

JESUIT MISSIONS

MARCH 196

SOCIAL PRESSURES IN LATIN AMERICA



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JESUIT

National Magazine of the American Jesuits



MISSIONS

in the Mission Fields assigned them by the Holy Father

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Innocence and holiness are universal characteristics of one's
First Communion Day. That worldwide radiance can be glimpsed
as these Chinese youngsters in the parish of Father John
Brennan S.J. in Taiwan relish the joys of living close to Jesus.



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Social Pressures in

LATIN AMERICA

WHEN PIUS IX appointed the first American Cardinal John McCloskey of New York, in 1875, he said that it gave him great pleasure to do it, and he felt very close to New York, since he had visited America. The visit he referred to was one that he made years before, as a young priest, to Chile. Chile is about as far from New York as Rome.

Today we would not lump Chile and New York together. But we do lump together everything south of the U.S.

Everything is just Latin America—the Caribbean, Central America, Mexico, as well as South America.

This bothers people from South American countries who regard Mexico and Central America as part of North America, drawing the line, quite properly, at Panama. They would not understand the curate who asked if Mexico was part of continental North America. His concern was not cultural. He was thinking of the rules of his diocese which say that priests

THOMAS J. M. BURKE S.J.

do not need the Bishop's permission to go anywhere within the bounds of continental North America.

If the curate had been confused about chili sauce or Panama hats, they could easily understand it. Chili sauce has nothing to do with the country of that name in South America. Chileans dislike hot spices. Its name is derived from an Indian word of Central America meaning "red pepper." Neither do Panama hats come from Panama, but chiefly from Ecuador in South America. They happened to become popular with the men building the canal, hence the name.

So the first serious point that should be made about Latin America is its great diversity. Although we tend to think of it as a unit, there are sharp differences between areas and countries. This applies not only to the contrast between Central and South America, but to the various parts of South America itself.

In Argentina, for example, it would be very difficult to find an Indian, but in other countries large groups of Indians have survived, and an Indian language, Guarani, is the common language of most of the people of Paraguay.

In some areas of South America you find extremely primitive conditions. There are Indians who parade their pots and pans on a burro when they go out on a holiday. Others depend on llamas for their fuel, food and clothing. Inca descendants go through colorful dances in the great ruins of their ancestors.

But South America has also some of the most beautifully planned cities in the world. Cities that have a touch of Paris, Rome and Venice. Highly cosmopolitan centers with striking modernistic buildings are no novelty.

Some of the oldest universities and churches in our hemisphere are found here. Also unspoiled pampas, or llanos, stretching flat to the horizon. There are

dense tropical forests and, by contrast, the highest commercial airport in the world, some 14 thousand feet in the air, and the highest navigable lake in the world. A country like Chile is only the size of Texas but it is so narrow that if you laid it on the map of the U.S. it would stretch from Maine to Florida and continue for another thousand miles. But the Portuguese-speaking country of Brazil is so much larger than continental United States that it would have room for an extra Texas.

The people of South American countries do not normally identify themselves as South Americans. One is a Venezuelan or a Chilean or a Peruvian. When they are in the United States they are forced to identify themselves as South Americans or Latin Americans because too many North Americans do not have any image of the particular nation from which they come. It is as though we were to go to China some 50 years from now and find that we had to identify ourselves merely as Westerners or Caucasians.

One Third of World's Catholics in Latin America

Among the few generalizations which can be made about the people of Latin America despite their diversities in so many other respects is that they are Catholic. The overwhelming majority belong to the Faith, and they make up one third of all the Catholics in the world. Catholicism has helped form their sunny personalities, their culture, their instinctive reactions. They are loyal to Catholicism but many of them do not practice it. Many factors help explain this phenomenon which is so baffling to a visiting Catholic accustomed to the strong moral Catholic practice found in Protestant or non-Catholic countries. Lack of education and scarcity of priests are rather obvious difficulties in the way of developing a vigorous Catholic life.

Bishop Bernardino Pinera of Temuco,

Chile, in a speech at Mundelein College emphasized that Latin Americans have a strong sense of spiritual values, but "it is difficult to be regular in religious practices in an area where there is no Sunday Mass." In his own diocese there are villages, as he noted, where Mass has not been offered for six years because of the shortage of priests.

Monsignor Luciano Duarte of the Aracaju archdiocese in Brazil in an interview in Boston described the shortage of vocations and lack of priests in his native state of Sergipe. The state has one archdiocese and two dioceses with only 42 diocesan and 15 religious priests in a population of 1,800,000. Some 92% of the population, he said, has been baptized and is described as nominally Catholic. But only 40% have received First Holy Communion and only 15% practice the

Faith in, what we call, a regular way.

Elsewhere in Brazil Father Edmund N. Leising, vice-provincial of the Oblates of Mary Immaculate in Sao Paulo, reports that 2,000 Catholics a day in Brazil are being lost to the Faith either through Protestant proselytizing or through falling away to spiritism. In his estimate only 3% of the Catholics in Sao Paulo practice Catholicism to the extent of attending Mass on Sunday.

Peru has only one priest for every 6,000 Catholics compared to one for every 600 in the United States. Bishop Agnelo Rossi of Barra do Pirai, near Rio de Janeiro, also notes that the difficulty that must be overcome is "the shortage of priests and the acute problem of religious ignorance (one priest for every 6,500 Catholics)."

Bishop Rossi believes that the most ur-

Meeting of minds in a remote village of Peru as the Inca mayor welcomes Dr. Gustavo Hermosa, Chief Medical Officer for UNICEF in the battle against typhus. (Credit photo: UNations)

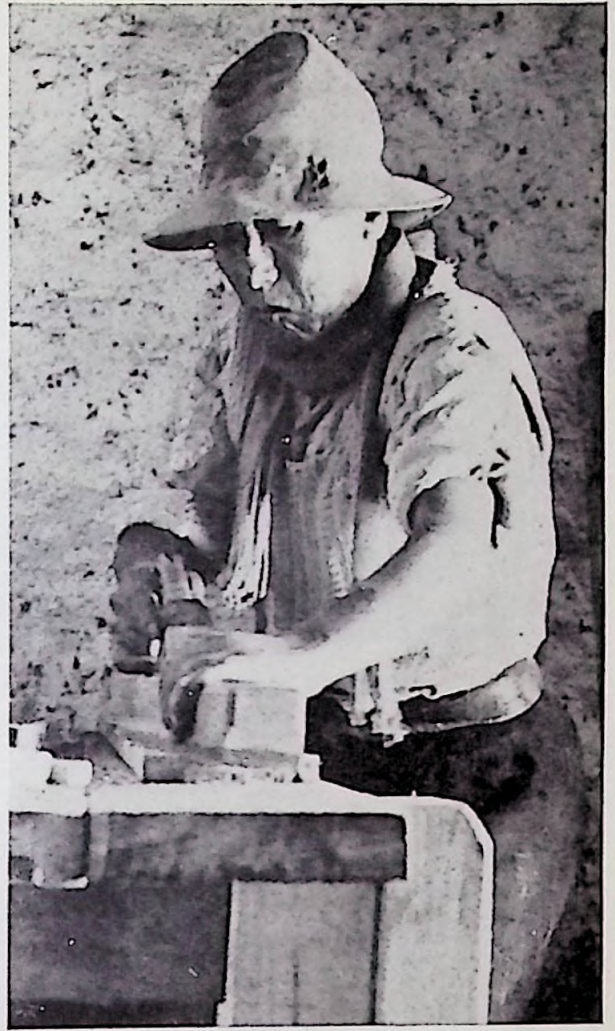


gent and vital problem of the Church in Latin America is the fact that 70% of the Catholics go without religious instruction. "Without solving this problem, we can build nothing else," he stated in an interview in Washington, D.C.

The lack of education and priests joined with the fact that "of course everyone is Catholic" produces that apparently puzzling lack of individual moral responsibility in many Latin Americans. And yet most of them are quite Catholic in their way and proud of it. Perhaps we can get some understanding of this phenomenon if we consider the feeling of Americans towards democracy. An American is proud to be a member of a democratic country, he will defend it if he is abroad, but at home many merely take it for granted. Not all Americans bother to register for voting, and hardly ever, despite the interest of a local or national election, do you observe more than two-thirds of the registered voters actually bothering to go to the polls. The responsibility for practice is thrown off by the individual upon the community. Something similar seems to occur as far as religion in a Catholic country, especially when you have widespread lack of Catholic training and lack of sufficient priests.

Social Economic Difficulties

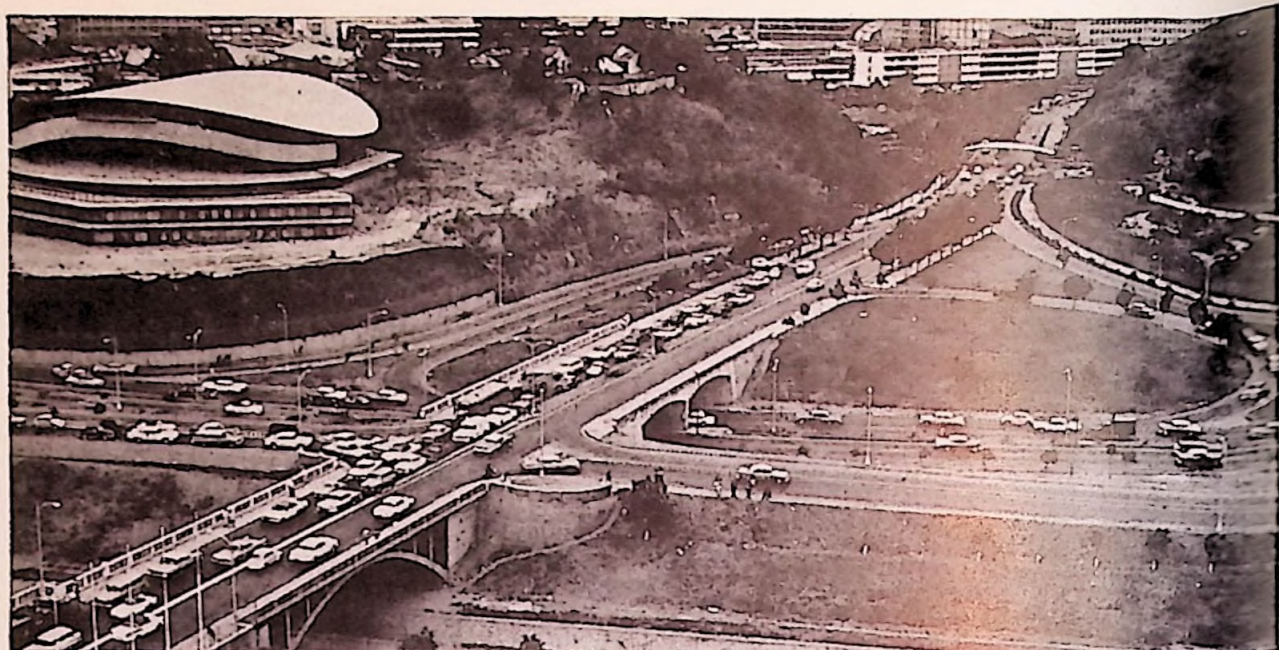
In the presence of pressure from Marxists, and from very real social, economic pressures, this type of Catholicism can show critical weaknesses. Monsignor Luciano Duarte of Brazil, director of Faculdade Catolica de Filosofia, an institute for training lay teachers for secondary schools, speaking of the papal encyclical, *Mater et Magistra*, which called for revitalization of the social structure and particularly for land reforms in underprivileged areas, said that some Latin Americans find such social teachings to be a hard saying and prefer to walk away from the Church rather than surrender unjustly held positions. "We are losing



Communal workshop at Potajeli for Indians is part of project of Bolivia, Ecuador and Peru for their border peoples. (UNations)

and will continue to lose vast numbers of the nominally Catholic, but while the quantity may shrink, the quality seems to improve."

On the same topic Father Roger Veke-mans S.J., director of the Center of Religious-Social Research in Santiago, Chile, in a speech in this country at the third National Conference on Lay Mission Work said that "Marxism is easy for the Latin American to believe because it presents itself almost as a religious ideology, a 'means of salvation' under the leadership of 'prophets' such as Marx and Lenin." Latin Americans must be taught, he said, to keep their sense of values—their charity, love and friendship—but they must also be taught to integrate



Caracas in Venezuela is one of the modern and beautiful cities which are found all over the countries of Latin America, graceful and up-to-date echoes of Rome, Paris and Venice (UN)

these values with means necessary for economic development of their country. "They must know how to live with their eyes toward eternity but they must see the meaning of time."

What are some of the situations which create critical pressures on the social structure of Latin Catholicism? Literacy: Literacy does not guarantee happiness, it is not necessary for sanctity; but lack of it can substantially impede material, political progress, and can weaken a population in the face of Communist propaganda and manipulation.

In the area of literacy Latin America has made great progress, but even so about 35% of the people can neither read nor write, more than half of the population over 15 years of age have less than four years of schooling, almost 20 million children of school age have never attended school. The diversity of Latin America is reflected here: Argentina has a 92% literacy rate, Chile over 80%, while Haiti has a rate of 11%.

Land: About 5% of the continent's 8 million square miles is suitable for farming. Even this amount, three times that available in Asia, would meet the basic prob-

lems of living if it were equitably distributed. The bulk of it belongs to huge estates, where it is often underdeveloped; many of the individual farms are too small and poor to provide much more than bare subsistence; many rich areas are remote from centers of population.

Efforts to remedy this situation have to be carefully planned and financed. It is no good to give a poor family a piece of land if they have neither the knowledge nor the money to develop it. And the former owners require compensation if you are not going to overturn the complete social structure.

Venezuela managed in one year through its institute of land reform, agricultural ministry, and agricultural bank to see that 90,000 families owning a million acres had sufficient technical advice and credit to make a go of farming. Inflation and industrialization: Unstable economy plus unbalanced investment, especially in industry, can create social inequities and disorder. The two extreme cases of inflation in South America are Chile and Bolivia: in Chile the cost of living since 1953 has not simply doubled. it has increased ten-fold; in Bolivia it

rose even faster. It is estimated that two-thirds of the people of Latin America do not have the money to buy consumer goods. Even the ones in industry receive widely differing salaries, with those in export industries receiving the most money. In Chile, for example, a copper miner receives the equivalent of 90 dollars a week while a worker in ordinary, domestic industry gets only 14 dollars a week. The same scale exists elsewhere.

These conditions make some Latin Americans quite impatient; they think the system must be stood on its head if substantial improvement is to be secured. They could easily be pushed into revolution, not the harmless traditional "revolution," which involved a few leaders taking refuge in an embassy and then departing for a few cushioned years elsewhere until it was their turn to take power again, but brutal forceful revolution which gives anti-religious and Communist forces a chance to grab power. In this connection it must be remembered that the median age of Latin Americans is 21.5 years of age; 40% are under fifteen years of age.

It is perhaps significant that up to 1959 Soviet high school students found no mention of Latin America in their course "New History of the West" but since then 197 pages have been added which treat entirely of Latin American countries. In Venezuela there are an estimated 50,000 active Communists. Everyone knows of the Communist who took control in Cuba. In Brazil, Francisco Juliao, a leader among the poor and landless, has declared himself a Communist.

Signs of Hope

The Latin American clergy believe that a new thirst for vital and informed Christianity is sweeping the countries. This was the opinion expressed by three bishops and 17 priests from eight Central and South American countries who took part in a two week Confraternity of

Christian Doctrine Institute in San Antonio, Texas. "There is a reawakening of interest" . . . "Progress has brought an overwhelming desire for education" . . . "The people are searching for a renewed Christian family life."

Improved roads and communications, they said, are bringing a new world to many villages and out of the way areas. The desire for a better way of life increases the desire for education and the people are turning to the Church to secure it. In more advanced sectors there is the same desire for improvement and also an awareness of the threat of Communism. The obvious answer to Communism is education in Christian principles. But the biggest problem is to find the priests, teachers and funds to meet this new thirst.

Part of this desire anew for vital Christianity gave rise to the petition sent from delegates and chaplains of the second world congress of the International Young Christian Workers meeting in Petropolis, Brazil, to Pope John asking him to urge on the directors of seminaries the necessary adaptations to provide their seminarians with "a training designed on the one hand to bring about an awareness of the realities of working life and of the inspirations and evolution of the modern world, and on the other hand to allow a deeper study of the methods of specialized Catholic Action, an apprenticeship of teamwork, and an invitation to the 'over-all pastorate.'"

Bishop Rossi in his diocese has begun a mass catechetical program with 540 centers. Overall the Latin American bishops through the Catechetical Institute under their sponsorship in Chile hope to train 100,000 religion teachers in five years to solve, at least partly, this problem.

Increasing efforts are being made to meet economic and social problems. In a radio message to the second Inter-American Marian Congress in Guadalupe, Mexico, Pope John said, "We are given hope

Laymen as Missioners Praised As Inspiring Sight by Archbishop

NCWC News Service

St. Louis diocesan priests have

Laymen serving the Church in Latin America under the pope's new plan for "papal volunteers" will be able to accomplish things never could do according to Archbishop Jose Ritter of St. Louis, who is a member of the Episcopal Committee for Latin America of the National Catholic Welfare Conference.

"The layman can do a lot by his example to inspire laymen of South America." Lay volunteers living in American homes could do an unusual amount of good by

Missioners' Challenges Discussed

(Picture on back page)

A "cultural mutation" which will show the American Catholic and Catholic and economic development in North America. This analysis

For Latin America

Lay Mission Conference Urges Display of 'Cultural Mutation'

CHICAGO, Nov. 27—(NC)

"cultural mutation" which will be both Latin American and Catholic development is the real challenge.

Papal Volunteers Lauded by Prelate

LIMA, Peru—(NC)—A Peruvian archbishop praised the Papal Volunteers for Latin America program and the training center at Guernavaca, Mexico, for North Americans assigned to apostolic work in Latin America.

Archbishop Federico Perez Silva, C.M., of Trujillo, made his comments after returning from the annual meeting of the episcopal committee of the Latin American Bishops' Council (CELAM), which was held in Lima.

the use of North American laymen to assist the Church in Latin America and that making it carefully successful, he said the lay apostle as possible.

Brazil Bishop Fights Leftist Land Revolt

Latin American Catholics teach him

WASHINGTON, Brazil—(NC)—A Brazilian prelate in this turbulent area has launched a new land reform program to counter efforts of Red-led peasants.

of land layers and alms has been a challenge to the world to participate in the development of the world. Secretary of the F.

Bishops Hear Report on Latin American Training

WASHINGTON—(NC)—The U.S. Church has given 601 Latin American prelates and priests training in how to organize large-scale religious education programs. This total has been reached in a program launched in 1957 by the Inter-American Relations Department of the Episcopal Committee of the Confraternity of Christian Doctrine. Archbishop Robert E. Lucey of San Antonio related the program's accomplishments in a report to the annual meeting of the U.S. Hierarchy here. Nine Latin American

Mission Meet T

Five trainees for came to Washington challenge sooner than Arriving at La to begin their work in the the volunteers found meet their director Betty L. Behrens would have to travel farther, to Georgetown Hospital, where from Spain

by all that is being planned and put into practice on that continent to raise the standard of living of brother nations."

American Cooperation

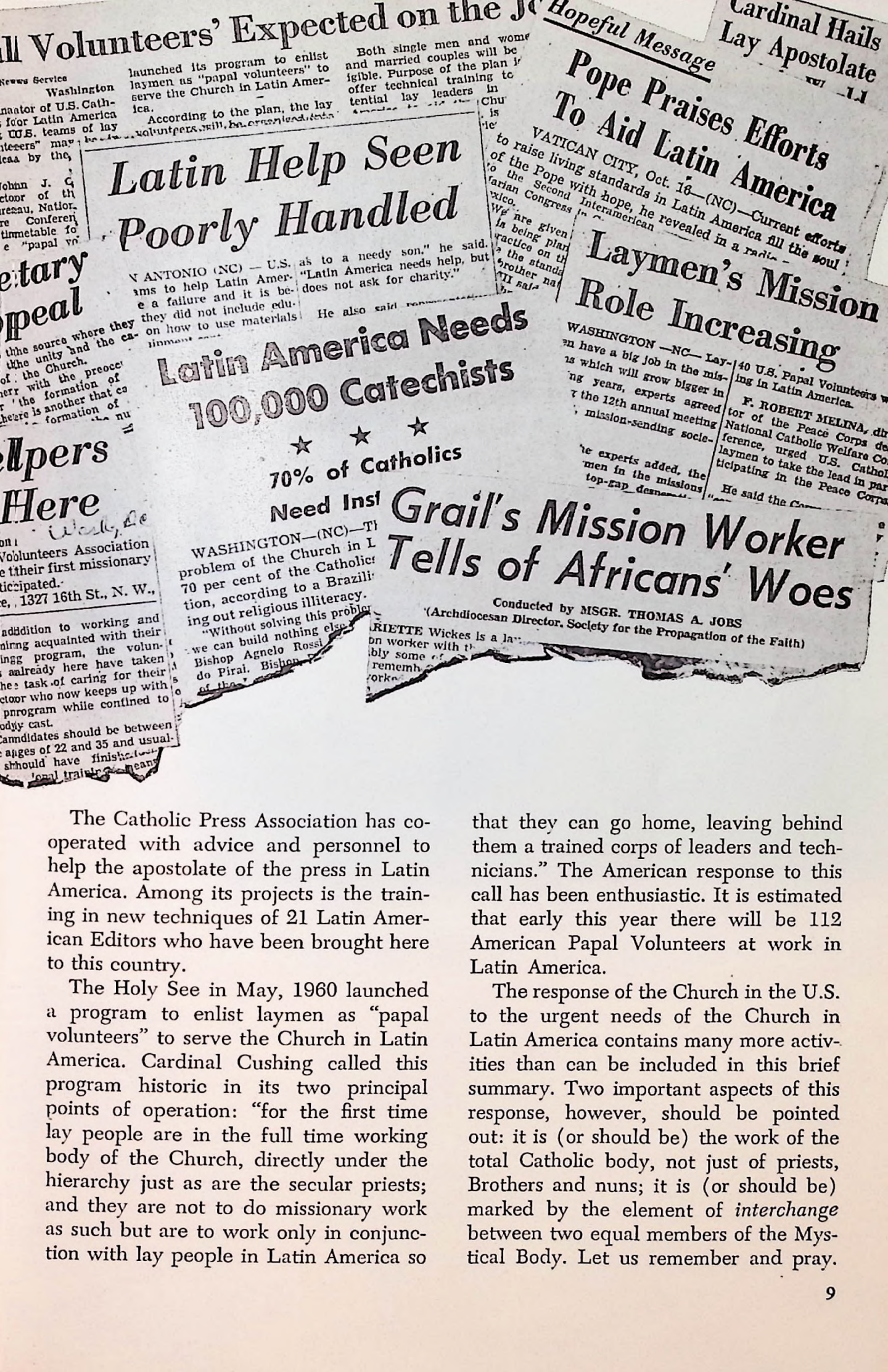
Americans have been asked in a special way to help their fellow Catholics in Latin America help themselves—and they have responded quite generously.

The U. S. Bishops in 1960 adopted a proposal to furnish a thousand priests, Brothers and Sisters to Latin America over a period of five years. By the end of that year over two hundred new priests and religious went to Latin America bringing the total serving there to 2,700.

Religious communities meeting at the University of Notre Dame were asked by Archbishop Samore through his represen-

tative, Monsignor Agostino Casaroli, to fix as their ideal the assignment to Latin America by 1970 of personnel equivalent to 10% of each province's membership as of 1960. It seems that this ideal will be met despite the obvious difficulties.

A total of 149 full and partial scholarships have been offered by U.S. diocesan and religious seminaries to Latin Americans. The Sister Formation Conference of U.S. arranged college and religious facilities this year for twenty-six nuns from Latin America. Three institutes for language and cultural orientation of volunteers (priests, religious or lay) for work in Latin America have been established by Americans, one in Mexico and another in Puerto Rico for Spanish areas, another in Brazil for Portuguese areas.



All Volunteers' Expected on the J

News Service
Washington
Director of U.S. Catho-
lic Latin America
U.S. teams of lay
volunteers may
be sent to Latin
America by the

launched its program to enlist laymen as "papal volunteers" to serve the Church in Latin America. According to the plan, the lay volunteers will be organized into

Both single men and women and married couples will be eligible. Purpose of the plan is to offer technical training to potential lay leaders in the Church.

Cardinal Hails Lay Apostolate

Hopeful Message Pope Praises Efforts To Aid Latin America

VATICAN CITY, Oct. 18—(NC)—Current efforts of the Pope with hope, he revealed in a radio address to the Second Inter-American Congress in Mexico. We are given the practice on the standards of the other nations. He also said...

Latin Help Seen Poorly Handled

SANTO DOMINGO (NC) — U.S. laymen to help Latin America is a failure and it is because they did not include education on how to use materials. He also said...

Latin America Needs 100,000 Catechists

★ ★ ★
70% of Catholics Need Instruction

WASHINGTON—(NC)—The problem of the Church in Latin America is that 70 per cent of the Catholics are illiterate, according to a Brazilian expert on religious illiteracy.

Grail's Mission Worker Tells of Africans' Woes

Conducted by MSGR. THOMAS A. JOBS (Archdiocesan Director, Society for the Propagation of the Faith)

Secretary Appeal

the source where they find the unity and the cohesion of the Church. They are given the practice on the standards of the other nations. He also said...

Helpers Here

Volunteers Association... their first missionary trip... 1327 16th St., N. W.,

In addition to working and being acquainted with their program, the volunteers already here have taken on the task of caring for their director who now keeps up with the program while confined to a hospital bed. Candidates should be between the ages of 22 and 35 and usually should have finished high school. Local training means...

The Catholic Press Association has cooperated with advice and personnel to help the apostolate of the press in Latin America. Among its projects is the training in new techniques of 21 Latin American Editors who have been brought here to this country.

The Holy See in May, 1960 launched a program to enlist laymen as "papal volunteers" to serve the Church in Latin America. Cardinal Cushing called this program historic in its two principal points of operation: "for the first time lay people are in the full time working body of the Church, directly under the hierarchy just as are the secular priests; and they are not to do missionary work as such but are to work only in conjunction with lay people in Latin America so

that they can go home, leaving behind them a trained corps of leaders and technicians." The American response to this call has been enthusiastic. It is estimated that early this year there will be 112 American Papal Volunteers at work in Latin America.

The response of the Church in the U.S. to the urgent needs of the Church in Latin America contains many more activities than can be included in this brief summary. Two important aspects of this response, however, should be pointed out: it is (or should be) the work of the total Catholic body, not just of priests, Brothers and nuns; it is (or should be) marked by the element of interchange between two equal members of the Mystical Body. Let us remember and pray.



Language barriers fall more easily before the assault of modern techniques. Father Sullivan supervises the language laboratory which helps the Baghdad College students to make the difficult transit from the strange sounds of English (especially with a Boston accent) to the familiar range of Arabic a la Baghdad.



BREAKTHROUGH IN BAGHDAD

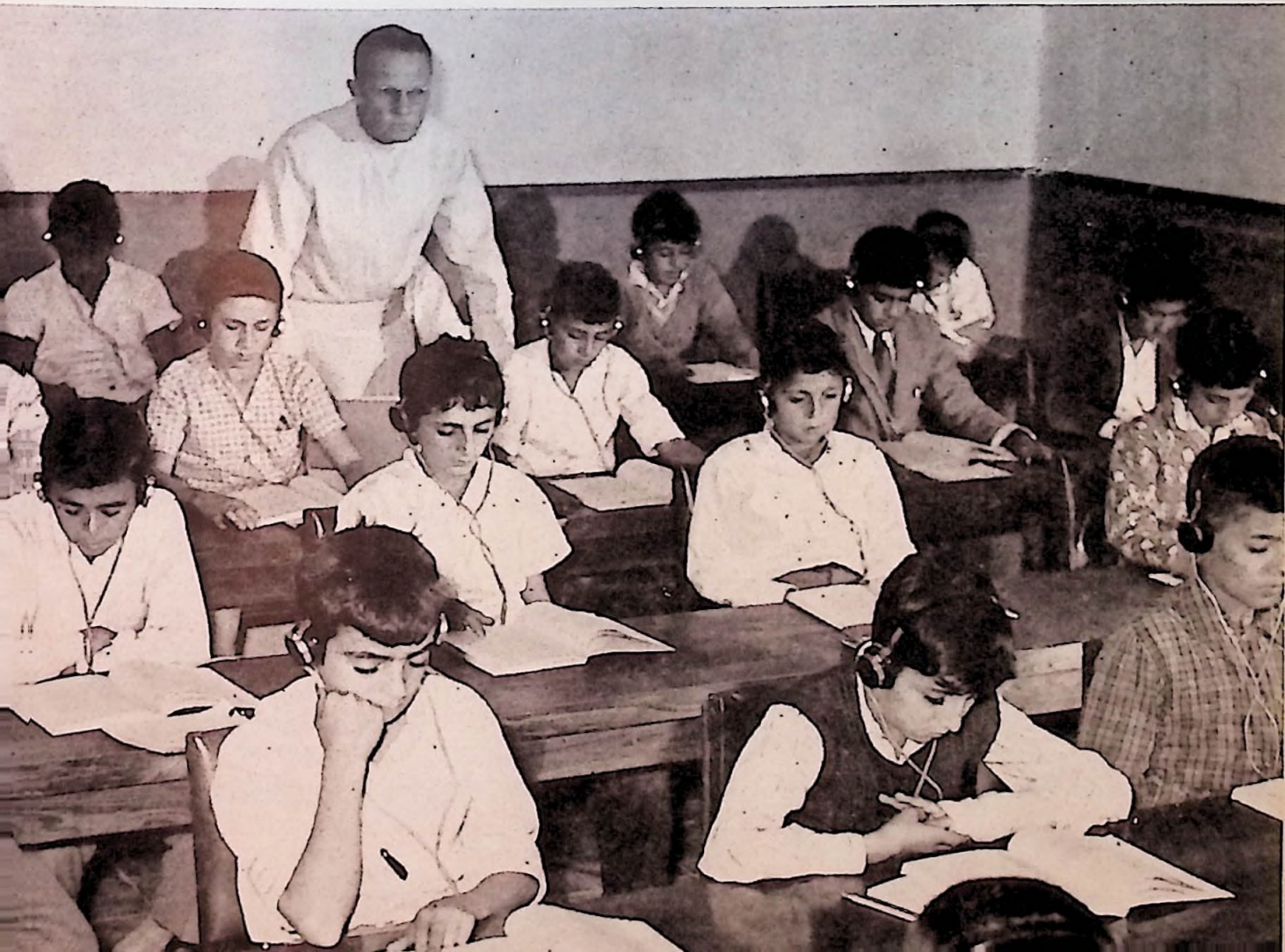
The wonder town of the Arabian Nights is going in for one of the modern wonders of our age of electronics

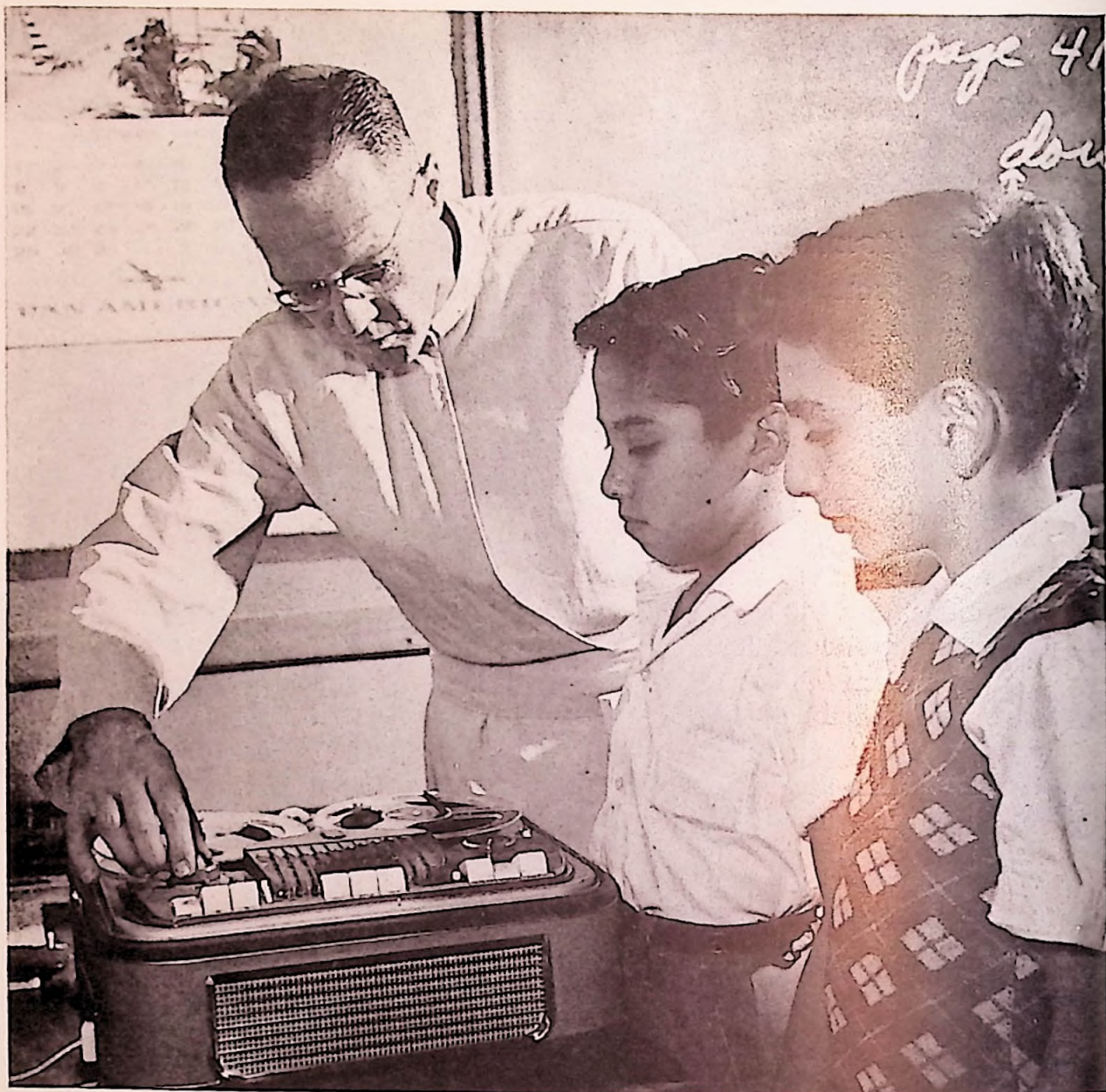
ROBERT J. SULLIVAN S.J.

IT WAS 15 MINUTES past midnight on the morning of September 25, 1961. The last of the wiring was completed, the final tests made, and the senior electronics technician pronounced the installation ready for operation. The place was not Cape Canaveral, but Baghdad, Iraq. The installation was not a new device contrived to break the atmospheric barrier of sound, but a language laboratory de-

signed to break through the barrier presented by the sounds of the English language to Arabic speaking students.

Later that morning, at precisely 8:30 o'clock, the 280 Iraqi youths who had been selected from more than 400 applicants lined up in front of the Administration Building for assembly. As the principal read off names, they were divided into eight groups of 35 and assigned to sections, and then led off to the classrooms where they began their high school studies. At the proper time, each





Stamford, Connecticut, had nothing like this when Father Sullivan went to school there but every teacher knows the value of arousing the interest of the pupils in making progress.

section was conducted to the newly established English Language Laboratory, and soon became active participants in Baghdad College's experiment in electronics.

For some days, technicians of the Philips Company had been busily engaged in wiring a room on the second floor of the Administration Building. Our plans called for a master recorder, to be set up in front of the room, near the blackboard, and outlets for 35 sets of headphones. For these latter we were to use long tables, spaced in six rows from the front to the rear of the room, with

aisles in between allowing the instructor to move freely among the students. For ease of operation, there would be a plug under the table and to each student's left, into which he would insert the jack for his headphones.

And now, on the first day of school, and after unforeseen customs delays, all was ready and in perfect working order, thanks to the Philip's technicians. True, this was only a passive lab, but we felt it would be better to start in this more modest way and profit by this experience, before plunging deeper. Besides, this was

all we were able to afford financially. Actually, we had made a request of a foundation for a grant, to enable us to set up a fuller lab. But when the answer did not come through, we decided to start off with the equipment that was now installed.

The initial decision to have a lab was made by Father Michael McCarthy, our Rector. Back in January, in the course of a discussion with him about school matters, he informed me that when I finished my eighth year as principal in June, there would be a replacement ready to take over for me. Almost in the same breath he intimated that he would like me to supervise a language lab for the teaching of English to first year students.

For a long time we had felt that some revision of our English program was necessary, and many faculty meetings had been devoted to this topic. During the scholastic year, 1960-61, we actually started to do something about this problem. I had the good fortune to be able to engage Mr. Tebsherany, to experiment with a first year class, along the lines of modern linguistic developments. Mr. Tebsherany brought to the job nine years of linguistic experience in the Middle East. An American of Lebanese descent, he spoke Arabic and was well aware of the difficulties that confronted Arabic speaking peoples in their attempts to learn English. As a result of his work with this class, he prepared a text that could be used along with a language lab. Together we worked out plans that could be put into operation at the opening of the school year in September.

I spent the latter part of the summer seeing the text through the press in Beirut, Lebanon, and when school began we had Part I of "Using English," ready for use. The tapes to accompany the text I prepared, for the most part, myself. But I did call on other Fathers to make recordings of sections of the lessons, that the students might accustom themselves

MARCH MISSION INTENTION

"That the preaching of the Gospel in the Missions will lead the faithful to greater holiness of life through the reception of the Sacraments and the practice of virtue."

to the sounds of different voices.

For each of the ten lessons in Book I, we have recorded the vocabulary, the reading selection, a series of questions and answers on the reading, and a pronunciation drill. The student listens to a recording of each of these items, heard first at slow speed, secondly at a normal speed; then come choral repetition drills, until the sound and structure patterns become fixed. The tapes are also used to give tests in spelling and in dictation.

Of the eight hours per week allotted to English in first year, five are devoted to classroom instruction, three to lab. For it is our conviction that the lab is a supplement to work in the classroom, not a substitute in any sense of the term. Our experience with the passive lab should provide us with a practical background for utilizing to the full the further advantages of the complete lab.

If the grant we request is forthcoming, we plan to inaugurate such a lab in September, 1962. With this in mind, we are now experimenting with a pilot text on a second year class, and we intend to revise this, have it printed and ready for use at that date. This new second year text will continue the method of "Using English," Book I, and will be the second in a series of five that is projected for use in the curriculum. Electronics at Baghdad College is planned not as a temporary phase of school life, but as part of a long-range program calculated to render a public service to Iraq and beyond.

Window on the Mission

VAGRANT BREEZES

STORMS HAVE BEEN SWEEPING the political world from all four points of the compass and in their fury and headline-making we can lose sight of the small items that are set up in a certain type, the human type. Behind the scenes we glimpse the hands that are held out to aid one's fellowman, the tiny gestures which win the hearts of those who see them. They are not earth-shaking events but there have been many occasions when similar acts brought souls to salvation here and in eternity.

For the first three months of this year Dr. William Caccamise, ophthalmologist from Rochester, N.Y., is back again in India to conduct the Eye Clinic at Kurji's Holy Family Hospital. This is the third time Dr. Caccamise has freely given of his services to the Patna Mission and the people who need his skill so sorely. His examination and treatment are completely free, as is any routine eye medicine. This voluntary offering of his time and services is difficult to evaluate but it is a heartwarming experience for all who witness the sacrifice he is willing to make for his fellowman.

In another section of the Patna Mission Fathers Leroy Ryan and Wilzbacher guide the surplus food distribution in the city of Jaipur. They have organized groups of St. Xavier's boys to care for milk distribution to about 375 children at four centers. On Sundays and holidays they also serve poor schools and orphanages. In another venture to aid the needy some of the St. Xavier's Jesuits plus teachers and 95 students moved en masse into a village about ten miles away from Jaipur. In ten days their social service effort built two roads and made village surveys for the government. Both sides profited from the experience and cemented a friendship between the villagers and St. Xavier's.

The same school was cited at the assembly in Delhi of the World Council of Churches as "an example of cooperation in the cause of unity." A number of Catholic and Protestant delegates were housed at St. Xavier's and the hospitality of Fathers Windey, Lerch and Loesch became a byword at the world meeting.

The story of "The Sisters of the Sam-pans" (cf. page 16), reminds us of Father Joseph Murphy's description of Hong Kong refugees. The Maryland Jesuit was enroute from his post in Burma to Manila for a meeting of Far East seminary officials. Stopping in Hong Kong, he was taken on a tour of refugee quarters by the Irish Jesuit, Father Howatson, who



COVER. Artist Phil Franznick senses the tremendous pressures which are being exerted from within on the countries of Latin America. That stress is breaking through the old patterns and a newer, richer life for millions is no longer in the blueprint stage.



is in charge of the teenage and children's clubs in the housing units. "In the twelve years since the Communists took over in China the population in Hong Kong has risen seven-fold, to 3,500,000. The seminarians spend much time distributing to these refugees the food and clothing supplied by Catholic Relief Services and instructing the children. Housing units now being built are ten to twelve stories high, with no elevator. Formed like an 'H', the common cooking and laundry facilities are in the crossbar of the 'H' on all floors. Practically every one-room apartment is also a shop as well as a home, where the women sew, make gloves, etc. On my tour with Father Howatson the most distinctive noise on every floor was the 'clack, clack' of mahjong tiles, coming from fifty odd corners of the building, such as under the stairs, where women in groups of four attempted to escape the monotony of this existence. But it is far better than the sampans or the shacks on the rocky hillsides."

If you want something out of the ordinary in the line of summer school courses you might ponder the attractive offer of Sophia University in Tokyo. Here, where East meets West, you have the unusual opportunity of learning Japanese and Oriental culture both through classroom study and personal exploration, plus the fact that the cost is low and credits are given for the courses. Collegians from the U.S.A. and Far East points have taken advantage of this summer study since the Jesuit university instituted the courses two years ago. Any additional information can be readily obtained by directing your request to JM's Business Office, c/o Father Aloysius Miller.

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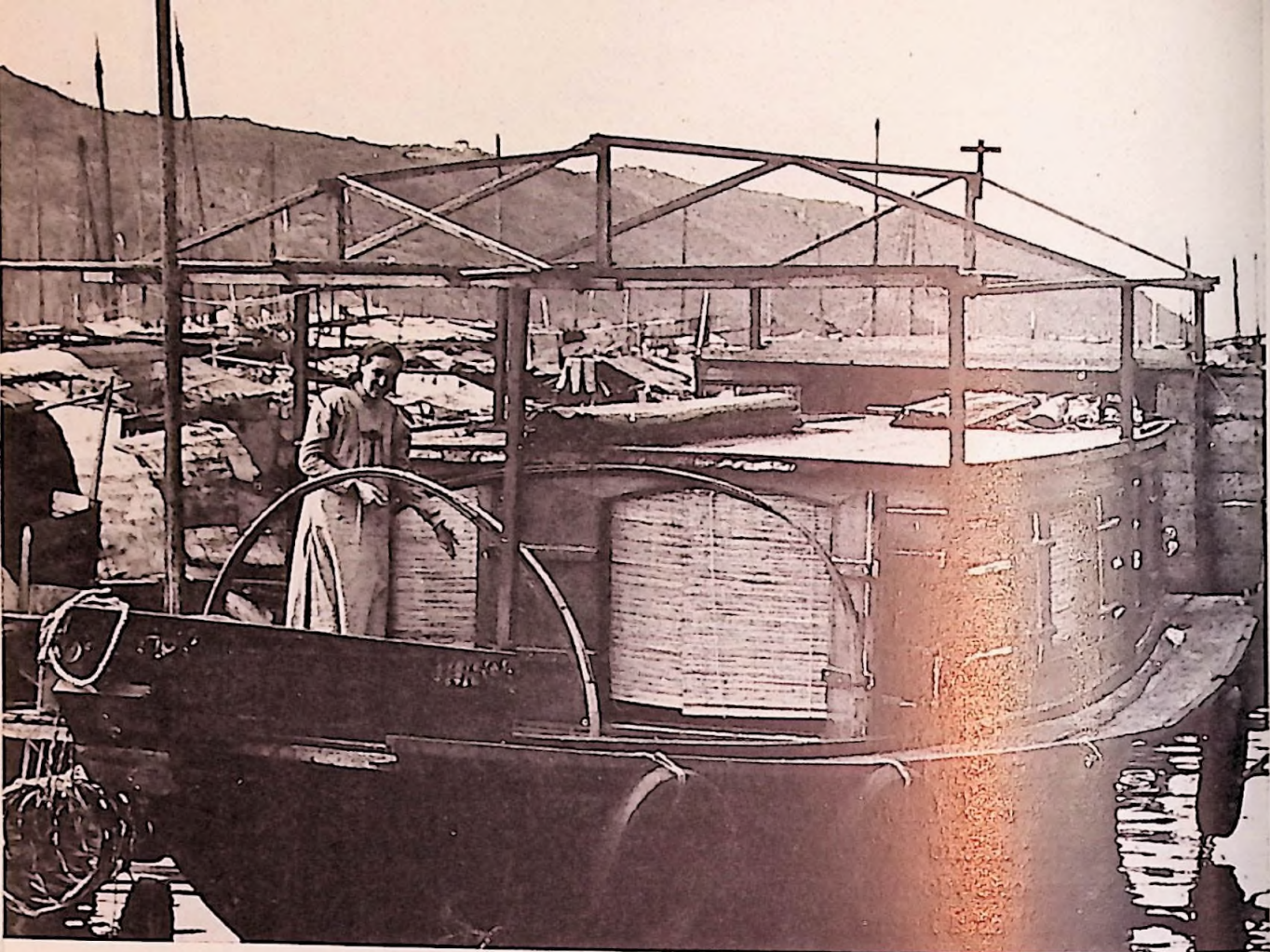
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Home is a junk amid the sampans of Hong Kong harbor for a group of Little Sisters of Jesus.

The apostolate of example can be an extremely powerful lure when lived in heroic fashion

ONE OF THE STRANGEST, and probably the smallest, convent in the whole world is in the crowded harbor of Hong Kong. Yes, in the harbor, for the residence of a fraternity of Little Sisters of Jesus is a tiny junk, tied up with other junks and sampans along the bustling pier of Aberdeen. Strange as this convent is, it is little known and it is content to remain unknown.

The Little Sisters of Jesus arrived in Hong Kong in 1956, almost unnoticed. Throughout the first half of the 1950's Hong Kong was the chief receiving center for missionaries expelled from Com-

Sisters of the

unist China. Men and women of almost every known order and congregation poured in a great flood across the border. Most of these tragic exiles soon left to take up their missionary work elsewhere, but a large number stayed in Hong Kong to help with the great conversion movement that has multiplied the Catholic population five times over in fifteen years. So the coming of the Sisters aroused little curiosity at that time.

Quietly they set about the work that their founder, Charles de Foucauld, had chosen for their institute—living the life of the poor around them. First they ex-

plored the territories of the Colony and then they made their decision. Their lives would be lived among the boat people.

The teeming harbor of Aberdeen is more than a place where boats come and go. It is also home for the boat people, and from infancy to old age they live out their lives on their boats. Most of them are fishermen but even those who get jobs on land still live on the boats and regard them as their homes. They are a cheerful, friendly people, and the waters around them afford a more or less steady livelihood. It is a healthy life but it also is frugal and austere, and almost unbelievably remote from the ordinary comforts of everyday life on shore. A whole family may live on a sampan, only ten or fifteen feet long. There are no tables, chairs or beds; the boat people eat, sit and sleep on the tiny decks of their little boats. The junks are somewhat bigger and offer more room and some chance of privacy but no single item of

Sampan

luxury. This was the life the Little Sisters of Jesus chose to live.

They obtained a small junk and prepared a tiny chapel in it. Bishop Bianchi, P.I.M.E., of Hong Kong blessed it and celebrated the first Mass on it. Four or five Sisters went to live in the junk convent, a cloister amid chaos.

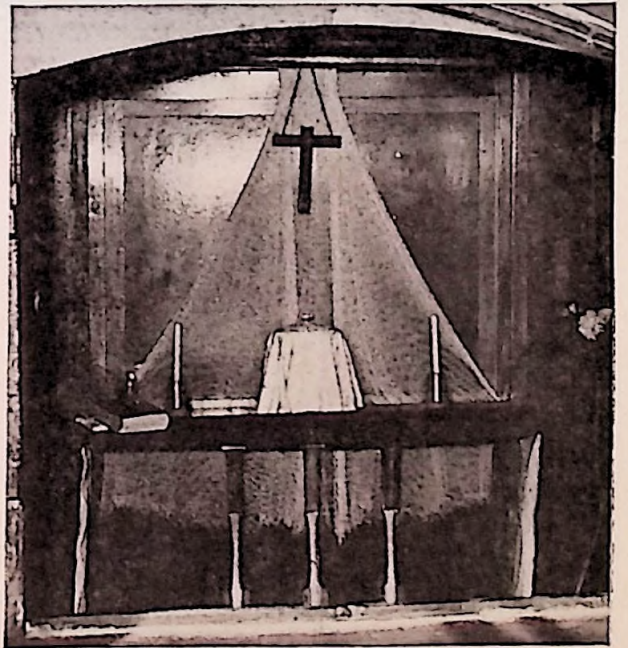
At first they hoped to live by fishing but that proved impracticable. So they got jobs as ordinary workers in a local fish-packing factory. They dress as fisherwomen, distinguished only by a simple cross and the gray cloth which they have chosen instead of the more usual black garb of the boat people. One of the Sisters always remains on the junk, in adoration before the tabernacle built into the

monstrance the Blessed Sacrament is exposed for adoration.

A Jesuit Father from the Philippines once asked a Sister whether this Exposition of the Blessed Sacrament in the bow of the junk was not something strange. The answer came back immediately. "Oh, no! Our Lord was always quite at home in a boat and on the waters."

The Sisters of the sampans have never sought publicity, in fact they have discouraged it at all times. They want only to live their life—to show what the charity of Christ means by sharing the life of those whom they love. Working side by side with the women in the fish factory for the same meagre salary of four Hong Kong dollars a day, they silently preach the eloquent lesson that poverty need not be a curse but a blessing. It was the public platform of Christ's life from that first moment in Bethlehem and it is still being lived out by a band of valiant women in the teeming harbor of Hong Kong. Nameless as the group of women who followed Christ and served Him, the Sisters of the sampans are brightly reflected in the waters of His eternal love.

The heart of the convent is forward on the junk where the Eucharistic King is enthroned.





HURRICANE AND DEATH MEET IN BELIZE

IT WAS SHORTLY AFTER MIDNIGHT when the wall of water crashed over the foot-high edge of Belize. It was driven on by winds which reached a force of more than two hundred miles an hour. The gleaming white houses, each set apart in its green cell of garden, crumpled before the fury of the Caribbean storm. Death rode the waves and the winds and, as always, it brought forth chaos, heartbreak—and the heroism that is the bedrock of all human hope.

British Honduras is about the size of Massachusetts and Hurricane Hattie's path of destruction sliced through the very middle of the colony. The eye of the storm was about fifteen miles south of Belize but the swath of ruin covered the 75-mile coastal



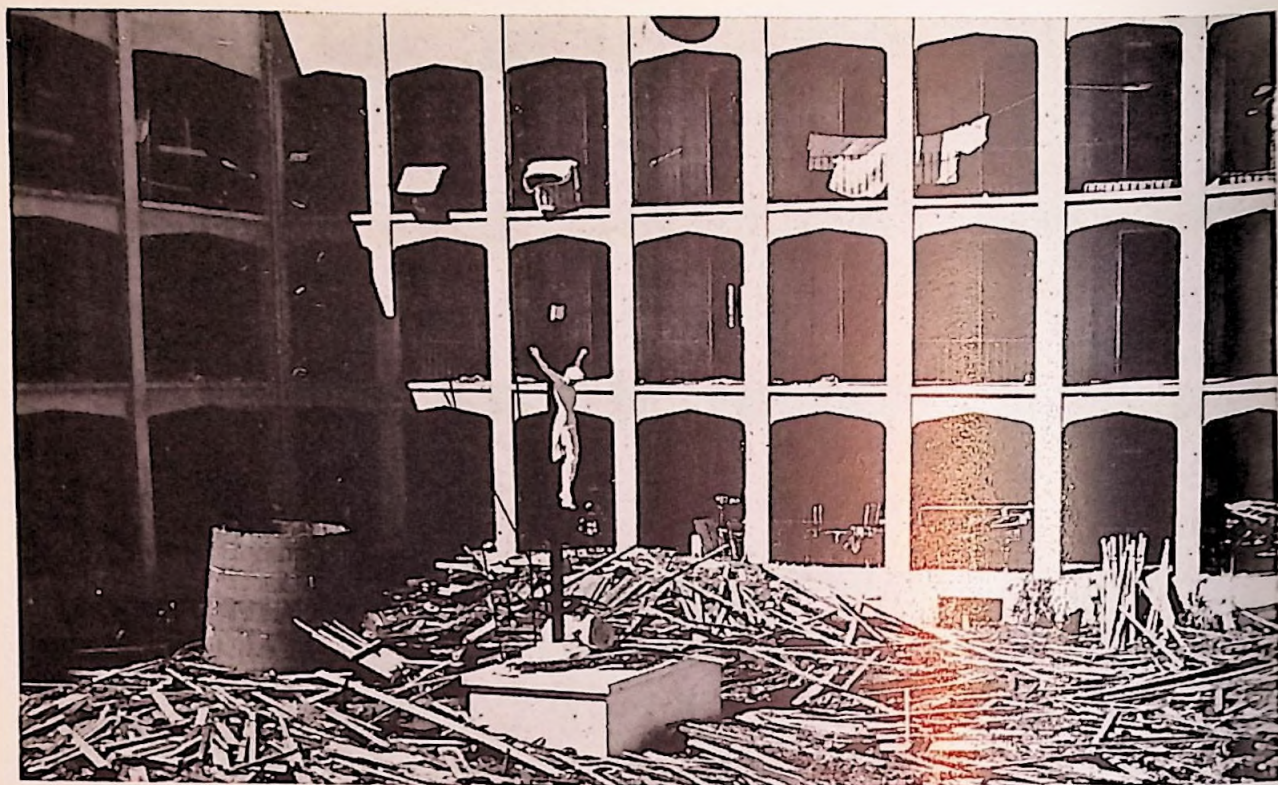
Amid the wreckage the people of Belize queue up for food distribution by the British Red Cross and other agencies. (Official U.S. Navy photo)

stretch from Maskell Bank south to Punta Gorda. Three hundred lives were lost in those six hours of horror, almost one a minute, as ten feet of water swept over the low and swampy coastland. Belize, "the storybook city on stilts at the edge of the sea," was flattened into the mud; Stann Creek, the second largest city, was almost totally destroyed; and the airmen who flew over the coast on October 31st could see only a few palm trees and broken housetops of other villages.

In those previous hours, from midnight to dawn, men and women had lived many lifetimes. The helplessness of trying to battle the elements was driven home more deeply by the ceaseless air pressure of the wind, beating on the eardrums until they felt as if they would pop at any moment. Survival became a grim game of musical chairs as one refuge after another crashed in the blackness and those who had huddled within scrambled desperately over fallen debris and wrecked buildings to a supposedly safer place. Hundreds took refuge in the Pallottine and Mercy Convents and at the Jesuit College of St. John's. But many never escaped.

Tersely Father Henry Sutti describes his later investigation. "My feet are sore from walking through the whole devastated area on this side of Belize. Three times I have gone through Prisoner Creek area, then on through Yarborough, which is a hopeless hamlet of ruins . . . even the Yarborough bridge was washed out . . . and people are living in tents and little dog-sit-down shacks. Bodies are still being found in the debris . . . Val and Lois Wright were drowned with their mother. Edith Carter, her daughter and son were drowned . . . these I found up on Cemetery road in a car. The family had tried to escape from their home in Prisoner Creek early in the morning and the water stranded the car. Several members saved themselves by swimming out but those other three were drowned . . ."

One of the twelve Papal Volunteers in the Belize Diocese, Kathleen Ludyen of Milwaukee took refuge in the Pallottine Convent after the place she was staying was washed out. "All through the night we prayed before the Blessed Sacrament in the corridor of the convent while the side wings of the building fell in. The first part to go was the northeast section,



One thing stands unharmed in the devastation of the Sisters of Mercy Convent in Belize, the crucifix in the middle of the courtyard. This photo by courtesy of the Miami Herald.

then the chapel. At about 6 a.m. the pressure was so great your ears were popping and the cement building actually shook. It was at this point that we all resigned ourselves to death. The water was ankle deep in the corridor because the roof had gone and the sea water and the rain ran through like a stream. Windows crashed in every second . . .”

Whenever word comes of an impending hurricane Father Henry Delaney heads for the Government hospital to do what he can to comfort the patients. He had checked in on this occasion and had toured the wards a couple of times. About 2:30 a.m. the patients were being evacuated as fast as possible. But there was one young man on a fracture bed who had been in the one position for two months, a pin through his shinbone and a 30-lb. traction attached. He was weak from his long ordeal and Father Delaney felt the overpowering sense of helplessness which gripped the lad. He decided to stay a while longer with him and the two of them were the only ones in the

ward until 7:00 a.m. In that time the porch was ripped off; twenty minutes later the roof went off; the waves were sweeping through kitchen, dispensary, laboratory and offices. Both men were drenched with water, mostly sea water, and the stinking mud from the bottom. It was a long night before dawn and a stretcher came for the boy.

In Stann Creek, another exposed spot at sea level, the destruction was a fantastic 90%. Only ten buildings were left standing in this city of 10,000 people. One of these was the church, and Fathers Ruoff and Avila waited out the storm on the altar platform, to protect the Blessed Sacrament. It was a long vigil as the water in the sanctuary rose higher and higher. It sloshed over the second step of the platform—and held there.

In the light of morning the chaos was indescribable. Belize was a scene of tumbled and twisted frame houses, leaning poles, telephone and electric wire entanglements, scattered sheets of tin roofing lying crazily among uprooted palms.



Hurricane victims flocked by the thousands to the Fort George Hotel. The lobby (above) was turned into a nursery. At right an old lady picks through rubble of her home in an attempt to save anything worth using. Both photos by courtesy of the Miami Herald.

There was no fresh water, power or telephone service. The first floors throughout the city had been gutted. The devastation was appalling and the people still too shocked except to fumble aimlessly in search of their dear ones in the mass of ruins. Over half the dead were children.

Aid was quick in coming but it could not arrive too soon, for disease and looting were suddenly rampant in the streets. The only relieving note to the whole tragedy was the quick response of nation after nation in lining up rescue missions. The U.S. Navy and Air Force were quickly on the scene with food and vaccines and the British Army was prompt to set up relief centers. From other parts of the colony, from Mexico, Guatemala, Peru, Jamaica, Honduras and other places came doctors, medicines, water purificators, blankets, food, clothing, etc. The Catholic Relief Services, directed by Bishop Swanstrom of New York, dispatched by plane 5000 pounds of clothing and 1000 pounds of antibiotics. By ship the CRS-NCWC also sent to Father Marvin



O'Connor S.J., the agency's representative in Belize, thousands of pounds of food, blankets, and other necessities for distribution to the victims of Hattie.

One interesting sidelight to this relief work occurred in Stann Creek where Papal Volunteers Mary Lou McCormick of Columbus and Frances Dundon of Milwaukee turned their mission school into a relief center. There is a pro-Castro faction in that district and rumors began to fly to the effect that the aid was coming from Russia and Cuba. So the two girls promptly raised an American flag over the damaged school so there would be no mistaking of the origin of the aid for Hattie's victims!

The heart of this mission field has always been St. John's College in Belize. Its buildings, or their shells, still stand



Food line is set up in the emergency at Mercy Convent and run by the Sisters themselves. (Miami Herald)

but its insides were spewed out in the wind and muck. To get some idea of the force which buffeted it we can picture the boarders at the College. Even though they stood on tables the water swirling through was up to their chests. What was not swept into the swamp behind them was smashed into uselessness. All equipment, library, science laboratories, generators, autos, kitchen and laundry, all food stuffs, vestments—everything so necessary to keep the heart of the mission beating are completely gone or reduced to shambles.

What St. John's must do in its attempt to struggle back to its feet must be repeated in every part of the colony. In some cases people have just given up; never again will they face the fury of the Caribbean hurricanes and risk once more their little property and their lives.

Once again the "mission of heartaches" has been beaten to its knees and once again men and women must start from the beginning. This was the worst of all the blows yet suffered and it means that the way back will be longer and far more laborious. Every step for a long

time will be not so much a going forward as a return over a familiar, painful road. It would be well, for our own sakes, to remember what faces these re-builders.

CLEMENT J. ARMITAGE S.J.

Navy Nurse Lt. (j.g.) Mary McArdle gives injection at Stann Creek. (U.S. Navy photo)





HURRICANE!

How would you cope with disaster? Could you manage alone? What would you do? God, in His wisdom, granted us two precious aids. The first, human dignity, helps an individual to stand by himself. And, when this is not enough, the second aid, compassion, enables men to help one another to stand together.

A hurricane is a disaster. In the Caribbean, it is a combination of flood and tornado, a scene of indescribable destruction and human misery.

“Hurricane Hattie” struck Belize, British Honduras, at a time when the country was readying itself for independence. Hundreds died. Scarcely a building remains standing. Homes, schools, the hospital, the mission itself, must be built anew. Emergency food, clothing, and medicine from ours and neighboring countries were a beginning. Now the real work begins—reconstruction—and it cannot be done without help. Will you use man’s gifts wisely? Will you put to use the aids God has given us? Will you help these people to stand?

JESUIT MISSIONS

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

Dear Fathers,

*Please accept my offering of \$.....
for rebuilding mission in Belize.*

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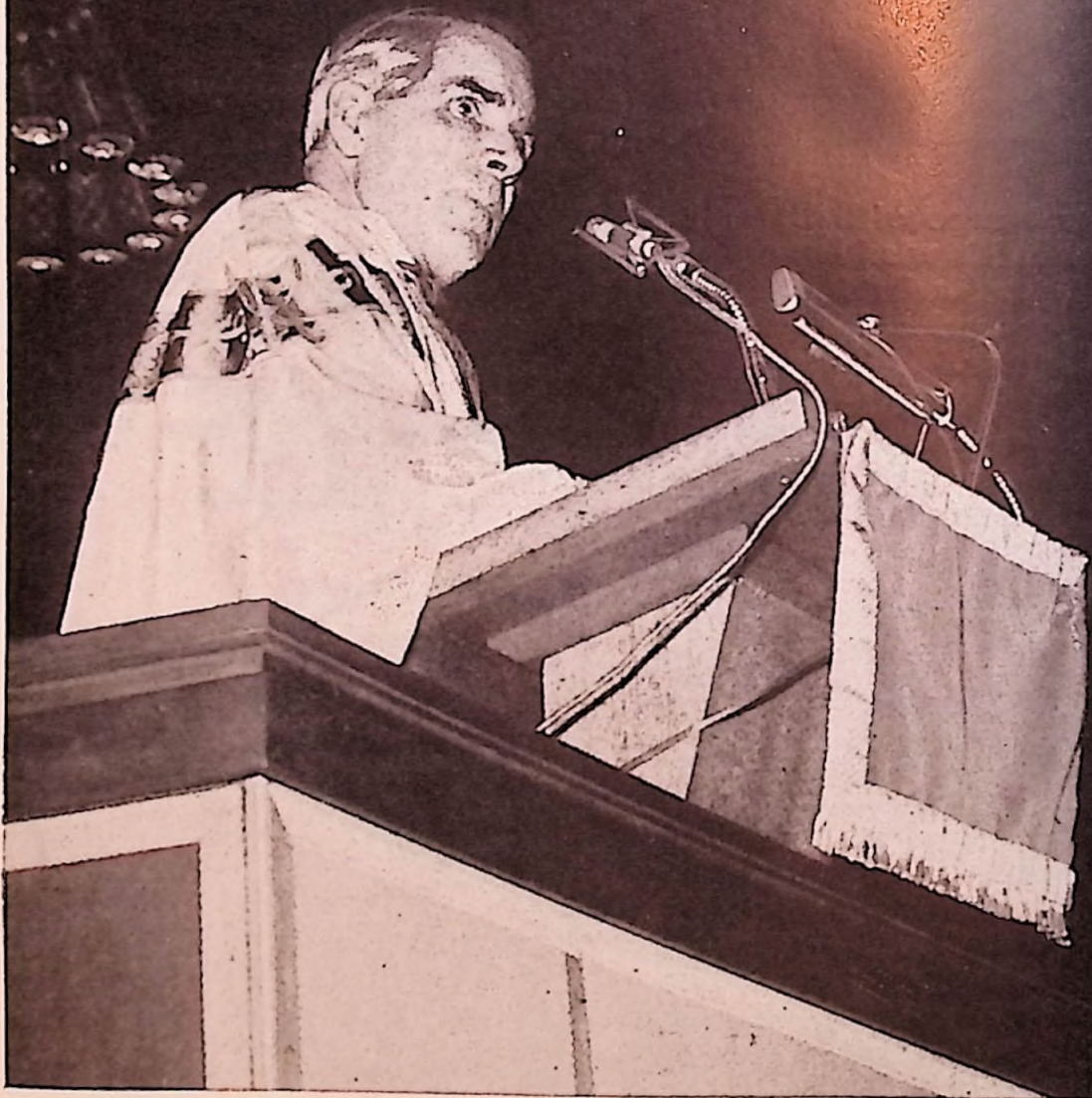
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**Needed In
America**

**“A PROFOUND
SENSE OF
MISSION”**



No Catholic can be an isolationist in the business of the Church for the missionary spirit is our life's core

CALVERT ALEXANDER S.J.

TO THOSE WHO are devoted to the missions, as are the readers of *Jesuit Missions*, it must seem at times that their dedication to this cause has the effect of isolating them from the mainstream of American Catholic life which seems to be preoccupied with the Church in the United States rather than the Church Universal. In the interest of dissipating this feeling of isolation, if it exists, we advise all to re-read carefully the recent statement of the American Bishops, issued in Washington, after their annual meeting.

Although the document is not concerned specifically with the missions at all, it gives eloquent expression to the fact that the missionary movement has a contribution of great importance to make to the Church in the United States. It does this by placing the missionary spirit at the very center of American life as one of the qualities of soul most needed by Catholics in our time.

This important action of the Bishops does not rest solely on their concluding statement that "above all, the Christian today must have a profound sense of mission . . ." but rather on the way in which this sense of our having a divine errand to perform is interpreted and applied.

An instance of this is the phrase that is coupled with this sense of mission and which runs theme-like through most of the document, namely, the exhortation that the Christian today, "must *bear witness* to his religious faith and his moral convictions as the early Christians did—by deed and affirmation, and even death."

This phrase "to bear witness" may have a strange ring in Catholic ears. It may even sound Protestant. Some of this strangeness may be due to the fact that it is a missionary idea, in fact, one of the

most basic of missionary ideas. Hence it may seem out of context when applied to the local American scene, as the Bishops explicitly do.

This mission of bearing witness to Christ was given by Our Lord Himself to the apostles when He told them before His Ascension, "You will be witnesses to Me in Jerusalem, in Judea, in Samaria, and even to the ends of the earth." It is exactly the same mission that is contained in the other injunctions of Our Lord, "Go into the whole world and teach all nations," and, "As the Father has sent Me so I send you." However, it adds something to the nature of our mission as Christians which is contained only implicitly in the other expressions of the basic missionary charter. This may explain, as the Bishops note, why "giving witness to Christ" was the expression used by the early Christians as the preferred summation of the true nature of their mission. It stressed for them, as it does for us now, the essential oneness of that mission. The missionary spirit is not something that is useful only when one is sent "into the whole world," and is to be reserved for this purpose only, but is also to be the Christian's attitude at home as well. In fact, it must begin there, as Our Lord indicates: "You will be witnesses to me in Jerusalem, Judea, Samaria, and even to the ends of the world."

But while this mission of bearing witness to Christ is useful and necessary at home, it ceases to be a Christian mission if it remains there. The Bishops are careful to point out this world-wide quality of the missionary spirit. They insist that responsibility to give witness to Christ, "transcends the limited circle of our individual lives and the confining barriers of our country. Our interests and our obligations are world-wide . . ."



Unto all generations the word must be given and Father John Palm S.J. in Taiwan has an audience which embraces at least three generations. That sense of mission is ours, too.

There is an echo here of the famous passage in Pope John's recent encyclical *Mater et Magistra* in which he points out that the progress of the modern world, especially in communications and travel and various types of cooperation, have brought it about that there are no strictly *local* problems. They all have world-wide or universal connotations and cannot be solved by a parochial or particularist approach.

More directly, however, the insistence of the Bishops on the world-wide scope of our mission to bear witness to Christ

is an affirmation of the essential universality of our Catholic faith and of the missionary spirit. If our witness to Christ is to be authentic, it can never be entirely local, but must affirm by external acts that the Christ to whom we give testimony is not just a household god, but the Lord of the entire universe.

There is one more application of the missionary spirit which the Bishops make that is very revealing. Technically it is called by the missionaries the principle of "adaptation" which can be simply described as follows: When a missionary

goes to a non-Christian area, he conceives it as one of his first duties, not that of destroying all of the half truths and undeveloped truths in the local culture or religion, but of trying to find out which of these is good and to bring them to perfection in Christ.

Let us see how the Bishops here applied this principle to one particular phase of the mission of the Church in the United States. The chief subject of the statement is the seeming collapse of the foundations of our national morality. They point to evidence of this in the growth of crime, especially among the young, "violence in sex in television, stage, and literature; greed and cynicism in government, labor, and business; race prejudice and injustice; multiplication of divorce and the rapid disintegration of family life; and the harsh and pagan disregard of the sacredness of human life under the mantle of science." In their recognition that the Church does have a duty to help restore the national morality, there is an implicit recognition of a mission of the Church in the United States, a relation of obligation to non-Catholic society in which we live. But it is in the means they propose to discharge this obligation that the real missionary character of the document shines forth. These means may be summed up in the statement that in cooperation with all men of good will the Christian today should dedicate himself to a public affirmation of the principles contained in the Declaration of Independence and the Constitution which commit our nation to a belief in God, and a social life based upon the moral principles which come from God.

This may seem to some as a very inadequate solution to be made by Catholic Bishops to a problem that has a simpler and more direct answer, namely, be converted from your sins and enter the Catholic Church. But simple as this solution is, and granted that it is the final solution, it is still an ineffective one in the

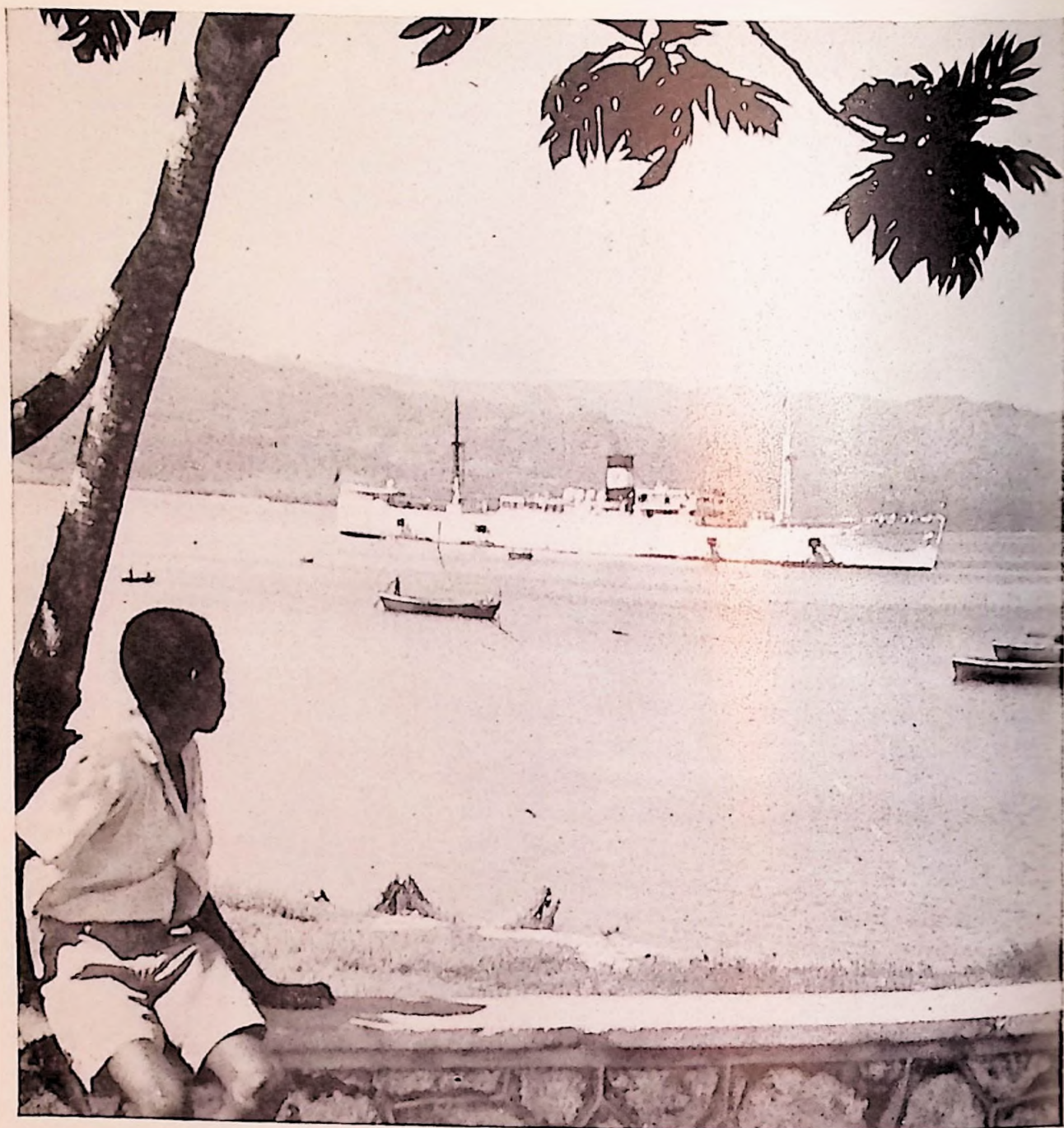
historical context in which the Church in the United States finds itself.

America is not a Catholic country, nor does the Catholic Church here embrace a majority of the population. It is a Church that has a mission to the millions outside of it. To reach these millions the most effective approach is to identify the Church with those elements of belief and morality in the society which are true and are a part of God's primitive revelation to all men. In some mission countries it is not always easy to discover the sources of this primitive revelation which causes people to worship God and to act in a moral way. In the United States, however, the source is not hard to find. It is the residual revelation which the Protestants, Deists and others who wrote our Constitution obtained from the source of all revelation, the Church of Christ. Granted that it is not complete, and that it needs to be brought to perfection, it is still true that the process of bringing it to maturity has to begin with truths that are already held.

The "profound sense of mission" which the Bishops call for has many other possible and desirable applications to the American scene; it belongs here as well as in the missions. In insisting that it is not an item to be used for export purposes only they have done much to restore the missionary spirit and its expression in works to the central position it must occupy in a Church truly Catholic.

Pope John XXIII said recently, "there is neither incompatibility nor antagonism between support of the missionary world and support of the christianized world; they are two realities which supplement each other and give each other mutual force . . .", and then he quotes the famous words of Pius XI, "the parish that neglects the missionary spirit neglects that which of all Catholic works is the most Catholic . . . the most apostolic."

(Another in JM's series of missionary pronouncements by Catholic leaders.)



Montego Bay is famed as a beauty spot, one of many along north coast. (Jamaica Tourist Board)

Behind Jamaica's Gold Coast

Before we pass judgment we must weigh our own values

SILVIO C. GARAVAGLIA S.J.

THE TOURIST SEASON is on and the north coast of Jamaica, the "gold coast," is humming with activity. But I wonder how many of those who come to play and to relax are aware of the other Jamaica, the way of life that is carried on beyond that scenic curtain?

The peasant in most Caribbean Islands has only hills and mountain land to cultivate and it is getting him nowhere. The Kingston supermarkets can import larger and cheaper carrots from the States than he can produce right here. The competition of mechanized agriculture is too

much for him, and what is going to happen to him is a real problem. Emigration used to be the safety valve and in recent years thousands have flocked to Great Britain, but there are signs that this outlet will soon be closed. Work and living space will have to be found somewhere. Considering the number of people with little to do and the number of years this condition has prevailed, it is remarkable there has not been trouble long before.

By popular referendum Jamaica voted to withdraw from the West Indies Federation and to go it alone. This is in character. Few people are more proud of their country than the Jamaicans. There is a self-assurance about them that makes them stand out from the crowd whether in New York, Chicago or London, and in the popular imagination the Island is a world unto itself. One of the reasons which influenced the voting was the fact that the smaller islands to the south might just as well be in another world as far as Jamaicans were concerned. Very few other than salesmen ever travel there from here. But the over-riding reason was that Jamaica, poor as she is, would have to carry the even poorer Leeward and Windward Islands. Jamaica is making some headway in trying to solve her economic problem but she has too many unemployed and is too poor for such an adventure in philanthropy.

It is very important for Americans, with their Peace Corps and aid to underdeveloped countries, to see clearly their own way of life and how easily that whole way of life can be responsible for a distorted viewpoint which can wreck our well meant efforts to help others. People reared in mechanized, air-conditioned, automatic and ultra-hygienic surroundings are too soft and delicate for a more primitive way of life. The American boy and girl is kept immature too long by an absence of useful and purposeful activity. Play and diluted schooling are no substitutes for work, struggle

and responsibility, and it is these that humanize and help us to feel with others.

As I watch tots of four and five years of age edging up in the hillsides here with a pan of water or a faggot on their heads I do not pity them. I envy them their opportunity for development as they play a necessary part in their family and contribute to its well-being. They are giving and they are struggling, and while they may not acquire extensive book-learning they are getting something quite as valuable as a preparation for life. The

Water by the head as a boy at Above Rocks in Jamaica's hills returns from the spring.



American way surrounds a man with time-saving devices, shortcuts and all the marvels of science, but in the process the human person is impoverished. We used to blame the Europeans for nationalizing the Gospel in their colonies but we, missionaries from America, run the danger of materializing it. We tend to compare everything with our own culture, to try to duplicate it and transplant it. The resulting image of the missionary is one of a glorified Santa Claus or an American millionaire rather than of the man who comes with the secret of life unending.

One tiny episode might spotlight the comparison. At Cassava River one Sunday I forgot to announce a coming day of abstinence. The next time I returned I explained my mistake and then, simply

out of curiosity, I inquired how many had eaten meat that day. No one had, but not because they were aware of the abstinence. It simply was a case of there being no meat in the middle of the week. Beef is killed on Fridays and, without

Stamp an' go fritters have a lot of ingredients but still not as many as this head load.



Away we go—and who cares for the rocky road and bare feet when the world is young?



refrigeration, must be eaten immediately.

Jamaicans have their own method of expression. I once asked a little girl if she went to school every day. "Yes," she answered, "but sometimes I don't go every day." And one never misses a bus;

it is always the bus missing the person and the expression is, "The bus leave me." Let us ardently hope and pray that our efforts for other people, material and spiritual, may never be summed up in similar fashion—"the bus leave me."

Pawpaw and plantains are offered for sale in the market place. Pawpaw is also called papaya and plantains look like bananas but must be cooked before eating. (Tourist Board photo)



Can you help in any of the following ways?



Wanted for Jesuit Missionaries

1) An Oscar means something to Father Dineen of Jamshedpur, India. He is building a little chapel at Parsudih and it is being done under the guidance of Brother Oscar. But Father needs \$200 in order to finish off the sanctuary. Could you help him with a part of that sum?

2) One year from now the main building of St. Michael's Seminary in Jamaica will be two hundred years old. Father Robert Burke has more than pride in that fact; there is also the understandable fear of fire in the two-centuries-old wooden structure. He must plan for the future—and he needs substantial backing for those plans. Could you help with a gift of any size?

3) For a quarter century Father Welz-miller has labored in India. One thing which bothers him at his Arrah station is the lack of a proper cemetery. The old one has little room left and new ground is urgently needed. Will you give whatever you can for this new "God's Acre"?

4) An exile from China is doing heroic work in the Bukidnon section of the Philippines. Another missionary has told us of Father Venere's work, with never a complaint or request for himself. But his rectory is a makeshift affair, lacking in many of the decencies. We would like to surprise Father Venere with a suitable gift. Would you give whatever you can afford—\$2, \$5, or more?

5) One of the most primitive districts of the Sioux Reservation in South Dakota is

being cared for by Father Steinmetz. He is trying to furnish one of his three churches and needs a tabernacle and a crucifix for the altar among other things. Any help in furnishing this chapel on the Dakota plains would be appreciated.

6) March is the month of St. Joseph, St. Patrick and St. Francis Xavier. There are scores of places across the mission world which are dedicated to one of these well loved saints. If you would like to pay special honor to one of them what would be more fitting than a gift to a church named after the saint? We cannot print the names of all who have made requests for help but we would be glad to forward any size donation to the needy pastor of a church named after these saints e.g., St. Joseph's in Sasaram, in Golmuri, Kumardhubi, or Anandpur, all in India; St. Patrick's in Jamaica; St. Francis Xavier's in Alaska, the Philippines or India. All these need altar and church goods so you can select your gift and mission.

(Coupon attached for your convenience)

Dear Father,

The enclosed gift is for the item(s) above numbered _____ .

Name _____

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

A ROOF OVER OUR HEADS

In Patna, India, Father Edmund Burke is desperately trying to build a few chapels in the outlying villages. The walls are only mud so they do not provide a big problem but the roof must be of tiles. It costs only \$100 but that is a big sum when you have several chapels to build. Could you help Father to put a roof over the heads of his people?



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THERE ARE EMPTY SPACES

There is a new chapel at the Ateneo de Zamboanga in the Philippines but it still remains unfurnished. Vestments, albs, candle sticks, Communion plates and a dozen other items are needed. Can you fill any one of these empty spaces so that the House of Our Lord may not be a barren one? A donation of any size will be deeply appreciated and it can easily be arranged to make it a memorial for a dear one.

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