply concerned about the neglected Catholics in this corner of his vast diocese, appealed in August 1882 to Rev. Mother M. Walburga White, Vicareess of the Society in the United States, to found a boarding academy for the children of the scattered landowners.

On May 21, 1883, accompanied by their devoted Vicareess, the five pioneers, with Mother St. Anthony as Superior and Mother M. Aloysia as Assistant and Prefect, began their thousand-mile journey in the erratic trains of the times. Several days later they were deposited on a cattle platform in Kasota at 3 a.m. to await an uncertain change of trains; on their arrival in Avoca they were greeted by a salute of cannon and church bells; the townspeople escorted them to the Church, where the pastor, the Reverend M. J. Keul, blessed them. The convent was located "across the tracks and through the meadows to the old Lincoln hotel." Thirty days later, on June 20, 1883, Bishop Ireland said the opening Mass in the first Holy Child Convent in the Middle West. After a series of hurricanes had subsided, the parish school opened with registration of twenty-one pupils, and the Academy with nine, at five levels of education.

On his frequent visits the Bishop noted with appreciation the edu-



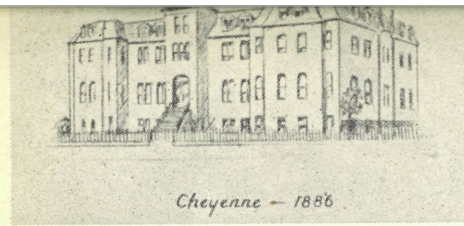
Avoca - 1883



Waseca - 1886



Lincoln - 1885



Cheyenne - 1886

cational efforts and the growth of Catholic spirit and culture, but he was distressed to find the attendance so small. Gradually he realized that the families were too scattered and that the great migration of 1883-84 had by-passed Avoca. He sensed too the suffering and extreme poverty of the nuns: the tuition, if paid at all, was paid in kind; in winter the bitter cold froze hands and feet, food and water; seemingly endless snowstorms delayed the necessary supplies from Sharon. One stark entry in the Journal for Christmas reads: "No Mass, no letters, no food." Added to this were the terrifying prairie fires in a town without fire equipment or a water system. On one occasion Rev. Mother St. Anthony shepherded her community into the Chapel as billowing flames rolled towards the convent. They were saved.

In 1884 the Bishop decided to take Indian girls into the school. A contract with the Indian Bureau provided a group of Sioux and Chippewa girls "who would be instructed in the rudiments of English and be taught the customs of civilized life as well as the truths and practices of the Catholic religion." Since the Sioux and Chippewa were hostile tribes, the situation provided rare problems, and the nuns spent anxious hours searching the environs for their runaway charges: within six years, in 1890, the mission was closed.

#### Waseca

Undaunted by the difficulties in the Avoca school, the Bishop in 1886 asked the Society to staff his

"dream school" in Waseca; so another band of valiant women, headed by Mother M. Antonia Gray, set out for Waseca, the second foundation in Minnesota. The pastor, Father Alexander Christie, mortgaged his farm to install light and heat in the convent and school buildings. In Mother Antonia he found a kindred and zealous spirit, and together, somehow, they overcame unbelievable obstacles, and opened the school for the hundred waiting children. This school struggled for its existence for eighteen years but was beset by the difficulties often affecting pioneering Catholic ventures: a scattered and predominantly Protestant population, few converts, an uncertain future, tuition paid in kind. Yet there was a close bond between the people of Waseca and the Sisters. The present pastor, Rev. J. G. McShane writes: "Among those who were students of your Sisters, there are a few left; one, Mr. Henry Gallagher, former Chief Justice of the Minnesota Supreme Court, often speaks of them." The Society paid a high price for this mission; Mother M. Antonia and two of her community died at Waseca and are buried in the small cemetery there.

#### Lincoln

There moves into the Annals now the second member of the American Hierarchy who was responsible for two other foundations in the West: Bishop James O'Connor, of Omaha, one-time rector of St. Charles' Seminary in Overbrook, Pennsylvania, who had known the Society at

Sharon and the Assumption. He requested Sisters for a school in Lincoln, the capital of Nebraska. The city, stronghold of the Methodists and in the grip of an economic depression due to the collapsed salt industry, found it difficult to support its Catholic schools. But a twenty-four year effort of the Society in this locale is not forgotten; the Catholic Encyclopedia notes that the Sisters of the Holy Child Jesus were the fore-runners of Catholicism and the pioneers of Catholic education for girls in the State of Nebraska.

#### Cheyenne

Once more on August 15, 1884, Bishop O'Connor asked for Sisters, this time for a school in Cheyenne, Wyoming. Father de Smet had said the first Mass in Wyoming territory at this fur-traders' rendezvous on the Green River in an open prairie. Since scores of Catholics lived in this territory and were trying to rear families without Mass and the Sacraments, the need for schools was imperative. Situated in the rolling ranch country on a 6,000 foot plateau, Cheyenne was truly a pioneer venture. The

land for the School and Convent was a gift to the Diocese from the Union-Pacific Railroad, and the Journal notes that the School was partly built through money left to the Society in the will of Francis Anthony Drexel. Although the History of the Diocese of Cheyenne mentions a splendid school property, Mother St. Michael wrote that "the property was a lot, the house a tiny frame one: no stairs, no passage, all ground floor, and a hole called the cellar." The new School and Convent built soon after were spacious and admirably fitted for the needs of the times. After forty-nine years of generous and unstinting labor, it was necessary to close this School.

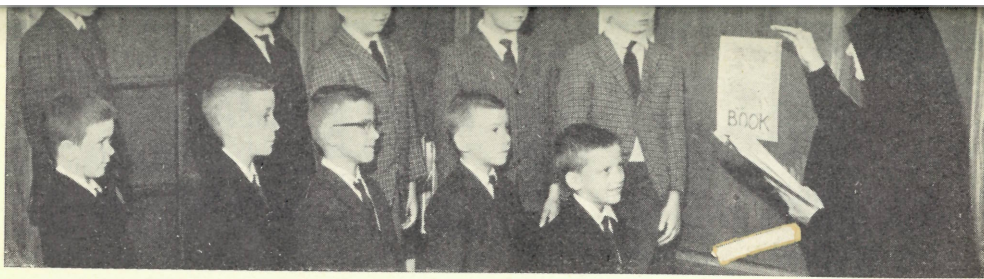
The foundations of Avoca, Lincoln, Cheyenne and Waseca represent a total of ninety-eight years of the Society's apostolic work during the vigorous growth of the Church in the West. Of that work there remain now only records in the annals of the Society, records of labor, suffering, loneliness and courage. The Centenary Year offers a welcome opportunity to salute the pioneer nuns, brave and self-sacrificing, whose lonely graves in the blue-flowered prairies mark the providential chain of events which led the Society across the Continent.

#### Chicago

The first Chicago foundation, St. Veronica's, begun in 1908 in one of the oldest parishes of the

Third Grade, St. Veronica's, saying the Rosary for World Peace, with Msgr. Dailey, their Pastor, and M. M. Carmelita, their class mistress.





Singing like larks - Third Graders at St. Ignatius, Chicago.

city, resulted from a visit of Father Thomas Burke to Reverend Mother Mary Paul Keegan, Provincial of the Society in the United States at that time. What he saw of her decided him in his choice of Holy Child Sisters for his parish. The following year, the Society also accepted a school in St. Ignatius' parish, Rogers Park. The communities shared cramped living quarters in two flats on Hayes Avenue while a new convent and school were being built on Sheridan Road. It was a glad day when the two communities finally moved in. The building housed the St. Ignatius parochial grade school, a high school, and living quarters for all the Sisters. The St. Veronica's community remained until 1923 when its own convent on School Street was built by their pastor, Reverend George C. Code.

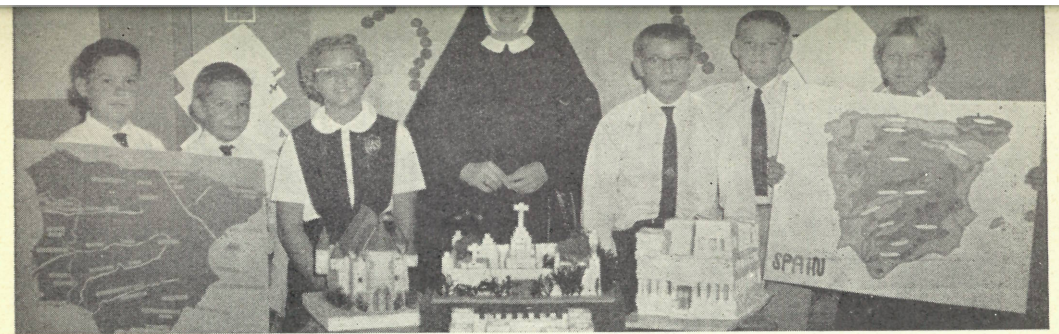
Class 1962, Waukegan, prepare for a dance.



### Waukegan

Since the Archdiocese of Chicago was establishing a system of diocesan high schools, the Holy Child Academy at 6585 Sheridan Road moved in 1921 to Waukegan. The Society purchased a property there with two large houses which served as convent and school until the new School was completed in 1926. Progress in the School was at first slow and difficult, and in 1930 a disastrous fire destroyed part of the fabric. Though the new building which arose provided spacious accommodation its cost proved a heavy financial burden during the difficult days of the depression. The Community were, however, greatly helped by the loyal support of the Alumnae of the old Holy Child Academy in Chicago, now known as "6585", who took

They survey the Thanksgiving surprises packed for poor families.

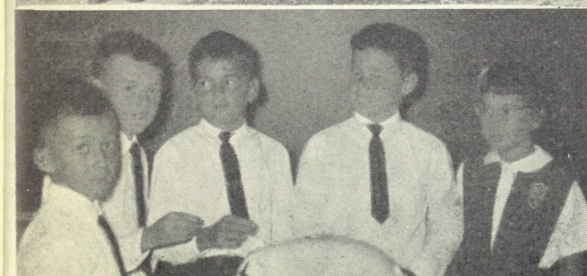


Sister Grace Mary, her Sixth Grade and their historical project at St. Anastasia's, Waukegan.

great interest in the Waukegan School, the lineal successor of their own, and continued to aid the Community in many ways during these days of hardship and struggle when the poverty of the Sisters was reminiscent of the earliest days in the Society. To-day "6585" still meet several times a year at St. Ignatius' for Benediction, Tea, and a Reunion. Waukegan, which owes much to them, is now a flourishing school with an enrollment of 400. Its growth necessitated the addition in 1958 of a large and beautiful wing, which will make possible further expansion.

The population of Lake County in the huge Archdiocese of Chicago

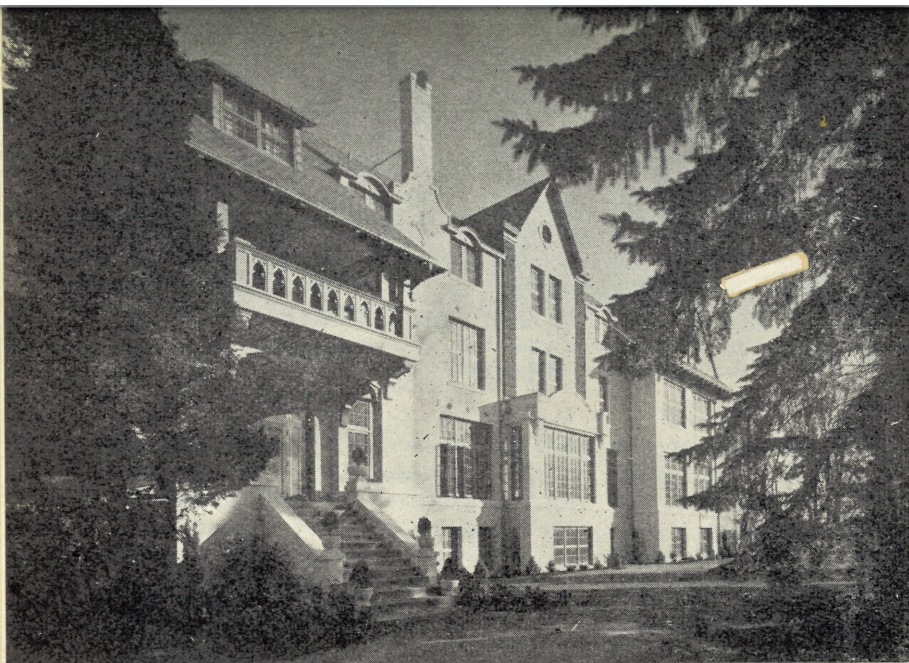
has maintained a steady increase which has necessitated the expansion of Catholic parochial education. The Society answered the appeals of the Hierarchy to help in this work by undertaking to staff St. Anastasia's School in 1927, St. Patrick's in 1956, and Our Lady of Humility in nearby Zion in 1958; the Sisters teaching in these schools form part of the Waukegan Community. Actually the nuns had been teaching Catechism at St. Patrick's for many years before the opening of the school, while St. Anastasia's, the daughter church of St. Patrick's, was in its early days intimately connected with the Convent, Holy Mass being said for the parish each Sunday in the Gymnasium until the present church was built. When the time came for St. Anastasia's parish to be divided in its turn the late Cardinal Stritch gave to the new parish the beautiful name of Our Lady of Humility in memory of the old North American College in Via dell'Umiltà, Rome, where he has spent his student days.



### Portland, Oregon

Over two thousand miles separate Chicago from the next foundation, Portland, Oregon. The Most

All Hallowe'en at St. Patrick's; and a zealous missionary pig at Our Lady of Humility School.



Holy Child Academy, Portland, Oregon — the old and the new

Reverend Alexander Christie, Archbishop of Oregon City, who had known and admired the nuns at Waseca, asked the Society to take a parochial school in Rose City Park. This foundation was made from the English Province and on August 25, 1913, Reverend Mother M. Romana Koe and Mother Mary Geneviève France made the six-thousand mile journey from England to start this new work in the northwest corner of the Continent. The Mercy and Holy Name Sisters gave hospitality to the travelers until a house at 655 Ladd Avenue was rented. On September 15, 1913, St. Philip Neri's parochial school was opened and the first Mass was offered by His Grace, Archbishop Christie. A year later, the community of eight moved to the present site of the convent on the Alameda, which was also the location of the new academy. The

At St. Rose School, M.M. Claudia and M. Catherine Mary supervise the Safety Patrol Program.

*Allaway*

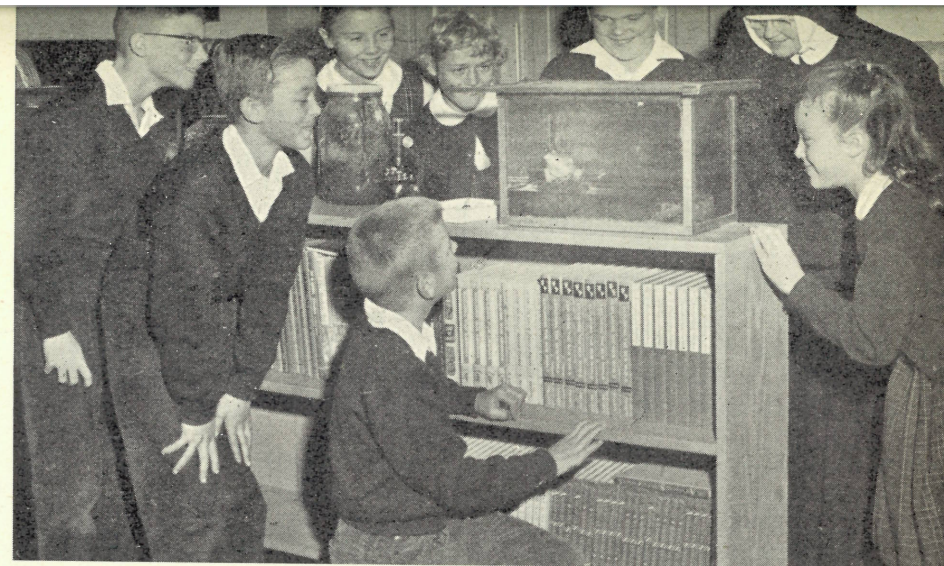
following month saw the opening in St. Rose's parish of a school which has now the third largest enrollment of the parochial schools of the Archdiocese.

The exigencies of World War I made it advisable to transfer this foundation to the American Province; this was accomplished in August 1919. Since its foundation, Portland has shown a steady and



Science is the favorite subject in M. M. Majella's Fifth Grade at St. Rita School.

*Allaway*



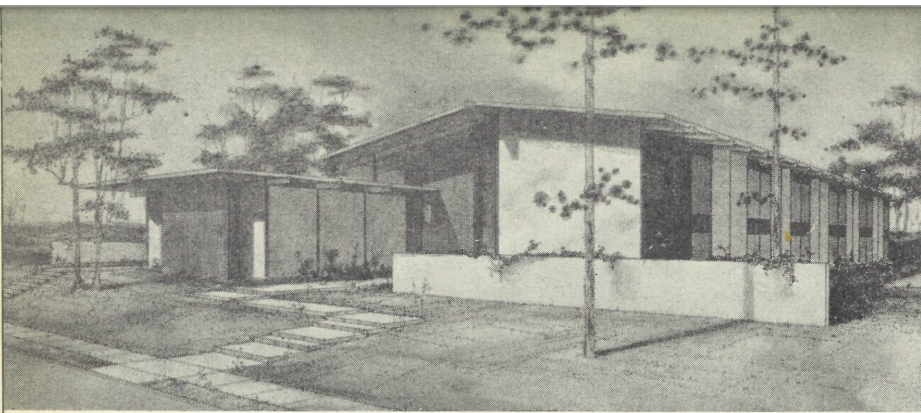
accumulative growth; the expansion of the apostolate is noted in the opening of new schools: Holy Family in 1948, St. Charles' in 1950, St. Rita's the following year. The two first are now independent houses with their own Communities. When, in 1939, Archbishop Howard founded a Catholic High School for Boys, in order to nurture vocations and encourage Catholic marriages, the Society answered his request to the religious orders of the Diocese for two Sisters to teach in this new venture. The thousand boys attending the school came from five parishes, and the fruit of this endeavor is already seen in the eight priest-alumni on the present faculty.

### Pasadena and Anaheim, California

With its roots deeply set in a flourishing unit in the northwest, the Society accepted a foundation in California, the state of superlatives. Its benign and sunny climate has long attracted the perspicacious American; consequently the State's population has vaulted to fifteen millions and provides the Church with problems and growing pains, especially in the field of education. The most pressing of these problems is to provide schools for the expanding younger generation. So in September 1931, at the urgent request of Archbishop John J. Cantwell of Los Angeles, the Society opened the Mayfield School in Pa-

Mayfield, Pasadena.





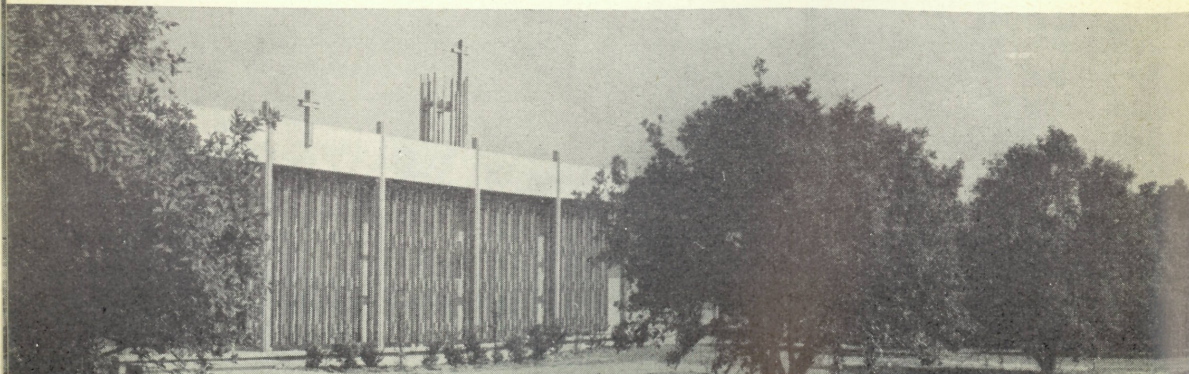
The architect's drawing of the new convent for the Assumption, Pasadena, which is fast becoming a reality.

sadena. [An artist's home on South Euclid Avenue was purchased along with two portable bungalows. In September 1950, through the generosity of Dr. Charles Strub, the Eagle estate at 500 Bellefontaine became the new Senior School; the Junior School remained at Euclid Avenue as did the Convent until Easter 1951. Mayfield has grown with the Archdiocese and its success is due in no small part to the benevolent and paternal interest of Cardinal McIntyre and the Bishops who have befriended and encouraged it. The opening of new parishes has increased the demand for both parochial schools and academies which the newest Holy Child foundations in California are helping to meet: — the Assumption parochial school, opened in 1952, — to have its own Convent this year, and the youngest daughter of the Society, Cornelia Connelly High School in

West Anaheim. The latter, the 65th Catholic High School in the Archdiocese of Los Angeles, is located thirty-five miles south of Pasadena; its site in Orange County was selected by His Eminence Cardinal McIntyre himself. Situated on a seven-acre tract, in keeping with its setting, the Convent is built around a patio; the ten classroom unit allows for the expansion that will surely come from this hundred-year old city now pushing its way up to rank as the fifth largest in the country.

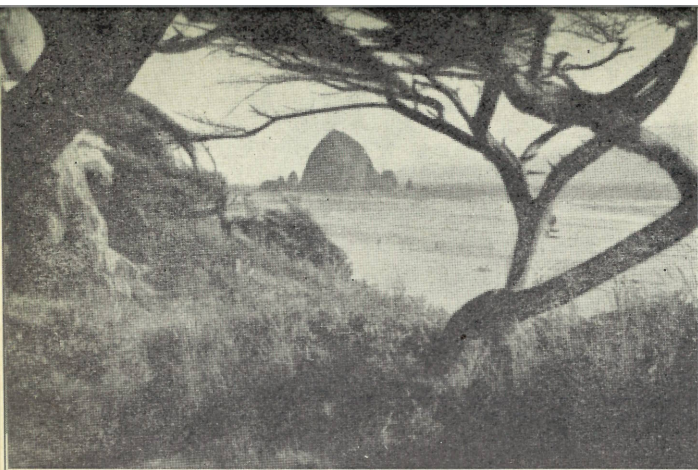
The western expansion of the Society of the Holy Child Jesus in the United States has ever reflected the spirit of the Society by turning hardship into humor and loving acceptance, aware only of the momentous duty and privilege of responding to our Lord's words: "Go into the whole world, and preach the Gospel to every creature." *Mark XVI, 15.*

The convent chapel in the old orchard at West Anaheim. The little tower over the sanctuary is lit up at night.



If the S.H.C.J. American Centenary means much to the whole Society, those who have the place of honor in the celebration are our OLD NUNS on whose behalf Mother Mary Philip O'Neil is here to meet us. She will not reach her own century for another six years but she is determined — God wishing — to make the most of them. Besides being the oldest member of the American Provinces she has the added distinction of being one of four sisters in the Society. This is her 48th altar cloth and there stretch away into the past — in her native England and in Portland, Oregon — years of dauntless endeavor to please our Lord by pleasing other people. It is only about ten years since she could usually be found in the Alameda Studio working at a huge oil canvas or at a stage backdrop on the floor.

There is no doubt that the oldest Sisters of the Holy Child Jesus have fully understood Mother Cornelia Connelly's parable of the Lark and its song — whether at prayer or at recreation. They are the *second strong link* in the chain which she began to forge.



The beauty of the Great North West.

Portland, Oregon.  
November, 1961

It is wonderful to be in the great North-West and to find, once again, that cheering interest in all we do in Africa. I have been showing the films here, there, and every where, answering questions and meeting the most encouraging generosity.

Still, I have not been too busy to enjoy the glorious road through the pine forests 90 miles down to the Ocean and to realise why the Pacific is so named: hardly a ripple on its most beautiful blue.

Portland is much like any other big city except that there are no skyscrapers and that, within fifteen minutes drive from any of our convents, you can always find a waterfall or view of a majestic mountain. From an eminence near St. Rita's can be seen the Columbia River in all its magnificence.

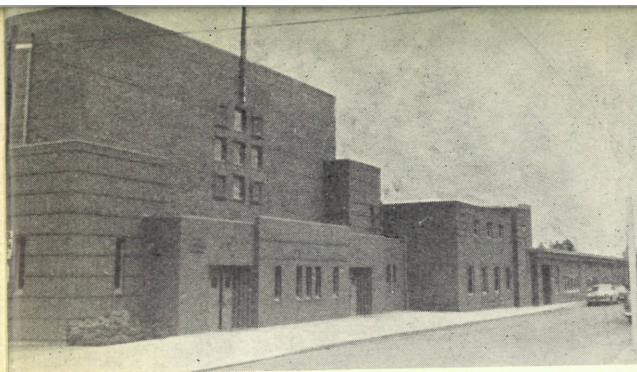
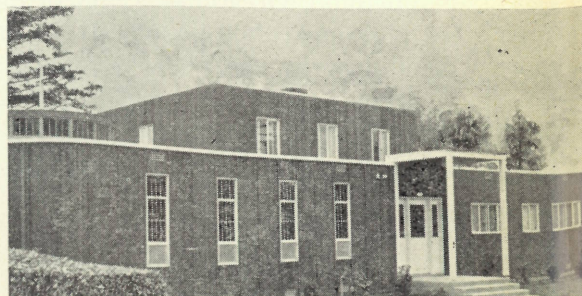
Though I stayed at our convent on Alameda Avenue for ten days, I am spending most of my time here at Holy Family Convent which is only a year old. When the nuns first came here each day from Alameda there was only a small white wooden church and no school building.

Holy Family Convent

## LETTERS TO AFRICA

by  
M. John Bosco

I must explain that the Willamette River runs north to south of the city and that all our schools are on the east side. The Holy Child Academy, St. Rose, St. Rita, and St. Charles in the north-east, and Holy Family further south in what was vast rolling farm-land only fifteen years ago. As the people of Portland take a great interest in gardening the neighborhood is now all laid out beautifully with every kind of glorious flower encouraged in its growth by the mild "Portland Mist". The new school building has large, bright classrooms capable of holding 50 children if need be and Father Walsh, the pastor, hopes soon to see his new Church rise up on what is now a large playground area. In fact, the Trappists have already finished the pews. The lovely little convent he built for us is the greatest blessing as we no longer have to commute each day.



The Sisters at St. Charles' would say exactly the same for their School of 500 children as they have had their own convent since 1959. The parish is growing so rapidly that another classroom wing is already being planned. St. Rita's, likewise, grows apace in buildings and numbers, with over 600 children in this Servite Parish School.

In fact, there is no end to the development of educational needs in Portland, 25 % of which is Catholic; we and our devoted lay teachers have 2,300 children of the archdiocese in our care.

It is, indeed, a far cry from the 1913 days when St. Rose School was a little frame building with 45 children — compared with the 700 today — and when pheasants from the woods stalked about the Alameda kitchen yard much as vultures do about our African compounds.

The great interest just now at the Alameda, for the thirty-five mem-

bers of the Community, is the progress of the new convent chapel for the benefit of which the H.C.A. Alumnae recently renewed their youth by reproducing scenes from the students' plays of the last 25 years.

Whilst I was staying there the Academy, with its 250 high school girls, had the annual Pet Show for the Missions. We invited two Ibibio boys who are with the Holy Cross Fathers at Portland University. One was Joseph Efiog Ukana who had actually been at Holy Family College, Abak, the other knew Cornelia Connelly Secondary School as he comes from the Uyo area. Both were in native costume and, after trying their luck at the booths, they stayed on to tell the Community of their experiences as students in this country and to talk about their homes in Nigeria.

I must not close without telling you about the Boys Central Catholic High School where two of our Sisters have taught from the begin-

Top left. St. Charles  
Top right  
Basketball at  
the Holy Child  
Academy  
Bottom right  
Research  
at St. Rose.

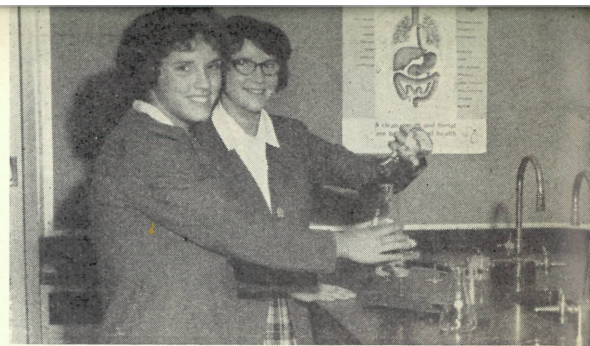


ning. I spoke to both the Senior and Junior classes, bubbling with intelligent questions about the Missions and the great need for priests.

Altogether it has been wonderful to see Portland: the spirit of enterprise amongst the Oregon settlers, the growth of the Church and of our Society's work out here which is bringing the spirit of Reverend Mother Foundress to this furthest part of the Country she loved so dearly. I will be sorry to leave.

CHICAGO, December, 1961

The thousand miles from Portland to Los Angeles took two hours and I was welcomed at the beautiful new airport south of the city by M. St. Agnes and M. M. Stephen. Because of the famous Los Angeles traffic, it was nearly five when we reached the convent and, as we drove in the front gate, the pictures I had seen of Mayfield in "Crossroads" came to life one by one. I had a grand welcome. It was just like home seeing palm



H. C. A. children, Portland, conduct some experiments in their laboratory.

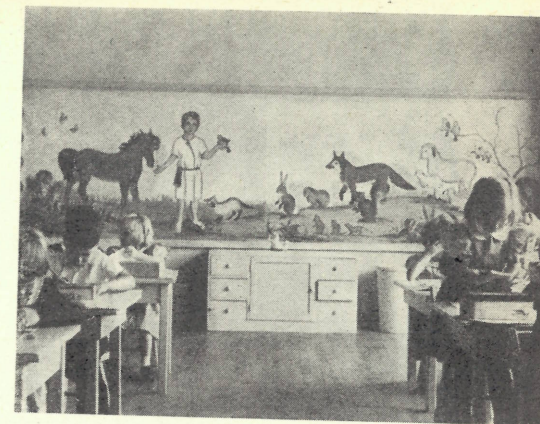
trees again. The temperatures too are Nigerian and I was struck by the resemblance to our Harmattan season.

I first went down to Cornelia Connelly High School, Anaheim south west towards the Ocean. As the School had only opened its door about two months previously everything was brand new but the eighty first years (from twenty-two different parishes) were already "Holy Child girls", delighted with the mission films as showing them quite a new aspect of our life. The Convent is set at the back of



Assumption parents help on the clay-modelling  
Note. See pages 8 and 9 for the Chicago and Waukegan Schools.

Hard and pleasant work at Euclid Avenue



the property with the school on the street side. The Chapel is modern and particularly beautiful.

Back in Pasadena my next visit was to the Assumption School almost at the foot of the Sierras. There are about 500 children in a long one-storey building, modern and alive with the children's art work. Despite Fr. Crean's extensive building program of church, school and convent (a few feet above ground), here was one more Pastor who showed his generous practical interest in our mission needs.

Mother Mary Simon planned a special assembly for the Mayfield Senior School. Here, as in the High Schools, the concern was for

the sick and the poor — many questions about medical facilities available on the missions and the query: "What can we do to help?" We stressed the need for doctors and nurses, and also for teachers in the hopes that more alumnae will give two years to teaching in one or other of our Holy Child Secondary Schools or Training Colleges in West Africa.

The Junior School on Euclid Avenue is just a few minutes' drive from Mayfield. The younger children (as in every school) wanted to know about snakes and monkeys which they think of as our permanent companions in every compound.

Before I knew it, the Pasadena visit was over and I had arrived here for two weeks in Chicago and Waukegan and am beginning once again to show the mission films to the always-fascinated children. How generous they are in their spiritual and material offerings for Africa. In another flash I shall have seen Washington and Bethesda, New Sharon, Fleetwood and Rye and Mother Mary Cosmas and I will be "jetting" across to Rome in time for the Ordination and Christmas.

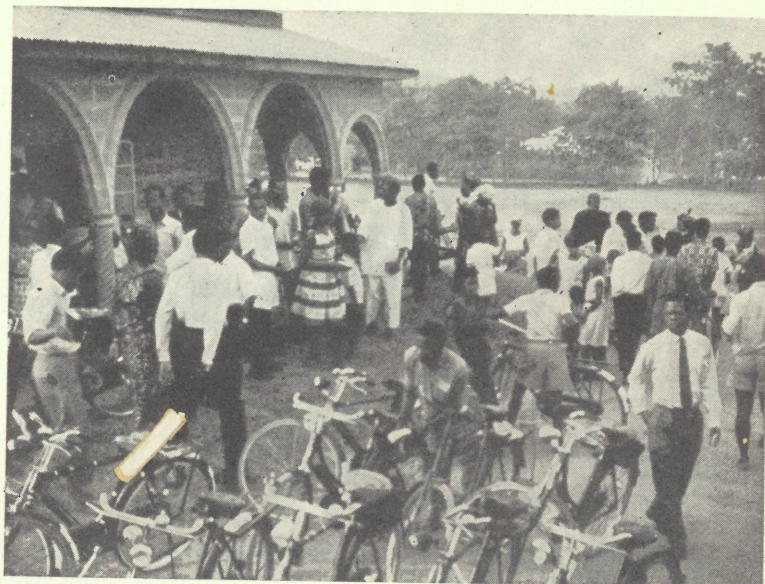
But for all that, I am looking forward to getting back home to Africa and into work again ...



Anaheim's first year scientists



# The HOLY CHILD MISSIONS in AFRICA



## Sunday Morning at Marian Hill

By Mother M. PERPETUA

On Sundays an amazing transformation takes place at Marian Hill. From being merely a secondary school we become the heart of parish activities . . . for a parish church in this district is still a dream of the future and in the meantime our auditorium must suffice.

"Actually, your *Sunday* begins on *Friday evening!*" said a visiting Missionary. And so it does; at 5 p.m. to be exact. That is when our students who belong to the Legion of Mary come back to pray and plan together how best they can further the Kingdom of God in Calabar. They report on the progress made the previous week — the little ones ready for Baptism, the couple ready for the Sacrament of Matrimony, the new adults who have joined the catechism class. And one of the Legionaries may

remark sadly, "Two of my boys from the Remand Home (Welfare Home for boys) escaped, so I only taught ten last week." . . . Then the group lay plans for the coming Sunday.

On Saturday Old Calabar awakens to another gay market day. The women arrange their stalls and some cook the *mi-mi* or the *fou-fou* that will tempt passers-by later on. But there is plenty of time to laugh and talk. Nobody hurries in Old Calabar. Nobody, that is, but Maria Goretti Asuquo. She flies past the market on her bicycle, down Barracks Road, up Goldie Street and clouds of dust rise behind her as she turns into the drive at Marian Hill. Later, she will laugh and bargain and talk in the market that is so much a part of African life, but now she has her Legion work



Maria Goretti Asuquo helps M. M. Audrey to prepare the vestments for Mass in the improvised sacristy in the auditorium.

to do. Maria is quite professional in the way she arranges the vestments and prepares the temporary altar in the school hall for Sunday's Mass. She finds Florence Wakwe already there, polishing brass. Bernadette Benjamin arrives and it takes her a while to get the charcoal glowing in the box iron; but the small linens she will iron will be worthy to be used at Mass.

Eleven o'clock, and two more Legionaries come to drive out to Efut with Mother Mary Audrey to clean the Fathers' small oratory and prepare for the Sunday Mass in the school there. Rita Okon will be waiting for them when they arrive since she lives in Efut Abua.

The Saturday trading noises gradually quiet down as another day draws to a close in Old Calabar.

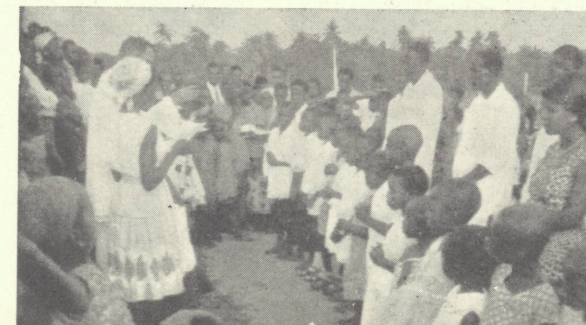
It is late afternoon and you hear one trader ask of another, "Will you go home now, Ma?"

"*Make I go confession first.*" And so still another stream of people comes up the Marian Hill drive and enters the school hall . . .

The dust settles quickly on Saturday evening as the last penitents leave the compound at six o'clock, their voices betraying that strange, universal exultation of sins confessed and absolution received.

Sunday morning — and the compound seems almost like the early Church in microcosm. Usually there are Baptisms; pagans, sometimes as many as fifteen or twenty, being adopted into the family of God. And the Baptisms are always solemn, with the Legionaries giving a commentary in both Efik and

Just before  
Baptism  
and  
First Holy  
Communion.



Legionaries  
(left) explain  
the ceremonies  
in  
Efik and Ibo.



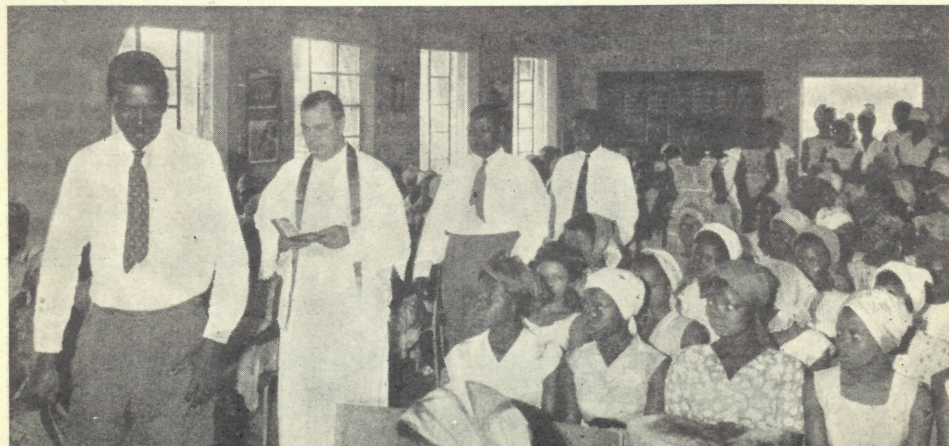
Almost time to begin... Fr. Morris and M. M. Perpetua just before the group Baptism of 15 at Marian Hill.

Ibo so that all present will understand each step of the ceremony.

The Rev. Fr. Morris, spiritual director of all Legionaries in Calabar, often comes to administer the Sacrament and offer Mass, or perhaps Fr. Quigley comes, or one of the other Missionaries in the vicinity. **All the priests say they can teach more through the Church's beautiful ceremonies and Liturgy than through any number of sermons.**

Frequently there are First Communion, too, and occasionally a marriage. The Mass at 7 a.m. in

The procession into the church (assembly hall on weekdays) for the Credo, Exorcism, and Baptism.



*"Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost".*  
(Matt. 28: 19-20)

Reminiscent of the early Church, the **BAPTISMAL CEREMONY** is carried out in full solemnity by the Missionaries.



*'Receive the sign of the Cross both upon thy forehead and also upon thy heart.'*



*'Ephpheta, that is, Be opened, for an odour of sweetness. As for thee, devil, begone; for the judgment of God shall draw near.'*

the Convent school hall draws about 600 to 800 people each Sunday. Early in the morning they begin streaming in to get good places, and they kneel on the bare cement floor. (There are no kneelers as yet). Five minutes before Mass begins our "parishioners" are crowding through the windows and doors, the children are sitting in tiers on the stacked tables, and a veritable sea of bicycles adorns the grounds near the hall. But inside

*'Receive this white garment and see thou carry it unstained before the judgment-seat of our Lord Jesus Christ, so as to attain eternal life.'*



*'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost...'*

there is a surprising quiet. Our people like to sing the parts of the Mass and to listen attentively as the sermon is interpreted in both Efik and Ibo. When the Communion bell rings the children sitting on the tables move over to make room for their displaced brethren who were pulled off the stage steps, and then the congregation comes up for Holy Communion. The piccan Ma took off her back will sit quietly on the floor until she comes back.



From 200 to 300 receive Holy Communion each Sunday.

In fact, there is a surprising lack of noise and confusion about the whole thing when one considers the number of people jammed into the very limited space.

Please God, with the help of friends from other continents, our parishioners will have a big enough church of their own in the near future.

It used to be that the Sisters and Legionaries met with a distinct hazard when they carried the things necessary for the Mass over to the school hall from the tiny Convent Chapel. William Rufus, the cat, liked nothing better than to leap from behind the cannas and occupy the middle of the path. It was a narrow foot path and when we tried to step over the furry creature — our arms laden with things — he would snatch at our shoestrings. But that hazard has gone now, probably into the bush...

After the Mass is over, our eight or so student-Legionaries gather the members of their catechism classes together. Anna Ekpenyong teaches the Efik adults. She is only in Form 111 but she has a mature way about her and her class collects eagerly around her. Valerie Eyomah, Louisa Sam, and Theresa Nya have to catch their Efik children, who are about six years old, and who think it is great fun to be "rounded up" by their teachers. The Ibo adults seek out Monica

Nwaodu, but Veronica Onyemerekeya and Lucy Elemehi do the seeking of the Ibo little ones... A Confirmation class is in progress in the Art room. In another classroom Margaret Ukpung, Form 11 Class Mistress and president of the Praesidium, prepares some of our non-baptized students for the first of the Sacraments.

At ten o'clock a group leave with Mother M. Audrey to instruct the young boys in the Remand Home. Most of these children are delinquent, some are abandoned by their parents, all are eager to be baptized, few are willing to study. Teaching Religion is not easy at the Remand Home. Veronica, Form 11 apostle to these needy children, reported that one of them declared, "If you don't have me baptized next week, I'll join the Apostolic Church!"

The Altar boys provide another kind of story. They are small shadows of the priests, strongly attached to them, and invaluable since the Fathers are so short of help. For instance, Father Quigley's three Altar boys go practically everywhere with him. They are of special assistance on sick calls because they know exactly what arrangements are needed; one does the interpreting for Father in Efik while another does it in Ibo.

On the third Sunday of the month, activities at Marian Hill

continue all day with everyone making an all-out effort for the success of the "Patrician" meeting. The Patricians are a group of Catholic adults who clearly realize the importance of understanding Catholic Doctrine and of being able to talk about it in unclouded terms. Our Legion, *Our Lady Mediatrix of All Grace*, is "hostess" to this group. And Mrs. Timmons, one of the tutors, helps our Junior Legionaries to take an intelligent part by holding preliminary discussions before each meeting.

On Patrician Sundays about 4 p.m. the school hall undergoes still another transformation. One group of the "J. L.'s" arranges the chairs in a semi-circle and places the Legion altar in the centre. Another group sets the serving tables for the refreshments to be served half way through the two-hour meeting. (At quarter to six, three Legionaries will arrive with the tea they are making in the Convent kitchen so that the sixty-or-so Patricians who

usually come may be served immediately after the Angelus. There are groundnut biscuits this month, made on Saturday by four other Legionaries. Two others will wash the dishes here later.)

At 4:45 p.m. Fr. Morris, also Spiritual Director of the Patricians, gives benediction and at 5 o'clock the meeting begins. Monica Nwaodu is reading a paper on the topic selected last month, "Science — a Challenge to God?" A formal discussion of the paper follows, then a social "break". When the meeting is resumed, it is given fresh impetus by a paper read by the Spiritual Director. More discussion follows, clearer now, then the new topic is chosen for the next month and the Priest's blessing terminates the meeting.

It is remarkable the imprint that sixty zealous Catholics can make on Old Calabar.

On Sundays, when the sun sets over Marian Hill, there is something of a *Te Deum* in its warm glow.

Rev. Mother M. Damien, who has spent more than 25 years on the Missions, arranges the busy week-end schedule.





The young educated African has a vital contribution to make to the world... At Uyo, students of the Cornelia Connelly Secondary School prepare their lessons in one of the attractive dormitory-cottages.

world, which will complete the world's culture, the world's science and the world's religion, and which only the African, in a very true sense unaided and unabetted, can give.

It is significant that the dullest boy in a Nigerian Secondary School knows a tremendous amount about the United Nations and knows everything about his Nigerian Delegation to the UN. This extraordinary interest betrays the young Nigerian's haste to make an impression at the highest level in the International forum.

A meeting of sixty Catholic Students is a minor event and must be kept in true perspective. It is, however, a typical echo of the exciting conferences and meetings that move the whole of the nation and the whole of the Continent. And for the Catholic Priest and Missionary the thoughts, the fears and the hopes that a small meeting of such moderate proportions causes are true echoes of the mighty consideration that must preoccupy the Catholic Church in the world of Africa.

Your earnest prayers are asked for the repose of the soul of

**HELEN WATKINS**

inspiring teacher and devoted convert who, in thanksgiving for her finding of the Catholic Faith through the Society of the Holy Child Jesus, made a most generous legacy to help the Holy Child Missions in Africa. This has greatly benefited Abakaliki.

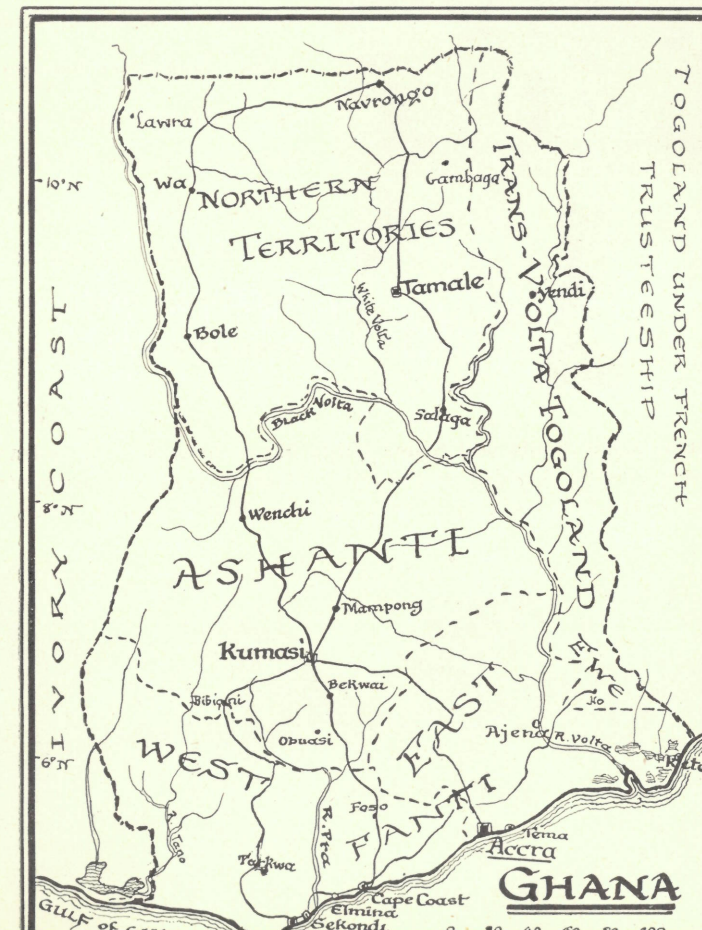
May she rest in peace.

A  
PYLON  
PICTURE  
STORY



Through Northern Ghana - by Lorry

How to get our students from the Northern Territory back to their homes — that was the question. Several of them had just finished the course at our Holy Child Training College at Takoradi, among them three Sisters of Mary Immaculate. No railway went farther than Kumasi... many "loads" had to be transported... so it was decided that we should use the College lorry.



After much preliminary packing the party set out from Cape Coast, two nuns sitting in front with the driver. Several mattresses were "tastefully" arranged in the back to make a comfortable settee for the Sisters and other students. Two puppies — destined for life in the North — and a variety of trunks and packages completed the array. And so we began our 2000 mile journey.

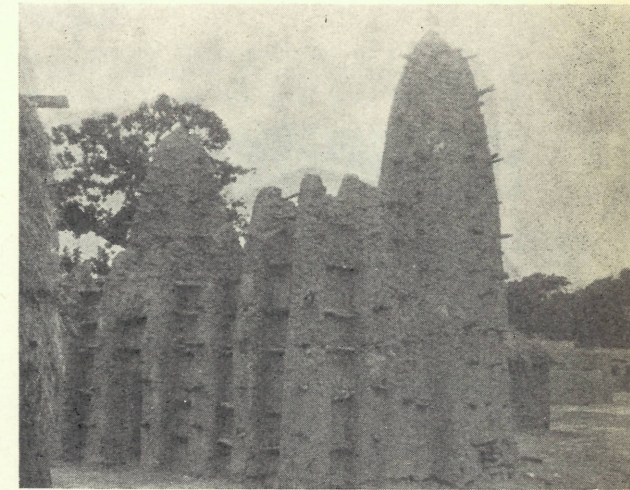


Narrator: Mother M. Magdalen (left)  
Photographer: Mother M. Assumpta.



On the other side of the river a notice informed us that we were "entering the Northern Region". Almost at once the landscape changed; the vegetation became sparse, the trees much smaller. The compounds, too, were different. The houses were square, built of dark red clay and they had a distinct suggestion of turrets and bastions. The whole effect was sometimes almost that of a medieval fortress on a tiny scale.

One of the first strange sights we saw was a mosque constructed of mud. (Most of the people are Mohammedans in this vicinity). But everywhere, especially among the Dagartis, we could see the strength of the Faith in the huge Mission Churches. On Sunday they are filled to overflowing. This was specially the case at Nandum where we brought the Sisters to their convent home and had a tremendous unloading of goods. We remained there for Sunday and at each of the two Masses we attended two priests gave Holy Communion without pause for twenty-five minutes.

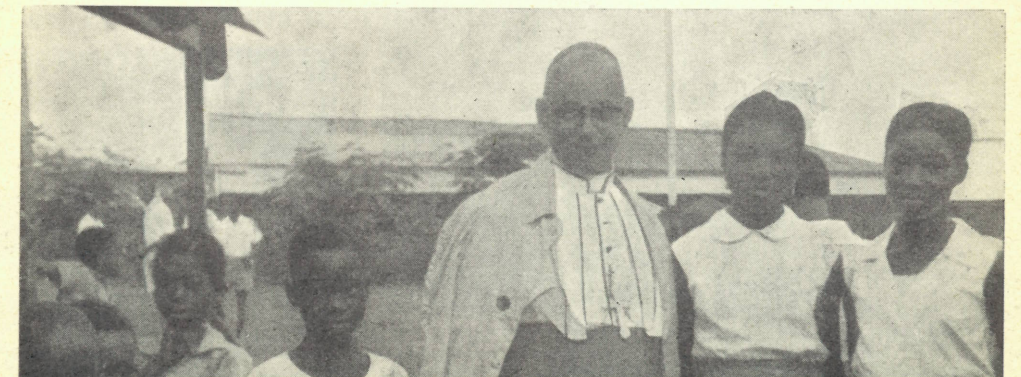


The first day we speeded through thick tropical forests filled with giant mahogany and cotton trees. But after leaving Kumasi the next morning, the forests began to thin out as we approached a large river, the Black Volta. Here we dismounted as the lorry and ourselves had to be taken across on a ferry.

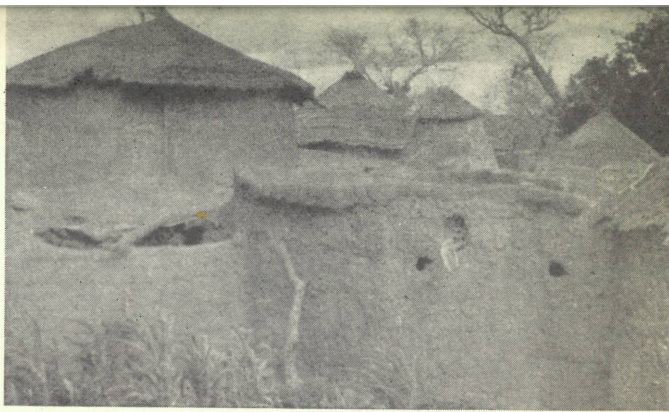
Sister Benedicta, Sister Paula and Sister Hilda Mary, Sisters of Mary Immaculate, (an African congregation founded by the White Sisters), before returning to the N.T. They took their teacher training course at the Holy Child College, Takoradi.



The hospitality of our fellow Catholic Missionaries, in the various places where we stopped, is a happy memory. At Tamale, Bishop Champagne and a cohort of his young friends greeted us after the children's Mass. During a Missa Cantata, African drums and xylophones are often used. The latter are constructed on a large frame with strips of metal fixed over the mouths of calabashes of different sizes, thus producing a series of eight or ten different notes.



*A typical compound in the N. T. consists of several little "rounds" made of clay. Most of these are granaries and the harvest of corn, groundnuts (peanuts), etc. is poured into them from above. The family lives in the highest "round."*

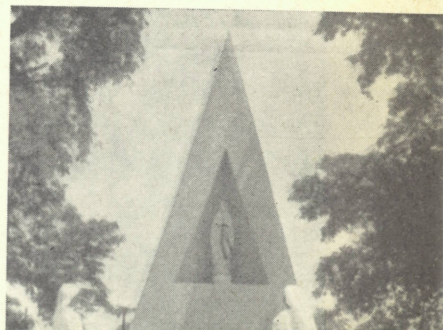
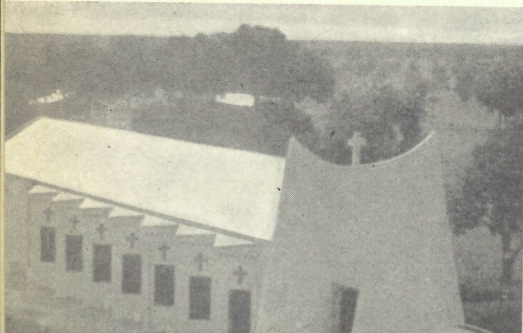


*Just outside of Navrongo we paid a visit to Sister Paula's own home where we received a warm welcome.*

*At many petrol stations, travellers may buy an assortment of "chop." Bread in different shapes is the great commodity.*



*After passing through Bolgetanga (ancient caravan junction), we arrived at Navrongo — the oldest Mission in Northern Ghana where the White Fathers made their first start in 1906. The splendid new Chapel in St. John Bosco's, their training college for men, had just been opened. Near it was a shrine of Our Lady of Lourdes.*



*Close to the border is the small pagan village of Paga, famous for its crocodile pools. Many of the people still hold the ancient superstition that these crocodiles are the souls of villagers ... Bystanders scurried away when the bad "croc" came out of his lair but we were able to get this picture before the boys stoned him back into the pool.*



*On the return trip we spent a few hours with the St. Louis Sisters in Kumasi, the ancient capital of the Ashantis. This city prides itself on being a "garden spot" and the most attractive in West Africa ... And so back to Cape Coast and the sea ...*





Mother M. Colum with Columba, Cyril and Agatha.

## TRIO FOR HEAVEN

By Mother Mary Agatha

Several months ago we had a visit from Father Somers, Parish Priest of St. Paul's Church, Sekondi. Father had just come from the hospital where there was a young Catholic mother who had given birth to triplets. It was time for the mother to go home but she did not want to take the babies as she had no money or means of supporting them. Father asked if there was anything we could do to help her in any way.

It was not long before Mother Maria Assumpta was back from town with all that a mother and baby could desire — only in triplet form! Meanwhile, Paul, our carpenter, made and painted a lovely bed for three, complete with four posts to hold mosquito netting. The next day Mother Maria Assumpta went to the hospital and brought the mother, together with her three

precious charges, to our compound. The children immediately won all hearts and their mother seemed quite overwhelmed at all that was happening. We packed everything on our bus and when mother and children were safely in we started off for the village in which she lived.

The ride was not a very long one but when we arrived we found that a narrow path up a steep hill was the only way to reach the woman's home. Luckily, some of the students had come along and you can imagine the single-file procession that marched up the village path. First came the three babies, one following the other, then the students with bedding and bottles, basins and clothes piled on their heads and at the end came the newly made crib. As we walked along, the people came out from their houses and stared in utter

amazement as first one then the second and finally the third baby passed them. Without telephone or telegraph it was only a matter of minutes before the whole village heard the news and everyone came to congratulate the mother and welcome her home. When we reached the house it was so small that we had to stand outside until the bed was in place and then only a few of us could enter at a time. The Villagers crowded around peeping in at every open crack. They are a very warm, friendly, loving and gracious people and could not do enough to show their gratitude for all that had been done for one of their own. We left the mother with a promise that we would return soon with more provisions for herself and her little ones.

Since the mother of the triplets was a Catholic we were concerned about the Baptism of the children. It was found out, however, that the father was a Protestant, but was willing to have the children receive the sacrament and to bring them up Catholics. The date for the ceremony was settled and the father, out of gratitude for all that had been done, told Mother

Maria Assumpta to choose the names. Since there were two boys and one girl, Mother quickly thought of the names Cyril, Columba and Agatha. With donations from the staff and students of our College three beautiful white baptismal dresses were purchased for the children and new clothes for the mother and father. Three of the active members of the Holy Child Welfare Club were given the privilege of being the godmothers and Paul was to be godfather.

On the baptismal day the mother, father and children came to the college first and each of the future godmothers was allowed to dress her own godchild. Needless to say, they had the help of practically the entire student body. We then discovered that the mother had brought with her another little boy of about six years of age. She had given birth to two sets of twins before, but one of each set had died, and this little one had not been baptized. About three-thirty everyone was ready and once again we boarded the bus and set off for the parish church. Father was waiting for us and the beautiful ceremony which would transform these four

*After the Baptism . . . Rev. Mother M. Cyril (left, back row), M. M. Agatha and M.M. Colum beam upon their namesakes, held in the arms of the respective godmothers. Mrs. Belingham, a member of the school staff (right, back row), is a smiling onlooker. The mother of the trio brought her older son to be baptized at the same time.*



little ones into children of God began immediately. At the end, all were consecrated to Our Lady and placed under her protection. It was a thrilling experience to witness and it was with grateful hearts that we knelt and thanked Him for letting us have some little part in bringing these souls to Him.

A few weeks later, Mother Maria Assumpta and I, together with some of the students, paid a visit to the mother and took her some food. Both mother and children seemed to be doing very well but the poor mother was having her troubles telling Cyril and Columba apart. Mother Maria Assumpta discovered that the father was a charcoal-maker and so she promised to buy the charcoal for the College from him and thus increase his weekly earnings.

It was a very short time after this, however, that Paul told us that one of the triplets had died and that the other two were in the hospital seriously ill. It was only a matter of



Mother M. Agatha, shown here with her namesake, is a recent arrival on the Missions from Portland, Ore.

a few days before all three were united in Heaven. May the presence of this Ghanaian Trio before the throne of God obtain for their fellow countrymen that peace and happiness which He alone can give and which surpasseth all understanding.

*A new and revised edition of the life of CORNELIA CONNELLY in French, written by Rev. Mother Marie Osmonde de Maillé will be published on April 18th, 1962 by Editions France-Empire. A foreword for it has been written by Michel de St. Pierre. The book includes new material on the Foundress of the Society of the Holy Child Jesus recently brought to light. Pr:ce 9.90 N. F. (France), 14s. 6d. (England), \$ 2 approx. (U.S.A.)*

#### AN APPEAL FOR BOOKS

The new secondary schools at Ogoja and Abakaliki are badly in need of library books.

They have written: "We simply *must* build up a library at both places. Perhaps each class in the secondary schools in England and in the high schools and eighth grades in the U. S. could send a few books each year. They could post them to us by book post which is reasonable, a few at a time, instead of trying to mail whole boxes of books. These should be new. Anything that would appeal to children between the ages of 12 to 18 in any category would be suitable."

Address: Convent H. C. J. P. O. Box 38, Ogoja, or  
P. O. Box 50, Abakaliki, E. Nigeria, West Africa.

#### A Foundation in South Korea



by the Institute  
of the  
BLESSED  
VIRGIN MARY

*I am most grateful to THE PYLON for giving me the opportunity of telling readers something of our projected foundation in South Korea, and of asking prayers for God's blessing on it.*

*The foundation was first suggested about seven years ago by a South Korean Jesuit, Father Pak; now there are eight or nine young Korean nuns making their Noviciate at the I.B.V.M. Provincial House in Munich. As soon as they are trained they will go back to their own country, with some German nuns to help them to start the first foundation.*

*In October, 1961, our First General Assistant, accompanied by the Munich Provincial, flew to South Korea to find out the needs and conditions there and to meet the Bishops of Seoul and Taejon, where we hoped to have houses. Both were extremely kind; they are very anxious for more Catholic nuns and schools, as converts are pouring in at the rate of about 41,000 annually; but as we are short of priests, schools, churches and, of course, money, the Protestant missions far outnumber ours. So we must go to Korea soon — next year, we hope. We want, first, a noviciate house in Seoul, where girls are eager to enter with us. They would be trained in their own country without having to face the strange climate, food, language, way of life in a European noviciate.*

*In Taejon, which is a University town, we propose to build a house of studies on land promised us by the Bishop. This is essential, as the S. Koreans, like all young nations, hunger for education; but only teachers with South Korean qualifications are accepted. Existing schools have 1800 to 2200 children, sixty in a class; they are merry, eager to learn and friendly. They used to collect round our nuns to stare, and show off their prowess with spinning-tops or bicycles. The grown-ups, too, were very friendly and made the nuns very welcome. Here the fields are indeed white for the harvest, but the apostolic work will not be easy. We beg the help of your prayers.*

M. Michael, I.B.V.M.  
English General Assistant,