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# Jesuit MISSIONS

25th ANNIVERSARY • 1927-1952



# JM's SILVER JUBILEE

With this issue of JESUIT MISSIONS we celebrate our Silver Jubilee. For twenty-five years we have tried to outline the story of the American Jesuits on the missions. It was a story that could never be told adequately; a picture impossible of portrayal in all its divine color. Only the blinding light of the Day of Judgment can reveal the richness of that Christ-like tapestry which has been woven out of the lives of American Jesuits.

But we can stop for a moment to trace with reverent fingers the outline of a work that has been done, a work very dear to the Sacred Heart of Our Lord. It was done by men who bore His holy name and testified to Him unto the ends of the earth, many with their life's blood. They themselves must be nameless because of their numbers; they are the many in One—and it is for His name and for His kingdom that they walk distant and lonely paths.

This issue is not the story of JESUIT MISSIONS magazine. It is the necessarily thin sketch of men who have labored in the greatest undertaking on earth—and have left behind them a magnificent record of sacrifice and courage akin to His Whose name they bear.

NINETEEN TWENTY-SEVEN  
NINETEEN FIFTY-TWO



# JESUIT

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# MISSIONS

TWENTY-FIFTH ANNIVERSARY

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January-February, 1952

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This Silver Anniversary issue of JESUIT MISSIONS has been written entirely by the members of the staff. It might not be out of order then (once every twenty-five years) to say a few words about JM's staff.

The men who comprise it are drawn from the eight American provinces of the Society of Jesus. The Editor for the last dozen years, Father Alexander, hails from the Missouri Province. The Circulation Department, with Father Daily of the Maryland Province at its head, is made up of Fathers Birney and McCummiskey of the Chicago Province and Father Haffie of the Oregon Province. The Production and Art Department under Father MacFarlane of the New England Province includes Fathers Dunn and Woods of New York Province. Fathers Anderson and Armitage of New England, Father O'Toole of California and Father Schirmann of New York comprise the Editorial Department. Father Burns of New York is Administrator of the House on 78th Street. Over half of these men have had mission experience.

The staff veteran, twenty-five years in all, is Father Ryan of the New Orleans Province, who is still covering the Southland for JM and the 1022 missionaries in the field.

There is a definite pattern to mission work. Step by step a mission field is developed, as we can see in the history of our own country. How many realize that less than fifty years ago the United States was still a mission country under the care of the Congregation for the Propagation of the Faith in Rome? It was only in 1908, a short lifetime ago, that the Church in this country was considered strong enough to stand on its own feet. Before that was accomplished there was a long period of growing. A church, and then a school; a hospital here and there—and finally the sons and daughters of America took over the reins. The Church here had come of age.

In this issue we attempt to tell what one segment of the Church in America has done in the last twenty-five years. A thousand and more American Jesuits in a dozen mission fields throughout the world are reenacting the same story. We know what it cost here; the price is higher in men and heartaches when it must be done among peoples less fortunate than those who built the Church in our own land with its freedom and opportunity.

COVER. This ancient bridge at Ssu Ching in the valley of the Yangtze near Shanghai has known the feet of Jesuit missionaries for centuries. It is a part of mission history, a symbol of the men who bridged worlds to build and spread the kingdom of Christ.

As the contact men between the missionaries and our JM readers we appreciate and revere the work of the former and the charity of the latter.

WITH THIS ISSUE JESUIT MISSIONS will mark its 25th birthday. Twenty-five years is not a long period in the existence of an organization and might very well be passed by without comment were it not for the fact that this particular quarter of a century, which the life of JESUIT MISSIONS spans, happens to be a very important one in the history of Catholic missions. Pope Pius XII in his recent encyclical *Evangelii Praecones* epitomizes its importance by remarking that during it "the Catholic missionary movement gained such force and momentum . . . as perhaps never witnessed before in the annals of Catholic missions."

We who stand at the end of this period and look back over its years of war and international turbulence can well be amazed that during these twenty-five years one of the greatest mission expansions in the history of the Church took place. Recall that it began just as Europe was recovering from what was then the most devastating war in history—World War I. It continued in the relatively peaceful years up to the outbreak of World War II and through this global catastrophe up to the eve of the present crucial contest between world Communism and the forces of human dignity.

It was the Church in the great nations of Western Europe which furnished much of the manpower and financial resources for this remarkable expansion. For centuries Western Europe has spear-headed the drive to bring Christ to the new world and to the millions in the Orient. It has been the hope of the missions. But during World War II the



The ultimate goal of missionary endeavor which should never be lost sight of, is to establish the Church on sound foundations among non-Christian peoples and to place it under its own native hierarchy. . . . "Evangelii Praecones," Encyclical on the missions by Pope Pius XII.

# After Twenty-Five Years

CALVERT ALEXANDER, S.J.

AMERICA'S MISSION RECORD during that time is highlighted by the expansion of the American Jesuit missionary world to over a dozen mission fields and one thousand missionaries.

Church in these European countries suffered severe wounds from which it is only slowly recovering. In the closing years of this twenty-five-year period of which we are speaking its missionary potential, its ability to send missionaries and money to the mission fields, was drastically reduced.

In view of this it would seem that one of the most significant events of this period as far as the future of the missions is concerned was the emergence of America as a force in the world missionary movement. In 1927 the number of Americans in the foreign missions and the amount of money contributed by the people of this country were both pitifully small. Today the number of American missionaries has increased tremendously and the American people contributed more than half of the financial subsidies necessary to support the world mission movement of the Church.

This growing American missionary power made itself felt in the last years of our twenty-five-year period. But its chief force and its full significance to the progress of Catholic missions throughout the world will be felt in the next twenty-five years when with a slowly recovering Europe the Church continues its missionary expansion. America will be the hope of this period.

No apology is necessary, then, for recount-

ing in this issue some of the history and more of the present status of America's largest missionary order, the American Jesuits. Its growth has been a phenomenal one and of great interest and importance not only to the benefactors of JESUIT MISSIONS but to all those who are sincerely interested in the spread of Christ's gospel.

Although we are celebrating in this issue the 25th anniversary of JESUIT MISSIONS magazine it is well to remember that the American Jesuits, which it represents, were engaged in missionary work long before the magazine began. The territories of British Honduras, Jamaica and Alaska have been operated by the American Jesuits for more than half a century and the Indian missions of the United States for a much longer period.

Nonetheless, it is true that in 1927, when the first issue of JESUIT MISSIONS appeared, the number of American Jesuits in the mission field did not exceed 175 men and these were concentrated for the most part in missionary work in the North American continent. Today, twenty-five years later, this number has grown to 1,022 actually in the mission field.

Confined almost entirely to the North American continent in 1927, the missions operated by the American Jesuits now almost encircle the world and include Japan, the Philippines, the Caroline and Marshall Islands of the Pacific, three missions in India (Patna, Jamshedpur, New Delhi), Ceylon,

Baghdad, China, Alaska, British Honduras, Jamaica, Republic of Honduras and Indian and Negro missions of the United States.

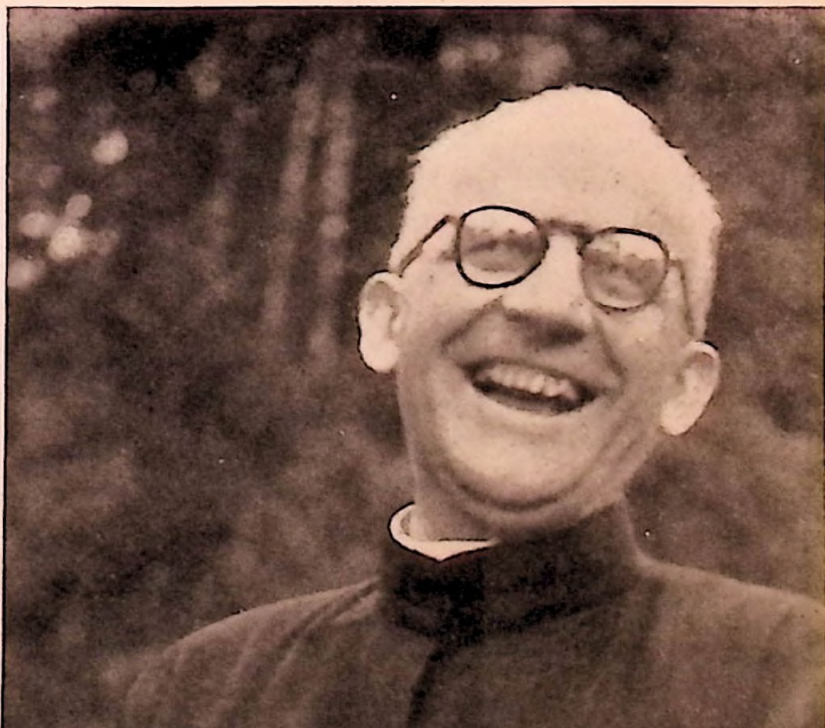
But numbers of missionaries in the field and the extent of the mission areas operated by them, important as they are, do not constitute the standards by which successful missionary work is to be judged.

This project of "establishing the Church" is what makes modern missionary work a vast and expensive project. It involves the establishment of minor and major seminaries for the training of native clergy; it involves the building up of an educational system including primary schools, high schools and colleges for the production of an influential Catholic laity; it involves the foundation of charitable institutions such as hospitals, clinics and orphanages as well also as the initiation of social works which have as their object the elevation of the economic level of the people.

In the articles that follow, the editors of JESUIT MISSIONS will endeavor to show how well the American Jesuits have succeeded in missionary work despite many difficulties. In doing so we hope we will give to our readers some idea of the extent and vastness of this apostolic project which they by their prayers and contributions have helped to erect. Let this anniversary issue then be a well deserved tribute to them as well as to our 1,022 American Jesuit missionaries on the completion of twenty-five fruitful years.

Twenty-five years ago Father Francis Loesch left for India. Here are two pictures, one

taken at that time and the other as he is today, evidently happy in a work well done.





## *The Society of Jesus*

The Society of Jesus has 5,104 of its members in the Missions assigned to it by the Holy See. About one-fifth of them, 1,022 to be exact, are members of the Provinces of the American Assistancy. Only 161 of the American Jesuit missionaries are at work within the borders of the United States, among the American Indians and Negroes, among the Spanish-speaking and those of the Eastern Rites. The larger portion, 861 Jesuits who are members of the American Provinces, labor in Missions outside the United

States. These Missions have a total area of 2,658,521 square miles. In these territories live 43,061,382 souls, of whom only 735,232 are Catholics.

These 1,022 Jesuit missionaries of the American Provinces serve 198 Mission centers and 1,010 Mission stations. They direct and staff 15 colleges and universities, 2 scholasticates, 1 major seminary, 2 minor seminaries, 7 vocational schools, and 16 high schools. They supervise 66 other high schools, 249 elementary schools and 70 dispensaries. They act as chaplains for 3 leprosaries, 24 hospitals and 26 orphanages and shelters.



**JESUITS IN THE MISSIONS WHO ARE MEMBERS OF  
THE PROVINCES OF THE AMERICAN ASSISTANCY**

Mission	Bishops	Priests	Scholastics	Brothers	Total
① ALASKA	1	27	2	8	38
② HONDURAS and BRITISH HONDURAS	1	37	4	3	45
③ CAROLINE and MARSHALL ISLANDS	1	22	—	13	36
④ CEYLON	1	21	13	7	42
⑤ CHINA	—	41	9	2	52
⑥ INDIA					
Jamshedpur	—	18	26	1	45
New Delhi	—	5	—	1	6
Patna	1	80	46	4	131
Nepal	—	3	—	—	3
⑦ IRAQ	—	22	8	1	31
⑧ JAMAICA	1	62	4	3	70
⑨ JAPAN	—	12	7	2	21
⑩ NEAR EAST	—	2	—	—	2
⑪ PHILIPPINES	1 Archbishop 1 Bishop	137	170	30	339
⑫ UNITED STATES					
American Indians	—	55	9	26	90
Negroes	—	39	—	1	40
Spanish Speaking	—	24	—	2	26
Eastern Rites	—	3	2	—	5
<b>TOTAL</b>	1 Archbishop 7 Bishops	610	300	104	1,022

Whatever has been accomplished by the hardships and toil of our American Jesuit missionaries has been helped by the prayers and generosity of you, their friends and benefactors. We are sure that their future efforts in the Mission field will continue to be supported by those at home.



# The Planting of the Seed

CLEMENT J. ARMITAGE, S.J.

The first priest from the famous Boys Town, Father Henry Sutti S.J., is a British Honduras missionary.

The first step in the technique of mission work is the planting of the seed of faith. That means that the first structure in a mission establishment will be the church. All mission activities begin with the altar. First feed the hungry with the Bread of Life and later there will be time for other development.

TWELVE HUNDRED CROSSES on mission chapels are witnesses to the courageous missionaries who traveled the lonely trails with Christ in their hands and in their priestly hearts.

IN THE LAST TWENTY-FIVE YEARS THE AMERICAN Jesuits have played a leading part in the forward sweep of Christ's kingdom. The number of missionaries now in the field is six times the number of a quarter century ago. In that same time the number of mission fields has tripled as the American Jesuits fanned out from their own continent to the Pacific, the Far East, southern Asia and the Near East. Some of these fields already had been sown by European missionaries; others meant the breaking of new ground. The American Jesuits moved in, set up their headquarters, and began operations.

The object of missionary activity, as all know, is to bring the light of the gospel to new races and to form new Christians. . . .

Today in the American Jesuit mission fields there are over 1,200 chapels where the Holy Sacrifice of the Mass is offered. The House of God can vary from a thatched hut on a remote island in the South Pacific or in a village hidden deep in India to the cathedral-like edifices which one stumbles upon in startled surprise in the Honduran bush or a Filipino barrio, the solid memorials of the Spanish padres and Catholic conquest. In the sod-banked walls of Alaska out-stations and the open chapels under the tropical palms in Ceylon or the Caribbean can be read the story of the far-flung missionary endeavor of the last quarter century.

Twenty-five years ago the American Jesuits manned approximately 50 main mis-

sion stations and 150 sub-stations. Today the situation is:

MISSION	Main Stations	Sub-stations
British Honduras . . .	11	128
Yoro, Honduras . . . .	4	140
Ceylon . . . . .	15	35
China (Now . . . . .	8	10
In Communist possession)		
India-Patna . . . . .	36	114
Jamshedpur . . . . .	9	26
Jamaica . . . . .	22	62
Caroline and Marshall Islands . .	11	66
Philippine Islands . . .	27	261
Alaska . . . . .	20	48
Home Missions . . . .	35	120
Total . . . . .	198	1010

Yet the real story of a mission's development is not found in mere numbers. For the story itself was written in the hard lines of sacrifice, of suffering and of death. There is this important difference between the first step in mission work and the ones which follow. The missionary in the bush must go to his people; he must seek them out. Only when he has done that, only when he has won their hearts, will they in turn come to him for the things that concern the head and body—education and social uplift.

The missionary goes to his people. Some day before all mankind Almighty God will reveal just what that simple statement implies. One who has not experienced the jungles of Central America, the weary mountain paths of the Philippines or Jamaica, the India monsoon, the desert blast, the typhoon in the Pacific or the numbing Arctic gales can hardly appreciate the physical discomforts which are the daily lot of the priest bringing Christ to the world's poor. Yet the sheep who live beyond the beaten paths must be sought out. When the shepherd has found them he builds his sheepfold in their midst, the House of God where all men are at home.

Missionaries in foreign lands who die in the fulfillment of their sacred duty are seeds destined, when God so wills, to bear abundant fruit. . . .

"The good shepherd lays down his life for his sheep." Twenty-five years do not consti-

tute a particularly long time. But it is worth noting that only 25% of the American Jesuits who were engaged in mission work in 1927 are still on the missions today. Is there any other job in the world which is more exacting on body and spirit?

There are hundreds of crosses atop the churches and chapels which form the hub of each mission field. But no one of them is so finely fashioned, so rich in sacrifice, as the cross borne by the missionary himself. There are a score of things which go into the making of that cross—fatigue, fear, disgust, failure—but the weight of it comes mostly from loneliness.

Men who grew up in the American way of life, in the midst of the most advanced material civilization the world has known; men who were trained to teach in university halls, have freely chosen another way of life. They live it among the world's poor and uneducated, in primitive surroundings, close to an intellectual vacuum. It is the kind of life which makes a man very sensitive to memories—and memories beget loneliness. The nights are long, a man can't help remembering, and the cross is heaviest in those hours. But these men don't quit. They understand more deeply the loneliness of One in the Garden of Gethsemane. For them the biggest thing in their lives and their hearts is Jesus Christ. So they will keep on, they will continue to seek out the lost sheep, to build their House of God, to spread the kingdom of Christ along the lonely trails of the world.

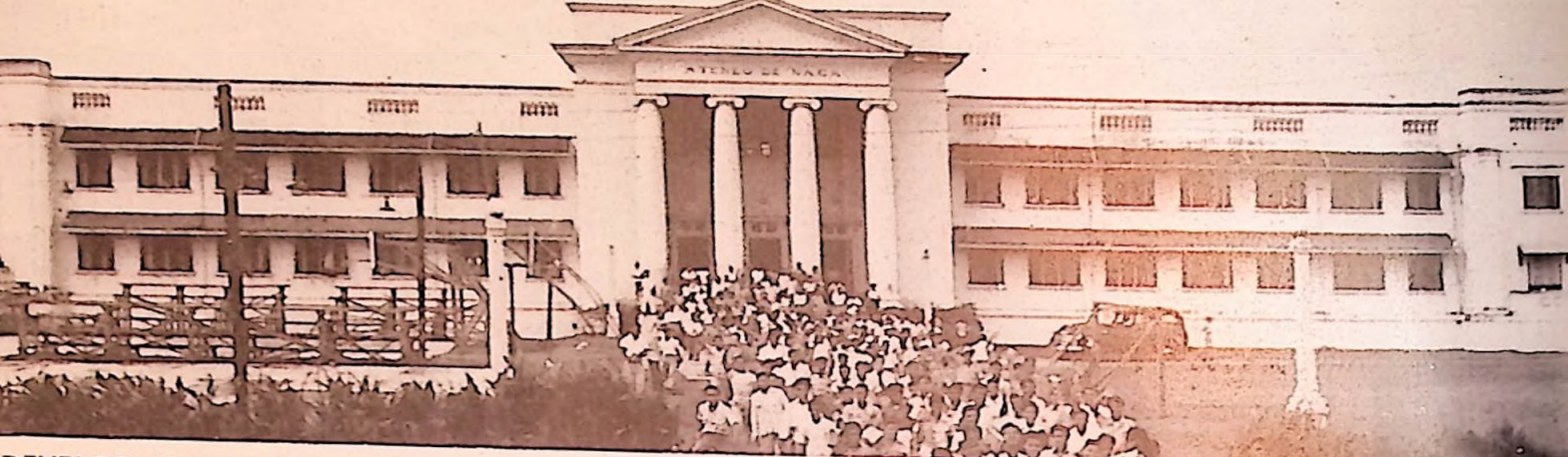
Twelve hundred chapels in a dozen different lands stand witness to the planting of the seed. But they cannot even begin to tell the full story of the hardship and sacrifice that went into their making; the grand story that is the life record of countless Jesuit missionaries.

Remember them. They are America's best.

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The person who has been called by God to evangelize distant non-Christian lands has received a very great and sublime vocation. He consecrates his life to God in order to spread His kingdom to the farthest ends of the earth. . . . He can apply to himself in a special way the beautiful saying of St. Paul: "For Christ . . . we are ambassadors." . . . "Evangelii Praecones," Encyclical on the missions by Pope Pius XII.

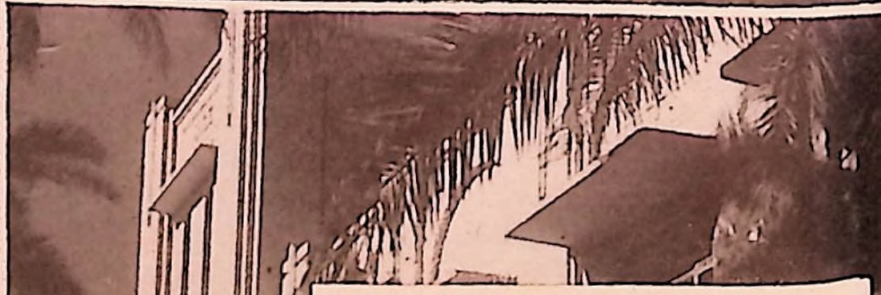




DEVELOPMENT OF SECONDARY AND HIGHER EDUCATION IN AMERICAN JESUIT MISSION FIELDS DURING THE PAST 25 YEARS.

MISSION	1927			1952		
	School	Jesuit Staff	Students	School	Jesuit Staff	Students
Br. Honduras	1 College	10	180	1 College	14	245
Ceylon° (1945)				2 Coll.	11	596
China° (1945)				2 Coll.	10	578
India				1 Univ.Col.	5	499
				1 Coll.	13	250
				3 H.S.	35	541
Iraq° (1932)				1 Coll.	33	621
Jamaica	1 College	10	175	1 Coll.	20	805
Nepal° (1951)				1 H.S.	3	61
Philippines	1 Coll.)	36	190	1 Univ.		955
	1 H.S.)		385	5 Coll.	115	1,522
U.S. Missions	2 H.S.	9	160	8 H.S.		4,194
				4 H.S.	28	249
Total	6	65	1,090	31	287	11,116

\*Assigned to U. S. Jesuits.



A few examples of American Jesuit schools on the missions. At top of page, Ateneo de Naga in the Philippines; (right, above) St. Xavier's at Patna in India; (right, center) St. Francis, South Dakota Sioux mission; (right, below) the Bishop Rice Memorial at Baghdad, Iraq; (above) the Ateneo de Davao on Mindanao in the Philippine Islands.

No one can be blind to the supreme importance of devoting the best of care to elementary schools, high schools and colleges. Therefore with paternal solicitude We exhort Superiors of missions to spare neither labor nor expense in proportion to their means in vigorously promoting this phase of missionary activity . . . "Evangelii Praelcones" of Pope Pius XII.

# The Training of the Vine

FRANCIS W. ANDERSON, S.J.

MISSION SCHOOLS are the backbone of all mission effort. The record of the American Jesuits in this particular field is an extraordinary one.

ON A MAY MORNING IN 1542, THE FIRST and still the foremost Jesuit missionary debarked from a battered Portuguese galleon at Goa, in the Indies, to begin his flaming apostolate. On a summer day in 1951, three American Jesuits stepped out of a silver winged Dakota onto the airstrip of Katmandu, in Himalaya-girt Nepal, to open a new chapter in Jesuit mission history. Between Saint Francis Xavier on the bustling docks of Goa and these three American Jesuits in the remote capital of the "Forbidden Kingdom" lie many a span of years and more than the width of the Indian peninsula. But the salt-sprayed sails and the sleek Dakota carried these brother Jesuits on the same quest.

Though Xavier began his apostolate by teaching catechism to Goa's little street urchins, he was soon writing to Saint Ignatius at Rome to urge insistently the establishment of a Jesuit college in Goa. He was anticipating by five years the foundation at Messina of the first European college of the Society of Jesus. "No work could be named," he wrote, "of which there is greater need in these parts." For Xavier's understanding of missionary problems was swift and penetrating. He grasped the essential role of education on the missions. He saw with clear insight that no other means would be so efficacious in penetrating a pagan society long nurtured in a culture of its own. As for the youth already grafted by faith onto the true vine, no other means could better serve to raise them to their most fruitful potential,

that they might, as Xavier planned, "thereby be the means of spreading the Church far and wide in the whole East." Education, then, would be the nourishing force for vigorous Catholic life in the mission vineyard.

Because Xavier planned so wisely the three American Jesuits alighted at Katmandu to begin their work of education in a pagan land at the invitation of non-Christian rulers. But their venture is only the most recent in the splendid series of educational works undertaken by American Jesuit missionaries during the past

twenty-five years, especially in Asia. The story is only partially revealed in the adjoining table. For the table is restricted to their work in secondary and higher education. It includes no record of the self-effacing men who have labored to establish and now direct the elementary schools along the Alaskan tundra, in the barrios of the Philippines, in the bush towns of Jamaica and Yoro. Nor does it signalize the magnificent development in the mountain villages of British Honduras where every Catholic child can grow in the healthful climate of a Catholic school. The table does not number those other vigilant husbandmen who watch, with fond and patient eye, the slow expansion of their parish schools in lush Ceylon, in Indian towns along the timeless Ganges, on coral atolls of the Caroline and Marshall Islands.

Only those schools are listed which are the full responsibility of American Jesuits. Those Americans assisting their German Jesuit confreres in university and high school work in Japan have not been included. Nor have those in the Philippines who serve as directors for nearly a score of diocesan high schools and colleges, or who are teaching in our own Jesuit houses of formation. But even without these, the story is one of phenomenal growth and hidden sacrifice, a story of bold enterprise blessed by God, the story of the true vine flourishing in mission lands and growing to fuller fruition in lands that are Christian. A story, in brief, that you, our readers, have helped to bring to life.

THE SOCIAL APOSTOLATE of the Church is as old as St. Peter and as new as the latest Jesuit mission. Care for the poor and needy Christians was one of the earliest concerns of the early Church. So it is not a novelty to find modern American Jesuits exhibiting widespread zeal and labor for the reformation of society in the mission lands. The great Catholic civilization of Europe was built on the untiring toil of the Benedictines of the early Middle Ages. With the broken tools of the dying modern world the missionaries now are teaching their peoples to fashion their own new economies. The twenty-five years of JESUIT MISSIONS' publication bears witness to the emphasis and scope of American Jesuits in this indirect apostolate for souls. In that time we have published ninety-three articles on this multi-sided subject.

It is good at the outset to understand what is meant by this indirect social apostolate of the Church. The direct means which Our Lord placed at the disposal of the Church for the reform of society are, of course, the sacraments. They have within them all the means and power necessary to reform men's souls. To guard and dispense these sacraments Christ set up His Church, a supranational society to gather all mankind into one fold and shepherd them to heaven. While the kingdom was never intended to be of this



We also wish at this point to pay the highest tribute of praise to the care taken of the sick, the infirm and afflicted of every kind. We instance hospitals, leprosaria, dispensaries and homes for the aged and for maternity cases, and orphanages. These are to Our eyes the fairest flowers of missionary endeavor; they give us as it were a vision of the Divine Redeemer Himself, who "went about doing good, and healing all that were oppressed." . . . "Evangelii Praecones," Encyclical on the missions by Pope Pius XII.

# The Fairest Flowers

ANTHONY S. WOODS, S.J.

THE OUTCASTS OF THE WORLD have found Christ through the works of the social apostolate on the missions. Hospitals, leprosaria, orphan asylums, cooperatives, are part of the work.

world, the Church's workers and thinkers have always found it necessary to show men how to use the material gifts of God for the peace and prosperity of human society so that the spiritual life of the sacraments would have a healthy body in which to flourish. To put it briefly, no bread, no prayer. A starving man shrugs off sermons.

From Pope Leo XIII to Pius XII, succeeding pontiffs have belabored the theme of social reforms needed by the whole world. So when American Jesuits started going in ever larger numbers to the missions they were alert to the importance of social works on the missions. Everywhere they went they found immediate challenges to their zeal for the corporal works of mercy. In the Philippines they succeeded the Spanish Jesuits in caring for the outcast lepers. The lepers of Jamaica, Ceylon, the Philippines have had now for years the devoted ministrations of Jesuit chaplains. Father Joseph Mulry dramatized the need for medical dispensaries by his heroic life and death. Now in mission lands American Jesuits supervise forty-three dispensaries and are chaplains for twenty-four hospitals.

Probably the most widely publicized work of missionaries in the social field is the rescue of abandoned orphans. In practically every mission under Jesuit direction, one of the first and most important building projects is a

shelter for homeless waifs. American Jesuit missionaries now run twenty-six homes for the orphans and the aged. The tireless charity of various groups of nuns, of Jesuit brothers and priests was typified in the heroic death of Father F. A. Ruppert S.J. in an Alaskan blizzard as he was bringing Christmas packages to Eskimo orphans.

Brother Jacoby's work with Boy Scouts in the mission of British Honduras is an outstanding example of youth work that has its counterparts in India, the Philippines, China, Jamaica. If the reform of society is ever going to be successful it will start from the young hearts and brains of well trained leaders.

All these foregoing works are traditional mission labors. The twenty-five years of JESUIT MISSIONS have seen the spread of newer social methods. Under the influence of the social encyclicals of the popes, American Jesuit missionaries have by means of study clubs and conferences been teaching their people the advantages of cooperatives and credit unions. Such organizations train the poor people on the missions to help themselves by helping one another. It is difficult for Americans to realize how poverty-stricken our mission lands are. The poor, oppressed for centuries, uneducated, live from day to day and bring up their families on a handful of rice and a bit of fruit. Now the cooperatives and credit unions are showing them how to get better prices for their produce, how to buy their farming and fishing equipment more cheaply, how to save and borrow money by setting up their own banking systems. You have read the stories in our pages about Father J. P. Sullivan and Father F. Kempel in Jamaica with their fisherman and egg cooperatives. In India, Alaska, Jamaica, Jesuits are running thirty-seven of these units, teaching the people to help themselves.

In the new nations of India and the Philippines, exposed as they are to the impact and strain of a national economy torn between antiquated land systems and spreading industrialization, five Jesuit Labor Relations schools have been instituted to train management and labor to work out their problems by Christian concepts. Father Walter Hogan has been doing heroic work in the struggle for the laborers' rights in Manila; Father Quinn Enright has been pioneering in Jamshedpur, India, with his Labor School to



make sure that this Pittsburgh-of-India becomes a model of industrial relations. If he succeeds, it may well be an important key to the conversion of this vast country.

The importance of social work on the missions must not be underestimated. It is like the work of John the Baptist in that it prepares the way for Christ. Constant stories from China tell us of savage persecution of Catholic social works, indicating how important the Reds consider it. They punish it with exile and imprisonment.

The effort and extent of American Jesuit missionaries in this social apostolate of the Church is too widespread to comprehend in a story as short as this. The names of these social apostles are too numerous to mention more than the few names above. They would rather be unnoticed by the world and take their credit in souls won for Christ.

Father John Clifford S.J., one of the missionaries recently expelled from China, and two Chinese babies who have been saved for Christ by the work of the social apostolate.



# The Abiding Fruit

FRANCIS D. BURNS, S.J.



THE ULTIMATE PURPOSE of all mission endeavor is to train a native clergy and place the direction of the Church in the hands of the sons of those countries.

**M**ISSIONARIES ARE IN FOREIGN COUNTRIES to establish the Church and to minister to the faithful until a native clergy can take over the work.

From the days of the Apostles (who themselves did not hesitate to place in charge of the communities of the early Church a clergy drawn from the locality) down to our own time, the Sovereign Pontiffs have stressed the necessity of a native clergy if the Church were to flourish. Insisting that the function of a native clergy was not an inferior one, the Popes have pointed out that people ordinarily accept the faith more readily when it is announced to them by their compatriots;

that respect for religion is engendered in a racial group when one of their own flesh and blood has been raised to the priestly dignity.

The native priest being more familiar with the language of the country than the foreign priest can find more apt and intelligible expressions to explain the doctrines and practices of the Catholic religion; he has a more penetrating understanding of the customs, inclinations and superstitions of his fellow citizens and thus is better qualified to enlighten and convert unbelievers.

The American Jesuits, ever eager to obey the Holy Father's wish, have made an integral part of their missionary work the fostering and training of native vocations—both diocesan and religious.

The American Jesuits of the New York area conduct San Jose Seminary (for native

One of India's own, Father Matthew Mezhukenal, celebrates noonday Mass for his people in a remote village of his district of Nawada.

diocesan clergy) in Manila in the Philippine Islands. It was, until the recent formation of the Republic of the Philippines, the oldest educational institution under the American flag (349 years old). At the outbreak of World War II 125 seminarians were under its roof. In the same country there are today over 200 Filipino Jesuits.

More than fifty years ago, in 1893, the Jesuit Fathers in response to the request of Pope Leo XIII opened the Papal Seminary on the island of Ceylon at Kandy. The seminarians who study here represent some thirty different dioceses of India, Pakistan, Malabar and Ceylon. Despite many handicaps and difficulties the seminary has done its part in the advancement of the Church in India since the turn of the century as more than 500 native priests have passed through its doors—and its graduates include six bishops who today are among those guiding the destinies of the Church in that section of the world. The Jesuits of the New Orleans Province assist the Italian Jesuits in this work.

And it was at the seminary of St. Mary's College, Kurseong, the "Motherhouse" of Jesuit missionaries in India, that the first Indian Jesuit priest from the Patna Mission was ordained in 1939 to labor with the Jesuits of the Chicago Province.

In speaking of India we cannot overlook the significant fact that but a year or two ago the Holy See elevated to the position of Archbishop of Bombay a native Indian, Valerian Gracias, where today he is spiritual shepherd of more than 160 Indian diocesan priests and nearly as many Indian Jesuits.

Three hours by air from Miami we come to the beautiful island of Jamaica, British West Indies, where since 1894 the American Jesuits, first of the Maryland-New York and now of New England Province, have been laboring. The Chancellor of the Diocese, Monsignor Gladstone Wilson, is a Jamaican priest and although more than two dozen Jamaicans have studied for the priesthood, Father Leslie Russell of the Society of Jesus was the first native to return to the island for his ordination. On May 29, 1948, thousands knelt in the cathedral in Kingston for the first blessing of their own priest.

But the story is the same all over the

world;—*a native clergy is the prime concern of the Church in the mission field.*

Whether we glance to British Honduras and see that seven native priests have been ordained in the past fifteen years to aid the Missouri Jesuits in their work; whether our gaze travels to the far-flung missionary outposts of the Caroline and Marshall Islands (manned by Jesuits from New York, Maryland and New England) where several native boys left their island homes to enter an Apostolic School for the priesthood in the Philippines; whether we see the almost 3,000 native Chinese priests and the more than 16 young men of that country who as members of the Society of Jesus help the California Jesuits in the Chinese section of the Lord's vineyard; whether our vision includes either the 20 Japanese Jesuits studying in the Jesuit novitiate at Hiroshima and at the College of St. Paul Miki in Tokyo—or the 15 ecclesiastical territories of the Land of the Rising Sun where Japanese bishops aided by more than 164 Japanese priests direct their own people; whether we turn to populous Africa with its 500 native priests and more than 2,000 African seminarians, we are forced to the conclusion that the native clergy is taking its rightful place of eminence and influence in Christ's world of the 20th Century.

And the American Jesuits, rejoicing in the progress made, are grateful to God that as but one section of the Pope's missionary militia they have been permitted to do their share in striving for the fulfillment of the wish of the late Pope Pius XI as expressed in the Encyclical "Rerum Ecclesiae".

"Venerable Brethren and Beloved Sons, it follows that it is necessary to supply your territories with as many native priests as shall suffice to extend by themselves alone the boundaries of Christianity and to govern the community of the faithful of their own nation without having to depend upon the help of outside clergy."

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It is clear, however, that the Church cannot be properly and duly established in new territories, unless all is there organized as time and circumstances require and especially unless a native clergy equal to the need has been properly educated and trained . . . "Evangelii Praecones," Encyclical on the missions by Pope Pius XII.





Information, please. JM staff members Fathers Woods, MacFarlane, Anderson and O'Toole (l. to r.) provide background material for Father Paul Smith (in white), Superior of the mission of New Delhi, India.



Father Calvert Alexander, JESUIT MISSIONS Editor, succeeded Father Joseph Gschwend in 1938.

## The Staff of JM

Twenty-five years ago Father Ignatius Cox S.J. and Peter Dolin S.J. formed the New York staff of JESUIT MISSIONS. They were

shortly joined by Father Joseph Gschwend who was to be Editor from 1929 to 1938. Five other men represented JM in their own Provinces where they resided.

The early founders made their home in the Messenger of the Sacred Heart building. Later they were in a position to set up a separate business office but it was a full fifteen years before a separate residence was obtained for the needs of a growing JM.

Today JM is the voice of America's largest missionary organization. With more than one thousand missionaries in the field the staff at JM are well aware of the constant need for traveling, preaching and telling in every possible way the story of Jesuit missions.



Father Daily



Father Dunn



Father Birney



Father Burns



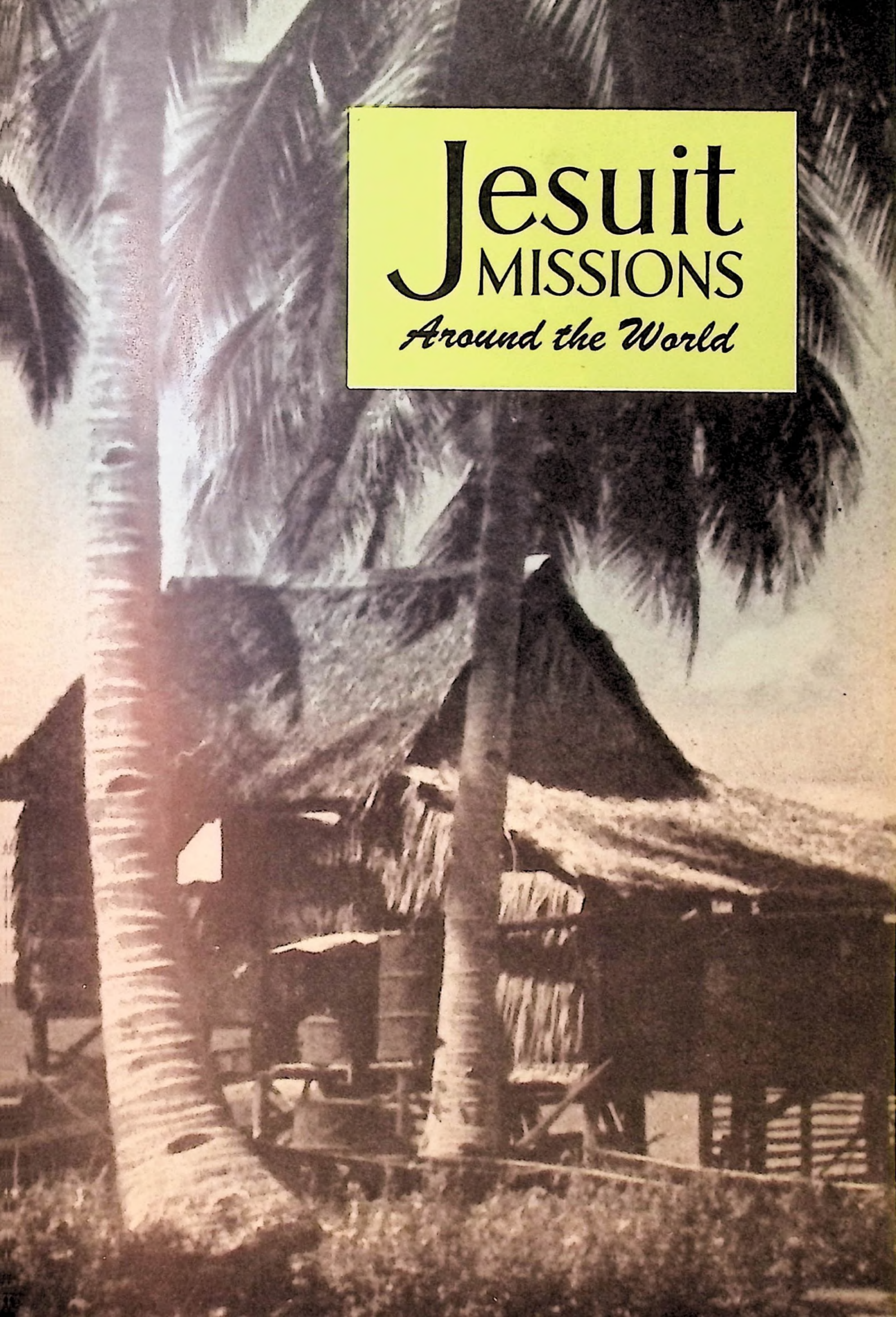
Father Haffie



Father McCummiskey

A corner of the JM workshop. In the left foreground are Fathers MacFarlane and Anderson; at right Fathers Armitage and Schirmann; in rear Fathers Woods and O'Toole.





Jesuit  
MISSIONS  
*Around the World*



Father George Boileau of Fairbanks is one of 38 Jesuit missionaries in Alaska.



A nun in Alaska hits the trail in approved fashion for one of the 68 mission stations.



Father John Fox, veteran missionary at Mountain Village, brings Christ's peace. A Corpus Christi festival in summer.



Eskimos live hard, healthy and happy lives.





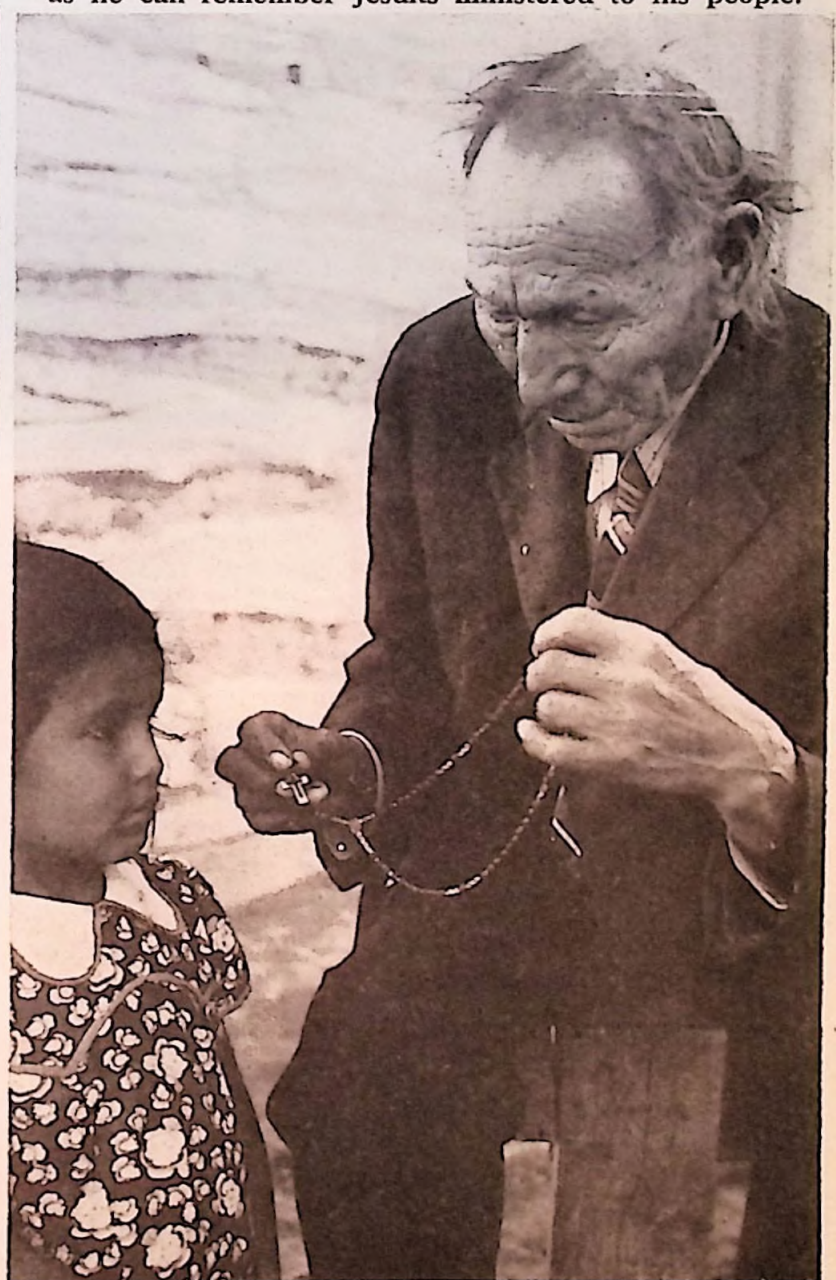
The Black Robe has watched over his people from the cradle to the grave. More than 80 American Jesuits serve the Indian missions of the Northwest.



At the Jesuit schools on Indian reservations the education is the same as in any other U. S. school. This man can tell his granddaughter that as far back as he can remember Jesuits ministered to his people.



Sioux altar boy at Holy Rosary, S.D.





One of Asia's sole Catholic nation.

Father Jimenez at Ateneo de Davao.



Father Neri on duty at one of 288 mission stations.

Father Joseph Reith, one of the mission veterans.



A typical scene near Davao. Catholics in the Philippines number close to 85% of the people





Father Thomas Donohoe (right) is one of the 34 Jesuit missionaries in the Caroline and Marshall isles.



Father William Walter works east from Koror to the Ulithi atolls.

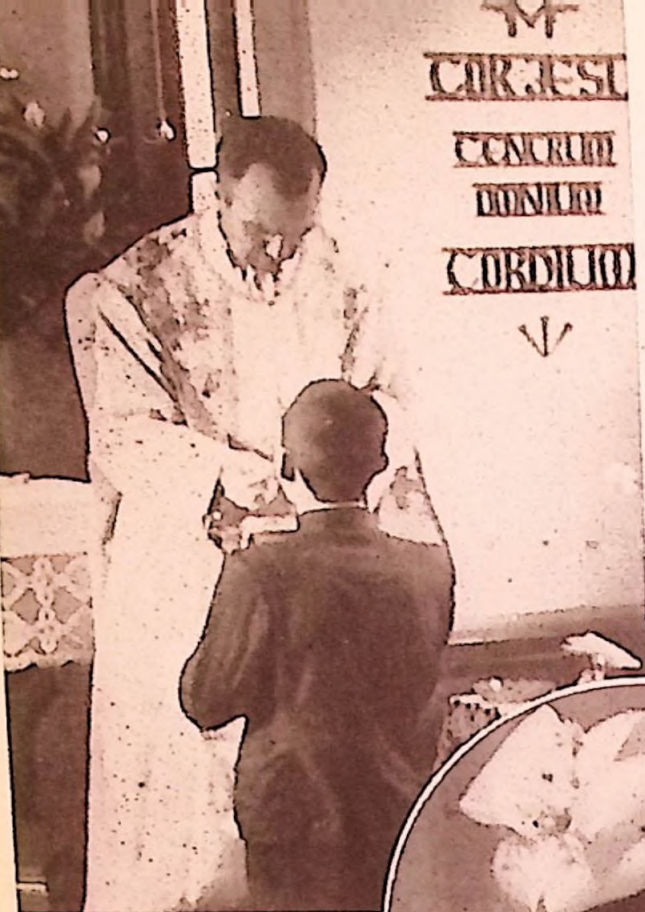
Holy Rosary Church on Likiep. The war devastated most of the mission.



Bishop Thomas Feeney blesses a school at Likiep.

Brother Murray supervises Likiep co-operative work.





Father John Hughes is stationed at Kobe, Japan.

Father Norbert Tracy and Sophia baseball zealots.



Church of St. Ignatius at Tokyo University in Japan.

Dinnertime in Japanese style.  
(Three Lions Photo.)



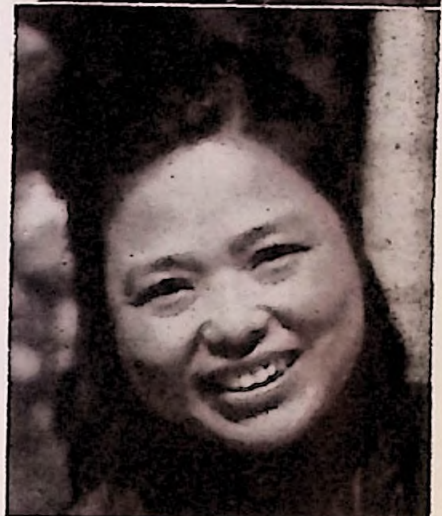


Father Oliger is one of the Jesuits exiled by the Communists.



Father Clifford makes a new Christian before the Reds come.

These, too, are Christ's. Pray for them as darkness falls.



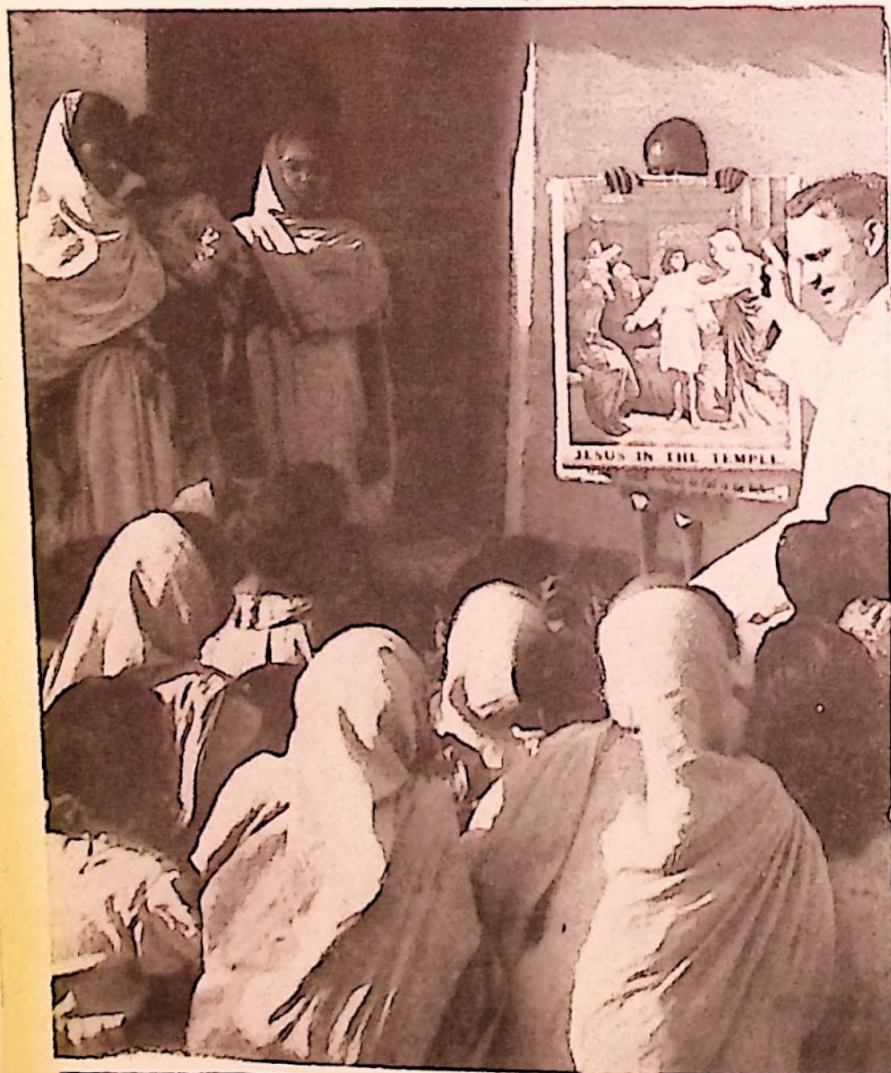


Bishop Wildermuth of Patna Mission at a confirmation in a remote Indian village.



Father Quinn Enright of Jamshedpur has begun Labor Schools in India's industrial regions.

Father Downing of Buxar in Patna finds catechetical charts most effective in teaching his young charges.



A nun chats with a water girl at a Catholic mission station.





The orphans at St. Sebastian's in Batticaloa work at carpentry under Father Lange's care.

Father John Linehan is superior for the 42 American Jesuits on the Trincomalee mission.



The old customs are still followed in the mission district, one of the poorest in Ceylon.





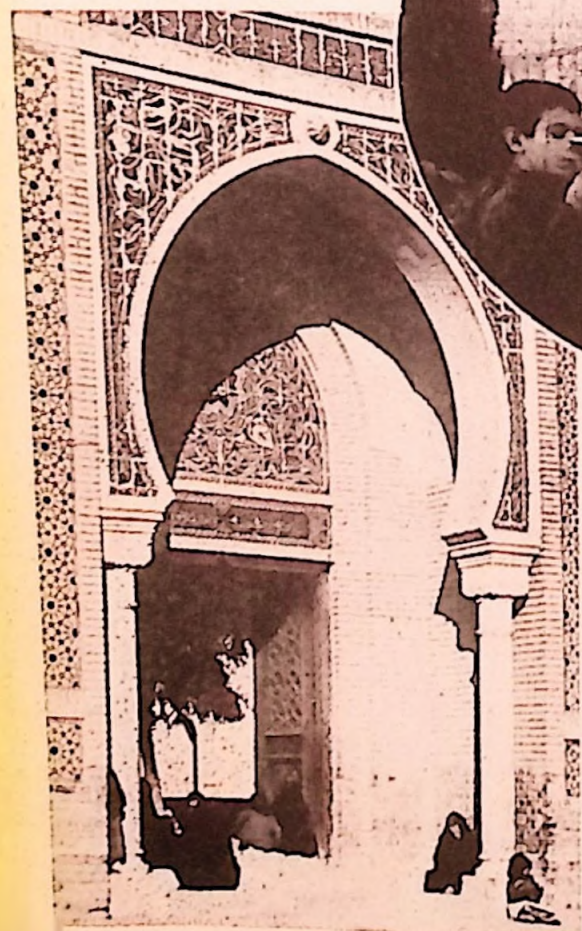
Father Joseph Connell and an Arab student. A Moslem architectural gem in modern Baghdad.



Father Madaras, co-founder of college, with Arabic Professor Bechir. Father Loeffler, one of 32 American Jesuits in Iraq, and students.

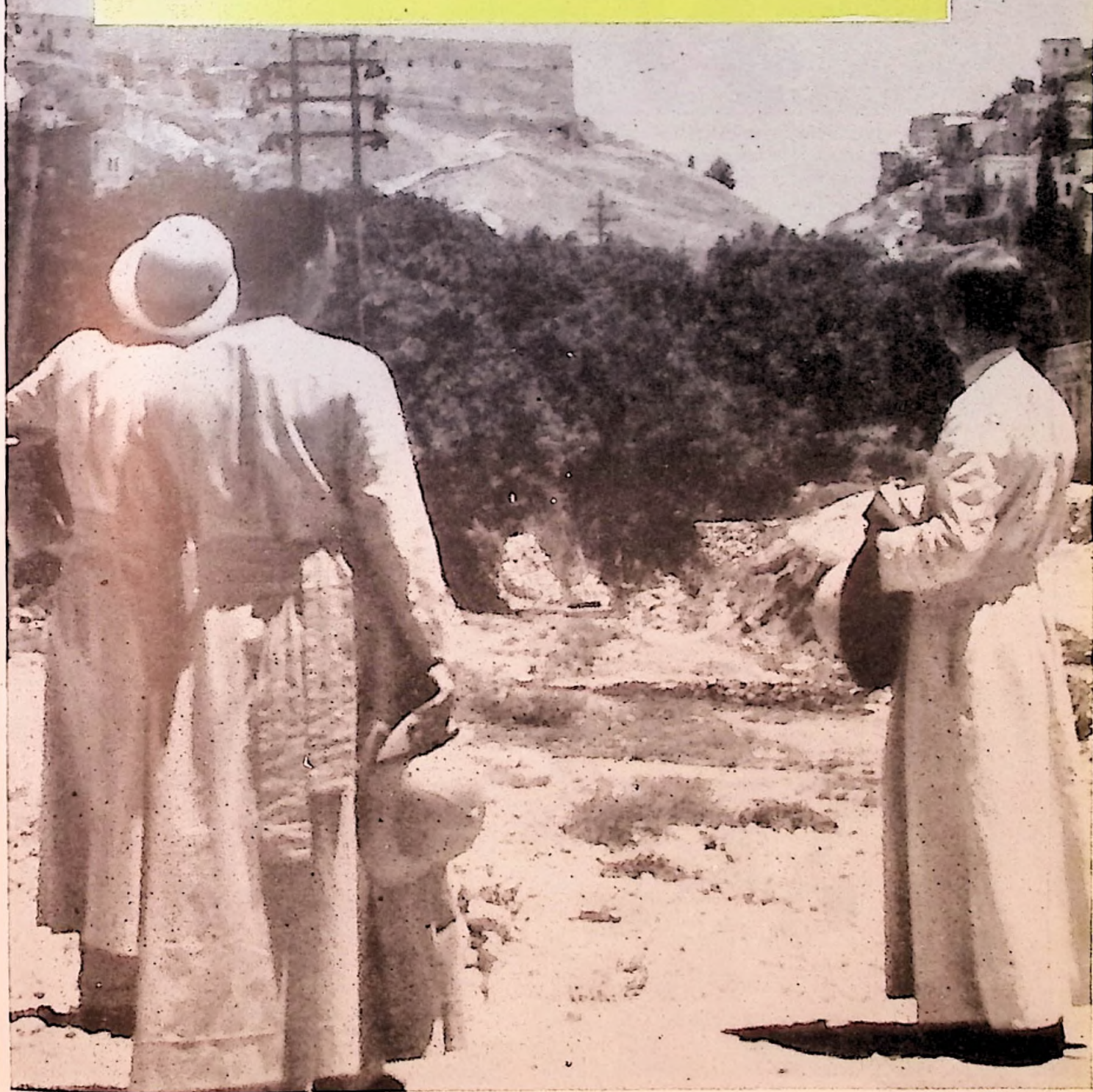


Chaldean priest saying Mass at Baghdad College. Main classroom building.



# KINGDOM *without end!*

From the Kedron valley in Jerusalem Jesuit missionaries turn their gaze to the empty corner of the old city where once the Temple stood and Christ taught His lessons of love and sacrifice. Now the men who bear His name are witness to Him in all the corners of the earth. "And of His kingdom there shall be no end."





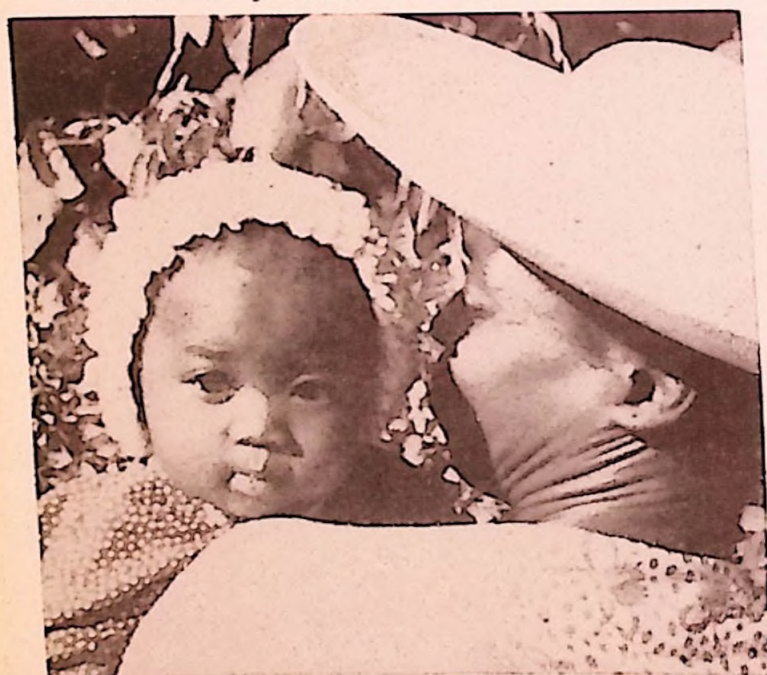
Off to market, Jamaica style.



Father Ashe of Spanish Town, one of 70 Jesuit missionaries.

Catholics in Jamaica now number 85,000.

Bishop McEleney at confirmation ceremony.



Father J. P. Sullivan with leaders of co-ops.





(Left) Father Kemper baptizes at Punta Gorda, one of 15 main mission stations in British Honduras and Yoro. (Above) Procession in Yoro. (Below) Enroute to market.



Is he looking for one of the 46 Jesuit missionaries?  
 Father White is a bush missionary at Corozal, B. H.





First Communion class at Alameda, New Mexico.



People of the missions of the Southwest.

Built nearly two centuries ago, this church at Taos, N. M., is still used.

Religious News Photo.



THE SOUTHWEST—SPANISH-SPEAKING PEOPLES



Jesuits teach catechism at Crichton in Alabama.



Laura was a saint of the deep South.



Father Kavanagh in southern Maryland formed co-operatives to build homes for his people.

Archbishop Ritter at Fatima shrine in St. Louis.



Father McKenna of Ridge, Maryland.



## For This Alone

The wide diversity of American Jesuit missionary activity is reflected in these fleeting glimpses of their globe-encircling missions. In climates that range from Alaskan ice-fields to torrid Pacific islands, among people of ancient and complex cultures as well as those of primitive simplicity, in languages of exquisite refinement and others for which the missionaries themselves have had to devise a written alphabet, the varied work proceeds with one compelling inspiration—"That they may know Thee, the one true God, and Jesus Christ Whom Thou hast sent."

To spread the knowledge and love of man's Divine Redeemer, for this alone, these men are gladly spending themselves in the distant exiles that they now call home.



# *Your* MASS

... EVERYWHERE  
... EVERY TIME

AS THE SUN speeds through the time-belt around the world 610 American Jesuit priests raise the Host and chalice in adoration, praise, petition and thanksgiving to God. That precious Offering might be made for your intention in each of our sixteen missions—a garland of the Holiest Prayer ringing around the world. If you have a crisis to face, an anniversary to remember, you can have a Mass offered for that purpose.

Each time you do your charity helps supply the missionary priest with the necessities of life. It gives him the food, clothing and travel expenses for his daily existence. What better way is there for you to help the souls in Purgatory than to have Mass offered for them—especially when your gift helps the mission priest to bring Christ in the Blessed Sacrament to people he could not reach without your help? JESUIT MISSIONS will gladly forward your Mass intentions to our needy mission priests.

Missionaries from Hungary and other Iron-Curtained countries also are depending on JESUIT MISSIONS for help.



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## JESUIT *Missions*

962 MADISON AVENUE, NEW YORK 21, N. Y.

# In Many Tongues

LEO E. BIRNEY, S.J.

THE GREATEST BARRIER which the missionary must overcome is language.

**E**VERYONE MUST LEARN THE LANGUAGE OF the country where he resides" is a quotation from the Jesuit Common Rules. Its application means that American Jesuits on the missions around the world are speaking at least 22 different languages, many of which take years of study to learn.

A linguistic expert would start a first class controversy if he had the courage to select the world's "most difficult" language since that dubious honor has been claimed by Jesuit missionaries for Arabic, Japanese, Chinese, Hindi and Tamil. Letting the expert make the decision on which language actually merits the title of the "most difficult," we make the simple affirmation that learning any language is difficult.

It is easy to be sympathetic with a grown man who looks back with regret on the lost moments of his youth when he could have been practicing bird and animal imitations. Such experience would be a great help in his study of Arabic, as he tries to form words by cawing like a crow, grunting like a porcupine or cooing like a dove. We can imagine the strain on his Ameri-



It is necessary that those who are called to this kind of apostolate should not only get the spiritual and intellectual training that befits ecclesiastical students, before going out on the mission field, but should learn in addition those subjects which will be most useful to them when they come to preach the Gospel in foreign lands. Hence they should be given a sound knowledge of languages. . . . "Evangeliæ Praecones" of Pope Pius XII.

can throat as he tries to vocalize the Arabic "h" that is supposed to sound like the pant of an ill-trained runner.

We must marvel at the patience of a missionary learning Chinese who must keep in mind the four different "tones" of voice, knowing that if he chooses the wrong "tone" he may be saying nothing at all or the opposite of what he intended. As for learning to read and write Chinese, the missionary may get some satisfaction from the fact that the Chinese find it difficult, too. One's first look at Chinese writing produces invariably the feeling of puzzlement and the student begins to wonder if he is looking at writing or a picture of an explosion in a chopstick factory.

In India the great variety of languages is a big difficulty for the missionary. The Hindi he has learned by long hours of study will not be understood except in the cities. If he works in the villages he finds that the language changes every twenty or thirty miles.

The New Orleans Jesuits working in Ceylon have a life's task in learning Tamil with its very rich vocabulary. Tamil is really three languages, spoken, written and classical.

But to whatever country a Jesuit missionary goes he must carry with him a great fund of patience since he has to learn the language of the country where he will preach Christ. That is a hard job in familiar surroundings but when it has to be done while he is making the adjustment that comes with the change of climate, food, slower tempo of life and the feeling of inferiority of being a foreigner, there must be a strong temptation to discouragement. In this situation a grown man is actually more helpless than an infant since an infant has the ability to be understood by substituting tears, screams and tantrums for words. The Jesuit learning a new language on the missions must maintain his dignity but his frustration must be lightened by the realization—as he searches for and stammers over the simplest words—that he is living with a humility that Christ advised when He said, "Unless you become as little children you shall not enter the kingdom of Heaven."



Father Fred Foley S.J., another missionary recently banished from China, sets out to conquer the strange "tones" which characterize and make difficult the Chinese language.

البغدادى

ARABIC  
CHINESE  
HINDI  
INNUIT  
JAPANESE  
LAKOTA  
MARSHALLESE  
MAYAN  
SPANISH  
TRUKESE  
TAGALOG  
TAMIL  
VISAYAN  
SANTALI  
CARIB  
KECKCHI  
TENA (ALASKA)  
SELISH (INDIAN)  
NEPALI  
URDU  
BENGALI  
SINGHALESE  
MUNDA  
ORAON

धर्मशास्त्र

## *Mission Intentions*

**JANUARY:** Relief of the Korean People from Spiritual and Material Distress.

The Korean relief campaigns conducted by religious and civic groups in America during 1950 and 1951 have emphasized one phase of the Korean distress, and humanity's answer to an oppressed people. But not less urgent is the spiritual need of these unfortunate Koreans. Persecuted by the Communists, thousands have fled from the north since 1949. As refugees in both material and spiritual need they claim our prayers this January.

**FEBRUARY:** Unimpeded Development of Catholic Schools in India and Pakistan.

The Catholic Church conducts some 5,000 schools in India and Pakistan, thus offering sound training to some 600,000 Christian and non-Christian youth. Though these new nations guarantee freedom of education to religious groups, local legislation and interpretation has hampered this freedom in some districts. During February we will pray for unimpeded development of our Catholic schools and colleges in Pakistan and India.



## Your Sacrifice *is fruitful*

**T**HERE ARE MANY good Catholic men and women in mission lands today who owe their faith and their lives to JESUIT MISSIONS readers. They were the abandoned children whom your sacrifice brought to the fond arms of Christ, the unwanted children to whom you ministered, through your contributions, in the cheerful and love-lit atmosphere of some distant Catholic orphanage. Your sacrifice made possible the successful work of the priests, sisters and brothers with these mission children. In their world-wide missions American Jesuits supervise 26 orphanages. Children constantly need food, clothing, tools, toys and books. They need them right now. Will you continue your practical, Christlike charity to these little ones? Perhaps you would like to send a regular amount—a dollar-a-week or month—to JESUIT MISSIONS for the support of mission orphans.

# JESUIT *Missions*

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Fathers Neri and Fitzpatrick in the Philippines.



In Alaska travel is by dogsled.

WHEN OUR BLESSED LORD commissioned His Apostles to go and teach all nations, He, surely, must have realized the tremendous task that He was entrusting to them. I doubt, however, that even the most imaginative of His chosen followers foresaw the full import of Christ's mandate.

In fact, I suspect that each Apostle had one thought foremost in his mind—the idea that he would be expected to teach. I venture to suggest that none of the Apostles gave the word “Go” anything more than minor consideration. The known world at that time was not overly large. Aside from St. Paul and St. Thomas, the Apostles, generally speaking, did not have very far to go to begin their careers as priests and teachers. For them the “going” was relatively unimportant; the “teaching” was paramount.

For the present day successors of the Apostles, on the other hand, it is a different story. Today, as always, a missionary must prepare himself for his job by years of intensive training and study, but now, more than ever before, he must give considerable thought to the idea of travel—to the “Go” of Our Lord's command. Since the mission field is world-wide the modern apostle must

In 1951 the American Jesuits who left for foreign fields had to travel over 503,450 miles just to reach their missions!

## “Going, Therefore, Teach”

JOHN H. McCUMMISKEY, S.J.

OUR LORD'S FIRST command to missionaries is sometimes overlooked but for the man in the field it can be harder than the second.

traverse thousands of miles of land and sea to reach the locale of his missionary endeavor. Since his own mission sector may be large, out-of-the-way, hilly, mountainous, enclosed by tangled bush, bereft of roads, or cut by raging rivers, he must give thought to his means of transportation. Without minimizing the importance of “teaching” he must be practical about the “going.”

Our own American Jesuit missionaries well illustrate the point of this comparison. First of all, their missions are strung about the globe like colored lights on a giant Christmas tree. Some of these men travel so far from



Father Pollock in Cagayan barrio.



Father Rively's Romance in the Pacific islands.

home that to go any farther would mean that they were on their way back. When the missionaries to Patna, Jamshedpur, New Delhi, the Philippines, Ceylon, or the Pacific Islands finish their journey to their field of labor, they are about half-way around the world from their homes. Those who find their new assignments in China, Japan, or Baghdad have, comparatively speaking, a shorter journey, but it is still close to half the circumference of the earth. The men of Jamaica, Alaska, and Honduras are nearer home, but for them, too, it takes a deal of "going" before they can begin "teaching."

Modern methods of travel have simplified the first phase of a missionary's "going." Planes, trains, and steamships make that easy. He faces a more difficult problem after he has reached his mission land. He does not find his future converts gathered together in neat and orderly groups waiting for him to impart mass baptism. He usually has to go in search of his flock, a few here, a few there, scattered over a wide area. Depending on his locale he employs dog-sled or snowshoes, bicycle or ox-cart, out-rigger or raft, automobile, motorcycle, power-boat, or canoe. Whatever means of transportation is available, whether primitive or modern, must be put to use. There are souls to be saved, infants to be baptized, neophytes to be instructed, couples to be wed, dying to be anointed. For the modern missionary the watchword is "GO."

In his journeying in quest of souls the Jesuit missionary has a number of sterling examples to guide and inspire him. He can look to Xavier enduring a tiring and disgusting sea voyage to reach India where he

tramped the length and breadth of that land bringing the redemptive waters of baptism to numberless thousands. He can see himself with Isaac Jogues paddling a canoe as well as the strongest of Indian braves, trying to bring Christ to a hostile people, expecting at any moment a sudden and horrible death. He can ride with the intrepid DeSmet, traveler extraordinary, ambassador of goodwill, champion and friend of the American Indian. With humility, he realizes that he has become a member of a select band, his brother missionaries of the Society of Jesus, martyrs and confessors, and just plain, run-of-the-mill laborers in the vineyard of Christ, the silent, saintly giants of Christ's elite. He knows that he joined a grand group of "Go-ers" who went forth to be Teachers.

As one of Our Lord's modern ambassadors he sees in that divine command another meaning. If the missionary is to go to another land, he must necessarily leave his own. He must leave the place of his birth, his early life, and young manhood; he must bid farewell to the family and friends who are very dear to him. This parting is his most difficult assignment. This is the move that takes genuine courage, a deep and abiding faith in Divine Providence, and complete reliance on God's all-conquering grace. These qualities, thank God, all missionaries do possess. In a simple, silent, smiling sort of way these men board their ship, or plane, or train, bound for the land of their priestly labor. Our Blessed Lord, I feel sure, looks down on them with a silent smile, too. These are His modern apostles, His "Go-ers" who want to be His teachers. It is consoling to know that He is always with them.

# LAYMEN...

## *Missionary Apostles*



**D**ID YOU KNOW that some of the first missionaries were laymen? The first converts of St. Peter spread the word of Christ in their homelands even before the Apostles arrived. Did you know that some of the most effective missionaries right now are laymen? The American Jesuit priests in India, in China, in Jamaica, in Japan tell us so. They refer to their catechists, men and women, who keep the Church alive in places where no priest lives, who attract converts by their own good lives, who instruct children and adults, prepare them for Baptism and the other sacraments, encourage them to persevere in sickness and death. When persecution comes, they are marked for early suffering, for strong in their faith, and leaders of their people, they take charge after the priests and religious are dragged off to jail and exile. For two hundred and fifty years such lay leaders kept the Faith alive in Japan when no priest could set foot on that soil. Many catechists are now suffering in China that the Church may survive without priests. Without their devoted years of service the Church in mission lands now would be hard put to survive. Do you want to extend your own love for souls effectively?

*Then send us a dollar or two to pay the meagre expenses of your fellow lay apostles, the catechists, who work so lovingly for Christ.*

### **JESUIT** *Missions*

962 MADISON AVE., NEW YORK 21, N. Y.



# The House on 78th Street

FELTON O'TOOLE, S.J.

JESUIT MISSIONS RESIDENCE is the heart and the home for the men of the largest missionary organization in the Catholic Church.



THE TELEGRAM HAD prepared us for his arrival. When he had passed through the customs, he approached us with the same old easy smile that we remembered as his special characteristic. He had changed during his years in India. We noted that his hair had greyed about the temples and that his face had taken on that slightly leathery look of one who lives on intimate terms with the sun and the rain.

We drove up the West Side Drive, turned east at the 79th Street cutoff and made our way across town. The car slid into the curb before a four-story house at 45 East 78th Street. The missionary stepped to the curb and gestured toward the house.

"It's good to be home," he said.

Since the establishment of Jesuit Missions Residence in 1942, this scene has been enacted on hundreds of occasions. More often, of course, the scene is reversed with missionaries spending a few days with us before embarking for Jamaica, India, Ceylon, the Caroline and Marshall Islands, Ethiopia, or Baghdad. And what hectic days they are with last minute shopping at Macy's or Gimbel's, hurried visits to foreign embassies, and a final checking on passports!

For more than a thousand American Jesuit missionaries, the House on 78th Street is the nerve center of the great and vital

Jesuit missionary activity throughout the world. And to each of them it is "home." Many, of course, will never pay a visit to New York, but still there is a sense of "belonging" through constant correspondence with the Editor and members of the staff.

Actually, the House on 78th Street has more missionary visitors than any other mission house in the world. During the course of a year, several hundred missionary-guests will join the staff in the living room for an hour's relaxation after dinner or supper.

And each of them has a story to tell—of the spiritual and educational activities of his mission country, of the customs of the people, of the progress of literature and the arts, and of scientific and technological advances. And now and then

(l. to r.) Fathers Kempel (Jamaica), Thibault (Philippines), Kennally (Caroline - Marshall Superior), Merrick (Baghdad) and O'Farrell (China) are greeted by Father Alexander.



a tale of self-sacrifice and heroism is told in the most matter of fact fashion, as though such deeds were a part of the everyday life.

Mid-town Manhattan houses more than its share of writers, artists and people well known in public life but it is doubtful if any other house in the area entertains such a steady stream of foreign visitors as the House on 78th Street. Visiting missionary priests during the past year, for example, included Canadian, Jamaican, Mexican and Latin American, Filipino, Irish, English, French, German, Austrian, Spanish, Italian, Belgian, Czech, Japanese, Lithuanian, Hungarian, Indian, Egyptian, Russian and Chinese. And from these too, there is much to be learned about the current activities of some 5,000 Jesuit missionaries.

On the business side, the House on 78th Street is a combination residence-workshop for the editors and associate editors of *JESUIT MISSIONS*, whose main concern is with the monthly production of the magazine.

Each morning the postman delivers a bundle of mail from wide-spread mission lands—articles submitted for publication, photographs of mission interest, letters asking for help in making known the currently pressing problems of a certain mission, a letter outlining the progress of a

mission in spiritual matters, and almost always, a letter of thanks for help obtained through the pages of the magazine and the generosity of *JESUIT MISSIONS* readers. It is this material that goes into the production of the magazine.

Once the articles are selected and the technical work of layout begun, the files are ransacked for pictures, line drawings are made by the staff artist, captions written, and, finally, the copy goes to press.

Closely connected with the interests of the magazine are the press releases—covering almost every phase of mission news from the opening of a college in New Delhi to a recent hurricane in Jamaica. Occasionally too, false or garbled reporting on mission activities in secular publications has to be checked and corrected by authentic dispatches to the news services.

Finally, pamphlets, articles and brochures on the work of the missionaries are written with the hope of making Catholics as mission-minded as possible.

The House on 78th Street is a house pleasing to God. No man comes here but he who is dedicated to one idea—making Christ and His truth known and loved everywhere on the face of the earth.



# The Corner of

# REMEMBRANCE

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EVERY PRIEST has tucked away in a corner of his heart a list of names—the names of those who were dear, of those who were kind, of those who remembered. Each morning as he offers the Holy Sacrifice of the Mass he opens that corner of his heart to God and at the Commemorations for the Living and for the Dead he whispers that litany of memories. It is the only way he has of paying back for the things that mattered the most to him across the years. But is there a better way—in life or in death—to be remembered? Can anything be treasured more than that daily blending of one's name with the prayers that ascend to the Throne of God?

A priest on the missions is especially alive to memories. He can never escape the fact that he is a stranger among these people who will exact of him his strength, his years, his life. Never does he begrudge that sacrifice—but he is human enough to remember all his life those at home who have been his friends and benefactors. And a name on a chalice, on a vestment; the names, unknown this side of Heaven, of those who built his altar, his chapel, his school, are names of a familiar pattern—and they are the names that a man in his gratitude, in his aloneness, in his alienness, weaves into his own pattern of memories. Those are the names he whispers at the altar each morning of his life.

Will you keep that thought in mind when you are making out your will? A prayer that goes before God each morning from the lips and heart of a missionary will be your priceless treasure in return.

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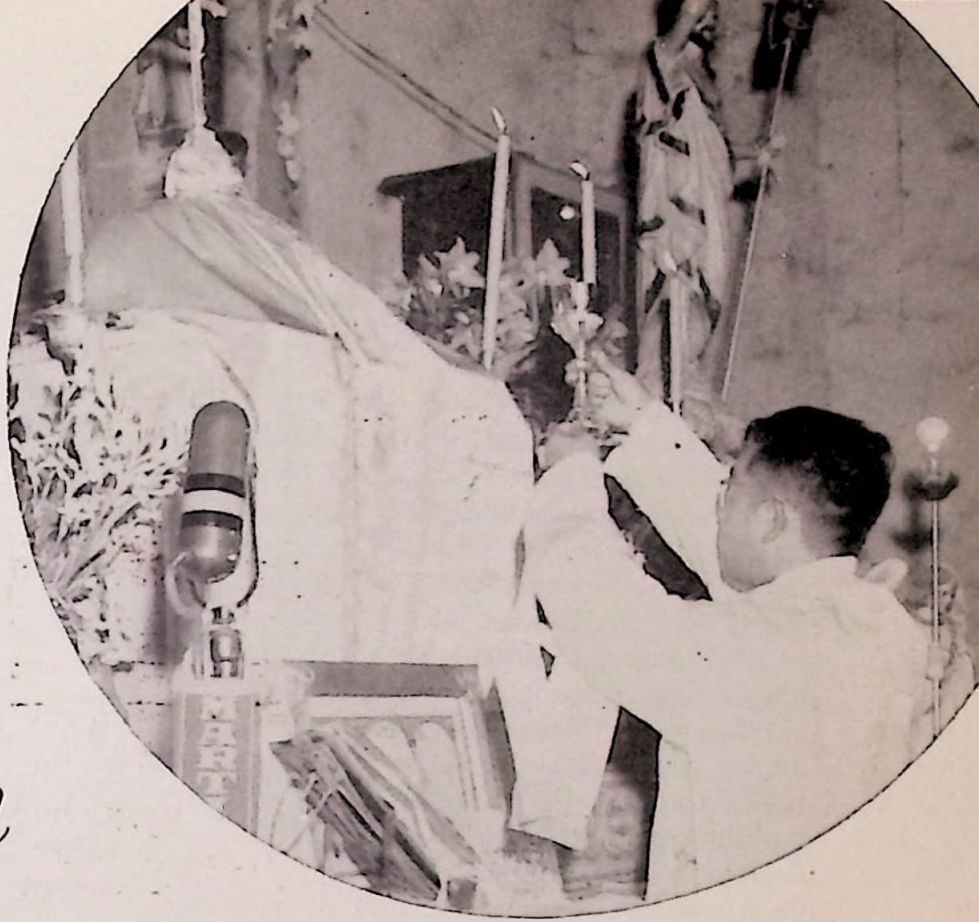
THE LEGAL TITLE IS:

**JESUIT** *Missions, Inc.*

962 MADISON AVE., NEW YORK 21, N. Y.

# DEEP ROOTS

## *for the Church*



ONE NATIVE PRIEST ordained is more valuable to the Church than 50,000 conversions—such is the estimate of Pope Innocent XI. That is why Jesuit missionaries cultivate native vocations to the priesthood with such care and enthusiasm. The native priest, speaking the language and knowing his people thoroughly, has many advantages over the foreigner. Soundly trained he is an assurance that the Church has thrust deep, unshakable roots into his native soil. So your contribution towards his education and training is one of the most valuable and enduring gifts you can make toward the spread of the Church. Books, clothing, food, shoes may seem humdrum gifts in such a gallant spiritual enterprise, but without them no native priest may go through his training for ordination. Pope Pius XII says, “If you help even one candidate for the priesthood you will fully share in all the future Masses and in all the fruits of sanctity and apostolic work that will be his.”

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## JESUIT *Missions*

962 MADISON AVE., NEW YORK 21, N. Y.

NO STORY OF THE MISSIONS WOULD BE COMPLETE without a chapter on the generosity and loyalty of our friends back home. Every missionary realizes that and does his best to repay in the only way he knows—at the altar of God.

It is a point emphasized by His Holiness Pope Pius XII in his encyclical "Evangelii Praecones." The Holy Father expresses clearly his cognizance of the dependency of the missionaries upon the prayerful support of those at home. In recognition of this and as a pledge of his paternal affection for such sacrificial aid, he imparted his Apostolic Benediction.

By your loyalty to the 1022 American Jesuit missionaries you merit a share in that Benediction of His Holiness.

Within the past twenty-five years, much has been accomplished in the missions entrusted to the American Jesuits. If you were

# *We Thank You Deeply*

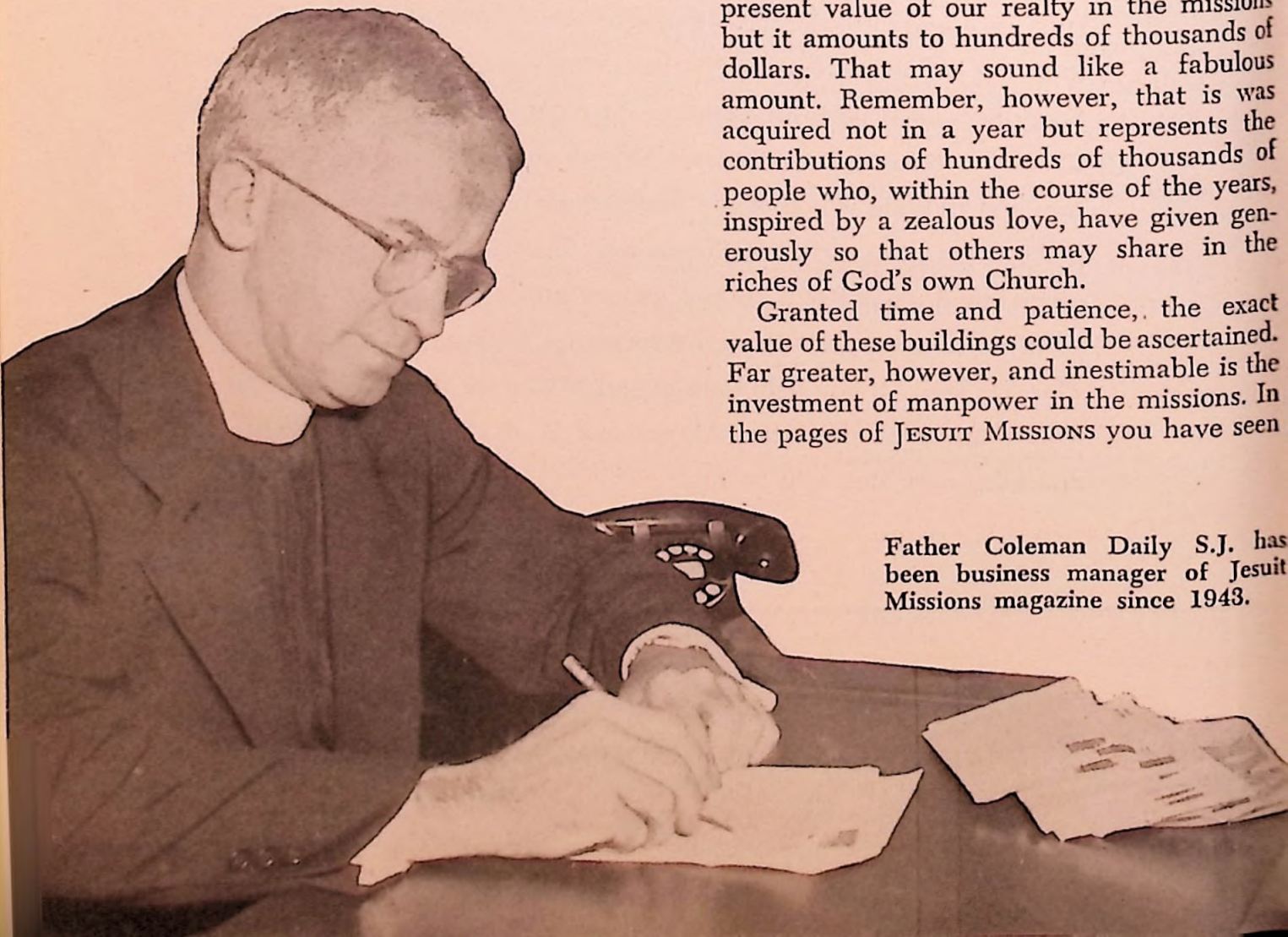
COLEMAN A. DAILY, S.J.

JESUIT MISSIONS BUSINESS OFFICE is the crossroads where the needs of our missionaries and people meet the charity of our subscribers.

to page through each volume of JESUIT MISSIONS you would see hundreds of pictures of churches, schools, seminaries and hospitals. They have all been constructed in areas where poverty prevails. Little financial help, therefore, could be expected from the people. It would be difficult to estimate the present value of our realty in the missions but it amounts to hundreds of thousands of dollars. That may sound like a fabulous amount. Remember, however, that is was acquired not in a year but represents the contributions of hundreds of thousands of people who, within the course of the years, inspired by a zealous love, have given generously so that others may share in the riches of God's own Church.

Granted time and patience, the exact value of these buildings could be ascertained. Far greater, however, and inestimable is the investment of manpower in the missions. In the pages of JESUIT MISSIONS you have seen

Father Coleman Daily S.J. has been business manager of Jesuit Missions magazine since 1943.



missionaries driving dogsleds, riding motorcycles or coaxing a mule up a mountain pass. There are many missionaries whose pictures you have never seen. They have spent their years in the seclusion of a seminary or a college. All of the missionaries have traveled one thousand and even ten thousand miles from their homes to foreign lands. They did so because of their strong personal love of God and their appreciation of the value of souls. The railroad and steamship companies may have recognized the heroism of these men but the recognition did not reduce their travel expenses. It was you who defrayed the expenses of their travel for ten, or perhaps one hundred or one thousand miles. They are there because of you. God knows that. He must, in His goodness, grant you a share in each Mass a missionary offers, each blessing he imparts, each absolution he gives and each Extreme Unction he administers.

On occasions, we have received large gifts but they are the exception. The monuments of the missions have been built chiefly by single dollars received from individuals. In verification of that statement you would need but spend a day opening the mail at JESUIT MISSIONS. No one, much less a priest, could read its contents without feeling very humble and without failing to utter a prayer that God would bless the donor. Some may say that the world is selfish but there are in this world countless selfless souls. So many letters conclude with "I only wish I could do more but I cannot under the present circumstances."

When the benefits of Social Security were increased I received a letter with a few dollars. It came from a man of seventy-eight years of age who mentioned that he wanted the missionaries to share in his unexpected income. From a group of tubercular patients at a city hospital came a contribution of \$5.00. Considering their circumstances, they could well have kept their change to buy some little things which might take the emptiness out of their long days and nights. For years, we have been receiving at Christmas time a gift from a mailman. It represents the Christmas presents given to him by the people on his route. Examples could be quoted exemplifying the sacrifices made by children, by the sick, by the blind and by the shut-in.

Hardly a week passes but you are asked to do something special for your parish, for your diocese or for a civic appeal. We are aware of these constant demands upon you



and that is why we are so grateful for the renewal of your subscription and for your gifts and Mass intentions. For it is your dollar and the dollars of others that add up to make one hundred or even a thousand dollars. The fact remains that you made an extra sacrifice and it is that spontaneity on your part that is so gratifying to God and so encouraging to us. When you do give to the missions you are helping to bring eternal life to souls. God has promised a reward for even a cup of water in His name. What must be in store for you who have helped others to gain eternal life! Above all, it would seem that at the time of your own calling the Sacred Heart will be mindful of your zealous charity and bestow extraordinary graces that you might ever enjoy the fulness of His life which you made possible for others.

Standing close to Ignatius and Xavier in heaven are the Jesuits of four centuries. Many of them spent years and years laboring in the missions of the world. At one time, they knelt before a bishop in Europe or in America and received the power of the priesthood. They became priests of God forever. We, their brother Jesuits, confidently rely upon their incessant intercession before the eternal High Priest that every sacrifice you have made for the missions will be a source of additional joy for you, both in this life and in the next.



If they (the faithful) help in any way to bring the light and consolations of the faith to one hearth, let them understand that a divine force has thus been released, which will keep on growing in momentum throughout the ages. If they help even one candidate for the priesthood, they will fully share in all the future Masses and in all the fruits of sanctity and apostolic works that will be his.

... We impart ... especially to those who promote this most holy cause ... by prayers and offerings ... the Apostolic Benediction. "Evangelii Praecones" of Pope Pius XII.

IT IS SAID THAT WHEN FRANCIS XAVIER left for the missions he took only his crucifix and a breviary. Times were different then because the missionaries were subsidized by royalty. The baggage accompanying Xaviers of today might weigh several hundred pounds. It is wise for them to include a catalog of Sears Roebuck, also a catalog of books and one of religious articles. The missionaries are pastors and must often buy vestments and sacred vessels for their churches. They are scholars and, hence, they must be well informed with the trends of ecclesiastical and civil activities. Missionaries are also housekeepers harassed with the anxieties of providing food, furniture and fuel, especially when an orphanage is part of their mission station. To list the needs of our missionaries we would need a book, comparable in size to a telephone directory. We ask your help in providing the few items listed and also your liberty in applying your gift to any other needs equally important though not listed.

# Wanted

## Altar Missals:

Every morning of the year and frequently twice on Sundays and holy days a missionary opens an altar missal. Would you like to feel that as he pauses to arrange the prayers at Mass he was using your missal? Maybe you cannot attend daily Mass but you will have something of yours present each day on the altar. You could donate a missal in honor of all the saints so that, day after day, as their Mass is read, they would intercede for you and your family. The price of an altar missal is \$40.00. A requiem missal is used in Masses for the dead and is \$15.

Jesuit Missions Business Office at 962 Madison Avenue, corner of 76th Street, New York City.



### Books:

Deans of colleges could talk to you for hours about the requirements of American Educational Associations. Either they comply with the rigid requirements or they jeopardize the classification of their school. In mission countries, our priests are in charge of colleges, high schools and grammar schools. Each must have a library. Many of the libraries are in need of hundreds of books in order to acquire government recognition. Would you help our missionary schools to secure the rating at least equal to State-supported and non-sectarian schools? A contribution of \$1.00, \$10.00 or \$100.00 towards the library fund is a most desirable gift.

### Generators:

If a power line feeding your home is broken and your lights are out for a day or two, then as never before you appreciate the convenience of electricity. In several of our mission stations, particularly in the Pacific, the missionaries are in need of a generator for electric power. When the sun goes down they must resort to candles or to kerosene lamps. The installation of a generator will provide light for children in the study hall and dormitories. It would afford the nuns a few extra hours for mending and sewing and for the recitation of their prayers. The missionary would appreciate the electricity, especially during the night when he must go to the church to get the Blessed Sacrament for his sick calls or say an early Mass. Installations are expensive, averaging \$1,500.00. Could you start a fund by sending \$1.00 or \$5.00?

### Travel:

Our priests take to the missions that American characteristic of always trying to get to their destination quickly. Oftentimes, it is not so much a question of impatience but rather of getting to a person before he dies; or so arranging his schedule that he can say two Masses in different towns; or conduct several catechetical classes in a day. The American Jesuits use every conceivable type of transportation. You can support a missionary in his travels by sending \$5.00 or \$10.00 towards the purchasing of a pair of dogs for a sled in Alaska, or a horse in the tropics, an outboard motor for a boat, a new motorcycle, a bicycle, or a car.

## Jesuit Mission *Directors*

### ALASKA AND U. S. INDIANS

Rev. Francis J. Kane, S.J.  
900 Broadway,  
Seattle 22, Wash.

### CEYLON AND HOME MISSIONS

Rev. James C. Babb, S.J.  
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New Orleans 19, La.

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762 Sherbrooke St., West,  
Montreal 2, Canada

### IRAQ AND JAMAICA

Rev. John H. Collins, S.J.  
1106 Boylston St.,  
Boston 15, Mass.

### BRITISH HONDURAS, YORO AND U. S. INDIANS

Rev. James T. Meehan, S.J.  
4511 West Pine Boulevard,  
St. Louis 8, Mo.

### CHINA (NANKING, SHANGHAI AND YANGCHOW)

Rev. John K. Lipman, S.J.  
821 Market Street,  
San Francisco 3, Cal.

### INDIA (PATNA) AND U. S. INDIANS

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Rev. John S. O'Connor, S.J.  
1114 South May St.,  
Chicago 7, Ill.

### INDIA (DARJEELING) AND CANADIAN INDIANS

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403 Wellington St., West,  
Toronto 2-B, Ont., Canada

### INDIA (JAMSHEDPUR) AND HOME MISSIONS

Rev. Edward J. Farren, S.J.  
Calvert and Madison St.,  
Baltimore 2, Md.

### PHILIPPINES, CAROLINE AND MARSHALL ISLANDS

Rev. William T. Wood, S.J.  
51 East 83rd St.,  
New York 28, N. Y.



# For the Blessed Sacrament *...a Fitting Home*

**T**HE CIBORIUM is the sacred vessel in which the small consecrated Hosts are kept from day to day to feed the faithful Holy Communion. Christ waits there present on the altar to hear the prayers of praise and petition from the faithful. It is a wonderful act of love from you to provide a proper throne for the King of Kings. Perhaps you would like to give it as a memorial for your family. Because of its sacred use the inside of the cup is always of gold, while the outside may be of gold, or silver or some other suitable metal.

*For larger mission churches*

**LARGER CIBORIA**  
*are needed.*

Missionaries tell us of a shortage of ciboria and ask us to purchase them for their chapels. \$75 will buy an appropriate ciborium. If you cannot afford the whole amount, remember that most of the Church's needs are supplied by small gifts. You can afford a small part of the housing for the Blessed Sacrament, the holiest gift God has given to man.

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**JM**