

JESUIT MISSIONS

PARAGUAY: Reprint from history



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JESUIT

National Magazine of the American Jesuits



MISSIONS

in the Mission Fields assigned them by the Holy Father

Missions assigned to the American Jesuits by the Pope:

Baghdad - Ceylon - Alaska - Belize - Japan - Burma - China - Caroline Islands
Formosa - Jamaica - Jamshedpur - Korea - Patna - Philippines - Marshall Islands
Nepal - Yoro - American Indians - Puerto Rico - Chile - Peru

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Good will is easily won (left) by sailors of the frigate USS John S. McCain as they rush assistance to a flood-devastated area in West Bengal. This is an example of what the Great White Fleet (cf. page 16) could do for the underprivileged peoples of the world if that venture of mercy could be put into effect by the Americans.



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PARAGUAY



wandering Guarani Indians from enslavement and enforced labor by the Spanish and Portuguese colonists, from these simple beginnings the design grew into a vast and well-integrated social and civilizing project which would include more than 100,000 people and cover an area which includes besides southeast Paraguay, parts of Argentina, Brazil and Bolivia, as we know them today.

The start of this monumental effort of the Jesuit missionaries to protect the Guarani Indians was marked with tragedy and failure. In their efforts to locate the Indians at some distance from the

THE YEAR WAS 1610. In Virginia a handful of settlers were struggling to hold on to a swampy piece of land which was to become Jamestown, the first permanent English settlement in the United States. In South America where colonization had been earlier and more progressive, the Spanish had moved far inland from their coastal settlements and had already been established at Asunción in Paraguay for over half a century.

It was in this vast interior area that there began in 1610 one of the most successful and controversial missionary enterprises in modern history, the so-called Paraguay Reductions. This year, 1960, we celebrate the 350th anniversary of the event. The Jesuit Fathers Cataldino and Maceta brought 200 Indian families to a point on the upper reaches of the Parana River, far from the influences of the white Spanish settlers in Asunción. They dedicated the first mission to Our Lady of Loreto.

Undertaken as an effort to protect the

Today in Paraguay men still try to plan the future. A United Nations Technical Assistance team plot out with Paraguayan officials a settlement along a new road. Recent postage stamps (above left) depict ruins of Jesuit Reductions where men once planned eternity.

(A United Nations photo)

influence of the Spanish settlers in Paraguay, the Jesuits moved northeast of the capital to the wild country which unfortunately was within striking distance of the Mamelucos of Brazil. These people were the offspring of Portuguese settlers and Indians who specialized in capturing Indians for the slave trade. In the first large raid which they made on the missions they carried off 1,500 Indians with the Fathers following the captors all the way to Sao Paulo, pleading with them to let the Indians go, but with no success. One year later a second raid carried off 4,000.

These events brought about two im-

—Reprint from History

portant decisions which were to insure relative peace and the opportunity of developing the Reductions without outside influence for the next 100 years. The first was to move the Reductions further south out of the reach of the Mamelucos. The second was to secure permission from the King of Spain and the Colonial government to use firearms against the raiders.

The remarkable progress made by the Jesuits in the years that followed was truly amazing. The Guaranis were a semi-nomadic people who had a great resistance to settling down for any pro-

longed period. In the beginning the protection from the slave-traders offered by the Reductions was certainly an inducement to give up their wandering habits, but even this would not have kept them long were it not for the enlightened program developed by the missionaries for making the settled ways of civilized life really attractive to the Indians.

Each Reduction, or settlement, contained about 3,500 people. They were little towns laid out on a modified check-board plan with straight streets containing houses which converged on a large square containing the Church and



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the houses of the missionaries together with schools, work-shops, storehouses, and the arsenal. There were usually two priests and one or two Jesuit brothers assigned to each Reduction. They were very busy men. They not only taught school and conducted church services, but especially in the beginning they were the agricultural advisers, the trade school instructors, the ranch overseers, the judges and the doctors. Once the Reductions were well developed the Indians themselves, because of the previous training they had received, took over many of these secular tasks.

The area in which the Reductions were established was suitable both for cattle raising and for farming, and both of these activities were promoted with energy and tact. The tact consisted in making the Indians con-

scious of the fact that the menial work of farming and cattle raising was a means of not only producing food for themselves, but also a way of serving God. The Guaranis marched out to the fields and grazing lands in the morning, led by a cross-bearer and acolytes, and singing appropriate hymns. They returned in the evening in the same fashion. The non-farmers and ranchers were kept busy during the day learning and using various crafts. They wove carpets for the church, and fashioned ornaments and ecclesiastical vessels; they made tools, carts, looms for weaving, and most of the things necessary to operate the mission. The arts, too, especially music, painting, tapestry and other decorative activities, were taught to the Indians and employed by them.

The daily life of the inhabitants was not all work and church services. There were abundant opportunities for games, parties, plays, and other lighter activities and these were exploited to the full. Although discipline was strict, the Indians responded to this way of life in astonishing fashion. It became for them their normal mode of existence, and they showed no disposition to go back to their former ways. They liked the new life.

One result of this was the enormous prosperity of the Reductions. An inventory taken after their suppression in 1768 indicates that the combined total ranch operations of the 30 Reductions exceeded one million head of cattle, with corresponding herds of sheep, horses, oxen and mules. Their farm products, maté, sugar, tobacco, corn, fruit, vegetables, cotton and honey were raised in such abundance that they exported the surplus to the Colonial towns and with the profit were able to purchase better farming tools and seed which further increased their productivity and prosperity.

The prosperity of the missions was



Community development now under way is echo of a way of life of three centuries ago.



Once again the idea of working together in community projects is being followed by the Paraguayans for their own economic betterment but it lacks the spiritual tone of Reductions.

one of the chief reasons underlying their eventual suppression in 1768. The Spanish colonists who had from the beginning offered continual opposition to the Reductions, as well as the Colonial Government itself, were unable to believe that the Christian society established by the Jesuits among former savage Indians could out of its own inherent excellence produce such a measure of material prosperity. Stories of rich gold mines discovered by the Jesuits were in circulation to explain the phenomenon and to incite the greedy, and these stories have not been completely laid to rest, among the credulous, even today.

The fact is, the Jesuit missionaries had discovered an extremely rich vein, not in the soil of Paraguay, but in human nature as presented to them by the Guarani Indians. It was this "discovery" that enabled them to transform uncivilized and nomadic Indians, whose attitude towards hard work was that it was a necessary evil which had to be

endured in order to keep alive, into a race of people who went to their daily rounds of farming, cattle raising, and craft work with something very close to joy and enthusiasm, because they saw in it not just work, but their way and man's way of giving praise and glory to God, and man's way, too, of doing what he was made for. The missionary succeeded admirably in impacting a sacred or liturgical character to work. The critics of the enterprise expected priests to do such a thing, and so they were not surprised to see the Indians go to work in the morning led by a cross-bearer and altar boys in surplices, and the various devices employed to give meaning to the entire work-day.

What they were unprepared to accept at its real value was the deep appeal this had to the Indians. They attributed it to their rude and simple natures. Had they examined their own way of life, they would have discovered that its appeal was much more universal than

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this, and corresponded to a longing, deep in the nature of all men.

European society, from which the Spanish colonists came, was already beginning to lose its grasp of this fundamental need, which would result in the sort of society we have today where daily work is almost a completely secular affair, unsanctified by any correlation with the Creator of the world and man's high purpose in creation. It was almost inevitable that they should be unable to perceive the rich and essential element in human nature that the Jesuit missionaries had discovered and developed for the benefit of hundreds of thousands of Guarani Indians.



New highway under construction between the Parana River and Asuncion will be patrolled by ghosts of world's "First Christian State."

Looking back today on the Reductions from our vantage point of 350 years of subsequent history, several thoughts suggest themselves. The first is that the work done by the Jesuits in Paraguay did not differ essentially from the work of Jesuit missionaries today, especially those who work among primitive people, or the underprivileged in more advanced societies. These modern missionaries also labor to train people in the essentials of Christian living and to raise the level of their economic and social standing. They use the same means, even better and more advanced means, to achieve these ends. The difference is that the modern missionary never has the opportunity of carrying out his civilizing projects on so vast or so protected a scale as the missions of Paraguay. Hence, the successes he achieves, and they are many, do not have the same spectacular quality. Perhaps this latter is a blessing in disguise since the history of the Reductions has taught us that great success can be a great danger.

A second thought is this: It was a Colonial government that gave to the Jesuits the opportunity not only of protecting the Indians of Paraguay from slavery, but also of developing them into a civilized and prosperous Christian society. Today, at the end of the Colonial period, when scarcely anyone dares to utter a word in its praise, it is only just to point out that at least in Paraguay there was one bright star on its otherwise rather dismal record.

How different the history of Colonialism might have been and how fair its name, had the Spanish government allowed the Reductions to continue, and their success in training people with an enlightened Christian love had been allowed to become the future attitude of Colonialism towards all the millions whom it treated so shabbily.

A letter from Taiwan reveals how a missionary feels
when the news of his father's death reaches him

... now he knows why...

Immaculate Heart Residence
40 Pei Ta Lu
Hsinchu, Taiwan

Easter Sunday, 1960

Dear Father,

Pax Christi!

More than anything else in the world this Easter I wanted to be with my men out on the offshore islands of Matsu, but a combination of circumstances made that impossible.

On Palm Sunday my sister warned me that my father in California was failing rapidly, and that the end was close. My Superior had told me to say a few words explaining Easter at my Mass, and so my first Chinese sermon was based on the fact that I would probably never see my dad again on this earth, but that because of Easter I was sure we'd meet again. I learned of his death immediately after that Mass -- less than six hours ago the radiogram arrived telling me of his death on Easter Saturday.

It was hard on Dad, I know, not being able to see me, but he knows now why it had to be this way and I know he wouldn't have wanted it any other way. The man I loved best in the whole world and to whom I owed everything was prepared by another priest for Eternity because his own priest-son was a missionary. Thanks be to God he was well prepared.

Because I am in Taiwan tonight rather than off the China coast, I was able to radio and write my mother and sister in their bereavement immediately and be of what little solace I could . . . for which I am grateful. I could do nothing other than pray and offer the Holy Sacrifice during the time that I knew his death was imminent, but I know that, living as he had, there was little else I or any other priest had to do.

Yesterday I taught my usual class at the National Ching Hwa University's Nuclear Research Institute -- the University located formerly in Peiping which was founded with the turned-back United States Boxer indemnities shortly after 1900. At noon I returned to Hsinchu. On the way I asked the driver to stop at the PX where I had only to pick up an order of groceries already prepared. However, things were fouled up and I was longer at the PX than I had intended. When I returned a group of faculty members were waiting to use the car. One of them told me somewhat impatiently that they were on their way to the Air Force Hospital where one of the staff of the University was dying. They were not sure of her religion but she was possibly a Christian, so I called the hospital but I was unable to get a clear answer. On a slim chance I grabbed my small emergency kit of baptismal water and the holy oils and went out myself.

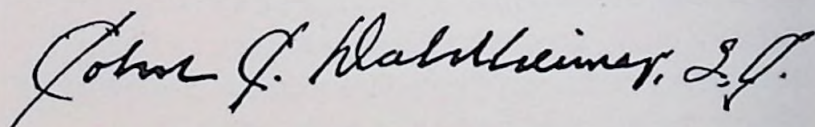
She was unconscious and receiving whole blood and plasma for severe internal bleeding. A relative told me she was not a Catholic but had been receiving instructions in the Faith. Immediately I baptized her and absolved and anointed her. She died later in the afternoon. Almost on the other side of the world at that time some other priest was preparing my own father for eternity.

Looking back, I can say I was the only priest who could have reached her in time, for none of the other Fathers at the residence knew anything about her case -- nor would I have known had I cancelled that Holy Saturday class to go to Matsu; or if the lay faculty member hadn't let slip that one tiny remonstrance because I was late with my fouled-up PX groceries; or if my dad had blocked my vocation. . . .

I learned of the young lady's death in the morning; of my dad's in the afternoon. And thus the eternal destinies of two people I shall never again see in this life were linked in the mercy of God: a young Chinese girl whom I saw for less than fifteen minutes as she lay dying and my dear dad who never saw me as a priest, but who watches over me continually now.

Please keep all of us in your prayers.

Gratefully in the Sacred Heart,



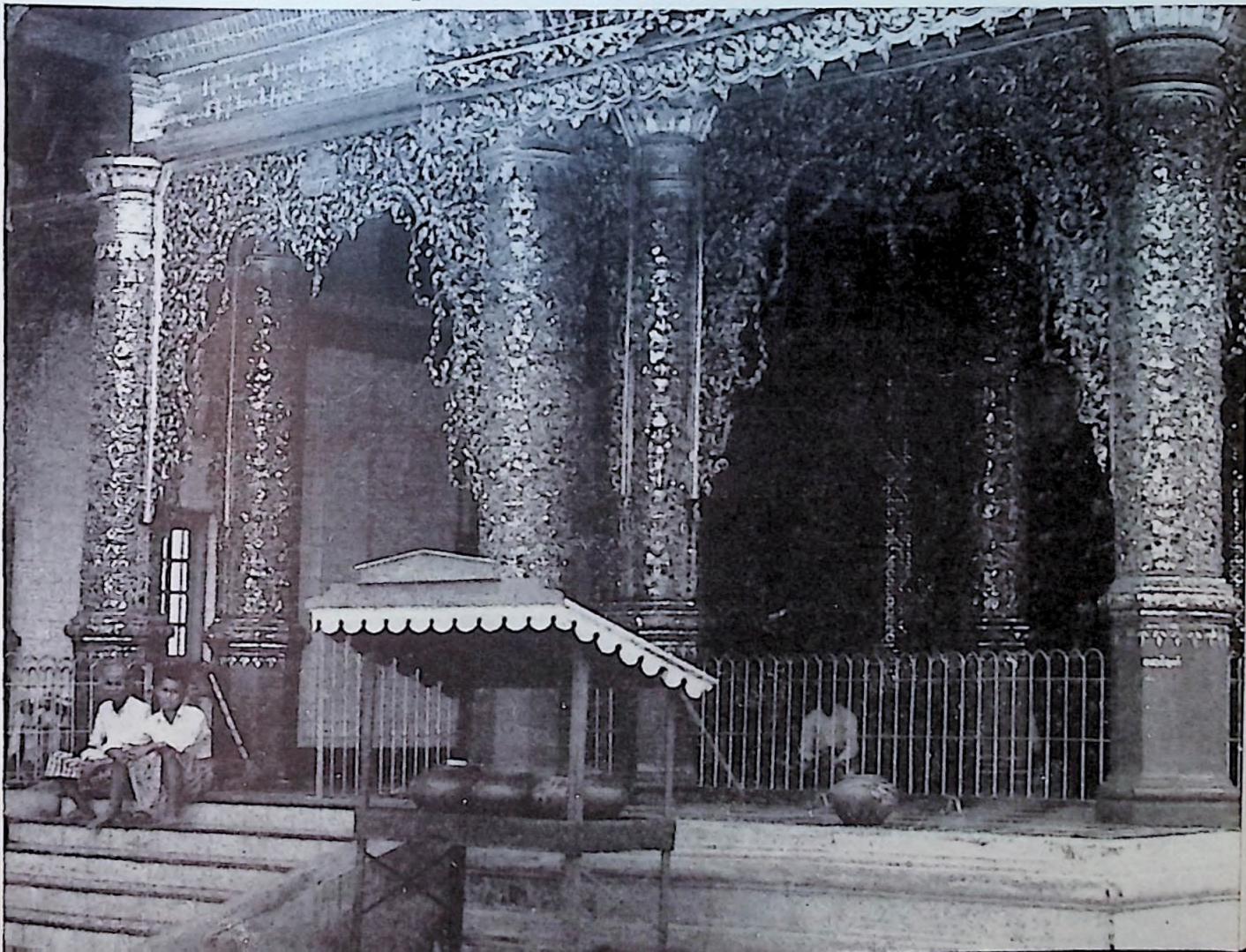
John J. Dahlheimer S.J.

The richness of the land is reflected in the way of life of its people and this quiet, contented country is a strange contrast to the restless nations of Asia

Burma of the Golden Pagodas

BURMA IS A LAND of golden pagodas—of rice paddies and ruby mines, teakwood forests and bamboo homes. Laughter-loving Burmese have never known the grinding poverty of neighboring India. Their deep commitment to, and contentment with, the Buddhist way of life has so far yielded few conversions of pure Burmese to the Church. The 160,000 Catholics are largely converts from the Karen tribesmen of the north who are scattered throughout Burma. Maryland Province Jesuits conduct a seminary in Rangoon.

Fabulous Pagoda of Shwe Dagon, a mecca for Buddhists from all over the world. Every Buddhist boy is expected to spend at least some part of his youth in a monastery.





Beauty of the women of Padaung tribe is judged in proportion to the number of brass rings around their necks, wrists and ankles.

Burma of the Golden Pagodas



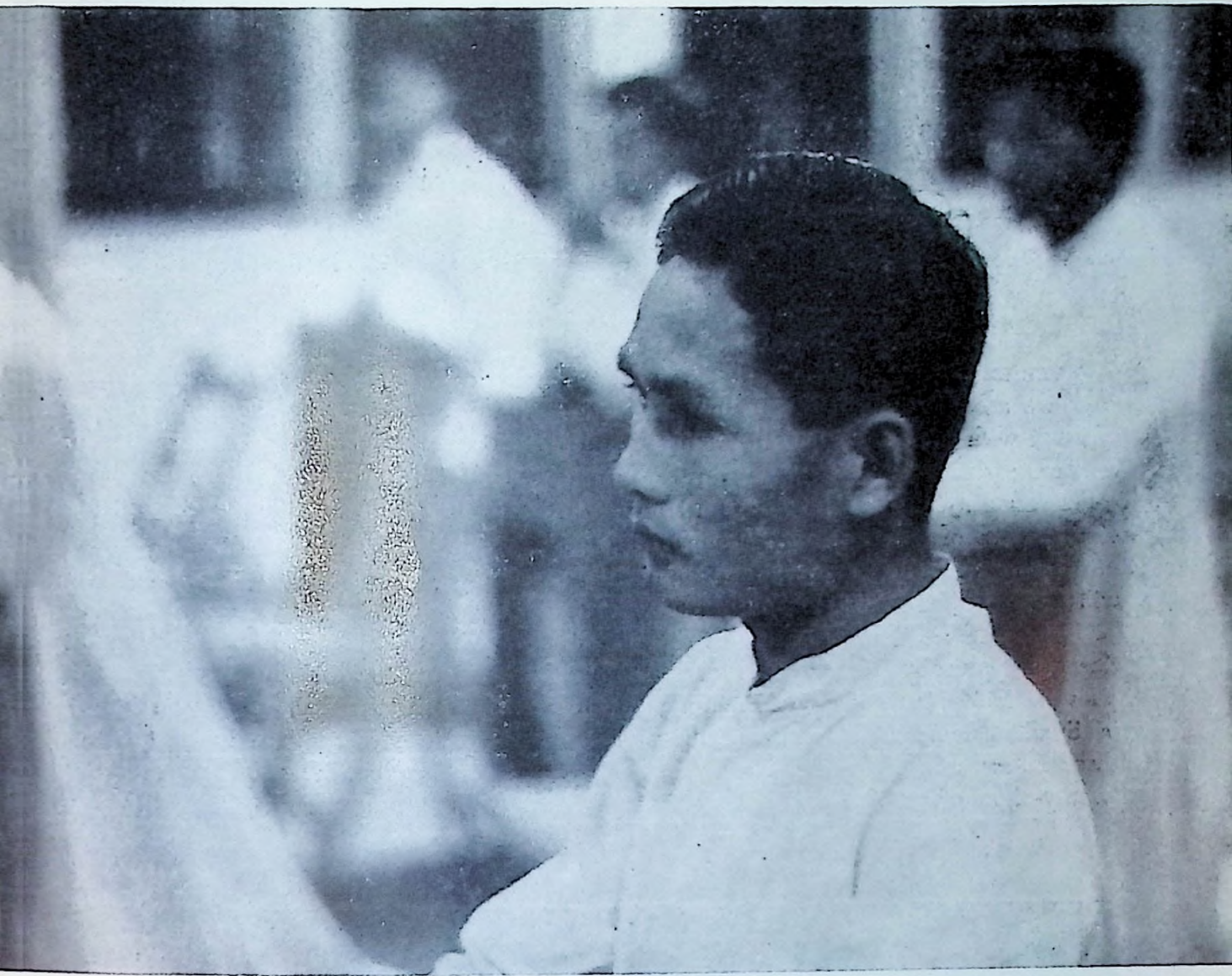
Seminarian at the Major Seminary in Rangoon, entrusted to the Jesuits of the Maryland Province, is a symbol of earnest hope that the Church will soon gain a lasting place. With 85% of the Burmese adhering to Buddhism the road ahead does not appear an easy one.

All that glitters is gold, at least on the domes of the Shwe Dagon. An endless stream of pilgrims renew the shimmering surface by pressing gold leaf into place on worn spots. Buddhism is recognized by law to have a special position.

Worshippers constantly fill the area immediately in front of the pagoda. There is no mistaking the sincerity of the Burmese in their allegiance to the teaching of Gautama, called Buddha, the "Enlightened," who was born near the Himalayas in 483 B.C. He sought to overcome worldly pain by spiritual contemplation, achieving the state known as Nirvana. Today throughout the world there are over one hundred and fifty million Buddhists.

(Three Lions photo)





Shyness will soon give way to friendship if Father Sigmund Laschenski S.J. can bring his influence to bear. The umbrella is a must in a country laced by rivers and where a certain number of showers can be expected each day. But the Burmese still display their sunny disposition and cheerful character.



Quiet runs the Tigris and for some time the Jesuits

there emulated it—but now they bring us up to date

Balancing the Baghdad

OVER HERE on the banks of the Tigris we are very much aware that our account with you is overdue. We didn't deliberately plan it that way but various circumstances combined to keep us out of the pages of JM. So may we sum up our situation and add a promise that we will not be quiet for so long again?

First of all let us deal with our position geographically. Most of our previous tales by the Tigris have had their roots in Sulaikh. Here at Baghdad College, three miles north of the city proper, are twenty-eight of us. Father Michael Mc-

Carthy S.J. is in charge of this phase of our operations. In Baghdad proper, in the quarter called Sa'adun, is St. Joseph's Arabic House where six of us are studying the "language of the angels." This outer space research is carried on under Father James Morgan.

South of the city lies the suburb of Zafaraniya and since last September eleven of us, under the kind gaze of Father John Banks, have carefully watched the steady growth of our Al-Hikma University. The Superior of the Mission is Father Joseph Connell.



Books

Gulbenkian Science Building
on Al-Hikma University campus.



Scholastically, as we began the school year at Baghdad College our enrollment totalled 750. At Al-Hikma, in our first year on this new site, we had 64 students enrolled in Business Administration and 55 in Engineering. We are emphasizing these two courses mainly because the other fields are covered by various government colleges. Incidentally, for those who may be new on the scene, Al-Hikma means "wisdom" in Arabic and so our new university harkens back to the famous *Beit al-Hikma* (House of Wisdom) which was Iraq's first university center, founded in 830 A.D. by the Caliph Ma'mun.

Politically, the Government of Iraq has treated us with great consideration and we have been able to carry on our work without too many interruptions. One example of the cooperation, which is most heartening, occurred in the case of one of our students who was ill with a brain tumor. He underwent one operation in London, had returned to Iraq and attended classes for several months. Then there was a recurrence and doctors advised a second operation in London. However they stipulated that he must be accompanied by someone. As the boy was the oldest of eight children his mother decided she was the one to go with him. But the financial situation

at home was not too good. So the boys at Baghdad College pitched in and collected enough money to pay the mother's expenses while the Iraq Government underwrote the boy's transportation and his medical care. That gives you a good idea of the kindness of Iraqis.

There have been a hundred other things which we would like to tell you about but space is limited. Yet we do want to pass on the good news that "Al Baghdadi" is again appearing regularly, i.e., as regularly as it did in its up-and-down past. Many of the incidents will be found in those pages so we hope you are on our mailing list. If you are not, just drop a note to Father Thomas McDermott in Boston. (Cf. address on p. 16.)

Perhaps we could sum up the long period in which we have been silent by saying, "We have been busy; we have been building; we have been thinking of you (and sorry we didn't tell you so sooner). We have been praying, too." Or we might quote a recent visitor to the building operations at Zafaraniya. He had toured all the buildings; he had admired the cafeteria and laboratories, the temporary library and the solar heater. The library was then under construction and nearby was our steel stockpile, consisting of beams of all shapes and sizes, some left over from other buildings, some awaiting use in later construction. Seeing all these beams, the visitor, gallantly presuming an unlimited Jesuit ability to do anything, asked "Are you going to build a railroad, too?"

Blueprints have figured largely in the growth of the Baghdad Mission. Father Joseph Connell (standing) consults plans of Al-Hikma with Father Thomas Hussey.

Window on the Mission

One could scarcely imagine the missionary action of the Church nowadays without the cooperation of missionary Sisters. This was declared by Pope Pius XII. The present Holy Father, sensitive to the need of increasing missionary forces throughout the world, has urged us in the Mission Intention for August to pray for the increase of missionary vocations among our young women.

For a while there was a great deal of agitation for the liberation of women from the restrictions of earlier social patterns. They used to say that a woman can do anything a man can do. Why should she be excluded from any human endeavor? As a matter of fact, an important and valuable change in the status of women has taken place in western society. Most proficient women have taken their places in most of the professions. They even drive taxicabs and pilot airplanes. They wear slacks, dungarees, athletic socks and men's shirts. They really are free!

Seriously though, one of the most admirable developments in the apostolic history of the Church was the entrance of Sisters into the missions during the last century. Prior to that the missionary

action of the Church was undertaken by priests and Brothers. But with the coming of the Sisters the apostolic work of the Church was wonderfully expanded both in numbers and variety of apostolates: hospitals, orphanages, clinics, schools, social service. Only God can measure the enormous strength which they have brought to the missionary activity of the Church over the last century. A very important part of their apostolate is the example which they give to other civilizations where women have a very inferior position. Our Sisters are living testimony to the honor which woman has a right to enjoy. They reveal further how necessary and proper it is that women should be something more than the servants of men, that they have things to do for mankind and society which badly need doing. The importance of our missionary Sisters is greatly increased now when the status of women in these societies is at last beginning to change. More than ever will these women need the example of the Sisters, if they are to preserve their genuine womanhood and avoid social chaos with their new freedom. The history of the Church proves her great dependence on the courage and devotion of her women. So it is important that the Church develop a strong and socially responsible womanhood in these changing societies.

Much is said and written about the career woman. Well, young lady, if you



Cover. A few years ago the Paraguay Government issued a set of stamps depicting the ruins of the old Jesuit Reductions, begun 350 years ago. Gilbert Chesterton once summed it up in a line of poetry: "And man lost Paradise in Paraguay." Design by artist Phil Franznick.

hunger for a really valuable career, this is it. It is much more valuable than a place in the professions or business or government. You can help to remake the women of these new nations by leading them to the knowledge and love of the Lord, by assisting them to form themselves into fine Catholic women and thus you can help to remake these nations. UN Agencies and other groups are trying to do it but so often with secularistic ideals. You will be God's ideal, present among them. We need our Sisters desperately all over the mission world, because the people need them. Pray for this especially on Assumption Day.

The Hidden Way

Father James Keogh of the Jamshedpur Mission gave a retreat to the nuns in Mandar. Part of his report reads: "And then there is Father Paulus Topno, a Jesuit of the Ranchi Province. He is a Munda (one of the three main Adibasi groups) and has been laid up for 14 months with paralysis, from the chest down. Father Paulus was all inquiries about the work going on among the Hos and Mundas in our Vice Province. He offers all his painful exile and seclusion for the apostolate among them, and for our Fathers in Chaibasa and Bandgaon. He is able to 'walk' for 185 seconds, though, he says, his seconds are slow ones. And that with the help of two nurses. He lives, of course, in the hope of the day when he'll be normal again, or at least able to move about under his own steam, with the help only of canes or crutches. Hard as it is on Father Paulus, it is surely fortunate for us to have such a friend to pray and suffer for his people who are our charges."



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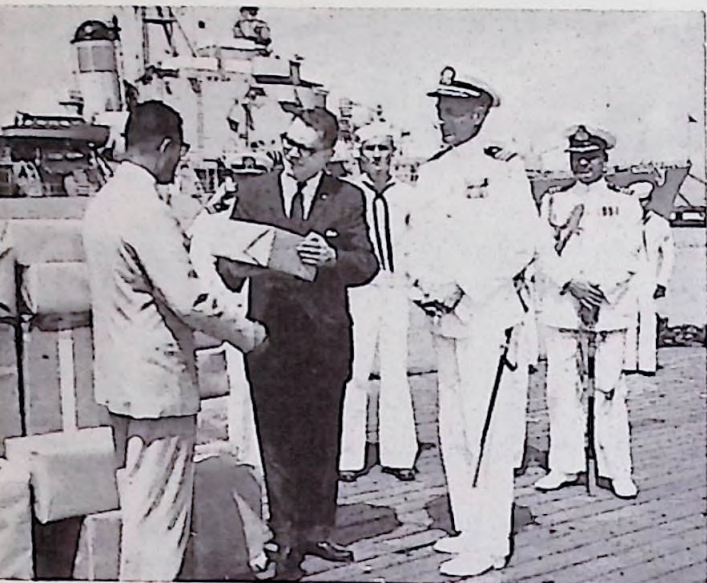
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Mercy Mission is typical of aid White Fleet could provide. In India Dr. Jungalwalla accepts from U.S. Consul General Mattison \$5,000 worth of antibiotics as Commander Meier looks on. Drugs were used in behalf of Indian flood victims.

Back the WHITE FLEET!

The missionaries on the spot
realize how much this idea
would mean to their people

Foodstuffs to the amount of 3,500 pounds were distributed by crewmen of the McCain. The Deputy Minister of Relief in Calcutta, Miss Maya Baneyu (center) accepted them for the flood sufferers. This is the kind of aid the missionary longs to offer but cannot. (All photos on these pages from U.S. Navy.)



THE RECENT suggestion of setting up a White Fleet is one that every missionary would endorse. The general idea is that the U.S. Government would withdraw ships from the mothball fleet and put them into service on behalf of the underprivileged people of the world.

Back in 1907 President Theodore Roosevelt sent a fleet of 16 warships around the world to demonstrate America's growing power. The White Fleet of today would have a more humanitarian purpose insofar as it would demonstrate modern health, education and agricultural methods. It would include a

hospital ship, a floating school equipped with a TV studio, food ship, etc.

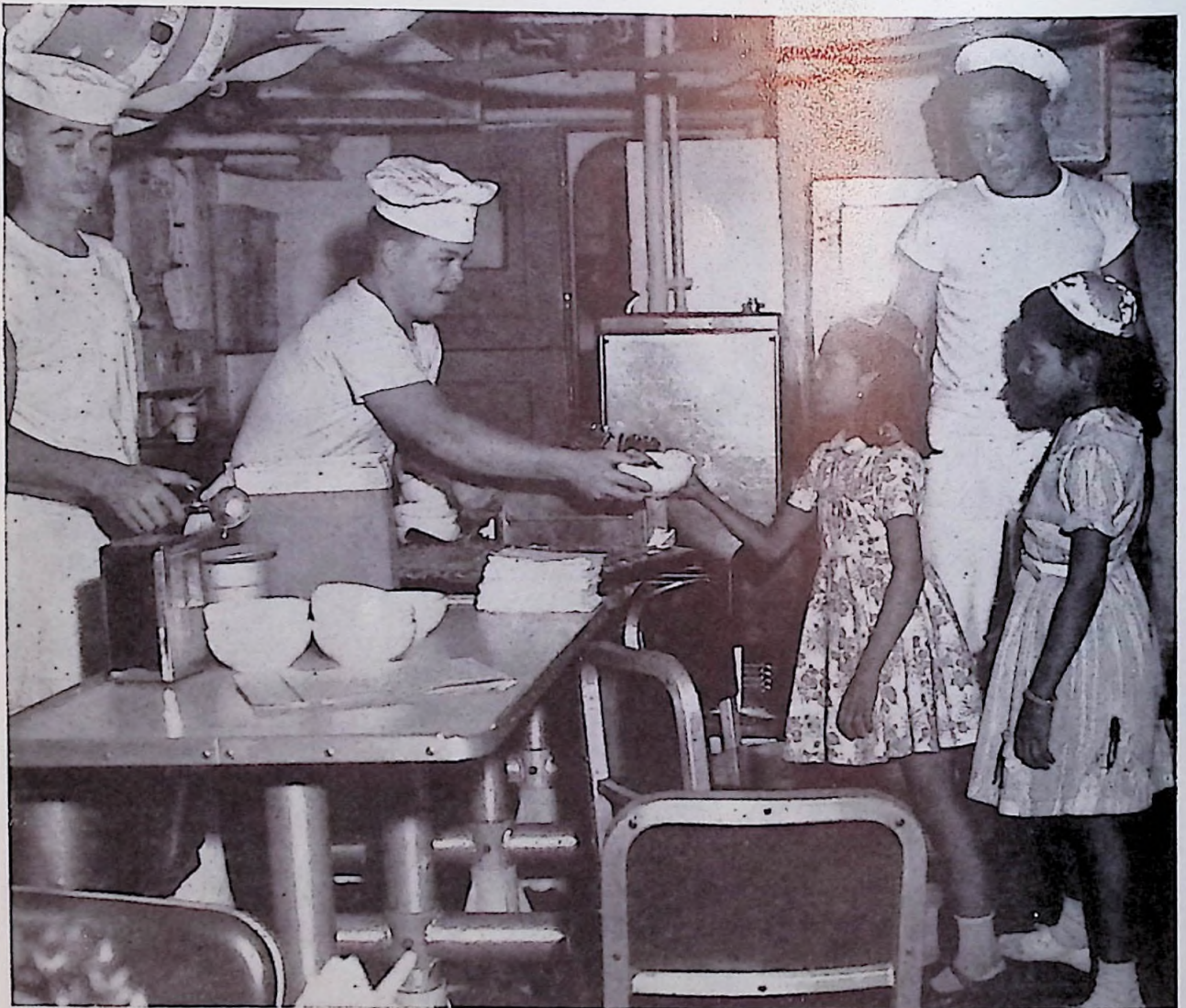
The missionary is in a position to appreciate the impact such a humanitarian force would have. He has seen the effect, in smaller ways, of the readiness and willingness of the ordinary American to help out in time of tragedy or on any occasion when an errand of mercy is called for. He knows the people among whom he labors, and how direly they stand in need, and how much a White Fleet would mean to them. It is a bold and challenging idea, but underneath it lies true Christian charity.



Back the White Fleet!



Open hand of Miss Baneyu symbolizes our relations with those who suffer. The U.S. can win friends by our typical generosity far faster than any other means. The White Fleet would be a permanent sign of the desire we have to assist all.



Kids' party aboard the McCain at anchor off Calcutta is enjoyed by gobs just as much as by children. The U.S. servicemen have won many hearts their own way.



The word goes out and people who are deeply religious, and very human, respond willingly

"Santa Misión"

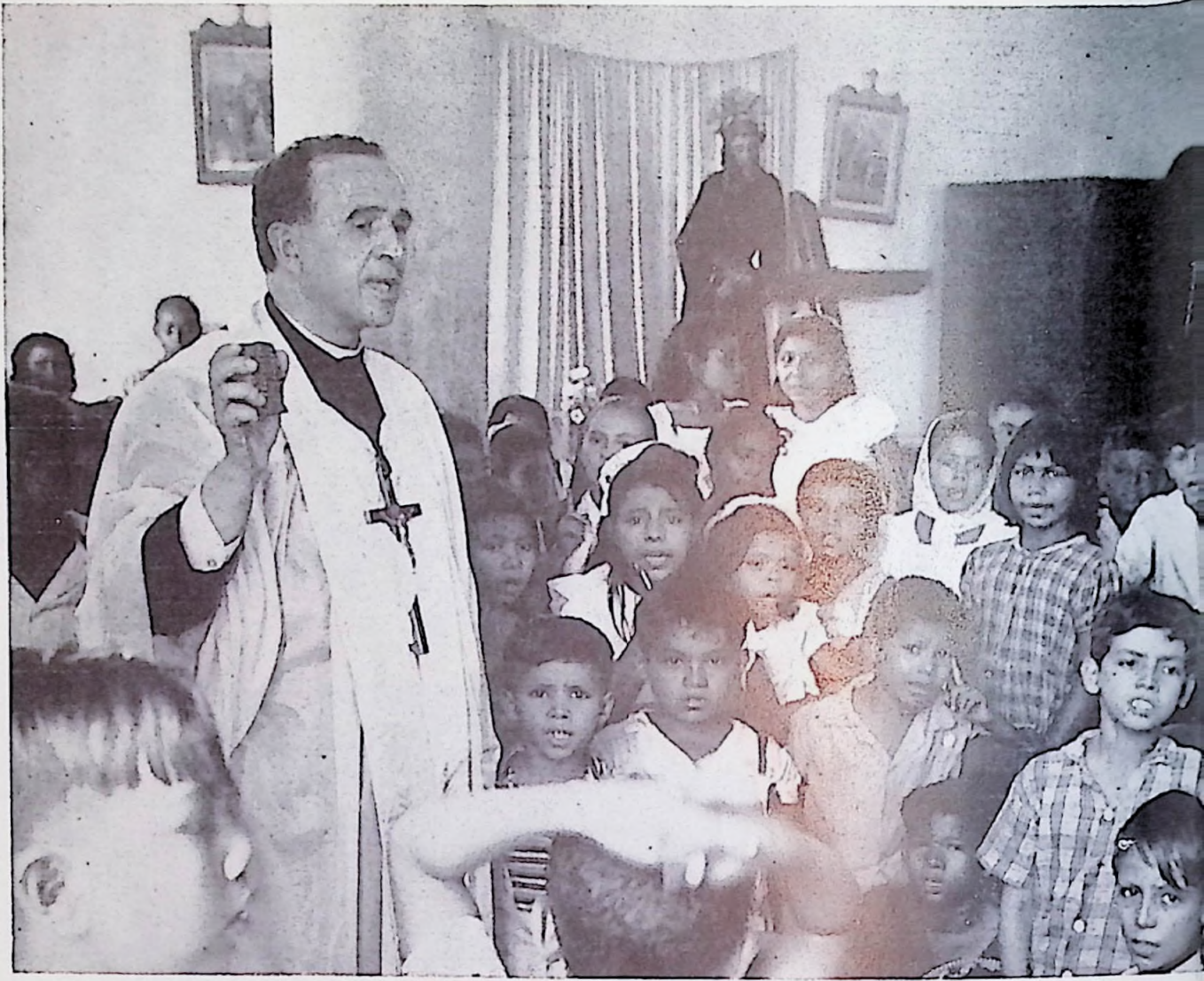
GEORGE R. TORUÑO S.J.

OF THE MANY problems which have troubled the Church in Latin America during the past century, none has been more serious than the lack of priests and the attendant decline in practical Catholic living among the people.

Recent efforts to improve the situation include a stepped-up program of Parish Missions—two weeks of sermons, devotions, administration of sacraments, and counseling on religious and social problems. Known among the people as the "Santa Misión" or Holy Mission, the importance of these periods of intense spiritual activity is highlighted by the Mission Intention of the Holy Father for the month of July: "... that the great popular missions in Latin America will have profound and lasting effects."

The situation in the republic of Honduras is more or less typical of the entire Latin American area. The few priests (1 for every 5,000 Catholics throughout Latin America) are hindered in their work by the difficulty of travel and the

Missionary in the saddle is Rev. John C. Murphy S.J., pastor of El Progreso in Yoro, Honduras. Oilskin poncho is standard rainwear.



combination of religious ignorance with a primitive socio-economic system.

Two-thirds of the population are engaged in farming lands owned by a very few—an economic situation ripe for the spread of Communism. Family life has been undermined by widespread poverty and religious ignorance. In some places 60% to 80% of marriages are invalid. Illegitimacy, divorce and birth control are not uncommon. Protestant missionaries are everywhere at work and their misguided efforts only add to the confusion of the people.

Faced with the task of restoring vigor to the spiritual and social life of the people, the Church has embarked on a program of parish missions—the *Santas Misiones*. For many parishes in the Yoro

district of Honduras, the 1959 *Santa Misión* was the first in almost a century. The backwardness of the religious life of the people was more than balanced by the enthusiastic reception given to the priests. Great crowds of people turned out in candlelight processions, singing hymns and shouting “vivas” for the *padres*, the Church and the *Santa Misión*.

In Victoria, Morzan, Sulaco, San Jose del Potrero and other towns the priests gave sermons and instructions, conducted devotions and offered Masses, administered the sacraments and advised on local problems. In 139 days of the *Santa Misión* throughout the Yoro district, 1,139 marriages were arranged, instructed and blessed. There were hun-

dreds of baptisms and thousands of Communion. Since the law requires a civil ceremony prior to a church wedding the admirable cooperation of civil officials and their assistants facilitated the marriages. In one town alone the mayor and his aides handled 203 civil ceremonies in two weeks.

In every parish the fervor of the people was gratifying. The Fathers settled many doubts raised by Protestant preachers, and they were outspoken in attacking social injustices. When the church was too small to hold the throngs of people, the pulpit was moved outside. At the close of the Santa Misión in one town, the priests were escorted in high fashion to the next parish. From Esquias, 200 people accompanied the Fathers on foot to their next stop, San Luis. And when the Misión at San Luis was ended, 100 mounted men accompanied the priests to the next mountain village.

Recording "angels" sing hymns while Rev. Eduardo Rodriguez S.J. from Madrid holds the mike at Santa Misión in Honduras.

And so it went until the grand closing of the Santos Misiones at Minas de Oro (Mines of Gold) where a crowd of 2,500 people gathered for a Solemn Mass of thanksgiving in front of the church. These people had never witnessed a Solemn Mass, nor one offered outside a church. Their attendance was a magnificent gift to the exhausted priests who serve them.

The Catholic Faith in Latin America is once more taking its place in the lives of the people. The Santos Misiones have shown what can be done, and only the sad lack of priests slows the work at hand. But all is not lost.

The happiest solution to the lack of priests would be a great increase of native clergy. Vocations in Honduras are

rare for the same reasons that the religious life of the people is undernourished. Primitive economy plus religious ignorance are part of a frustrating cycle which the Church hopes to break with the introduction of two permanent features in areas where the missionaries are able to organize the people.

The first of these is the Consumers' Cooperative aimed at teaching the people the value of common effort in a common cause. The Consumers' Co-op in Minas de Oro is a good illustration of how successful such an organization can be in raising the living standard and giving a sense of accomplishment to those who are willing to pool their efforts and determination for their own economic betterment.

Shoemakers in Minas de Oro worked in private shops where regular shortages of materials made their occupation little more than a part-time job. With erratic work and very low wages poverty was the ordinary condition. There was little hope for improvement in the lot of the solitary and discouraged worker.

At the suggestion and under the guidance of the local Jesuit missionaries, shoe workers met for initial discussions in which all aspects of the shoemaking industry were examined. Problems were presented and possible solutions suggested. It was decided to seek help from a new branch of the Banco Nacional de Fomento, or Federal Development Bank.

After the data had been gathered, a detailed study was sent to the Banco de Fomento and the assistance of one of its technical experts was requested. In a short time the Consumers' Cooperative of shoe industry workers in Minas de Oro was a working organization. Coordination with the leather workers has made it possible to guarantee the steady flow of materials. Everyone works a full day, and wages are higher than in private shops. The knowledge that each is part owner of this joint enterprise has done

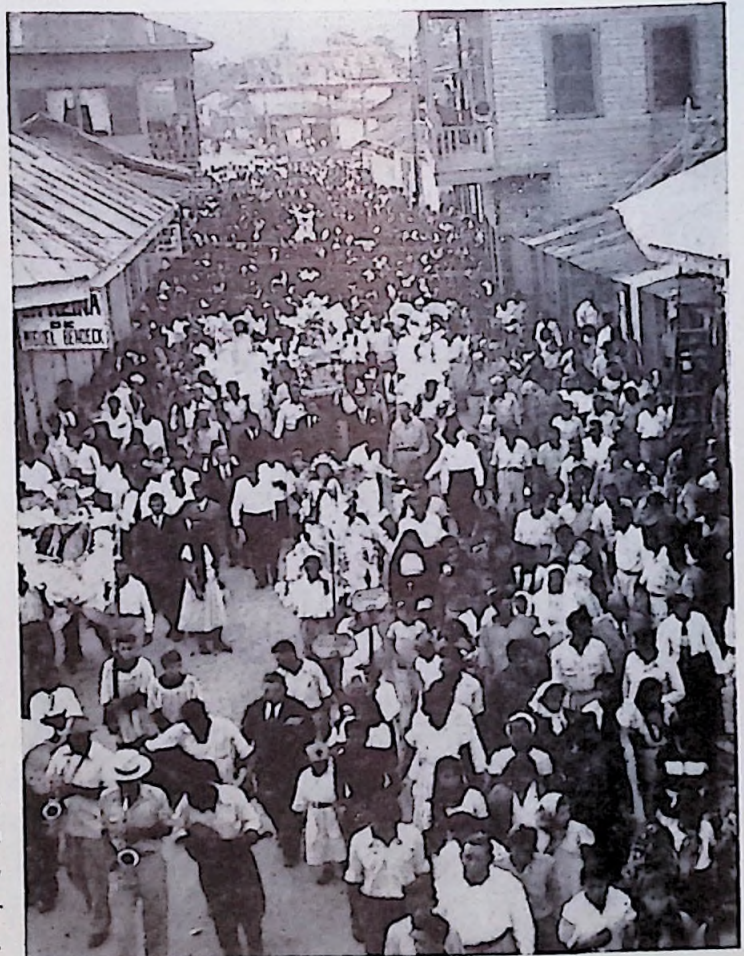
wonders for the morale of those involved.

Similar cooperatives have been founded in other industries, and the success of this venture is due largely to the inspiration and guidance of the Jesuit priests, together with the leadership and support of Catholic men whose influence is strong in the community. During the days of the Santa Misión, the Jesuit missionaries also check the operation of the Consumers' Cooperatives whenever these are located in or near a town on the schedule. Much work is added to the already arduous task of spiritual ministrations by their efforts in counseling cooperative and allied social problems. The hub of this cooperative activity is located at the new Catholic school in Minas de Oro, where the Center for Cooperative Studies provides a clearing house for information and technical assistance for all the cooperatives operated under the guidance of the missionaries.

In keeping with the mind of the Church, the greatest desire of any missionary is the formation and growth of national clergy. In Honduras the first Apostolic Schools (Escuelas Apostolicas) have been opened recently, and every effort is being made to attract young Honduran boys to the priesthood. Similar to our Minor Seminary, the Apostolic School of the Jesuit Fathers in Minas de Oro was begun this year with an initial enrollment of four students. The boys sleep in the faculty residence while construction continues for the completion of the boys' dormitory. Plans are now in the offing for more schools of this type.

With the gradual improvement in socio-economic conditions, and the founding of the Apostolic Schools, it is not unrealistic to hope that the Santas Misiones may some day soon be preached to Honduran Catholics by their own sons and brothers in the priesthood.

Enthusiasm of Latin American Catholics for the Santas Misiones was shown by the great crowds which gathered everywhere during the two week visits of the Missionaries. The serious shortage of priests in Latin America is the chief obstacle to a spiritual renaissance in the area.





BOLD VENTURE...

In St. Anne's Parish in Jamaica a Parish Recreation Hall is badly needed. Fathers Eberle and Mallette have acquired a piece of property. (See cut) Now they need funds for the building.

Won't you help?

Send \$5, \$10, whatever you can afford to

Jesuit Missions

211 East 87th Street, New York 28, N.Y.

Radio "hams" form a club all their own, even in
the Philippines, but their activities are by no
means restricted to their own personal enjoyment

"DU7BC Calling!"

WILLIAM YAM S.J.

"**M**AY I SPEAK with the operator of station DU7BC, please?" came a request over the phone at Berchmans College, Cebu City in the Philippines.

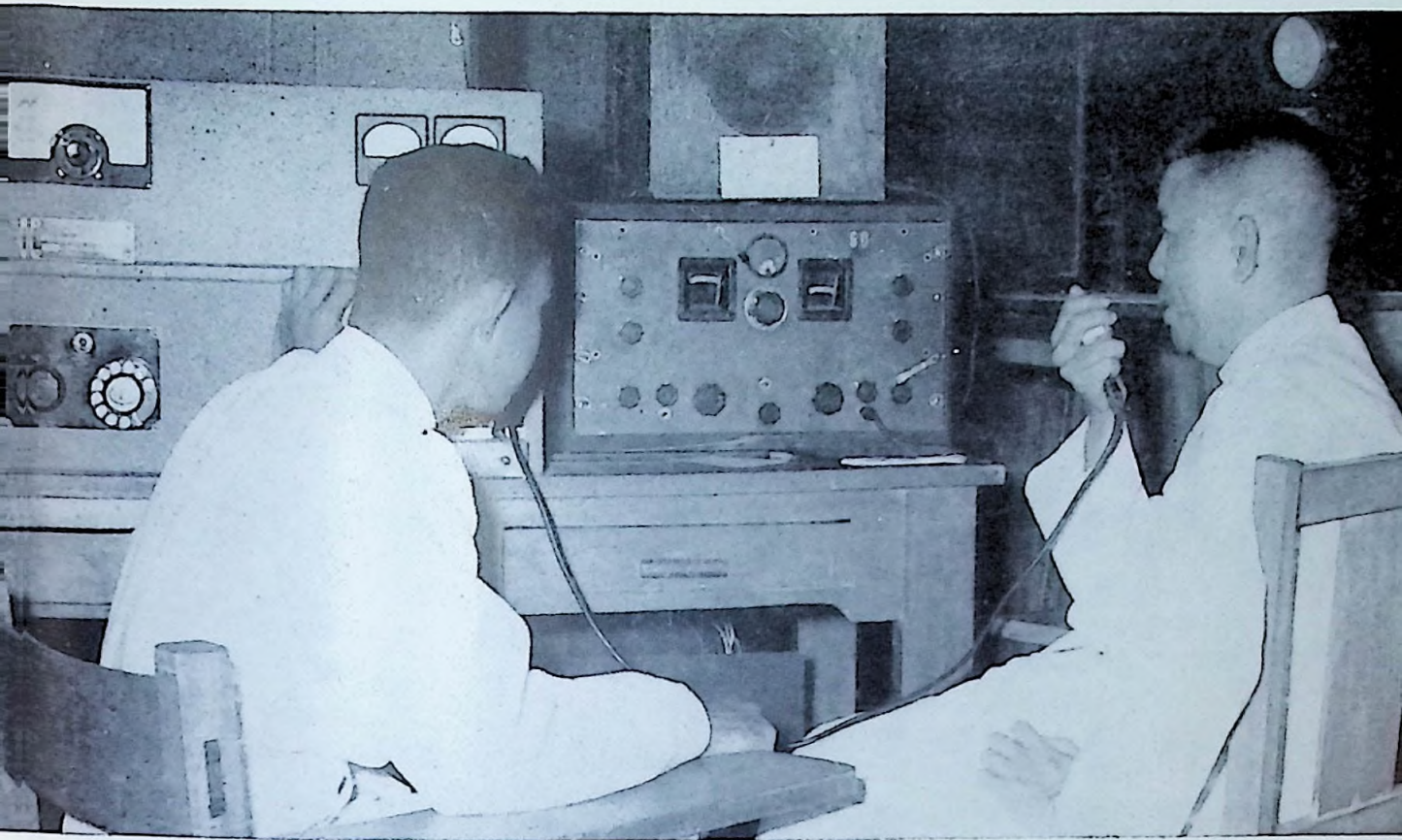
The Brother who answered the call was caught speechless. He had not heard of such a station over the Brothers' radio before, much less did he know about Berchmans College running a radio station. But Father Marasigan, the Brother thought, would know something about this since he was interested in the radio business. So, Father came to the phone, and there followed a long-time-no-see sort of conversation. It was one radio ham calling another—on the "land line" as the telephone is called.

The beginning of this radio business went back to the start of the school year, when Brother Pascua lugged home two crates from a dock warehouse, consigned to Father Vicente Marasigan. No one was surprised to see the consignee's name on the crates. It was natural for Physics professors to collect and tinker with mysterious-looking gimmicks which, when turned on, hissed and buzzed, or sputtered and threw off sparks like the props in a Flash Gordon movie. Through a crack between boards, one bystander thought he saw something

"On the air" in one of the regular afternoon sessions are Father Marasigan (at right) and Felix Yaoch S.J. The latter is from the Caroline and Marshall Islands Mission and is studying at Cebu, P.I.

like the machine at the bottom of a refrigerator. Another said one crate looked as if it contained a new turbine pump. Berchmans was having a little water problem at that time.

But both the curious as well as those uninterested who happened to pass by generously lent their strong hands and the crates were deposited in the Physics laboratory. There behind closed doors, more on account of the noise than for secrecy, Father Marasigan and his zealous disciple, Mr. Felix Yaoch S.J., a first year Philosopher who hails from the Caroline Islands, sweated out many hot afternoons with pliers and sidecutters and soldering iron, multi-tester and tube tester and frequency meter. Next, they strung antennas from different points of the house to the tall palm trees in the backyard. Before long, we could hear constant tweet-tweeting from the laboratory and Father Marasigan calling out



strange combinations of the alphabet and asking someone to "come in." Station DU7BC was in business!

Through the hot afternoons, Father Marasigan sat at his radio with pencil and notebook, talking to unseen new friends and jotting down stations and meter bands the while. Soon, postcards acknowledging contacts were coming in from Australia, Malaya, Laos, Okinawa, Korea, Japan, Guam, and even from far away Chile. Local hams called by phone or made personal visits.

One Thursday evening, our two radio-men were hunched over the transmitter, Father Marasigan probing the airwaves with his ham jargon while the four of us kibitzers crowded excitedly around. As Father Marasigan switched over to his receiver, station KC6AQ on Koror Island came in, and Father Richard Hoar, another Jesuit radio ham, greeted us. Father Hoar was likewise surrounded by a

roomful of kibitzers, mostly relatives of Mr. Yaoch. We could hear the laughter around Father Hoar and wondered if they could hear the laughter on our side, too. Then, Mr. Yaoch heard the voice of his mother come strong and calm over the radio phone, encouraging her son to work hard at his studies and not to worry about anything. After six long years, the expanse of ocean between the Caroline Islands and the Philippines was bridged in a memorable moment. This was an installment of the promised hundredfold for one who has left father and mother and homeland, for the Lord's sake. It was a moment of close contact which would help to bridge the long years of studies.

But running an amateur radio station, Father Marasigan would explain, is not just another way of getting entertainment during one's leisure hours. It is part of a long-range radio propagation

DU7BC Calling!

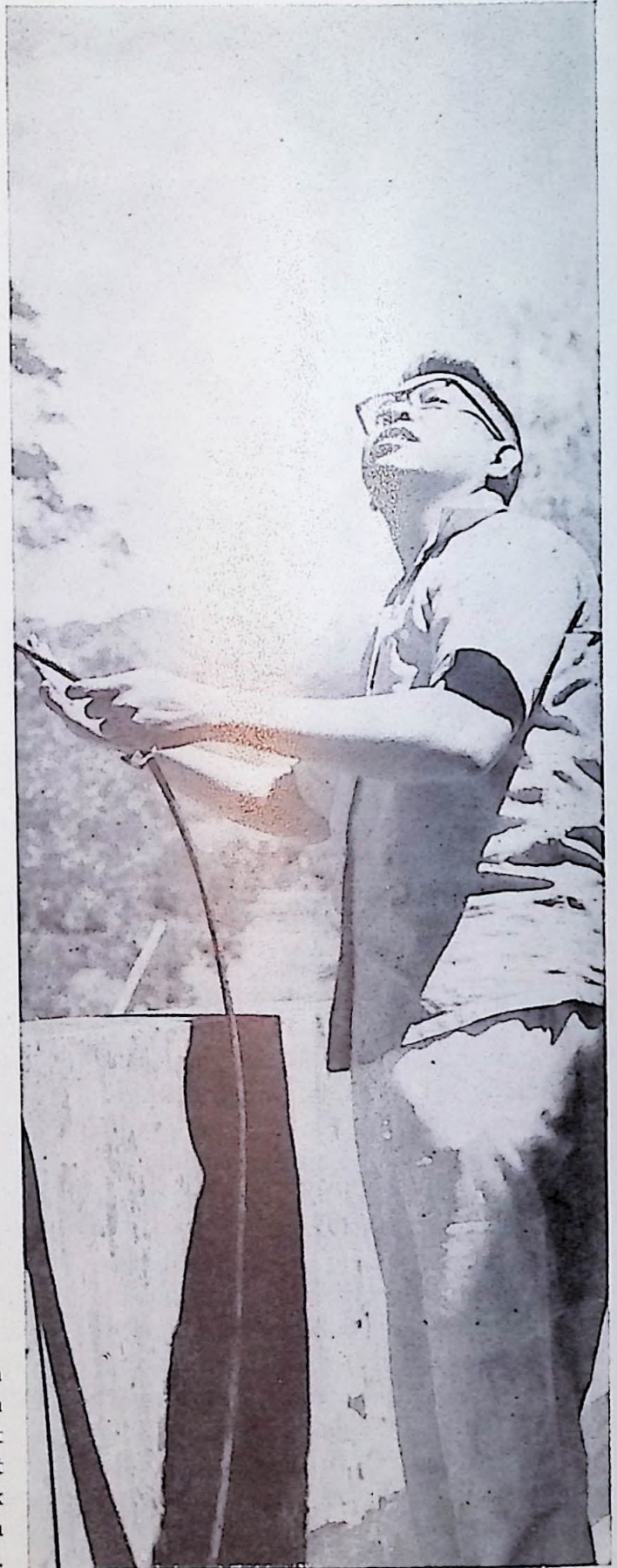
research program that has its center in the ionosphere station of the Manila Observatory. Through contact with radio-men in various countries, you get an exchange of ideas on electronic techniques, antennas and ionospheric conditions. Then, information gathered on the different times when radio contact can be made between countries and localities in the same countries, will furnish valuable data for ionospheric research and related fields.

Father Marasigan hopes to convince more young Scholastics and Brothers to get interested in radio, so that some day there may be a network of Jesuit amateur stations across the country. Not that the Jesuits are planning a revolution or attempting to run the Bureau of Posts out of business, but in itself, the network will be a worthwhile scientific venture, part of the overall plan for the science program of the Philippine Jesuits.

For the benefit of those readers who may be of the same cult: Father Marasigan, known on the air as "Bing," usually goes on the air on the 14 megacycles phone band between 0700 and 0930 GMT.

So don't be too surprised some day if a strange voice is heard in your favorite room and the unusual introduction is made across the thousands of miles, "DU7BC calling." And give us a call sometime.

No kite-flying but stringing an antenna outside the "ham" station of the Physics laboratory at Berchmans College, the Jesuit house of studies in Cebu. Work is collaborated with the Manila Observatory, also run by Jesuits.



Other people and other ways are reflected clearly in our

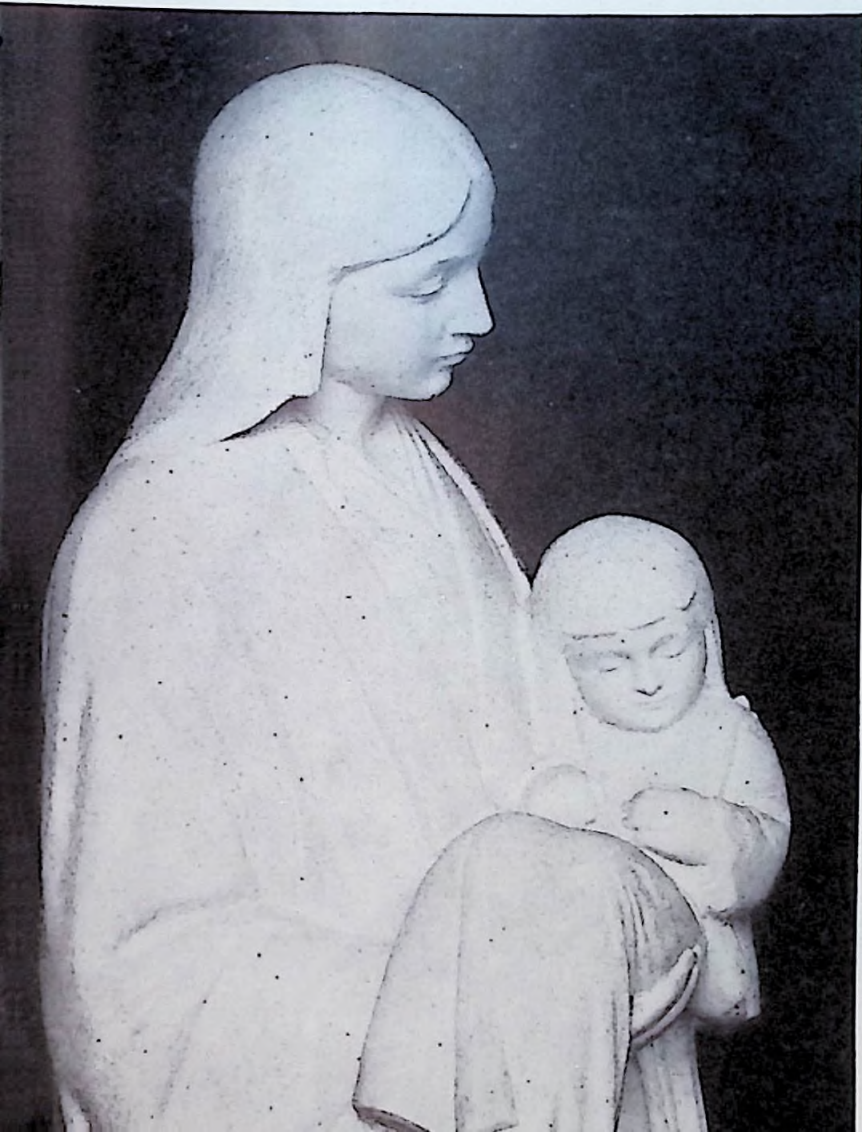
Mission Mirror

Lesson from Honduras

Father William Brennan S.J. reveals: "Yesterday I was travelling in a bus to San Pedro Sula. On the main street the bus stopped while a mother sent her two kids, a boy and a girl, to run an errand. The kids disappeared into a shop where evidently their father was working. Their errand was to pick up some shopping money and get a letter of some sort. The kids were gone about five minutes when they reappeared shouting questions.

Then mama leaned out the bus window and shouted directives. After fifteen minutes, the kids came back to the bus,

"You know what emphasis we put on the necessity for the missionary to understand the people he lives with. I noted during the episode, that the only one who was really exasperated was myself. The rest of the people in the loaded bus went on talking as if this were a scheduled stop—the driver included. No



International is the word for the statue of the Madonna and Child which stands at the front door the Jesuit Theologate in Tokyo. The white marble came from the quarries of Carrara in Italy; the donations mostly from America (especially the generous readers of **JESUIT MISSIONS**); the sculptor is a Catholic Japanese artist, Mr. Yasutaka Funakoshi; and the grateful theologians who gather at the feet of Our Lady and her Son come from as far away places as Madrid, Montreal, Manila, Boston, Bogota and Hiroshima. They refer to the lovely statue as "Our Lady of the Front Door" and they pray that she will bless their work for her Son in the Land of the Rising Sun.



New Superior of the Trincomalee Mission in Ceylon is Father Emmanuel Crowther S.J., shown here addressing a gathering at St. Michael's College in Batticaloa. The 63-year-old Ceylonese was appointed by the Jesuit General in Rome and will supervise the work of the 57 missionaries of the New Orleans Province. Father Crowther is also the General Manager of Catholic Schools with 46 vernacular and six English schools under his care. As Diocesan Inspector of Religious Education he has well over 5,000 students in these schools. So time hangs not heavy on his hands.

howls; no complaints from the passengers; no signs of any impatience.

"Later on as the bus emptied little by little, each passenger on leaving said 'thank you' to the driver, who replied 'you're quite welcome' or 'it was really nothing.' The episode was a good lesson."

Nostalgic Night

Two Boston priests, Monsignor James Doyle and Father Leonard McMahon, visited Jamaica and their old classmate Father Charles Eberle S.J. One night the three of them went to dinner at Saint George's College. After dinner they were casually sitting on the porch when Father Phil Branon S.J. dropped in. Father Phil had played for Holy Cross in 1919 and '20 the same year that Monsignor Doyle played for Boston College. They had played against one another and had not met for forty years. They both sat down and for about an hour played the

whole game over again. The air was foggy with reminiscing. Nostalgia was the order of the night. For those who do remember, names came up like Herb Treat, afterwards all-American at Princeton, Sonnenberg of Dartmouth, Sedgewick of Harvard, Wallingford and Louis Smith of Holy Cross, and a host of others. Father Eberle knew them at least from hearsay, though Louie Smith and he had grown up together. "Laudator Temporis acti."

Palauan Fish Story

A group of men on Koror in the Caroline Islands had helped Father Edwin McManus in the man-sized job of unloading heavy pipe. He felt that the time and the labor were well worth a special treat. Sometime before someone had sent him a jar of caviar but Father McManus' tastes run more to the simple things. So he served them coffee, hard-

tack biscuits and the caviar, explaining to them at great length what a very expensive delicacy it was and how much appreciated by westerners. Then he unveiled it with great ceremony—only to be completely taken back when they recognized it and called it by its Japanese name! Even though the Palauans are great fish eaters they drew the line at caviar. One never knows.

Ceylonese Secret

The new Superior of the Trincomalee Mission, Father Crowther, has also served as chaplain at the Old Folks Home. He visited them daily and discovered that he benefitted as much from the visit as they did.

After breakfast one morning Father Crowther went into the dining room to

visit his 'old folks.' One old fellow tottered up to him to say that the parish priest had just baptized him.

"So you made the grade! Good! Congratulations! And how old are you?"

"Ninety-five."

"Ninety-five? You can't be that. You've got too much hair and it's far too black."

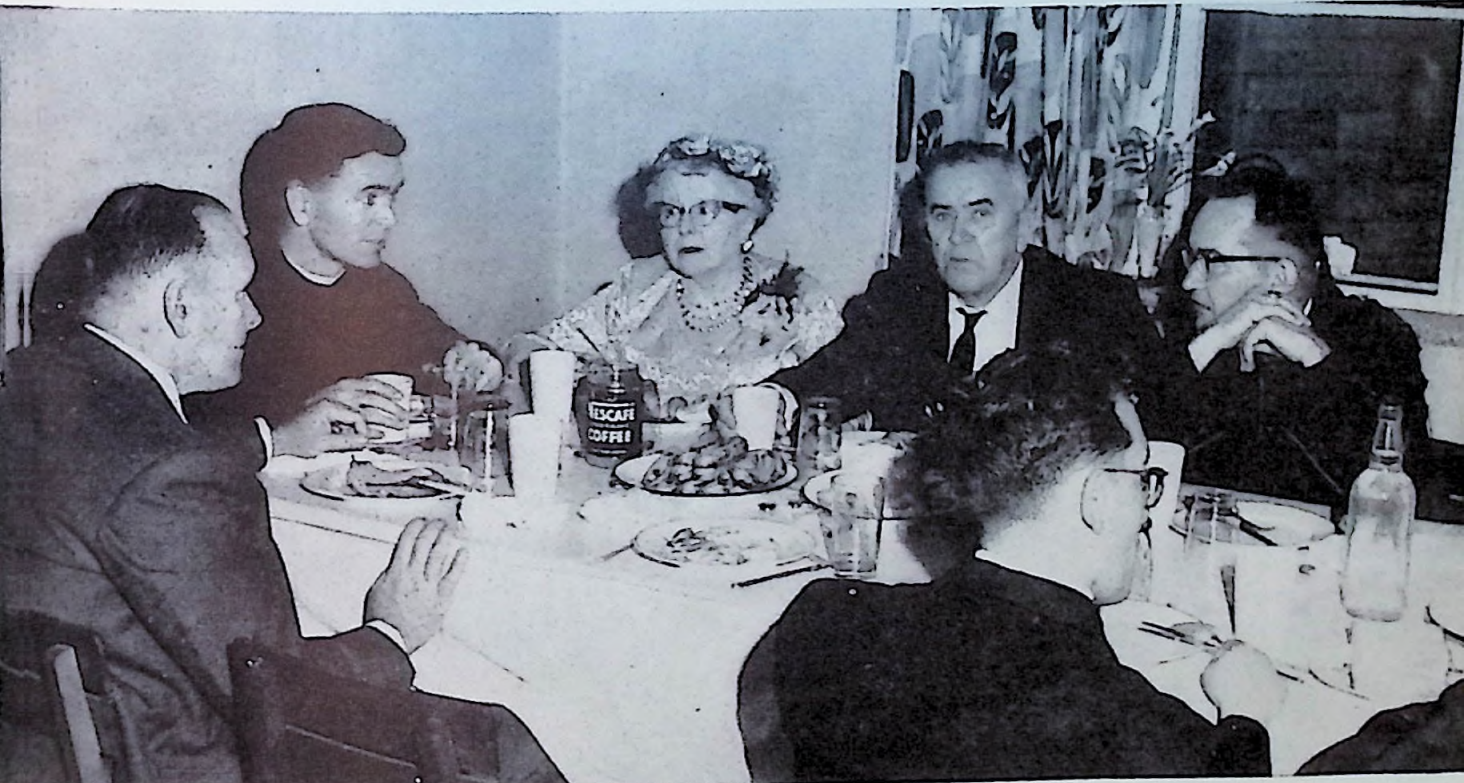
"Well, you see, Father, I never got married!"

Jamaican Gem

Bishop McEleney mislaid his glasses and phoned from his office to the residence. The maid reported them on his desk. "Then why didn't I see them?" asked His Lordship.

The maid answered, "Perhaps you had them not on when you looked for them!"

Reunion in Formosa and for a great event, the ordination and First Mass of Father Gregory Aherne S.J. At the breakfast table after Mass are Father Aherne (at head of table), his mother and father from San Francisco, Monsignor Fahy S.J., and George Aherne at Father's right hand.



If this method of smoking catches on, some tobacco company will have a ready-made, built-in commercial and medical science will have to do some research

The Unfiltered Tip

IN THE PHILIPPINES it doesn't pay to be gallant, at least in one way. If you see a lady chewing upon what appears to be an unlighted cigar don't offer her a light. Brother Griffin of the China Mission did that on one occasion while riding on a bus. The lady calmly removed the cigar from her mouth and showed him that it was already lit—and the

burning end was the one in her mouth!

It's an old custom and the reason for it is lost in obscurity. Some say it is to keep the ashes out of the children's eyes; others claim it has a better flavor that way; and a third school maintains that it prevents colds! So, according to Father Richard Miller S.J., a new angle for research is opened up.



Light up in the approved fashion (is there another way?) by an Ilocano lady.

Draw in and get a go
fire going, again in
worldwide approved w

Departure from customary smoking ritual occurs when lighted end is popped into mouth. Right now, it's not what's up front that counts and only a misogynist would say that this is the better way because talking is now impossible. (We at JM will not enter any controversy.)



Can you help in any of the following ways?



Wanted for Jesuit Missionaries

The first church to be built in the Saran District of India is the dream of Father Kappammootil S.J. He laid the foundations early this summer on his one-acre plot but he is hard pressed to continue the construction because of lack of funds. Could you help in this memorable "first" with a gift of \$2, \$5 or more?

In Mindanao's hills in the Philippines live the Manobos, pagan aborigines whom Father Leoni S.J. is desperately trying to reach and convert. If he is able to house and educate some of the younger ones they will open the door for him. Last year he baptized 150 school children but there are barrios he still has not touched. He would deeply appreciate any help you could give.

At Hooper Bay in Alaska Father Norman Donohoe S.J. could use any clothes you might send him. The best way is by parcel post to Little Flower Mission, Hooper Bay. He also needs small surplices and cassocks, size 8 to 10, for his altar boys and two altar cloths (about 13" by 21") for Hooper and Scammon Bay.

A devastating fire leveled one of the small settlement projects which Father Daniel Rice S.J. in Patna, India, had built for his poor Santhals. Not only did they lose everything they owned but the tragedy also broke their spirits. Now Father Rice must rebuild their hope as well as their homes. This grand missionary has had more than his share of heartaches. Can you help him overcome

this one with whatever you can afford, a dollar, five, or fifty?

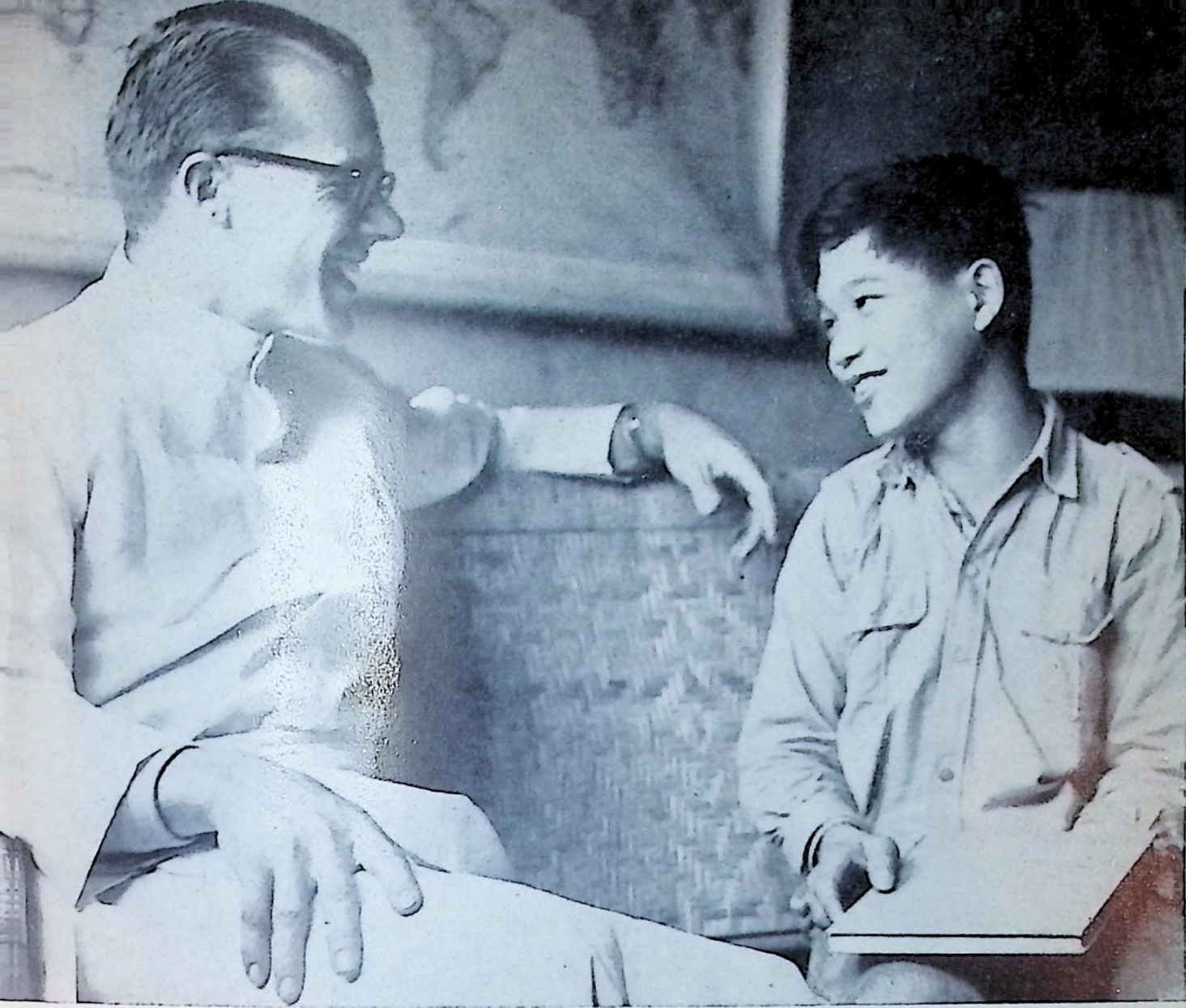
St. Ignatius Church in Singapore will be finished by the end of summer. But it still needs many furnishings in the form of Stations of the Cross, vestments, etc. Father Doody would appreciate any size gift for he lacks over \$10,000 needed for construction and equipment.

In Ceylon Father Sommers has a new job as Rector of St. Joseph's College, and he also has a new headache. He had to turn away over 100 students because of lack of classroom space. A dozen more classrooms are vitally needed. This is an urgent appeal because of the local situation and the importance of a Catholic education for Ceylon's youth. We will gladly forward your gift to Father Sommers.

The largest concentration of Eskimo Catholics is in Father Llorente's parish at Alakunak. He badly needs a new church for his flock but the small amount of money on hand will not come close to covering the 40' by 80' building he must have. Could you help with \$5 or . . .?

A happy summer to you all! Enjoy it to the full—and if you wish to share a bit of that happiness we will gladly send your gift on to our missionaries.

Jesuit Missions
211 East 87th St.
New York 28, N.Y.



Foul weather friend...

He's someone you count on when things are rough. He always comes through. In Taipei Father John Brennan is the foul weather friend of hundreds of youngsters like the one in the picture. Nice kids who need friendship, understanding, a place to study. Father Brennan is anxious to help: he's started building a place to accommodate his friends. But he needs help. He's a missionary: that means he's poor.

Won't you help him?

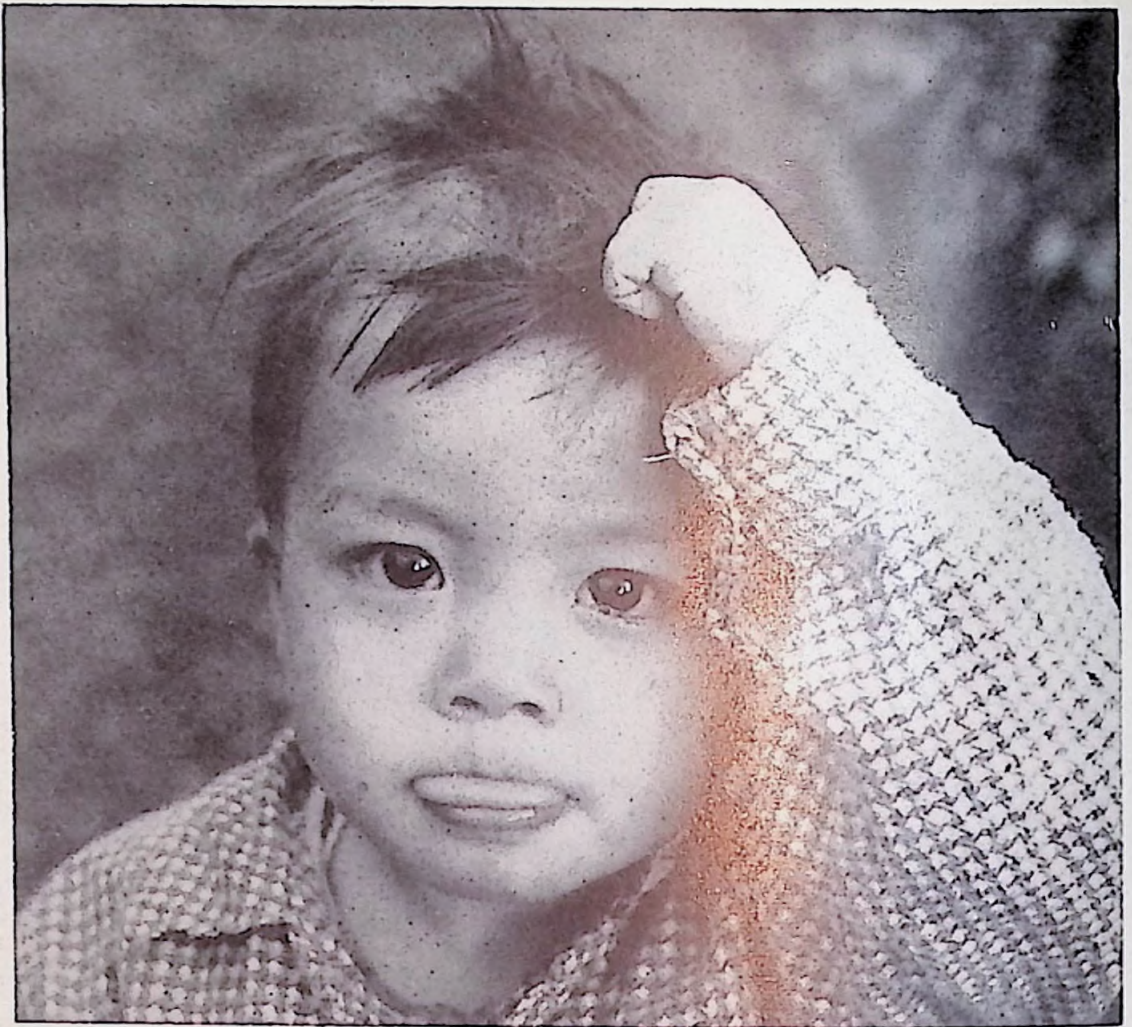
Send \$5, \$50 whatever you can, to

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Question:

How can you help the Missions?



I'll ask my pop.

A wise child. You, on the other hand, don't have to ask. Read the coupon below, and the answer will be plain. Better still, fill it out.

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