

# JESUIT MISSIONS

EAST OF MANDALAY The Church in Southeast Asia



JM

# 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

October 1961, Vol. 35, No. 8

PAGE 2	"MATER ET MAGISTRA . . ."	Calvert Alexander S.J.
PAGE 8	FILIPINA FLOWERS	James B. Reuter S.J.
PAGE 12	BUXAR'S LITTLE FLOWER	Edmund P. Burke S.J.
PAGE 14	WINDOW ON THE MISSION WORLD	
PAGE 16	THE LAND OF SILENCE	Charles W. Polzer S.J.
PAGE 20	INDIAN VESPERS	William G. Goodreau S.J.
PAGE 24	THE CHURCH IN SOUTHEAST ASIA	
PAGE 28	THE QUIET PEOPLE	
PAGE 31	DOUBLE TALK	

## 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.

Missionaries use strange ways to get their all-im-  
portant message across and here Father Wilfred LeSage S.J.  
indulges in a little double talk during his catechism  
class on Taiwan. See page 31 for more details on his work.



**JESUIT MISSIONS** is published monthly from September to June; bi-monthly, January-February, July-August,  
by Jesuit Missions, Incorporated, 45 East 78th St., New York 21, N. Y., in the interest of home and foreign  
missions attached to the North American Provinces of the Society of Jesus. Subscription price per year is  
\$1.00. Canadian and foreign, \$1.25. Second Class Postage Paid at New York, N. Y.

by Calvert Alexander, S.J.

**“Mater et**

**Magistra...”**



## *The latest encyclical of the Holy Father is*

*of the greatest interest to all missionaries*

**T**HE CHURCH is the standard-bearer and herald of a way of life that is *ever up to date.* This statement of Pope John XXIII in his latest letter to the whole Church, entitled "Mater et Magistra," should serve as a warning to all that the social doctrine advanced by the Head of the Church would be a distinctly modern one. However, it hardly prepares us for the advanced position the Pope actually takes. This is especially true of his insistence that the extension of this social program of the Church to the whole world and in particular to the globe's underdeveloped nations, is one of the most important apostolic projects of our generation.

It is the global and even cosmic dimensions of the encyclical that make it not only a very modern one, but a distinctly missionary one, although the missions are not even mentioned as such. This, too, is a modern tendency of the recent Popes to de-emphasize the distinction that has been erroneously built up between the missionary Church and the Church at home, as though there were two churches instead of the one universal, world-wide Church of Christ.

The encyclical is destined to have a profound effect on missionary thinking and practice, not so much among missionaries themselves, as among the Catholic laity especially. For this reason some of its chief lines of application will be explained here.

The specific subject of the letter is the social order—the application of Christian principles of justice and charity to the complexities of modern society for the elimination of injustice and exploitation in economic and social affairs. The occa-

sion is the 70th Anniversary of the eloquent statement of these principles by Pope Leo XIII in 1891, who, Pope John points out, "opened a new path for the action of the Church" by espousing the cause of the workers, "making his own the suffering, cries and aspirations of the oppressed" and constituting the Church as the guardian of their rights.

He stresses the profound effect this document had on the highly industrialized society of the Western world. We in America, as well as the people of Western Europe, are the chief beneficiaries of the application of these Christian principles in the large measure of material progress we enjoy, the advance towards a fairer distribution of wealth, and many other benefits, not excluding the fact that the espousal of the cause of the lowly and oppressed has helped to save us from the scourge of Communism.

Pope John, however, is not satisfied with merely reaffirming the validity of these principles for Western society. He asserts solemnly that our efforts to further apply these principles to the continued advance of our own local society cannot be done in isolation from the debased social conditions that exist in other parts of the world, and that our progress at home will stand or fall, according to our willingness to give a *world application* to this social doctrine. This is made imperative by a situation which is an inescapable character of our modern world—a characteristic that makes our generation quite different from the world of Pope Leo XIII. The swift evolution of human political history and the progress in the physical sciences have created a situation in which "problems of any im-



The Marines have landed and in typical U.S. fashion they are trying to help those in need. The scene is on the eastern coast of Ceylon and the occasion was one of the worst floods.

portance, whether they be technical, economic, social, political or cultural, present supra-national and often world-wide dimensions . . ." "Hence, different political communities can no longer adequately solve their major problems in their own surroundings and with their own forces. It may be said that each (country) today succeeds in developing itself by contributing to the development of the other."

The outstanding example of social injustice today is the enormous disparity or gap in the standard of living that exists in highly developed countries like our own, and the countries in process of development. The problem of closing this gap is "probably the most difficult problem in the modern world," and he calls upon all Catholics and all men of good will to give their best effort to the solu-

tion of this problem.

The "developing countries" he refers to are those of Africa and Asia especially, where most of the Church's missionaries are working. The missionaries there have long recognized their obligation in charity and justice to help improve the social and economic status of these people, and have multiplied not only their works of charity like hospitals, and homes for the aged and children, but also those social instruments whose end it is to correct the roots, the causes of poverty, like credit unions and Cooperatives, agricultural and industrial schools, and labor schools.

However, it has always been difficult to convince those who support the missions at home that this social action was a necessary part of the mission work. To many, mission work consists solely in

preaching the gospel. Hence, support for these social efforts of the missionaries has been meager.

Pope John places this social work in its proper perspective when he says, "We reaffirm strongly that the Christian social doctrine is an integral part of the Christian concept of life," and it is, moreover, an essential part of Christ's gospel and consequently of his Church, not only in the West, but especially today, in the countries of the Far East and Africa, where poverty and hunger and low economic standards are more common. Furthermore, he points out that the efforts to help the needy in the emerging countries of the world is not just a question of temporary relief out of pity for the poor, but a sincere effort to cure the cause of poverty, by sharing with these people, the technical knowledge and social knowledge we have in abundance.

He calls upon all Catholics to "educate their conscience" in this matter. "It is obvious that the obligation . . . to help those in want should be felt more strongly by Catholics who find a most noble motive in the fact that we are all members of Christ's Mystical Body."

The Pope is speaking here, it should be emphasized, not of our obligation to help those in want in our own neighborhood or country, but especially our brothers in the world community. When we consider the millions of people involved in this operation, the magnitude of the task of rendering adequate assistance is overwhelming if the Church is to accomplish this alone. The Holy Father takes cognizance of this. His plea to help the underdeveloped countries of the world is addressed not only to Catholics, but to "all men of good will," and especially to those highly developed and prosperous nations, insisting it is their duty in justice and charity to assist socially and economically the developing nations of the world.

He does not do this in any negative way. He heaps high praise on those nations, like our own, which recognize their world obligations and have implemented them with multimillion dollar programs of relief and technical assistance. Secular foundations and relief societies are also singled out for praise and encouragement. However, although what has been done is worthy of all appreciation, he insists that the world situation calls for this to be "increased beyond the present level."

That the Pope should go out of his way to compliment and encourage secular nations and foundations in their efforts to help the underdeveloped nations with assistance programs, might come as a sur-

**Burma's fishermen** have organized co-operatives with the help of U.N. and ILO experts.



prise to some Catholics in the United States who have taken a rather dim view of the large amount of tax money our own nation is spending in this effort. What can this have to do with the world mission of the Church? The Pope insists that it does have a very intimate connection with this mission, and that it is the duty of Catholics, not only to cooperate with this effort, but also to see, as responsible and influential citizens in a democracy, that these aid programs are not carried out on a basis of national self-interests alone, but on a sincere and unselfish desire to help. Otherwise it might develop into a new form of Colonialism.

The Pope here recognizes a very important principle connected with the world mission of the Church which modern Catholics should be better acquainted with. It is this: The same God who guides and sustains the progress of the Church through his Holy Spirit, is also the God of all these people who are out-

Health nurse in Peru checks mother and child on their way to market in town of Vegueta.



side the Church. He has never abandoned them, but continually guides and directs them along paths of development which are parallel with and sometimes converge on the same course taken by the Church of Christ. Pope John, in common with his predecessor Pope Pius XII, has remarkable grasp of this principle of world history, and what is more important, the inspiration of the Holy Ghost to apply it to the concrete circumstances of the present time. This is the important thing, since not all that the secular world does is of a convergent nature, as far as the mission of the Church is concerned. Pope John's grasp of those elements in modern society, scientific, political, social, which are moving in concert with the progress of the Church is truly remarkable. His present encyclical is worthy of study for this element alone.

Suffice it to say that we are safe in following the directions of such an inspired leader and should make every effort to grasp and understand his vision of the mission of the Church with respect to modern society. "Our era is penetrated and shot through by radical errors, it is shaken and upset by deep disorders. Nevertheless, it is also an era in which immense possibilities for good are opened to her beloved Church." . . . "We invite you to dwell, meditate deeply and take courage in the cooperation of all for the realization on earth of the Kingdom of God."

The obvious message of this encyclical of John XXIII is that we stand today at the beginning of an age of opportunity for the world mission of the Church, which is as rich in possibilities as the golden age of the missions 300 years ago, when North and South America and the Orient were opened up to the apostolate for the first time. Just as the people of the West responded to that opportunity to the great advantage of the Church, so should we of today. However, we must not try to examine these opportunities in



In British Guiana pupils at Sand Creek school in Rupununi interestedly watch one little girl receiving inoculation with vaccine against tuberculosis. Their turn is coming!

terms of an age that has passed. Old ways of thinking of the missions have become outdated and have lost much of their validity, because both the Church and the secular world have moved into new positions since then. Mission prob-

lems must be viewed within a modern context. This Pope John does for our benefit, stressing the truth of his statement with which we began: "The Church is the standard-bearer and the herald of a way of life that is *ever up to date*."



# Filipina Flowers

JAMES B. REUTER S.J.

Photos by JAMES F. DONELAN S.J.

**S**HE IS GENTLE—gentler than the women of most other nations—and this is the source of her beauty, and the source of her sorrow. She is quieter than the American girl—much quieter—in both voice and manner.

Here let me insert that I lived in the Philippines for twenty years, returned to the United States quite suddenly, and the contrast hit me very hard. The voices of Americans, by and large, are louder than the voices of Orientals. Not only louder, but higher, harsher, and more shrill. This is especially true of the American girl.

The voice of the Filipina is soft, and her manner gentle. To contradict anyone, man or woman, would frighten her. She listens, and forms opinions of her own, and will voice them when asked, but she has no ambition to dominate anybody. She is much more interested in peace and harmony.

Gentleness shows in the modesty of the Filipina dress. It also shows in their courtship. In the Philippines, if a girl goes out with a boy alone, it is bold and brazen. The custom of the chaperone went out in America with hoopskirts, but it flourishes in the tropics. The arguments against the chaperone are very great, and the chief argument is: "It costs too much!" Three tickets to everything. But strangely enough the Filipino boy, with all his grumbling, is proud of the girl who cannot go out without a chaperone.



The difference is more striking when you come to marriage. The Filipina girl, walking down the aisle with her husband, feels that this is the beginning of an utterly new life. Normally, she wants to be only a wife and a mother. She does not work. She does not try to earn money. She has ten children, or twelve, or fourteen. American girls shudder at this and their argument against it is economic. "I

couldn't *afford* it! I *have* to work! We can't manage more than three children."

The Filipina is inclined to pray, and then leave it up to God. There is a Spanish axiom which says: "Every baby brings its own bread under its arm."

So the Filipina is usually poor. A nipa shack, a little farm, one carabao, one plow, one guitar, one husband and twelve children.



But do you know? All the nations of the world who grew to greatness were like that, while they were growing. The statisticians point with alarm at the growing population of the Philippines. It has only one parallel in history: the population of the United States, between 1800 and 1860. During those 60 years the American people multiplied six times—from six million in 1800 to 36 million in 1860—and those were the years that made the country.

The Filipina, being gentle, bears with the failings of her husband. She does not divorce him. Divorce is illegal in the Philippines. There is no divorce. But there is a great deal of infidelity, and Americans feel that this is much worse than divorce. Maybe this is so. But in the United States infidelity, by means of divorce, is legal. In the Philippines the people, as a body, refuse to give concubinage any legal status. As a nation they

stand for one wife and one husband, until death.

The Filipina, when her husband is unfaithful, rarely fights with him. She prays, weeps alone in the night. Even when she knows about the other woman, she will not leave the house. She will not abandon her husband, or her children. She will just suffer, feeling that this is part of the life of a woman. The Virgin suffered beneath the cross; Christ agonized in the garden; the Filipina cries as she nurses her baby. There is light and shadow in every life, joy and sorrow, sweetness and pain. She is not inclined to rebel, neither against her husband nor against God. It is the great virtue of the East—patience.

And so this is the great difference. The Filipina is gentle. It is the source of all her beauty. It is the source of her sorrow. And the flower of that gentility blossoms into patience.





**BUXAR'S LITTLE FLOWER**

*Little Teresa quietly slipped away to heaven but  
her goodness brushed away any vestige of sadness*

**L**AST WEDNESDAY we buried little Teresa Stephen here in Buxar, India. She had slipped off to heaven early that morning before any of us had time to delay her on the journey. At bedtime she had been perfectly well. She was found unwell in the morning and collapsed while the children were leading her to Sister in the infirmary and died within minutes with the Oils fresh on her forehead.

Teresa was a gentle, amiable girl. A few days earlier in Catechism Class when the Last Judgment was being explained she had complained to Sister that she would be terribly frightened if she were to live to see such terrible scenes. "Oh, surely," she said, "I will not be here then. It will be too scary for me." The Sisters thought over God's answer to an innocent girl's prayer as they washed and laid out the body of their little charge.

Her school companion went to buy simple new clothes for her, a white sari and a blouse and a winding sheet. A wreath of flowers was placed on her long black hair as for a Virgin Bride of Christ, and she was laid out on one of our simple rope beds, with a rosary twined in her fingers. Flower petals were strewn on the sheet, and candles were lighted to keep the vigil while the coffin was being made.

Matthias, our catechist, and our cartman went out in the bullock cart to search for stout mango tree planks and came back at noon with the planks and a pair of carpenters. Through the long afternoon the sound of the saw cut into our hearts and the blows of the hammer tolled a dirge intensifying the sorrow and shock we all felt in our hearts.

Around 4 P.M., black cloth was stretched over the rough boards of the coffin and tacked on. A cross was made on the cover with tinsel tape, and the

sober black of the cloth was relieved with holy pictures and paper flowers, as is done here where funerals are tailored for the poor man's pocket.

Evening was coming on when the body was tenderly laid in the homemade coffin, and then her girl companions carried it to the church. Our Catholics are spread through the countryside, and on a weekday we cannot muster pallbearers.

Our climate sometimes makes it hard to keep the body till morning. So for Teresa we had the Absolution in the church and then carried the body to the church graveyard, all of us following behind and reciting the rosary on the way. At the grave the usual prayers were said, and the coffin was lowered into the grave. Everyone threw a handful of dirt on the grave, said a last prayer for the little girl's soul, and then a flood of tears was released. Slowly and reluctantly they had to leave the graveside and the body of their dear companion there in the ground.

This was the first time that death has visited our school. I was afraid the small girls would be frightened for the first night. Before letting them go I explained to them that God had sent an angel down among them last night, and he had kissed and taken away the girl most ready for heaven and carried her off to be with God. The thought seemed to please them, and that was good, it being as close to the truth as I could get, closer than I knew, I guess, for when I ended by saying that for all we knew Teresa might have been praying to be taken out of this world. All the little girls cried out with almost one voice, "Oh, she was, she was, she did, she did."

God bless them. They sent me to bed with more peace in my soul.

EDMUND P. BURKE S.J.

# Window on the Mission

## STICK TO THE POINT

**W**HY DOESN'T the Church stick to the point of teaching religion and stay out of other activities? The Church does engage in a wide variety of activities in this world. She conducts hospitals, dispensaries, leper asylums. She tries to improve the material well-being of so many underprivileged people in mission lands by cooperatives, credit unions, skills and crafts. She is represented at the United Nations and in many of its agencies. She staffs adult education centers all over the world. These and many other activities consume the energies of many people and require heavy expenditures. But what have these things to do with religion and the preaching of the Gospel? The Church should not allow herself to be dragged off into such activities, no matter how praiseworthy.

The atheists and secularists ask the same question, not because they are interested in the Church and her mission, but because they do not want Christ and the Church around, interfering, they think, with their plans for building the City of Man. They want the Church confined to the sacristy, never venturing out into the market-place of daily living.

Their obvious hope is that if the Church can be so confined she will eventually die. But the Church *is* sticking to the point. The point is that this is God's world and the whole thing needs the blessing of redemption. It must be restored to God in Christ. After all, the world is Christ's inheritance from His Father; He is the Head of the human race and the center of all history.

The Church, then, has no intention of surrendering everything in this world but the human soul to man and the devil. The Church sees the whole point of creation and redemption which the secularists and even some Catholics do not see. Should the Church hand over to the paganism of our times education, economic and intellectual life? A Christ-centered and Christ-directed political life, economic life, intellectual life, social life make more sense than such activities centered in man or the devil. That has been the choice that the world has had to make—with Christ or against Him. There is no middle, neutral ground. The Church knows this and refuses to accept anything else as the purpose of her mission here.

All of us should stick to the point of our faith as completely as the Church does, not allowing ourselves to be dragged off the point by the criticism and arguments of non-Catholics, secularists or uninformed Catholics. It is es-



**COVER.** To artist Phil Franznick the basic element of the situation of the Church in Southeast Asia is the human one, the soul that is bound for immortality no matter what its physical background.

pecially necessary that the Church stick to the whole point in mission lands and that we should understand her efforts. In mission lands many new independent nations have arisen. They are forming their ideals now. The Church among them must be seen as interested in their developments and cooperative with their aspirations. Thus she will be able to introduce Christian ideals of justice and charity into all the areas of these new national lives. Her missionaries and her people by their varied activities spread this Christian spirit. Surely it is better for a nation to direct its life by Christian ideals than by secularistic or atheistic ideas.

So when anyone remarks that the Church should stick to the point, you should tell them that no one sticks to the whole point of human life more faithfully than the Church. When the Church asks your cooperation in her varied apostolates, be generous with her; she knows what she is doing much better than those who try to tell her what she should be doing.

EDWARD L. MURPHY S.J.

## Mission Intention for October

“Conversions Among  
the Educated.”



### AMERICAN JESUIT MISSIONS AND MISSION DIRECTORS

#### AFRICA

Rev. Joseph Conyard S.J.  
P. O. Box 4408  
Portland 8, Ore.

#### ALASKA

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

#### BRITISH HONDURAS, YORO AND U. S. INDIANS

Rev. James T. Meehan S.J.  
4511 West Pine Boulevard  
St. Louis 8, Mo.

#### CEYLON AND HOME MISSIONS

Rev. Daniel W. Partridge S.J.  
1607 Pere Marquette Bldg.  
New Orleans 12, La.

#### CHINA AND FORMOSA

Rev. William J. Klement S.J.  
284 Stanyan Street  
San Francisco 18, Cal.

#### INDIA AND PERU

Rev. Robert G. Liska S.J.  
1114 South May St.  
Chicago 7, Ill.

#### INDIA, CHILE AND BURMA

Rev. William J. Driscoll S.J.  
700 N. Calvert St.  
Baltimore 2, Md.

#### IRAQ AND JAMAICA

Rev. Thomas F. Hussey, S.J.  
126 Newbury St.  
Boston 16, Mass.

#### KOREA AND U. S. INDIANS

Rev. J. Roger Lucey S.J.  
3723 North Oakland  
Milwaukee 11, Wis.

#### PHILIPPINES, CAROLINE AND MARSHALL ISLANDS

Rev. Joseph J. Walter S.J.  
39 East 83rd St.  
New York 28, N.Y.



Diorama of Father Kino and Indian boy at Mission San Cayetano del Tumacacori. This is his 250th anniversary.

# The Land of Silence

*There are secrets in the lands of the Southwest and one of its great heroes and builders is little known*

**W**HAT BECOMES of the Jesuit Missionary? His mission? His people? Some frontiers surge into cities, the missions into colleges and cathedrals. And some frontiers slip into silence. This summer we ventured into one of those lands of silence—Sonora, Mexico. Our party from Brophy College Prep in Phoenix was prompted to make the trip by the 250th anniversary of the death of Padre Eusebio Kino S.J., one of the great missionaries of the Southwest. And we learned a simple lesson—that silence does not mean the end of an era or of a missionary's work.

The boys in our group knew the names of Jogues, Brebeuf and Marquette, and they knew something of Eusebio Kino. But none dreamed of the magnitude of

the Sonora mission effort. In the well-preserved churches and in the crumpled adobe ruins the vigor of Padre Kino still seemed vibrant. So we tried to tell them the saga of this often forgotten Jesuit giant as we jolted over the winding roads of rock and sand that thread Kino's missionary legacy—a land wild, desolate, but productive from the hands of a master missionary. And Kino was precisely that. He was an explorer who discovered that California was not an island; he mapped a land route to the Californias in his capacity as royal cosmographer; he transformed Indian villages into vast and wealthy ranches; he raised churches and dwellings for his neo-Christian flock; he was an ambassador of peace among the savage tribes that learned to fight by con-

quering the awesome Apache. He was one of those few greats in every generation. So we were proud to retrace his trails and to pause in commemoration of this Jesuit who with his companions forged such a lasting link in the chain of world Catholicism.

Who was Kino? Eusebio was born in the mountain village of Segno, Italy, in the Tyrolese Alps. He was educated in the schools of the German Province of the Society of Jesus, and while attending college, he lingered dangerously close to death. His recovery, attributed by Kino himself to St. Francis Xavier, was followed by entrance into the Society. Throughout his training he sought permission for the China missions. But God had other plans for Padre Kino who found himself bobbing across the Atlantic with the Spanish Fleet—destination, Mexico.

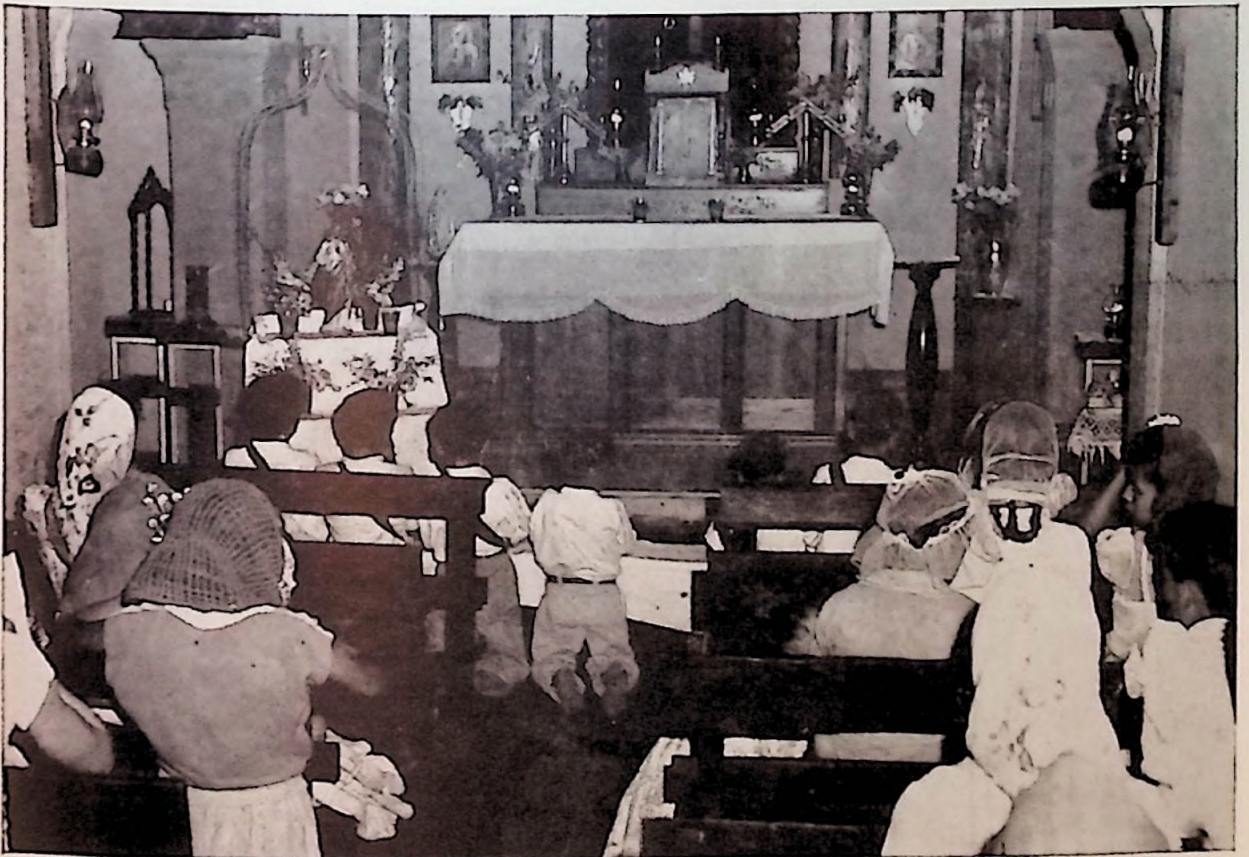
Baja California was the first assignment given to the young missionary. But

Spanish military imprudence and incredible problems of supply forced the abandonment of the California missions. Kino left the peninsula and obediently rode to Oposura, Jesuit headquarters for Sonora and Sinaloa. He had hardly arrived when he was directed to open the lands beyond the "rim of Christendom"—Pimeria Alta. Today these are the areas of northern Sonora and southern Arizona.

Within one week of his arrival at *Nuestra Señora de los Dolores*, his home mission, Kino had established a chain of visitas with a circuit of over one hundred miles. Pima and Papago Indians filtered into Kino's center of Christianity to learn the faith and the ways of civilization from this man of energy and imagination.

From those days in 1687 to the turn of the century Padre Kino expanded his district from the quiet Dolores mission to the banks of the Colorado and Gila rivers, nearly 30,000 square miles! Records show that Kino would *average* between 25 and

This tiny chapel, La Capilla de la Hacienda Agua Fria, is maintained by Don Raphael Camou for his Mexican workers. Mass is said here once a month; devotions are held daily.





One memorial chapel dating back to Father Kino's time is San Antonio de Oquitos.

30 miles a day on horseback over some of the most rugged terrain in North America. And this he did while finding time to say Mass, instruct Indians, baptize the sick and say his divine office. He charted these regions for the Church and the crown. And he crossed without incident the Camino del Diabolo that has since stopped many seasoned scouts.

The martyrdom of Padre Saeta and the death of other missionaries left Pimería Alta short-handed; Kino was now confined to the pressing works of his own district. Having trained Indians as masons, carpenters, and ranchers, the Padre on Horseback rode at the head of an army of builders. Although in his sixties, nothing deterred him from erecting new churches and opening new lands for cattle and farming. Nor did his Indian friends desert him; they walked and rode from the distant Colorado and beyond to attend the dedications of his churches—journeys of over 300 miles.

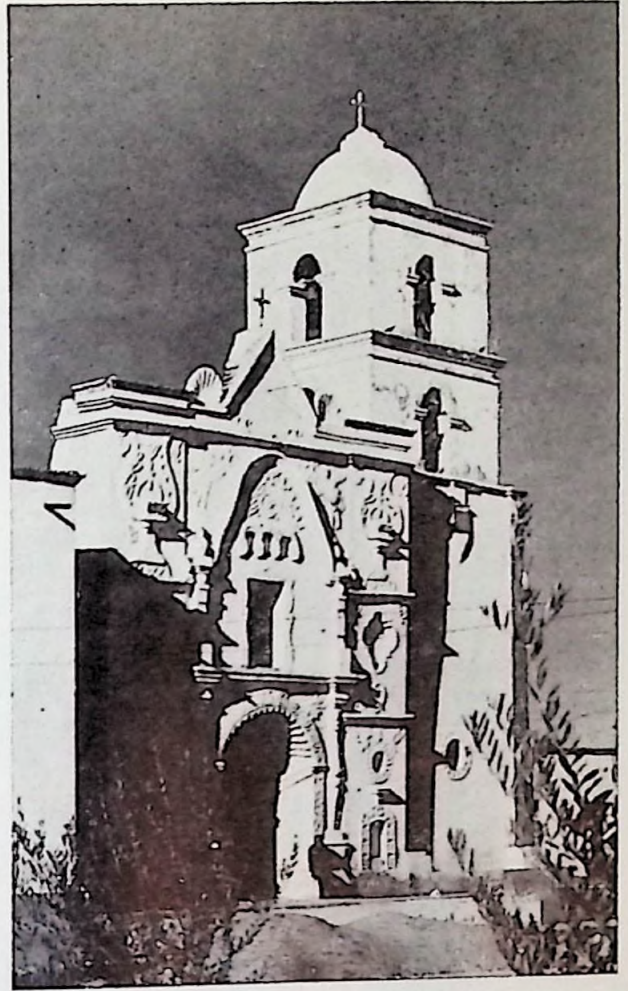
In March, 1711, Padre Kino trotted into the village of Magdalena to dedicate the new church of Padre Campos, his long-time companion in Pimería Alta. During the Mass he collapsed with a fever and was assisted to the humble adobe of his Jesuit companion. There Padre Kino died wrapped in his saddle blankets resting on his pack-saddle pillow. He died as he had lived in poverty, humility, and at peace with the God he served so well.

This was Kino's life and no one of the Jesuits to follow ever quite filled his place. Perhaps no man can be compared to him until the coming of Fray Graces, O.F.M. But the land that Kino civilized and Christianized still remembers him. The waving fields of grain and corn, the river banks crowded with healthy cattle, the sun-baked churches and the deep-toned bells of Sonora and Arizona defy the claim that any missionary can truly slip into silence.



Site of martyrdom of Father Saeta S.J. in 1695 is Church of Our Lady at Cabocca. It is a duplicate of San Xavier del Bac.

One of finest examples of mission architecture is San Pedes y Paulo del Tubutama. The Franciscans built on Jesuit foundations.



Replica of Xavier at Magdalena, Sonora, has been the occasion of many tests because of the legend that statue may be raised only by someone who is in a state of sanctifying grace.





Not a jam session but a sincere rehearsal by Father Goudreau, the wife of his catechist and some village boys of some kirtans or musical psalms.

*The night shall be filled with music and a custom  
of long ago is made use of in praise of Our Lord*

# Indian Vespers

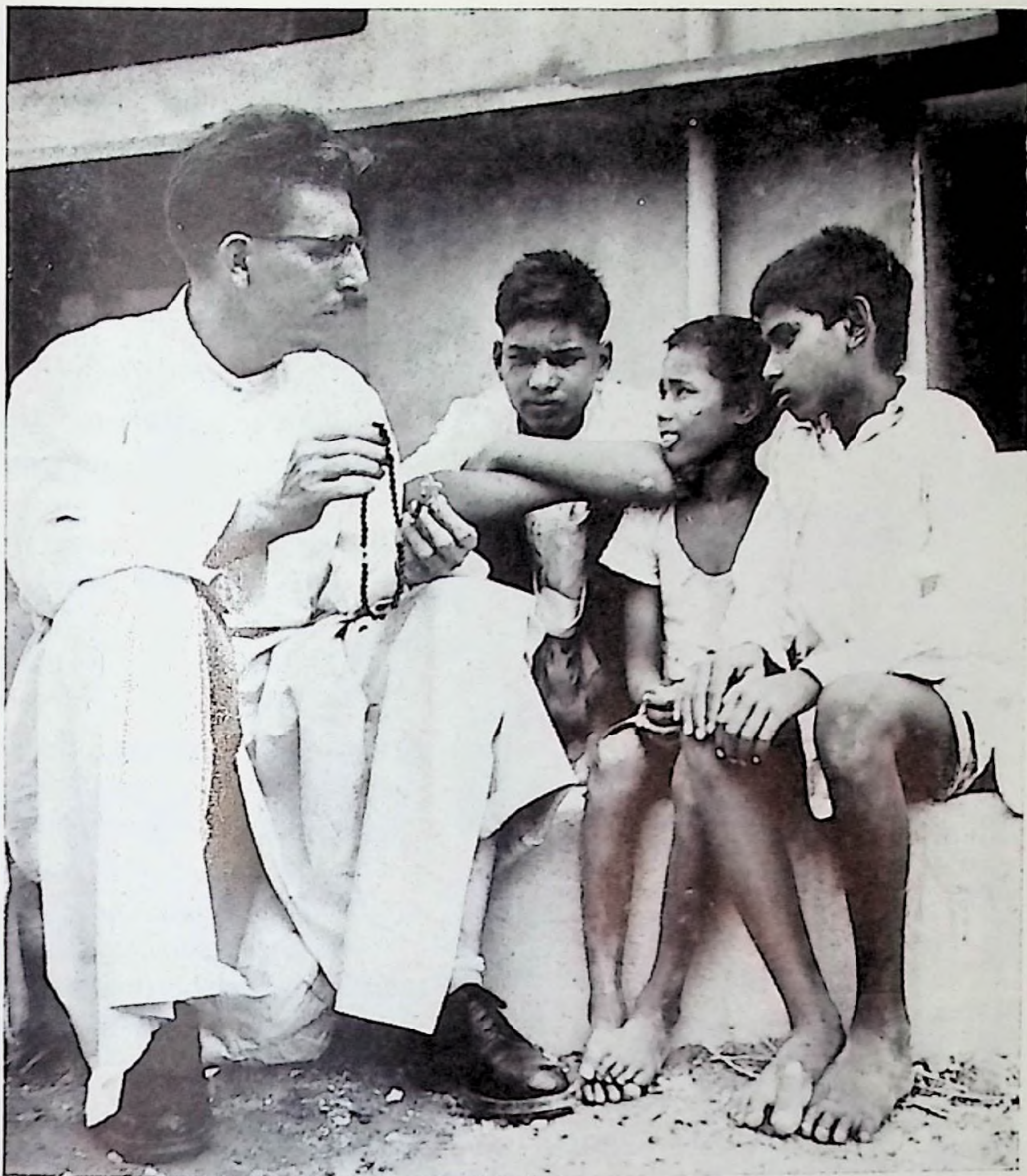
WILLIAM G. GOUDREAU, S.J.

**A**S THE GENTLE shades of evening creep over the rice fields, Messiah Charan (the feet of the Messiah), bent under the load of his wooden plow-share, trudges towards his village. His wife, Maria Gulam (the slave of Mary) follows, driving the pair of oxen, while their young son carries the oxen's yoke.

I reach the village from another direction just about the same time as they do, and tell them that there will be catechism and hymns under the tree beside the church. Messiah Charan is to tell all the villagers.

It is just getting dark as Maria enters her little mud hut and courtyard, ties and feeds the bullocks, washes up a bit, and begins to prepare the evening meal: unleavened whole wheat bread, and pulse soup. Charan has gone to the village well to bathe and rinse his only set of clothes, a small cloth which turbans his head, and a larger cloth which girts his loins. He gets a new set every six months or so. After bathing he heads for the little raised mud platform under the tree, followed by the villagers he has called.

The last tinges of red and gold are fading in the west as they take their places in the circle. Others gather, among



Three of his truly hopefuls listen to Father Goudreau's teachings. He claims that these boys are eager to learn and really live the beatitudes.

whom is Charan's brother with his *dholak* (double-headed drum-like instrument). Several small boys with *jhats* (small brass cymbals) laughingly clown about, as they eagerly await the beginning of the evening sing-song.

All are seated and the drummer begins to beat the soft, slow rhythm. Another villager, Sangit, who, like Charan, has had some schooling, opens the *Ish-Kirtan* book (evening hymns of divine praise), and he and Charan begin to lead the singing.

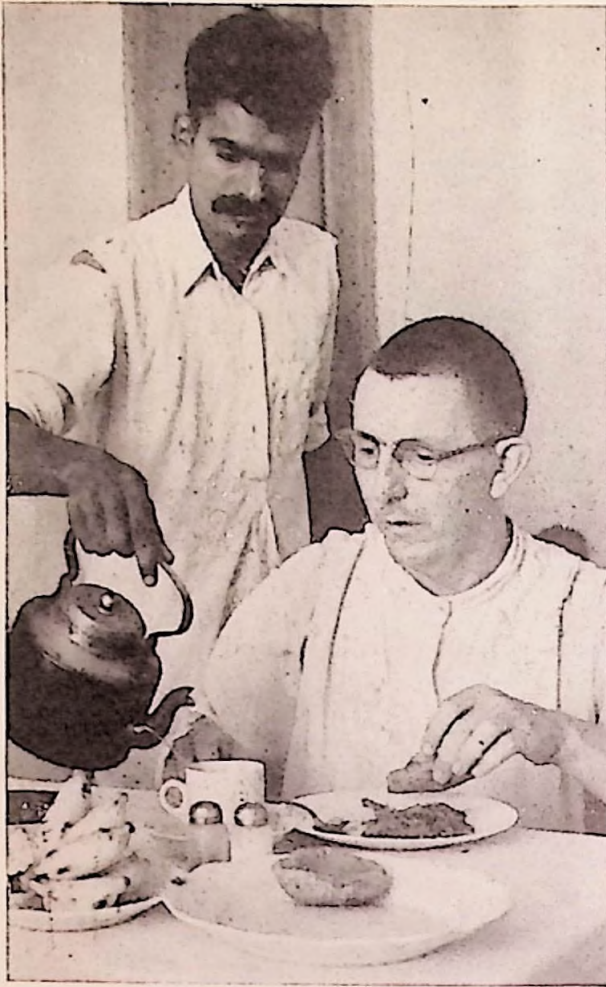
Each line of the verse and chorus is sung first by the two leaders and repeated by everyone. The tune is lilting and devotional, with many repetitions. The song

lasts at least half an hour. By the end of the first song, I have arrived to give a simple instruction on the Incarnation of the God-Man; His mother Mary, and foster-father St. Joseph. I bring along a small hand organ from the church to accompany the music.

The next kirtan is taken from the 22nd psalm:

Jesus the Messiah is my shepherd.  
Nothing ever shall be wanting to me.  
Jesus . . .

In the greenest pastures feeds me, by  
the crystal waters leads me,  
Never thirst or hunger will I know.  
He has saved my soul from death, led  
me straight on heaven's path,



A wee doubt seems to be in the author's mind as his cook pours water for his tea.

And His love supports me as I go,  
 When the shades of death descend,  
 And my life draws near its end,  
 Then Thy loving presence comforts  
 me.

This song too is sung with reverence and devotion, and many repetitions. It has many more verses. In all the kirtans the drummer speeds up his timing and the singers build up to a crescendo of volume, speed and enthusiasm at the end of each verse and through two repetitions of the chorus. Everyone joins in by swaying and clapping hands. Then abruptly, at the beginning of the third repetition of the chorus, the drum resumes a slow, reverent pace and the next verse starts.

This song gives me the opportunity to retell the story of the good Shepherd, and to use it as an allegory for an instruction on Holy Communion, the food and life

of the soul. These people are all village farmers, and have daily experience of the shepherd with his sheep, goats, and cattle. In the hot season, when everything is dead and dried up, the green pastures and crystal waters carry a potent lesson. It was among such people that Our Lord lived, moved and taught.

By the end of the second instruction the darkness has fallen, and the moon is making of the monsoon-flooded rice-paddys, shimmering pools of silver. The fragrance of the Queen of the Night flowers mingles with the strains of the hymns, rising like an incense of prayer in the soft moonlight.

Each song ends softly and reverently. A brief instruction on contrition and confession. The singing normally goes on until 9:30 or 10:00 o'clock. Then we go to church for confessions in preparation for tomorrow's Mass. The last hymn is usually an act of contrition.

In the course of a long session, there will always be one or two hymns to Our Lady. Since the hymns themselves constitute the villagers' night prayers, there are no further prayers after confession. Before leaving the church the brief fervent finale is:

Praise with songs the name of Jesus,  
 Praise with song the name of Mary,  
 Praise with song the name of Joseph...

To conclude, the priest or catechist leads the people in three triple ejaculations or reverent cheers to Christ the King, Mary the Queen, and Holy St. Joseph. Thus have the farmers and villagers of rural India spent their evenings for thousands of years. The Church is now beginning to make use of these beautiful traditional evening tunes, fitting them with Christian words. They are already popular here in many stations of Patna. Pray with us that India may come to the Church, and that the Church in India may properly adapt to her use the age-old cultural treasures of India.

# A PROGRESS REPORT-

## or how YOU can help!

Several months ago, Father Goudreau, one of our Jesuit missionaries in India, wrote about the astounding progress he's made among the surrounding villages. During Holy Week, from these outlying villages, the natives came in great numbers in order to make their Easter duties.

In order to accommodate these new Christians who seek Our Lord's Gospel, Father Goudreau is appealing to our readers for help and for this reason we have compiled a list of needs. We'd like to think that YOU who have been so generous in the past, will come to his assistance again. Won't you help?

TABERNACLE	\$100.00
School master and his wife to teach	\$ 20.00 per month
Catechist salary	\$ 15.00 per month
Treatment of 80 lepers	\$ 1.00 ea. per month
12 TB patients	\$ 1.50 ea. per month
2 altars	\$100.00 each
Shrine and altar combination (4)	\$100.00 each

---

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

Dear Fathers,

I wish to contribute \$ ..... for

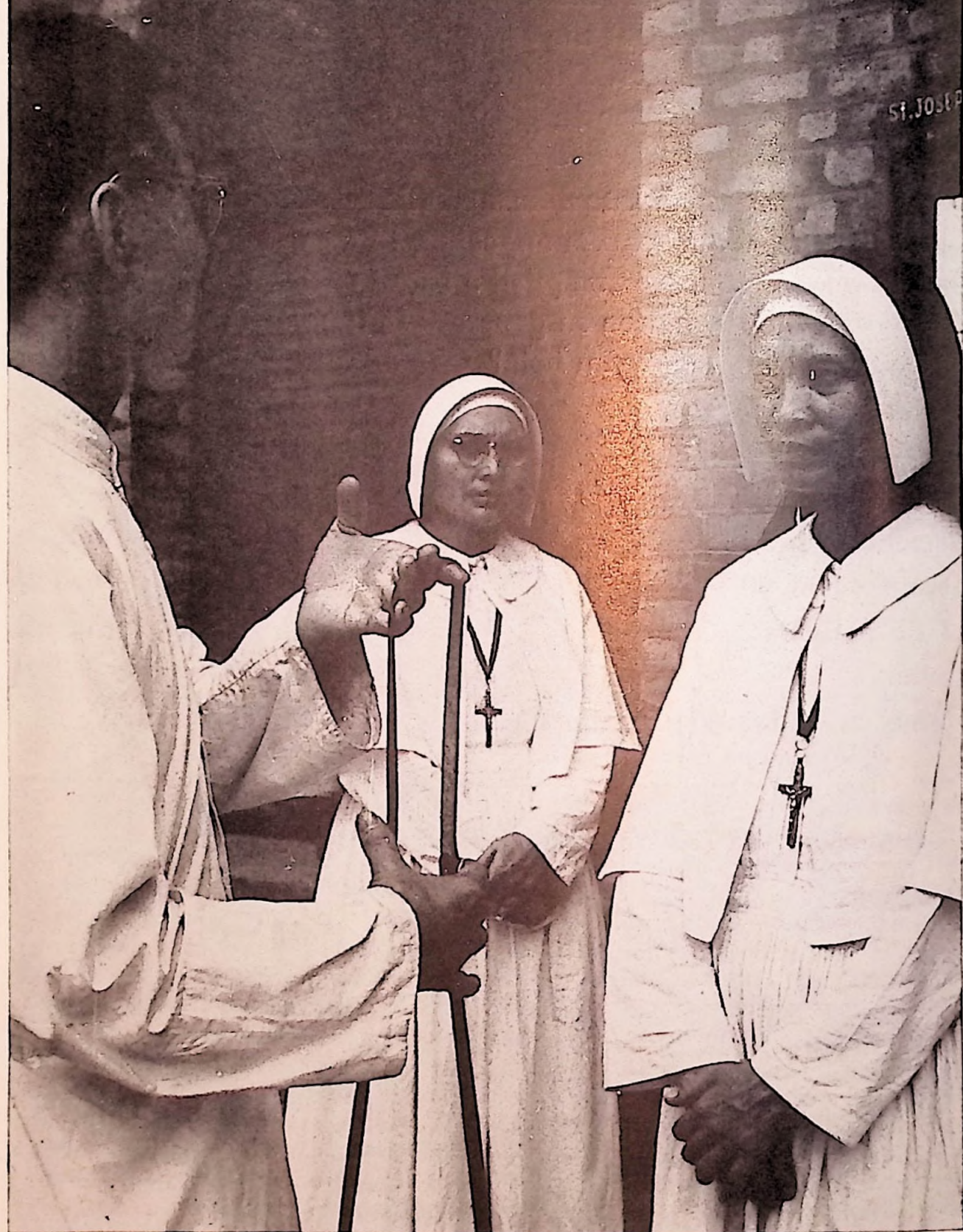
.....

Name.....

Address.....

City..... Zone..... State.....

# The Church in Southeast Asia



**E**AST OF MANDALAY lie countries little known to the West until recent years—Burma, the five countries south of the bulging China belly, Indonesia and North Borneo. Missionary activity has been going on here for centuries but these lands are swept by storms constantly. No sooner would a foothold be established when there would be a revolt or an invasion or a sudden outburst of the long-lasting hostility to the foreigner.

So the percentage of Catholics in these lands is low, making them an even easier target for Communism. South Vietnam has the highest percentage, almost 10% of the population. North Borneo is just over 5% and all the others are under 2%; Malaya, Laos, Indonesia, Cambodia, Burma and Thailand. The total number of Catholics in these lands is 2,974,360.

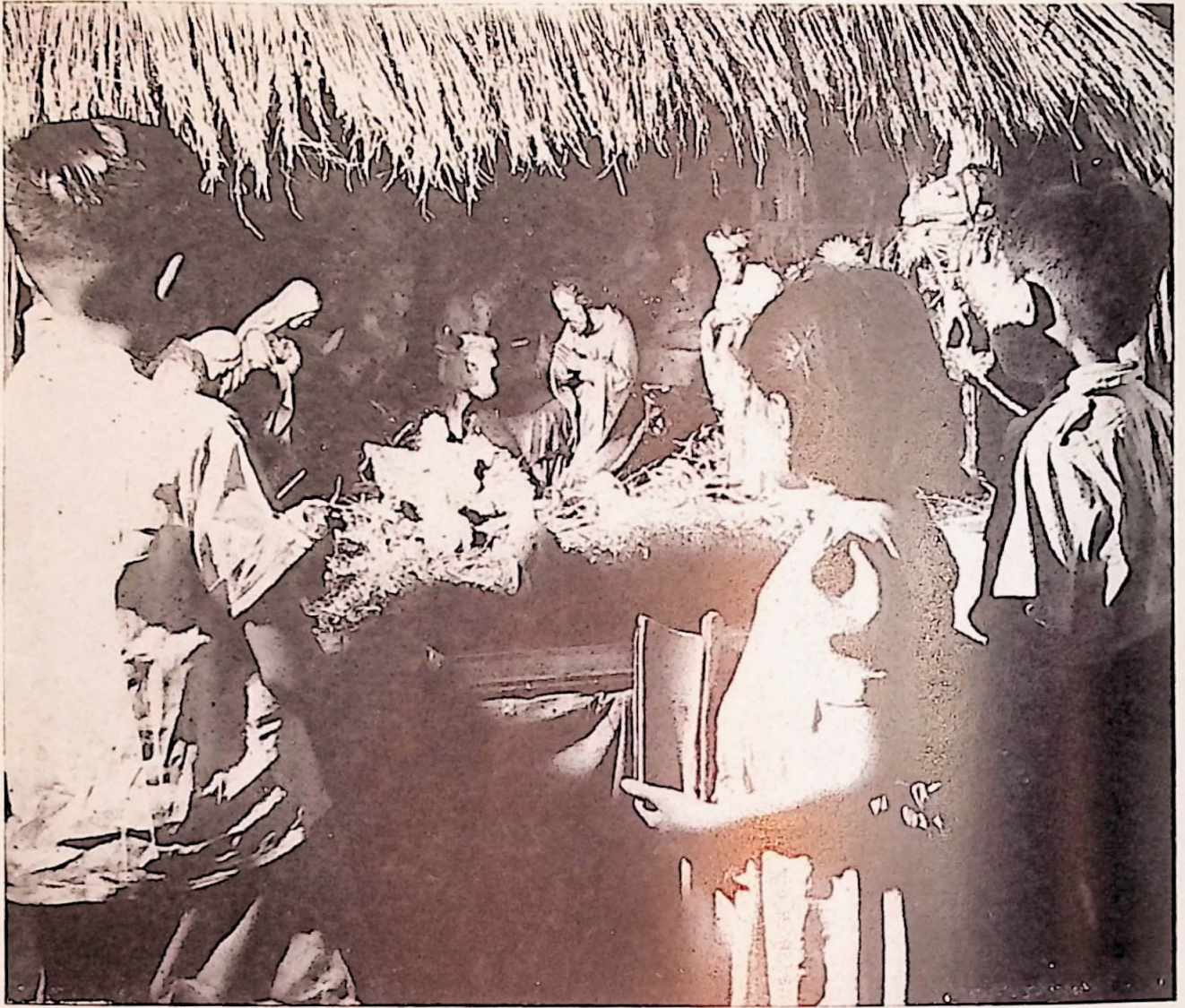
With foresight, the missionaries have concentrated on building up local vocations so that hierarchy, priests and nuns will in the near future guide their own peoples. This is the brightest ray of hope in these lands east of Mandalay.



Indonesian priest from Flores is a Divine Word missionary studying at Jogjakarta.

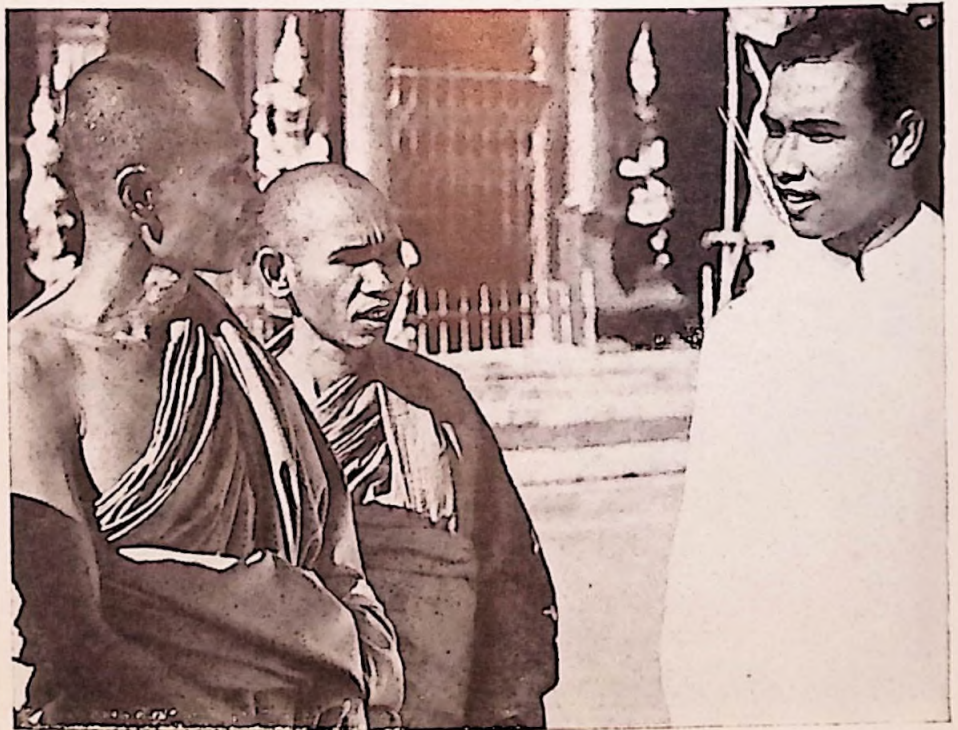
Kitchen scene at Good Shepherd Convent in Djakarta—but what if the nuns weren't there? Without them, many missions would fail.

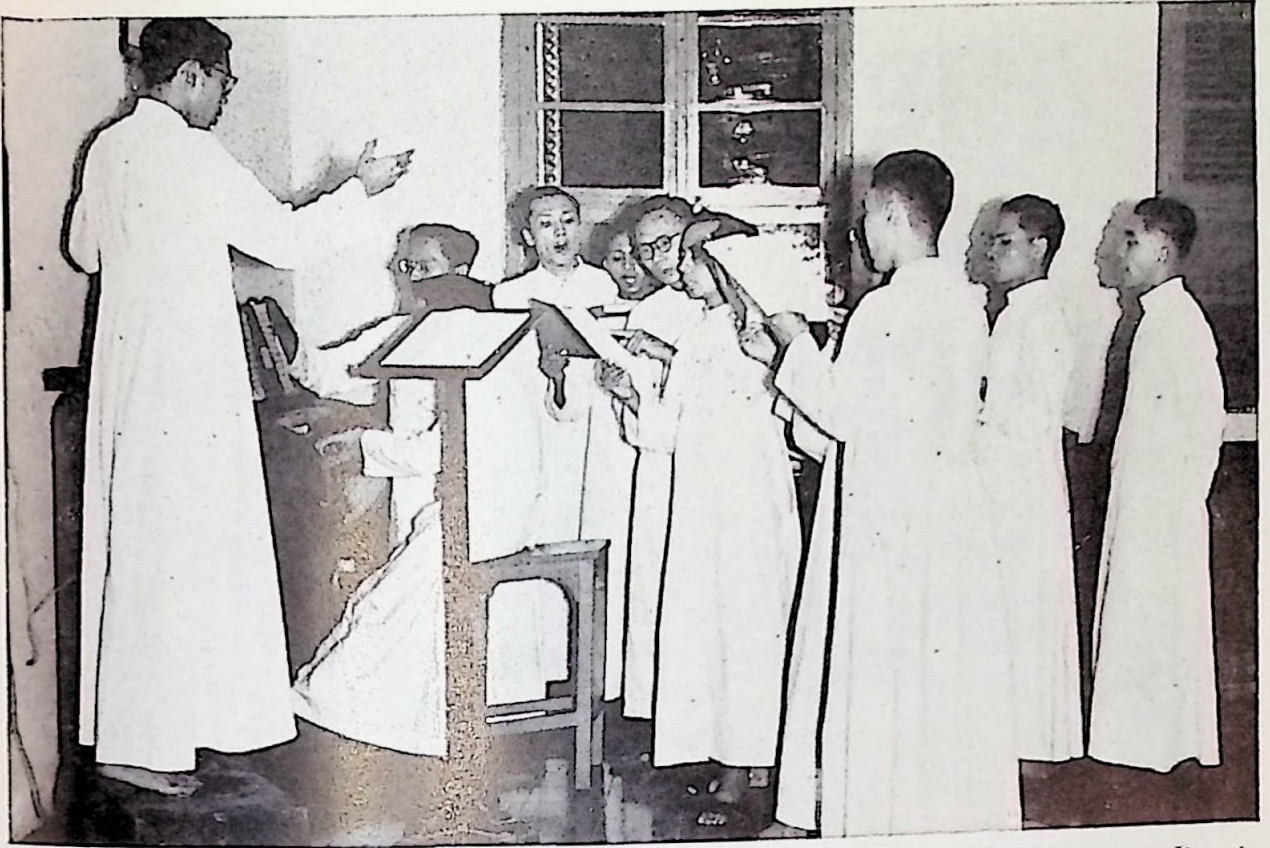




The Christmas crib has a worldwide attraction for both young and old and these Chinese youngsters in Djakarta, Indonesia, are taking in every detail of the scene spread before them.

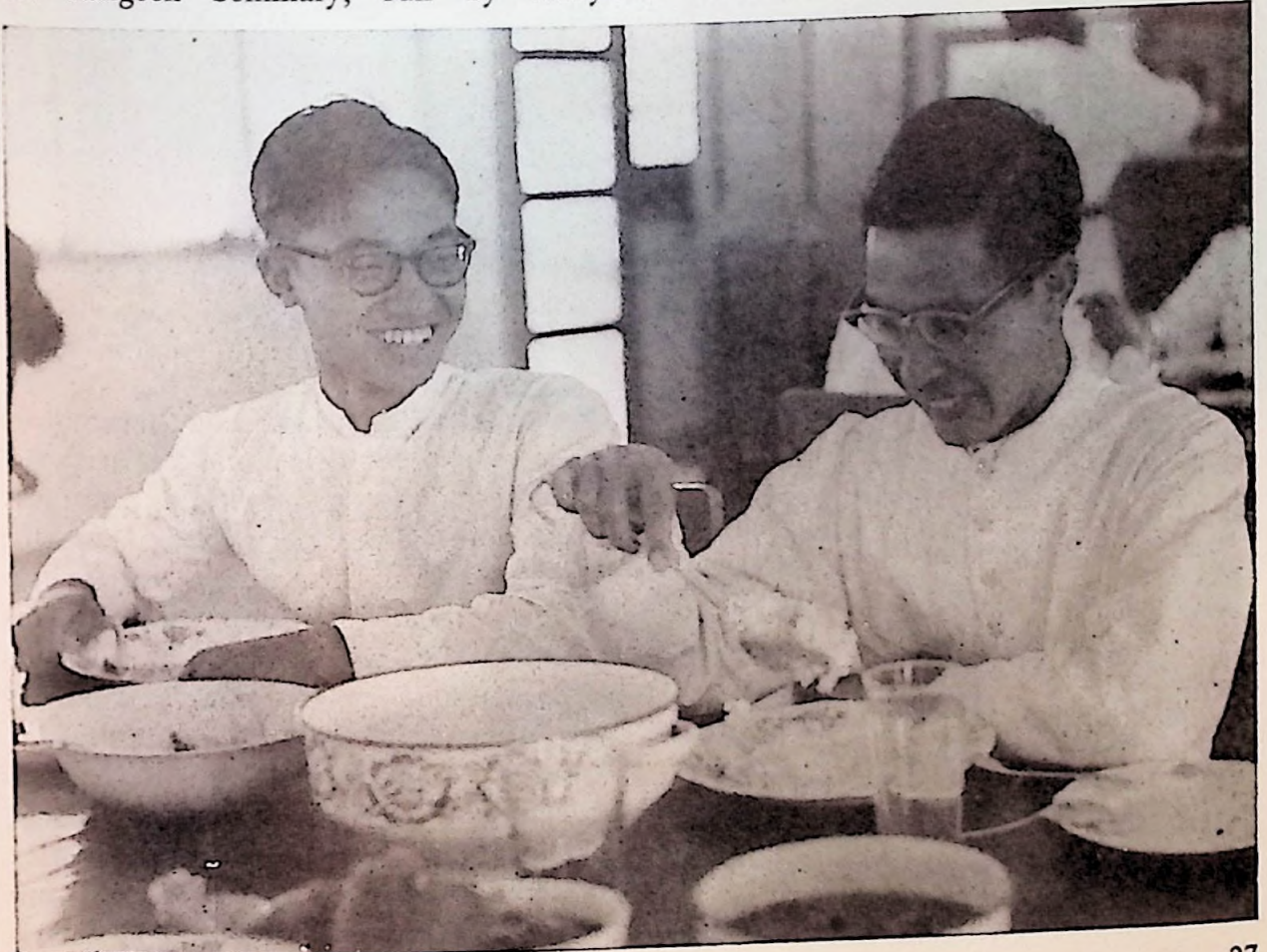
In Rangoon, Burma, a Catholic seminarian chats with Buddhist monks at Peace Pagoda.





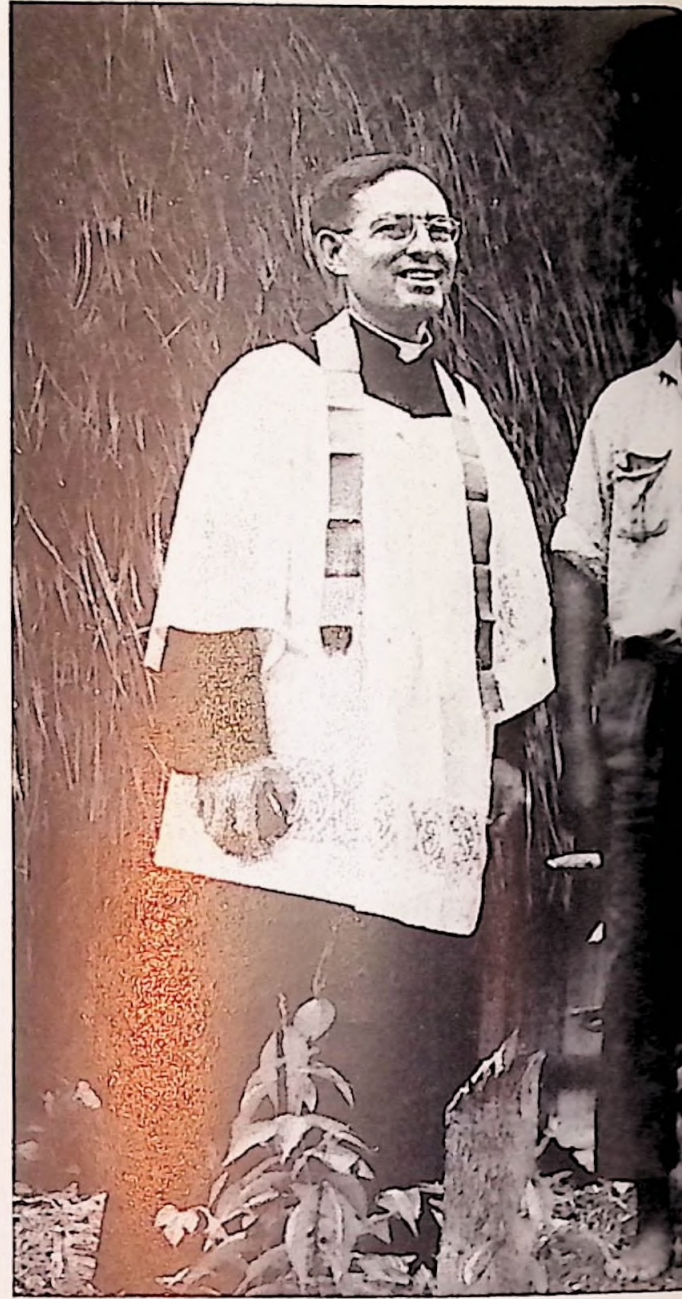
Choir practice is routine for these Catholic seminarians at their house of studies in Jogjakarta, Middle Java. This particular seminary has been conducted by the Society of Jesus.

It's a good time of the day, as everyone who was ever in a seminary knows, and at the Rangoon Seminary, run by Maryland Province Jesuits, smiles are in order.



# THE QUIET PEOPLE

Father Eugene Coomes with tiny parishioner at Benque Viejo in British Honduras.



**T**HE MAYAN INDIANS along the western border of British Honduras are not a headline-making people. They live quiet lives, apart from the Creole and the Carib and those of English and Spanish descent. It requires a special government permission for a non-Indian, such as the missionary, to reside in their isolated reservations.

For the most part these descendants of a once mighty race are now bush dwellers who live in small communities, remote not only from the big towns but even from their own villages. They main-



At San Antonio in the Toledo District Father John Cull S.J. poses with Mayan parishioners whose home he has just blessed. You see in their faces the customary Indian inscrutability.

tain themselves by subsistence farming, following the age-old "milpa" system which consists in the felling and burning of forest land and the crude planting of the corn with a pointed stick among the logs and stumps. Once a crop is reaped then that particular acreage is abandoned.

In recent years, under the tutelage of the Jesuits of the Missouri Province, these people have begun to emerge from their shell of shyness. One example of this occurred in the town of San Antonio, one of the largest of their communities. In

previous times whatever they might have to sell at the seaport town of Punta Gorda had to be transported there at a price which ate up all possible profits. So the Indians formed a cooperative and purchased their own truck. As a result the middleman was disposed of and the trip to town now became worthwhile. A further result was the formation of other cooperatives.

One of the strange things is that there are two distinct Maya dialects in this colony; the Northren Maya which is the idiom for most of the people around

Corozal and Orange Walk and the different dialect of the San Antonio Indians in the Toledo District. These last form almost an island in the sea of languages for their immediate neighbors speak the Keckchi tongue of Guatemala.

British Honduras is often looked upon as a backwater colony of the Empire. It is less than 8,900 miles square and its entire population is less than that of Pawtucket, Rhode Island, or Altoona, Pennsylvania. But for close to seventy years the missionaries have worked the rugged land and their fruit, despite the fewness of their numbers, has been remarkable. They have developed an educational system which many another missionary country can well envy. At least 60% of the population is Catholic and

the present task of the missionaries is to alleviate their economic difficulties.

It took a long time to win over the quiet people but the charming church which crowns the town of San Antonio has a permanence to it which reflects the faith of its people. Less than ten years ago there were only ashes where the Church of San Luis Rey had once stood. The small but determined Mayan men turned to the jungles. They knew where stone was to be found—in the ruins of their ancestors' ancient temples. The drums beat steadily and the small men hacked through the brush to the stone which stands today on San Antonio's lovely curving hill. So they closed the book on yesterday and in their quiet way they look to the day ahead.



These typical shots of the Mayan Indians (p. 28 to p. 30) were all taken by Father James Meehan S.J., Mission Director of the Missouri Province. All the financial burdens of these missions fall on him.





# DOUBLE TALK

## DOUBLE TALK

**F**ATHER WILFRED LESAGE (see inside of front cover) might give the appearance, with his Charlie McCarthy dummy, that he is man who deals in double talk. However, he has spent more than a quarter of a century working among the Chinese people and he knows how to hold their attention. The dummy is a regular prop of his catechism classes and he makes use of it to keep the youngsters on their toes.

Father LeSage is quick to give credit where credit is due but he thinks it totally unfair to quote Confucius as the author of such sayings as "He who sits on tack is better off." To him such a saying smacks of the present generation and although he is more than ready to make use of today's gadgets, as witness the dummy, he is reluctant to impugn the past with any unjustified suspicions.

The 54-year-old Jesuit, who was born in California, is now stationed in Hsin-chu, Taiwan. Most of his time in the Far East has been spent on the China mainland, a good part of it in prison where he completed his theological studies and was ordained to the priesthood. He played a leading part in taking care of the refugees in Shanghai during World

War II. He speaks Chinese fluently (as does his dummy also) and has played a leading part in the development of the League of Sacerdotal Sanctity on Formosa.

Today the exiled members of the China Mission belong to the Far East Province and they are scattered through Southeast Asia, the Philippines, Taiwan and other parts of the non-Communist territories. They still live in the hope that the day will soon dawn when they may return to the China mainland and the scene of their original labors.

Each year in October a devoted group of friends in California "have a time" for Father LeSage. You can be sure that at this particular gathering there is no double talk of any nature. Only too well does every missionary know, and appreciate, the helping hands which are reached out to him from home. So let no one say that Father LeSage is one who speaks out of the side of his mouth. Like every missionary, he speaks from the heart when he says "Thank you" to those who have helped him through the years. So no matter whether he speaks straight out or through the mouth of his dummy you can be very sure that he is most sincere in his gratitude.

Can you help in any of the following ways?



# Wanted for Jesuit Missionaries

---

Twenty years ago the war in the Pacific broke out. Today on Yap, one of the islands which figured so prominently then, Father John Condon is trying to obtain a statue of Our Lady of Grace for his mission. It will cost \$300. During this month of Our Lady would you be able to help with \$5, \$10 or more?

A weekend retreat, as the experienced know, is one of the strongest spiritual weapons. Father Haas in Patna, India, is striving to make the most of this weapon but the expenses incurred cannot be carried by him alone. Will you aid him in this important work with any-size gift?

To start a parish in the Bukidnon mountains in the Philippines is a rugged job. Father Fenton Fitzpatrick must contemplate, at the moment, a church half completed and idle because of lack of funds. He is trying to keep going but he would certainly appreciate whatever help you might be able to offer him, even if it is only a dollar or two.

Dowries are dated but in India they are of extreme importance. Father Edward Nash could keep some of his poor girls on the right path if he had the means to finance their marriages. Each dowry is a small one (less than \$10) but he is not in a position to provide many. When one considers what is at stake it is easy to understand that Father would be most grateful for any assistance.

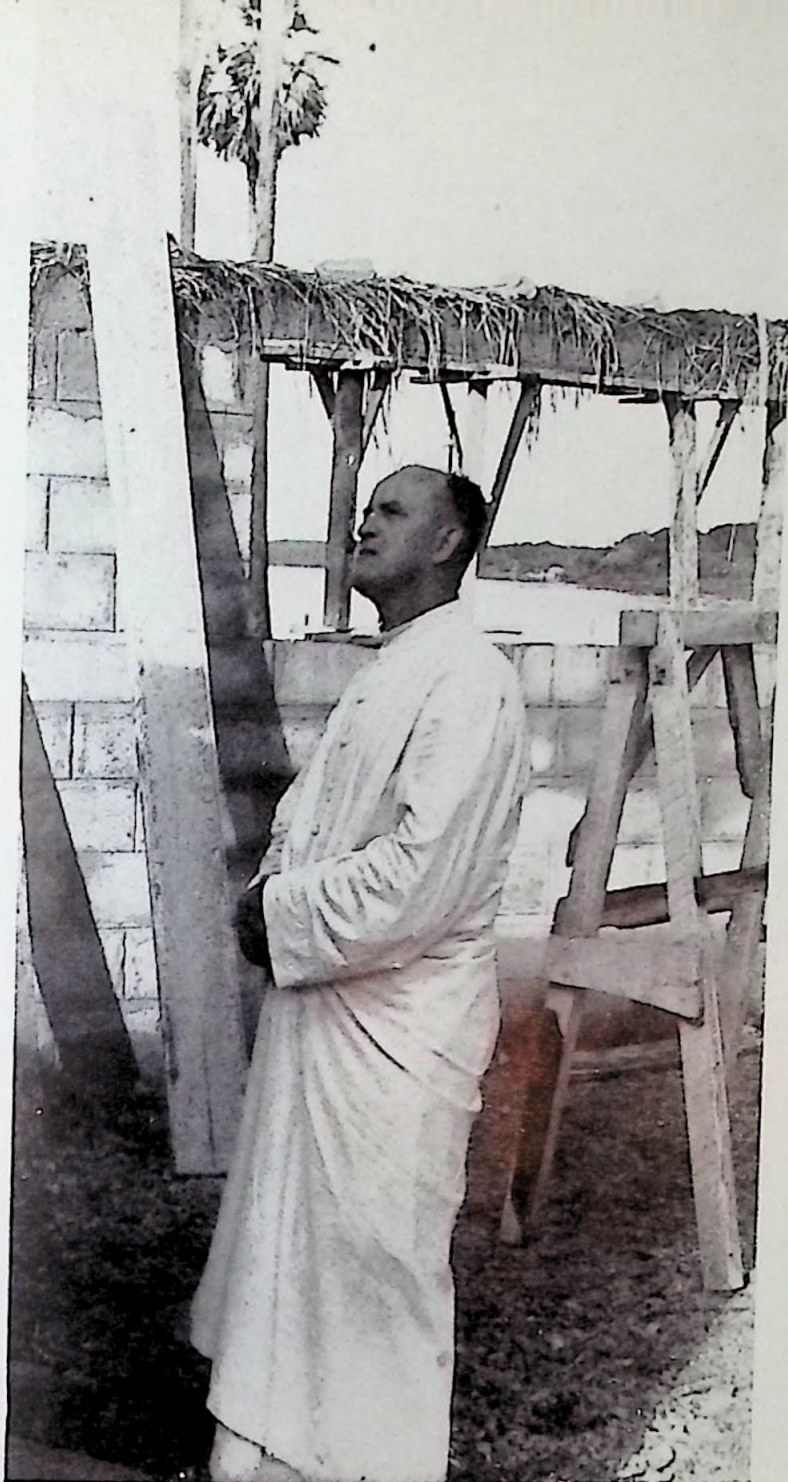
October is rosary month and Father James Cawley in the Philippines has many a procession in honor of Our Lady. He would love to get a transistor loudspeaker which would bring more order into the processions and help the people to participate more actively. Could you help with a gift of \$2, \$5, or more?

A "Freedom Chapel" in the East China Sea is being planned by Father Dahlheimer on beleaguered Matsu. He has a bit of land there and can get parts of an old chapel on Taiwan. But he needs help in getting them to Matsu and for the new parts he must provide. Will you back "Freedom Chapel" on an island in sight of the Chinese Communists?

**We need help**—The increasing number of lay volunteers for the missions and the availability of "Public Funds" for expansion in educational and social work are two of the newest and most promising developments for the progress of the missions. The task of exploiting these opportunities by providing training for the lay volunteers and approaching Foundations, government and other sources of public funds is something that *has* to be done. JESUIT MISSIONS again appeals to you for contributions to help us in this effort, confident that you will understand this new phase of mission work so highly recommended by the Holy Father.

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

**...FOR  
THE MAN  
WHO HAS NOTHING!**



*In the Gal Oya Valley in Ceylon Father Lange is starting a mission from scratch. He needs everything: vestments, Mass kit, altar cards, etc. for his church; screens, furniture, forks and knives, etc. for his house. Could you get this grand missionary off to a good start?*

*mail contributions to* **JESUIT MISSIONS**

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

**SUNDAY OCT. 22**

---

**MISSION  
SUNDAY**

---

**SUPPORT YOUR  
SOCIETY FOR THE  
PROPAGATION  
OF THE FAITH**

---

**PLEASE GIVE  
GENEROUSLY**

---