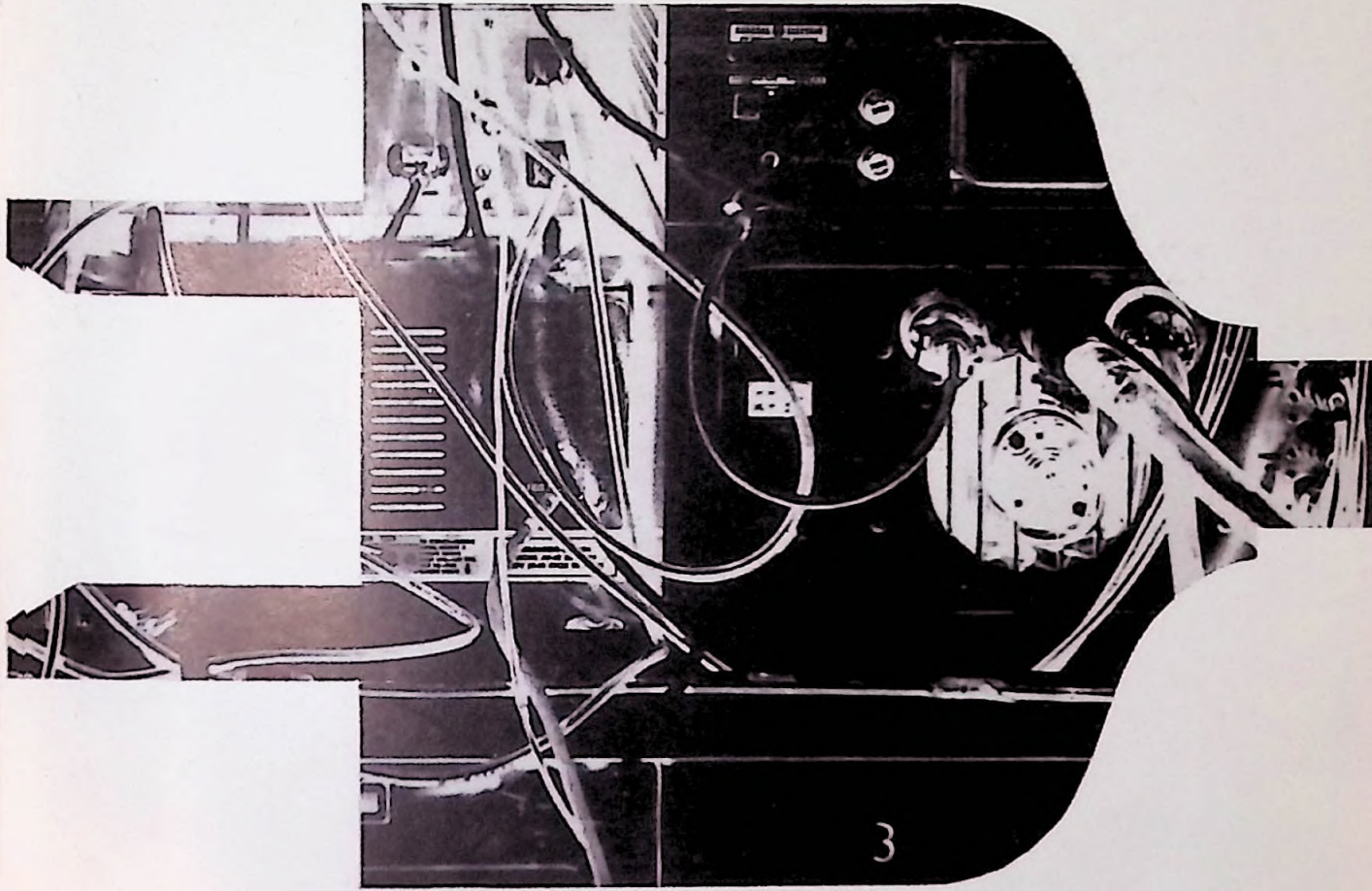
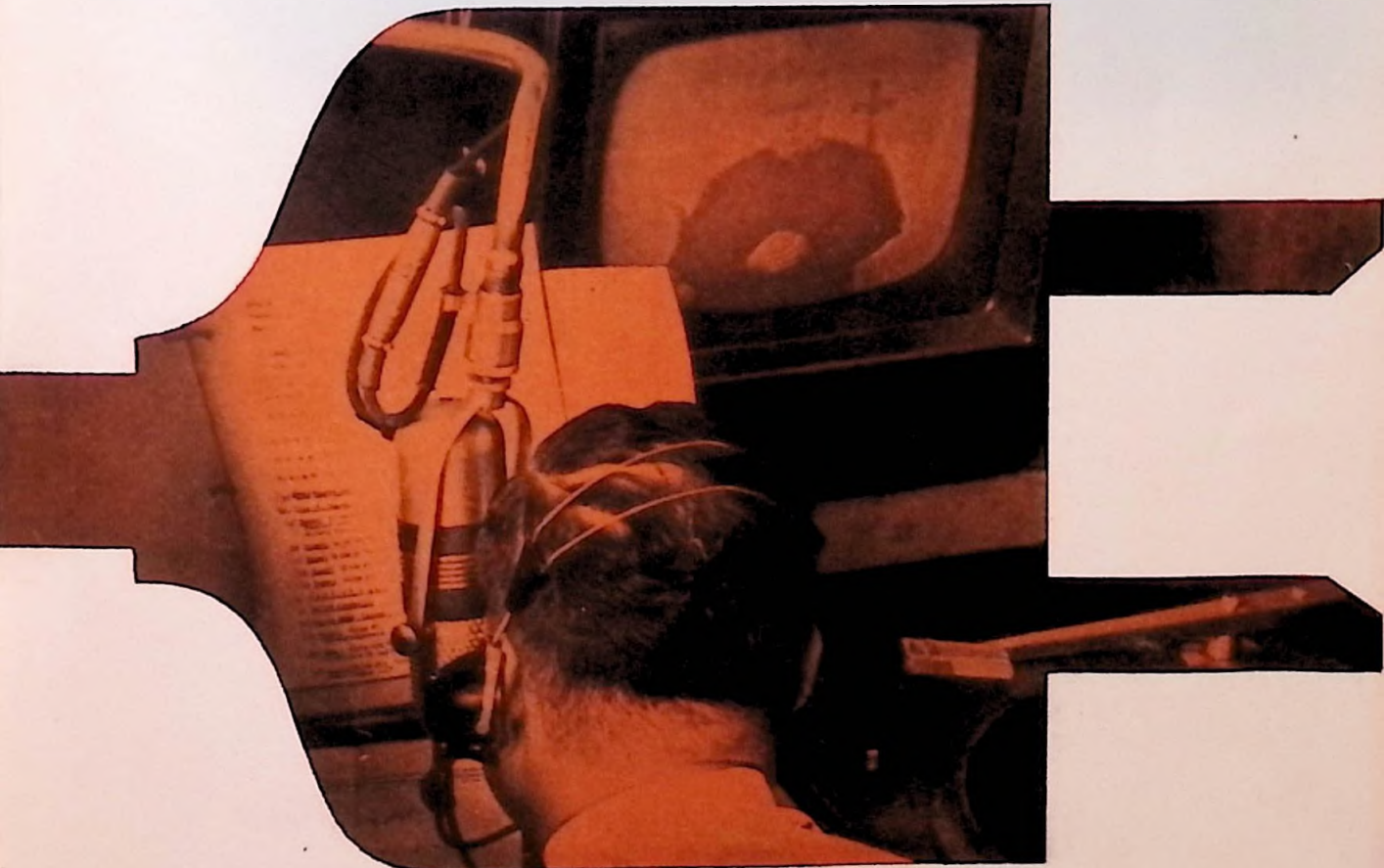


JESUIT MISSIONS

JANUARY-FEBRUARY 1963



THE MISSIONS ENTER THE ELECTRONIC ERA



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 - Africa

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Wintertime in Japan and the sacred mountain of Fujiyama
masses, white and majestic, above the black and cold waters
of the stream. One can easily understand the importance
of which that dominating peak has had in the lives of
the Japanese, in their art, their history and religion.



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IT HAPPENED ON DECEMBER 32

(If you read last month's issue, you may have noticed an article on modern means of communication and the wonderful possibilities they hold for the union of all men in Christ. Our American Jesuits throughout the world are making use of many of the new electronic media. We know that you would be interested in knowing what they are doing, and so we reproduce here the script of a meeting that took place on December 32nd at Jesuit Missions, East 78th Street, New York.)



GABRIEL: Good evening. You, Sir, are Francis Xavier?

FRANCIS XAVIER: Yes, I am Father Francis Xavier and I want to thank you for calling this meeting; when I was trying to think of who could arrange it, I thought of you, Gabriel, since Pius XII proclaimed you patron of electronic communications. Besides you've had quite a bit of experience in this communication business.

GABRIEL: Ah, so it's electronic communications you are interested in; how does this come to be?

FRANCIS XAVIER: Last month I read an article in *JESUIT MISSIONS*—a celestial magazine!—about the new means of communication. They mentioned my name in the story, pointing out how long it took me to get around in my day. But that isn't what interested me—even though it brought back the memories of the years I spent on board ships during my short mission career of 10 years.

GABRIEL: Well, what did interest you in the article?

FRANCIS XAVIER: . . . Two things: this "electricity" and the great possibilities I could see for teaching and preaching using the new tools.

GABRIEL: Ah, now I see why you wanted to talk to this particular group of men; gentlemen, let me express my thanks to you for accepting my invitation to meet at the house on 78th Street. Now, Francis, where do we begin?

FRANCIS XAVIER: One thing that struck me immediately when reading the article was the great possibilities for learning languages through use of the machines. Some people claim that I had the "gift of tongues" when I was active on earth. Well, I'm not going to settle the argument but I will say this: I would have been a lot better off, humanly speaking, if I had known a few more languages than I did. Could any of you gentlemen tell me how the language problem is being solved today? Incident-

ally, so that we can all get to know one another why don't you just mention your name and where you are from before you make your comments? Yes, Father, what do you have to say?

FR. ROBERT SULLIVAN (Baghdad College, Iraq, run by the New England Jesuit): As you could easily understand, St. Francis, we have a real language problem in Baghdad. All of our students speak Arabic and all of us speak good Boston English; the boys want to learn English—even Boston English—and we want to learn Arabic. So we set up a language laboratory, using tape-recorders like this one here. The language lessons are "on" the tape and when you turn this gadget here every man can have his private teacher. Listen:

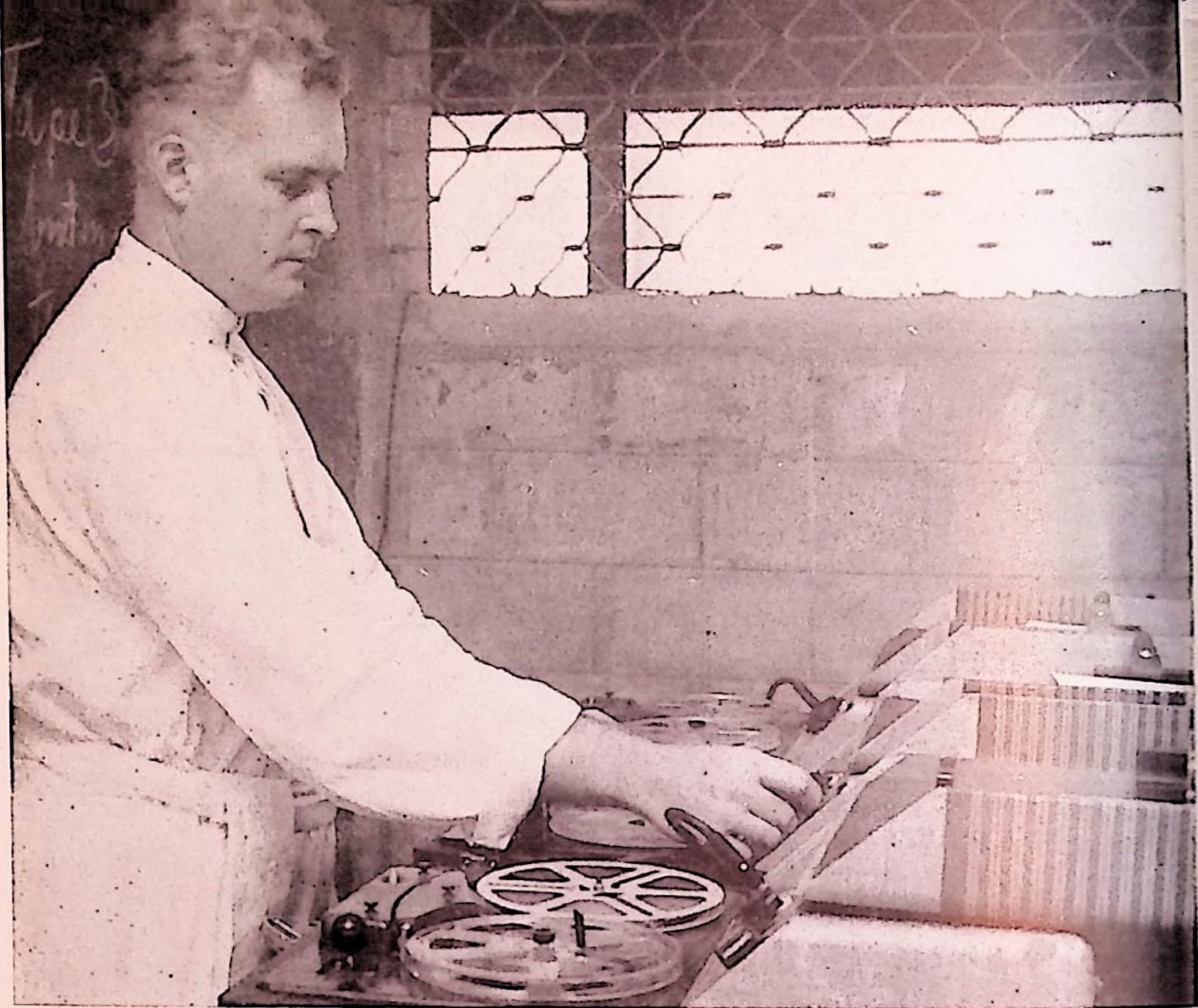
(Voice from tape-recorder) c&S°
@ (#& (Arabic)—the camel—@°cS&)
@°Sc, etc. . . .

FRANCIS: Amazing! Why if I had had one of those, I could have learned as much Japanese in one day as I learned in a month in Japan. And to think that you can teach your students how to speak other languages as well! What a marvelous thing! Yes, Father, what do you say?

FR. JOHN McCARRON (*Ateneo de Manila, the Philippines*): We've done a lot more than that, Francis. Out in Manila we decided that to understand a language, you have to know what the people who speak it mean by it; words have ideas behind them.

FRANCIS XAVIER: I can appreciate that! I had quite a bit of trouble trying to understand what the Japanese really meant; frequently I made incorrect translations because I did not understand what the content—the cultural background—of each word was.

FR. JOHN McCARRON: St. Francis, that is *the* real problem; we decided to try to do something about it. We got a team of Jesuits together—myself, a sociologist, an anthropologist, a psycholo-



■ Father John McCarron at controls of tape recorders in the new speech laboratory at the Ateneo de Manila. His method of teaching is an unusual one, as he explains in the story

gist—and we . . . what's that? Oh, you don't know what those words mean? Well, each title refers to a different field of the study of man; the group together could give you a good idea of just exactly what makes the Filipino the unique person he is.

FRANCIS XAVIER: Wonderful! Mission work certainly has become a lot more complicated today than it was 400 years ago, but that's good. Perhaps I never really understood much about the people I was talking to . . . I wonder . . . What did you and these other men do?

FR. JOHN McCARRON: We put together one hundred situations which pretty much covered every aspect of life among the Filipino people, situations which could show you what the words in Tagalog (the most common Filipino language) meant in real life. We did the same for American English. Now we

want to put these one hundred situations on film—you'll see what I mean in a minute—so that the language is used in the sense in which the people speak it. You can get a good cultural background at the same time. Here, let me show you a sample.

(runs film; cuts film.)

FRANCIS XAVIER: How good God is! Giving man the ability to discover such wonderful things! But this question of languages reminds me of another problem I had. Perhaps you have made progress in that direction as well. It was the problem of not being able to get to the thousands of people you wanted to teach. Has anything been done along those lines of how shall I say it?—putting you in many places at the same time? Yes, Father?

FR. JAMES MEEHAN (St. Louis Province Mission Bureau with mission

in British Honduras and Honduras): St. Francis, you would be amazed. Down in Yoro, Honduras, the Missouri Jesuits are setting up radio-schools. I won't try to explain radios other than to say that with radio you can speak into a little box at one place and be heard by millions of people who have other little boxes in hundreds of different places. With our radio-school we are going to be able to teach basic subjects like reading, writing, arithmetic and religion to thousands of people who have never gone to school.

FRANCIS XAVIER: How will you do that?

FR. JAMES T. MEEHAN: Well, we'll distribute these little boxes called receivers to various villages in the territory. Then at certain times each day, we will teach a lesson and all the people in the villages can listen and "go to school" for the first time in their lives. These radio schools were started in Bogota, Columbia, by a diocesan priest, Msgr. Salcedo; since then they have been successful in many other places. There's a Bishop in Brazil who has a radio-school with 10,000 classrooms listening in. Why, St. Francis, that one radio station could speak to more people in one day than you did in your entire life.

FR. JOHN McCARRON: . . . but not so well, of course!

FR. LEONARD HACKER (Pastor, Assumption Parish, Majuro, Marshall Islands; Buffalo Province): My mission territory would be a bit more familiar to you than many of these other places, St. Francis. Of course, it wasn't even discovered when you were on earth—but the people are more primitive than . . . Pardon me? Oh, I see, you know about our work there? You keep a watch over it? Well that's good to know. You realize then that we have to work out methods of covering thousands of miles. Some of our men have been investigating the use of radio for educational purposes; it

could cut down those distances . . . but it would be expensive. Just now, I am trying to raise money to buy tape-recorders for my own language school. Here's a picture of my island church . . . the school right over there.

FRANCIS XAVIER: What a wonderful picture!



■ Fr. Leonard Hacker of Marshall Islands.

■ Fr. James Meehan, Missouri Mission Head.





■ Fathers George Prendergast and Hogan in Honduras conducting Sacred Heart Program.

Hey! speaking of pictures—oh, pardon me—my name is FR. LEO LARKIN (Ateneo de Manila, the Philippines) I can remember that you were a great picture man, St. Francis.

FRANCIS XAVIER: Yes, people learn better when they can both see and hear.

FR. LARKIN: I'm a picture man myself and I've been itching to get in a word here about television, one of the best teaching tools we have. That's another new word for you and the easiest way to explain it is to go back to Fr. Meehan's radio. Television operates something like radio, but it will send pictures of the speaker as well as his voice to hundreds of different places—almost instantly.

FRANCIS XAVIER: Will wonders never cease!

FR. LARKIN: At the Ateneo de Manila (a university) we have installed a television system and will start to broadcast classes in April. All the students will be able to watch the best teachers and to see demonstrations in laboratories. Not only that, we will be able to make films of classes like the one you saw for use throughout the Philippines.

FR. ROBERT LISKA (Chicago Province Mission Bureau with missions in India and Peru): Down in Peru, Jesuits are using television to teach the children in the slums surrounding the great city of Lima. Of course, the work has just begun but so far it has been very successful. Television may well be the best way to educate and instruct the millions of the poor and illiterate around the world.

FRANCIS XAVIER: I think that may well be true; tape recorders, films, radios, television . . . God has given them to you just when they are needed. But who . . . ?

Pardon me, St. Francis, I am FR. WILLIAM DRISCOLL of the Maryland Jesuit Bureau and before we go on to another subject, I would like to add a word about films. You have seen what they are but I don't think that we have sufficiently stressed the work they can do in teaching. For example, perhaps the best way a missionary far removed from city life has to teach is the film. A film of the life of Our Lord or explaining some of His teachings is very effective. A Jesuit in Chile is making such films. Some of our men are using "mobile units," jeeps—how's that? What are jeeps? I don't know if I can explain them to you. Best thing would probably be to look out the window there. Do you see those carriages without horses moving up 78th Street? Well a "jeep" is like them but it is stronger and can go into mountainous territory where the ordinary horseless carriages can't go.

FRANCIS XAVIER: To think of the days and weeks I spent in walking from one place to another! But who . . .

FR. WILLIAM DRISCOLL: . . . Just one more minute, St. Francis; the missionary with the mobile unit can go to remote areas with projectors to show films, tape-recorders to play music and teach lessons, etc. . . .

FRANCIS XAVIER: I wasn't trying to change the subject, Fr. Driscoll, but who is that priest pacing up and down in the back of the room?

GABRIEL: Ah, that is Fr. Philip Bourret, a California Jesuit now working in Formosa. He is always on the move.

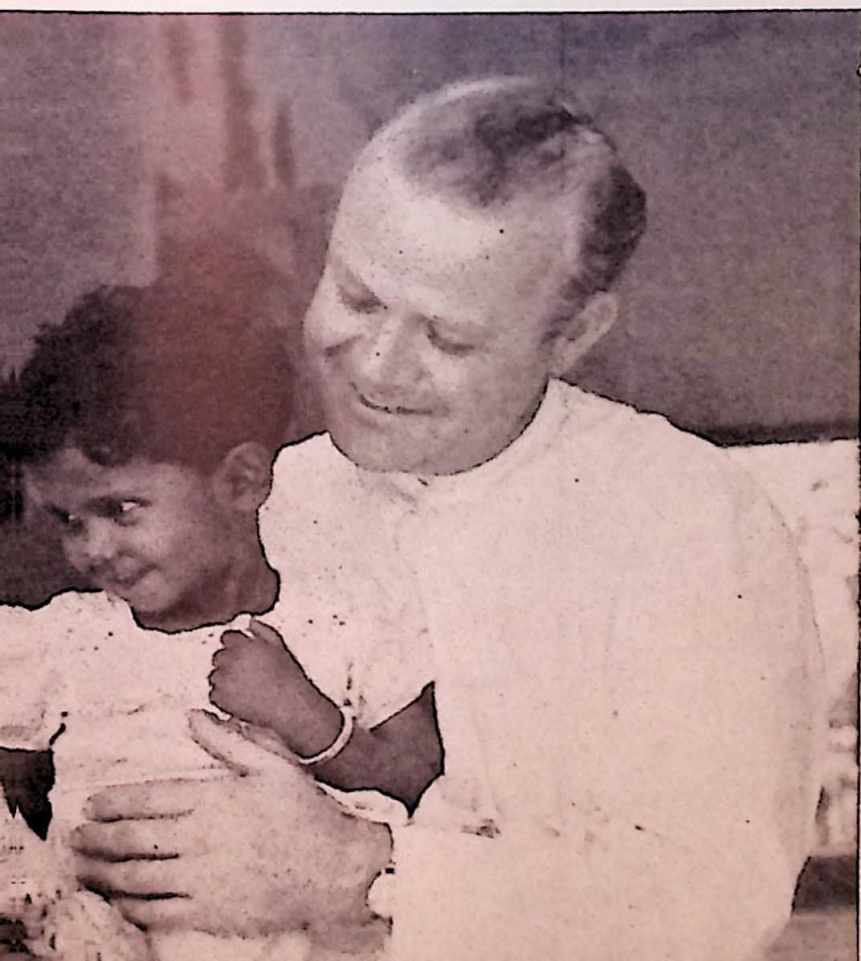
FR. WILLIAM KLEMENT (California, China Mission): I think that I can explain him, St. Francis. Fr. Bourret recently built a studio on Formosa to produce programs for Formosa's commercial radio. Now he wants to do the same for television. He is back in the United States to beg equipment for his new series—and as you well know, a beggar can't afford to relax—so he keeps on the move.

FRANCIS XAVIER: Well, that's at least one thing that hasn't changed! Begging seems to go with being a missionary.

FR. CALVERT ALEXANDER: (Editor of Jesuit Missions): Oh, there are many things that haven't changed, St. Francis. The basic work of the missionary is still the same—he still seeks to establish the Church wherever it does not exist or where it has a very precarious existence as in Latin America.

FRANCIS XAVIER: Yes, I understand that. You probably don't want to say it, Fr. Alexander, so I will: mission work today is a much more scientific and complicated affair than it was in my day. I am sure that the first necessity is still that the missionary be a "holy" man . . . but he has to also be a skilled man today. I know a bit more what goes on here on earth than you think I do. In today's world man's old enemies have put on new faces—providing new forces to turn people away from God. Missionaries have to be all of these things you mentioned, Fr. McCarron—

FR. JOHN McCARRON: Linguist, so-



■ Father Driscoll, Maryland Province Mission Director, with captive but willing audience in Jamshedpur.



■ Father Philip Bourret and S. H. Li check over script and background music for radio program in Taiwan. At the present time the energetic Jesuit is building a TV studio.

ciologist, anthropologist, psychologist . . .

FRANCIS XAVIER: Yes, that's right, and I suppose many other things as well. In my day . . . well that day is gone.

FR. CALVERT ALEXANDER: Your day has passed, that's true; but your accomplishments in your day without any of the tools we have at our service have made you the model for all missionaries.

GABRIEL: Radio or no, Francis, you certainly were one of the greatest missionaries. It may embarrass you to know

it, but some people on earth claim that you are second only to St. Paul.

FRANCIS XAVIER: People can say what they want to, but I don't want anyone to sigh for the old days. These new creatures, these marvelous "boxes" and those films! . . . what wonderful work for God could be done with them. But here is one thing that puzzles me. This electricity . . . what is it?

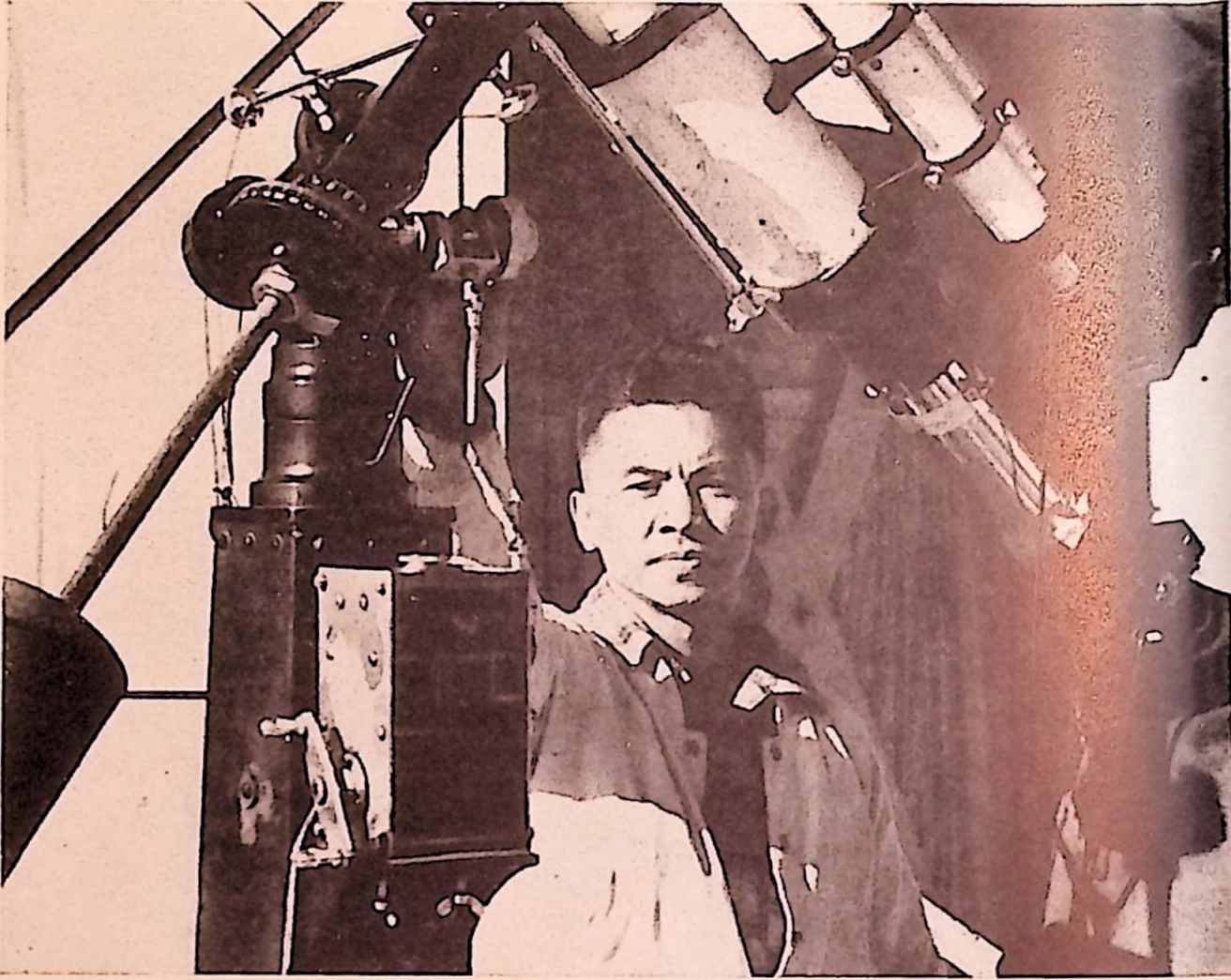
FR. PHILIP BOURRET (China Mission; graduate electronics engineer from Stanford): Well, St. Francis, . . .

JAMES P. COTTER S.J.



■ Still on the move. Fathers Bourret and Palm (left) in action. From "Bamboo Shoots," diary of Monsignor Eugene Fahy S.J.: "Called at Canisius House to see Fr. Liu and ran into a beehive of activity, TV activity. Fr. Bourret's van had arrived from the States and even the Superior had to move out of his room to make space for it! Fr. Bourret is still in orbit, dashing around looking for a field to build his studio. His pace is a mystery . . ."

FACE TO THE SUN



■ At the former headquarters of the Manila Observatory in Baguio Mr. Sammy Dicang takes photographs of the sun. This section, with improved instruments, will continue at Baguio.

SCIENTISTS HAVE THEIR feet on the ground, but they can also be dreamers. Now, for the Manila Observatory, dreams and reality have met. There is bound to be excitement in the work of the next few years, as the Manila Observatory sets up a most modern geophysical and solar observatory, suited to the space age.

Because every portion of the earth has its time of night, when no observations of the sun are possible, other observatories must then fill the gap which would otherwise result in solar observations.

The Philippines, because of the vast reaches of the Pacific on one side, and because of the ideologically isolated peoples of China on the other side, is uniquely positioned to serve the rest of the world, by making available the strange as well as the ordinary solar events, which, without them, would pass unnoticed. The problem of the sun is common to the whole world and the data of one region must be made available to the whole world. The Philippines is important because of its location at eight hours, east longitude. Only a completely

equipped solar station in the Philippines can fill this need. In view of the recent successes in placing men in space, and in placing in orbit a satellite which observed the sun in the ultra-violet, the X-ray and the infra-red part of the spectrum, it becomes increasingly important to have full coverage in the visible part of the spectrum. Only an earth-bound station, for many years to come, can give continuous, high-quality monitoring of the sun in visible light.

The solar section is but a part of the new Observatory. The above mentioned importance of location applies also to the ionospheric section. Now, improved ionosphere-sounding equipment will be erected close by the new solar installation. In addition, a new seismic vault has been dug on the grounds of the new location. This new vault will supplement the records of the older station at Baguio and will offer a chance for unique experimentation.

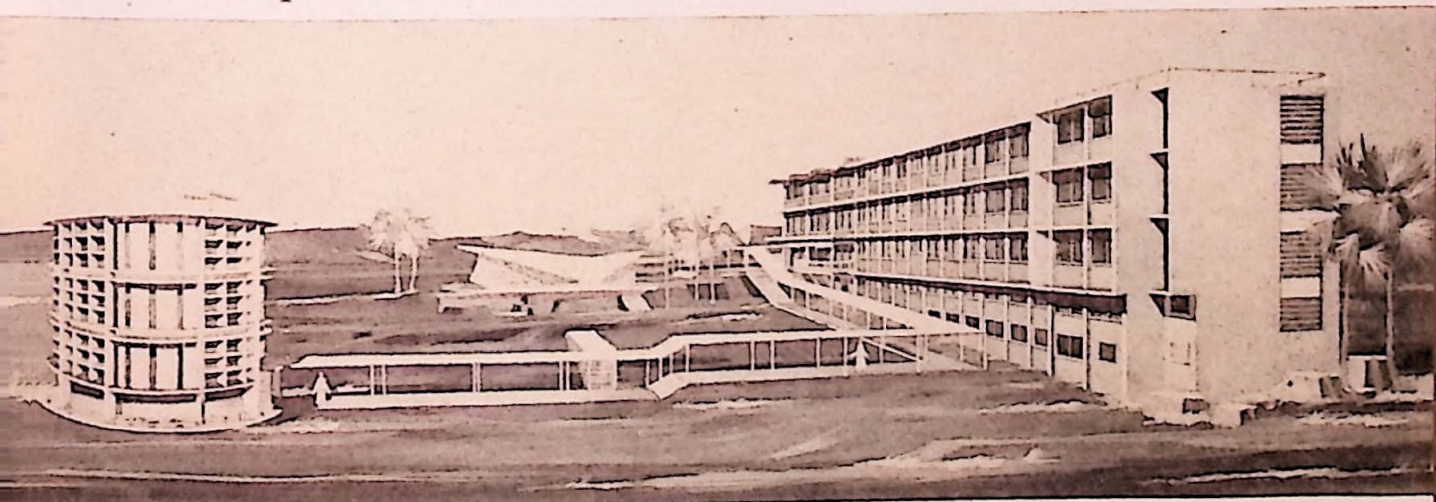
The work is scientific and international and yet will develop the Philippines. Union of Americans and Filipinos in the preparation and sending out of data to the rest of the world, while breaking down boundaries, will at the same time make the Filipino world conscious and proud of his unique strategic position in the world. He will have an opportu-

ity, heretofore denied him, of seeing the many problems of the sun, first hand, and will undoubtedly come up with some of the solutions.

Just as there was world cooperation for the International Geophysical Year, so now, on a more complete scale, the Manila Observatory plans to make its contributions to the IQSY (International Quiet Sun Year of 1964).



■ The front of the main building (above) while still under construction. Below is the architect's concept of the new Manila Observatory at Loyola Heights, Quezon City in Manila.



KNIGHT of the IGUANA

ALOYSIUS J. NEHR S.J.



ONE OF THE THINGS I have discovered in India is the amazing number of living things all around us. By no means do I give unqualified approval to all of them; too many of them are uncomfortable or downright dangerous. But I have a warm spot in my heart for lizards, especially when I watch one sneak up slowly and cautiously on some bug, pouncing on it like a cat when it comes within range. Bugs I classify as uncomfortable and decidedly annoying.

We have hundreds of nice little lizards crawling around our walls inside the building who love to devour insects by the thousands. But I am afraid that the lizards alone will not provide the answer for the insects' population explosion.

Recently I was standing outside the dining room with Father Charles Scott. Looking down, I noticed a tiny baby lizard on one of the potted plants. I

called Father's attention to it, explaining it was a baby "blood sucker" of which we have hundreds in the garden. It derives its name from the fact that its head becomes red when excited. So it may be that the name borders on the libelous or it might even be that there is some primeval connection with human red-heads and their proverbial tempers.

At that moment there was a movement in the bushes next to the wall. A huge lizard suddenly appeared, climbed the wall and lay flat. When we moved in for a closer look and I started to climb the wall the big fellow slid down in front of Father Scott and disappeared into a crevasse between the wall of our tubewell and the kitchen. I immediately ran to get a flashlight and an old tennis racket and on my return Father Scott was walking away, shaking his kindly head at my evidently evil intentions.



■ (Left) Brother Nehr and friend. However, Brother does not spend all his time, by any means, seeking companionship in the garden. He keeps a careful eye on the workmen and makes sure that the plumb hangs straight. A Brother on the missions is a real treasure.

With a stick I poked at the iguana and it slipped around the corner. I thought I had lost it and I ran behind the kitchen where I knew there was a hole in the tube-well. Using the flashlight, I finally spotted the lizard's tail. He had gone as far back into the crevasse as was possible. I caught hold of his thick, rough tail and pulled. He didn't budge. I jerked it up and down but still no luck. I picked up a bamboo stick and began to poke at his head. The iguana turned and started out. Grabbing his tail, I was able to pull him loose and throw him down into the hole. He scurried around a bit until I threw a burlap bag over him. That quieted him and I was able to drag him out. He didn't seem vicious so I tied a string around his leg and lifted him up.

It's a little difficult to describe the experience of coming face to face with an iguana. (I suppose the same holds true

for the iguana, too.) I hesitate to say that there was a look of indefinable sadness on his face but neither beauty nor pleasure were discernible. When I contemplated his size (in India the iguanas run to only three or four feet in length, a good deal smaller than those in tropical America) it dawned on me that a tremendous number of insects must have met their demise during the life span of this big fellow. Gently I set him down and away he went, without a "Thank you" or a backward glance.

Perhaps he will find a place in history as did the iguanas of the time of the great warrior, Shivaji who used them, with their strong suction cups on their feet, to scale fortress walls with ropes whereby his soldiers could follow. If so, perhaps my iguana will remember a September afternoon in a Patna garden—and be grateful.

LETTER FROM DARJEELING

Dear Sister:

A friend wrote telling me that you didn't think much of the mission campaign I conducted recently in Canada. Your comment to your high school students was: "All Father Abraham was interested in was money!" With this you damn me as a false prophet. But, Sister, even supposing your words were true (and I'd like to think they aren't!), I am quite willing to face God's judgment with this on my record.

Mahatma Gandhi once said: "If Christ ever visits India, He had better visit it in the form of bread!" I agree with Gandhi. Today underprivileged countries are caught in a pitiful struggle for survival. Millions upon millions of human beings -- made each one to God's image, redeemed each one by Christ's blood -- face starvation, live in hovels not fit for dogs.

To you these are only words; but to me they are men and women of flesh and blood, with haunted eyes, emaciated limbs, and children clinging to them, frail and frightened, facing a future where the only certainties are hunger and want. My own eyes have seen them in the slums of Port Said and Alexandria, in Hong Kong and Singapore, in Bombay, Madras, Calcutta. Not by ones and twos, mind you; not by dozens; but by thousands and hundreds of thousands. Calcutta alone has over a half million people homeless on its streets. Have you ever seen a starving mother lie down with her baby on the pavement at night, sinking into the merciful solace that sleep brings, that brief blotting out of her misery and hopelessness?

If you were a missionary, what would you want to give that starving mother? The love of Christ. Yes; but what form would Christ's love take? In the Gospel, did Christ tell the hungry and the sick that He would remember them in His night prayers?

Today the world is weak and feverish with atheistic-materialism; but the cure of materialism is not spiritualism. The Communists say that man is only body and soul doesn't matter. The answer to that lie is not that man is only soul and body doesn't matter.

Remember, Sister, the Incarnation. God became man; the Word was made flesh. We adore Christ, His soul and divinity; but also His body and blood. Mankind is incorporated now in Christ as it is, flesh and spirit. This oneness with Christ promises mankind the only solution to its sin and its sufferings, to its hunger and its hate. For Christ in love embraces and elevates all; He excludes nothing; He redeems man in his totality; He preserves carefully the hierarchy of values between matter and spirit, but He repudiates as nonsense any drivel that would advocate loving man's soul while despising and neglecting his body.

This month the Pope asks us to pray that the social doctrine and action of the Church may save the under-developed countries from the danger of atheistic-materialism. "Social doctrine and action" are wooly words; but St. John explains them in terms clear, forceful, frightening. "And now, suppose that a man has the worldly goods he needs and sees his brother go in want; if he steels his heart against his brother, how can we say that the love of God dwells in him? My little children, let us show our love by the true test of action, not by taking phrases on our lips."

You imply, Sister, that I should be ashamed because I begged too much; whereas actually I am ashamed because I begged too little. I didn't have the courage to say what I really think. It is this. As long as our youth are spending more on cokes, potato chips, dances, comic books, bowling alleys, than they are giving to the missions (and God knows they are!) then they are being educated in a Christianity that reeks with rottenness! As long as Catholics give more for cigarettes, golf, magazines, liquor, cosmetics, hair-do's than they are giving to help the world's poor (and God knows they are!), then Christianity can never halt Communism because it is a Christianity that has rejected a bleeding, crucified Christ!

I didn't have the courage to preach this (as Paul would have!) and that makes me ashamed and afraid. Christ's description of the Last Judgment haunts me. He is not going to quiz me on subtle theological doctrines; He is not going to ask me about my mystical experiences. He is going to put to me (and to you and to all of us) one blunt question: "I was hungry, did you feed Me? I was naked, did you clothe Me?"

What shall I say then? I, who was so faint-hearted when asking for money to help the poor? I had a priceless product to sell; and yet I sold it with less skill, with less enthusiasm than men show when selling Kraft's cheese, or Buicks, or the latest wrinkle-remover. And now, returned to a country where millions have been left wounded and stripped naked by the thieves of colonialism and world-economics, I am like a useless Good Samaritan; for I have so few denarii to give to the inn-keeper to care for them, I have so little wine or oil to pour into their wounds. Why? Because like you I felt it was shameful to beg, shameful to ask Christians to share with their own brothers and sisters the gifts God has given them in "such full measure, pressed down and flowing over"!

On the day of judgment, Sister, may God forgive me for my cowardice; and may He have mercy on us both.

From Kurseong, India, fifty miles from the border of Red China,

Your brother in Christ,
J. M. ABRAHAM S.J.

(Reprinted from Canadian MESSENGER)



Nipponese Vignettes

Roofs

When one travels in Japan for any length of time, one notices the difference between Japanese and American scenery strongly. An American house is a bright white or gaily painted wall, plenty of window space, with a simple roof to keep the cold out. The wall is emphasized by the large expanse of lawn. In Japan things are not the same. Looking through the gateway of a Japanese house, the first thing that strikes the eye is the roof. If of tile, it curves gracefully in swinging patterns, forming a parasol over the house set below. Appropriately enough, the roof of a house is the first part of the house that is constructed, over the rough, unfinished beams. Once set, the builders go at the rest with equanimity.

If the roof be on a farmhouse, it will most likely be built of straw thatch, a huge, towering thing over the low, wide, first floor. The roof rises solemnly above the surrounding trees, yet blends naturally into the nature around it, never obtruding or breaking the harmony.

One of the most famous places in Japan for this natural harmony is the 8th Century Horyuji Temple, the oldest wooden structure in the world. Set at the base of a mountain range in Nara, and approached through the wide farmlands of the Nara plain, its pagoda rises up delicately into the air. As one gets inside, the soaring lines of this pagoda's tile roofs push upwards with almost a flying motion, and its cool gray color is reflected by the other buildings that surround it. The serene movement and cool tiles blend in delicately with the dark green pine trees thrusting out from the walls, and surrounding the whole with a deep, peaceful forest below the rising hills.

This is typical of Japan's buildings, and is a key to the Japanese heart. When Christianity finds its way into this heart, the heart will find that its yearning for peace and proportion, its desire to be one with nature, will all be fulfilled a hundred-fold. Christianity too will find a new manifestation that it has not experienced before in the Greco-Roman West.

Just having received a set of postcards from New Hampshire, I was amazed how bright the United States is. It was even a bit too bright for my sensibilities. But during college days, these were my favorite spots for summer vacations and mountain-climbing, and the New England autumn was something to delight my eyes.

In Japan, the number of rainy days annually is high. Even when it is not raining, the air is usually full of moisture and almost never snappy and clear. Spring is a beautiful soft haze, followed by a month of slow drizzle. Fall is clearer, but with a long period of unsettled weather, preceded by a dozen typhoons or so. The country then is very green, and always seen through a filter of moisture or shade.

It gets into the blood. The houses are like low, wide umbrellas, and the interiors cool and dark. Temples are in heavily wooded hillsides and covered with a huge tile parasol, giving a special glow to the smoky gold of the statues hidden in the recesses of the main hall. In Japanese houses much is left to the imagination.

Last summer I went to the old Horyuji Temple, and first came to the dark, huge frame of the gate, through which the interior buildings were framed. Looking the other way from the interior of the main building the same depth of tone was repeated. Turning around in my tracks, I could see the statues in the dim room only with effort, and they seemed to be rising out of a mystery.

Another afternoon, I took a walk in Tokyo to the Meiji shrine, whose expansive avenue with its towering torii was shaded by a deep forest, dark and still. I caught Mr. Kawamura from Sophia University in my lens as he was coming through the gate into the shrine, and here again was repeated the same pattern of shade.

The sombre earth-colors of folk pottery, and the dark shades of farmers' dress emphasize the shade of Japan. Christianity, when it finds its way into the Japanese heart, will not find expression in the bright realism of Spain or the gorgeous Baroque of country German churches. It will find a new simplicity and grace that has been refined through centuries of shade.



Among the statues in Buddhist Japan that most immediately strike the foreign on-looker, number one must be the temple guardians. Compared to the size of the regal, solemn figures set deep in the darkness of the temple interior, they are rather small. But they make up in ferocity what they lack in height.

From the central gate-house in Horyuji temple in Nara, a dull red-painted wooden deity of the wind glares down, with his cape billowing and every muscle of his squat, athletic body bulging with rage. At first glance, the foreigner looks at him with a glance that says, "Here's the devil himself." And that's where he is wrong. This Nara period figure is a protector of Buddhism from evil spirits, much as is the figure that stands below the thousand-armed Goddess of Mercy in Toshodaiji Temple. If you are of good heart, you may look without fear past the fierce figure to the quiet, benevolent face of the Buddha above.

There are many that are of good heart out here in Japan. One only hope is that they will look not just past the frowning wind god to the Buddha image, but even farther to what is symbolized unknowingly in the serene countenance and compassionately outstretched hands—to the real hands whose palms were pierced for this people and for all peoples; to the real face that is serene in the knowledge of victory.

When you take a walk along mountain paths in Japan, you often come upon small wayside statues of Buddha, more rudely carved, but the more fresh for the naiveté. These please me most, and could be the basis for a new Catholic Church art in Japan, coming from the simple native soul. It expresses the same yearning as the great famous statues of old Nara, the yearning of the Japanese people for quiet and peace, never attainable in a country with a history of wars and a turbulent climate of typhoons and earthquakes. This is the yearning for life everlasting, that only too few know about. Let us hope that they will know about that life.

Statues



The Pope's Mission Intentions

January: that the Ecumenical Council may provide effective help to the missionary efforts of the Church throughout the whole world.

The eyes of the world have watched the proceedings of the present Council with undisguised interest. The extent of the news coverage through every possible media is a reflection of that interest. For many people the Council provides the first real insight into the organization, the unity and the teaching of the Church of Christ. That new knowledge of itself makes it easier for a missionary entering on a new area. He no longer emerges out of a dark background, totally unknown, foreign, and worthy of suspicion. He walks in a light cast by a world-gathering at Rome, some 2,600 prelates who openly profess the things they believe in and the importance of those things to all men. They have met in conclave for the good of the

February: that the rulers of the new African nations may see the help that the Church of Christ affords to the prosperity of their people, even in temporal matters.

The new Africa is still quivering with uncertainty, a liquid yet to crystallize and settle into a definite mold. That is understandable, for its emergence was a sudden one, abrupt and undisciplined. Freedom is a heady thing and the maturity of intellect, will and emotions is necessary to hold it in check. These first years are crucial ones for the new nations and the Holy Father, recognizing this, asks us to pray that these peoples may look with calm and thoughtful eyes to the future, especially to the role which the Church can play in it.

If they regard the past, they will see that the growth of Africa is merely the history of the spiritual and moral riches

whole world and they make no secret of that fact.

As they proclaim and emphasize those teachings which Almighty God has entrusted to their care it is only natural that men will think more often and more deeply about these truths. It is the burden of the Church, imposed by Christ Himself, to give witness to these truths, to do all in her power to spread them, and by so doing to draw all men to Him. Errors must be met head-on—Communism, materialism, laicism, dechristianization—and in the refutation of these falsities the way is opened to truth. That truth is not the possession of a few men alone; it belongs to all, and those who possess it must labor to share it with others. That is what every missionary does and that is why the Council should have the effect of speeding the spread of the truth, of arousing a greater zeal for that work, and bringing a far greater number of the faithful to participate in that work.

which were unfolded under the leadership of missionary teachers. Out of the mission schools came the educated laity and clergy who are now the leaders of their countries. The Church has been an important factor in the past; may they clearly see how important it is to them in the days ahead.

In the present time, when there is a lack of so many things, they naturally long for material prosperity. May they recognize clearly that the basis for such a prosperity is found in the social and moral doctrine which the Church holds out to them. She offers the best blueprint for good government and although the Church cannot match some nations in the material help which can be given, yet she still offers tremendous assistance in her schools, hospitals, orphanages, etc. The Church has sunk deep roots among these peoples; may they cling to her as they attain new growth!



■ New industries in Jamaica create about 7,000 jobs each year but the labor force is growing by 30,000 annually. About 18% of that force, 150,000 or so, are habitually unemployed.

We Battle Hunger

For over twenty years a determined group have labored in the Caribbean to ease the burden of the poor

JOHN P. SULLIVAN S.J.

HUNGER OVERSEAS IS NO fiction, no figment of the imagination. It's stark. It's literal. It's shocking. It's the facts of life in the lands afar. For example, around the Caribbean—that is, in the Latin American world, there are 183,000,000 souls who crave a better life. But the odds are against them. In Paraguay and Bolivia, the average man earns less

in a year than you folks would pay for a portable television set. In sixteen of Latin America's nations, 44% of all deaths occur in children under five years old. This figure is five times the rate of the States and Canada. In the USA there is one physician for every 770 people; in El Salvador, one for every 6,000; in Haiti, one for every 10,000. One out of two Latin Americans cannot read or write. Two out of every three Latin

Americans go to bed hungry every night. That means 120,000,000.

In one Central American country, wherein I worked October last on a Credit Union development programme, I discovered no fresh milk, no uncanned meat, no butter, practically no eggs. All roads single track. Torrential rains. And I lived in a leaky-roof jeep for days in these rains. Several of the towns I visited were under sea level and hence wide open and exposed to the tidal waves which accompany some hurricanes. In fact, a few days after I left that little country and flew back to Jamaica, a savage hurricane and murderous tidal wave overwhelmed the area and 400 lives were lost.

Hunger, therefore, is rather universal in the underdeveloped territories overseas. What's the answer? Is the answer bread? The answer is bread; but not bread alone. Is the answer prayer? The answer is prayer; but not prayer alone. But rather some kind of revolutionary combination of bread and prayer. For if a starving people is engaged from dawn to dusk digging its broken, bleeding fingers into a reluctant soil out of which it is struggling to wrench the barest necessities of life—perhaps, in the fight to live, it may not find time to fight, to pray.

What, therefore, is the answer to hunger overseas? One answer I submit is the Credit Union answer, in which activity I have been pre-occupied full time since 1942 up until today. Working out of my home base on the island of Jamaica, exclusively on credit union missions for all peoples irrespective of creed, race or color—most times, on my own expense—I have visited from about three days to a month, the following countries in the overall Caribbean area: Bahama Islands, Haiti, Santo Domingo, Puerto Rico, the Netherlands Antilles; in the smaller British islands of Antigua, Trinidad, St. Kitts, Barbados, St. Lucia, Grenada; in Panama

and British Honduras over in Central America and in South America: British Guiana, Surinam and Colombia.

But leaving, for a moment, the overall Caribbean with its four major language groups (Dutch, French, Spanish and English) and confining ourselves to the English-speaking West Indies islands only—what, by way of contrast, is the picture today after twenty years of pioneering? In 1941 there was one Credit Union on one island with fourteen members whose savings totaled the magnificent sum of 49 cents. By 1961 there were 500 Credit Unions on ten different islands with a membership of 70,000 and savings of six and a half million dollars! . . . And all this, remember, against a background wherein per capita income for 3½ millions is about \$3.00 per week.

But the most perfect Credit Union movement in the world, if confined merely to the dead mechanics of shares and loans and collateral and security and insurance, is a movement *without life*, a movement *without a soul*. It tends to emphasize things rather than people; to build money rather than men.

Hence leadership—native, alert, altruistic, dynamic, heroic—is our best, in fact our only, weapon to fight overseas hunger. With this conviction in mind, in early 1958 I resigned as full-time Managing Director of the Jamaican Credit Union League. And after fifteen years of salting away donated nickels and dimes, I bought a solid old house and ten acres of abundant surrounding land for our leadership training centre. We call the project "SAC"; "the Social Action Centre." It was a big, badly needed step.

"SAC" is dedicated to provide living-in facilities for a small hard core of picked Caribbean leaders of all creeds and races wherein the skills and especially the dynamics for the development of native leadership will be high priority. After all, why should the Communists

be allowed to steal away from us the monopoly in this rare and precious field of building men who can lead their fellow men? The resources to make this dream of living-in facilities come true, I do not yet possess.

Our "SAC" base here in the now-scarlet Caribbean covers only ten acres. But the area we attempt to serve, around our section only of the Caribbean, covers possibly 800,000 square miles and population, embracing the English-speaking West Indies, Haiti, the Netherlands Antilles, of perhaps 8,000,000 souls.

In this historic but now-disturbed Caribbean, it may be later than we

think. The issues are clear and unmistakable. The challenge we must face and lick or else. We must grow—or die. Handouts and charity and sending the marines storming ashore—none of these solutions are the answer if we are to survive and carry the fight. The answer, for all its heart-breaking slowness, is economic self help, particularly in the all-out Credit Union field. If we muff the challenge, we may lose the fight in our day. If we face it fearlessly, resolutely, with sacrifice as well as with prayer, with money as well as with men, then our battle against hunger may become victory.

■ Fertile soil and a wonderful climate provide Jamaicans with a variety of foodstuffs but it is still necessary to import food for large agricultural areas have not been planted.



CARIBBEAN: ISLANDS OF HOPE

Another Christmas season is behind us and the peoples of the Caribbean Islands. The end of another year of poverty and strife marked by sickness and early deaths. Most infants don't stand a chance of reaching teen age.

As our preceding article described, our credit unions are making inroads into the welfare of these poor souls. At least they have somewhere to go for funds in time of need. However, there is never enough money for housing, medicines and clothing. For these, we must appeal to our readers again. Ever think that perhaps you can make this a year of hope for a few unfortunate families? Please—whatever you can afford will earn our blessings and prayers.



JESUIT MISSIONS

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

Please accept my gift of \$..... so that a Caribbean family might survive as followers of Jesus Christ.

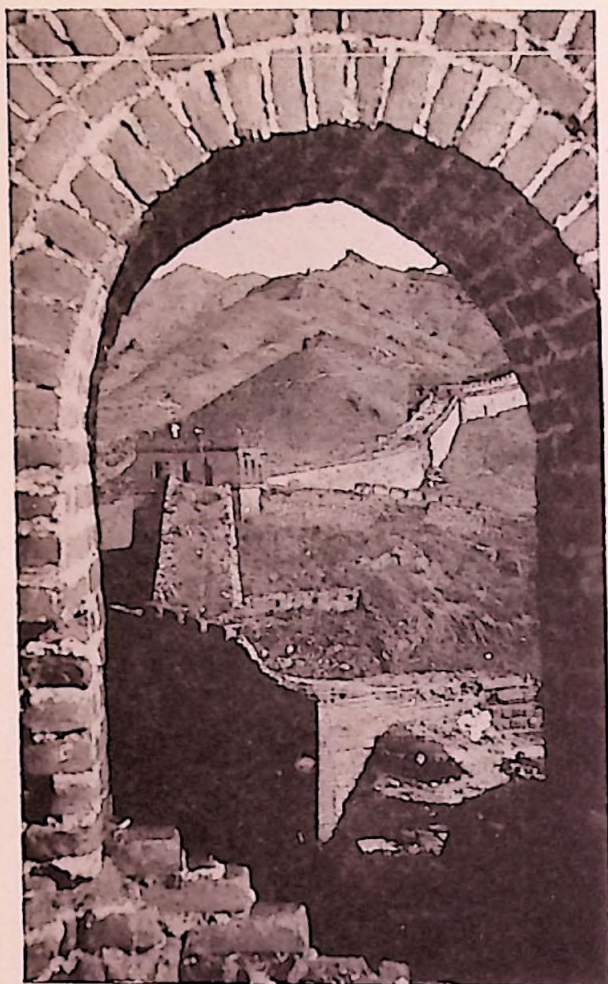
Name _____

Address _____

City _____

Zone _____

State _____



■ The Great Wall of China, built two centuries before Christ, is 1,400 miles in length.

Recalling a Distant Past

*Today's mission situation
should be viewed in the light
of past experience and wisdom*

“THIS IS THE STORY of a small group of men who, breaking with the dominant spirit of their times, and recalling a distant past, restored the concept of cultural adaptation to a central position in the world mission of Christianity.” The “small group of men” referred to in this excerpt from the recent book *Generation of Giants* by George Dunne S.J. (University of Notre Dame Press) were the Jesuits associated with Father Matteo Ricci who in the 16th Century opened the vast kingdom of China to Christianity. This was a thrilling episode in the history of the missions, and the author's scholarly but very readable account of it is worth perusing for the story alone.

But there is much more here than just an interesting story. As Father Dunne relates it, these events of 400 years ago take on the immediacy of contemporary happenings. What was in its day an isolated and much criticized missionary experiment assumes the character of a prophetic historical incident, guiding missionaries in a later and different period, and pointing out the pattern of future operations. It is the author's sensitivity to this higher historical truth which makes the *Generation of Giants* a significant and valuable book not only to missionaries, but to all Catholics.



Today, however, when there is no longer any controversy among missionaries over the "unusual" methods adopted by Ricci and his companions in China, the volume will be of special interest to the general Catholic reader. In it he will get a clearer perception of the missionary methods, vastly successful in their times, from which the Jesuits in 16th Century China broke; and he will, in seeing the contrast between this approach to the conquest of the world for Christ and the new methods employed by Ricci, obtain a valuable insight into the methods which are used today and must be increasingly employed in the future.

In the year 1578 there were special reasons why a new missionary method had to be used in China. Francis Xavier had died on the Island of Shanghwan in 1552, vainly waiting for a chance to complete his conquest of the Orient by entrance into China. During the next 25 years many attempts were made by experienced and brave missionaries to gain an entrance into the celestial kingdom but each ended in imprisonment, deportation and failure. Writing in 1578, the Jesuit Allesandro Valignano declared that "the only possible way to penetrate [this country] will be utterly different from that which has been adopted up

to now in all the other missions in these countries."

To the average missionary of this great era of Christian expansion there was only one way to establish the Kingdom of Christ among non-Christians, and that was to preach the Gospel to them, persistently, fearlessly, and without compromise. It was, moreover, a method that had been crowned with marvelous success in all the vast areas of the New World, and in the newly opened countries of the Orient—except China. Valignano had no clear idea of what this "new method" would be except that it would involve a break with the dominant missionary method then in use. Father Dunne contends that it was not so much a change in method as a change in fundamental attitude towards ancient and advanced pagan cultures.

To get some idea of the nature of this break we have only to recall a painful incident which occurred more than 60 years after the Jesuits had made their successful penetration of China and were already established in many areas with a considerable number of converts both from the intellectual and other classes. A small group of Franciscan and Dominican missionaries had entered China secretly, and against the advice of the local Jesuits, and much to their embar-

■ The first Jesuits found in China an appreciation of the beauties of nature several centuries old, going back to the Sung Dynasty and the desire for solitude and contemplation.



■ This was the type of painting which was popular in the Ming Dynasty in Ricci's time.

rassment, had begun to preach boldly and fearlessly in the cities where there were a considerable number of Christians. They met with stern opposition not only from government officials, which was not surprising, but also from the Chinese Christians themselves. This led the missionaries to suppose that the Jesuits were instructing their converts in a watered-down type of Christianity, and they were profoundly disturbed by this reaction. "The reasons are clear," observes Father Dunne. "They were unwilling to make concessions to Chinese susceptibilities, or to local conditions. They sought to impose upon the Chinese not only acceptance of the doctrines of the Faith, but observations of all ecclesiastical laws and customs observed in Europe and in Spanish possessions. In these spheres the Jesuits had made concessions which they refused to grant. The inevitable happened."

The Franciscans were immediately seized in Peking and were condemned to expulsion. Great indignities were heaped upon them. A severe persecution of the Christians was begun. It was during this persecution that three other Franciscans, then in Tingtow and in hiding, learned that the city officials had issued new decrees of proscription and had posted a list of missionaries with orders that they be arrested. With great bravery the Franciscans decided to tear down the posters. This they not only did, but also gave public sermons to the crowds that gathered, denouncing "the idols and sects of China" as false and the invention of the Devil, and threatening damnation to those who ordered the placards posted.

"This method of procedure," remarks Father Dunne, "which possibly had its points when employed in South America



海上觀林石在堂前亦蕭州
南山者風翰墨臨池健甲乙
聖來變小觀

在山尊先生於壬午冬六月初夜
在榮未清和屬寫是圖敏法

用梅巨兩家畫井道人畫并

六之

and the Philippines, had no place in China unless its purpose was deliberately to antagonize. This was the sort of thing that Valignano had hoped to keep out of the Middle Kingdom."

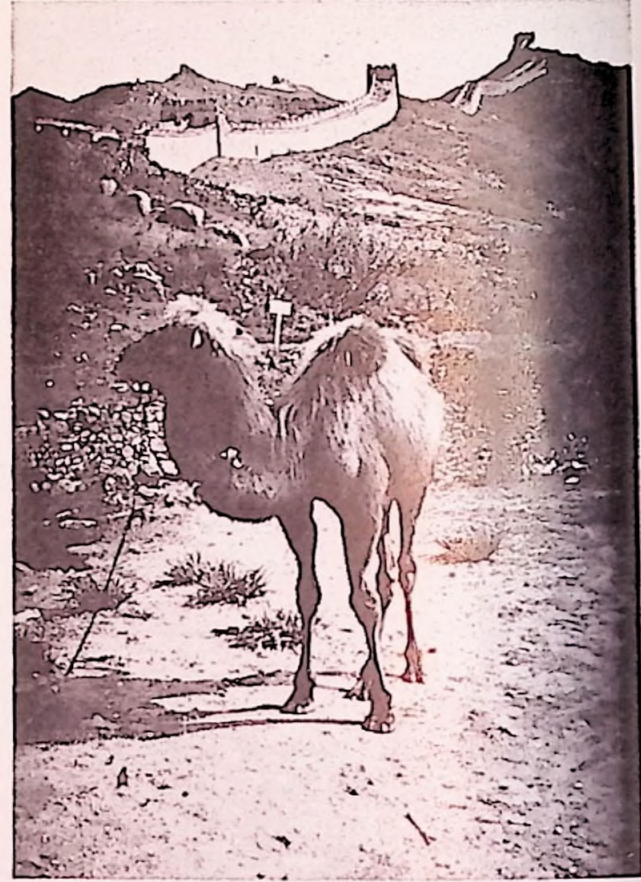
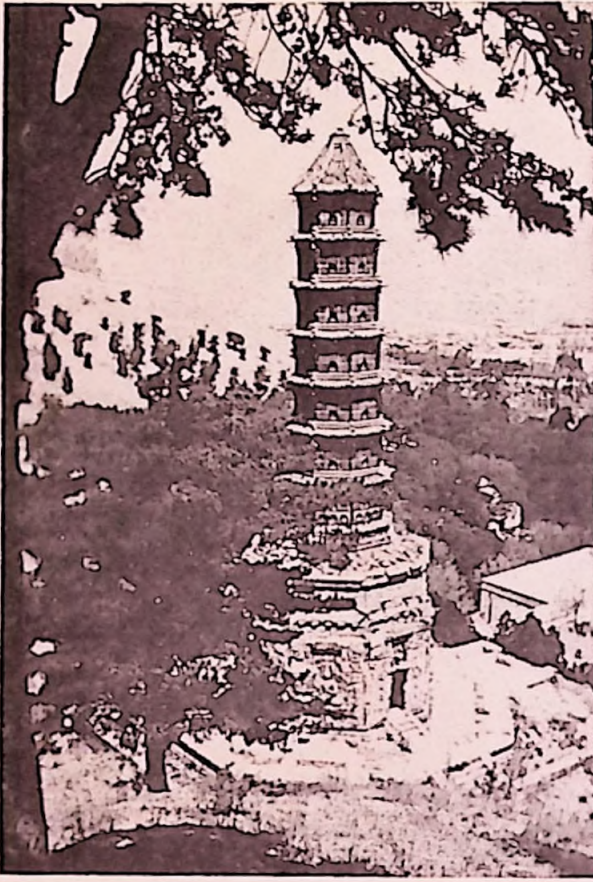
The embarrassment which this incident caused to the Jesuit missionaries in China was not based on the fact that these devoted and courageous friars were preaching the word of God to the Chinese, but that their preaching was done without regard for the sensibilities of the Chinese, and with a note of contempt for their ancient culture. The thing to note about the "new method" employed by Ricci and his companions is not that they abandoned the direct apostolate, but in their recognition that some preparation was necessary before the Gospel could be preached in its fullness. This preparation was basically a genuine respect for the Chinese as people and for their culture, expressed in their devotion to learning not only the language, but becoming recognized experts in all of its good manifestations. This respect so expressed was an essential prerequisite to preaching the Gospel and involved an attitude of great

humility, patience and understanding. It contrasted sharply with the contempt which most European missionaries had for all pagan culture, which they regarded as works of the Devil from which the people must be liberated. It was also a recognition of the distinction between what was essential to the Faith and what was a non-essential expression of that Faith in European Christian culture.

The cultural adaptation methods used by the Jesuits in China which so scandalized many missionaries of that period were, as Father Dunne points out, not really new methods at all. They were a revival of an attitude towards pagan culture which had been one of the chief characteristics of the Church in the very beginning of its existence—in its contact with Graeco-Roman culture. For the primitive Church, just emerging from the seclusion of the Jewish community, Father Dunne remarks, "to have attempted to impose upon Roman society Jewish cultural forms would have doomed the enterprise from the start. Any hope of breathing a new Christian soul into the highly developed body of Roman society rested upon a policy of the broadest pos-

■ Painting of the early Ming period. The greatest works of this time are architectural for its painting and carving were consciously imitative and lacked creative spontaneity.





■ To the early Jesuits these were familiar scenes, the Porcelain Pagoda of Peking and the Great Wall winding its way over mountain, valley and river, fortified every hundred yards.

sible accommodation of Christianity to the cultural forms of that society . . . Thus the early Church entered thoroughly into the cultural life of the Roman Empire. Without sacrificing doctrinal purity, she preserved from the old culture whatever was good, transformed whatever was indifferent, and with a view to a gradual catharsis from within, tolerated much that was considered evil, but not intrinsically or irredeemably so. It was cultural accommodation carried to its highest point.”

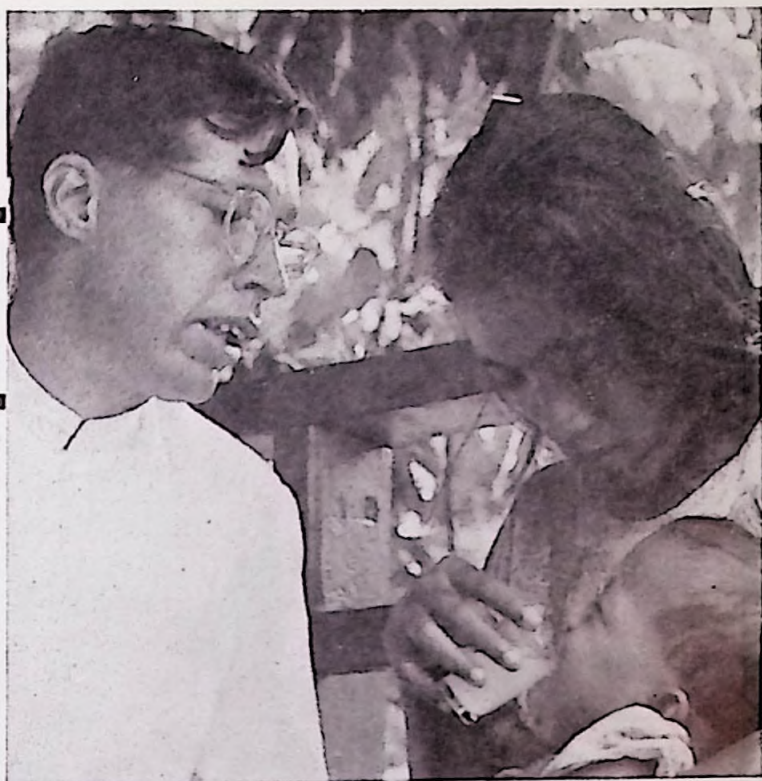
It was this ancient missionary method which Valignano, Ricci and their companions attempted to revive in China in the 16th Century. That they were considered by many to be dangerous innovators and secularists who sought to teach a different type of Christianity in order to have it accepted, showed how the 16th Century European Catholic had forgotten the origins of his own Christian culture.

Every age has its own distinctive missionary programs and our own age is no exception. What validity have the methods of Father Ricci and his companions in our present missionary situation? As we remarked before, the principle of cultural adaptation which he used is now universally accepted. But can it be applied precisely as Ricci applied it to 16th Century China? Father Dunne would be the last one to suggest this. Ricci immersed himself into the culture of the Ming Dynasty as though it were a permanent situation destined to last indefinitely. History in our times has dealt unkindly with the ancient cultures of the Orient. All of them today are being profoundly transformed under the impact of movements and ideas which originated in the West—modern technology, industry, science and politics. This is the situation to which the missionary of today must adapt himself.

CALVERT ALEXANDER S.J.

MEET A JESUIT BROTHER

Brother Acer



Brother Acer is a native of Brooklyn, N.Y. He graduated from Brooklyn Technical High School and studied at Pratt Institute. He was a machinist and electrician and served in the U.S. Navy for the duration of the Second World War. While wanting to dedicate his life to God he did not feel that his vocation was to be a priest. He learned about the work of Jesuit Brothers and how they work side by side with Priests both at home and in the foreign missions. Brother joined the Society of Jesus in 1947 at the age of twenty-eight. He volunteered to go to the Missions in 1951

and since that time has been in the Caroline Islands in the South Pacific. On the Missions a Brother must be ready to perform many and sundry duties—including medical care and first aid as illustrated by the above picture.

Brother is another of the many Jesuit Brothers devoting their lives, all over the world, to the salvation of souls and the greater glory of God.

For further information about the Brothers' vocation in the Society of Jesus fill in the coupon below and mail in today without obligation to the address given on the coupon.

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Window on the Mission

TURN DOWN THE RADIO; I CAN'T SEE!

Radio? Seeing? A contradiction? What have ears to do with the eyes? There's no contradiction; they are both in the same head. What affects one can affect the other. If the noise is too loud, you have difficulty seeing. For example, when you are driving a car with the radio turned up to maximum volume, you do see but you don't pay full attention to what you see. For all practical purposes, this is the same as not seeing. Turn down that radio!

This phenomenon can be reduced to a deceptively simple explanation: you overload one "circuit" to the brain and cut out the other "circuits." Some day, doctors may use noise to cut down the pain of operations (and kids with drums will become a medical asset), but that wasn't the thought that brought the rivalry of the senses to mind. As a matter of fact, our noisy reflections were stirred up by the "copy" for this issue of J.M. (That's a pretty high recommendation: we read our own magazine!)

JESUIT MISSIONS



The last thing we read was Father Abraham's eloquent defense of begging—or was it a "call" for all of us to do a bit of begging? He didn't say this exactly, but his article brought it to mind: how can you expect a man to hear Christ's voice when he is starving? This is to ask almost the same question as "how can I see when the radio is turned up so loud?"

Our starving fellow-men, and there are millions and millions of them, have a claim on us as men to help them out of their misery. Because we are men and they are men we help them. But we help them also because if they are starving they will never hear Christ's voice. In the extremes of hunger their whole attention is riveted to the task of maintaining their weakening grip on life. All of the other circuits are closed.

Father Abraham asks if Christ told "the hungry and the sick that He would remember them in His night prayers" and did no more than this. If the situation he describes were not so tragic, we would smile at the thought because we know Christ, and we have heard His question that pierces the heart of our selfish moments: if a man "steel his heart against his brother, how can we say that the love of God dwells in him?"

Father Sullivan in this same issue seeks an answer to the hunger of millions. It is neither bread alone nor is it prayer

COVER. Artist Phil Franznick symbolizes the modern methods which the missionary of today must make use of in his apostolate. Electronics have come to the mission fields and the age-old truths which hold salvation for all are communicated in a new way.



alone. It is a combination of both and it is something more. It must be prayer for they are our brothers, destined for union with us in Christ. It must be bread given in sacrifice, wisely given.

Bread wisely given can be \$10 for a bag of seed for an experimental farm in Peru or the Philippines. It can be \$50 for a radio receiver through which a farmer can learn new methods of coaxing a crop from a "reluctant" soil. Bread can be a \$100 scholarship to a credit union training school so that a man may learn to help his fellow-men save the money necessary for farm equipment. Bread can be 50 cents for a gallon of gas.

Seed, radio receivers, scholarships, gasoline: all these things are "bread wisely given" because they do more than assuage the hunger pains of the moment. A loaf of bread and no more than that doesn't solve the problem of starvation; it puts the answer off to another day. If there is another day. The best solution is to change the situation that spawned the hunger and the injustice.

Then one day the world may hear.

REMINDER

A good friend of J.M., Father Edward Boland of Philadelphia, reminds us that in the early days of the American frontier when Catholic missionaries were riding the open spaces of the Midwest and a city named Chicago was boasting a Catholic population of 100, Bishop Flaget of Bardstown, Kentucky, summed up the cooking duties of the pioneer clergyman: "An American missionary," he quipped, "must be able to live on nothing and cook it himself."

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Portland 8, Ore.

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

Can you help in any of the following ways?



Wanted for Jesuit Missionaries

1) One-third of a rectory leaves something to be desired. Father Bob Cunningham at Claveria in the Philippines could get that far on his home but lack of funds kept him from going further. And one-third of a rectory in the Filipino bush country isn't much. Could you help him finish it with a gift of \$5 or more?

2) Sets of religious pictures are very popular in villages in India. Father John Bingham would like to put some sets in the hands of his catechists who are his main help in spreading the Faith. These village tours cost \$20 a month per man but are worth their weight in gold. Can you subsidize a one month tour?

3) Five years ago on January 7th Jaluit atoll in the Marshalls was hit by a typhoon that brought total destruction. Since that time Father Donohoe has been laboring to rebuild. Much progress has been made but he could still use a lot of backing. Could you help with \$2, \$5 or ?

4) 16 mm. Film-strips are much in demand by bush missionaries. They are invaluable in gathering the people for a religious-social event. If you have any unneeded clips, on travel, sports, etc. would you contact the nearest Mission Director (address on preceding page)?

5) A former China missionary is working in the Bukidnon hill country in the Philippines. Father van Groenendael has constructed several chapels in small barrios along the road to Malaybalay. He

readily admits that they are not architectural gems but he must use the material and the labor at hand. Wistfully he requests a little help for purchasing cement and zinc roofing. He has many other needs, too, and we would like to give a hand.

6) The Ceylon Seminary conducted by the New Orleans Jesuits is new and nice. But it is far from complete. There are only benches in the dining room and each man must bring his own chair to recreation! So Father Meyer is trying to assemble a little fund for furniture. Could you help with a gift of \$2, \$5 or more?

7) In Spanish Town, Jamaica, Fathers Jackmauh and Higgins do not exactly enjoy a quiet life. Three out-stations, a jail, a leper asylum, poor house and several schools keep them on the go. It is one of the most active missions on the island—and costly, too. They have quite a few needs and we hope some of our readers can help them with a donation of any size.

Dear Father,

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

Name _____

Address _____

City _____ Zone ____ State _____

JESUIT MISSIONS

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



THIS IS THE TWENTIETH CENTURY

The word of God must be brought to the people by modern means of communication—radio, films, tape-recorders, etc. We have a number of requests from missionaries who realize how much more they could achieve by these means. Some are expensive, others less so. Will you give whatever you can for these needs of today?

JESUIT MISSIONS, 211 EAST 87th STREET, NEW YORK 28, N.Y.



MY PEOPLE LOOK TO YOU

In Raj Anandpur, India, Father Dawson has the most remote outpost of the Jamshedpur Mission. His people of the jungle have a new church—but it isn't paid for. It still needs finishing off before the rains come. And Father has a half dozen projects in a school roof, the Sisters' well, and other problems of an old plant. Can you help him beat the jungle?

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