

The Missionary Catechist



Carmel Has a Swallow Story, Too

Catechist Viola Wopperer

San Juan Capistrano has its famous swallow story. Catechist Wopperer now sends us one from Carmel.—EDITOR.

THE swallows are back! Faithfully each year they return to the Old Mission at Carmel, and for many years the time has been the same—April 14. This year they returned earlier, and it almost looks as though St. Isidore, or San Isidro, as he is familiarly and lovingly called by the Spanish people, has had something to do with their early return.

There is an interesting story told of how many years ago, after the old missions had been secularized and were falling into decay, a pious old padre, whose heart was heavy at the sad result of the secularization, and who hoped to restore the Mission Carmelo, and thus continue the wonderful work among the Indians that had been started by Father Serra and his co-workers, began a novena to San Isidro for the restoration of the Mission. On the ninth day of the novena, when the good padre went into the church, the first thing to attract his attention was the picture of San Isidro hanging on just one nail—all the fine old paint-

ings in the Mission hang on two nails—and he took this to mean that San Isidro was not going to do his part yet to get the Mission restored.

AND now, after many, many years, the hopes of our good Bishop and the pastor have been realized. The Mission stands a majestic figure outlined against the beautiful Carmel Bay, not only restored, tile roof and all, but again serving its original purpose as a parish church and bringing many souls back to God. A strange event seems to make us believe that after these many years perhaps San Isidro had his share in the good work of helping the restoration, for this year—the first of the restoration—the swallows all flocked back to the Mission not on the fourteenth as in previous years, but on the feast day of San Isidro. Early in the morning before Mass there was no sign of the birds, but before Father had finished offering the Holy Sacrifice, the swallows were all around the Mission. We like to think that San Isidro is rejoicing at the work of restoration and as a sign, sent the swallows on his feast day.



Midway Point, a beauty spot on the Monterey Peninsula, not far from Carmel Mission.

THE MISSIONARY CATECHIST

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Texas Honors a Hero

Most Rev. Robert E. Lucey, D. D. Bishop of Amarillo

ON the 21st day of last December the state of Texas invited bids for the construction of a granite monument and metal plaque to be erected in Amarillo to the memory of a Catholic priest, Fray Juan de Padilla, a Franciscan padre, who was the first Christian missionary to the great plains of Texas, and the first Christian martyr of that territory and of the United States.

In the providence of God, we are the successors of those intrepid soldiers of Christ who came to this land 400 years ago. It would ill become us to forget, or never to know, the story of their labors. If the state of Texas will hold the memory of Juan Padilla in granite, surely it should be written in our hearts.

The early Spanish conquistadores came to these high plains in the name of the Spanish king, seeking gold and precious stones for the Kingdom; the Spanish padres accompanied the soldiers seeking hearts and souls in the name of God for the kingdom of Heaven. The story of the discovery of this territory is a romance of religious fervor on the one hand and of courageous Spanish exploration on the other.

In 1540 Francisco Vasquez de Coronado set out from Mexico to explore the country to the north which had been described by the Indians as a land of great wealth, a belief that had been confirmed by a smaller expedition led by Fray Marcos de Niza in 1539. But when Coronado reached the pueblos of New Mexico, he found no gold and silver, and was greatly disappointed. In the company were two priests, Fray Marcos and Fray Juan de Padilla. The good Padre Marcos shared Coronado's disappointment, and believing that the expedition took place largely because of his own optimistic report, he returned to Mexico broken in health and spirit.

While the main company remained in what is now Bernalillo, New Mexico, Captain Hernando de Alvarado, with twenty men, among them Padre Padilla, penetrated almost 300 miles east beyond what is now Pecos, New Mexico. Fray Padilla was thus the first missionary to enter the great plains of Texas along the Canadian River. This was in September 1540.

Padre Padilla's second journey into

Northern Texas took place in April 1541. An Indian slave in Pecos spread stories of a wonderful country known as Quivira 300 leagues to the east of Pecos. Coronado, not wishing to return to Mexico empty-handed, and hoping that a journey to Quivira might retrieve his fortune, decided to explore this golden paradise. Accompanied by the Indian slave, the men set out. Their progress was slow and difficult, but at last, after many hardships, they reached Quivira. It was not a land of gold and precious stones. The Indians did not live in well-made houses, but in huts of straw and buffalo hide. The Kingdom of Quivira consisted of twenty-five pueblos on the banks of Wolf Creek, the Canadian River, and its tributaries in Northern Texas. Coronado had been deceived by his Indian guide, who confessed that he had lied about the riches of Quivira. He paid for his deception with his life. After exploring the pueblos of Quivira for twenty-five days, Coronado decided to return to Tiguex (Bernalillo, New Mexico.)

IN volume one of the monumental work "Our Catholic Heritage in Texas," written under the auspices of the Knights of Columbus of Texas, Professor Carlos E. Castaneda describes Fray Juan as follows: "Fray Juan Padilla, destined to become the first martyr of Texas, came originally from Andalucia, where it seems he had been a soldier before taking the religious vows and joining the Franciscans. It was as a friar that he came to Mexico. Here he served as the first guardian of the monastery of Tulancingo and later of Zapotlan in Jalisco, laboring constantly among the natives and winning their everlasting attachment. He was a man of singular energy and courage, and the robe of the Franciscans had not quite extinguished in him the fires of his early training, which still showed themselves in an impulsive disposition."

Father Padilla was a model for all missionary priests today. He walked on foot from Mexico to Cibola with the Coronado expedition. Again on foot he visited the pueblos of Arizona, and Pecos and Taos in New Mexico. He walked from Bernalillo to Quivira with Coronado and planted the cross in the remote

region along the Canadian River. Now that Coronado had decided to return to Mexico, Fray Padilla declared that he would go back to Quivira in an attempt to convert the Indians to Christianity. Such was his devotion to the cause of Christ.

As Coronado prepared to leave Bernalillo for Mexico, Padre Padilla got ready for his long journey on foot back to Quivira. He took with him two Franciscan lay brothers, a Portuguese soldier, and a few Indians. The little band walked for many days across the high plains in the region of Amarillo. When they arrived at Quivira, they were well received. The natives were docile and friendly and Juan Padilla soon won their hearts. He taught them the Christian faith and they came to look upon him as their father.

BUT the burning zeal of this pioneer missionary could not be satisfied with bringing the Gospel to the inhabitants of Quivira. He looked for other souls that he might win to Christ, and, after two years of labor here, he decided to carry the message of redemption to the Indians beyond this settlement. Although his loyal Quivirians warned him that these tribes were unfriendly and ferocious, Juan Padilla, true soldier of the cross, prized the salvation of souls more than his own life, and set out for the wilderness. He had not far to travel. The Indians were on the warpath and met him with menacing yells. The priest called to his companions to flee. They did not like to abandon this intrepid missionary in his hour of danger, but Fray Juan insisted that they go. "Run, my children," he entreated. "Save yourselves; for me you cannot help." As they fled, the wild horde of savages swept in upon the priest, filling his body with arrows. His sacrifice of himself delayed the savages, and the rest of the band escaped. It is said that his companions witnessed his death from a distance and were later allowed to give him Christian burial. Thus perished in glorious martyrdom the heroic Fray Juan de Padilla, first martyr and missionary of Texas and the United States. Somewhere on these wind-blown plains they buried him in November 1544.

Heroic achievement and sublime sacrifice do not die. Four hundred years have passed since the fearless Juan Padilla walked, footsore and weary, across the endless plains of our diocese. And now the great state of Texas will write in imperishable stone the name of Juan de Padilla, priest, missionary, and martyr. His search for souls carried him to death in Texas, but it carried him to life in a better world.

Let's Go to Vacation School



Many of the vacation schools are outdoor schools for the Catechists and their children.

“CATECHIST, I didn't bring a pair of scissors like you told us to.”

“Why not?”

“Well, there are eight of us, and Diego got 'em first.”

That is the usual story during vacation school, and a Catechist has to furnish enough scissors for the whole class, or, more frequently, use her ingenuity in trying to keep thirty children busy with one or two pairs of scissors, one pot of paste, and a dozen crayons. During vacation school there is more time for project work than the Catechists can give to it during the year, and these articles are much in demand.

After the regular instruction classes are ended—at the close of the school term—the Catechists have vacation school for a period of four weeks. This time is well worth the hard work it demands, for sometimes more can be done in four weeks of continuous classes than is possible in the one or two instructions a week throughout the rest of the year. Besides having vacation school for these children, the Catechists during the summer months have school also for children living in remote settlements and camps. Sometimes it is impossible to visit these places during the year more than once a week or once in two weeks; sometimes not at all. And so a vacation school is imperative if these children are to be taught their religion. It frequently happens that these little villages are so remote—especially those that are hidden in the mountains of New Mexico—that the Catechists have found children who have never seen a real doll, have never held a ball or bat, and have not the slightest idea what to do with a top or a balloon. The Catechists from Victory-Noll also conduct vacation schools in mid-western towns and settlements in which there are no parochial schools. During the past ten years we have had

schools in the dioceses of Fort Wayne, Toledo, Peoria, and Belleville.

After years of experience in teaching religion and in teaching catechetics, one of our Catechists has compiled a manual of catechetics for instructions throughout the year and for use during vacation school. These manuals contain outlines of all the work to be covered from the children in the prayer class to those in high school.

During vacation school classes are held five days a week in the forenoon. The usual schedule is: Holy Mass, 7:30 (This is not possible in many of our missions where there is no resident pastor); Prayers, 8:15-8:30; Work Book and Hand Work, 8:30-9:00; Christian Doctrine, 9:00-9:35; Recreation and lunch, 9:35-10:00; Singing, 10:00-10:30; Liturgy, 10:30-11:00; Picture Study and Story Hour, 11:00-11:40.

WHAT we consider the most important part of the vacation school is the visiting of the homes of the people. This is always done before the classes actually begin so that as many children as possible will attend on the very first day. These visits bring to light marriages that must be validated, baptisms that have been neglected, and other difficulties that we try to straighten out before the vacation school is ended.

Evidently the good people do not resent these visits, nor consider us curious, for after one vacation school some of the women remarked that the Catechists were so friendly to get around and visit everybody in the community! Another woman remarked that it was nice we went visiting, for it would keep us from getting lonesome. They did not even suspect us of having any ulterior motives in doing so. These visits, by the way, are continued during the afternoons as the classes progress. They are especially necessary in following up children who are absent from class. And where the

visits fail to get the children, the children who are already in class can be depended upon to bring in the absent ones. Last summer, during one of our vacation schools, one little girl brought a new child nearly every day during the first week or ten days. What is more, she always played guardian angel to the newcomer on the first day of school. After that she let the late arrival shift for herself and she took another one under her wing.

THE last days of school are made to be real events. There is usually a picnic for the children. Then there is a day on which the children's projects are exhibited for the benefit of proud parents. At this time, too, the children have a little entertainment and present, if possible, a project on the Mass. The Mass is, above all else, emphasized during these vacation schools. If the children learn to know and love the Mass, everything else will follow. It might be well to add here that the liturgical method is at all times insisted upon. The children are taught to follow the Mass intelligently.

Last, but by no means least, at the close of the vacation school, is a religious ceremony, a real religious festival. Sometimes there are children to make their First Communion at this time. But if not, then there should be some ceremony to mark the closing of the school. It might be enrollment in the scapular, in the miraculous medal, or something similar. The older girls might be allowed to decorate the altars tastefully but simply for the occasion. We know of one place in which the girls did this under the direction of the Catechists, and the people of the parish were so delighted with the effect that they resolved to decorate them in a similar way throughout the year. And before this, the altars had been groaning under paper flowers and vigil lights placed there by misguided, but well-intentioned women of the parish. At this ceremony, too, the children should be allowed to sing. The whole idea is to make the occasion a solemn one and the children's own, so that they will remember the vacation school and remember throughout the year the things the Catechists taught them during the summer.

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Rev. J. J. Sigstein, Spiritual Director of
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Editor

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RHYTHM BAND EDITION?

MAYBE we ought to call our magazine this month the rhythm band edition. Our cover is suggestive of rhythm bands even if the little colored children with Catechist Bernetta Quinn do look as if they are only "trying out" the drum and tambourine. They can play them, you may be sure of that! Then on the home field pages we have a picture of Catechist Margaret Kaiser's rhythm band at East Chicago and her account of it.

Rhythm bands are very popular in our missions. In fact, music of any kind is popular, especially with the Mexicans, Spanish Americans, and Italians. Some of the Catechists are teaching the children to play instruments other than the rhythm band kind. Catechist Geiskopf has an orchestra at Holman, New Mexico.

And you all know about Catechist Meyer's band at Anton Chico. Someone remarked once that we had a lot of bands. We assured him that Catechist Meyer's was positively the only one we had, though we wish there were more. Then we discovered that he was getting musical bands mixed with the kind you read about on page nine. He must have been a very superficial reader, for we think the Catechist Supervisor leaves no doubt in your minds as to the kind of bands she writes about. In fact, when she reads this she will probably want to add another column or two on A. C. M. bands, but we refuse to be inveigled into giving free advertising space in **THE MISSIONARY CATECHIST**.

The reason the early Christians had such deep Faith is that they did not spend so much time discussing doctrines; they lived them.—Rev. Daniel A. Lord, S. J.

Please notify us of change of address. When doing so, send us both your old address and your new one. We shall appreciate your cooperation in this matter.

Read Something Worthwhile

A HANDBOOK OF THE CONFRA-
TERNITY OF CHRISTIAN DOCTRINE,
edited by Rev. John S. Middleton, Ph. D.,
with foreword by His Eminence Patrick
Cardinal Hayes; Benziger Brothers, \$1.

Everything about this little book is commendable, its size, binding, and contents. It contains a history of the Confraternity, a list of the indulgences that can be gained by its members, instructions for organizing parish units, practical suggestions for conducting religious vacation schools, and methods of adult Christian education. The handbook concludes with an appendix of helpful documents, including the encyclical "Acerbo nimis" of Pope Pius X, the decree of 1935 of the Sacred Congregation of the Council on Catechetical Instruction, and the address of His Excellency the Apostolic Delegate on October 6, 1936, at the National Catechetical Congress.

THE TACTICS OF COMMUNISM by
Rt. Rev. Msgr. Fulton J. Sheen, D. D.;
The Paulist Press, New York; five cents.

This booklet, in question and answer form, is reprinted from **The Sign**. Monsignor Sheen, as usual, quotes from Communist sources, thus condemning Communism out of its own mouth.

A HUMANE PSYCHOLOGY OF
EDUCATION by Rev. Jaime Castiello,
S. J.; Sheed and Ward, New York; \$2.50.

Here is a book that will be welcomed by Christian educators and by all who are defending a non-materialistic theory of education. The author divides his work into three parts: in the first part he analyses thought, creative power, and self-making activity; the second part considers the principal study courses and their relation to personality; the last section deals with the personality of Christ and the necessity of His influence on educational theory and practice. The book is written in a clear, popular, light vein.

SELECTED ESSAYS BY HILAIRE
BELLOC compiled by John E. Dineen;
J. B. Lippincott Company, Philadelphia,
\$2.50

Mr. Dineen has made a wise selection in presenting these twenty-five essays by Hilaire Belloc. Many of them originally appeared in volumes that are now out of print, and some of these volumes are today all but inaccessible.

THE WELL OF ENGLISH by Blanche
M. Kelly, Litt. D.; Harper and Brothers,
New York; \$3

Doctor Kelly's theme is to show the impress of Catholic thought on English

literature, and she has done it brilliantly. That Catholicity has deeply influenced English literature is evident to the impartial student. Miss Kelly expresses this fact in what she says may sound like rhetorical hyperbole. But even if it is an exaggeration, it is an exquisite one: "At the words 'Et Incarnatus Est' the whole of Christendom fell upon its knees and remained there for a thousand years. And in that posture it wrote most of its literature." It is in such language throughout the book that Doctor Kelly helps us to drink deeply from **The Well of English**.

A TEXTBOOK OF LOGIC by Rev.
Sylvester Hartmann, C. PP. S., M. A.;
American Book Company, New York;
\$2.50

Father Hartmann's **Logic** is a valuable contribution to modern textbooks. The author makes a generous use of examples. Moreover, he employs fresh, practical examples—not the trite, worn-out ones—taken from every branch of knowledge: theology, history, natural science, etc. This text should meet the demands of the most exacting college student.

THINK AND PRAY by Rev. Joseph
McSorley, C. S. P.; Longmans, Green and
Co., New York; \$1.50

Father McSorley calls this little book an aid to the soul at worship during retreat or Holy Hour or meditation or in private devotion. The prayers, as the author says, are suggestive only. We must use them as an aid to think out our thoughts before God. The prayers are classified under the main headings: The Incarnation, Free Will and Sin, The Blessed Sacrament, The Last Judgment, The Sufferings of Christ, The Blessed Virgin Mary, The Mass, and The Holy Ghost. Each topic is again subdivided. Especially commendable is the form in which the prayers are cast—like that of free verse. This helps one to pause naturally without being distracted by what follows.

SACRED HEART MANUAL or The
Spirit of the First Friday by Rev. Irenaeus
Schoenherr, O. F. M.; Catholic Book
Publishing Co., New York; 85c to \$2.10,
depending on binding.

This little book is divided into three parts. The first part contains readings for the First Friday of each month and for the Feast of the Sacred Heart; the second comprises special devotional exercises including the Litany of the Sacred Heart, novena prayers, ejaculations, acts of consecration and reparation, etc.; the third part of the book includes general devotions for all occasions.

IN THE MASTER'S VINEYARD

A few weeks ago we acquired a new out-mission at Guasti about four miles from Fontana. Guasti is the world's largest vineyard. It has five thousand acres of grapes from which are made the famous Guasti wines. The Guasti family built the beautiful church, Italian in style. There are about one hundred Mexican and Italian families living here. Every Sunday morning after hearing the first Mass at Fontana and teaching the children there, two Catechists drive to Guasti for ten o'clock Mass and give instructions after Mass. The children so far have been responding fairly well, and we hope they will be faithful in attending, for many of them know very little about their religion.

Last week one of the Augustinian Fathers from the Mexican church at San Bernardino gave a three-day mission at Declez, the hog ranch. Three of the Catechists went over every morning to lead the prayers and hymns during Mass. Next week we will have a free clinic for the people at Declez.

Catechist Mary Frances Quinn
Redlands, California

This letter from Catechist Quinn reminds us of something we heard about her recently. You remember our telling you about our bus at Redlands and how it is fast falling into decay. The Catechists haven't yet enough money to replace it by two smaller ones as they'd like to do. Among its many infirmities is a large leak in the roof. During the rainy season last winter (and you know it was a very rainy season) this caused considerable inconvenience until Cate-

chist Quinn heroically offered to sit under the leak with her umbrella open. What a sight that must have been—a Catechist sitting in a 1929 model bus (actually! now do you wonder why it threatens to fall apart?) with her umbrella aloft!

And while we're on the car subject we might just as well tell you some more about the Anton Chico cars we mentioned last month. We say cars, not that the Catechists have two cars, but we are referring to the old one and the one they hope soon to get. The Anton Chico car claims the distinction of being our most dilapidated car. Catechist Doyle wrote that the last time they visited one of their out-missions, it made an exhibition of them. They ran it off the road (using the term in the broad sense) and drew up close to the school. They wanted to show film slides and had to use the car battery, for there is no electricity in or near Anton Chico. The wheels sank in the soft sand and it took five men, another car, chains, shovels, and boards to get it out.

THE MISSAL COMES INTO ITS OWN

Here at St. Sebastian's Church, the missal is fast growing into use. Father Ryan got fifty missals about a week ago and sold them all! The various societies, the sodality, and the older children receive instructions on how to follow the priest at Mass, and we hope that soon they will be able to recite the Kyrie, Gloria, Credo, and Agnus Dei in common. Father is now giving a series of sermons on the Holy Sacrifice.

Catechist Marie Benes
Santa Paula, California



These Holman children are enjoying their "teeter" even if it is homemade.

IN THE HOME FIELD

THE FRUITS OF PRAYER AND WORK

During the children's hours of adoration on Holy Thursday, the Catechist who was with them would, every once in a while, suggest an intention for which they might pray. One was this: that the people of Grants who had not made their Easter duty, would do so. Our Lord surely heard their prayers. One woman who hadn't been to confession for over twenty-five years, went on Holy Saturday. "I'm afraid," she confided, "because I don't know when the last time was." But when it was over she said, "I can't explain how good I feel."

Catechist Mary Catherine Dean
Grants, New Mexico

There was a wonderful attendance at the three Masses here on Easter Sunday, and many of our people received the Sacraments. In Gustine there were five hundred communicants on Easter Sunday alone, and many during Holy Week. One man received who had not been to the Sacraments for sixty years, and many others for five and ten years.

Catechist Loretta Srill
Los Banos, California

One hundred and forty-five Cerrillos people went to Holy Communion on our fiesta day, the Feast of St. Joseph. Because of a big sand storm the day before, we were not able to have the usual procession after Vespers. Holy Week services were well attended this year, and again a hundred of our Cerrillos people received Holy Communion on Holy Thursday.

Catechist Esther Furst
Cerrillos, New Mexico

Father Ramon from Santa Cruz has just given a three-day mission in Holman. Thanks to Jesus and Mary it was a great success and we were happy to see so many receive the Sacraments. Among them were some who had neglected them for fourteen years and more. One man had not been to the Sacraments for a long time. I asked him if he didn't think it was time for him to make his peace with God, but he would make no promises. The second day of the mission he came to our house and asked for a catechism. He said that his wife wanted it for the children. Of course we suspected it was for Don Juan himself, and we gave it to him. The poor man had forgotten how to go to confession. He studied that night, and the next morning he was the first one in church, ready for confession.

One of the men who had been married by a minister, had his marriage validated

during the mission. His wife was a non-Catholic, but had taken instructions from us and was now ready to be received into the Church. She was baptized, and made her confession one day, and the next morning she and her husband were married and received Holy Communion.

Catechist Trinidad Luna
Cleveland, New Mexico

NOW OUR TROUBLES ARE OVER

With most of us, Portuguese is still a bit weak. We appreciate having Catechist Olivera here to help us when we go visiting. The other day we stopped to see Mrs. Fegundus who speaks no English whatsoever. Visiting Mrs. Fegundus used to involve difficulties, but not so since Catechist Olivera arrived. Mr. Fegundus did not know yet that we had a Portuguese Catechist with us, and so he called in to his wife, "How in the world do you make them understand?" Mrs. Fegundus became very much embarrassed and quickly disappeared to warn her husband that the Catechists spoke Portuguese. In reparation, he went out and caught a chicken for us.

Catechist Muriel Balch
Tulare, California

RED AND WHITE

The older girls in one of our sewing classes for colored children are making aprons. We thought we would have to put an S. O. S. in the magazine for red material, for nearly everyone wanted to make a red apron with a white ruffle on it.

Catechist Marie Murphy
Lubbock, Texas



On the banks of the lovely Pecos in New Mexico.



A little out of season for June, perhaps, but we wanted you to see the rhythm band Catechist Kaiser wrote about. The most intriguing part of this picture is to try to find Catechist Kaiser.

SACRED HEART MISSION'S BIG ATTRACTION

The big news this month from Sacred Heart Mission is our newly organized rhythm band. I do believe the mothers will soon be bringing the little ones in their buggies, for at each practice one or two tiny strollers come in. They all want to belong to the band. Everyone from the pastor to the janitor enjoys the practices, for both are usually present. Catechist Leven said that in all the years she has been having choir practices, not once has the janitor showed even so much as the least interest in her classes. When we told the children about having the band, they were delighted. "I want to play a saxophone," came from one little boy. Another said, "I can play a banjo." However, these two are contented to play the triangle and bells respectively.

Catechist Margaret Kaiser
Sacred Heart Mission
East Chicago, Indiana

FROM NEW MONTEREY

Today we were visiting in the Carmel Valley about twelve miles from home. We turned off the main road and followed a little trail to the mountain side. Here we found a village of tents. We stopped at the first one and a woman greeted us with a friendly smile. She told us that they were transients, just here as long as wood cutting lasts. Then they would move on. Their little tent held all their earthly possessions. A little farther on, near the outskirts of the tent-village, there was a shack—you could hardly call it a home. Here we found a girl of fifteen and a boy of nineteen for our confirmation class next Sunday.

Our children here at New Monterey are delighted to have us living so close

to them. They never miss an opportunity of walking home with us after class. They were surprised when they first saw the cross above our entrance. We told them that was because Jesus lived in our house and that every time they passed they should say, "My Jesus, I love You." A few days later a little girl said, "Catechist, the other day I was going to the store for my mother and I walked two blocks out of my way because I wanted to pass your home and say, 'Jesus, I love You.'"

Catechist Mary H. Bromenschenkel
New Monterey, California

DESERT BEAUTY

There is no monotony in one of my noon classes. One day we have class on the bank of an irrigation ditch. The next time it might be filled with water and we have to move farther away. On Saturday and Sunday mornings classes are at Palm Springs twenty-five miles from here. It is a beautiful drive, for after the rainy winter, the desert flowers are exquisite. Artists are always out early in the morning when the desert is at its loveliest.

Catechist Mary Anna Hitzler
Coachella, California

CHICKEN DINNER

The children in New Mexico want to speak English, but they sometimes have trouble doing so. One day a little boy called for our garbage. He asked for "de chicken dinner." When the Catechist who opened the door couldn't understand what he meant, he said, "De dinner for de chickens."

Catechist Elvira Vigil
Las Vegas, New Mexico

Mary's Loyal Helpers

Just between you and me—

We just got news over the radio that the Bishop died, so if you can, slip in a little prayer for him.—Anna Dolores Taylor, Topeka, Kansas.

We could and did, Anna. Will the rest of you Helpers slip in a prayer for him, too? For Bishop Francis Joannes, formerly Bishop of Leavenworth.

Under separate cover we, the Semper Fidelis Missionary Club, are mailing another box of stamps with a few prayerbooks. After examinations we shall send more articles. We have quite a number of pictures ready. Please pray for blessing on our examinations.—Frances Klarikaitis, Secy., St. Anslem's School, Brooklyn, N. Y.



We prayed that everybody would pass and wished that nobody would get less than 100%. The stamps, pictures, prayerbooks were fine.

Am enclosing my bit saved during Lent. Though I want to say that my Dad was very generous in making my amount reach five dollars. The box contained almost three and Dad added the rest.—Paul Stadler, Topeka, Kans.

Dad MULTIPLIES the mite, so Paul DIVIDES the credit. That's a good sport as well as good arithmetic, Paul.

I am very sorry to say that I misplaced my membership card and had forgotten all about it. I would be very glad to receive another.—Rosemary Taylor, Topeka, Kansas.

And now full speed ahead, Rosemary—OUR PRAYER for the missions, every day!

We are enclosing a money order for two dollars. Our mission club made this by holding a penny raffle. We hope to be able to send more money again some time.—Louis Ulbrich, Bloomington, Ill.

Four-square—that's what your club is, Louis, when four members can make such a raid on the neighbor's pennies!

I am sending to a mission a box of my sisters' and my clothes and shoes we have outgrown. I have been a little Helper since I was two years old and I am four and a half now.—Patricia O'Neill, Highland Park, Pa.

You're little and loyal as well, Patricia. Wonder if Mother and Daddy would mind if we hope you grow up FAST—that is, if you keep on with your wise plan of sending outgrown clothes to the missions—!

I'm sending in what I saved up during Lent. I don't get very much spending money myself but I was able to save up \$1.00.—Helen Papp, Toledo, Ohio.

And you did it in record time, Helen. When a mite box leaves on March 3 and a dollar from it arrives on March 23, we know somebody is loving the poor mission children and wants to help them.

Enclosed find \$1.00, it is out of my mitebox. We have quite a few cancelled stamps. My sister will send them whenever we get enough well worth sending.—Dorothy Feik, Ordway, Colo.

God bless you for that sacrifice dollar, Dorothy. We will be glad to have the stamps when you get enough to send.

I would also like to know if I can collect stamps for my mite box.—Mike M. Biss, Cementon, Po.

No, Mike, don't put stamps in your mite box; keep it for pennies for our Burse. But get a shoe box, or a box that size. If you haven't a penknife borrow Mother's peeling knife. Cut a hole in the top of the box about an inch wide and two inches long. Get everybody you know to save old envelopes for you. Tear the stamps off, leaving a quarter-inch of paper around them. Drop them into the box. When your box is full wrap it up and send it to Victory-Noll. Easy isn't it?

I will try to get as much money in the mite box as possibly. I am only eight years old but I will try. Your friend,—Frances Kolar, Wichita, Kans.

And you WILL, Frances. You see, you can be a better missionary at eight than eighteen if you want to; it just depends on YOU!

A Story Out of Mexico

How many Helpers know the story of Tarcisius? Here is the story of a little Mexican boy who carried the Blessed Sacrament as Tarcisius did. No priests are allowed in Mexico. (The Catechists are helping the poor Mexican people who come to the United States.) Read what this boy did:

"One Holy Thursday, the people of one of the towns in the North of Mexico desired to have the traditional Repository in their church. So they picked out a little boy of ten, dressed him all in white, white shoes, stockings, trousers and coat, and several armed men took him in a car into the United States. There a parish priest gave him the Blessed Sacrament in a lunette, and with his escort the little fellow brought his precious Burden back to the parish church, which was crowded. He marched up to the altar, which was banked with flowers and lights, and placed the Blessed Sacrament upon it. Two altar boys incensed it, and the congregation without a priest, sang, adored, and prayed all day. As night fell, the boy took his sacred Charge, still with his escort in the automobile, back into a free country."

—Father Wilfred Parsons, in "The Catholic Digest."

Our Honor Roll

Are we going OVER THE TOP on our Burse this year? ARE we? We certainly ARE if our new Helpers have anything to say about it!

Welcome to Mary's Loyal Helpers, our new members who have earnestly promised to help us help the poor children in the missions; some of them have already filled their mite box for the first time.

Lucille Stoffel, Pontiac, Mich.; Dorothy Feik, Ordway, Colo.; Jacquelin McCormick, Milwaukee, Wis.; Paul Stadler, Topeka, Kansas, Philip G. and Paul J. Archambault, Peshtigo, Wis.; Faith Dutton, Harbeson, Del.; Eileen C. Meyers, Miami, Fla.; Helen Papp, Toledo, Ohio.; Joan K. Smith, Detroit, Mich.; Marilyn, Hahn, Chicago, Ill.; Amy Williams, Angleton Texas.; Mary Tobin, Hopkinsville, Ky.; Mike M. Biss, Cementon, Pa.; and Ursula Bruce Kitanning, Pa. Welcome also to our two new Bands: The Little Flower Band, Elkhart, Indiana, Rosalie Leipzig, Promoter; and the Five Sewing Sisters of Hamilton, Ohio, Cleo Becker, Promoter.

Associate Catechists of Mary

Here and There

We were very happy to receive a check for \$100 from Mrs. Ankenbruck recently, completing the support of a Catechist for the year on the part of **St. Mary's Mission Band, Fort Wayne.** Besides this invaluable support, the Bands of St. Mary's Society do valuable work individually. **St. Clara's Band, Mrs. Beckman, Promoter,** annually donate a large number of pairs of new stockings. **St. Anne's Band,** of which Miss Anna Brink is Promoter, holds small parties regularly for the Christ-like work of supporting our Medicine Fund—which ministers not only to those who are poor, but to those poor and sick as well. In this connection we quote from a letter received last January from a good friend and benefactor of our Society, living at Cleveland, New Mexico: "We are just trying to thaw out after several weeks of intense cold—ten below for days and five below and zero with awful winds—and the poor Catechists out all the time looking after the sick, as there are many—in some homes the whole family are down with the flu." Of course neither we nor our Catechists at Holman could agree with the adjective our good friend uses for them, since we are of all times most rich when we can serve Our Divine Lord in the person of His sick poor. But these few words give one example of the need for medical aid in the missions. Add that some of our little New Mexico villages are miles away from the nearest doctor and the nearest hospital and you have a complete description. We have rather neglected mention of our "little Mother," Mrs. C. R. Service of Chicago since she has given up the active leadership of a Band, Mrs. M. McNamara now being Promoter of **St. Joseph's Band.** Mrs. Service, however, is still as active as ever for the missions—or, we should say, more active than ever. She has been chosen chairman of the Chicago Central Committee, which has resumed its general meetings for this year. Our Promoters and members in Chicago are cordially invited to attend. Other friends interested in helping the missions will also be very welcome. We hear that **St. Joseph's Band** has just made a shipment to the missions (the largest in seven years) consisting of nearly a thousand pieces of wearing apparel and a couple of hundred pairs of shoes. Our Catechists at Lubbock, San Angelo, El Paso and Las Vegas are more than grateful to the good friends who have so generously provided for their needs.

Worthy of commendation is the work of **Les Petites Fleurs Club, Chicago.** Besides their ordinary occupation of filling mission boxes with their own handiwork (write us if you'd like to know how they make warm mittens for children out of old stockings and old sweaters) the girls seem to enjoy finding new and different ways to help the missions. Lately they turned up as our assistant mimeographers—making several hundred copies of a hymn book for the missions—seven full size pages and cover. Catechist Wopperer wrote: "We were delighted with the beautiful hymn books—we never expected anything quite so wonderful. We have been wanting something like that ever since we opened our mission here but did not feel that we could afford to have them made. You can perhaps imagine the fun we have been having—passing out little typewritten slips of paper, with hymns written so dimly they could scarcely be read, to a hundred or more children—and trying to get them back and keep them in order. Now, thanks to the kindness of the club, our worries in this respect are over." Miss Ann Kasallis is promoter of the Club this year. Two of its members, Miss Susan Johnson and Miss Elsie Jachmann, are officers of the Chicago Central Committee. We were happy to hear recently that the **St. Anthony Band No. 3, Mrs. A. F. Beck, Promoter,** are planning another of their successful parties. We are grateful to Mrs. Beck and the good friends who cooperate with her so loyally. After a short silence we were delighted to receive the following reassuring and kind note from Mrs. E. J. Polakowski, Promoter of **St. Jude's Band, West Allis, Wisconsin:** "No doubt you thought we had completely forgotten about you and the missions but I am enclosing a money order for \$22.00 to prove that I have not forgotten completely! I am trying to organize another Band in West Allis. I want to thank you and the rest of the Catechists for all the prayers you have offered for me—they have been very fruitful and I will never forget you for them." We too are grateful when Our Blessed Mother answers our prayers for our friends to whom we owe so much. And that reminds us of something which we happen to place last, but which is far from least of our news items. Friends who supplied statues of St. Rita for our missions recently will share in a special way in the happiness brought us by this note from Catechist Bridget Hynes, Brawley, California: "Well, Catechist, St. Rita finished another big job for us. Mrs. G. had not been to the Sacraments for 25 years—she went yesterday. Thanks to Jesus and Mary, and to St. Rita! I thought you would like to know that St. Rita is not idle."

You're wanted!

for

You can help!

Get some of your friends together and plan to adopt a Catechist by supporting her for a certain number of days every month; personal donations, dues, parties, raffles, all help. Six dollars supports a Catechist in her missionary labors for one week; thirty dollars for a month; three hundred dollars for a whole year.

Start an A. C. M. Band. Your adopted Catechist will repay you most generously in a spiritual way, God will repay you in His own best way.

There is no "red tape" in starting a Band. For particulars write: Catechist Supervisor, Victory-Noll, Huntington, Indiana.

Band Contributions

March and April

| | |
|--|----------|
| St. Mary's Mission Society, Fort Wayne, Mrs. T. Ankenbruck | \$100.00 |
| St. Joseph's Band, Chicago, Mrs. M. McNamara | 50.00 |
| St. Jude's Band, Fort Wayne, Mrs. Mary Noll | 38.50 |
| St. Philomena Mission Band, Chicago, Mary Schaefer | 32.50 |
| Our Lady of Perpetual Help Band, Chicago, Mrs. Roger Murphy | 30.00 |
| St. Mary's Band, Chicago, Mrs. Annie Hansen | 30.00 |
| Adrian Band, Chicago, Florence Dietz | 25.00 |
| Juanita Club, Chicago, Margaret Wirtz | 25.00 |
| Little Flower Band, Chicago, Mrs. Thos. Garrity | 25.00 |
| St. Thomas Aquinas Band, Chicago, Mrs. Margaret Sullivan | 14.80 |
| Our Blessed Lady of Victory Band, Pittsburgh, Marie Lenert | 11.00 |
| Sacred Heart Band, Newark N. Y., Margaret Bocchino | 10.00 |
| St. Valentine Band, Chicago, Mrs. S. Raewolf | 8.25 |
| St. Ann's Band, Fort Wayne, Anna Brink | 4.00 |
| Our Lady of the Immaculate Conception, Newark, N. J., Emily Nies | 2.00 |

The Wonder Gift

We are discussing zeros, and how, other things being equal, these apparently insignificant non-entities make the tremendous difference between a check for \$6 and one for \$6000. We beg you to add a few zeros to the spiritual check you write from time to time, and so present it often as a rich gift to our poor missions.

We mentioned that for the purpose of example we shall consider the merits of Our Divine Savior as a deposit in the "bank" of Holy Mass. We may write "checks" for ourselves or anyone else by our attendance at Mass. It depends on us whether the check is large or small.

Suppose you were to ask the ordinary practicing Catholic: "Why do you go to Mass on Sundays?" "Because it's a mortal sin not to." "Because it's a commandment of the Church." Both are good reasons. But there is languor in that answer alone. (Only unintelligent love needs the spur of discipline. Imagine anybody with a million dollars in the bank who had to be compelled by law and under penalty before he would take the trouble to write a check for his needs!

YOUR answer must be different, and the angels will rejoice as your "zero" is recorded.

In the Gospels you will find many precepts and many prohibitions given by Our Divine Lord. He gave reasons for them—promises of reward, threats of punishment. Yet only once did He give a reason poignantly reaching out between two only—you and Him. "Do this FOR A MEMORATION OF ME." "This"—was the First Mass.

Why will YOU offer Mass (sometimes for the missions)? In memory of Our Lord—to do the one thing He asked you to do just because, as friend to friend, you love each other.

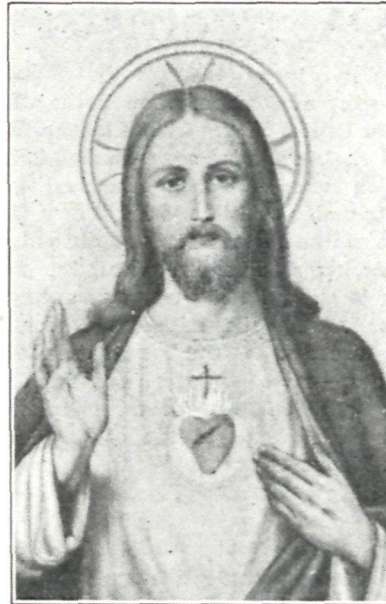
True Devotion to Mary

FREQUENTLY we receive letters from persons who wish to give themselves entirely and forever to Our Blessed Mother by practicing the True Devotion, but fear to do so for this or that reason. Because some of our readers might have the same difficulties, we will treat of them from time to time in THE MISSIONARY CATECHIST.

There are some who seem to have the idea that once they have given themselves to Our Blessed Mother, they must pray only to her. They will ask, "How can we any longer visit Jesus in the Blessed Sacrament?" Such an idea is wrong. First of all, remember that the ultimate purpose of the True Devotion is to give more honor and glory to God. Through Mary to Jesus; through Jesus to God the Father. The practice of the True Devotion will lead you closer to Jesus in the Blessed Sacrament. You have made your act of consecration and have given everything—body, soul, exterior and interior goods—to Our Blessed Mother. Your visits, prayers, and good works will now have more value because Mary will remove from them all that is defective and will embellish them with her own merits before presenting them to her Divine Son. Blessed de Montfort uses a simple example to illustrate this fact. "It is as if a peasant," he says, "wishing to gain the friendship and benevolence of the king, went to the queen, and presented her with a fruit, which was his whole revenue, in order that she might present it to the king. The queen, having accepted the poor little offering from the peasant, would place the fruit on a large and beautiful dish of gold, and so, on the peasant's behalf, would present it to the king. Then the fruit, however unworthy in itself to be a king's present, would become worthy of his majesty because of the dish of gold on which it rested, and the person who presented it." As you enter the church to make a visit to the Blessed Sacrament, renew your act of consecration to Our Blessed Mother and ask her to help you to spend these few minutes well. Then turn to Our Lord and talk to Him as you always did.

Another person wonders how he can pray for the soul of his deceased father since he has given Our Blessed Mother the right to dispose of his good works and suffrages. Recommend the souls of your deceased relatives and friends to Our Blessed Mother. It is unthinkable that she will be unmindful of them after you have given yourself unreservedly to her.

Still another asks how she can now



Sacred Heart of Jesus, I place my trust in Thee.

say the morning offering since she has placed in the hands of Our Blessed Mother the right to dispose of her good works. The answer to her question is in the very first words of the offering: "O Jesus, through the Immaculate Heart of Mary, I offer Thee, etc." We make our offering through the Immaculate Heart of Mary. But she is worried, perhaps, for fear that by offering her prayers, works, and sufferings for a particular intention, she is detracting from the solemn offering she has already made of herself to Mary. When we practice the True Devotion it does not mean that we can no longer pray for this or that intention. But when we do wish our prayers to be offered for this or that intention, we should humbly ask the favor of our Mother. Thus we are always more sure of praying perfectly. We pray perfectly when we pray in conformity with God's holy will. Now when we put our prayers and intentions in the hands of Our Blessed Mother we are certain they will be answered according to God's holy will. For who knows the will of God so perfectly as Our Blessed Mother does, or who is so zealous that His will may be fulfilled as Our Blessed Mother is?

But remember this: the longer we practice the True Devotion, the more childlike we will become and the more detached we will be from ourselves. Then we will think more of the greater honor and glory of God and less of our own intentions. Like little children, we will leave everything to Our Blessed Mother. Then will we have learned to say from our hearts: "Thy will be done on earth as it is in Heaven."

OUR 2500 CLUB

in honor of

THE BLESSED SACRAMENT

OBJECTIVE: To honor Jesus in the Blessed Sacrament in gratitude for His presence among us

OBLIGATIONS: A daily prayer for "your" Catechist and the offering of one dollar monthly to support her work among Our Lord's little ones

PURPOSE. To support 100 Missionary Catechists monthly by this small offering from 2500 friends

BENEFITS: Members share in the prayers, Masses, and Holy Communions of the Catechists, with a special share in the prayers and labors of the Catechist they help support, and in the prayers of the poor little ones under her care. Their intentions are included in the Masses offered for the Society and its benefactors, and a Mass in honor of Our Blessed Lady of Victory is offered for their intentions every Saturday.

During the month of June they are remembered in our Solemn Novena in honor of the Sacred Heart, in Sacred Heart Devotions each evening, and in our Solemn Novena in honor of the Precious Blood.

The addresses of our mission-centers are:

- 3868 Block Avenue, East Chicago, Indiana
- 4860 Olcott Avenue, East Chicago, Indiana
- 2324 Monroe Street, Gary, Indiana
- Anton Chico, New Mexico
- Box 223, Cerrillos, New Mexico
- Cleveland, New Mexico
- Grants, New Mexico
- 506 Valencia Street, Las Vegas, New Mexico
- Confraternity of Christian Doctrine, Box 1546, West Las Vegas, New Mexico
- 435 I Street, Brawley, California
- Box 336, Coachella, California
- Box 325, Los Banos, California
- 598 Laine Street, New Monterey, California (formerly Carmel, Calif.)
- 102 West Lugonia Avenue, Redlands, California
- 563 O'Farrell Street, San Pedro, California
- 222 South Eighth Street, Santa Paula, California
- Box 23, Tulare, California
- 3816 East San Antonio Street, El Paso, Texas
- Box 154, El Paso, Texas
- Box 1658, Lubbock, Texas
- 27 West Avenue North, San Angelo, Texas

In Memoriam

Very Rev. Msgr. John M. Hilpert, Brooklyn
Sister Sirena, S. S. N. D., Chicago
Sister Xavier Papp, Leavenworth, Kansas

May they rest in peace!

Our Sunday Visitor's Birthday

MOST of the readers of THE MISSIONARY CATECHIST are also readers of *Our Sunday Visitor*, and so you know that that little paper celebrated its silver jubilee on May 4. The celebration opened with Solemn Pontifical Mass of Thanksgiving at St. Mary's Church, Huntington, at nine-thirty. His Excellency, the Most Reverend John Francis Noll, D. D., Bishop of Fort Wayne, and Founder and Editor of *Our Sunday Visitor*, was celebrant. The Rev. George Moorman, Whiting, Indiana, was archpriest; the Rev. Aquinas Knoff, Roanoke, Indiana, deacon; the Rev. Michael A. Chapman, Lafayette, Indiana, sub-deacon, and the Rev. Thomas E. Dillon, pastor of St. Mary's Church, Huntington, master of ceremonies. All these priests are present or former members of *Our Sunday Visitor* staff.

The Fourth Degree Knights of Columbus and over one hundred priests from the Diocese of Fort Wayne preceded the Bishop in the procession before Mass. At the Bishop's request, the Catechists sang the Mass—the Gregorian Mass for Paschal Time. After Mass the priests were taken through *Our Sunday Visitor* plant and then came out to Victory-Noll where the Catechists served dinner. The Rt. Rev. Msgr. Thomas Conroy, rector of the Cathedral in Fort Wayne, spoke on behalf of the priests. Father Dillon, the very excellent toastmaster, called

upon a number of other speakers, among them the Rev. Hugh O'Donnell, C. S. C., vice-president of Notre Dame University; the Very Rev. Bede Scully, O. M. Cap., Guardian of St. Felix Monastery, Huntington, and the Rev. Albin Schiedler, C. P. S., of St. Joseph's College, Collegeville, Indiana.

The Most Reverend Bishop then told the priests how he happened to "adopt" the Missionary Catechists. *Our Sunday Visitor*, from the very beginning, used its earnings for charitable purposes. Its founder was especially interested in the welfare of the thousands of Mexicans whose children were being deprived of their religious education because of a lack of priests or religious to work among them. About fifteen years ago the Bishop heard of a very young and yet very small Society having as its object, the religious education of these poor people. He got in touch with Father Sigstein and offered to build a Motherhouse for us here at Huntington. Of course the offer was gratefully accepted, and as a result of Bishop Noll's interest and solicitude, we now have almost two hundred members in our Society, most of whom are laboring in the twenty mission-centers under our care. It is impossible to estimate in words all that our good Bishop has done for us. We are indebted to him, not only for our beautiful home, but also, after the grace of God, for most of our vocations. Ask

a number of Catechists how they first learned of our Society and three out of five will answer, "I read about it in *Our Sunday Visitor*. Our files testify to the wide circulation of the *Visitor*, for we have had applications from Canada, Alaska, the West Indies, England, Ireland, France, and even far off Japan and South Africa.

IN the evening about one hundred and thirty again came to Victory-Noll for dinner; this time, the members of the staff, and the present and former employees of *Our Sunday Visitor*. A number of the *Visitor's* employees have worked for the Bishop for twenty-five years, and so it was a real family gathering. Father Dillon, again in the role of toastmaster, called upon the speakers. Many of the speeches were impromptu, but were so delightful that the Bishop declared he had attended many banquets but at none of them enjoyed the talks so much as he did that night. Of course that is easy to understand, for our good Bishop is vitally interested in his little paper, and continues to give it his personal attention in spite of the multitudinous cares he has as Shepherd of the Fort Wayne Diocese and one of the most active members of the American hierarchy. We wish him many more fruitful years and beg God's blessing on him and on his militant *Our Sunday Visitor*.



The present members of the staff and employees of *Our Sunday Visitor*. In the center are, left to right, Father Dillon and Father Knoff who are mentioned in the accompanying article. Several valuable members of the staff were not present when this picture was taken, among them the Rev. F. J. McAuliffe, editor of the children's page; and Miss Mary E. McGill, editor of woman's interests.

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2. Acceptance of any amount no matter how small, which we apply on our Installment Plan.
3. Payment of six per cent interest every ninety days.
4. Freedom from legal complications.
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Society of Missionary Catechists
Huntington, Indiana

Dear Father Sigstein:

I am interested in THE MISSIONARY CATECHIST ANNUITY PLAN and I should like to receive further information.

Name

Address

City and State