

JESUIT MISSIONS

March 1944

Ten Cents



Mission Parade



JAMAICA

Mission of the Month

(see page 78)

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Novena of Grace—March 4—12

Three centuries ago Father Mastrilli, S.J., was miraculously cured by St. Francis Xavier. In appearing to Father Mestrelli later St. Francis Xavier assured him that "all who would earnestly ask his intercession with God for nine days, in honor of his canonization, would infallibly experience the effects of his great power in Heaven and would receive whatever they asked that would contribute to their salvation."

It is of interest to note that Father Mastrilli, later as a missionary in the Philippines, during periods of great distress gathered the populace of Manila for a Novena of

Grace. Extraordinary favors were received through the intercession of St. Francis Xavier.

Thousands of people today attend the public services of the Novena of Grace. This Novena may also be made privately.

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CONTRIBUTORS

THIS MONTH

■ Captain Alfred Barrett, S.J., is a Chaplain in the U. S. Army, stationed at Camp Wallace, Texas. As an author, poet, artist, and organizer, he brought a rich background to his role of chaplain. Originally from Long Island, N. Y., he studied at Woodstock, Md., and later was professor at Canisius College, Buffalo, from which center he organized Sodality Conferences throughout Western New York State. Later, as an editor of the Sacred Heart Messenger, he lectured widely on poetry and literature. By that time, a volume of his poetry had been published. The first cover of JESUIT MISSIONS was designed and drawn by him. "Afield with American Jesuits" was his idea, submitted and accepted by JM years ago. His gifted pen is still busy. This latest story needed him to tell it.



Capt. Alfred Barrett, S.J.

■ Father Peter Dunne, S.J., of California, visited JM last summer on his way to South America. For some time there was no word from him, then last November we published his article on Argentina. Another silence followed. Now he appears again with a story from the jungle. Where he will be next, we do not know.

■ Father John O'Farrell, S.J., of San Francisco, Cal., is in charge of two departments of JESUIT MISSIONS, circulation and research. Either one is a full time job. Circulation business alone took him over 40,000 miles throughout the U. S. in the past four years. Yet his interest in China has never lagged. For seven years from 1933 to 1940, he lived in Shanghai and elsewhere before and during the war. Ever since, very few worthwhile publications on China have escaped him.

■ Father Thomas Cannon, S.J., was for three years a missionary in the Philippines, and for several years head of the Jesuit Philippine Bureau in New York, the source of much of our news about the condition of the Church in the Philippines since the war. Last summer a difficult assignment in Central America was given to him, "exploratory in nature." The background of the situation he faced is told in this issue, "Central America Reporting."



Thomas Cannon, S.J.

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COVER— Alaska has a mixed population, made up of whites who came up from the South, Eskimos who came East from Asia, and Indians. Scientists are not sure where the Indians came from, though probably they preceded the Eskimos from Asia across Alaska and down across the Americas. The girl on the cover is an Indian girl at Akulurak, Alaska, a high type, and from her fine features, clearly a true member of one of the oldest families in America. Native genius has enabled them to preserve their own language and customs and pride of race.

**ST. FRANCIS
XAVIER**

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**MISSION
PROGRAMS**

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**CULTURAL
PROBLEMS**

Editorials

RED CROSS

•
MISSION AID

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INTERNEES

SAINST FRANCIS XAVIER will be honored in hundreds upon hundreds of churches this year. For nine days from March fourth to March twelfth, people in every walk of life here at home will come to him seeking his powerful intercession. Far off in the mission fields that he once sanctified by his saintly labors, there are American boys this year who little realized a short time ago that the magic names of Xavierland heard in sermons would become their goal in battle. Before they come back, they will have a much better realization of his heroic energy. Vast was the territory he covered in those slow little vessels of his day; many the wild lands he visited alone and unarmed; countless the people he won by personal magnetism and extraordinary grace. No wonder they call him "The Saint in a Hurry!"

Yet we do him dishonor if we picture him as merely a miracle-working island jumper in a reckless race for large numbers of hastily baptized, ill-instructed pagans. We have only to recall that he was the Provincial Superior of several Jesuit communities who kept in touch with them all by frequent letters, who flew back to them whenever possible to guide their labors, as well as the swift courier of Christ beyond the frontiers. Wherever he went, he organized a group to carry on what he began, and arranged for others to follow up where the faith took root.

Though he had been only ten years in the East at the time of his early death at the age of 46, he had already established schools and a native seminary in India, had organized a group of catechists, prepared a chain of interpreters for others who followed, wrote back to Europe in detail the needs of the missions, and the type of men needed for the various countries where he had been. For the simple people who could neither read nor write, he had the prayers and creed put to music to aid their memory as well as to gain interest. With hostile wary primitives, he won the children first, and through them gained acceptance by their parents. With the educated and the cultured, he did not hesitate to try both the poverty of Saint Francis of Assisi, and when it failed, to become once more the Parisian Professor of earlier years. There was one time when he clothed himself in borrowed finery befitting legates of the Pope and ambassadors of the King because the

situation called for that and nothing else would avail. And all the while observations were being made and recorded for the benefit of those who were to follow. He was reckless only with his own strength, never with the work of the missions or with the faith of God's people. From the very beginning, he had a mission policy in mind, not one such as Europe needed, to be transplanted bodily overseas, but the one which was most necessary in Asia where the work had to be done.

In keeping with that tradition established by St. Francis Xavier, the Jesuit missionaries have tried to adapt their mission program to the individual needs of each mission entrusted to them by the Holy Father. There have been some mistakes of judgment, some instances of misguided zeal, a few cases of overcaution in that long history of 400 years of mission work involving over 30,000 men. But in the main, there has always been an intelligent, far-sighted policy behind the whole undertaking.

In this issue, we have tried to present fragments of the vast panorama of world missions in the care of the Society of Jesus to show the variety of cultures and the multiplicity of problems involved. Appeals for support of the missions should thus appear as more than a cry, "Give us this day our daily bread!" Rather, we are engaged in a long range campaign for the salvation and perfection of the world and this is our battle-cry, "Thy Kingdom Come!"

Red Cross Drive

THE only way we have been able to get in touch with some of our interned missionaries has been through the Red Cross. There have been times and places when the only way our missions could keep going was through the aid that the Red Cross gave to our mission people. There are letters in our files from our missionaries praising the work they have done in China. This recognition at least we owe them that we bring to your attention their aid to us when aid was desperately needed. This month the Red Cross drive is being conducted. They have merited our gratitude and your support.



TRY to imagine a thousand miles of jungles in the heart of South America; and wild, primitive tribes of Indians roaming the twisting paths and winding streams, at war among themselves, steeped in vice, and constantly harrassed by the ever menacing jungle all around them. Then into that scene came the conquering white man from Europe, organized, armed, bent on conquest, on Christianizing pagans and on personal gain. Before long, the Indians were made slaves of the white men. Into such a situation came the missionaries.

The most interesting and most fascinating of all the efforts of the missionaries to convert the Indians was the Jesuit experiment known as the "Reductions." It lasted 158 years from 1610 to 1768, spanning the colonial history of United States from the first colony to the eve of the Revolution. To protect the Indians from enslavement and bad example, the missionaries led them deep into the unknown jungle, thousands of them, settled them in healthy spots, and then taught them how to build a civilized nation.

For 150 years they succeeded; 702,086 baptisms, large churches, beautifully decorated, vestments artistically woven, homes sturdily constructed, cities carefully planned, schools and orphanages and hospitals everywhere provided, all proved it. Suddenly it all stopped. Again there was an invasion from Europe, an invasion of anti-religious and revolutionary ideas. The missionaries were driven out, the people dispersed, their buildings destroyed. The jungle crept back avariciously to claim its own, once again. Father Peter Dunne, S.J., California Province Jesuit, has just visited the ruined Reductions. This story is what he found there, 150 years later.

JUNGLE PARADISE

Peter M. Dunne, S.J.

IT was on a bright summer morning at the end of November that I took the train at Buenos Aires to visit the Reductions. Going north along the great Parana River you arrive after a journey of a thousand miles at Santa Fe, southern tip of the mission system, in northeastern Argentina and southeastern Paraguay. For hundreds of miles north and south of Santa Fe the Parana is a maze of broad branches of the stream and narrow winding canals, forming a country of a thousand isles, and every sloping or level bank is bordered with green meadow-land or fringed with semi-tropical forest. Beyond the fork of the

Upper Parana the wealth of tropical verdure thickens; we begin to come into the land of parrots and monkeys and feathery palms. Farther upstream the river narrows as the banks rise and the real *selva*, the tropical forest, begins. The trunks of giant trees were choked with clinging vines which clambered up to their very crest and hung in delicate festoons.

Birds abound, the pink flamingo, river birds of every kind, plovers and bitterns, and the funny Tucano, with beak almost half the size of his body.

Then the sunset came. Every bend of the great stream, every swirl and eddy of the current be-

came a bed of every tint and hue. The islands swam in gold and after dark, because the moon stood at first quarter, they floated in a sea of silver. Overhead was the finest star-field of the Heavens.

THESE lands were trod by Jesuits of old. Down this stream they floated in rafts with their Indian neophytes carrying to Santa Fe the products of the missions, the *yerba mate*, for instance, the famous Argentina tea. Not far from here the blessed martyr, Roque Gonzalez de Santa Cruz founded in 1618 the first reduction, called Concepcion. The great Antonio Ruiz de Montoya sweated and



These ruins, memorials of a splendid past, speak of a heroism and devotion that once brought happiness to a portion of the human race.

thirsted as he cut through these jungles to found in 1632 the reduction of Loreto, near the banks of this mighty stream. The same stars looked down upon these men. In this rich, fascinating land where Paraguay, Brazil and Argentina meet, the Jesuits founded twenty-nine reductions. At their prime in the 1730's these twenty-nine reductions harbored 150,000 Guarani Indians.

It was such a tremendous undertaking, so completely unselfish, so hopeless. I was impatient to reach the actual site of San Ignacio Mini.

AT last there it was—San Ignacio—outside a quiet little village—vast ruins smothered by the jungle. They are stupendous. The walls of the church are five feet thick in red stone. Part of the arcade is still erect with elegant stone columns and the arch above the main entrance. There is the cloister formed by the eastern side of the church, the fathers' quarters, school rooms and a great wall. A beautiful cloister it was and now a lordly laurel tree towers over the north wall and in the center a delicate timbo lifts its lace against the sky. For acres the ruins are spread through the forest, though the jungle has been recently cut away. There are gaping rooms, and drooping walls, and fallen stones. Before the church was the plaza, about the size of a city block, while fac-

ing three sides of it, to the, right and left of the church and opposite, were the Indian dwellings which can be easily traced. These were long stone houses, three deep on the three sides of the plaza, each containing nine or ten rooms, where the Indian families lived. Farther from the center were workshops, storerooms, and hospice for widows and orphans.

All is in the same red stone. They are perfectly hewn and many are of enormous size—three feet square by three and a half or four high. One wonders at the skill of the Indian cutters and at the problems of transportation. The stones of many a wall lie in order where they fell a hundred years ago.

HERE is a hallowed spot. We enter what was the nave of the church and approach what was its altar. Inscriptions mark the large flat stones of the floor. Fathers Maceta and Cataldina founded San Ignacio in 1632 and here their bones are mouldering under the epistle side of the altar. Close to them lie Lucert, Salazar and Ernoute. Close by Father Jose Martin has his separate stone and we read that he died on the fifth of March in 1751. In the center lie Juan Antonio Solalinde who died in 1721, and the Swiss, Hyeronimo Delfin buried in 1714. Near them are Marty (1751), Valles (1693), and Gerra (1730). Saddest of all is the



stone of Andres Fernandez. Its inscription reads October 3, 1767. It was the threshold of the expulsion. Soon after his death royal officials appeared and led away the fathers. Fernandez died happily. He was spared the heartbreak of the expulsion and the end of all that had been his world.

THERE are other ruins still crumbling slowly in the processes of time and vegetation. Those of San Cosme are still being used. You have to cut your way through the jungle to get to Santa Ana; Loreto still can claim a wall or two. At Jesus are the ruins of the church left uncompleted. Across the Parana Santa Trinidad spreads abroad richly the signs of the glory that was.—These memorials of a past Utopia are the pride of Argentina and Paraguay, their great red stones are now preserved so that they may for centuries to come tell a future generation of the devotion and heroism that once had wrought the happiness of a portion of the human race in South America.



THE chapel was filled as the Chaplain turned at the last Mass to intone the *Dominus vobiscum*. Most of the men were in their sun-tan uniforms, a sprinkling, fresh from details, wore faded green fatigues. There was one hospital corpsman in the vestibule with the antiaircraft's crossed cannon stamped in red upon his sweat-shirt. The names of their beloved dead were on the altar in the familiar black-bordered envelopes.

Their beloved dead—Tunisia, the Solomons, Sicily, the Aleutians. Several from the last training period had been killed in the Salerno landings. It was hard to focus on the fact that some of these too would join their fallen comrades too soon. Unlike many a chaplain of wider experience and more active assignment, I had seen no soldiers die in action. But I could discern only one soldier's face in all that throng, the face of Private Richard King. I had seen him die.

When a soldier dies in combat, the newspapers and the army commanders signalize his going. When soldiers like Dick King die pro-

Taps for a Soldier

—
Alfred Barrett, S.J.
—

This is a true story for all those who have lost a loved one in the service before he had a chance to win a hero's crown on earth.

saically in a camp, the least a chaplain can do is to tell those who love him what a good job he made the business of dying.

WHEN the Chaplain sprained an ankle on maneuvers, I wondered, a bit petulantly, just what God had in mind to let it happen to him, the only priest in camp with ten battalions, the station complement, the stockade, and the station hospital to care for. He propped his swollen ankle in his bags and worried about confessions and Sunday Masses. At any rate the men could come to his hospital bed for confessions and routine griping, and the Chaplain could get some of his letters answered. He began by making of Corporal Frank Maloney, Chaplain's assistant, on request. "Get me Private Richard King of Battery C. 27th Battalion.

Dick dropped in the next day. He was just in time to wheel the Chaplain to the lab for treatment. He talked with animation all the way. The Chaplain rolled on to the massage table. "How do you like the Army, Dick?" he inquired. "

like it fine. This is my sixth week of training and I haven't been out of camp yet. But, boy, when I go, you know what I'm going to do? I'm going to grab me a hotel room with Bob Allen, fill the tub with hot water, lather up, and soak for a couple of hours."

The Chaplain laughed. Dick laughed, his bronzed face, under the dark curling hair, coloring slightly at the betrayal of this fervid ambition. Dick had been a football player and looked in the pink. Confronted with many potential "Section Eights," boys whose lack of moral fibre was the effect of lack of spiritual discipline in their souls and of any kind of discipline in home and school, the Chaplain always found it a relief to uncover an essentially joyful soldier. He tried an obvious leading question.

"Dick, don't you miss your girl a whole lot?" "I haven't any girl, Father," (a smile creased his face,) —"yet." The Chaplain asked him about his plans for after the war. "I haven't any plans," Dick answered, "except to be a good soldier." God had plans.

THIS was on Friday afternoon. The next time the Chaplain saw Dick King was on Sunday, after the medical officer of the day came in to report that he was quite worried about the condition of a patient in ward 5. "Could the Chaplain manage to visit him on crutches?" The Chaplain could. The patient was Dick King, pale as the G.I. whitewash on the walls and wearing an oxygen mask. Yet he waved as the Chaplain entered and managed an asthmatic grin.

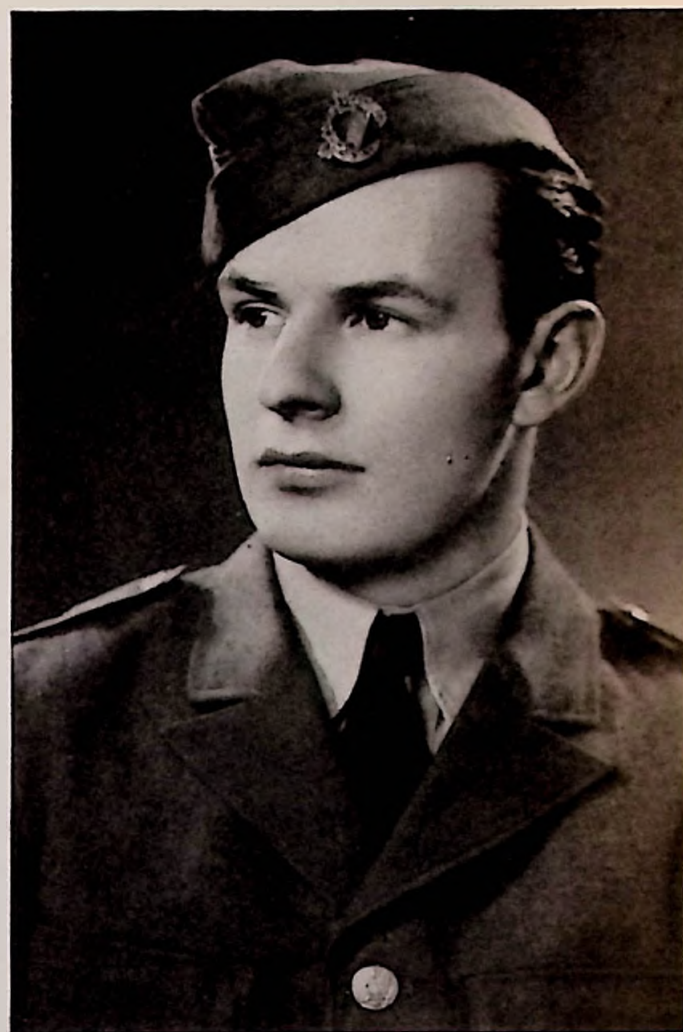
The Chaplain began to realize why, in God's providence, he had sprained his ankle; it left him free to concentrate on the dying of Dick King. He made sure that the official telegram was sent summoning Dick's parents from Chicago. He heard Dick's confession and gave him a rosary. The Holy Oils were in a chapel a mile away, so the Chaplain called an ambulance and drove over to get them, still attired in a regulation bathrobe with Med. Corps USA embroidered on it.

Dick wanted "the works" and welcomed the anointing. "You know, Father," he said, "it's nice to have a Jesuit around right now. I grew up with them in Chicago and at Fordham. So many Orders in the Army and I bump into a 'Jebbie.'" He was to be the 32nd to die of more than four thousand men from Fordham University in the service, in proportion to total casualties a little too high a score.

Upon eyes, ears, lips, hands and feet, "on all the passages of sense, the anointing oil was laid with sweet renewal of lost innocence." Lost innocence? Dick had been to confession every week. Part of it was a soldier's pride, most of it the essential goodness of a Catholic boy, but Dick King faced death with about the same trepidation that he had shown when baring his arm for an inoculation "shot" in the infirmary. Well, he was inoculated now with sacramental grace against fear, against exhaustion, against the virus of the outer chill. He lapsed into a coma, from which he was roused briefly on Monday night to find the young face of Florence O'Connor, a very pretty Catholic nurse, anxiously regarding him.

"Hello," Dick greeted her weakly. "What are you doing tomorrow night?" "Just keep quiet now," she said, adjusting his oxygen mask. "We'll have a date together; I'll be right here with you."

BUT Dick was gone by then; he died on Tuesday morning. The Chaplain began the prayers five minutes before the end, with a Calvary setting of a couple of soldiers, strangers to Dick, who showed their emotion. Closing Dick's eyes, the Chaplain asked the medico to let him finish the rosary. He felt very bad for a while, especially since Dick's parents had not yet come. Outside, the barracks groaned with the onset of the worst hurricane to hit Texas since 1915. It delayed the arrival of Dick's parents. Miss Ruth Gillsby, Red Cross worker, brought them to camp the next day to meet the Chaplain. "God's will for Dick is all right with mother and me," said his dad, try-

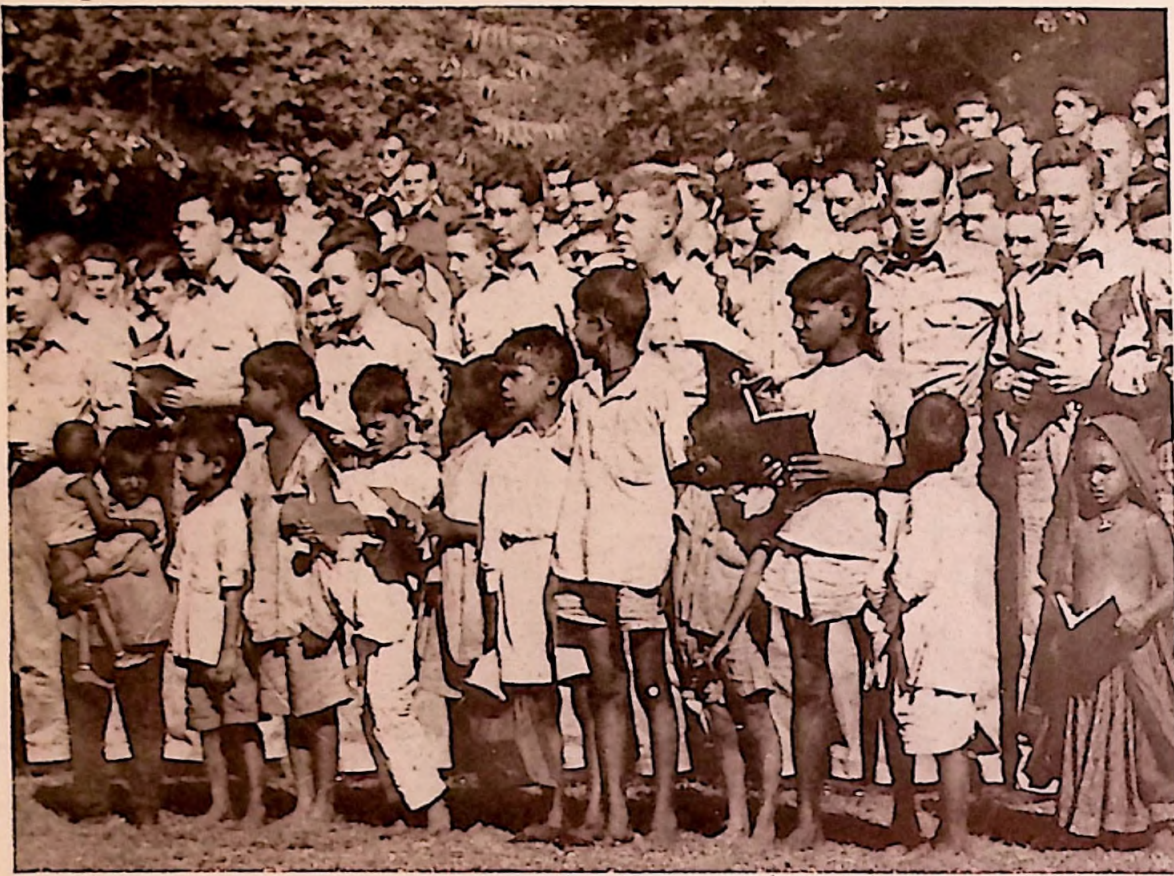


Private Richard King, a student at Fordham University before he entered the U. S. Armed Forces.

ing hard to be stolid. "My only sorrow," his sweet-faced mother told the Chaplain, "is for the poor mothers of other boys who will be frightened by this death. My prayer on the train was, 'Dearest Mother, hold him tight!' And she certainly did."

Dick's parents, his commanding officers and his bunk-mates in the platoon were present at a Requiem Mass which the Chaplain offered that afternoon. After the Mass, the platoon lined up at attention and saluted the sorrowing mother and father, who passed along the line as the Chaplain introduced each soldier. There was sincerity in their remarks. "He was my gun commander, ma'am." "He was a good soldier and a good pal." "I'm going to miss Dick terribly." "He received Holy Communion with me every Sunday."

That night it was quiet. At eleven, on his way from the chapel to his quarters, the Chaplain paused to listen to the mournful "Go to Sleep" of Taps. It was an Army De Profundis for Dick King.



Your Boys

—As Others See Them

Francis Welzmilller, S.J.

PEOPLE at home, they tell me, are thinking about their boys in the far corners of the world. Well, the people in the said far corners think about them too, and talk about them. Most of it makes your heart glad. Some of it—yes, it's good to hear that side as well.

There have been many chances to pick up the comments. Recently I rode with a British officer who had been through Dunkirk, Crete, and North Africa, and at the time was on his way to the front in Burma.

We soon came round to the general attitude of soldiers as he knew them toward religion and its practice, and whether being in the dangers of war makes the men take it more seriously. His opinion was

that men as a rule were averse to being regimented for Church parade, but practically all he knew had a copy of the New Testament and used it. The facilities for religious services, the instructions on moral uprightness, the general character training and the frequent exposure to danger tended to attract them to conscientious practice of religion.

Naturally, I was interested to know how he sized up the Americans. His views are typical of many others. To begin with, his idea of them had undergone a radical change. The picture of a gawkish Yank with a big wad of chewing gum in his cheek gave way to the frank, bluff, good-humored, often

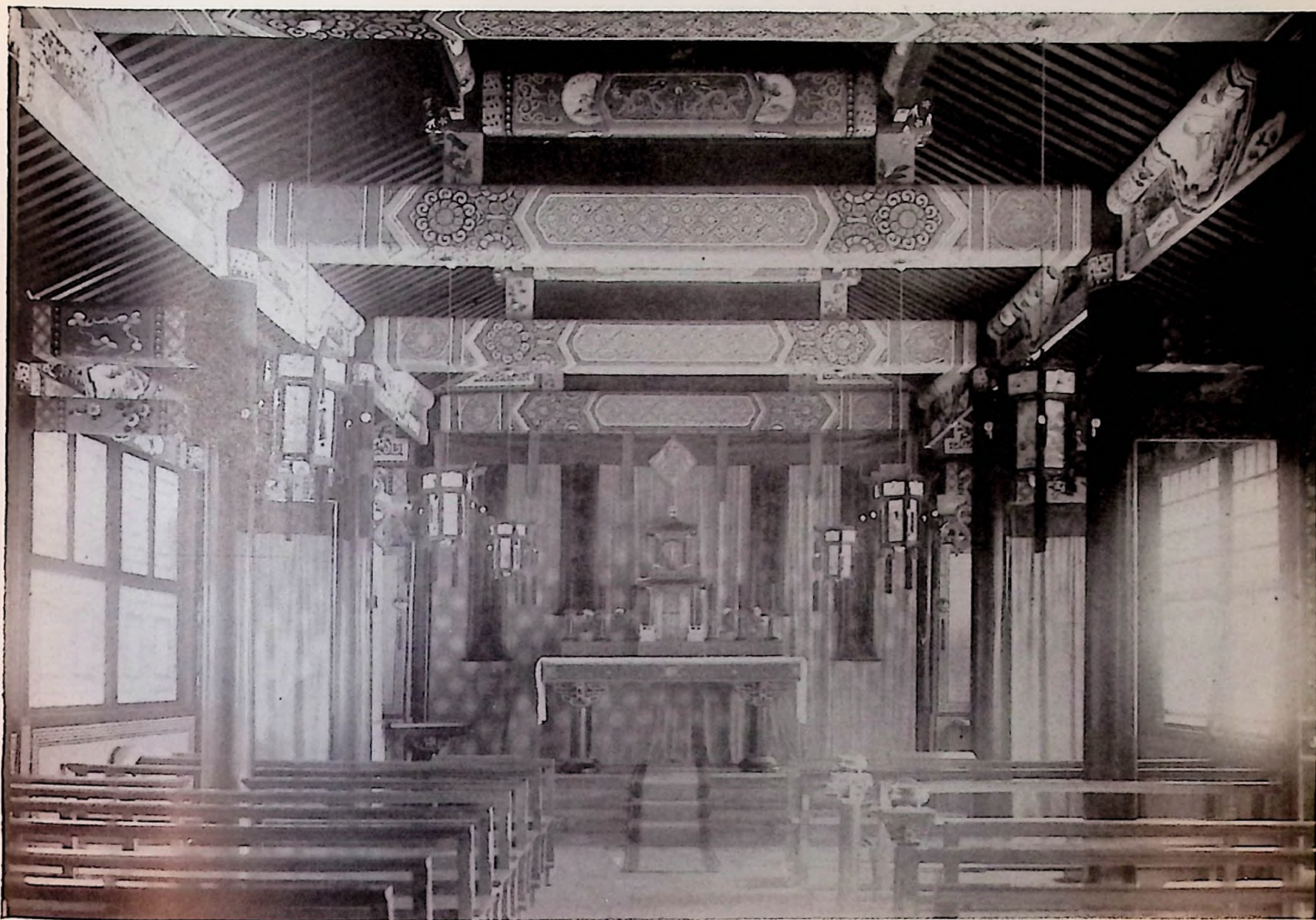
erratic, but serious and hardworking American in the flesh. What simply staggered my friend was the informal way with which an officer would sometimes give a command to his men, such as "Fall in, boys." There is real spirit in the men. Their heart is in it and their officers know it. Therefore, they treat them as men and not as so many automatons. As someone had expressed it, the American soldier does not have to be indoctrinated and keyed up artificially to put up a good fight; he carries a fighting heart inside of him which enables him to give an excellent account of himself in critical situations.

He has his short-comings, too, in British eyes. The American is a little too set in his ideas, and perhaps not considerate enough of the customs and feelings of other countries. Boyish exuberance sometimes turns into roughness and rowdiness.

In his generosity (and inexperience), he immediately begins to quadruple the wages of the help, and then gets angry with those who overcharge him at the railway lunch room. It is easy to jack up prices but hard to bring them down. It's "pay the piper and start a row." But the general impression was that the American was very friendly and open-hearted, likeable, loyal, and loves America best wherever he is.

NO doubt both British and American soldiers will gain by new contacts. The sedate and grave Englishman needs a little warming up and the rough and ready Yank needs a little cooling down. I'm sure I could notice just that effect in my train companion.

The war is certainly the gate to heaven for many a boy; it's a training for life for many another; and it's a melting pot in which men of many nations are getting their ideas about other nations corrected. May it yield that union of hearts in brotherly love that will win for the world the grace of Christ to see the things that are to its peace.



The house chapel in the language school at Peiping. Catholic worship centers around the altar, but in China as elsewhere that is not enough. We must surpass the other sects in striving for the social betterment of the people.

WHY the DELAY in CHINA?

J. J. O'FARRELL, S.J.

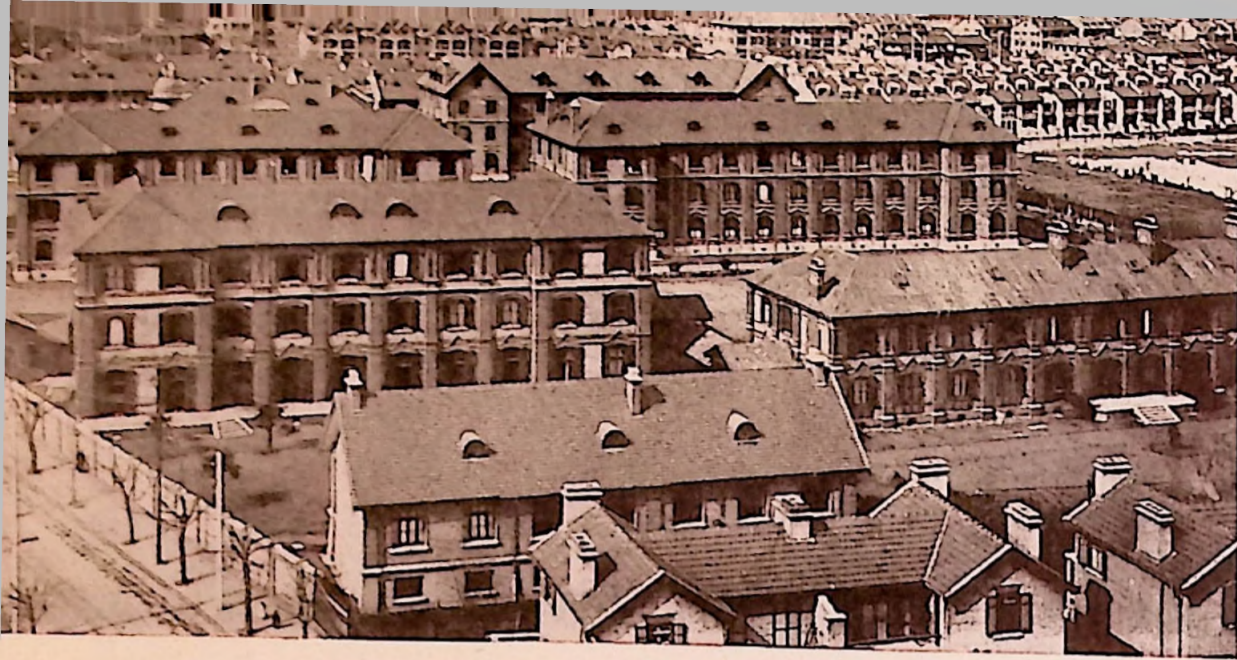
WHAT is to hold back Christianity from sweeping over China as soon as we can send enough missionaries after the war? Their Leaders are all for it. The missionaries have given heroic examples to them. They have no hatred for us like the Mohammedans; no witch doctors like the Africans and Indians; no caste system like the Indians of India. They are said to have an old culture which ought to help. They are

reasonable people and seem prepared for the Christian virtues. Why can't the missionaries just gather them together, when they know the language, and teach them about Christ and the Church, and then gradually guide them to eliminate poverty, etc. through modern means which they say the Government is going to make available?

Questions such as these have been pouring in on us recently from people who have read a bit about

China in mission magazines, and who, with a certain amount of realism, feel there are certain obstacles in the way. What are these obstacles? Obstacles present a challenge. Challenge stimulates to thought and action.

The following necessarily incomplete analysis or list of obstacles is presented simply as a stimulus to a more complete thinking about, effective support for and intelligent interest in the Church in China.



OBSTACLES to the establishment of the Church in China may be found in the economic condition and mental attitudes of the Chinese, in the difficulties many missionaries find in adapting themselves and their methods of evangelization to Chinese culture, and in the bad example of large groups of Catholics in the West.

75% of the Chinese are farmers and live in small villages; 10% are merchants who engage in commerce in the cities. Not because of any poverty of the soil but because of the density of the population to be supported, most farmer families—men, women and children—are continuously engaged in a grim struggle to keep alive. Time for education and religious instruction in the higher purposes of life would be a luxury. This factor has always been a serious obstacle to the missionary. In recent years the advantages of education and social programs have changed things somewhat, but, when peace is re-established in China, it is quite possible that this class may be just as absorbed in their economic betterment and modernization as they were in the struggle for mere existence. Millions, however, will have directly or indirectly experienced the heroic charity and loyalty of our missionaries, and they may take the trouble seriously to inquire into the basic reasons for such devotion.

MERCHANTS in the cities in a like manner have given themselves completely to the business of the moment. The China-

Aurora University, conducted by the French Jesuits, has shed luster on the Catholic Church in China.

man's reputation as the shrewdest business man in the world is gained only by long hours of bargaining with customers, studying the law of supply and demand, keeping pace with his equally shrewd competitors. True they have better opportunities to acquire information about the purpose of those "foreign-spread-the-doctrine-people," but they are also in a position to absorb more of the prejudices about the "white foreign imperialists."

BEING naturally skeptical, conservative and yet remarkably tolerant most Chinese wait a very

The farmer class in China have no time for the luxury of education.



long time to observe in detail the concrete effect of the work of the missionary. For a variety of reasons the ordinary Chinese wonder just how valuable is this thing called religion, and if valuable, can there be only one true religion.

Russian propagandists in China have constantly referred to religion as the "opium of the people." To the Chinese the Soviets seem to be making great material progress without religion—and their emissaries in China seem just as zealous as the missionaries and at times more practical in their methods.

Not a few of the students returned from European and American universities consider religion to be unscientific. Others at home have deeply resented the general snobbery of the white man in the far-East. All of these attitudes build up hidden obstacles to the work of the missionary.

The Chinese also wonder a great deal at the two types of "Christianity"—Catholicism and Protestantism, being preached in China. Protestants as a whole have frequently mistaken the means (education medical work, etc.) for the end (the preaching of the integral body of Christ's doctrine). Catholics, confident of their end and the body of their doctrine have at times neglected or not sufficiently used some of the means.

On the other hand many missionaries find difficulties in adapting



themselves and their methods of evangelization to Chinese culture. What are some of these difficulties? Lack of a sufficient grasp of the written language and facile use of the spoken language!

RICE, medicines and catechetical capsules are very necessary among the poor and illiterate, but the apostolate among the actual and potentially intellectual elite is equally important. They both complement each other. And yet, if people are only interested in the "appealing" pictures of starvation, want and disease of millions of China's poor, mission propaganda agencies can be tempted to portray only this side of the mission picture. Many special papal projects, advanced social work, universities, etc., all equally necessary can be neglected.

Three Catholic universities in China established in 1904, 1917 and 1926—all struggling to exist on grants of five to ten thousand dollars a year from Catholic mission headquarters—do not compare with fourteen Protestant universities amply supplied with funds. As a result practically all of China's "Christian" government leaders are either from or connected with these fourteen universities. Recently the

Conversions in China have been delayed because "Chinese society, the cultivated and lettered class, has not yet been reached".

Dom Celestine Lou, O.S.B.

Catholic Press featured this fact without distinguishing the word "Christian" or editorializing upon the challenging significance of it!

THE comparative lack of Catholic books either in the original or in translation for the intellectually honest and curious among the Chinese of all classes is another obstacle to the apostolate. Here the score is thirty to one against us.

Finally, the failure of large groups of Christians in the West to live up to the doctrines which the Catholic missionary has to teach is a definite deterrent to many Chinese. This war and its causes have certainly emphasized this problem. You may be sure the possible reforms and changes of values after this war will definitely affect the mentality of the Chinese.

There are other obstacles to the apostolate; but, lest this enumeration seem discouraging rather than stimulating, remember the optimism of Bishop Yu Pin who, while knowing all these facts, has nevertheless invited 100,000 Americans gainfully to use their talents to help China educationally, socially, economically and religiously according to Christian principles. Recall, too, that perhaps never in history has a cultured nation's leaders asked so humbly and sincerely for our help and cooperation.

Said Generalissimo Chiang: "We still need missionaries, and welcome Christians from other lands who serve the people of China with true sympathy and devotion. Do not feel that you are our guests. You are comrades working with us to save our people and to build a new nation." And Madame Chiang: "All of us who have come into contact with your Catholic missionaries are impressed with their selfless devotion to the alleviation of human suffering AND the elevation of man's spiritual potentialities." . . . "In large measure China's reconstruction is preeminently the work of the Church. Then let us do it together; the New Life Movement and the Church."

India released Monsignor Guiseppe Poli, Bishop of Allahabad, India, who had been interned for twenty-two months, as an enemy alien. It is indicated that all Italian missionaries previously interned by United Nations may be released.

THE NEED FOR MISSIONARY VOCATIONS from the United States was stressed by Rev. Aloysius Coogan, Editor of "Catholic Missions," in a recent talk before the Clerical Conference of the Catholic Students Mission Crusade in Washington, D. C. Father Coogan declared that the increase of new Catholics in the mission world was approximately 500,000 a year. Since 1,000 souls is about the maximum pastoral responsibility any missionary can assume over and above his task of preaching to the non-Christians, there should be an annual increase of at least 500 priests in missionary ranks a year. Only 200 vocations are accounted for each year among the natives. This would require an additional 300 missionaries per year from other countries. In view of post-war conditions and the plight of Europe, the homeland of most of our missionaries at the present time, a large part of this need must be filled by America.



Most Reverend Bernard J. Sullivan, S.J., Bishop of Patna, India, who has been appointed Vicar Delegate for the Armed Forces in India.

March Mission Intention

The Preservation of Africa from Sectarianism

- Africa embraces an area of 11,600,000 square miles with a population of 147,000,000 souls. Of the 13,000,000 professing Christian belief about 7,000,000 are Catholic, 3,000,000 Schismatics, and another 3,000,000 Protestants of various sects. Of recent years Schismatic Christians have offered little opposition to the spread of the Catholic faith, but yearly seem to approach the realization of our Savior's prayer, "That they may be perfected in unity." But the Protestants, strong in the populous coastal cities, are a grave concern to the Church.

- A survey of 1938 revealed that there were some 8,447 foreign workers of various sects laboring in Africa assisted by native staffs totaling 81,625 members. The Society for the Propagation of the Faith informs us that 24 pages of regular-sized printed book pages are required to list the various denominations to which they belong. During one year \$6,336,244.00 were at their disposal to further their works and many governments are willing to offer aid in the educational field.

- Add to this the fact that many of these sectarian missionaries allow themselves to be made a tool of their respective Colonial Governments for nationalizing the natives and that others willing to sacrifice points of doctrine for numerical increase, even going so far as to accept pagan superstitions to win adherents have followed in the footsteps of Rev. Nehemiah Tile, a native-born Wesleyan minister, who began a Separatist Church Movement for natives, and you may well imagine the problem confronting the Catholic Church which adheres to the unchanging doctrine of Christ.

- Sectarianism offers another threat to the Church's progress in Africa, for from disunion among the various denominations and sects—each defending its own interests rather than the glory of God—there arise not only competition between one sect and another but even such differences of opinion and fighting that an African native remarked, "Christianity pretends to be a religion of peace, yet its teachers bring discord among us."

- Faced with the multitude of doctrines of the hundreds of sects in Africa, although some few natives accept the Catholic truths in all their purity, others finding some consolation in Protestant doctrines have been baptized by them, while many more hesitating between alternate choices of opposing doctrines have rejected altogether all Christian truth.

- No wonder, then, that our Holy Father urges us this month to pray for the preservation of Africa from sectarianism for if the energy spent in false zeal and misdirected fervor were directed to the unchanging truth there would be in Africa more workers for Christ, more churches where the sacrifice of the Mass would be offered to God, more souls won for Christ.



Sovfoto

PREMIER JOSEPH STALIN was the last one in the world we would expect to admit it, but recently when he appointed a Patriarch and reestablished the Church Synod, he implicitly admitted that a large number of Russian people are still religious. Has he given up his fight against religion, and must we revise our ideas about him?

Let us look at the facts. Contempt of religion is not just an insane prejudice that has no place in the political economic theory of Communism; it is a logically necessary conclusion of the foundations of that theory. Stalin has not, you notice, promised to stop persecuting

the Church. For 26 years the most ruthless, clever, and fanatical persecution has been waged against religion in Russia. During all those years, religious freedom was officially proclaimed.

Three times there was a temporary lull in the attacks, only to be followed by a change of tactics, more subtle and more experienced. The tactics changed; the goal was never renounced.

FIRST there was violence, exile, mockery, and bloodshed to intimidate the half-hearted. Suddenly there was a calm spell when freedom was mouthed again, during which time the acting-Patriarch

Russians Are Religious

J. F. MAC FARLAND

Sergius after professing complete loyalty to the government, was recognized by Stalin, just as was done recently. Then the second attack began, against the people as well as the clergy, by closure and seizure of Churches, taxation of church members, making holydays work days, etc. After a few ruthless years, a lull came again, due to international political complications—war in the Far East, the rise of Hitler, and the opening of Popular Front tactics to win outside allegiance. The third attack began by a sudden and violent attack on the clergy and religious people as subversive, enemies of the state, outside the law, deprived of votes, etc. There is now another expedient lull in the same campaign.

IN those 26 years, the Church in Russia lost an estimated 50% of its members, 75% of its bishops, 90% of its clergy, 97% of its monasteries and all of its schools and seminaries. Stalin stands condemned on his record, but is he now changing? Put the question this way: Is he now deserting his loyal soldiers, workers, and party-members who have become atheists under him, and turning to an unorganized group who have resisted his determined program all along? He is changing without doubt—but only changing tactics.

Then why this much publicized recent move of recognizing religion again? The publicity gives a clue.



Sovfoto

Under stress of war, Communism has had to take a back seat in most countries. Religion has received extraordinary attention through the Chaplains, etc. The Balkans whose religion is related to the Russian Church are now under the Soviet eye. Atheistic Russia finds itself in danger of being surrounded and to a great extent opposed, by a religious minded world. A lot of that opposition would melt if it could be shown that religion and Communism could get along together.

IT looks as though we are in for another era of "popular front" tricks of false fronts and boring from within. The "dissolution of the Comintern" stated clearly that only tactics had to be changed. It left the goal intact. The American Communist Party followed the party line and went underground to appear as respectable Democrats and Republicans next time the same men pop up. They must be worried about the growing strength of the religious front. We can expect the Catholics to be isolated and smeared, and open handed appeals made to all who show any signs of leftist leanings. Thus the religious front will be divided and weakened and the "danger" of a united Christian world averted. Soon again there will be good communists in the front pews of churches. All the others will be Fascists and reactionaries.

Yet how can you explain the fact

that religion has survived at all in Russia? What is this amazing Russian religious spirit which has survived centuries of Tsarist domination without withering up, 26 years of Communistic persecution without giving up, and today still lives in the hearts of people who will fight and die as the Russians have, and support that persecuting government as they certainly have, in this war against the Nazis?

We must avoid oversimplification, but fundamentally the answer is this fact; their religion is more of the heart than of the head. It is harder to change deep rooted attachments than to change ideas and external conformity. As a result, they can be deceived, confused, etc. without ever giving up completely what is so deep in their natures.

THEIR type of religion and its services answer expressly something particular in the Russian soul. An Easter midnight ceremony would thrill Stalin himself if he would go this year. Practically every service is sung; the music is Russian, written by some of their best composers; their art is Russian, ancient and venerated, and produced by some of their best artists. The language, old Slavonic, is nearer to Russian than Italian is to Latin. The prayers of every Liturgy (which we call the Mass) are for them, their farms, their homes, their sick; for travelers, soldiers, rulers, peace, and pros-

perity and protection from evil—all the things that make up the substance of human living for poor people, and which, when awry, make up its burdens. Russia was always "Holy Russia" to them no matter how much they suffered, because all they loved and treasured was bound up together by common traditions of Fatherland and Religion. Poor though they were, religion was one possession they could call their own, and as such it was part of their lives. The Communists could make them change their place and manner of work; they could not force them to forget the things they loved.

But suppose now that Stalin offers to this religiously starved, poorly instructed and almost leaderless group a half measure of religious freedom for the price of full submission to the State. Most of the few remaining priests and bishops must be old men. The youngest of them must be over fifty. Reports have it that seminaries are to be opened again. Is that what Stalin wants? Having failed to crush religion by attacks from without, there is still one chance obviously of boring from within in the seminaries.

THIS will be a severe test for the Orthodox Church. Its handicaps are enormous, libraries scattered or destroyed, teachers dead or worn out, or at least twenty years away from their books, and young candidates—what can be done if they come as communists?



Bortolo

Add to that tremendous difference between the European thinking of Communism and the Eastern thinking of Russian theology.

To point out briefly the difference between the European thinking of Communism and the Eastern thinking of Oriental theology will throw light from another angle on the nature of Russian religion.

THE Russians were technically Roman Catholics for only 66 years, from their official conversion under Vladimir in 988 to the Great Schism between the Eastern and Western Catholic Church c. 1054. They had received their Christianity primarily from Byzantium (now Constantinople) which was then the seat of the Eastern Roman Empire and the center of the Greek branch of the one true Church. Russia's lot was cast with Byzantium in the split. The East was fading into decay and the West was soon to come back to life.

The Russian people had little or no contact with that revival. As a result all the movements which went into the making of Europe and

the sharpening of the Western thinking passed the Russian peasants by. A simple list of them is amazing. The rise of scholasticism and of scientific theology and philosophy; the Crusades, the multiplication of universities and scholars, the active religious orders of the West (Eastern monks are almost exclusively contemplatives and students), the Renaissance, the controversies with the heretics, the world discoveries and colonial expansion of Spain, Portugal, France and England, the struggles between Church and State, the juridical system of church management, the growth of the scientific spirit and the spread of education and reading, the French Revolution, and the Industrial Revolution.

THE intelligentsia and Court circles of Russia knew of these movements, and some of the monks and religious leaders profited by them, but they affected little the life of the Russian peasant. Today's Russian people are largely the descendants of those peasants. Even the average priest was not well edu-

cated in our sense of that phrase. Russian theology among the scholars never had the progressive clarification that Roman theology went through. In many ways it is still the theology of the Fathers with commentaries of able minds through the centuries.

COMMUNISM on the other hand is European thinking, German, to be explicit, the summation of nearly all the brilliant errors of 1000 years of European thought, equally armed for attack and for defense. If Communism moves into the seminaries, these are the opponents who will meet in the struggle for the religious soul of Russia.

And will the Russian believers go down in defeat by this new ruse? God alone knows for certain, but those who know anything about them do not believe it. Some more may be lost, but a remnant, please God, a large one will hold firm until deliverance finally comes. For Tsars, Stalin, Communism, persecution, and treachery notwithstanding, they have proved to the world that they are a religious people.



MISSION VIEWS AND HORIZONS

Patrick At Tara

■ There was darkness over Tara that day. The druids muttered incantations and a black cloud descended over hill and valley. Before the king and all the people they defied Patrick to remove it. At the saint's prayer bright sunshine lit up the scene. The druids were vanquished. They prophesied in their fear that the Paschal fire which Patrick enkindled that year at Tara would blaze forever if it were not extinguished that night.

That fire was never extinguished. When the light of Faith was dim and barbarians overran the continent of Europe, Irish missionaries came to restore it and rekindle it anew. In the age of discovery they sailed the seas to light the flame on new shores. Today Irish missionaries are still following in the footsteps of Patrick. We had the report of their heroism in the fall of Hong Kong; how they heard confessions moving from shelter to shelter in the darkness of night, how they said Mass with the enemy overhead and brought Communion to the soldiers firing the guns on the rooftops. The complete story of those days has not yet been told but it will be told one day to the further glory of Ireland. All this Patrick could have expected as the fruit and harvest of his missionary days. But there was much that Patrick could not have foreseen

even in his wildest dreams. There was the exodus of his people to America.

■ This country owes much to the Irish people and their Saint. In the pioneer days they flung back the wilderness, expanded frontiers, fought our wars. They built bridges, dams, roads, waterways, cities across the continent. In each new settlement they were unhappy until they had their priest and their church in their midst. From their small earnings they gave generously for the establishment of the Church, they gave still more generously of their sons and daughters to fill our seminaries and convents that the flame which Patrick lighted on Tara might burn more brightly here in their adopted country. Consult the Directory of our bishops and pastors and you will find there a long litany of Irish names, who guide the Church in this country. Spiritually they stem from Tara and claim kinship with Patrick.

Widening Circles

■ But the influence of Patrick spreads out in ever widening circles. This past year twenty-nine American Jesuits went on the foreign missions, 7 to Baghdad, 5 to India, 5 to Jamaica, B. W. I., 4 to Alaska, 4 to Nicaragua and 4 to British Honduras. Listen to their

names. Casey, Connell, Loeffler, McCarthy, McNeil, Shea, Sullivan to Baghdad; Mahoney, Burke, Downing, Stegman, Schwind to India; Toomey, McInnis, Shea, Glavin, Wilkie to Jamaica; Carroll, Farrell, Fox, McNamara to Alaska; Cannon, Grenier, Small, Martin to Nicaragua; Hodapp, Salchirt, Sutti, Tully to British Honduras. You might call this a coincidence but if you consult the catalogue of missionary personnel you will find it copiously sprinkled with Irish names. Over 300 of the 641 American Jesuits in the field today are of Irish descent. They have received the Faith from Patrick and are kindling the flame in other lands.

■ On Saint Patrick's day there will be a parade up Fifth Avenue. Thousands will stand on the curb to pay tribute to these sons and daughters of Eire braving the chill March blasts to pay honor to their Saint. There will be a tear in the eye and a lump in the throat. The blood will stir in our veins as we look upon a gallant people, a warrior race, who fought the good fight, who kept the Faith. Salute them as they pass for the Irish have bestowed their greatness upon America. Remember those missing from the ranks who, like Patrick, keep the flame, who dared to venture forth for the conquest of the world for Christ.

JOHN P. DEEVY, S.J.

SHADES of yesterday! A missionary drives a horse drawn carriage through the streets of Jamaica. Almost a century ago Father Dupeyron, one of the first Jesuits to do mission work in Jamaica had traveled these same roads in the same way. Four times a year he would set out from Kingston and travel, by slow stages, the length and breadth of the island. At that time there were only a handful of priests, a dozen mission stations, 6000 Catholics, about 400 students attending Sisters' schools.

But this is 1944. War forced the modern missionary to put up his Ford for the duration and return to the outmoded horse-drawn carriage. It has curtailed his visits to outlying mission stations, it has spoiled or postponed mission projects. The missionaries accept these limitations and restrictions patiently as they go about the work.

WERE Father Dupeyron to return to Jamaica he would find that time does not change an agricultural colony much. The blue Caribbean still laps its shores. The hills are just as high, the roads just as steep, the sun just as hot, the bougainvilleas and the poinsettias just as luxuriant and beautiful as ever. And the poor people he used to instruct are still poor now that their masters have gone. In remote parts untouched by the world his memory is still green where he planted the Faith long ago.

Some changes have taken place.



Holy Trinity Cathedral a landmark of the Catholic Church in Jamaica.

SOME THINGS

J. P. DEEVY, S.J.

He would be saddened at the sight of the old estates or pens fallen into dust. There were no mission stations then and he used to stay for weeks at a time saying Mass in these old mansions and teaching and instructing the poor in the neighborhood. The young people tired of this country life and migrated to Europe and America. Only crumbling walls were left of the splendor and prosperity of other years.

THE mission of Jamaica had expanded and grown. Father

Dupeyron would rejoice at this change. The missionary personnel now totals sixty three, of which two are colored secular priests; the rest are Jesuits. A new Holy Trinity Cathedral in the city of Kingston stands out as a landmark of the Faith, the most beautiful structure of its kind throughout the island. Close by is St. George's College. From its halls have graduated a fine body of men, equipped to take their place in the life of the colony. It can boast of eight priestly vocations and two who became religious brothers. In the suburbs of Kingston stand five busy parishes, a Catholic hospital, an orphanage, two girls' academies, a new preparatory school for boys and Gibraltar, a new town built to care for 1,500 refugees. Moving out of Kingston and across the island as he was wont to do years ago he would find eighty mission stations, some of them complete mission compounds with priests' house and Church and school and teachers and catechists. Places that he could visit only four

Father John P. Sullivan, S.J., and his Catholic Action group in conference.





A fine body of Catholic laymen have graduated from St. George's College.

TAKE TIME

times a year now see the missionary almost weekly. No casual observer could appreciate the effort that went into this work.

STILL after all these years the spiritual progress of the mission was painfully slow. Only seventy thousand Catholics in a population of a million and a half! Even in his day Father Dupeyron could have explained why there would be no mass conversions in Jamaica. For a full century after English domination the Faith was suppressed in the Island. In the meantime the State Church and various other sects sent their missionaries to Jamaica to preach a diluted Christianity. The poor people accepted it not knowing the difference. It was hard for them to distinguish the true from the false. When Catholic missionaries once more were allowed to return to Jamaica they found themselves supplanted. Progress was slow at times discouraging for the people were not educated and could not

follow distinctions of creed. Each new convert required individual attention and instruction. All this had to be done while the missionaries themselves were engaged in the material construction of their missions. There was none of the romance and glamor of working in Pagan lands where the cleavage between Pagan idolatry and Christianity is as clear as black is from white. There were no mass conversions. It was a drop by drop increase in the fold.

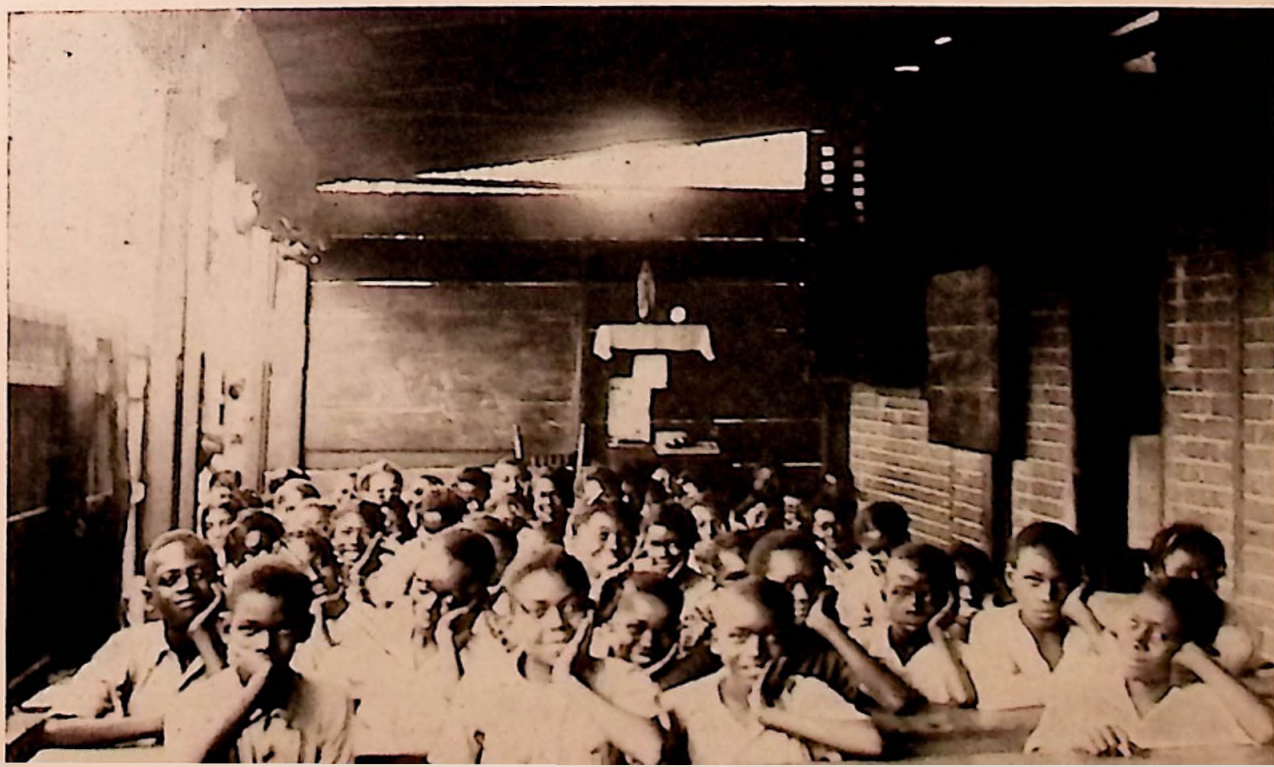
TODAY the Catholic Church in Jamaica is firmly established.

Her educational programs are subsidized and she has accepted the challenge of modern problems and economic difficulties and is finding a solution for them. To prepare students for college work abroad, courses in Chemistry, Biology and Physics are now available to them. A new Extension school with evening classes offers a variety of courses to all those who wish to prepare themselves for some position. Over thirty scholarships in colleges and universities in America can be won by outstanding pupils.

In the economic field the Church is today promoting the Cooperative Movement. Special mention should be given to Father Kempel and his Poultry Cooperative at Seaford Town. Father John P. Sullivan has introduced the idea of Credit Unions and conducts study clubs on the same throughout the island. Many Community Cooperatives have been established and there are 153 Government Land Settlements.

In the pulpit, on the lecture platform and through the voice of Catholic Opinion, the only Catholic magazine of the island. The Church has warned the people against Communism, Socialism, Birth Control, Nazi-Racism and guided them towards solutions of labor problems, of healthy family life and economic security.

Quite a change from the horse and buggy days, Father Dupeyron would be the first one to admit. The exigencies of war have brought back the horse-drawn carriage of other days but in every other respect the Jamaican mission has gone ahead.



A new school is being built for these children of St. Anne's Parish.



There are five races of men. In the pictures above, each race is represented together with a Jesuit missionary from the United States. From left to right they are: (red) American Indian; (brown) Indians; (white) Arabs; (black) Jamaicans; and (yellow) Chinese. History, climate, religion, inherited and acquired traits have combined to make them different peoples in many ways beside color.

The Jesuit Order in the United States must prepare its men to teach and train all five races; more than that, to live among them for life, to have sympathy with them, and to guide them to full development. Each racial group presents a different cultural problem for the missionaries. For instance, every mission of the Jesuits throughout the world, except Jamaica, B.W.I., calls for at least one other language besides the missionary's own. Among the peoples of the missions, some are ex-slaves, some have never known conquerors; some are nomads, some have been on the same land for thousands of years; some are still primitive, some have highly complex cultures. A missionary forgets a lot of book learning in Alaska; he never knows enough in India and China.

An intelligently planned mission program must consider these facts:

A FIELD • ALASKA • BAGHDAD • BRITISH HONDURAS • CEYLON • CHINA

Rev. Thomas B. Cannon, S.J., former head of the Jesuit Philippine Bureau, and recently back from his latest assignment to Central America, gives the first report on Jesuits there.

In June 1943, four Jesuits left from four parts of the U. S. and met for the first time in Nicaragua, C. A.: Norman Martin, S.J. (California Province), former teacher at Santa Clara University; Joseph Small, S.J. (Chicago Province), former teacher at Xavier University; Cincinnati; Louis Grenier, S.J. (New England Province), direct from Weston College, and Fr. Thomas Cannon, S.J., (New York Province.)

Four Central American Republics, Nicaragua, El Salvador, Guatemala, and Panama form a Vice-Province of the Society of Jesus with 93 Jesuits of 11 different nationalities; 44 of them are Basques, 4 are Basque-Navarese, 25 are

Spaniards, 3 Italians, 1 Frenchman, 1 Mexican, 5 Nicaraguan scholastics, 1 Panameñan scholastic, 3 Salvadoreans, 4 from the U. S., one Nicaraguan Brother.

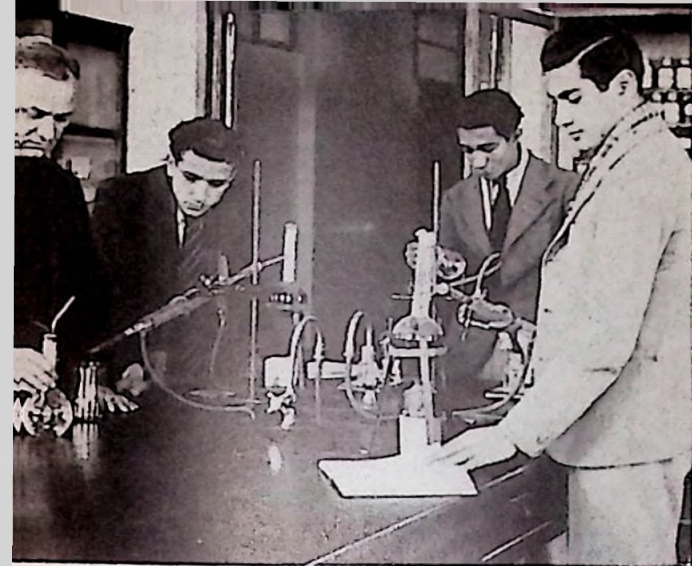
The Vice-Province is dependent upon the Province of Castile in Spain and is under the Spanish Assistant to the General in Rome—the only part of the two Americas so subject. The Vice Province of C.A. is also subject to the authority of a special "Visitor" from South America who has jurisdiction over all Jesuits in South and Central America, and who happens to be the Provincial of Argentina. The C.A. Vice-Provincial is Very Rev. Bernardo Ponsol, S.J., a Basque, formerly Socius to the Provincial of Castile, and now Vice-Provincial, Rector, Prefect of Studies, Prefect of Health, Administrator of the Colegio Centro America at Granada, Nicaragua.

There are four establishments of

the Society in NICARAGUA; first and most important, the Colegio Centro America at Granada, on the shores of Lake Nicaragua.

There are about 350 students in the school, all but 45 of them boarders. Before the coming of the four from U. S. the faculty consisted of nine priests, two scholastics and seven brothers. Since the arrival of the "American Scholastics," it has been impossible to admit all the new applicants. Extra beds were put in all the dormitories until there was no more room. At present a new dormitory is being built to accommodate 100 more boarders next June. Tuition, board, and all fees total \$130 a year.

The American scholastics began teaching English two days after their arrival in June, 1943. (The school year runs from the first week in June to the middle of March.) After a few months spent learning Spanish, Norman Martin, S.J., took



THE FIVE RACES OF MEN

AMERICAN INDIANS—once a wandering people of the wilderness whose glory was warfare and speechmaking, now a race with a vanishing culture.

INDIANS (of India)—370,000,000 people, fatalistic pagan religion ranging from cultured attitudes to gross cruelties, passive philosophy of life, rigid caste system, 75 languages, eminent scholars, people 93% illiterate, now subject to a white group they very much dislike.

ARABS (of Iraq)—mostly Mohammedans, actively anti-Christian for centuries, government in the hands of very few, masses poor and uneducated, unorganized except on religion, fiercely proud, suspicious of foreigners.

JAMAICANS—once a transplanted primitive people, many as slaves, now with some able leaders, masses uneducated, dispirited, listless, mixed with other racial groups, including white; subject economically and politically to outsiders, still inclined to revival religion.

CHINESE—until recently, set social codes, poor, unlettered masses (450,000,000), brilliant educated leaders, rich in literature and art and some practical inventiveness, backward mechanically, strangely tolerant of and indifferent to religion, undergoing war and planned social revolution.

This is the work of American Jesuit Missions.

• INDIA • INDIANS • JAMAICA • NEGRO • THE PHILIPPINES • **A FIELD**

over a course in Ancient History; Louis Grenier, S.J., one in mathematics (both of which they now teach in Spanish), and Joseph Small, S.J., developed a special course in Basic English as a short cut to a commercial mastery of the language.

Connected with the college is a small "Apostolic School" which is training 25 prospective candidates for the priesthood.

Then there is a Church at Granada—the Church of Jalteva, and another church, "Santo Domingo" in Managua, the capital.

In PANAMA, there is only the one church of San Francisco. It stands on the shore of the Pacific; the residence itself is built out over the Ocean. For years the Catholic Panameñans have been agitating for a Jesuit University in Panama City. Recently this agitation was renewed, especially for an American foundation. Strategically, Panama deserves to be site of one of the great-

est universities of the whole Society.

In EL SALVADOR the Jesuits conduct the Seminario Central de San Salvador, which is the archdiocesan seminary, and according to universal testimony, the best seminary in Central America. (With the single exception of the Seminary of San Jose, Costa Rica, the other seminaries are pitifully inadequate institutions, poorly housed, poorly staffed, with an average of three professors and twenty students). The Seminario Central de San Salvador has a personnel of nine Fathers, two Scholastics, and three Brothers. There are 78 Seminarians.

The Day School in El Salvador, called Externado de San Jose, is staffed by 11 Fathers, 3 Scholastics and 3 Brothers, and has 271 students. Like the college at Granada, the course is equivalent to high school plus a year or two of college studies. Attached to the school is the church of San Jose.

At Santa Tecla, there is a village church and a small Apostolic school which are cared for by four Fathers, one Scholastic and three Brothers.

GUATEMALA still has a government decree limiting the number of Jesuits in the country to seven, four Fathers and three Scholastics. The six there now are in charge of the minor seminary of the Guatemala Archdiocese which has 33 students.

There are no Jesuit houses in Spanish Honduras or Costa Rica. Both countries had laws excluding the Society of Jesus. However, the President of Honduras has just signified his willingness to receive United States Jesuits into the country; and the Costa Rican law has been repealed—the repeal to become effective after the war. Catholics of San Jose, the capital of Costa Rica, fully expect a Jesuit College to be opened there within six months after the end of the war.

*The
Hills of Jamaica
Are Steep*



Some of the Schools and Homes are high in the hills which the missionary must climb to keep in touch with his flock.



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Dear Father:

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the gigantic work of the Jesuits in Jamaica.

Name

Address

The importing of school supplies, gasoline, and numerous other articles for the Jamaica mission in normal times involves heavy expenses. Under the present conditions such expenses are fabulous. The missionary efforts of American Jesuits for nearly forty years in Jamaica must be preserved. At present there are on the island

Main Mission Stations	17
Sub Mission Stations	68
Schools	44

Much is yet to be accomplished because there are more than 1,000,000 souls to be converted. Your support is greatly desired. Your apostolic charity will be constantly remembered in the Masses of the Jesuit missionaries of Jamaica.

COMMUNICATIONS

The Editor will welcome your communication on any topic connected with JESUIT MISSIONS and Jesuit Missionaries

Rosaries Needed

To the Editor:

Undoubtedly the readers of JESUIT MISSIONS are well aware of the fact that there is a critical shortage of rosaries and other religious articles for our armed forces today. The demand for rosaries exceeds the supply. The writer is making an urgent appeal for beads of any kind that could be used to make rosaries, such as broken strings of neckbands, wooden beaded bags, etc. New rosaries will be made out of this old material. There is also a need of scapulars, holy pictures, small crucifixes, medals, novena prayers, prayer books, Sacred Heart badges, holy water fonts, etc. The religious articles will be sent to Chaplains in all parts of the world.

Kindly send all articles to:

Rev. Mother Superior,
St. Francis de Sales Convent,
2647 Ohio Avenue, St. Louis, Mo.
St. Louis, Mo. MRS. M. V. McG.

Sympathy

To the Editor:

I have been shocked by the articles in the secular papers of the past week publicizing the atrocities of the Japanese in the Philippines. Knowing that you

have many American priests, scholastics and brothers in the Islands I wish to assure that I have increased my prayers for your missionaries. I have no doubt that they will be true to the spirit of St. Ignatius, soldier saint, and accept these added sacrifices with great courage.
Yonkers, N. Y. F. C. P.

Missionaries' Prayers Requested

To the Editor:

While visiting a magazine room at camp I found a copy of JESUIT MISSIONS. While reading it my attention was particularly attracted by the appeal for the sixty-one American Jesuits in Jamaica. In the same issue I also read an impressive letter in the communications column. It was entitled "Witness the power of missionary's prayers." It was signed by the initials Mrs. P. W.

From my earliest days at home and in school I have been taught to place great confidence in prayer. I must confess, however, that at times I have doubted. This I know to be a lack of faith because all prayers are answered. As proof of this I offer the fact that God has blessed me with a saintly mother, a wonderful wife and a darling child.

Would you kindly ask the Jamaica missionaries to commend these three in their prayers to the Sacred Heart. May it be God's Will that I return home and share happiness with them after the war.
Bartow, La. T. J. H.

Inspiration for America

To the Editor:

I have just completed my first year as a subscriber to JESUIT MISSIONS. I do wish to express my appreciation for the very enjoyable articles that I have read in your magazine. I would like, however, to make this suggestion.

It would seem that articles describing the heroic sacrifices made by the early missionaries of our country would do much to deepen our appreciation of the Catholic Church of America. Most of these missionaries came from Europe. Hence we are deeply indebted to them for giving us the great gift of faith. It is time now that America manifested a similar apostolic spirit in bringing our heritage to other lands. I have noted at times in the magazine emphasis on the necessity of the world looking to America for missionaries. Such articles might make us realize the serious obligation we have to give to others what we have received.

Looking forward to another year of

enjoyable literature from Jesuit Mission Press.

Philadelphia, Pa.

B. D.

Positive - Negative

To the Editor:

Each month I read with interest the explanation of the Mission Intention. Usually these intentions center around a particular mission country. It might help for interest also to have a definite advocate by using a picture of some Jesuit martyr of the country concerned. I know that there are Jesuit Martyrs in the Orient, South America, and India. We can therefore direct our prayers through the intercession of the saint selected for that month.

Now for a negative comment: My issues of JESUIT MISSIONS have come rather irregularly during the past few months. Perhaps you have heard the same complaint from many others. I can sympathize with you since I have a friend associated with a magazine. She claims that there is serious trouble in the printing plants to secure mailing clerks. I hope that this is also your reason for the irregularity. If it is I wish to apologize for offering this criticism. When you eagerly look forward to a magazine you do become impatient with such circumstances.

Cincinnati, Ohio.

A. G. S.

CATHOLIC HERALD

(Published in London for the World)

A Subscriber writes:

"I am whole-heartedly in sympathy with the policy of your paper in its courageous loyalty to the Holy See, regardless of political unrests too often shortsightedly pursued by Catholics. This has enabled you to support the wise attitude of President Roosevelt to defend France, a policy which is far more certain to bring the kind of peace we all want than the one you, to your lasting honor, have steadily refused to follow. . . . I congratulate you on the admirable tone of your paper, and I hope it will continue to flourish."

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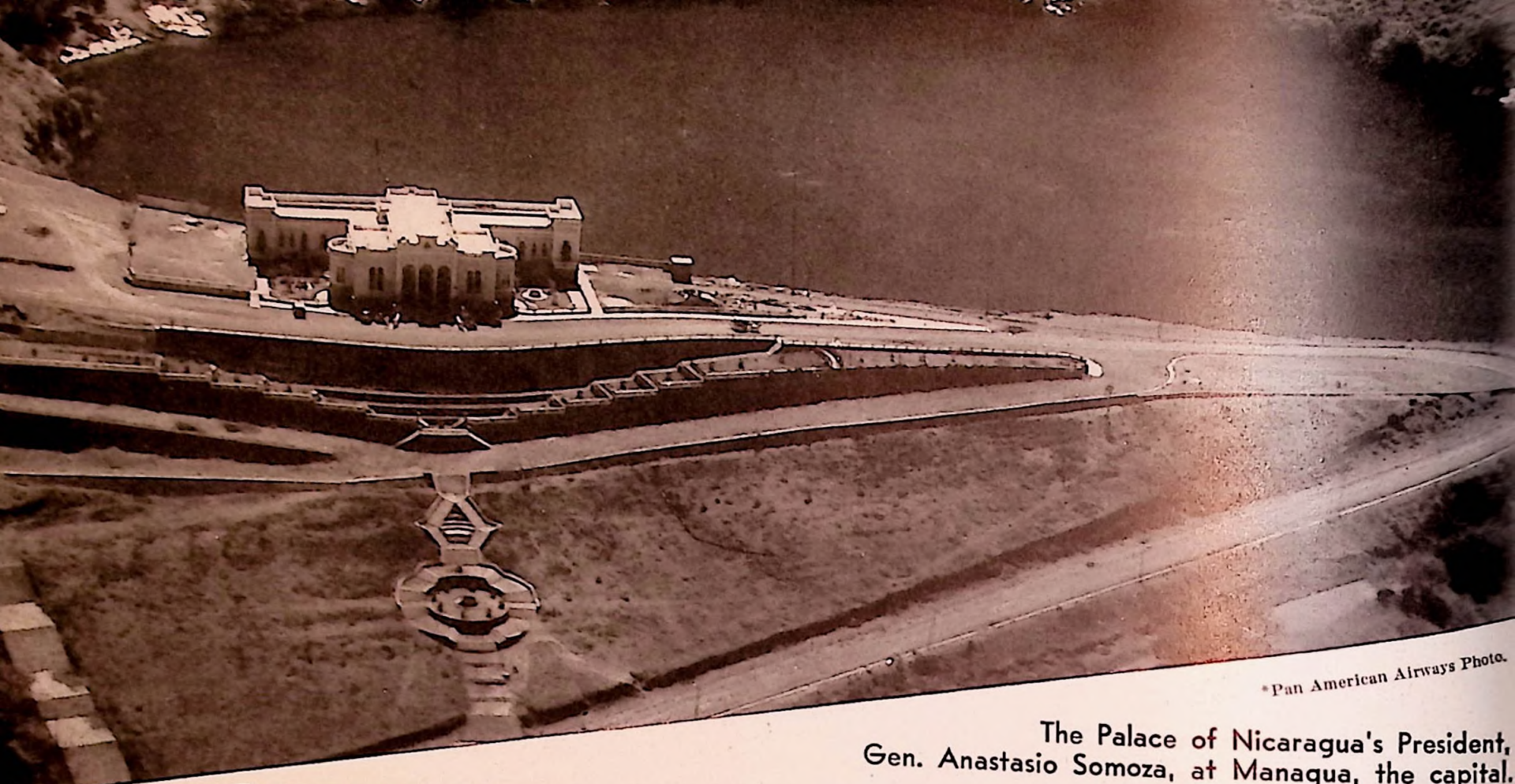
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*Pan American Airways Photo.

The Palace of Nicaragua's President, Gen. Anastasio Somoza, at Managua, the capital.

CENTRAL AMERICA

REPORTING

Thomas B. Cannon, S.J.

TEN months ago four Jesuits left the United States for Central America. Since that time, though many inquiries were made by friends, no report could be given to them until now. Most of the questions concerned Nicaragua where we were sent in June 1943.

History and Statistics

In area Nicaragua is about 50,000 square miles with a coast line extending 300 miles on the Caribbean and 200 miles on the Pacific, a population of approximately 1,240,000; its largest cities being Managua (62,000); Leon (59,000); Matagalpa (40,000) and Granada (27,000). The majority of the people are "mestizo" (mixed White and Indian).

Its history is "interesting." The name was derived from an aboriginal chief named Nicarao or Nicaragua, who held sway in the regions

around the lake when the Spaniards first explored the country under Davila in 1522. Nicarao and his tribe were converted and helped the Spaniards conquer the other tribes. In 1523 the fate of most of Central America was influenced by the defeat of the great Guatemaltecan Indian leader Quezaltenango, in a terrible battle against the Spaniards. From that time on, Nicaragua was a Spanish possession as part of the Province or "Captain-Generalcy" of Guatemala, which included all Central America and part of Mexico.

THE Captain-Generalcy of Guatemala, 300 years later, on September 15, 1821, declared its independence of Spain, and achieved its liberty with little bloodshed. Almost at once, however, it came under the domination of the Emperor Iturbide, as part of the Empire of Mexico; but the overthrow of the Mexican Empire two years later

returned the autonomy of Central America to its own people.

From 1823 to 1839, Nicaragua was one of five states composing the Central American Confederation. Its independence dates from 1840.

For years Nicaragua was a battleground of the two rival cities, Leon (capital of the Liberal party) and Granada (capital of the Conservatives). In 1856, the American adventurer, William Walker, arrived with an army of 66 men, and taking the side of Leon, fought a bitter war against Granada. He was successful; and for a time was President of the Republic; but was executed in 1860. The United States and British Governments were very interested spectators in the Walker incident. The rival claims of Leon and Granada to the capital of the country was solved by disregarding both and making Managua the capital.



Pan American Airways

Market-place scene in Managua, capital of Nicaragua. The people are "mestizo," mixed Indian and White.

A SERIES of petty revolutions and a few years of peace under Conservative Presidents culminated in 1893 with the bloody revolution led by the Liberal, Jose Zelaya, who became President and ruled Nicaragua with an iron hand until 1909. During his regime, two Americans were tortured and executed; the United States broke off diplomatic relations with the Zelaya Government, and sent the United States Cruiser "Des Moines" to Bluefields on the east coast (traditional birthplace of revolutions.) The Conservatives revolted and took control of the Government; the "Des Moines," sent to "keep the peace," prevented the Zelaya forces from fighting back; and Zelaya himself fled. After an interval of uncertainty, Adolfo Diaz was elected President in 1910. In 1912 he asked the United States to send Marines to Nicaragua to insure peaceful elections; and the Marines remained in Nicaragua from 1912 to 1925; and again from 1927 to 1933.

Diaz was succeeded by Emiliano Chamorro; during whose regime, under the Bryan-Chamorro Treaty of 1916, Nicaragua ceded to the United States in perpetuity the

right to build an interoceanic canal through Nicaragua. He was succeeded by his nephew, Diego Chamorro (1920-1923), who died in office. The result was confusion. Elections were held in 1924 (under laws framed by an American expert) and it was thought that peace had been won when the leader of the Conservatives, Solorzano, was elected President; and the leader of the Liberals, Sacasa, was elected vice-president on a coalition ticket. The marines were withdrawn. Then several factions went to war. The former President, Emiliano Chamorro, stormed Managua, ousted both Solorzano and Sacasa and assumed the Presidency. Sacasa appealed to Washington for help, was refused and went to Mexico. Another Liberal leader, Gen. Sandino, became a bandit chief preying on the Government.

President Calles of Mexico furnished Sacasa with arms, ammunition and men, and he advanced on Managua. This roused Washington to action. Marines returned to eliminate Sacasa. Col. Henry L. Stimson went to Nicaragua as personal representative of President Coolidge and arranged an armistice

between the warring factions. Gen. Jose Moncada was peacefully elected President, being succeeded by Sacasa in 1932. The Marines finally ended their long war with Sandino on February 3, 1933. In 1936, the present President, Gen. Anastasio Somoza, was elected, and took office the following January.

Ecclesiastical History

THE ecclesiastical history of Nicaragua, like all the rest, is linked with Mexico and Guatemala. The Diocese of Nicaragua was erected in 1534, Diego Alvarez being first Bishop. It was at first a suffragan see of Mexico. In the 18th century, Pope Benedict XIV made it a suffragan see of Guatemala. The original episcopal residence was at Leon. (The old cathedral there is impressive for its beauty and its cleanliness.)

By a Concordat between the Holy See and the Republic of Nicaragua, arranged in 1861, the Catholic religion was recognized as the state religion. After 1894, however, the Zelaya Government entered on a course of anti-Catholic legislation.



Jesuit History

THE Jesuits first came to Nicaragua in 1616, when a church was opened in Granada. In 1622 or 1625 a college was founded at Leon; but it did not long survive. A Governor of Nicaragua, Don Pablo Mendez de Loyola, (a relative of Saint Ignatius) resigned his office and became a Jesuit lay-brother; for 15 years he acted as porter (probably at the college in Guatemala), dying in 1705.

There is record of missions conducted by Jesuits in San Salvador in 1694—the only work of the Old Society in El Salvador. The most glorious record of the Old Society in Central America was made in Guatemala. There, in 1607, the Church of San Francisco de Borja was opened; and in the same year was established the famous Colegio de San Francisco de Borja, with full faculties; which continued in existence until April 1767, when King Charles III expelled the Jesuits from all his dominions.

THE entire history of the Society in Central America has been the story of successive expulsions from one country after another, for trying to do the work of the Church in spite of the Masonic governments in power.

The Jesuits returned to Guatemala in 1851, to preach and hear Confessions. In October of that

(Left) American Capuchins at Bluefields, Nicaragua. (Right) Jesuits Grenier and Small with Bishop Niedhammer, O.F.M. Cap., being stared at.

year, they undertook to direct the Seminary at the request of the Ordinary. It became a Seminary-College, staffed by three Fathers and two Brothers. Later a Church was built; and still later a Jesuit novitiate was opened (1852). In 1857 a church and residence were opened at Quezaltenango, Guatemala; and a college was built there. Shortly after this, a house was opened at Livingston, on the Atlantic Coast.

In 1871 however, all Jesuits were expelled from Guatemala!

SOME of the Fathers exiled from Guatemala landed at Corinto, Nicaragua, and once again the Society began work in that country. The first efforts were made at Leon, where the Church of the Recollection was entrusted to their ministry; then, successively, at Chinandega, El Viejo, Granada, Managua, Masaya (where the Church of San Juan became a Jesuit Church) and Rivas. Father Francisco San Roman, famous Jesuit of that time, founded the residences of Masaya, Granada and Rivas. For a time, (1872-1881), the Leon Seminary was conducted by Jesuits. The Leon Sodality was founded and produced illustrious Catholic men; one of its

members was Ruben Dario, hero-poet of Nicaragua. In 1878 a residence was built in Matagalpa; then a church. Jesuits made the plans for the present Cathedral of Matagalpa.

In 1881, all Jesuits were expelled from Nicaragua under the Presidency of General Don Joaquin Zabala. (His son, Don Juan Zabala, now lives in Granada and is an enthusiastic alumnus of our college!)

In Costa Rica, the Colegio de San Luis Gonzaga had been founded in January, 1876, at Cartago. A church was opened there the same year. In 1884 however, the Society was expelled from Costa Rica by the Masonic government!

SEVERAL Jesuits had been doing parochial work in San Salvador, capital of El Salvador, since 1869; but they were expelled from El Salvador by the Marshal Don Santiago Gonzalez, President of the Republic from 1871 to 1876; his rule of five years was marked by two wars with Honduras, an earthquake, which in 1873 destroyed San Salvador (and with it the former Jesuit Church of San Francisco), and a war with Guatemala!

There is much yet to be done. There are demands for Jesuit colleges, universities, missions, social action programs. . . . "The fields are white to the harvest . . . but the laborers are few. . . ."

FIGURES that COUNT

Anthony Schirmann, S.J.

DID you ever add up a column of figures, check the results again and again, and still find that the total was higher than you dared to believe? In putting out the new Jesuit Mission catalogue, that's what happened to me. I expected we would have done well just to hold our own, what with the war, normal deaths, and the difficulty of replacements. But here are the facts.

Before Pearl Harbor the U. S. Jesuit Provinces had 7 Bishops, 401 Priests, 179 Scholastics, 87 Brothers, a total of 674 Jesuit Missionaries attached to the missions. Ascertaining the facts for 1944 was not such a simple task—due to the war, and difficulty of communication. Figures had to be double checked. But the grand total of Jesuit missionaries of the American Provinces of the United States was 7 Bishops, 480 Priests, 175 Scholastics, 84 Brothers. Total 746. Increase 72.

I tried to whittle down that figure. It represented the total number of men on the missions at home and abroad as well as those who were detained in this country for various reasons.

FIRST strike from the list those now in the United States who are not engaged at present in mission work at all. They were once

on the missions, are destined to return to the missions as soon as possible, but have returned for more studies; or they were the sick who came home for treatment, or they were young men assigned to the mission, who keep their eyes glued on the far horizon waiting for their first chance to go. But there were fewer of these than I had suspected, 59 in all. Furthermore, new men had gone to Iraq and India, Alaska, British Honduras and Jamaica, and a group of four had entered a new field in Nicaragua. Adding up the score I found that 687 are at their posts doing mission work in 1944.

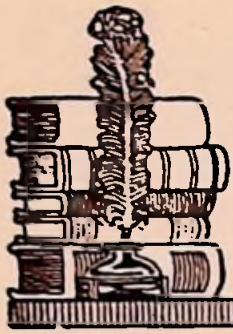
The number still seemed large, and naturally so for this number represented those in the foreign field as well as those engaged in mission work within the boundaries of the United States. True, it was real missionary work they were doing and there were 19 more of them in the field than in 1941. The work among the Negroes demands the services of more priests. The parochial and educational work among the American Indians calls for many Priests, Scholastics and Brothers; and the Spanish speaking people of Colorado, Texas and New Mexico could not be neglected. In all 133 Jesuits were devoting their services to the missions at our very door. This reduced my original figure to

564—7 Bishops, 339 Priests, 153 Scholastics and 55 Brothers.

THOSE were the bare figures. They told a story. But there is a far more glorious story that lies behind the figures. It will be known in its full detail only on the last day. But we may catch a glimpse even now. These figures do not tell you that since Pearl Harbor 15 native Filipino Jesuits have already begun their novitiate in the Philippines, that faculties of the colleges and high schools in India, Iraq and Jamaica have increased their numbers, that in spite of the war scholastics have been ordained Priests in China and India, that many others have almost completed their theological studies and will be ready for the anointing oils of the Bishop before many months. The figures will never tell you that of the 23 Priests in Alaska six are performing the duties of Auxiliary Military Chaplains in addition to their regular missionary duties, that in India and Jamaica, they are doing the same. Bare figures cannot of themselves reveal such facts. But one conclusion forces itself upon you. Despite the war, despite the internment of American Priests, Scholastics and Brothers, the manpower on the American Jesuit missions has increased. God be praised!

The Universal Language

A French soldier fell mortally wounded on the beach at Dunkirk. Beside him knelt an English lieutenant, trying to ease his pain. No words were spoken, none could be, for they spoke different languages. Death was only a minute away. With a supreme effort the Frenchman reached inside his tunic, drew out his Rosary, kissed it and gave it to the Englishman. They both understood the universal language of the Faith.—Father Welzmilller recently met the English lieutenant in India.



NEW BOOKS



The Apostle of Alaska, The Life of Charles John Seghers, D.D.

**By Monsignor Maurice De Baets
Translated from the French
By Sister Mary Mildred, S.S.A.**

For all who are interested in Alaska the above mentioned life of Archbishop Seghers, which is now presented to the English reading public, will prove a source of authentic record of the heroic labors of the Apostle of Alaska and the beginnings of the Alaska Missions. Moreover, the chapters devoted to "The Apostolic Field" and to the labors of Archbishop Seghers, while he was Archbishop of the metropolitan See of Oregon City, give a comprehensive view of the development of the Catholic Church in that immense territory which was known in the early part of the nineteenth century as "The Oregon Territory."

The author of this book drew upon not only the official records found in Louvain, Rome and the Federal District of Alaska, but he had before him also over two hundred and sixty letters written by the saintly Archbishop himself and another hundred written by Bishop Demers, the first Bishop of Victoria, B. C., together with letters from other Bishops, priests and co-workers of the indefatigable and zealous Apostle of Alaska.

Among the interesting narratives of the apostolic visits and labors of Archbishop Seghers in Alaska is the account of his second visit to Alaska which he made in 1877. The voyage from Victoria, B. C., to Fort St. Michael near the north mouth of the Yukon, a distance of 2,830 miles had taken the Alaska Commercial Company's sailing vessel, St. Paul, thirty-six days en route via Unalaska. But he still had a long journey to make from Fort St. Michael via Unalakleet to his Indians at Nulato on the Yukon. This trip required fifteen days under trying and hazardous circumstances. Last year while visiting the Missions on the lower Yukon and Bering Sea, the reviewer made the same trip over the same route traversed by the Archbishop nearly sixty-four years before, in exactly an hour and forty minutes—by the U. S. mail plane. Archbishop Seghers spent over a year in visiting the Indians on the Yukon and up the Koyukuk River almost to the Arctic Circle, before he returned to his See. Five trips in all were made by this zealous missionary to the northland. On his last trip in 1886 he was accompanied by

Fathers Tosi and Robaut of the Society of Jesus, whom he had asked to help him in the evangelization of the natives of Alaska. It was during this voyage that he was stricken by the hand of an assassin and went to receive the reward of his missionary labors in the forty-seventh year of his age.

Finally a word should be said concerning the work of the translator, a "labor of love" to make better known the zealous endeavors of this missionary Bishop. Sister Mary Mildred, S.S.A., is well qualified for the translating of the book, "Vie de Monseigneur Seghers." She belongs to the Order of the Sisters of St. Ann, Victoria, B. C., and she has been associated with some of the Sisters who knew the Archbishop personally and with others of her Community who have labored in the Missions of Alaska. The Sisters of St. Ann have three schools for native children in this mission district. Moreover, her translator's notes are invaluable for the correct understanding of the Life. Due to imperfect maps and unknown conditions in this vast territory, mistakes were likely to occur in the earlier edition; these have been corrected. A controversy has arisen concerning the exact date of the murder of Archbishop Seghers. The three Jesuit Fathers who wrote about his death gave three different dates of the event, viz, November 26, 27, and 28. The translator of the book inclines to the opinion that November 27th is the correct date.

It will be well worth one's while to read this interesting account of the missionary labors of a great Archbishop who resigned a metropolitan See in order to return to the Diocese of Victoria and continue his missionary work among the natives of Alaska. The English version of Monsignor De Baets book is quite readable; the English translation flows nicely and there is a noticeable absence of French idiomatic expression. May this book receive a warm welcome from the Catholic reading public.

Bishop Fitzgerald, S.J.

St. Anthony Guild Press, Paterson, N. J. \$2.50.

The Race Question and the Negro John La Farge, S.J.

Father La Farge, whose authority on the Negro question none would dispute, has added several important chapters to his book "Interracial Justice" (1938) and thus has made it a 'must' book for

anyone who wants a clear cut analysis of the race question which in many parts of our country resolves itself into the Negro question.

In true scholastic fashion Father La Farge begins with an intelligent discussion of racism, progresses to racial differences and proposes the present plight of the Negro. With a discussion on human rights he then gives us the Catholic approach to the race question.

Since he knows his field from study as well as contact with the unlettered farmers of the South as well as their more cultured colored brethren in New York and other metropolitan centers he does not gloss over such subjects as economic security, opportunity, segregation, race prejudice and social equality with concomitant bogie of intermarriage. He brings you back to the fundamental Christian principles that underlie these problems if there is to be more than a makeshift solution.

In the section of the book (pp. 210-282) which he calls "Solutions" Father La Farge has set in ordered array a series of the fallacious slogans that one too often hears for justifying violations of interracial justice and supplies you with concise answers to each assertion.

The revised book is welcome at this time when the market is flooded with quickly compiled books that agitate rather than solve the already acute problem of racial injustice.

A comprehensive index and bibliography on the race question and the Negro makes this a handy reference book for seminars, study clubs and round table discussions on the Negro question.

Longmans, Green & Co., New York. \$2.50.

Chile: A Geographic Extravaganza

**Benjamin Subercaseaux
(Translated By Angel Flores)**

Angel Flores has rendered a fine translation of Benjamin Subercaseaux' "crazy geography" of Chile, as he terms his book. It is a literary travelogue of the country that extends from Africa to Cape Horn. In it the author tells much that you will not find in the geographies and guide books of Chile and still more that you would miss were you to visit it personally. He blends the geographic, the historic and the legendary in an interesting narrative to which he adds his own caustic observations.

Grateful Acknowledgments

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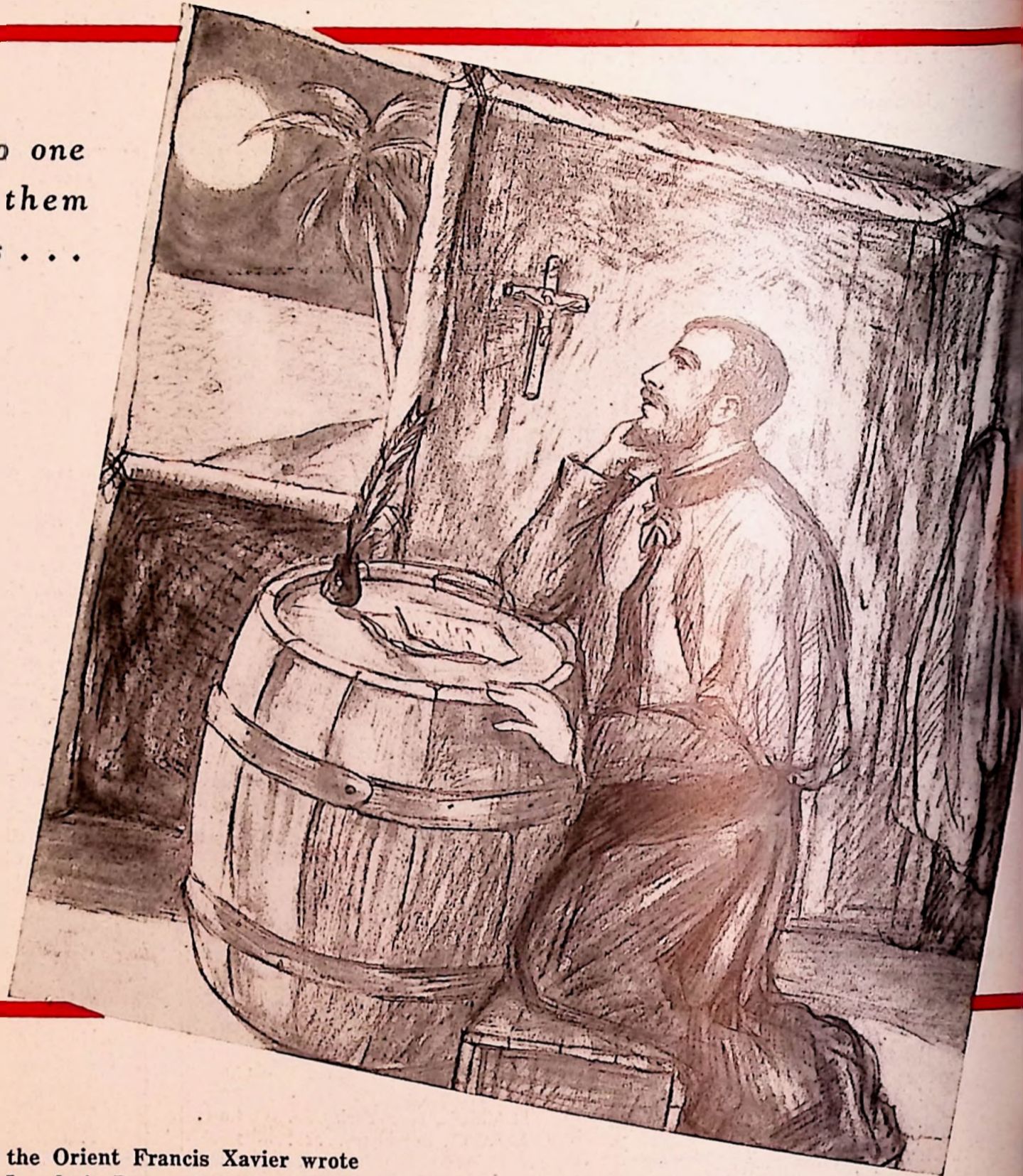
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