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The Missionary Catechist





"Most of these boys are members of Mexico's oldest and noblest families."

The Cross Is Raised over Montezuma

A YEAR ago the two-million-dollar Montezuma Hotel, once the playground of the celebrities of the world, became Montezuma Seminary and opened its doors to receive three hundred and fifty students for the priesthood from Old Mexico. Special trains carried the students and their Jesuit professors to the Seminary which is six miles north of Las Vegas, New Mexico.

The Vegas Catechists will not soon forget the dedication ceremonies. "The mountains are still echoing with the shouts 'Viva Cristo Rey!' sent up by the three hundred and fifty seminarians at the formal opening of the Seminary," they wrote. "The *Las Vegas Daily Optic* stated that there would be room in the chapel for the clergy and students only. However, we went. On our arrival at the bottom of the hill, we could see crowds and crowds of people, and we must admit that we had some misgivings about there being room for us. As the hour for Mass approached, Archbishop Gerken of Santa Fe, Archbishop Ruiz y Flores, [at that time Apostolic Delegate to Mexico], and Archbishop Drossaerts of San Antonio with their chaplains, entered the chapel. They were followed by fifty priests—seculars and regulars. Next came the entire student body and the Christian Brothers. Then, over the heads of all, Mr. Calleros (the Mexican Immigration Officer who was head usher that day) called the Missionary Catechists. Were we happy! The singing was heavenly. We shall never forget it. Father Ballan preached a beautiful Spanish sermon. After Mass Archbishop Gerken spoke a few words of appreciation, and then he asked Archbishop Ruiz to speak to the boys in their native tongue. Lastly the seminarians sang their loved *Mejicanos Volad Presurosos* with all their hearts."

SEVERAL months later, one of the Las Vegas Catechists gave us another glimpse of the seminarians and their life at Montezuma. "The seminarians at Montezuma enjoy the beauty of the Rockies as much as we Catechists do. Nearly every Thursday on our way to Gallinas we pass hundreds of the students on their way to the mountains for

the day, each carrying his little bag of lunch. We are told that the Sisters make some one thousand sandwiches every Wednesday evening. Maybe this will be a little consolation for the Catechists when making sandwiches at Victory-Noll. The first time it snowed here, some of the boys were so excited trying to catch the flakes on their out-spread coats that we had to wait until the flake could be seen before they got out of the middle of the road. However, we realized the thrill they were getting, seeing snow for the first time."

Some of these boys are very young—thirteen and fourteen years old. Most of them are members of Mexico's oldest and noblest families. In their native land seminaries have long been suppressed, and so they have left father, mother, sisters, brothers, friends, and country in order to embrace the priesthood—a priesthood that means for them suffering and exile and perhaps martyrdom.

Montezuma, established by the Catholic Hierarchy of the United States, has become the Douay of the 20th century. The priesthood, in spite of persecution, must go on.



Prayers at the foot of the altar—the Mass of Dedication.

THE MISSIONARY CATECHIST

VOLUME 14 SEPTEMBER 1938 NUMBER 10

Evangelizing the Hinterland

Rev. W. Howard Bishop

NOBODY who looks the facts in the face can question the necessity of missionary effort right here in our own dear America. Nor can anyone who knows how vast our mission field is and how few are the laborers who are working in it fear that there will ever be too many. This strange fear, nevertheless, we do hear expressed by many timorous souls who are not thinking deeply on the question.

One of the bravest home missionary ventures I know of in recent decades is the establishment of the Society of Missionary Catechists to care for the millions of fallen-away and neglected baptized Catholics in the Southwest. That it is succeeding and will continue to succeed is beyond question to all who know the intense love of souls and willingness to do and dare for Christ which animates the labors of this noble group of consecrated women.

The work the Catechists do is a defensive missionary work. That is, their principal concern is the reclamation and salvation of souls already Catholic which have fallen away from the Church or are in danger of doing so. They are constantly defending, strengthening, stimulating the Faith in those who now possess it. Not that they do not seek opportunities to bring the Faith to those who have it not. In the course of their defensive labors a substantial number of converts are steadily being made.

But there is another field of missionary labor that is purely **offensive**, to continue the military terminology. This is the field in which there are now no priests laboring and where Catholics, if there be any, are few and widely scattered. The labor that awaits the Church in

this field—which we have called by the name of No-Priest-Land—is a labor of peaceful invasion of enemy terrain and the capture of millions of souls not now our own. It is a work that will take so long that we may as well call it a permanent job, for more than one third of the counties of the United States have no resident priests within their borders and half the counties (including of course this third) have no resident priests in their rural sections. This means that one county out of every two has at least a rural missionary problem, a hinterland in which the Faith is not being offered to outsiders, and one county out of every three is entirely a missionary area. This takes no account of the hundreds of other counties where there is but one priest per county and wide stretches of territory within county limits that do not know a priest's influence. Nor does it take into account the thousands of other localities where Catholicity is firmly established, but where a balance or status quo between Catholics and non-Catholics has been reached and no effort is being made to win over those outside the true Fold of Christ. (Indeed, is it not the **usual** attitude to feel that the work of the Church is accomplished where the needs of Catholics are cared for?)

DURING recent years some scattered, independent campaigns have been pushed by diocesan and order priests for conversions in our rural towns and villages. Most of these campaigns have met with encouraging success. In all of these efforts, however, there is lacking the preliminary training for the mission field and the life-time outlook which our

missionary groups working in foreign lands possess. The thought has been borne in upon us that a permanent society is also needed for this purpose if we are to settle down to a permanent program of convert work in America. A society is needed that will give its greatest effort to the rural towns and open country where births are most numerous but Catholicity is weakest. Its activities must be based not on the preaching program alone or even primarily. Its priests must settle down in or near the mission area as pastors and assistants, assisted annually at specified times by travelling missionaries who will "cover" the surrounding country with their missions. Between these annual missions "follow-up" work must be done by the pastor and assistants among those who have become interested. Besides this, a varied religious and social program must be pursued by a cooperating community of Sisters, a program of family visiting among the poor, visiting nurse work, vacation schools, etc.

Under the name of THE HOME MISSIONERS OF AMERICA, the proposed Society is now going through its organization stages in the Archdiocese of Cincinnati. The work of organizing will require time, funds, and the services of many of our best young men and women. It will also require much patience, a deep, abiding faith in Divine Providence enlivened by a true Christian love of fellow-man. But have not our foreign mission societies called for the same qualities and the same sacrifices? Will our people be found wanting when asked to do as much for our own neglected fellow-Americans? We do not believe that they will.

Out for the Morning



Church of Our Lady of Guadalupe, the church that serves the Negroes and Mexicans in Indiana Harbor's steel mill district.

IT might have been at any one of our missions, but as a matter of fact it was at Indiana Harbor. Catechist Brohman was my guide and I was going to visit with her the homes of the Mexicans under our care.

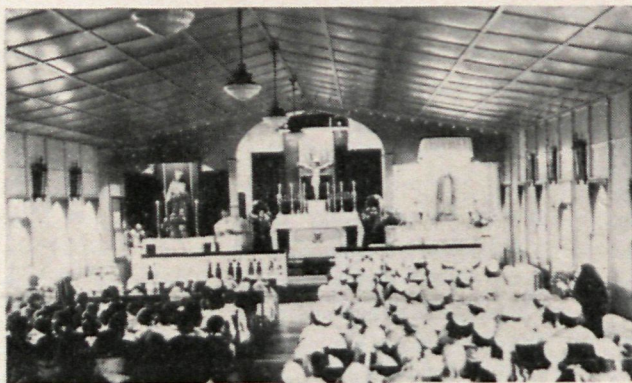
Our first stop was before a shabby looking place, but the inside was worse than the outside. There were three rooms. The room in which we stood — stood because there were no chairs — contained a bed and a trunk. Beyond that was another room containing a table. On two chairs stood a washtub and stretched from one corner to another was a clothesline. Our purpose in stopping was to leave word for Maria to be at our house at 8:30 the next morning when the truck would take the sodality girls to the beach for their picnic. But Catechist took advantage of the visit to try to persuade the mother to return to the Church and the Sacraments. She had explained to me before we went in that she had been working on the case for two years, but had seemingly got nowhere. It is just one more instance when only prayer, and nothing but prayer, will help.

Between calls I learned almost as much as I did during the call itself. On the way to the next house Catechist Brohman explained that the family we were going to visit had moved but recently to Harbor, and so she wanted to get the history. It was a poor place, but extremely neat. There were no carpets on the floor, but the boards were scrubbed. The bed was clean and neatly made. The children were very polite. As soon as we came in, they brought chairs for us. The mother of this family is tubercular and had just returned home from the sanitarium. The sixteen-year-old daughter — a beautiful girl — had also

been in the sanitarium for a year. Both the mother and the girl had been to the Sacraments while they were patients there. The other children had been baptized and some had made their First Communion. The little boy had not been to the Sacraments since his First Communion over a year and a half ago. Nor had one of the little girls received Holy Communion for a year or more. Catechist asked them to come to catechism

class the next afternoon and to wait for her afterwards and she would help them get ready for confession. They had forgotten how to go. They did, and received Our Lord Sunday morning.

To be a Catechist, I decided that



The evening of the last Sunday in May when a new group of sodalists were received into the Sodality.

morning, meant also to be a detective. How Catechist ever found some of those — I hesitate to call them homes — I don't know. I am sure that if she had left me in any of them, I could not have found my way to the street again. I learned that four or five families live in a house that looks as if it would be fairly comfortable for one family. At least one family lived in every basement. In fact, nearly every family we visited that morning lived "in the rear" either in the basement or on the upper floor. In one place — there were four small rooms — lived the father, mother, and fourteen children. One room contained a stove and a

table. I saw one bed, and that seemed to be the extent of the furniture. Old clothes and rags occupied every available space. Where else can you put them if you haven't even a trunk?

The object of our next visit was to try to straighten out a "court marriage." Both the man and the woman are willing to be married by the Church, but first they must prove that they were baptized. The woman had her baptismal certificate; the man told us that he was quite certain that when he was a little boy, he was baptized in San Diego, California. But he had no idea in what church, who the priest was, who the sponsors were, nor exactly when it was. When we had left the house I asked Catechist what would be done. She said that she would explain the case to Father and he would decide. I said, "Why not baptize him conditionally? Wouldn't that be the simplest way?"

"Not so simple as it sounds, for it is very difficult to get them to consent to being baptized conditionally. They seem to think that it is a disgrace, even though we assure them no one will know a thing about it. They insist that they have been baptized and that they do not have to be baptized again."

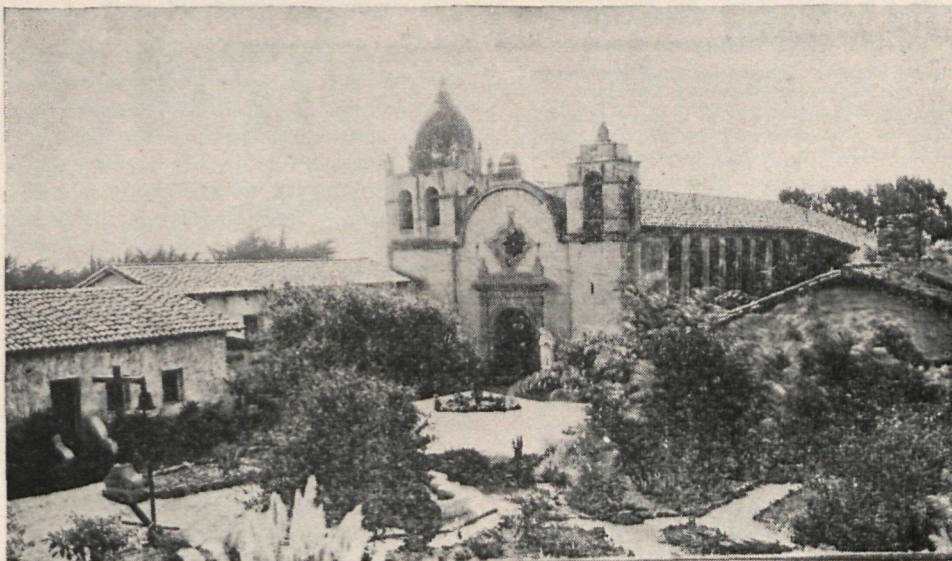
OUR last call was at the home of a colored family. They live in a basement, a wretchedly dark, poor place; but they had a piano! True, half the keys did not work and those that did go down, did not readily come up, but it was a piano. The mother told us that one of the little girls could tap dance, if we would play for her. Being wholly unfamiliar with any "tap dance music," I had to resort to the classical, and so Rosie tapped to the friskka of Liszt's Eighth Hungarian Rhapsody! My fingers were black, but you know it's hard to keep your piano keys clean when the Pennsylvania Railroad passes the front of your house and the New York Central thunders in the back.



Rev. Bernard Zicke, S. C. J., pastor, with the First Communicants.

Monterey- the Dream Come True

John S. McGroarty



"Holy Carmelo where sleeps the dust of Father Junipero."—Mission San Carlos as it looks today.

MONTEREY is the dream that came true; the lost place that was found—the place that was and that is again to be. It was once the port o'ships, the trader's mecca, the pilgrim's shrine, the wanderer's lodestone.

In no other place of all the world was history made with a rapidity more amazing. Under the sunglinted waters of the Bay of Monterey and in the bosom of the serranos which close it in is buried a past as romantic as that which is whispered by the dead leaves of Vallambrosa, stirred by the winds of summer when the moon is low. Into three-quarters of a century of life and mastery it crowded the history of an age. But its glory did not pass to come no more.

Long before the Anglo-Saxon reared his first roof-tree on the bleak shores of the Atlantic in the New World, Monterey watched the white man's buffeted sail and felt the touch of his hand. Cabrillo steered his prows against her guardian headlands, fighting his way against wind and wave to Mendocino in 1542. In 1602 Sebastian Vizcaino anchored his ships in the harbor, naming it in honor of his patron, Gaspar de Zuniga, Compt de Monterey, then the viceroy of Mexico. Under an oak tree that stood at the head of a little cove in the bay, the priests of Vizcaino's expedition reared a cross and sang the Mass, then sailed away, leaving the spot to its ancient silences. For one hundred sixty-six years the foot of no civilized man came again to Monterey.

But from the hour that Vizcaino returned to Mexico with the report of his voyages, Monterey fastened itself upon the imagination of New Spain and of old Spain as well. It became the "ultima thule" of the Conquistadore's dreams. The mind made pictures of the noble harbor set deep within the swinging hills, the sun dancing upon its waters, and the

green of wild pastures, lush and lovely, closing it in. They thought the fabled Seven Cities must lie near it and that it would lead them to the towers of gold, the lure of which haunted the broken heart of the grim conqueror, Cortes himself, to the last breath of life that warmed him. Yet the years passed—a century and near another—before there came again a sail to Monterey. Then, in 1769, the expedition that had set out from La Paz under the authority of Galvez, the Visitador-General of Mexico, landed at San Diego and took possession of California in the name of the King of Spain. But the expedition had hardly reared the Cross at San Diego before the search for storied Monterey began. And a weary search it was, beating its often hopeless trails and pathways over both land and sea.

At last however, on May 31, 1770, the good ship San Antonio, commanded by Captain Juan Perez, anchored in the bright harbor. The lost was found again; the weary quest was at an end, and from that hour, Monterey was destined to take her place among the civilized communities of the world. Word of the great and long-looked-for success was at once forwarded to the City of Mexico, where the joy of the authorities and the people was boundless. A solemn Mass of thanksgiving was celebrated in the cathedral, attended by all the high dignitaries, the military and civic authorities and the whole people.

In the year 1770, at the very beginning of things, with the arrival of Junipero Serra, Father President of the Missions, and Don Gaspar de Portola, the first Governor of California, Monterey became the seat of both the religious and civil authority in the new Spanish province of California. It was, therefore, from Monterey, that everything which concerned

both the religious and civil government originated, for the period of nearly eighty years—from the founding of the Mission to the constitutional convention which marked the entrance of California into the American Union as a sovereign state. The church of San Carlos in Monterey, built in 1794, which is still standing in an excellent state of preservation, was used as the church of the parish, and took the title "Royal Chapel of the Presidio of Monterey"—the same title that was borne by its rude and unpretentious predecessor, the first temporary church building, long since vanished in the dust. Into this church have been gathered many priceless relics of the past, saved from Carmelo after its spoliation. These relics include a number of articles which were used personally by Father Junipero, both in his priestly administrations and in the domestic life of the little adobe house in which he dwelt.

THERE will never again be seen upon this earth, perhaps, a life so ideal as that which was lived in Monterey and throughout all California in its halcyon days before the "Gringo" came. There was room to breathe and a man could sit on a hilltop and look upon the sea anywhere. The country was gorgeous with wild flowers more beautiful even than the flowers which grow in California's gardens of wonder today. The land was fat with plenty and every door was flung wide with welcome to whosoever might come.

The great occasions in the old life of Monterey were those when the Governor gave a reception, and of course, a ball, or when the wealth and beauty and officialdom of California gathered at the capital to welcome the coming of a new

(Continued on page 7)

The Missionary Catechist

VICTORY-NOLL, Huntington, Indiana

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PERSONAL SERVICE IN OUR CHARITY

THE other day we came across a clipping which, we have reason to believe, is at least twenty years old. From the news articles that appear on the reverse side of it, it was evidently taken from an English newspaper. It is headed "Personal Service" and holds up for us the example of St. Stephen of Hungary. Because we celebrate St. Stephen's feast during this month of September and because the idea of personal service is stressed so much today, we are reproducing some of the article—timely for all its twenty years:

In the bright firmament of the saints of God there stands forth one whose heroic charity has placed in clearest light the self-sacrificing spirit of the members of Christ's Church. We speak of the Sainted Stephen of Hungary. Though he possessed many noble qualities, the one that marked him out as being singularly Christlike was his devotion to the poor. . . .

We would that the example of St. Stephen were more widely imitated, that we might meet with greater personal service in present-day charity. The giving of large sums of money in charitable bequests, particularly when accompanied by real sacrifice, encouraging and morally supporting societies for the assistance of the poor, are things admirable in themselves, but if we would be Christlike in well-doing, we must come in personal contact with the needy and destitute; we must acquaint ourselves with the misery, ignorance, and pain that everywhere await our ministration, and then we must do what lies in our power for its relief. It takes sterling virtue to visit the aged and infirm, to place the cooling draught to the parched lips or apply the soothing ointment to the aching brow. Let us have more personal service in our charity; let our charity be characterized by sacrifice.

Frankie, who with Margaret, is on our cover this month, likes to play cowboy. Frankie and Margaret are two of our catechism pupils from Monterey, California.

INTRODUCING TO YOU

SOME months ago we called your attention to a new missionary movement in the United States—a society of priests that will be to the home missions what Maryknoll is to the foreign missions. This month we are happy to publish an article from the founder of these Home Missioners of America, the Rev. W. Howard Bishop.

The Honorable John Steven McGroarty, convert, author of the famous Mission Play, and at the present time a member of the House of Representatives from California, has given us permission to use parts of his chapter on Monterey, taken from his book "California, Its History and Romance." Although the book was first published in 1911, it still remains one of the most fascinating and comprehensive books on the history of the Golden State.

The Missionary Catechists are supported largely by voluntary donations from charitable persons. All contributors are benefactors of the Society and are privileged to share in the Masses, Holy Communions, prayers, and good works of the Catechists.

To all non-subscribers who contribute a dollar or more, we will send THE MISSIONARY CATECHIST for one year. Please specify if you wish to receive the magazine.

In the field of catechetics, the Rev. Joseph J. Baiert, S.T.D., is recognized as an authority. Father Baiert is professor of dogmatic theology, catechetics, and German at St. Bernard's Seminary, Rochester. He is the author of a number of catechetical works, among them four volumes which are an illustration of the method he expounds in his article in THE MISSIONARY CATECHIST. They are: The Creed, The Commandments, The Sacraments, and Grace and Prayer. The volumes are for sale by the Seminary Press, Rochester, N. Y.; price, \$2.25 for each of the first three; Grace and Prayer, \$1.25.

Catechist: We are having Forty Hours' Devotion at church and so we are going in to make a visit now.

Anxious little boy: Catechist, do you mean we are going to stay in church for forty hours?

THE MISSIONARY CATECHIST

EACH OF THESE BURSSES WHEN COMPLETED WILL SUPPORT A CATECHIST IN PERPETUITY

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For Your Bookshelf

HEART OF THE CHURCH by Francis P. Donnelly, S. J.; William J. Hirten Co., New York; \$1.10 postpaid.

The subtitle of this little book, "The Sacred Heart in the Liturgy," gives the key to its contents. Keeping this devotion in mind, the author paraphrases the collect, secret, and post-communion for the principal feasts of the Church. **Heart of the Church** might be used for spiritual reading, meditation, holy hour, etc.

ROSARY THOUGHTS FOR PRIESTS by Wendelin Meyer, O. F. M.; Sisters of St. Francis, Stella Niagara, N. Y.; leather cover, \$1; paper, 50c

This little book of meditations on the mysteries of the rosary would make an excellent gift for a priest friend.

I GIVE GLORY by the Abbe Henri Perreyve; B. Herder Book Co., St. Louis; \$1.25

To make the time of illness a time of enlightenment and peace, and above all a time of merit and of giving glory to God is the purpose of this little book. In a short note, the author tells us that this book, which treats of illness, was itself the fruit of illness, for, he says, it was "suffered before being written."

LET'S HELP THE DOCTOR by M. O'Donovan-Rossa, R. N.; Devin-Adair, New York; \$1.50

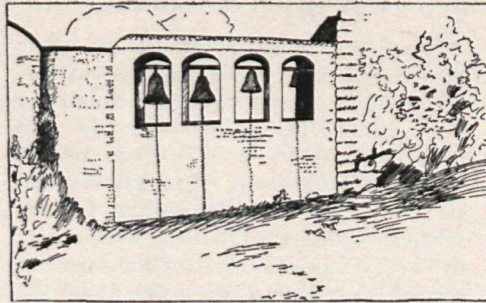
Intended "to help mothers in small homes and to help doctors by making these mothers capable of following out their orders intelligently," this book combines the technical knowledge of a trained nurse and the practical experience of a wife and mother. The language is plain and simple.

WHY ARE YOU FEARFUL? by Marion A. Habig, O. F. M.; St. Anthony Guild Press, Paterson, N. J.; \$1

Peace is the message of this little book. If we truly believe in the Providence of God, then fear will have no place in our lives. These practical meditations are exactly what the world needs today.

THE LITURGY OF THE CHURCH by Dom Virgil Michel; Macmillan; \$2.50

The **Liturgy of the Church** contains chapters describing the special significance of important liturgical periods in the Church year. It covers the theological implications of the rites and ceremonies described, and includes explanations of the Divine Office and the Sacraments. This is, in our estimation, one of the best books on the liturgy that have been published for some time.



"TWO MEN WENT UP INTO THE TEMPLE. . ."

TWO men went into the church. One was an American, the other a Mexican. The Mexican was accompanied by two small children. The American entered a pew and piously began the recitation of the rosary. The Mexican likewise knelt down, but on the floor near the communion rail. He prayed half aloud, half to himself. The little boy sat down on the steps below the rail, and the little girl wandered off to inspect more closely a statue of St. Anthony standing on the epistle side of the church.

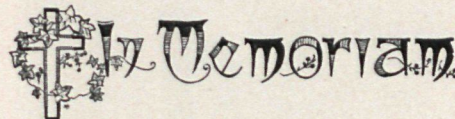
After a few minutes the Mexican blessed himself and got up to leave, the children trudging after him. The American left his seat and caught up with them.

"My good man," he said, "when we come to church, we kneel down and pray quietly. But you sometimes pray aloud and you let the little ones walk around and do what they like. Do you think that is quite right?"

The Mexican looked at him somewhat wearily and then, instead of answering his question, asked him another one. "What is the church?"

"The church," said the other, "is the house of God and that is why—"

"Exactly," interrupted the Mexican, "it is the house of God—my Father's house. When you visit the home of your earthly father, you don't have to be stiff and cold. Why should we not be even more at home in the house of our Heavenly Father?"



Rev. P. J. Hennessey, Harvey, Ill.
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To Thee, O Lord, do we commend the souls of Thy servants, that being dead to the world, they may live unto Thee; and whatsoever sins they have committed through the frailty of their mortal nature, do Thou, in Thy most merciful goodness, forgive and wash away. Through Christ Our Lord. Amen.

MONTEREY—THE DREAM COME TRUE

(Continued from page 5)

Governor. When these events took place, the great overlords of the ranchos, with their sons and daughters, and each with an entourage of Indian servants and retainers, gathered at the capital. The Fathers of the Missions usually came also, for the social life of the Spaniards was always closely interwoven with their religious life. Preceding the festivities, or sometimes while they were under way there would usually be a procession headed by the dignitaries of the Church across the green pine-clad hill from Monterey to Carmelo.

The accounts of these great festivities read like chapters from the doings in fairyland. At such time the presidio and the patio and Church of the Mission would be gaily decorated. The soldiers in their picturesque and flashy uniforms, particularly the officers, made a brilliant show. Cavalry and artillery entered the church to attend the grand Mass to the salute of cannon and musketry without. The caballeros stunningly arrayed, cantered through the crowds on the finest horses in the land, bred at Mission San Antonio. Afterwards, there were bullfights, feats of horsemanship, sham battles between the soldiery, and Indian dancing and games. At night came a great banquet, with the witchery of Spanish music, and dances attended by beautiful dark-eyed women, richly gowned and jeweled, escorted by the gallants of the province.

PROGRESS, which we have been taught to serve in servile fear, leaping to obey its slightest command, can never wholly take from Monterey the charm that warms it or the things that make it holy. The sea will be there, and the sky, till God calls back the one and rolls up the other as a scroll. The hills cannot be torn down and leveled as a roof is leveled and a wall is tumbled to the dust. No hand but God's can change the sweep of the white shore or the curve of the bay set deep with the caress of uplands and dim serranos.

Forever and forever the road shall climb the green hill that lies between the singing tides of Monterey and holy Carmelo, where sleeps the dust of Father Junipero. The world may and does forget much, but it can never now forget him—the gentle, great-souled Franciscan who brought the light of Calvary to the darkness of a heathen land. Time goes ever on and its soul is the soul of change, but it shall bring with the coming years the feet of countless thousands yet unborn, to climb the road that leads to Carmelo from Monterey.

NEVER TURN YOUR BACK TO THE AUDIENCE

Amusing things happen in our work with rhythm bands, plays, and other musical activities. I had been practicing several times each week with my little rhythm band, members aged five to eight, in preparation for the Christmas program. One little fellow seemed particularly capable and musical. Besides playing his instrument, he kept his feet constantly jiggling in time to the music. "Just the lad I want as conductor," I thought. I instructed him in the use of the baton, and he managed rather well to keep the children on the alert and in time.

On the night of the program, as the stage curtains were drawn and the music began, what was my surprise to find my tiny conductor, back to the band, vigorously waving his red and yellow baton at the audience. No amount of backstage gesturing could induce him to turn around. One just didn't turn one's back to the audience, was his way of thinking, I suppose. I couldn't help being amused, in spite of my discomfiture.

Catechist Mary Eva Geiskopf

"IN THE NAME OF THE FATHER..."

While visiting one morning I taught a little girl to make the Sign of the Cross. Her younger brother looked so interested that I turned to show him. Suddenly the baby, about two years old, decided that his face and hands needed to be washed. Upon his return to the room he came over to have his turn in making the Sign of the Cross. The little girl's eyes just sparkled when her mother gave her permission to come to class.

Catechist Mary Louise Berard
Gary, Indiana

AN OLD SPANISH CUSTOM

One of the beautiful customs still prevailing among our Spanish people is that of the paternal blessing. One day when we were visiting at a humble home of our dear poor, the daughter asked if she and her little ones might ride into town with us. We told her we would be glad to have her. Before leaving she knelt down before both her father and mother and asked their blessing, and on rising kissed their hands. Her three children did likewise. How pleased Our Lord must be when He sees such love and respect given to those who hold His place here on earth.

Catechist Mary Navratil

"AND JESUS WAS HERE!"

Most of our little ones made their First Communion in the spring, but Dovie Hinton's longing to receive Our Lord was gratified last November. She had been confined for a long time in the County Tuberculosis Sanitarium and early in September her condition became so much worse that she was not expected to live much longer. So we gave her special instructions in order that she might receive Holy Communion as soon as possible.

Mrs. Hinton, a non-Catholic, took a deep interest in making preparations for the big event. She made the little silk dress and veil, and made the chrysanthemum wreath from flowers she picked from her garden. Grandma Flack brought her a rosary, prayer book, and a little gold cross on a chain.

It was in the hospital ward on her sick bed that Dovie awaited Our Dear Lord. Father came early in the morning to bring her Holy Communion. What happiness and joy were hers that day!

In the afternoon I came to the ward to give instructions to these little ones. Little Patricia, six, a non-Catholic, related all she had heard and seen: "And the Catholic Father put a little White Thing on her tongue and he gave One to the other girls, too, but not to me!"

"And do you know why Dovie was so dressed up?" I asked.

"'Cause they took her picture."

"No," I replied. "Did you know Who was in the little round White Host? It was Little Jesus whom you are always asking about."

A sad look came over her face. She buried her head in her pillow and re-



"Wanna ride?"

Our Catechists at Work



In manual training classes the boys make simple and useful furniture for their homes.

peated several times, "And Jesus was here and I didn't know it."

Catechist Mary Regina Foppe
Redlands, California

SPANISH OR AMERICANO?

Our Santa Inez Sodality girls range in age from eight to twelve years. At a social meeting one day one little girl made the remark that she wished she were an Americano.

"Why?" I asked.

"Because they have such pretty clothes," she answered.

"Oh, but that isn't everything, and besides, I know lots of American girls who do not dress so nicely as you do." This little girl always dresses neatly even though her family is very poor.

"Well, anyway," she said, "I would rather be Spanish because the Americanos do not have Catechists nor catechism."

And even though she wasn't altogether correct in her statement, I was consoled to know that the children do appreciate their catechism classes.

Catechist Mary Gertrude Spetter
Grants, New Mexico

JANICE IS MADE A CHILD OF GOD

Eleven children, whose ages ranged from a few months to fourteen years, were being baptized at San Carlos Church, Monterey, California. When Father breathed thrice in little Janice's face, she blew back at him. It was somewhat difficult for Father to proceed with the ceremonies.

THE ZEAL OF OUR LITTLE ONES

Many of our children have to get up of their own accord on Sunday morning for Mass or they would not get there. One child said to me one morning after Mass: "Catechist, I woke up this morning at six o'clock and asked my mother what time it was. She said, 'It's only six o'clock. Go back to sleep. I'll call you when it's seven.' But I didn't go back to sleep, because I knew she wouldn't call me."

This little one has been coming regularly every Sunday to the eight o'clock Mass. One Sunday, however, I missed her. How happy I was, then, to see her at the ten-thirty Mass. After Mass I said to her, "I was so afraid you weren't going to come to Mass today." She said, "So was I. I was sick and I cried to come to the first Mass but my mother wouldn't let me. When it was time for the second Mass I cried again, so I got to come."

Catechist Marion Drexler
Los Banos, California

CONSCIOUS OF HIS DIGNITY

Nato was looking out the window. He saw the Catechists passing and called to his mother saying, "Mama, why do they dress like that?"

"Because they are women who belong to God," was her reply.

"Well, I belong to God, too," he commented.

MOTION CARRIED

The members of the Child Jesus Rhythm Band Club go in for big business when they have their monthly meeting. The other day our little eight-year-old president, Rudolph Valentino, opened the meeting with the usual parliamentary procedure. When he asked if there was any new business before the house, a seven-year-old girl stood up with a business-like air and boldly made her suggestion.

"Mr. President, I move that we have a bunco party. If everybody here sold a ticket we could make a lot of money and give it to the church."

Then came the opposition from an eight-year-old. "Mr. President, I don't think we should have a bunco because it would spoil everything for the big people. They started that first and not us."

It was not long before the president had to call the meeting to order. Then Nancy got up:

"Mr. President, I don't think we should have a bunco, but I think we should learn more about Catholics. The other day in the Sunday Visitor I saw a picture of President Roosevelt shaking hands with two Catholic Indians. If we would cut pictures out like that and put them in a book, we would learn more about Catholics."

What the others thought of that idea was hard to decide, for the president had all he could do to keep order. Finally Evelyn moved that they adjourn because Mr. President had a sore throat. The motion carried.

Catechist Mary Beatrice Spisak
East Chicago, Indiana

THEIR ONLY CLOTHES

In one of our out-missions some of the children thought they could not make their First Communion, for their parents are very poor and they had no clothes fit to wear. One poor mother came to me and said, "I want my little boy to receive Our Dear Lord, but, Madrecita, I have nothing for him yet and we are in debt right now."

That was on Friday, and Sunday was First Communion Day. I told her to let him receive his First Holy Communion in the same clothes he had on, only to wash and iron them, for, I said, "Our Dear Lord is not looking for good clothes, but for clean hearts."

Before we left for home, I told the little boy to ask Jesus to find the means of coming into his little heart no matter what the difficulties might be. Sunday came, and when we got to the chapel, I looked for my Benjamin wondering whether he would be there. What was my joy when I saw him! He had on his every-day clothes—his only clothes—all worn out, yes, but nice and clean. All the other children were dressed the same way. We had got shoes for one little girl, but they did not fit. So it really seemed that Our Dear Lord was pleased to see these little ones all dressed alike, but with lots of love in their hearts for Him.

Catechist Mercedes Perez
Cristo Rey Mission
El Paso, Texas

Catechist, at a lesson on the infallibility of the Pope: If the Pope says it will rain tomorrow, must you believe it? Simon: No, Catechist.

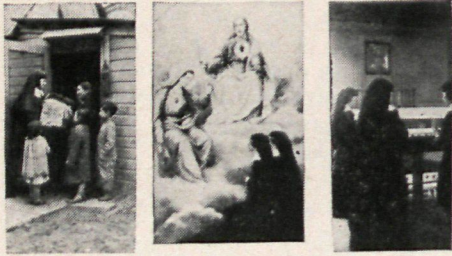
Catechist: Then when would you believe him?

Simon: If it would rain tomorrow.



"Through the good work of the Missionary Catechists from Monterey, twenty-five children—four of them Indians—were baptized here at Pacific Grove.—Father Charles T. Kerfs, pastor."

Associate Catechists of Mary



Imagine!

YES, just imagine! Because it is a fact that you can hardly be an Associate Catechist of Mary unless you have an imagination and put it to use.

It is not likely that you yourself have ever had as your permanent "home" a so-called tent made out of boxweed, newspapers, and rags.

It is not likely that if a child of yours broke his leg, you would allow him to lie in pain with no medical attention whatever, because you had no money for the doctor and thought none would help him.

It is not likely that you would offer your little boy a bribe of money to take a drink on the morning of his First Holy Communion.

It is not likely that you received your First Holy Communion wearing an old faded dress and jacket and tam, that you had to hurry and receive a few days before the rest of your class, because your parents were going to another place to pick fruit and you might have no chance to receive again.

It is not likely that your family would make a Catechist ask this question of an instructor: "Father, what would you do in the case of children who live miles out in the country and cannot get in for Sunday Mass? Their parents have a car and could come but they are totally indifferent and will not bring the children, who are anxious to come. The children are faithful in attending our classes; we could bring them in for First Holy Communion. But should these children be allowed to make it, when we have no assurance they will ever attend Holy Mass again, much as they want to?"

None of these cases are imagination to us. We could name for you the mission in which each one occurred. In the experience of our Catechists you will find them multiplied, with variations of this kind or that, by the hundreds and thousands. Yet because they are not the ordinary experience of our ordinary reader, either of material or spiritual poverty, doesn't it require a little imagination on your part to realize that such things really happen?

So please—imagine! And then,—imagine how much it would mean to us to have your charity supporting a Catechist for a day, a week, or a month. Imagine how much it would mean to the Catechists at work in the missions to have your occasional help in obtaining the articles needed for their work. Imagine how much your prayers can do to bring

"'NUTHER LAST CALL"

"'Nuther last call, folks!" boomed the genial porter as he passed through the train perhaps fifteen minutes after the "Last call for dinner" had gone forth.

This is going to be our "last call" on the Morrison Hotel party in Chicago this fall, but we are urging all our friends and workers to follow the example of the porter, and with his genial persuasiveness, to issue "other last calls" right up to the date of the party. A fine impetus has already been achieved, and a warm spirit of cooperation exists among all who are helping. Now it requires but the spreading of that spirit of contagious enthusiasm to put the party over BIG. So,—"'Nuther last call, folks!"

For the benefit of any Chicago friends who may have missed earlier announcements, here are the details:

A Benefit Party for the Society of Missionary Catechists will be given in the Cameo Room, Morrison Hotel, at 8:00 p. m. Friday evening, September 30. The party is sponsored by the combined efforts of our Chicago Associate Catechist of Mary Bands, and we solicit for them the aid of all our friends and subscribers in Chicago. The proceeds will be devoted to the work of our Catechists among the needy poor in our mission-centers.

All arrangements are being made to provide for a pleasant evening of entertainment. There will be plenty of room for all who come, and tables for bridge, buncos, pinochle, and euchre will be available.

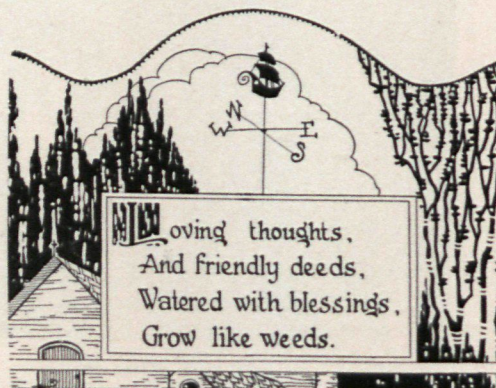
A very fine raffle is also being sponsored. Many Bands and their members are cooperating on this, under the direction of Mrs. Rose Munse, Mrs. Thomas Garrity, Mrs. Anna Klingel, Mrs. T. McBride, and the Misses Helen Pidgeon, Mary O'Donnell, Elizabeth Martin, Katherine Hennigan, Elsie Jachmann, Anne Karasinski, and Veronica Foertsch, together with their Bands.

"Last call"—buy a ticket for the party!

"'Nuther last call"—be sure to attend and bring a friend!

grace to needy souls. Imagine how happy it would make you to know that consecrated Religious and Our Lord's most beloved little ones are remembering you gratefully in their daily prayers.

Just—IMAGINE! And then—ACT!



Welcome!

If we were to do this in liturgical order, we would announce one of our new Los Angeles Bands during October, Month of the Angels, and reserve the other for November, Month of the Holy Souls. However we are too delighted with both to keep you waiting so long for an introduction, so here they are: Our Lady Queen of Angels Band, Mrs. C. J. Sauthier, Promoter; and Our Lady Queen of the Poor Souls Band, Mrs. Anna Meng, Promoter.

"There are eight of us and we are to meet twice a month and donate twenty-five cents at each meeting. We called our Band Our Lady Queen of the Angels, after the City of Angels, since we are the first Band formed in Los Angeles," writes Mrs. Sauthier.

A similar plan was adopted by Mrs. Meng and her Band, who plan to consecrate their works of charity to the honor of the Holy Souls: "We will meet twice a month and each lady is to donate fifteen cents which I will send you once a month. We hope to invite one or two visitors at each meeting and in this way enlarge our Bursar."

Both Bands are planning to adopt a Catechist at one of our nearby missions, Azusa or San Pedro, which will bring them the pleasure of personal acquaintance with their Catechist.

If you thought—

you could relieve suffering—nurse the sick—and feed and clothe the needy; if you thought you could spread joy and happiness, and save souls right in your own home, would you not do it? You can do these things, by joining our Associate Catechists of Mary.

We know that there are many who are unable to start a Band, or take active part in one. They find their solution in our Victory-Noll Band. The dues are only fifty cents annually, and though living in different States its members are united in spirit to help our Catechists save souls and relieve the poor.

Whenever possible they send boxes of clothing and religious articles needed by our Catechists in their work among the poor. They also offer daily (but without obligation) a little prayer for "their" Catechist. In turn, they are remembered in the daily prayers of our Catechists and receive the A. C. M. spiritual benefits.

Dear Catechists:

I am enclosing fifty cents for a year's membership in the Victory-Noll Band of the Associate Catechists of Mary, or \$..... for years' membership.

Name

Address



BURSE OF THE MONTH — ST. MICHAEL ARCHANGEL

St. Michael, with his battle-cry, "Who is like to God!" is our special helper today in the struggle against atheism. Honor him by your offering toward the work of his Catechist.

SUMMER ACTIVITIES

ALTHOUGH summer is but half over as this page is being written, we have already received word from some of our Bands as to their summer activities. They are varied and interesting, and to us, extremely encouraging because of the beautiful spirit of earnest cooperation shown by all the members.

"St. Gertrude's Band go a-hoboing" we read, and the explanation of this unusual statement is as follows: "The afternoon card party, given last week at the home of Mrs. A. E. Dusek as a benefit for the Missionary Catechists, took the novel form of a 'hobo party'. A sign on the front door directed the guests to the rear of the house, where each received her 'hobo handout,' consisting of a lunch tied in a red and blue bandana and fastened to a stick. With coffee cups in hand, they were seated at tables, where they later enjoyed an afternoon of cards." "Something different" from Monterey in sunny California!—When the thermometer goes up most social activities go down but not when it's the Little Flower Band No. 2 of Chicago, and not when "their Catechists" are in need! "I called in at Wieboldt's and made reservations for a party June 30 and one July 21 for Mrs. Gleason and the Club," writes Mrs. Garrity, their loved Promoter. Knowing the proverbial generosity and cooperation of the Band, we

weren't surprised but we were more than grateful when their later report read like this: "We had wonderful parties, considering the summer time and most of the people away on their vacation. Everything went lovely—Our Blessed Mother smiles upon our work through the prayers of the Missionary Catechists. We cleared \$53.52 for our Burse, which I am sending you. We all feel happy to know that all this good work is laid up in Heaven for us and what a joy it is to help in saving souls, that way we save our own." —

It was just a few months ago that the Sodality Band of SS. Cyril and Methodius Church, North Judson, Indiana, made its first bow in these pages. Though it is the smallest of our Sodality Bands the girls well know how to work together and how to capitalize on "the good old summer time" for the benefit of the missions. They cooled off their friends with an ice cream social, and warmed our hearts with a check for \$10. Wasn't that a good evening's work? Their offering goes to the Burse of Catechist Mary Elizabeth Hohner, a former member of their Sodality.



Catechist Mary Louise Wilbers, Grants, New Mexico, and Our Blessed Lady of Victory Sodality. Some of our A. C. M. Sodality Bands will enjoy meeting their New Mexico confreres. This Sodality has been exchanging its interesting paper "La Victoriana" with Sodalities in the East, and would be glad to exchange with more.

erous check before saying "au revoir" at the beginning of the vacation season. This year it amounted to \$66.50, which sends up another big notch the Burse of their Catechist, Catechist Marion Weyenberg. We are grateful to Miss Kitzinger, the Band members and their friends for their kind donation.

IF YOU ARE an A. C. M. member, read our back cover this month and call it to the attention of one of your friends who might be interested.

IF YOU ARE NOT an A. C. M. member, read our back cover this month—and—think it over.

Spiritual Benefits

of A. C. M. Membership

Members share in the missionary labors and good works of the Missionary Catechists and in the prayers of the poor mission children under their care.

Their intentions are included in the Masses offered every day for the Society and its benefactors.

A High Mass in honor of the Sacred Heart is offered for their intentions on the first Friday of every month.

Their intentions are likewise included in a special Mass offered every Saturday in honor of Our Blessed Lady of Victory, as well as in a perpetual novena to Our Blessed Lady of Victory.

The Holy Sacrifice of the Mass is offered upon notification of the death of any member.

WOULD any of our readers in Berwyn, Ill., or the surrounding communities such as Austin, Oak Park, Maywood, etc., like to join an A. C. M. Band? If so, please write us and we will put you in touch with a club at Berwyn who would welcome any members interested in the work of the Catechists. They have a social meeting on one Sunday afternoon each month and play bridge. The Promoter of this Band would also like to get in contact with a few married couples in the same vicinity who would be willing to form another little social evening club for the benefit of our Catechists.

The Band has been doing fine work in a very quiet way for some time, and we shall personally appreciate any co-operation given them.

Our Lady of the Sacred Heart Band, Appleton, Wis., sent us their usual gen-

BAND CONTRIBUTIONS

July, 1938

St. Mary's Mission Society, Fort Wayne, Mrs. T. Ankenbruck	\$250.00
Our Lady of the Sacred Heart Band, Appleton, Wis., Hilda Kitzinger	66.00
Little Flower Band No. 2, Chicago, Mrs. Thomas Garrity	53.52
Our Lady of Perpetual Help Band, Chicago, Mrs. Roger Murphy	25.00
St. Jude Mission Society, Fort Wayne Mrs. Mary Noll	18.25
St. Philomena Band, Lombard, Ill., Mary Schaefer	15.00
Y. L. S. of SS. Cyril and Methodius Parish, North Judson, Ind., Agnes Dolezal	10.00
Charitina Club, Chicago, Katherine Hennigan	9.00
St. Helen's Band, Dayton, Ohio, Margaret Karas	8.25
St. Gertrude's Band, Monterey, California Mrs. A. E. Dusek	8.25
Our Lady Queen of Angels Band, Los Angeles, Mrs. M. Sauthier	6.25
St. Patrick's Band, St. Louis, Mo., Gertrude Neumann	6.00
Our Blessed Lady of Victory Band, Chillicothe, Ohio, Mrs. N. M. Clifford	6.00
Our Lady Queen of the Poor Souls, Los Angeles, Mrs. A. Meng	4.00
St. Conrad's Band, Cincinnati, Amy Tieman	2.00
St. Anne's Band, St. Joseph, Mich., Mrs. M. M. Wright	1.10
Y. L. S. of St. Boniface Parish, Milwaukee, Eleanora Fischer	1.00

The Munich Method

Rev. Joseph J. Baierl, S.T.D.

DURING the Middle Ages catechetical instruction aimed primarily at impressing on the memory the truths of Christianity enshrined in the traditional formulas; only then did it set out to explain them. From the middle of the eighteenth century, however, the more common method was to explain first and then to commit to memory. This method continued to predominate the catechetical field up to the end of the nineteenth century, despite vigorous protests.

In the latter part of the nineteenth century a group of enthusiastic catechists in Southern Germany and Austria, dissatisfied with existing catechisms and catechetical methods, and aroused at the deplorable lack of preparation for the catechetical office, started a campaign to reform and revitalize the teaching of religion. They championed a "new method," which they called at first the psychological method, but which is now generally known as the Munich method. It begins with a story, or an equivalent objective illustration, which contains the truth in question. From it are abstracted the elements of the doctrine which are then combined, in a final summing-up, into the catechism answer and formally applied to life.

According to this method each lesson should constitute a catechetical unit, i. e., should revolve around one theme or topic. This does not mean, however, that only one question and answer of the catechism is to form the subject-matter of each lesson. It is often advisable, in connection with the exhaustive treatment of one question and answer of the catechism, to touch upon others intimately related to it, though not necessarily in the same thorough manner. Indeed, it is possible to treat two different topics in the course of the same lesson, for example, oaths and vows. They should, however be sharply differentiated and explained, not indeed together, but one after the other. Conversely, it may sometimes happen that the treatment of one topic is spread over two consecutive lessons, as, for example, the answers regarding the Church. In other words, a catechetical unit is determined, not only by time, but by internal reasons or considerations.

Assuming that due consideration has been given to the mental capacity of the child, and its actual knowledge, the following principles should guide the catechist in selecting his catechetical unit. a) Those questions and answers

of the catechism are to be co-ordinated which are essentially one; b) those questions and answers are to be combined into a methodical unit which can be illustrated by a story from the Bible, church history, the liturgy, daily life, or an equivalent objective presentation. Good model lessons and experience will enable the catechist to select a workable unit for a particular class.

The order of procedure according to the Munich method is as follows: PREPARATION, AIM, PRESENTATION, EXPLANATION, SUMMARIZATION, APPLICATION.

I.—Preparation. Association of ideas and apperception play a most important

Our Mother's Feasts In September

HER NATIVITY—September 8
Today is the nativity of the holy Virgin Mary, whose glorious life is the ornament of all the Churches.—Antiphon at Vespers.

HER NAME—September 12
Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb.—Offertory of the Mass.

HER DOLORS—September 15
Happy the Heart of the Blessed Virgin Mary, who without dying earned the palm of Martyrdom beneath the cross of Our Lord.—Communion of the Mass.

HER MERCY—September 24
May the Virgin of Virgins intercede for us with the Lord.—Second blessing at Matins.

part in pedagogy. The first question in a catechetical instruction will always be: What do the children already know of the new subject-matter to be taught? Accordingly the Preparation is a repetition, or review, of the knowledge already possessed by the children. This review should repeat not only the doctrinal contents, but particularly the good resolutions of the previous lesson. It should be a cultivation not of the memory of the words only, but above all of the memory of the will. Hence the catechist will keep this basic rule ever in mind: **From the known to the unknown!** He will show the connection between the new subject-matter to be imparted and the previous knowledge of the pupils. If he is to use a Bible story, for example, to illustrate the lesson of the day, he will first refresh the children's memory of that particular illustration; then the characters will not appear as utter strangers, but will enter upon the scene as old friends and acquaintances. Or the catechist will explain briefly whatever points are absolutely necessary for the first understanding of the new subject-matter, for instance, unknown words, or

customs, that are to appear in the course of the Presentation. He may recall to the children some experience in their daily life as a connecting-link for the new knowledge. Here again, the use of good model lessons and practical experience will gradually train the catechist in the matter of association of ideas and apperception, so necessary and useful in the Preparation.

II.—Aim. The pupils must know whither the catechist would lead them, even though the way be as yet obscure. The Aim is the star that will shine upon them as they proceed on the way. Thus their thoughts will not be so easily distracted. It is well to repeat the end or aim from time to time in the course of the lesson. It is not necessary, however, to announce it in precise terms; it suffices to allude to it in general but clear words, and rather in terms of the concrete than of the abstract.

III.—Presentation. The subject-matter in a particular lesson should be set forth in such a way that the child will see, if not with the eyes of the body, at least with the imagination, what the catechist expounds. In most cases this can be done by means of a story chosen from the Bible, the Lives of the Saints, church history, the liturgy, or the daily life of the children. Strictly speaking, any other object lesson may be chosen. For example, the object itself may be shown to the children; thus, in the lesson on the veneration of relics, the catechist may show the relics of some saint to the children and have them venerate these sacred objects; or a picture may be presented, or a chart, or drawing. Generally however, a story, or description, will have to be utilized. Parables should be employed only in the higher grades. Traits from child life are a very desirable means of illustration for the pupils of the lower grades.

This method of teaching is the shortest way to the understanding of the pupils. What many words cannot render intelligible can generally be made clear by an apt example. Objective illustration is also the best means for influencing the will of the children. The catechist must be on the alert for good and appropriate illustrations and, by experience, gradually he will learn how to choose and present the illustration most effectively. The story should not be too long and overburdened by irrelevant matter; neither may it be too short; otherwise it will not touch the heart and the feelings, for it takes time for the heart to grow warm.

IV.—Explanation. This consists in the explanation of the subject-matter presented. The catechist should explain, not indeed the text of the catechism, but the concrete story of the Presentation and that by means of the catechism text. Like a sculptor he chisels the answer of the catechism from the story, or object lesson. Whenever the catechism uses expressions difficult of understanding, the catechist will first employ easier and more familiar terms; then he will re-

(Continued on page 14)

Mary's Loyal Helpers

WHAT'S IN A NAME?

DO you remember, Helpers, last month we found out what the name of Mary meant and why we chose it for our name. We love that name, don't we, and we will never exchange it for anything else.

Now, we come to the next word in our title of Mary's Loyal Helpers. Who can tell me what the big little word LOYAL means? I said it was a *big little* word. That sounds funny, doesn't it? When we look at it we see that it is quite small, but it means something *big*. To be LOYAL means to be true-blue and faithful. It means that you make up your mind and stick to it. LOYAL means that if you forget one day you start right in the next day in your mite box and your prayers; you don't moan like a sissy and say, "Aw, what's the use!" and give up. Now I ask you is that something little? No, it's something *big*. So you see it's a *big little* word.

If we are Mary's Helper then we must be true-blue and faithful to her. How can we be loyal to Mary?

Let's see. If Mary is everybody's Mother, then we know that she is also the Mother of the poor forgotten children in the Catechists' missions. She loves these poor children very much. And because these children do not have anything nice as we have, she wants us to help them. Just once? No, because if we help them just once, then we aren't LOYAL. Do you think the Holy Child Jesus ever said to His Mother, "I helped the poor children once, Mother; that's enough." No, Jesus never said that because He was LOYAL to His Mother Mary. He never, never got tired of doing things for her.

We are LOYAL when we offer our prayers that the Catechists may save the souls of the poor mission children. We are LOYAL when we send toys and clothes to the missions. We are LOYAL when we share our spending money with those poor boys and girls, by filling our mite boxes fast. A LOYAL Helper never says "I can't," but keeps on trying hard to do things for Our Blessed Mother Mary's poor little children. It pleases her very much to see her LOYAL Helpers working for her, and you may be sure she will ask Jesus to bless you.

(To be continued)

Patricia, Eileen and Violet are three good reasons why we are proud of Mary's Loyal Helpers. Miss Mary Halfpenny who is holding little Violet in her arms is a grown-up Loyal Helper. We think Patricia is going to be like her. Mary has been a Helper since she was eight years old and she is still helping. Mary was loyal, is loyal, and will be loyal we hope always and always.



Miss Mary Halfpenny, Upper Darby, Pa., with Patricia, Eileen, and Violet O'Neill.

Rosemary, Catherine, Regina, and Jack Schroeder of Norwood, Ohio, are some of our Loyalest Helpers. This picture was taken on Catherine's graduation day. Although Catherine has graduated we feel sure that she won't graduate from our Mary's Loyal Helpers' club for a while yet. Jack is wearing his suit he wore on his Confirmation day; doesn't he look grand? When the Bishop questioned the Confirmation class Jack answered many of the questions. The question the Bishop asked was, "What else does the Bishop do, other than those things already mentioned?" (He was referring to the blow on the cheek). Jack answered, "Bishop, you will give us a slight blow on the cheek." The Bishop asked again, "But why will I give you a slight blow on the cheek?" Jack replied, "To show that we must suffer for Christ. To show that if we can take that for Christ we can take a whole lot more." Then the Bishop said

to Jack, "Very well said, in other words to show that we must suffer a great deal for Christ." Aren't we proud of Jack! It seems to me that Jack knows what it means to be loyal, and we are hoping that he will be, too.



Jack, Rosemary, Catherine, and Regina Schroeder, Norwood, Ohio.

Delphine Schneider of Dearborn, Michigan, has formed a band of Loyal Helpers. They chose the beautiful name of Little Flower of Jesus band. And are they working for their Catechist! The first mite box to reach Victory-Noll was so fat that its sides were bursting, and the pennies, nickels and dimes were tumbling out. During vacation they have a meeting once a month, but when school begins they will meet every week and each member brings five cents. Maybe Delphine isn't in the missions, but she is a missionary anyway.

True Devotion to Mary

Renunciation

LAST month we said that in the True Devotion there are three essential principles: first, renunciation; second, consecration; third, the state of absolute dependence. If we examine these three principles closely, we will see that they are the fundamental principles of the spiritual life—the life of Christian perfection. And now we will try to understand first the meaning of the term “renunciation.”

Renunciation means the act of giving up some cherished possession. In its ordinary sense it means the abandonment or relinquishing of something we possess. Now what do we renounce when we take up the practice of the True Devotion? We renounce, first of all, creatures—all unlawful attachment to creatures. And when we speak about creatures, we do not mean merely persons and things outside of ourselves, but we mean ourselves as well. So renunciation means the giving up of ourselves in so far as this is compatible with our state of life. It means the giving up of the natural operations of our mind: that is, self-opinion, self-judgment, the natural operations of our will, the natural affections of our heart. All these things that we naturally desire, cling to, and attach ourselves to, we strip ourselves of and renounce. And for what purpose? In order that we might consecrate ourselves entirely and forever to Jesus through Mary.

Blessed de Montfort, to help us make a complete renunciation of ourselves, outlined special exercises for this purpose. He would have us perform these for thirty days in preparation for our act of consecration. The exercises consist, for the most part, in meditations on the nothingness of self and on the necessity of our absolute dependence upon Almighty God. They are contained in the little book, “The Reign of Jesus through Mary.”

Nine years ago at Victory-Noll the Confraternity of Mary Queen of Our Hearts was canonically erected. This is an association of persons who practice the True Devotion. Only those who practice this devotion may become members. The many precious graces and indulgences that membership brings with it will help you to be more faithful to your consecration. Besides, we have the Holy Sacrifice of the Mass offered every Saturday throughout the year at the Shrine of the Archconfraternity in Rome for the intentions of the members of the Confraternity at Huntington. It is necessary that one's name be inscribed at Confraternity headquarters. Blessed de Montfort further advocates the giving of an alms to the poor or the exercise of some work of penance on the day of reception into the Confraternity.

Dear Catechists:

I made my act of consecration on
and should like to be enrolled in the Confraternity of Mary Queen of Our Hearts.

Name

Address



Square Tower Ruin in Mesa Verde National Park, Colorado.

SOUTHWEST WONDERLAND

THE Mount of the Holy Cross in Colorado, is one of the most majestic mountains in the Rockies. Its height is 14,170 feet. The great cross which appears on its eastern face, near the summit, is formed by snow lying in two transverse canons, the upright arm being 1,200 feet long and the cross-pie over 200 feet. The cross is best seen in mid-summer, when the snow has melted from other portions of the summit. The symbol is perfect, and the traveler gazes with wonder and awe at this snow-white banner of the Christian faith, set high against the brown brow of the mountain.

Probably the strangest formation to be found in the Rocky Mountains are found in the Garden of the Gods in Colorado. Tourists marvel at the curious formations which have been weathered by nature into many eccentric forms. The Tower of Babel towers hundreds of feet in the air and is one of the most striking of these rocks.

The beautiful Yosemite valley in California possesses many scenic attractions of incomparable grandeur, chief among which is the celebrated “El Capitan” which rises to a sheer height of 3,604 feet and is twice as great as Gibraltar.

Have you any special intentions you would like us to pray for? Any particular grace you need for yourself or for those dear to you? Then please tell us about them and let us include them in our prayers, especially in our perpetual novena in honor of Our Blessed Lady of Victory. We shall consider it a privilege to intercede for you who are helping us by your sacrifices to extend the Kingdom of God in the hearts of His least little ones.

THE MISSIONARY CATECHIST

THE MUNICH METHOD

(Continued from page 12)

place these by the words contained in the catechism-text.

It is not enough, however, to explain the words and ideas of the catechism-text. He must also set forth the reasons and arguments for the doctrine being discussed. In the lower grades no special proofs are required; the authority of the catechism and the word of the catechist are proof enough. In the intermediate, and particularly in the higher grades, however, the catechist should not neglect this important factor of sound pedagogy. The arguments and proofs should be taken primarily from Holy Writ and Tradition; these may be supplemented by arguments from reason and daily life. In the course of the Explanation the catechist may write the chief doctrinal elements on the blackboard. This helps to fix the matter in the pupil's memory.

V.—Summarization. After the Explanation, the purpose of the instruction has been attained. Now it is a question of reviewing these truths. By careful questioning, the catechist draws from the pupils the chief doctrinal elements of the lesson, and the pupils put them together in the words of the catechism. Thereupon the catechism-text may be read aloud by the children. No further explanation is necessary.

VI.—The Application. The truths just presented and explained ought to become the lasting possession of the children; hence the purpose of this essential step of the psychological method. These truths, however, ought not to remain like so much dead capital stored away in the hidden chambers of the memory. They should be made fruitful for the daily life of the children. Every class of religion ought to be not merely a class of instructions and enlightenment of the intellect, but also and primarily a class of edification and character-formation. Religious and moral truths must be imparted in such a way that they become mighty impulses urging the children to fulfill in their everyday life what those truths teach. In a word, therefore, the function of this step in the teaching process, is to train the religious understanding and the will of the children.

To train the understanding, the catechist should allude to stories already known to the pupils in which the truths just explained are illustrated anew, thus making the knowledge permanent, or he may adduce new examples, thereby sharpening the judgment of the children. He may also answer any objections commonly urged against the doctrine just explained, or allow the children to solve these difficulties for themselves in the light of the teaching set forth in the Explanation. In this way the catechist will be able to verify whether the pupils have grasped aright the new doctrinal matter.

To train the will, he may ask the children to compare their lives with the truths just explained—hence examination of conscience. Or he may allude to the consequences of evil and to the glorious reward of virtue to set forth the real value of the truths imparted. The class may close with a profession of faith in the doctrine, or the exercise of the virtue which forms the topic of the lesson, or with a firm and sincere good resolution, or an appropriate prayer or hymn.

At Last I Arrived!

Catechist Susanna Michels

THERE is a glamor, a never-to-be-forgotten something attached to one's assignment to a new mission-center—a glamor that lingers in the memory no matter how many and varied the experiences that follow.

How well I remember the thrill that came over me when I heard I was going to San Angelo, Texas. We had one mission in the Diocese of Amarillo and now we were going to open another one. Since I was leaving from Victory-Noll and the Catechists who would be my companions at San Angelo were going there from Las Vegas, New Mexico, where they had spent the summer, I had to make the long trip alone.

In the afternoon of the second day after I left Huntington, I arrived at Amarillo, my first change after Chicago. The ticket agent informed me that the next train would leave for San Angelo at seven that evening. However, it would be necessary to change trains at Slater at eleven o'clock and again at Sweetwater at three in the morning. Now I just couldn't picture myself changing trains all night and so I asked when the next train would leave. He said at eight the next morning. I suppose that was what they called good connections, for when I left Chicago I was told that there would be good connections all the way. I decided that it would be better to stay in town over night and take the morning train, and so I went out to the Catholic Hospital where the good Sisters graciously offered me hospitality. The next morning I again resumed my travels.

There was a woman on the train with a whole troop of youngsters. The little ones were very friendly, and the mother seemed relieved that I took care of a few of them for her. I often recall a remark one of the little girls made; she was only about four years old. Her brother said: "O Doris, don't you wish we were home?"

"Well, there ain't no use wishing, 'cause we're not there anyway," was her reply.

At last we arrived at San Angelo, but there were no Catechists to meet me. I was in a quandary. The other Catechists had arrived only a few days before, and as yet I did not know their address. An obliging taxi-driver informed me that he knew where the Catechists lived and would have me there in a short time. Much relieved, I entered the cab, followed by a woman with her three children. So we were nice and crowded as we started out.

"I'll take you first," the driver said, turning to me, "and then bring this other lady to her destination afterward."

We stopped in front of a large building. "Please don't leave until I find out if this is the right place," I told the driver as I got out, for I had serious doubts.

I rang the door bell and a sweet little Sister answered the door.

"That's right," said the taxi-driver when I told him we were in the wrong place, "you aren't dressed alike."

Sister told me that the Catechists had been at the nearby church for Mass that morning, but she did not know where they lived. She suggested that we ask Father. So we went over to the rectory where the pastor greeted us with "At last the fourth Catechist has arrived. Now they are all here!"

Fortunately he knew their address, so we again started out. Our driver was dubious as to the correctness of the information given and only reluctantly proceeded. By this time I began to wish there were no such things as trains or taxies. We traveled until the pavement ended and the street was all sandy.

"This doesn't possibly look like it would be right, but we're on Koenigheim street," he remarked.

"Keep on going," I said. "This is getting to look more like it." For I well knew that we not only *work* among the poor; we *live* among them.

Finally we stopped. "This is 21 North Koenigheim," he said.

Through the open door I could see the Catechists. You can imagine my joy! I think the woman in the taxi was just as happy as I, for now she too had hopes of getting home!



Where Catechist Michels finally arrived after her eventful trip. Since then the San Angelo Catechists have moved to a home nearer the church.



"The club held its last meeting at my home and realized the sum of \$5 for which I enclose check. Although the sum is small we know that every little bit helps, and we are proud to have a part, however small, in aiding your great work."



"Several of my friends have decided they are going to form a little club among themselves, saying they ought to do something of the sort if for no other reason than to get themselves out of the kitchen now and then, and become more sociable with the other ladies of the parish."

Empty Pleasures or Heavenly Treasures?

*All the mission work of our Catechists
isn't done in the missions.*



"The idea of mounting holy pictures for the missions has been very successful. We have worked on these for four evenings and have accomplished very much. I said 'we worked' but the evenings have passed so swiftly and we enjoyed ourselves so much that 'work' is the wrong word to use."

All over the country are devoted groups of women and girls giving of their time, thought and energy to help us carry on our work. And they like it! Our files at Victory-Noll are filled with their letters of appreciation. They feel they are missionaries at home since they cannot be missionaries in the field.

What do they do? They group together in little clubs of from four to eight members up. They help our work financially by adopting their own Catechist and supporting her for one day, one week or more each month. They share directly in the work in our mission centers by sending needed articles—clothing, sewing materials, religious articles, medical supplies, etc.

They are closely ASSOCIATED with our work of saving souls and helping the poor. We in turn are closely ASSOCIATED with them by daily, weekly, and monthly spiritual remembrances of their intentions. So they are called—and doesn't it make you want to join them?—our

Associate Catechists of Mary

(See Pages 10 and 11)

Society of Missionary Catechists
Huntington, Indiana
Dear Catechists:

My friends and I are interested in learning more about your mission clubs. Will you please send us further information?

Name

Address