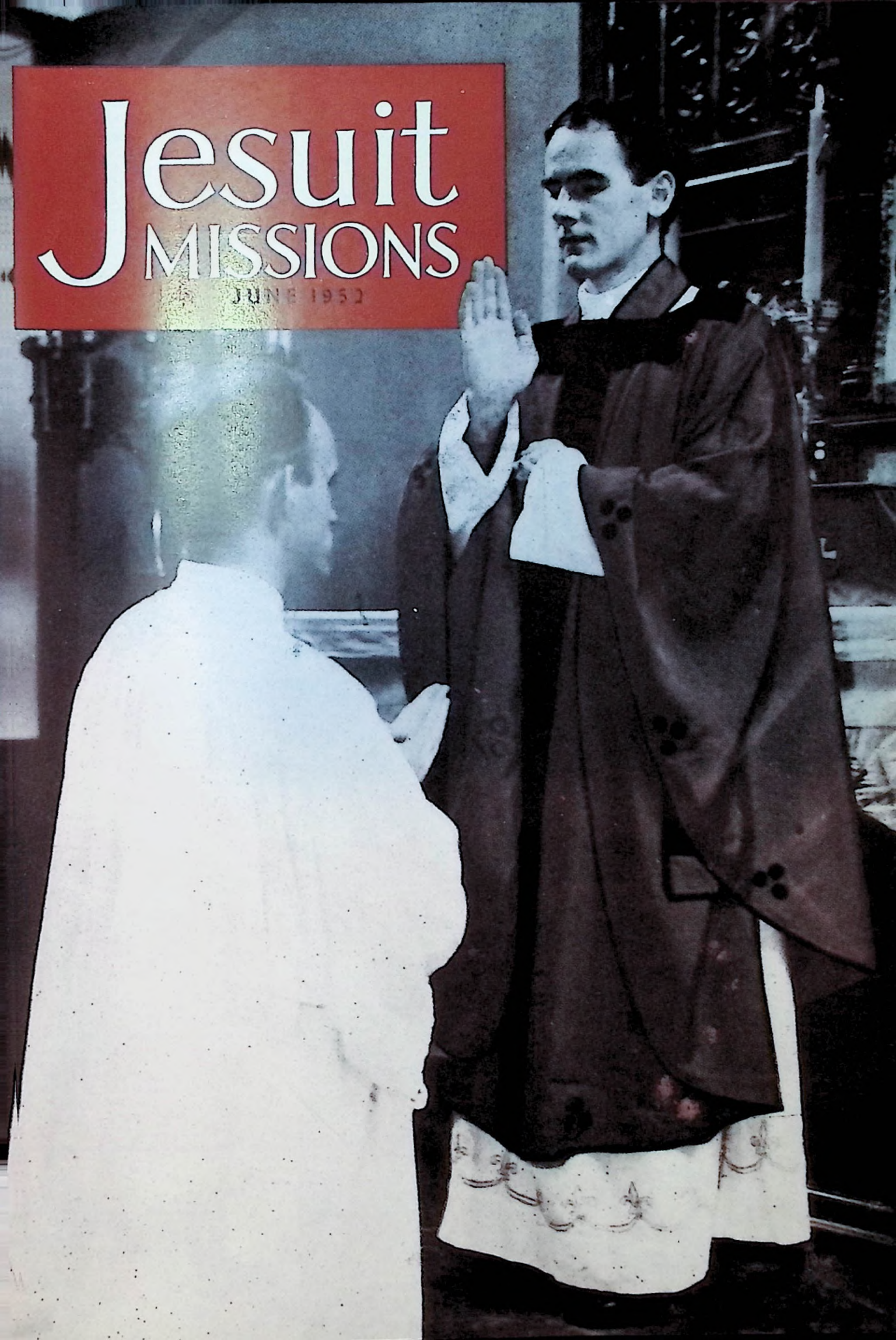


# Jesuit MISSIONS

JUNE 1952





# JESUIT

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# MISSIONS

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## MISSION MILESTONES

### Ceylon

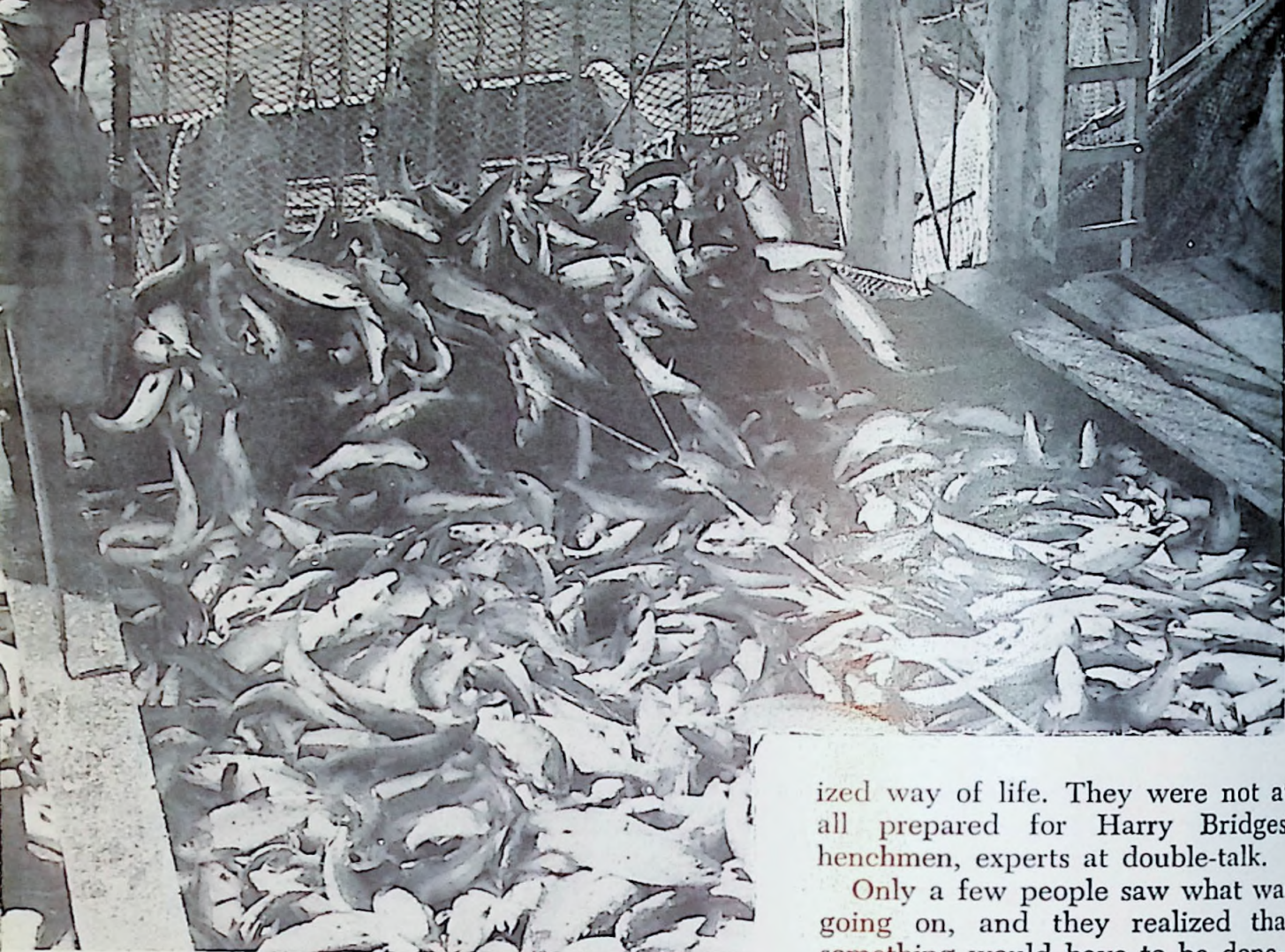
- 1544—Xavier baptizes the Prince of Ceylon subsequently slain by his father, the king.
- 1545—Xavier visits Ceylon and prophesies martyrdom for its people.
- 1601—Arrival of Jesuits in Ceylon.
- 1616—Tamil Christians in Ceylon, Jesuit converts, number 50,000.  
Martyrdom of Fathers Matella and Pollingotti.
- 1628—Ceylon attached to Jesuit mission of Malabar.  
Martyrdom of Fathers Fernandes and Pecci at Jaffna.
- 1636—The Dutch occupy Ceylon and banish all priests. The Church goes into the catacombs for 150 years.
- 1800—Church emerges from the catacombs; churches are built at Trincomalee and Batticaloa.
- 1834—Ceylon erected into a separate Vicariate.
- 1893—Pope Leo XIII establishes Papal Seminary of Kandy for native clergy of India, Burma and Ceylon, entrusting it to the Jesuits. It trained for the Church 500 priests and 20 bishops.
- 1933—American Jesuits arrive at Trincomalee to assist the French Jesuits.
- 1946—Trincomalee Diocese assigned to New Orleans Jesuits.
- 1952—42 Jesuits and 14 Diocesan priests administer to 19,000 Catholics.

The life of a missionary is not a cut and dried affair. It does not fall into a definite pattern which could be portrayed by a single illustration. For there are a hundred different threads which go into the weaving of the seamless robe of Christ—and each one of those threads is the life of a man and his work.

As you read this issue of Jesuit Missions the variety of those threads is clearly seen. A missionary in Ceylon is hacking a parish out of the jungle and his activity probably comes closest to the concept most people have of the missionary's life. But there is a priest in Alaska who follows his Eskimos into the salmon canneries and works there with them in order to keep them close to Christ. In Japan a missionary has caught the attention of the nation with his school of music while in India's capital American Jesuits find that school life is only part of the day's doings. A man well advanced in age undertakes for the good of his flock to learn Chinese in, of all places, Caribbean Jamaica.

Yes, the threads are of different length and color but they blend into one surpassingly beautiful masterpiece of love and sacrifice, the Kingdom of Christ Jesus.

**COVER.** June is the month when young priests lift consecrated hands in their first blessings. High in the mountains of Darjeeling, India, far from his Ohio home, Father Daniel Rice S.J. imparts his blessing to one of his fellow Jesuit missionaries.



## RED THREAT *in Bristol Bay*

FELTON O'TOOLE S.J.

**Y**OU HAVE TO HAND IT TO THE COMMUNISTS. They know a good thing when they see it.

Not so long ago there were but few whites who had any contact with the widely scattered Eskimos of western Alaska. But things changed with the outbreak of World War II when some 1400 Eskimos swarmed into Bristol Bay to go to work in the canneries of the huge salmon industries. The Communists lost no time in getting to work on what looked like a perfect setup. The Eskimos were able and intelligent workers, but they were as innocent as babes when it came to dealing with the fast-talking agents of Red-influenced labor unions. All they knew was that a cannery pay-check would go a long way toward building a decent home for their families, and, in general, boost their efforts to attain a more civil-

ized way of life. They were not at all prepared for Harry Bridges' henchmen, experts at double-talk.

Only a few people saw what was going on, and they realized that something would have to be done—but quick. One of these, Father Jules Convert S.J., a missionary in Alaska for ten years, had his own rather unique solution to the problem. With the permission of his bishop, he became a priest-worker, earned a union card in Local #46 AFL, and in a short time was elected delegate of the plant. To union meetings he brought new life, and, above all, order. When disagreements arose he insisted that the dissenting parties argue it out on the floor, and that the point be finally submitted to a vote of the members.

It was quite a job to explain and apply the rules of procedure, but it was well worth the effort to see an Eskimo worker stand on his own two feet and talk intelligently and confidently. Little by little the Eskimos began to grasp the basic concepts of Trade-Unionism, the rights and duties of a free man, and something of the profound wisdom of the Social Encyclicals of the Popes.

Just how much they had learned was shown quite dramatically last spring. When Industry and Harry Bridges' ILWU (International Long-

shoreman's and Warehousemen's Union) joined forces against the BSFU (Bering Sea Fishermen's Union), the Eskimo cannery workers were caught in a squeeze play. They were bluntly told to become strikebreakers or to return to their villages. It was a crucial test of the Eskimo's loyalty to his fellow resident Alaskan fishermen.

People around Bristol Bay, Industry-side as well as Union-side (Communist-influenced), repeatedly asked the Eskimo: "If you don't come to terms with the Company, how are you going to feed your family during the coming winter?" It was a tough question to answer. The only contract offered to the Eskimos contained clauses that could not possibly be accepted by any honest Trade-Union. One of them, for example, stated: "All workers are to commence work immediately without further interruption or stoppages for any reason whatsoever."

As their delegate, Father Convert was called upon to voice his opinion on what was to be done in the situation. Relying on the good judgment and loyalty of his people, he put the cards on the table. "Boys", he said, "either tear up your union cards which no longer mean anything and forget about the coming winter, or go home with empty pockets—but still free men with self-respect and the respect of all honest men. This is the real issue."

Those who had a chance to observe the conduct of the Eskimos during the last days of the trouble at Libby's Cannery in Koggi-

ung, were impressed by the calm and dignified attitude of the workers. It was clear that they were refusing to be made the tools of political agitators and had grasped the essential principles of Trade-Unionism.

When the official decision was made to return home rather than to scab, one of the men expressed what was actually the sentiments of all the workers. "We are united for the first time without regard to different religious affiliations. We have an able Alaskan leadership of our own choice, and for myself, I don't want to face the same conditions on the Bay as we have at home now. We'll stick together and go home together."

Father Convert was proud of his fellow workers. As a missionary he is giving his life to Alaska and its people, expecting no other return than the satisfaction of knowing that he is helping to build the Alaskan community and aiding men to become responsible and sincere Christians. Had he advised the workers to sacrifice their principles to their jobs, he would not have been worthy of his calling. And that is why he stood with them in the picket lines.

When Industry saw the unexpected loyalty and determination of the Eskimo workers, it had to work fast or take the consequences of opening the new salmon season with empty canneries. In short order an agreement was reached with the BSFU and a contract—minus strikebreaking clauses—was presented to the Eskimos.

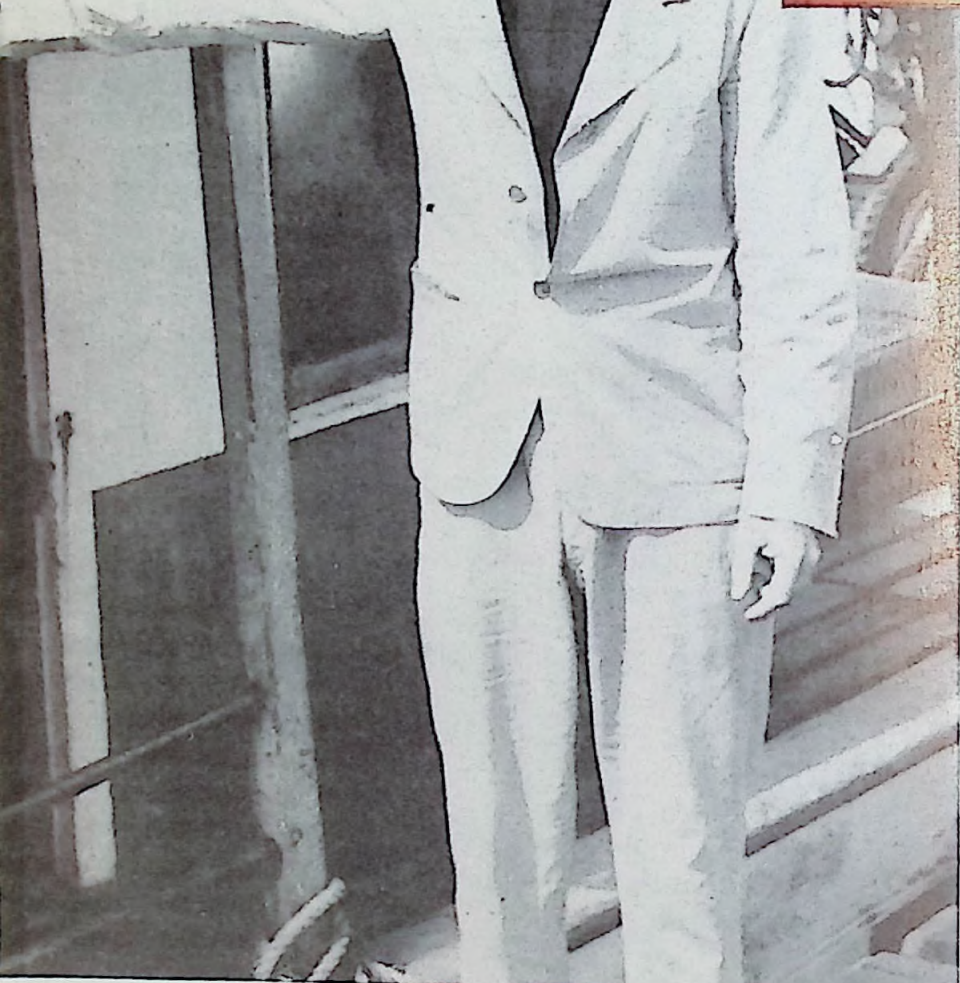
There will undoubtedly be more Red clouds on the horizon during the coming season, but Father Convert refuses to worry about that—now that his "boys" have proved that they are men.

The old and the new ways of fishing in Alaska are illustrated here. The Eskimos have shown themselves to be as adept in the new methods.



NERON.H

# MOTORBOAT *Missionaries*



Father Henry Sutti of the seaport mission of Punta Gorda.

BRITISH HONDURAS HAS TWO hundred miles of coast line, its rich tropical interior is laced with rivers, and its highways are few. So the Jesuit missionaries of the Missouri Province take to the water.

Most of the main mission stations lie along the shore of the Caribbean or on the banks of navigable rivers. From these centers the missionaries set out for their out-lying missions. By motorboat, auxiliary schooner, outboard motor and sometimes by rowboat they bring Christ to their far-flung flocks.

There are storms on the ocean, swift rapids and sharp turns on the rivers, long shoals and hidden snags but they are all part of the missionary's life, of these sailors who patrol the waterways for Christ.

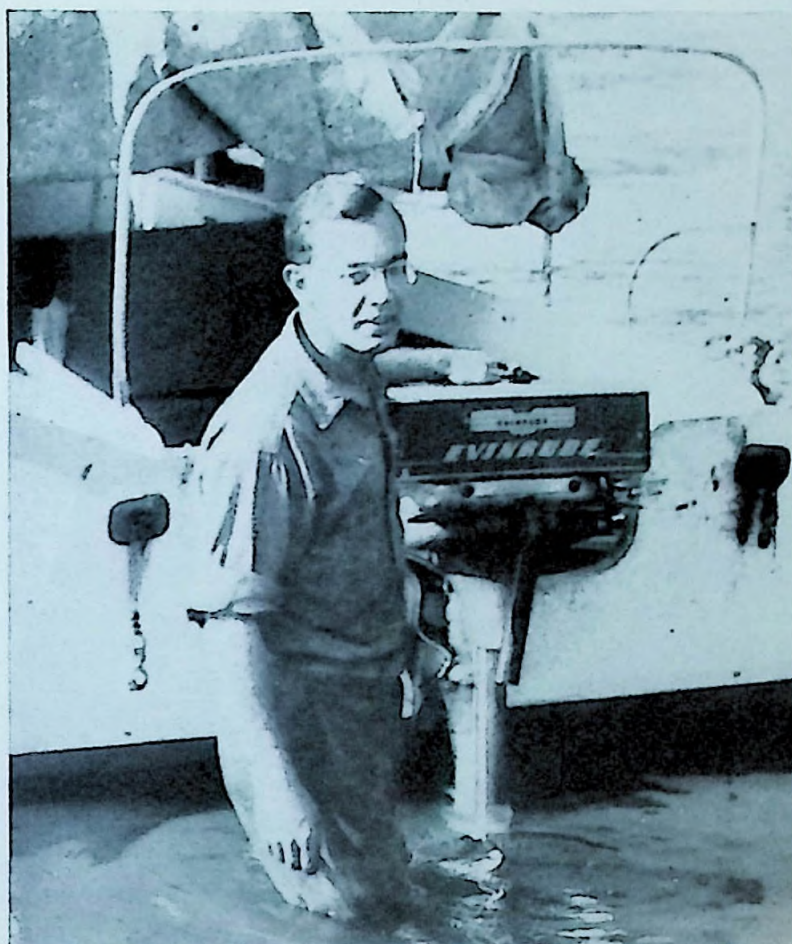
Gasoline is a major expense for the motorboat missionaries so a tow into harbor is most welcome.



ANCHORS AWEIGH and God's navy patrols the Caribbean coastline and the inland rivers of British Honduras to protect His kingdom.



Father Francis Ring of Corozal at the helm.



Father Andlauer has his own ideas on outboards.

Father Francis Wallace in Belize harbor. The capital of the colony is mission headquarters.



COMMUNISM makes its sinister approach to the people of the Middle East.

## *The New Serpent* in EDEN



These Baghdad porters are from restless Iraqi Kurdistan.

**T**HE MIDDLE EAST IS MORE THAN A FABULOUS reservoir of oil. It is more than the scene of the Arab-Israeli conflict; the Anglo-Egyptian impasse over the Suez Canal; or Premier Mossadegh, in misguided patriotism, running his country to ruin in order to salve the over-sensitive national pride of Iran. It is more than the sumptuous wealth of its princes and pashas or the grinding poverty of its landless peasants. It is, because of all these current features of its political, social and economic ferment, a testing ground for Russian exploitation.

This is the danger that has caused the Holy Father to enlist our prayers for this month's Mission Intention. **TO AVERT THE MENACE OF ATHEISTIC MATERIALISM IN THE MIDDLE EAST.**

It is a good gauge of the confusion of our times that this great repository of religious faith should now be threatened by atheism, that the ancient lands where God's abiding presence has been unchallenged since the

**FRANCIS W. ANDERSON S.J.**

dawn of man should now be subject to the dark encroachment of a life's philosophy that denies the supernatural and spiritual.

The Middle East comprises, principally, the kingdoms of Egypt, Saudi Arabia, Iraq and Jordan; the Empire of Iran (Persia); and the Republics of Turkey, Syria, the Lebanon and Israel. These are the ancient Lands of the Bible where Judaism and Christianity had their origins, where the crowded tapestry of man's history has been woven out of the threads of re-

ligious inspiration. Excepting the Christian Lebanon and Jewish Israel, they are Moslem lands today. But to the 70,000,000 Moslems of the region, Allah, the All-Powerful, the All-Merciful God of Mohammed, is still a living reality. For Islam, which was the last of the world's three monotheistic religions to spring from the Middle East, attests in its own way the perennial religious vitality of the Middle Eastern people.

In the face of this profound religious consciousness, how is it possible for Atheistic Materialism to constitute a threat to the Middle East? The answer is complicated, as everything is about the Middle East. But fundamentally it lies in the unscrupulous skill with which Soviet agents exploit every troubled situation in the region. Though the Communist Party is outlawed in all countries except Israel, Party agents maneuver openly enough in the face of weak and unstable Governments harassed by internal problems and critical foreign relations.

The Communists foster every movement that has explosive potentialities. They play off the people against the governments and the governments themselves against those

friendly Western powers that are able and disposed to cooperate in improving the people's welfare. The poverty of the masses cries for social and economic reforms. But stable and conscientious governments are needed to expand and implement the existing but altogether inadequate programs in public health, education and land distribution. The Communists agitate loudly for these reforms. Yet, at the same time, posing as super-patriots, they undermine the strength of the governments. Their cries of "Iran for the Iranians" and "Egypt for the Egyptians" are not slogans of honest national aspirations. On Communist lips they are a device to deprive the governments of the economic aid and technical assistance of friendly Western powers, without which no permanent reforms to benefit the masses are possible. The Communist objective is to create a vacuum between the West and the Middle East.

More cynical is Russia's exploitation of the Moslem Brotherhood of Syria and Egypt and the Fadayan Islam of Iran. These groups are bitterly disillusioned by the ineffectiveness of Western parliamentary democracy in the Middle East. They resent the two World Wars of Western origin that drew the Middle East into their orbit. They do not wish a third with the same result. So they advocate a complete severance from the West and the abolition of Western institutions. They call for a return to the ancient theocracy of Islam, when the nation and the religion were one and Islam reached the peak of her glory. The Soviet Atheistic Materialism has staunchly backed this program since 1944. It fitted nicely into the Russian strategy for the Middle East. For it is unmatched in its explosive potentialities.



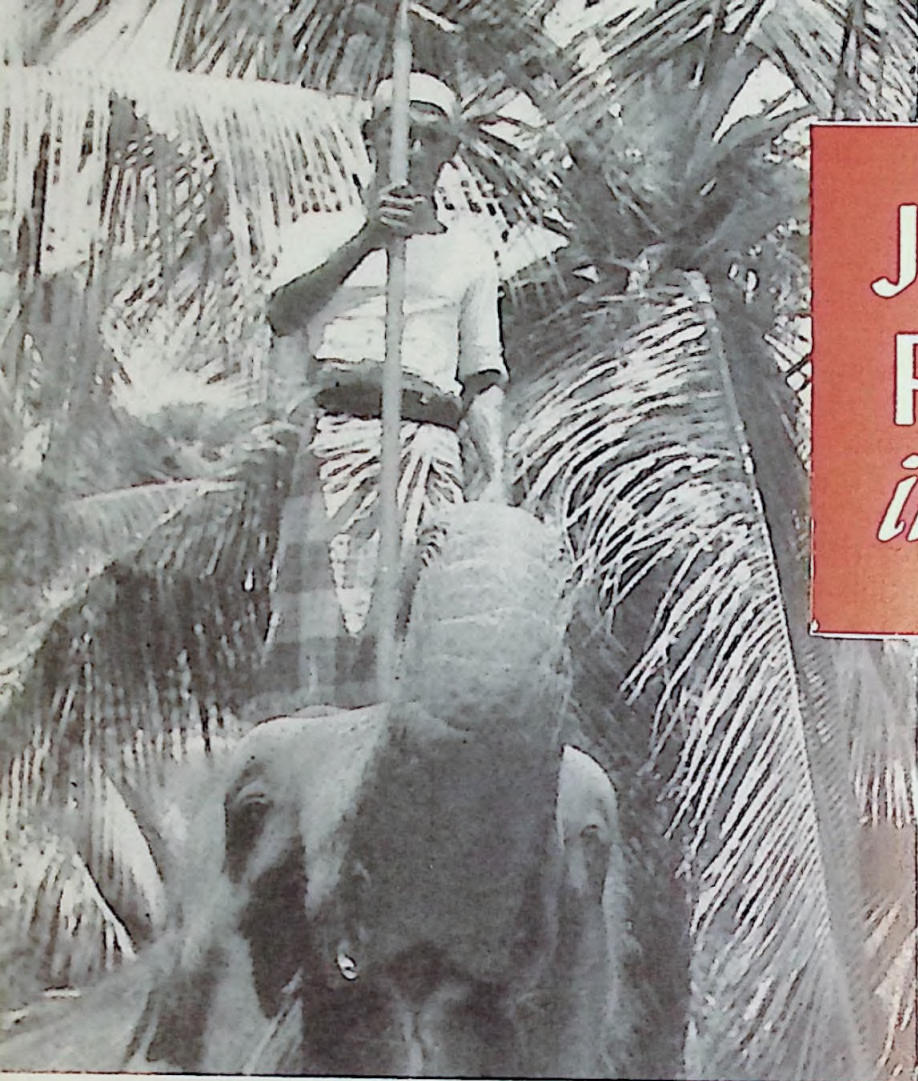
A metal tinker of Teheran. Communist propaganda has strong appeal for the East's poor.  
(Three Lions)

The Kurdish separatist movement in Iraq is a further explosive force that Russia fosters, driving a wedge between Moslem Kurds and Moslem Arabs to keep Iraq in a state of political unrest.

These highlights of Russian maneuvering in the Middle East scarcely do justice to the skill and energy that she devotes to winning the Lands of the Bible, the world's most strategic area. But at least they show us the reasons for the Holy Father's pre-occupation. Where the Christians are a mere 3% of the population, they cannot withstand the threat alone. They need our prayers.

The people of the desert no longer live in ignorance of world affairs which can affect them.





# JUNGLE PARISH *in Ceylon*

2000 square miles but in its population of 25,000 people there are only 300 Catholics!

In Pottuvil we own five acres of land and there is a little church built fifteen years ago and dedicated to St. Anthony of Padua. I had my two Indian artists paint two medallions on the front wall, one depicting the saint preaching to the spellbound fishes of the Italian coast while in the other he is forcing a don-

key to kneel in adoration of the Blessed Sacrament to the surprise of a French unbeliever.

St. Anthony rules over only two permanent families and three temporary ones in Pottuvil. I am able to visit them only twice a month, giving Benediction on Monday and saying Mass on Tuesday in honor of St. Anthony. These flying visits also give me the chance to play the part of the proud landlord for I have fenced and cleared my five acres for coconut planting. Ten years from now when you visit Ceylon St. Anthony will have some delicious coconuts for you.

About 28 miles north of Pottuvil lies Akkaraipattu, a city of some 12,000, divided more or less equally between Moslems and Hindus with a sprinkling of Catholics and Methodists. This is my residential city—except I have no residence there. My home is the sacristy so you see I am a guest of Our Lord. I haven't any cook so why bother with a kitchen? One Cook in this part of Ceylon is already too many, I have been told by my fellow missionaries from the New Orleans Province. However, the food situation is taken care of by my parishioners. I have 31 families in Akkaraipattu so each day I

**O**NE BRIGHT JUNE DAY IN 1950 I JUMPED on my trusty motorcycle and set off to explore the southernmost stretches of my projected parish. It was with no little trepidation that I left Tirukovil. Ahead of me lay 20 miles of uninterrupted jungle, frequently visited by elephants, leopards, bears and wild boars.

As I sped along I wondered what I would do if an elephant suddenly burst out of the dense foliage. There are various schools of thought on what is the correct procedure. Some advise stopping the engine; others suggest a roaring of the engine and a flashing of the light; a third school holds to the simple method of switching off the engine and climbing the nearest tree. The newly planted telephone posts suddenly seemed to provide friendly company, speaking as they did of the advance of civilization and the receding of the jungle. My motorcycle roared along, past the town of Komari, back into the jungle, and finally into Pottuvil where the metal road comes to an end.

Today Pottuvil is the second out-station of my parish which stretches for 67 miles north and south along the coast and some 30 miles back into the jungle. It covers about

(Right) Fathers Rieman, Linehan and Cook at St. Joseph's, the Tirukovil mission church. (Center) Arokkiamatha, "Our Lady of Good Health" who watches over Akkaraipattu city. (Bottom) Hindu temple in Tirukovil, Ceylon.

dine with a different one. It's a lot of fun, it brings a fine variety of meals and it gives me the opportunity of visiting them once a month. It also gives me the chance to see how poor some of them are and what they have to put up with continually.

Arokkiamatha, Our Lady of Good Health, is the title of my church here. It's an intriguing title, isn't it? All-comprehensive, spiritual, mental and bodily health—she keeps us perfectly. From her painted mural magnificence above the altar, Our Lady dominates the little church.

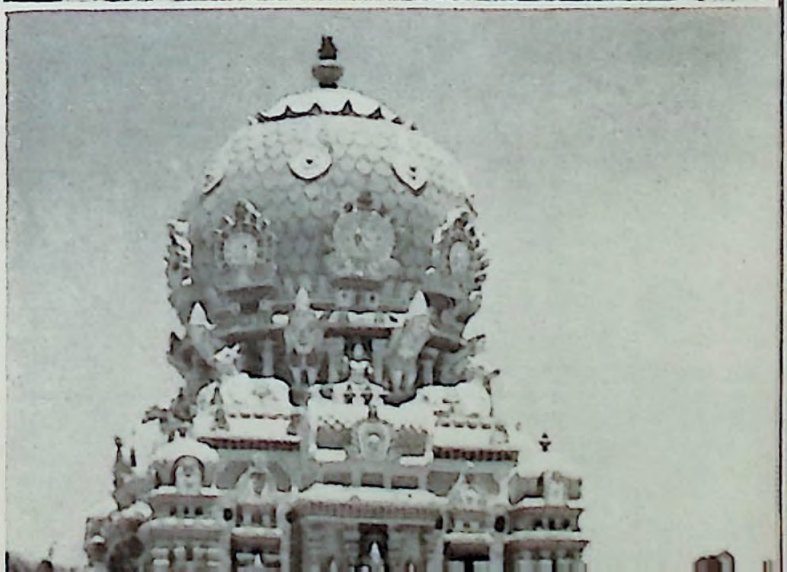
There is a new belfry, not yet completed, the gift of one of my parishioners. It will hold the 475-pound bell which was donated by the Catholic foundry in my home town of Bochum in Germany. When the whole is plastered and covered with silvered galvanized iron the church of Akkaraipattu will be a stately and graceful edifice.

Eight miles south is Tirukovil, boasting a Hindu temple two thousand years old. My church of St. Joseph there lacks such antiquity but it nestles quietly and beautifully among the coconut trees. My little estate embraces fifty trees and a thousand seedlings. Inside the church are two medallion murals, depicting the marriage of St. Joseph and the death of the great patriarch.

Once I used to roar through Komari on my motorcycle without stopping. The town's name simply means Cow Pasture and although it had been founded some fifty years ago by a Catholic settler I understood it was a stronghold of Hindus and Methodists. Then one day I discovered there a couple of dozen fallen-away Catholics. Now I am putting the place under the powerful protection of St. Michael in order to win Komari back to the Church.

In two years the jungle has been pushed back a little farther. We have carved out of it a bit more of the Kingdom of Christ in Ceylon. But far more remains to be done. Say a wee prayer now and then for far away Akkaraipattu and its struggling missionary.

GODFREY J. COOK S.J.





Prince Takamatsu attends Solemn Benediction given by Father **Hugo Lassalle S.J.**, pastor of Hiroshima.

Father Goossens and Madame de la Chevalerie.  
(Bottom) Miss Tamura of the Music Academy.

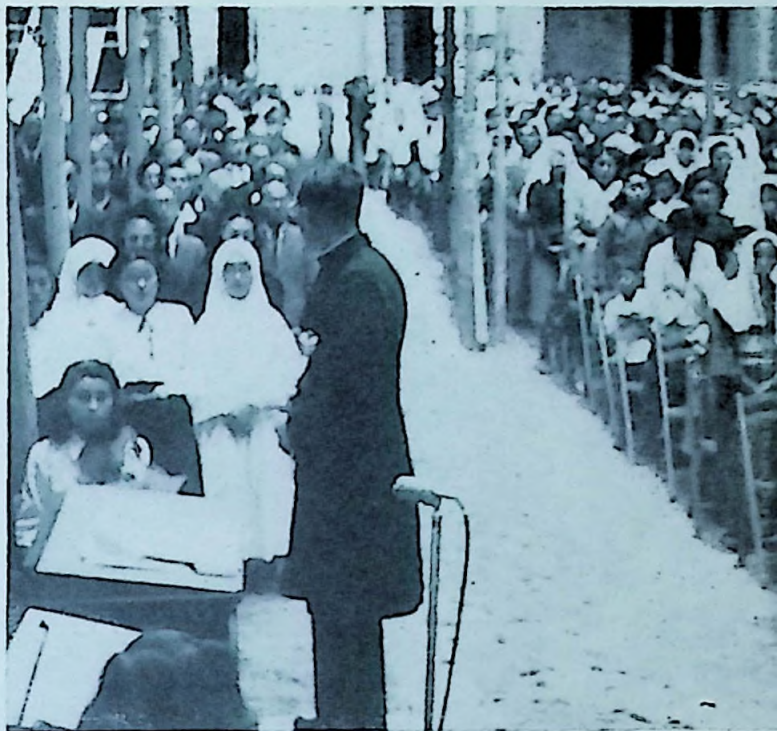


# Highlights

JOSE A. CALO S.J.

THE ATOM-BOMBED CITY OF HIROSHIMA in Japan is slowly rising again from its ashes. The center of Catholicism in the Land of the Rising Sun, the ravaged city has been the cynosure for the eyes of the nation as it symbolizes the new Japan. The Memorial Church for World Peace where American Sisters will pray in perpetual adoration before the Blessed Sacrament is nearing completion and other activities of the Jesuit missionaries foreshadow the new era.

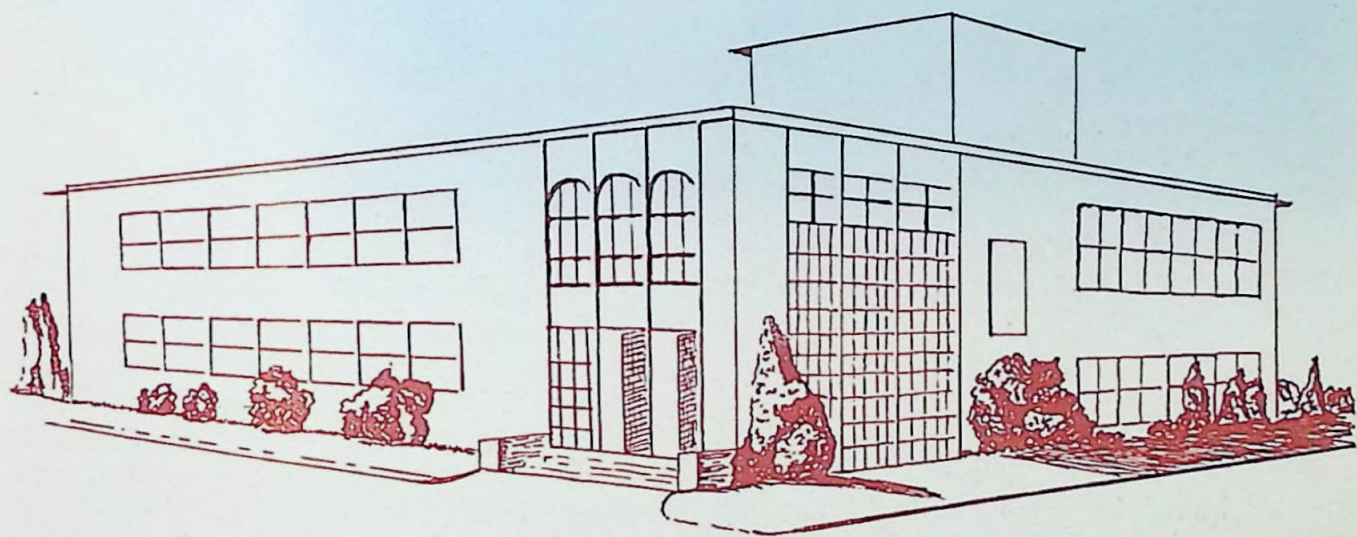
Typical of the interest shown have been the visits of various notables to the city. Prince Takamatsu, brother of the Emperor, showed keen interest during the course of his visit in the church and the Music School. He was soon followed by Prince Mikasa and Princess Chichibu of the royal family. The latter in a speech to the faculty and students of the Music School spoke feelingly of the work of the Jesuit Fathers, several of whom had been injured during the atom bombing, and extolled their efforts for world peace.



Princess Chichibu addressing the music school.

Father Goossens directs choir in church-to-be.

## *in* HIROSHIMA



One of the most outstanding and popular activities in Hiroshima has been the music school under the direction of Father Ernest Goossens S.J., a Belgian missionary. The school is named after Her Majesty Queen Elizabeth of Belgium who played a leading part in its foundation. Recently the school was elevated to college rank by the Japanese government and in honor of the occasion a special ten-day festival of music was offered to the public. The wife of the Belgian Ambassador, Madame de la Chevalerie, was

the guest of honor during the concerts in which Belgian music was featured.

The music school was begun three years ago by Father Goossens in an attempt to reach the Japanese people through a sympathetic medium. The astounding success of the project has been recounted before in JESUIT MISSIONS. The interest was reflected in the number of applicants who swamped the limited space of the school. Today the renown of the school is all over the land of the Rising Sun.

# IT WARMS

# *Your Heart*



**T**O SEE A GROUP OF PEOPLE GIVE UNTIL it hurts, to see them plan, save, and pray for needy children, is enough to warm a person's heart. On the edge of Mobile, Alabama, the Jesuits from Spring Hill College see just that. In their mission among the Negroes, these Jesuits see a group of parents making sacrifices for the children of the neighborhood. The Jesuits teach the children about God, how to pray, and what to do to go to heaven. The adults cooperate in this work by trying to make it easier for the children to lead good, healthy lives.

Crichton, Alabama, abounds with children. A mother living in a small house may

have as many as fourteen. Some of the older people, recognizing the needs of these children, have formed a little club. They call it the Crichton Recreation Association, and to many it may seem insignificant, but to those who know them and their aims, it is very important. As one of the parents expressed it, "The main reason we need a playground is to give our teen-agers something to do. Most children are good and will stay good if they have a chance. Now the children have no good place to go. With some it is too late, but the others we can still save by giving them good recreation." All agree that Crichton needs a playground.

Looking toward this goal the Crichton Recreation Association wants to buy a piece of land for a playground and build on it. So far the club has scraped together two hun-

RICHARD M. THOMAS S.J.

dred dollars. The land they want will cost them seven hundred more.

Parties, fish fries, and children going from door to door around the neighborhood asking for donations, have brought in the largest part of the two hundred dollars now in the treasury. An interesting way the people have of making money is called a 'heaven-and-hell' party. One going to a 'heaven-and-hell' party pays a dime or whatever the charge is, draws a slip of paper from among many slips on which is written the word *heaven* or *hell*. If one draws *heaven*, he gets ice-cream and cake. If he draws *hell*, he gets some good, but hot, gumbo to eat. One is not allowed to eat gumbo unless he draws *hell*. And if he wants to eat gumbo, he must pay and draw until he gets a slip marked *hell*.

The Crichton Recreation Association would like to buy a piece of land, and build on it a makeshift assembly hall which could be used for parties and dances to raise more money for new improvements on the playground. Already cement and some secondhand lumber have been offered for use in building, but the lack of land has held up the project so far.

But Crichton's co-workers for Christ's little ones are undaunted and they continue to face up to the obstacles in a way that warms your heart.

Some of Crichton's youngsters who sorely need another playground than the street. (Below) William Junkin S.J., one of the Spring Hill College Jesuits who teach catechism, points to land wanted for playground by Crichton Recreation Association.



## *Come, follow me*

UNTIL TRANSFORMED BY THE GRACE of the Holy Spirit on Pentecost, Saint Peter was a splendid example of a physically brave man who was a moral coward. The type is not uncommon.

As a fisherman, Peter often had matched his courage against the sudden, potentially fatal squalls on the Lake of Galilee. He did not cower from death while he had a fighting chance and knew the dangers he risked. Recall the quick flash of his sword to defend his Master in the Garden of Olives. As long as he could thrash about with his own weapon he did not care for the odds against him. He scorned the menacing lances of the surrounding guards.

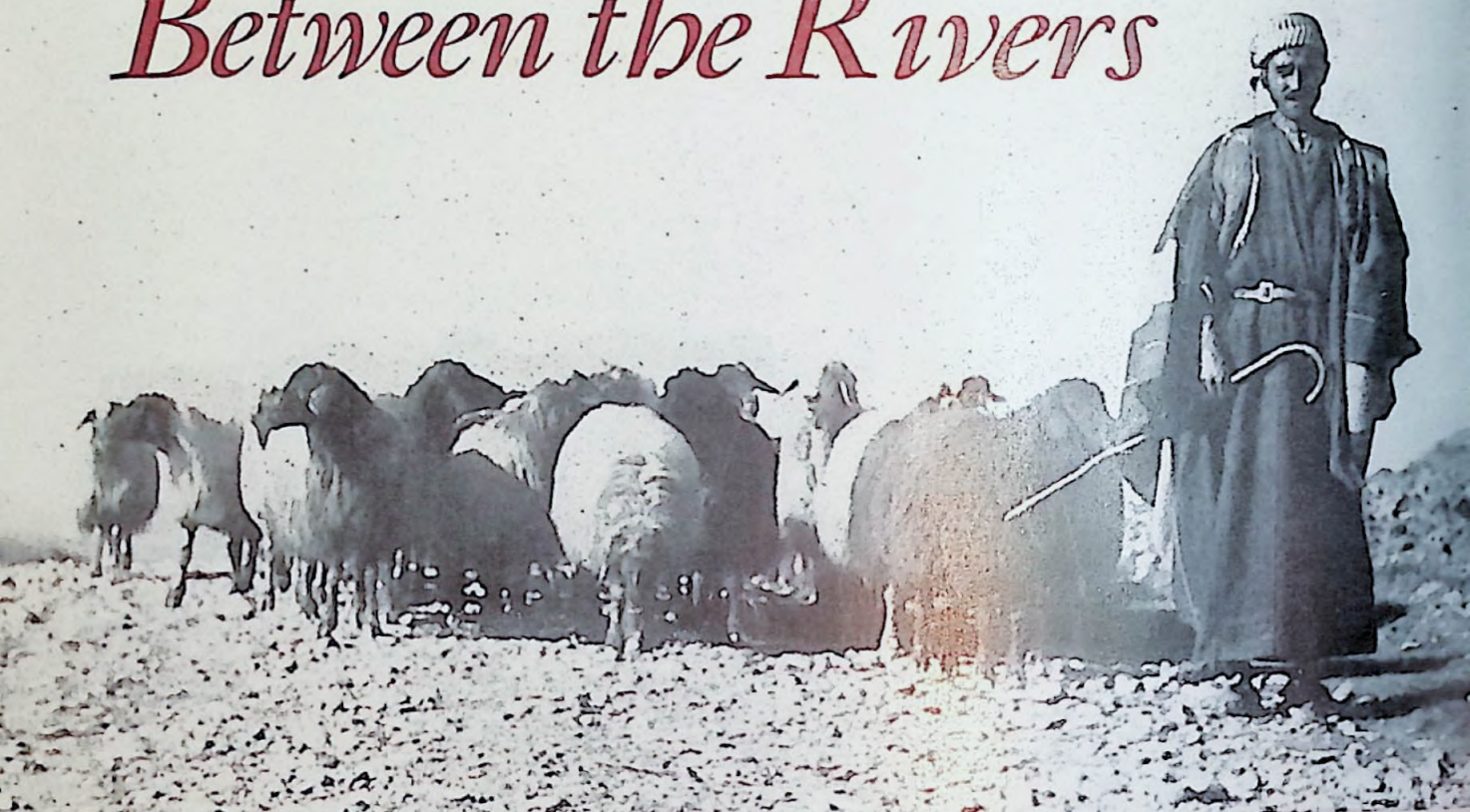
But the sharp tongue and probing eye of a serving maid were another matter. That and the uncertainties of a trial before the Sanhedrin; the cold contempt and merciless questions of conniving judges. How does a man fight these? So fear of a danger he could not assess drained Peter of his courage. He would have died for Christ in Gethsemane. But he cannot face judgment with Him and possible shame or ridicule. Peter was not the last to fail this test.

But on Pentecost it is a new Peter. No longer behind "locked doors for fear of the Jews"; but boldly standing in the temple courtyard, preaching his faith in Christ. Twice he was brought before the Council and warned to stop preaching. His boldness astonished his judges and even to them he preached Christ as their only salvation. Neither prison nor the lash could deter him; and he left "the Council, rejoicing that he had been found worthy to suffer indignity for the sake of Jesus' name."

FRANCIS W. ANDERSON, S. J.

# THE LAND

## *Between the Rivers*

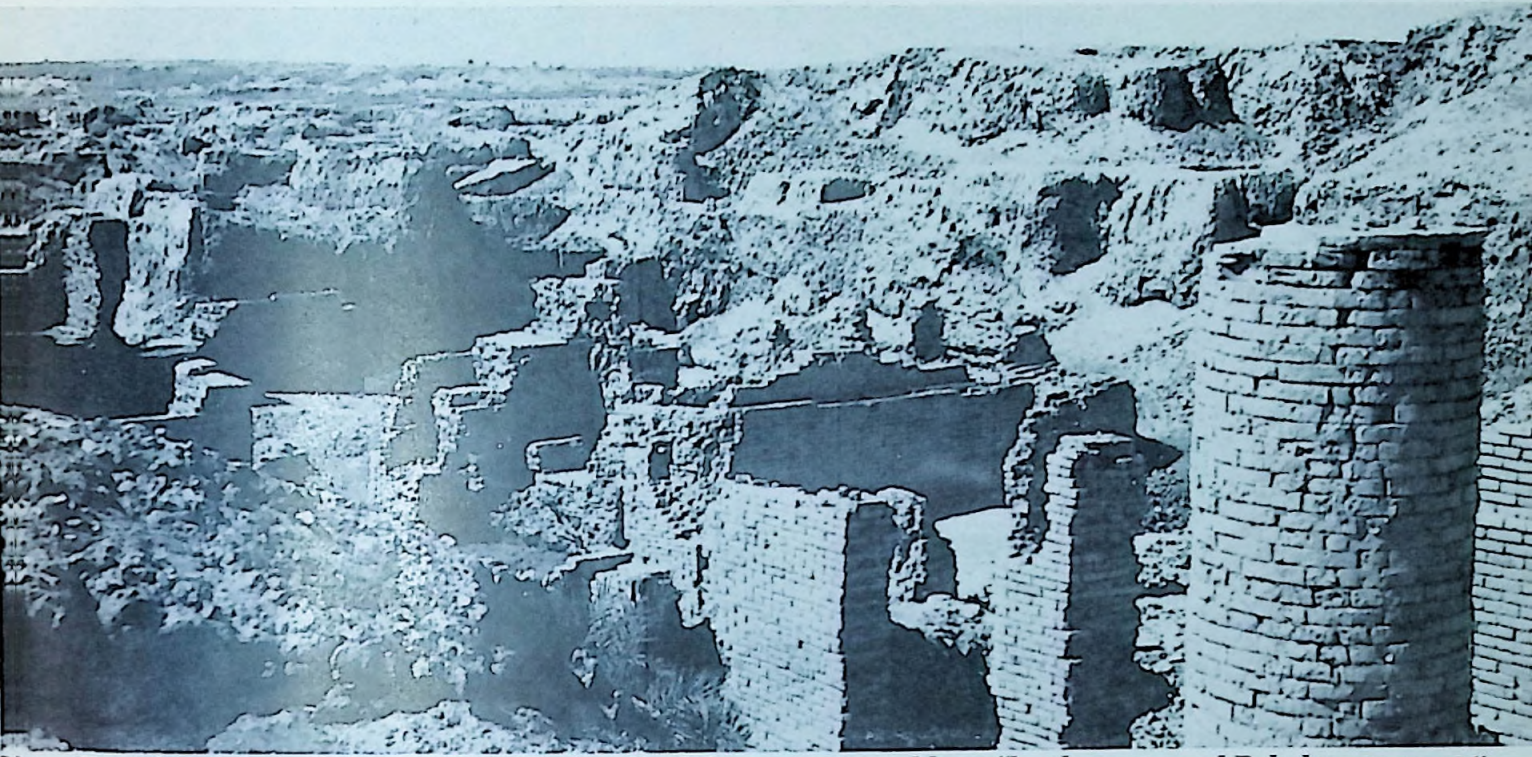


As in the days of Abraham shepherds still lead their flocks through the land sacred in history.



There are memories in the faces of its people and the land is strewn with memorials of the past, as this ziggurat which may be the Tower of Babel.





Once Daniel and the prophet Ezechiel had walked these streets and here "by the waters of Babylon we wept."

Sunset and quiet peace along the Tigris. Amid the ruins of Nineveh lie the bones of the prophet Jonah.



MESOPOTAMIA, "THE LAND BETWEEN THE rivers", now Iraq, is a land of memories. It is a hard desert country, hard as its history, softened only by the rivers that give it life.

In its Garden of Eden a dream died; in its Deluge a people perished; by its Tower of Babel the pride of the children of Adam was turned into the confusion of tongues.

Yet out of Ur of the Chaldees came the shepherd Abraham to found the Chosen People and here the most beautiful Old Testament story unfolded as Jacob wooed Rachel.

The dust-covered mounds of Babylon and Nineveh are silent reminders of exile ended, of sackcloth and ashes—and of the hush that sunset brings to the land between the rivers.

# TWENTY TO NONE

JOHN J. G. ALEXANDER S.J.

JAMAICA'S CHINESE number twenty nuns but no priests. A Jamaican priest explains the odd situation.

**A**T THE MARIST CONVENT, BEDFORD, MASS., ON the 2nd of February, Winnie Hue, Jamaican Chinese girl, became Sister Mary Casimir. She is the second of our fairest Jamaican lotus buds who have devoted themselves to the care of the lepers. She is also the twentieth Chinese girl from Jamaica to become a nun. But up to now, none of our Chinese boys has entered on the study for the priesthood. Why?

Let us look at the background of the Chinese in Jamaica. About a century ago the first Chinese

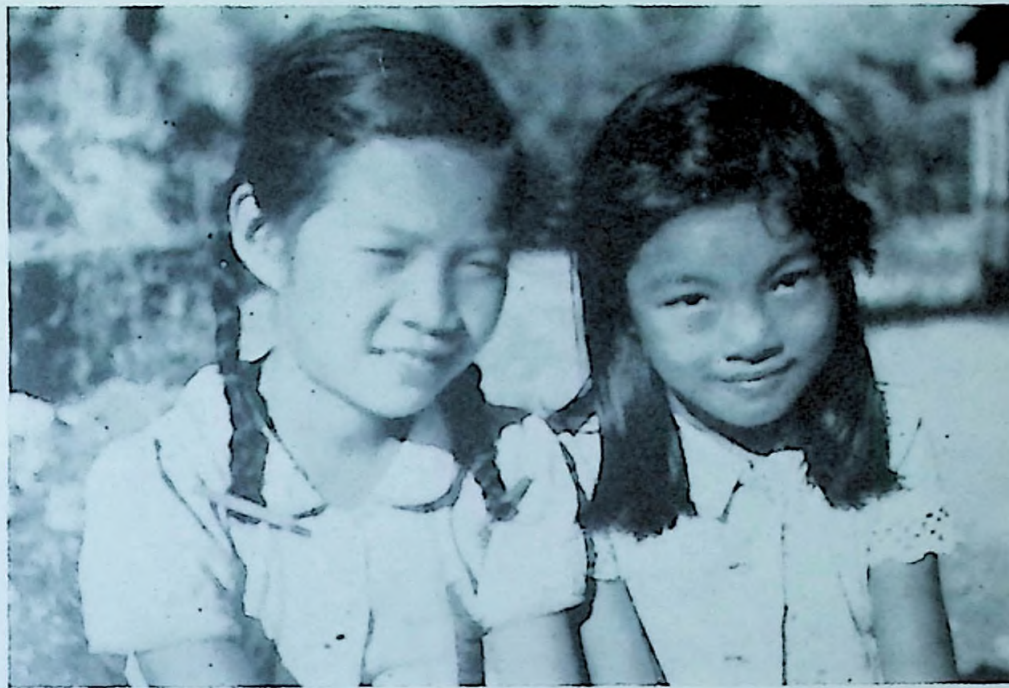
Bishop Paul Yu Pin of Nanking on a Jamaica visit.



Sister Mary Casimir of the Marist Sisters is a Jamaican Chinese girl.

came to Jamaica as indentured agricultural laborers to replace the emancipated slaves who in their new found freedom refused any longer to work on the same estates. But the Chinese did not remain long in agriculture, finding the retail business much more lucrative. Attracted by their success, many of their fellow men came to Jamaica, mostly from the southern districts of the Province of Kwangtung. According to the Official Census of 1943, there were then in Jamaica some 12,000 Chinese and half-Chinese, about 52% pure Chinese and 48% Chinese Colored. More than half of the total live in the urban areas of Kingston and St. Andrew. At the current rate of population increase it could be safely estimated that there are between 15,000 and 16,000 Chinese at present in Jamaica.

What about religion? At the turn of the century, in a population of 4,000 scarcely a dozen Chinese were Catholics. They had brought with them from China an ancestral religion and the change could not be sudden. But as the Chinese children began to attend the Catholic grammar schools more received the gift of faith. Gradually many parents too became interested in the Church.



The younger generation of Jamaican Chinese are taking advantage of their opportunities. One notes the contrast between the correctness of their English and that of the elders.

In 1926 Father Tang, a Chinese Jesuit, visited Jamaica. While he was there, the Chinese heard Catholic belief explained to them in their native tongue, they sang the Catholic hymns in Chinese and made a mission in Chinese. At the end of the mission 50 souls were gathered to the true fold. With such an increase a priest had to be appointed to take care of them. Father Leo T. Butler, S.J., Golden Jubilarian of last year, was appointed their special pastor and particularly endeared himself to them in a special way by his vigorous efforts to learn the Chinese language, even at his age. By 1930 there were 600 Chinese Catholics in Jamaica. Today nearly 50% of the Chinese in Jamaica are Catholics.

Thus there has been vigorous growth in the numbers and quality of Chinese Catholics in Jamaica during the past quarter of a century. But though much has been done, much more remains to be done. If the visit of one of their own priests in 1926 was so helpful to them, what would it be if our Chinese in Jamaica had a priest of their own? While no one even thinks of fostering a nationalistic church, the language still remains a barrier to many. Why up to now has no Chinese young man from Jamaica entered a seminary?

To this question a Chinese friend of mine, a St. George's classmate, replied "That's a \$64 question!" He was right. Money does

figure largely in the answer, though it is not the whole answer.

While as a group they are much better off than the poorest in Jamaica, yet due to the poverty of most of the Chinese families, boys on growing up have to subordinate their own ambitions to the good of the family and contribute to its support and well-being. Girls are not so bound, but are free to marry or enter a convent—or do otherwise. Thus to many parents a vocation to the priesthood would be regarded as a financial loss.

Yet another part of the answer is educational: to date there are in Jamaica 6 Catholic high schools for girls, run by the Sisters of Mercy, Franciscans and native Sisters, while there is only one Catholic high school for boys, the Jesuit St. George's College. Although even today at St. George's the Chinese students number 107 out of a total of 480, many more do not receive Catholic education. Many attend the non-Catholic government high schools, and some even attend the pagan "Chinese School."

But as the Holy Father said in his Mission Encyclical, "Still very much remains to be done; there is still much need of prayer." The encouragement of vocations, both Chinese and other, will be greater now than ever in the wake of our Bishop's strenuous efforts to preach the need of a native clergy and to work in all ways to achieve it. We hope and pray our first Chinese son will soon enter a seminary and be elevated to the holy altar of God. That will be a milestone in Jamaica's history.



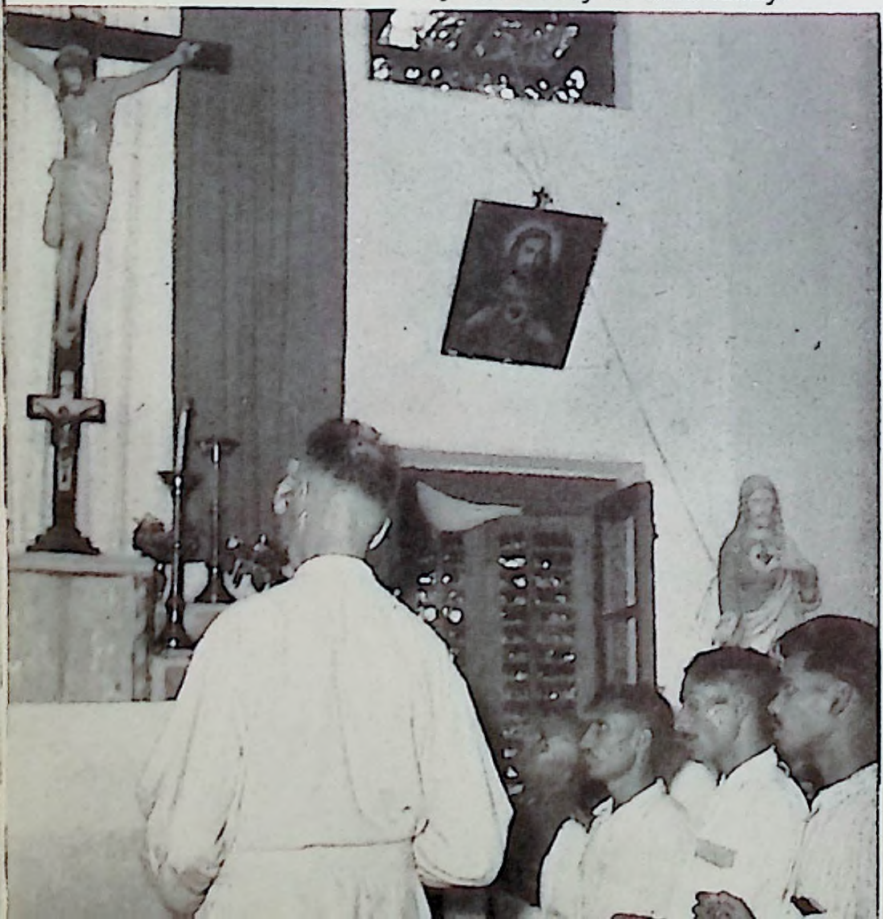
## First Friday in

BERTRAM E. ERNST S.J.

Father Bertram Ernst S.J. welcomes his catechists, John and Raphael Baptiste, on eve of First Friday. As the evening shadows fall the group gathers in the little chapel to say the rosary to Our Lady.

On the day before the First Friday of the month these teachers and catechists gather at my main mission. Some walk the full way while others make use of our little railway. Like the disciples of old they report the successes or failures of their labors. They assemble for night prayers, go to confession and so prepare to receive Our Lord in Holy Communion on First Friday morning.

Many of them have never had a Christian education as such. Others tend to forget the instructions received in their school days. So each First Fri-



day after Mass and tea they come together again for a little instruction on the catechism or some timely issue. In this way we are able to keep them alert on the problems of the day while they in turn instruct the other Christians. Even though I visit the villages regularly these teachers help us to keep much closer contact with the people.

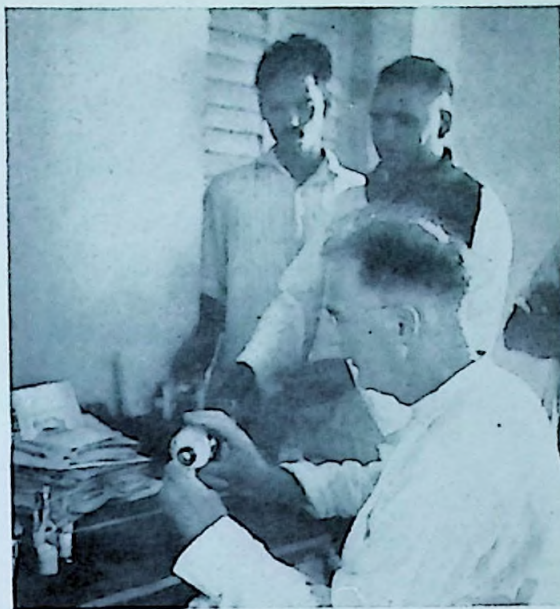
First Friday is also pay day for them for they receive a small sum for their services. So after instructions they are paid but they usually linger around until after lunch and talk things over with one another. Often there are errands to do in

# INDIA

the nearby bazaar and supplies of simple medicines to be gathered as remedies for the minor ills of their little communities. Then they depart happily, material needs taken care of and with new spiritual and mental strength for their work. Only the missionary knows how invaluable are these helpers. They are humble yet sincere laborers in the vineyard of the Master and they are very dear to His Sacred Heart.

(Pictures by Leroy Ryan S.J.)

The missionary gathers his right hand men for a briefing on the problems they will encounter.



And something for the body, too. Father Ernst fills medicine bottle for teacher.

There are informal moments also. Here Father Ernst and Raphael Baptiste chat.





Bishop David Hickey S.J. of British Honduras.



Father Forster, Diamond Jubilarian of India.



Father Joseph Kemper S.J.



Father Clement Risacher S.J.

Brother Peter Gross S.J.



# JUBILARIANS of 1952

**W**HILE JESUIT MISSIONS CELEBRATES ITS SILVER JUBILEE there are men on mission fields who have been Jesuits for twice that time and longer. This year four missionaries celebrate Golden Jubilees and one his Diamond Jubilee.

Father August Forster, Diamond Jubilarian, is the oldest Jesuit priest of the Patna Mission in India. Born in Austria, he has labored in seven different lands and speaks a dozen languages. He has been in Patna since 1922.

Bishop David Hickey of British Honduras entered the Society of Jesus fifty years ago and has spent more than half that time in the Central American mission. After six years as Jesuit Superior there, he was consecrated in 1948.

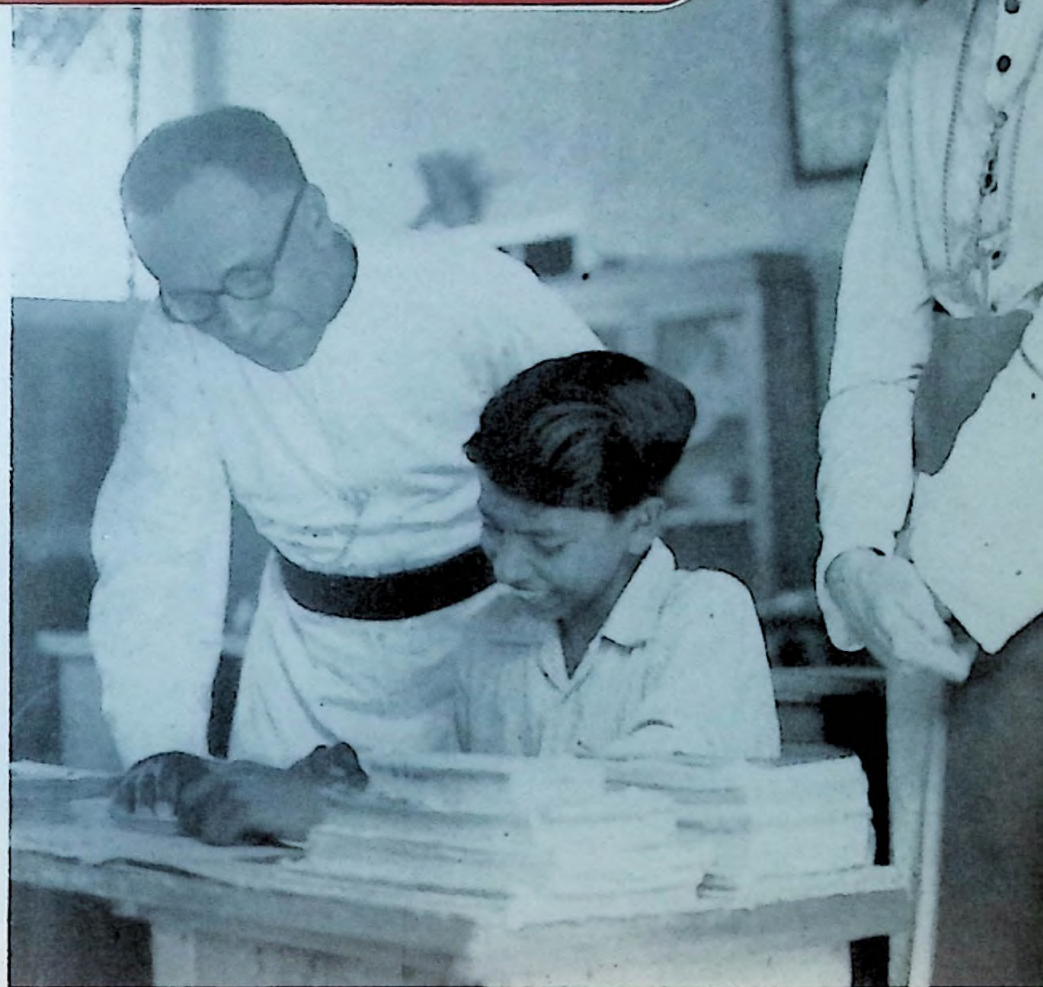
Father Joseph Kemper is another British Honduras missionary who celebrates his Golden Jubilee. A veteran with over a quarter of a century of experience in the rugged jungle country, he is now stationed at Punta Gorda.

Father Clement Risacher, Golden Jubilarian in the Philippines, left his position as Master of Novices in the New York Province in 1928 and since then has devoted his life to the lepers on Cebu and the bush missions.

Brother Peter Gross of the Missouri Province has been a Jesuit for fifty years and next year will be his thirtieth among the Sioux Indians in South Dakota.

JESUIT MISSIONS congratulates these veterans of Christ on the missions and wishes them—*ad multos annos!*

# Aid for Seminarians



## JESUIT *Missions*

962 MADISON AVENUE  
NEW YORK 21, N. Y.



*Here is a splendid* opportunity for you to educate your own priest. The young Ceylonese boy pictured above is starting his seminary studies. On his successful completion of this course thousands of souls depend for their instruction in the truth of Christ.

*How can he become* your priest? He needs your prayers and your financial support. If you give him these, you will share in the rewards of his priestly work forever. Will you help Ceylon's Bishop Glennie S.J. educate him? Pray and send \$1.00, \$30.00 or \$300.00 to JESUIT MISSIONS.

# Afield

## WITH AMERICAN JESUITS

ALASKA • BRITISH HONDURAS • CEYLON • CHINA • INDIA  
CAROLINE-MARSHALL ISLANDS • INDIAN AND NEGRO MISSIONS  
IRAQ • JAMAICA • JAPAN • PHILIPPINE ISLANDS • YORO

WITH THE COMING OF JUNE, THE MONTH of the Sacred Heart, Jesuit Missionaries the world over will go to the adorable Heart of Our Lord with confidence and faith. While devotion to the Sacred Heart is for all mankind, it has a particular meaning for the missionary. He feels that he is fulfilling in a special way the words of Our Lord to Saint Margaret Mary: "My Divine Heart is so inflamed with love for men that, not being able any longer to restrain within itself the flames of its burning love, it must spread everywhere, through you, and show itself to men that they may be enriched with its precious treasures." Surely, through the work of the missionaries, Our Lord's love is reaching souls everywhere. People of all races and cultures are learning, day by day, of this Heart that has loved men so much. Yes, little by little, Love is transforming the people of the mission world.

### SPEAKING OF LOVE

*A missionary tells how his people come from the sea and the hills to celebrate the Feast of the Sacred Heart.*

"It was raining as the last bell rang out for Mass," writes FATHER FREDERICK BAILEY S.J., missionary on the island of Yap. "Scheduled for six o'clock, it had to be put off until seven-thirty because of the large number of confessions. The chapel was jammed so that the people stretched out beyond the rear door, overflowed along the sides down to the sanctuary door and windows. Throughout the high Mass, the chapel was surrounded with worshippers despite the rain. It was the Feast of the Sacred Heart and the climax of a novena of prayer and sacrifice.

"It was good to see the people from Gagil there. I had been a bit worried about them since both the war and typhoons has made



Communion breakfast on the Feast of the Sacred Heart on an island in the east Carolines.

life very difficult for them. But seventy of them came—men, women and children. Actually, they arrived the night before and took turns watching before the Blessed Sacrament during the all-night vigil. And, incidentally, where else in the world will you see a young married couple with their three months old son watching before the Blessed Sacrament from eleven o'clock to midnight? Paul knelt there deep in prayer with his wife beside him, while young James slept soundly in the cradle-basket that hung from his mother's shoulders.

"Benediction had been scheduled for three in the afternoon. With a cloudburst imminent, I wondered how many people would have the courage to come. As the hour approached, I was delighted to see the road leading up from the sea and the road winding down from the hills behind the chapel crowded with my people. Whole families from every island and from every district had come to show their deep love for His Sacred Heart."

### JESUITS IN DISGUISE

*You've heard of priest-workers in France and (in this issue of JM) in*



*Alaska. Here's a brief account of missionary-priest-workers in the factories and steel plants of India.*

"For well over two years now, the American Jesuits of the Maryland province have been conducting the Xavier Labor Relations Institute in Jamshedpur, India. The effectiveness of the Institute is being seen more and more, although it does not at the moment exert the influence of, say, Communism or Socialism.

"But there are definite results to show," reports LEROY RYAN S.J. of the Patna Mission who recently visited Jamshedpur. "What you might call 'grievance machinery' is being tried out at the present time with quite a bit of success. Individual workers come to us asking for solutions to their problems, or simply to request one of the staff to act as a go-between in labor disputes. So far we have not met with open opposition, but it is quite impossible to work in this field without making some enemies.

"However, our doctrine is so plausible and so true that it does not easily yield to attacks from any quarter. And, of course, since we are conscious of teaching the truth, we are not going to be talked into keeping silence as long as injustice of any kind prevails. As a matter of fact, FATHER QUINN ENRIGHT S.J., Director of the Institute, is crying for more and more similar Institutes to be

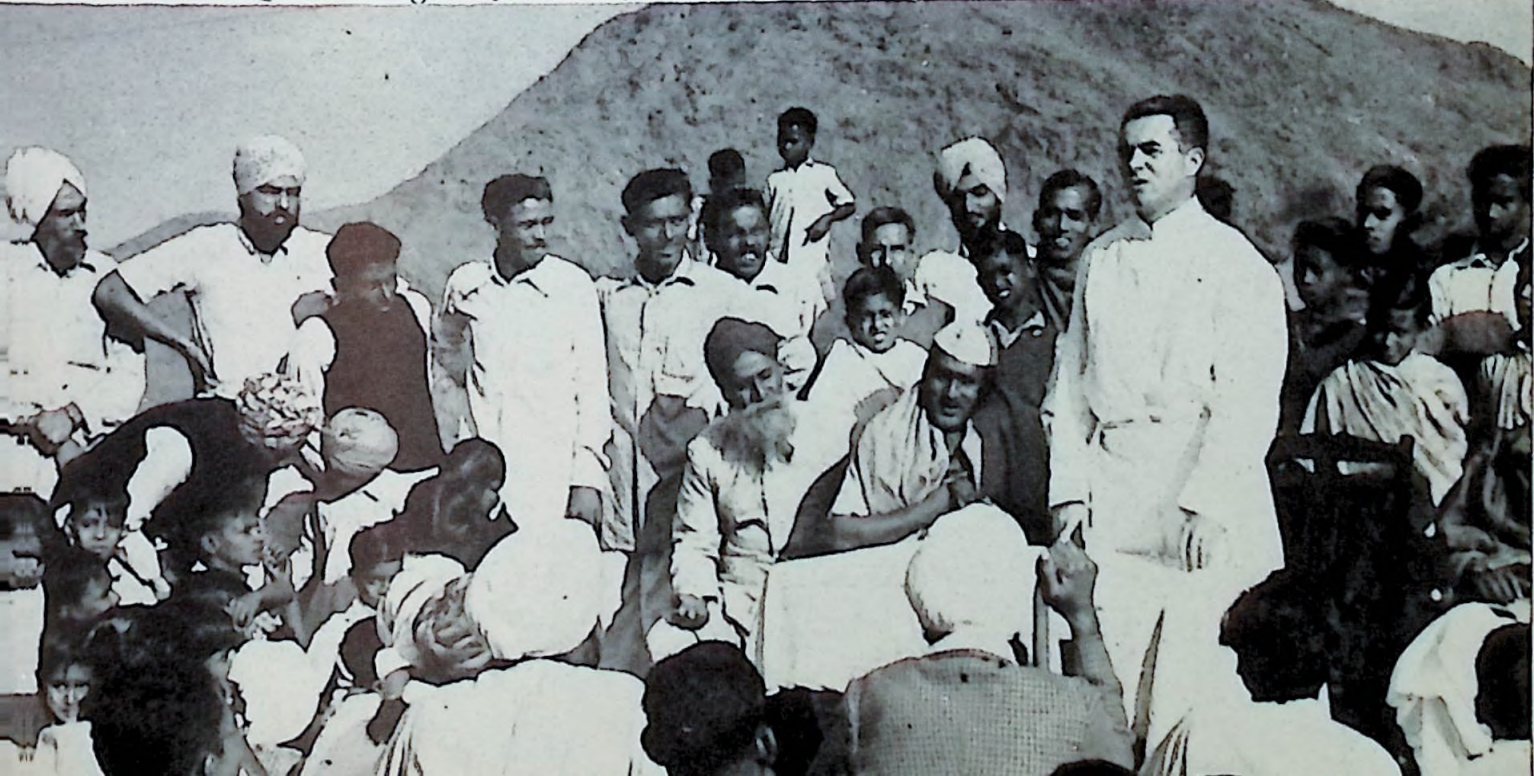
set up in other mission districts and in the larger cities.

"While the work of the Labor School is going on, a novel kind of reinforcement is coming to our aid. Young Jesuit priests from the Tertianship in Hazaribagh now spend a month each, working in various factories and mills in Jamshedpur. There was some difficulty at first in gaining admission to the factories. Management was suspicious of this sudden invasion and wanted to know what the explanation was. The answer was, of course, that the young Jesuits simply wanted to experience first-hand the difficulties and problems of the workers so that they could deal more realistically with labor-management problems.

"The priest-workers wear regular workmen's clothes and live with one or another of the Catholic families in Jamshedpur. They do a full day's work at the factory or mill, eat with the workers (2 annas worth of puris and vegetables and a cup of tea), and try to establish the closest contact with all the workers of the plant. They make it clear that they are Sannyasi (Religious), that they have no family of their own, and that they are living the life of the three vows. These mealtime conversations are priceless since the workers at such times talk freely of their problems, hopes and ambitions.

"And so work goes on at Jamshedpur.

**Father Quinn Enright S.J. of the Jamshedpur Mission addresses voters in India's election.**





The newly created Vice-Province of the Philippines has as its first Vice-Provincial Father Vincent Kennally S.J. who has spent the last twenty years in the Pacific. A former Associate Editor of JESUIT MISSIONS, Father Kennally headed the Caroline and Marshall Islands Mission before returning to the Philippines where he had been a missionary, Master of Novices and internee since 1932.

From lecture-platforms and work benches, by word and example, young Jesuit priests are establishing contact with ever widening circles of workers, and teaching the principles of a Social Order based on justice, charity and truth."

#### RADIO JAMAICA

*The apostolate of the radio has tremendous possibilities in mission countries—provided the missionary can come up with a better than average program.*

"Z.Q.I. used to be the government radio station and, incidentally, the only one in Jamaica," writes FATHER JAMES HEALY S.J. "It was a charming little thing but you couldn't buy time on it. The adroit Manager compounded several hours of listening fare—local death notices, Bach-Stokowski recordings, jam sessions, world news and local news from such country towns as Rattrap, Wait-a-bit, Come-See and Porus. Time signals were only approximate and the friendly Manager was never known to choke off a good program out of deference to a mere clock. There were no commercials.

"Now that the station has gone com-

mercial, we can buy time as long as we can afford it. Our Catholic Hour, for the time being, is merely informational, and is, as someone pointed out, given in a tone that is maddeningly cool. Now that the public is getting conditioned to the use of free speech, we can mention the Mother of God without getting shushed.

"When we requested time for a Rosary program, the management felt that in a country so overwhelmingly non-Catholic, the public would not take well to unadorned repetitions of Aves. Well, we suggested, how about a program featuring group recitation of the rosary, a kind of speech choir,—smooth blended tones, perfect unison, flawless timing? And suppose that at intervals the group recitation faded to a whisper while a single voice stood out clearly giving suitable meditations on the various mysteries? Yes, the management thought we probably had something in that kind of program.

"With the help of technicians we went to work, and after a feverish period of rehearsals, were ready for an audition. The board of managers gathered round, listened very carefully, took deep breaths and asked



us if we could get up a new program on the same plan twice a week. Thinking of the endless beauties of the rosary, we assured them that we could and unhesitatingly signed the contract.

"Today we enjoy a fine audience in the city and in the villages. But most of all we like to think that out in the rough, wild country, in the little huts clinging to the slope of a hill, in the yam patches along the valley or on the mountain paths that lead nowhere, the simple country folk kneel to the summons that echoes from the hills around them: "It is time for the family rosary . . . Pray for us, O holy mother of God, that we may be worthy of the promises of Christ."

#### A GOOD TURN

*Scouting in British Honduras has a magnificent record of shaping the youth of the country into leaders. The man who is responsible for its success, writes of a recent adventure.*

"This year the scouts were not at all keen on taking an overnight trip. The hardships of such a trip in this country are very great—being jammed on a small boat under a tropical sun; the difficulty of preparing decent meals and of finding decent sleeping quarters. Actually, it is hardly worth undergoing all of this just for the sake of the trip," writes BROTHER JOHN JACOBY S.J. "Then there are the everpresent dangers of being at sea in a small boat. And when you think of the continual necessity of scooting in and out of sharp, tearing coral reefs, you decide that there must be other, safer ways of getting an outing.

"But this year we heard that quite a large number of babies in a Mexican village were awaiting our Chaplain to bring them the sacrament of baptism. No priest had been there for more than a year. When we heard this, the trip was definitely a "must". No scout wanted to be left behind. Blankets and other equipment were immediately packed and stowed away in the boat.

"This trip required that we find passage to the sea through the reef. It is well known here that there are breaks in the reef through which a small boat can, with luck,

slip out to sea, but it is always a dangerous business. We had almost maneuvered our way through when a sudden wave dashed our boat against the sharp coral heads with such force that the Captain was hurled overboard. Normally, he should have been lost, and, of course, the boat and all on board. God alone knows how he managed to pull himself back on board. With desperate pushing and shoving, aided by poles, we finally managed to get clear of the hungry reef.

"When we reached the village of Xcalak, we scouts marched up to its new church where we sang a Spanish hymn to the Blessed Virgin. This example will bear fruit among the boys of Xcalak, for, after all, it was a revelation to them to see our boys marching along and singing like an army of conquerors.

"Yes, the trip was hard and it was dangerous, but it brought a priest to people who badly needed him. Each scout was glad to know that he had contributed in some small way in bringing baptism to Our Lord's little ones."

Brother Jacoby and British Honduras scouts care for pig to be raffled off at festival.



# NIRMALA'S

## *Never Normal*

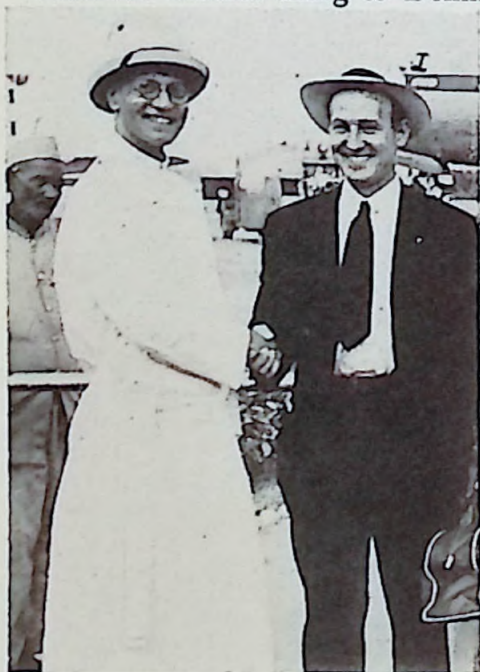
GREGORY C. HUGER S.J.

At Nirmala College in New Delhi the President of India, His Excellency Rajendra Prasad, is greeted by Fathers John Choppesky and Paul Smith (center). Father Smith is the Superior of the American Jesuits who were asked by the Indian government to conduct Nirmala.

Father Bernard Dempsey S.J.



Father Saldanha of Patna Mission welcomes Brother Illing to Delhi.



**T**HE FIVE AMERICAN JESUITS AT NIRMALA COLLEGE in New Delhi, India, are rounding out their first year there. We wonder if it has been a normal year in India's capital. If it has then we can resign ourselves to a little more activity than is usual for a college.

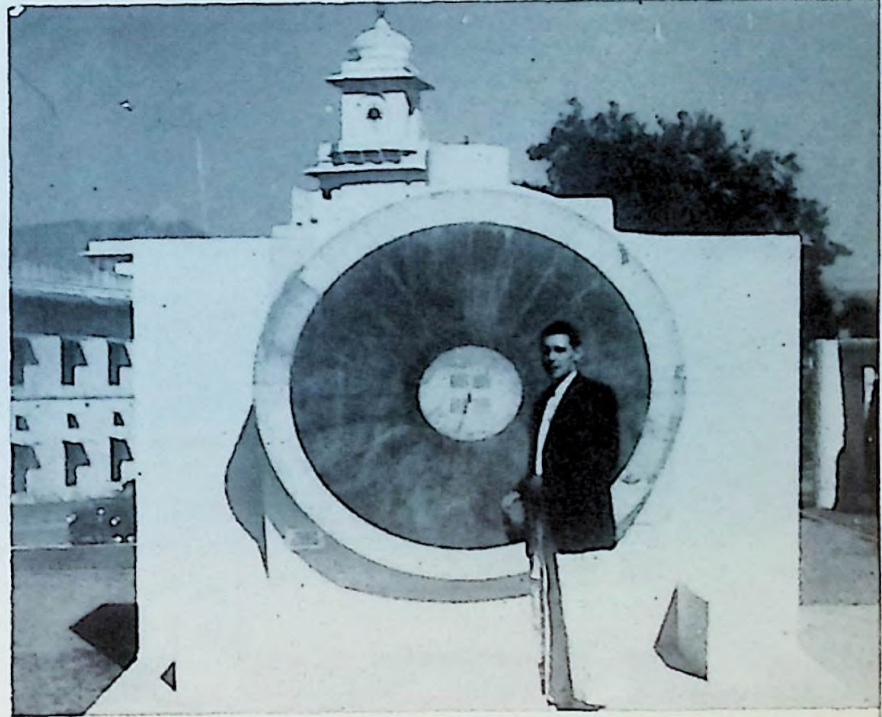
Six days after our landing in New Delhi we started classes with 500 students in attendance. We were somewhat startled at the size of our new family. Our faculty included 31 Indian teachers who had been on the staff when Nirmala was the Government Central College. So we settled down (we thought) to school life.

But New Delhi is India's capital. That means conventions. One week there was the International Statistical Convention at which Father Dempsey represented the Vatican. Father Choppesky attended the UNESCO Teachers' Conference, while Father Smith and

At the Pilam Airport in New Delhi American Ambassador to India Chester Bowles is welcomed by Father Smith. With the ambassador is the American Charge d'Affairs in India, Mr. Lloyd Steere. The five American Jesuits who staff Nirmala have just finished their first year in the historic capital of India.



Father Huger at the Jaipur observatory where centuries ago other Jesuit missionaries studied the science of astronomy.



Fathers Dempsey, Smith and Huger add a lighter touch with their white cassocks to the UNESCO Philosophical meetings.

myself sat through two sets of speeches, in English and then French, at the UNESCO Philosophical Symposium. I also went down to Jaipur for the Indian Historical Conference. Of course classes were going on the while. However, with Brother Illing managing the house, some order was preserved.

The first year of any school is a difficult one and it certainly isn't made easier through the addition of outside activities.

But government officials have been very cordial, the students and teachers most friendly and we ourselves happy. So maybe it's best that Nirmala's never normal.





# The Business of Missions



Dear Friend:

Whenever your son writes to you from overseas you are always delighted to read his letters. This is particularly true if he has been given a promotion in rank or has been singled out for heroic duty. Immediately, you pick up the telephone and tell your relatives. As you walk down the street you show the letter to your friends in the neighborhood. You have every right to be proud of his accomplishments.

The Jesuits at home feel very much the same way regarding their brothers in the foreign missions. Their letters are always of interest to us as they tell of their apostolic accomplishments and also strike a note of sympathy because of their inevitable problems. We would like as many people as possible to know about our brothers. I am sure that you can understand our fraternal pride.

You must know someone who does not subscribe to JESUIT MISSIONS. Could you ask him to do so? If you are hesitant, you could forward to me the subscription rate of \$1.00 and I would make certain that JESUIT MISSIONS was sent to someone. It will be a dollar well invested because it will mean additional prayers and help for our brothers.

Sincerely yours in Our Lord,

COLEMAN A. DAILY S.J.

### 393 Colorful Pictures:

The Catechetical Guild in St. Paul, Minnesota, has published the life of Our Lord in a booklet similar in format to the popular comic books. This booklet has 96 pages and carries the child through the entire life of Our Lord. Obviously, the color scheme and the 393 pictures would induce any child to read it. Our missionaries could use literally hundreds of these books. The price is exceptionally reasonable—25¢ per book. You can help the children of the missions to grow in a knowledge and love of Our Lord by sending to JESUIT MISSIONS a donation for these catechetical books.

### Sacramental Stoles:

At a baptism, you will notice the priest wearing a purple stole. Later in the ceremonies he inverts the stole and it becomes white. This combination of a purple and white stole a priest uses whenever he administers the sacraments. The parish priest keeps one in his confessional, one in the desk in his office, one in his room and always one with his sick call set. In the missions assigned to the American provinces, there are over six hundred Jesuit priests. True, not all are assigned to parishes but each one has many opportunities for admin-

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istering the sacraments. Could you donate \$2.00 for a stole? Our Lord will grant you a part in the administration of every sacrament during which your stole is used.

**Amices:**

As a priest stands at the altar, you will note a piece of white linen tucked around his collar. It is called the amice and in shape is oblong with two strings attached. As the priest puts on the amice he says:

"Place, O Lord, the helmet of salvation upon my head that I may overcome the assaults of the devil."

That you might share in the petition of his prayer and also more intimately in the Masses of our missionaries could you donate \$3.00 to buy linen for amices? In the tropics, when a priest is saying two Masses, he should have two amices. They become very damp due to the excessive heat and sultry weather.

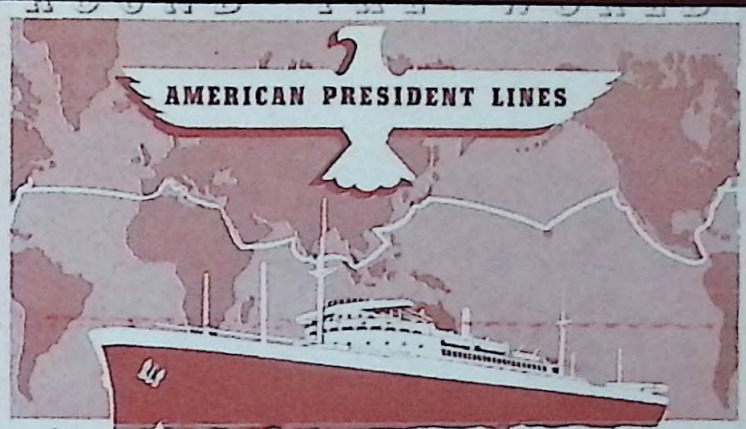
**Clerical Magazines:**

No matter how busy a doctor may be, he simply must find time to read various medical journals in order to keep himself well informed with the recent discovery of drugs and reactions to various diseases. Failure to do so might well impair his reputation and even result in the loss of a life.

The same is true of a priest. It is his vocation to deal with immortal souls and he must always keep himself well acquainted with the latest developments of dogmatic and moral theology. Previously, we have asked for donations of \$3.00 for clerical magazines. The response was never large enough to take care of the many requests in our office. Could you answer this appeal?

**Menu:**

What is your reaction when you see a menu in a dining car? Is your first impulse to settle for a ham sandwich simply because the prices appear very high? During the summer months, our new missionaries will be traveling to various seaports. Some of them will be on trains for one, two or even three days. As they glance at a menu, their first impulse would be that they could save \$1.00 and keep it for their future mission. That frame of mind is admirable but they should eat rather substantially. Would you be willing to give \$5.00 to defray the meal expenses of our traveling missionaries?



*Rev. J. MacFarlane  
3/4/54 U.S. American  
Calcutta*

**TRAVEL AID**

New American Jesuit missionaries will be setting out to their missions this summer. Listed below are travel costs. Will you help one man reach his post?

New York to Kingston	\$230.00
New York to Bombay	525.00
New York to Calcutta	525.00
San Francisco to Manila	425.00
San Francisco to Colombo	550.00
San Francisco to Yokohama	375.00

**JESUIT MISSIONS**  
962 Madison Ave., New York 21, N. Y.

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**MANILA**  
TO *N.Y.*



Copyright 1951 Apostleship of Prayer

*"I will bless  
every home*

WHERE A PICTURE  
OF MY HEART  
SHALL BE SET UP  
AND HONORED."

To spread lively devotion to the Sacred Heart among their people, our American Jesuit missionaries have asked us to supply them with pictures. They intend to have each home on their missions blessed by the presence of a picture of the Sacred Heart. Christ, Himself, has promised protection for every family who would so honor Him. The communist-threatened missions need that help badly.

**JESUIT *Missions*** can purchase a small picture of the Sacred Heart—plastic frame—at 40¢ each. If you send us \$2.00, we can put a picture of the Sacred Heart in five different homes. As an incentive for your charity, it would be well to remember the eleventh promise of the Sacred Heart. "Those who promote this devotion shall have their names written in My Heart, never to be blotted out."

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