

JESUIT MISSIONS

JULY-AUGUST 1961



PHILIPPINES: IDEAL MISSION WORLD IN MINIATURE

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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
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Nepal - Yoro - American Indians - Puerto Rico - Chile - Peru

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Staff

Editor, Calvert Alexander. Managing Editor, Clement J. Armitage.

Associate Editors, Leo Birney, Thomas J. M. Burke,
Cecil H. Chamberlain, Edward S. Dunn.

Business Editor, Coleman A. Daily.

Business Office, 211 East 87th Street, New York 28, New York.

Editorial Offices, 45 East 78th Street, New York 21, New York.

The Manila Observatory is typical of the ups and downs of the Philippine Mission. Pictured at left is the one destroyed in World War II but a new one on Mirador Hill in Baguio is carrying on the century-old scientific research of the Jesuit missionaries.



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The Philippines:

Model Mission World

It is the only Catholic country in Asia and

its mission history teaches many a lesson

THE MISSION OF THE Church is to the whole world. That is the reason why she spreads her arms so wide to embrace all nations. For 1900 years her missionaries have been pushing her boundaries to the ends of the earth. All the while the Church has also been aware that she must reach all peoples within the nations, to touch all levels of human society, to answer all needs. The Church must reach far but must also touch deep.

It is not strange, then, to find the Church in her missionary work guiding the first steps of children through the

maze of words and numbers. It should not be strange to find the Church pointing out to their older brothers the secrets hidden in the elements of nature or within the invisible atom or in the light that comes to us from the stars.

We are not surprised to find her missionaries in the pulpits of large churches in great cities. Just as we are not surprised to find them tramping, climbing, riding vine-tangled paths to reach the most remote of the Good Shepherd's flock.

We find the Church caring for the present needs of her new peoples



EDWARD S. DUNN S.J.

Sunset along the shore is typical of the lavish hand of nature to the Philippines, an outer beauty evoking an inner response.

explorers 400 years ago. But the work we want to talk about is what was begun again when they returned to the Philippines a hundred years ago. In a special way we wish to commemorate the arrival of the first large contingent of the American Jesuits just forty years ago this month.

Soon after the American government took over the rule of the Islands from the Spanish crown, some American Jesuits began to work alongside the Spanish priests and brothers. There were few because the United States was itself counted as a missionary country by Rome and the Catholic Church here was still growing to the size we know today. But in 1921, the Jesuit Father General decided to transfer the Philippines to the special care of the Maryland-New York Province, which covered at that time all the states of the Atlantic coast from Maine to Virginia. Today these states are divided into four Jesuit provinces, with missions in seven other areas.

The American Jesuits, when they reached Manila in July, 1921, found the Church in the Philippines already established in the ordinary sense. That is, there were churches and schools and millions of Catholics on the many islands. In fact, Filipinos could boast that theirs was the only Catholic country in all Asia.

Still, it was a missionary country because there were far too few priests. Too many Catholics saw a priest only too seldom. Too many children lacked instruction in the Faith. Too many Catholics died without the sacraments.

through the corporal works of mercy in orphanages, hospitals, leper asylums and smaller parish clinics. We find the Church providing for their future needs through education, especially seminaries, graduate schools of law, social work and evening labor schools.

In the Philippine Islands, the Filipino and American Jesuits are at work in all these areas of the Church's mission. So it is that we look upon the Philippines as the ideal mission world in miniature.

The Jesuits are not new in the Islands. They arrived on the heels of the Spanish

Even today, for the 20 million Catholics (about 82 percent of the Filipinos) there are only 3,600 priests. Compare that with the U.S. where our 40 million Catholics have 54,000 priests. Here we have one priest for about 750 faithful.



The Oriental game of bargaining is the real fun of all business for both seller and buyer. And a handful of candles can cause as much turmoil in the market place as a minor war.

In the Philippines, there is today one priest for 5,550.

The comparison between the numbers of our Sisters and theirs is even poorer. We have one Sister in the States for every 240 Catholics. The Philippines has a Sister for every 4,650. Roughly, we have over seven times as many priests as they and about 19 times as many Sisters. So the needs of the Church in the Philippines today are what they are everywhere but more emphatically. More priests and Sisters to spread out far; more works to touch deep.

At the end of June 1921, the steamship *Empress of Asia* left from Vancouver, British Columbia, for the Orient. On board were 18 Jesuits from the eastern United States, eight priests and ten scholastics. They were the first large group to be assigned to mission work in the Philippine Islands from what was then the Maryland-New York Province of the American Jesuits.

Since the Jesuits are both a missionary

and a teaching Order in the Church, the assignment of these men to the two schools already functioning was not surprising. The famed Ateneo de Manila was established as soon as the Spanish Jesuits returned to the Islands in 1859. San Jose Seminary to train diocesan priests came into being soon after. The large number of the American newcomers joined two American Jesuits at the Ateneo and Father Francis X. Byrnes was appointed its Rector. Father John J. Thompkins led his group of recruits up to the Seminary at Vigan.

In the years that followed more American Jesuits were added. When the administration of the mission was transferred to the Americans in April 1927, they numbered sixty of the 155 Jesuits in the Islands. Not all of these Jesuits who spent their "regency" (years of teaching between the study of philosophy and theology) in the Philippines were destined to return there as priests. So we find among the names of the scholas-

tics of the Twenties, many well-known in the States in other fields of work.

Manila was not to have the only Ateneo. The Ateneo de Cagayan opened its doors in 1931. Today, both are full-fledged Universities, providing complete education from grade school through high school, college, law school or other post-graduate training. Before the Japanese invasion, two more Ateneos were in full operation at Zamboanga and Naga. In 1947, amid post-war rebuilding, two more were set up at San Pablo and Tuguegarao. One more was opened at Davao in 1948. Total enrollment in 1950 was 6,357. Ten years later, it had doubled to 12,751.

The purpose of education in the missions is to provide leaders for the new nations. The Ateneos of the Philippines can point with pride to their former students now serving their fellow citizens in business, in government, in education, in the courts.

Education in the missions must provide for the Church too. Missionaries must train priests to replace them. From

To Father Depperman goes the major credit for the rebuilding of the famed Observatory.



Ifugaos of Luzon are one of the primitive peoples who still inhabit the back country.

these priests, bishops will be chosen to guide the established Church. San Jose Seminary is staffed by the Jesuits to serve all the dioceses of the Philippines. Soon after the American Jesuits took charge of it, they moved San Jose to Manila. As the number of its students increased, new quarters were built at Balintawak, and occupied in 1936. These were destroyed during the war and a new home for the seminarians was prepared in the suburb of Manila, Quezon City. Today there are 260 seminarians.

Some day, too, the missionary Jesuits must give way to the Jesuits of the Islands. A novitiate and other houses of study provide the training-ground for the Society in the Philippines. At first the Jesuit novices were schooled along with the diocesan students at San Jose. In November 1932, they moved into their own building at Novaliches with Father Raymond R. Goggin, one of the 1921 "pioneers," as Rector and Novice-Master.

In 1934, the first American scholastics



Filipino folk dance called the "Tinkaling" is still a favorite among the youngsters.

were sent to the Islands to make their "Juniorate" and philosophy studies in the land they were destined to serve as

missionaries. This successful program of initiation and adaptation continues to supply the largest number of Jesuit missionary priests for the Philippines.

In time, the number of philosophers increased until they outgrew Novaliches. In June 1939, temporary quarters were provided at Baguio, which is now the home of the theologians of the Far East Province. Right now, the community of philosophers and their teachers at Cebu are waiting for their more permanent home in Quezon City to be built.

The side of mission work that we ordinarily call missionary is what is done in the field, in mission stations or parishes. The large island of Mindanao has long been the scene of this kind of Jesuit mission work. In 1925, the first two Americans were assigned to this difficult field, Father Patrick Rafferty and Father John Monahan, the "Padre of the Press," who died after a short and brilliant career in 1926. Ten American Jesuits took his place that year and others in the years since then. One diocese, Zamboanga, took in all of Mindanao up to 1933. When its Bishop, Jose Clos S.J., died, Father Luis del Rosario S.J. was appointed to succeed him and Father James T.

Continued on page 8

Ateneo de Manila students go out in groups to teach the truths of the Faith to the Filipino boys and girls. The same procedure is followed by students of six other Ateneos.





THIS photograph was taken forty years ago in July 1921, at San Jose Seminary in the Philippines. In it are most of the priests and scholastics who made up the first large group of American Jesuits to enter into the missionary work of the Islands. In the front row are: Joseph P. Merrck, Thomas J. Feeney, John Morning, Morgan A. Downey, Edward Moran, Jeremias Prendergast, Walter J. Hamilton and John A. Pollock. In the back row are Charles Connors, Henry A. Coffey, John J. Thompkins, Raymond R. Goggin, John F. Hurley, Edward Duffy, Charles J. Gallagher, Henry L. Irwin, Walter Claffey.

It is interesting to note that seven of them are still living. Fathers Coffey, Irwin and Pollock are still busy in the Philippines. Father Merrick is in Iraq, another mission of the American Jesuits. Father Hamilton died only last April after a long missionary career. Mr. Claffey died before ordination at Woodstock, Md. Father Goggin is engaged in retreat work in New York after his years

as a missionary and novice master in the Philippines. Father Gallagher is in parish work in New York City and Father Downey is a pastor at Chaptico, Md.

One man in the picture was Mr. Feeney, a scholastic, who later was on the staff of JESUIT MISSIONS and Superior of the Jesuit mission work in Jamaica, W.I., during the years of World War II. When the Caroline and Marshall Islands came under the care of the American Jesuits, he was among the first priests to go to that mission and was the first American Jesuit Vicar-Apostolic of the Islands until his death in April 1956.

Father Hurley, the "strong" prefect of discipline at the Ateneo de Manila, succeeded Father Coffey as Superior of the Mission in December 1936 and was a strong wall between the Japanese conquerors and the restricted and later interned Jesuits. His interest in the Philippines is still keen though he is at present "interned" by poor health in the Jesuit seminary at Shrub Oak, N.Y.



Face of freedom is symbolic of the Philippines for the way of life is rooted in Faith.

G. Hayes, Superior of the Jesuits in the Philippines, was named first Bishop of the new diocese of Cagayan.

In the years since, other religious congregations have taken over parts of the Mindanao mission field to provide better for the Catholics of that island. The Jesuits have handed over parishes to them or to the rising number of diocesan priests. In turn, the Jesuits set up more parishes and parish grade and high schools in their more restricted areas, served by Filipino and American Jesuits and diocesan priests. Looking to the future, there is now a San Jose de Mindanao Seminary in Cagayan. So the building up of the Church goes on.

We call the Philippines an ideal mission world in miniature. Let us look at some other aspects of the Church's mission to the world that we find in the Philippines. Giving shelter to the homeless and welcome to the stranger are Catholic works, corporal works of mercy. When the Communists completed their

conquest of China in 1948, they forced "foreign" missionaries to flee. Many of these found shelter and welcome in the Philippines. The seminarians, diocesan and Jesuit, were able to continue their studies in the islands. Priests were invited into the mission field of Mindanao. So we find Jesuits whose homes once were in France, Spain, Italy, Netherlands, Austria and Canada exchanging their beloved apostolate of China for the Philippines.

Schools and missions do not exclude other areas of activity. We need not wonder that some Jesuits in the Philippines spend their time looking at the sun and stars. The Vatican Observatory at the very center of the Church gives the lead to those who would devote themselves to this quest for knowledge from outer space. The Spanish Jesuits set up the Philippine Weather Bureau so well that it was soon the best in all Asia. The first American to join them was Father Charles Depperman in 1926. After the war a more strictly scientific observatory was begun at Baguio with special attention to studies of the ionosphere, seismology and solar astronomy and kindred research.

The needs of the soul are cared for by the numerous retreats given by the Jesuits in the Philippines. Groups of men began to come to the retreat house opened in Manila in 1937. But the Jesuits range far and wide over all the islands to give retreats to priests, Brothers and Sisters, laymen and laywomen; in groups by the dozens, to retreatants in the thousands.

The Church must give its attention to the social order because it knows that a just social order is the foundation for peace in the state. Father Joseph Mulry S.J. and his Social Action group brought the message of the Church's social teaching to the market-place in the Thirties. Post-war, Father Walter Hogan S.J. and his Labor-Management School have done this in a more formal fashion. Father

Thomas Mitchell S.J. is a leader in the field of organized social work as Vice-President of the Philippine Association of Social Workers and editor of their publication, *Social Work*.

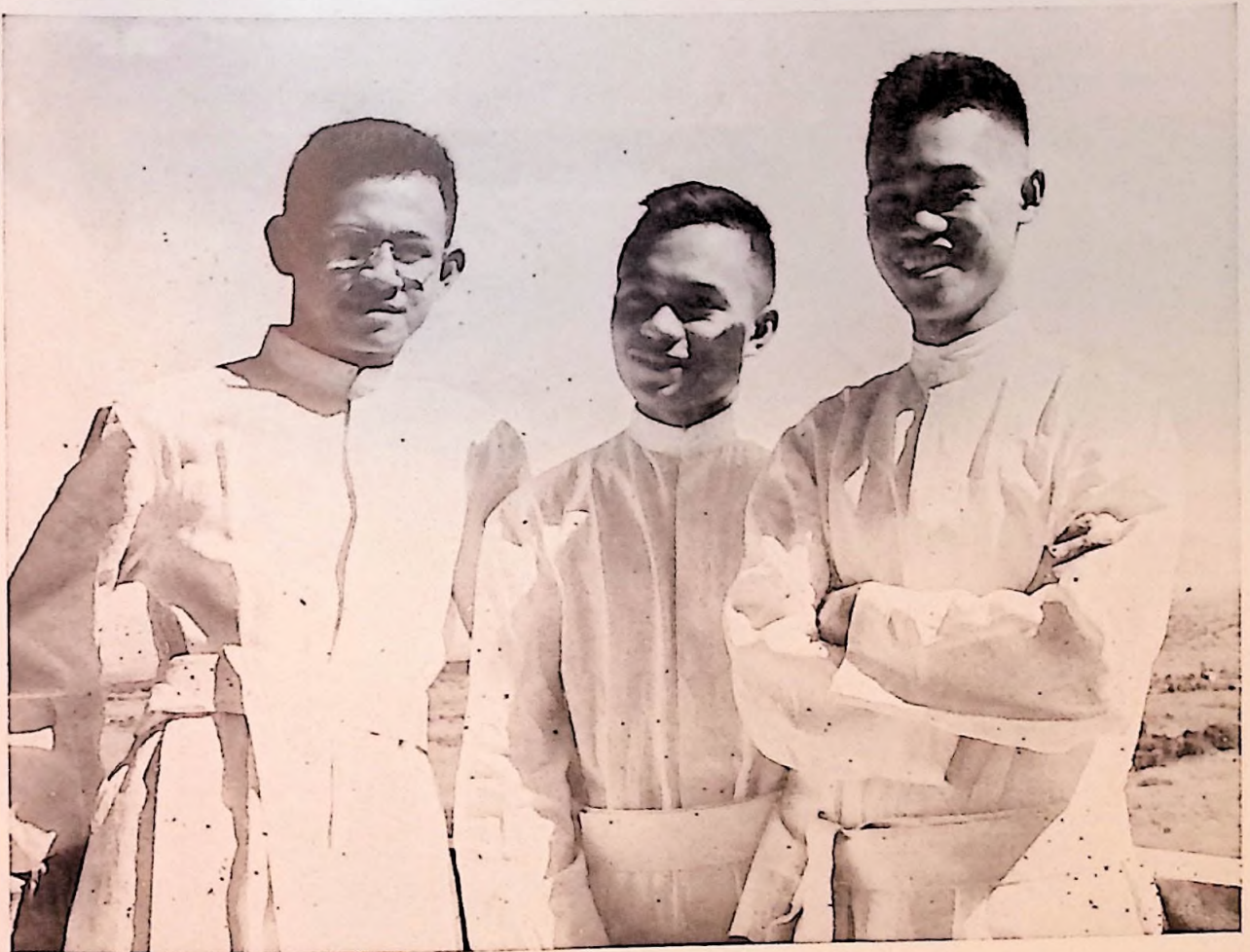
At Xavier University, Cagayan, Father William Masterson directs an agricultural school to foster more skillful use of the abundant natural resources of the Islands. Father John Montenegro assists him as a specialist in rural sociology. The Institute of Social Order aims at coordinating and guiding the social apostolate, and instilling Catholic principles in its various phases.

Another part of the Church's mission is reflected in its growth. We have seen it in what we have said up to now. Let us recall, with joy and thanks to God, the greater number of archdioceses and dioceses in the Islands and the Filipino

Bishops who rule them. For the Jesuits, it was a day of joy and thanksgiving when the Philippines Province was established by their Father General, self-contained and embracing so many parts of the Church's mission, yet still dependent on some help from us. For all Filipinos, it was a day of joy and thanksgiving when the Holy Father announced his intention of creating their first Cardinal.

One last step must be taken when the Philippines is itself a mission-sending country. Already, Filipino Jesuits are missionaries in Indonesia and Japan. And the hierarchy of the Philippines under the leadership of Cardinal Santos has proclaimed a Mission Year. When its sons and daughters bring the message of the Gospel to all parts of Asia, the Philippines will be not the only but the first Catholic country of the Far East.

Bright is the future for the Church in the islands for more and more of her sons and her daughters are learning to take over the work of missionaries who laid lasting foundations.



JESUIT MISSIONS puts
its own television
show on the air and
it is a unique and
interesting program

FACE OF THE WORLD

SOME OF OUR READERS may have seen our television series, *Face of the World*, which has been showing on channels of the Westinghouse Broadcasting Company in Boston, Cleveland, Pittsburgh, Baltimore and San Francisco in recent months. New Yorkers saw it on WNEW-TV, and arrangements have been made to telecast it in Washington, Dallas, Peoria, Los Angeles and Omaha. (Check your local TV listings for time and channel.)

Embodying a new concept in public affairs programs sponsored by religious organizations, *Face of the World* describes the milieu in which American Jesuits are working overseas, rather than the missionary work itself. The 13 programs, illustrating the lives

Cameras wheel in for beginning of Japan tape with Fujiyama nobly supporting Fr. Gannon.





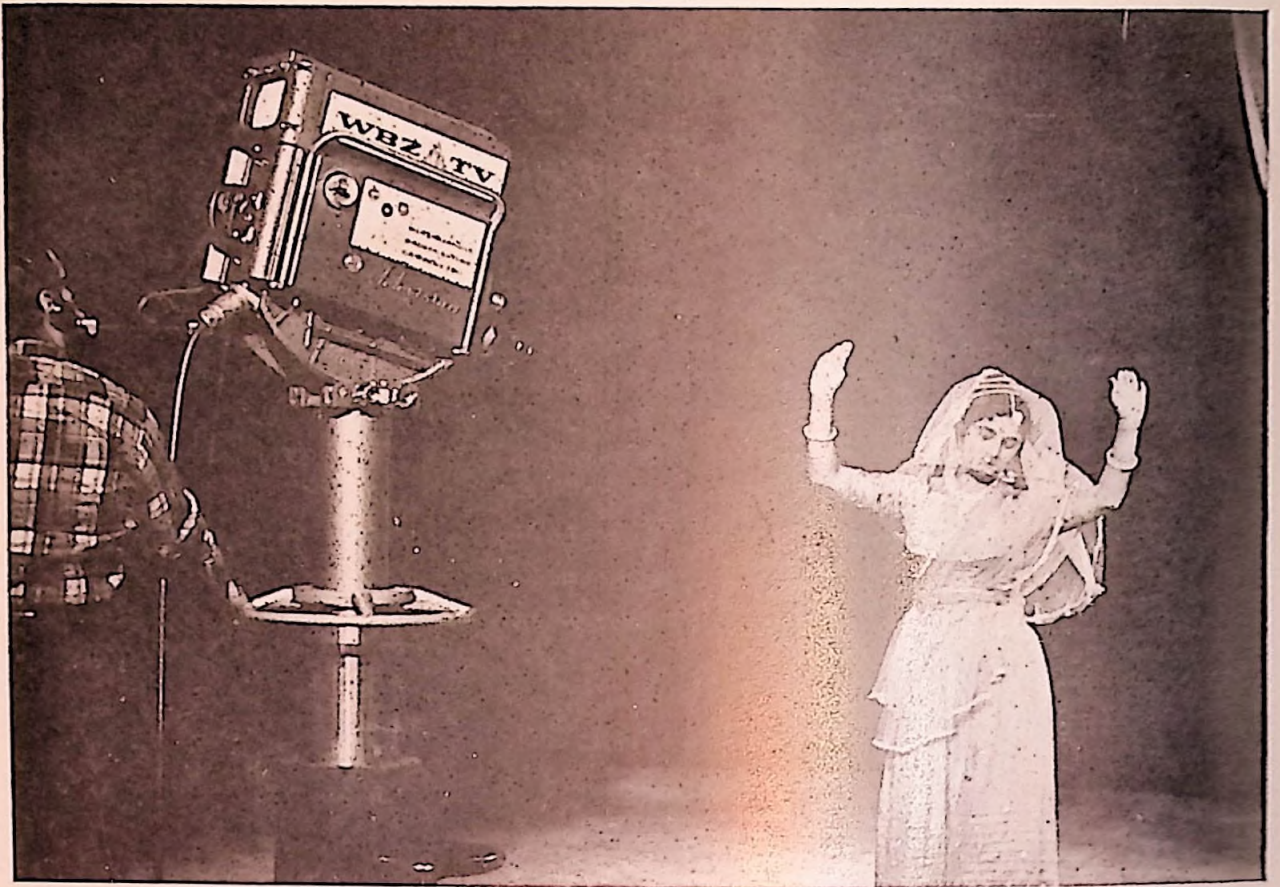
Elaborate tea ceremony and significance are explained by girls in formal Japanese garb.

of ordinary people in such diverse areas as Iraq, Japan, Chile, India, Africa and the Trust Territory of the Pacific, were produced by *Jesuit Missions* in cooperation with the Westinghouse Broadcasting Company. Father Robert I. Gannon S.J. was host for the series, which had a roster of guests ranging from the Chinese Nationalist Ambassador to the United Nations to a young Korean dancer studying with Martha Graham. The work of writing and coordinating was done by Father Thomas J. M. Burke S.J. of our editorial staff.

The series had to be video taped at the studios of WBZ-TV in Boston, and this required a good deal of flying back and forth between that city and New York for Father Gannon, Father Burke, and various guests. One of the more humorous of many episodes took place after the taping of the Korea program. Father Gannon, who is one of the most famous after dinner speakers in the country, was left to shepherd Won Kyung Cho, the

Korean dancer, back to New York. The flight was delayed, and shortly after midnight Father Gannon found that the young dancer had not yet had his supper. After getting his overdue meal, and still carrying a big drum used in one of his dances, the Korean fell fast asleep in the waiting room of Boston's Logan International Airport. When the plane was ready to make its abrupt departure, the distinguished former president of Fordham University hurriedly awakened Mr. Cho. Hauling the drum himself, Father Gannon rushed the young man onto the plane—where he promptly went back to sleep. When they landed in New York an hour or so later, the routine was repeated. It was a weary Father Superior who returned to 78th Street that night.

Not all contacts with guests were so energetic. For the Iraq program, Father Burke had the wholehearted support of the Iraqi Consul General in New York, Mr. Nizar Kadi. This gentleman arranged a dinner at his home for Father Burke to



Graceful Indian dance is performed in an attempt to show how the nature of the people can be delineated by their customs and way of life. This is purpose of entire program.

meet other prospective guests for the program, including Miss Clare Allahverdi, Iraq's first woman lawyer. Mr. Kadi and his American wife later traveled to Boston to appear on the show.

The Jamaica program was filmed largely on the island itself, and included an interview with the Honorable Norman W. Manley, Premier of Jamaica. The motion picture illustration was taken, on the spot in Kingston, by the Jamaican Government Film Unit especially for *Face of the World*.

For many of the programs we had the assistance of various foreign delegations to the United Nations, and this was sometimes not an unmixed blessing. More than once, a member of a delegation who was providing information, or arranging to appear in Boston as a guest on one of the programs, suddenly would be swallowed up in the General Assembly or one of the innumerable U.N. committees, and days

would pass before we could reestablish contact. During the opening session of the 1960 General Assembly, when many chiefs of state (including Mr. Khrushchev) were present, it was difficult even to get anyone on the phone, and our regular visits to the U.N. Secretariat were barred completely. In spite of these drawbacks, the production of *Face of the World* would have been a much harder job without the help of such people as Alfred Katz, Chief of Public Information at the U.N. who also managed the trip to Boston for a guest shot on the Trust Territory program.

When the series started showing on the Westinghouse network early this year, the reviews were highly favorable. The reviewers agreed that *Face of the World* was presented in an intelligent, and sometimes fascinating, manner. If you have the opportunity to see it, we think it will be a well-spent 30 minutes.



Kipling was wrong for East and West have met and the young lady with Fr. Gannon is Mrs. Sheila Yamamoto McCarthy who ably assisted the Superior of our JM Residence as Emcee.

Two worlds meet once more as the TV cameras which are so symbolic today of the West film the meaningful tea ritual which has been a part of life in the East for long centuries.



Window on the Mission

LET'S CLEAR OUR VIEWS

It's easy to become a creature of routine, to fall into the same patterns of eating, living, thinking. For instance, summer is here now and most of us have very definite views on this delightful time of the year. Schools are closed, business expects the usual lag and different faces move across the same area daily, like a mob scene on the stage. We look on summer as a time for vacation, for making up in a little way all the fun we missed during the busy year. And no one is condemning that viewpoint; we are merely saying that it is there, and we don't regret the attitude for a moment.

But the danger lies in thinking our viewpoint, our way of life, is universal. As an example, let us consider the country and the people to whom we have given considerable space in this issue, the Philippines. Their attitude towards the family structure, old age and economic stability is by no means a singular one. But it certainly differs from ours.

There is a saying in the islands that one's dreams of happiness and contentment come true just by growing old.

By that they trace the delicate organism of family life and the close interrelationships that spring from blood. When a man or woman starts to get along in years, there are no worries about home or food or anything else. Just as long as there are younger people of the same family, and not necessarily children of their own, the older ones will be cared for. They will be given the best room or place in the house, the first choice of food, etc. It doesn't matter whether they can pay their way or not at the time. When they were growing up they paid them by sharing whatever they had with older relatives. Now, with the coming of age, it is their turn to take their ease.

What was the origin of this viewpoint which doesn't always fit in with the attitude of the bustling, materialistic West? One Filipino authority, not a religious or in any Church position either, attributes this comforting custom mainly to the early Spanish missionaries. They were responsible for winning to Catholicism this one nation out of all those in the East. That meant that faith, hope and charity were to be lived out, not confined to catechism definitions.

Then the Spaniards passed from the



COVER. The Philippine Islands, in the mind of artist Phil Franznick, is a page of mission history worn with time. There are almost as many elements in that history as there are islands. But it is a mission story which telescopes into one area the diverse missionary works.

July Mission Intention

"That Catholic Action and other lay activity will be appropriately adapted to local conditions."

scene as the Americans took over at the turn of this century. The latter brought with them much that was good, a democracy that would eventually flower into freedom, and the ties between our two peoples are still close ones.

But there is one American innovation which the Filipinos do not care for, that of Social Security. If we wonder at that then let us remember that such a device strikes at the very foundations on which the Filipinos built their family life. They recognize, in principle, that Social Security is fine, but they also see how it will be a wedge driven between the old and the young in the family. One prominent Filipino summed up the danger in this fashion: "The state simply takes away from us much of the priceless privilege of looking after our own."

There is a phrase that is worthy of being taken very much to heart—"the priceless privilege of looking after our own." It is a shining phrase, bright with love and good pride and a clear-eyed faith. And like all things which shine more brightly than those around them, it also has the power of casting a shadow—and does that shadow fall across the consciences of any of us? But let us remember that this viewpoint, which may not tally exactly with ours, is grounded in the religion of the Filipino people, in true Christian faith and charity.

August Mission Intention

"That true social order may be established in pagan countries through the preaching of the Gospel and of the teachings of the Church."



AMERICAN JESUIT MISSIONS AND MISSION DIRECTORS

ALASKA

Rev. Paul C. O'Connor S.J.
P. O. Box 4408
Portland 8, Ore.

BRITISH HONDURAS, YORO AND U. S. INDIANS

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Lip synchronization shots tend to slow the shooting of scenes but they are necessary for the scene will be a dud unless the gestures match the previously recorded voices.

Tea Mountain Love Song

Hollywood a la Formosa—but how the expenses differ!

FREDERIC J. FOLEY S.J.

IT MAY BE AN EXAMPLE of someone else's grass being greener, but while I have always enjoyed Chinese movies, the Chinese prefer American movies. Their locally produced historical dramas are colorful enough, but they are bored with the heroic posturing in such films. The sentimental domestic tragedy, also a long-time favorite with the Chinese, has now become stigmatized as the "Mother don't cry" type of movie.

Despite the competition from imported films, Taiwan's movie makers are hard at work producing about 200 films a year in Mandarin and the Amoy dialect. The budget of a locally produced movie would be considered sub-shoestring by the most economical studio in Hollywood, but the finished product is getting closer to Hollywood technical standards every year.

In Taiwan recently, I watched the Hsinhua Company from Hongkong shooting a rural musical—a sort of Chinese *Oklahoma*—and I learned first hand how they manage to keep down the costs. Shooting is done at a rapid pace, and all salaries are kept within a narrow range. Directors, producers and stars receive approximately two or three times the salary of a professional man. Cameramen and technical assistants come

Chin Feng and Lan Ti, hero and heroine of "Tea Mountain Love Song," spend a few blissful moments together in the garden at a time when production of the tea crop slows down.



Not extra chow break but lunch break for extras of the New China Movie Corporation while shooting "Tea Mountain Love Song." The actors and actresses often own some of stock.

next, with workmen and their helpers at the bottom of the pay scale. There are no really high salaries, and personnel are kept to a minimum. There is great flexibility and interchangeability in a working troupe, and a producer would not hesitate to stand in for a star, or walk on as an extra.

Tea Mountain Love Song was filmed against the backdrop of the lush mountains of central Taiwan. Local school-girls, hired as extras, went up and down the rows of tea plants, picking the tender top leaves. A wandering traveler (the hero) rode up on his horse and stopped at the roadside tea station. This gave him the chance to drink some tea and to meet the belle of the tea pickers (the heroine).

Love songs and romance filled the air until a rather unsympathetic lady overseer (the villainess) decided that the heroine was taking entirely too many tea breaks. Her subsequent nastiness caused all sorts of problems for the tea picking damsel and her vagrant boy-friend. But

after the manner of such things, love eventually triumphed, and the hero and heroine embarked on an apparently life-long idyll of tea leaf picking.

When the day's work was finished, the entire cast, with technicians and equipment, was able to squeeze into one bus for the trip back to their headquarters in a local hotel. There's always room for one more, so I hitched a ride with them. On the way down the mountain, the director explained more of the details.

Most of the cast and crew own shares of stock in the company, and the returns on their investment depend on the success of their film. Present markets are limited to Taiwan, Hongkong, Thailand, Malaya, the Philippines and a few other areas in southeast Asia but Communist countries bar films made in free China.

Despite such obstacles, the Free China movie industry anticipates a boom in the near future. The quality of movies made in Taiwan is gradually improving, and foreign producers are beginning to show interest in making films there.



Nilaveli's Father Arulappah S.J.

On the watch for another miraculous catch of fish.

The Gambling Pastor

IT'S RATHER an exceptional parish in the Trincomalee Mission in Ceylon that is not on the seashore or within hearing distance of the roar of the sea. Consequently fisherfolk make up a goodly number of the Catholic parishioners.

Father Simon Arulappah S.J. has a long stretch of sea coast in his parish, and at the right time each year when the Eastern sea is calmest, a number of large groups of fishermen from the other side of the island come over to fish. They settle down on the edge of the sea, and for three months this is home for them. Many of them are Catholics.

Each morning and evening they work out from the shore, and in crude but reliable boats they spread long dragnets in a big circle for a mile or so into the deep. Then laboriously, with about 20 men on each end, they pull in the great nets. It's not easy work, and many times their "take" is hardly enough for their own dinner. Sometimes a group will work for sev-

eral months with practically nothing for their efforts, and then in one day, when things are right, make a small fortune. That's the life of a fisherman; it's something like playing a slot-machine.

Father Arulappah, who has a bit of the gambler in him, has made an agreement with one group of Catholics. As long as they are in his parish he'll give them the best of spiritual care. Anything a priest can do for them, he'll do; and at Sunday Mass there will never be a collection. But on one day each year, they must pull their nets for him. He'll take his chance. If they pull nothing, he gets nothing; but if ever they hit the jack-pot on his day, the haul will be his.

Father Arulappah is also a patient man. Thus far he has had no luck at all. His day each year has been almost fishless. But each year his hopes are high. Some day those fishermen are going to pull in a big, new church for their gambling pastor. One good catch could do it.



They call it home and the wretched bamboo houses bespeak the poverty of the majority of the Peruvian people. It is a hard land and existence is not easy. (UNations photo.)

Peru: Yesterday and Today

Time has stood still in this South American country until now the tide is turning fast

ROBERT E. BECKMAN S.J.

IF A PERUVIAN Rip Van Winkle awakened today from a 400-year siesta, he would probably think that he had slept only overnight. Except in the few larger cities, modern Peru is little changed from the Peru of the 16th century. The people living outside the cities would appear to be his neighbors, not his descendants.

They look the same, dress the same, use the same tools, eat the same foods, speak the same language, and live by the same customs. Their whole culture and way of life is as it was then, and European influence has had no effect outside the cities. Time has stood still in Peru, this former center of the Inca empire and the region of the highest Andes.

It is a wonder that life has remained at all in most of the country. Nature has

been harsh, as well as stingy, with this South American country. It has been said that most of Peru is either too wet or too dry, too high or too low, too hot or too cold. Except for the almost inaccessible jungle and an occasional fertile valley, the land is a wilderness of mud and rock with extremes of heat and cold along the rugged, barren coast, on the plains and in the towering mountains. Many settlements consist of 40 or 50 people living in a few shacks, with only one scrubby little tree to remind them that the earth gives life. There are no schools or churches. It is easy to understand why civilization has not taken root outside the cities.

Father Benjamin Morin and I are here at the Colegio San Jose, a high school run by Peruvian and Spanish Jesuits in Are-



A scowl and a smile and it almost seems like a tossup as to how many are for and how many against the cameraman. These are youngsters in the town of Pisac. (All photos: UNations.)

quipa. This is the second largest city in Peru. It lies in a green valley, surrounded by desert, about 60 miles from the coast. Our small valley is right at the foot of three lofty peaks which mark the beginning of the Andes Mountains.

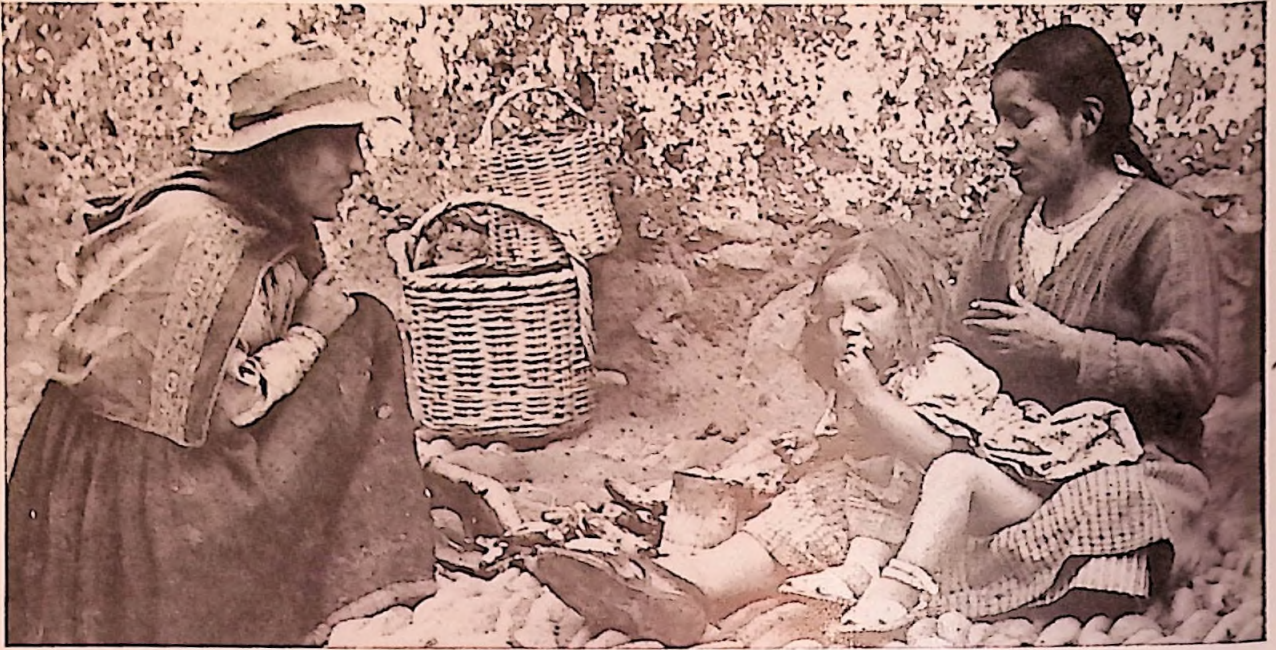
Arequipa is the place where it never rains—or at least, hardly ever. A clear blue sky, cool breezes, and a hot golden sunlight for most of the year make it something of a paradise for the 100,000 people who live here. The city is the center of religion and arts in southern Peru, and its white Spanish architecture has been famous for centuries. Today, however, the center of Arequipa is marked by heaps of rubble from a recent earthquake.

Most of the people are Indians who look just as a reader of *National Geographic* would expect. The women wear

a long skirt, a shawl and the peculiar derby hat; men wear the poncho and the sombrero; the children wear practically nothing. Everyone is barefoot. Of course, there are the upper classes who live in fine houses and dress in the European



Indian villager near Pisac reminds one that this was once the empire of the mighty Incas.



One universal trait which the Peruvians share with the rest of the world is the art and love of bargaining, no matter what the object nor how precious or cheap it may be.

manner, but most of the people are poor. And this is why we have come here to share in the labors of the Peruvian and Spanish Jesuits who are working to educate the young for a better life.

Our main purpose here is to acquire a facility with the Spanish language (text-books are never enough), and to familiarize ourselves with the Peruvian system of education. The students here at the Colegio are very friendly, and I manage to get out and stroll around every day to chat with them. My jokes are bad enough in English, but absolutely awful in Spanish. Still, the kids laugh, and I don't try to find out whether it is because of my jokes or because of my Spanish.

Young people are about the same all over the world. They like attention, and they like to joke and tease. They worry about exams, get excited over sports and are curious about life in other places, especially the United States. This is an excellent opportunity for me to learn about the people as well as the language.

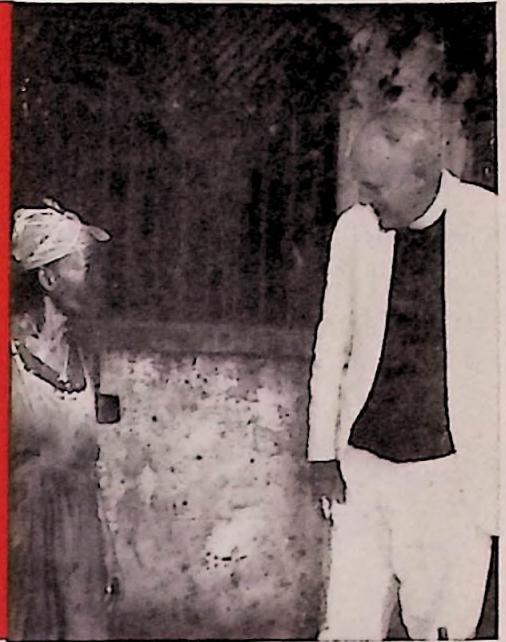
There are five Jesuits from the United States here at present. Father Ernest V. McClear is Superior, and lives in nearby Tacna. Father Jerome Bowman and Fa-

ther Frederick Green are also in Tacna, working at a parish given into our care. Father Morin and I divide our time between the parish and the Colegio, although I am slated to become principal of the school soon.

Looking at the small children of the poor all about us, and realizing their privation in even the smallest necessities, we must be concerned about their future. They will make the Peru of tomorrow. What kind of world can be theirs? Events in Latin America are moving swiftly. We must train the young for the future. With schools and parish work we can reach all the people, and youth can be given the material to form their ideals, and a goal to work for. Their standard of living must be raised. If we do not provide these things, someone else will. Ignorance and poverty are defenseless against the political and economic fallacies of world Communism.

If our Peruvian Rip Van Winkle should slumber on for another 20 years, he would wake to a rapidly changing Peru. We must work to see that it will be changing into a prosperous and strong Christian nation.

**“Tough as Nails
Yet Sympathetic
and Kind”**



When Father Eberle asked this fish peddler about the state of business, her reply was, “Bad!” This reply could be applied to conditions in general at St. Anne’s mission—the poorest in Jamaica, West Indies.

The fish peddlers go down to Fishermen’s Beach, and await the fishermen’s canoes. Then all morning long they push their carts around the streets hoping to sell their load. They are a strange combination: tough as nails because they have to haggle and barter for their very existence and yet, because life is so hard, they are sympathetic and kind.

Because Father Eberle’s only hope of assistance to his parishioners is via the generosity of American Catholics, his appeal is addressed to all our readers. Without your help he could never carry on.

JESUIT MISSIONS

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

Dear Fathers: I wish to contribute \$..... so that Father Eberle might carry on the work of Christ as a modern apostle in a desolate land.

Name _____

Address _____

City _____ Zone _____ State _____

Witches don't make overnight changes as a rule and something is bound to linger on, even in the very best of them

My Life With Lucy

NICHOLAS J. POLLARD S.J.



Seeing eye to eye, veteran missionary Father Pollard examines a parishioner at Shahpur in India.

NATURALLY I was pleased when old Lucy handed me eight rupees saying that she wished to leave this with me as a deposit so that when she died I would see to her Christian burial and say a Mass for the repose of her soul. And she looked so frail and haggard that I thought there would not be long to wait. But years have passed by and she seems as chipper as ever.

She took her time about becoming a Christian and wanted to know all about it and think it over well before taking the step. And well she might ponder over it, for she had much to leave behind. She had been a *dine* or witch and had acquired a wide reputation for her influence on the powers of darkness. But at last she decided to be done with the devil and his pomps, and took the baptismal name of Lucy.

She renounced the devil but the devil was not so ready to renounce her. First she went off to some other *dines* in the neighboring villages and tried to get them to take over the two evil spirits which had formerly been her servants but were now her tormentors. But there seemed to be a slump in the evil spirit stock market and nobody would take them off her hands. Then she came to me and told me all her troubles. I gave her a nice crucifix to wear, and a good bottle of holy water, and told her if she used these weapons faithfully she would drive away her tormentors with their last horn and feather.

However, she still has a lot to put up with. She has a razor-sharp temper and the vocabulary of a fishmonger, so naturally this leads her into some pretty sharp quarrels. And then in her old age she seems to have an endless number of

aches and pains. I tried every type of remedy with little success, so I finally settled down to giving her a few doses of homopathic pills every week. After a week of this treatment, she came and told me flatly that as a doctor, she considered me a very poor quack. Of course, this didn't help my reputation in the medical field one bit, so I tried to explain to her that for her case this was as helpful as anything, and a lot less expensive. But even now when she comes for her weekly supply of pills, she frequently makes some sly remark that shows she hasn't changed her opinion in the least.

There is a popular superstition that when God wishes to call a soul from this life, he sends a note down. Now she has been anxiously waiting for her "note," and since it hasn't come, she infers that

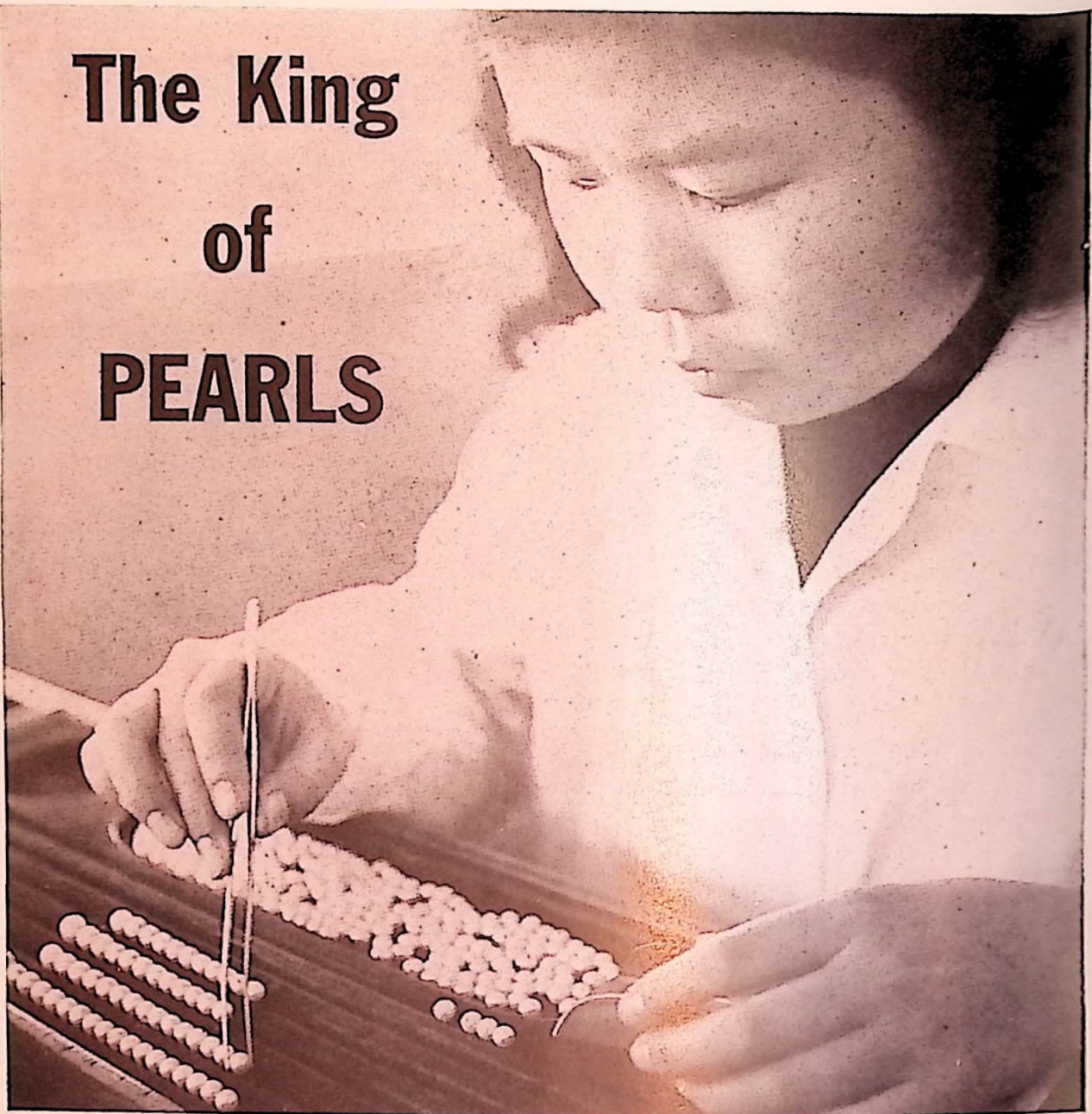
it must have gotten lost up there. Time and again, she comes to me and asks me to get busy and trace up her lost "note." For time hangs heavy on her hands and she is anxious to leave this world and go to her true home.

Every Sunday and feast, there is one of the faithful who is sure to be found at Mass. And she says her prayers and goes to the Sacraments with exemplary fervor. Then she waits to have her little visit. She has a large store of wit and humor and is adroit at weaving it into her talks so that her ordinary conversation really sparkles. But some day Lucy is going to get her "note" and cash in her deposit with me. Then life here will be a lot poorer, but we will have the satisfaction of knowing it is the culmination of a work well done.

Age and experience get together to solve a problem. Although Father Pollard was born in Canada he looks upon Detroit as home, perhaps because he drove a truck there long ago.



The King of PEARLS



Grading of pearls is one of the final steps in the process. The cultivated ones from Awaji have an extraordinary brightness, due to the climatic and atmospheric conditions.

There is more than money in this business

—there is a fascination and pride of skill

MIGUEL SERRANO S.J.

EVERY MONTH IN JAPAN an exhibition of pearls is held in the city of Kobe, which has become the commercial center of the pearl industry in that country. The king of the cultured pearl industry is Kokichi Mikimoto, who has risen to the top of the field since his first venture into the business more than 60 years ago. Laying the foundation of his fortune by borrowing and improving upon the Chinese technique of forcing oysters to create pearls, he has become one of the richest men in Japan.

Since 1950, exportation of Japanese pearls has increased gradually, with 97 percent leaving the country each year, and many of the remaining 3 percent sold to visiting tourists. At the same time, prices have dropped as a result of government pressure to



Barnacles and seaweed must be removed several times a year from the mother oysters. Women divers are preferred because of their lung capacity—and we drop the subject right there.

unload surplus pearls on the world market, and the increasing sales of low-priced pearls to India. Through all this, the king of the pearls has maintained and expanded his operations.

The chief cultured pearl producing center in Japan is Awaji, a large island just south of Kobe. Until 1954 it was used exclusively for experimental purposes, and did not begin full scale production until two years later. Five pearl farms on Awaji have turned the surrounding waters into a wonderful sea which gives up pearls of startling brightness.

Mikimoto's method of creating cultured pearls is to insert a tiny mother-of-pearl bead into a healthy oyster, covering it with the living tissue of another ("sacrificed") oyster, and then placing it back in the sea inside a wire box. Greatly irritated, the oyster slowly covers the bead with layer upon layer of nacre, the substance of which pearls are formed. In five to ten years, average sized pearls

that are indistinguishable from the natural one are produced.

Changes in temperature seem to affect the permanent residence of oysters, and this creates difficulty in their cultivation and control. The warm courses of water which cross the sea at Awaji Island are sometimes late, while the cold winter current is intense. When this happens the oysters migrate to the nearby coast of Wakayama which is more open to the warm currents of the Pacific. The relatively short distance between Wakayama and the Island pearl centers confirms Awaji as the most important area for pearl cultivation in Japan.

The pearl king employs about 1,500 workers, and it is noteworthy that his divers are women because they have a greater lung capacity than men. Searching the deep for pearl oysters, the women bring their catch to the surface where it is loaded on boats and taken to the cultivation laboratory. It is here that



The only difference between cultivated pearls and pearls produced by the oyster without "irritation" is the lighter weight of the former. Otherwise it is impossible to distinguish.

the small mother-of-pearl bead is buried in the oyster, which is then returned to the water. The irritation starts the secretion of hard, iridescent nacre that will eventually form an average size pearl.

The pearl so formed is considered a natural pearl, even though it has been artificially produced. The only difference between this cultivated pearl and one produced by the oyster without irritation is the lighter weight of the cultured pearl. Even so, most people would find it impossible to distinguish between them.

Several times during the year the wire boxes are brought out of the water so that barnacles and seaweed can be removed. Otherwise they hinder the natural development of the mother oyster. Formerly, millions upon millions of shells were discarded every year. During the war, however, they were ground up and used in a calcium preparation which supplemented the Japanese wartime diet. Today the shells are used for mother-of-

pearl raw inlay in various small articles.

Mikimoto is now more than eighty years old, and restricts his work to the more important business decisions of the Mikimoto establishment. He has made a strand of pearls worth about \$3,500. It took 20 years to assemble, but such activities make his business a thing of personal aesthetic satisfaction as well as one of financial profit.

When tourists visit Awaji and see the sacks overflowing with flashing pearls, many say that they feel as if they were in a child's dream world. And there is a bit of natural "magic" in the forced production of pearls inside millions of irritated oysters.

Before ending this piece about pearls in Japan, a missionary may be forgiven if he makes a play on words and hopes that the people of Japan (not only the pearl divers) find a pearl that has nothing to do with oysters, the pearl of great price—our Catholic faith.



Rice and rings are typical of the land of Burma. The first is the mainstay of most of the people while the rings are adornments of certain tribes only and are looked upon as beauty aids. Again it is a matter of taste.



Backstage in Burma

*Off the beaten track one expects the unusual
but sometimes it comes in rather heavy doses*

JOSEPH F. MURPHY S.J.

EARLY MAY FOUND ME in the town of Kengtung, 280 miles east of Taunggyi and 70 miles from the border of China. This is the country of the Shans, a minority race of the Union of Burma numbering over two million. These people of northeastern Burma are of the same race as the people of southeastern China and of Siam. They are the T'ai. And Siam has again taken its ancient name, for it is today called Thailand. If Japan had won the war in the Pacific, her plan for a Southeast Asian Co-Prosperity Sphere included a nation to be made up of the Siamese, the Burmese Shans and the Chinese of the same racial stock, a nation that would number about 30 million.

I was in Kengtung to give a retreat to the Italian Sisters of Charity, who staff the State Hospital, the Leprosy Colony, two schools and an orphanage. I lived in the "palace" of Bishop Guercilena, which with the Cathedral is the center of a sort of Catholic village in the town of Kengtung. The Cathedral on a hilltop dominates the scene and around it are the homes of all the Catholics in the area, the Sisters' compound being



Members of Shan tribe greet Father Murphy (right) and missionaries who work the thickly wooded hills and mountains of northeastern Burma among the Akha, Lahu and Wa tribes.

about two blocks from the Cathedral. The Bishop usually signs himself, "Bishop of the Jungles," as well he may, since his diocese consists of thickly wooded hills and mountains, without roads and with clearings here and there where the people reclaimed a little land from the jungle for growing rice. Kengtung itself, ringed by high mountains, is in a plain twelve miles long by eight miles wide, one of the two level stretches in the whole vast diocese.

The Shans, like the Burmese, are Buddhists and the converts to Christianity are not drawn from among them but from the more primitive tribes who live in the region. These tribes, the Akha, the Lahu and the Wa, each speaks its own language. Father Stephen Wong, operating out of Kengtung, will, in four hours of walking, visit four Catholic villages, each with its own language. In one he must speak Shan, in another Wa, in the third Lahu and in the last Akha. The children of these villages, brought into Kengtung to be educated at the orphanage or the

school, must first learn Shan, the language of the place, then Burmese, the language of the country and the medium of instruction in all schools in the Union of Burma. If children in the States find adjustment to school difficult, you can imagine what the adjustment must be for little boys and girls from the jungle, who must learn two new languages before they can start reading, writing and arithmetic. It isn't surprising that the little boys ran away more than once.

I visited Mother Assunta, an Italian Sister who lives alone at the school she runs for youngsters just in from the jungle. A new batch of little Lahu girls had come to the school a few days before. Sitting in their classroom, they were too shy to look at the visitor. With a smile, Mother told me that the biggest part of her job is keeping their dresses repaired. "As soon as my back is turned, they are in the trees, seeing who can climb highest." But before I left, a little girl who had been two years with Mother gave me a very pleasant "Good morning, Fa-

ther" and served me a cold drink very prettily, making sure that I had a napkin.

One of the most interesting things in the Sisters' Convent School compound is the Women's Village. Off in one corner of the grounds is a large barnyard, filled with pigs and chickens. Around the barnyard are the huts in which four or five women live together. The huts are something to see, with four or five women each doing her own cooking and house-keeping. These women are the outcasts of pagan villages, widows, childless—discarded by their husbands, the deformed. Some are converted, some are not. But the Sisters turn no one away. "It wouldn't make sense, Father, to build a dormitory and expect them to live in it and keep it clean. Let them live as they would in a village." And so they do: incredibly dirty, but quite happy, supporting themselves by raising pigs and chickens. It is easy to understand why the rulers of the Shan States want the Sisters. Through the work of the Sisters, the priests gain entry. But it is the social work of the Sisters

with the sick in hospitals and dispensaries, among the lepers and running a Women's Village that opens the door to the preaching of the Gospel.

Of course, for the city slicker like myself, our missionaries in the hills are able to mention the sensational most casually. At dinner the first evening with the Bishop, it was mentioned to me that the cook-house boy who was serving table had murdered his wife and been paroled in the custody of the Bishop. The Sisters at the convent confided to me that their cook was a Moslem woman who had murdered her husband. And now, Father Colombo at the Leprosy Colony opened a locked drawer of his desk and handed me a ball of opium confiscated from a leper. It was the first time I had seen the stuff, a dark gum with hardly any odor, smelling more like earth than anything else I could think of. The region is opium country and a great deal of smuggling goes on between the Shan States and Thailand, across the Mekong River. Backstage in Burma is interesting.

Medal and cross indicate that these girls of the Shan tribe are Catholics, even though the largest part of that people are Buddhist. Converts are mostly made from more primitive tribes.



Can you help in any of the following ways?



Wanted for Jesuit Missionaries

The Philippine Islands have long been the largest of the American Jesuit mission fields. Naturally, with so many diverse works, the requests for help in one form or another mount up. Would you consider the few following examples which are typical of many others?

Father Masterson has an Agricultural College in Cagayan which is most important for the people of northern Mindanao. If he can get over the immediate hump his breeding stations will prosper. He needs \$1000. Father Cunningham has fifteen barrio chapels in Misamis Oriental which need rebuilding. He hopes to repair two a year at the price of \$500 each. If you would like *your* chapel in the islands, Father and his people will build one that will last and would be truly your own.

Father Argarate at Subanipa is on an island between the Moro Gulf and Sibuguey Bay. A boat is a necessity for him—and an expense which he cannot meet at the present time.

Father Boyle is one of the “do it yourself” missionaries in the Bukidnon. He must be his own mechanic and jack of all trades and tricks. But he still can't substitute in so many places for his catechists, for whom he needs the princely sum of \$30 per year for each.

These are samples of different needs. A tiny part of any one of them may be all you can give but it will be most welcome.

Life with Lucy (cf. p. 24) is not the only problem Father Pollard of India faces. Two villages have asked him for schools and that means \$10 monthly for each of them. Could you cover a month—or more; or any part of it?

The little Sioux, 437 of them, and the Sisters and Jesuits of St. Francis Mission in South Dakota are celebrating their 75th Anniversary. But the cupboard, as usual, is bare and they have a difficult time obtaining the very necessities of life. Could you send a donation which would help to put a little more joy into their celebration?

It's hard to believe but for only \$10 a year Father Daniel Rice in Jhajha, India, can educate, clothe, feed and pay the tuition of one Santal child. Until he is able to get started he must send them to schools outside the village but he considers that a “must,” for their schooling is all important. Could you support one child for a school year?

Time is running out for Father Claude Daly in Ceylon. The government allocated land to him for a church but if he can't get the \$2000 necessary for the building the allocation may be given to someone else. The church is in honor of St. Anthony and we certainly wouldn't want to see Father lose the land. Can you help with \$5, \$10, or anything at all?

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