April 1947

JESUIT MISSIONS

April 1947

JESUIT MISSIONS

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COVER. Patriarch Gregory Peter XV Agagianian of Cilicia of the Armenians is host to Father Calvert Alexander of "Jesuit Missions." When in his youth he was presented to Pope Pius X, the now 50 year old Patriarch heard from the saintly Pontiff's lips: "One day you will be Patriarch of the Armenians." His elevation in 1937 was welcomed by both Catholic and Orthodox Armenians.

CHANGE OF ADDRESS: Send change of address or other communications to JESUIT MISSIONS, 962 Madison Avenue, New York 21, N. Y.

Change must reach us at least five weeks before the date of the issue with which it is to take effect. Send old address, with your new, enclosing if possible your address label. Duplicate copies cannot be sent. The Post Office will not forward copies unless you provide extra postage.

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CONTRIBUTORS

Edward F. Garesché S.J.

■ **Father Edward F. Garesché S.J.** has a long list of accomplishments after his name in more than one "Who's Who." He comes of an old St. Louis family, was educated in that city (St. Louis University, A.B., M.A., and Washington University, LL.B.) He is the author of some twenty books; he founded and edited "The Queen's Work" and directed the Sodality movement for years in the United States. Besides membership in societies such as the Catholic Poetry Society of America, he is above all interested in and closely associated with medical work, as former editor of "Hospital Progress," as spiritual director of the International Committee of "Catholic Federation of Nurses," and as founder, president and director of the Catholic Medical Mission Board which ships millions of pounds of medical supplies to missions all over the world, and spiritual director of a community of nuns, the Daughters of Mary, Health of the Sick, which he founded. Incidentally, he is just over seventy years of age and still as active as he was twenty years ago. He is very much interested in obtaining vocations for medical mission work. See p. 65.

Rev. A. G. Schirmann, S.J.

■ **Rev. Anthony G. Schirmann S.J.,** whose touch is invisible but invaluable throughout the pages of JESUIT MISSIONS as Associate Editor, was for years in charge of supplies at our house, and Guest Master (an unofficial but most important

and exacting post to have to fill in the nerve center of a world-wide mission organization, through which pass in a course of a year hundreds of Jesuits). But Father Schirmann's most important work for us has always been accurate and painstaking research assisting the Editorial Department in preparation of its published works. He is now back at that work full time, leaving to Father Robert P. Phalen S.J., the glory, such as it is, and the honor, which he takes it to be, of being a servant of all at JM.

■ **Father Edward Franz Schroeder S.J.** came to America from Holland in 1938 to begin his theological studies at Weston. His master's degree in economics had been obtained in Holland and his superiors intended that he should undertake some of his doctorate studies at Harvard and Columbia and then return to Holland for his degree at the Institute of Economics in Amsterdam. The war cut off all communications for several years. After contact had been reestablished it was found necessary to send Father Schroeder to Java, to the Dutch government's University in Batavia. The Nationalist unrest delayed and eventually cancelled that plan. Father Schroeder is now at the Hague in Holland, almost ready for his doctorate examination in economics. Few have ever so quickly become Americanized as this jolly, keen, likeable Dutch Jesuit who nearly landed deep in Java.

■ **Father Thomas J. McGurty S.J.,** the only New Yorker on the staff of *Jesuit Missions* in New York, alternates between his work as assistant director of circulation and his work as associate editorial writer. This month he has two stories in these pages. The title, "Fire and Steel," describing Father Delaney, comes from one of Father Delaney's best stories about the Philippines.

■ **Father Raymond R. Sullivan S.J.,** of Boston and Brown's Town, Jamaica, has been planning and building and striving for over ten years for the day when he could begin from the ground up with a model community in Jamaica. The time has come at last for the Homestead plan to be put into operation. His article tells what that can mean for the poor of Jamaica, B.W.I.

Raymond R. Sullivan S.J.

JM

Dear Readers,

On my desk there are eighteen letters postmarked the Philippines, Jamaica, Ceylon, and Truk. At least one paragraph in each of these missionary letters is an expression of gratitude for the Christmas gift sent to their mission. Quotations from any of the letters would compensate for the sacrifices that you made in helping their mission. Father Verceles, Chaplain of the leper colony at Culion, explicitly requested that an assurance be given to you that the leper children will pray each day for your intentions. Incidentally, Father Verceles has been the only priest at Culion for months to take care of several thousand lepers.

At Easter time there is frequently an exchange of gifts among the immediate family. Did the thought ever occur to you of adopting a Jesuit missionary as a member of your family and sending him a Christmas and Easter gift? Ask any G. I. how much he appreciated an Easter gift. I do hope that you will consider the idea and let me hear from you.

On Easter Sunday I will offer Mass that the joy of the risen Saviour be with you and the adopted members of your family--the Jesuit missionaries.

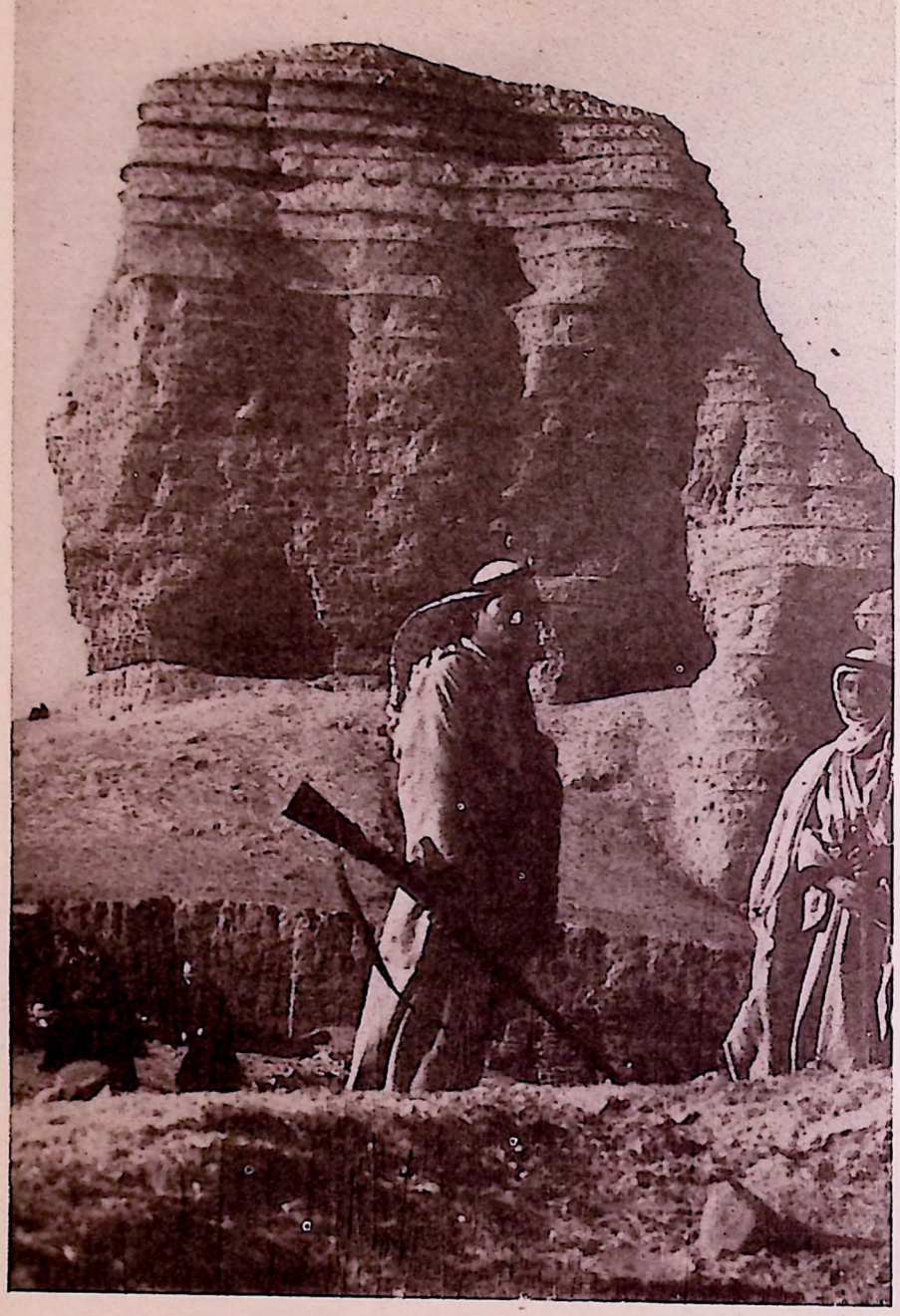
Devotedly yours in Our Lord,

Coleman A. Daily, S.J.

Fourteen year old Humaidi al-Yawir, a Shammar sheik, turns over his .32 automatic to Father Joseph P. Connell S.J. of Baghdad College, Iraq. The Jesuit educational code forbids students to carry weapons in school.

Calvert
Alexander
S.J.

IRAQ IS B.C. *CONSCIOUS*



Solid brick-constructed Temple Tower (Ziggurat) at Aqur-Quf, Iraq, originally rose 500 feet into the air. It was constructed about 2000 B.C.

Christianity in the Lebanon is also a proof of this great Christian movement to protect the Holy Places, and it is a living, breathing memorial. Out of a population of 1,126,601 there is a total of 593,498 Christians as against 518,933 Moslems of various sects. The president of the Republic is a Catholic; the daily newspapers, even those in Arabic, have a distinct Christian tone, more so than our own dailies. Christian churches and educational institutions are numerous and impressive. In Beirut and in the picturesque mountain country-side, one feels that he is in a Catholic country. The Christian population is predominantly Catholic, the Orthodox being in the minority.

But something is happening below the surface that does not meet the eye. Although the Christians have a majority of the population, and the best educated part, the majority is not large—a bare 75,000 which is evaporating even from natural causes, since the Moslems have larger families than the Christians. More serious than this, planned immigration from the surrounding Moslem states, especially Syria, is cutting even more deeply into the Christian margin. Last year when the Soviets persuaded several thousand Armenian Gagees to return to Russia, Moslems from Syria immediately moved in to take their place.

Catholics fear that the same thing that is happening to the Church in Syria may occur in the Lebanon. In Moslem Syria Christians are a distinct minority, numbering only 803,913 out of a population of 2,901,316. Under pretext of opposition to French rule, the government there early in 1946 closed all Catholic schools. This could be done without protest from the rest of the world because Catholicism in Syria (as in the Lebanon) has been for centuries the work of French missionaries. Even the native Maronite Sisters speak French as well as Arabic. The order closing the schools was revoked only last November.

Both Syria and Lebanon have been independent republics for a little over a year. Nationalism is strong and it is anti-French. This anti-French feeling can easily be turned against the Church in Lebanon as it has been in Syria. If it ever should be, this would be ironical, because nationalism in Lebanon stems directly from the splendid educational work of the French missionaries for the past hundred years.

The Moslem population, of course, encourages the anti-French movement because its over-all effect is anti-Catholic. The British, according to some, also encourage it but more out of opposition to French influence than out of hatred for the Church. It is said that one of the chief reasons why the British connived at the termination of French rule in Lebanon and Syria was the treaty which the Paris government entered into with the Communists after World War II. Be that as it may, both Moslems and British seem to be bent on making the Lebanon a member of the Arab League, if not an actual Moslem state.

Christians are resisting this because they know it would mean not only the end of Christianity but the departure from the Middle East of the last really democratic country. Under Moslem rule, freedom of religion would certainly go. Today the Lebanon is the only country where a Moslem can become a Christian and not lose his civil rights.

ALL throughout the Middle East one hears much talk of Communism but it is difficult to find anyone who will evalute its progress. His Eminence Cardinal Agagianian, the Armenian Patriarch at Beirut, was an exception. "Communism is a serious threat to the Lebanon," he told me. "The movement has made more progress here than elsewhere because of Lebanese freedom of speech and the high rate of literacy that is found here. I shall go even further. The Lebanon, today, because of these factors, is the chief center of Communist propaganda in the Middle East."

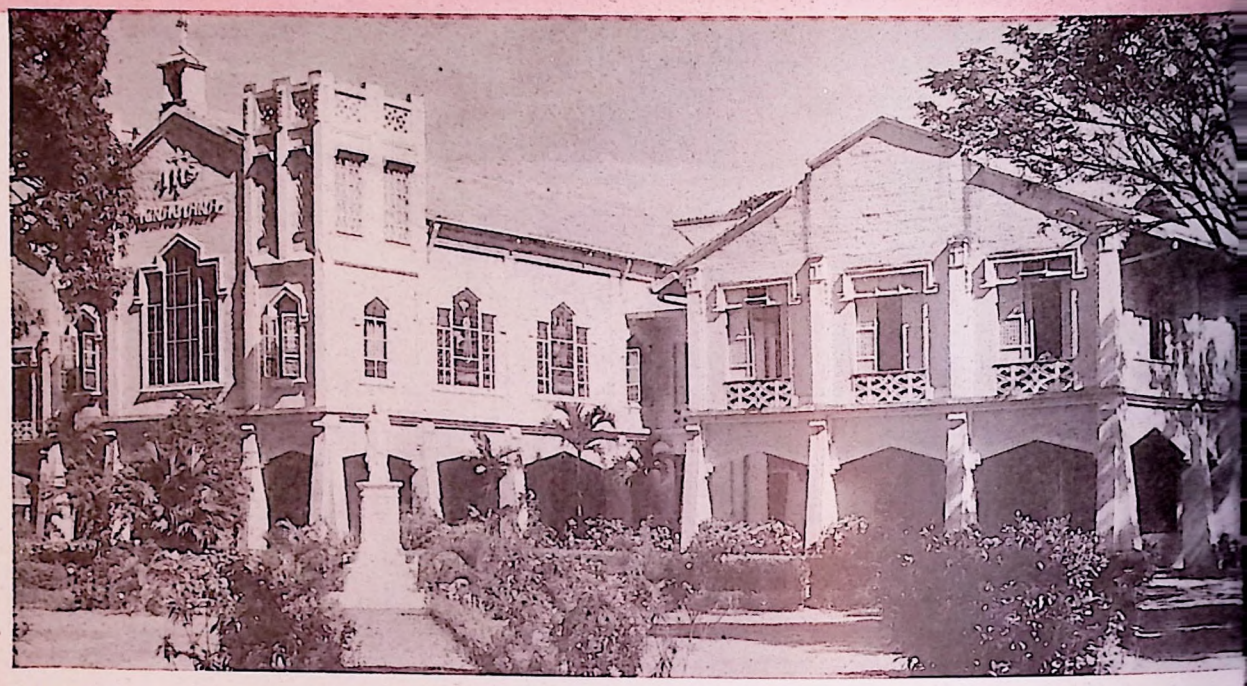
Even Catholics are affected by it, he said. Although Russia is responsible for the indoctrination program, the pro-Soviet feeling is not overwhelming even among those who call themselves Communists. The Communist Party is looked upon as a movement to improve the condition of the poor and very little else, and is making progress on this basis, for there is acute need of social reform. The Communists have chosen the Lebanon as their chief center of operation not because of the greater need of social reform there but because of the greater possibility of producing leaders from a people of superior education.

Communism has no important leaders in the Middle East and that is its weakness. It has the conditions under which Communism grows—a depressed working class—but no one to lead them. Will some such leaders be produced in Catholic Lebanon? The Communists hope so but most people doubt it. As a popular movement they rate Communism very low. If it comes to the Middle East, they say, it will come as Mohammedanism came—by invasion. The British dominated Arab League is quite generally looked upon as the chief block against any attempt by Russia to win over the ruling classes in the Arab states. So far it has been effective in preserving the *status quo*. But little has been done to improve the condition of the people. As things stand today, however, it could easily curb any Communist uprising that might be expected to arise from these conditions. But Cardinal Agagianian is none the less concerned about Communism as a popular movement in the Labanon. A professor for many years in the College of Propaganda at Rome, he is a classmate of Cardinal Spellman, and has many friends among the clergy and hierarchy of the United States. He is a great admirer of America. "The Church in America has an important role to play in world Catholicism. I pray continually that she achieve this manifest destiny. Your participation in world Catholicism will not only help the world but will serve to strengthen the Faith at home."

Between Father Alexander and Father Hubbard stands Cardinal Tappouni, "the Cardinal of an Oriental Rite." He is a Syrian Catholic, a native of Iraq, and the head of over 60,000 Syrian Catholics scattered through Iraq.

FIRE AND STEEL

Thomas J. McGurty S.J.



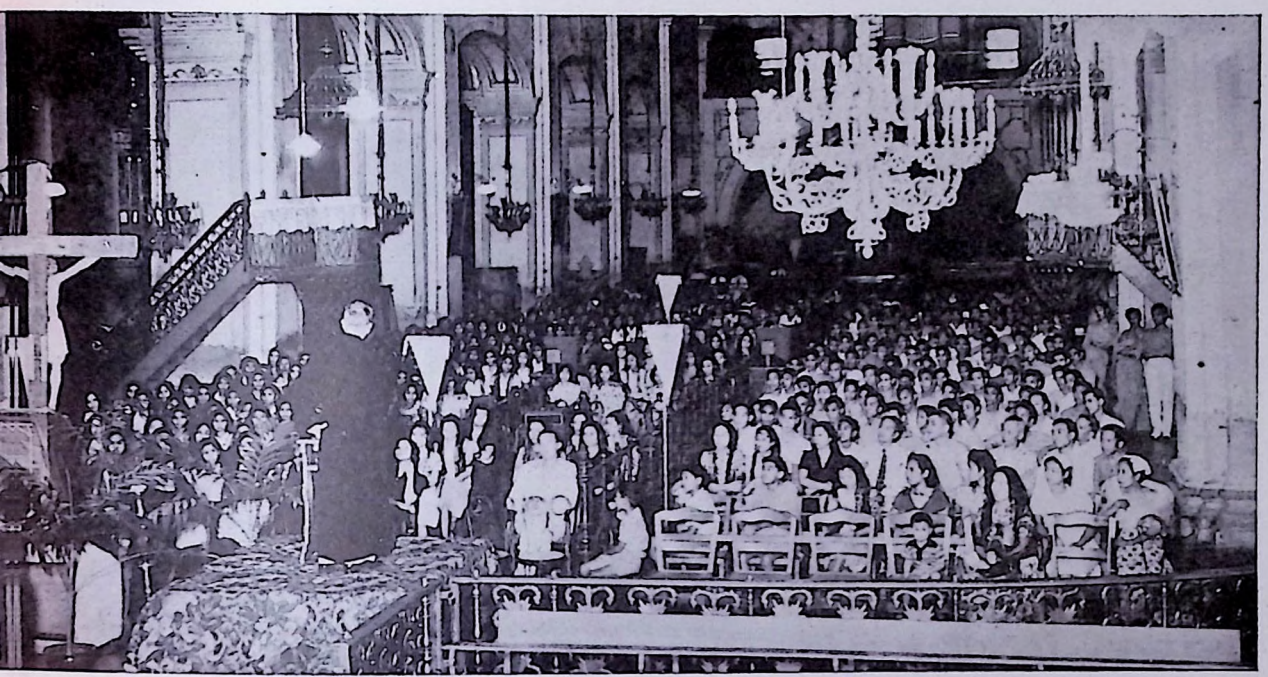
Men's Retreat House in Manila before the war.

FATHER DELANEY needs no introduction to his many friends in America. They thronged the main ballroom of the Hotel Pennsylvania, September 14, 1945, to honor a priest, educator, lecturer and apostle in social work. But he was first and still is a missioner.

The Ateneo de Manila was the scene of his first stay in the Philippine Islands. There he taught all there was to be taught in first year and composed a First Year English Course and an accompanying book of Short Stories. 1936 found him in Rome studying Natural Theology and in Paris for Social Studies. He was the first to announce to the world the election of the Present Pope in a five hour broadcast and prepared the material for all news broadcasts that went over the Vatican airwaves during the crucial years of 1938-39. He returned to the States to teach in Labor Schools, to conduct workers' retreats, to prepare brochures on social topics and to give numberless lectures on the Mass. Assigned to *America* in 1943, his weekly column of sermonettes entitled "The Word" have been published in book form and fill two volumes,—"We Offer Thee" and "In Him Was Life," the latter only recently completed in Manila. He conducted the first Cana Conference, a program of Family Retreats which promises to be a most vital force in strengthening family life.

Father Delaney's activities have been following a parallel pattern under tremendous difficulties in the Philippines. We'll let him tell you about the Ateneo de Manila, where he is Dean of the College and High School. "We have the regular A.B. course, plus Pre-Law and Commerce—only 250 boys in all and 650 in the High School. Our quonset college is not working out too badly. The rooms are inclined to be rather wet when it rains—they leak and the rain pours in the open sides. By afternoon of every day, they're about as hot as ovens, but you get used to that. Now that the rainy season is over, the dust is with us, and instead of rain pouring in, we have dust pouring in. It's a bit of variety anyhow. Our chapel is a much larger quonset hut. Thanks to American generosity it's very beautiful and very devotional."

He has made the Mass a very important part of school life. Once again we quote from his letter, "I prevailed on the choir director to forget all about the choir and glee club and to spend his time teaching the entire school to sing the Mass. The most satisfying note in the whole thing is the eagerness with which the boys have been taking to the Missa Recitata. One day my old first year class was going on a picnic and I offered Mass for them. I had forgotten to set out the booklets for the Mass, but lo and behold, I started the prayers at the foot of the altar and they all came in with the answers. Then they went through the entire Mass from memory." He has inaugurated the



Mission in Manila before the war.

Cana Conferences. His first retreatants were the Ateneo lay faculty and their wives. He is also moderator of the Catholic Action organization of the State University of the Philippines.

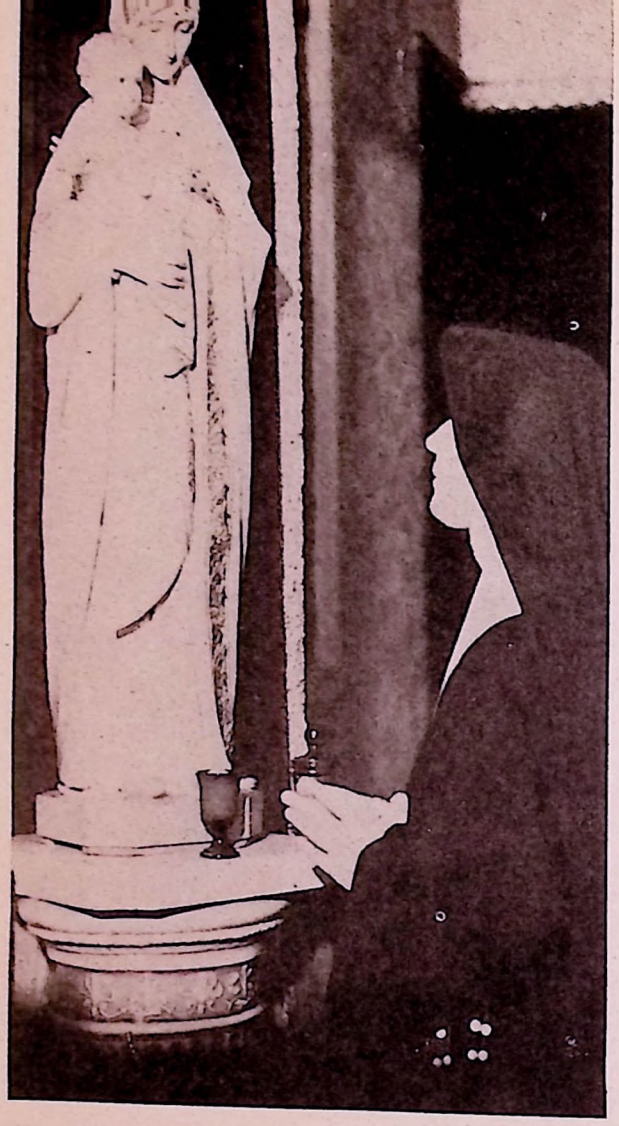
He paints a rather discouraging picture of the progress and reconstruction made since the Battle of Manila. "The city is still a shambles and nothing has been done to remove any debris. We haven't been able to clean out the rubble of our ruined buildings. All over the city people are living in little tin roofed shacks. The streets are a mess, the police have not yet been recognized. Rice is scarce and rationed like sugar. Prices are abominable and wages are low. Every sizeable building and institution still has armed guards. We have ours. And gunfire at night throughout the city is still a common thing. Looting has let up somewhat but not a great deal. We started a drive recently for a million pesos to rebuild the Ateneo. So far we have raised about 17,000 pesos. The people are still bewildered, hopeless, disillusioned; the moral let-down of the war has been something terrific. Thousands of boys are just running wild and growing up to crime. Most churches are still in ruins.

"I don't mean that we're discouraged. We're too busy for discouragement. We're short of priests, and unable to renew much work that we want to do. Right here our job is to run our school and rebuild its standards. Understaffed as we are, I think we are doing pretty well. We have a fine community, Americans and Filipinos mixed, and we all get along very well together. I've never lived in a community with a finer spirit of cooperation.

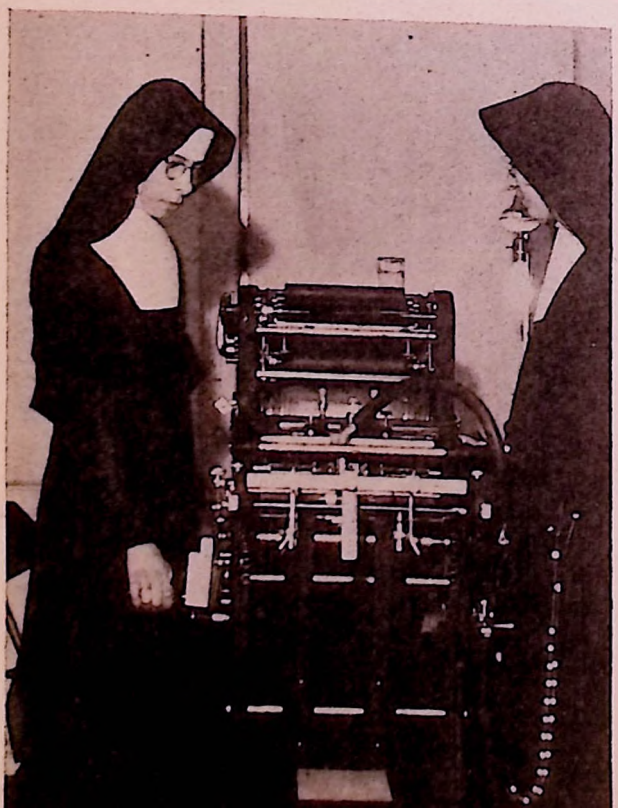
"Our other Jesuit schools throughout the islands seem to be doing very well in spite of difficulties, and invitations to take over more schools than we can handle are not wanting. One discouraging thing is being obliged to turn down work we'd like to do. Institutions and organizations are clamoring for retreats. If only we had the men! There's radio work to be done; there's the care of delinquent children; but for all this work there is only one answer: no men.

"We're hoping for some reinforcements from the States soon, and then more reinforcements—but so much of that work clamors to be done now; if it is not done now, it is going to be too late."

In the Philippine Mission Father is fulfilling to the letter what he wrote in the Departure program,—"It's a strange thing being a priest—you give your whole heart to all the people you know and all the work you do—and yet keep your whole heart for the next person and the next job." We hope that you will grant the request that echoes through hihs writings,—"And every once in a while, will you answer some priest's Dominus Vobiscum with a heartfelt Et Cum Spiritu Tuo . . . and Father Delaney."



Daughters of Mary, Health of the Sick, at prayer (above) and (below) at work in New York.



NURSE!

At the office of the Catholic Medical Mission Board in New York City there is filed complete and authentic information about medical missions throughout the world because so many missionaries in desperate need have written to the C.M.M.B. accounts of the needs of their people with opportunities of healing bodies and saving souls. At the request of the board they have filled out questionnaires itemizing their work and their medical needs.

What are the opportunities for medical mission aid? Briefly, almost every mission land is a fruitful field for medical activities since so many are in the tropics or in other lands where the people are underprivileged. In these lands, many of them pagan, economic conditions, health and sanitation are at a low ebb. As soon as the missionary is established, the people begin to ask him for medical help, and whether he is well trained or not, Christian charity requires him to do what he can to relieve their suffering. We in America find it difficult to appreciate the helplessness of people in mission lands precisely because we have every modern medical and surgical aid at our elbows. But were we suddenly deprived of all these aids we should act just as these pagans do—we would stretch out our arms for aid to the priests and sisters, the dispensers of Christ's charity.

The Daughters of Mary, Health of the Sick, established through the efforts of the present writer, for the special purpose of helping medical missions, offer a typical study of this precise help. Though the first field of action of this board has been the C.M.M.B. where they select and ship medical supplies to the missions, still their wider work is to be in the missions themselves. There they will eventually educate native women to be nurse-catechists and doctor-catechists, and send them in organized groups from mission centers into the little towns and villages in an ever widening field of medical missions.

This is the one way in which it seems adequate mission help can be given in any reasonable time, because the devoted sisters, brothers and priests can not do more than a small part of what is required to help the people. To manifest his approval of this work His Holiness, Pope Pius XI, bestowed on the Daughters of Mary, Health of the Sick, and their friends "une grande benediction".

No sooner was the idea of establishing such medical mission centers made known to the missionaries than a bewildering number of applications came from the mission fields in China, India, Africa, South

NURSE!

Edward F. Garesché S.J.

America and neglected sections of our own United States. One missionary bishop offers the sisters a government hospital; another a fully equipped hospital in his diocese to train a community of native sisters. The Daughters of Mary, Health of the Sick, would have grasped these golden opportunities of imitating Christ the Healer except for one fact—the fewness of their vocations. More and more vocations will be needed before even small groups can be sent into the mission field to establish mission centers there. Any Catholic girl responding to our Saviour's call to join the Daughters of Mary, Health of the Sick, will have the consolation of knowing that she is not only sharing the privileges of a religious dedicated to Christ but that she is personally answering the call of Pope Pius XI, who on February 11, 1936, expressly called for new communities of sisters to save the lives of women and children now being lost in such immense numbers for want of proper care. Full details regarding the requirements, training, work, religious habit and rule of life of the Daughters of Mary, Health of the Sick, will be furnished to anyone addressing Father Edward F. Garesché S.J., 10 West 17th Street, New York 11, N. Y., or Reverend Mother Superior, Vista Maria, Cragsmoor, N. Y.

In the records of the C.M.M.B. are to be found many other rich opportunities for the help of the missions. Our Blue Cross Circles which make dressings, bandages and clothing for the sick must be greatly multiplied. Catholic women who have learned this work during the war are invited to continue it for the missions. Hospitals are asked to send word of instruments, equipment and supplies, which they can give to the missions, so that we may furnish the addresses in this country to which the materials may be sent, or receive them to be shipped abroad. Vast quantities of instruments, equipment and sample medicines are waiting in doctors' offices for those who will collect them and ship them to us for the missions.

The Motherhouse of the Sisters, where applicants come to make their postulancy of six months, and novitiate of a year, is at Vista Maria, a lovely estate in the Shawangunk mountains, about seventy-five miles from New York. There the candidates receive their training in the missionary spirit, and the religious life. They are then assigned to whatever work is needed for the missions and, as the activities of such a community are very varied, any accomplishment or capability can be utilized, either at home or in the far missions. Thus secretaries, catechists, accountants, typists, writers, artists, are all needed.

As time goes on more and more missions write to us seeking help. One mission tells another and so the number of appeals steadily grows. The more we do the more there is to be done. The medical mission opportunities are like the depths of the heavens—the more we learn of them, the more remains to be discovered; the farther the vision goes the more remains to be seen.

The Catholic Medical Mission Board in New York City shipped 85,000 pounds of pharmaceuticals packed in 1,300 crates to missioners abroad and at home during the past year.

Elias Joseph (center, seated) with his friends.

ELIAS JOSEPH

An Eskimo orphan afflicted with tuberculosis gives a native slant on life with missioners in Alaska

Lawrence N. Haffie S.J.

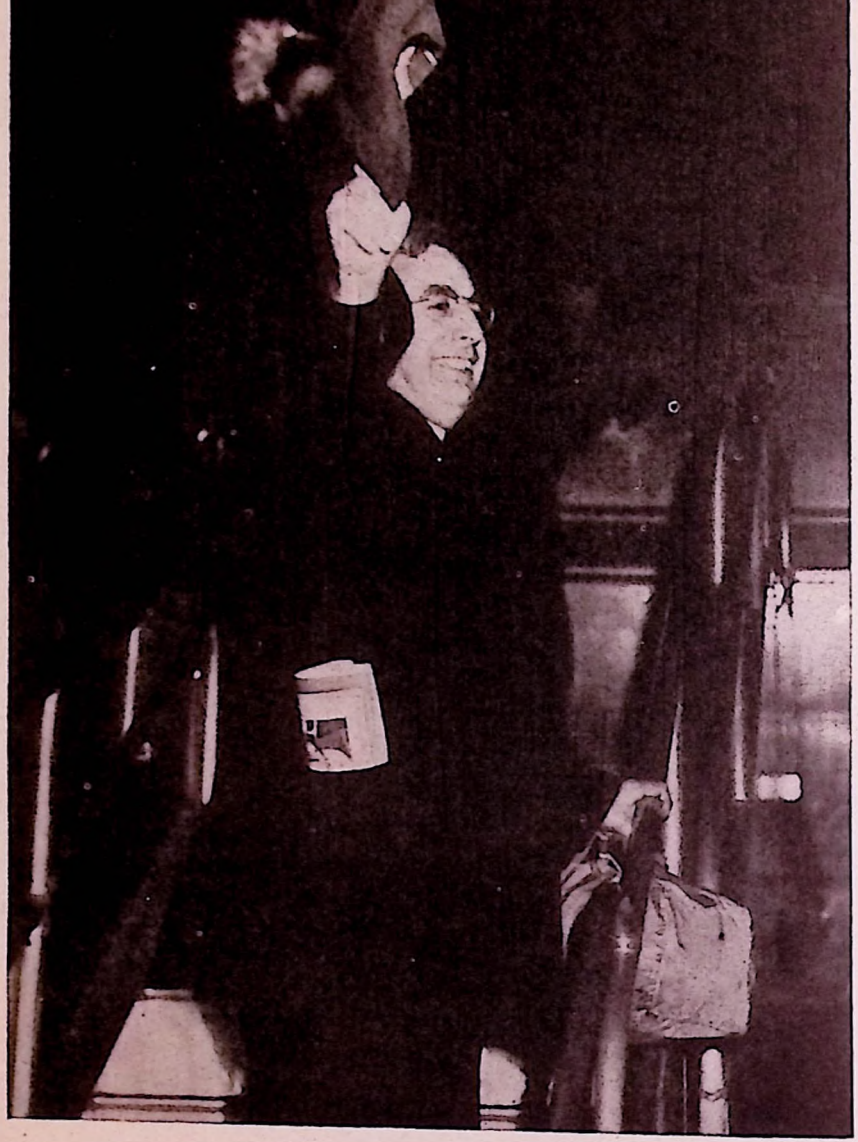
DEAR FATHER, well here I am. Chamai! (Hello!) I was glad to get your letter of January 17. You asked me to give you a few facts of my life so that you could write a sketch about it. I will try to help you out so that people will know a little more about Alaska and its people and of the work of the Catholic Missions in Alaska.

I was born in a little village called Monoomik. It is along the coast north of Akulurak. There were about eight houses in this village. My father and mother died during the time of the big sickness. But I am not sure. I didn't learn much of them, because I was too small. Then I went to live with my uncle. I stayed with him until I was about five or six years old. Then one day he decided to send me to the Mission School at Akulurak which is located near the mouth of the Yukon. It was June 31 when I arrived at the Mission. There I met by brother and sister for the first time. For about four and a half years, I went to school. I think I was just about to start the sixth grade when I quit school to go to work.

It was at the Mission, I learned to speak English and learned a few trades. Brother Feltes was running the shop there at that time. Later he was transferred to Holy Cross Mission. But while he was at Akulurak, he taught me a little about motors and machinery. Also I used to do a lot of interpreting for the Fathers. Many Eskimos who couldn't speak English would come into the Mission from the country north of Akulurak. It was about this time I met Brother Francis Fox. Brother used to fix up the sick Eskimos. He was the infirmarian.

Once in awhile I would make a mission trip with the Fathers to the villages scattered along the coast. These trips were hard but fun. Golly, sometimes we would get caught in one of those storms that blow off the Bering Sea. There are no trees in this country and no land marks. So we had to travel by compass. My feet sure used to get cold on those trips. No matter how much dry grass I put in my mukluks, my feet would still get cold. I remember how the snow or frost used to freeze on the face of the dogs. It looked like they had all grown white beards.

In the summer I used to work for Brother Murphy on the Sifton, the Mission boat. We hauled all our supplies in it. Then, too, we would go out in the



Standing on the steps of an American Air Lines plane at La Guardia Field, New York, smiling, waving farewell just before leaving for the Philippines is Father Andrew F. Cervini S.J. of Corona, Long Island. Thirty members of his family, brothers and sisters, with their wives and husbands and children were at the airport to see him off. In addition there were over twenty priests and Archbishop Roberts of Bombay, India. This is the return of a hero who labored for years in Mindanao, aided Americans at the risk of his life, was captured and interned by the Japanese and just after liberation, was hit by a shell. Father Cervini returns to the Philippines with an artificial leg, but with the same hero's heart.

MISSIONS MAKE THE NEWS

THE FIRST MASS EVER CELEBRATED on the Antarctic continent was offered on the afternoon of January 26, 1947, the third Sunday after the Epiphany, by Rev. William J. Menster, chaplain of the flagship Mount Olympus. It was offered in the mess hall erected on the iceshelf overlooking the Bay of Whales. The text for the sermon was taken from St. Paul's Epistle to the Romans: "I give thanks to my God through Jesus Christ for all of you, because your faith is proclaimed all over the world."

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AN INCREASE IN AFRICAN PRIESTS AND RELIGIOUS in British Africa is encouraging. From the report of Archbishop Mathew, Apostolic Delegate, we note the following figures: in Tanganyika—88 African priests, 16 African brothers, 312 African nuns; in Uganda—114 African priests, 83 African brothers, 582 African nuns; in Kenya—6 African priests, 97 African nuns; in Nyasaland—15 African priests, 7 African brothers, 57 African nuns; in Gold Coast—8 African priests, 3 African brothers, 9 African nuns; in Sierra Leone—1 African priest. The 1946 returns from Nigeria, Northern Rhodesia and the Anglo-Egyptian Sudan were not yet complete at the time of the report.

•

EXPULSION OF CATHOLIC RELIGIOUS COMMUNITIES from South Albania have been decreed by the Communist-dominated government of Albania despite the mediatory efforts of Archbishop

Prennushi. The latest groups ordered to leave were Franciscan Missionary Sisters and Franciscan Priests belonging to both the Latin and the Byzantine-Albanian Rites. All Catholic religious, whether foreign born or Albanian were forced to leave.

•

THE VICARIATE APOSTOLIC OF IQUITOS in Northern Peru extending over an area of 124,000 square miles with 180,000 inhabitants boasts of 5,000 Christians today to whom 17 Augustinians administer. When the mission was entrusted to the Spanish Augustinians in 1900 there was not a single Catholic in the territory.

•

BISHOP WALTER J. FITZGERALD S.J., Vicar Apostolic of Alaska, will acquire a 320 acre tract of public land at the juncture of the Yukon and Andreafsky Rivers in Central Alaska, if a bill introduced by Delegate E. L. Bartlett of Alaska is passed by the 80th Congress. Under a similar measure passed by the 79th Congress last year, the Church acquired ground for a mission near Juneau.

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TIMELINESS OF THE MISSION INTENTION for April (see page 67) is borne out by the report of Bishop Bernard Regno, O.S.B., of Kandy, Ceylon, who reports that the government is moving to take over management of all Catholic schools or withdraw its grant for them. This will cause a serious set back in the Catholic educational system in Ceylon.

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CHARLES HELLOU, EDITOR OF LE JOUR, French language newspaper published in Beyrouth, has been named minister to the Vatican from Lebanon. He is the first envoy to the Vatican from an Arab state and comes from a highly esteemed Maronite Rite Catholic family.

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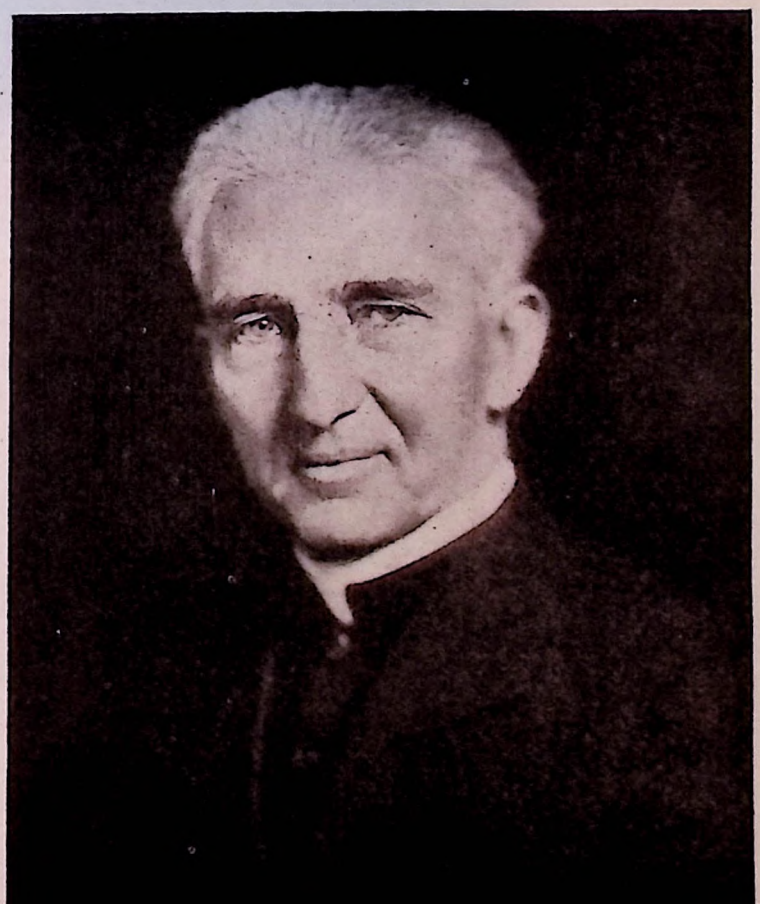
FATHER YVES HENRY S.J., SHANGHAI mission Superior, who was reported dead after two months' captivity near Lienshui, startled his fellow Jesuits by appearing from the hinterlands while they were preparing to offer a Requiem Mass for him. He has been named Rector of the Bishop's Seminary at Zi-ka-wei.

•

THE CATHOLIC MISSION OF YERKALO in China, the only mission lying within the jurisdiction of the Grand Llama of Tibet, has been closed, and all efforts of missionaries to gain entrance to the territory have failed. There are about 350 Christians there who until now were attended by Father Tornay of the Paris Foreign Missions.

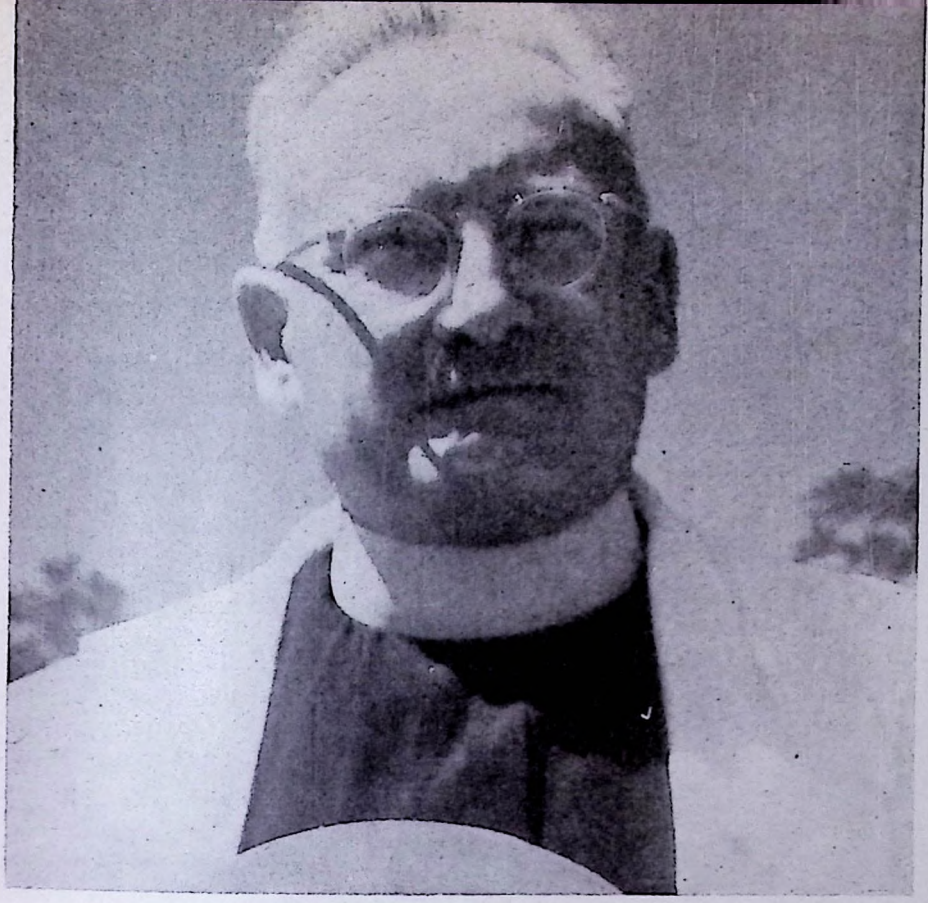
THE SACRED CONGREGATION of Propaganda recently entrusted the Ryukyu Islands to the spiritual care of the American Friars Minor Capuchin (St. Joseph Province). The Most Reverend Apollinaris Baumgartner, O.F.M.-Cap., Vicar Apostolic of Guam and the Mariana Islands, has been appointed Apostolic Administrator of the Ryukyu Islands until the political status of the islands is settled by the Pacific Peace Conference. Since 1844, this mission has been in charge of French and Japanese priests. In 1922 the Canadian Franciscan Fathers worked there with much success, but they were forced to leave in 1934. Ever since that time the Christians have been without priestly administrations except for the occasional visit of Japanese priests. However, the Christians have kept the faith during all these years and they are anxiously awaiting the return of Catholic missionaries. The civil authorities on Amami Oshima and Okinawa are equally desirous of having the Catholic Church help reeducate the natives of the Ryukyu Islands.

Father James O'Neill, former missioner in the Philippines and now after years as a beloved pastor in St. Louis, Mo., missioner again in Yoro, Central America.



Anthony G. Schirmann S.J.

In 1931 the Holy Father sent Rev. Edmund Walsh (right) to the new Kingdom of Iraq to request permission of the government to open a school in Baghdad. Fifteen years later, the Prince Regent of Iraq (left) was granted an honorary degree by Georgetown University. Father Walsh was there to welcome the distinguished Moslem.



Raymond
R.
Sullivan
S.J.

FROM THE GROUND UP

AFTER fifteen years I am looking on the Promised Land. The Holy Name Homestead is actually beginning. Two-thirds of all the necessary equipment is here in the Mission; the other third is purchased and paid for and the money for transportation, freight and duty on hand. One hundred acres of arable land in the mountains is purchased and paid for. The land is being surveyed. The sites for the first ten model homes are being prepared. A great social experiment has begun.

The Holy Name Homestead is not merely an idea to provide better living conditions for people. That would be a very worthy objective. The Holy Name Homestead has a far more fundamental aim: to establish a design for Christian living wherein a moral home makes possible a moral people. A model home comprises a combination living and dining room, one sleeping room for the parents, one for the babies, one for the boys and one for the girls. A small built-in porch in front and a small kitchen and a small sanitary building in the rear complete the unit. The arrangement *and occupation of the rooms as described is a condition of ownership.*

The reason for that condition is obvious. Where a large family grows up in a single-room or a two-room habitation, the precocious development of the children must be expected and the resulting health and moral conditions cannot surprise people who honestly face the stark realities of life. The Holy Name Homestead is actually applying the axe to the root of the growing social disability of the people.

But that is merely the first step. Christian culture is built on Christian morality. Every missionary hopes to place his people in circumstances so that they may grow up in an atmosphere of Christian culture, breathe in the significance of the great religious social ideas of the Church founded by Christ, take for granted as they grow in age, wisdom and grace, the utility and the necessity of Christian charity, justice, sacrifice and selflessness.

The people must acquire a sense of responsibility. They must learn the necessity of working regularly, of giving a fair day's labor for a fair day's wage, of

setting aside a share of their wages to own their house and land, of providing their children with the opportunity of enjoying a better state of life than they had. That means sacrifice. They must learn the necessity of cooperating with each other for the common good, of planting and marketing cooperatively, of contributing by common effort to provide roads, water catchments, recreational facilities for the children. They must learn that their neighbor is not a mere potential rival in the struggle for existence, but a brother or sister of Jesus Christ by the divine adoption, a member of the same Body of which Christ is the Head.

You know, the great final job of the missionary is to make himself or herself useless as soon as possible. The missionary goes where Christ calls him. He strives to bring to the people the same faith that Christ brought to us here on earth, to bring to the people a Christian culture, to give them the opportunity of being what God wants them to be according to the talents granted them: doctors, lawyers, business men, political leaders, teachers, sisters, priests, bishops.

The people in the divine plan are not to be dependent on the foreign leaders forever in any line. In the beginning the people find salvation through the missionary, but in the normal course of events they are to come to Christ through other Christs of their own flesh and blood. They will have their own priests and sisters and bishops, just as they will have their own teachers, doctors, lawyers, business men and political leaders. When that has been accomplished, the missionaries have made themselves unnecessary. They have done their work and done it well. But it will be time for us to go.

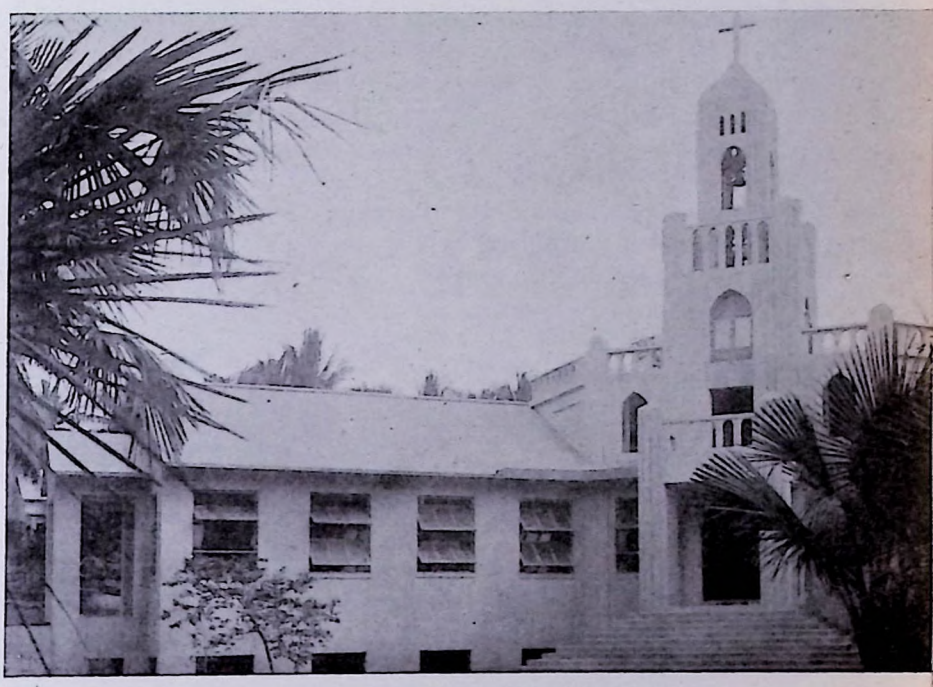
Here in Jamaica we have two secular priests and seven Jesuits, three already ordained, who are native to the soil. We have a larger number of native sisters. We need Jamaican vocations, many of them. But vocations come from homes where Christian virtues, where sacrifice for the things of God, comes as natural, with the help of God's grace, as sacrifice for the things of this world.

That is the kind of home that I envisage in my every thought of the Holy Name Homestead. It is not a picture of a hundred pleasant homes that I see. It is a vision of a new culture here in the mountains, one that will grow in Christ, heed the call of Christ to live like other Christs, and for some to sacrifice the things of this world to devote themselves to the service of Christ.

How will this be done? Just as it is done all over the world. Father Harold Sullivan persuaded a non-Catholic gentlemen to invest in a lime industry. That has made real wages possible for many. They can buy the model homes on the long term installment plan. Then the process of education, which is part and parcel of the Homestead Plan, begins. They will learn the theory and practice of cooperative living, planting, growing, selling. They will have their lectures on the true meaning of life. The children will see what can be done and be encouraged to do more. The more gifted ones will be given an opportunity to get an education. Then God's grace will provide the inspiration that will be needed to begin vocations right from the soil. Some day we shall read of Jamaican bishops, priests and sisters in great numbers, all dedicated to bring their nation closer to Christ and eternal life. That is the meaning of the Holy Name Homestead to me. Now we begin.

DEAR BILLY

Thomas J. McGurty S.J.



Lepers' chapel at Cebu. This is the type of chapel for lepers, clean, beautiful, inspiring.

Do you remember Billy's letter in the Christmas issue of JESUIT MISSIONS? Billy wrote that letter to "Marie", a woman who had been manager of a large department store on the West Coast, and who had resigned to dedicate her life to the lepers. About the time of that decision, her brother was ordained as a Jesuit priest. Some time later she met a Filipino Jesuit chaplain,—the one about whom Billy spoke in her letter —on his way back to the Philippines where he visited Billy at the leper colony near Manila and told her about "Marie".

Billy's letter came as a result of that visit. Reading Billy's letter changed Marie's plans. Instead of slipping off quietly by herself to work among the lepers, she wanted everyone to know about them and to help. All to whom she showed Billy's letter, responded in one way or another. One person pledged her four dollars a month for Billy, others, unsolicited, contributed a total of three hundred dollars. Father Brendan Mitchell O.F.M. of the Santa Barbara Province of the Franciscans had Billy's letter published in the Western Tertiary and Father Clement Berberich O.F.M., the Provincial Commissary, sent out an appeal for food, clothing and funds to all Tertiary officers. The goal of Marie's efforts is to establish "Friends of the Lepers," an organization for the relief, maintenance, welfare and education of lepers all over the world.

Before American Catholics read about Billy's heroism, missionary sisters, especially the Marist Sisters and the Franciscan Missionaries of Mary, were already doing gallant work in more than fifty leper colonies throughout the world. Quite independently several small lay groups sprang up to give them material assistance. In Boston, St. Louis and New Brunswick, N. J., "Sgt. Crouch" established branches of an organization to aid the Marist Sisters.

The response to Billy's letter in JESUIT MISSIONS was greater than to any article we ever published. A convert from Florida felt ashamed for grumbling over his adversities when he read of Billy's plight. And he had just buried his mother, father and sister in the past two months! A lady, bedridden with tuberculosis, says Billy's letter helped her more than medicine. The Sisters and their pupils from a school in Staten Island gathered clothing and games for Billy. A young couple in Denver sent an offering in money because they were afraid there might be a duplication in gifts. "The money", they said, "may be used for some article not received by your many responses!"

We received this letter from a man in Detroit who mailed in a very substantial check. "Perhaps I can understand a little, a very little, how she feels as I have been deaf most of my life and cannot hear normal conversation. So if I can help someone, who served her country and the Americans with heroic bravery, someone whose needs are definitely worse than mine, and in whose message I can read the

very strength and soul of my Catholic Faith, why I am only too glad to do so. Would that it were many times more! That letter ought to be broadcast over the whole country."

A young lady collected a sum from her fellow workers in Albany and sent it to us for "Billy". Another wrote that "her letter appealed to me and helped me". A reader across the bridge in Brooklyn tells us "It would make me very happy to know that I was able to contribute to their comfort." A woman who lives in St. Louis hopes "some poor leper may have it just a little easier because of this offering". A man in New Rochelle mailed a guitar, another in Brooklyn shipped a mandolin. A large parish from Long Island City has established a "Damien Club" and have already sent Billy a supply of food and clothing. The girls of Mary Louis Academy, Long Island, donated funds to Billy for a chapel and complete equipment. This was the biggest gift of all.

Many gifts were sent directly to Billy. Excuse us, then, if our recounting of Billy's benefactors seems incomplete. To so many who requested Billy's address, we print it here as follows: "Billy," Novaliches Leprosarium, Caloocan, Rizal, Philippine Islands.

The tremendous enthusiasm for this one phase of mission activity which Billy's letter aroused makes us appreciate better the goodness of people in responding to courage and faith. Billy was a beautiful, educated and refined young lady stricken in the bloom of youth by a terrible malady. She wrote a clear and convincing picture of conditions at Novaliches which penetrated the consciences as well as the hearts of readers.

Her spiritual director, a priest who knew her intimately, shows Billy's faith on that unforgettable day of her life when she first entered her leper asylum. "We jested and laughed the whole way. When we drove into the compound and Billy saw for the first time the rude houses, she turned to me with a smile and said: Father, how do you like my convent?

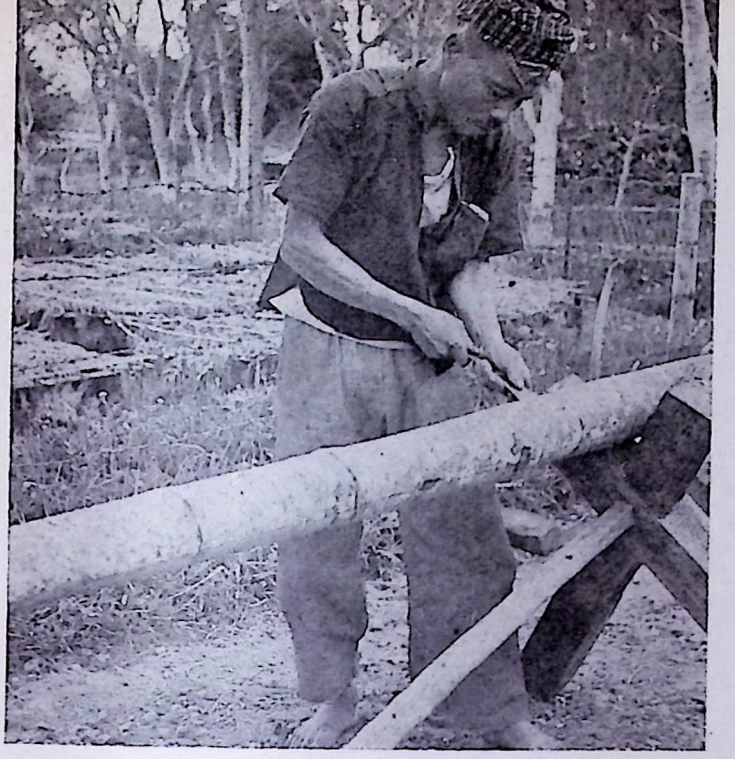
"What that brave smile cost her I cannot guess. We had supper there with the director; then we had to go. The girls kissed her good-by; I shook her hand. She knelt down and asked for my blessing. When I gave it, we climbed into the car and drove away. As long as we were in sight, she stood there, smiling and waving farewell." (From *"Under the Red Sun"* by Forbes Monaghan S.J. Declan X. McMullen Co.)

Billy's letter has touched hundreds of hearts with pity and Christian charity toward the lepers. There are other needs in mission lands, too, needs just as pressing as Billy's. The impact of war has completely destroyed three Jesuit missions in China. Shall their tragedy go unnoticed? There are thousands of girls like Billy who are hungry in India today. Hundreds of others in China do not receive even a daily bowl of rice. Churches, hospitals, schools and homes in the Philippine Islands have to be rebuilt from their present rubble.

Others may not be able to write to you as movingly and as eloquently as Billy, but they, too, look to you and beg for assistance.

Billy presented to you a most worthy cause,—one among many deserving of help. May we ask you to remember the others, too, as you remembered "Billy"?

Billy is not in this group, though she was their age when this picture was taken in the Philippines. They are all lepers. With them is Father Reith S.J. who has done so much for the lepers of the Islands. You will remember the others?



JESUITS
In Java

E. Franz Schroeder S.J.

Stripping cinchona bark for quinine. Over ninety percent of the world's quinine comes from Java.

(Three Lions)

In 1854 three Jesuit Fathers were given the whole of Indonesia for their mission field. Gradually the territory was divided and given over to different religious orders, so that now the Jesuits remained only in the dioceses of Batavia and Semarang. In Central Java some 100 Jesuit priests labor almost exclusively among the Moslems—almost the only area where missionary work among Moslems has been successful. This central part of Java is very densely populated, averaging more than 800 people per square mile.

How it happens that 90 percent of this population practices Islam is a long and fascinating story. Indonesians are by nature inclined to what is called "animism," spirit worship, a pagan religion common to most primitive peoples. When Hinduism came to Java, it succeeded in establishing itself only by superimposing itself on the existing animistic beliefs.

A few centuries later the apostles of "the Prophet" arrived and through their almost fanatic zeal, rapidly took possession of the island. But, like Hinduism, it paid the price and merely succeeded in superimposing itself on the animistic background; at heart the Javanese remain animists. In many cases elements of Hindu worship were even retained under the Moslem veneer. Hence the old Javanese adage: "Scratch a Moslem and you find a Hindu; scratch the Hindu and you find a pagan." Thus, Islam on Java is only an outer garment. It has modified some of the old beliefs and added some others; but it is not 'pure' Islam by any means.

Such a complicated religious pattern must be met prudently, if any conversions to Catholicism are to be expected. The animistic background of family life itself has to be changed together with Moslem and Hindu beliefs. The strategy of the Java missionary must combine the tactics of Arabia, India and Africa.

Now, it is proverbially difficult to convert a Moslem. Islam claims to add to Christianity and in the eyes of its followers a conversion to Christ is a step backward. Just as we would never even think of deserting Christ and returing to the incomplete revelation which God made through Moses, so a Moslem cannot desert his "Prophet" and return to Christ, who in his eyes was only the forerunner of Mohammed. The main effort of the mission must therefore be directed toward the children. Thus, the school system of Central Java is the focal point of the entire missionary endeavor. In 1940 Central Java had 267 Catholic elementary schools attended by some 30,000 children and staffed by over 800 teachers, about 200 of them native religious (brothers or nuns). There were several Trade Schools, High Schools, Teachers' Colleges, and a Seminary in 1937 where about 20 natives prepared themselves for the priesthood in 1940, and the Petit Seminaire with 100 students. The glory of this young Mission is its native priesthood (10 Jesuit priests, 25 in studies), its native religious (20 Jesuit brothers, 90 sisters), and above all its native bishop in Semarang.

The school system is a major reason why the Catholics have been successful.

Just what happened to Central Java under the Japanese occupation is not yet known. The liberation by the Allied troops came only to the cities of Batavia, Semarang and Soerabaja; the rest of the island remained in the hands of the uprising Indonesians.

AFIELD WITH AMERICAN JESUITS

VICTORY IN DEFEAT
HOME BASE ON TRUK
ILIGAN'S PATRON
G. I. AT ZI-KA-WEI
MOKAMEH SHRINE

Mother Anna Dengel M.D. (right), foundress of the Medical Mission Sisters.

Iraq

BAGHDAD
Father Joseph P. Connell S.J.

Father Sullivan's basketball team reached the finals of the tournament. The student body of Baghdad College and the Fathers went to the Olympic Club with high hopes of bringing home the cup. Hopes ran high through 59 minutes of the game but in the last minute the Karkh team shot a basket which made the score 21-20 and gave them the cup. . . . A number of the people at the game went out of their way to comment on the impression our students made for gentlemanliness and good conduct. To add to our surprise the head of the Government Athletic Department phoned a few days later congratulating the Fathers on the behavior of the students and players reminding us that there is more to an athletic contest than the baskets shot. Lo and behold, that same praise went over the radio. A few days later the director of education of Baghdad signed his name to a letter, addressed to the school adding to the peon of praise. Who steals my purse, steals trash. . . . We've drawn all the morals out of the defeat, but frankly we had already made room in the office for a shelf to display the coveted cup!

A letter received from Mr. P. M. Chalmers of M.I.T. reads: "Your Baghdad College students are making excellent records at M.I.T. Raphael Nayyim has just completed the first term . . . with a rating of 4.40. Ratings are based on 5.00 for our highest grade. A medium score for the entire class would be about 3.00. Shaul Basri has just completed his sophomore year in the department of Physics and his accumulative rating for 4 semesters is 3.28. Munthur Fattah has just finished the first term of his junior year in a course of Mechanical Engineering with an accumulative record of 3.82. This is an excellent record and it points toward completing the course well above the average of his class." It's good to hear such encouraging reports about our graduates. Similar reports have come to this Dean's office in Baghdad from others.

(L. to r.) Fathers Claude Daly, Godfrey Cook, a Ceylonese priest and Very Rev. John T. Linehan, Jesuit Superior and acting-Vicar for the mission of Trincomalee, Ceylon, recently assigned to the Southern Province of the Jesuits in the U. S.

Caroline Islands

TRUK
Father Edwin G. McManus S.J.

While studying Trukese I am living with three Spanish Jesuits—Father Hernandez, Brother Santana and Brother Casasayas. We all live in a small rectory that Brother Casasayas built from scrap lumber; the roof is of cocoanut fronds which, to my constant amazement, keeps us perfectly dry despite the daily downpours. The church, much too small for our needs, is of the same construction.

The climate is surprisingly cool for a spot so near the equator. Although I have no regrets for having left my overcoat behind me I could wish for a little less rain. We eat the native foods—rice and breadfruit for the most part—but the sailors and marines stationed here are more than generous in supplementing our diet. Keep us all in your prayers!

Philippine Islands

ILIGAN
Father J. Gordon Koller S.J.

From St. Michael's Academy, Iligan, Father Koller sends this interesting account of the miraculous statue of St. Michael the Archangel, patron of the town and namesake of the school, where he instructs 75 high school and 55 grade school children.

Found floating in the sea it was brought by sailors to Iligan, Lanao, where it was enshrined in the church. At that time Iligan was only a small town with few Catholic inhabitants, surrounded by unfriendly Moslem neighbors called 'Moros.' One day the 'Moros' planned to massacre the Catholic inhabitants; all that day they were assembling on the outskirts of the town but that night the attack failed to materialize; in the morning the 'Moros' were gone. Why? The answer was given by a lone 'Moro' apprehended by one of the townsmen the next day. Prepared to attack under cover of darkness the 'Moros' could find no trace of the town but only a broad lake on which sailed a 'banca' with a dauntless

Wanted

APOSTLES OF THE CATHOLIC PRESS to send donations, large or small, for maintaining the only Catholic Press in the Trincomalee Mission where Father Godfrey Cook S.J. must distribute free Catholic literature in English and Tamil.

° ° °

GIFT SUBSCRIPTIONS OF *"Jesuit Missions,"* especially bound copies of the years 1942-1946, for each rectory of the Northern Mindanao Missions of which Father John Pollock S.J. is regional superior. "A few bound copies are still available at "J.M." office at $3.00 per volume.

° ° °

ONE HUNDRED FRIENDS of the Sacred Heart each of whom will give $30.00 to complete new Sacred Heart Church, Bushwood, Md. where Father Stephen Rudtke S.J. serves the colored and whites of one of Maryland's Home Missions.

° ° °

ROSARIES, STATUETTES, MEDALS and holy pictures for Father John T. Newell S.J. to distribute to his Jicaque Indians in his pioneer work in Yoro. And for his church at Minas de Oro a set of unlined light weight vestments—all liturgical colors.

° ° °

SEVERAL HUNDRED ROSARIES for the children of St. Joseph's School (colored), Morganza, Md. where Father Michael Kavanagh S.J. will teach the young to make music on the "one harp that any hand can play." $20.00 will purchase one gross.

° ° °

BEES-WAX CANDLES must burn at the altar during Mass. A small offering of $1.00 will keep two candles burning in the Philippines during Mass for a week. Offerings for candles will be forwarded to Missioners in the Philippines.

LETTER

From
REV. J. C. RUOFF, S.J.
Stann Creek,
British Honduras,
Central America

"I must make an appeal to you for a sizeable donation, which I hope you can realize in some card party or the like for a new school I am badly in need of, if I am to save the Catholic education of my children in Sittee River. . . . Because of the poor accommodations we have at present, the Board of Education threatens to close our present school unless some improvement is made. With the law as it is, the closing of our school would be permanent . . . and the lack of a Catholic school would handicap our progress considerably.

"To put up a school suitable for our needs will cost between $1500 and $2000; so I am trying to get as big donations as possible from my friends, though every dollar will count."

Read what Father Ruoff S.J. says

Rev. Vincent Erbacher, S.J.
4511 West Pine Boulevard
St. Louis 8, Missouri

Dear Father Erbacher:

Enclosed please find $..... for Father Ruoff's School.

Name .....

Address .....

City ..... Zone ..... State .....

HE IS NOT HERE, BUT HAS ARISEN . . .

Easter Sunday morning of this memorable year 1947 will find hundreds of millions of Catholics all over the world commemorating once again the supreme miracle of all time, the Resurrection of Our Lord Jesus Christ.

Once more the forty days of Lent will have passed; once more the strange, uniquely Christian joy of fast and penance will have blended into the thoroughly human almost elemental joy of Easter. Once again in the hearts and minds of men Christ Our Lord will have conquered death by returning to life.

There is of course a very obvious application of the doctrine of the Resurrection to our contemporary world scene. Millions of men and women during the tragic days of war have returned to the dust from which they have come. Millions more are dying or threatened with death. Truly the world, even in some degree our own country, has come to another Good Friday—perhaps its last. But hold! there is hope. There will be a resurrection. We will somehow arise from the ashes of our ruins. From the death of war and famine, from the agony and near-death of unending struggle with apparently insoluble problems will come peace and joy. So it has always been in the past and so it will be again wherever there be faith and hope. . . .

But now, faith and hope in what? In democracy? In humanity? In the United Nations? In atomic power? There you have the danger and the incompleteness of the commonplace application of the doctrine and the fact of Easter to our world problems. With the best intentions in the world Christians and non-Christians alike will be exhorting the world to faith. We have heard it before in public addresses, in press editorials, in the pulpits and on the air. And we shall hear it again.

When we do hear it, let us as Catholics reflect that our faith and our hope is above all else in the risen Jesus Christ. With absolute certitude we know that He lived and died and by His own power rose again from the dead. By His Resurrection on that first Easter morning He proved beyond all question that He was what He claimed to be, the Son of God Himself. There is the full doctrine of the Resurrection. There is the truth—naked, unashamed, unequivocal.

As Catholics we know that in the risen Christ we have the ultimate answer to every human problem, whether temporal or eternal, whether merely personal or world-wide in scope. He will feed the hungry wherever they are; He will clothe the naked and harbor the homeless; He will bring comfort to the afflicted. Hatred He will replace with love. All this He will accomplish—provided only there be faith in Him, the Son of the living God. With Him we know that hope for permanent world peace is not vain. Without Him there is no hope.

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Cardinal Tisserant, who will soon visit the United States, wrote in 1941 as President of the Pontifical Biblical Commission, to Bishop O'Hara of Kansas City, *"I wish to congratulate you most heartily on the prompt completion of the revised version of the New Testament, prepared by the Commission appointed by the Hierarchy of the United States. May it (the New Testament) be welcome everywhere: it is the word of Our Beloved Lord, a word of divine wisdom and infinite love, a word of mercy and peace, a word of everlasting life!"*

We would like to send a copy of the New Testament, edited by American scholars, to all our American Jesuit missioners.

It would be nice to be able to inscribe in each one

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For your gift copy of the New Testament please send one dollar ($1.00) to:

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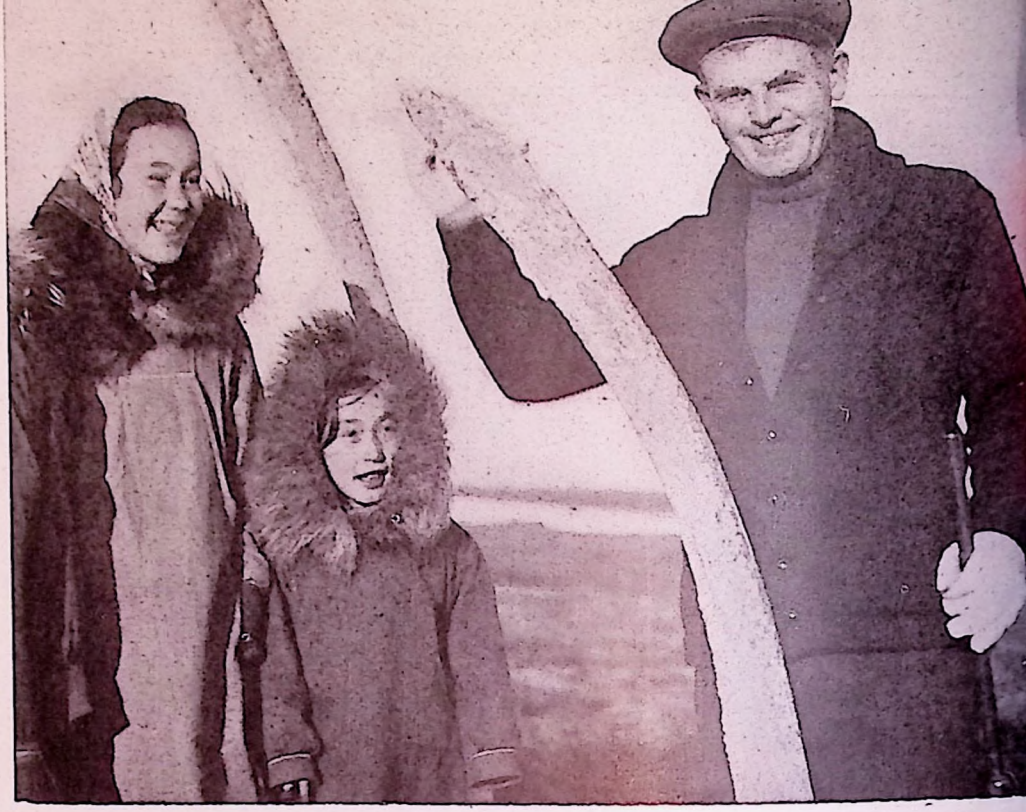

"ESKIMO PARISH"

Ever point *south* to the Arctic Circle? For the past six years Father Paul O'Connor S.J. has been doing just that. His Alaskan parish of Kotzebue is north of the Arctic Circle. He has been seventeen years in Alaska at Holy Cross, Mountain Village, Akulurak and Kotzebue. With his wide experience, his keen observance of people and his love of Alaskans, Father O'Connor has written a charming story. "Eskimo Parish" only a priest-adventurer could write.

Your copy $1.75

Dear Father Daily, S.J.

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