May 1947

JESUIT MISSIONS

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This Month

	Page
THE CHURCH AND FREE INDIA . . . . . *Most Rev. Thomas Pothacamury D.D.*	86
THE ISLANDS UNITE . . *Edward L. Murphy S.J.*	88
PRIESTS FOR RUSSIA . . . *John J. Keegan S.J.*	90
ONE FOOT LESS AND ONE VOW MORE . . . *George Porter S.J.*	92
DETRIMENTAL JOURNEY . . . *James Cox S.J.*	94
A MAN'S LAST LETTER *Clement J. Armitage S.J.*	98
WE LIVED THROUGH IT . *Thomas F. Hussey S.J.*	100
LET'S BEGIN AGAIN . . . *William Brennan S.J.*	102
THE MISSION IS TWO MONTHS OLD . . . . *George Endal S.J.*	104
AFIELD WITH AMERICAN JESUITS	106

COVER. The cover is Father Vachon's. The map is the new air age concept of the world, looking at the globe with the North Pole as the center. Asia occupies a central position. With Christ is a symbolic Jesuit priest (a biretta on his head) and a Jesuit brother. The command to the first Apostles when Christ stood shoulder to shoulder with them still applies to us today.

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

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CONTRIBUTORS

■ **Most Reverend Thomas Pothacamury D.D.,** formerly Vicar Apostolic of Guntur, India, and later Bishop of Bangalore, is visiting the United States at present in the interests of his diocese. One of the leaders of the Indian hierarchy, he is a man of broad vision and forthright views. His courage and confidence are infectious. When he speaks of India, his own native land, he gives full credit to the British for what they have done, but he has such faith in his own people that he expects them to become a mighty peace-loving nation as an independent State. After an interesting discussion here at J.M. as our guest, we prevailed upon him to write for our readers.

The article is full of hope and promise in spite of the present unrest and riots.

■ **Rev. Edward L. Murphy S.J.,** of Milton, Mass., and the New England Province, is known in the Philippines where he was a missioner, in Rome where he studied for his Doctorate in Missiology (eleven professors for eighteen hours of class a week), in Ireland where he preached (summers), in the eastern part of the United States where he has won acclaim as a preacher and retreat-master, and in the offices of the Society for the Propagation of the Faith and in in the seminaries of United States where his mission studies are of special value. This summer he was invited to two mission seminars in the Caribbean: one in Jamaica and the other in Ciudad de Trujillo, Dominican Republic, where nearly all the Catholic missions of the Caribbean area were represented at a meeting of important studies for the welfare of the laboring poor of the Caribbean area.

Edward L. Murphy S.J.

■ **Father George Endal S.J.,** at his new mission only two months, deserves to be better known. When he was at Mountain Village, an Eskimo settlement of a few hundred souls, he drew up a constitution for a cooperative brotherhood which is a challenge to any Catholic group anywhere on earth. The Preamble begins: "God in endowing man with intelligence. . . ." Its first general principle reads: "Man was created to enjoy God forever in Heaven." Its second article on organization states: "This Brotherhood shall be governed by officers freely elected by the members." "Service" is the motto. The head of the Brotherhood is known as the "Head Servant." The constitution then went to work on such items as wages, saw mills, canneries, collective buying, credit unions, safeguards for individual rights, membership, and pledge of good faith. Salute to Father Endal!

Father George Endal S.J.

■ **James Cox S.J.** came around twice when God was giving out good dispositions. We remember him as though only yesterday he sailed for India. Actually it was [illegible] two years ago. The veteran Fath once told young Jesuits in India some of the qualities he thought a missioner needed. Among them were the following: common sense; unfailing optimism; indomitable zeal; love for people despite their shortcomings; boundless patience; unfailing enthusiasm for the work; knowledge of people, customs, language, etc.; courage to launch out into the deep. . . . Father Cox should do, as you'll discover.

James Cox S.J.

■ **Father John J. Keegan S.J.** has for many years studied the Oriental rites as a special hobby. The present article is in response to many requests for information on the "Russian Rite." **George Porter S.J.** is a student of philosophy from the California province now at Mt. St. Michael's, Spokane, Washington.

JM

Dear Readers:

How would you feel receiving a letter requesting 10,000 Masses for this month and next month and the next month? I actually had such a letter from a Mission Procurator of the Jesuits in China. He gave a very concise, unadorned report on the conditions of the mission. He did not ask for donations, though I knew he would not object to them. The only request in the letter was a plea to do everything I could to secure 10,000 Masses each month for the Jesuits of China.

The very figure, 10,000, startled me. I took out a catalog and checked the number of Jesuit priests in China.

Many of you may give your Mass intentions to your parish or to other missionary orders. Sincerely, we do not wish to deprive them of your accustomed charity. The above is merely a statement of our needs.

If you care to send to JESUIT MISSIONS regular Mass intentions, Novenas, or Gregorian Masses I will send them to China.

Please remember this: our missionaries depend upon us, and we, in turn, depend upon you.

Devotedly yours in Our Lord,

Edmund A. Daily, S.J.

The CHURCH

MOST REV. THOMAS POTHACAMURY D.D., OF BANGALORE

Most Rev.

During my travels in the United States, I have been frequently questioned about the political changes in India and their possible effect on missionary activities.

American interest has now been considerably enhanced by the statement of Prime Minister Attlee on February 20 announcing the momentous decision of the British Government to withdraw from India by June, 1948. The powers and functions exercised by Great Britain for 200 years are to be transferred "in such other ways as may seem most reasonable and in the best interest of the people of India."

There are formidable obstacles in the path of national unity and the formation of a responsible central government. There is no understanding between the National Congress, which represents the Hindu population and the smaller minorities, and the Moslem League, which commands the allegiance of almost the entire Moslem population of 95 millions.

But the differences between the Congress and Moslem League have not been resolved. The latter still insists on Pakistan. Following the announcement of Mr. Attlee, Mr. Jinnah has declared that he will not "yield an inch" in the demand for Pakistan One of the glorious achievements of British rule in India is political and administrative unity. It also brought peace, a stable government and representative institutions to the country, of different religions, races and languages and with a population of 400 millions.

What is of grave concern to us is the future of the Church under national independence. The growth of the Church has coincided with foreign rule; not that the British officially encouraged Christianity but their policy of equal toleration and protection of all religions enabled us to make steady headway. The British civil servants were generally men of character, culture and ability. They had a background of Christian principles and traditions, a sense of justice and fair play and a balanced and objective view of men and things. All this has been of much indirect assistance to us in our work.

But there is no cause for a pessimistic outlook under a national government. The attitude of educated Hindus towards missionary activities became critical only in recent years. Under the impulse of nationalism, leading Hindu representatives and organizations have objected to conversions to Christianity and the Christian atmosphere of our schools. Among the chief causes were: pride in ancient Hindu inheritance, religion, philosophy and culture; the suspicion that Christianity is associated with western rule and a western type of civilization, and the fear that conversion means potential political loss to Hinduism.

The last two objections will cease to have any force. Our task will be to uphold the supra-national character of Christianity and the intrinsic truth and universal appeal of its message. New opportunities may be afforded us to present the credentials of Christianity to a people, whose prejudices have been dissipated and whose minds are better prepared for accepting the saving truths of our holy faith. National leaders are very keen on universal and compulsory education, development of industries, better-

and Free India

Thomas Pothacamury D.D.

PANDIT JAWAHARLAL NEHRU, PRESIDENT, ALL INDIA CONGRESS

ment of the economic and social condition of the poor classes and raising their earning and purchasing capacity. Such measures are not likely to be an hindrance to a wider diffusion of the light of the Gospel.

I am inclined to take an optimistic view of the future for many reasons: (1) for the last year, the attacks against missionary effort have not been in evidence. Pandit Jawaharlal Nehru, head of the interim central government, has declared that his aim is the establishment of a secular State, in which all religions will have equal freedom. Still more significant is the recent tribute of Mr. Gandhi to the selfless labours of Catholic missioners in the care of the sick and the suffering, particularly lepers. He wanted to know the source from which they derived their heroic courage and spirit of self-sacrifice. (2) One of the primary functions of the Constituent Assembly is the formation of an Advisory Committee for the protection of the rights of minorities. Catholics will have representatives in that. (3) Christian ethics are powerfully influencing modern Hindu thought and are recognized by many leaders as the supreme criterion of human conduct. The many social reforms effected in the country during the last three or four decades are the result of the spread of Christian ideals. (4) The notable contribution made by our charitable and educational agencies for the moral, social and material progress of the country can never be ignored by any government. We have some 5,000 elementary schools, 450 middle schools, 325 high schools and 30 university colleges. Hundreds of non-Christian leaders prefer to send their children to our high schools and colleges and thus testify silently to the educational worth of our institutions and their contribution to character building. (5) The Church has made the most remarkable progress during the period when the forces of nationalism gathered momentum and when antagonism to Christianity was most marked. The number of Catholics is about 4,500,000. Of the 58 ecclesiastical divisions of the Church in the country, 16 are ruled by Indian Bishops. Of the 5,000 priests, about 3,700 are sons of the soil, and of 10,500 nuns, over 700 are Indians. (6) Every attempt is being made to organize Catholic forces and promote a sense of unity and solidarity among all Catholics and thus present a united front for the defense of our rights and liberties. A Bishops' Conference was organized in 1944 to study questions affecting the Church under rapidly changing conditions in India and to take action.

The laity is also quite alive to the needs of the situation and a Catholic Union of India has been formed with affiliated diocesan or regional associations in various parts of the country to fight the battles of the Church.

I do not mean to say we shall have no difficulties. We may have to face many at the transition period. But the vigour and hopefulness born of revealed truth will be a perennial source of courage, strength and inspiration. Our task will be to train a clergy to face new responsibilities and an enlightened laity, who by their Christian example will render Christian principles supremely effective in their own land.

ALL *the*

FIFTEEN hundred miles almost directly south of New York City and just east of Cuba is an island the size of New Hampshire and Vermont combined (19,000 square miles), topped by the highest mountains in the Caribbean (10,000 feet), containing the richest soil in the West Indies, divided into two independent Republics, the Spanish speaking Dominican Republic, and the French speaking Haiti, originally discovered and named by Columbus, and ever since until very recent times, the victim of about the worst venality, mismanagement, intervention and unrest in all Latin America.

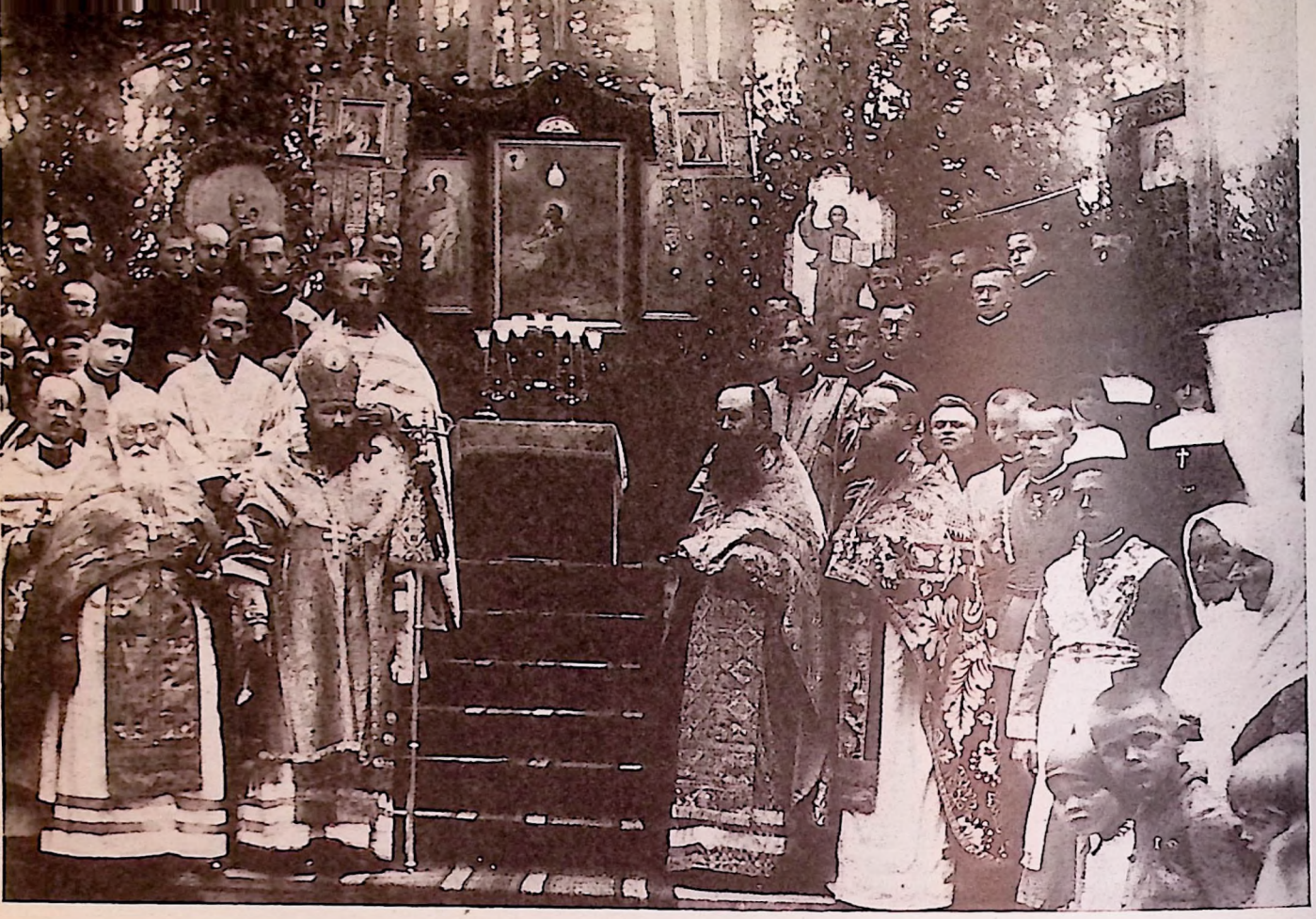
In February, the Dominican Republic was invaded again. All the peoples who had their share in the island's unhappy history were involved in the latest invasion: English, Spanish, French and American. But there was this difference: the "invaders" were invited because they have been devoting their lives to the welfare of underprivileged people. With them they brought no arms save the ideas and inspiration and experience which are the ammunition of the Catholic social program. They came as the social pioneers of the islands, the republics and the colonies of the Caribbean. They were poor men themselves, many of them bound by vow to remain poor,—the bishops, priests, brothers and laymen of the Caribbean.

Under the sponsorship of Most Rev. Ricardo Pittini, D.D., Archbishop of Santo Domingo, missionaries and priests and laymen from the Bahamas, Cuba, Curaçao, United States, Guadeloupe, British Honduras, Jamaica, Martinique, Puerto Rico, Trinidad, and the Dominican Republic; Dutch Redemptorists, Irish Dominicans, American Benedictines, Canadian Scarborough Foreign Missioners, French Marists, English and American Jesuits, native secular clergy from the whole Caribbean area met to discuss the common conditions of life, the hopes of common solutions, and the prospects of common action toward a solution of the social distress of their peoples.

The Social Convention was opened at High Mass in the Cathedral where Columbus is buried; it was celebrated by Archbishop Pittini, a Salesian, almost totally blind, who addressed the delegates in Spanish, French and English with equal ease. He was the former Provincial of the Salesians who spent years in Uruguay and later in Brooklyn. After Mass, the delegates were greeted by President Trujillo. Registration and election of officers followed, and the conference set sail.

The theme was *Property*: the Christian concept and social meaning was the central problem of the meeting. Other aspects of the subject discussed were: property in its social function which is the positive aspect of Catholic doctrine; its place in the modern world confronted by communism; labor and property; the labor problem; the daily wage as property; the family wage; urban housing and ways to promote it; labor movements; unions; Catholic position on labor; the small farmer; the defense of small property holdings; large agricultural estates; rural problems created by this system; cooperatives and credit unions; how to organize them most effectively; methods of spreading the Catholic social doctrine, and many others.

Some of the people who led the discussions on these deep problems were men who ride bicycles



Early Jesuit group of the Oriental Rite at Albertyn, Poland. Bishop Czernesky with crozier, and, to his left, center, Father de Regis S.J., then Master of Novices and later Rector of the Russian College, Rome.

PRIESTS *for Russia*

John J. Keegan S.J.

IT was due mainly to an appeal by the recently deceased Metropolitan of Lwow in Galicia, Poland, Monsignor Andrew Szepticky, in a memorial to Pope Benedict XV after the close of the first World War that oriental branches were set up in the great Latin orders of the West. The Metropolitan thought that the formation of oriental branches among the Latin orders of the West might prove to have an invigorating influence on the union of the Eastern Churches with the Roman Church. Pope Benedict XV requested of the Jesuit General that steps be taken to form an oriental branch of the Society of Jesus.

This was but the resurrection of an old plan which Cardinal Kolonitsch had proposed at the beginning of the eighteenth century. Since the Eastern Churches possessed neither missionary nor teaching orders but only contemplative ones, he thought of including some Jesuits to adopt for the time being the Greek rite so as to enable them to teach and preach. But all these proposals came to naught at the time, for although the General of the Order and the Congregation of Propaganda were in favor of it, still Canon Law forbade the passing from one rite to another.

The Jesuit Fathers began their apostolic labors by founding a Byzantine-Slavic parish in Albertyn in Eastern Poland in 1924. Then they opened a Novitiate of the Oriental Rite in Albertyn in 1926. In the next ten years eighty-four Oriental novices were formed. In 1931 the Latin Bishop of Luck in Eastern Poland gave to the Jesuits an Oriental Seminary in Dubno and it was recognized by the Pope as Pontifical. Twenty-eight students of philosophy and theology attended their classes in 1937.

In 1936 a Novitiate of the Byzantine-Rumanian rite was opened at Totesti in Rumania by two Jesuit Oriental priests who had previously founded an

ONE FOOT LESS and ONE VOW MORE

BUSHNELL GENERAL HOSPITAL, ESTABLISHED AS A MILITARY HOSPITAL CHIEFLY FOR AMPUTEES

This story concerns three persons: a Jesuit Scholastic; his mother; and Father Andrew F. Cervini, a Jesuit Chaplain and a hero.

One day in 1943 in the Novitiate of Los Gatos, California, an article from Jesuit Missions was read at table about Father Cervini. It told of his help to Lieut. John D. (Torpedo Boat) Bulkeley and his men in the Philippines. To the young Jesuit, Father Cervini, alone at his small mission outpost in Mindanao, surrounded by Japanese, yet aiding American G.I.'s, was a hero. He became more than ordinarily interested in everything about him.

After some months, Lieut. Bulkeley arrived home in the United States. New York gave him a ticker-tape welcome. During the celebration the city heard from his own lips of the heroic work of Father Cervini. At once there was a "Cervini Day" on Long Island. But Father Cervini was not there to enjoy it; he had been captured by the Japanese and had been interned. For a long time there was no further word, nothing but dread that he might have been executed.

Then out of the blue came rescue, and a day or two later, again out of the blue, came a bomb. While he was waiting on the church steps to celebrate Mass for his men in Manila, a Japanese mortar shell exploded right in front of Father Cervini. He did not lose consciousness, but he was badly injured and he knew it. His left leg had been blown open and would probably have to be amputated. As he lay in the street of Manila, but one thought haunted him—he would never be able to say Mass again!

Father was treated at the Base Hospital in Manila and was later sent to Bushnell Hospital in the United States. Even his own Jesuits in the United States did not know he was home. A few days after his arrival, he wrote a letter to the same young Jesuit in California who had been "hero-worshipping" him for over a year. The letter was in praise of the Jesuit's mother, a WAC working with the Army Medical Corps at Bushnell.

The Jesuit's mother had completed her basic training at Fort Des Moines. Thereafter her principal work was with the amputees and the neuro-psychosis cases at Bushnell General Hospital, Utah, where there were almost two thousand soldiers. As a convert to the Faith this WAC was eager to apply true Christian teachings to her wounded cases rather than some of the dangerous and Freudian psychologies taught to the armed forces.

One day, while she was making her rounds of the wards, she saw an amputee in a wheel-chair laughing and joking with the men. But he was different. The men laughed, yet they listened with respect. He must be a chaplain. She knew he was a Catholic—you can't miss them! With a son a Jesuit, of course, she hoped he might be a Jesuit Chaplain, and she was right. He was amazed to be greeted by a WAC who was the mother of a Jesuit Scholastic. She was delighted to meet her son's hero Jesuit. Together they worked to keep the boys happy and became the best of friends.

Bushnell General Hospital had been established chiefly for amputees. Many of the soldiers there had

lost both legs; some, an arm as well. All of them took a "vow" that they would do everything that a person with all his limbs could do: drive a car, hike, swim, play ball. Father Cervini, who had lost his left leg and part of his right foot, and who was an expert for twenty-three years in observing vows, led "his boys" in the difficult task of carrying out their "vow." He had complications like the rest for a while. A new operation on his right foot had to be performed. The WAC was with him during this operation; all the way through it, he kept joking with the doctors. The left stump took a few months to heal, but finally he was ready to be fitted for his artificial limb. It weighed about ten pounds and was no easy gadget to manage in the beginning. But soon he was walking around with the aid of a cane, and the various wards in Bushnell received new courage from his frequent visits. He smiled all the time, but those who were close to him noticed beads of perspiration on his brow from his laborious and painful efforts of walking to see them each day.

Father had meant the "vow" and wanted to prove this to "his boys." A Chaplain was supposed to visit his patients. His daily efforts inspired the men who admired this sturdy Padre of the Philippine mission. In a few weeks he was able to walk down the ramps of the hospital. There were seven miles of ramps and corridors in Bushnell. He had previously made the rounds in his wheel-chair.

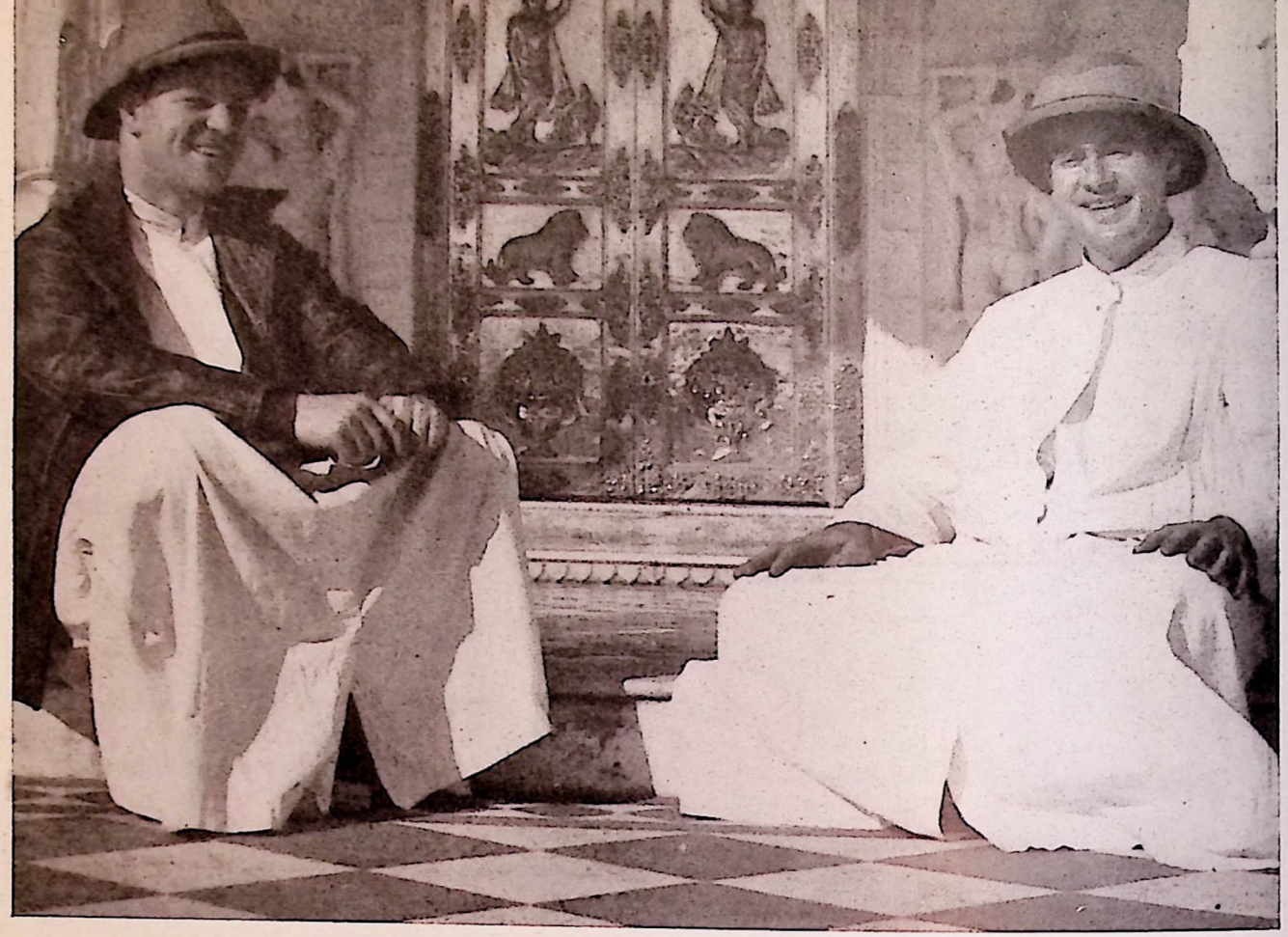
Today, Father Andrew F. Cervini S.J., former Chaplain of the 73rd Infantry (Philippine Army) and Chaplain-patient of Bushnell is still carrying out his "vow." He was a missioner before he was injured; he is a missioner again in the Philippines. He had to drive to his mission before, he is driving in an amputee's car now. He has one foot less, but there's one vow more to spur him on.

What are you going to do with a man like that? Well, you can pray for him. I do and so does my mother. He's been a hero to us both, a Jesuit scholastic and a WAC in the Army Medical Corps.

There have been many dramatic moments in the life of Father Cervini; in the wilds, on the run, in heroic rescue, in capture and internment, in suffering and helplessness. But the most dramatic took place in the least dramatic place in a Jesuit's life—in a large community dining room.

One day, Father Cervini was wheeled in—in a cripple's chair. Every eye was lowered. Not a sound was heard but the wheels and the thumping of each man's heart. A year later, Father Cervini, on his way back to his mission in the Philippines, strode all by himself down the same middle aisle. Every eye was on his, every face all smiles, and for him his brother Jesuits shattered the traditional silence with applause such as only heroes can evoke.

Father Andrew Cervini S.J., of Corona, Long Island, N. Y., before the microphone at a Mission Symposium in Chicago just after his release from Bushnell Hospital. The Chaplain's cross, the service bars, the overseas duty bars on his sleeve, the cane are all badges of glory for a hero missioner.



The two travellers inspected the gorgeous bronze doors of a pagan temple near Patna. (L. to r.) Fathers Cox and Rice.

Detrimental JOURNEY

With patience and a sense of humor travel in India is adventure

James Cox S.J.

TRAVELING in India, my friends, can be a gay adventure, a thing of romance, provided one enters upon it with a fairly strong constitution and a wee bit more than a tincture of patience. Through no doing of our own, my two companions and I were adequately equipped with these faculties, and so when we left Bettiah in late May for a trip to the hills, the events that followed were interesting.

The morning was hot. The train, when it came, brought no relief. A ceiling fan stirred the hot air that swept in off the plains; that was all. Fortunately, the car was not crowded and we were able to walk in, tuck our gear under the seats, settle ourselves, and prepare for the adventure ahead.

At stations along the way, crowds got on. During a fatal moment of relaxation, someone slipped into the seat with us. It was like driving a wedge into wood, but he sat with us. Kismet! And then, just as we were fitting ourselves into new positions, somehow, from somewhere, another came along and sat down. We were young; we smiled.

Time passed. In the middle of the afternoon we dined from a typewriter case on toast and tea, and though the day was hot, the food was good. About 7:30 in the evening, we reached a place called Barauni Junction where we were to make our first change. The new compartment was crowded, but the people were gracious, and when they found out that we were going some distance, they made room so that we could lie down. We did so, and obligingly the voices died down to a murmur. Slumber. I woke suddenly to loud laughter and talking. My watch said 12:50. A marriage party had just entered. Everyone, even the groom, was feeling happy over

There is much in tradition concerning the sword Father Calvert Alexander S.J. is studying so intently. It belonged to Godfrey de Bouillon, the first of the Crusaders to enter Jerusalem and commander of the division that first succeeded in forcing the walls of the Holy City. According to an historian of the Crusades, with a single stroke of this blade, Godfrey cut a Turk through the middle so that his body fell in two equal parts. The sword is kept in Jerusalem today as a relic of the Crusades and of the man who, though elected first King of Jerusalem by his comrades of battle, refused the crown out of respect "for Him who had been crowned in that place with the crown of thorns". The cross around his neck is the Crusader Cross.

MISSIONS MAKE THE NEWS

IN COMMUNIST-DOMINATED ALBANIA Most Rev. Francis Gjini, Bishop of Alessio, and temporarily in charge of the Apostolic Delegation, has been arrested on an "unspecified charge" according to a Vatican report. Anti-Catholic persecution, especially of religious orders continues throughout the country. In Scutari the provincial of the Franciscan Order and two of his priests are in prison awaiting execution. All other priests in Scutari, except Father Saraci, a Jesuit who is aged and in ill health, have been jailed. Homeless nuns belonging to a convent destroyed a few months ago have been forbidden to wear the habit of their order. An earlier report states that four secular priests, two Franciscans and two Jesuits are known to have been killed.

THREE JESUIT MISSIONS OF HOPEI PROVince have now been all but wiped out by the communists. They are Kinghsien in southern Hopei, Sienhsien and Taming. The Jesuit Bishop of Kinghsien, Most Rev. Leopold Brellinger, the Superior of the Mission and the Mission Procurator are in a communist prison; 13 Jesuit Fathers are in concentration in one room at Kinghsien and 5 at Tientsin. Upon this priestless mission has been levied a fine of $240,000,000 (Chinese) by communists who know that help from Austria has been cut off from these Austrian missionaries for seven years. Before hostilities the Sienhsien Mission entrusted to the French Jesuits numbered 75,000 Catholics with 3,000 converts a year. The Taming Mission with its 40,000 Catholics

and 300 converts annually was served by 1 bishop, 19 Jesuit priests, 11 Chinese priests, 16 Hungarian Jesuit scholastics and brothers, 1 Chinese scholastic and 1 Chinese brother. Last September Most Rev. Nicholas Szarvas S.J., the Hungarian Bishop of Taming, was hung up by his thumbs and beaten about the head for several hours.

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FRIENDS OF FATHER JOHN P. DELANEY S.J., dean of studies at the Ateneo de Manila, met in Baltimore, Boston, Buffalo, Chicago, New York City, Philadelphia, Providence, Rochester, St. Louis, Washington and Wilmington to offer their second annual Mass and Corporate Communion for him and his work in the Philippine Islands. The largest delegation attended St. Leo's Church, Manhattan, where Father Edward Murphy S.J. a co-worker with Father Delaney in the Philippines (1927-30) preached on the occasion.

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A COLORADO RANCH BOY has the distinction of being the first person baptized south of the Antarctic Circle. The sacrament was conferred by Chaplain William J. Menster on Signalman William Beye of the crew of the U.S.S. *Mt. Olympus*. The first novena conducted on the bottom of the world was in honor of Our Lady of the Miraculous Medal from February 3 to 11.

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TIMELINESS OF PRAYERS FOR INDO-CHINA (see page 95) is emphasized by the Paris report of persecution of the Church by Viet Minh in Annam. Paris newspapers reported that Archbishop Antonin Drapier O.P., Apostolic Delegate to Indo-China, has been interned as a hostage of Hue, the capital of Annam. Twelve Spanish Dominican Fathers, six French Sulpicians and three French nuns were carried off by the revolutionaries. The fate of sixty French priests and four Spanish priests in the Tonkin delta is unknown. "They are Europeans, therefore they are our enemies," was the reason given by the members of the Viet Minh party for the humiliation, torture and murder of two nuns of the Military Hospital of Bac Lieu and of eight other French women who were captured elsewhere.

•

TO THE JESUITS OF THE LYONS Province of France has been entrusted the Tchad Colony, in a primitive section of Africa. Father Charles Margot, formerly rector of the Sainte-Famille College, the largest school of the Jesuits in Egypt, has been appointed to found this mission. There have been no Catholic missionaries in this district previously. He will be assisted in this pioneer work by Father Victor Barjon S.J. also of the Lyons Province.

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THREE MEDICAL MISSION SISTERS are en route to the Ranchi District, India, where they will open a village hospital at Mandar, about 20 miles northwest of Ranchi. The city of Ranchi is mission centre of the Ranchi Mission entrusted to the Belgian Jesuits. This mission was sanctified by the labors of Father Constant Lievens S.J. hailed by the Ouraon and Munda natives as the "little Xavier" of India. In 1884 there were 56 Catholics in the Chota-Nagpur district of the Ranchi Mission; in five years Father Lievens brought over 800 villages into the true fold of Christ.

•

IN THE MISSION OF BRITISH GUIANA, entrusted to the Jesuits of the English Province there are 43 Sisters of Mercy of the Union. Invited there in 1935 by Bishop Weld S.J. to conduct a leper hospital, they now conduct one high school, eight elementary schools, two hospitals and leprosaria, and two orphanages. In the hospitals and leprosaria the Sisters of Mercy of the Union in 1946 administered to 1,925 patients and treated 3,267 out-patients.

Most Rev. Thomas Roberts S.J. D.D., Archbishop of Bombay

There was only time to write one last letter to a friend.

A MAN'S LA

THE missionary stirred uneasily in his cold prison. He knew the end was near. Any time now they would come for him and lead him away to death. It was not death that made him so uneasy; after all, death was a friend he had awaited many times before. But there was still so much to do, so much to be said. The job had to be finished; he had to . . . and then with the directness that had characterized all his life, he faced the truth. He was old, his health was poor, he had been chained by his rough captors, but most of all he was lonely, lonely as only those can be who have given all for Christ and are allowed back a share in the loneliness of Gethsemane.

He would write a letter. Let men call it his last will and testament if they wanted to—if it should ever get through. After all he still had his duty and there were things that any missionary who took his place should know: whom to trust, whom to avoid. He couldn't send it to his superior in Rome . . . that would mean trouble from the men who held him prisoner. He must do nothing that would provoke his captors to recriminations against his Christian flock. There was only one man to whom he could write in this hour . . . and again that simple directness swept aside all pretense. He wanted Father Tim; longed to have him near in these hours of trial. Perhaps Father Tim could get through to him to help him in these moments of emptiness. The chains on his hands clanked harshly as he moved to his writing place.

The letter of that missionary is now public property. It was not written in English so let me translate some of it in my own way. For there is many a missionary, perhaps even tonight, who in a land far distant from his home turns to that letter and finds in it consolation for his own loneliness.

The letter begins very personally. There was a moment of departure long ago and tears had shone in Father Tim's eyes. Every missionary carries with him the memory of things that hurt—the last wave of a hand, a face suddenly turned aside, a smile with a queer twist to it. Now in his prison cell the old man remembered how Father Tim had felt. It was a warm remembrance, this sign of affection in the son of Eunice whom he had also known so well. He could still remember the dark-eyed woman who had boldly fronted her non-Christian husband when there was question of Tim being a priest. Now in his letter he reminded Father Tim of that fighting faith his mother had possessed. For these were days when you had to have a rugged faith in the face of the opposition. "Don't be ashamed to be a witness to Christ . . . don't be ashamed of me, His prisoner. . . . I am suffering these things for Him; but there is no shame in them for me. . . ." His pen was racing now with the pride of his calling.

Then the loneliness engulfed him once more. Even we who stand so far outside the realm of this missionary's suffering can catch the flash of the futility of it all. "Everyone in Asia has turned against me, especially . . ." and he names two whose defection must have hurt deeply. But it is only a flash. Warmly he recalls the one man who stood by him, who had hunted him from prison to prison until he found him, the one who bore the apt name in his native tongue, "Bringer of Help." Now he was dead and the missionary wondered if loyalty had meant death.

The thought reminded the missionary that Father Tim must find men who would be fit to carry on the work of the Gospel. He begs him to "carry on as a good soldier of Christ;" to play the game according to the rules; not to become entangled in politics. And he sets before Father Tim the great truth that drives missionaries to the ends of the earth; the ringing message that the jangle of all the chains in the world cannot smother. "Salvation is in Christ alone. . . . The word of God is not bound. That is why I suffer these things for my people. . . ."

Now the priest in prison, faithful to his duty unto the end, lays down instructions for those who will one day reinforce the beachhead that he has won in this distant land. There is to be union among the missionaries; let there be no subtle arguments that confuse the simple people; remember that there are both good and bad Christians; be gentle, patient, kind. The days ahead are dangerous ones and the missionary foresees the coming of new teachers who will attempt to destroy the true foundation he has laid.

T LETTER

Clement J. Armitage S.J.

The missioner once had to escape by night over the wall (below).

Then as the letter nears its close it becomes more urgent and more intimate. It sounds like the spiritual last will and testament of the missionary. Once again he recalls to Father Tim their long friendship and their work together in the vineyard of Christ. Father Tim knew well enough the persecutions his friend had gone through in the various towns which he names. The missionary remarks simply that persecution is the lot of those who follow Christ wholeheartedly. It will be Father Tim's lot in the days ahead but he knows Father Tim well enough after all these years to be sure he will be faithful to his trust.

Then come the last moving words of a man who has been true to Christ through all the years of his priesthood. He can look back across that time and say simply, "I have fought for Christ; I have been faithful to Him. Now I am about to die for Him." But he did not know exactly when they would kill him and the one thing he hated was the empty waiting. The thought of those lonely hours ahead lays bare the very soul of the man. His sentences become short and sharp, for every word must have hurt, as he pictures his situation to Father Tim. Of all the helpers who should have been with him only one is near. One has deserted him; one was sick and left behind, several are in the outlying districts. There was no one at his side for his mockery of a trial; all had forsaken him. Like his Master, he asks God to forgive them their desertion. Four times in the last few sentences he asks Father Tim to come to him quickly. "Make haste to come to me soon. When you come, bring the coat I left at . . . Hurry, come before winter."

. . . It was the last letter he ever wrote. Father Tim never got through to him. But many a missionary since has carried that letter with him and tried to live it. You have it in your home right now. Read it. It is Saint Paul's Second Epistle to Timothy.

WE LIVED THROUGH IT

We lived through rain storms on mud roofs . . . rat hunts . . . robbery . . . strikes and floods . . . —and servants to learn Arabic

Thomas F. Hussey S.J.

(Above) Except for the palm trees, and the lack of a red-head in the group, this could be Brooklyn instead of Baghdad. Jesuits who do not study Arabic have extra-school activities to keep them busy, such as coaching ball teams. These Iraqi boys love baseball, soccer, and track. (Below) This is where the author hoped to study. It is the latest picture of Baghdad, flown air mail after Father Alexander's and Father Hubbard's visit to the college. Notice how the trees have grown since Bishop Rice's day.

The MISSION Is Two Months Old

George Endal, S.J.

ESKIMOS ASK VERY LITTLE, AND WORK VERY HARD

HERE at Alakanak (twelve miles by dogsled from Akulurak), the mission is new. The school was furnished last January. The teacher is a middle-aged widow with three children, two of school age and the other two years old. It is my hope that she will give the rest of her life to God as a teacher. The prospects are that she will. If she does, the life of this Catholic day school will be assured for many years to come, and will contribute very much to the Christianization of these people.

Shortly after my arrival here one of the medicine men came of his own accord to tell me he would capitulate within a year. He wanted instructions. But his case is not so simple, for he was baptized a long time ago and practiced the Faith, at least externally, for some years. As he explained to me, the devils are many. Some are good, some are bad; some work cures when he asks them, and he does what they tell him. The younger generation is breaking from the medicine men and ranging themselves with the priest. The chief of the village is one of these.

The young cannery owner at Alakanak is an enthusiastic backer of capitalism and regards me as a Communist and the Brotherhood as communistic or socialistic, at least. (Note: Father Endal, while at Mountain Village, had fair success with a Brotherhood among the natives, a modified form of Cooperative. He began this a couple years ago, and in two years had the natives working on a Christian basis in their economy. At least three closed retreats were made under his guidance by the chiefs of his district. He got rid of mixed marriages, made the people realize that they must care for the widows and orphans, which they do now. He also so trained several of his natives that one of them was hired by the canneries at Dillingham to be a foreman hiring all natives for two canneries, etc.) The owner wants to make his pile. But, on the other hand, he seems to be mindful of conscience, and some kind of *modus vivendi* might be found so we can work together in peace.

And to my needs here at Alakanak, I am very glad you wish to help for I need lots of help. This mission, as an independent station, is scarcely two months old. In other words, it became independent with my arrival. It is as poor as a station can be. My own quarters are six by sixteen, a lean-to in back of the small church, which itself is but sixteen by twenty-two or so. Both are altogether too small for our needs here if I have any success at all.

The schoolhouse, though new, is likewise too small, especialy the living quarters which are 12 x 15 for five people. All it contained when I arrived was a home-made stove, three large tables for school desks, and long board benches—an unsatisfactory arrangement—a bookrack with some old books donated by

Everybody worked at Mountain Village where Father Endal organized his cooperative Brotherhood.

Auklurak, and some of which had been published in 1887 and given years before by Holy Cross to Akulurak. There was a small table for the teacher and a gasoline lantern. (Since then I have bought new textbooks for the children.)

In the living quarters there was a home-made cook stove, a table, a cupboard (empty), and the room was partitioned in such wise as to give privacy to a family on one side and a grown girl about twenty on the other. There was also one chair and a bench to sit on. I think that was all. So you see, even in the barest essentials we were lacking. Innumerable little needs have kept me busy ever since.

What do I need most? (1) books. As we were expected to do, I left the books which I had acquired at Mountain Village. I need some books on natural theology, that is, on Logic, Ontology, Psychology, Theodicy, Cosmology and Ethics. I have long wanted a set of these, even discarded ones, Schiffini, for instance. Or even broken sets, just so I have something in that line. (2) Some kind of general history as taught in high school, such as Hayes and Moon Ancient History, Medieval and Modern History. (3) Some good books on Economics. (4) Père Poulain's "Grace of Prayer." (5) Knox's translation of the New Testament. (Note: for those unacquainted with missions in the north, the hunger for intellectual food is perhaps one of the hardest things to bear.)

Besides this, if you wish and can: holy cards, and larger holy pictures about 10 x 12 in size, preferably of the Sacred Heart and the Blessed Virgin, Saint Joseph, the Little Flower, The Last Supper, and other subjects, too. Booklets and pamphlets on various subjects. There are a few whites in the district, some Catholic, some not. Toys, by all means, of the simpler variety. Yes, and cloth, too. There is a great need for cloth here right now. (Note: the best type of cloth perhaps would be calico, flannel and the like, which can be used for lining and dresses for women. Also overalls for the boys. Most any kind of old clothes if in good condition is a boon to any missionary in Alaska.)

Send them all to me at: *Alakanak, Lower Yukon, Alaska.* Send by parcel post since this is cheaper and faster in the long run. Parcel post comes to me the year around, where freight comes only in the summer. Pray that our new mission may grow in God's grace.

(From the preamble to the Constitution for "The Christian Brotherhood of the Lower Yukon")

"God in endowing man with intelligence made him by that same gift a restless creature ever seeking improvement while here on earth. But He did not stop there. He also pointed out the best way to assure that improvement by His commandments, written first on the fleshy tablets of the hearts of men; and later, on the tablets of stone, given to Moses and finally in the two great commandments, love God and love one's neighbor." ° ° ° °

AFIELD WITH AMERICAN JESUITS

Ceremonies for the Dead
Maryland's New Mission
Wading Through Orange Walk
Oil for Alaska
Scholastics at Ceylon

Very Rev. Leo A. Cullum S. J., Superior of the Philippine Mission, on the roof of the Jesuit Curia, Rome.

Philippines

MANILA
Father Joseph I. Stoffel S.J.

Today I received a gift package containing first-aid materials, etc. but the Customs Officer had already torn off the outer wrappings so I have no means of knowing who the kind benefactor is. Lest I appear ungrateful, let me say "Thank you!" to the unknown benefactor.

On the feast of Todos Los Santos here nearly everybody who can ride, walk or crawl is at one of the cemeteries at night. For the Commemoration of all the Faithful Departed the people of Manila spend the night at the graves of their dead. Families set up pavilions over the family lot where they sleep and cook their meals. The cemetery looks like a sea of electric lights and a pall of smoke hangs over it from the thousands of candles burning at the graves. The friends of the poor find them squatting by a simple wooden cross before which several candles burn. The very rich receive their friends in state in the vaulted room of a marble mausoleum adorned with neon lights. Hawkers sell their wares by the roadside and a million people mill around, going nowhere in particular. No doubt the practice began as a pious all-night vigil of prayer and meditation at the graves of the departed, but human gregariousness has made it a social gathering. Although few prayers may be said at the cemetery, spiritual remembrance of the dead is not neglected. Many attend three Masses next morning. Manilans have so many more dead to pray for than ever before. The soldier sons are buried not only in cemeteries but wherever they fell. There are graves in plots of grass along the boulevards. There is a child's grave in our backyard, and it was pathetic to see the mother come today to place two burning candles beside the little wooden cross.

CAGAYAN OR. MISAMIS *Father John A. Pollock S.J.*

I am constantly on the road, over the water or in the air visiting our far flung missions in this sector of the Philippines. From mid-

Communication

Dear Father, P.C.

I have just received your letter about the sending of Mass Offerings for the Hungarian Jesuit Missions in China. Your readers may be interested in knowing how many Mass offerings the Jesuits in China can use each month. The American Jesuits in the China mission field alone are able to offer over 1,200 Masses monthly. Any over and above that quota we are able to distribute to our non-American Jesuits in the China field, and there are over 450 Jesuits there.

The story of the persecution of the Hungarian Jesuit Mission in Taming makes me reflect on the hardships of our European and Chinese Jesuits on the China Missions. Like all missionary priests they must depend on their mother country for their support. Jesuit missionaries at Taming, Sienhsien, and Kinghsien, all territories where the Communists are strong, have been without support from their mother-countries for almost ten years.

Do not think that I am exaggerating when I say that our American Jesuits could distribute, if we only had them to give, ten thousand Mass offerings a month to our European missionaries in China.

While I am appealing for our European Jesuits in China let me remind our American people who are mission minded that they may send food packages to European and American missionaries in China. I know of only 16 package that have been sent to China and yet they need help as much, if not more than Europeans in Europe. If "too little" assistance to the missions in China comes "too late" then the work of missionaries through generations in China may collapse with the loss of countless souls.

With sincere appreciation I am,
Devotedly in Our Lord,
Pius L. Moore S.J.
55 West San Fernando St.,
San Jose 21, California.

people are gathering in their homes to say the family rosary. It is surprising how a little thing like one of these rosaries made from old beaded bags can get a whole family of ten or more to gather each night for a devotion so profound as the family rosary. May God bless the good ladies who devoted their time to the making of these rosaries.

Ceylon

BATTICALOA
Father Peter C. Beach S.J.

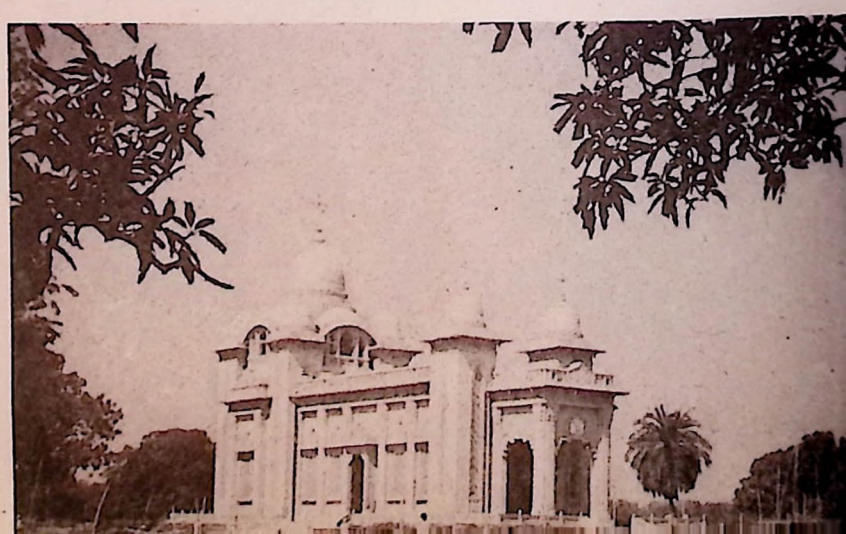
Our trip to Ceylon was really great,—from Philadelphia to Bombay in 25 days. At Tutticorin we stayed with His Excellency Bishop Roche, a real Tamil, a Jesuit and a friend of Cardinal Dougherty of Philadelphia. We arrived at Colombo, Ceylon, on December 2nd, and two days later we found ourselves at St. Michael's College, Batticaloa.

Our first Christmas on the mission found Mr. Del Marmol S.J. accompanying Father Rector on a mission outpost Mass tour. I was privileged to be sub-deacon at Midnight Mass at St. Mary's Church.

The school year here at St. Michael's opened on the fifteenth of January. It runs in three-month terms with one month vacation between terms until the middle of December. Mr. Del Marmol and I are busy from dawn to dawn and again from dawn to dawn prefecting some eighty boarders of St. Michael's, some teaching and a little extracurricular work. We feel it will be a full and eventful year—our first on the American mission in Ceylon.

From "The Singing Fish," published by St. Michael's College, Batticaloa, Ceylon, we read, "Father Claude Daly is an American Jesuit who has come all the way from America, leaving his parents and family, in order to do missionary work among us here in Ceylon. . . . Father Daly resided at the College for a short time, during which he took great interest in the boys, teaching them the American game of Baseball. By hard and toilsome labour he fixed up a diamond with home plate and bases in our quadrangle.

This is the magnificent Shrine Church of Our Lady at Mokameh Junction, India, the central mission station of Father Batson's vast mission. It is here that the statue of Our Lady, carved by Gleb Derujinsky in New York, is to be placed and after the consecration pilgrimmages to take place.



British Honduras ORANGE WALK

Father Joseph D. Wade S.J.

My mission is in the northern part of British Honduras, and consists of eighteen villages within a radius of thirty-five miles around the town of Orange Walk. The largest village consists of about five hundred people; the smallest about fifty; but most of them about two hundred and fifty people. Most of the inhabitants are Maya Indians; the rest are of Spanish-Indian or Creole (Negro-White) descent. All of them are one hundred per cent Catholic, except Crooked Tree and Gallon Jug. Some of the villages bear the names of saints as San Filipe, San Lazaro and San Estevan; others rather amusing names as Revenge, Yo Creek, Man-Pole-Shore, Cabbage Head, Negro Man, Tea Kettle and Pull-And-Be-Damned. The latter two are Creole villages.

The homes in the villages are made of poles and palm leaves cut from the forests that abound everywhere. These houses measure about seven by eight yards. A smaller house built nearby serves as a kitchen. The men are farmers of ten acre plots who use the most primitive methods. Corn, beans and rice are their principal crops. Each family has pigs, chickens and dogs. The roads to these villages are atrocious, winding pony trails cut through the jungle, but wide enough for a cart to pass. Mud holes in the rainy season are deep.

I travel by horse-back on a steed named Gavelon (Hawk). My longest trip is eight and a half hours, my ordinary ones about two or three. Once I arrive in a village my usual accommodation is a bush building in varying degrees of dilapidation. In about half of the places this one building is my church, school and rectory. In several other places I have three separate buildings for these three purposes. I visit each village three or four times a year for a visit of two to four days.

Father John A. Kilian S.J. was for years a missioner in India until Superiors called him home to the more difficult task of being Mission Director for the whole Patna Mission. Overwork and failing health forced him to rest. He went to India for a year and now has returned to the United States.

Communication

Dear Father:

In response to your letter I must assure you of our whole-hearted appreciation of your promise to publicize in JESUIT MISSIONS the Kenrick Remailing Service.

The Kenrick Remailing Service, founded by seminarians of Kenrick Seminary, St. Louis, Missouri, to extend the benefits of the Catholic press, has become international in its scope. The organization formerly confined its activities to encouraging individuals and groups regularly to remail Catholic magazines, newspapers and periodicals to Chaplains and missionaries in the United States. Numerous hospitals, Army camps, prisons, and other institutions are supplied with current Catholic literature. Missionaries from India to the Philippines began beseeching the seminarians to extend their remailing service to foreign lands. A special department has been organized to take care of these requests.

The Kenrick Remailing Service is conducted entirely by seminarians. As you will realize, it is necessarily an extra-curricular activity. Although countless Catholics all over the country are making use of our share-your-reading-wealth plan, the requests that we receive for used Catholic literature still greatly outnumber our sources of supply.

Groups or individuals interested in sharing their reading wealth with others, at home or abroad, should contact the

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indicating the books or magazines they are willing to remail. The address of an appreciative missionary will be sent to them as soon as possible, together with mailing information.

Again thanking you for your cooperation and assuring you and your readers a place in my prayers, I am,

Sincerely yours in Christ,

DOUGLAS LE BRETON.

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Alaska

BETHEL
Father Francis M. Menager S.J.

Three cheers for Standard Oil, who built here last year three big tanks for oil and gas with a capacity of 100,000 gallons. They brought the oil from Seattle in tankers. Now you can get a barrel of oil at your doorstep for ten dollars instead of twenty. Wood is almost impossible to get and coal is very high. We are all turning to oil as fuel; it is very practical.

Last year I sent by plane to Father Convert an oil burner and 100 gallons of oil for his church and room in Kelayavik where he could not get any fuel. He wrote me that I would have a long Purgatory for it because the oil burner keeps his room so warm that he loses the merit of getting up in the morning in a room below the freezing point.

Home Missions

BUSHWOOD, MD.
Father Stephen J. Rudtke S.J.

After two years of construction the new Sacred Heart Church of Bushwood, Maryland, was dedicated at ten o'clock on Sunday, February 16th. It is a Gothic, rose-colored brick structure architecturally impressive. After the external foundations and walls had been blessed the massive oaken doors were swung open and His Excellency the Right Reverend Laurence J. Sheehan, Auxiliary Bishop of the Baltimore and Washington Archdioceses, accompanied by Father Devereaux S.J. and myself entered the structure. It was a grand procession led by the Color Guard and Battalion of Leonard Hall Junior Naval Cadets; our own acolytes, the clergy, sisters and invited guests, benefactors and parishioners followed. At the solemn Pontificial Mass His Excellency was assisted by Father Ferdinand C. Wheeler S.J., Rector of Woodstock College and formerly of the Jesuit mission in Jamaica, B.W.I. as archpriest. The sermon was preached by Father Alfred M. Rudtke S.J. of St. Ann's Church, Buffalo. The choir of Woodstock seminarians rendered the Mass in impressive Gregorian chant.

On Monday morning the dedication ceremonies were closed with a solemn Requiem Mass for the faithful departed of the parish. The Reverend Lawrence J. Kelly S.J., former provincial of the Maryland-New York Province and one time pastor of old Sacred Heart Church, was celebrant. The children's choir rendered the liturgical chant. May the Sacred Heart of Jesus bless all who contributed to the solemnities and send us generous benefactors to liquidate our debt on the Church.

Keep on being a Mission helper!

YOUR WILL . . Can help American Jesuit Missionaries in their efforts to bring an eternal inheritance to pagan souls. The following approved form may be used:

"I hereby bequeath to JESUIT MISSION PRESS, INC., 962 Madison Avenue, New York 21, N. Y., for use in its work for the American Jesuit Missionaries, the sum of $....."

IN UNITATE SPIRITUS SANCTI

When God created the universe, "the earth was void and empty, and darkness was on the face of the deep. And the Spirit of God moved over the waters." Light was made; the waters were separated from the land; the earth broke forth in a profusion of life; fiery jewels bedecked the heavens; God's creatures roamed the earth, the sea, the sky. Last of all God created man "and breathed into his face the breath of life; and man became a living soul." That was the springtime of life.

But there was a far more glorious Second Spring when the Spirit of God was breathed upon the infant Church. St. Luke has recorded the event: "Suddenly there came a sound from heaven, as of a mighty wind coming: and it filled the whole house where they (the disciples) were sitting. And there appeared to them parted tongues as it were of fire; and it sat upon every one of them; and they were all filled with the Holy Ghost. . . .

"But Peter, standing up with the eleven, lifted up his voice and spoke to them (the multitude that had assembled outside): This is that which was spoken by the prophet Joel: And it shall come to pass. . . . I will pour out my Spirit upon all flesh . . . and your young men shall see visions and your old men shall dream dreams."

And it came to pass. One hundred and twenty disciples began the renovation of the face of the earth. However, they were not working alone. Pope Pius XII reminds us in his encyclical on the Mystical Body of Christ that "the communication of the Spirit of Christ is the channel through which flow into all the members of the Church those gifts, powers and extraordinary graces found superabundantly in the Head as in their source, and they are perfected day by day in these members according to the office they may hold in the Mystical Body of Jesus Christ."

The disciples were filled with the Holy Ghost; they had glimpsed but faintly the vision. "But they going forth preached everywhere." The Church grew until its branches spread into every corner of the then known world. The Holy Ghost, the Pentecostal Spirit, was working in the Church through its members. The horizons of the world expanded, and where distant shores were glimpsed the Holy Ghost granted to young men visions of extending the Mystical Body of Christ. To Ignatius of Loyola was granted a glimpse of the Turkish throngs blind to the beckoning of Christ. In his spiritual sons has been realized a vaster vision. Where one Xavier made a hurried visit other Xaviers of perhaps a smaller stature move, live and dwell forming new members into the stature of Christ through the power of the Holy Ghost.

The missioners of today will grow old, "dream dreams" of a golden morrow; but the Lord of the harvest will bid them rest—rest in Him Whom they served so well. But again "young men will see visions." The same Holy Spirit Who animated the apostles will be communicated abundantly to the Church on earth.

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4. ESKIMO PARISH . . . . Paul O'Connor S.J.

Here is "our Father O'Connor" at his best, the lone, roving life of a lovable personality north of the Arctic circle.

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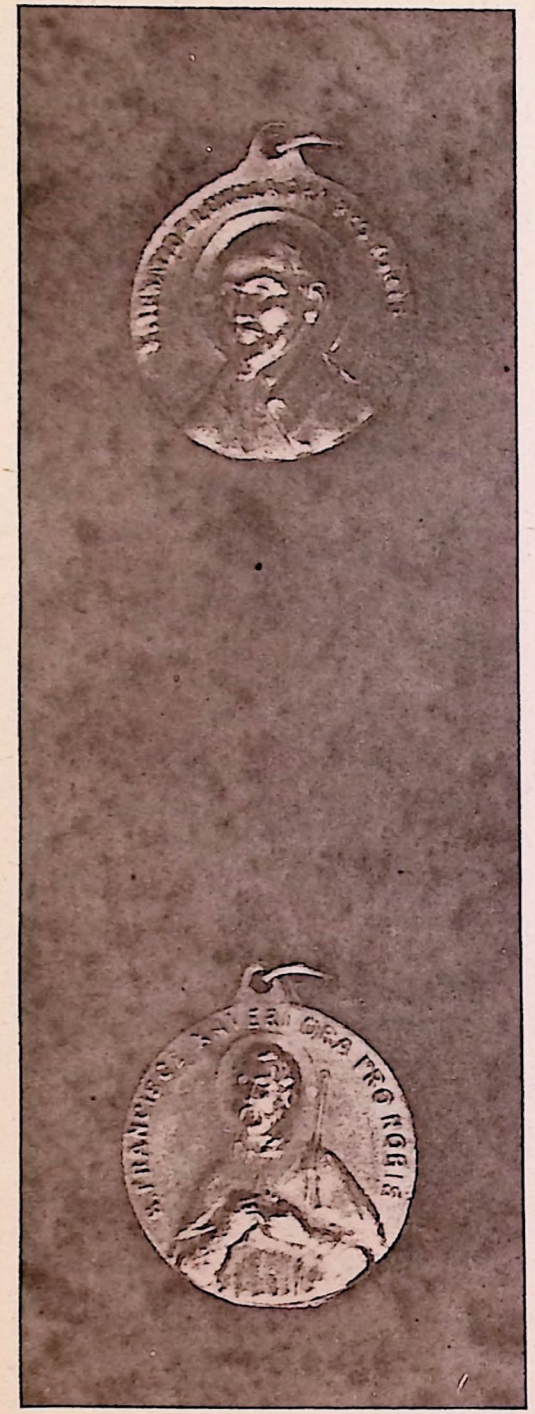

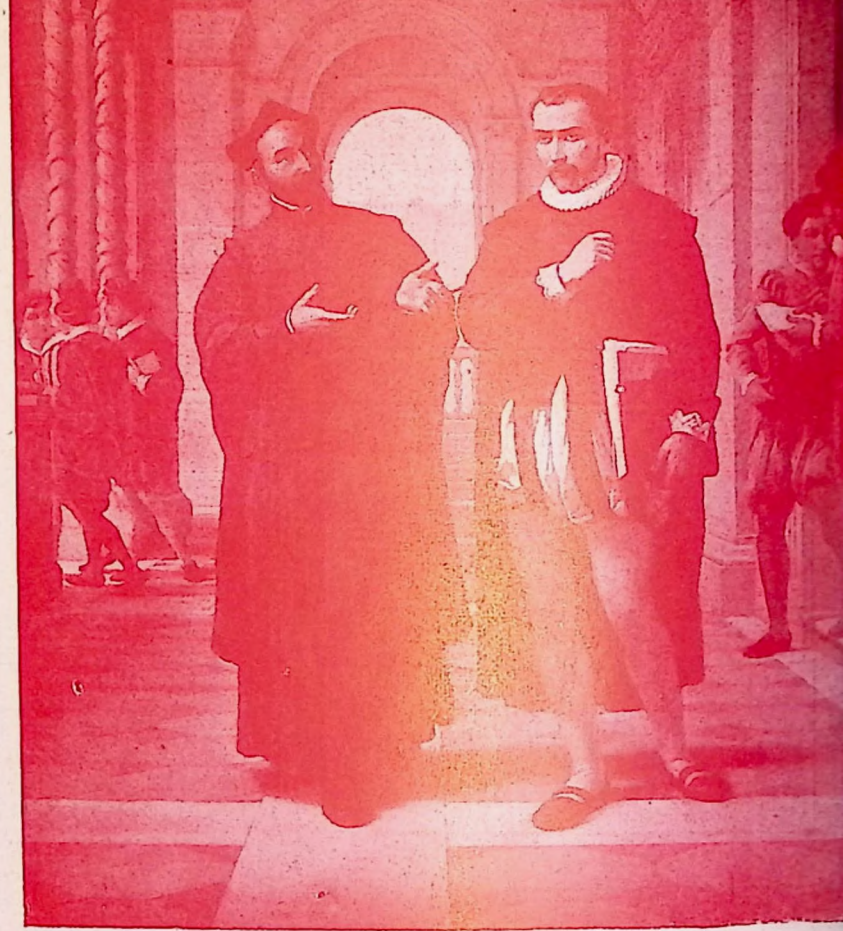

St. Ignatius Loyola
and
St. Francis Xavier

St. Ignatius—the Soldier-Saint who founded the Jesuits; St. Francis Xavier, St. Ignatius' friend and companion, the Apostle of the Indies and the heavenly patron of all Catholic missions—these are two Saints for those who love the missions. Ask them to pray for you and for the missions of the Church.

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