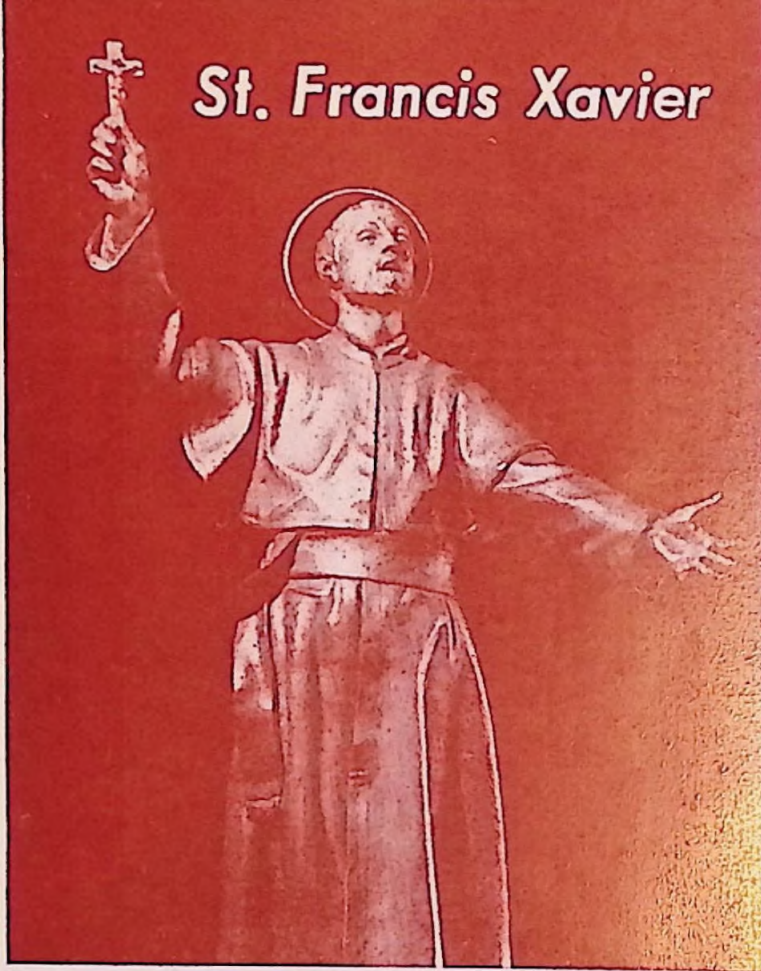


OCTOBER 1952

Jesuit MISSIONS

XAVIER ANNIVERSARY ISSUE





St. Francis Xavier

JESUIT

MISSION MILESTONES Career of St. Francis Xavier

- 1506—Birth of Francis Xavier.
- 1525—Francis enrolls in the College of St. Barbara at the University of Paris.
- 1529—Xavier meets Ignatius of Loyola.
- 1530—Degree of Licentiate in Philosophy awarded to Xavier.
- 1533—Francis becomes a disciple of Loyola.
- 1534—Beginning of Society of Jesus. Xavier takes vows of poverty and chastity, and a vow to make a pilgrimage to the Holy Land, if possible.
- 1537—Arrival of Xavier in Rome, where he is ordained priest.
- 1539—Xavier exercises priestly ministry in and around Rome.
- 1540—The King of Portugal asks Ignatius for priests to evangelize the Indies. Ignatius appoints Xavier, who departs immediately for Lishon to await the sailing of the Indian fleet.
- 1541—Francis Xavier sails for India.
- 1542—Arrival of Xavier in Goa; he begins immediately the task of bringing the faith to the pearl fishermen along the west coast of India.
- 1552—Xavier sets out for China from Malacca.
- 1552—Death of Xavier in Sancian, off the coast of China.

Four hundred years ago this December Francis Xavier died on a bleak island in the South China Sea. He had been a missionary for only ten years yet in that brief time he had opened a new world for Christ; the forces at his command were drawn up in battle positions at strategic points; and the long siege of the countries of the East was under way.

Ten years a missionary—and today Patron Saint of all missionaries. He had known victory but he had also tasted failure so often that his dying hours were stark with pleas for mercy to Almighty God—yet today men and women in far corners of the earth whisper prayerfully, “Xavier, give me thy heart!”

This issue humbly commemorates the world and the work of St. Francis Xavier S.J.

MISSIONS



FRANCIS XAVIER STOOD AT THE BEGINNING OF AN ERA WHICH has come to an end only in our own day. The Portuguese empire was only thirty years old when he landed in India to begin his flaming apostolate. It is interesting to note the similarity between the location of those first Portuguese footholds in Asia and the last crumbling outposts to which the West still clings today.

Four centuries ago the Portuguese held the key to the Persian Gulf in the port of Ormuz, a handful of seaports strung along the coast of India, the strategic fortress of Malacca controlling the Singapore Straits and the fortified outpost of Ternate in the Molucca Islands. Now in our own time we have seen the colonial powers of the West gradually withdraw from their entrenchments in the East. India, Ceylon, Burma, Indonesia and the Philippines are now independent nations. The last footholds of the West are a few French and Portuguese coastal cities in India, British Malaya, North Borneo and Sarawak, Portuguese Timor, French Indo-China and the China ports of Hong Kong and Macao. The day of colonial power in Asia has ended.

With the departure of the Westerner a new era begins for the Church in those lands. In this issue we trace briefly the history of those missions from the time they were organized by Francis Xavier up to the present day. It is a necessarily inadequate picture but the outlines are there, oftentimes dark with the blood of those to whom Christ meant all. No other region in all the world has been so difficult to conquer as those lands of the East and today we have an added incentive to their winning lest they fall within the Communist orbit. And the inspiration will still be the man who fired Europe to the first crusade, Francis Xavier, the first Jesuit missionary and the Apostle of the Indies.

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COVER. This conception of St. Francis Xavier is the work of Father Kurt Becker S.J. of the New York Province and the most recent addition to Jesuit Missions staff.

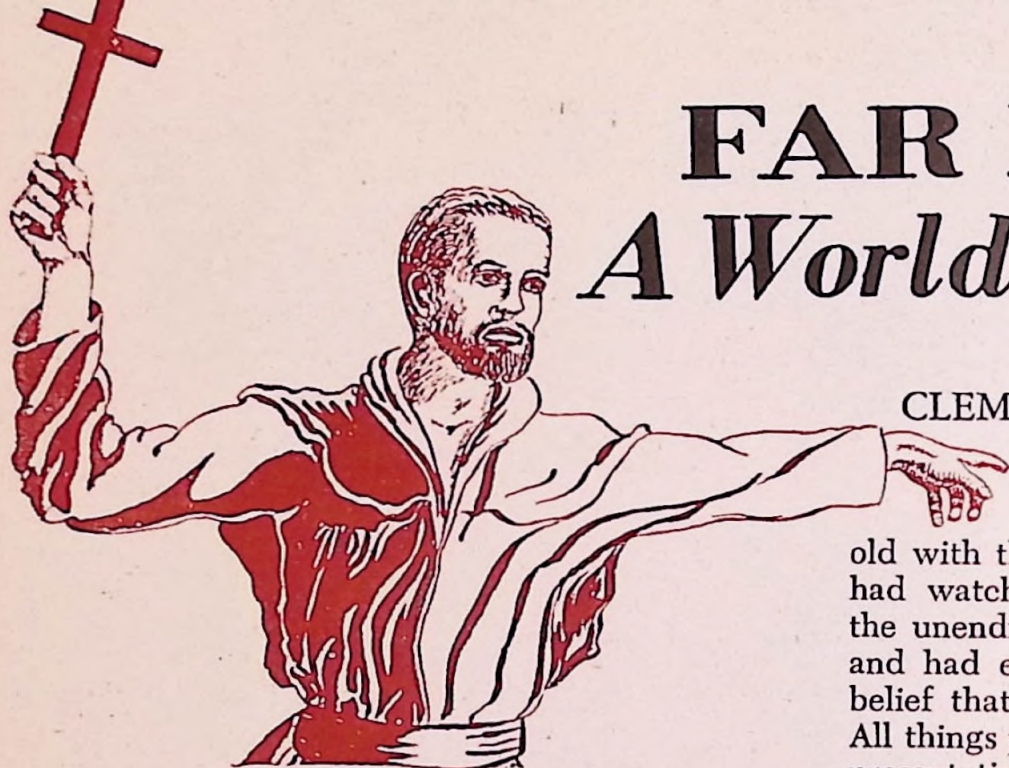
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FAR EAST

A World to be Won

CLEMENT J. ARMITAGE S.J.



WHEN FRANCIS XAVIER WAS BORN there was a shadow over Europe, a shadow eight hundred years old. It was the shadow of the Moslem empire, dominating the eastern Mediterranean and with its African and Balkan pincers holding a constant stranglehold on Europe. Men of the West were born under that shadow and lived their lifetimes out in the uneasy knowledge that the age-old enemy of the East might strike again at any moment. It was a situation akin to that one today in the Middle East, India and Southeast Asia where the shadow of the Soviet power hangs heavily over the peoples of those regions.

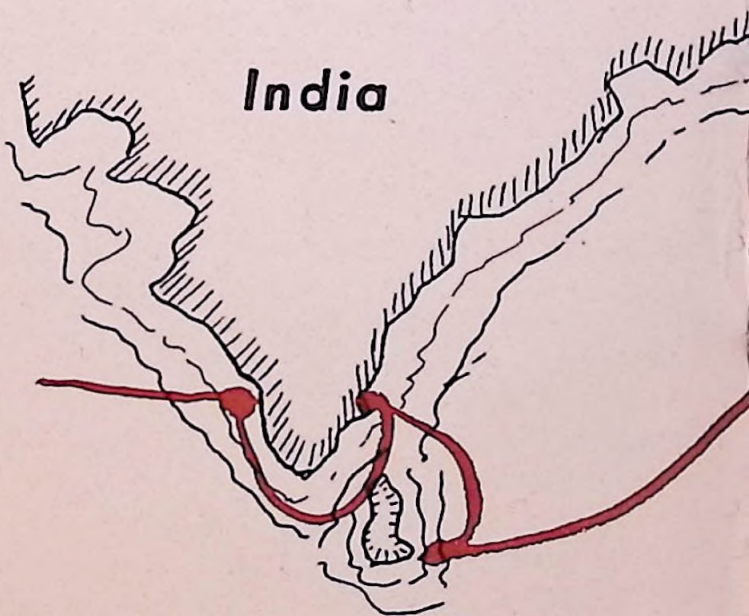
It was this hemming-in of Europe by the Moslem power with its consequent blockade of the land routes to the Far East that gave birth to the great era of discovery and colonization by the West. Somewhere beyond the Crescent Curtain lay the rich lands of the Indies with its treasured silks and spices. Columbus had sailed westward with the hope of discovering a new sea route to those lands and as a result Spain was waxing mighty with the discovery of America. Vasco de Gama under the flag of Portugal sailed southward five years later to round the Cape of Good Hope and establish the long-sought direct trade route between Europe and the Indies. The road to the East was open.

When Francis Xavier landed in India in 1442 he entered a new world. Before him there stretched out the most populated region on earth, time-hardened in its cultures and ways of life. It was a world grown

old with the indifference of the aged. Men had watched the days and seasons pass, the unending recurrence of life and death, and had evolved for themselves a cyclical belief that is the key to the mind of Asia. All things pass, so of what importance is the present time? Why bother to change anything in the outside world since the ceaseless turning of the cycles will eventually restore the original conditions?

It was a world whose heart the Moslem had rimmed but never pierced; a world the West had never penetrated. The thin line of Portuguese holdings along the sea-ways was only a thread in the complex pattern that was Asia. Yet Xavier made of that thread a lasting lifeline to Christ for the peoples of the East.

For with Francis Xavier the long siege of the Far East really began and he was the one who drew the plans for the missionaries who came after him. The saintly glamor that surrounds his dynamic figure must not blind us to the fact that he was first and foremost an administrator and organizer. He was not only a missionary assigned to a certain section of the Indies; he was the



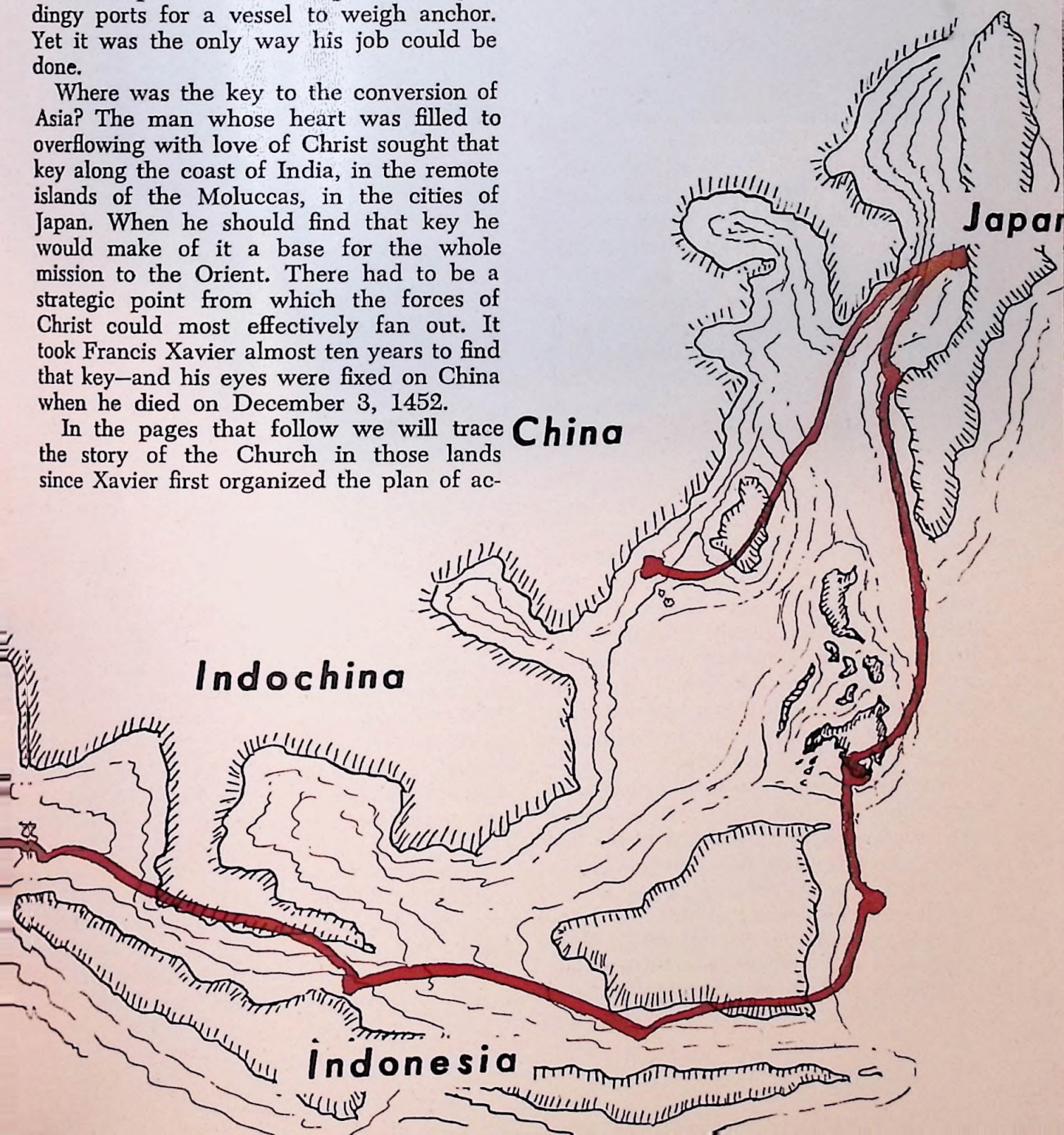
man who as Papal Legate and Apostolic Nuncio held the highest ecclesiastical power in all the East. His primary job was to make a general survey of the various Christian settlements and to draw up a studied plan for the future development of the Far East missions. He had been appointed the confidential agent of the King of Portugal and later was to assume the duties of Jesuit Provincial.

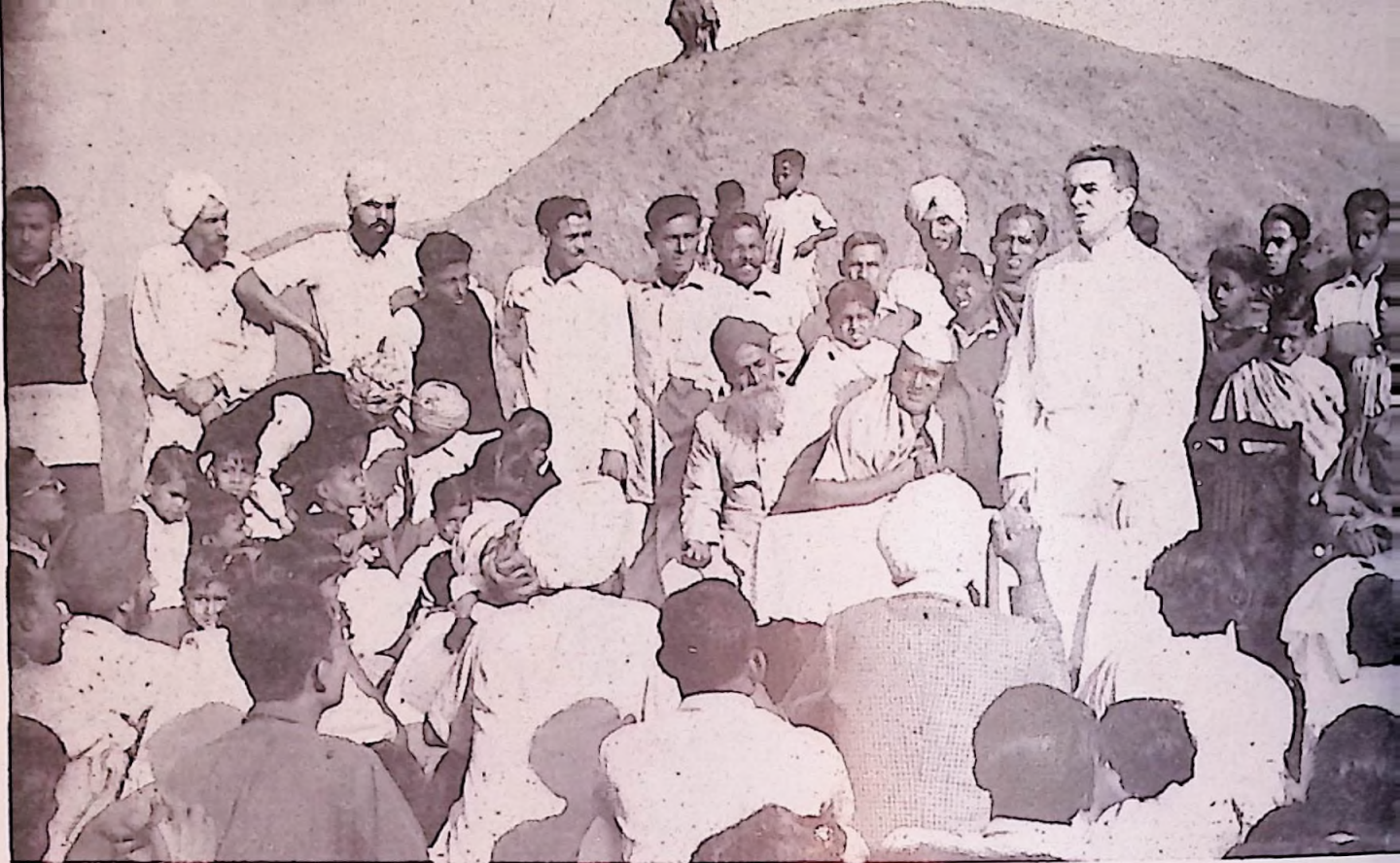
It was these offices that accounted for his numerous voyages—thirteen times in ten years he travelled the 600 miles from Goa to Cape Comorin; by sea alone he totaled over 30,000 miles in that time. Ten years on the mission fields and over half that time was spent on board ship or waiting in dingy ports for a vessel to weigh anchor. Yet it was the only way his job could be done.

Where was the key to the conversion of Asia? The man whose heart was filled to overflowing with love of Christ sought that key along the coast of India, in the remote islands of the Moluccas, in the cities of Japan. When he should find that key he would make of it a base for the whole mission to the Orient. There had to be a strategic point from which the forces of Christ could most effectively fan out. It took Francis Xavier almost ten years to find that key—and his eyes were fixed on China when he died on December 3, 1452.

In the pages that follow we will trace the story of the Church in those lands since Xavier first organized the plan of ac-

tion. Four hundred years have passed, four hundred years in which thousands of men and women have labored for Christ along the trails which Xavier blazed. The Far East is still the number one missionary objective of the Church. The majority of its people are not yet Christians; only one country, the Philippines, can be called Catholic. And as the era which Xavier began draws to a close in our own time we are faced with the same challenge to which the Apostle of the Indies responded so gloriously. There was One Who died on Calvary and for His sake a man died on Sanctian with his job unfinished. It is our job now.





When the Portuguese vessel "Coulam" sailed up the Mandovi River on the morning of May 7, 1542 and Francis Xavier disembarked at Goa to begin the greatest missionary apostolate of modern times he came face to face with the one



obstacle most responsible for hindering the spread of Christianity in Asia.

In the short time since the Portuguese had occupied Goa and other ports Christianity had become identified as the religion of the Westerner, the foreigner. It is true that before this the faith had a foothold in India in the St. Thomas Christians of the Malabar Coast, an ancient community of the Syro-Malabar Rite, but they exercised little influence. Now this outside force under the Portuguese flag had imposed itself on the rim of India—and with disastrous results.

Have you ever had to fight against your own? Francis Xavier did, as has many a missionary since. From the days of the first Portuguese colonizers down to the British with their "neutral" attitude towards missionaries the men who preach Christ have had a difficult time trying to explain away the actions and indifference of their fellow Westerners. In Xavier's time the conduct of

THE GREATEST ENEMY to the sowing of the Faith in India has been the fellow Westerners of the men and women who preach and live Christ.

the Portuguese had brought the public reproach from one Indian, "You preach Christ the Crucified, and you yourselves crucify those who allow themselves to be duped by you."

To escape that deadly atmosphere Xavier turned southward to the pearl fishers of Cape Comorin and began the work of teaching Christ to these simple folk. It was the real beginning of his work in India and from his experience there came lasting fruit. He saw the need of missionaries who could speak the language, of a native clergy and the training of the young. When he died a short decade later the first missionary seminary in all the Orient was in the care of his fellow Jesuits; schools were established in the main stations of Bassein, Thana, Cochin and Quilon; these places plus Goa, San Thome and Ormuz were staffed with Jesuits; and he had prompted the creation of a native literature along the Fishery Coast where even today the people speak of themselves

India

LAND OF BEGINNINGS



(Left) Francis Xavier worked with the pearl fishers and today Father Enright S.J. of the Jamshedpur Mission instructs steel workers. (Above) Father Martin S.J. ends school in the Xaverian way at Chuhari by ringing the bell.

as "the children of St. Francis." The Church in India was under way.

The next half century saw the high tide of mission effort by Catholic colonial powers. Franciscans, Jesuits, Dominicans, Augustinians and Discalced Carmelites established themselves in the principal Portuguese centers and worked out from there. Sixteen years after Xavier's death there

were 83 Jesuits at St. Paul's College in Goa and six years later a single group of 44 Jesuits arrived on the mission. It was a high tide of sufficient depth to leave a lasting result when finally forced back by circumstances.

In the middle of the 17th century British and Dutch arms gradually drove the Portuguese from most of their coastal cities. The occupation by Protestant powers resulted in persecution of the Catholics in various mission fields. Later on the retrogression was aided by the religious strife in Europe with its whittling down of missionary manpower. Then finally all progress in the mission fields of India came to a standstill when the Jesuits were expelled from all Portuguese territory in 1759. The diocesan clergy and the religious who were left were not numerous enough to push the work.

The Dark Age of the Church in India lasted until 1830. Then once again the tide turned and missionaries of various orders came back to the field. From that time on the Church grew steadily stronger until today in India and Pakistan there are well over 3 million Catholics, about 4,000 priests the majority of whom are native born, and over 8,500 sisters and brothers.

India is a land of many beginnings. Today, after four centuries and a half of foreign domination, it is beginning its own life of self-government. It is a critical time for the Church but India's own sons and daughters in the hierarchy, clergy, sisterhoods and laity have been preparing to take their place in the new scheme. At long last the stigma of a foreign religion may be removed from the Christian faith. The Catholic educational system, begun long ago by Francis Xavier, has played a leading part in softening the age-old prejudices. It may well be that the richest harvest of the Church in India is now beginning.



SPICES AND SOULS were the early lure of the islands of the East Indies even as are oil and rubber today.

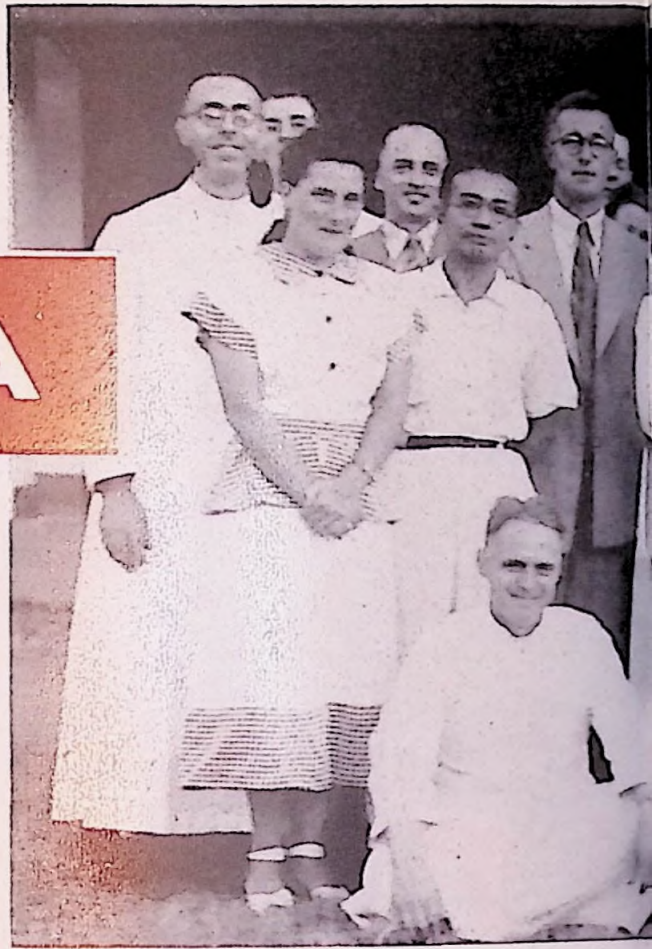
INDONESIA

Treasure Islands of Yesterday and Today

THE GOAL OF THE PORTUGUESE CONQUEST IN the Orient lay far to the east of India. On the edge of his ancient map the geographer Ptolemy had marked the "gold and silver islands." In Xavier's day one group of these islands were known as the Spice Islands. To the Europe of that time they were the richest prize in all the East.

A Portuguese trader in sandalwood told Francis Xavier of the harvest of souls awaiting him in these far-flung isles which stretch for 3,000 miles in an irregular arc along the Equator. Several of the chieftains with their subjects had recently become Christians and asked for missionaries. As Apostolic Nuncio and Jesuit Superior it was part of Xavier's duty to investigate this report. Accordingly he set out in 1545 for the fabled islands of the clove and nutmeg.

Once again he followed in the wake of Portuguese conquest. The fort at Malacca, near to present day Singapore, where all the wealth and color of Asia converged; then on to Bandu, the nutmeg port; and finally to Amboina where Xavier visited the nearby islands. In his report to India and Europe



he sums up the situation. "Here are islands without number, almost all inhabited, yet the people are not Christians for the sole reason that there is no one to Christianize them."

Once he had first hand information on the situation he acted quickly. He wrote to two Jesuits in India, ordering them to depart immediately for Ternate, center of the archipelago, and establish a mission there. Amboina too was to be a mission station. Then in a Malayan rowboat he set out on the two-weeks journey to Ternate in the Moluccas, principal seat of the spice trade and Portugal's most eastern possession.

His work in Ternate and in the Islands of the Moors was so successful that a non-Catholic historian has termed Xavier's visit the turning point in the history of Catholic missions. At any rate when he returned to India at the end of 1547 he had organized that particular mission field, had staffed it with Jesuits and had formed the nucleus of a native clergy.

Few were the missions which have promised so great a harvest and then





(Above) The staff of teachers at the Jesuit Canisius High School in Djakarta on the island of Java. (Right) The Cathedral at Batavia, capital of Java, most populated in Indonesia and in the world.

It was less than 100 years ago that Catholic missionary activity was finally permitted again, although under extreme restrictions. The Vicar Apostolic of that time found it impossible to staff his missions and he appealed for help to the Dutch Jesuits. By 1902, less than fifty years after they entered the field, the Jesuits cared for 51,000 people in 16 mission stations. Other religious orders joined them at this time and at the outbreak of World War II 56 different orders and congregations besides the secular clergy were working for 601,700 Catholics. It was springtime in the treasure islands.

Within the last quarter of a century the number of Catholics has increased by 500% despite the fact that the number of European Catholics was halved in that time.



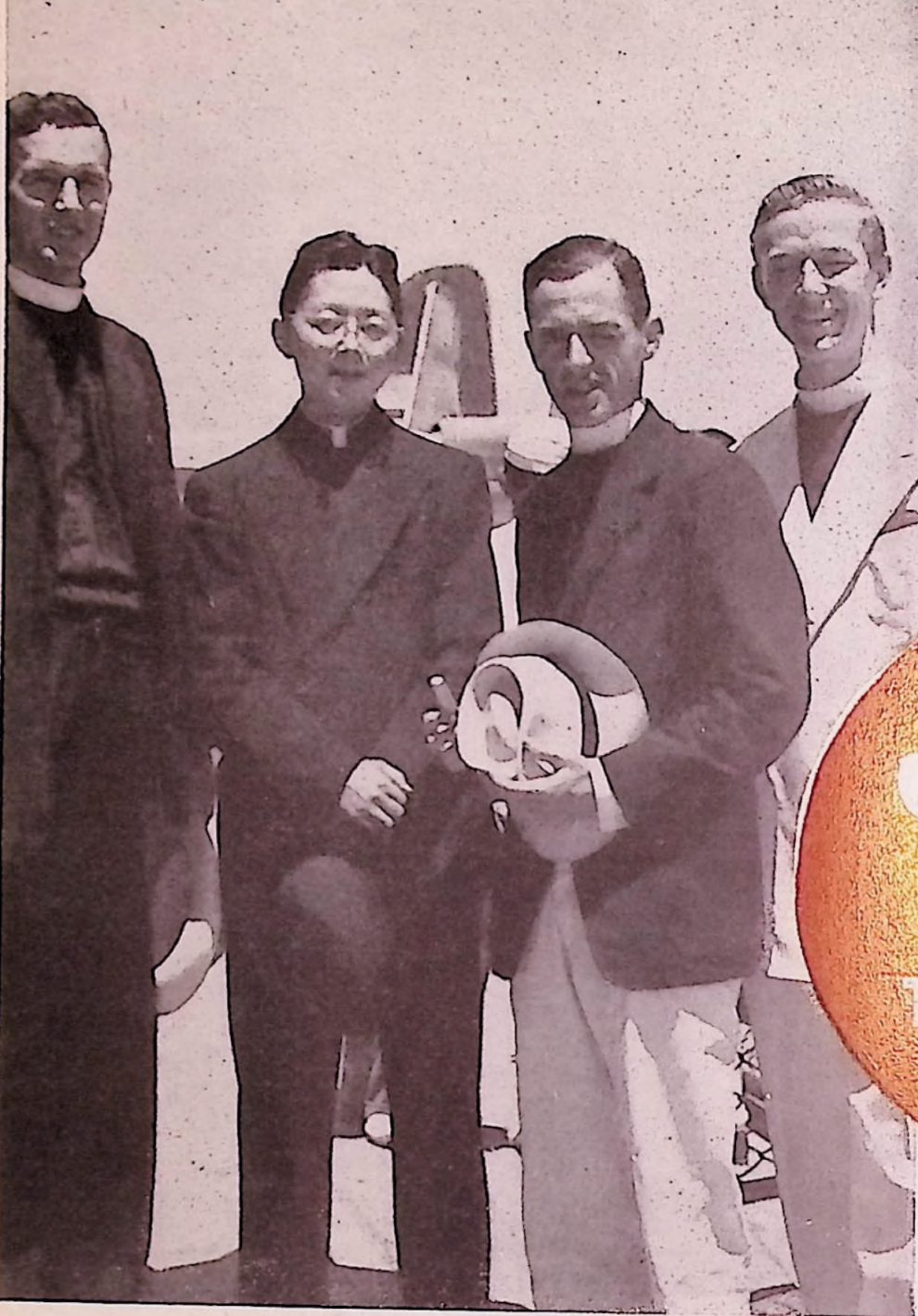
suffered so great a ruin. The treasure islands . . . and in those days the treasure of their spices was as strong a lure as their treasures of oil, rubber and tin are today. The Church which Xavier had organized there had less than half a century of growth before the flag of the Dutch Calvinists fluttered over the forts the Portuguese had once held.

With the coming of the Dutch a blackout fell over Catholicism in Indonesia. There were persecutions, martyrdoms, and the unholy spectacle of alleged Christians joining with Moslems to hasten the destruction of the Catholic Church in the East Indies. The blackout was not an immediate thing; it fell gradually as the shepherds of 200,000 Catholics were dispersed or died. There was no chance for reinforcements. During the 17th and 18th centuries the blackout became complete. No longer were there Catholic missionaries in the treasure islands.

A leading factor in that increase was the respect and admiration which the Church won during World War II and the subsequent struggle for Indonesian independence. The people clearly saw during those difficult times that the Church stood above all parties and national differences. It was no longer of the West; it had an independent, spiritual mission of its own to fulfill.

As the Republic of Indonesia starts down the hard road of independence there are obstacles and difficulties which the Church must face. But at the moment over 100 of her sons are readying themselves for the priesthood and the harvest that awaits them on the treasure islands.

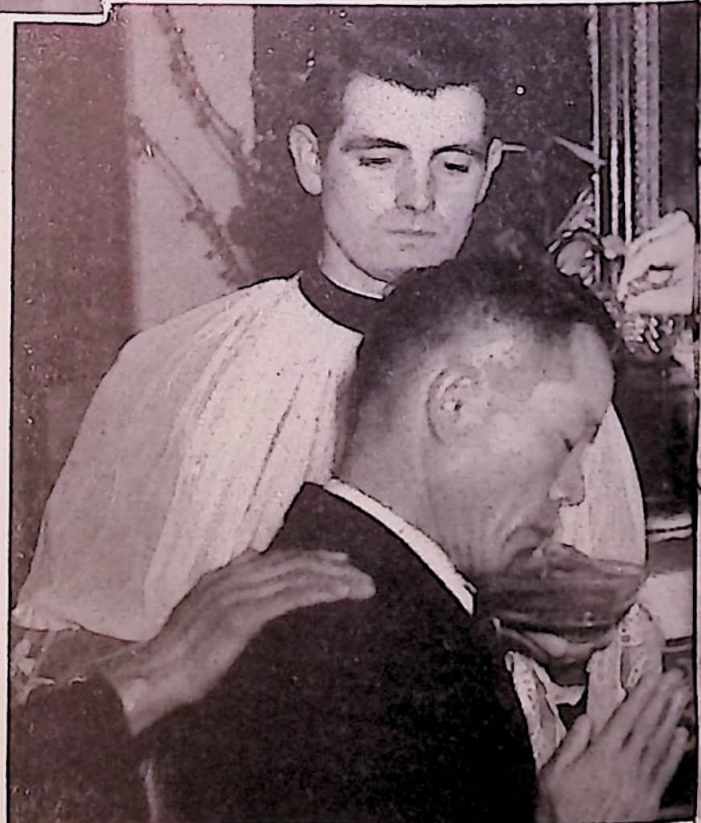
Jesuits Dressman, Minimiki, Nickerson and Tracy, all from United States, on the streets of Tokyo.



“**W**E SHALL TELL YOU ABOUT JAPAN as far as our knowledge and personal acquaintance with it allows. In the first place, the people with whom we have dealt up to the present are the best of all yet discovered, and I am of the opinion that among pagans none can be found to surpass the Japanese.”

Francis Xavier wrote these words in 1549, a year and a half after his chance meeting in Malacca with a young Japanese named Anjiro. It was a meeting that opened up a new world to his vision. Perhaps in this unheard-of country where the people were highly civilized he could find the key to the hearts of all Asia.

It may well be that when Xavier wrote the words above he felt that the key was close at hand. He was the first missionary to



penetrate the Land of the Rising Sun and his keen observations of the people and their customs were to be the blueprints for later missionaries. But by the time his work was finished and he sailed back to India, his hope for the future bright, he knew the key was not Japan. Across the sea, behind doors closed to the foreigner, lay the mysterious land of China and the key to Asia.

"The people . . . are the best of all yet discovered." Xavier's judgment needs no qualification when the history of Catholicism in Japan is considered. His first bright start was quickly followed up by other Jesuit missionaries. In those early years the progress was steady so that only thirty years after Xavier's death there were 80 Jesuits with 200 churches serving 150,000 souls. A generation later, with the coming of other missionary orders, the infant Church had approximately two million members.

But the brightness of the early morning was soon obscured by the storm clouds. The connection between the foreign missionaries and the Portuguese and Spanish traders was ever a cause of suspicion to the intensely nationalistic Japanese, a fear augmented by the deliberate calumnies of Dutch and British traders. The complete opposition of Catholicism to Buddhism and Shinto was a further cause of hostility.

When the storm broke over the Christians it did so with a fury unrivalled in the long

history of the Church. Thousands upon thousands of the faithful suffered martyrdom under the most hideous tortures; churches were destroyed and Christianity apparently extirpated. The last scene in the tragedy saw 30,000 Catholics put to the sword at Shimabara in 1637. No other nation has given more martyrs to the faith.

Yet two and a half centuries later Christian communities were found which had preserved the faith for generations without priests or sacraments, save for baptism. The remarkable thing is that their faith was essentially unaltered for it is a Japanese characteristic to adapt everything foreign to their own ideas.

Near the end of the last century missionary activity was resumed and the Church swept forward until checked in this century by the nationalism, materialism and religious dilettantism of the average Japanese. It took the crushing defeat of World War II to open the floodgates again.

Today bright are the prospects in the Land of the Rising Sun. Long the most Western of the Asiatic countries, the collapse of all her traditional beliefs has finally brought the Japanese people to seek from the West not only technical and material knowledge but also spiritual certainty. And they see now as never before that that certainty is found in the faith planted by Francis Xavier four centuries ago in their own land.

Xavier felt that if the Japanese could be shaken out of their reliance on the customs of the past they could be won. Here Father Lehay baptizes a teacher of the Jesuit school in Rokko at Kobe.



China



THE DOOR WAS CLOSED TO HIM AND TO all foreigners, yet he knew that behind that forbidding portal lay the key he was seeking. It was worth the highest price; Xavier would risk all in one tremendous gamble for Christ. "You will find me either a prisoner in the dungeons of Canton or at the royal palace in Peking," he wrote in one of his last letters. But it was not to be so. On the bleak shore of Sancian, at the very gates of China, the greatest missionary since the days of Paul the Apostle went home to the God he had served and loved so well.

But he had blueprinted his dream and his plans were taken up thirty years later by a strategic genius, the Italian Jesuit Valignano. He was the real architect of the Church's China policy and it was his far-sighted vision that forced open the door for Christianity. He saw that no permanent contact was possible until the Catholic approach was fitted to the Chinese way of thought and addressed to the intellectual ruling class. The Chinese feeling of superiority over all foreigners had to be shaken by a scholarly attack before they would grant recognition to this religion





(Above) The Church in China today relies on native Catholics like Mr. Li for teaching. (Left) Frs. Thornton and Olinger, now exiled.



Father John Palm S.J. of the California Province with orphans of the famous home in Zikawei, once the international part of Shanghai.

from outside. The start, to be successful, had to be made from the top down.

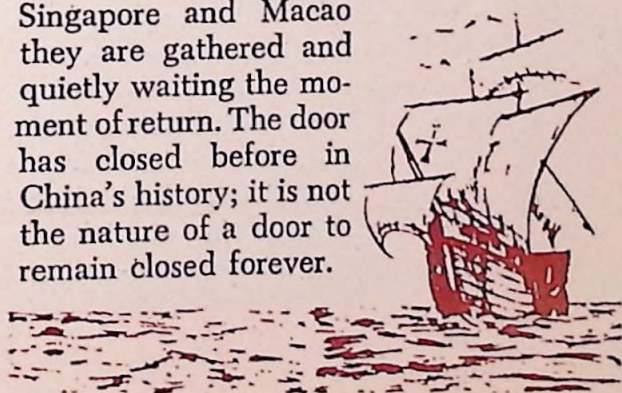
This was the policy carried out so effectively by Jesuits Ricci, Schall, Verbiest and others. From positions of scientific eminence at the royal courts they could spread an umbrella of protection over the other missionaries who labored in the provincial capitals and larger market towns. It was a method of apostolate which was successful among high and low. Its founder, Father Ricci, rightfully hailed as the father of the modern Chinese Church, could say on his deathbed to his fellow missionaries, "I leave before you an open door."

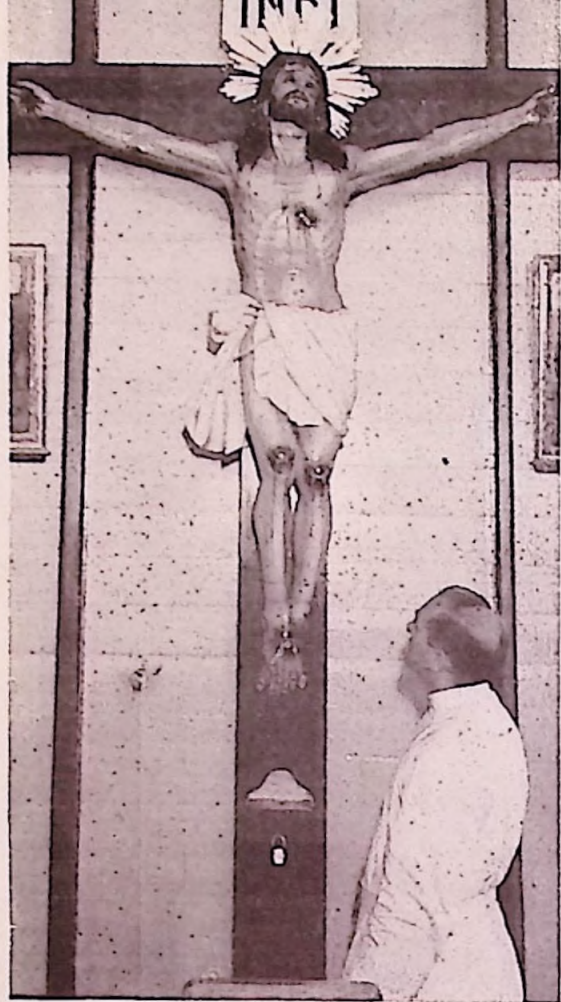
This golden age of the China Mission lasted until the early years of the 18th Century. All of the country, except the far Northwest had known the missionaries, Jesuits, Franciscans, Dominicans and Augustinians, and flourishing Christian communities had made the Church a noticeable group in the empire. But as Father Verbiest had once warned the Cardinals of Propaganda, "The existence of the whole China Mission hangs by a single delicate thread, namely, the good will of the sovereign obtained through our services in the mathematical sciences."

The thread snapped in the beginning of the 18th Century. Persecutions broke out and the Church went into the catacombs. There was no apparent extirpation such as happened in Japan for the far-sighted vision of Valignano and Ricci had insisted from the start that a native clergy was of the utmost importance. The position of the foreigner was always too precarious in the face of the Chinese assumption of their own superiority.

For the last hundred years the Church has slowly fought her way back. The force of power by the countries of the West gained her missionaries admittance to China again but the welcome extended to them was not a gracious one. For a century, thousands of men and women, Christ-bearers in a very real sense, nameless because of their numbers, labored to build the Kingdom of God anew. China was the number one missionary field of the Church during those hundred years. Through floods, famines, wars, bloodbaths, they toiled on. It was not a work that was told in headlines. It was the slow inching forward of the faith until, five years ago, the Catholics of China numbered 3,251,343. Over 5,500 priests, almost half of them Chinese, cared for them with the help of 6,700 sisters and a thousand brothers, the majority of both being native-born.

Now the door is closed again and the Church in China is once again undergoing persecution. Foreign missionaries have been driven out and Church property is in the hands of the Communists. Through the darkness that has fallen come flashes that speak of heroism, of the fidelity of the people, of the unwavering loyalty of the Chinese clergy. The forces that have been driven out are not dispersed; in the Philippines, on Formosa, at Singapore and Macao they are gathered and quietly waiting the moment of return. The door has closed before in China's history; it is not the nature of a door to remain closed forever.





Father Joseph Reith is a veteran among the 425 New York Jesuits in Philippines.



A Challenge 400 Years Old



THE ERA OF DISCOVERY AND COLONIZATION by the West was the answer to the challenge of the Moslem empire which stood astride the land routes to the East. It was two small countries, Spain and Portugal, which outflanked the Mohammedan domination and were chiefly responsible for the mission expansion of the Catholic Church in that early Colonial period. That could not have been done unless the Catholic people of those two countries had responded vigorously to the challenge of their time.

The Far East offered a far greater challenge to those ambassadors of Christ. They responded to the best of their ability and no human judgment can adequately evaluate the courage and patience of those first missionaries who threw themselves against the citadel of Asia. They were battling



against terrific odds, handfuls of men laying siege to the fortress of some of the world's oldest cultures and most enduring religions.

They had to fight the caste system in India, the primitive but paralyzing superstitions of Indonesia, the pride of China rooted in antiquity and learning. Buddhism, Hinduism, Confucianism, Islam, Shinto, animism and paganism stood squarely across the path of these foreigners who preached a strange and hard faith. It is no wonder that that path is red with Christian blood.

It was a challenge that was answered but never completely and effectively. Only in the Philippines was the conquest a permanent or a lasting one. The countries of the older cultures and more hardened pride were not to be shaken deeply by that first onslaught. The besiegers were too few, their resources too limited. They gained their footholds but they could not overthrow the citadel. And then, as that era of colonization came to a close, the greatest challenge of all the mod-



they realize that the power of their full potential has not yet been brought to bear in the mission fields? The 28 million Catholics in the United States have only 4,377 missionaries in foreign fields, a mere 5 percent of the total. Yet the 3½ million Dutch Catholics have already 6,000 foreign missionaries while 3 million Irish Catholics have provided 4,000 of their sons and daughters for the Kingdom of Christ in far fields.

As an era ends, and a new day dawns for the missions, it is the Catholics of America who must take up the challenge of Asia. They have the numbers, the resources—and over all the men and women who spread the faith hovers the spirit of Francis Xavier.

(Below) Robert Dressman S.J. of the Chicago Province symbolizes Xavier's dream.

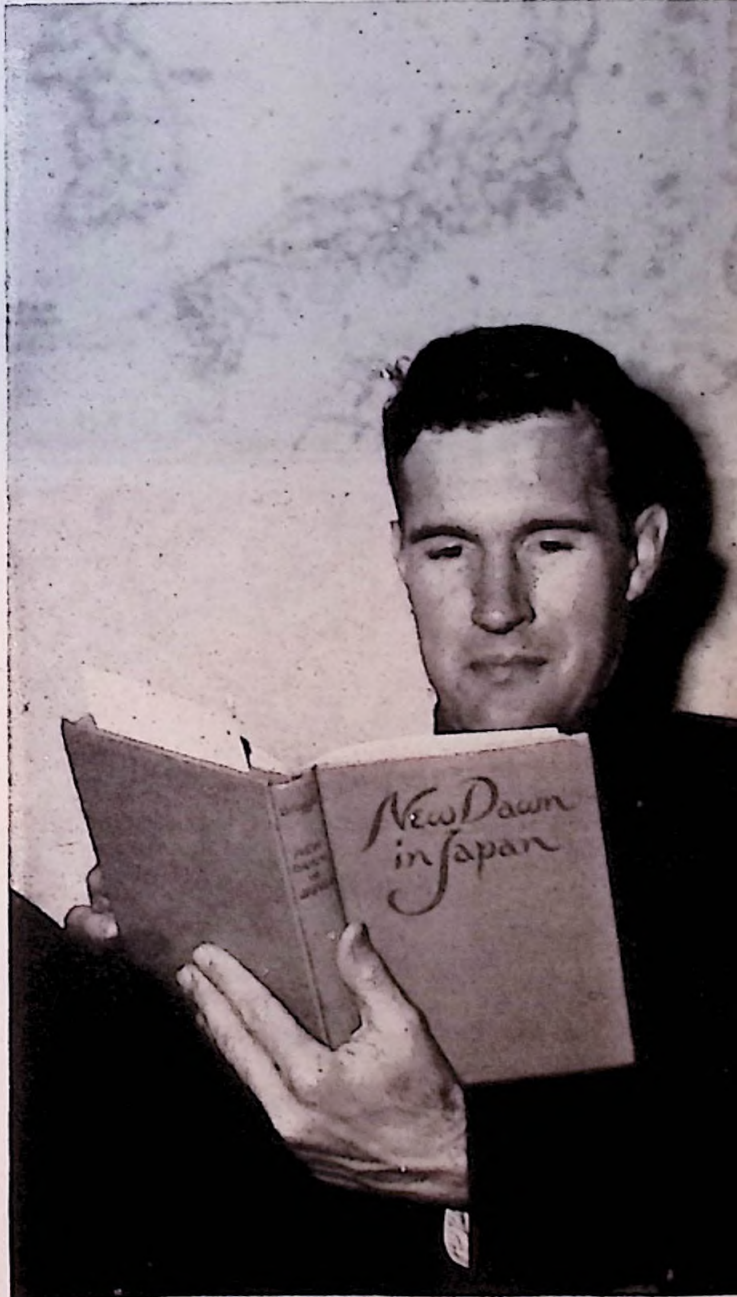
THE WINNING OF ASIA to the faith was the dream that inspired Francis Xavier. Today that same challenge confronts the Catholics of the United States.

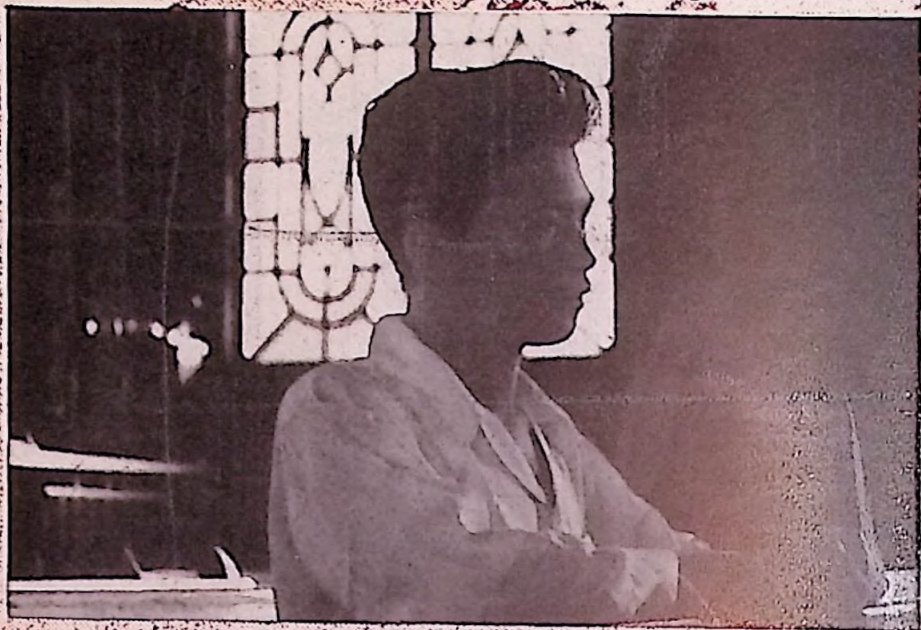
ern world of the West rose to confront it.

Communism now reigns in China, key to the Far East. Well planned, well disciplined, playing to the Chinese pride of race, fostering the materialism and pragmatism that in recent generations have weakened the religious spirit of the people, Communism in force has taken over.

It is a double challenge now, and who in the West will answer it? Only one country has the power, the resources and the spirit to answer it. The United States has taken the reins of world leadership from the faltering hands of Europe. Our opposition to Communism is the only hopeful rallying point for the free world. On the ridges of Korea our answer to that challenge has been given in the typical American way.

But what of that other challenge, four hundred years old? Who can answer it more effectively than the Catholics of America? Yet are they even aware of how near is the nearness of the hour of their greatness? Do







A VOICE *was calling*

From the sun-hardened coasts of Cochin, from the mysterious forests of the Moluccas, from a lonely island in the South China Sea, a voice was calling. It was a voice vibrant with the love of Christ Jesus, and of the souls for whom

He had died. It was a voice that rang through Europe like a battle cry, summoning men to the banner of the King, to the greatest cause on earth.

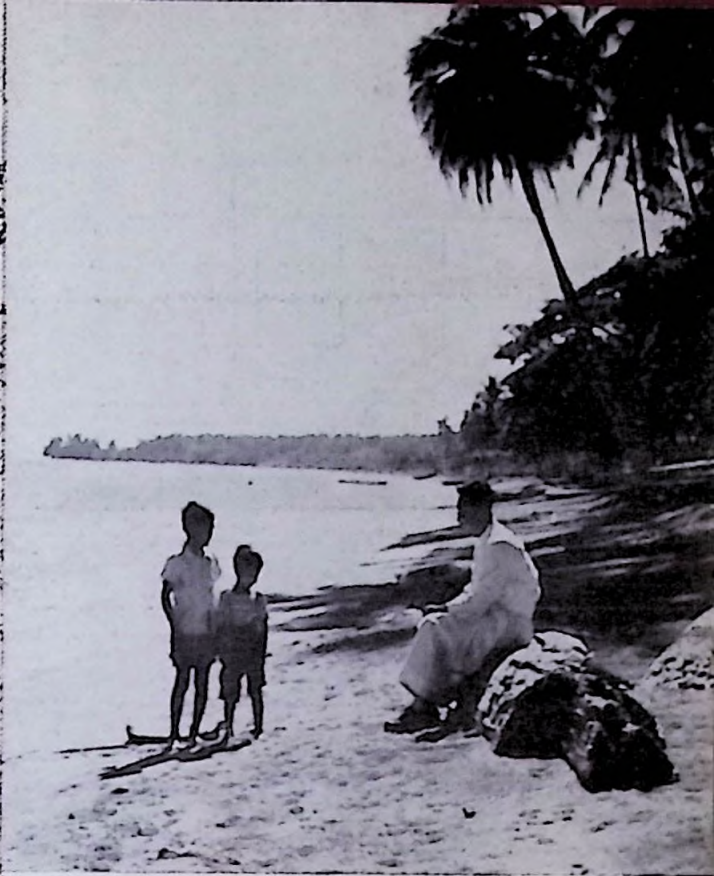
There was music in that voice. Laughter was there too. But now and then the music is gone and fear stalks the Eastern darkness as a man in his humanness cries out against the loneliness and the failures which beget heartbreak.

His last letter to Ignatius Loyola, the man who had taught him Christ and set his heart aflame, ended poignantly, "Your most exiled son."

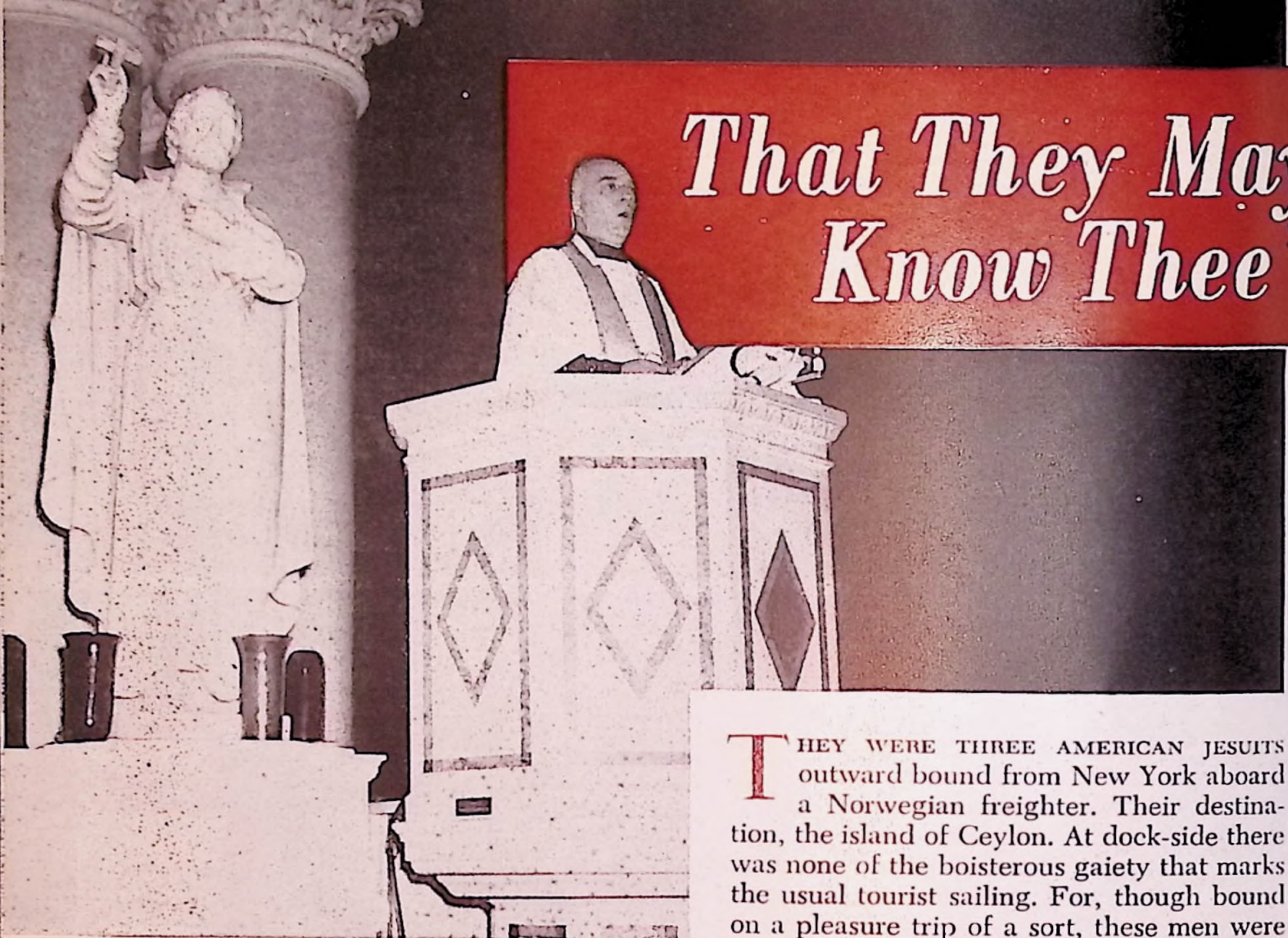
It is a voice that four hundred

years have not silenced. Beyond the seas are souls for whom the Precious Blood of Jesus Christ was poured out. Are they to be lost because the long road to them is stark with suffering and dark with loneliness?

It is a call to the great of soul, to the truly noble. It is the Eastern echo of a quiet voice by the Sea of Galilee, "Come, follow Me." A man with a heart of fire travelled the ways from Goa to Sancian. He is gone now, but the voice is alive. And the roads are still there, awaiting more men and women with the burning heart of Francis Xavier, Apostle of the Indies.



That They May Know Thee



(Above) Father Harold Folser S.J. preaches at Departure Ceremony for New York missionaries.

(Below) Jesuits Lockett, Nee and Meyer of the New Orleans Province leave for Ceylon Mission.



THEY WERE THREE AMERICAN JESUITS outward bound from New York aboard a Norwegian freighter. Their destination, the island of Ceylon. At dock-side there was none of the boisterous gaiety that marks the usual tourist sailing. For, though bound on a pleasure trip of a sort, these men were not mere tourists. Their pleasure was the joy of men who had gladly offered themselves for a sublime adventure,—spending their mortal life to bring eternal life to men.

These three were aglow with the warmth and serenity of men conscious of a divine inspiration. For they could hear, above the creaking hoists, above the clanging bells and myriad other noises of departure, the echo of Christ's words to His disciples on the eve of His own life-giving mission.—“Now this is eternal life: that they may know Thee, the one true God, and Jesus Christ, Whom Thou hast sent.” (John 17, 3)

This same echo had been the inspiration of the eighty other American Jesuits who have left for fifteen different mission fields in recent months. Going forth as “dispensers of the mysteries of God” to distant peoples, they found in this echo the compelling force that united them on shipboard, plane or train in a bond more intimate even than the brotherhood they shared as fellow Jesuits. It is a union in, with and through Christ that harmonizes a score of different elements.

Apart from the white they wore, there was little external similarity among the trio bound for Ceylon. The young scholastic from Pensacola was a blond and blue-eyed specimen

DEPARTING FOR THE MISSIONS IN 1952

American Indians:

Rev. Martin G. Borbeck S.J.
 Rev. Joseph F. Collins S.J.
 Rev. Dominic G. Doyle S.J.
 Rev. John J. Dunn S.J.
 Rev. Joseph H. Rochel S.J.
 Mr. Joseph E. Hart S.J.
 Mr. Harry H. Hoormann S.J.
 Mr. Paul I. Manhart S.J.
 Mr. James V. O'Connor S.J.

Philippine Islands:

Rev. Porfirio D. Andaya S.J.
 Rev. John J. Bauer S.J.
 Rev. Ralph B. Gehring S.J.
 Rev. Gerard E. Braun S.J.
 Rev. Hernando Maceda S.J.
 Rev. Federico J. Martinez S.J.
 Rev. Luis M. Miciano S.J.
 Rev. Pacifico Ortiz S.J.
 Rev. Charles E. Wolf S.J.
 Mr. Thomas H. Connolly S.J.
 Mr. Thomas R. Fitzpatrick S.J.
 Mr. Natale J. Giacobbi S.J.
 Mr. Anthony D. Hunter S.J.
 Mr. James A. O'Connell S.J.
 Mr. Joseph A. O'Hare S.J.

Jamaica:

Rev. Eugene C. Brissette S.J.
 Rev. Roy B. Campbell S.J.
 Rev. Louis L. Grenier S.J.
 Rev. Richard V. Lawlor S.J.
 Rev. Charles J. Munzing S.J.
 Rev. Leslie X. Russell S.J.
 Rev. Bernard J. Shea S.J.
 Mr. Philip C. Welch S.J.

Caroline-Marshall Islands:

Rev. Thomas F. Holland S.J.
 Bro. Raymond V. Whalen S.J.

India—Jamshedpur:

Rev. George A. Hess S.J.
 Mr. John K. Bingham S.J.
 Mr. William A. Dawson S.J.
 Mr. Lawrence B. Dietrich S.J.
 Mr. William F. Kempton S.J.
 Br. Peter J. Bartnik S.J.

India—Patna:

Rev. Rich'd M. Rosenfelder S.J.
 Rev. Raymond L. Zeitz S.J.
 Mr. Fred. P. Chenderlin S.J.
 Mr. Edwin J. Daly S.J.
 Bro. Joseph A. LaMielle S.J.
 Bro. Aloysius J. Nehr S.J.

India—New Delhi:

Rev. Andrew H. Bachhuber S.J.
 Rev. A. Francis Coomes S.J.

Ceylon:

Rev. Joseph Meyer S.J.
 Mr. James Lockett S.J.
 Mr. Walter Nee S.J.

Alaska:

Rev. Arnold L. Custer S.J.
 Rev. Paul H. J. Linssen S.J.
 Rev. Thomas F. Maher S.J.
 Rev. John T. O'Brien S.J.
 Rev. John J. Wood S.J.
 Mr. LeRoy J. Obersinner S.J.

British Honduras:

Rev. Francis A. Cull S.J.
 Rev. Philip E. Pick S.J.
 Mr. Anthony D. Grana S.J.
 Mr. J. Roger Lucey S.J.
 Mr. Paul E. Van Vleet S.J.
 Mr. Ralph E. Voncerhaar S.J.

Iraq:

Rev. Edward J. Banks S.J.
 Rev. Robert J. Sullivan S.J.
 Mr. Neil F. Decker S.J.
 Mr. Joseph F. Fallon S.J.
 Mr. Alfred J. Jolson S.J.
 Mr. Edmund F. Kelly S.J.
 Mr. John J. McCarthy S.J.
 Mr. Walter M. Shea S.J.

Lebanon:

Rev. Joseph I. Holland S.J.
 Rev. Thomas W. O'Connor S.J.
 Mr. Vincent M. Burns S.J.
 Mr. Daniel J. Foley S.J.

Japan:

Rev. Robert P. Flynn S.J.
 Mr. Robert M. Deiters S.J.
 Mr. Russell Horton S.J.
 Mr. Robert J. Rush S.J.
 Mr. Joseph P. Vetz S.J.

Negro Missions:

Rev. Peter O. Price S.J.
 Rev. William C. Wehrle S.J.

Spanish-Speaking Missions:

Rev. Burton W. Pratt S.J.

of sun-tanned Viking. His scholastic companion from New Orleans, black-eyed and swarthy, evoked old France until he spoke. Then his delicious drawl and mellow tones were as Louisiana as molasses. The young priest from Albuquerque was a rangy son of New Mexico who would have looked as much at ease in a Spanish saddle as any conquistador. But each disparate factor of back-

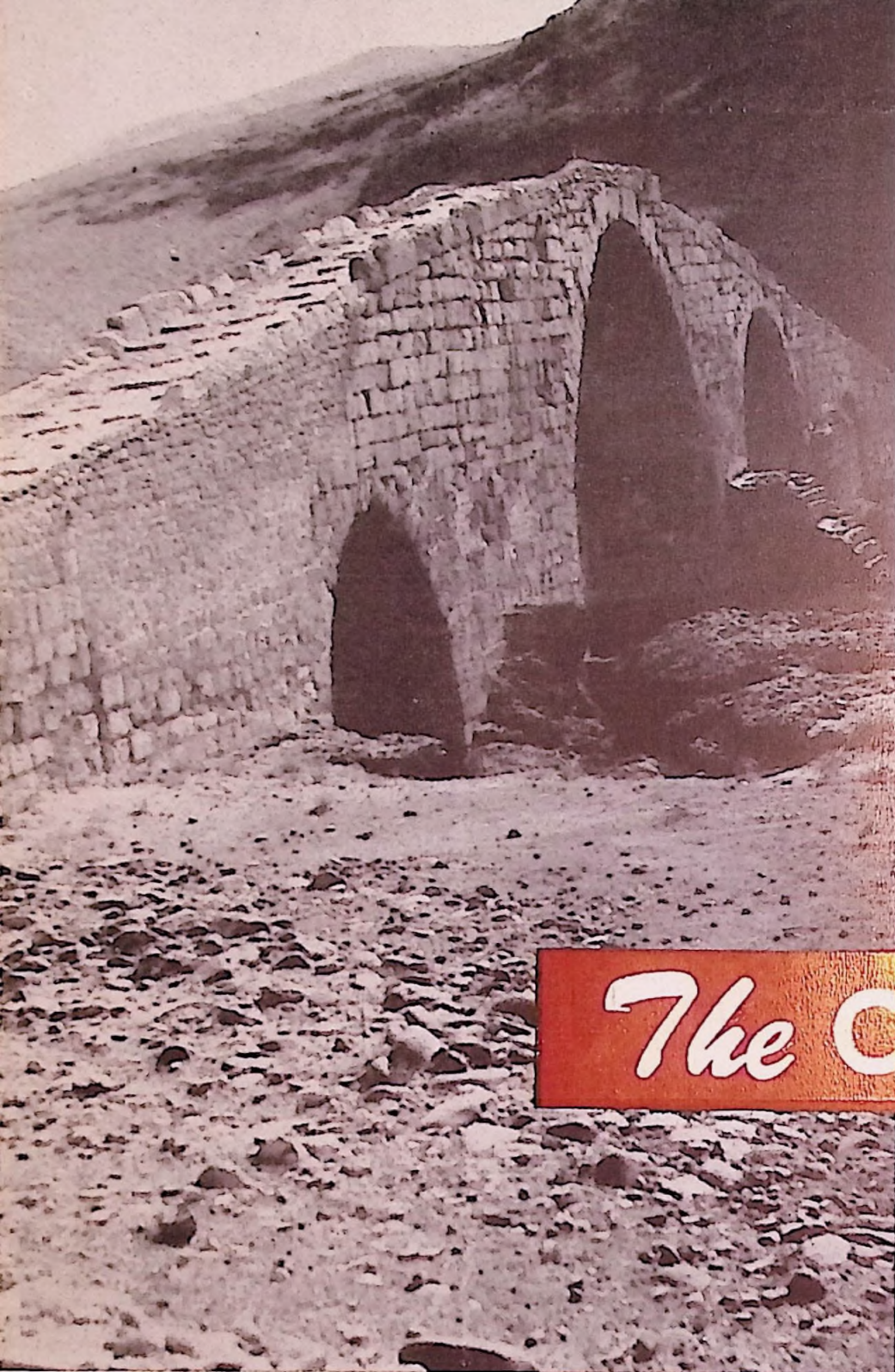
ground and experience strengthens the bond between them, which is Christ, the divine exemplar of all missionaries.

That is why they go forth, "leaving all things," yet smiling serenely . . . "that they may know Thee, the one true God, and Jesus Christ, Whom Thou hast sent."

FRANCIS W. ANDERSON S.J.

Outside the Church of St. Francis Xavier in New York, Philippine missionaries at Departure Rite.





scrawny villages and swarming cities before squirming serpent-wise into the Persian Gulf. For centuries, its flowing waters have been both a prize and a problem. It has been harnessed for irrigation, as at the present Hindiya Barrage; re-routed for defense, as the diggings at an-



The CONSTANT

This Roman bridge at Zakho has seen a score of conquerors.

TO HAVE ONE OF THE RIVERS OF PARADISE flowing through our back yard is a boast of the Jesuit community in Baghdad. Yet when one watches the muddy Tigris rivulets, sluiced off from the parent stream, eddying and bubbling around the rose bushes in the garden or nibbling into the roots of the eucalyptus trees on the ball-field, then only in name does the Tigris stir the imagination.

The main stream sweeps down from the northern hills, scissoring the parched countryside into unequal halves, heaping on its banks

Jonas' Nineveh, it has outlived the gamut of empires from pre-Christian Assyria down to today. Unlike such landmarks, however, its testimony is not static and silent but rather its mumbled message is mobile and relentless. Today as in yesteryears, the Tigris is to this country a source of subsistence, a mode of transport, a rest to the landsore eye. Lines written of the English Thames would not be amiss here, "it gives drink to the thirsty, it bears up the weary, and the glory of God is reflected in its face."

Like the barren lion of Babylon or winged bull of

Not until I had retraced its contorted

(Left) Robert Ferrick S.J. found more than the source of a river in his northern Iraq journey.

(Below) Father Leo Shea S.J. of Baghdad College takes part in procession at ancient Mar Yacoub.



RIVER

path back to its first tributary, was I aware of a still more striking parallel which the river draws with another ancient life-stream, the Christian faith in Iraq.

Through the northern village of Zakho, the tributary Khabur rushes from the cloven, snow-decked mountains forming a natural boundary between Turkey and Iraq. Its fresh waters sweep around the ruins of a derelict Roman bridge, then rush into the valley below to meet the Tigris on its southward journey. Into similar passways and with a purpose equally determined came the teachings of Christianity. Tradition has it that the endemic impression of the faith was made by the Apostles themselves and although since their day it has known persecution, hatred and ignorance, the current of truth overrode the troubled waters and remains today. Along the route of the Tigris the monasteries of St. George, St. Michael, and St. Behnam bear witness to the dura-

bility of this parallel stream of eternal truth.

St. Michael's, tucked behind the Tigris and surrounding hills, is of an age best calculated by the Moslem shepherds who now dwell close to its crumbling walls. "It has been here since the time of our grandfathers' grandfathers." St. George's stands at the summit of a hillock where its monks still pray in its cloister, and work in its garden and lead the faithful in prayerful retreat. Bearded and bowed, these holy men point with pride to the time-hallowed altar of St. George. How old? "What does it matter?" they answer. "It has always been here."

At St. Behnam's there is no need to ask any questions. Its architecture shows the handsome work of third, eleventh, and twelfth century artists. Monks in the third and the Crusaders in the twelfth century have chiseled their histories on the walls. Unobtrusive side chapels display exquisite sculptured arches where ribbons of stone gracefully curve to a zenith over the tabernacle. Saints Peter and Paul, with keys and sword, remain intact on their pedestals, at a height inaccessible to marauding Moslem hands. Long before the leaning minaret at Mosul took its deferential dip, as it is supposed, toward the ascending Mohammed, Christianity flowed in and through St. Behnam's where today it continues ever ancient, ever new.

Christianity is a constant river spilling over barricades, eddying weakly now, but still circulating through the heart of Islam. Priest-teachers, therefore, have an important task—to continue, to strengthen, to augment that flow. It is a wonderful work because it is favored with the Divine Promise and even to the end of time these restless waters will flow, not destroying but saving, always giving drink to the thirsty, bearing up the weary and reflecting the glory of God.

ROBERT T. FERRICK S.J.



Afield

WITH AMERICAN JESUITS

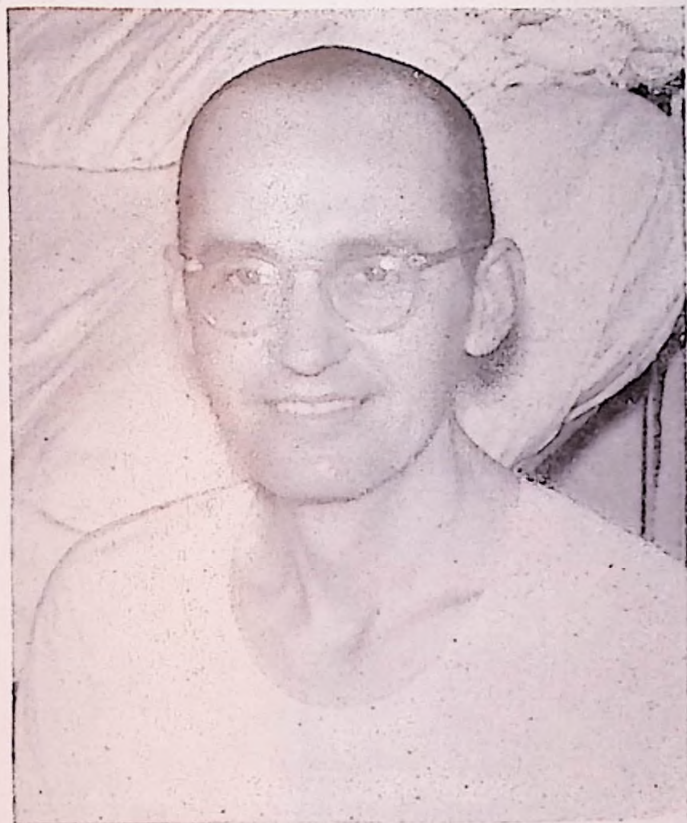
ALASKA • BRITISH HONDURAS • CEYLON • CHINA • INDIA
CAROLINE-MARSHALL ISLANDS • INDIAN AND NEGRO MISSIONS
IRAQ • JAMAICA • JAPAN • PHILIPPINE ISLANDS • YORO

Released from Prison

On Pentecost Sunday Monsignor Eugene Fahy, Father William Ryan and Father James Thornton, all Jesuits of the California Province, were released by the Chinese Communists after ten months in prison. For the last three months of his detention Monsignor Fahy, Prefect Apostolic of Yangchow in Kiangsu, was kept in solitary confinement in a Shanghai prison, shackled to the iron bars of his cell. The Reds were trying to force from him a "confession" that would involve innocent Catholics in an imaginary "American spy ring."

On their arrival in Hong Kong the priests were admitted into St. Francis Hospital to recover from their long ordeals at the hands of the Communists. LIFE (Sept. 8, 1952) has a full account of their imprisonment.

Father James Thornton S.J. at Wanchai hospital.



Msgr. Eugene Fahy S.J. after treatment by Reds. Father Wm. Ryan of Santa Barbara, now free.





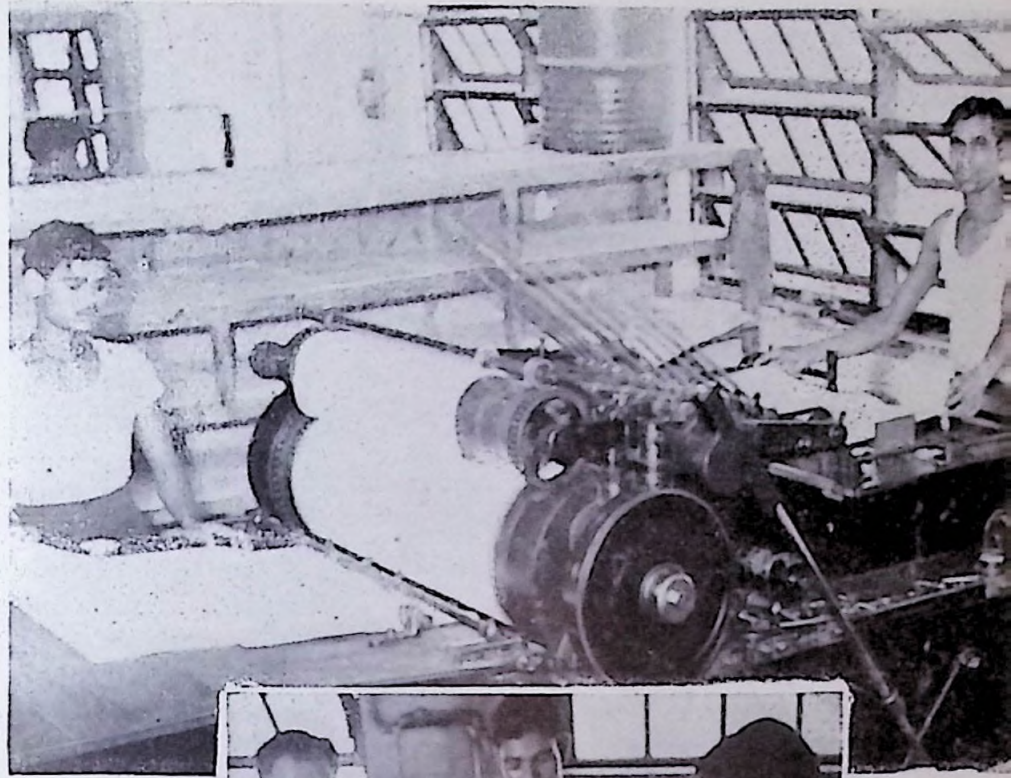
Hindi Newspaper

One of the most potent weapons against Communism in India is the newspaper "Sanjivan," edited by Father John Barrett S.J. in Patna. It is the only Catholic newspaper published in Hindi for the half million Catholics spread over northern India in the dioceses of Patna, Lucknow, Agra and nine others.

"Sanjivan," which means "He who gives life," was conceived and born in November of 1950 to bring India's Catholics into contact with the universal Church and her role in combatting birth control, divorce, racial discrimination, religious persecutions and especially Communism. The American Jesuits edit and publish it at their own Patna press.

In spite of the financial difficulties which the infant paper encounters it has managed to present a window on the Catholic world to its readers. Three quarters of the half million Catholics are literate.

In India the Reds wage their press campaigns without official opposition. "Sanjivan" is a vigorous answer.



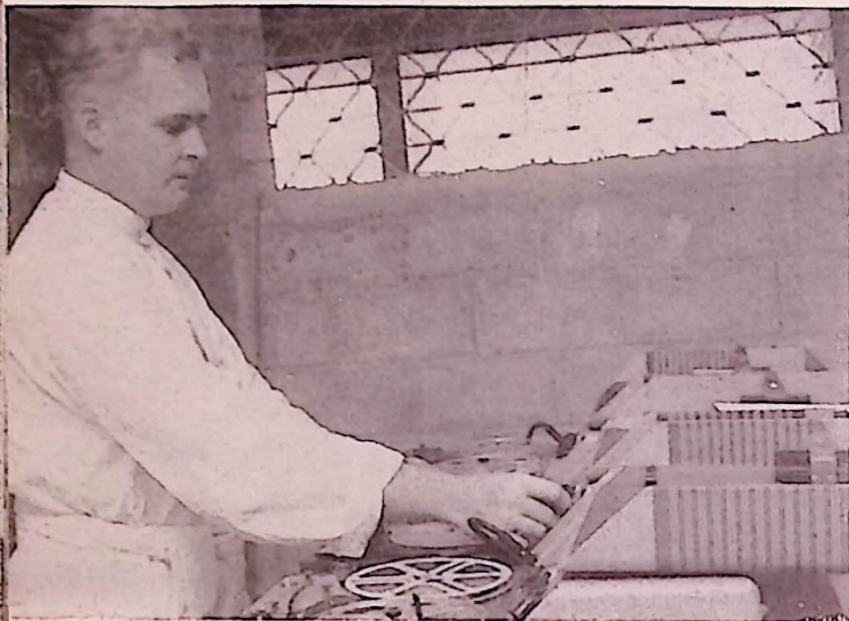
Rev. Thomas Hussey S.J.
Mission Superior, Baghdad

TWO NEW SUPERIORS have been recently named to head the mission fields of Ceylon and Baghdad. Father John Lange of the New Orleans Province which mans the Trincomalee Mission in Ceylon succeeds Father John Linehan S.J. as the Superior there.

On July 31st Father Thomas Hussey was named Superior of the Baghdad Mission. The former Superior, Father Edward Madaras, had held that post for the last seven years. The new Superior who has been on the mission in Iraq for nine years hails from Worcester, Massachusetts, and has been assistant dean at Baghdad College.



Rev. John Lange S.J.
Mission Superior, Ceylon



Father John McCarron S.J. prepares the machines used in the Ateneo's electronic speech classes.

Electronic Classroom

At the Ateneo de Manila in the Philippines an electronic classroom, first of its kind in the Orient, is now in daily use. The Speech Laboratory is patterned after the well known Georgetown University School of Language and Linguistics and its aim is to give a scientific understanding of the correct way to pronounce English, the medium of education in the Philippines.

The laboratory was set up by Father John

McCarron S.J. with the assistance of Father Alden Stevenson S.J. of the China Mission and former Associate Editor of JM. The latter had found the system of great assistance in his study of Chinese.

Teachers and students attending the course for speech correction are given 24 half-hour drills covering the phonetics of American English. The drills include the pronunciation of all English sounds, accent-emphasis and pitch-patterns, timing and interpretations. Of special interest to teachers is the study of speech-laboratory techniques and the use of mechanical aids in language instruction. A great variety of electronic machines are demonstrated.

English is one of the most difficult languages to pronounce correctly. Yet this is the highly versatile, while extremely delicate, instrument by which Filipinos are educated. Hence a lot depends on its proper use by the teacher. Unless an English speech-standard is maintained there will be deterioration. So this new Speech Laboratory at the Ateneo is an important step in the right direction for it concerns a most critical section of education—speech.

The speech laboratory consists of 45 semi-sound-proofed booths with fronts that can be lowered or raised for either drill work or for lectures.





A LETTER from the Carolinas

Dear Reader,

Estimating the progress made in a mission is not entirely easy. As a matter of fact, we foreign missionaries are not out here to run schools and dispensaries; we're not here to preach and hear confessions nor even, strange as it may seem, to baptize pagans. The first and foremost job of every missionary is to work himself out of a job by developing a native clergy who will some day take over the work of the mission. Pope after Pope has said this is the most important work of the missions; Pius XI said: "You must work at this with all your strength or we shall judge that something is lacking in your apostolate."

So, if there be any "yardstick" to measure mission progress it is the development of a native clergy. Let's take a look at development in this mission since the war (for during the war the Japs brought all mission activity to a standstill). In 1949 Ernesto Victor and Jesus Rodriguez, two Ponapean boys, entered the Philippines novitiate at Novaliches to become laybrothers. May 11, 1952 Brothers Victor and Rodriguez pronounced their first vows as Jesu-

its, and two novice laybrothers from Palau served the Mass. A good beginning for Brothers, without whom the mission simply could not exist.

And priests? At present there are 9 boys from the Carolines at San Jose Seminary in Manila and this year three more boys will enter the seminary. Twelve vocations for the priesthood! We need priests desperately in this mission where practically half the Catholics have no opportunity to hear Mass more often than once a month. Pray that all these boys persevere in the long and difficult years of study that lie before them, and that some day they will come back to work for their people.

With so many seminarians it would seem that we could open our own seminary, and that is just what we plan to do. It's a large undertaking for we need faculty and books, to say nothing of the more prosaic things like beds and desks, knives and forks, pots and pans—and something to cook in the construction; with the help of God, classes will begin in Truk next September for seminarians, and for boys from the mission who give promise of becoming catechists.

EDWIN G. McMANUS S.J.
Superior

Father McManus needs your help in every way you can give it. The extraordinary work of the American Jesuits in the Carolines will be solidly established when native priests start offering Holy Mass there. Send any donations you can spare and we will gladly forward them to Father McManus.

JESUIT Missions

962 Madison Ave., New York 21, N. Y.

Father John P. Sullivan S.J. initiated the co-ops in Jamaica. (Below) Sugar mill.

Jamaica Credit Union League
Trinidad and Tobago
League of Credit Unions
B. H. Credit Union League



ON JUNE 25, 1951, MR. E. A. GABAY, A lean, forceful, Jamaican Catholic of 50 or so years, rose to address the annual meeting of Credit Co-ops, a meeting presided over by His Excellency, Sir Hugh Foot, Governor of Jamaica. Mr. Gabay, with the dramatic sense of a born orator, began to speak; "This story is dedicated to that part of the Parish known as St. Thomas Western, and more so to the area known as the Blue Mountain Valley extending from Cedar Valley to a section of Morant Bay. On the main road midway between these two points there is a medium-sized sugar factory known as Serge Island Estate, and just in case you are in any doubt whatever, Serge Island is honestly an island within the island of Jamaica. . . ."

For fifty minutes Gabay told how the credit co-ops were introduced and organized on one of Jamaica's oldest sugar estates, Serge Island. Gabay's story was a bright chapter, a success story in the credit co-op movement.

The bright chapter at Serge Island was a chapter that could start or end a book. It could end a book containing many somber chapters, chapters that told of slow beginnings, heartbreaking work, near failures, chapters indelibly marked by the courage,



sweat and tears of a Catholic priest, Father John P. Sullivan S.J.

The work began in 1941, when with a small band of loyal, self-sacrificing Catholic men Father Sullivan started the credit co-op movement in Jamaica. During the past ten years, he has brought the co-op idea to civil service workers, tobacco workers, coffee pickers, store clerks, teachers, longshoremen, farmers, fishermen, but his biggest job has

Behind the SUGAR CURTAIN

been convincing the sugar estate workers. Cracking the sugar curtain has not been an easy job. The first target was the Frome Sugar Estate, the island's largest. After much discussion and study Father Sullivan was able to assist a few organizers in the creation of a small credit union on the Frome Estate, but the co-op idea did not really catch on at Frome. A handful were carrying on the credit



union work, but the mass of the poverty-burdened workers had not been touched.

After Frome's disheartening results, some men might have dropped the sugar co-op work as a bad investment of time and money. Father Sullivan was a man of another stamp. He was just getting warmed for the fight. He knew that the work of helping the Jamaican sugar workers to advance toward decent living, independence, justice, brotherly coopera-

tion was a holy work dear to Christ and His Church. In this task, co-ops can be a powerful instrument for the lifting of men to a realization of their own God-given dignity, and making it possible for them to lead a life in keeping with that high dignity.

Then one year and a half ago, the picture changed, and the co-ops moved into sugar. The man who made the difference was E. A. Gabay, a man who knew sugar estates, sugar workers, and was a born leader of men. A little self reflection one rainy night while reading an old pamphlet given him by Father Sullivan, plus a sincere desire to help his fellow workers made Gabay see co-ops as a work worth doing, as a work that he would do, and do now. The next day he began to organize a credit co-op at the Serge Island Estate. Men listened to Gabay, and the co-op idea caught hold. Naturally the next person to be contacted was Father Sullivan. Off and on for six months, he came to Serge Island to lead discussions, to encourage, guide, and answer difficulties.

Yes, the co-op idea moved solidly into sugar, on one estate at least. At the June meeting of this year, E. A. Gabay could report the organization of three credit co-ops with a membership of 500 workers, and share capital of 1,113 pounds sterling. He could report progress in the organization of seven other co-ops in the neighborhood.

The co-ops have won a good foothold in sugar, still it is only the beginning as Father Sullivan will tell you. Jamaica has 22 sugar estates employing over 100,000 men, the majority of whom earn weekly about \$3.00. These men too should be given a chance to conquer their poverty, to grow as free Christian men so that the good seed of the gospel will not fall on rocky ground.

And while he travels into the bush and cane fields, he dreams of the day when the Church can bring her full social message to the people of Jamaica; of the day when a Catholic Social Center can be erected (he already has plans for the building) with offices and facilities to train and support Catholic leaders such as E. A. Gabay. Since Father can barely, even now make ends meet, that day seems very far away. But with a man like Father John P. Sullivan, you can never tell.

FRANCIS C. BUCK S.J.

Priests OF OUR OWN

EDWARD S. DUNN S.J.

THE REPORT THAT A MINOR SEMINARY for the training of candidates for the priesthood will be opened this Fall in Jamaica marks another stage in the progress of that mission field of the American Jesuits. Its students will not be the first Jamaicans who have aspired to administer Christ's re-

Mission encyclical, "Evangelii Praecones," come to mind when we consider the Mission Intention proposed by His Holiness to the members of the Apostleship of Prayer for this month. The Pontifical Society of St. Peter Apostle had its humble beginnings in 1889 in the desire of two French women,



demptive sacraments among their own people. But, up to now, all of their studies leading to ordination had to be made outside of this Caribbean island that is their home.

"It is clear 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."

These words of Pope Pius XII, in his



Mme. Stephanie Bigard and her daughter, Jeanne, to help some young Japanese students for the priesthood through the local seminary.

The work spread and grew as the number of native seminarians in the mission territories increased and attracted the attention of Catholics in lands where the Church has been long established. In his encyclical on the missions, the Pope tells us of this increase. In mission countries, "minor seminaries have greatly increased and strengthened; the number of those studying in major seminaries,

which 25 years ago was only 1,770 is now 4,300."

A large portion of the funds needed to support these students comes from the Pontifical Society of St. Peter Apostle. This is clear from the fact that its help was sought in 1950 by 81 major seminaries for their 3,778 students and by 171 minor seminaries for their 10,134 junior seminarians. This does not include those seminaries which did not apply for help from the Roman headquarters. Nor does it take into account more than 500 native members of various religious Orders and Congregations on their way to the priesthood.

Truly a tremendous work. How necessary it is, too. For today there is so much unrest in just those countries where the Church is newly established. If the demand is made or a law is passed that all foreign missionaries of a certain country be excluded; or, if the people of a mission country want to drive out every one who is connected in any way with occupying foreign powers—then, in the words of Pius XII: "What, then, we ask, would be the disaster that would threaten the Church throughout all that territory, unless full provision has been made for the needs of the Christian populace by a network of native priests throughout the whole country?" When this disaster has actually come to pass, as in China and Korea, then, the Pope adds, "We return heartfelt thanks to God that in both countries a numerous clergy chosen from among the people has grown up as the future hope of the Church."

But even apart from any thought of disaster, the Popes have insisted that the Church is more permanently established and is more truly a Church of the people of a country when the people can call the ministers of the sacraments "priests of our own." For the greatest joy of a missionary in this life comes on that day when he sees fulfilled the whole purpose of the missions of the Church. That is the day when he hands over to a native bishop and priests the charge and care of what has been a missionary territory and now is the Church solidly planted in native soil and nurtured by "priests of our own."



(Opposite page) Father Matthew Mezhukenal, one of Patna's twelve Indian secular priests, teaching catechism to sons of Chamar Christian converts. (Above) Indian Jesuits with Father Francis Murphy. (Left) Father Robert Burke S.J. has been named Rector of the first native seminary in Jamaica.

Mission Intention for October

Pontifical Society of St. Peter the Apostle
for Native Clergy.



The Business of Missions

WANTED

Dear Friend:

Were Our Lord to appear on the platform or at the docks as our missionaries depart for foreign shores I wonder what an encomium He would confer upon the parents and the missionaries. He always praised faith and what other explanation can you offer for such a mutual sacrifice? God means everything to them and their eyes are on eternity rather than time.

One feels very small standing beside a mother giving an almost strangle-hug to her son before he walks up the gangplank. It would be a constant consolation to have her priestly son near her, especially in the hours of sorrow. No longer will she be able to attend his Mass and receive Holy Communion from his hands. Normally, there is no tear shedding at boat-side. That follows later.

This summer, groups of Jesuits left the East and West coasts for the missions. It would be appropriate during the month of October to ask the Guardian Angels to protect in their travels our new and veteran missionaries. You might also beg Our Lady of the Rosary to console the mothers whose sons are following so closely Her Divine Son. Sincerely yours in Our Lord,

COLEMAN A. DAILY S.J.

Body and Soul:

After miraculously healing the sick it was not unusual for Our Lord to add the admonition, "Sin no more." He first took care of the ailments of the body and then the soul. A missionary frequently must follow His technique. With this thought in mind it is easy to understand the concern of Father Joseph Bittner for the people of his parish in the province of Bukidnon, Philippines. It is really a frontier parish where the people are clearing the forests and where crops are not as yet plentiful. With the diet of poverty and the ever incessant rain his parishioners are a prey to malaria. The nearest pharmacy is fifty miles away and a round trip for medicine requires a journey from 5:30 in the morning until 7 o'clock at night, plus a fare of two pesos. With medical supplies Father Bittner could follow more closely Jesus of Galilee in comforting the sick. A donation on your part for medicine will help win many hearts to Our Lord and blessings for yourself.

Children's Christmas:

Whether you are seventy or seven it makes a great difference on Christmas morning if you do not receive a gift. The hardships of poverty may temper the feelings of the old but this is no explanation for a

JESUIT MISSION DIRECTORS

Alaska and U. S. Indians
Rev. Edmund A. Anable, S.J.
900 Broadway,
Seattle 22, Wash.

Ceylon and Home Missions
Rev. James C. Babb, S.J.
4439 S. Carrollton Ave.,
New Orleans 19, La.

China (Suchow)
Rev. Louis Bouchard, S.J.
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, India
(New Delhi) 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
Rev. John A. Kilian, S.J.
Rev. John S. O'Connor, S.J.
1114 South May St.,
Chicago 7, Ill.

India (Darjeeling) and
Canadian Indians
Rev. F. J. Costello, S.J.
403 Wellington St., West,
Toronto 2-B, Ont., Canada

India (Jamshedpur) and
Home Missions
Rev. Edward J. Farren, S.J.
700 N. Calvert St.,
Baltimore 2, Md.

Philippines, Caroline and
Marshall Islands
Rev. William T. Wood, S.J.
51 East 83rd St.,
New York 28, N. Y.

copy without a new bat or a girl without a new doll. Father John Murphy has sent two letters requesting toys for the children of his mission. If he can be their Santa Claus they will look into eyes opened wide with wondrous joy rather than damp with tears. He has suggested such items as tops, marbles, rag dolls, sewing kits. To purchase these articles will be an expense for you, however, not without God's reward. There will be an added blessing if you can buy them soon. It would manifest your concern to take care of God's little ones.

It is important that you address the packages *exactly* as follows:

John C. Murphy
 Progreso
 Dpto. de Yoro
 Honduras, C. A.

Catholic Literature:

At Macao, the Jesuits exiled from China have established a Catholic Information Center and also have formed groups of socialists. For the success of both projects they desire Catholic books and magazines. Kindly send the material directly to:

Reverend Luis Ruiz S.J.
 St. Augustine's Church
 Macao

The postage rate for magazines is 1½¢ for every two ounces. The package should be marked clearly "Printed Matter."

One for Eight:

In villages where televisions are unknown and where there are no movies even on Saturday night, a slide projector is still a source of wonderment and enjoyment. It might be hard for our readers to conceive the enthusiasm of people sitting by the hour and looking at slides, but they do. Father James Culligan has eight catechetical centers. He could increase the attendance and hold the attention of his classes if he had a slide projector. We have the same request from a missionary in India. You can help bring the life of Our Lord into the hearts of many by sending \$5.00 or \$10.00 towards one of the projectors.

3000 Thanks:

Last spring, you were asked to send swimming suits to St. Francis Mission, St. Francis P. O., South Dakota. Father Pieper expresses his gratitude for over three hundred suits received. For the basketball season he needs new or used tennis shoes.



GO TEACH All Nations

In the work of spreading the Faith every Catholic must be an apostle. Bishops, priests and religious are sent to all parts of the world, suffering untold hardships, even death. But the missionary burden is not theirs alone. The Pope must obey Christ's command to teach all nations by sending these missionaries and then backing them with the supplies he collects from you. These supplies are your prayers and your contributions.

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- (b) To contribute membership dues.

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