

June

1947

JESUIT MISSIONS

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COVER. On June twenty-second of this year John de Britto, Portuguese Jesuit and Martyr Missioner to India, will be canonized a saint by Pope Pius XII. The headdress of the caste which he joined, the sword which severed his head, the palm of martyrdom and the shadow of his great influence over India this year have been drawn for the occasion by Father Vachon S.J. of the staff of *Jesuit Missions*.

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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■ Father Andrew W. Vachon S.J. is the staff artist, photographer, painter, letterer, map-maker, advertising designer, and layout man of the *Jesuit Missions* magazine. His home was in Newton Centre, Mass., though he belongs to the Oregon Province. His Excellency, Alexandre Vachon, Archbishop of Ottawa, is his uncle; two of his cousins are Jesuits in Western U. S. His Jesuit studies were made in California, Washington and Massachusetts. He taught for several years at Seattle Preparatory School. For nearly three years he has been full time on the staff of *Jesuit Missions*.



Andrew W. Vachon S.J.

Art studies were part of his life from childhood—first in Massachusetts, later in Washington and in the past few years in New York City—at Mechanics Institute and Cooper Union (where he had a scholarship). Physics, mathematics, and seismology were his specialties in his early Jesuit years. Photography was more than a hobby all along. His first summer in New York he took a course in professional photography at one of America's leading schools, the New York Institute of Photography. Though his early training was all in water colors and oil, most of his art work in the past has been done in black and white with pen and ink or charcoal. Lately he has been engaged more and more in water colors and oils. Several of his paintings are hanging in *Jesuit Missions*, New York.

■ Antonio J. Leetai S.J. is a Filipino scholastic engaged in instructing the junior seminarians of San Jose Seminary, Manila, in Greek, Spanish, history and sacred eloquence. Though a Jesuit he is forming a learned diocesan clergy in his own native Philippines.

■ **William P. Larkin S.J.** is one of two brothers at Baghdad College, Baghdad, Iraq. This is his first appearance in *Jesuit Missions*. His older brother, Father James Larkin, preceded him by a year. Nowhere on our missions today do Scholastics (Jesuit teachers who will resume studies in theology and be ordained) write us

more faithfully than from Baghdad — McGrath, Mahoney, Ryan (one of four brother Jesuits), O'Neill, Banks. They have a terrific schedule with teaching and prefecting and coaching; yet they are the life of the school. Not being ordained they cannot bring in any money to support



William P. Larkin S.J.

the community the way priests do. Occasionally we are able to send them some money to help them cover expenses. What a thrill it gives them! Some day soon William P. Larkin will be hearing from us.

■ **George B. Wong S.J.** is a Chinese Jesuit, born and educated in China, who once worked in downtown Shanghai in a large office along the famous Bund. Father Francis Rouleau S.J., now doing special research in Rome on early Catholic history in China, was such a real hero to him in those days that eventually with God's grace he asked to become a Jesuit. Most of his Jesuit studies have been undertaken here in the United States. Last summer



George B. Wong S.J.

he returned to China—strange as it seems—to study Chinese, the particular classical Chinese known as Mandarin, which is more or less the official language of the country. It is considerably different from the Cantonese of southern China or the Shanghai Chinese of the large international port city where George grew up. He is home after seven years, studying his mother tongue in beautiful Peiping.

■ Tune in on "The Life of Saint John de Britto S.J." on the AVE MARIA HOUR on Sunday, June twenty-second.

JM



Dear Readers:

During the war, did anyone ever stop you and say, "I wrote to your Tom the other day and sent him a carton of cigarettes." You know how much you appreciated such thoughtfulness to someone in your family. Well, I experienced the same sentiments in opening letters from our subscribers saying that they would like to adopt a Jesuit missionary. This idea was briefly suggested in the April issue. Let me explain the plan a little more fully.

We will send you the name of a Jesuit missionary and then notify him of your interest in his mission. Unless you express a preference, we will select a missionary from your particular area. The missionary is best qualified to tell you exactly what he needs. They all need books, and they can use holy cards, rosaries.

Perhaps one member or your entire family could receive Holy Communion on the first Friday for the success of the missionary. There are powerful graces attached to devotion to the Sacred Heart.

Our missionaries number over 700. There is still a name on the list for you. Will you write?

Devotedly yours in Our Lord,

Quennan A. Ailey, P.S.J.



ST. BERNARDINO REALINI S.J.

ONE

Went East

*Two Jesuits
will be canonized together;
Realini of Italy
and de Britto of India.*

ON June twenty-second Pope Pius XII will proclaim two Jesuits saints of the Catholic Church. Apart from the fact that both were Jesuits—one a martyr, the other a confessor—they were perhaps as unlike as any two Jesuits. And yet each brings a distinctive message for America and the world today.

The life of St. John de Britto carries with it the glamor of the Jesuit missions of seventeenth century India. His vocation was the "ordinary" mission vocation. After his reception into the Jesuit novitiate his studies and training were those prescribed for all Jesuits. He was formed like his fellow Jesuits and assigned to teach at his Alma Mater, St. Anthony's College.

There it was that in 1673 he received his call to the missions, and Jesuit that he was he answered with a ready heart. Father de Costa, a missionary from India, had visited St. Anthony's while making to his Superiors his report on conditions of the Madura Mission. He sought supplies and, what was more important, new recruits for the mission. John de Britto heard his words, and while the missionary spoke an interior voice spoke louder still. John caught a vision of an unreaped harvest of souls; he was the first to offer his services.

Not without a struggle did he become a missionary. John had a mother, the powerful Donna Beatriz of Portugal. Dearly she loved her boy. That he might become a Jesuit she had already sacrificed for him a life at court. And now . . . "No," she reasoned with a mother's heart, "God could not be asking a further sacrifice from her. Her boy had been sickly as a child. It was only through the intercession of Saint Francis Xavier that he was cured at all. As a thank offering she had consented to have her son enter the order to which Xavier had belonged. Surely, that was enough! She would appeal to the Papal Nuncio in Lisbon and have him force John's Superiors to recall him from this dangerous venture."

But there was a provident God in heaven. In 1673 with sixteen other Jesuits John de Britto sailed for the Madura Mission. His life in India can best be summed up in the words of the breviary: "When he arrived at Madura he set himself courageously to the task of propagating the Faith throughout its five kingdoms. The many and great sufferings he endured joyfully in this work almost surpass belief. He lived sparingly on vegetables; abstained entirely from fleshmeat and fish. Bare-

footed he trudged hither and yon under a broiling sun. Almost constantly he was without the bare essentials, was hounded by persecutions, exposed to perils from plunderers. . . . After fourteen years filled with labors of exceptional fruitfulness his life was sought; he was cast into prison. After being subjected to the water-torture and rolled naked on heated rocks he was at length banished from the kingdom. To Europe he was sent by his Superiors to obtain new supplies. His mission there accomplished he returned to India." The breviary does not recall that while in India Father de Britto did not even allow himself the consolation of wearing his Jesuit cassock, but adopted the attire of an Indian Swami and even dyed his skin to save the souls of lower caste Indians.

At the age of forty-five Saint John received his martyr's palm. After severing his head from his body the executioners cut off his hands and feet and impaled all on high poles to deter others from em-

ST. JOHN DE BRITTO S.J.



bracing the Faith. The last recorded words of the martyr reveal the heart of an apostle: "This year I have baptized 4,000 heathens."

The story of Neapolitan Saint Bernardino Realini offers striking contrast to the foregoing sketch. His vocation to the religious life was a "belated" vocation. He was almost thirty-five before he answered the invitation of Christ. To do this he renounced the office of Mayor. Great then must have been his disappointment when his Jesuit Superiors dissuaded him from becoming a Jesuit Coadjutor Brother to work as a missionary's helper with the Fathers in India. Obedient to his Superiors he studied for the priesthood, was ordained, filled the office of Master of Novices and, after ten years in the sacred ministry, became the apostle of Lecce, an obscure town in the heel of Italy. The nearest Father Realini ever came to realize his ambition to become a foreign missionary was the privilege of instructing and baptizing captive Turkish Moslems. Almost a nonagenarian he passed to the hands of his Creator with a promise to the Mayor of Lecce that he would be the perpetual patron of Lecceans.

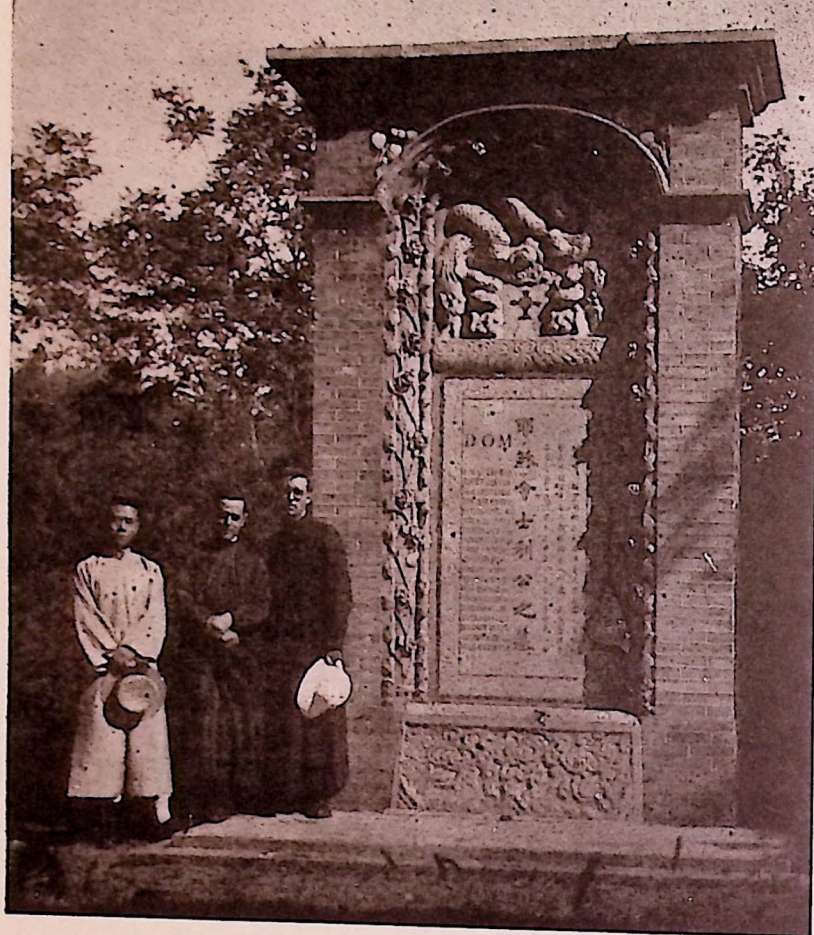
These two new saints bring us Americans stirring messages. To the youth of our land Saint John de Britto calls for more and more missionary vocations. In the East, in Africa, in the isles of the Pacific a whitening harvest of souls looks to America. The youth of America is needed for these missions. American youth must answer the call today, if America is to send missionaries tomorrow. American youth will find in Saint John de Britto a model for a missionary career.

Saint Bernardino Realini has a special message for our G.I.'s returned from the service of their country. When they were in their teens the din of battle and the call to the colors might have made them deaf to the promptings of Christ. They may learn from Saint Bernardino that even now it is not yet too late. He was in his middle thirties before he answered the Master's invitation: "Come, follow Me!" To speed the day when he could be of profit to the missions he offered himself for the office of Coadjutor Brother, a grade in the Society of Jesus that would entail no further studies. God saw otherwise. As a priest he lived to a useful old age in a mission field at home, an apostle to the poor, a renowned parish priest.

Vocations at home and abroad are needed today. St. John de Britto and Saint Bernardino Realini are being elevated to sainthood this month. We thank God for these models needed so badly in our world and our day.

Anthony G. Schirmann S.J.

Three Jesuits from America, Europe and Asia stand by the tomb of Father Matthew Ricci S.J., famous early missionary to China.



There's a Little Quiet IN CHINA

George B. Wong S.J.

IT is now exactly four months since we arrived in Peiping, we, that is, the California Jesuit group of 1946: Fathers Ryan, Clifford, Foley, Donohue, and "yours truly." Strange that I have not been able to write to you sooner, though ever since our departure from San Francisco I have always wanted to do so.

Our main business here at Maison Chabanel is to learn the Chinese language, and it is encouraging to feel that we have made some "jin-bu" (progress). Learning a new language is like becoming a child again; one must let oneself be corrected endlessly, and yet unashamedly. We now can carry on a con-

versation with our Chinese tutors, though not too smoothly as yet; and we can get along with people in the streets when we want to find our way to some place of interest, like the Lama Temple, or the White Cloud Temple. There are dozens of interesting monuments to see in this historic city, such as the Imperial Palace, the Temple of Heaven, the Winter Palace, the Ricci Observatory. The Summer Palace, a gorgeous paradise for the Empress Dowager Tz'u Hsi in the suburban area, is one of our ideal spots for a picnic. All this is combining study and play together which keeps Jack from being a dull boy.

The biggest feast in the Chinese lunar calendar is their New Year's Day which fell, this year, on January 22 of our solar calendar. For weeks in advance the people would prepare for the event by much shopping and house-cleaning and settling of debts. (It is the custom, this side of the Pacific, to settle all debts on New Year's Eve.) On New Year's Day all the shops are closed and business is suspended for several days. In the temples there is much coming and going, worshippers supplicating the gods of prosperity for better days ahead. In the streets the folks are dressed in their best holiday clothes, mostly gaudy, and little children are dolled up like painted cherubs.

On this occasion the schools and colleges are closed for three weeks' vacation; but we, language students at Chabanel, used this time to make our annual 8-day retreat, with no extra holidays either. It was a time of interior quiet for us, but outside there was noise galore—the boom-bah, bi-blak-bi-blak of firecrackers!

We have been fortunate in having coal stoves in our individual rooms, as a Northern winter without heat in one's room isn't conducive to study, and Chinese is hard enough by itself. So we learned, after repeated failures, how to keep the fire burning for days and nights without having to re-light the old thing. More often than not, we found chunks of rocks mixed up with the anthracite.



ON November 6, 1946 Alumni priests of San Jose Seminary in the Philippines celebrated their first Alumni Day under their new republic. This young republic as it moves on its new political life under President Roxas will have to come face to face with new problems. Not all of them will be easily solved. But these Josefinos, all of them priests, all of them Filipinos, were met to discuss far more pressing problems, yet problems so intertwined with the life of the new republic that they could not be ignored. They had assembled at San Jose Seminary in Manila not to meet old faces and renew acquaintances of happy seminary days but to pool their knowledge and present their particular pastoral problems.

One of the features of this Homecoming of the Josefinos was a Parish Exhibit. It stressed the fact that the most pressing problems were first the vast harvest fields assigned to their zeal, and secondly, the urgent need of more and more Filipino priests to work for the salvation of souls in their own native land.

"Vast" only inadequately strikes off the work of these Josefinos. The Parish Exhibit made clear that most of these priests have parishes of about 10,000 souls. Not a few have triple that number, 30,000 and even 35,000 souls. Of more than eighty-five priests graduated from San Jose since her establishment in 1915 the sixty-five living alumni minister to the needs of not less than 650,000 souls. It is perfectly obvious that even if God were to accord to every Filipino priest the gift of perpetual bilocation so that he could be in two places at one and the same time, the number of native priests would still

be far insufficient to supply the present critical need.

The war has increased the difficulties of these poor but zealous priests. Churches have been destroyed. The general poverty of the people renders impossible any attempt at rapid reconstruction. Disrupted communications have put thousands of souls, necessarily spread out over miles of agricultural land, out of easy reach of the parish priest. Ignorance of the Faith, at times abysmal, largely because of an insufficient priesthood, makes the people an easy prey to the spirit of the world, to false prophets and to Communist zealots.

Recently, not far from Manila, a priest was cruelly butchered for refusing to join in the sacred bonds of matrimony a couple without benefit of previous instruction. Relatives of the "aggrieved" party stole into the priest's convento one night, dragged the priest into a nearby field, slashed a large cross upon his breast, tied his hands and feet to four carabaos and literally tore him apart, limb from limb. His entrails were later found wrapped in his own blood-stained soutane.

San Jose Seminary is trying to supply the desperate need of priests as best she can. She fully subscribes to the words of Pope Innocent XI: "The ordination of one native priest is more important to the establishment of the Church than the conversion of 50,000 pagans." During her long existence, San Jose Seminary has had numerous opportunities of witnessing the concrete vindication of this seemingly exaggerated Papal statement. She puts full reliance on the native priest. She knows from experience that with proper training the native priest is the best guide to his own people. The people, on the other hand, have learned

to respect worthy priests raised from their own ranks.

Let us take a typical case. One priest alumnus took over a parish of about 8,000 souls. On his arrival not more than fifty people attended Sunday Mass. The weekly collection for the support of the parish amounted to seventy-five cents. Profanity and indecent language, even in the presence of the priest, were prevalent. Except on Sunday no one came to church to pray or visit Our Eucharistic Lord. The church when attended sounded and looked like a market place rather than a house of prayer. The people of the upper class simply ignored the new arrival.

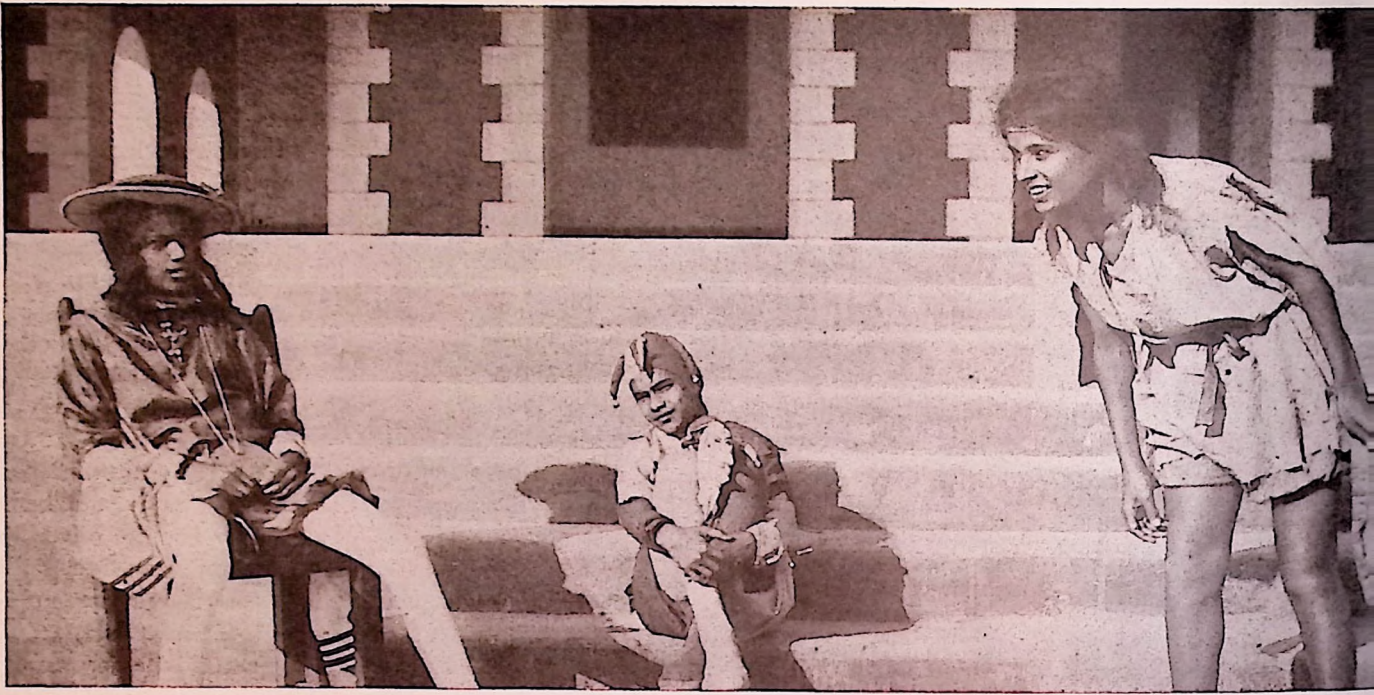
The new pastor did not begin with fulminations from the pulpit; instead he organized the children into various organizations and through these little apostles launched his campaign of reformation. After years of disappointment the transformation was accomplished. Attendance at Mass has advanced sevenfold. Profanity is gone. Daily the rosary of Our Lady is recited in the parish church. The rich parishioners now respect this Filipino priest. The Sunday offerings average ten dollars—still not a fortune, but certainly a far cry from seventy-five cents. The priest is still poor; his convento is falling to pieces, but he does not care. The pastor has consolations of another kind. He has made his people God-conscious. Not long ago a boy from one of his parish organizations voluntarily surrendered to the pastor his entire savings of fifty dollars to be used in any manner the priest saw fit.

This story might be repeated almost endlessly by other Josefinos. Why then are there so few priests in the Philippines? The blame can be in great part attributed to a lack of financial sufficiency. In the Republic of the Philippines there is no lack of vocations. Moreover the Filipino youth is very responsive to good influences. This has been proven time and again by the fact that wherever youth organizations are introduced vocations inevitably spring up. But most Filipino families are too poor to see a boy through the seminary, especially if there are other children to educate. Many a lad who feels himself called to the priesthood will not even give the matter a second thought. He knows that his seminary training will cost \$350 a year for twelve years plus personal expenses during his years of study and he is acquainted with no fairy godmother to solve his financial problem to make his dream come true. Fully endowed seminaries would be the ideal to set up in the Philippines and other mission countries. But so fanciful a dream is not even around the proverbial corner.

What then? San Jose Seminary will wait. She has the patience of Mother Church. San Jose will pray, pray unceasingly that God will bless the labors of her sons in the vineyard, that their virtue may make up for their fewness in number. She will pray especially to her namesake, that great friend of the Sacred Heart, St. Joseph, that he may move the Heart of the Eternal High Priest to raise unto Himself friends of His priesthood in the Philippines.

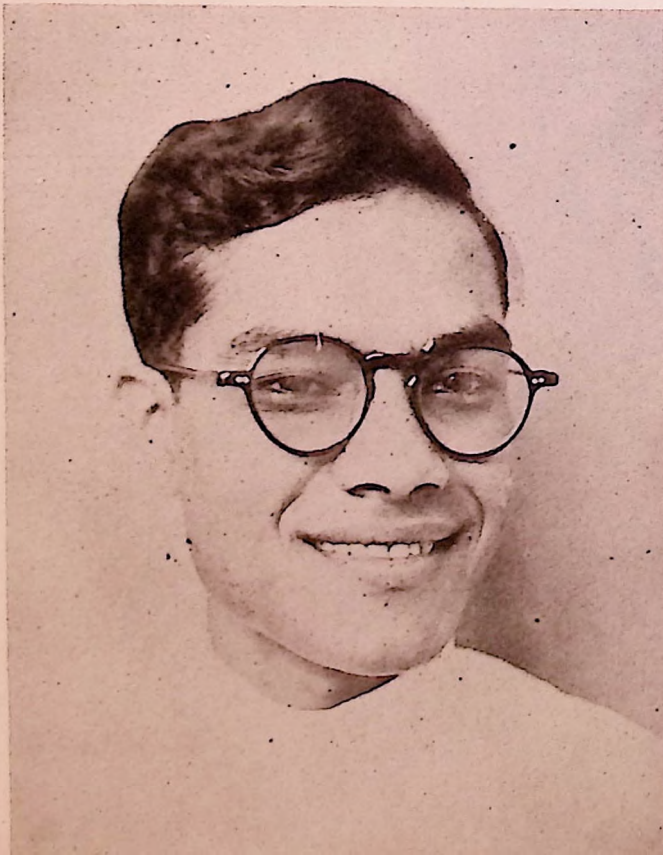
(Opposite page) The Rector of San Jose and famous guests. (2nd from left) Father Reardon, Rector of the Ateneo de Manila. (Center) Father Fasy, Vice-Superior of the Philippine mission; Father Gampp, Rector of San Jose, and Father John P. Delaney, Dean of the Ateneo. (Below) Seminarians at San Jose Seminary, where an able native clergy is being trained. To the Philippines each of these native Josefinos will be worth more than 50,000 converts.





East and West *MEET*

*The conversion of Ganesh
reveals where the hope for unity lies*



RUDYARD KIPLING blundered badly when he penned the heresy that "East is East and West is West, and never the twain shall meet." Take for example, the real life story of Aloysius Banerjee in India. At fourteen he was handed to the Jesuits at Christ the King High School by his father, an accountant in the sugar mill of a town, fifteen miles distant from the school. The Banerjees were strict Hindus, and of the highest caste, Brahmins. The boy was called Ganesh after the very popular Hindu god who sports a rotund human body and an elephant head.

Ganesh's relations with the Jesuits began with a violent dislike on his part. It may have been a plain case of homesickness. Six times in the first year at school he yielded to temptation and slipped away for home on the evening train. Each time his irate father led him back with apologies and a request that the Jesuits add their punishment to the truant. Sometime in the second year his animosity turned to love and

(Left) Aloysius Banerjee S.J. (Above) A scene from a school play at Christ the King School, Bettiah. Ganesh who was the jester (center) is the Jesuit Aloysius today.



QUADRUPEDS



Indians young and old love horses.



“**D**ID you ever see a three-legged calf, Father?” The question was posed by a twelve year old Indian boy some eight miles from St. Paul’s Mission in Montana. “Big-Weasel had a three legged calf, so they made a wooden leg for her. . . . As she grew the leg was lengthened to fit her growing.”

Indians will talk about any four footed animal—beavers, muskrats, cats, bears, gophers, weasels, coyotes—but especially about horses and dogs. And it’s no wonder. The first impression I received on entering an Indian village was packs of horses trotting about with packs of youngsters bouncing on their sagging backs.

At five, six or seven little bucks and squaws ride bareback as easily as a Brooklynite will page a tabloid in the subways. It’s a natural for them. One tyke told me he was born on a horse. I was inclined to believe him after seeing him handle a steed as if it were merely his own weight.

Almost every Indian lad will receive a horse as soon as he is able to walk. The horse is his and he will care for it as his own. The first thing he will do on rising is to go out into the fields sans bridle, sans saddle, sans horse accoutrement of any description; grasp the nag by the mane and swing himself top-side. There he sits until sundown when he practically falls off the animal into bed. An Indian mother can get real work done if a horse is needed. The old missionaries knew this love of horses and punished errant Indian charges by “grounding” them.



(Left to right) Very Rev. Father McEleney S.J., Provincial Superior of Jesuits in New England and the missions of Iraq and Jamaica; Father John Kilian S.J., missionary for years in India, and procurator of the Patna Mission Service with offices in Chicago for many years; and Very Rev. Leo D. Sullivan S.J., Provincial Superior of all Jesuits in the Chicago Province and in the missions of Patna and Jaipur in India. Father Kilian has been in India all this past year. Father Sullivan visited the mission as Provincial after the General Congregation of the Jesuits in Rome. The two travelers from India arrived in Boston after over a month on the water from Calcutta. The Fathers Provincial last met in Rome. Since then one visited his mission in Iraq and the other India.



MISSIONS MAKE THE NEWS

FATHER HAKON LOFTSSON who made his studies at St. Mary's Seminary, Baltimore, Md. is the third Iclander to be ordained to the priesthood in more than four centuries. The sacrament of Holy Orders was conferred on him by Bishop Johannes Gunnarsson, Vicar Apostolic of Iceland, in the Reykjavik Cathedral. Of a total population of 120,000 only 500 Icelanders are Catholic. The Icelanders were converted by Irish monks but Catholicism was outlawed in 1544 after the Danish conquest. Recently Bishop Gunnarsson solemnly blessed a monastery at Hafnajokurdur, near Reykjavik, for ten Carmelite nuns whom he invited to his vicariate. There are also laboring in Iceland Sisters of St. Joseph of Chambery and the Franciscan Sisters of Mary.

VIET-MINH PARTISANS IN INDO-CHINA have carried off as hostages several hundred missionary priests and religious, including Monsignor Drapier, Apostolic Delegate to Indo-China. When French forces liberated Hue, Annam, they found only six priests there. Eighteen others had been carried away. Six Sulpician priests, eighty seminarians, four sisters and a number of servants were carried off from the seminary at Hanoi. Two Annamese priests likewise disappeared. Word has been received that they are being held at Namdinh as hostages. Before leaving the territory the Viet-Minhese burned a section of the secondary school of Rosaire conducted by the Canonesses of St. Augustine. These actions show the Communist influence in the ranks of the Viet-Minh.

THE SCHEUT FATHERS IN MONTAGNOSA, Luzon, P.I. report that of a total population of 297,000 in the province 89,000 are Catholic today. Cardinal Dennis Dougherty, Archbishop of Philadelphia, invited the Scheut Fathers to labor in that province when he was Bishop of Vigan. At that time there were only 200 Catholics in the province of Montagnosa.

THE NEED FOR MORE MISSIONARIES FOR AFRICA (see mission intention, page 123) is testified by Bishop J. J. M. Blomjous, Dutch-born missionary of the White Fathers' community in Tanganyika. According to him between 350,000 and 400,000 persons joined the Church in Central Africa last year and this number represents three-fifths of all the converts to the Church throughout the world in 1946. In the past 75 years, he pointed out, the Catholic population in the teeming lands between the Sahara and the South African deserts has grown from nothing to 7,000,000. The next 30 years will tell whether Central Africa with its millions of inhabitants will turn to Mohammedanism or to a modern, materialistic version of its traditional paganism or will become Christian.

THE ORDINATION OF FATHER JUULE, the first Liberian to enter the priesthood, became a state and diplomatic event with the attendance of President William V. S. Tubman, his Cabinet, high government officials and members of the diplomatic corps serving in Monrovia. The Holy Father conferred his blessing on the President, the government and the people of Liberia in a telegram read after the ceremonies in the Monrovia Cathedral.

\$275,000 FOR EDUCATING NATIVE CLERY was raised by Miss Irene Farley of Manchester, N. H., and her group known as the Missionary Rosebushes of St. Therese during the past twenty years. Bishop Jacob Mendonca of Trichinopoly, India, now visiting this country, was one of the more than 200 native priests in India, Africa, China and Indo-China thus aided.

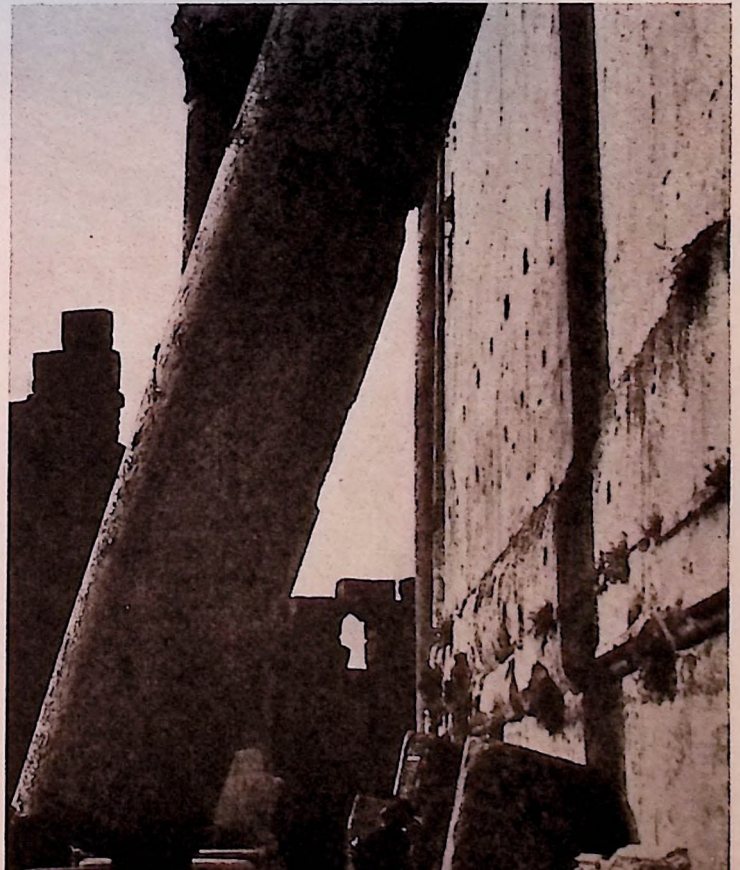
MONSIGNOR THOMAS J. McDONNELL has announced that Father Edward L. Murphy S.J. who assisted in organizing the Missionary Academia in use in the American Seminaries will conduct a course in missiology at each session at the Summer School of Catholic Action

to be held at Fordham University, August 17th to 23rd. The purpose of the course will be to bring home to American Catholics their responsibility for the restoration of the war-damaged missions.

MONSIGNOR EDWARD J. FLANAGAN, founder and director of Boys Town, has gone to Japan as a War Department representative to advise the Japanese government on the handling of child welfare problems. The invitation to Monsignor Flanagan was extended at the instance of General Douglas MacArthur, Supreme Allied Commander in Japan, who told of the need of professional advice in child welfare and institutional care and training. Monsignor Flanagan will put special emphasis on the care of abandoned and orphaned children.

FATHER MIGUEL SELGA S.J., a veteran missionary in the Jesuit Philippine Mission, was presented with the American Medal of Freedom by the United States Army for his aid to the United States forces by maintaining a Philippine weather service in the early days of the war. Father Selga was director of the Philippine weather bureau observatory in Manila. This observatory was begun by the Spanish Jesuits and continued on the request of the United States when this country took over in 1899.

In the foreground is Father Hubbard S.J., head uptilted, dwarfed by the huge columns of the old Temple at Baalbec, Syria, 2,000 years old.





Our
Lady
of
Quick
Help

Thomas
N.
Downing
S.J.

Our Lady of

QUICK HELP

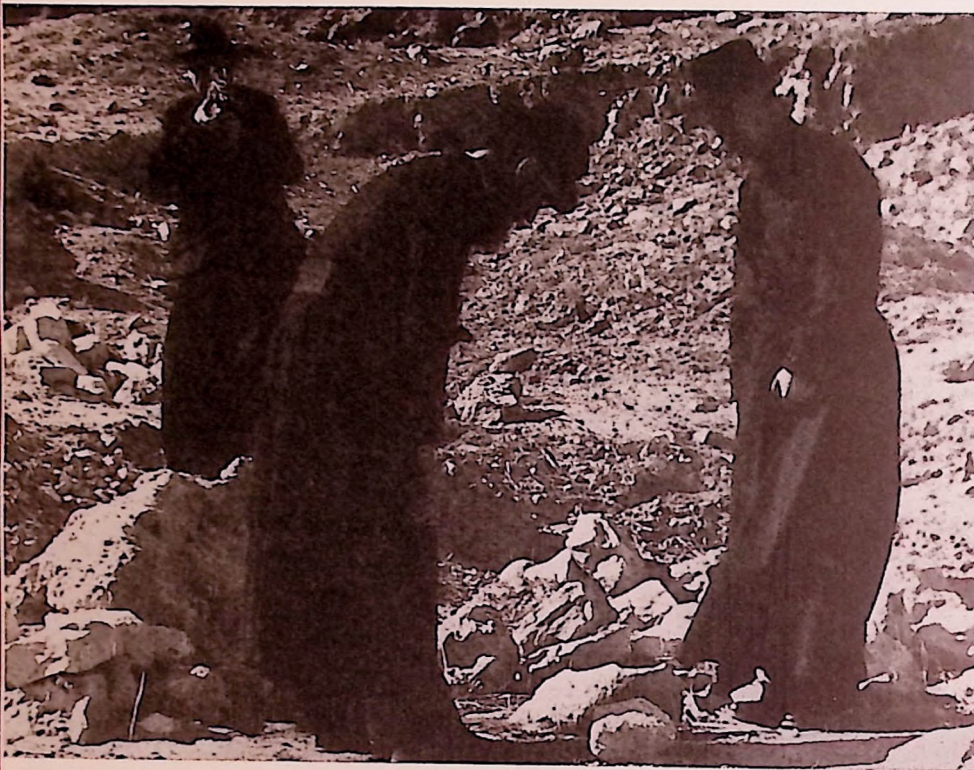
NESTLED in the arms of the giant Himalayan mountains is the hill-station, Darjeeling—one of the most picturesque towns in the world. Its colorful bazaars are crowded with people in the garbs of numerous nations and creeds. The Tibetan with his Mongolian features and Buddhist robes carries heavy loads of merchandise from his native land. The Nepali with his tight knee pants, the Mohammedan with his fez, the Hindu with his white dhoti, and the Englishman with his walking stick can all be seen milling about the open shops, the curio stu-

dios, and the busy bustling railroad station. The station harbours the tiny train that chugs up the hills to its terminus at Darjeeling.

On the front and sides of the town, rolling green tea gardens cascade down the misty slopes to the plains below. In the rear are the wide, sweeping everlasting snow peaks, like a perpetual backdrop for this stage-like town.

To this quaint town in 1915 when affairs and things moved with much slower dignity, a Russian artist came to feast his eyes on God's wonder work of mas-

MUD in Iraq



William
P.
Larkin
S. J.

WHO ever heard of a letter on mud? But odd as it may seem, how can we hold ourselves back from writing on a subject that is so much with us. It is under us, above us, alongside of us. Under us—for naturally our floor has the mud right under it. Just add a little water and you will have the highest grade of mud in the East. Alongside of us—since our walls are made of bricks that are nothing more than baked mud. It is over us because our roof is but mats covered with mud. This latter type is unbaked. So though it may come in under various disguises, it is mud all the same. We can see it behind its many false faces. It surrounds us.

Baghdad, we are told by the scientists, is situated just where the Persian Gulf once lapped. The Twin Rivers have come roaring by Baghdad for centuries and have left their calling cards in the form of mud. Perhaps we had better elevate the dignity of this deposited mud by calling it silt. Be that as it may, Baghdad is the beginning of the delta of the Twin Rivers, the Tigris and Euphrates. These two have kept snatching parts of Armenia and Turkey and carrying them down to the Gulf. The result has been that as they lowered the heights of the Armenian and Kurdish mountains, they pushed the long nose of Mesopotamia out into the Gulf. Just give the

Twins a few more hundred centuries and they will have completely silted up the Gulf.

It is interesting to reflect on the early life of the great Abraham of the Old Testament. He came from Ur of the Chaldees. Ur was then on the Gulf, now is miles inland out of all sight of the sea. Most of the Catholics of Iraq call themselves Chaldeans and claim descent from the Chaldees from the ancient city of Abraham. Excavations reveal that Ur of the Chaldees had the same type of home, the same type of baked brick, made from the same type of mud as thousands of homes in modern Baghdad. As we look in the faces of the Chaldean boys that fill our school, can we see the face of ancient Abraham from Ur of the Chaldeans? I wonder.

Mark Twain would have got the surprise of his life the other day, were he still alive and here in Baghdad. For it was he that in his comments on the weather of New England remarked that if you didn't like the weather, "just wait a minute." Yet the sudden changes on the face of the New England skies were never like the transformation we experienced the other day. It is not unusual to expect rain after a dust storm. After all, the little particles of dust can form the center of the rain drops (so the scientists tell us). But after two days of rain, drizzle, and downpour, to get then on the next day a dust



Off to Darjeeling

F. J. Costello S.J.

“IN the name of the Divine Master Who said to His Apostles, . . . ‘Going forth into the whole world preach the Gospel to every creature,’ I, Provincial of the Upper Canada Province of the Society of Jesus, send you into the mission of Northern Bengal, and at the same time I beg the Great and Good God to protect you and to grant your labors abundant fruit.” With these and similar words invoking the protection of God and His saints on the young missionaries Very Reverend Father John L. Swain S.J. presented the missionary mandate to four Jesuit priests—Fathers William Mackey, Maurice Stanford and John Prendergast of Montreal and Father William Daly of Cornwall, Ontario and to one Jesuit brother, Brother Paul Robin of Fort Francis, Ontario.

One by one they knelt at his feet, even as St. Francis Xavier had knelt at the feet of Pope Paul III four centuries earlier, and received from the hand of their Father Provincial a diploma like scroll that made them the first Jesuits of the Upper Canada Province to be assigned to the first foreign mission entrusted to the English-speaking province of Canada, to the India that Xavier loved.

It was a simple ceremony, there in the Chapel of Loyola College in Montreal on the evening of the ninth of December 1946. But it was a study in strange contrasts, an event that recalled a glorious past and betokened a hopeful future. Although a cold river wind whistled outside the chapel windows the young missionaries, for they were young (the average age was less than thirty-five years) wore thin white cassocks fastened about the waist with silken cinctures, the soutanes they would wear in their new mission field. But the loud wind was drowned with the warm phrases of the “Come, Holy Ghost” intoned by the choir as the procession of surpliced priests and brothers escorted their missionary brethren to the sanctuary.

Hot house flowers smiled from the altar though a few silent friends brushed tears from their eyes during the ceremony. The candles on the altar gleamed reminding the missionaries that their lives must be consumed like the candle’s wax in bringing the Light of lights to heights of the Himalayas. For that’s where Darjeeling was situated, and Darjeeling was their destination.

The words of His Excellency, Most Reverend Lawrence Whelan, Auxiliary Bishop of Montreal, who presided in the sanctuary, were straightforward but concealed in their simple phrases rich reflections. Addressing the packed chapel he said: “Today we are grown up. No longer are we a missionary country. We are sending out missionaries ourselves.” He wished the missionaries Godspeed in the name of the Archbishop of Montreal, in his own name and in the name of the clergy and faithful of the Archdiocese.

“Today we are grown up.” Three hundred years ago the first Jesuits had come to these same Canadian

shores as missionaries. Canada was a missionary country then. Jogues and Brebeuf, now canonized saints, had opened mission stations in the remote districts of far Huronia. Come July 1948 it will be the tercentenary of the martyrdom of Saint Anthony Daniel at Midland, Ontario, where the shrine of the Martyrs lifts its twin towers today. Only last September they had celebrated the tercentenary of the martyrdom of St. Isaac Jogues and St. John de la Lande who had left Canada to evangelize the Mohawks of New York state. But now they were grown up.

"No longer are we a missionary country." No, they were grown to manhood in the Church. Their field of missionary labors was no longer to be confined to the Indians of their own country. Longlac and the shores of Lake Nipigon, the wooded banks of Garden River and Manitoulin Island and all the little stations that are now served by Jesuits where Jesuit missionaries had pioneered before them still needed priests. But Canada was no longer a missionary country. Since 1924 the Upper Canada Province had been a distinct province in Jesuit annals. Their French-speaking brethren had already two missions, one in China, the other in Ethiopia. Now as the silver jubilee of their establishment was approaching they too were to have a mission, a foreign mission, the mission of Northern Bengal, India.

"We are sending out missionaries ourselves." Yes, they would travel half way around the world before they would come to their mission headquarters, Darjeeling. Darjeeling, a city on a mountaintop 7,000 feet up in the Himalayas! On the map it stretches between Nepal and Bhutan like a finger pointing at mysterious Thibet. From Darjeeling forty-five miles across the valley Kichinjunga, only 800 feet lower than Mount Everest, bares its massive shoulders to clear blue heavens. Four priests and one brother would be pioneer Canadian missionaries to this lofty mission in the Himalayas. Belgian Jesuits, their own brothers in religion, had begun to labor there already. Already there was a school at Darjeeling and several mission stations. Of the total population numbering more than 2,500,000 less than 3,000 were Catholics. More missionaries were needed and needed at once. These five Canadians would be the first pledge of new recruits from Canada. Canada was sending out her English-speaking missionaries at last.

There is a story told of a certain lamasary in Lhasa, the Rome of Thibetans. In one of its many porticoes hangs a huge bell, a relic of the ancient Catholic missions that are no more. Its deep tones echo across the valley with one message engraved on its side "Te Deum Laudamus," but now it calls Thibetans to a false worship. These five Canadian Jesuits will re-echo its song from Darjeeling. In the market places of Darjeeling they will rub elbows with Bengalese and Nepalese, with Thibetans and the sons of Bhutan

and in their hearts they will sing "Te Deum Laudamus"—"We praise Thee, O God" and in silent prayer they will add those other words of the Ambrosian hymn: "Lord, come to the aid of Thy servants whom Thou hast redeemed with Thy precious Blood."

It is most fitting that in this year when the Supreme Pontiff raises to sainthood a Jesuit missionary of the seventeenth century India, St. John de Britto, North America should send her sons to the land that he loved and for which he shed his blood that the faith might flourish there. Jesuits of the Chicago Province have been laboring in the Patna mission field for over a quarter of a century. To the Maryland Province has been assigned the Jamshedpur Mission in Bihar, Western Bengal. Hand in hand they will be working with their Canadian brethren in the difficult mission of Darjeeling in Northern Bengal, India.

(Opposite page) Very Rev. John Swain S.J., Provincial, presenting the mandatum to Father Stanford S.J. of Montreal before his departure for India. (Below) The new missioner for Darjeeling, India (in white) with Most Rev. Lawrence P. Whelan, Auxiliary Bishop of Montreal.





AFIELD WITH AMERICAN JESUITS

BOOM IN NAGA
 STORM OVER IRAQ
 MORTLOCK VISITED
 YO CREEK'S FAITH
 SIOUX REPARATRIX

Father Joseph Reith S.J. back in Mindanao.



Philippines

ATENELO DE NAGA
 Father Francis D. Burns S.J.

Like all Philippine schools the Ateneo de Naga has been hard hit by the war. One third of the faculty house has been blown away and shrapnel pierced the school, yet we are able to use both buildings. The school was brand new when the Japs arrived in 1942 and remained for three years. However, we have much to be thankful for. We have a very large enrollment, almost 900 High School students. They come from all sections of the Bicol region, Southern Luzon, since the Ateneo de Naga is the center of five provinces. We are catholicizing the students here. During the vacation periods they return to their parishes, (there are over 180 diocesan priests in this region) and act as inspiring Catholic gentlemen.

Our big problem will be to secure eventually enough money to buy textbooks for rental. The used textbooks that Father Masterson, the mission director, sent us last year were a tremendous help. Our school library too will be quite an expense but gradually things will improve. At present we are organizing a "Pep Band." If we had more instruments we could have a much larger one!

There are at present in our community Father William Hayes S.J. and Father Guerrero; three Filipino scholastics, Messrs. Araneta, Gopenco and Sagrado; Mr. Frank Lynch, our American scholastic, is at present doing an excellent job with the Glee Club.

JASAAN, BALINGASAG

Father Harold A. Murphy S.J.

Just let me catch my breath and cool off after spanking the house-dog with the Filipino broom. He just reached up to the table and grabbed a couple of potatoes while I answered the door for three kindergarten babies who just brought me a letter. Naturally they asked me for a "Pinoschoan," a gift in return, so I gave each a box of "Stox," that soup mixture that comes in packages. That has been the usual "pinoschoan" here. It builds bodies

Communications

Dear Father:

Could you answer the following for me? Someone said that they heard a Jesuit preacher state that there are over one thousand Jesuits in India. I doubted it. However, I hope it is true as I really am a "Jebbie rooter."

Sincerely yours,

Editor's Answer:

Your friend was correct. Jesuits from the following countries are assigned to ten different sections of India:

Canada and the United States
Spain
Belgium
Germany
France
Italy

The total figures are as follows:

Priests—824
Scholastics—372
Brothers—168
Total—1,364

Dear Father:

I have just read "Prayers for Moslems" in the April number of *JESUIT MISSIONS*. I was quite surprised that Father Schirmann did not make a reference to the following indulgenced prayer for the conversion of Islam. To it is attached an indulgence of 300 days and a Plenary indulgence, once a month under the usual conditions. I found the prayer in the 1930 edition of the *Raccolta*.

Prayer

O Jesu, true God and true Man, Redeemer of the whole world, we beseech Thee by the immaculate heart of Mary, turn Thy merciful Eyes on those peoples who for so many centuries have lived under the yoke of Islam. Oh, pardon them whatever in scorn of Thy most holy Name and of Christianity, they have done to injure Thy chosen people. With one ray of Thy light disperse the darkness in which they are involved, and in the baptism of regeneration open to them the treasures of Thy Heart, that in the confession of the true faith they may adore and glorify Thee, the eternal Word, made Man for our salvation together with the Father and the Holy Spirit. Amen.

S. C. A.

AFIELD WITH AMERICAN JESUITS

before I could offer Mass and consecrate hosts for Holy Viaticum.

Events like this bring home to one the idea that a priest is just an instrument in the hands of God. Long before I was born God decided that I would bring His Sacraments to Eduardo, a poor "nobody" on an island that 98% of the world never even heard of. I hope Eduardo isn't forgetting this mission now.

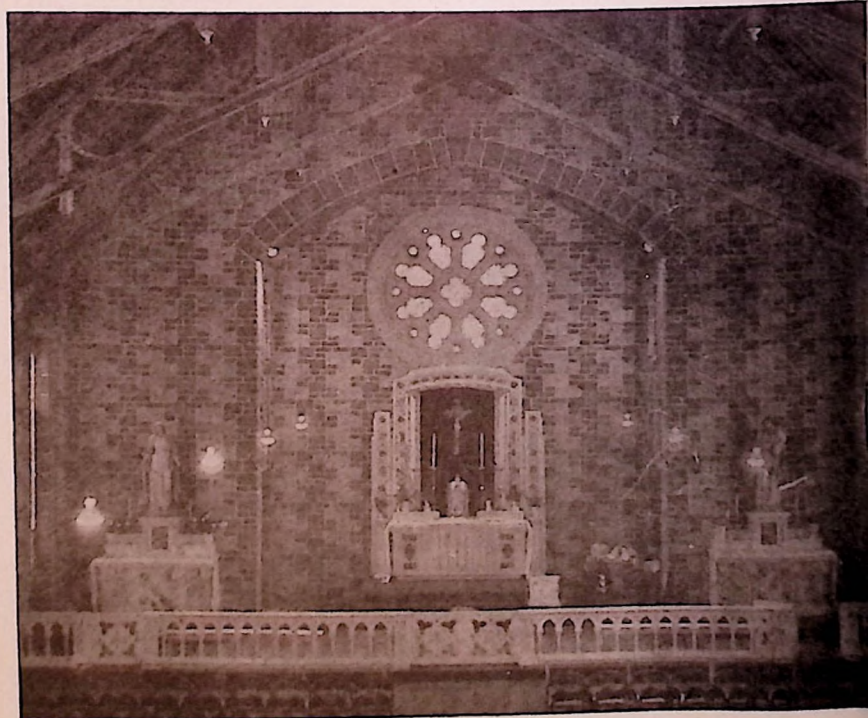
British Honduras YO CREEK
Father Joseph D. Wade S.J.



Yo Creek is one of my mission stations. It is a town with a good spirit, but some years ago it was not so. When I first visited it the Adventists were rejoicing that two families had changed their religion. After instructing the people and answering some of the criticism that had been levelled against the Church by this sect, I began to organize the League of the Sacred Heart. They wanted to make promises to the Sacred Heart at once but I delayed until they had been better instructed. Then I began to take names for the solemn reception.

The reception ceremony was held in our little church one Sunday evening. Each candidate approached the altar where I was standing vested in surplice and stole. The one making the promises stood before the middle of the altar, placed his hand on the altar, looked at the crucifix asked the privilege of entering and made the promises—the Morning Offering, an Our Father and Hail Mary daily, and the promise to confess and receive the Holy Eucharist at each visit of the Father. Then I wrote their names

Father Rudtke's beautiful new Church of the Sacred Heart at Bushwood, Southern Maryland. The old church burned to the ground two years ago. Taste, simplicity of design and beauty combine to make it one of the most attractive Jesuit churches in St. Mary's County, Maryland.



in the Sacred Heart Register. That night I counted the names and found seventy league members.

After three months I visited Yo Creek again. How had they kept their pledges? First came confessions. The women began coming—that was fine, but the men would be the real test. Not a man showed up. I said the prayers to the Sacred Heart and the ladies went home. Frankly, I was disappointed. Then a young man came and asked me to hear his confession. By the time I rose I had heard the confessions of all the men who had made the promises. I was tired but delighted. Yo Creek has been the same ever since.

India

ARRAH, E. I. R.
Father Nicholas J. Pollard S.J.



Bihar seems to have settled down to normal life once again after the blood bath of last November. Our Shahabad District has a very unsavory reputation for lawlessness, but this time we fooled the public for there was no rioting here whatsoever. We are all thanking God for that. The districts to the east of us have to face the problem of rehabilitation now and that is no easy one.

Last October foodstuffs began to skyrocket, but now total rationing has been introduced and prices are somewhat reasonable, but the amounts sanctioned are somewhat inadequate. The rice portion is not too bad but the small quantity of wheat for the evening meal is a problem. Our field workers have threatened to go on

The once beautiful old German-built church on the Island of Ponape lies in ruins after bombing during the war. Only a thatched roof chapel serves the Catholics of this Pacific Island now served by American Jesuits.



Dear Father:

Pax Christi

What joy your letters brought us! From all sides you could hear the remark, "I heard from JESUIT MISSIONS." Your letters brought back again the old Christmas spirit. If you, the Editors, and subscribers could have been present you would all feel rewarded and repaid for your charity towards the work that such charity has made possible. God bless you all.

I wish to express a very sincere and holy thanks for the generous gift sent to me. I will use the money to further devotion to the Sacred Heart. We are trying to place a picture of the Sacred Heart in every house. Spread of this devotion to the Sacred Heart is most consoling and encouraging. You should see the Cathedral on first Friday. It is just like Sunday or a big fiesta. It is the result of twenty years of work. Such a result helps the spirit and encourages us to carry on.

With my blessing to all of you and my prayers for you and the Editors and subscribers of JESUIT MISSIONS, I am

Devotedly yours in Christ,

JAMES T. G. HAYES S.J.
Bishop of Cagayan

Dear Father:

The April issue of JESUIT MISSIONS just arrived. Your letter to the subscribers is an answer to a letter I wrote a little over a year ago to a priest. He had no one to write to him about things happening at home.

My youngest boy is about to finish grammar school. He wants to be a priest. I am sure he would like to receive a letter from the missionary. It would probably give him something to think about. So Father, we would like to adopt a Jesuit missionary priest. We have not a whole lot of the worldly goods but what little we have we will spare some for the missionary. Enclosed is \$10.00 to buy something, in our name, for the adopted missionary. Just ask him to say a few prayers for us.

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strike unless they soon receive more than their present amount.

However, the future looks brighter, for in this district there is a bumper crop of rice this year. Over all India crops are well above average. You can imagine what a relief that is to us who are trying to conduct a boarding school. One hundred boys is the maximum we can accommodate. Last year we had eighty-one.

Our village work looks promising, and if all goes well we hope to have our largest harvest of souls. A steady rain of graces is making some of our trouble-makers come around and show willingness to cooperate with us in doing good. In my sector I have five village schools and hope to open two more if I can get the necessary financial aid.

American Indians

HOLY ROSARY MISSION
Father Joseph A. Zimmerman S.J.



Did I tell you about Cordelia Little Thunder? She was a full blooded Sioux high school girl who had died of tuberculosis of the intestines. During Lent a year ago she had written me from the Sioux Sanatorium: "Father, you may think me crazy but I am asking for more suffering." Some months previously I had given her a booklet about Our Lady of Fatima, and she had become enthusiastic over the message of Our Lady to the three little children. She asked me to get her a picture of the Beautiful Lady in White. On my visits to the ward I found her quietly saying the rosary. She was constantly finding little ways of practicing acts of penance and self-denial. She wanted to make acts of reparation to the "good God" especially for some of her relatives who were not leading edifying Catholic lives. During her last hours she suffered great thirst. Wishing to share with her Divine Lord what He had willingly endured for her she refrained from taking more water than was necessary for moistening her parched tongue to be able to speak.

I am rejoicing in the appeal that Our Lady of Fatima has made not only in this case, but in others also. The Indians have caught its meaning. The backbone of paganism has been broken. Limbs that once followed the fight and chase, now bend the knee in prayer. Lips that opened in taunt and defiant warwhoop, close in silence before the Blessed Sacrament of the Altar.

Thanks to an arrangement with the Government on appointed days and at stated hours, the schedule in the Indian Day Schools is laid aside and pastors and missionaries take over their respective groups for the religion hour.

Keep on being a Mission helper!

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“I Bid You Godspeed...”

During the Spring and Summer of the present year, many Jesuit Priests, Scholastics, and Brothers will kneel before their Provincial and receive their solemn commission to go forth to the missions.

For the missionaries, travel is not a luxury but a necessity. It is a necessity imposed by the command of Christ Himself. Some are traveling 1,000 miles—others as far as 11,000 miles. Travel involves expense and it will cost conservatively .05¢ per mile to send each missionary to his destined mission.

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The Mandate for a Missioner

*In the name of that Divine Master
Who said:*

*“I have chosen you that you go
forth. . . .”*

Who gave the command:

*“Going forth in the whole world
Preach the Gospel to every
creature. . . .”*

*I, Provincial of the Province of
..... send you into the
mission of*

I bid you Godspeed.

*May the Holy Spirit protect you
. . . and those dear to you. . . .*

*Go in peace in the name of the
Lord.*

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THE SACRED HEART AND MISSIONERS

June is the month consecrated to the Sacred Heart of Our Divine Lord. Millions of Catholics, relying on His promises to St. Margaret Mary, try to conclude their nine consecutive First Fridays of Holy Communion this month when the Feast of the Sacred Heart is celebrated. To a missionary June and the Sacred Heart mean the beginning of a dedication that is to last forever. In most instances it is the month of a missionary's ordination, when he first received from the great High Priest the power to forgive and to bless, to consecrate and to distribute the Bread of Life among hungering souls. After years of study and preparation June is the month of departure to fields afar, the time to leave all the friendships this world holds dear and place them in the Sacred Heart of Our Lord.

"The Sacred Heart for the world, and the world for the Sacred Heart" is the source of his strength, the reason for his going, the companion of his toiling days and thoughtful nights. When St. Ignatius was about to send St. Francis Xavier, the dearest and most talented of his sons, to India, he said to him: "The whole world is your field; go, enkindle and inflame it with God's love." That spirit lives on in our modern Xaviers, the Jesuit missionaries, who carry the torch of Faith to the farthest ends of the earth, the frozen wastes of Alaska and the parching sands of India. They renew in their priestly lives an offering made and never retracted since the morning of their first vows in the novitiate and pray that the Sacred Heart receive their holocaust in an odor of sweetness.

Last year 107 American Jesuits left from the 8 American provinces for the foreign missions. This year an almost equal number is expected to follow along the same paths that Saints Francis Xavier, Peter Claver and John De Britto trod before them. The work of rebuilding schools and churches and residences awaits their willing arms and heroic hearts. Like the disciples on the way to Emmaus, they will pray—"Stay with us, Lord, for 'tis evening and the day is now far spent."

The Heart of Christ Our Lord must be pleased this month no less than in the Garden of Olives. For there the dedication of thousands of missionaries of ages to come passed through His mind and made His Sacrifice on Calvary seem worth the terrible pains of crucifixion. He knew that His Heart's yearnings for the souls of men would be satisfied among the generous missionaries who take up their Cross daily and follow Him to the people for whom He died.

May we ask you to pray that He bless their tremendous labors with abundant fruit and to join your sacrifices at home to the selfless dedication of the other Christs who have left mothers and fathers, sisters and brothers for His Name's sake? If you share in their toil, you have a part in their reward from the Sacred Heart who said—"Whatsoever you do to these least of mine, you do unto me.."



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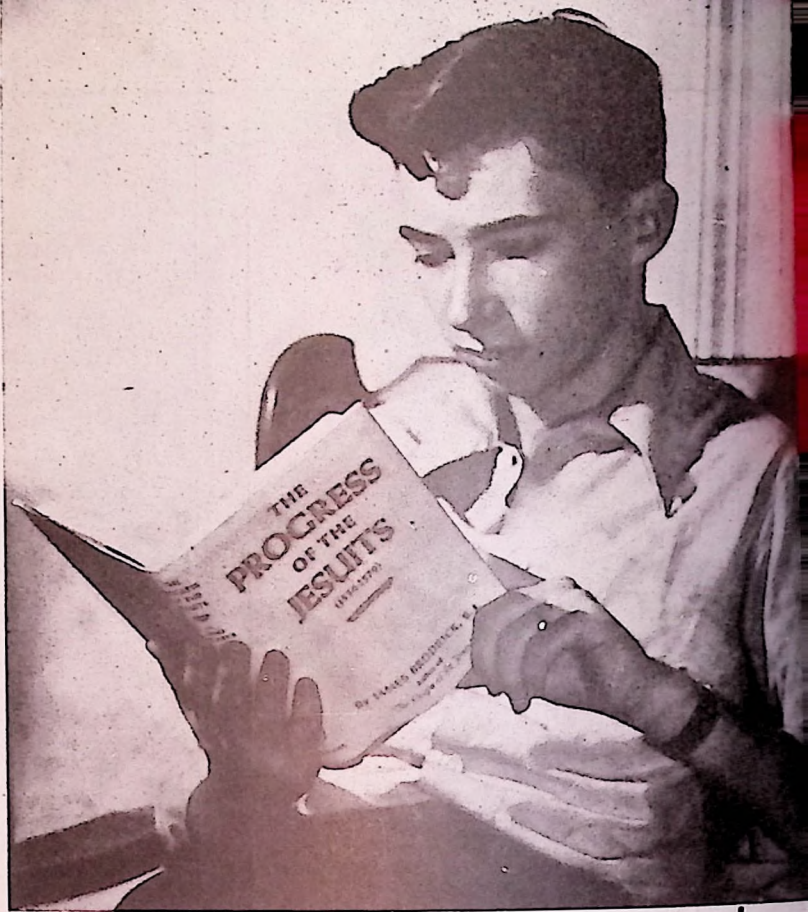
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