

# JESUIT MISSIONS

November 1944

Ten Cent



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# Mission of the Month

## JAMAICA

Jamaica, an island colony of Great Britain, lies eastward and midway between Florida and the northern tip of South America in the Caribbean Sea. Its area is 4,721 square miles—or about the size of the State of Connecticut.

Except for the cities of Kingston (the capital), Port Antonio, Montego Bay, Spanish Town and a few others, the island is rural, dotted with small towns and villages surrounded by dense forests, rugged hills and mountains.

Over a million people live on this island, over half of whom are negro, brought to Jamaica during the slave-trade days. The rest of the population are whites, Chinese, East Indian, and mixed.

The main business of the people is in the native products for export—such as bananas, coconuts, sugar cane, cattle, fish and salt. Other products of Jamaica, used mostly for native consumption, are cacao, coffee, ginger, oranges, pimentoes, wood and rum.

The written history of Jamaica goes back to the days of Columbus, includes pirates, Nelson, Christopher the Slave and other colorful figures of fact and fiction.

But what concerns us most here and now is the all-important question of turning Jamaica and its peoples closer to God.

The Franciscans first started the work of evangelizing Jamaica. From 1655, the date of the capture of the island by the British from Spain, no priest set foot on Jamaica till 1684. At that time, seven

Collecting clothes in Kingston for the hurricane victims.





priests came in the retinue of the agent of the Assiento—one of whom was the first Jesuit in Jamaica. He stayed only a short time. In 1847, two Jesuits arrived on the island to do missionary work. Gradually more and more Jesuits arrived till Jamaica became an outpost Jesuit Mission. In 1894, just fifty years ago, the Mission became attached officially to the United States although American Jesuits had been ministering to the natives since 1847.

And so the work has gone on. Today, the New England Province of the Society of Jesus supplies Jamaica with Missionaries and means. One Jesuit Bishop, 57 Jesuit American Priests and 3 Jesuit Brothers labor there. The comparative figure of Catholics to non-Catholics is low, but one must remember that Catholic Priests were barred from Jamaica from 1665 till 1837 and the noble work the tireless Franciscans had built up was almost totally destroyed. Of the 1,500,000 population in Jamaica only 75,000 are Catholics. Much remains to be done.

The Church in Jamaica is not self-subsistent—the vast majority are too poor to help. Through cooperatives and credit-unions (the story of them is given on page 270 of this issue), the American Jesuits are struggling to teach the people to help themselves. Once they have learned to help themselves to a higher level of living, then they can stand and will sustain the Church in their midst.

If you would like to help a needy mission, we suggest this month "JAMAICA".

Address communications to:

Rev. Thomas F. McDermott, S.J.  
 300 Newbury Street  
 Boston 15, Massachusetts

## ORDINATIONS

■ On November 21, 1944, in a special ceremony at St. Mary's Kurseong, India, Archbishop Perier of Calcutta will ordain four Jesuits to the priesthood.



Two are Americans, Charles Fox, S.J., of Dayton, and Joseph Martin, S.J., of Cleveland, Ohio. Two are native Indians, Richard Extross, S.J., of Jhansi, and Raphael Paul of Bettiah, India. The parents of the two Indians will assist at the ordination and first Mass. The parents of Father Fox, with the same grand faith which strengthened them when their son sailed away in 1938, will receive with joy at their home in Long Island, N. Y., by cable, their son's first blessing. Father Martin's parents, in God's good mercy, will rejoice in their son's first Mass from their home in Heaven.

■ Father Joseph Patrick Martin, S.J., was Jesuit-educated all the way—in St. Ignatius parochial school and High school, and then at John Carrol University in his native Cleveland. In 1938 he studied Hindi at Hazaribagh for a year and then taught for two years at Krist Rajah in Bettiah, India, before theology at Kurseong.



■ Father Raphael Paul, S.J., is the first graduate of Krist Rajah High School to be ordained a Jesuit. His Jesuit course was all completed in India from the Bettiah Mission School to St. Mary's. For a year he taught Hindi. Among his pupils were Fathers Fox and Martin. Next year and the following he taught at his Alma Mater.

■ Father Richard Extross, S.J., received his early education under the Irish Christian Brothers at St. Patrick's, Asonsol, India. After passing his senior Cambridge examination, he pioneered at the new novitiate at Hazaribagh, studied philosophy with Raphael Paul at Shembaganur, taught with him at Krist Rajah and then finished at St. Mary's.

■ Father Charles Fox, S.J., was born in Dayton, Ohio, was graduated from St. Ignatius High in Chicago, entered the Jesuits at Milford, Ohio, studied philosophy at West Baden, Indiana, left for India in 1938. Meanwhile his parents moved to New York. His younger brother entered the Jesuits in the New York Province and went to the Philippine Mission, and is now interned there. The heroic parents of these two worthy sons are Mr. & Mrs. Henry F. Fox, 84-05 169th Street, Jamaica 3, Long Island, N. Y.

# JESUIT MISSIONS

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COVER. Jesuit students at St. Mary's Kansas, study rural life problems from actual experience as well as from books. "Work Holidays" are spent on the farm. Among them are future missionaries from many provinces.

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## MY LEAST BRETHREN

THIS issue of JESUIT MISSIONS on Social Works in the missions needs a special foreword. Social works are nothing new to missionaries, but the new types and techniques described in this series of articles definitely are new and important.

Almsgiving is older than Christianity. Something innate in human nature prompts us to be generous. Christianity added something extra to the natural impulse of generosity. It gave a motive. Christ identified Himself with every needy person in the world so much so that every time we give aid to a fellow human being we do it to Christ, and if we refuse to aid such a one, we refuse Christ, according to his clear words: "Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. . . . Amen I say to you, as long as you did it not to one of these least, neither did you do it to me." Matt. 26; 40, 45. And that motive is buttressed by another with teeth in it, put forth by Christ Himself immediately after the above quotations: "And these (who did not) shall go into everlasting punishment; but the just into life everlasting." Matt. 26; 46. For the Christian, then there is the highest of all positive motives for assisting the poor and needy—the love of Our Lord, who makes Himself one with the poor, and the strongest of all negative motives against refusing—the fear of eternal damnation.

But nowhere does Christianity teach that we must keep a class of people poor so that we can gain merit by our alms to them. In fact, besides the natural impulse of man, and the motive given by Christ, the modern Popes, by clarifying the implications of the mission of the Church in the world, have specified the form our charity must sometimes take, namely, organizations to keep people permanently out of want. There will always be orphans, the feeble, the aged, the weak, the victims of natural disasters and human tragedies for whom charity must be shown. But there never should be so many destitute human beings in a world as rich as God made this one. For those who are able to improve themselves, alms are little help except for the day; tomorrow and tomorrow they will still be destitute and seeking alms when really they need the self-

help organizations of the modern Social Works.

WHAT Pope Leo XIII said regarding the organization of labor unions applies in principle to the whole social program: "Speaking summarily, we may lay it down as a general and perpetual law that work-



ingmen's associations should be so organized and governed as to furnish the best and the most suitable means for attaining the end aimed at, that is to say, for helping each individual member to better his condition so far as he can in mind, body, and property." In the same spirit and in more detail, Pope Pius XI spoke about the modern social disorder and the need of governmental reorganization within nations. Most recently Pope Pius XII spoke of the need of international organizations to secure for the ordinary human being a measure of permanent economic security and peace. What Leo XIII said still holds: "We do not deem it possible to enter into definite details on the subject of organization; this must depend on national character, on practice and experience, on the nature and scope of the work to be done, on the magnitude of the various trades and employments and on other circumstances of fact and of time, all of which must be fully weighed." This is why many missionaries today are also occupied with social programs along with their sacramental ministry.

There is one more step necessary:—for the people at home to appreciate this new apostolate of charity done in the name of Christ. Most generously they give contributions for a bowl of rice to feed a hungry man, but somehow they are not yet as prompt to buy a book which would show that man how to earn his bowl of rice for himself everyday for the rest of his life. With that introduction, we present Social Works on Jesuit Missions today.

# HELP THEM TO HELP THEMSELVES

Calvert Alexander, S.J.

## THE RISE OF LAY LEADERS IS A SECONDARY OBJECTIVE BUT A MOST IMPORTANT RESULT OF SOUND TRAINING IN CO-OPERATIVES

Boys of Punta Gorda, B.H., present first fruits of co-operation.

Making bricks and pipes in India the old, hard way.



ONE of the most interesting and promising movements in the missions today is one which may be called, until a more appropriate name is invented, the "Co-operative Movement." It is an effort on the part of the missionaries to elevate the economic status and living conditions of their people by the use of modern sociological techniques; such as credit unions, consumer and producer's co-operatives, labor unions and other cooperative helps which in this country are included under the Rural Life movement.

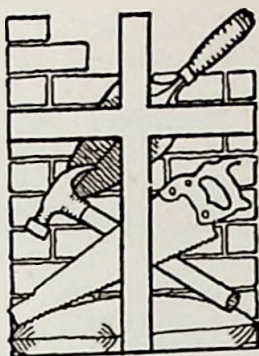
One of its chief objectives may be summed up under the slogan "Help them to help themselves." This aspect of the movement serves to distinguish it sharply from other well established and necessary efforts to help the sick and destitute, such as hospitals, medical clinics, orphanages and food and clothing dispensaries. Those whom the co-operative movement seeks to help are not the destitute or those whom disease has incapacitated but that much larger class, the people who struggle desperately from year to year against adverse and social and economic conditions to raise families and live decent Christian lives.

The manner of helping them differs too from that applied to the completely destitute, where it is simply a matter of giving them a dole in food or clothing. Instead of this the people are organized into various types of co-operative societies and through these organizations are taught to help themselves and their neighbor to achieve a respectable standard of living. Those of our readers who know something of the achievement of the co-operative movement in Europe and America and the benefits it has brought to those who participate in it will not be surprised to learn that it has already achieved amazing results in helping people in mission countries. Those,

too, who are aware of how the Popes from Leo XIII to our present Holy Father have encouraged the formation of co-operative societies and labor organizations as a means to the creation of a Christian social order, will understand why the missionaries are making heroic efforts today to establish this Christian social movement in the missions as an important adjunct to their work to save souls and to establish the Church.

"It is remarkable to see how the disposition of people towards the Church improves when they discover that you are not only interested in baptizing their baby but also in helping them to feed him" remarks Father Marion Ganey, S.J. of British Honduras. His experience in applying the co-operative movement to his people at Punta Gorda is typical. The people of Punta Gorda are Caribs who make their living by small farming and fishing. It is not a good living and it did not take Father Ganey long to see that the poverty of the Caribs was a severe drawback to the practise of faith. He said that he was

ascertain that if every young Carib man could start out in life with a little money on hand the most serious of his spiritual problems would be solved. Because they did not have sufficient money or credit to buy a pair of shoes or a pair of trousers they frequently were not married in Church and lived for years in concubinage.



HE first tried to remedy this condition by organizing the boys of the village into a co-operative farming venture, the profits from which were to be saved for them. The project failed because Father Ganey did not know enough about farming. But it was successful in a more important way. The parents of the children became interested in his effort to help their young ones, and they became interested too in the principles of cooperation which he was teaching them. They wanted to learn these principles, too. So Father Ganey organized them into a study club and soon a full-fledged adult credit union was born. It was a year old last August. It has 131 members and a capital of \$700. Its members have been able through it to buy fishing equipment, farm tools, make payments on their land, which they might otherwise have lost, and in many other ways help themselves, their families and their neighbors.

Most encouraging of all to Father Ganey, they have been able to borrow from it to provide themselves with the necessary things to be married in Church and to raise Christian families.

Father Ganey has since then organized another credit union among the people of Varranco a nearby village, but he has not forgotten the children. They also have a credit unionette in the school, numbering 150 members. Here they are taught to save and to learn the principles of helping themselves and others by cooperation in Christ. When they have a sufficient sum they join the adult credit union or their parents take out a share for them and hold it in trust. The people are enthusiastic and the movement is spreading. Father Ganey's latest venture is a bakery co-operative at Punta Gorda which shows great promise.

In the succeeding articles in this issue we shall give some account of the progress of the older and larger co-operative movement in other Jesuit Missions throughout the world. Like this movement inaugurated by Father Ganey of Punta Gorda, beginnings are always small. This is usually followed by a period of rapid expansion. The problem then is to keep this expansion from becoming too rapid, because, as Father John Peter Sullivan, S.J. of Jamaica wisely points out, there are other objectives to be achieved besides economic improvement of the people involved.

FIRST in importance among these is the opportunity the movement affords for adult education and instruction in religion. Since no successful credit union or co-operative can be formed or operated unless the members are thoroughly trained in the principles of co-operation a necessary prerequisite for membership is attendance at frequent study club meetings. These study clubs become so many little schools where a variety of courses in social, religious and cultural subjects are given. Since the majority of the people involved are too poor or too busy to go to school, the school comes to them—seeks them out in the fields, in the factories and on the fishing docks. All this provides a marvelous opportunity for instructing the faithful in their religion, in reclaiming lax Catholics and making new ones.

There is no space here to detail the other advantages of the movement but one at least should be mentioned in conclusion. It is the standing it gives the Church and its representatives in any given district not only among Catholics but among non-Catholics and pagans. Her sincere interest in helping the common people to obtain their daily bread is deeply appreciated and becomes the fruitful occasion of the great discovery that she has even greater spiritual riches to bestow on them.

Communion breakfast of leaders of Social Works in Jamaica. Center: Rev. Gladstone Wilson, Chancellor, Very Rev. Thos. J. Feeney, Superior, Bishop Emmet, S.J., Rev. John P. Sullivan, S.J., Director.



# Social Work in the Philippines

## PHILIPPINE AMERICAN JESUIT



James J. Meany, S.J.

Rev. George Willmann, S.J., Rev. Russell Sullivan, S.J., Rev. Joseph Mulry, S.J., Rev. Eugene Gisel, S.J.



"The promotion of social justice to insure the well-being and economic security of all the people should be the concern of the State."

—Article II, Section 5, Constitution of the Philippines.

**S**Ocial Justice was the watch-word of the Philippine Government from the time of the adoption of the Constitution in 1935 until the evacuation of Manila. The emphasis was rightly placed, for the Islands had their full share of social problems. Tenants and laborers on the farms—and these constituted the great majority of the population—were in dire need of better wages, of more favorable working conditions, of an opportunity to gain some measure of economic freedom. The rich farms, or haciendas, were concentrated in the hands of the few. Money-lenders waxed fat on the needs of the peasant-class, reducing many to the lot of virtual serfs. Communist agitators were finding many willing listeners. And in addition, the Islands were about to enter upon a period of rapid industrialization, with all of its concomitant evils. Fortunately, the Government faced the issues fairly and squarely. It is to the great credit of the Jesuits of the Philippine Mission that they were the most zealous supporters of the ensuing campaign for social justice.

About five years before the inauguration of the Commonwealth, Father Joseph Mulry, Professor at the Ateneo de Manila, had organized his famous Bellarmine Evidence Guild. This group of Ateneo students made lecture-tours throughout the Provinces, instructing rich and poor in the truths of the Faith and answering the traditional and current objections against the Catholic Church. The open

forums following the lectures invariably touched on social problems, especially the distribution of property and owner-tenant relationships. The "*Bellarminos*" handled these questions in the light of Papal teaching in the Encyclicals. They influenced leaders who were to be prominent members of the Constitutional Convention, and prepared the way for the Social Justice Crusade.

**F**ATHER MULRY launched the Crusade in 1936, using the "*Bellarminos*" as his assault troops. The Crusade sought to acquaint the Filipinos with Papal doctrines on social questions. It aimed at the increase of small ownership in agriculture by the wide sale of large haciendas to thrifty and diligent tenants, and encouraged the development of Credit associations and cooperative marketing. These and other aims of the Crusade were clearly and cogently expressed in the 193-page "*Catechism of Social Order*." The official monthly publication of the Crusade was entitled "*The Answer—a Magazine of Social Reconstruction*."

Father Mulry believed that a long-term program of education would lead eventually to the voluntary cooperation of Capital and Labor in the solution of their mutual problems. He obtained the consent of many individual planters to his "*Constitution for a Planters' Union*," and urged tenants and farm laborers to accept a "*code*" regulating their own fair conduct towards the employer. A fifteen year period of education and gradual improvement of living and working conditions was to lead towards a truly Christian Social Order in the Philippines. Five years of this period had elapsed when the Japanese attacked Manila.

In 1937 a new organization of Ateneo students had been formed to carry on the work of the original Bellar-

minos. The Chesterton Evidence Guild began to preach social justice in the Catholic reading rooms and youth centers in the neighborhood of Manila's secular universities. After two years of labor, with lecture debates and round-table conferences, the Chestertonians suddenly became national figures. Father Russell Sullivan put them on the air! Father Sullivan assumed the direction of the "Catholic Hour," a weekly broadcast over station KZRM, Manila's most powerful radio station. The Chesterton Evidence Guild provided the nucleus around which he built the most forceful, influential, rollicking, boisterous group of Catholic Actionists that ever "startled the quiet air of a Sunday evening." It would be difficult to overestimate the influence wielded by their radio dramas, courts of social justice, and vivid dialogue broadcasts. They fought for cooperative democracy, cooperative stores, the "per capita polan" in education, religious instruction in the public schools, and the general enlightenment of public opinion on the truths of the Catholic Faith. They fought against Communism, Masonry, dangerous divorce legislation, religious bigotry in all its forms. Their broadcasts reached every corner of the Philippine Islands, excited storms of controversy in the public press, exerted salutary influence in the National Legislature. By their modern, spectacular methods they brought the Social Justice Crusade immeasurably closer to its cherished goal.

THE Chestertonians found a strong ally in another Jesuit-directed organization, the Champion Literary Guild. Comprised for the most part of Ateneo Sodalists, it, too, sought after social justice, using the weapon of the Catholic Press as the Chesterton Guild used the radio. In 1940 and 1941, its annual Catholic Literature Exposition was held in the Crystal Arcade on the Escolta, Manila's busiest street. Over 10,000 visitors came to the exhibit halls during one eight-day period! They heard lectures on social topics given by prominent priests and lay-men, and

became acquainted with books and pamphlets describing the Christian Social Order.

Throughout the Commonwealth period, beginning in 1935, the Philippine Government was striving after agrarian reform, the spread of cooperatives, and the betterment of conditions for industrial workers. The activities of the Jesuit missionaries which we have indicated above were a form of public-spirited cooperation with the sincere efforts of public officials. To give a complete picture of such activities we should mention also the annual Social Justice Pageant held at the Ateneo de Manila, the use of the "Catechism of Social Order" as a text-book in our schools, the three-day public symposium on Cooperatives held in the "Summer Capitol" of Baguio, and the zealous efforts of individual Ateneo students to bring about the social uplift of their own towns and haciendas. But the Jesuits of the Philippine Mission did not limit themselves to radio, press, and platform propaganda for social justice. Under the leadership of Father Eugene Gisel and Father George Willmann, they were also engaged in "direct action."



FATHER GISEL was Dean of the Ateneo's College of Industrial Technology. This college was opened under his direction in 1935, in order to cooperate with the Government in its efforts aimed at the economic development of the Islands. It was the first institution of its kind in the Philippines. It offered a four year course, leading to a B.S. in Industrial Technology and a two year course in Industrial Chemistry. In well equipped laboratories and miniature factories, the students learned methods of food preservation and leather tanning, the manufacture of soaps and the preparation of foods from native products. Courses in religion, philosophy, history, modern language, and public speaking assured a supply of tech-

Some of the plays presented over Manila's leading radio station by the group under Fr. Sullivan. They were printed and widely distributed through the islands in several languages.



nically trained and *Catholic* leaders in the "economically and politically independent Philippines of tomorrow."

Father Willmann struggled for three years to obtain more immediate relief for Manila's large numbers of poor and underprivileged. He organized Catholic Youth Centers where the poor boys of the city could enjoy much needed wholesome recreation and receive religious instruction. (During the vacation-season of 1940, his basketball league consisted of eighty teams of Manila's "*muchachos*"!) The Manila district of Sampaloc received special attention. Here was a fast-growing, crowded community of 105,000 souls, with only one small parish church and practically no Catholic school for boys. In 1940, Father Willmann opened the Sampaloc Catholic Centre. This included a vocational school for poor boys, a kindergarten, classes in adult education, a playground, and a cooperative store. In all this work, Father Willmann had the loyal cooperation of the Manila Council of the Knights of Columbus, of which he was Moderator. Thus, while the Chesterton and Campion Guilds were exerting their influence upon the leaders of the nation, Father Willmann and his Knights of Columbus were awakening hope in the hearts of the "*common tao*," and preparing them to take their place in a regime of social justice.

Father Mulry, Father Sullivan, Father Gisel and Father Willmann—these were the leaders. Each of them would vehemently protest the omission from this article of the names of the many other Jesuits and lay people who assisted them in their great work. Suffice it to say that the Social Justice Crusade was the work of *the Philippine Mission*. We were cooperating with a great President, Manuel L. Quezon, who was himself a seeker after justice for all his people. Our success cannot be measured in the form of statistics. But the Philippine Missionaries will return to the work after the war, confident that they can bring the Crusade for social justice to a successful conclusion under the new and equally able President Osmena.

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## A WORD ABOUT CHINA

### The Social Question in the Far East

Co-operatives have already begun in China under government auspices and with government support. The missionaries have been overwhelmed with the direct apostolate. But to show how much is possible, we give the following figures for co-operative activity in China in 1942.

*Co-operative loans:* \$32,000,000.00 granted for credit, supply, agricultural and industrial production, marketing, etc.

*Co-operative banks:* 317 in 13 provinces with capital of over \$60,000,000.00 plus an additional 150 million dollars loaned by four government banks.

*Rural co-operatives:* 172,995 with a membership of 10,473,550 and capital in excess of \$76,000,000.00. 90% of these are in free China.

*Social education:* 153,767 groups with membership in excess of 6,000,000 engaged in bringing practical and social betterment to the population as a whole. In 1933, 30% of funds available for education had to be allocated to general social education.

American Jesuits in China have been in the war zone for over seven years, but study and planning for social works is under way, despite the difficulties of internment. The results will not appear until after liberation.

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SIO



# The Bank Is 35 Years Old

ANTHONY G. SCHIRMANN, S.J.

**T**HERE are four missionaries who should never be forgotten when there is question of the growth of the Chota-Nagpur Mission. All of them were apostles of charity, though each in his distinctive field. The first is Father Constantin Lievens whose study of the land tenure question vindicated the rights of many of the aborigines and brought mass conversions to the Church. The second is Father Sylvain Grosjean who founded the Apostolic School at Ranchi in 1902 and sitting at his desk mapped out a campaign for Christ that was followed with success by his fellow missionaries. The third is Bishop Louis Van Hoeck who died in April 1933 but left behind him an instruction to missionaries that was far reaching in its intellectual vision. "Let the missionaries," he wrote in his memorable instruction, "open

in every village of some importance an Infant and Lower Primary School; at every mission station an Upper Primary School; and at every central mission a Middle School." These were words that sounded like the day dreams of an idealist when they were written but have proved within a generation a tremendous boon to the missions.

The last but not the least of this quartet who did so much for the uplift of the aborigines of Chota-Nagpur is Father Hoffmann. His praises were sung by Father Vanhouette, S.J., in the following words: "He had no equal in the knowledge of Chota-Nagpur, its people, its laws and customs. He knew what kind of a society was best suited to the needs of this country; he knew also that it would work only through Catholics, because their religion would be a bond of union without which no society can succeed." And this same Father Hoffmann it was who was forced to leave the mission of Chota-Nagpur, where he had spent the best years of his life, during World War I because of his nationality. Through him there came into existence on December 10, 1909 the Chota-Nagpur Catholic Co-operative Society, commonly referred to as the Bank, which has done so much to raise the standard of living of the poor aborigines who live on this mission.

The Chota-Nagpur Catholic Co-operative Society as it exists today is the brain child of Father Hoffmann and Father Hoffmann alone. He had learned a lesson from Father Lievens and adapted his principles to a Bank or Credit Union which worked where others had failed.

**T**oo long he had seen the poor natives defrauded and robbed of their meager savings, too often he had seen a widow and her family left penniless by the sudden death of a loved one whose life savings lay buried in a field not to be discovered save by chance turning of the soil by a plow. With their money he decided to uplift these aborigines and with their life savings, grey with the dust of their hiding places, he did.

His plan was simple. His credit union had a definite name, a definite organization, a definite plan of procedure, and it can show definite, quite definite results. It was known as the Chota-Nagpur Catholic Co-operative Society, and it had for its purpose to impart to the members of the mission a moral and economic training that would help them to form autonomous credit societies with a central bank in Ranchi, and to offer the members every advantage of cooperation during their period of training.

**A**s conceived by Father Hoffmann the society was to be in the hands of lay leaders, but due to the lack of them the missionaries led the way until they were equipped to take over. The organization comprised three distinct bodies—the board of control, the central society in Ranchi and the rural units grouped in as many units as there were mission stations. The Bishop of Ranchi, himself was "ex officio" president of the organization.

(top) Pay day at the mission. (center) Making mud bricks for a foundation. (below) Side-walk barber shop.



'Thus there were nineteen circles in 1925; twenty-eight in 1938; and forty-one in 1942 corresponding to the number of mission stations.

In each mission unit there are a number of rural units each of which comprised ten or more members but not more than fifty. And each member had to be either a Catholic or a catechumen in good standing. To become a member and thus be entitled to the privileges of the union the payment of 8 annas (about 25 cents) as entrance fee and 3 rupees (about one dollar) as a contribution or share was required. Members could hold more than an individual share.

All the units were affiliated with the Ranchi center of which they were a part; and the Ranchi center with the title "*Chota-Nagpur Catholic Co-operative Society*" was registered with the government.

The organization of the society was simplicity itself. In each rural unit there was a Sirpanch, or headman, and four Panches, or advisors. These with the other members decided all transactions such as the applications for loans, the awarding of scholarships, the distribution of grants to poor students and to a variety of social funds.

The parish priest of the respective mission stations where the rural unit was organized together with the general managing committee met once a month to pass or reject the transactions of the Panches; the loan bond and voucher were signed here and forwarded to the Central Office for payment. Reports are kept and posted at both the mission circle and at the central office. Since the Panches are well in touch with the liabilities and assets of the members and grant or refuse loans in accordance with the status of the member and since the Panches of the rural unit are supervised by the Circle Managing Committee, this is one of the secrets of the success of the Society. Another secret of its success is the fact that one member can not take a loan as long as other borrowers of the rural unit have not paid up their installment.

**T**HAT was the plan of Father Hoffmann. Today, thirty-five years later, it is still a model for other credit unions and co-operative societies. The growth of the Society has meant some minor changes had to be made. Today several Propaganda Supervisors assist the Director in visiting the various Panchayats, meetings of the units. Some of them attending as many as one hundred and more meetings a year. Then it has been advisable to appoint Kamdars, or working overseers, who see to it that those who apply for loans actually benefit by them. With their technical advice they instruct the members how to obtain the greatest results from their toil since most of the loans are for productive purposes such as the purchase of cattle, the purchase of land, the redemption of land, the improvement of land and trade.

But how are we to judge the success of the Chota-Nagpur Catholic Co-operative Society? Simply by the financial aid given to the members and the savings accruing to them through it? That in itself would speak eloquently. Is it to be judged by the number of members who have joined it? That too is staggering for a people that two generations ago was almost illiterate.



(top) Shoe-repairing in India. (center) Fighting for food in Calcutta. (bottom) Food shops in northern India.

Perhaps it can best be glimpsed in a vista that Father Vanhoutte visioned as he looked down the years almost a decade ago, in which he pictured the Chota-Nagpur of tomorrow with its great social works, many of them sprung from the original co-operative plan of Father Hoffmann, all having their offices in a grand building at Ranchi. All would be there; the Chota-Nagpur Catholic Co-operative Society, the Chota-Nagpur Catholic Agricultural Bank, the Chota-Nagpur Catholic Information Bureau, the Chota-Nagpur Catholic Labor Office, the Chota-Nagpur Catholic Sabha, the Chota-Nagpur Catholic Sale Office and a score of others demanded by the growth of Catholic Chota-Nagpur.



## NEWS OF MISSION INTEREST TO AMERICAN READERS FROM ALL OVER THE WORLD

**NATIONAL CATHOLIC RURAL LIFE CONFERENCE** held at Maryknoll this summer. Right Reverend Monsignor Luigi Ligutti, executive secretary of the conference, defined its objectives: first to make Catholic instruction more accessible to the residents of the country districts; secondly, to create a greater interest in farming and farm land among the youth of America; thirdly, to institute, among Catholic farmers, a system of cooperative buying and selling with a view to enhancing the farmer's income.

**MANY REPRESENTATIVES OF MISSIONARY GROUPS** present at the conference, including Rev. Thomas V. Kiernan of Maryknoll, Rev. W. Howard Bishop, founder of the Home Missioners of America, Very Rev. George J. Collins, Superior of the Holy Ghost Fathers, Rev. P. J. Fitzgerald, from the Holy Ghost Fathers' missions in Africa, and Rev. John A. LaFarge, S.J. Members of the Hierarchy, lay and religious leaders in cooperative fields spoke at the conference which lasted a full week.

**403 INDUSTRIAL COOPERATIVES IN CHINA** with a membership of 7420 will have to move all their industrial equipment up to 275 miles to escape the advancing Japanese in the Honan Province. Some 900 tons of equipment must be removed or be lost. The Chinese industrial cooperatives are sponsored by the government.

**HONORARY DEGREE CONFERRED** on His Excellency, K'ung Hsiang-Hsi, Minister of Finance of the Republic of China, on September seventeenth by Fordham University. His Excellency is also Honorary President of the Catholic Truth Association.

**HURRICANE HITS JAMAICA.** Severe damage was done over a wide area to eight mission stations along the eastern and northern shores of Jamaica by a recent hurricane. The mission stations of Fathers Gilday, Owens, Harney, Dooley, Muldoon, Sullivan, Becker and O'Keefe were heavily hit to the extent of over \$30,000.00 damage. No lives were lost, but hardships were suffered by the poor people until relief was sent from other communities.

**FOUR SISTERS OF ST. JOSEPH** of Orange, California were welcomed home safely after a thrilling escape

from the Japanese in the South Pacific. They had to travel by foot through the jungles, by canoe, launch, rubber lifeboat, an American submarine, and transport to reach these shores and safety.

**THREE MORE CHAPLAINS KILLED IN ACTION** while serving with the Armed Forces of the United States. They are Navy Chaplain Anthony J. Conway, killed in the invasion of Guam, Army Chaplain Peter E. Bonner, killed in France (both from Philadelphia), and Army Chaplain Ignatius Maternowski, O.M.C., of Holyoke, Mass., killed in Normandy while serving with the Paratroopers.

**GENERALISSIMO CHIANG KAI-SHEK**, in a special interview with Bishop James E. Walsh, superior general of Maryknoll, conveyed China's appreciation and greetings to the Catholics of the United States, and invited more American Catholic missionaries to China after the war. When asked whether China would like to have priests and sisters after the war, Chiang Kai-shek replied: *"China will be privileged and pleased to have them. We will encourage their work in every way possible."* It was pointed out during the interview that missionaries of "enemy nationality" were not interned in Free China, but rather were praised for their help to the Chinese people.

**230 MISSIONARIES REMOVED FROM NEW GUINEA.** Word has been received in this country that not one of the 230 missionary priests of the Society of the Divine Word and Sisters, Servants of the Holy Ghost, remain in their fruitful mission field of New Guinea. 200 of them were known to be interned. It is feared that Most Reverend John Loerchs, S.V.D., Vicar Apostolic of Central New Guinea is dead. Of those interned, 65 were killed by the mistaken bombing of the Japanese prison ship, 50 are missing, and 85 are now safe in Australia.

**SERVICEMEN WILL SUPPORT MISSIONS.** *"Having seen with his own eyes the work of our missionaries in foreign lands, the American soldier has learned truly to appreciate the wonderful work which has been accomplished by our missionaries who have devoted their lives and services to the spread of Christ's Kingdom. It is my opinion that when the members of the American forces of the United States Army return to this country they will be the most loyal and the most generous helpers of the Society for the Propagation of the Faith in its great work for the missions of the Catholic Church."* Such is

the judgment of Lt. Col. James E. Dunford, Division Chaplain of American soldiers in Bougainville, a priest of the Archdiocese of Boston.

MARINES OF SAIPAN AND TINIAN contributed, in voluntary donations, over \$2500.00 to the Spanish Jesuit, Father Tardio, for the rebuilding of his church in Garapan, recently destroyed in battle.

AFTER OVER TWO YEARS WORD HAS BEEN RECEIVED from Captain John Dugan, S.J., Chaplain from Boston, last heard from on Corregidor. The message reads: "I am interned at Philippine Military Camp No. 11. My health is excellent. Very profitable experience for us all. Everything is as well as can be expected. Hope that you received former message cards. Have daily Mass and rosary, had mission for the men. Hope that schools and vocations are prospering. Regards to all the community and to my family. J. J. Dugan."

BISHOP PAUL YU-PIN HAS ARRIVED IN ROME to confer with the Holy Father. His diocese in China, Nanking, is still in Japanese conquered territory.

Rev. Marion M. Ganey, S.J., Pastor of Punta Gorda, British Honduras, and pioneer in co-operatives in that mission, has been conferring with authorities in this country and in Nova Scotia on methods to improve co-operatives in Central America.



# Mission Intention for November

## THE MADAGASCAR MISSIONS

- The Madagascar Missions recommended to our prayers this month comprise the island of Madagascar along with the islands of Mauritius and Reunion and the Comore Island. Two hundred and fifty miles from Mozambique where the channel is narrowest Madagascar stretches like a great foot along the east African coast. In territory it covers an expanse equivalent to our Atlantic Seaboard from Savannah, Georgia to Ottawa, Canada. At its broadest section it is almost 350 miles wide.

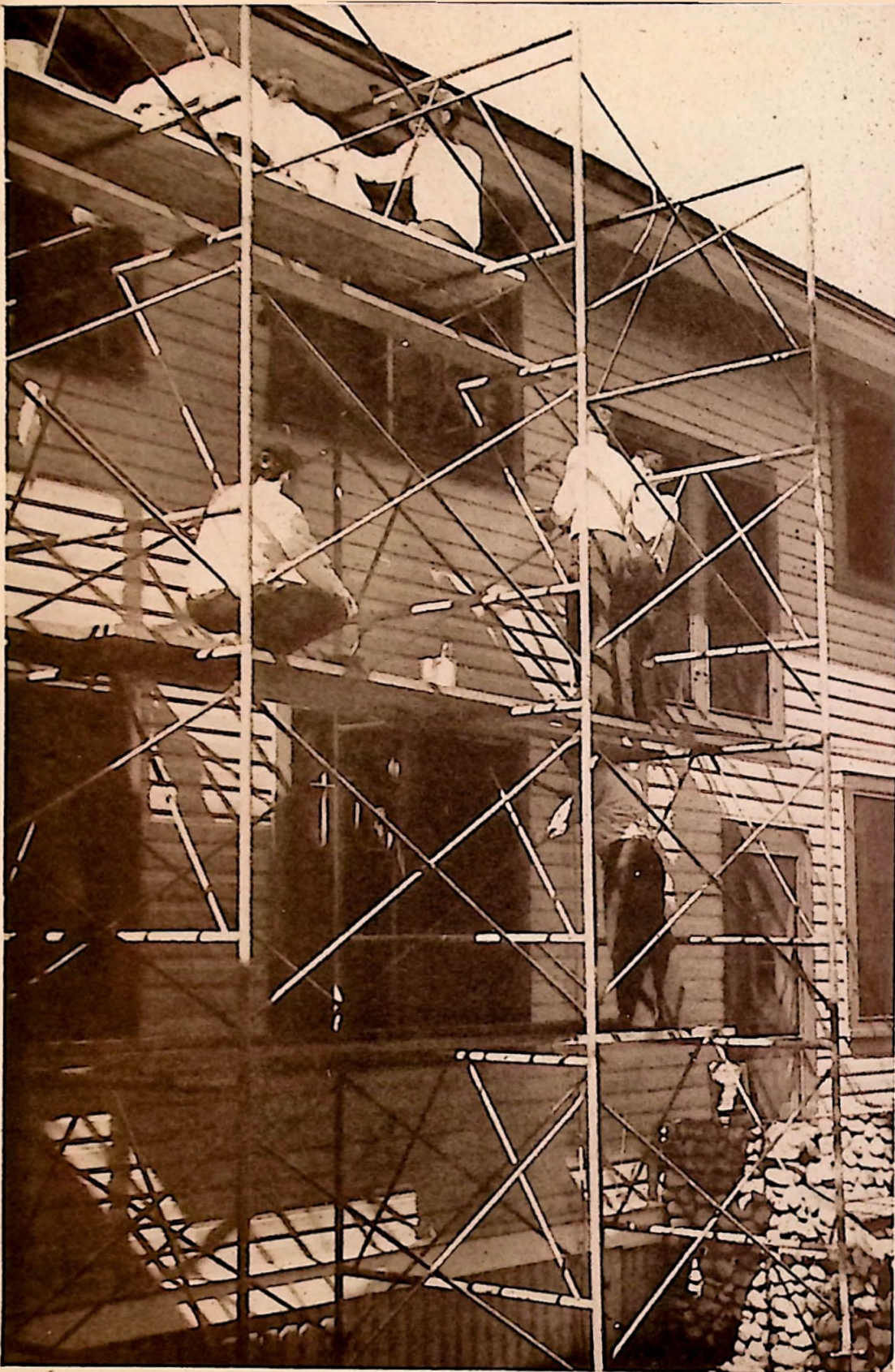
- It has been an object of missionary endeavor since the sixteenth century when Diego Dias sighted it in 1500 and called it St. Lawrence in honor of the feast of the day. For almost three centuries practically no progress was made by the Catholic missionaries. Dominicans were killed by cannibals and poisoned; the Jesuits were unsuccessful in the seventeenth century though they were invited there by the viceroy, Azevedo. Almeras called it a 'sterile land' when his Lazarists and the Discalced Carmelites could show for their years of toil only a handful of converts, mostly children.

- But the great day for Madagascar dawned when in 1855 Père Finaz was able to penetrate as far as the capital, exclaiming: "At last I am at Tananarivo of which I take possession in the name of Catholicism!"

- In 1861 the Jesuits returned under Radama II who gave full authorization for the teaching of the Catholic religion. In the nineteenth century there were persecutions and wars which all but ruined the work of the missionaries. But today the Catholic Church in Madagascar has enrolled more than 650,000 members. This means that only one sixth of the native population is Catholic. Mohammedanism is strong both on the mainland and on the adjoining islands, notably at Nossi-Be, Mayotte and Comore. Calvinists and Lutherans, too, are numerous.

- Jesuit Missionaries have the care of the missions in the central section of Madagascar at Tananarive and Fianarantsoa. The Vincentians toil in the Fort Dauphin Vicariate in the south; the Holy Ghost Fathers are on the Mascarene Islands and on the mainland where they have relieved the Jesuits of their crushing responsibility. The Capuchins have taken over the Comore Island group and the Salette and Montfort Missionary Fathers have charge of a Vicariate and Prefecture in Madagascar.

- A native clergy is needed. The Most Rev. Ignatius Ramarosandratana was consecrated the first Malagasy bishop in 1939. At that time he had only six native priests to administer to more than 200 churches but he was consoled to know that the seminaries were being filled.



## Modern Missionary Education

WILLIAM GIBBONS, S.J.

RURAL LIFE TRAINING  
ACQUIRED IN SEMINARY  
FIELDS AND SHOPS  
HELPS PREPARE MEN  
FOR THE MISSIONS

**T**HE world's rural areas, in which over half the human race reside, are at the top of the list of social and spiritual problems. Living by agriculture, often carried on with primitive tools, these millions of humanity provide themselves with food, clothing, shelter by occupations that are not industrial in the usual sense of the word. They are the ones who increase and multiply and fill the earth. These are the people to whom the missionaries must go if they expect to win masses of men to Christ. It is only natural then that the rural life movement, founded in this country two decades ago by a group of far seeing priests, should be working hand and hand with missionaries of all lands in leading these souls to Christ.

A rural life program, at home or abroad, aims at bringing material and spiritual opportunities to the millions of underprivileged on the land. Under present conditions they cannot ordinarily support a church without outside help. Yet they desperately need the parishes, schools,

social and charitable institutions of an established Christian community.

The average American Jesuit, like the overwhelming majority of our priests, is a city boy. He knows little of country life and perhaps less of the successful means used by rural movements here or in Europe.

He hears Pius XII demanding adequate living space for the family, access to the natural resources of the earth, and a just distribution of its fruits. He sees in his ritual all the Church's prayers for living things, manifesting her love and care of an agricultural community. He reads in the breviary and missal all the psalms and Scripture quotes that extol the rural way of life. He realizes that the Church has a rich agricultural tradition and has attained abiding success where roots were deep among the rural people. So he determines, despite his background and training, that, without neglecting the cities, a modern mission apostolate will be directed to rural areas. But determination does not bring knowledge of

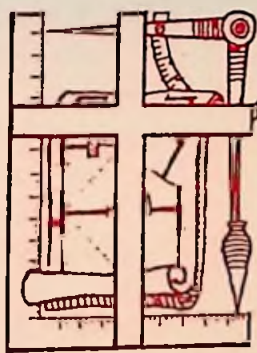


problems and techniques to solve them. That is why our Jesuit seminaries are laying out programs to train future missionaries for rural areas and the social apostolate. They want to answer beforehand the questions that missionaries now in the field are constantly asking. They write back for suggestions on how credit unions can break the strangle hold of loan sharks on the people. They ask how cooperatives are operating in our country and how they can be used to give their flocks four- instead of one-room houses or how they can get their precious produce to market before it spoils. What can a labor union do to defeat exploitation of workers, or how can clinics and travelling medical units heal the bodies of neglected people.

Ten years ago at St. Mary's, Kansas, a group of students began to study the problem. By reading, organized discussions, contacts with surrounding farmers, they sought to prepare themselves for the rural apostolate and to work out the Church's social teaching in their own immediate, rural surroundings. They have issued newsletters, study outline and bibliographies. Some of their members are now working in the missions, while others are promoting the movement here at home by writing and lecturing. Their spirit has spread through the other houses of study and similar groups can be found in the East, the Middle and the Far West. They are doubly encouraged by the explicit recommendation of the rural apostolate made by the highest superiors of the order. The objective is clear; the means are now in preparation.

Every one of the American Jesuit provinces has a mission and each of these missions has its peculiar rural problems. Besides, two of the provinces, those of Maryland and New Orleans, have rural missions in the non-Catholic, population-producing Southland. Without abandoning their urban schools American Jesuits have to be rural minded, for there is always the possibility of their engaging in the rural apostolate in the home or foreign missions. Some of the things they have to know about for this

particular kind of apostolic work are population trends and statistics the philosophy of rural living, the history and technique of cooperatives, housing projects, part-time farming, soil conservation, diversified farming, principles of Christian family life. In addition they need to know the latest catechetical techniques, the methods of the Confraternity of Christian doctrine and of Catholic Action, as well as all the things a priest must know about morals, church law, and doctrine. Obviously this is no small order and the already crowded seminary curriculum does not leave much room for additional classes. Missionaries of the future are in no danger of running out of things to keep them busy.



To impart the necessary knowledge some men are set aside for special studies in the various branches of the social sciences. Special lectures by visiting specialists, rural life summer schools, informal and formal discussion groups, guided reading and personal interviews are some of the means used to instruct the men who need to know so much and have so little time to learn it. A lengthier session or annual institute for the missionaries

is now in process of preparation, so that soon no man will be going to rural areas in foreign or home missions without having gone through a planned program of training.

The mission minded are making no mistake in turning their eyes to the rural sections of their territory. Now they are planning new ways of contacting and instructing their charges, and finding means of making possible to them a rich Christian family life on the land, where there is space, light and air. The harvest will come in the tomorrow, in the form of large Catholic families, healthy children, more vocations, the development of a genuine Christian culture, and the vision of a firmly established Church in no danger of being eclipsed by declining city birthrates. The Jesuit missionaries of America have gone rural minded, because they know the Church is basically rural minded and that society must be rural minded if it is to endure.

# COOPERATIVES FOR THE COLORED

THE MOST SOCIAL MINDED  
AND LEAST SOCIALLY  
TRAINED PEOPLE IN THE U. S.

Richard J. Scannell, S.J.

## In Maryland

**I**'M sorry, but we don't lend money to Negroes." And the loan clerk turned his back. He wasn't sorry at all. You could tell by the way he spoke. Even the poor Negro knew. So he went to the good friend of all Negroes in Southern Maryland, Father Horace McKenna, S.J. and told him his story. His wife had just been taken to the hospital and he had four children at home. He told him, too, that he had gone to the loan clerk and failed to get help.

But there was no need to tell any more. Father McKenna knew. Soon he was climbing into his old car and in the gathering dusk his jaw became set as it always did when he was thinking hard. How often during these past years had his people come to him and begged for help. . . . Along the dirt roads he rattled, begging and borrowing from everyone he met. And all the while he

was thinking about his people. He knew that he would have to rescue them again. . . .

That was back in 1939. That was the night Father McKenna conceived the idea of introducing the credit union to his parishioners at Ridge. They had worked elsewhere. But never before perhaps had they been tried by any group so poor and so backward as his little flock. For days and nights he worked, studying the project, talking with his people, drawing up plans for government approval. Over and over again Father McKenna had to prove that by thrift and cooperation they could help themselves to reach the level of decent human existence. By living the doctrine of their oneness in the Mystical Body of Christ, by being real brothers to one another in their needs they could rise above the handicaps of their poverty. And they did.

**T**ODAY there are 167 Negro members of the flourishing Martin DePorres Federal Credit Union. Men and women, young and old, they have found the answer to most of their credit problems in the credit union. In the Spring of each year the poor tenant farmer has to buy seed; the housewife buys clothes for the children; then there are meat bills, fuel bills, bills of all sort that have accumulated during the winter months. There are a thousand drains on their flat, worn pocketbooks. But no longer do they have to beg from the loan clerk. No longer is there the menace of that worst of all sharks, the loan shark. They simply borrow what they need *from themselves*, from the fund that they have been collecting against just such emergencies as these.

Then after they have paid their bills, in small cash payments they pay back what they have borrowed. The need for money is an everlasting thing. It is like the soil on which they work. It is always with them. Yet the loans are always paid back.

In turn they have learned well the real meaning and power of cooperation. More than two years ago, with the experience of the successful credit union behind them, they organized their Ridge Purchasing and Marketing Cooperative. Soon they had saved fifteen hundred

(left) Conference in Maryland on Co-operatives. Father McKenna, S.J., on the left. (right) Father Andrews of St. Louis at one of his coal depots.



Fr. McKenna rides with his fishermen. Shellfish abound in Maryland waters.



dollars. With this they were able to buy large quantities of live-stock feed at low rates. Then the moderate profit which was realized in the re-sale of the feed to the members boosted their capital and enabled them to buy what they had needed for years, a tractor.

In the Spring of this year the Negroes of Ridge had cultivated more than five times as much ground as they had in 1943. Not one of them had ever hoped to own a tractor. Now they all owned one—cooperatively. As they meet each week in the high school rooms of their own Cardinal Gibbons Institute there is a new spirit of hope and confidence and pride in what they have accomplished. In fact their white brethren of the same area, impressed by the success of their fellow-Catholics, have organized their own credit union. Under the capable direction of Father Joseph Stoffel, S.J., it can boast already of an accumulated capital of over twelve hundred dollars.

### In St. Louis

Not only are the credit unions and cooperatives of Southern Maryland a mere isolated venture. Elsewhere too the Negroes of our own United States have caught the idea of this new social solution to their problems, this new application of age-old Catholic social thought. During the past two years over nineteen thousand Negroes have learned the value and meaning of Christian cooperation.

In St. Louis for example, largely through the initiative and zeal of Father George Andrews, S.J. of St. Elizabeth's parish and Father Ralph Warner, S.J. of St. Malachy's, they have organized their buying power and solved one after another of the trying problems that had made life for them a nightmare. At the start there was the apparently insoluble coal problem. The price was sky high—40 to 60 cents a basket. And when they saved enough to buy a few bushels, there was none available. The answer was simple once they began to pool their buying power and to buy in quantity. Then with the help of Father Andrews they appealed to city authorities and in two weeks had permission to use seven well-chosen city-owned lots for points of storage and distribution from which they sold 2000 tons of coal at 15c a basket.

In the same cooperative way they used common funds to buy and raise chickens. With the help of Father An-

draws, who gave them the huge basement of the rectory to raise the chickens, and the Sisters of the Blessed Sacrament who gave them a vacant garage floor space, they were able to market twenty-five thousand chickens in the spring and summer. With the solution of each problem they went on to the next. Soon there were new and diverse projects in the making: First, a large-scale park and recreation program that will transform a considerable part of the congested St. Louis slum district; Father Warner is arranging a much-needed health clinic and day nursery at St. Malachy's.

Father Andrews well deserves the recent civic citation which he received for interracial leadership. But he prefers to regard it not as a personal tribute, but as an official recognition of the success of his Negro flock in the great Catholic social movement. It will help to bring home to his people the truth that he is so anxious to impress upon them—that the best way to help themselves is to help their fellow-men for love of Christ.

(left) Eugene Allen of Federal Credit Union addressing Martin de Porres C.U. at Cardinal Gibbons Institute. (right) Mr. Higgins discussing seed purchase with Fr. McKenna.



Joseph F. MacFarlane, S.J.

# COOPERATION IN WORK AND WORSHIP

A FAMILIAR figure on the streets and country roads of Jamaica is a priest in a white suit and white hat, pumping furiously on a bicycle. He is Father John Peter Sullivan, S.J. from Charlestown, Mass. Today he has 221 credit unions on the island to cover. Five years ago when he first arrived in Kingston he was director of a small group of hard-working, hard-headed Sodality men who used to meet once a week to discuss the Mystical Body of Christ. Under his energetic and eloquent leadership, they soon realized they had found the social dynamic of the Catholic Faith, a motive force which moves men closer to Christ and closer to each other. Their first application of the doctrine was the Liturgy. They obtained missals, studied them, and went to Mass and communion almost daily. Next came the weekly Dialogue Mass. Then questions at weekly meetings became more insistent: *"What are we going to do about all this? We are bound together in Christ and with Catholics all over the world, united in every Mass that is said. What about our social obligations to our own people right here?"* From October to March, Father Sullivan held them back until the spiritual dynamite they were absorbing was ready to explode. Then when the time was ripe corporate worship led to cooperation in work.

Co-operatives were a basic and crying need of their people. As they looked over the conditions in which Jamaicans lived, they saw themselves, as Catholics, a small, poor minority, only one in every seventeen, seventy thousand in all, almost half of them in Kingston, the capital. From economic reasons mostly, fifty percent of the population was illiterate, an embarrassing percentage born out of wedlock, an alarming number of men without steady employment, all but a relatively few earning less than \$10.00 a week, forced to live in housing conditions that were frightfully bad, trying to support families that were undernourished from lack of proper diet, and everywhere subject to disease.

Many attempts had been made to handle this situation. Royal Commissions had studied the island's problems. Jamaican Committees had studied it and recommended such measures as housing grants and birth control, etc. Various Social Welfare agencies made their contributions to the indigent. Best of all was the work of the Colonial Development and Welfare, now the sole distributors of social welfare in the British Caribbean Colonies. But it was welfare, rather than self-development they achieved,

alleviating destitution but not providing permanent remedies, as is always true of welfare.

The ten Sodalists in Father Sullivan's group, without any subsidy save determination and spiritual motivation, resolved to enable their people to achieve self-development. They set to work studying co-operatives—producer, consumer and marketing, and credit unions—and began a campaign of adult education toward that goal. It was five percent academic and ninety-five percent organizational on the road from then on.

IT was this work which led Father Sullivan back and forth across the island on his bicycle. He had no car,—couldn't afford to own one or to run it—yet somehow he managed to move from one town to another, making stopovers for the night at the nearest mission station, until at the end of five years there were 221 credit unions in operation.

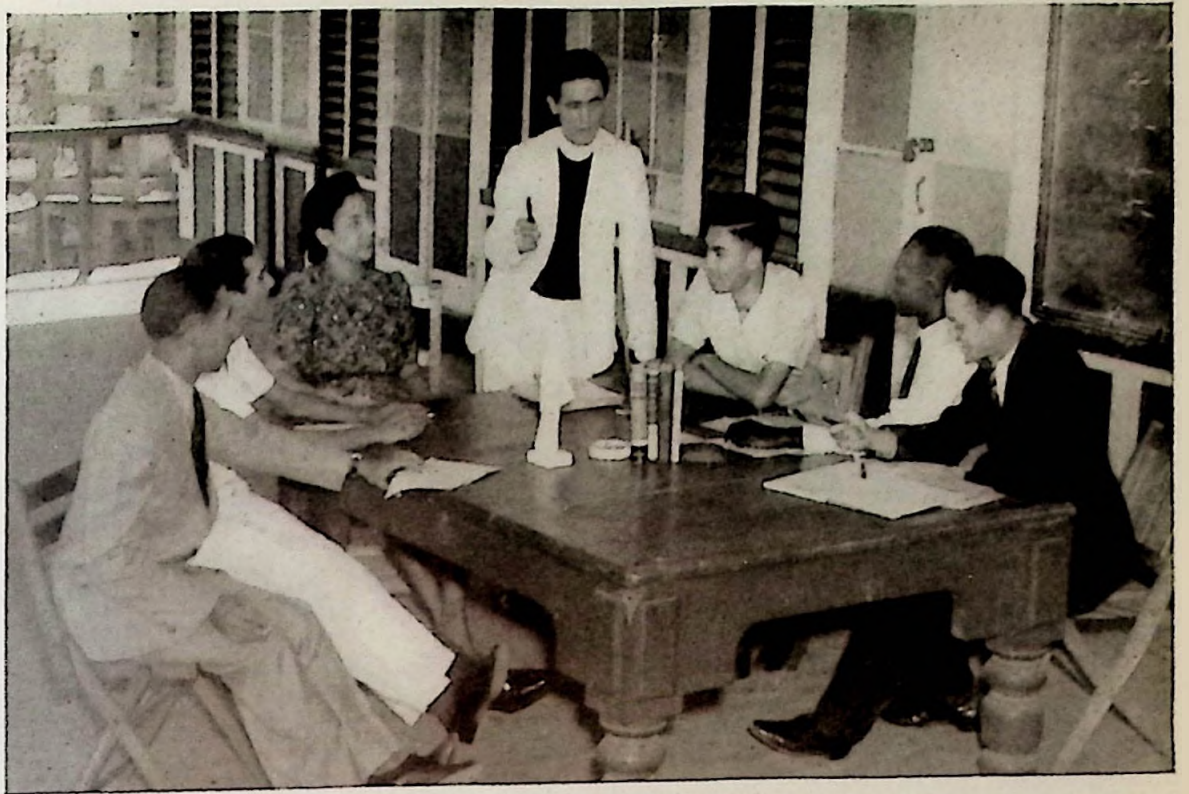
His most difficult task was to prove to people hopelessly resigned to helplessness that they could help themselves. It was slow, hard work educating them—three hours with this group, two hours with the next group, a whole evening with the next, and all the morning with another way up in the hills. Everything had to be begged, even such simple things as notebooks and ink, but especially pamphlets and books on the co-operative methods. All his assistance was voluntary. But the start had to be made. Basic to the whole structure of co-operatives are Credit Unions, in other words, co-operative banking in which the depositors own the bank themselves, loan the money to each other, and derive for themselves whatever profit there is in the banking enterprise. A man may need \$10.00 at once. It would take months for most of them to save that much. Borrowing it would only put such poor people deeper in debt, with the interest and all. But at their credit unions the pooled resources of their friends allow them to borrow at 1% interest or less. All the interest money goes into dividends for the members instead of to an outside group of bankers. Thus they not only help each other in time of need, but they benefit themselves each time they help, whether it is to pay off debts, to repair the house, or for offerings for nuptial Masses or closed retreats or buying daily missals, as they do in Jamaica.

Credit unions are only a part of the co-operative movement. Producers, marketers, and consumers all have

(top) The board meets every Sunday morning after Mass and Communion. Father John P. Sullivan is Director.

(center) Bishop Emmet, S.J., at Communion breakfast of all the Sodality Social workers.

(below) Co-operative store owned and operated by Sodality group in Kingston.



their own cooperatives with their own forms suited to their needs. Fishermen in Jamaica get no salary; only a cut on the catch, a small cut at that. Factory girls receive \$3.00 a week salary. Farmers used to get about twelve cents a dozen for their eggs in the market. Bread was a costly item for many of the poor people.

IN 1940 another social pioneer, Father Francis Kempel, S.J. from Akron, Ohio, and now at Seaford Town, began an egg co-operative for his farmers. In August 1940, he had 15 men who could market fifty dozen eggs. Two years later he had 80 farmers in his cooperative who marketed, over and above what they needed for themselves, 1000 dozen eggs, and instead of getting twelve cents a dozen, they received fifty to seventy-five cents a dozen. Father Kempel won't talk much about his part in it. Ask him about his "co-ops" and he answers, "Oh, you mean the thing they are doing up there? It's fine to see them getting ahead that way."

From eggs, his people moved on to a bakery co-operative, and to show their confidence in the plan, out of their own pockets they took \$350.00 to start a fund for the bread co-operative — money made possible by the start given them in their egg co-operative. Father Kempel won't take any credit for this work himself, but today there are twenty-five rural co-operatives in Jamaica all based on his, the only Catholic one in the group.

Father Sullivan also organized the fishermen into a co-operative with

such success that here are men who never had a salary now planning to buy a co-operative boat as soon as the war is over. Then there are co-operative stores, already established, and coming along, housing projects, rural co-ops, 4-H clubs, and, though not a co-operative, still a grave need in the social field, a Labor School, at which Father Sullivan is one of the lecturers.

Latest addition to this movement of self-help developments is a training centre at Gordon Hall in Kingston for girls who want to enter domestic service. At present these girls are poorly paid because they are poorly trained, and they can not obtain the training for lack of money. It is the familiar vicious circle out of which they can not break unless leaders and an organization give them the start. In this case, the St. Vincent de Paul Societies are sponsoring the Gordon Hall Training Centre.

In all these activities, it is important to realize that the lay people manage them all. The missionaries organized them in the beginning, advise and guide the leaders, follow each project through its difficulties, but it would be a false picture to present the co-operatives as under clerical management. It would also be bad co-operative technique to have it so, for the most important result of the co-operatives in Jamaica is not so much the financial profits—they are small—but the training in self-confidence and especially leadership which inevitably results from the experience of studying environment, directing co-operation, public speaking, and seeing a plan through to completion. This result has definitely been achieved already, according to Father Sullivan, and is his chief pride and joy.

**W**ORKING under him as his organizers are ten young men between the ages of twenty and thirty. At most they have little more than the equivalent of our high school education. Nearly all of them are government employees, clerks in the Income Tax, Agriculture, Revenue and Treasury offices. Their average salary is \$15.00 a week. They are all single and all members of the Sodality. Their work as Credit Union organizers is all done in their spare time and is completely without salary, for the unfortunate reason that the credit unions can't afford yet to pay them salaries as full time organizers, bookkeepers, directors, etc. They do it out of love for their fellow Jamaicans based on their grasp of the implications of the Mystical Body. All of them go to Mass and communion more than once a week to keep their motivation clear and straight and strong. Once a week, on Wednesdays, they have a dialogue Mass and by now they use the priest's Ordo to guide them in the use of the Missal. Sunday mornings after Mass, Communion and thanksgiving, they meet to discuss the weekly report on loans, deposits, etc. Every meeting begins with a prayer in which they offer up their discussions in union with all the Masses that are being offered

at that hour. Father Stedman's missal tells them almost exactly where, Siam, for example, or Australia. Two of them won scholarships to colleges and universities in America but their work in the government offices was so efficient that they were declared "*indispensable*" by the Government and could not be released. That is the type of people who work with Father Sullivan in the co-operative movement in Jamaica.

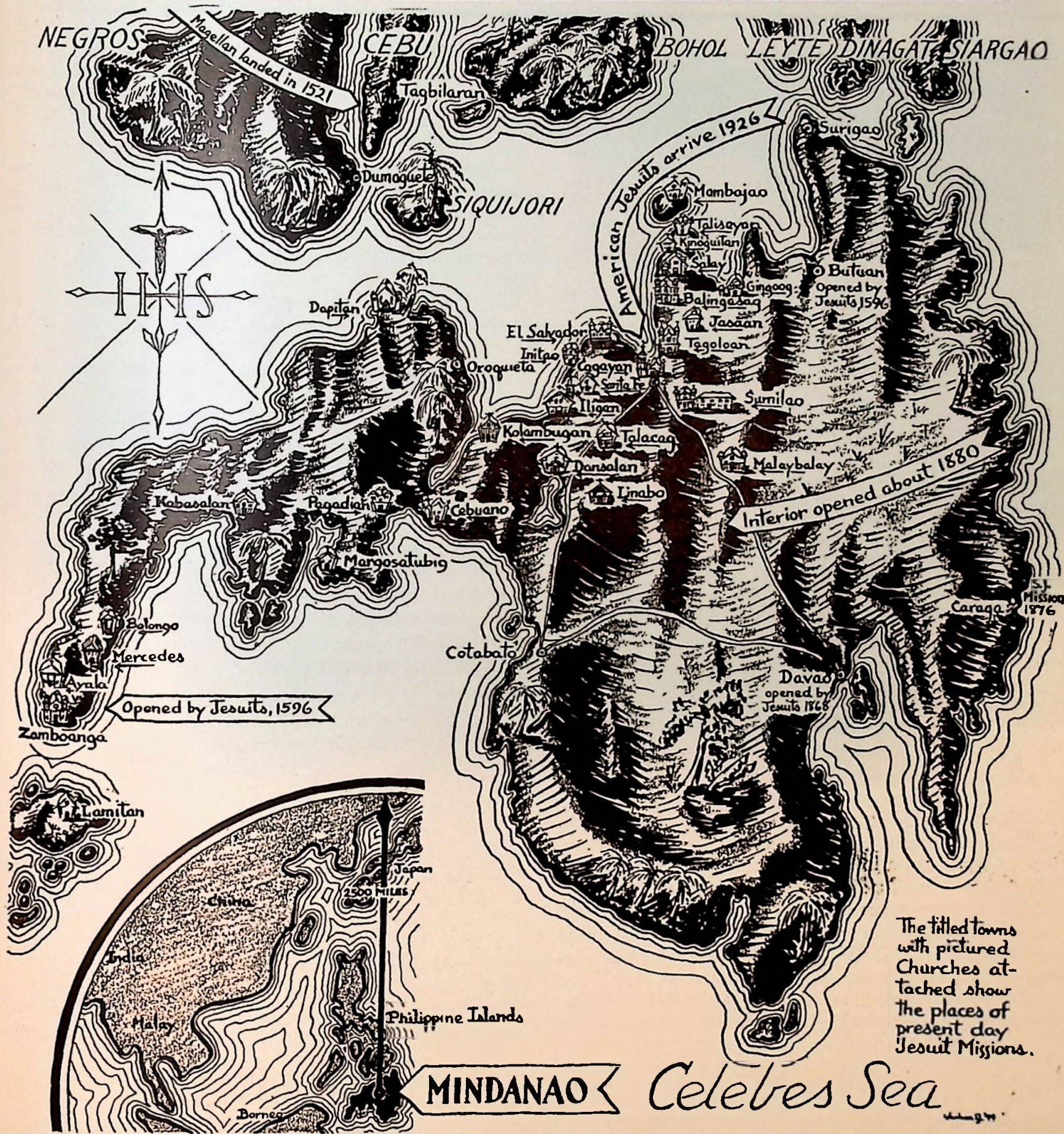
**B**ECAUSE they are unsalaried has not prevented them from staying up far into the night to help some struggling little parish co-operative get started or to iron out its difficulties which do crop up from time to time. But their daily work to support themselves does prevent them from giving full time to the task of adult education and organization. As a result, much of the work falls upon the thin, nervous, dynamic powerhouse, Father Sullivan. As a proof of the "*pedal-pushing Padre's*" prominence in the field and also as another indication of the amount of work he has to do, he is President of the All Island Jamaica Credit Union League, and Vice-Chairman of the Jamaica All Island Development Council which represents nearly all government departments having anything to do with the land.

He has no way of supporting himself except by the occasional donations that come his way; he has no subsidy to enable him to push forward more quickly, no fund for books, not even for missals for his organizers; no car to speed him from place to place—only a bicycle, a thin, wiry body, and a tremendous driving, zealous soul. As a sort of symbol of things to come and crown of the past five years, this summer, as he left Jamaica to come to the States to study and confer at all the co-operative centers in the United States and Nova Scotia, two of his "boys" withdrew from a Credit Union all their savings—to join the Jesuits, and please God, on their return some years hence, to carry on the work he began which inspired them.

The fishermen of Jamaica have been organized into a co-operative with a credit union of their own.



# MINDANAO—PHILIPPINE ISLANDS

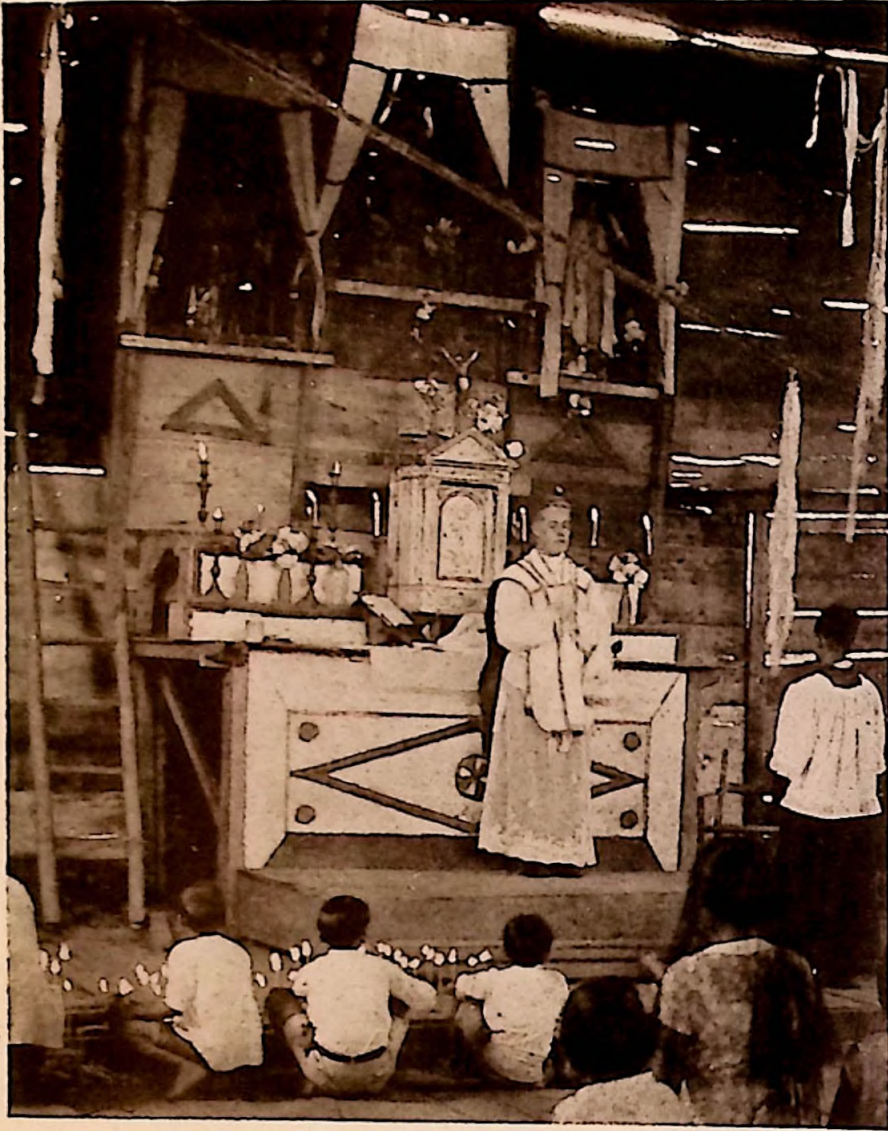


The titled towns with pictured Churches attached show the places of present day Jesuit Missions.

## MINDANAO IMPORTANT AMERICAN OBJECTIVE ON THE ROAD BACK

Three years ago next month the frightful blow fell upon the Philippines. 16,000,000 people, under the protection of the United States for forty years, were taken from us by the Japanese in a few short weeks. Much more than our own pride was hurt by that disaster. Anguish and sorrow, which not even the magnificent courage of Corregidor and Bataan could assuage, brooded over many an American home, for American boys were marched into ominous captivity by the enemy and were swallowed up in the uncertainty of concentration camps. In hundreds of other American homes, too, sudden anguish seized all hearts, homes from which a son or daughter had gone to the Philippines as missionaries. Once the very name

# MINDANAO—PHILIPPINE ISLANDS



LINABO

"Philippines" had a magic ring to it for them; the little *barrios* and villages were all familiar and precious to them because there was a loved one laboring there for Christ. Only occasionally, when the mails were slow, did they feel lonesome. Then suddenly pride and joy and lonesomeness were changed into constant anxiety beyond all words when the islands fell, for the missionaries, too, were interned and cut off in silence.

The blow to our national pride, and the heavy burden of families' worries were bad enough. But worse was the

threat to the whole Church in the Far East from the capture of the Philippines by the pagan power of Japan. America still doesn't realize how serious it was because too many never appreciated what the Philippines meant when we had them.

The importance of the Philippines lay in this fact: it was the only Christian nation in the whole Far East, a whole people already Catholic, right at the doorstep of China and Japan, and therefore the most promising leader for the spread of Christian ideals in the whole pagan Pacific world.

Pius XI, the Pope of the Missions, saw the fact. In the last official letter he wrote, one to the Philippines three weeks before he died, he said:

*"Then, indeed we realized clearly how great and beneficent might be the mission of this dear people, destined so long as it keeps alive and active that Faith which it has preserved for four centuries, to become a center from which the light of truth will radiate, and to be, as it were, an advance guard of Catholicism in the Far East."*

And later in the same letter:

*"In this way your noble and beloved nation will be enabled to fulfill its providential mission through the living faith of its sons. Its children, 'receiving the word of the Lord . . . with the joy of the Holy Spirit' will be a pattern to all that believe, and from each of your islands the seed of supernatural life, the word of God, will spread to all the countries of the Far East."*

"A center from which will radiate . . .", "an advance guard of Catholicism in the Far East . . .", "its providential mission . . .", "a pattern to all who believe . . .", "from each of your islands . . . the word of God will spread to all the countries of the Far East"—that is what the Pope, with his unrivaled and prophetic vision, saw in the Philippines.

The Philippines are already back in the news because of their strategic position, but they deserve far more importance because of their missionary status. To recall their once familiar names to old readers, and to inform our thousands of new readers who were not able to follow the growth of the Church in those years when news and pictures flowed regularly into JESUIT MISSIONS, this special section is presented. Only Mindanao, the south-

JASAAN



TALISAYAN



# MINDANAO—PHILIPPINE ISLANDS

earmost of the islands will be treated at this time. The names which will be in the news, once the campaign gets under way, were mission places for over three centuries before they became known as war centers, and will be Catholic centers long after this war is forgotten. Let us go now to Mindanao.

MINDANAO in area is 37,000 square miles (about the size of Indiana); in population it has 1,827,071 (about the same as Florida); in character it is heavily wooded, mountainous, and fertile; in location it is straight across the Pacific from the Panama Canal, off Indo-China, half-way between Singapore and Hong Kong.

In the south eastern corner is DAVAO, where about 996,000 people live in a city, deep set at the end of a beautiful harbor which the Japanese are reported to be using for their fleet. Before the war, almost 30,000 of the inhabitants were Japanese who controlled most of the Manila hemp industry centered there. Davao was the first Philippine city to be bombed by the returning Americans. The resounding boom of those bombs must have been good news to the many Americans interned nearby.

Until 1937, it was a Jesuit mission, really self-supporting, well established and flourishing. The hill country in the outer provinces simply was too vast to be covered by the few men available. Accordingly, the whole province was transferred to the society of the Foreign Missions of Quebec, whose mission it now is.

Going west on the south shore we come next to COTABATO, the largest province in Mindanao. The principal city, Cotabato, is the only one of any size. It was largely an undeveloped mission. Until 1937, it was a Jesuit mission, but only two Jesuits could be spared for the whole province where real pioneer work was required. We were doing all that was humanly possible elsewhere and consequently had to ask for help. The Oblate Fathers generously took over the mission and for four years worked indefatigably trying to establish a strong Church organization. When the war broke, they, with all the other foreigners, were interned.

Out on the southwestern corner of the island is ZAMBOANGA, third largest city of the Philippines and one of the richest in historical background. The old fort in the city was designed and constructed under Spanish Jesuit direction as a protection against the marauding Moros, unconquered Mohammedan tribes who moved up from

Borneo and settled mostly in the interior. Years later, General Pershing won fame here for his victory over the same Moros, the last to hold out against the Americans in the Philippine campaign. Recently United States air forces returned to Zamboanga to bomb the city. It is the most important city on the island, with a population of 131,455, a good harbor, and a location only 120 miles away from the Dutch East Indies.

Zamboanga is especially interesting as a mission because it is almost exclusively staffed by native Filipinos. The Bishop, all but two of the priests, scholastics, and brothers at the flourishing Ateneo de Zamboanga, and several of the missionaries in scattered stations are native Jesuits. Native secular priests are regularly being added as the vocations multiply. Because the Japanese used "soft treatment" for the most part with the Filipinos in the beginning, the missionaries were able to continue their work here without too much molestation, but the confinement of the Bishop to the city by the Japanese, the destruction of the Cathedral and Ateneo, the internment of two American scholastics, Joseph Behr and Ralph Gehring, and the many calls to provide for the spiritual needs of surrounding territories, stripped of their priests by the internment of all foreigners, laid a heavy burden on all the Zamboanga priests.

Most of the American Jesuits in Mindanao are concentrated in the north central section of the island. Cagayan, in MISAMIS, a city of 50,000 people, is the episcopal see of Bishop Hayes, S.J., American Bishop now interned, and is the center of the most flourishing mission in the whole island. In 1926, there was one lone Spanish Jesuit trying to care for this whole area with a coast line of over 500 miles. Fifteen years later when the Japanese took over, there were 36 American Jesuits in the same territory. They had in the Ateneo de Cagayan, a first class high school and college, sending out trained teachers into the public schools, a full parochial school system, and well regulated parishes in the larger cities. The pioneer work in the hills and among the Moros was expanding steadily. It was an astounding growth, well organized under capable leadership. When Bishop Hayes first went there as a priest to say Mass in 1926 at Cagayan, fifteen people attended his Mass. Fifteen years later, when he celebrated a pontifical Mass for the diocesan Eucharistic Congress in the same city, there were 15,000 people at

## MALAYBALAY



## TAGOLOAN



# MINDANAO—PHILIPPINE ISLANDS

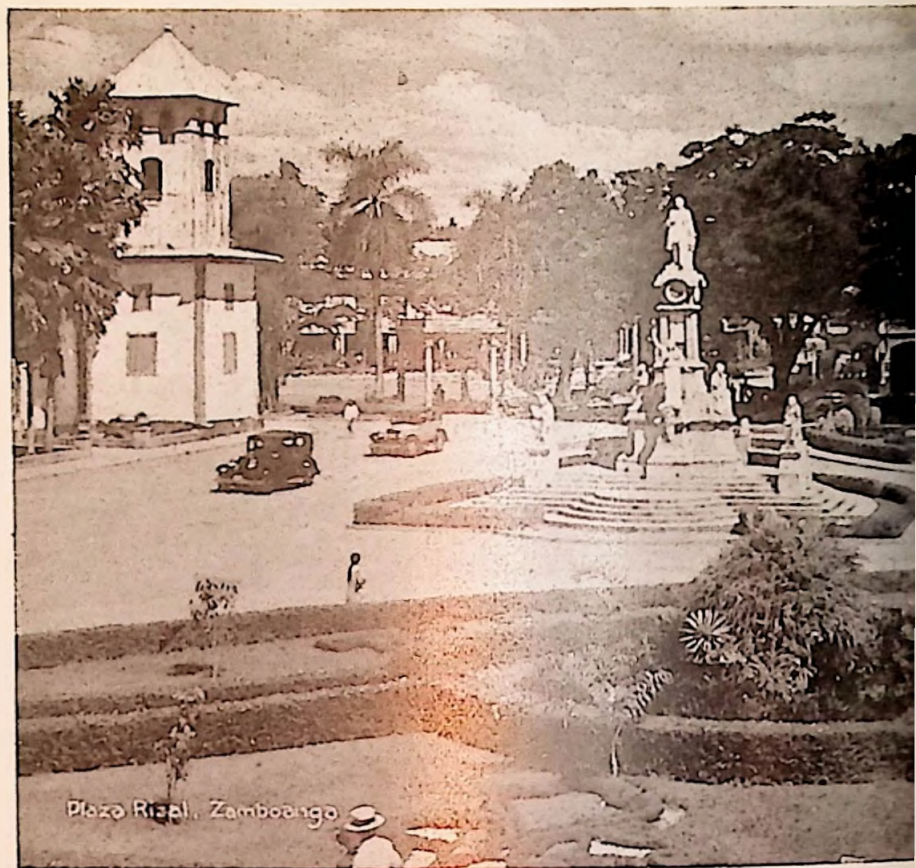
the Mass.

Cagayan is strategically important because of its fine harbor for anchorage, the coastal roads which pass through it, and lead to the all-important cross-road which begins at Tagoloan, climbs through the mountains, and winds up at Davao in the south. It is the only cross-island road in Mindanao.

Tagoloan, to the east, is a small city, but from it runs the road up into the hills beyond. It was in those hills that Father Thomas Rocks was killed, and here that Father Henfling did such heroic work for years. Further to the east is Gingoog, where Father Consunji, native Filipino who studied in America, was stationed until he took over all Lanao where he was murdered by the Japanese.

The ten American Jesuits on the bush missions of Misamis are all on those lonely stations which demand vigorous health, tireless zeal, and unlimited ingenuity to meet ever-arising emergencies. For years, their people were never regularly attended by a priest. Now there are strong centers of Catholicity in the chief towns and the influence of these centers was rapidly being pushed further and further into the isolated pockets in the hills at the outbreak of the war, where names like Risacher, O'Connell, Murphy, O'Byrne, O'Keefe, Shea, Henfling, and Lutz and Pollock (only Jesuit on Camiguin Island) shone on the roster of pioneer missionary heroes.

The other MISAMIS (Occidental), across the bay from Oriental, has recently been transferred to the Columban Fathers. Fathers Daly and O'Neill did giant work there for years. In between the two Misamis provinces is LANAO, already in the news because of the hospitality shown to Commander Bulkley and his men by Father Cervini, now interned. Iligan is the principal coastal city, and important because of the good anchorage in the harbor, a sizeable wharf at the shore, and a serviceable road leading out of the city to Dansalan on the shore of a large mountain lake. The interior of Lanao is one of the truly beautiful sections of the Philippine Islands. It is also Moro country, land of Mohammedans, always the most difficult to convert. At Dansalan, the capital, Father Reith, former business manager of JESUIT MISSIONS, had built a fully equipped mission station, and through his dispensaries, had won the esteem and public praise of Moro chieftains. What once was extremely dangerous



## ZAMBOANGA

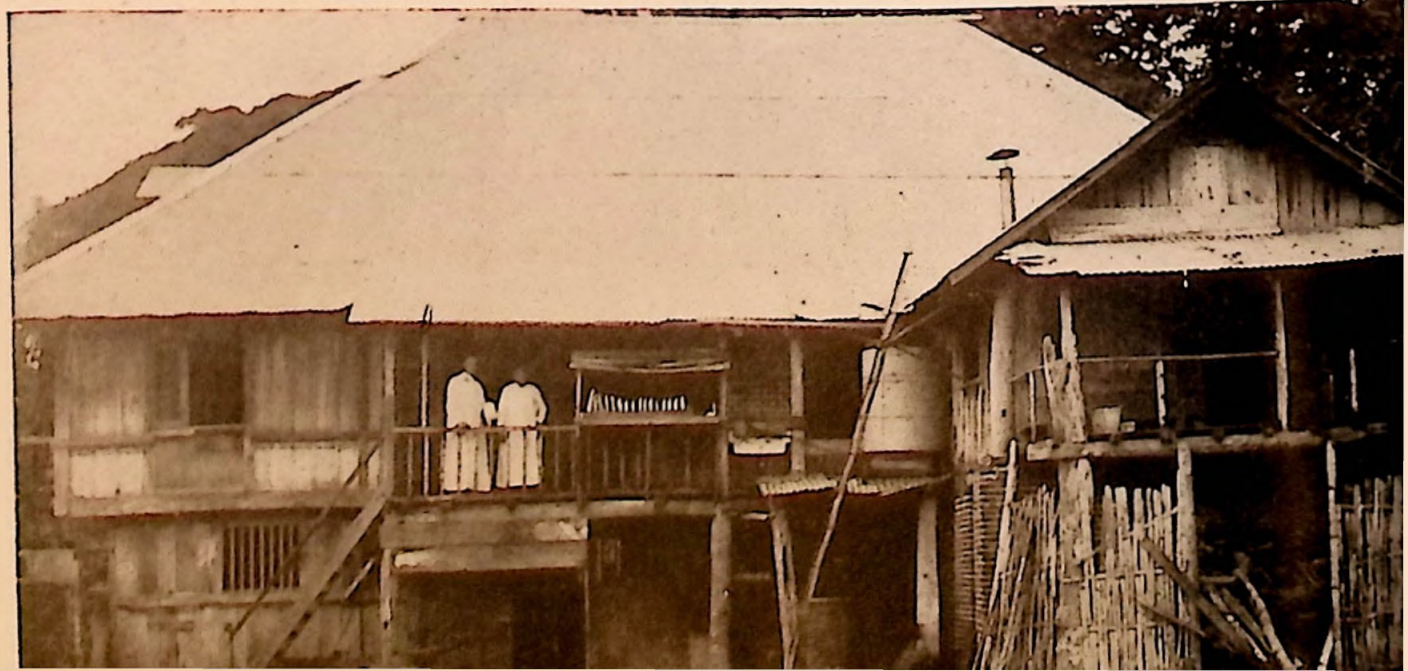
territory for any foreigner, became a most hopeful mission. Report has it that all that mission property has been destroyed by the Japanese. Father Hamilton, Brother Doyle, and Father Thibault complete the list of Lanao missionaries.

The only province of Mindanao without a coastline is BUKIDNON. High mountains, great level plateaus, 2,000 feet above sea level, separated by deep ravines, and primitive tribes of people dwelling in small scattered villages—this is a simple outline of the territory. The cross-island road passes through the heart of this province. The central town is Malaybalay, almost like a frontier town of the United States 75 years ago. Near here, Bishop Hayes was captured by the Japanese. On those flat plateaus America had planned huge air fields which were not developed in time to defend the island, but which will be valuable for its recapture. Four American

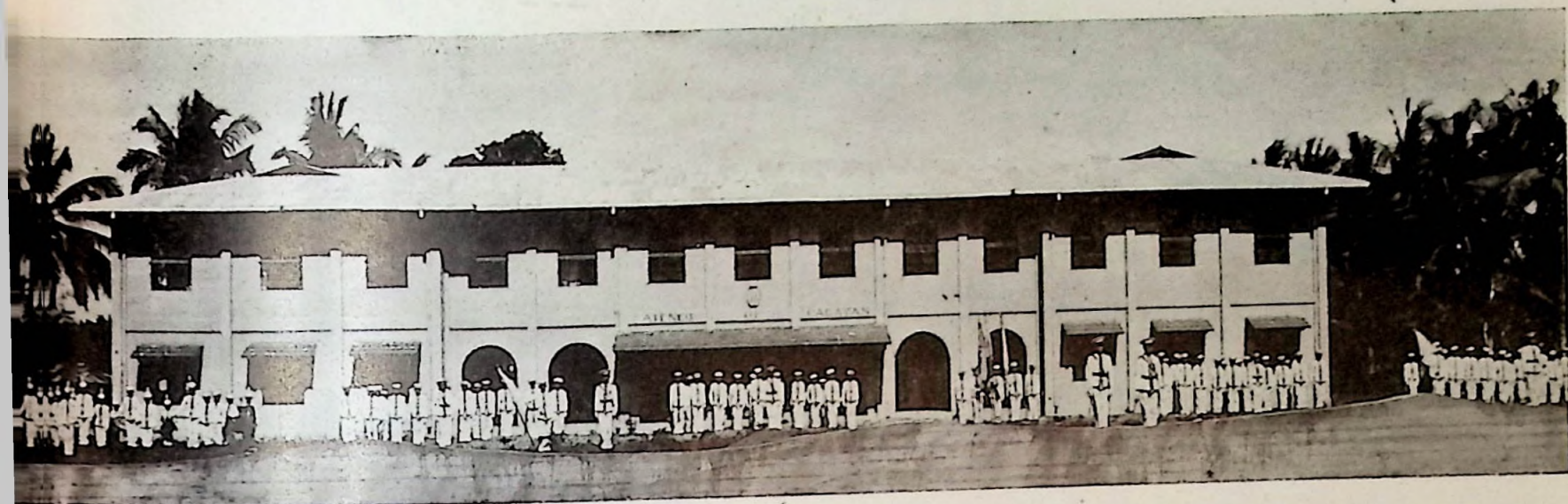
## SUMILAO



## BALINGASAG



# MINDANAO—PHILIPPINE ISLANDS



## CAGAYAN

Jesuits, Fathers Lucas, Hausmann, Doino, and Wasil, and two native Filipino Jesuits have this whole wild territory to cover in their apostolic work.

On the extreme north east corner of Mindanao are two provinces, SURIGAO, a narrow strip along the rocky shore, and AGUSAN, with its wild coast line in the north and wild country cutting deep and square into the center of the island southward. There is only one fair harbor and no large cities in these two provinces. But though the mission may not figure in the war news, full credit should be given to the Sacred Heart Fathers for their mission work in that region. Several priests, including two Jesuit Filipino Chaplains now serving in this country, Major Ortiz and Lieutenant Montero, were trained by these missionaries in Surigao.

Between Mindanao and Luzon, where Manila is, lies a whole archipelago of islands of all sizes, the "Central Philippines" or "the Visayas". Nearest to Mindanao are three already in the news, PANAY, NEGROS and CEBU. Chief city on Panay is Iloilo with a population of 90,000. It is one of the key ports in the Philippines; the island is wealthy, the people cultured. Its Bishop, Most Rev. James P. McCloskey, went to the Philippines in 1904 as a young secular priest when American priests were desperately needed there as missionaries. All these years he remained

there, retired in 1941 and now is interned. Negros is a great sugar country. Bacolod is its principal city, with a population of 57,000; and Damaguete and Pulupandan, much smaller, are the only two ports. Most of the shore is shallow, excellent for small craft landings. Cebu, though smaller than the other two, has for its capital the second largest city in the Philippines, Cebu, with a population of 146,817, more by several thousand than Albany, the capital of New York. It is a key port in the islands, with large wharves, and a harbor well protected by the island of Mactan where Magellan died and was buried. Cebu has been several times bombed lately. It used to be a Jesuit Mission up to the suppression. The Society of the Divine Word conducts the San Carlos College. The first native Filipino Archbishop was consecrated for Cebu, Archbishop Reyes, who today guides the spiritual of several hundred thousand *Cebuanos*.

This, then, is Mindanao and environs, where American soldiers and sailors may soon be stationed once again. Once this was all a Jesuit mission. Now the Columbans, the Oblates, the Sacred Heart Fathers, the Quebec missionaries, the Franciscan Missionaries of Mary, and a Filipino native clergy all cooperate in the development of a new nation, thoroughly Catholic, which is destined to be the "Light of the East".

## EL SALVADOR



## TAGNIPA



## "Tar Heel Apostle"

by John C. Murrett

The lives of some men are studded with great deeds and conquests. Such was not the life of Father Thomas Price. Looking at his list of achievements you would hardly be impressed. But there is far more to living than meets the casual glance. It is the interior life of the spirit that makes this biography well worth reading.

After twenty-five years of strenuous work as a missionary in North Carolina, the Tar Heel Apostle had little to show for his efforts. He had started out to convert his native state but his purpose was far from fulfilled when he met Bishop Walsh, a quarter of a century later. Father Price joined forces with Bishop Walsh in the foundation of a foreign mission con-

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# MISSION *Books Review*

gregation of priests. The Tar Heel was not forsaking his native state or giving up his original purpose. He realized that he could not hope for success at home until a truly Catholic mission spirit permeated America. So Maryknoll was born. An old man now, Father Price did not hesitate to volunteer for China where he died during the following year.

From his early seminary days Father Price had a strong and ardent devotion to Mary the Mother of God and to her son. This was the core of his spirituality. After a series of visits to Lourdes, Father Price fell in love with the child, Bernadette, so wondrously favored by Our Lady. Thenceforth his approach to his Blessed Mother, imitated Bernadette. It was simple, childlike, direct, becoming almost mystical at times. This is the gift Father Price left to his young mission Congregation, a deep devotion to the Mother of God. Maryknoll became Maryknoll because of him.  
*Longmans, Green, New York. \$2.50.*

Father Tim

by Harold J. McAuliffe, S. J.


This is the story of an Irish priest who was an idealist and a realist. He

was an idealist in his all embracing love of God which never lost sight of an immortal soul. He had to be a realist to find a solution for the many problems and cases confronting a young pastor of St. Patrick's Church in St. Louis. Father Dempsey came to St. Louis around 1900 when it had become the melting pot of nationalities with German and Irish predominating. St. Patrick's dominated the skyline in the slums of the city. It wasn't a normal parish but a tough environment of flophouses, cheap dives and saloons, where itinerant workmen, day laborers and farm hands mingled with permanent residents. Very soon all of them knew and loved this man of God. He was called upon to settle labor strikes and broke up gang wars by his courageous intervention.

The author has given us a fine portrait of a priest and his work. We cannot but admire a man, whose heart was as big as all outdoors, and who was a powerful force for good not because he was a master of sociology but because he saw the image of God in every man.

*Bruce Publishing Co., Milwaukee, Wis. \$2.25.*

READ FOR A BETTER WORLD



CATHOLIC BOOK WEEK

NOVEMBER 13-18, 1944

## NOVEMBER

IS THE MONTH OF THE  
HOLY SOULS

Remember them in your prayers. You might like to know that we could send thousands more Masses to the missions, if we had them, to our own missionaries and especially to the native Bishops and priests and the missionaries from European countries who receive so few because of the war.



**—ACT OF GOD**  
**—HURRICANE**  
**—JAMAICA**  
**—MAKE NO FINANCIAL APPEAL**

"Make no financial appeal. Insurance will cover", is a short, short story that could be packed with details very easily. It is the latest cable from Jamaica where about a month ago, a hurricane hit the southern tip of Jamaica. Many thousands of dollars worth of Missions property was moved around and crushed into kindling by the "big wind". All the damage was covered by insurance so that no help is needed from our friends on that score.

However, if you really want to help the Jamaica Mission, here are some of the ways to be a good Samaritan:

(1) The whole mission was mobilized to gather food and clothing for the poor people stricken

by the hurricane. With the little they had to spare, the unharmed missions gave generously to the others. There are many more calls which cannot be answered for lack of means. Your gift will help.

(2) Several of the chapels and schools destroyed were old primitive buildings put up when the mission station was first opened. The growing congregation needs a bigger Church and a bigger School. Insurance doesn't cover that. You can help.

Write to:

**JESUIT MISSIONS**  
**962 Madison Avenue**  
**New York 21, N. Y.**



### Wanted!

Wanted! A bicycle? No, we have almost enough of them. The missionaries of Jamaica take biking as the ordinary mode of travel. Rough roads, mud, rain and hills don't stop them from pedaling the length and breadth of the Island.

What is needed is equipment to "Help them help themselves". The missionaries of Jamaica and British Honduras need things to get their social organizations moving faster and more efficiently. A lot of office work has to be done; bulletins sent out; a library collected; folders and booklets printed;—all to teach self-support through co-operatives and credit unions. Quoting from a missionary's report: "Unless we can get material assistance soon, very soon, the promising Catholic co-operative push will collapse".

### What specifically is needed immediately?

salaries for two or three full time organizers  
3 typewriters  
a mimeograph  
money for co-operative folders and booklets  
salary for a secretary of co-operative movement  
files and desks and office equipment  
a co-operative library  
a camera  
a movie camera  
a Catholic library, a co-operative bookstore  
and some day, a car (keep this in mind).

These are just a few of the things necessary, immediately necessary to help the missions become self-supporting.

Many of these items are difficult to obtain today. But somewhere in a country of over 130,000,000 there may be someone who could supply these urgent needs of the missions.

Address: Jesuit Missions  
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R.A.K., Philadelphia.....	1.00
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C.E.S., Ft. Jackson.....	5.00

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Mrs. H.B., Sioux Falls....	10.00
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K.M., Poultney.....	18.50
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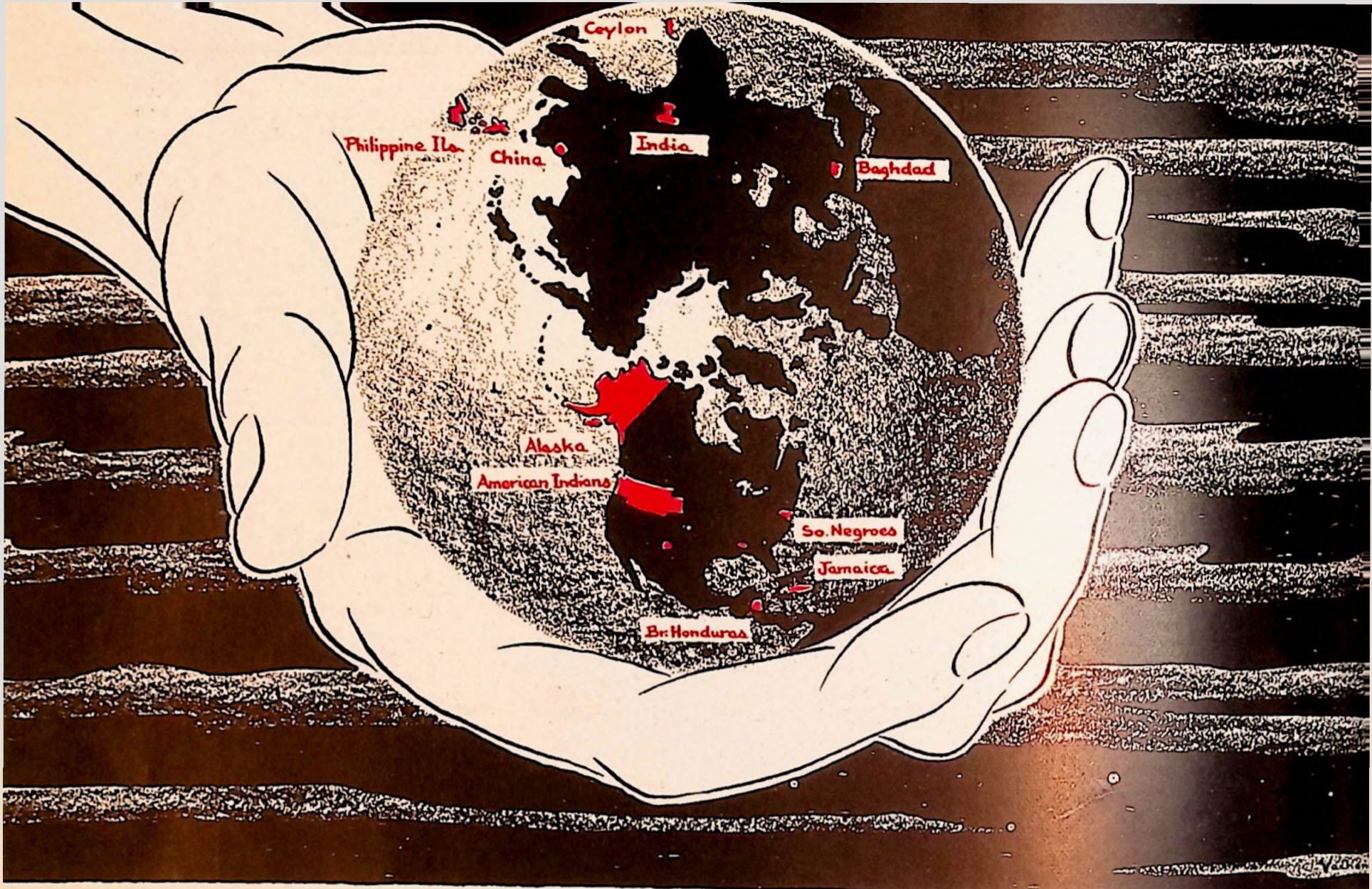
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J.J.S., Wheeling.....	1,000.00
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