June 1946

JESUIT MISSIONS

Welcome to China

June JESUIT MISSIONS 1946

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COVER—The hope of China today is in its more than two hundred million young people. We have chosen one of them for our cover to symbolize that hope. As the youngest of the Jesuit mission groups in China, American Jesuits are laboring to fulfill that hope for Christ so that two hundred million young people may not have to live and die without knowing their Redeemer.

CONTRIBUTORS

Patrick A. Ryan, S.J.

■ **Father Patrick A. Ryan, S.J.,** is one of the oldest in years, the youngest in spirit of all our 700 American Jesuit Missioners, the veteran associate editor of our staff (19 years) and the pastor of the newest Jesuit mission anywhere in the world (less than one year old). Throughout his long life (he was born in 1873) he has filled such varied offices as dean of a college, professor of classics ("50 years ago in California"), pastor of city churches (El Paso, Texas, made him an honorary citizen), pastor of rural chapels, representative of JESUIT MISSIONS to Bishops and priests, and lecturer on missions to over a hundred thousand lay people and school children throughout America. He is a Georgia gentleman completely without prejudices. His wide sympathies include both whites and colored, Southerners and Northerners, lowly and illustrious; his lively interest includes civic affairs as well as religious, the universal Church as well as strictly Jesuit undertakings. Personal charm, thoughtfulness of everyone but himself and sincere zeal from the top of his shiny bald head to the soles of those restless feet which have traveled so far and so long in quest of God's people, all make it easy for him to win friends and difficult for them ever to forget him. At 71 years of age, he asked permission to spend his last years ("20 more, at least") in the difficult rural missions of the Southland he loves and so nobly represents.

Address all notices and communications to: 962 Madison Avenue, New York 21, N. Y.

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Pius L. Moore, S.J.

Richard Meagher, S.J.

Four men collaborated on the 6-page story of China, all of them veterans of the China mission. **Father Pius L. Moore, S.J.,** former rector of the University of San Francisco (1920-26), was among the first four to go to China in 1928. He studied Chinese at Zi-ka-wei, taught at Ricci College in Nanking, founded Gongaza College in Shanghai, undertook the work of mission procurator in China and later in this country, returned in 1941, was interned, repatriated on the *Gripsholm* in 1943 and is procurator of the China mission today. **Father Richard Meagher, S.J.,** from Portland, Oregon, a Santa Clara graduate, went to China in 1936, studied Chinese for two years, taught chemistry at Gonzaga for one year, was ordained during the war, and is now in the U. S. studying for a Ph.D. in chemistry at Stanford University in preparation for his future work at the Nanking Institute. **Father Thomas Carroll, S.J.,** graduate of Loyola University (Los Angeles), in 1937 went to China where he was ordained and specialized in Chinese classics. He is now studying for a Ph.D. in semantics at the University of California for future work at Nanking Institute. **Father Ralph Brown, S.J.,** from San Francisco, reached China in 1938, and there had two years of Chinese study, two years teaching, three years of theology, was interned and is now completing his theology at Alma College, in his native California.

Thomas Carroll, S.J.

Ralph Brown, S.J.

WE'RE LOOKING TO YOU

"25 American Jesuits are coming to our section of China, around Yangchow along the Grand Canal. We Catholics number less than 3,000, but there are 4,534,880 people here who are still pagans. Four and a half million people! Don't you want to help them?"

25 priests cannot instruct so many people alone. Cathechists are needed, Chinese catechists, at least one for every 10,000 pagans. That means 450 catechists. The salary of each catechist is only $5.00 a month. But $2,250 is needed every month for 450 of them.

"Your American Jesuits are coming to a section of China where there are almost no Catholic churches or chapels, no regular places to say Mass. Our people almost never see a Mass being offered. Can you help?"

One chapel for a center of 10,000 people will cost $3,000. Some day 450 chapels and churches will be needed here. A hospital for American Sisters at Yangchow will cost $30,000, a central school, $20,000. We're looking to you for help to do God's work.

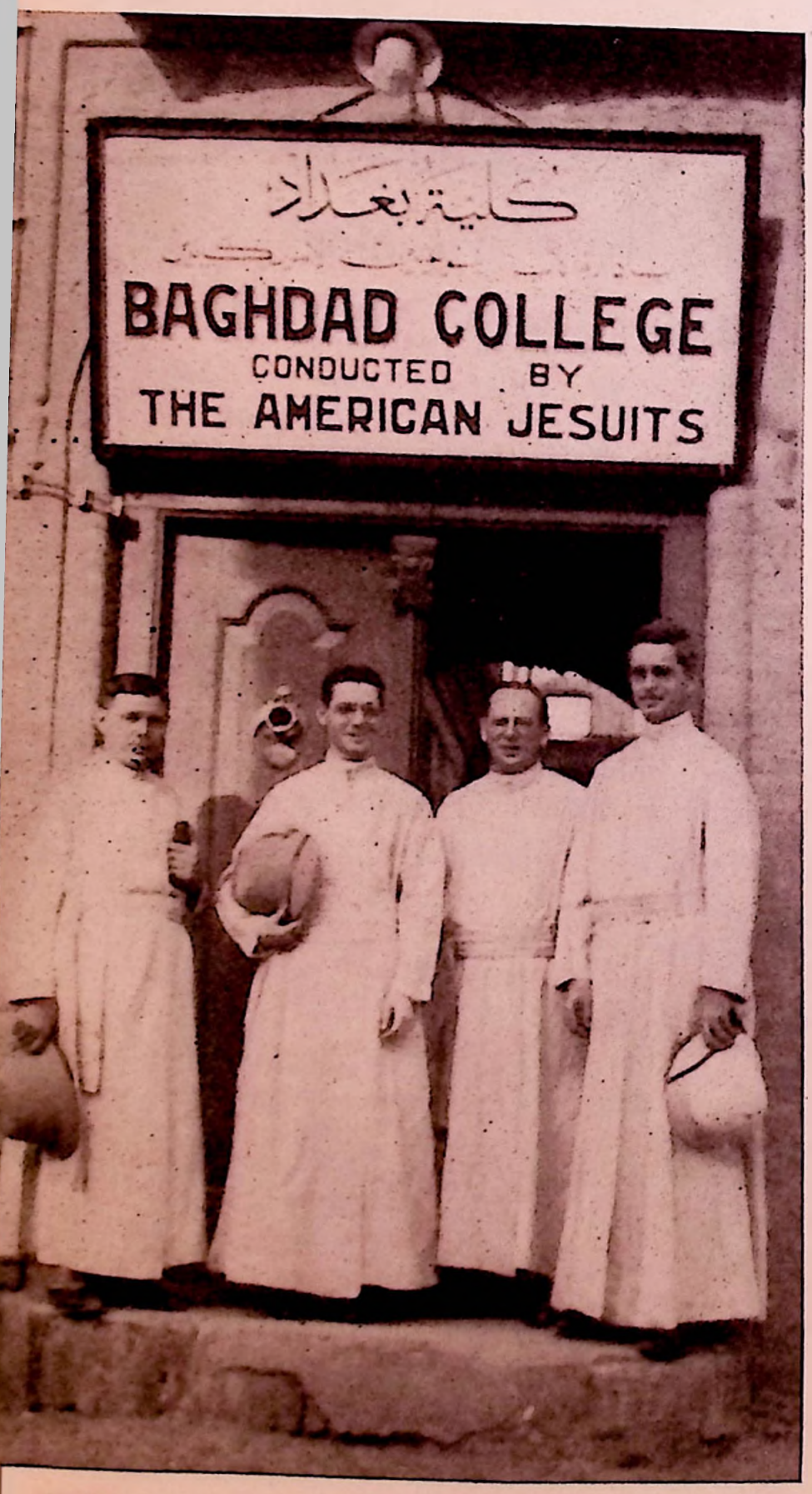
Use either address

Rev. Pius L. Moore, S.J.
55 W. San Fernando Street
San Jose 21, Calif.

Rev. Coleman A. Daily, S.J.
962 Madison Avenue
New York 21, N. Y.

DEATH comes to the Bishop

Bishop Rice
was a giant
admired and loved by all.



"His Lordship, Bishop William A. Rice, S.J., Vicar Apostolic of Belize, died Thursday night, February 28, 1946, at 8:15, in his room in the Belize presbytery. Death was due to a heart attack."

With these few words the news of Bishop Rice's death was announced to the people of Holy Redeemer Cathedral, Belize. For a great apostle it was the third command summoning him to a "foreign" land. Twice already he had heard the word, "Go." In prompt obedience he had set out for Baghdad and British Honduras. Now a voice spoke to him again, but this time he heard, "Come," and with no less willingness Bishop Rice answered the final call to share in the joys of the homeland he was so anxious to open to all men.

William A. Rice was born on October 3, 1891, the son of Felix and Josephine Gaudettee Rice. As a boy he attended the public schools at Framingham, Massachusetts—there were no parochial schools in the city at the time. After graduating he enrolled at Boston College High School and upon completing his course entered the Society of Jesus on August 15, 1911. He spent four years at St. Andrew on the Hudson, three years of philosophy at Woodstock, four years of teaching at Regis High School in New York, first year of theology at Woodstock, three years at Valkenburg, Holland, where he was ordained priest on August 28, 1925, and his final year of study, tertianship, at Salamanca in Spain. Of his 34 years as a Jesuit, he spent 18 in foreign lands.

After a year as vice-president of Boston College and four years as Rector of the Novitiate in Lenox, Massachusetts, Father Rice received his first commission from the Holy See. Pope Pius XI, anxious to help the Christians of the Eastern Rites, had requested that American Jesuits open a secondary school in Baghdad. In February of 1932 Father Rice set sail for Iraq. The following September the

1932 in Baghdad, before the first rented residence of the college. (L. to r.) Fathers Mifsud, Madaras, Rice (Superior) and Coffey.

doors of Baghdad College opened to receive the first students. He began with nothing. When he departed for British Honduras, in spite of countless difficulties, he left behind him a flourishing school, a community established in its own quarters and plans well formed for a second building at "B.C. on the Tigris."

In the meantime a second appointment from Rome came and from 1936 until 1939 Father Rice, in addition to other duties, filled the offices of Acting-Apostolic Delegate to Mesopotamia, Kurdistan and Lower Armenia as well as Apostolic Administrator of the Latin Archdiocese of Babylon.

The third and last commission of Pope Pius XI came through a decree of the Sacred Congregation of Propaganda in 1938, appointing Father Rice successor to Bishop Joseph A. Murphy, S.J., then over 80 years of age, and for many years, Vicar-Apostolic of British Honduras.

Bishop Rice arrived in Belize on June 18 and immediately with all the zeal and energy which characterized his whole life devoted himself to his flock. During the less than seven years which remained to him he was to make but one brief visit to the States. "The Charity of Christ Urges Us," was the motto he had selected for his coat-of-arms, and these words may well stand as the brief summary of his life and work on the missions. Within a short time of his arrival he was writing back to Jesuit Missions, "After more than a month of moving about the colony in airplanes, motor cars, motor boats, native canoes, on horseback and on foot, and getting a thorough first-hand acquaintance with flies, mosquitoes, red ants, mud, rain, mahogany beds and hammocks, I have come back to Belize for a breathing space of four days . . . the day after tomorrow I shall be on my way to Orange Walk . . . and then out to Cayes. After that there will be a lull and I shall start out visiting the stations in the south."

When Bishop Rice spoke of a "breathing space" he meant rather a change of occupation. He was not one to spare himself.

The throng that crowded the Catheedral at his funeral testified to the esteem in which he was held by the citizens of Belize. From the Governor of the Colony through the long list of notables that included Consuls from many different countries as well as ministers of half a dozen Protestant denominations, to the lowliest member of the congregation, all who had come to pay their last respects to Bishop Rice knew that they had indeed lost a friend, one whose tremendous energy and zeal in the interests of his Master had carried him to an early grave.

At the time of his death Bishop Rice was but 54 years of age. He had spent 34 of those years as a Jesuit, half of them in positions of great responsibility and trust. May he rest in peace!

WILLIAM F.
MASTERSON, S.J.

PRIESTHOOD

MARCH 24, 1946! That day will long be a historic one in the storied annals of the Church in the Philippines. For that day witnessed the ordination at Woodstock College of what is believed to be the largest single group of seminarians ever raised to the priesthood for the Philippines at one time. From that day forward, forevermore, twenty-seven more Jesuits will offer sacrifice for, will forgive and console, will join more intimately and effectively in guiding the deserving peoples of those Islands.

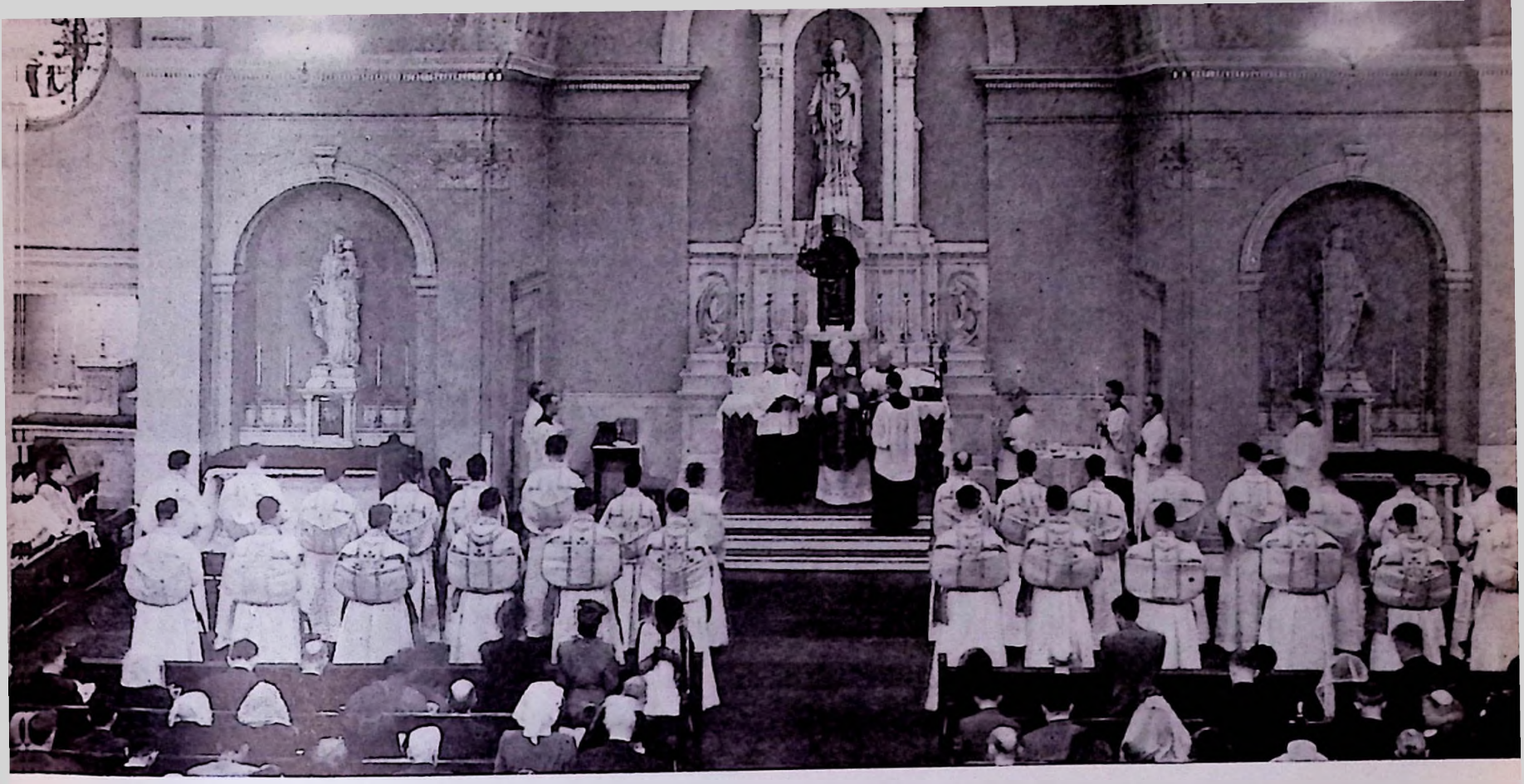
This ordination was truly a special, exceptional one. Not merely because it was held completely out of season, as far as Jesuit custom would prescribe! Such a concession was gladly arranged in view of the individuals and circumstances involved.

The measured tones and gestures of the Ordaining Prelate, the Most Reverend John M. McNamara, Auxiliary Bishop of the Archdioceses of Baltimore and Washington, were directed to religious who were veterans of the sufferings, the humiliations and the starvation of the almost forty months of the Japanese occupation of Luzon. For in the midst of such distractions as that of continually being spied upon, the insistent cravings of hunger and the constant shifting about from one habitat to another, a remarkable singleness of purpose carried them through a little more than two full years of an exacting theological curriculum. Upon their repatriation last spring, after a brief respite, an even more intensified program of study through the next nine months prepared them for the great gifts of Ordination.

Close identification of priest and people is one of the sure bases of a successful ministry. Accordingly, it is difficult to conceive under what more auspicious circumstances one's priestly labor might begin than those encompassing these twenty-seven. For the gallant, long-suffering Filipinos know well the story of these men's joint endurance with them through the war years of everything from anxiety to torture.

Those war years engendered in the Philippines a much more alert conscious appreciation of the contribution of the priest's ministry. With such, inevitably,

(Top) Fathers Bernard, Escanio, Fox, Boyle, Rively, Edgar Martin, Dolalas, Reuter, Lim; (middle) Kavanagh, Guzman-Rivas, Grau, de la Costa, Dincher, McCann; (front) McMahon, Mitchell, Healy, Clarence Martin, Maxcy, Most Rev. John M. McNamara, D.D., Fathers McSorley, Quinn, Klipert, Corbett, Dolan.



went an added demand on the abnormally low number of priests there whose sparse ranks were to be tragically thinned out with more than 125 killed and above that many again broken in health. No wonder there is added significance to the ordinations of March 24th!

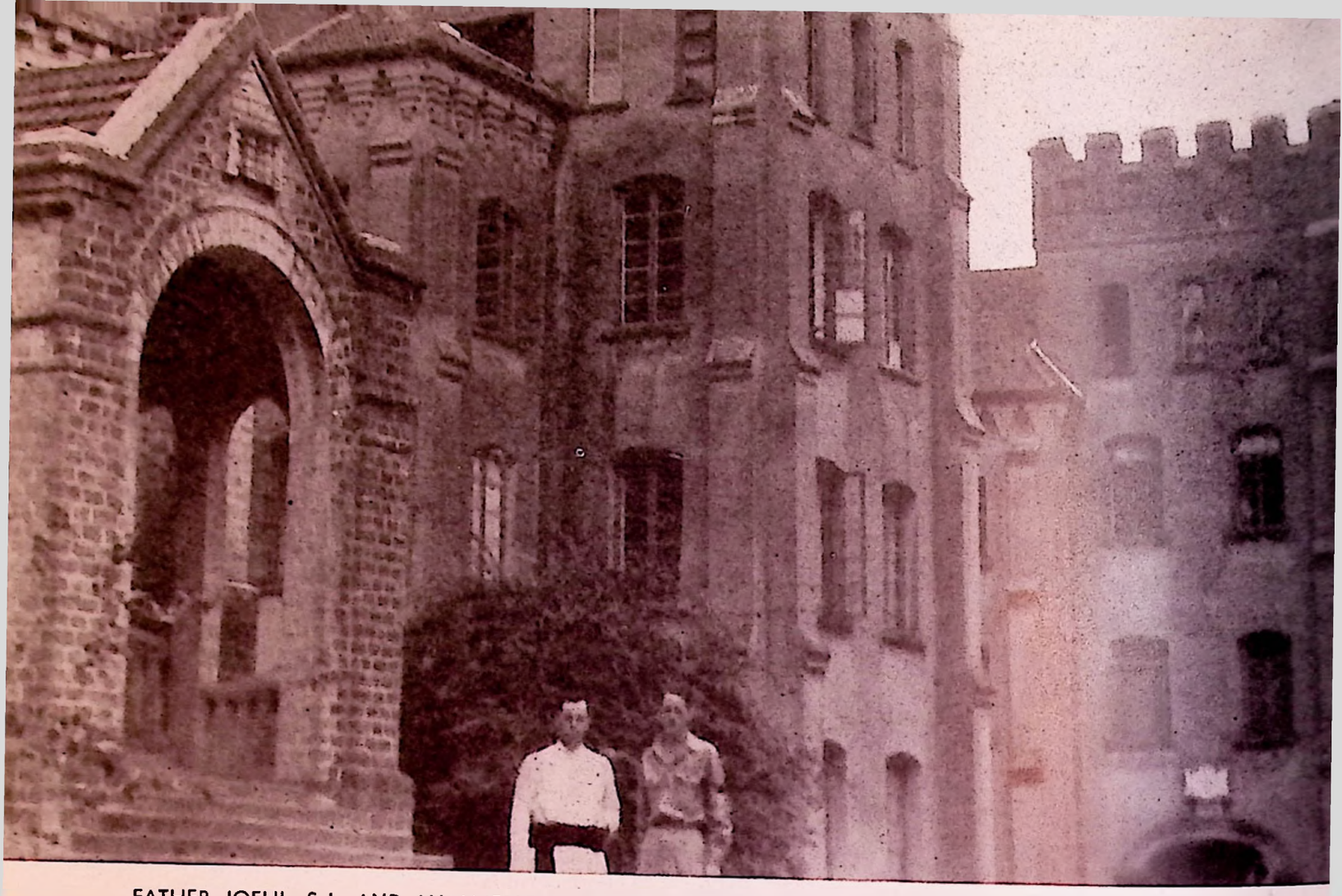
The day of complete independence for the Philippines is fast approaching. This unique event speaks eloquently as well of Filipino capacities as much as it does of American statesmanship and political principles. Surely, serious problems will confront governmental agencies in the new set-up. They are largely war-born, the same type which cloud all other institutitons, business, the church, the home. But Philippine governmental circles will not want for capable civil servants. A determined, consistent American governmental interest providently saw to that.

Regrettably, Catholic American interest in the Church's equally pressing problems in the Philippines was almost unnoticeable for too long a period. That the Church in the Philippines is desperately short on priestly personnel is chargeable in no small measure to us. For without God's love preached to children and ministered to them in His Sacraments there can be little hope for a ready response to the vocations God must needs lavish on Filipino youth, if His Church is to attain to its full stature there and ever hope to approach the divine destiny pointed out to it by the late Pontiff, Pius XI, viz. "to be the bearers of the light of Christ to the Orient." The full story of God's love and the power of His grace cannot penetrate all corners and hearts because, while our government in the early days of the American occupation of the Philippines brought about the removal of almost 1,000 priests, Catholic America did next to nothing about restaffing parishes —some of them still without a priest after close to fifty years. There was one glorious group of heroic volunteers from among American priests: Fathers Harty, Hendrick, Rooker, Carroll, MacGinley, Cook, McCloskey, Gercke (now Bishop of Tucson, Arizona), and the leader of the group, Father (now Cardinal) Dougherty of Philadelphia.

The day March 24th had this added significant note about it. Counted among the twenty-seven newly ordained were six Filipino Jesuits. They swell to about forty the number of Filipino Jesuit priests, with twice that many more in various stages of their seminary training, about twenty of whom will be ordained in the course of the next two years.

The subject peoples of the world find immeasurable hope in our American dealing with the Philippines. We pray (knowing you join us) that our consoling Jesuit experience over the last twenty-five years with the generous-minded Filipino youth seeking to follow Christ may augur well, at long last, for an early adequate priestly personnel.

From the Jesuit Seminary at Woodstock in Maryland have gone forth thousands of priests in the last three quarters of a century. Every sector of America, every continent of the world has warmed to its influence. Chief among its beneficiaries, outside America, have been the Philippines. Many scores of its priests have labored there with distinction since the beginning of the century. Names like Byrnes, O'Brien, McNeil, O'Connell, Mulry, the two Dalys, Hausmann, Consunji and others conjure up a proud, albeit challenging heritage. With God's grace—to be won in considerable degree by the prayers of our friends—may those lately commissioned as other Christs ever match, even surpass their predecessors' glorious accomplishments.



FATHER JOEHL, S.J., AND AN AMERICAN SOLDIER BEFORE THE PAPAL SEMINARY AT KANDY, CEYLON

It was more than fifty years ago, in 1893, that the Jesuit Fathers, in response to the request of Pope Leo XIII, first opened the Papal Seminary at Ceylon. Wishing to give students for the priesthood a broader education than could be afforded by the smaller diocesan ecclesiastical institutions, His Holiness had asked that a School directly under the jurisdiction of the Sacred Congregation of Propaganda be started for the future clerics of India, Burma and Ceylon. The island to the south of India, since it was less caste-ridden than the mainland, was selected as a better location for the seminary whose students would (it was hoped) include members of any and every caste. The Belgian Fathers who began the enterprise selected as their site a hill just outside the town of Kandy. Today the school building looks down from its 350 foot elevation on the sleepy, dreamy town where, back in the fourth century, was erected the Temple of the sacred Tooth of Buddha.

The seminary is in many ways a unique institution. The only one of its kind in all India, Burma or Ceylon, it is fully qualified to confer the degrees of Doctor of Philosophy or Sacred Theology. In no essential branch of theological studies is the school inferior to other seminaries in Europe or America. The faculty is supplied from the different missions of India and Ceylon and in consequence numbers Jesuits from many different provinces and nationalities. The present Rector is Father Ignatius Glennie, S.J., of the New Orleans province. Other nationalities represented on the staff include Belgians, Indians, Italians and Spaniards. In our own way we are a living confirmation of our Holy Father's statement that the Church is supra-national.

The students also present a fine cross section of the universality of the Church. Amongst our 130 students one is apt to find a native of almost any corner of India, Burma or Ceylon. Nor do they by any means share a common mother tongue. In fact a wider variety of native languages would be found in the student body than in the international faculty. In a house which finds many different persons united in the cause of Christ there is one other source of difference that might be mentitoned and that is the fact that not all of our students are members of the Latin rite. During the first year that the school was opened there were but three students and one of these was of the Syro-Malabar rite. Others have been graduated from the school through the years, returning to serve their people in the rite to which they are accustomed.

Apart from local adaptations the seminary course is much the same as obtains in any American or European seminary. Eight years is the normal time required: one year as a refresher course in the classics (rhetoric): three years of scholastic philosophy, during which the pupils learn the fundamental principles of human rea-

Crisis at Kandy

Paul C. Joehl, S.J.

Must the seminary in Ceylon close?

son and conduct as well as receive some training in the sciences: a four year course of sacred theology. For whatever latent talent or gift a seminarian may have, various academies and seminars are conducted at weekly intervals. An Indian seminar keeps them posted on problems that are peculiar to the apostolate in India. Vernacular academies are designed to perfect the students' knowledge of and facility with the more common languages spoken in India and Ceylon, such as Malayali, Tamil, Hindi and Singhalese. The English academy aims at proficiency in handling the language as well as an appreciation of the masters of English prose and poetry.

However, the seminarian's life is not entirely a matter of books, lectures, papers and classes. Recreation has its place in the daily schedule. There is the customary long walk once each week which takes the students into the outlying countryside. Much more popular are such games as basketball, football (in America one would call it "soccer"), field hockey and tennis. During the last few years our many G.I. visitors have been impressed with the ability and cleverness which our boys exhibited in these games. More than once they declined my invitation to meet the seminarians on equal (bare) footing. This was only one of many things at the Papal Seminary which impressed the men of the South East Asia Command serving under Lord Louis Mountbatten who had established his headquarters at Kandy. Another source of wonder was our well stocked library. Accounted one of the best in that section of the world, its countless volumes range from fifteenth century editions to modern treatises on economics and social problems.

This year the Papal Seminary celebrates the fifty-third anniversary of its birth. From the very beginning the school has labored under difficulty. In 1896 work had begun on the building which now dominates the 250 acres of the seminary property but the structure was hardly started before the work came to a standstill. Funds set aside for the venture were exhausted. It was not until the middle of 1899 that the main building was ready for occupation. Even today the full layout called for by the original plans has not been realized.

In spite of the many handicaps and difficulties consequent upon the lack of sufficient financial backing the seminary has done its part in the advancement of the Church in India since the turn of the century. More than five hundred native priests has she educated and sent back as apostles and missionaries to their own countries of India, Burma and Ceylon. There her sons are laboring at the task of establishing the kingdom of Christ in regions teeming with millions of pagans. Among the more illustrious of the alumni are numbered six Bishops who are today guiding the destinies of the Church in India. One of these is the Benedictine Bishop of Kandy in whose diocese the Seminary is located. Another is Bishop Thomas Pothucamury, able administrator of the diocese of Bangalore in South India. Conversant with European and American Catholocism as a result of his travels abroad, he is a powerful figure in the Indian hierarchy. Other graduates of the Papal Seminary have returned to their own dioceses to assume the duties of professor in the local seminary, or have become well-known writers for such papers as "The Herald," a Catholic weekly edited in Calcutta.

With reason faculty, students and alumni may look upon their past achievements with pride. But there is little joy in their hearts as they face the future. In the past few years living expenses have increased threefold. All have made heroic efforts to economize. In spite of their sacrifices the school deficit has mounted annually by $13,000. Unless financial help is found in the near future the Seminary will be forced to close its doors. The native clergy will suffer a severe blow. The full maturity of the Church in India will be delayed for generations. Today the Papal Seminary faces the most critical period in its history. American Jesuits have already shared in the work so well begun by their European brethren. If this project so dear to the hearts of all our recent Popes is to carry on, it is the financial backing of American Catholics which can alone insure to India and Ceylon their much needed native clergy.

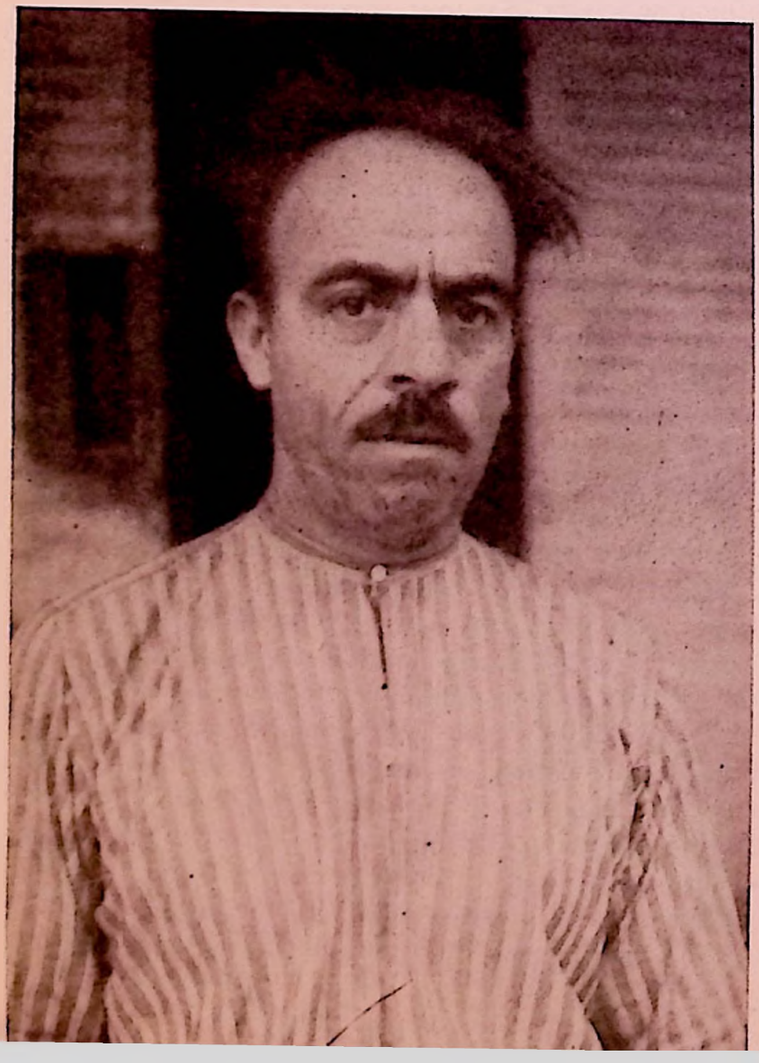
Fourth Cook

JOSEPH P. CONNELL, S.J.

The Dean is diplomatic with cooks and keys. But he didn't get his macaroni.

A FORMER principal of Baghdad College had the practice of despatching a household servant to the classrooms for the daily attendance record. I have not continued that practice, although my memory tells me how much the teachers and students enjoyed the daily visit of swarthy, smiling Jurjis.

I remember well those visits. Jurjis' appearance in the classroom was always sudden, informal, eventful. Bare feet left a trail of honest kitchen grime on the mud floor. A dish towel, tucked in the waist of the trousers, indicated the household chore that had been interrupted in the interests of a record of school attendance. There was homeliness about it all. Homeliness was an unescapable quality about a school whose classrooms looked upon a tiny court-yard, where the chapel faced the kitchen door.



Not 1st or 4th cook but a long standing favorite with the Faculty, George has a grand sense of humor.

Our school has grown rapidly in a few short years. The five classes of 1936 have expanded into fifteen sections in two classroom buildings. Now there are junior and senior boarding houses. The twenty-three American Jesuits, who comprise two-thirds of the faculty, are housed in three separate residences on or adjoining the school property of twenty-seven acres. The school is taking on the lines of an institution, with departments within the school operating almost like semi-autonomous republics. Even the kitchen has grown into a department and has built its own servants' entrance.

It was inevitable that much of the homely atmosphere should be lost. Imported doors and Corbin locks have a way of shutting off class and teacher from the life about them. A well-dressed secretary from the principal's office, who knocks for admittance and makes a polite demand for the attendance record, cannot hope to recreate the spirit of adventure aroused by the approach of a Jurjis. Only now and then do we get a taste of what used to be.

THE kitchen department was recently and temporarily entrusted to our new arrival, Father Lynch. Generously, Father Lynch accepted the trust and carried on with a gallant disregard for all the difficulties of preparing English and Algebra classes for First High (and teaching them), making himself familiar with Iraqi currency during hectic days of collecting tuitions, managing to keep the large household of Fathers and boarders satisfied in all their needs. It was midmorninig on Friday, when I encountered one of our kitchen servants, Salim, wandering in sandals and apron about the corridors of the school.

"I want macaroni," was Salim's flat greeting.

"Well, this is scarcely the place to look for macaroni," I answered lamely.

"But I want to get into the storeroom."

"You didn't have to come to the school for that, Salim. The storeroom is in the kitchen department." It was not going to be easy to recapture the old spirit of familiarity and intimate understanding.

REV. JOSEPH P. CONNELL, S.J., OF STOUGHTON, MASS., AT HIS DESK AS DEAN OF BAGHDAD COLLEGE

"But I need keys for the storeroom," Salim insisted.

"What made you think the keys are at the school?"

"Father Lynch is here. He has the keys."

If Salim needed Father Lynch to get keys in order to enter the storeroom so we might have macaroni for dinner, I felt that I could spare a moment from visitors, telephone calls and the four classes without teachers in order to cooperate with Salim. I interrupted Father Lynch's class to get the keys. For a moment, Algebra was forgotten, as Father Lynch pleaded with me that he had repeatedly (since his arrival in the country) instructed the servants to make all their demands of him just once in the morning and before he left for school. However, Father Lynch capitulated when the First Year boys began to vocalize their curiosity over the class interruption. Father Lynch gave me the keys and a strict injunction that one of the Fathers must enter the storeroom with Salim.

I foresaw no difficulty in phoning to a Father at the boarding school and asking him to do the simple chore. The question of Salim was different. How was I to convey the idea to Salim without opening out all the implications of Father Lynch's injunction? Fourth and last cook, Salim was very low in the kitchen hierarchy. Any word I now said would be but heaping indignities upon him. I ushered him to the office, bowed him to a plush divan chair, offered him a cigarette from an engraved Damascus case and lighted his cigarette—exactly as I do for the distinguished guests from Parliament and the Cabinet of the Prime Minister. Now, no matter what should be the outcome of the macaroni situation.(still the question at hand), Salim was in a position to gloat forever over Cooks 1, 2 and 3, when he returned once more to common kitchen life.

I phoned the house and asked a servant to bring Father Devenny to the phone. The answer came ten minutes later that Father Devenny was not there, although he was and I knew it. I asked the servant to call another Father, whom I knew to be there. Ten minutes later the servant phoned back that the second Father was not there.

The lunch hour was getting dangerously close, the macaroni was still in the storeroom, Salim was on his second cigarette and growing suspicious about the judgments cast on his character and worth. By this time so many people had been engaged in the macaroni question, I felt there was no further reason why the President of the College should not have his share in it. I asked the servant to summon Father Sarjeant to the phone. After all, it was his community that was to eat the macaroni.

Salim was on his feet pleading for the keys, when the answer came from the house. "There are no Fathers here." Father Hussey saw me wilt and graciously offered to accompany Salim. They no sooner left the office than the phone rang and Father Sarjeant's voice asked, "What do you want?" Quickly I motioned the secretary to bring back Father Hussey and Salim, as Father Sarjeant continued:

"I was just standing beside the servant in the telephone room when he told you there are no Fathers here. I want to know what does that make me?"

"With all due respect, Father Sarjeant, that makes you eligible to get the macaroni out of the storeroom for our dinner. Salim will be there with the keys in a moment."

Wearily, I got the last morning classes started and went to the house for lunch. For lunch I had beans.

FATHER PATRICK A. RYAN, S.J., AT THE MISSION HE BEGAN IN WHEELERVILLE, ALABAMA, IN 1926

Beginning at 71

Patrick A. Ryan, S.J.

"Say not: I am a child, for thou shalt go to all that I shall send thee. . . ."

Jer. I, 7.

For one who has spent so much of his life recommending the cause of the missions to others, I can think of no more fitting way of bringing that life to a close and of preparing to go home when my time comes than by living out my days as a missioner among these grand people of South Carolina. There are many hardships here but they do not disturb an old man. There are too many hopeful, inspiring aspects to this work.

Our Bishop, Most Rev. Emmet M. Walsh, D.D., of Charleston, S. C., to whom I offered my services, was in years gone by a mission priest himself in a large section of Georgia, and is still a missioner at heart who gives practically every moment of his life begging and working for these rural missions. His predecessor, Bishop Russell, and my predecessors, Father La Riviere, native of Fall River, Mass., Father Birmingham, and Father Dietz were pioneers of heroic stature.

It never has been easy here and it is not easy today, especially for a man my age, just over seventy-two. Bishop Walsh has given me charge of three counties, Saluda, where I live, Edgefield, where I say my second Mass on Sunday, and Lexington, where there is no church,—in all, about 4,000 square miles. I live alone, seven miles from the nearest Post Office (Ward, S. C.), seven miles from the nearest telephone, bus, railroad, grocery store, restaurant and service station. I cook my own breakfast—toast, corn flakes and a cup of coffee. I skip lunch. About six in the evening a family, a field away, sends me my dinner. I am very happy here but there are two things I would really like,—a typewriter and a car. Do you notice my nervous,

illegible handwriting? I'll need to write a number of letters now. But a car is most necessary. Edgefield, where I must say a second Mass every Sunday, is twenty miles away. And I have seven mission stations which ought to be covered regularly.

Without a car, this is what happens. A near by farmer promised to get his nephew to drive me to Edgefield one Sunday for the 8:30 Mass, but the nephew was away and I had to cross two fields to wake up another neighbor to drive me. After the 8:30 Mass every Sunday I return to Mine Creek (Ward) for a 10:30 Mass. At 3:00 p.m. every Sunday, Tuesday and Friday, I have all the children of the parish for catechism, after which I provide a lunch which the grown-ups serve. There were Sisters here for twenty years until shortly before I came. Finally, and reluctantly, they were obliged to leave because the poor people could not support them. So I try to do the best I can alone for the children by way of religious instruction. Unless they are cared for, we will have repeated here what has happened all through the South for over a hundred years—defection of Catholic people for lack of instruction in their Faith.

Over 200 people here are Catholic. Mr. Jeremiah Donavan, long since gone to his reward, was the pioneer lay apostle of the group. He was in every way an extraordinary man. A stone-mason, he built at Edgefield in 1859 the first Church in the U.S. dedicated to the Immaculate Conception after the Papal definition of the dogma. It was no rustic chapel thrown up hastily for a handful of worshippers. Eighty-seven years later, the Gothic gem still stands in Edgefield as beautiful as ever, a monument to one man's extraordinary faith.

Jeremiah Donavan lived on his farm thirty-five miles away. Here he married Emeline Rodgers, instructed her in the Faith, and brought the first priest into Saluda County to baptize her when she was ready to enter the Church. By his example and character and piety he interested his neighbors in the Faith. William Rodgers, his Baptist friend, died a Catholic, and shortly afterwards Mrs. Rodgers and all her children entered the Church. With this increase in the number of his converts, Mr. Donavan realized the need of a church nearby where Mass could be celebrated. Undaunted, he sat on the steps of the various non-Catholic churches during their services and begged contributions from the Protestants of deep South Carolina for a Catholic church in their midst. So great was their respect for him and so genuinely good were these people that sufficient funds were collected on the steps of the Protestant chapels to erect the first Catholic church in Saluda County, and to set aside a plot of ground for a Catholic cemetery. The priest could visit the new chapel only once every two or three months. On the intervening Sundays, all the Catholics went to Mass thirty-five miles away in Edgefield.

The Donavans have all died out or moved away, but four generations of Rodgers remain loyal to the Faith and are the backbone of the Catholic community in this section. Because of the splendid lives of these people, there is no longer bitter hatred here against Catholics but rather friendliness, courtesy and respect for them. A former grand Kleagle of the Klan became a devout Catholic and himself brought several converts, both white and colored, into the Church. In 1937 Father Calner could write in the *Extension* Magazine, "Every Catholic here who has been married, with a dispensation, to a non-Catholic has always brought his wife and later his children into the Church."

There are hardships here, but you see what I meant when I said at the start, there are many hopeful, inspiring aspects to this work.

Next Month

Two of the highest ranking Jesuit mission superiors in the world will be among our contributors next month. The first is Most Reverend George Marin, born in Lawrence, Massachusetts, fifty-one years ago, former superior of all the French Canadian Jesuits in China, and since 1941 Visitor Apostolic of all Jesuit missions in the whole of China. Though civilian travel is still fantastically difficult in all former war countries, the importance of Msgr. Marin's position is such that he was granted leave and facilities to make the first complete visit to all our missions in many years.

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The second is Very Rev. Walter F. Ballou, S.J., from Medford, Massachusetts, new superior of the Catholic mission in the island of Jamaica, B.W.I. Father Ballou was formerly Headmaster of St. George's College, Kingston, Jamaica. This will be his first article since the mission was placed under his direction.

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Father Maurice Meyer, S.J., cannot be described briefly. Originally from Fort Wayne, Ind., war forced him to travel, overland mostly, from Rome to Shanghai, where he was ordained with an international group from Europe and Asia. He is a priest, beard and all, in the ancient Byzantine-Slave rite, who lives with two English Jesuits of the same rite, working among Russians in Shanghai.

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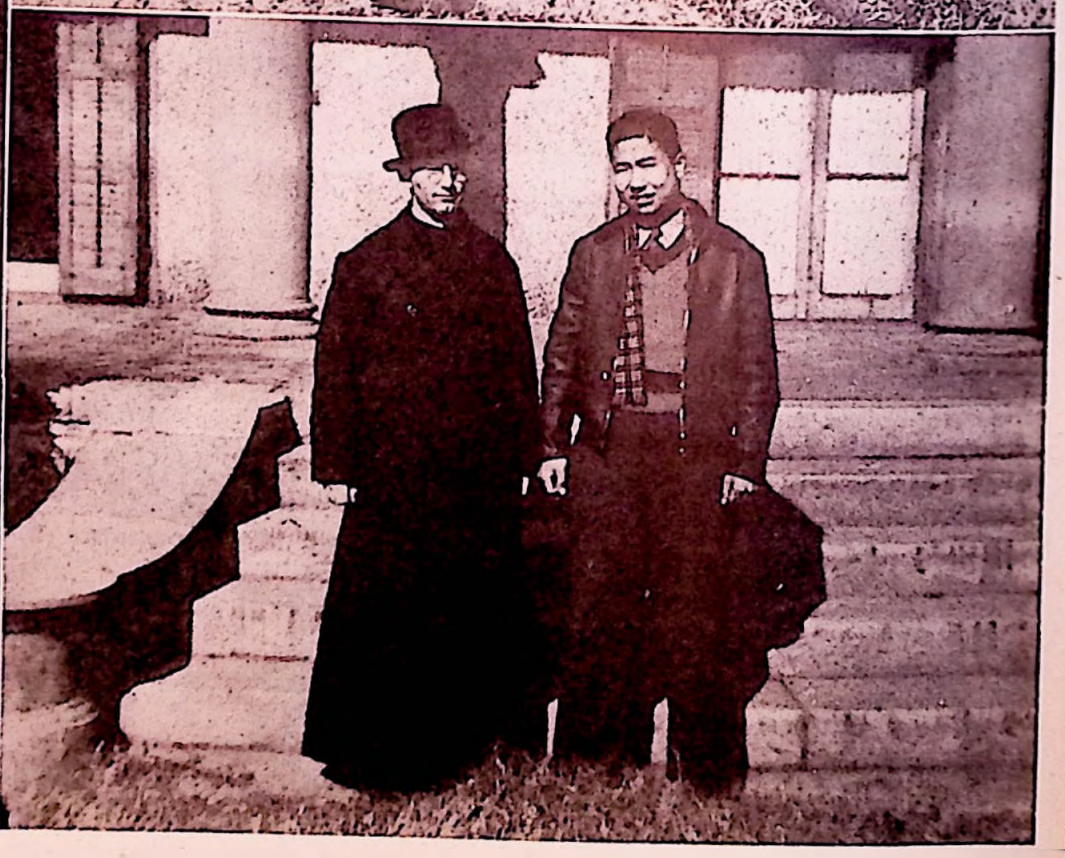
On every mission there are men who seldom if ever appear in print. Often enough they are most interesting personalities who are literally just too busy to write. Father Devenny of Boston and Baghdad is such a man. In his long years of Jesuit training there was hardly a professor who did not consider his name for special studies in each successive subject. English literature, classics, philosophy, science, scripture, theology, he seemed proficient beyond the average in them all. Father Clement Armitage, S.J., himself a master of singing prose, will present next month a slyly humorous and thoroughly appreciative picture of one of the hidden "greats" of our missions.



The U. S. soldiers came to the aid of missioners all over the mission world. Lt. Joseph C. Kelly (above) of Cambridge, Mass., and his friends gave notable aid to their missioner-chaplain, Father Joehl, S.J., at Kandy, Ceylon. Among their gifts were a chalice and ciborium for which men of all faiths contributed, and which was made by a Ceylonese silversmith. (Top right) Chaplain Arthur McGratty, S.J., of New York, now in Japan, holds two Japanese babies he has just baptized. Catholic missioners are in great demand in Japan since the war. (Lower right) Father John J. Gordon, S.J., ordained in internment in Shanghai, with a Chinese student he converted and baptized since V-J day in China. Father Gordon is a Californian.

MISSIONS MAKE THE NEWS

GENEROSITY OF AMERICAN BISHOPS, priests and laity towards the missions received warm praise at several meetings held during the time of the recent Vatican Consistory. So reports Msgr. Thomas J. McDonnell, National Director of the Society for the Propagation of the Faith, who accompanied Cardinal Spellman to the historic conclave. At a conference with the Prefect, the International President and the Secretary of the Society for the Propagation of the Faith, high praise was given the American people for their generous support of the missions. In a personal message to the American people the Prefect, Cardinal Fumasoni-Biondi, declared America to be the right arm of the missions. It was the aid of the United States branch of the Society for the Propagation of the Faith which enabled the missions to keep going, he said. Asking God's blessing on all who have helped he added, "If this help continues from America the Missions will prosper and revive during these post-war years." At a meeting of the International Council of the Missionary Union of the Clergy it was stated that the activities of the American Clergy were an inspiration to the other National Councils. A third conference, that of the Society of St. Peter the Apostle for Native Clergy, heard grateful acknowledgment of America's generosity in establishing burses, scholarships and pensions. In a meeting with the Prefect of the Sacred Congregation of Seminaries and Universities, Msgr. McDonnell reports that efforts of the Missionary Union of the Clergy were warmly endorsed and special praise was merited by its Academia Mission Studies. Climaxing the conferences and meetings was the audience with His Holiness Pope Pius XII. Concluding this meeting our Holy Father expressed his affectionate gratitude for our Catholic support of the missions, remarking, "so much today depends upon generous America." In a message to the Diocesan Directors, co-workers and friends of the missions in the United States, with hands raised to heaven in benediction the Sovereign Pontiff said, "Give them all my love and my thanks. Tell them I bless them all."

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ADVERSE EFFECTS OF THE WAR UPON the missions of Belgian Congo were reported by the Rev. J. Van Wing, S.J., superior of the Kisantu mission. Mission progress which before hostilities had resulted in 3 million Catholics and 4 million catechumens out of a total population of 13 million was brought to a standstill. Cut off from Belgium, African Missions could receive no replacements for the missioners who died or were taken sick. In addition 40 of the youngest missioners were required to join the Congo armed forces and were sent to Abyssinia, Nigeria and Egypt.

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ON THE BOMB-PITTED CAMPUS OF SOPHIA University in Tokyo 125 graduates of 21 different Jesuit Colleges held a reunion recently, reports a UP dispatch from Japan. Bishop John J. Ross, S.J., former Vicar Apostolic of Hiroshima, addressed the meeting on the difficulties of Jesuit School Education in the Far East. The reunion was held under the auspices of the Georgetown Club of Tokyo. Schools represented by the soldiers, sailors and marines included the Universities of Detroit, Scranton, Fordham, Georgetown, Xavier (Cincinnati), Gonzaga (Spokane), Santa Clara, Loyola (Los Angeles), Loyola (Chicago), San Francisco, Creighton, Marquette, St. Louis, John Carroll and the Colleges of Holy Cross, Canisius, St. Joseph (Philadelphia), St. Peter (Jersey City), Stonyhurst (England) and Balucdowne (Dublin).

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CATHOLICS IN INDIA TOTAL ALMOST 5,000,000, according to an article in the Examiner, Bombay archdiocesan weekly. Archbishop Leo Kierkels writes that more missioners from abroad are preparing to sail for India but the bright prospects for the Church are based even more on the growing number of the native clergy who already number two-thirds of the nearly 5,000 priests in India. Native sisterhoods are also flourishing and many converts are being made among the educated.

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ZI-KA-WEI, SHANGHAI MISSION CENTER, entrusted to the care of the French Jesuits, looks forward to its greatest boom in a century of mission work. The mission personnel is preparing for a heavy increase in all activities but especially at the two orphanages. T'ou-se-wei, accommodating 300 boys, has earned a fine reputation for its trade shops which have done exceptional work in book binding, metal trades and art glass under the supervision of a Coadjutor Brother. In 1936, with conditions quite normal, the home for girls, Seng-mou-ieu, received 3,820 abandoned infants. The College of St. Ignatius, built in the 1850's as the keystone of the mission center, has given more than 200 native priests to China. Zi-ka-wei is itself a memorial shrine to Paul Hsu, Shanghai's most gifted and famous native and China's most renowned convert. He was baptized in 1608 by St. Francis Xavier's most famous successor, Father Matthew Ricci, S.J.

"THE FIRE OF HER

"Everywhere the life of the Church . . . everywhere the same priesthood, the same sacraments, the same faith."

"THE fire of Her love has crackled across the world. The vehemence of her will to save has made her restless. Her steps have been eager and rapid, painful and slow, as trouble or terrain allowed. But it was always a mission and a vision that was her lodestar; a great Catholic Unity embracing within the loving, motherly arms of the Church a great multitude of all nations and peoples and tongues (Apoc. 7, 9). That is why she has bounded on swift foot from Palestine to Asia Minor, across to Greece, beyond to Rome and the Europeans. Over the wide ocean she leapt, to Asia and the Pacific Isles, to the Antilles, to America. She is always growing. She is always reaching out. She plants herself squarely everywhere. Destined by God to gather humanity into one fold, whose one Shepherd is Christ, she knows no rest. She is the *Missionary Church.*" (*Beachheads Won for Christ.* p. 13).

Almost a year ago, while the cheering of V-J Day lingered in the ears of America, I reported for duty aboard a Navy transport. I was to be the ship's Chaplain. It was a big transport, capable of carrying 5300 troops. Early the next morning we eased out of our berth at the Norfolk Navy Yard and thus began a period of travel that has included almost 42,000 miles, the Atlantic and Pacific Oceans, Europe, India, Central and South America, the Philippines and Japan. Everywhere the life of the Church pulsed, whether in large units or small. And everywhere the same priesthood, the same Sacraments, the same undying truths of faith.

Perhaps nowhere did I sense so strongly the universal motherhood of the Church as when I was priv-

LOVE"

Lt. Paul J. Murphy, S.J.

ileged to speak to a Boys' Sodality of St. Patrick's School in Karachi, India. There before me were the bright, curious eyes of youth looking up just as I had seen them do in Massachusetts and Jamaica. In front was an Indian diocesan priest, the director of the Sodality. Behind him row on row were the children of half a dozen different social groups of India. There was I, an American Jesuit, speaking in the name of the Church they loved, but from a country half way across the world. It was so easy to speak to them! They would understand and respond to every Catholic thought and ideal. No barrier of nationality or distance could divide their faith from my own.

Scarcely had we tied up to the dock at Karachi when a bearded apparition in white cassock, pith helmet, and sandals presented himself at my office aboard ship. Fr. Meersman was his name, a native American Franciscan of the Netherlands Province of his Order. For over thirteen years a missioner here, now he was also the Port Chaplain for Karachi. Untiringly he boarded each ship to offer the benefits of Mass, the Sacraments and his priestly advice. He lived in two broken down rooms, in one, a bed, a mosquito net, a chair and a lamp, in the other, a broken oven, no running water, no shelves, no equipment of any kind. He apologized for it. There were other things on which he had to spend his meagre resources, like the church, the little school, and his people.

MONTHS later I met another American missioner in Rio de Janeiro. Years had been spent in Brazil, north and south, on the coasts and in the interior. Yet a more cheery and energetic person would be hard to find. Not old, he seemed to have accepted without question an early end to his life in God's service.

In the oppressive heat of Panama I spent an evening with Vincentian missionaries from America. About a dozen lived together in a central residence and fanned out from there to numerous mission stations. In the raw cold of a Japanese winter I walked through the blasted, desolate streets of a once mighty city and learned that for the priests of Japan, native and foreign, the challenge of the hour was the restoration of entire missionary establishments and the search for even a temporary hall for Mass. Nagasaki where ten thousand Catholics had lived in that centre of Catholic life, where St. Francis Xavier had planted

the first seeds of Christianity, was a vast area of atomic devastation. I have no doubt that the care of the blasted vineyard will proceed with renewed energy and that God will give it vigorous increase.

The fire of a mother's undaunted love, whether in flicker or flame, warms with God's grand grace every corner of the earth. It has been no small privilege to have witnessed, if only in the passing view given to me, the breadth of her consuming vision, the thrust of her undying energy in the pursuit of all souls. It has made more vivid the desire for fulfillment of the beautiful vision she keeps ever before her—the glorious unity of a single mighty family of God, "One Fold and One Shepherd," one in the loyalty of its faith, one in the reverence of its perfect worship, one in the obedience to divinely established authority, one in the supremacy of its love for God and His Christ. For then at last, she knows, "all things else shall be added" to our needy humanity—the peace on earth that seems to fade before us now like a mirage, the honest prosperity that evades our futile grasp, the true happiness of a charitable world.

Book Reviews

According to the Pattern

By Katherine Burton

"What if the dream come true? and if millions unborn shall dwell
In the house that I shaped in my heart, the noble house of my thought?"

These lines from Padraic Pearse's poem, "The Fool," came back to us forcefully while reading Katherine Burton's latest biography. The book itself is divided into two parts which the author has headed "The Dream" and "The Fact" respectively. Part one tells the story of Dr. Agnes McLaren whose energy and zeal in the interest of the neglected and poor placed her far beyond the pale of the idle dreamer. Born into a Scotch Presbyterian family in 1837, Agnes inherited her interest in the social problems of her day from her father. In her fortieth year she overcame the objections of her family and left for France to study medicine. While there she met the Abbé Perra, under whose direction she was to make an annual retreat for twenty years. This practice culminated in her conversion at the age of 61. Six years later she met Monsignor Wagner of the Mill Hill Mission Society. Together with him she planned and helped to establish a hospital at his mission in Rawalpindi, India. The closing years of her life she spent in ceaseless traveling in the interests of this project, even undertaking a trip to India at the age of 72. Dr. McLaren died in 1913 without realizing her plans and hopes for a Catholic Medical Congregation devoted to the missions.

But her dreams were to know fulfillment and Part II narrates the difficulties and obstacles which were encountered by Dr. McLaren's protege, Dr. Anna Dengel, and her associates while transforming the dream into a fact. That process of transformation includes three outstanding events; the establishment in 1925 of the Society of Catholic Medical Missionaries; the Instruction of the Sacred Congregation of Propaganda Fide approving the establishment of Medical Sisterhoods and urging existing Congregations to take up this work; formal Papal approval in 1941 of the Society of Catholic Medical Missionaries as a congregation with public vows.

Katherine Burton has not only written an interesting and very readable book, she has performed an act of service for Catholic Missions.

Longmans, Green & Co., N. Y. $2.50

Mission for Samaritans

By Anna Dengel, M.D.

In 1935 Dr. Anna Dengel received and accepted an invitation to travel around the globe and investigate conditions from a medical standpoint of the various missions of the world. This book might be termed the result of that trip except for the fact that even a casual reading will prove that it is all this and much more. In a sense *Mission for Samaritans* is the fruit of many years of labor and thought and could well serve as an *Apologia pro vita sua.* Mother Dengel (we prefer this title to Doctor) devotes the first three chapters to a study of the need and historical background of medical missions and advances made thus far in the twentieth century. The rest of the book portrays the medical conditions and needs of Africa, India, China, the Islands of the Pacific, Latin America, American Indians and Eskimos and Special Groups in the U. S. Mother Dengel does not fail to note the Protestant as well as Catholic response to these needs. The reader will find an excellent exposition of the Church's attitude toward medical missions and will be well rewarded with a gold mine of information in regard to Catholic contributions in the field of Medicine. We could wish that Mother Dengel had devoted more space to the history and contributions of the Society of Catholic Medical Missions which she herself established but such would have gone beyond the scope set for her in the present instance. Many pictures graphically illustrate the Church's contributions thus far and Mother Dengel's conclusion is a ringing call to the "Restoration of all things in Christ." Don't miss it. It would be an apostolic work—when you have finished "Mission for Samaritans" or "According to the Pattern" to send either book to the Nurses Home of your local Catholic Hospital.

The Bruce Publishing Co. $1.75

Eyes East

By Most Rev. Paul Yu-Pin

Our review of this book is late but we trust that its tardiness will be of service in again calling attention to a book which though written a year ago is nevertheless still a "must" for those who would understand and appreciate China and the Chinese. The Vicar Apostolic of Nanking has done a very solid and praiseworthy work in presenting his nation, his people and their culture to the American mind. His familiarity with our own habits of thought and our reactions makes this a most readable book. The author writing (as he himself expresses it) "as a son of the house describing what he sees from within" asks our help for his nation not for selfish reasons but in order that China herself might in turn contribute her own important and very necessary share to the peace and security of the world. As a Bishop speaking to Catholics he may surprise some readers with his call to a most opportune form of Catholic Action. It is our earnest hope that Bishop Yu-Pin will receive a hearty response to this challenge to American Catholics and that his Chapter XII, "Wanted: A Founder," will find an early answer.

St. Anthony Guild Press, Paterson, N. J. $2.00

Apostolate of Prayer

Mission Intention for June, 1946

THE PROPAGATION OF THE FAITH THROUGH THE VISITS OF TROOPS TO FOREIGN LANDS

THROUGH this mission intention of the Apostleship of Prayer, two pictures—both of them caused by war or the ensuing peace—are presented to our prayerful consideration. On the one hand we see soldiers from mission lands visiting Christian countries; on the other, armies of Christian countries quartered in mission lands. We must not think of war and occupation as the quartering of American and British troops only in mission lands. Other troops, too, composed for the most part of pagans from mission lands—the Soviet States of Central Asia, India and the sequestered kingdom of Nepal, which has ever kept its doors closed to the Christian missionary—have visited the countries of Europe. Men who knew Christianity only as a foreign religion have traveled from their own borders in military contingents and have rubbed elbows with the Christian people of Europe. With their own eyes they have seen Christian men and women at home in Christian surroundings; they have visited in some cases the seat of Christendom, and standing in the shadow of Michaelangelo's great Basilica they have been welcomed by the Father of Christendom as if they were his own children, destined as they are to be sons of God. All this contact with Christians will have some effect on the pagan soldier when he returns to his native land.

On the other hand soldiers who boast that they are Christian and Catholic have been engaged in battle and still are being quartered in mission lands of the Eastern hemisphere. There have been scandals. There was bad example, but the Moslems of Northern Africa and the Near East have seen them not only frequenting the market places and bazaars, but under the blue arch of the heavens they have seen American and European soldiers kneel in adoration of their Eucharistic Lord during holy Mass, with the front of an army jeep serving as an altar. In India and Ceylon landed Hindus and penniless Chamars have seen the missionaries sent among them ministering to the spiritual needs of Christian soldiers quartered in their midst. With pride we who were at home during the war read again and again how the marines, navy men and soldiers had given their monthly wages to rebuild mission chapels that were destroyed by hostile bombs. In the Philippines and Japan, in China and the Oceanic Isles the pagan natives have seen our armed forces working hand in hand with the missionary manifesting that same zeal for religion on some distant shore that they had manifested in their own parish activities at home. At prayer, in battle and at

leisure pagan natives of mission lands have been able to observe Christian soldiers, Christian sailors, Christian marines. Whether they intend it or not our armed forces in peace, not less than at war, are manifesting to their pagan brethren of mission lands the living example of Christianity in action. During this June our Supreme Pontiff with a paternal charity that embraces all nations bids us earnestly beseech the Sacred Heart that these journeys made by pagan and Christian forces alike will help to spread the true Faith in the most remote corners of the earth and that no Christian will be a cause of scandal to those pagans under whose inquiring gaze their actions chance to fall.

Anthony G. Schirmann, S.J.

A large number of ex-servicemen have been given vocations to the priesthood, but a far greater number are still restless and confused seeking to find their life's work. For them we have an invaluable suggestion: make a retreat. Get away for a while, alone with God. Seek His guidance on retreat.

Leather Workers for

MISSIONARY work among socially and economically backward people presents problems all its own. Such people, though backward, possess immemorial customs, manners and beliefs strongly woven into their lives and habits. It is vain to think that they can be taken out of this background, for the results, if any, will be short lived, or at best, superficial.

Our work at Barh presents an interesting example of the missioner's efforts to surmount problems resulting from immemorial traditions. For the most part our new Christians belong to the poorer classes and especially to a group known as the "Chamars"—leather workers. Traditions, centuries old, have confined these people to the leather trade. Their work includes all that transpires between the death of the animal and the finished shoe made of the hide. Many of the chamars are expert shoemakers. To be acknowledged as such is the ambition of each chamar boy. Ordinarily no other vocation is even considered. Literature and letters seem to attract him in no way and, although these boys cannot be considered the intellectual inferiors of any other group, on the whole they find it an idle job to waste their time in the classroom.

All this is but the background. There is another factor which gives rise to our problem. Since the leather trade, as in most countries, is concentrated in the big industrial cities, the chamar must seek employment far from his native village. This means that the men are away from home for the most part of the year and, separated from their families, they fall easy prey to the vicious allurements of the large city. Another fact that adds to the disrupting of home life is that these people have never learned the habit of saving. Thus, although they earn quite decent wages, they are always economically behind other communities. The resulting financial dependance upon the wealthy, not seldom bordering on slavery, makes it practically impossible for them to shake off their age-old shackles of economic and social disabilities and exercise their God given rights to freedom of conscience and work.

SUCH was our problem. Some means had to be found whereby to help our people out of their difficulties, difficulties, by the way, of which they seemed completely unaware. Taking cognizance of their tastes and distastes, their traditional habits and manners, their strong points and weaknesses, an experimental cooperative leather industry in the vicinity of the mission was proposed as a solution. Such an undertaking in the course of time should bring together a large number of the Christian chamars in a cooperative movement distinct in outlook and adapted to their traditions and would, it is hoped, stabilize to some extent the achievements of past endeavors.

Under the capable training of the Nuns, the girls, too, receive instruction in the many household arts.

OUR first step was to collect some of our Christians and establish a factory, if we may dignify our beginnings with such a title. Actually it would be better called a factory-in-the-making. We had no place to put the few workers we had to start our project, so we cleared up a room for them in our little school.

Within a short time this small room proved inadequate for our needs. The boys' storeroom was commandeered and we moved in there. However, even this space could not accommodate all our workers, and we were forced to look for larger quarters. At present we have established our "factory" in a large hall which was formed by tearing down the wall between two "big" rooms of the school. Our project is succeeding and literally we are pushing ahead—pushing the school children out under the mango-trees where they have established an "atheneum" for themselves. A further development of our undertaking has been the opening of a sales depot in the local town. Here our goods have sold like the proverbial hot cakes.

Our venture in cooperatives has also given us the

Life

The new apprentice school has made the old life worth living for Chamar boys.

GREGORY THEKKEL

TWO CHAMAR BOYS WORKING UNDER CONDITIONS THAT PREVAILED BEFORE THE FACTORY WAS STARTED

solution to another problem. Hitherto boys who wished to learn the shoemaking trade had no proper environment in which to live or recreate. The customary procedure of the chamar in training their children in their trade is to attach him to an expert who keeps the boy by his side, taking his apprentice with him wherever the master himself may seek employment.

The boy thus is trained within a few years but in the meantime the unfavorable surroundings have washed away whatever we have been able to give the boy during his years of study and the purpose of our schools is thus defeated.

To eliminate this evil we have opened an apprentice school. At present we have one instructor and twelve pupils, of whom two are from other mission territories. All of the twelve are "graduates" of our schools. Admission requirements include normally a demand that the boy have at least the standing of 4th class, a knowledge of the Hindi language, arithmetic, etc. During their vocational training they must spend one full hour daily in catechism class. The boys have taken to this new development with zest and enthusiasm and our hopes and expectations for an ever increasing number of aspirants seems well founded.

We pray that Almighty God will continue to bless our endeavors for upon the success or failure of our enterprise depends the introduction of similar social works in other mission territories. Much thought and effort has gone into our work and we can point to some accomplishments but much yet remains to be done. We are in need of some kind of building to house our factory and apprentice school. Our apprentices lack tools and materials, and some light machinery would be an asset. It is our primary concern that our school should succeed for the boys trained will make the best nucleus for other cooperative industries we are planning.

NINE years ago, when the mission at Barh was first started, prospects seemed gloomy indeed. Not a few feared our territory of some 250 square miles, situated on the Ganges forty miles to the east of Patna, would prove a fruitless field for missionary work. However, the relentless efforts of our pioneers have not been in vain and more than fifteen hundred people have received the saving waters of baptism. What was considered, at the time of its construction, to be a chapel too big for a place like this can now scarcely accommodate half the number of people who attend Sunday Mass. We have a school for boys and another for girls. The Sisters of the Sacred Heart have opened a new convent. These native nuns conduct the girls' school and the dispensary. The latest addition is our apprentice school for the chamars. Pray that it too may bring further glory to God and our mission.

NINETY-NINE AND TWO-THIRDS PER CENT OF CHINA'S 480,000,000 PEOPLE ARE NON-CATHOLICS

Here is a story
of Americans in China,
a handful of men
among one-fourth of the world's people.

CO-AUTHORS: PIUS L. MOORE, S.J.
RICHARD MEAGHER, S.J.
THOMAS CARROLL, S.J.
RALPH BROWN, S.J.

THE capital of China, *Nanking;* the largest and most famous city, *Shanghai;* and the densely populated, historic Grand Canal district, *Yangchow*—these are the scenes of the American Jesuit missions in China today. Perhaps nowhere in the world in recent years have so few men (36) been charged with so varied, so important, so promising an apostolate. It ranges from simple pioneer catechizing in villages without chapel, priest, or Christian tradition, through elementary schools, parishes for English-speaking foreigners and for Chinese citizens of Shanghai, high schools, chaplaincies to congregations of nuns, lectures in Catholic and non-Catholic universities and in papal seminaries, social service work, editing a leading magazine, directing regular Catholic radio programs, all the way to the highest type of graduate and post-graduate courses at the Papal Institute in Nanking.

Since 1928 when the first contingent of American Jesuits were sent from California to China, untold effort and devotion have been expended. One (Father Simons) has already laid down his life, brutally murdered. Another has given the crowning years of his life until his strength was exhausted during internment, and Superiors recalled him to America. The others have been through difficult pioneering amid revolution, floods, famine, war, internment, and post-war confusion. Much has already been accomplished, but in the main, to be quite honest, we have only begun as American Jesuits in China. For all our efforts, the total results are yet very small in comparison with what others have already done, and what yet remains for the whole Church to accomplish before the dream of Xavier and the program of Christ is fulfilled in China.

Consider China for a moment. 480,000,000 people! 3,000,000 square miles of territory! A recorded history which goes back 4,000 years! Except for John of Montecorvino in the 14th century, Catholics have been in China only 350 years and today number less than 4,000,000. Bishop Yu-Pin writes in "Eyes East," "Under the auspices of the first Jesuit missionaries, favorable developments took shape, but with the suppression of the Jesuits in 1773, the great enterprise received a serious setback from which it has yet to recover. At the present day, though there are four million Catholics, the amount of Catholic literature translated into Chinese is extremely limited, and the number of Catholic institutions of higher learning remains relatively small." (p. 139, *St. Anthony Guild Press*)

Early Jesuits established a glorious record in China beginning with Fathers Ricci, and Schall and Verbiest and Cattaneo and Aleni in the years that followed. Early progress was all but sensational. Hopes were almost too high. In the first 50 years, 340 treatises on religion, physics, astronomy, and mathematics were translated into Chinese. 114 members of the imperial family, and 14 high officials including the Prime Minister had become Catholics.

Two unforeseen events set back for centuries the mission progress once so promising—the Chinese Rites controversy, since happily settled, and the suppression for sixty years of the Jesuits who have since had to labor over a hundred years to get back where they were in 1773. With the suppression of the Jesuits, the Catholic Missions of the Far East practically collapsed, and China suffered most of all. Fortunately in God's Providence new missionary groups arose but it took years before the missions flourished again.

In the light of this glimpse into history, American Jesuits are newcomers to China. In 1928 the first small group of four arrived. Without any special Chinese studies to make their work easier, all at once, they were plunged into active work. But they were stalwart and sound in judgment and zealous beyond all telling. Other small groups followed each year, two, three, four at a time, all the California Province could afford, for it was relatively small in those days. (*But to the everlasting credit of its Superiors they sent none but the very best men to China,—men needed at home, too, in universities, colleges and high positions. Ed. note*)

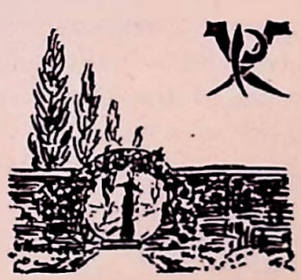
At first they worked side by side with the French Jesuits, in Shanghai and Nanking, in the old Gonzaga College and in Ricci College, in St. Aloysius parish, Shanghai, and in Sacred Heart parish at Hongkeu. In 1936 regular Catholic radio programs were begun; in 1937 Christ the King parish was assigned to us; in 1938 the direction of "The Catholic Review," a 48-page monthly magazine, was undertaken and continued through the war. Meanwhile a new building for Gonzaga High went up. Lectures, teaching assignments, village missionary works multiplied. Seventeen men did all this up to 1936. To them goes all the glory of pioneering. By then, they had learned what was needed for successful mission work in China,—more and more missioners, knowledge of the Chinese language, higher studies and degrees, and support by Americans at home.

From then on younger Jesuits were sent to China. To a special community for exclusive and exhaustive study of Chinese, opened at Peiping, they went at once on arrival. Several pioneers, including Fathers O'Brien, now first Superior of the California Province mission in China, Dunne, O'Hara, and O'Farrell were sent back to universities in America for doctorate degrees. The cornerstone was laid at Nanking for the Institute of Higher Learning requested by the Pope. Father Pius Moore, veteran of China, was made Procurator of the mission to elicit American support.

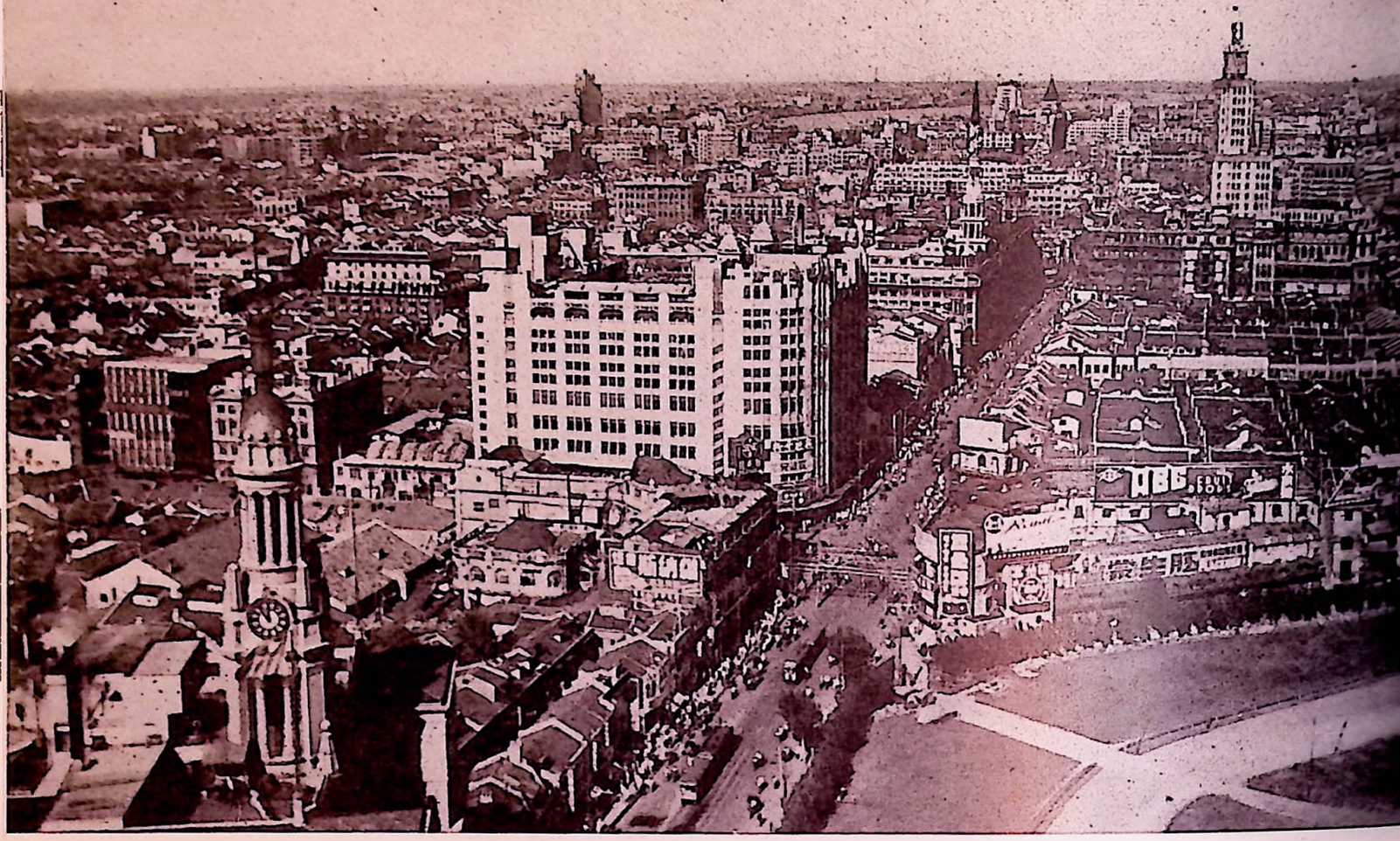
Then the war swept over eastern China. U. S. was drawn in. The missions were cut off completely, no new missioners could be sent, and no money could be forwarded to support them. Finally, all were interned until late in the summer of 1945. That in brief is our history.

Nanking

Our most important undertaking was in Nanking, the capital, famous in ancient times as Chin Ling, scene of earliest Jesuit labors in China, center of heart-aches



In one year of the war over 28,000 orphans were clothed, fed, educated, and taught to love our Lord in Catholic missions of China. Not just the orphans, but all the youth of China must be brought to know Christ. Catholic schools are an essential part of this mission work. Over 200,000,000 Chinese youth are still pagans.

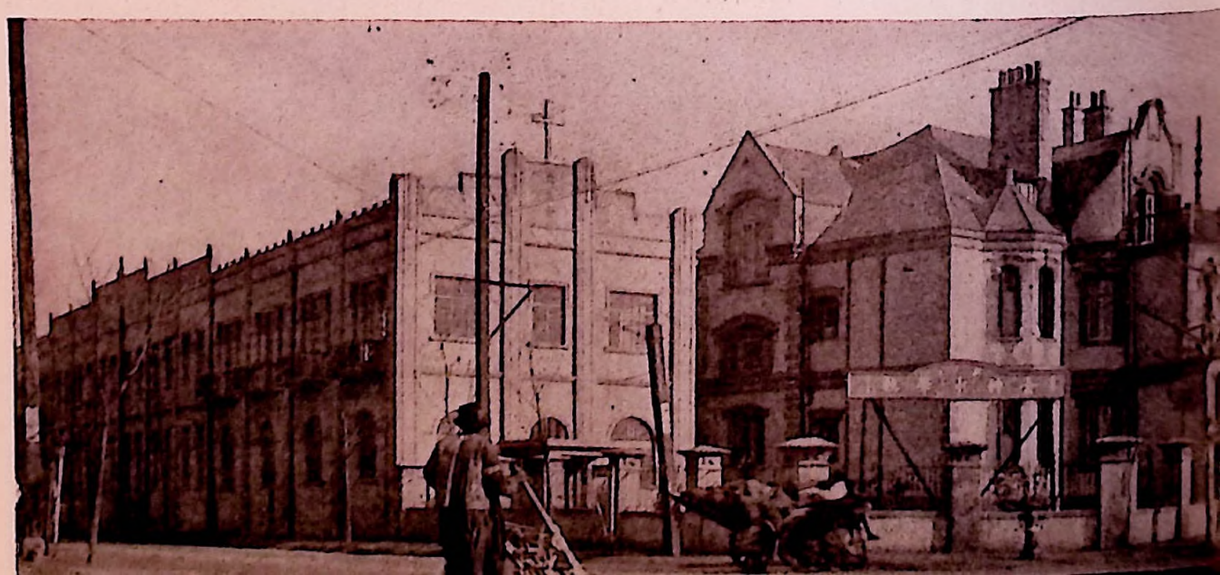


LOOKING DOWN NANKING ROAD IN MODERN SHANGHAI. GONZAGA COLLEGE IS TWO MILES TO THE LEFT

and disappointments, of success and glory ever since, victim of the frightful orgy of destruction in 1937 which will ever be known as "the rape of Nanking." One veteran missioner says of Nanking that it has repaid missionary labors with persecution, sorrow and tears; not defeat exactly, but never complete success, as though loitering on the somber and gigantic walls of the fortress city were a host of bad angels, mocking all who entered the tunneled portals of the city with the lugubrious chant, "In vain, in vain!"

Ever since Ricci College was opened there, a few Jesuits have been in the city, teaching, running dispensaries, helping in relief work, being priests whenever and wherever they could. Almost daily for five years of the war there were threats to evict us from the house in which we lived. It was bombed. It was taken over by the Japanese, looted, desecrated, and worse, but some one always remained on the spot, a French and a Chinese Jesuit at least, to hold on to the place, the project, the dream of the Pope, of Bishop Yu-Pin, Vicar-Apostolic of Nanking, of Jesuit Superiors and of all our missioners for the Institute of Higher Learning which *must* and *will* one day rise in this venerable capital of China.

In China, so vast, so complex, mission work can not be carried on only at one level at a time. China has more than its share of poor, illiterate pagan people who need relief through social assistance and religious instruction through direct apostolate. But there are also millions of hard-working, thrifty, promising middle class people in the cities who can contribute so much strength to China and virtue to the Church in China. Above all and through all levels of life in China there



Gonzaga College, the first American Jesuit school in China, was founded by Father Pius Moore in 1931. The chapel is a parish church.

Catholics leaving a large French Jesuit mission church. The Sister of Charity in the foreground is a member of one of the most renowned mission groups in China. Many famous Jesuits in China were Italians, though many others, Germans and Belgians, for example, were greatly renowned. French Jesuits rank first in the number of missioners, churches, and institutions, such as Aurora University and Zi-ka-wei. But American Jesuits of Canada and the United States are coming into their own.

is an ancient, deep culture based on sound morals, venerable traditions, classical literature and scholarly learning. The intellectuals of the country are, of course, a minority, but in any cultural nation, worthwhile leadership comes ultimately from its thinkers. No mission apostolate which hopes eventually to win all China to Christ can neglect either the intellectuals, the middle classes, or the poor. Our missions in China, therefore, must reach the Chinese people on all these levels.

On the top intellectual level is the Institute of Higher Learning at Nanking. Its activity was interrupted by the war, but the training of its personnel continued because some of its faculty was fortunately safe in U. S. universities at the time. As planned, the students at the Institute should be post-graduate university men, the methods are to be tutorial, the purpose is the training and guidance by the best trained Jesuits we can send to China of the best young leaders who seek their aid in integrating the best in Chinese culture with the highest ideals of Christianity. The vast sociological, educational, economic, and religious problems of the new China need the inspired wisdom of Catholicism now more than ever. And so the Nanking Institute is part of our mission in China.

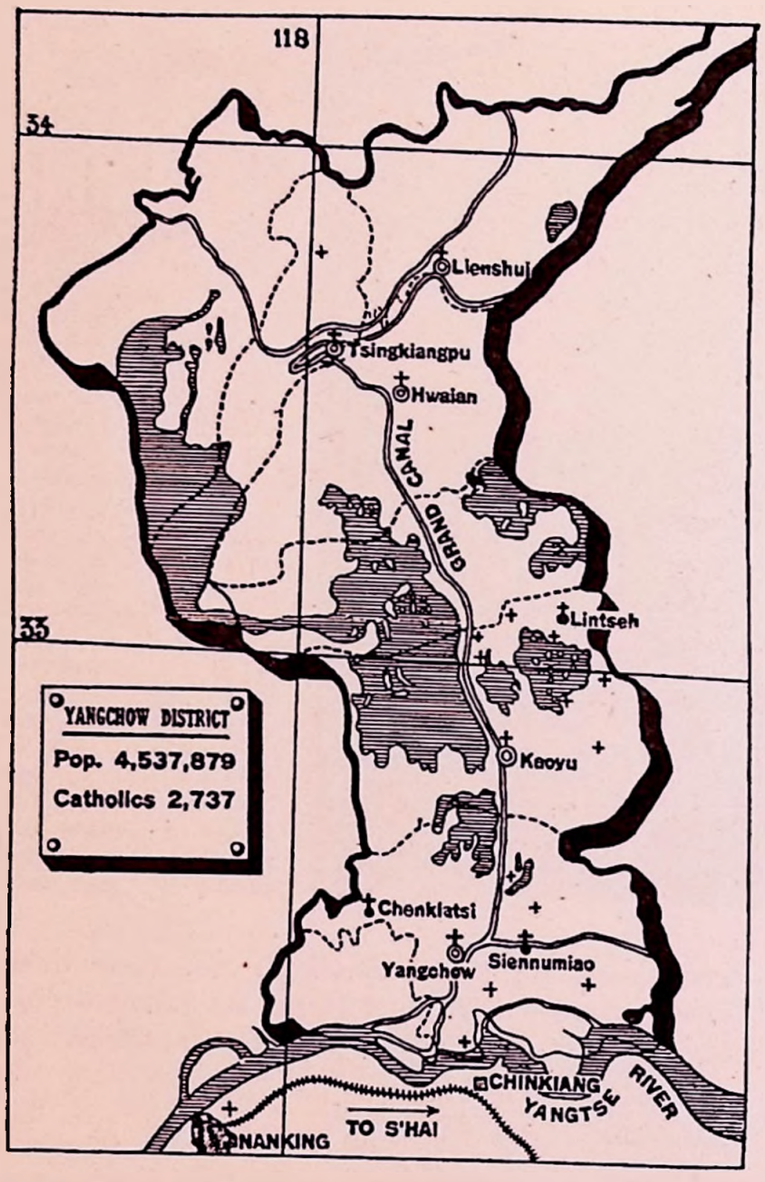
Secondary education

On the level of secondary education, we now have three "colleges," more or less like Americal high schools, for Chinese students, Ricci in Nanking, St. John Berchmans in Yankchow and Gonzaga in Shanghai. High school years are crucial in a boy's life. These three schools, therefore, are vital to the success of a plan of developing able lay Catholic leaders for China.

Shanghai

There are several special apostolates which have grown out of actual needs of local situations. Many English-speaking Catholics live in Shanghai. The only American priests in the city were the logical ones to conduct parishes for them. Their examples could greatly aid or immeasurably hinder mission work among the Chinese. *The Catholic Review*, a 48 page monthly magazine is published and largely supported by the parishioners of Christ the King Church in Shanghai.

GENERAL STATISTICS	
Area (Sq. Mi.)	3,000,000
Population	480,000,000
CATHOLIC CHURCH IN CHINA (1940)	
Catholics	3,262,678
Vicariates (Chinese Vicars)	70
(Foreign Vicars)	60
Priests (Chinese)	2,091
(Foreign)	3,064
Brothers (Chinese)	600
(Foreign)	1,500
Sisters (Chinese)	4,088
(Foreign)	2,344
Seminarians (Chinese)	6,000
Teachers (Chinese)	15,000
Catechists (Chinese)	14,000



Other activities demanded of the Jesuits in this city of three million people include regular services at St. Aloysius chapel attached to Gonzaga College, administering the sacraments to patients in three large hospitals, the Catholic Radio Hour on one of the most powerful radio stations in the Far East, the Catholic Federation, (an association of foreigners from many nations who have done extraordinarily well in relief and other charitable activities), services and assistance for military and naval personnel of which there have been large numbers in Shanghai, retreats to the numerous groups of religious in the area, sermons, conferences and short retreats to Catholic schools in the city, including those of the Religious of the Sacred Heart, the Sisters of Loretto, the Helpers of the Holy Souls, and the Marist Brothers, and days of recollection monthly to groups of Catholic men and women residing in the city.

Yangchow

Most recently, a "mission district" was assigned to us along the banks of the storied Grand Canal above and below the city of Yangchow (population 300,000). There are only 3,000 Catholics in the whole Yangchow mission district with its population of 4,500,000, and a territory extending for 200 miles along both sides of the old canal. The Grand Canal, 1,000 miles long, one of the wonders of the world, was begun in 608 A.D., by the Emperor Yang-Ti to unite the Yellow River in the north with the Yangtse River in Central China. Only twelve priests so far can be spared for these 4,500,000 people.

We are really returning to Yangchow, not just beginning here. On March 25, 1620 the Jesuit Father Aleni baptized here the great mandarin Ma San-Ki and his son, Philip. Eight Italian Jesuits labored here for years. Eventually the missioners were persecuted, dispersed

A maze of interconnected canals flow through the low country west and northwest of Shanghai. Most of the travel and transportation of supplies moves over these watery highways. Families sometimes live in such boats as this one to the right. Life is nomadic at best. The Grand Canal mission of Yangchow, recently assigned to U. S. Jesuits, needs your help.

and finally suppressed. Not until 1842 did the Jesuits return, though few could be spared for this section with all the work to be done elsewhere. At present there is a College of St. John Berchmans, a flourishing parish in Yangchow, a middle and grade school conducted by the Helpers of the Holy Souls, several temporary mission stations and an immense unreaped harvest of over four and a half million pagan souls.

THE amount of mission work which remains to be done in all of China is almost staggering. 99 2/3 percent of all the Chinese people are still outside Christ's Church. Yet the good which has already been done is just as amazing, if we take, as an example, the last recorded figures of total Catholic mission activities in China for the year beginning July, 1938, and ending June 1939: 585,705 persons baptized, of whom 185,000 were adults; 11,991,776 confessions heard and 30,845,576 Communions received; 38,000 persons received the last sacraments; 24,000 marriages were recorded of which only 5,520 were between Catholics and non-Catholics; the total Catholic population increased by 100,056 during that one year,—and all this during a frightful war in a "pagan country" in which there are less than four million Catholics and less than five thousand priests. In Catholic schools that same year, 443,000 pupils were educated: 3,689 in universities, 18,501 in upper and 30,523 in lower High Schools, 176,024 in grammar schools, and 216,249 in elementary schools. Besides all this, 28,163 orphans were being educated, clothed and fed, 84,072 infants were cared for in asylums, 102,165 sick and aged were accommodated in Catholic hospitals, and 11,247,073 were treated at mission dispensaries.

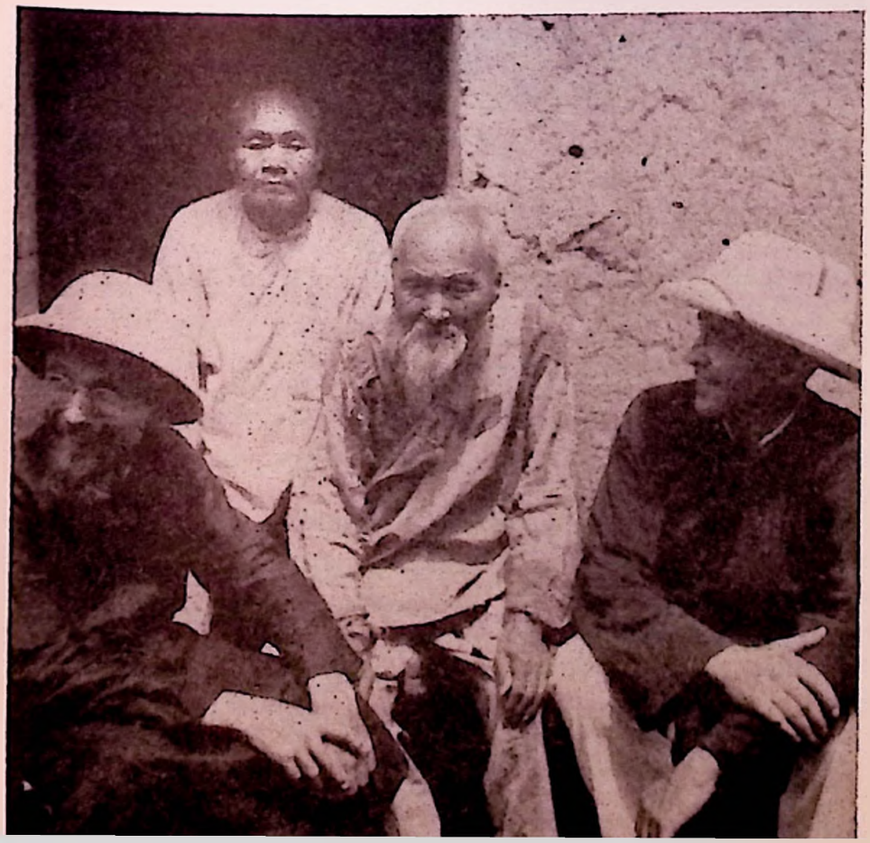
JESUITS IN CHINA

French (Shanghai) (Sienhsien)	357
Spanish (Wuhu) (Anking)	176
Canadian (Suchow)	69
Italian (Pengpu)	51
Irish (Hongkong)	50
Hungarian (Taming)	40
Austrian (Kinghsien)	38
American (Shanghai) (Nanking) (Yangchow)	36
Portuguese (Macao)	25
Total	842

It is not safe for us to write about the Communists in China today. The lives and life work of too many missioners are at stake. Names could be named and cases cited and proved, but retaliation would be swift to follow. Looting has been carired on for some time. Mission institutions have been torn down brick by brick and carried away. Children are practically coerced to stay away from mission schools. Any adverse criticism of the reds is promptly reported and speedily under one pretext or another, the missioners are threatened or fined. This serious problem we recommend to your prayers.

It is safe to say that the missioners, 5,000 priests and brothers, and 9,000 sisters are doing their part to win China to Christ. Two things more are needed: more vocations for missions in China and more support by American Catholics for the tremendous work in the most important mission country in the world today.

Father "Sancte" Simons, S.J., killed by bandits, and Father Wilfred LeSage, S.J., now in "Red China".



At the language school in Peiping, Fathers Brennan, McCarthy and Fahy studied the Chinese language.

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COMMUNICATIONS

Dear Father:

On December 5, 1945 I was informed by the Government that my son had died of dysentery and malaria in a Japanese prison camp at Gapan in the Philippine Islands. The date of his death was June 11, 1942. He was in the Service as a member of the Quartermaster Department.

I have just received his pay and I am giving most of it to missionary work. With this letter I am enclosing $100 with the request that you remember my son in your prayers and also his sisters and brother. I have one further request that this money be forwarded to the missions in Japan. FRANCIS' MOTHER

Dear Father:

I remember once reading a note in JESUIT MISSIONS that if every subscriber would get a new subscriber it would be a tremendous help for the missions. I have always felt that if people could come to know and read JESUIT MISSIONS they would subscribe. I do not use any direct salesmanship but rather give my copy to others. Recently I gave a copy to a young lady with whom I work and she was so enthusiastic about it that she asked for a subscription. I am enclosing her name and donation with this letter.

For many years I have subscribed to JESUIT MISSIONS and I wanted to let you know that I think it is getting better and better. C. E. H.

Dear Father:

I have just been recently discharged from the U. S. Navy Women's Reserve of the Medical Corps. I would like to, if I may, send a donation to your Jesuit missions. While in the Waves, which was highly conducive to good Catholic living, I encountered so many boys who were patients of mine minus arms, or legs, totally blind, or burned beyond recognition. Their spirit and outlook on life was amazing and they never lost their faith. So many of them have told me of the wonderful missionary work carried on overseas—India, Iran, China, etc.

Please let me know if there is anything I might do (aside from praying which I never cease doing) that might further the good works and unending efforts of the missionaries. H. M. S.

Dear Father:

I sincerely regret that I have delayed so long in renewing my subscription to JESUIT MISSIONS. I can assure you that it wasn't because I hadn't thought of it or wanted to do so.

While in the Service I have had personal proof of the good work which has, and I hope will continue to be done with the natives in many islands of the Pacific, principally in the Solomons and in the Bismarck Sea area. I visited many native villages and some of these were far removed from the "beaten path." I had a real spiritual lift in seeing so many old men and women and also children wearing the Miraculous Medal or some other religious article. I asked many of them where they had secured the medal and those who could speak English said "from the mission."

Well do I realize the hardships and sacrifices required of a missionary working among such people. I hope that my contribution, combined with countless others, will provide the necessary help to continue your grand work. You will have my prayers that God, in His kindness, will bless you and all your associates with good health and patience to continue your missionary activity.

A. V. M.

Native Priests MOST OF ALL

"The ordination of one native priest is more important for the establishment of the Church than the baptism of 50,000 pagans."
Pope Innocent XI.

June is a month of ordinations to the priesthood. One of the greatest contributions you can make to the establishment of Christ's Kingdom throughout the world is the education of native priests for mission lands. The Church is not solidly established until it is self-supporting, with Chinese priests in China, Filipino priests in the Philippines, Indian priests in India, etc. People forget native seminaries in their mission gifts. Three native seminaries where Jesuits teach today are in desperate, simply and sincerely, desperate need of help—Kandy in Ceylon for India, Burma, and Ceylon; Zi-ka-wei in Shanghai for China; and San José in Balintawak for the Philippines. Help educate a Chinese, Filipino or Indian priest for his own people! $15.00 a month will support a native seminarian.

Father Alphonsus Goveas, S.J., whose ancestors were converted by St. Francis Xavier

Dear Father Daily:

Let me help. Here is my donation toward the education of a priest in India ☐; China ☐; Philippines ☐.

Signed .....

Address .....

.....

JESUIT MISSIONS
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Editorial

Wanted: a Founder

Of the eight men canonized by Pope Pius XI in 1930 as the North American Martyrs, two, whose tercentenary we commemorate this year, were donnés, laymen who devoted their lives to the early missions in our country. A surprising fact. A significant fact, today when the missions of the world are looking to America and will stand or fall according to the aid which we give or deny them. And the significance for American Catholic laymen lies in the age-old tradition of the Church that the saints are not only our advocates in heaven but also our exemplars and models in this life. In their day these men were but two of the many who came to this strange land to devote their lives to the missions, aiding the missioners not as religious but as ordinary Catholics employing the talents God had given them in the spread of Christ's Church. Today there is still a need for lay men and women who would imitate these saints in their manner of aiding the various missions of the world.

Perhaps it is too soon to expect Catholics in America to be mission-conscious enough to respond to this need. As a nation we are not too long removed from the status of a mission country. Many of our Bishops must look beyond the confines of their own dioceses for vocations and financial assistance. Yet in spite of this it is certainly not true to say that the Church in America is still in its infancy. Through the years the number of our priests, nuns and brothers who are in the service of the foreign missions has grown steadily. True we are behind some of the European countries in the percentage of our Catholics on the missions but there is every indication that this condition will soon change. Early in this century our country was declared no longer a mission land. Since then we have seen the establishment of American mission organizations such as Maryknoll, The Missionary Servants and the Catholic Medical Mission Board, to mention but a few. From small foundations these organizations have grown and contributed in ever increasing amount to the missionary activity of the Church in America. May we not hope that the time is not far distant when we shall see established some form of organization which shall have for its purpose the recruiting of lay men and women to serve alongside the religious in the foreign missions.

Canada has already taken a step in this direction with the establishment of a new society of lay mission nurses founded by Mlle. A. Lefevre with the approbation of Cardinal Villeneuve. In several European countries lay organizations have been formed to supply doctors and nurses for the missions. However there is no reason to limit such groups to the medical profession. Saint René Goupil was a Doctor and is no doubt deserving of imitation, but there is also St. Jean La Lande. He, too, contributed invaluable aid to the North American missions and is no less worthy of successors.

Last month we featured accounts of the lives and missionary activities of these two Saints. Surely their stories must have inspired some of our readers to ask, "Why not I?" We have heard of more than one individual who has asked if he might help as a lay person in the work of the foreign missions. It would seem that we are fast approaching the time when the lay martyrs amongst our North American Saints will be invoked not alone as Saints but also as special patrons of an organization devoted to the work of recruiting lay helpers for the missions. God grant that the founder of such an organization will soon arise and give to generous souls their opportunity to share in the work of the foreign missions.

WE SHALL RETURN

36 American Jesuits are ready to return to the Philippines in June. Some of them are men of Los Baños and Santo Tomás internment camps. More than half are returning veterans. They are offering their lives once again for the Filipino people. It costs $475 to send each missioner from New York to Manila, 15,000 miles away. These 36 men need your help. The Filipino people need them, more than ever.

Dear Father Daily:

Though I can't be a missioner in the Philippines myself, I would like to help the heroic veterans of the war in the Philippines to return to the Filipino people. Please accept this offering to help pay the passage of a Jesuit back to Manila or Mindanao, wherever God's work is waiting for him to begin it again.

Signed .....

Address .....

.....

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THE SACRED HEART FOR THE WORLD

"I will bless every place where a picture of My Heart shall be set up and honored."

9th Promise of the Sacred Heart.

"Those who shall promote this devotion shall have their names written in My Heart never to be blotted out."

11th Promise of the Sacred Heart.

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This beautiful picture of the Sacred Heart, full size *fourteen* inches by *eighteen,* in four colors, suitable for framing, will be mailed free to each donor of a new subscription to JESUIT MISSIONS. Enclosed will be a leaflet explaining how to consecrate your family to the Sacred Heart of Jesus. Our Lord has promised to bless every home where a picture of His Heart is set up and honored.

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