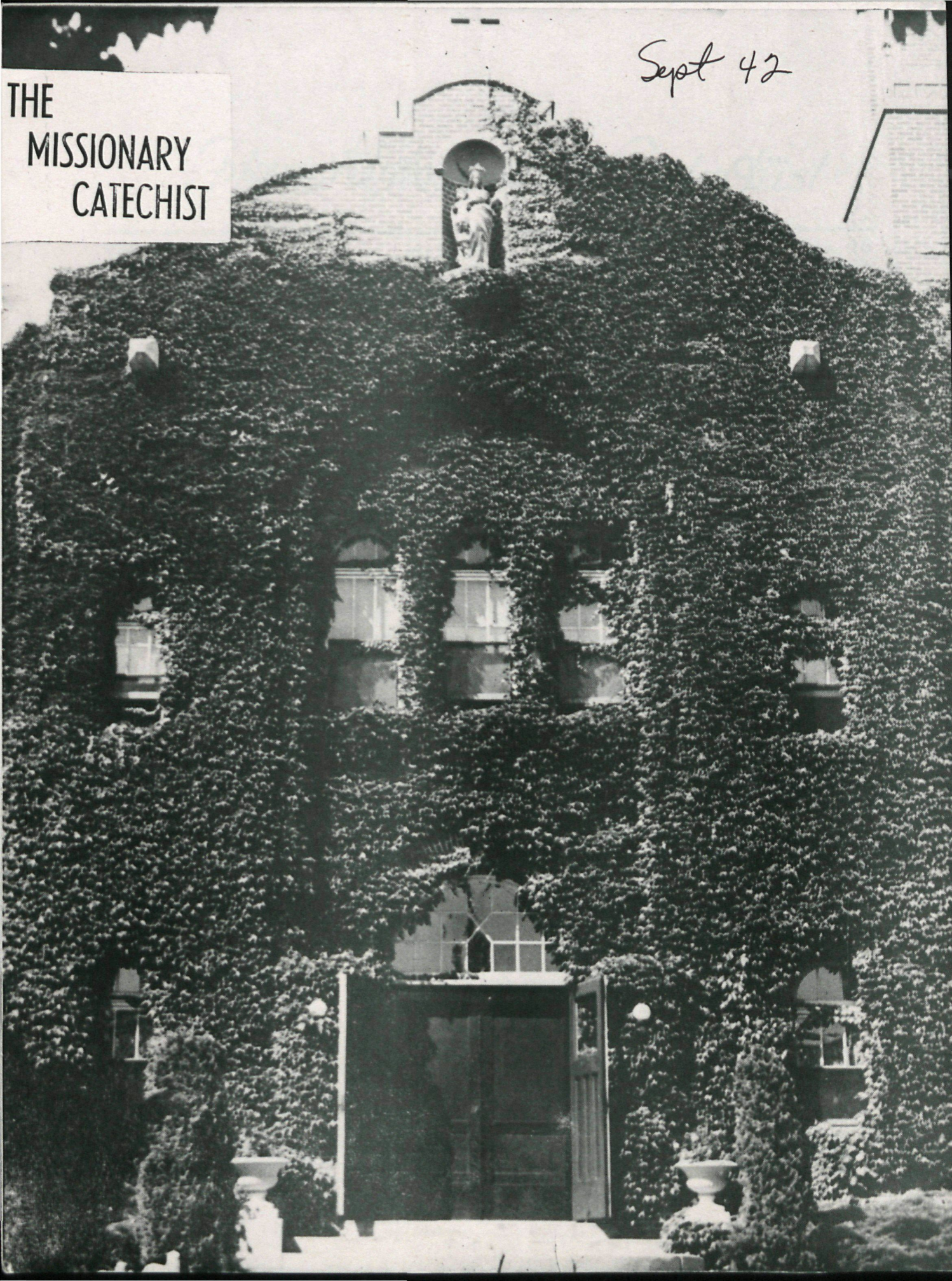


THE
MISSIONARY
CATECHIST

Sept 42



"Pray the Lord of the Harvest--"

THIS issue of THE MISSIONARY CATECHIST is our annual vocation number—Victory-Noll Number, as we are accustomed to call it. We hope you will enjoy it as much as you have enjoyed previous Victory-Noll numbers, and that you will unite with us in making September a month of prayer for religious vocations.

OUR Society receives many requests from bishops and priests for Catechists to labor in home mission districts. Though our young community is growing rapidly, our numbers are still too few to provide sufficient workers; the spiritual needs of America are many and very great indeed. It is not, however, for vocations to our Society of Missionary Catechists only that we ask your prayers, but for an increase of subjects in all religious communities, according to the good pleasure of our Divine Master.

THE heroic spirit of American foreign missionaries who are now in war zones is a source of pride and inspiration to all sincere Catholics. Their indifference to personal danger, their fidelity to duty under conditions which we cannot even imagine, and their self-sacrificing charity for the love of God are writing a glorious chapter in the story of Catholic missions of today. It is true that obedience will oblige many of these mis-

sionaries to return home, though all would prefer to remain at their posts as long as they can render some service to their flocks. But hundreds of missionary priests and Sisters will remain in war-ravished lands. These in particular need our constant prayers. They will suffer untold hardships, and not a small number of them will undoubtedly lose their lives. May God reward their sacrifices in an abundant harvest of souls.

AFTER the war, the devastated, bleeding countries will lie pleading for that charity and mercy which only Christ can give. Then our foreign missionaries will go forth as angels of peace to a war-torn world. They will bind up the wounds, and pour the soothing ointment of the Word of God into hearts so crushed and broken that only Infinite Love can heal them. Our prayers for vocations now will greatly augment the number of those blessed "angels of peace" who will go forth then, at that crucial time, and insure a happy convalescence for the Church in their mission lands.

AND so while your particular affection and our special efforts may be directed towards needy, home missions, let us never forget that, as children of Holy Mother Church and members of the Mystical Body of Christ, our mission field is the whole world.

● OUR COVER is the vine-covered front of the chapel at Victory-Noll

The Missionary Catechist

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No. 10

Censers Swing



And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel.

Apoc. 8, 3-4

ANGELS stand, one at the right and one at the left of the altar in Our Blessed Lady of Victory Chapel at Victory-Noll. At first one wonders why they are not bowed down toward the tabernacle in supreme adoration. But no, they face the nave, standing erect like men who have work to do. Golden censers swing from their hands.

VICTORY-NOLL often has been compared to a powerhouse of grace for the Catechists actively engaged in the mission field. Yet the prayers that fill the angel's censers with fragrant heavenly fumes are not all prayers of pleading for the Catechists and the souls committed to their care. They are, above all, prayers of thanksgiving. We have so much to be thankful for! And there are so many whom our thanks will never reach except through the almighty teleway of God.

FIRST in our hearts are the founders of our Society of Missionary Catechists. Our sense of obligation to them deepens with passing years, and can find expression best in prayers of thanksgiving to God from whom all good things proceed and to whom alone belongs the glory.

THEN there are the bishops and priests of our country to whose encouragement, direction and paternal solicitude we owe much of our rapid growth and the success of our apostolic endeavors.

TO religious communities we are indebted for their inspiration and prayerful support from the beginning of our existence.

LAST, but no means least in our grateful thoughts, are the thousands of men and women—for the most part poor working people—who made generous sacrifices and sent their offerings so that the Catechists might go out to lead souls to Jesus through Mary for the glory of our Heavenly Father.

AS we look back and remember all who have made Victory-Noll what it is today, and made possible all that Victory-Noll stands for in Home Mission Work, we feel the need of saying a perpetual *thank you* to God for each gift and for every giver. And how can we say that *thank you* if not by filling to overflowing the angels' censers with prayers of thanksgiving! The good God will, we know, reward each of our benefactors justly and superabundantly.

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Workers in Christ's Vineyard Are Happy

by the Most Reverend John F. Noll, D.D.

MANY people today regard the religious life as a rather extraordinary plan for the sanctification of individual souls, and for the promotion of the great works of God in this world. Some even regard it as a sort of unnatural life, entailing sacrifices and hardships which may not reasonably be expected of people.

BUT to one who is familiar with the beginnings of the religious life, and who appraises, as it should be appraised, the merit of professional service in the cause of God, the notions of the average Catholic, and particularly of the average non-Catholic, seem strange.

BOTH the active and contemplative religious life had its beginnings in the home of Lazarus, and their formation must have been suggested to Martha and Mary by our Lord. It is of record that during the persecution of the Church, shortly after its birth in Jerusalem, the family of Lazarus was placed on a boat containing neither rudder nor oars and sent out to sea to shift for itself, in the hope, of course, that the family would be shipwrecked on the high sea. But Almighty God took care of this family "which Jesus loved", and favorable winds sent the boat into the harbor of Marseilles, France. Lazarus had been consecrated Bishop before being deported from Palestine, and he found a virgin field for apostolic work in France.

MARY betook herself to a cave, which is still pointed out to tourists near what is now a large city, and spent the rest of her life as a contemplative. Martha founded a religious order of women to engage in works of charity and mercy.

DOES not Holy Scripture tell us that the early Christians lived a sort of community life, sharing their food and clothing with one another, and living quite apart from the pagan population by which they were surrounded?

THERE were hermits and anchorites in the very first and second centuries, and there were women who worked with St. Paul who must have dedicated their entire lives to the spiritual and religious welfare of others. St. Paul praises them and assures them that "their names are written in the Book of Life."

THE Benedictine Order, which still has a very large membership in every Christian country of the world, dates from the fifth century.

BUT why should not men and women band together to serve God by profession, since such service is the primary end of man, and



The Most Reverend John F. Noll, Bishop of Fort Wayne in his private chapel.

the salvation of one's soul is the only thing absolutely necessary? As to the sacrifices and hardships, they are so only in appearance. Does one make a real sacrifice by exchanging one love for a higher love, the love of the world for the love of God, the love of pleasures for the joy of heart and mind?

THINK of the sacrifices made by the millions of young men who have either voluntarily enlisted, or who have been drafted into the army of this country and of others. Think what courage and bravery it requires to live under sea in submarines, to be brought to the battlefield to face artillery fire, to be gunned from tank and airplane, and to be bombed from the clouds! Think what bravery it requires to take off in a fighting plane—whether in Germany to bombard military objectives in England, or from England to do the same in Germany—when according to the records, five per cent of the aviators are shot down and meet their death either in a burning plane on enemy soil, or in the sea! Whenever such a plane is shot down six men usually lose their lives.

INSTEAD of a sacrifice it is actually a pleasure for the young person to be generous towards God, and it fills the heart with joy to know, night after night, that the day was profitable in relation to one's own sanctification and in relation to the good one's services did for others, in Whom Christ Himself was seen represented!

EVEN from the standpoint of social security, the religious life is safest. From the moment the young man or the young woman embraces

Groundless Fears

by the Reverend Charles H. Helmsing

"The more I learn about sanctifying grace, the more attracted I am to the Mystery of the Divine Indwelling — the presence of my God within me. I fear that were I to make the Act of Consecration as suggested by Blessed Grignon de Montfort I would be distracted from that sacred intimacy which I should cultivate toward the Father, Son and Holy Spirit who have taken up Their abode within me."

THE soul that expressed this concern echoed a fear that many true lovers of Mary have after their first perusal of Blessed de Montfort's writings.

NOW it is precisely this intimate union with God, the Blessed Trinity dwelling within us through grace here and in the Beatific Vision hereafter, that is the real goal of the True Devotion. One with Jesus by grace, we, His adopted brothers and sisters, must aim like Him to do the will of the Heavenly Father. Next to Jesus, can we find any one more intent on doing the will of the Heavenly Father than Mary? Remember the Angel Gabriel said to her, "The Lord is with thee." Why? Certainly because never sullied by any taint of sin, Mary was ever full of grace and consequently the living, resplendent temple of the Godhead.

"THROUGH Mary to Jesus, through Jesus to the Father," becomes an obstacle keeping us from the goal of intimacy with the God of our hearts only through false imagining about the Communion of Saints or the

family of God to which we all belong. In going to Jesus with and through Mary we must not imagine that we remain at a distance either from Jesus or the Father. In no earthly replica of the great family of God is the child constrained either to talk to the father only or to the other members of the family only. Even the youngest child can ask the father directly and obtain his request; but surely should an older and much beloved brother join him, and above all should a revered mother make the request her own, then the little one is sure to obtain it.

"WHERE there are two or three gathered together in My name, there am I in the midst of them," Our Lord assures us. Can we not, therefore, conclude: Any fear that union and conscious consecration of ourselves to Mary can keep us from God is a fear that flows from a misunderstanding about our place in the family of God, the Communion of Saints.

NEITHER should anyone falsely imagine that once he binds himself by this consecration to Mary, he can no longer pray directly to Jesus or for his own intentions. On the contrary, because he is consciously united with Mary, he can approach more intimately to Jesus and while subordinating his desires to what his Heavenly Mother knows is useful or necessary for him, he prays with a new freedom and assurance known only to the slaves of Mary; for in this way all his longing and petitions center more and more in doing the will of the Father.



it, he or she will have food, clothing, shelter, and care during sickness; and when the best part of life will have been spent, the religious is honorably retired and has a greater opportunity than anyone else to prepare for the day of departure from life here to live in the Kingdom of God's eternal glory.

IF you, young reader of THE MISSIONARY CATECHIST, would make your life most supernaturally profitable to yourself, and most religiously and spiritually helpful to others; if you would dispel all fears of being unprepared

to meet your Judge at any time, then think seriously of the religious life.

WISH all of you could visit the Novitiate, and could spend a day interviewing those who, only a year or two previously, did the thing which you hesitate to do. I wish you could let them tell you whether the sacrifices they made are not repaid a hundredfold, and whether they actually endure any hardships. They learn, in short order, that Christ's "yoke is sweet and His burden light."

Visitation Survey

by Catechist Catherine Olberding,
Superior General

AS the young postulants and novices at Victory-Noll waved goodby on that February morning when I set out on my annual visitation, their thoughts probably fashioned something of a romantic dream world out of the mission field which was my destination and would one day be their scene of labor. But it was no romantic dream world that I found as I visited one after the other of our Society's twenty-seven foundations that comprise our mission sphere. It was a world of intense realities.

REAL are the needs of our vast country. We traveled through sections of it where the Church is scarcely known, and where Catholics are still looked upon with suspicion, if not feared and despised.

REAL are the people, young and old, to whom the Missionary Catechists bring Christ—people who are not always poor in material things but who have lacked adequate opportunities for learning to know and live the Catholic religion.

REAL are the Missionary Catechists around whom the life of our mission centers hums with absorbing activity. And most real of all, though intangible, is the spirit which sustains all that activity, is its source and its fruition. That spirit is nothing new. It is simply another effervescing of the undying missionary vitality of the Church which seeks to spread the Kingdom of God with the zeal of Crusaders. It is the unified effort of strong souls of prayer whose loving, intimate union with God has impelled them to dare the turbulent seas of life in quest of souls for the Master, rather than follow the safer way of cloistered seclusion. It is a courageous striving after a deep interior life while grappling with the problems of others in the performance of exterior works of mercy. For every missionary knows well that without prayer his efforts for the glory of God and the salvation of souls are useless.

Once assured that the fundamental, all-important religious spirit of the missionaries is ardent and vigorous, one turns to the external works of the community, confident that these same works are fruitful in much supernatural good whether they are acclaimed successful or deemed failures.

IN the Society of Missionary Catechists the external program may be classified under two headings: Giving Religious Instructions and Doing Social Welfare Works.

THE special end of our community is to impart a knowledge of Catholic doctrine and to give a Christian training to children attending public schools. This is done particularly in mission districts and settlements where parochial schools are out of the question for years to come. To insure success in the religious instructions, however, it is necessary to extend our solicitude to the entire family, rather than concentrate only upon the child who attends the catechism classes. The child may come from a home where there is a mixed marriage, where parents are indifferent or careless Catholics, or where there is little knowledge of Catholic doctrine and still less practical Catholicity. Much that is taught the child remains ineffectual unless the spiritual status of the family is altered. A necessary adjunct to, or I might say, a preliminary preparation for our religious instruction, therefore, is our practical interest in the entire family and the resultant social welfare work to win the confidence of all concerned. Instructions for adults invariably follow.

IN general, the application of our Society's two-fold program is the same in all our mission centers. It might be summarized briefly as follows: Census is taken in order to make the initial contacts with the families and to ascertain the specific spiritual needs of the community and of individuals. In subsequent visits, every form of personal service is rendered, according to the needs of the people, to win them to Christ and His Church. Sometimes all that is necessary is a word of cheer and kindly encouragement. At other times even food and clothing are provided a family to tide them over a crisis. Needless to say, ample opportunity is afforded for the exercise of various works of mercy for the love of God.

CHILDREN are enrolled in the regular catechism classes arranged for by the pastor or missionary priest. Adults and converts are instructed—often in their homes—and prepared for the Sacraments. Where conducive to spiritual welfare and practicable in the district, clubs are



Catechist Catherine Olberding, Superior General of the Society of Missionary Catechists of our Blessed Lady of Victory.

formed for young and old, for educational and recreational purposes.

SPECIFIC accounts of teaching experiences and social welfare cases, unless they be multiplied indefinitely, do not give an adequate picture of our mission life and work. Each mission differs from the others in its need, problems, people, accomplishments. Such accounts do, however, give a glimpse of the ceaseless train of incidents which go to make up the busy, self-less, routine days of the Catechists—days which are anything but monotonous.

MY recent visitation of our Society's vast, expanding mission territory was like a rapid

view of a moving picture on home mission work. Many times I wished that our friends could have enjoyed this review with me. They would have been rewarded for their continued interest, and undoubtedly spurred on to still greater prayerful and material support by a realization of how much still remains to be done.

I VISITED one catechism class after another in different missions—in Texas, California, Nevada, Utah. Some were taught indoors under excellent conditions; others outdoors or in "class-rooms" which left much to be desired. Some classes were large—too large; others small. Some of the pupils were large, others small. There were white American children, Mexican foreign-born, colored—all learning the same blessed truths of Faith from their Catechist. Seeing this, one could easily believe what saints have said, that after the conquest of self, there is no nobler victory than to conquer the hearts of little ones and lay them—love trophies—at the feet of the Lover of Children.

LISTENING to the Catechists narrate accounts of their visiting at the close of the day, no matter in what mission center, and hearing them plan and scheme with the ingenuity of loving devotion how best to win a particular soul or family, brings to mind vividly a beautiful little poem by Father Tabb:

*None betwixt God and me?
Behold, my neighbor, thee,
Unto His lofty Throne
He makes my stepping-stone.*

TO the Missionary Catechists the poor, the sick, the wayward, the disconsolate whom they serve are in truth "stepping-stones" to Heaven. Day by day, in the person of these needy ones, the Catechists serve Christ who will one day be their eternal reward exceedingly great.

IN each of our Catechists' convent homes hangs a short epitome of a life of service—the ideal adopted by the Missionary Catechists. Although all is not success nor pleasure in laboring for souls, it is gratifying to know that each one is striving valiantly to live up to that lofty ideal:

*Never to grow weary, never to grow cold;
To be ever sympathetic and cheerful;
To hope always and love forevermore,
Faithfully holding to our purpose of a life of
service
In behalf of our fellow creatures
And all for the love of Jesus and Mary.*

Letter

From A Postulant

All for Jesus through Mary

July 25, 1942

DEAR Ellen:

THERE is one knoll located near Huntington, Indiana, which spells triumph, not only to passers-by who view its Spanish-styled mission convent, but mostly to the poor in our Southwest. This knoll is crowned with the majestic Motherhouse of the Society of Missionary Catechists. It is commonly known as VICTORY-NOLL.

TODAY much stress is being placed on the word VICTORY. We hear it constantly in connection with America's war efforts, and as you know, it has many interpretations. To the Catechists this word has only one meaning—victory for God. But the Catechists do not preach victory—they teach the means to attain it: a sincere, practical love of God and love of neighbor for God's sake.

YOU recall, I am sure, my first visit to Victory-Noll, before I had definitely decided to become a Catechist. I was naturally impressed by the surroundings, which are beautiful, until I met several Catechists. Then I became wholly engrossed in them. You really have to meet a Catechist to appreciate them.

ONE incident comes to my mind every now and then, especially when I am tempted to selfishness or pride. It is insignificant in itself but important to me because of the train of thoughts it evoked. A young and cheerful novice served luncheon to me during my stay at Victory-Noll. While we were talking, I accidentally pushed a knife which fell to the floor at my side. Before I realized what had happened, the novice had picked up the noisy offender. I thanked her immediately and added, "That was a duty I should have performed." She replied smilingly, "The purpose of a Catechist is to serve."

LATER, in further conversation with her, I mentioned that I had desired to embrace the religious life for sometime but that I was encountering much opposition. Whereupon she gazed at me with steady brown eyes and said quickly, "You just go to our blessed Mother; she will help you and get you anything you ask for, if it is for the glory of God."

IT was difficult for me, a working girl from a large city, to understand the ways of this young Catechist, and I was determined to find out for myself what could prompt such unselfish love and loyal service.

SHORTLY after that visit to Victory-Noll I entered the Society of Missionary Catechists. Needless to say, I received a warm welcome. It was not long before I found out that cheerful service to others for love of God is the life-work of all Missionary Catechists. They are true servants of Mary, winning countless victories over self-love during each day by serving others. In the missions they are victorious in leading numerous souls to God, also by selfless service. Their actions could not be otherwise for they seek to shape their lives in keeping with their motto, "All for Jesus through Mary."



Under the shady oaks on Victory-Noll grounds the postulants enjoy a story hour.



Life at Victory-Noll isn't all work and prayer.



Postulants at Victory-Noll

AS a class of postulants we were at first a bit shy. The Catechists were eager to know us, but as becomes religious, they suppressed their curiosity. However, we had to pass the quarters of the novitiate many times and frequently we would detect the beaming faces of the novices as they tried to get a closer view of us postulants. Though we are not permitted to speak to the novices, their actions speak louder than words. It seems as though they are always busying themselves about something—a program or some special surprise for the community. On all Feast Days they decorate the refectory and prepare little treats. We postulants wonder when their supply of ideas will be exhausted, but it is apparently limitless.

THE school term ended about two months ago.

We had studied zealously, and now that the summer has come, we are doing chores in the garden. Pulling weeds is the postulants' specialty. We have a "charming" head-piece which we wear over our white net veils while we work in the garden. When we get lost in the tall weeds one might mistake us for the Bengal Lancers, topped with our white straw coolies. Though we have many a hearty laugh over these elite "garden hats," we appreciate their protecting us from the bright rays of the sun.

DURING the past few weeks, the professed

Catechists have been coming back to Victory-Noll from nearby missions, and we have had opportunities to work with them. Most of them are young. Seeing them is a source of encouragement to us. One can read happiness and peace on their countenances, which I am sure, is the result of living close to Christ in the person of His mission poor.

TONIGHT, as on every twenty-fifth day of the month, we will have a community procession. Really, Ellen, you should try to attend one. It is a beautiful sight to see the professed Catechists, the novices and us postulants, all carrying lighted candles, as we march in double file from our

modest, lovely chapel, through the convent and then around our spacious grounds. We chant the Litany of Loretto and then say the rosary. Our prayers rise through the heart of Mary to God, constraining Him to send us worthy subjects for our community. At the end of the procession walk four novices proudly carrying a beautifully decorated litter on which stands the gracious statue of our blessed Lady of Victory.

SINCE I left home you probably have been wondering if I am really happy at Victory-Noll. Ellen, in a convent one finds true happiness—that peace and happiness which I know from experience that the world cannot give. If more girls had an opportunity to spend but one day at our Motherhouse, or if they were told more about our Society and its work, I know that our present buildings would not be large enough to house those wishing to enter.

ALREADY we postulants are eager for the day when we will receive our appointments to the missions! Nevertheless, we realize that we have two years to spend in the novitiate before that thrilling time. We will enter the novitiate on August fifth and so we are now happily preparing for that great event. From then on, among other novelties, we will experience the joyful suspense of waiting to welcome a new class of postulants. The new group is received on November first. Will you be among the fortunate ones this year?



Novices carry our Blessed Lady of Victory in procession.

THE Catechists never know how they will be greeted when they knock at a door, in taking door-to-door census. Not long ago a large, masculine type of woman answered Catechist's knock. When she saw the visitors she threw up her hands and exclaimed in a coarse voice, "What a fella don't see when he ain't got a gun!"

Catechist: If you boys don't settle down to work we'll be here till six o'clock. No one may leave until his paper is finished.

Bill: Hey, Fellas, did ya hear what Catechist said? Remember she is a woman and so she is good to the last word. It'll be six bells for us.

Ann: When I get big I am going to be a Catechist.

Alice: Oh, I'm not going to be a Sister; you have to be too good. When I get big I am going to be a teacher so that I can spank the kids.



GOD leads us by strange ways; we know He wills our happiness, but we neither know what our happiness is nor the way. Left to ourselves, we should take the wrong way; we must leave it to Him.
—Cardinal Newman



CATECHIST was giving the First Communicants a lesson on the holy Priesthood. Among other things, she said that priests were "other Christ's" on earth. A small girl raised her hand and exclaimed admiringly: "Catechist, if priests are 'other Christs' then you must be 'other Marys'!"

Young women interested in the work of the Missionary Catechists are requested to write to:

Catechist Catherine Olberding
Superior General
Victory-Noll

BY prayer, study and work the young novices at Victory-Noll prepare themselves for a busy, happy missionary life in the Home Mission Field.

The teacher had been telling the class about the North American Indians. She explained that an Indian wife is called a "squaw".

"Do you remember," she asked, "what the little Indian babies are called?"

A sober youth in the rear of the room replied:

"If the mammas are called squaws, I guess they call the babies squawkers."

THE little one was admiring a picture of the Holy Family which Catechist had given her during a visit.

"Do you know the people in that picture?" asked Catechist.

The child answered reverently: "That's Little God; that's Little God's Mother, and that's the good man who made shoes for Little God."



Off to the missions!

Thank you for renewing your subscription to THE MISSIONARY CATECHIST promptly.

CATECHIST and Tacho were cleaning the car, and as those will who are working together, they began to talk. The talk drifted from one topic to another until they found themselves discussing Holy Communion. Tacho was fourteen. He had made his First Communion only the year before, just after he had moved in from a ranch where he had never had an opportunity for religious instruction. Now he lived near the church and fairly reveled in the spiritual blessings he was receiving.

"All the Catechists go to Holy Communion every day, don't they?" he commented at last.

"You could too, Tacho."

With what seemed a quick change of interest, he asked, "Catechist, how long have you been a Catechist?"

"Almost ten years."

A brief silence followed as Catechist and Tacho dried the mission car. Then he spoke, quietly, with reverence: "Ten years of receiving Jesus every day!"

THE children noticed the shield of our blessed Lady of Victory Catechist was wearing on her mantle, and they began to discuss it.

"You are a policeman, Catechist?" one asked. Another answered the question with: "Sure you are a policeman, Catechist. You wear a badge like the good policeman who leads us across the street to school."

A third child had settled the whole thing in his mind. He spoke up: "I know, Catechist, you are a policeman of God. You lead us to Heaven just like the policeman on the corner leads us across the street to school."

THE telephone rang and a voice came over the wire asking: "Are you the Catholic sisters of the catechism?"



Chicago, Ill.

IT is time that I told you about another generous gift from Adrian Club for the Burse of their missionary, Catechist Kowalewski. It was given to us personally by the promoter, Miss Florence Dietz, and treasurer, Mrs. Anne Dockendorff, at the A.C.M. Reception held in Chicago some time ago.

During her visit to Victory-Noll Miss Dietz described the program which her Band has been following since their organization years ago. We repeat it here, knowing that it will be helpful to others who are interested in mission club work. Membership is kept down to twelve, thus making it easy for each one to take her turn as hostess. All are congenial friends who enjoy an evening of cards together. They meet once a month at each others' homes, glad for a chance to turn their fun into funds for the Burse of their Missionary Catechist—charity which gains heavenly merit for them in return. Nor do they enjoy their meetings alone; for we are there in spirit by remembering them where a remembrance counts: in our community prayers offered before the Throne of Christ our King.

Mt. Healthy, Ohio

"NO doubt you have already peeked at the enclosure, and experienced a sensation of surprise to say the least. We're quite proud of it. The fifty dollars is the result of a card party which we sponsored the 27th of June. Please credit it towards Catechist Oehler's Burse."

Thus wrote Miss Elvira Kessler, promoter of Kateri Tekakwitha Band. We must admit that such a big amount did come as a surprise, and a very pleasant one at that. Elvira mentioned not a word about the hard work and persevering effort it involved, but we know that such a victory in funds

for the missions was not easily won. It was purchased at the price of much sacrifice and courage; but the reward in success and personal satisfaction—to say nothing of the hundredfold reward promised by Christ—made the undertaking more than worthwhile.

The members recently rejoiced with all lovers of the little Indian maid, Kateri Tekakwitha. Their patroness has been declared "Venerable" by the Church, and thus the process for her canonization took another step forward.

Chicago, Ill.

SEPTEMBER brings a galaxy of Blessed Mother feasts, and so word of this mission party is especially timely. Mrs. M. Gallagher sent us news of it when she forwarded the proceeds, \$13. "Just a line to let you know that I never forget you, and to tell you of a party given by my friend, Mrs. John Blaine, in honor of our Blessed Mother. She told me to ask you to pray for her intentions. Her son is gone to the service, and times are not easy for her now."

Who would blame us for finding encouragement in the thought that we have friends who are willing to make such sacrifices as this for our mission work.

Aug. 5, 1942: Fifteen Novices pronounced first Vows, and became Professed Missionary Catechists of Our Blessed Lady of Victory.

Aug. 15, 1942: New Missionary Catechists received their first appointment to go to the missions which have been placed under our Society's care by Bishops in the missionary dioceses of the United States. When the time came to leave the Motherhouse in the weeks which followed that eventful feast of Mary's Assumption, we know that one at least went with a lighter, happier heart in the thought that she does not go alone. Kind friends, members of an A.C.M. Band, are with her in spirit sharing the fruits as well as the trials of her labors to save souls for Christ and His Church.

It all began in July when we received a letter from Mrs. Johanna Schweihs, promoter of **Ellen Lemm Circle**, Chicago, asking if they might adopt Catechist Berenice Wapiennik and contribute towards her Burse. Needless to say, Catechist was delighted to hear of their interest, and Mrs. Schweihs' letter proves how deep and sincere it is:

"Just a line telling you of our little party sponsored at Mrs. Edith Crowley's home. Both members and friends attended, and we gave Defense Stamps as table prizes. We made twenty dollars which I am

sending on to you to start our Burse for our Catechist Wapien-nik." May God's blessing be with you, making your future efforts equally successful.

Dearborn, Mich.

AS September dawns the members of at least one A.C.M. Band can look back upon a summer that has been unusually profitable for the missions and the Burse of "their" Catechist. St. Elizabeth Band assured their missionary early in the vacation season that so it would be, when in June they told her through their promoter, Miss Clela Schneider:

"We've had such very hot weather here lately that I was rather dubious whether people would turn out for an evening of card playing. But much to our surprise there were about thirty persons pres-

Announcing

An A.C.M. Party to be held Friday evening, September Twenty-fifth, at La Follette Park Auditorium, Chicago.

Our North and West Side Associates are the sponsors of this mission-benefit affair.

AN A.C.M. Party to be held Friday evening, October second, at Masonic Hall, Seventy-Eighth and South Union Avenue, Chicago.

SPONSORED by our Chicago South Side Associates, this affair is being given for the benefit of our Society's missionary work.

ent for the mission party. We played in the basement and it was very comfortable. I asked the opinion of the members about meeting during the summer months. Mrs. Anthony Esper expressed the view of the majority when she said it would be a shame to interrupt our meetings—We have such a good time and would get together so seldom were it not for the mission club. Nearly all were in favor of continuing right through the summer. The members who have large basements offered their places for these meetings, and so we won't be inactive this summer as in the past.

"I'm much elated over this decision on the part of the members, and know that you will be too. The members always accept their turn to entertain so eagerly and generously. The Promoter of this Band certainly doesn't have any worries!"

Now is the Time

SEPTEMBER is like the beginning of a New Year for most of us: children once again plodding their way to school; busy mothers cleaning house and settling down to regular routine after pleasant vacation interruptions; businessmen planning a "bigger and better" year after the summer lull; Missionary Catechists turning their faces towards the Southwest, happily submissive to go where the appointment received on August 15 takes them.

SEPTEMBER is like the beginning of a New Year for our Associate Catechists of Mary. With a whole-hearted generous mission spirit they get together early in September to plan the year's program. They want to do their utmost for the success and progress of a worthy mission cause.

SEPTEMBER can be the beginning of new things for you. Your children are entering Catholic schools, to receive a thorough Catholic education. Why not help us give the countless children, American, Mexican, Colored, in the mission field of our own United States an equal chance to learn to know and love their holy Faith? For them Catholic schools are out of the question; yet they also deserve a Catholic education! Give them the opportunity of at least a weekly religious instruction by sponsoring a Missionary Catechist, your own rep-

resentative in the mission field. Now is the time—write today: A.C.M. Supervisor, Victory-Noll, Huntington, Indiana.

A.C.M. Band Donations June 29 to July 22

Annunciata Band, St. Louis, Miss Margaret Breheny	\$ 4.00
Annunciata Band, St. Louis, Miss Estelle Byrne	4.00
Archbishop Stritch Band, Chicago, Miss Helen Gaethke	15.00
Charitina Club I, Chicago, Miss Katherine Hennigan	6.00
Ellen Lemm Circle, Chicago, Mrs. Johanna Schweihs	20.00
Holy Rosary Band, Clyde, N. Y., Mrs. Luke DiSanto	4.00
Kateri Tekakwitha Band, Mt. Healthy, O., Miss Elvira Kessler	50.00
Les Petites Fleurs Club, Chicago, Miss Ann Accomando	50.00
Little Flower Band II, Chicago, Mrs. Helen Garrity	23.00
Mother of Perpetual Help Band, St. Louis, Mrs. K. Krueger	5.00
Our Lady of Guadalupe Band, Dayton, Miss Rose Marie Heier	2.00
Our Lady Queen of Hearts Band, Lombard, Ill., Miss Wilma Wenkriszky	10.00
Our Lady Queen of Angels Band, Los Angeles, Mrs. C. J. Sauthier	5.00
Our Lady Queen of Poor Souls Band, Los Angeles, Mrs. Anna Meng	5.00
Our Lady of the Sacred Heart Band, Appleton, Wis., Miss Hilda Kitzinger	47.50
Sacred Heart Band, Chicago, Mrs. M. Gallagher	13.00
Strillians Band, Cheviot, Ohio, Miss Rita Busche	2.00
St. Anne Band, Fort Wayne, Miss Ann Brink	3.25
St. Bridget Band, Bellevue, Ky., Miss Grace M. Kern	1.00
St. Elizabeth Band, Dearborn, Mich., Miss Clela Schneider	11.50
St. Irene Band, Chicago, Miss May Walsh	3.50
St. Joseph Band I, Chicago, Mrs. M. McNamara	50.00
St. Jude Thaddeus Band, Chicago, Mrs. Chas. J. Fiala	25.00
St. Luke Band, Chicago, Mrs. W. Maxwell	80.00
St. Mary Band, Chicago, Mrs. Annie Hansen	27.00
St. Raymond Nonatus Band, Chicago, Mrs. Kathryn Quinlan	23.00
St. Rose Band, Marshfield, Wis., Mrs. E. B. Redig	6.10
St. Rose Band, Marshfield, Wis., Mrs. E. B. Redig	2.70
St. Sabina Band, Chicago, Miss Marie Dwyer	10.00

Keepers of Bees

by *Catechist Magdalene Lenges*

Never in my life did I expect to come so close to created royalty as I did that afternoon in late May. Three queens in truly regal dignity swept past my admiring gaze. No, I wasn't having a day-dream there in the grassy orchard of Victory-Noll. I was having my first experience as assistant to the keeper of the bees. To be sure, I had felt the sting of a bee while engaged in that favorite pastime of children, picking clover; and I had even dared to catch the little creatures in a handkerchief kept for that purpose. I even knew a bit about their habits, but what a difference there is between reading about bees and being close to a buzzing, busy hive!

When you gaze at the tall candles gleaming on the altar at a Feast-day Mass, or the small stubs shortening near the tabernacle on a weekday, how seldom have you thought of their origin? Most of us remember having heard, once upon a time, of the symbolism of the virgin wax formed by virgin bees representing the pure Body of Christ taken from His stainless Mother, while the glowing flame calls to mind His Soul, united to the Godhead.

From these worshipful scenes of peace and quiet it is a far cry to the busy munitions factory, or the pharmacists' laboratory. Yet besides the obvious use of beeswax for liturgical candles, the Army and Navy alone have nearly three hundred and fifty needs for it, ranging from munitions to medicines. It

is used as a base for some salves, as ampoules for certain medicines, in making impressions of the mouth by dentists, and for some 148 other purposes in the pharmaceutical line.

Even peace-time pursuits have many uses for beeswax; for example in floor polishing, some



Lighting the Smoker

The smoker is an important tool to the beekeeper. By its intelligent use he can handle the bees with the danger of being stung reduced to the minimum. Bees really are not the irascible little creatures they are made out to be; a few puffs of smoke into the entrance to disarm the sentinels, and a few more over the frames, and you couldn't desire gentler pets than our three-banded Italians!

oils and lubricants, and in electrical supplies. While paraffin, ceresin, or mineral waxes can be used in some of these cases, beeswax is first choice.

How do these interesting little creatures, the bees, manufacture this important product? It is a fascinating process, and is one more reason for atheists



Examining the Brood

After making the division of a colony and providing a virgin queen, it is necessary to open the hive again after about two weeks, to make sure that the queen has come back safely from her wedding flight. The presence of eggs, pearly white larvae, and sealed cells tell the beekeeper that she has gone about her God-given duties.

to avoid beekeeping. At the time of the honeyflow especially, little scales of wax exude from between the rings of the underside of the body of the worker bee. With the large joint of one hind leg, the bee scrapes off the scale, manipulates it so that, using the forelegs as hands, it may grasp the scale and put it between the jaws where it is chewed and then used in making new



Clipping the Queen

To provide against swarming, the young laying queen must have her royal wings clipped. In the spring, when a colony feels the need of more space, or simply gets the swarming fever, it begins to build queen cells. If these are overlooked in the rush of other work, a few days before the young queen is ready to emerge, the old queen leaves with about half the colony. A clipped queen cannot fly with the swarm, but drops at the hive entrance. When the bees discover their queenless state, they return to find that the wise beekeeper has provided them with an empty hive, where they again go to work. The old hive has been removed to a new location where the new queen will reign.

comb or repairing old. After adding its bit, the bee leaves the comb to make place for the next to do her part.

We too at Victory-Noll are doing our little bit, gathering each of the surplus cess, known as burr comb, melting down bad combs, and stirring our bees to maximum efforts. Formerly this country imported a great deal of

African beeswax, and even more from Brazil. Our country has agreed to let Britain have the African beeswax, and until convey arrangements are made, no more from Brazil will be imported. So each beekeeper needs to follow the example of his bees in adding his little mite to his neighbor's and thus aiding our country's war effort.

But wax, after all, is only a by-product, a sideline, of the apiary. The first purpose of the honey-bee is to gather the nectar from various blossoms and convert it into honey. Nature's sweet, it has been aptly called, and before the advent of cheap granulated sugar, it was practically the only sweet. Perhaps the scarcity of the latter will cause honey to come back into its own, to the relief of many a harassed digestive system. We at Victory-Noll are finding it excellent in dozens of ways for cooking and baking: Bread-making is one instance.

The Apiary has been a part of Victory-Noll for a good many years, but its value is doubly realized this year for obvious reasons.

A hard, cold winter resulted in the loss of several colonies, and so we found ourselves, at the beginning of this season, with more hive material than bees. Knowing that the war needs call for the production of as much honey and wax as possible, we made plans for increase. It has long been the custom to name each colony. There is no difficulty in finding heavenly patrons, for those saints who while on earth had connection with bees, seem endless. Catechist Richter wanted to name one colony for Saint Ambrose.

"Since the bees gathered about him in the cradle to show his future eloquence, surely he should have a hive to protect," she said. "Which shall it be?"

Together we went over each colony, wondering which patron could be tactfully deposed in order to honor St. Ambrose.

"We must have one for the Sacred Heart; one for our blessed Mother and one for good St. Joseph. St. John the Baptist? We couldn't leave him out, for besides being 'the greatest man born of woman' he used wild honey for food. St. Peter and St. Paul we must have too. St. Anthony? Now, how could the bees find honey or we find the queen were St. Anthony missing? Blessed Martin, so humble, we don't have the heart to replace either. And we've divided the colonies as much as is safe, so what shall we do? Must St. Ambrose be left out?"

Then we had the happy inspiration! Although the individual colonies had been placed under special patrons, the Apiary, up to then, had been nameless. Forthwith we dedicated it to St. Ambrose, and as soon as time permitted, painted a sign for all to see!



Catechist Anna Richter and Catechist Magdalene Lenges, Beekeepers at Victory-Noll this summer, at the end of the day.



Dear Loyal Helpers,

Not long after a young girl comes to Victory-Noll as a postulant in the first step towards being a Missionary Catechist, she is introduced to the Spanish hymns of our people in the missions.

The event is a happy one indeed. I shall never forget the first time I heard the melody for "Tu Reinaras" during singing practice. It is a hymn to the Sacred Heart. Just to hear the animated music and to sing the grand, meaningful words makes your eyes shine, your blood tingle, and your feet want to "marcher" to the missions immediately, to do battle with the enemy of souls for Christ our King! No more stirring songs or prettier hymns can be found than those of our native Mexicans and Spanish Americans.

I cannot help but wish I could take all of you, my Loyal Helpers, to the missions to hear these people of the Mexican and Latin races singing with heart and soul, might and main, the inspiring words of "Viva Cristo Rey!"—"Long live Christ our King!" You would be stirred to such activity for the missions that there would be no stopping you. The melody and words would never leave your minds, but would linger to remind you of prayer and sacrifice, your share in helping our missionaries stay at their posts in these war times.

BUT I am going to do the next best thing, and that is to give you the English words for one of these hymns. It is the national hymn of Old Mexico, "Mejicanos Volad Presurosos." The thoughts expressed in the stanzas of this loved song are as lovely in English as in Spanish,

even though the musical words lose much by the translation.

May this "song of the missions" stir you to action gathering Sunshine Pennies, saving stamps, and making self-denial sacrifices in Mary's honor; but above all may it stir you to prayer for the Catechists and their people, Mexican, Spanish and American. Then our dreams for truly Loyal Helpers will come true!



Mejicanos, press onward to victory,
Neath the banner of your Virgin Queen;
In this struggle for God and for country,
Peace will smile, in the end, all serene.

On the top of a mountain, now holy,
Like a star Blessed Mary appears,
And dispels with her radiant sweetness
Dense idolatry's darkness and fears.

With such proof of your love, Blessed Lady,
Your kind heart could not rest satisfied;
So with Mexico's children forever
You designed out of love to abide.

Though surrounded by Angelic Choirs
You assumed as your home here below
Tepeyac—while the birds sang sweet welcome
And red roses bloomed beauteous in snow.

Who can harm us, O sweet Virgin Mary?
What can cause us to feel dread and fear?
When we know that, despite all our troubles,
The great love of our Queen hovers near.

Filial trust that so helped Juan Diego
Grows more deep in our hearts year by year,
And our hope lies in this, Blessed Mary,
That the cries of your children you hear.

September school bells call us to
go on a tour through St. Mary's

Mission Inn

NO, there is no doubt about it. A veritable beehive of activity is St. Mary's.

JUST a quarterly glance through the pages of *The Messenger*, sent out four times a year by the students of St. Mary's Academy, Monroe, Michigan, proves how many and varied those activities are. And Christ's missions near and far, at home and abroad, come in for their rightful hundred-fold share. If you doubt my word, an introduction to the Sacrifice Service Committee will convince you. And if you are "from Missouri" then a tour through St. Mary's Mission Inn will be just the thing to settle the matter once and for all.

AN elevator takes us speedily up to the fourth floor of beautiful, spacious St. Mary's. We must step up the last flight of stairs ourselves, for Mission Inn is located on the 5th where a generous space has been donated to the students for their mission-benefit activities.

AS St. Mary's girls declare: "Nobody's missin' in Mission Inn. The Freshmen are showing their schoolmates how hard they can work, and the publicity room is packed with the fruits of their labors. There are dolls, medal cards, rosaries in clever leatherette cases, Sacred Heart badges, and boxes of clothes and shoes.

"THE Sophomores have made a special project of being ingenious. They cut a whole



menagerie of toy animals out of oilcloth, stuffed them, and painted the faces and feet. They have filled 100 stockings with nuts, candy, and popcorn for the missions in California. They made up eight boxes of religious articles, and all in all, are deep in every kind of activity.

"EVERYBODY likes fairs, and so the Juniors took advantage of the fact and held a Penny Arcade. It included everything, and very successful it was, too. This isn't all they have done. We caught a fleeting glimpse of prayerbooks before they were packed off to various missions.

"HOLDING a prominent place among their many activities is the program of Senior mission work. Their principal efforts have been devoted to the collections of toys and clothes. A fulge sale and the raffle of candy helped raise funds for the missions, and Seniors figure prominently among the C.S.M.C. and Sodality officers."

AND when is all this work for the missions accomplished? On Saturday, when every St. Mary's girl devotes a part of her free time to sorting and packing articles, making clothes for small children, (and they've found it's no small job!) rejuvenating old toys, or any of the other projects which make St. Mary's Mission Inn the beehive of activity which we know you'll agree it truly is.

Two Real Helpers Write

And This Is What They Say—

Dear Catechist,

Kenneth and I have sold two subscriptions for the Missionary Catechists. You do not have to give us anything for that. Cause if you did you would not hardly have any for all your food and medicine and some other things.

We do not want any money just for that cause me and Billy want to do it for the love of God, and share in your missionary work with you. Mrs. Blaska said she was going to send in the subscription herself. But we told her ourself. Counting all of them, her too, we talked three into getting it (The Missionary Catechist). And that's all we have to say.

Kenneth and Billy

Home Again

Catechist Dorothy Oehler

AS I sped Eastward on the Santa Fe, there passed through my mind scenes of the places I had seen and the people I had known since I left Victory-Noll eleven years ago.

THERE was Indiana Harbor, Indiana, my first mission center, with its noisy trains and hundreds of Mexican children living in crowded tenements. Vivid, too, was the picture in my mind of the "four little chocolate drops," the nucleus of our ever-increasing classes for the colored.

THE scenes shifted and I was on the shores of the great Pacific, passing through miles and miles of lemon and walnut groves. Other Mexican children welcomed me there. They lived in company camps which were beautified with flowers of every kind.

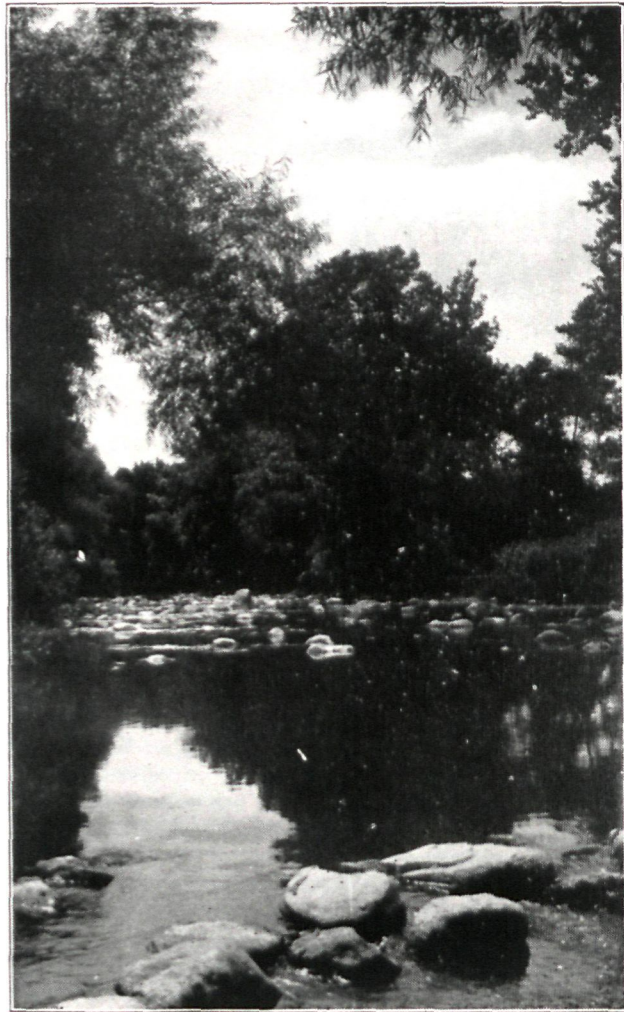
FURTHER reminiscence brought me to the edge of the desert and the San Joaquin Valley with its dairy farms, and the black and white cows dotting fertile green fields. Healthy Portuguese and Italian children from these farms made up our classes.

OBEEDIENCE then called me to the Mexican border, to El Paso de Norte. Here I found many Mexican-born children, and charming parents who brought with them all the beautiful customs of Old Mexico.

THEN on to New Mexico I went, New Mexico with its towering pines, rushing waters and steep mountain sides. There was scenic beauty unexcelled, but my fondest thoughts centered about the simple adobe homes and the good people living far from the hurry and noise of modern cities.

IN ever place to which I had been missioned, I had found souls who seemed to be waiting just for me to lead them to God. In every place I had known joys and sorrows, success and failure. Above all, my labors had always been accompanied by the contentment of realizing that I was doing the Will of God, for His glory and for the salvation of needy ones.

AND now, with a blessed store of memories, I return to Victory-Noll. Time changes all things—will Victory-Noll be changed, and strange? This is my one thought as the train pulls into Huntington.



Scene on the Wabash River near Victory-Noll

THE drive up the knoll reveals changes: The old cow barn—typically hoosier—is gone. I recall having heard that it burned down. The milk house is gone, and a new building now stands in the place where I used to hang clothes as a novice. But this new building so blends into the general scheme of things that it seems to have been there always.

PASS into Victory-Noll through the same door I went out of to the missions. By some loving arrangement of Providence, the Superiors who greet me are the same who had received me into the Society on the first day of my entrance.

HURRY to the familiar chapel to whisper a Magnificat for a safe arrival. That blessed security of being home again is mine. I forget about changes. If there are any, I know they are only the inevitable ones of "growing up."

LATER, at night prayers, I look up at the gracious statue of Our blessed Lady of Victory and say with a happy sigh, "Dear Mother, it is good to be home, even just for a little while."

Mission Intention for September

by the Right Rev. Msgr. Thomas J. McDonnell

For Native Sisters and Lay Brothers

WHEN the Holy See, through the Society for the Propagation of the Faith, requests the prayers of the faithful "for native sisters and lay brothers" it is reiterating the principles expressed by Pope Pius XI in his famous "Rerum Ecclesiae." "It is necessary," wrote that Pontiff, "... that ... you consider as one of the principal duties of your office the founding of native religious communities of women." Not only, therefore, were native women admitted to the older congregations but native communities, with rules adapted to the national and climatic characteristics, were established in the various mission lands. These foundations have in no way interfered with the entrance of natives into the various European sister and brotherhoods, where their natural resources have proved a real adjunct. As a case in point let us remember that ample evidence has been found of the courage and fortitude of the Chinese members of the various European sisterhoods.

AFRICAN fathers, though relentless in their collection of the dowries for their marriageable daughters, have been found, in most instances only too willing to allow their girls who felt drawn to the religious life to enter communities of nuns from which no such dowries could be obtained.

FOR Japanese Christian maidens there has been a definite appeal toward the religious life. Superiors of European or native communities in Nippon have found their native members exemplary in every respect, combining a deep spirituality with a sincere charity. In India and Indo-China, the essentially religious nature of

the people insures numerous vocations among men and women, not only to the active but to the contemplative life as well.

WHAT has been said of vocations among the native women in mission lands is equally true of the men. For those who do not aspire to the priesthood the ranks of lay brotherhoods offer an outlet for the talents which are peculiar to the men of mission lands. Their natural talents, their familiarity with the peculiarities of climate, terrain and racial characteristics of their fellow countrymen make them ideal in the brotherhood communities. However it is not only as brother carpenters, builders, and teachers that the natives excel, they have a definite place in the contemplative communities as well.

IT is always surprising to one deeply interested in this Apostolate to encounter the attitude of many of our people concerning vocations to the various sister and brotherhoods among natives in mission lands. Why this should be is not understandable when we remember that if vocations had been limited in the early days of Christianity, the grand structure of European monasticism and education would never have come into being. The men and women who were responsible for these were native to the then newly evangelized Germany, Denmark, Belgium, Ireland. Their achievements have been heralded throughout the world just as we know will be recorded the golden accomplishments of the native sisters and lay brothers in mission lands.

.....

MARY is the length, the height, the measureless depth of mercy. The length of this mercy reaches unto the last day to help all who invoke her; its breadth fills the earth; its height has reached the heavenly city; its depth has obtained the salvation of those who sit in the shadow of death.

—St. Bernard

New

Missionaries



THESE fifteen novices made their first vows at Victory-Noll on August 5. Now they are in the missions happily beginning their noble work for the glory of God and the salvation of souls.

Do you wish to share in their apostolate?

Our 2500 CLUB is a convenient way of doing so.

THE 2500 CLUB is composed of men and women who agree to pay a dollar a month for one year towards the support of the Catechists in the missions. Will you become a member and share in the works and the reward of these fervent young Missionary Catechists?

Please enroll me in the 2500 CLUB for one year. I shall pray for the Missionary Catechists and contribute one dollar each month towards their support.

Name

Address