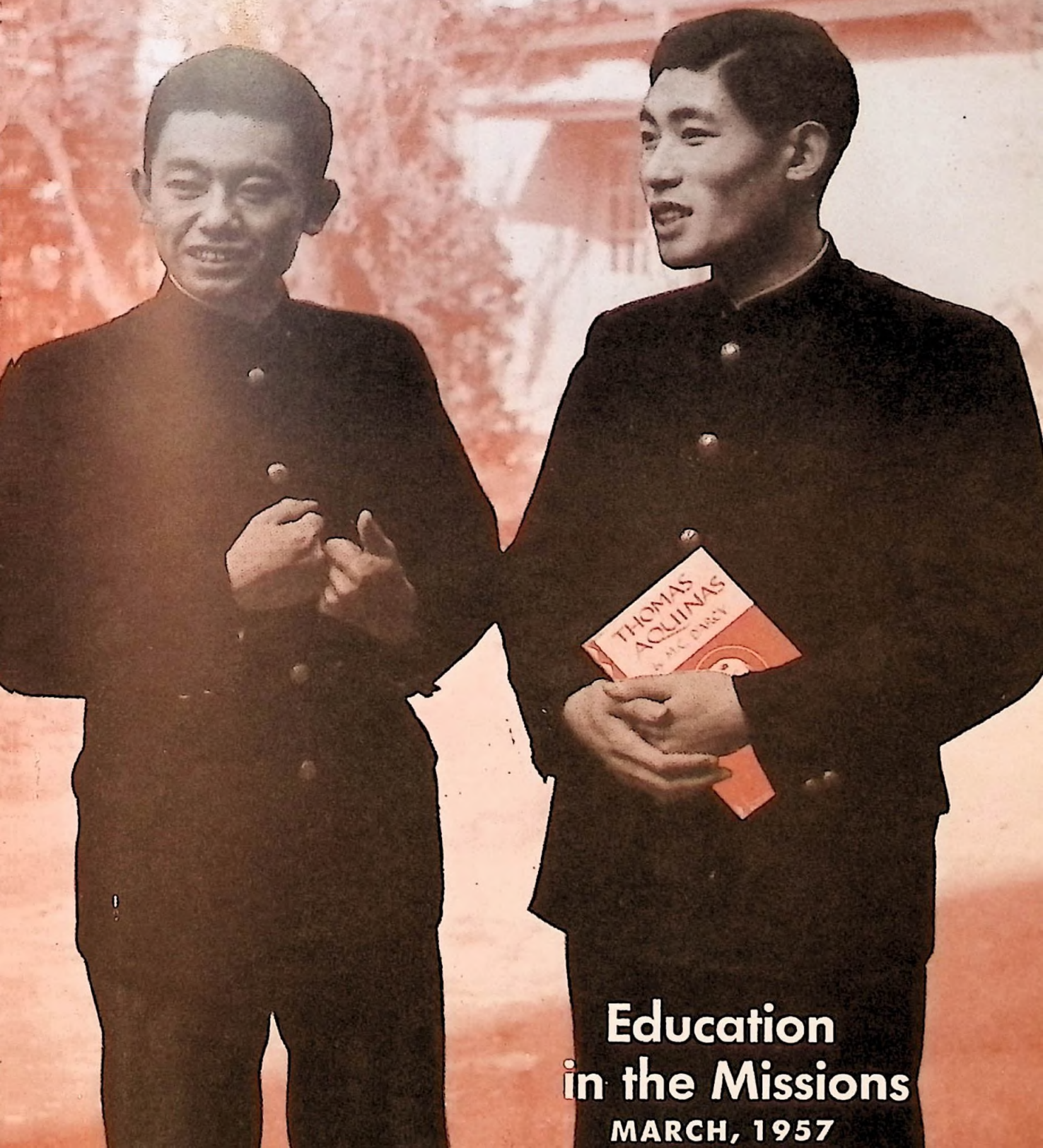


Jesuit Missions



**Education
in the Missions**

MARCH, 1957

**TO THE MOULDERS
OF Men...**

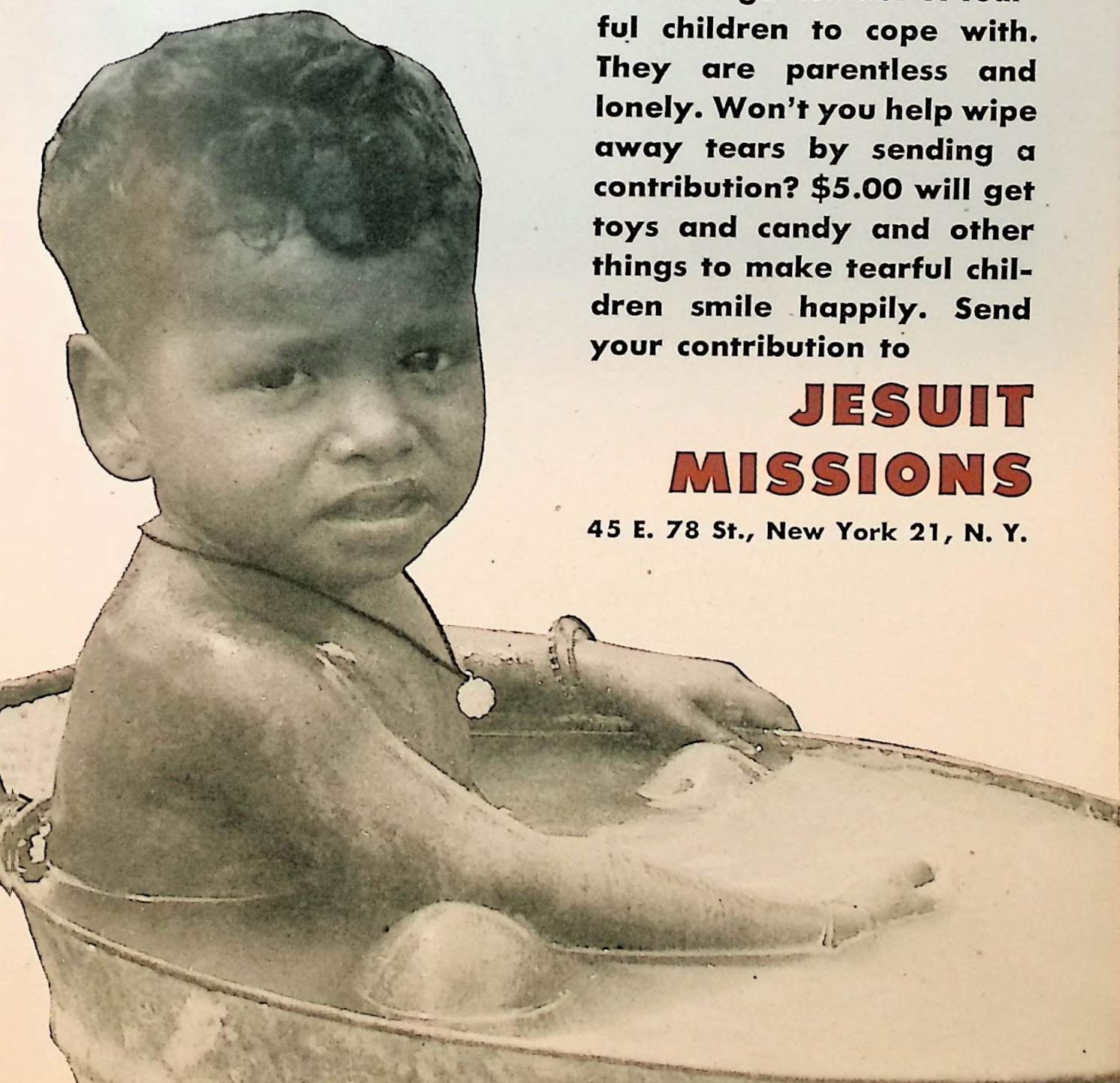


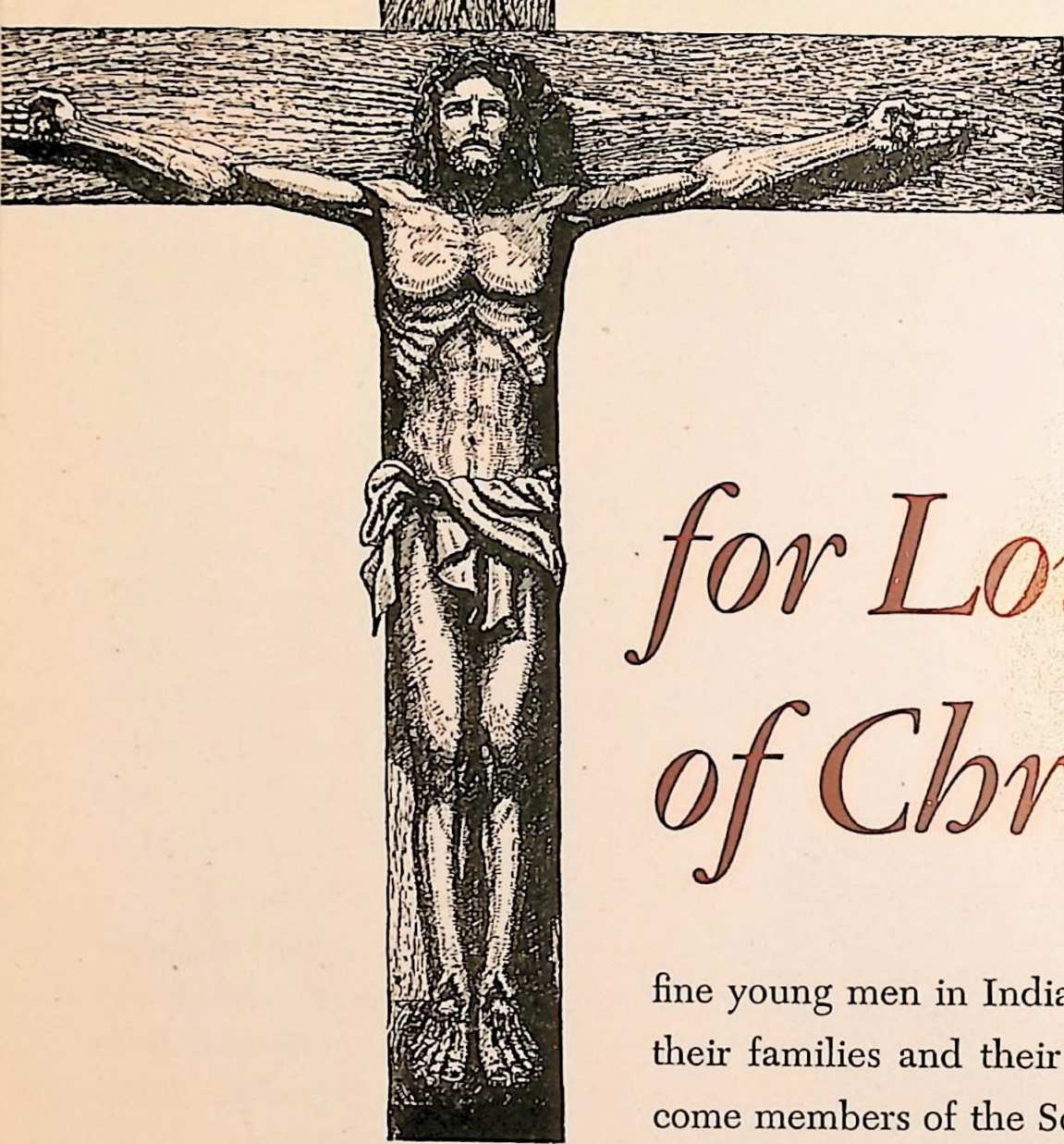
A Child in Tears

is enough to shake a man. Father Joseph Venere S.J. of the Church of the Purification in Tagoloan, Misamis Oriental, Philippine Islands, has a large number of tearful children to cope with. They are parentless and lonely. Won't you help wipe away tears by sending a contribution? \$5.00 will get toys and candy and other things to make tearful children smile happily. Send your contribution to

**JESUIT
MISSIONS**

45 E. 78 St., New York 21, N. Y.





for Love of Christ

fine young men in India are giving up their families and their friends to become members of the Society of Jesus. To house them and help them to their goal the Patna Mission needs a new Novitiate. For love of Christ

will you help them build it?

Each room costs \$600.	Each bed costs \$15.
“ desk “ 35.	“ wardrobe “ 30.
“ chair “ 5.	“ set, lights “ 10.

*Your help will be received with
prayers of thanks at*

JESUIT MISSIONS

45 East 78th Street, New York 21, N. Y.

To the American Jesuits who have devoted their lives on mission fields to the education of youth this issue of Jesuit Missions is dedicated.

“. . . It is to the training of Catholics of this calibre that our seven Ateneos are dedicated . . . If we Ateneans have indeed acquired a just appreciation of our Catholic faith from the American Jesuits who taught us, we have done so in part from what they said, but much more, I think, from their simply being there. I suppose that all of us at one time or another in the course of our studies have thought to ourselves: here are men who have the same human affections as we have. They are normal human beings in every respect. They are neither fanatics nor visionaries. They have the same capacities for love and hate, for joy and suffering as other men. They even have the same defects. Surely their homes, their families, their country must be as dear to them as ours are to us. Yet they are here. They have given themselves to the Philippines. In the normal course of events they will never see home or family or native land again. But this tremendous sacrifice has never crushed them. On the contrary, they have a happiness and a strength in their happiness that move us often to envy. Surely that faith must be well worth keeping, must be well worth serving, must be well worth fighting for, which can give strength and joy to men like these . . .”

(From an address by Father Horacio de la Costa, the well-known Filipino Jesuit, at the annual Jesuit Missions dinner in New York.)

COVER. No apostolate on the missions is more delicate, more satisfying, than to fill the eager, hungry souls of the young with the knowledge and love of Our Lord Jesus Christ.

(Left) Father Joseph Willmes of the Patna Mission in India explains a difficult problem in a manner that is more than satisfactory, as is readily apparent from the audience reaction.

More than ever before in history the Church in the missions needs **SCHOOLS, SCHOOLS, SCHOOLS . . .**

Education in the

THE BISHOP had almost finished the melancholy business of adding up the expenses of his mission for the past year. Only the report on the boys' high school remained. Half-way through the job of addition, His Excellency stopped. The bottom figure was larger than the upper one. The upper figure was the total of all costs for all activities in the entire mission . . .

The high school had cost more for

the year than everything else combined.

After a moment or two of mild shock, the Bishop put aside the financial report and turned back, resolutely, to a study of the blueprints for a new high school which he planned to build soon.

Americans, of all people, should be able to understand this story, which is a true story. Our history of determined devotion to the cause of Catholic education, cost what it might, is unique.

Father Nicholson of the Ateneo de Manila with promising Social Study Club.



Missions

Yet the fact remains that a good deal of misunderstanding persists in regard to the place and scope of education on the missions.

The essential difficulty, of course, is the romantic notion of missions which cannot equate the terms "missionary" and "educator." For the romantic, a "missionary" is a gallant figure to whom strange and comic things happen among strange and

THE POPE SPEAKS:

"... (the Church's) mission to educate extends equally to those outside the Fold, seeing that all men are called to enter the Kingdom of God and reach eternal salvation. Just as today when her missions scatter schools by the thousands in districts and countries not yet Christian, from the banks of the Ganges to the Yellow river and the great islands and archipelagos of the Pacific ocean, from the Dark Continent to the Land of Fire and to frozen Alaska, so in every age the Church by her missionaries has educated to Christian life and to civilization the various peoples which now constitute the Christian nations of the civilized world."

Pius XII, "Evangelii Praecones"



comic peoples. But not a teacher of prosaic algebra in a serene and sunlit classroom.

The missionary as teacher needs to be understood. He needs to be given the place of dignity and importance which history and the Church give to him. Unless we understand and support the efforts of the priests, brothers and sisters who staff our mission schools on every level, our American mission movement will be less than what the Church desires.

Why schools on the missions?

The same reasons that made the Church the Schoolmaster of the West apply just as much to mission lands. If there is no argument about the need of the vast educational complex we have built in the United States, there should be no argument with similar programs wherever the Church is digging roots.

THE POPE SPEAKS:

"Since young people . . . will direct the course of the future, no one can be blind to the importance of elementary schools, high schools and colleges . . . We exhort superiors of missions to spare neither labor nor expense in promoting them."

Pius XII, "*Evangelii Praecones*"

Precisely because the Church in any mission territory is an infant Church, the need of education is, if anything, more acute and more obvious than it can be in a more mature Catholic society. A mission Church is young, uncertain, unable to stand alone. Most of all, it has no quietly possessed tradition of Christian life and living. The strong, self-contained society which is a mature Catholicity has to be created. The men who make it have to be educated.

Experience and common sense have demonstrated that once the Church has gained a foothold among a people by a growing number of conversions, the time has come to solidify the gains through education. It is not the job of missionaries to convert every last soul in the land; that is the work of the local clergy and faithful, once they have been left, by the missionaries, the tools to work with. The indispensable instrument of total conversion is a stable, mature, self-respecting and respected body of Catholics. Numbers are not of the essence. A horde of converts, unlettered and despised, form an uneasy base for a lasting edifice. Yet a minuscule Church, seemingly lost among millions of non-Catholics, can be a rock of influence and prestige precisely because of the respect that learning combined with sanctity brings.

A mission classroom is often the gate-

way to a Truth the student never dreamed of when he began his studies. Those who never embrace the Faith will at least have met Catholics. The Church and Her doctrine will never be quite so strange and foreign thereafter. For thousands of Asians and Africans, it will be one of their well-loved memories of youth, and therefore, almost taken for granted.

Mission lands need an educated Catholic laity. Young men and women of talent, given the chance to develop their capacities, can raise the level of the missionary Church. The most obvious fruit of an educated laity, and the most essential to a mission, is the steady flow of vocations from the schools. Without a reasonably complete school system, a mission will move at snail's pace towards the goal of a complete local clergy, educated in their own land and bound to their people by an identity of culture.

It is of the nature of the missionary Church to be, to an extent, foreign. Only when the patient process of education has engrafted the timeless Truth to a particular nation's own heritage will the Church be accepted as completely at home among a people. We cannot meet the Blanshards of this world with empty heads and clenched fists. They are met by men who know the truth and who can present it, persuasively and charitably, on every level.

JM
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In happier days Fr. Beda Tsang (hand outstretched) before martyrdom by Reds.

The swift pace of change in our time has made argument about the value of extensive educational development on the missions more than ever foolish. Think of almost any mission and you think of an area in ferment. People who could not read a decade ago are ready to operate IBM machines. The subject are free. The isolated live near airfields where the jets scream in. And everywhere, the need is for education.

The new democracies need leaders and a literate people. The leaders can be shallow demagogues, Communists, woolly brained agnostics or dedicated Christians—it will depend very much upon who taught them and what they were taught. The electorate, if their literacy is to be more than the ability to piece together the slim text of a comic book, need schools that educate the whole man. Without responsible leaders and an interested, solidly informed public,—without a variety of educational facilities, that is—many a

mission area will fall to tyranny.

Every mission in the world, therefore, needs schools. The ideal is a complete Catholic education for every Catholic. Unattainable as the ideal may be at present, lesser goals are attainable. We can light candles, many of them, in the dark. Mission schools are costly. They eat up men and money. But it is far more costly to a mission when schools are abandoned or never started.

Ultimately, the successful spread of a Catholic school system in the missions, on every level, from the prayer school through the university, depends upon the intelligent backing of Catholics at home who provide the personnel and financial backing. The Church wants mission schools. Our task is to cooperate, generously and intelligently, by providing our share of personnel and support. The missionary-teacher has a tremendous task to perform for Holy Mother Church; let us make it possible for him to do his job.

American Jesuit Schools in the Missions

JAPAN
High School: Hiroshima Gakuen, Hiroshima

KOREA
University: Catholic University, Seoul

IRAQ
University: Al-Hikma University, Baghdad
High School: Baghdad College

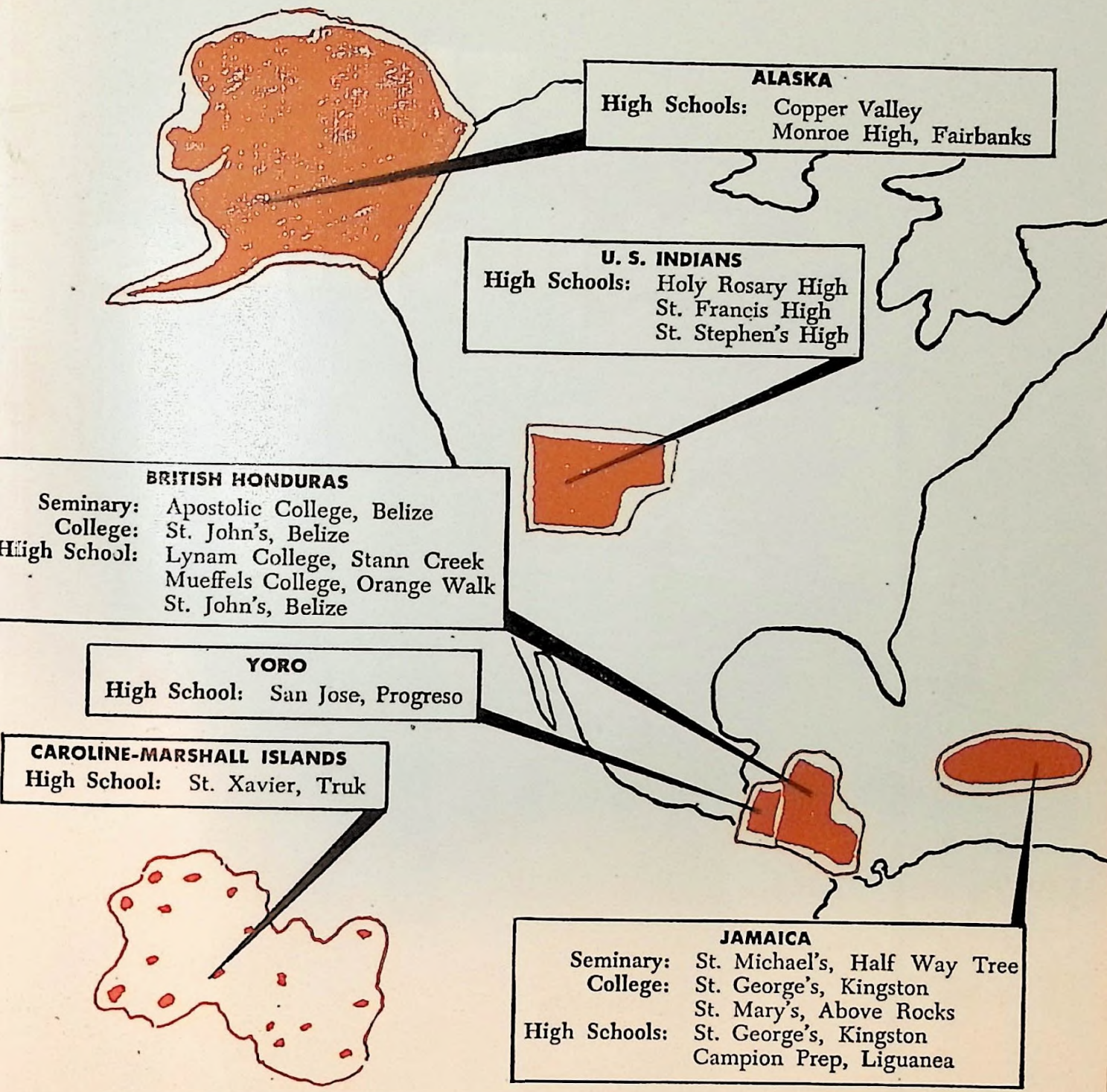
INDIA
High Schools: Khrist Raja, Bettiah
 St. Xavier, Jaipur
 St. Xavier, Patna
 Loyola, Jamshedpur
 St. Xavier, Chaibasa
 De Nobili, Jealgora

NEPAL
High School: Godavari, Kathmandu

CEYLON
Seminary: St. Joseph's, Batticaloa
College: St. Michael's, Batticaloa
High Schools: St. Joseph's, Trincomalee
 St. Michael's, Batticaloa

PHILIPPINE ISLANDS

Seminaries:	Novaliches, Quezon City San Jose, Quezon City Berchmans, Cebu	Universities:	Ateneo de Cagayan Ateneo de Manila
Colleges:	Ateneo de Cagayan Ateneo de Davao Ateneo de Manila Ateneo de Naga Ateneo de Tuguegarao Ateneo de Zamboanga	High Schools:	Ateneo de Cagayan Ateneo de Davao Ateneo de Manila Ateneo de Naga Ateneo de San Pablo Ateneo de Tuguegarao Ateneo de Zamboanga



Summary of American Jesuit Education in the Missions

I Schools staffed and operated by American Jesuits:

High Schools	30
Colleges and Universities	12
Seminaries	6

II Schools where American Jesuits teach (not operated by them):

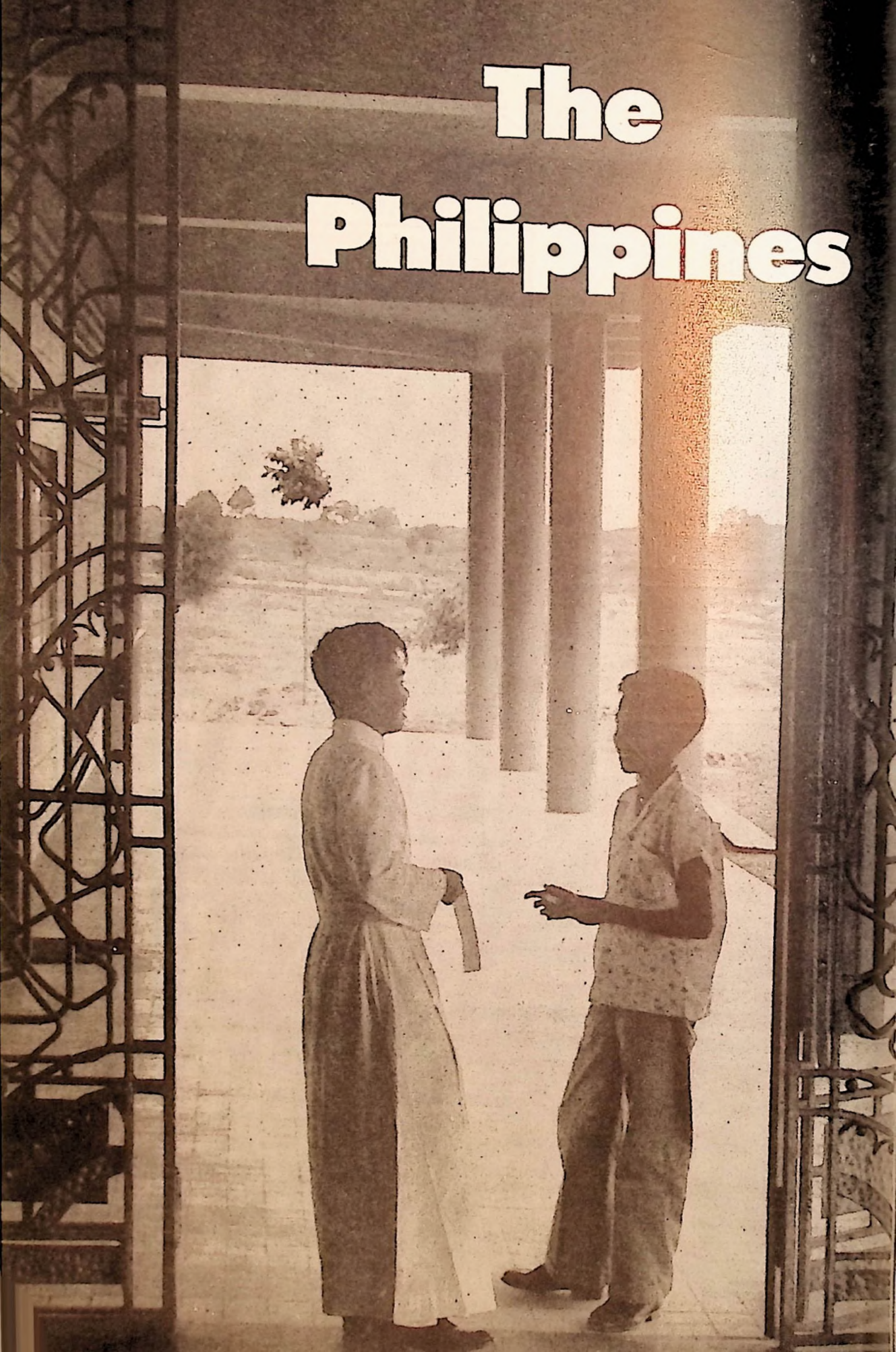
- Catholic University, Tokyo
- Rokko High School, Kobe, Japan
- College de Notre Dame, Jamhour, Lebanon
- University of St. Joseph, Lebanon

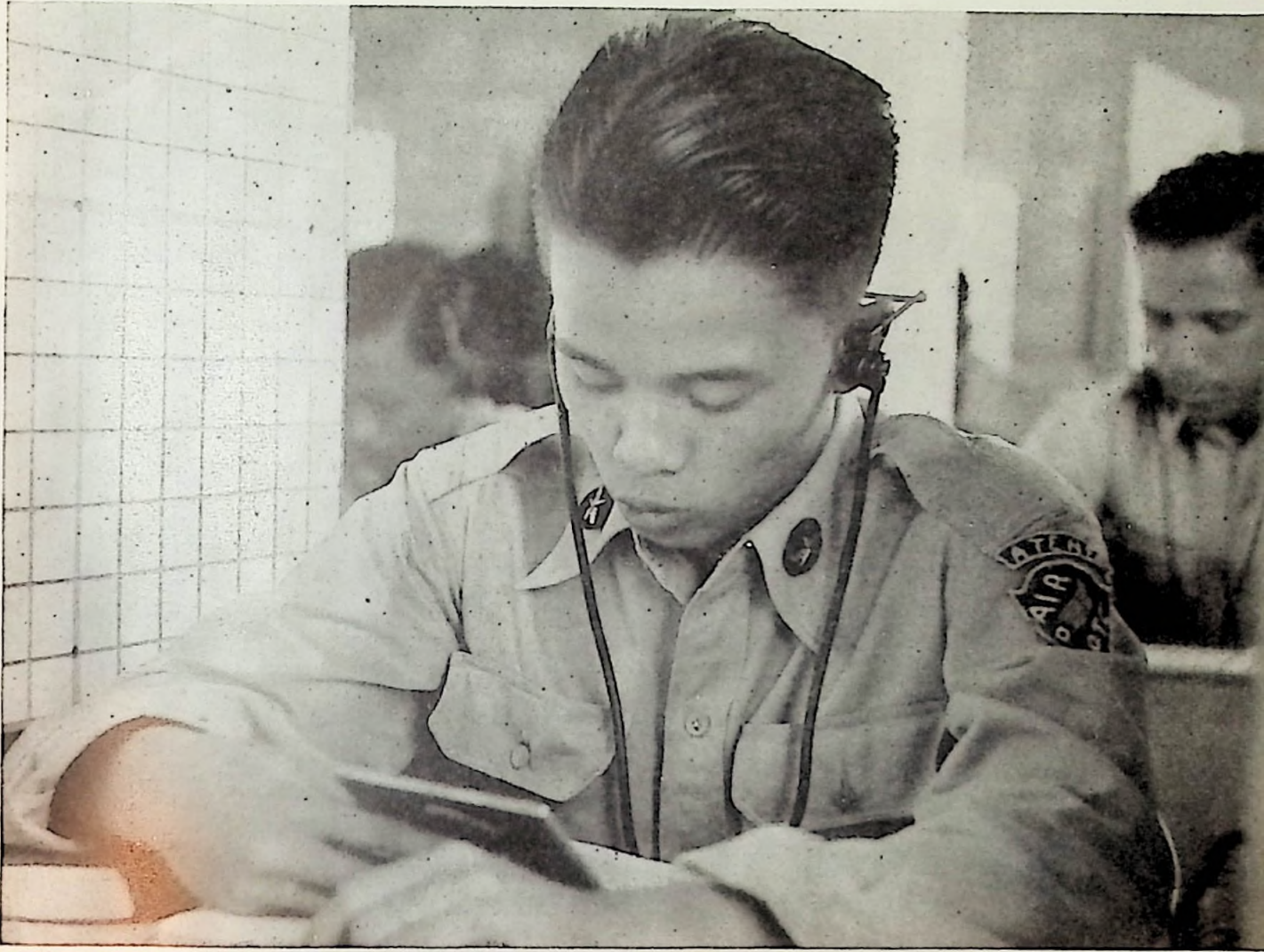
- National University, Seoul, Korea
- Tafari-Makinnen School, Ethiopia
- Bellarmino College, Baguio, P.I.
- Sacred Heart High School, Cebu City, P.I.
- University of Taiwan, Formosa
- Normal University, Taiwan, Formosa
- University of Bangkok, Thailand
- Colegio San Ignacio, Puerto Rico
- Liceo Javier, Guatemala, C.A.

III Schools directed by American Jesuits:

Parochial High Schools	13
Grammar Schools	210

The Philippines





Student in the Electronics Speech Laboratory at the Ateneo de Manila.

Seven Pillars of Wisdom Stand Out Strongly Against the Pacific Sky

Ateneo is a word all Filipinos understand and revere. It reminds them of the strongest weapon they had in the defence of their dearest possession when their Catholic faith was endangered by the imposition of the American system of education. What might be proper to the United States did not in any way fit the Catholic Philippines. It was a blow that held back the development of the islands for many years.

The Ateneo de Manila, established in 1859, was taken over by the American Jesuits in 1921. Since that time they have begun other Ateneos in Cagayan, Davao, Naga, San Pablo, Tuguegarao and Zamboanga. Four of these have risen to college rank while two, Manila and Cagayan, are universities. Close to eleven thousand students attend these seven schools.

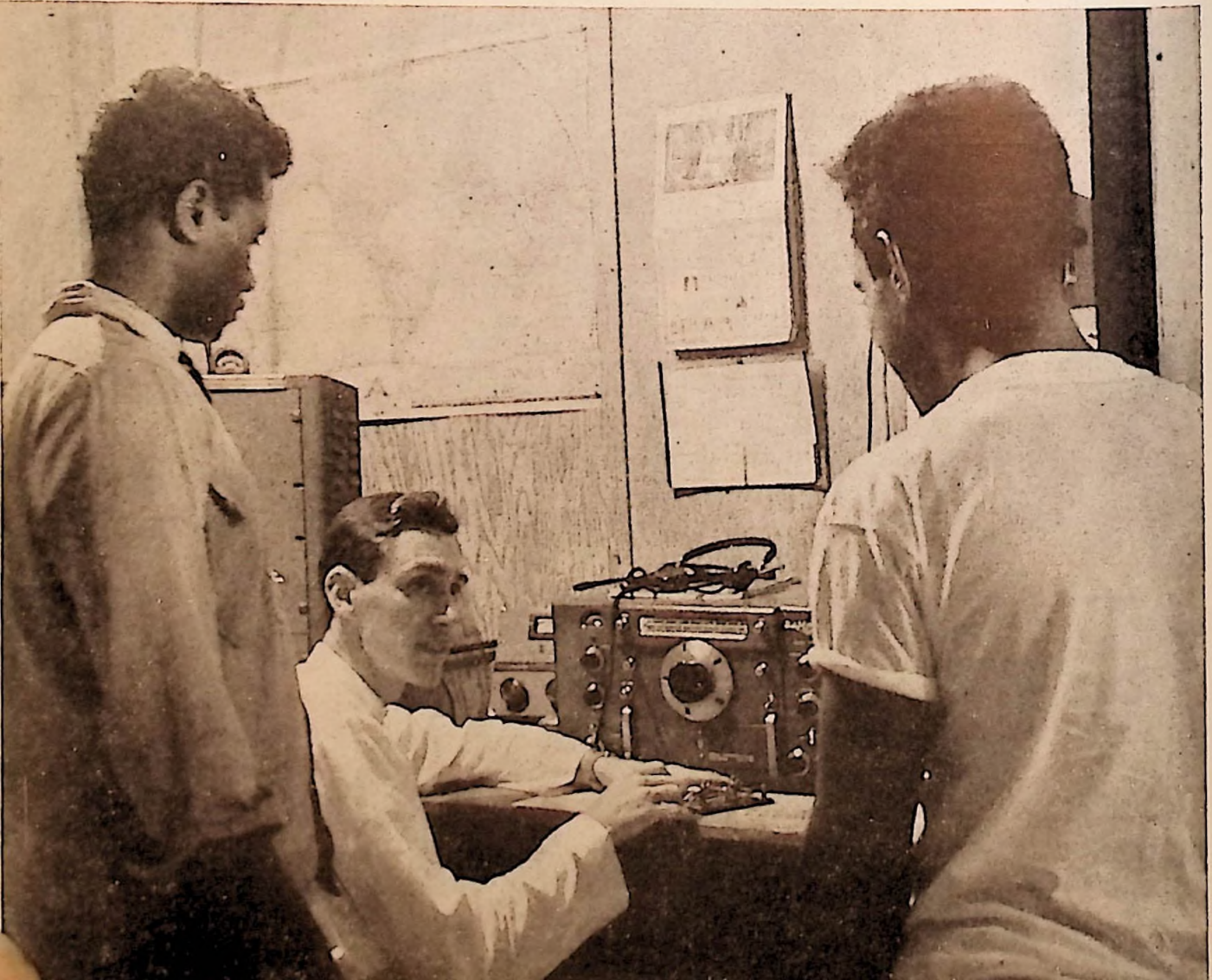
There are other schools directed by the Jesuits in the out-lying barrios and missions stations but these seven Ateneos, crisscrossing the islands from Luzon to the western tip of Zamboanga, are a chain of strength binding together the one Catholic nation of the Orient. No more potent influence, as the increase in Filipino priests and nuns exemplifies, can be found than these Ateneos which guide so many to the life of grace and glory.

Caroline and Marshal Islands

WORLD WAR II had hardly ceased when this Pacific mission was entrusted to the American Jesuits. The Japanese occupation and the American bombardment had left it in ruins. A handful of men, all that could be spared, started the weary task of rebuilding in an area that covered two million square miles and 2,400 islands.

The education here is necessarily on the elemental level for the people are only now beginning to emerge from their primitive culture. At every main mission station, and any other place where it is possible, an elementary school has been set up. On Truk, St. Xavier's High School provides more advanced training but always with an eye to the needs of the environment in which the graduates will live. Accommodation has been always a basic principle of mission work and it is well exemplified here in the South Pacific where the missionaries gently lead a primitive people out of the darkness of the past to a higher culture and to the Way, the Truth and the Life.

Robert Keck S.J. at radio station in Xavier High School on Truk atoll.





Father MacNair of St. Michael's College, Ceylon, encourages art student.

Ceylon

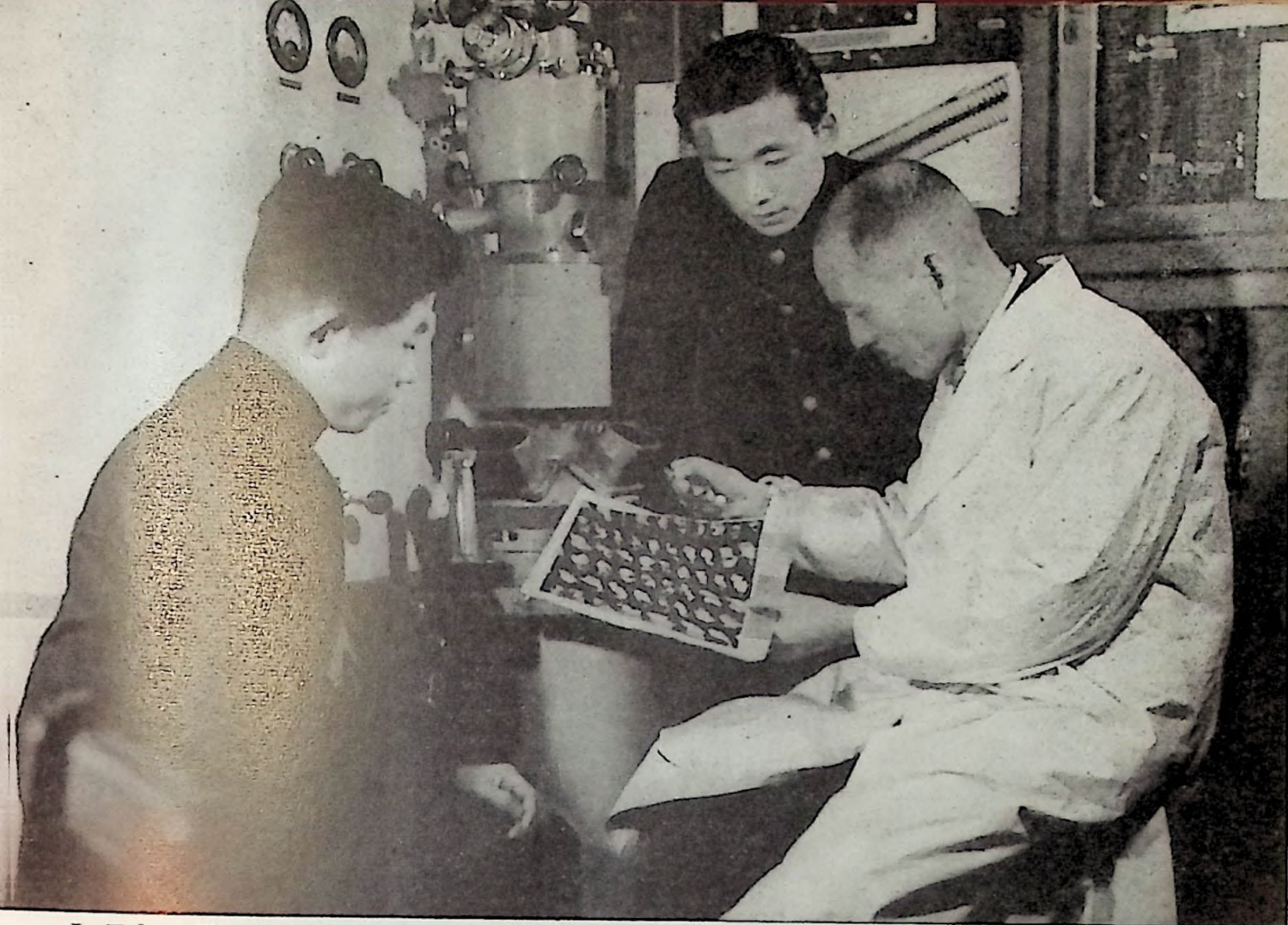
On the eastern coast of the Golden Isle of Ceylon the Jesuits of the New Orleans Province conduct a college and high school in Trincomalee. This is one of the most backward sections of Ceylon and one of the biggest problems is that of language. Instruction is trilingual, in Sinhalese, Tamil and English, and this has forced the missionaries to set up a language school for their own men. They also conduct a minor seminary to provide the Ceylonese with their own priests. The American Jesuits have been in charge only a dozen years but their intensive activity has built a solid educational structure.



Father Alden Stevenson chats with National University student in Formosa.

Japan, Formosa and Korea

The recent years in the Far East have spotlighted the Jesuit emphasis on education. Driven out of China, the men dedicated to Christ did not quietly disperse; they dug in just beyond the Communist lines. Schools and churches on the mainland were gone; they had nothing in a material way—but they were men skilled in the Orient, in human nature and its precious development to the image of Christ, to Whom they themselves had given head and heart for all time. Carefully,



In Tokyo Chemistry Director at Sophia checks electron microscope prints.

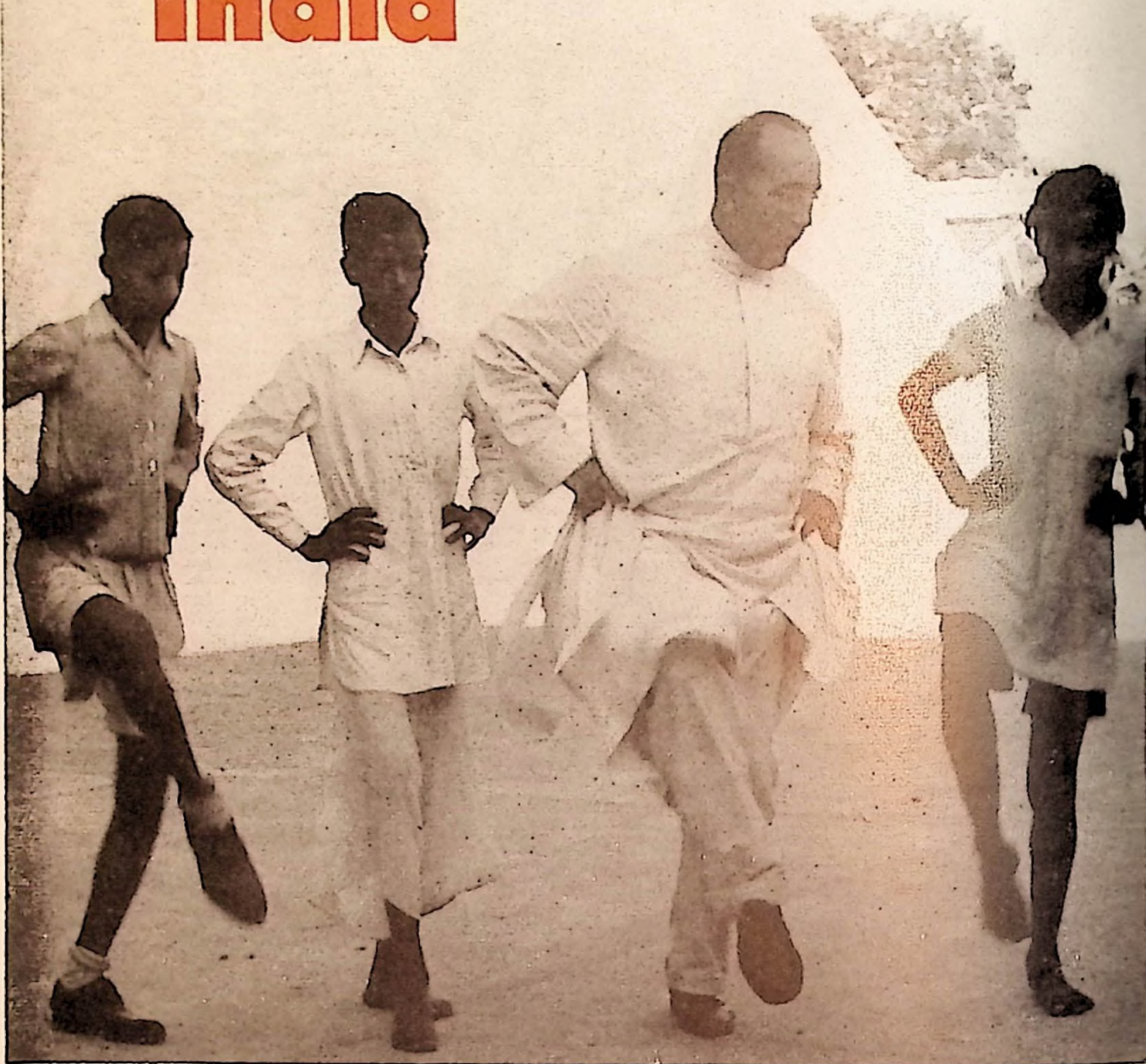
Korean in traditional mourning garb.



lovingly, they strove to put the pieces together again.

The Chinese seminarians, their greatest treasure, were safe in the Philippines. Now the American Jesuits could fan out to new fields; to Formosa where they teach at the National University and the Normal University in Taiwan; to Korea where Wisconsin Province Jesuits conduct the Catholic University of Seoul and also teach at the National University; to Thailand and its University of Bangkok; to Japan where California Province Jesuits have opened a high school in Hiroshima and other Americans teach at Tokyo's Sophia University and in Kobe.

India



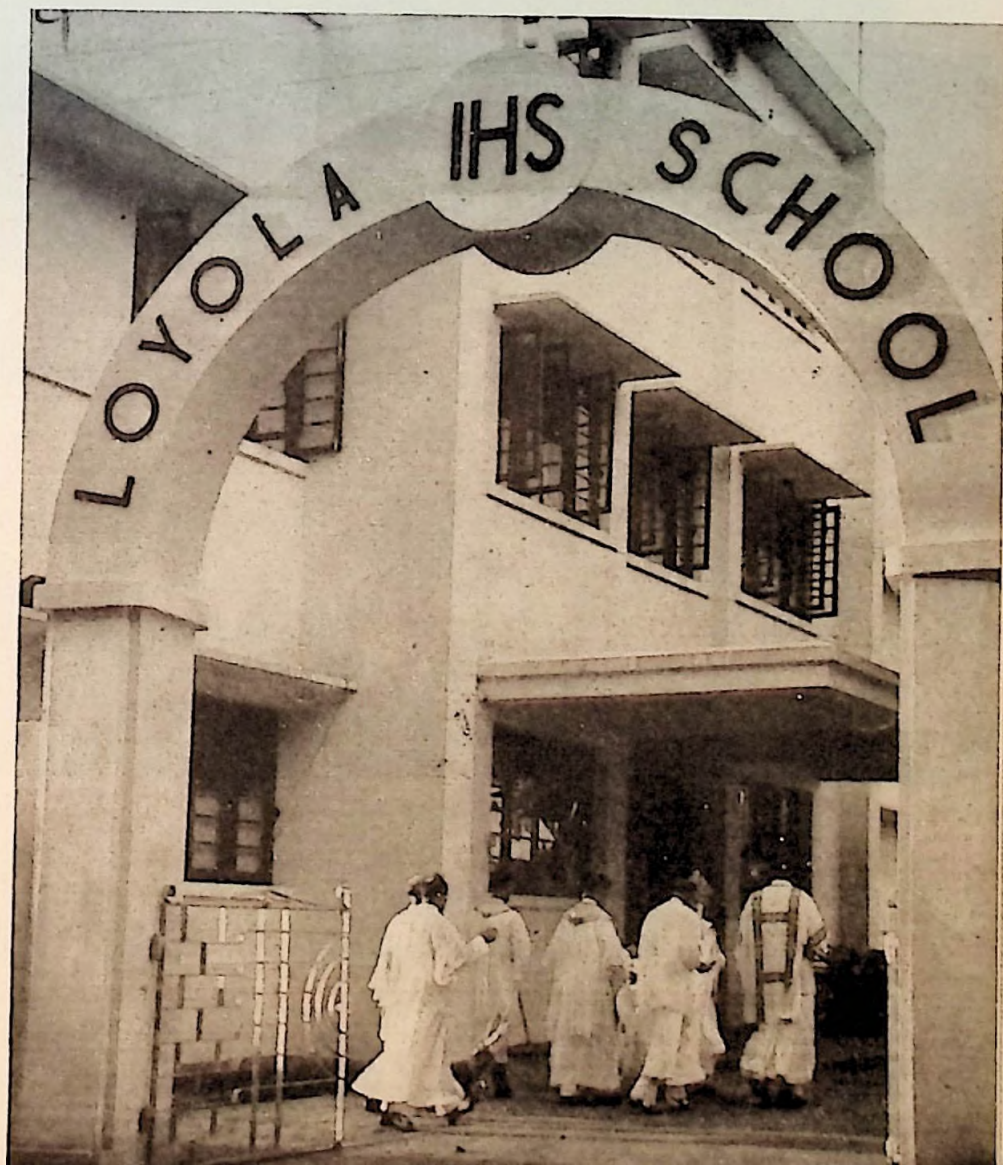
Father Vincent McGlinchey of Patna Mission shows how to shake a mean leg.

FROM THE time St. Francis Xavier set up the first Jesuit school in India (it was the first venture of the Society of Jesus into the educational field anywhere in the world) his followers have always made school work a leading part of their missionary program in India. This subcontinent, ever the largest Jesuit mission field, today is dotted with schools run or established by Jesuits.

The Americans, late-comers naturally enough to the mission scene, inherited a particularly tough, conversion-wise, section of India. Their apostolate is centered in the northeast, among non-Christians. In both Patna and Jamshedpur the students who are Christian make up only a small percentage of the total enrollment so that the principal effect of these secondary schools, three in Jamshedpur district, two in Patna and one each in Nepal and Jaipur, is to break down the age-old attitudes and hostility of the non-Christians. It is a laborious process, a discouraging one to less dedicated and less understanding men, but the fruit is already evident in the caliber and loyalty of the graduates.



Father Martin may be selling an idea—and then again he may not.



Procession during the blessing of the new Loyola School at Jamshedpur in the Bihar District of India, the mission entrusted to Maryland Province Jesuits by Holy See.

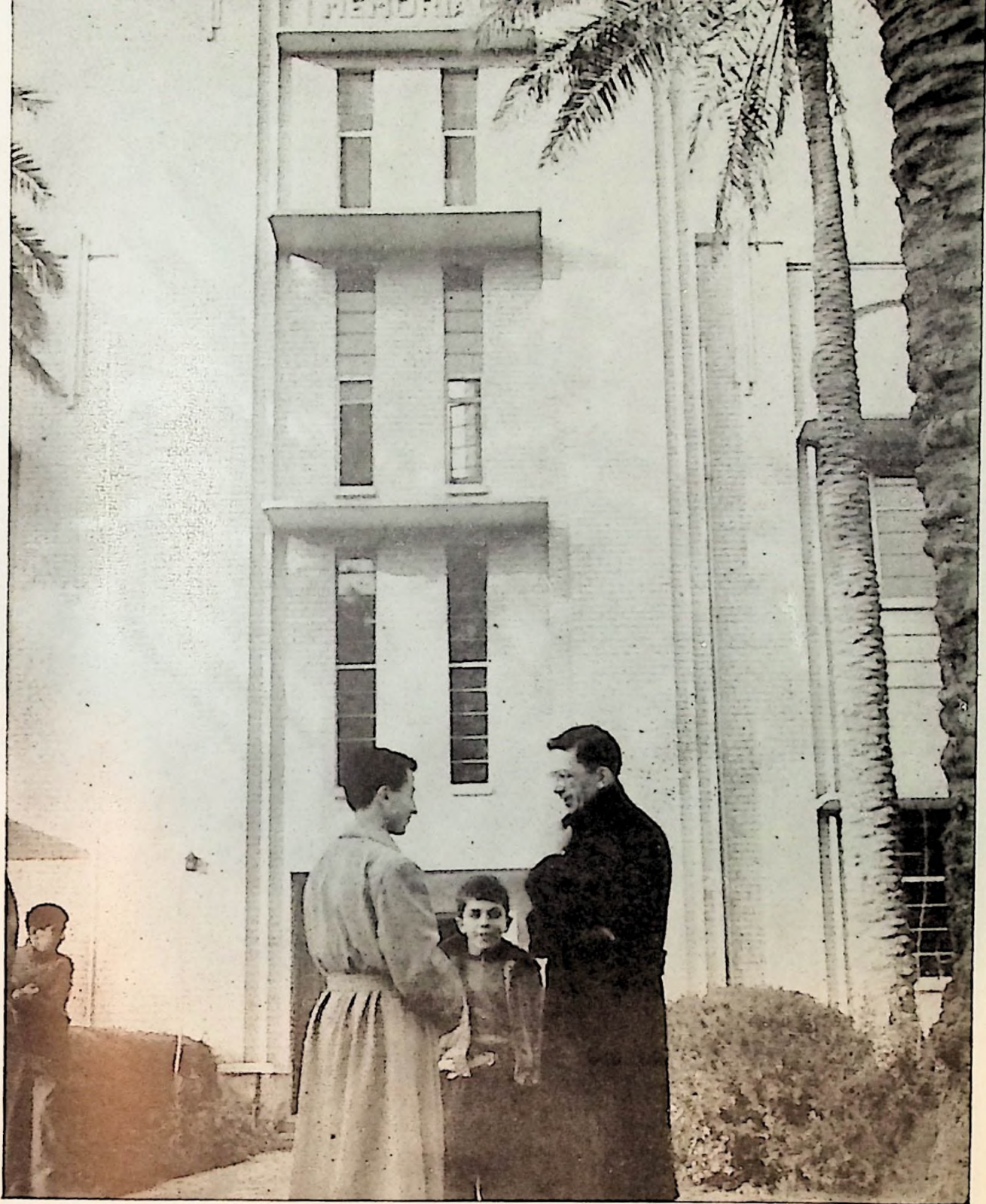


The school day may be long but Father Mifsud knows there is always a last query.



Father LaBran and Eucharistic Committee of Sodality plan First Friday adoration.

Baghdad and Lebanon



Albert Cardoni S.J. and Baghdad College students before Rice Memorial Hall.

TWENTY-FIVE years ago the Holy See asked the American Jesuits to take on a formidable task in the Near East. The Christians there, practically all of the Oriental Rites, Catholic and Dissident, sorely needed higher education. So at Baghdad, in the heart of Islam, a handful of men doggedly began a work which meant years of patience and even grimness before lasting fruit would be borne.

Today Baghdad College ranks among the highest and the new Al-Hikma University is just completing its first year. His Majesty King Faisal II summed up the situation well when he told the Jesuits, "After twenty-five years you are no longer foreigners."

Across the desert other Americans are aiding the French Jesuits in Lebanon at St. Joseph's University in Beirut and the College de Notre Dame at Jamhour.

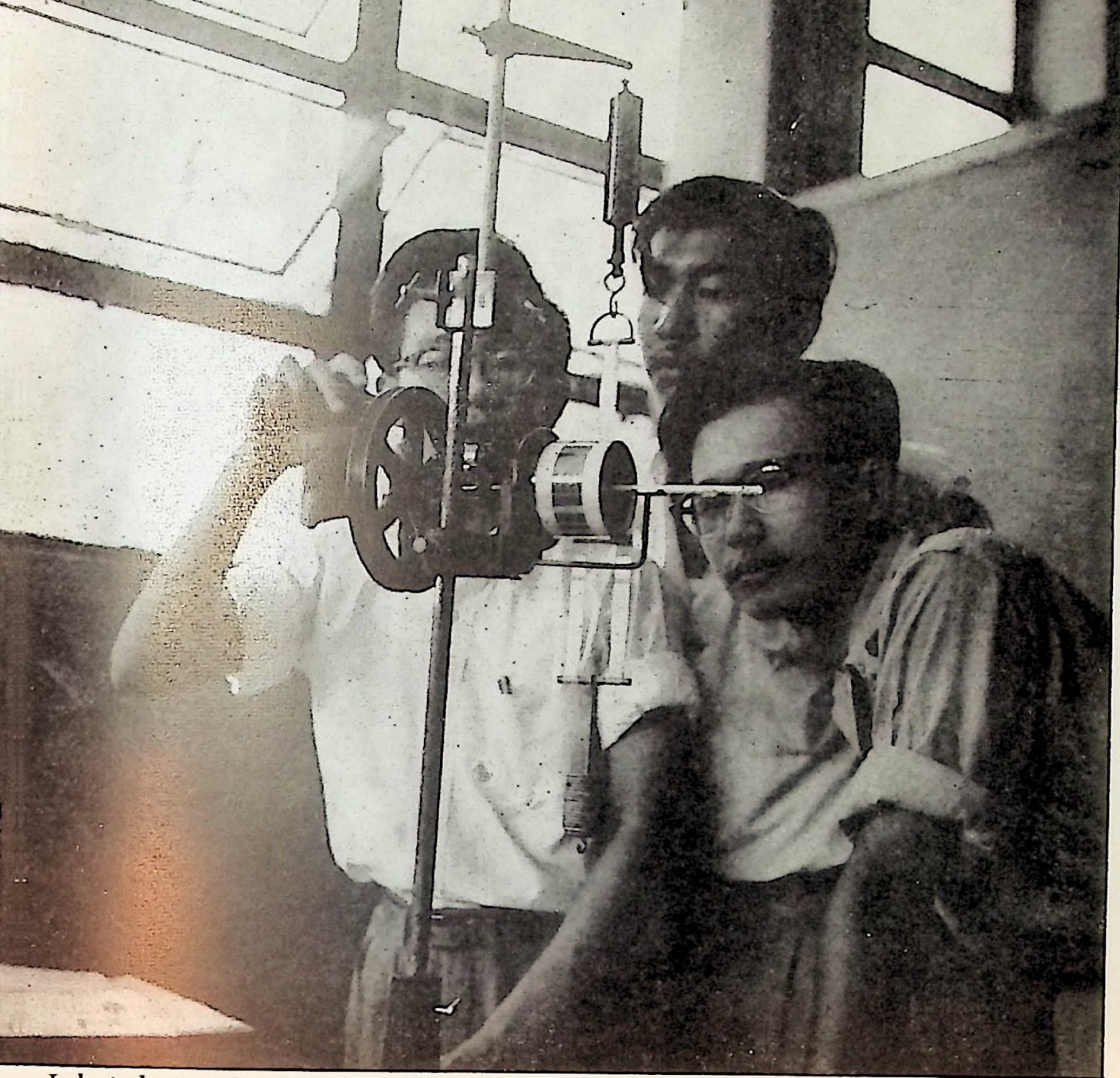
Jamaica



Discus thrower on St. George's campus seems to have Father Munzing as target.

THE AMERICAN Jesuits took charge of the Jamaica Mission in 1894 and since that time their principal center has been St. George's College in Kingston. Over 1,500 boys attend the high school and college, which is conducted along the lines of the English school system so widespread in mission countries. A good indication of the caliber of the school is the fact that in the last five years 259 students sat for the Cambridge School Certificate and 230 of these succeeded.

Campion Prep was begun in 1940 and serves as a filter for St. George's, everyone of its graduates for many years enrolling at the senior institution. Also, this past year St. Mary's College at Above Rocks was inaugurated.



Lab students at St. George's reveal typical interest of Jamaican students.

St. Mary's College at Above Rocks was partly built by students themselves.





Jesuit Roger Lucey of St. John's College.



British Honduras and Yoro

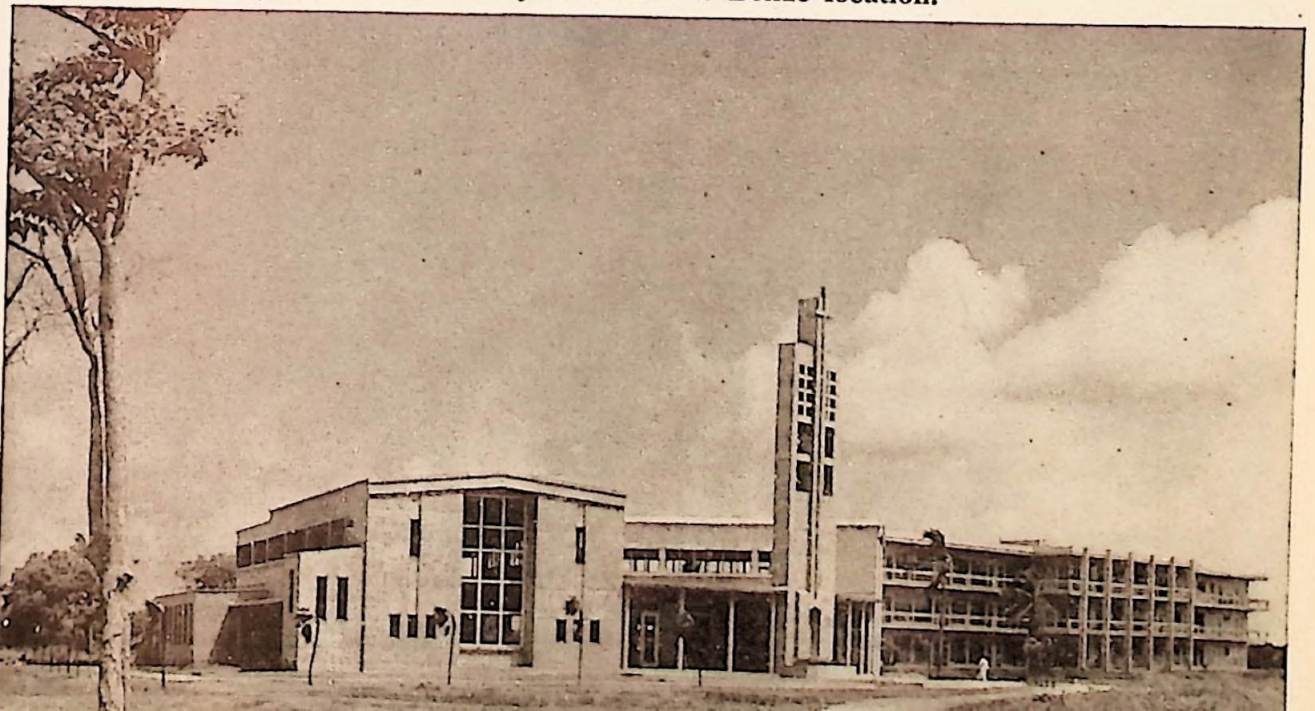
Catholic education in this British colony borders on the ideal. Every Catholic child has the opportunity to enroll in one of the 76 grade schools under Church auspices and above 8,000 children attend these schools. In the main centers of Belize, Stann Creek, Orange Walk and Corozal are Catholic high schools. Finally, St. John's College has made a name for itself throughout Central America, so much so that an entire new building program on another location was necessitated.

In Yoro, Honduras, the young mission is just getting on its educational feet. A handful of grade schools, two high schools and a normal school—and only 11 Jesuits!



Students at Crafts School earnestly turn out a bowl on wood lathe.

Chapel and faculty residence of St. John's on new Belize location.



Alaska and



Altar boy in Alaska must also bring wood for church stove.

American Indian youths at Jesuit school practice art of carpentry.



the American Indians



Lawrence Jonas S.J. has an interested if somewhat doubtful Physics class.

ASK THE SIOUX, the Shoshones, the Arapahoes, the Nez Perces, the Coeur d'Alene, the Gros Ventres, the Assiniboines, the Pikani, the Colvilles, the Crows and other tribes if the Jesuit Blackrobe still walks among them. Ask the Eskimos and Alaskan Indians if they have been spiritually forgotten, from northernmost Point Barrow to Kodiak and Ketchikan in the south. The answers can be summed up in the number of Jesuits assigned to these 'home' (what a misnomer) missions; about 80 in the States and 45 in Alaska.

In Wyoming and the Dakotas over a thousand Indian youths are receiving a high school education while Alaska has two high schools and a blossoming Catholic University of Alaska, to say nothing of the thousands more in 20 grade schools.


From the same fields, the schools and the contacts there made, is gleaned a

Second Harvest

THE AMERICAN JESUIT missionaries constitute the greatest single intellectual force that the United States has in foreign lands today. Following the pattern of the Society of Jesus in this country, where the educational set-up of the Jesuits is unparalleled in any other country in the world, the missionaries have forged a chain of learning that links country to country and earth to heaven.

That chain was built in a score of different ways, depending on the temperament, the terrain, the hardness or quick response of land and people. The blueprint was fundamentally always the same—to establish the Church; but that means education, and education means schools, teachers, drudgery, and the honest, square-shouldered pride of a job well done. The working out of the blueprint was left to the individual architects, who had built their own lives around Christ.

Their achievement stands today, the deepest, most lasting one any group of Americans has ever accomplished in foreign fields. They did not bring God dressed in the Stars and Stripes, they brought themselves, men out of every section of this country, and even people who hated them knew them for men of God who did things in their own peculiar, swift way. And the boys they taught stepped out into their worlds (those worlds that could be so apart from one another) and an Indian speaks of Loyola



or Xavier school, a Filipino of the Ateneo, a Central American of St. John's, and it is a common language they all understand.

But that harvest of minds and souls is not restricted to the 22 universities and colleges and the 31 high schools where the American Jesuit missionaries teach or the 200 plus elementary schools for which they are responsible. There is a second harvest that is gleaned from the same fields and their further reaches. For in many milieus the school training is necessarily restricted in scope and is not of sufficient length for the moulding of the desired character. Few are the places like the Ateneo de Manila where a boy can go from kindergarten straight through to an M.A. or a Law degree.



Young Jesuits are trained in the delicate art of writing Japanese language.

As a result, the missionaries have tried to reach out in other ways to help more of their people. Where it is possible they use the existing secondary or higher education facilities as a center for social and other works. For example, in British Honduras several years ago Brother John Jacoby was awarded the Order of the British Empire by the Government in recognition of his long years of work with the Boy Scouts. Similar work with youth outside of the classroom has always been an integral part of Jesuit missionary activity everywhere in the world.

Most often, the particular work is fitted to the needs of the people. So in India, in the industrial center where the Tata steel mills provide the livelihood

for the greater part of the population, the Xavier Labor Relations Institute was organized by Father Quinn Enright in an outstanding effort to educate the workers in social principles.

In a non-industrial country like Jamaica another tack must be chosen. The ordinary people lead their meager lives far from classroom influences so they must be sought out and shown how those lives can be enriched to some degree. As a result, cooperatives and credit unions have been established throughout the island and the people, who had always lived on the sharp and uneasy edge of insecurity, now realize they can help themselves by helping each other. Working together, they can get better prices for their products, buy

their farming or fishing equipment cheaper, and can profit from their own banking systems. The spark plug of this movement has been Father John P. Sullivan with Father Francis Kempel also playing a leading part. All this began out of St. George's College over a dozen years ago when it was realized that another harvest lay beyond the classroom.

Such activities are characteristic of all the far-flung Jesuit missions. They may differ from region to region, according to the immediate need of the locality. In British Honduras, for example, over 75 Catholic elementary schools, enough to take care of every Catholic child, blanket the colony, so the emphasis must be put on preserving that precious set-up by training Catholic teachers. This is done by an extension of St. John's College in a teachers training school. So well-trained and capable teachers are gradually fed back into the school system as its lifeblood. Many of these teachers are Caribs and it is interesting to note that Jesuit John Stochl of St. John's was primarily instrumental in producing, with the help of embryo teachers, the first piece of literature, a prayer book, in the Carib language.

The Missouri Province Jesuits who staff the British Honduras Mission have also, at the request of the Holy See, moved into Honduras. It was not a far step, geographically speaking, but it is a much different environment. One place is a British colony, Honduras is Latin American. Working in the mountainous Yoro district the missionaries, as is the custom the world over, accommodate themselves and their teaching to the pattern of their people's lives. Their secondary schools are only of recent vintage but they are so planned as to produce graduates with a practical train-

ing in the trades they will follow. But the missionaries have reached beyond their students to organize cooperatives and credit unions among the coffee growers, the shoe workers, etc., and their efforts have already lifted the living scale of the people.

Another beyond-the-classroom activity is unceasing contact with the graduates. For example, in Baghdad Father Joseph LaBran has organized and kept at high speed an Alumni Sodality which is extremely active both in personal devotion and in charitable work. This kind of contact is very necessary in places where the students are likely to lose touch with the school after graduation. With proper care a field will bring forth many harvests.

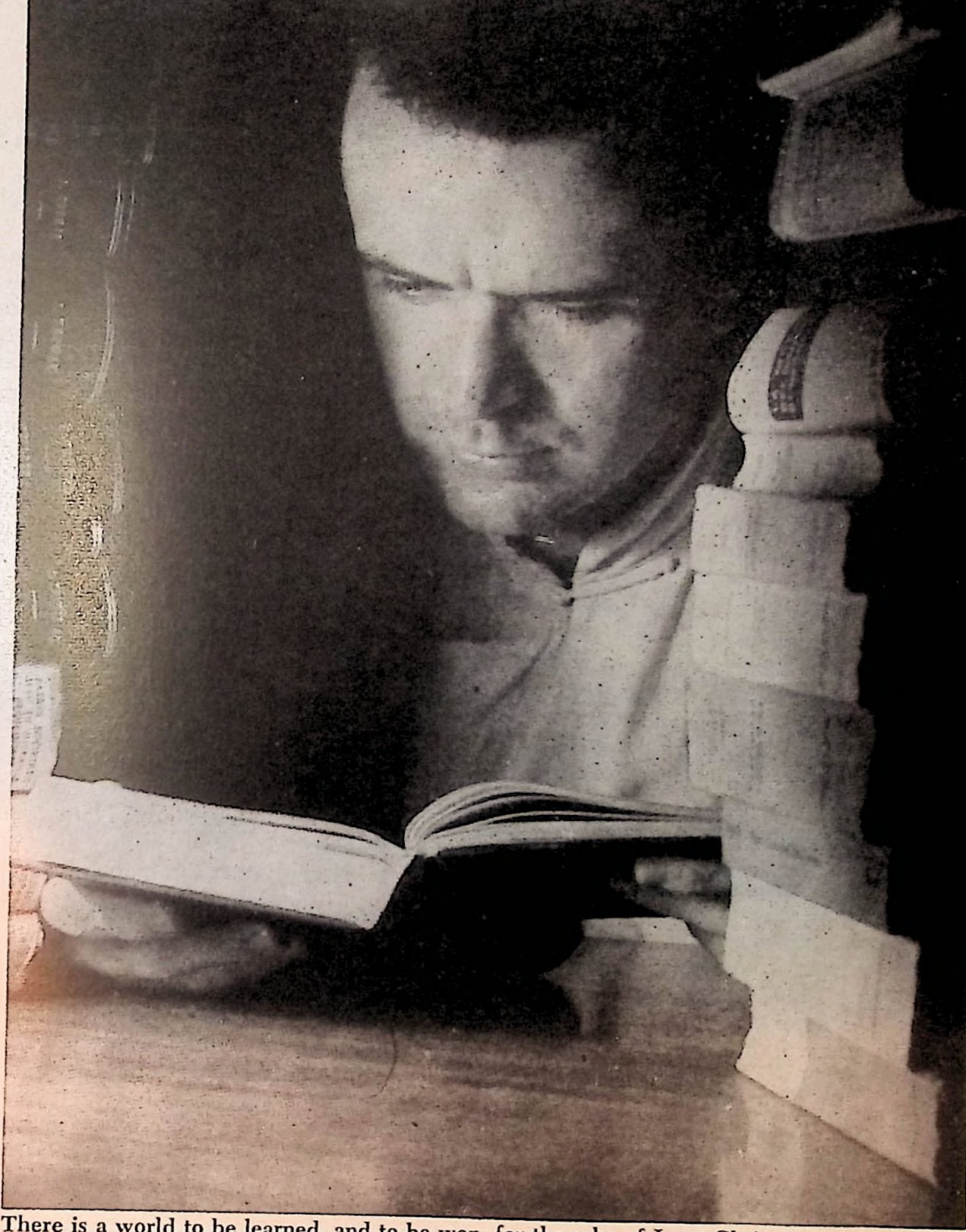
But the most important of all the activities outside of the ordinary school routine is the training of seminarians. Through the centuries the Sovereign Pontiffs have hammered away at the vital necessity of a people having priests of their own stock if the Church were to abide and flourish. To this end the American Jesuits have labored and even when circumstances prevented actual seminaries of their own they have striven to raise up a clergy that is home-born. In the Philippines, Jamaica, Ceylon, India and British Honduras they have undertaken that training themselves, costly, heartbreaking, gamble that it is, and the boughs are now heavy with fruit. No other missionary job is so important or more weighted with responsibility. It is one thing to bring Christ, it is another thing to mold a soul to the image of Christ but it is an entirely different thing to bring forth other Christs as His priests must be. This is the "money crop," the richest of all the harvests garnered.

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There is a world to be learned, and to be won, for the sake of Jesus Christ.

The Inside Story...

THERE is another story on mission education beside the one that all can clearly see in the buildings, the statistics and the other outward signs of achievement. What was the

cost, in men and money, of this tremendous educational set-up which the American Jesuits have strung across the world, guided missile stations in a holy sense of the term? Where did the

money come from; where did the men come from? That is the inside story which is known completely only to God Himself Who will some day reveal it to all mankind to show His appreciation for those who backed and those who carried out the greatest cause on earth.

Where the missionaries came from is not difficult to answer. The records show that a man like Father Ed Madaras, who has spent twenty-five years in the same spot at Baghdad College, once called Cleveland home, or that Father Leo Cullum, who has been a similar span of years in the Philippines and is responsible for several schools there, was born in Jersey City. But what is often overlooked is the specialized training the missionary teacher must undergo.

For one thing, a teacher in the States will have no language problem and he will share the same background as his students, socially and often religiously. But on the mission field languages are all important, so much so that the American Jesuits are forced to sacrifice precious years of their missionary lives in language schools for the study of Chinese, Arabic, Sinhalese, Tamil, Hindi, Japanese and Korean. Beyond that, a sure knowledge of the culture, of the religious, social and psychological character of the peoples among whom they are working is essential. Human nature is *not* the same the world over, although there is one trait the missionary finds universal—distrust of, or at least, caution with, the foreigner. Jesuit missionaries who dress in business suits and neckties before they enter the classroom can testify ruefully to that.

Another preparatory training concerns the subject to be taught. In many mission countries, the great majority in fact, the emphasis on science is paramount. The scientific knowledge and technique of the West is greatly valued and our mission schools must be geared to that demand. So teachers in those scientific studies must be trained.

Again, there must be men prepared in other subjects, pertinent to their mission work. So Father Richard McCarthy of Baghdad took his Doctorate in Islamic

Studies at Oxford, Father James McGinley of the Philippines in Economics, Father Alden Stevenson of Formosa specialized in Journalism as did his fellow missionary, Father Charles McCarthy, who is still in a Communist China prison. There are others who are experts in similar fields, to say nothing of the men who studied at Rome for the all-important task of teaching seminarians in mission countries.

All this has its financial side, too. The preparation of men, the erection of the imposing array of school buildings which glitter like diamonds (and which cost as much) across Asia and the Americas, the equipping and upkeep of these education plants—this has meant a tremendous outlay. It was *not* a reckless, haphazard spending; rather in every single mission field the education growth was retarded by insufficient funds. Yet Pope Pius XII has said in his Encyclical *Evangelii Praecones*, "Spare neither labor nor expense in vigorously promoting this phase (education) of missionary activities." It is a blunt directive to the Holy Father's missionaries.

It is true that many American Catholics, who have built an incomparable parochial school system here in the States, do not fully understand the importance of that same education for the young of mission lands. Yet it is the average American Catholic who has been responsible for the tremendous building program abroad. In a few cases there have been large gifts from individual benefactors but, by and large, the schools have been built out of modest donations, out of what we may term "the working man's dollar," given in church collections, at mission benefit parties, in answer to personal or mail appeals, or in a dozen other ways. To all those who have responded so generously and unstintingly, we here at *Jesuit Missions* wish to thank you in the name of the men who labor in behalf of the greatest cause on earth, in a work that is shrouded in anonymity but is of paramount importance, that of the teacher in mission schools, the moulder of men to the image of Christ.

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From letters we have gleaned the following items:



Wanted for Jesuit Missions

The School Had to Be Moved but the material in the old building can be salvaged. We're referring to the transfer of students and Sisters from the old Holy Cross to the new buildings at Copper Center, Alaska.

Father Fox will be in charge of the dismantling of the old buildings and asks for help to buy nail pullers and wrecking bars. With a gift of \$1.00 to buy the tools you would help to save a lot of money for the Alaskan Missions. Please help.

The Island of Yap will be the headquarters for the training of boys as Catholic leaders who will be given a Catholic grammar school education, if Father William Walter can raise the 50 cents a day to feed the 20 boys.

Food50 a day

From Your Knowledge of the missions you know of the healthy growth of the Church in Japan. Next month will see the establishment of a new Jesuit Tertianship at Nagatsuka—the house for the final year of spiritual training of Jesuit priests. These young priests, Hungarians, Belgians, Japanese, Americans, Spaniards will be hoping for a library of spiritual books in English. If you could give a dollar or two for books for this library Father Swain would be very grateful.

Books for Japan \$1.00

To Get a Site for His Church Father Cawley of the Philippines agreed to start a high school at Wao. The school is badly needed since there are over 900 pupils in the grade school. If the

high school is started by June 1957 then Father Cawley will have a fine central location for the church-school combination. If the school isn't started then he'll lose the promised property. Would you help, please?

Father asks for funds for books for the library. Your gift, whether it's \$1.00 or \$2.00, will help get the school started and Father Cawley will have the property for the church.

It's Going to Be a Big Job and we don't envy him the responsibility, but Father Joe Wade has the assignment of running a high school in Yoro. This cheerful missionary hasn't turned down a job yet, trusting in God's Providence and your generous help, a combination that has never failed. If you are inspired to help, could you send \$5.00?

Three Wonderful Saints of the Missions, St. Francis Xavier, St. Ignatius and the Little Flower are venerated by the people of the Bukidnon mission station. Statues of these three saints are requested by Father Neri, the pastor of this mission station.

Three-foot statue of:

St. Ignatius \$100.00

St. Francis Xavier ... \$100.00

Little Flower \$100.00

You might like to dedicate a statue in memory of a relative or friend, but any size gift would be of great help.

The Needs of Mission Schools constitute a major item of all mission expenses. Your gift to this need would be gratefully forwarded by *Jesuit Missions* to any of our missionaries in the field.