

The Missionary **Catechist**



Novices in library at Victory Noll.

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Top: Small participants all ready for Mission Sunday procession in the city of Panama.

Center: A section of the procession, showing statue of the Child Jesus which the children escort during the procession.

Lower: A tiny tot dresses as a sister; small boys represent a bishop, a religious order priest, and a brother.

Mission Sunday in Panama

by Sister Mary Bernarda

EVERY year on the feast of the Holy Family, the children of Panama City observe Mission Sunday in honor of the holy Childhood of the Christ Child.

THERE are weeks of preparation during which priests, brothers and sisters, and other teachers of Religion spend a great deal of time teaching the children hymns, songs, and prayers for the feast day, while they endeavor to instill into the hearts and minds of the little ones a love for and a desire to help the missions and missionaries in the noble work of bringing the light of Faith to pagan nations.

FOR some time prior to the feast, mothers, too, are busy at the sewing machine or with needle and thread making costumes for the children to wear on the eventful day. Little boys dress as bishops, priests, and brothers, looking very serious and dignified. Little girls dress as sisters, and they look very sweet and angelic in their roles as Franciscans, Carmelites, Daughters of Charity, and so on. A number of the children dress as angels, but the great majority of the children are dressed as little Japanese, Chinese, and Indian children, representing all the little pagan children of the world.

ON the feast of the Holy Family the children gather in the Cathedral for Mass. Hundreds of them raise their clear, young voices in prayer and song. An appropriate sermon telling about the foreign missions is preached. After the Mass the colorful procession is formed and a beautiful statue of the Child Jesus, placed on a table with rollers, is carried triumphantly in the procession. The Boys' Band from the Hospicio de Don Bosco precedes, playing popular marches. The older boys and girls from the various Catholic schools of the city also take part dressed in their distinctive school uniforms.

THE procession starts at the Cathedral, winds around the Plaza, goes on to Avenida B, then to Calle Cuarto, and on to Colegio Santa Familia, where a bazaar is held throughout the day. The patio of the colegio is artistically decorated and a number of booths are erected, where the children may buy sweets and other small articles. There are also amusements and games, the winners being offered a variety of prizes from which to choose.

THE funds realized from this bazaar are sent to the Holy Father for the missions. Thus the desire to help the missions is instilled into the hearts and minds of the children of Panama.

where are you? When did you get in? Is Mother General with you?" the tone was not so well modulated now.

"Didn't you get our letter or wire?" I asked, when I could break into the exclamations.

"No, we haven't heard a word. I'm so sorry we weren't there to meet you. We'll be right over. It will take just a few moments."

WE liked Middlesex. The Sisters have a lovely convent. Though only six Sisters are stationed there at present, the convent—an old home which the Bishop bought and had remodeled—will accommodate twelve Sisters. They have a beautiful chapel, with lovely stained glass windows, and very tastefully furnished—as is the whole convent. The chapel and rooms above it were added to the original building.

OURS is one of fourteen Catechetical centers which His Excellency, the Most Reverend William A. Griffin, Bishop of Trenton, has established in his diocese to care for public school children. His slogan is "Religious instructions for every child in the diocese." The Sisters have been given everything they need for their religious life, their physical well being, and their work. They will have to work especially hard to repay the Bishop for all his generosity to them—and they are doing just that, for they have—at the beginning of their second year in the diocese—nine hundred children enrolled in their religion classes.

DURING the month of December when we are busy about many things AROUND VICTORY NOLL, we encounter a spiritual oasis, which consists of three days during which we go apart and rest a while. No, it is not a retreat but Forty Hours Devotion which opens after our community Mass on December 6 and closes on the evening of the beautiful feast of the Immaculate Conception. Three days of spiritual delight during which we may spend as much time as we wish in company with our Eucharistic God enthroned upon our altar.

THIS year on December 8 we celebrated the twenty-fifth anniversary of the offering of the first Mass in the chapel at Victory Noll. We had moved to our new Mother House the afternoon before—eleven of us—and if we had had time to think about it then, which we didn't, it would have been difficult for us to imagine that twenty-five years later not only the main building, which seemed so immense to us, but two additional buildings would be filled to capacity.

TODAY, the feast of Our Lady of Guadalupe, was a bright, beautiful day, with the tem-

perature hovering around forty degrees. It started out to be a rather prosaic day, much like any other day. It began with a low Mass of requiem—but, of course, one could not expect these *Padres Americanos* to know that, at least to us who have been in the missions of the Southwest and to our little Mexican Sisters at Victory Noll, it is a very big feast of Our Blessed Mother.

OUR thoughts went back to mission days, to the solemn fiestas which began with Vespers the evening before, the High Mass on the feast day, the processions, and the big celebration throughout the day, often ending with a dance in the evening. The feast is a holyday of obligation in Mexico, so no good Mexican—Catholic or otherwise—thought of working on the feast of the Virgin of Guadalupe.

Not that a Mexican is really ever anything but Catholic. He may for a time—even a lifetime—follow one or other religious sect, but at heart he is always Catholic and always the child of Our Lady of Guadalupe—the love and pride of the Mexican people.

As I was saying, this started out to be a rather prosaic day. But at noon Mother General and Sister Kathleen returned home after an absence of about ten days—and things began to hum. They made a hurried trip to town. Soon there were tantalizing odors emanating from the kitchen and unusual activity in the dining room.

The result was that we went down to a delicious Mexican supper in a tastefully decorated dining room. In the center of each table Sister Kathleen had braided red, white, and green crepe paper, making it look like a basket, and Mother General had filled the center with candy bars and walnuts, the latter having been sent her by our Sisters at Santa Paula. At each place was a red, white, and green crepe paper band to be worn across the forehead, and when ninety professed Sisters, novices, and postulants were seated at the table they made a very attractive picture.

Today two huge trucks drove past our window. We have become so used to various articles—from barracks and furnishings to cattle and chickens—going by our window in big trucks, that we never even noticed this particular truck, until Sister Blanche asked us what they were unloading. Then we investigated and found that it was tile for the roof of our new building. Of course, the building has a roof now, but the tile is to be added in order to make the barracks look more like the other buildings AROUND VICTORY NOLL.

Fishermen's Fiesta

by Sister Eugenia

"WE'VE never seen the like of it!" says Johnny Zankich, President of the Fishermen's Co-operative Association. "In all my years of fishing, there have never been so many fish in the ocean."

SAN PEDRO'S third annual fiesta began this year with a solemn blessing of the fleet by His Excellency, the Most Reverend J. Francis A. McIntyre, Archbishop of Los Angeles. Approximately eighty-five boats were lined up along the wharf in the Los Angeles Harbor to participate in the gala fiesta. A reverent silence was observed by thousands of people during the religious services, as the Archbishop asked the blessings of Almighty God on the fleet and read prayers for departed fishermen.

THIS fleet is comprised of one hundred and fifty boats. At the time of the fiesta, which was held between the tuna and sardine seasons, a number of the boats from the fleet were engaged in catching fish near San Francisco and were unable to be present at the fiesta. Some of the ships go as far north as Alaska and as far south as Mexico for fishing purposes.

FISHING boats are from seventy-five to one hundred feet long and can carry from one hundred and fifty to two hundred and fifty tons of fish. A crew of fishermen is usually comprised of the men in the family—father, sons, brothers, cousins, in-laws. It took the families almost two weeks to clean, paint, and decorate ships in preparation for the fiesta.

THE Western Clipper has the reputation for being the cleanest boat in the entire fleet. The Sisters who went aboard the ship during the fiesta can vouch that everything was spotless.

FISHERMEN have great faith in the power of prayer. Every fisherman realizes that his job is a dangerous one and that he may not come back alive from a fishing expedition.

"It is surprising," Mr. Zankich told us, "that more men are not lost." He recalls the time that a ship was ripped in two during a terrific gale in Alaska. A father and three of the crew were drowned, while two other sons and the rest of the crew escaped to another boat in the fleet.



His Excellency, the Most Reverend J. Francis A. McIntyre, Archbishop of Los Angeles, addresses people gathered to celebrate the Fishermen's fiesta.



Procession passes by fleet lined up near wharf.

MR. ZANKICH told us another incident, which borders on the miraculous. It was night and the fishing boat was going full speed ahead. The engineer was down in the engine room when suddenly a fire broke out and his clothes were ignited.

ed. Panicky, he rushed on deck and jumped overboard to quench the flames. The other men were unaware of his plight, so the boat kept going at full speed. When the engineer realized that he had jumped from the frying pan into the fire, or rather, from the fire into the middle of the ocean, he began to say his prayers.

A HALF hour later the fire in the engine room was discovered and put out by the rest of the crew—but where was the engineer? They searched everywhere, but could not find him. On the spur of the moment, the Skipper was inspired to swing the boat around and try to retrace his course.

ANOTHER half hour and the spotlight, searching the waters, discovered the head of a man bobbing up and down. This in spite of the fact that it is very hard to see even a life boat on the ocean at night. The engineer was still praying when the crew pulled him up out of the inky waters and back on board ship.

"ONLY once in a thousand times could a rescue like that happen," says Mr. Zankich.

EQUALLY miraculous is the time the Southern Cross vessel was fishing off the coast of Mexico when a storm arose, tossing the waves with a fury so violent that one of the men was washed overboard. There was no sign of him when the storm subsided, so the crew gave him up as dead, and the boat continued on its way.

SEVERAL months later, when the boat came into port loaded with fish, who should be standing on the wharf helping the boat to dock but the missing member of the crew! For a moment the men almost thought they were seeing a ghost, but their friend soon told them how he had hung onto a plank for four days and four nights praying that he would be washed ashore—and his prayers were answered.

INCIDENTS like these keep fishermen conscious of their dependence on God for the safety of their very lives. They also know that the size of their catch depends largely upon His Providence. And so they asked to have their fleet blessed at the beginning of their annual fiesta.

AND surely God was pleased with this demonstration of faith on the part of His children, for did He not multiply the fish in the waters of the Pacific? So much so, that fishermen like Johnny Zankich are saying, "We've never seen the like of it! In all our years of fishing, we've never seen so many fish in the ocean."



Archbishop McIntyre blessing the fleet.



At right, girls who scattered roses on waters at religious services for departed fishermen



In foreground, the "Western Clipper." The Sisters were guests on board this boat during the fiesta.

Parishioners are MISSIONERS



At left, Mr. and Mrs. Eisenhower of Huntington, Indiana, representing the families who provided transportation for the Sisters during the time they taught in the Mexican camps; upper right, Sister Blanche conducting a class for the migrants; lower right, Sister Blanche visits temporary "home" of Mexican migrant family.

by Sister Blanche

FOR several years, Mexican laborers and their families have filtered into Huntington County, Indiana, during the tomato picking season. The parishioners of St. Mary's Church, Huntington, noticed the Mexicans in town, especially on Saturdays when they came into town to buy provisions, or perhaps during the week when a sick baby necessitated a trip to one of the local doctors. Occasionally, some of the Mexicans would come in for Sunday Mass.

APPARENTLY unaware of the great dignity that is theirs in being the adopted children of God, through the grace of baptism in infancy, the Mexicans always appeared very reserved in public and seemed to shy away from all but indispensable contacts with the *Americanos* among whom they sojourned.

LANGUAGE difficulties likewise presented a barrier. Most of the Mexicans spoke only Spanish. Opportunities for schooling in Texas had been rare, so that the laborers knew few English words and were diffident about using even these few.

OCCASIONAL attempts had been made by Protestant church workers to provide some kind of recreational, educational, and religious program for them, the same as they provided for migrant workers of various or no religious beliefs who came from Arkansas during the tomato season.

PARTICULARLY concerned about the Mexicans were members of the local conference of St. Vincent de Paul Society. The special object

of this Society is "the service of God in the person of the poor, whom the members visit at their own dwellings and assist by every means in their power . . . The services of the members embrace, without distinction of creed or race, the poor, the sick, the infirm, and the unemployed . . . The service of the poor ought to consist not merely of the doling out of alms, but must be made a medium of moral assistance and each member should help in his special line . . . In the make-up of its membership, the Society is most democratic. Men of all walks of life are engaged in its service—the lawyer, the doctor, the professional and business man freely mingle with the laboring man in relieving the wants of the poor." (*Catholic Encyclopedia*, Vol. XIII, p. 389.)

IT is not surprising then that this small select group of St. Vincent de Paul men, with the approval and encouragement of their pastor, the Reverend Thomas E. Dillon, was the first to initiate a program of spiritual and material assistance to the Mexican migrants in Huntington County. Individual members of the Society secured firsthand information about the workers through visits to their camps and homes, and by conferring with the heads of canneries and other employers.

THE members likewise took cognizance of the fact that our Sisters, who are taught Spanish as a preparation for missionary work, would be a great help in the planned program of service to the Mexican migrants.

THUS it happened that for the past three summers we have co-operated in a parish-planned program calculated to furnish Mexican children and adults with opportunities of knowing more about the truths of the Holy Catholic Faith, which they share in common with us. In addition, an attempt was made last summer to provide them with health talks and wholesome recreation.

EACH succeeding summer has seen a gradual expansion of the originally planned project. During the first two summers the work was limited to the confines of Huntington County. In the summer of 1949, however, we ministered also to the spiritual needs of Mexicans in adjoining counties.

THE St. Vincent de Paul men felt it would be a very good thing if the entire parish could be induced to lend personal assistance to the project. It was accordingly agreed among them that as many families as possible be approached and requested to furnish transportation for us one evening during the time that we taught religion

every evening, Monday through Friday, to the Mexicans living in the Warren, South Whitley, and Pierceton Camps.

IN this way about thirty-five couples took turns driving us out to the camps in their cars. Not only was the transportation gladly furnished us, but often the parishioners were heard to say, "We are happy to do this and we hope we get another turn to take you out to the camps."

MOST enthusiastic were the children who often accompanied their parents on these nightly excursions. Total strangers to racial prejudices, they frequently sat alongside the Mexican children, their "brethren in Christ," at religion classes if these were being conducted in English. Afterwards, they plied the Mexican children with questions on how to say this or that in Spanish, emphatically asserting that they intended to study that language when they went to High School.

PARISHIONERS took a special interest in the Mexicans. Some expressed sympathy at their extreme poverty and remarked that truly "one half the world does not know how the other half lives!"

A WORK fund to cover any expense we might encounter in this field of missionary activity was provided us. The fund took care of the purchase of catechisms and of ice cream, chewing gum, and crackerjack dispensed on the nights that a recreation hour was held at the camps.

WHEN possible, Father William Lester, assistant pastor at St. Mary's, would offer Mass at one of the camps for the Mexicans on Sunday. When this was not possible, the Fathers tried to be frequent visitors at the camps.

DURING our daily visits to the camps, we constantly urged attendance at Sunday Mass. Although Mass attendance was not what it should have been, one had to take into consideration that these people, for the most part, lived from twelve to fifteen miles distant from town and many had no means of transportation. It is gratifying to see more Mexicans in evidence at Sunday Mass with each passing year. Some, too, are approaching the Sacraments. Finally, the Fathers have rectified four court marriages contracted by Mexican couples.

AFTER the love we owe to Jesus Christ, we must give the chief place in our heart to the love of His Mother Mary.

St. Alphonsus Liguori



Abel—a very able apostle.

THE family was Methodist, or so the father informed us when we stopped at the home on our regular round of census taking. Hence, we did not invite the boys for religious instruction.

Actually, as we found out later, the father had been baptized Catholic, though he had not been brought up as one, and the mother had made her First Communion. Their only contact with the Methodist church was when a Methodist minister visited their home on a ranch and baptized

the two boys, who were seriously ill at the time.

We were rather surprised when the week following our visit at the home, Abel, the older boy, came for religious instruction, well armed with the written permission of his mother and dad. He was a bright, sincere youngster and easily learned his prayers and catechism. Soon he was bringing his younger brother for instructions. They were ready for First Communion with the other children—but their baptismal certificates were from the Methodist church. Couldn't we do something about it?

We could try. We visited the family again and were surprised to find that the father and mother were not only willing to have the boys baptized in the Catholic church, but were themselves anxious to receive instructions and return to the faith of their childhood.

And so it happened that one bright sunny morning in Mary's own month, the family were united at the altar rails, the two boys and the father to receive their Eucharistic King for the first time, the mother for the second time in her life.

Sister Anna
Santa Fe, New Mexico



Boys from St. Mark's parish, Richmond, Kentucky, washing bottles which they had collected. Later they sold the bottles, giving the proceeds to the Sisters to purchase the first books for the new parish library.

In the Home Field

FOR BISHOPS ONLY—IN SAN DIEGO DIOCESE

IT was my first class in the mission and the strange faces before me were as yet totally unconnected with names. We had just started class when a late comer walked in and stood by one of the front benches. The boy on the end made no effort to move over.

"Will you please move over?" I asked.

No response.

Not knowing the child's name, I said, more emphatically, "Buddy, will you please move over?"

Quick as a flash a little hand went up and a small boy said, rather disgustedly, "Buddy? He's no bishop!"

Then I remembered. I had unwittingly used the name of our beloved bishop, the Most Reverend Charles F. Buddy, and I resolved right then the word would have no further place in my vocabulary while I was in the diocese of San Diego, except when used in reference to His Excellency.

Sister Evelyn Marie
Coachella, California



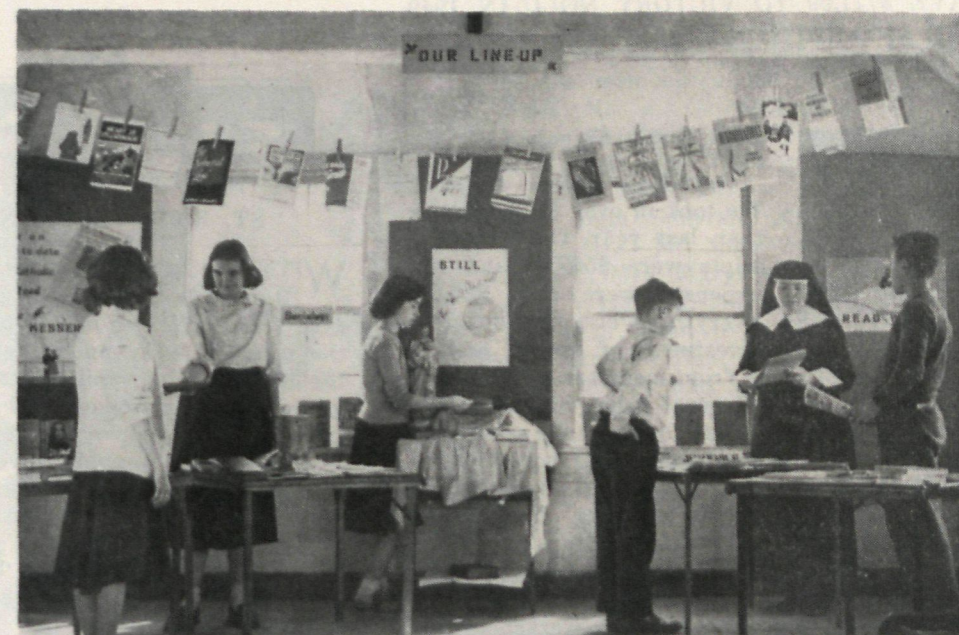
Opening day at library, St. Mark's parish, Richmond. Librarian is Miss Rose Flanagan.

ALL INVITATIONS ACCEPTED

A SHORT distance from Upland is an Agricultural Camp for migratory workers. The children are taught their three R's in a little two-room school, and the teachers willingly permit us to teach the fourth R—religion—during the last half of the noon hour. The children attend classes fairly well—but when the Mennonite and Church of Christ workers invite them to their services, they attend those, too.

Sister Marie Celeste
Ontario, California

Catholic Press
exhibit, St.
Mark's parish
hall, Richmond,
Ky.



Associate Catechists



Dear Associates:

BY now all our Promoters have received the annual financial report for 1949. We hope these have in turn shown

the report to the individual members who comprise the Bands. It will encourage all to know that the small amounts they gave each month, and which they hardly missed, totaled quite a sum at the end of the year. The splendid totals reached by some of the Bands will also foster a wholesome spirit of emulation among our Associates and will move them either to match the giving of others or else raise their own year-end totals.

Whether your Band was among the "high givers" in 1949 or not, we want you to know that your contributions were deeply appreciated and that we will show our gratitude in earnest prayers for you and all your loved ones.

SISTER SUPERVISOR, ACM.

How Clubs Make Money

GAVE \$711.00 TO VICTORY NOLL IN 1949 AND AN ADDITIONAL \$200.00 TO MISSIONS ELSEWHERE.



Dear Sister Blanche:

Our Fall Bazaar is over. We took in over \$100.00 more than last year. Our total receipts were \$567.00 and our expenses were only \$23.00. Everything else was donated.

For such a small investment of money, and of course a lot of work from members and friends, we did very well. Several ladies of the parish sewed for us, some baked for our bake sale. Even a dentist and a doctor turned their hobby into a benefit for the missions. They cut bread boards in the shape of cows, fish and pigs. Each board was gaily painted and we sold quite a few. Our assistant pastor, Father Connolly, picked one up and wondered if that was the one he painted. Evidently they had him in their workshop, too.

You can readily understand how we have been successful in our activities. People are coming to us with ideas and help for our bazaar. We never have to ask. Everyone is anxious to contribute towards mission activities. And well they might be—it is so little compared to the sacrifices made by Missionaries.

We bought a crib at Father Baker's Home, Lackawanna, in honor of our departed member, Mary Bromante. We sent Father Randall \$100.00 for the Propagation of the Faith Society, and are enclosing our check for \$360.00 to add to our contributions for this year. Now that our major activities are over we may not send any more donations this year. However, we may squeeze some out at Christmas time. Our card sales and blanket clubs may show some profit.

Our annual Christmas party is held on December 8th. At that time we open up our mite box and send the money to your mission at San Angelo, Texas, for the children's Christmas.

All through the year members are fined for different reasons and they put the fine in the mite-box. Our members have been so good lately that it is hard to fine them. But we get most of them on general principles anyway.

Theresa Pitrella, Secretary

Sacred Heart Mission Band, Newark, N. Y.



ST. RAYMOND BAND (Chicago)

WITH the young mothers who comprise this Band, life is largely a "give and take." They give freely of their money to aid our Sisters in the mission fields, and they take from God all the babies, responsibilities, and anxieties which go into the business of child rearing. This is because they have never shirked the obligations of their state in life, nor have they forgotten to help less fortunate children under the care of our Sisters in the missions.

The Band is presided over by Mrs. Kathryn Quinlan, who received a bundle from Heaven in November.

The Missionary Catechist

of Mary



ACM BAND CONTRIBUTIONS

November 19 to December 17, 1949

Adrian Club, Chicago, Florence Dietz	25.00
Charitina Club No. 1, Chicago	
Katherine Hennigan	6.00
Charitina Club No. 2, Paris, Ill., Mary Gibbons	36.00
Dolores Mission Guild, Chicago,	
Mrs. Chas. Klingel	60.00
Good Shepherd Mission Club, Chicago,	
Mrs. H. F. Staley	138.20
Holy Family Band, Chicago, Joseph Walz	20.00
Immaculate Conception Band, Detroit,	
Lillian T. Dunn	15.00
Immaculate Conception Band, Chicago,	
Mary Perkins	20.00
Little Flower Mission Club, Chicago	
Veronica Foertsch	200.00
Our Lady of Fatima Band, San Antonio,	
Mrs. E. G. Walsh	25.00
Poor Souls Band, Berwyn, Ill.,	
Mrs. J. V. McGovern	42.50
Queen of Angels Band, Los Angeles,	
Mrs. C. J. Sauthier	56.00
Sacred Heart Mission Soc., Newark, N. Y.,	
Mrs. M. Fischette	360.50
St. Bridget Band, Covington Ky.,	
Mrs. John Busse	4.50
St. Clare Band, Omaha, Neb.,	
Mrs. Clare Leutenegger	5.00
St. Gemma Galgani Band, Chicago,	
Mrs. J. Vogt	10.00
St. George Band, Chicago, Mrs. Lee Walters ..	51.00
St. Helen Band, Dayton, O., Helen Melke	9.50
St. Irene Band, Chicago, May Walsh	9.00
St. John Mission Guild, Chicago,	
Mrs. A. Bechtold	41.00

St. Joseph Mission Club, Baldwinsville, N. Y.	
Mrs. M. Gosiere	39.70
St. Joseph Band No. 2, Chicago,	
Mrs. Wm. Schultz	7.50
St. Jude Band, W. Allis, Wis.,	
Mrs. E. J. Polakowski	34.00
St. Jude Mission Club, Chicago,	
Mrs. C. J. Fiala	19.00
St. Jude Mission Society, Ft. Wayne,	
Mrs. Fred Potthoff	74.25
St. Justin Martyr Band, Chicago,	
Mrs. Fred Kiefer	215.00
St. Katherine Band, Chicago,	
Mrs. Katherine Hammer	20.00
St. Margaret Mary Band, Omaha,	
Mrs. Fred Shields	10.00
St. Martin of Tours Band, Omaha,	
Lucille Murphy	55.00
St. Mary Sodality Band, Detroit, Ann Huhn ..	10.00
St. Philomena Band, Chicago,	
Mary Schaefer	12.00
St. Raymond Band, Chicago,	
Mrs. Kathryn Quinlan	3.75
St. Thomas Aquinas Band, Chicago,	
Seven Dolors Band, Chicago,	
Mrs. John J. Murphy	5.00
Mrs. M. B. McDonald	16.00
Srillians Band, Cincinnati, Marie Gouy	2.00
Via Matris Band, Chicago, Clarice McQuay ..	10.00

ST. JOSEPH BAND NO. 2, CHICAGO, GAVE \$640.50 TO VICTORY NOLL IN 1949.

In the picture to the left are some of the members of our new *St. Joseph Band No. 2, Chicago, Illinois*. These Band members were the second highest givers to Victory Noll in 1949. Reading from left to right they are: Mrs. John Sullivan, Mrs. Mary Heine-man, Mrs. M. Morrison, Mrs. William Schultz, Mrs. Margaret Kestler and Mrs. John Wydra. Missing at the time the picture was taken were Mrs. John Quinn, Mrs. Andrew Hay, Mrs. Michael Haumes, Mrs. Dorner and Mrs. R. Sutton.

It must be borne in mind that there are only *eleven* ladies comprising this Band, and that just *two* of them—Mrs. John Sullivan and Mrs. Margaret Kestler—staged a Five Hundred Dollar party for us in their parish hall last Spring! Mrs. John Sullivan has a daughter in our community, Sister Isabelle.



Joe of L.A. Reporting

by Sister Eugenia

MAYBE God is trying to make a saint out of me, like He did to St. Ignatius Loyola. You know about him, don't you? He was a soldier in Spain when he got wounded in the leg by a cannon ball. After this, while he was recuperating from the wound, they gave him a book about a lotta saints to read, and that is how he started thinking about becoming a saint himself and being a soldier in God's army.

Well a coupla nights ago it happens that I am playing basketball in our boys' club, when all of a sudden I step on something which falls out of somebody's pocket. It throws me off balance, and the next thing I know I am sitting on the floor with a neat turned ankle. This is the reason why I am propped up in bed right now with a chance like St. Ignatius to read some of the good books which the Sisters and Miss Carter have been telling me I oughtta read.

My pal Augustino says to me today, when he sees me trying to walk around a bit, "Take it easy, Joe. We don't want to see you limping around the rest of your life like Father Serra with his sore leg."

"Frankly," I tell him, "it's kinda hard for me to understand how he did it."

JIM CALLAHAN told us a few things about Father Serra when he took us through the Mission at San Juan Bautista. He said that Father Serra musta walked at least ten thousand miles up and down the Coast. The reason for this being that he was starting the different Missions and also giving the Sacrament of Confirmation to the Indians.

When I quoted this to one of the Sisters, she wasn't a bit surprised. All she said was, "That's right, Joe. And Father Serra did most of that walking after he was sixty years old!"

MY pal Gus is greatly interested in Father Serra on account of he wants to be a Franciscan missionary, too, and do a lotta great things for God like Father Serra. Nicky is greatly interested in Father Serra, also. You remember my friend Nicky, don't you? He is the boy we met at Mission San Juan Bautista and he is descended from the Indians that were around there when Father Serra landed at Monterey Bay.

Well, when he comes to visit me during Christmas vacation I do not get a chance to beat him at any games or anything, on account of all he wants to do is to swap stories with Tino (that's my pal Gus), with my father and me on the listening end. For instance, Nicky tells my father that Mission San Juan Bautista, where he lives, is the largest of the twenty-one Mission churches started by the Franciscan Fathers in California. He also tells us that it took the Indians fifteen years to build this mission.

MY father is sitting there and asking Nicky a lotta questions. He asks him if the Indians were friendly or unfriendly to Father Serra when he first landed on shore. Nicky says they were very friendly on account of they saw that Father Serra was wearing a crucifix, and somehow or other they seemed to welcome him on account of this cross he was wearing.

"How could they know what it meant?" my father asks Nicky.

"Well," says Nicky, kinda slow-like, "I don't know how to explain it to you exactly, but this is a story handed down in Indian families. For many moons before the Padre comes, there is a luminous light shining between earth and sky. It is in the form of a cross. No one knows what it means, not even the Indian chief, who says, 'Wait and see.'"

"When Father Serra comes, he is surprised when the Indian chief gives him a big welcome and tells him the Indians have been waiting for him for many moons."

"DID all the Indians become Catholics?" my father wants to know.

"Many did," says Nicky. "In our cemetery at San Juan Bautista more than forty-three hundred Indians are buried. Chief Bohuranda was the first to become a Catholic. He took the name Onesimo when he was baptized."

"I never heard of that name before," says my father. "Why did the Chief take a name like that?"

Then Nicky tells him, "Chief Bohuranda had great admiration for the name Onesimo because

Onesimo was a martyr of Rome and underwent much torture without fear."

"Did the Padre have a hard time teaching the Indians?" my father asks Nicky.

"Yes, and no," says Nicky. "The Indians learned Spanish quicker than the Padres could learn the four Indian tongues. The first thing Father taught every man, woman and child to say were these words: *Amar a Dios*, Love God. This became a greeting so widely used that even those who were not Catholic used it when meeting each other."

"FATHER may have taught them to love God easily enough," says Gus, "but what about farming? We learned in history that the Indians of Canada and New England liked to leave the digging and hoeing to the women while the men spent their time in hunting and fishing."

"Father Serra was a very smart man," says Nicky. "First he wins the women over to work by showing them how to make pretty colored dresses for the children. Next thing the Indian men are learning how to weave and dye cloth. Before the Padre Serra is finished, the Indians learn how to do more than fifty trades. For farming, the Indians plant many new, strange foods which come from Spain. Among these are olives, grapes, oranges, pears, and walnuts."

Right here I am glad that I am able to put in a word. I tell my father that the Indians learned how to be expert builders, too. When we visited Mission San Juan Bautista, Jim Callahan showed us how the Indians joined two pieces of wood. They were not nailed; instead of this, Father Serra taught them how to tie redwood timbers together with thin strips of rawhide.

"And you oughta see the walls they built," I tell my father. "They are made of adobe and are four feet thick!"

"SO then," my father says to Nicky, "Father Serra must have had an easy time teaching the Indians everything."

"No, it was not so easy as all that," Nicky answers. "Many times the Indians did not put into practice what they learned. Even in church some of them would misbehave like children. That is why our church at San Juan Bautista has a special kind of mirror hanging alongside the altar, so that the Padres could watch the Indians during Mass."

My father gets a big laugh out of this. "I bet those Indians who were cutting up thought

that Father sometimes had eyes in the back of his head."

"That's right—until they discovered the mirrors," says Nicky. "But they never could figure out how Father Serra could be two places at once."

"What do you mean by that?" I ask him.

"WELL," says Nicky, kinda slow-like again, "I can't figure it out either. My great-grandmother tells this story, which she probably heard from the lips of her great-grandmother."

"One night an Indian far from the Mission is dying. He sends a messenger to go through the forests for the Padre. When the messenger arrives at the Mission, he begs the Padre Serra to come with him at once. But Father tells him to go on home and he will come in a short time. The messenger starts on his way home at last, after he has tried to warn Father Serra that he does not know the way and that he will get lost in the woods without a guide."

"The Indian does not know what to think when a few hours later on his way home, he meets Father Serra on the trail coming back from the sick-call."

NICKY then tells us that things like this happened more than once, according to the stories handed down in Indian families. Frankly, it is such things as this that I do not even try to figure out. Like, for instance, Father Serra limping more than ten thousand miles up and down the Coast with his sore leg.

Do you know how he happened to get that sore leg? He got it from being bitten by a snake one time when he was walking someplace in Mexico. Tino tells a good story about how Father Serra once almost got his sore leg operated on by a surgeon. Maybe I will tell you about that some other time. Right now I am anxious to see what this book is about that the Sisters brought me to read this morning. They tell me it's the true story of a Mexican Priest who died for God during the persecution of Calles.

Say, whaddaya know? He belongs to the same Company that St. Ignatius started. It's called the Society of Jesus. Something tells me I am really going to enjoy reading some of these books which the Sisters are always telling me I oughtta read.

Hasta Luego.



A Peep Into Our Mail Bag

HOW THEY EARNED PENNIES LAST YEAR

We saved our pennies giving up candy for Lent, mowing lawns, picking blue berries, doing errands and taking care of the baby next door.

We say the Hail Mary for the Missionary Sisters every night after the Rosary and pray that God will bless your work.—*Patricia and Eleanor Murphy, Moncton, N. B., Canada.*

INTEND TO BE MISSIONARIES

I am sending you \$2.00 for me and my brother for the Missions. I am in the fifth grade at St. Patrick's School. I am going to Victory Noll when I get big. So is my cousin. My aunt is a Sister in Brawley, California.—*Joan Butts, San Antonio, Texas.*



A FIRST GRADER PRINTS A LETTER

I pray for you and the missions every day. I am still saving my pennies for you. I love God and pray He will make me a good girl.—*Caryl Lee Adams, Pittsburgh, Pa.*

LIKES OUR MAGAZINE

The Missionary Catechist is my favorite magazine. When it comes, Nancy and I both curl up in the chair and read it.

Could you send me a picture of Victory Noll? Some day I hope to see it.

I have been saying my Hail Marys for your Missionaries. Please pray for me, too.—*Martha Whittaker, Owensboro, Ky.*



A BROTHER AND SISTER WRITE

In school we are saying the rosary before the Blessed Virgin in the *Prado*. I don't know if I spelled that word right. I'm just like "Joe from L. A. Reporting." I like to read about him in the magazine. We keep you in our prayers. Right now before I send this letter I am saying a little prayer for you.—*Sammie Lucero, Van Houten, New Mexico.*

★ ★ ★

Rumors about the school buses not taking any children to Catholic schools were spreading fast, but the school bus is taking us. Thank God! We wanted to attend St. Patrick's again this year.

Sammy is having a hard time trying to memorize a poem for tomorrow. He learns one line and forgets the others. I think,

Mary's Loyal

though, he'll learn it.—*Annie Lucero, Van Houten, New Mex.*

PET KITTENS

Boots, my pet kitten, was sick. The veterinarian gave her some medicine. The next day we had to hold her down and the day after we had to tie her. Buttons (another kitten) belongs to Paul now. He celebrated by giving him a bath and nearly drowning him in my perfume.

By the way, I'm nearing the dollar mark on my Sunshine Bag.—*Barbara Southard, Chicago, Ill.*

SAVE POSTAGE STAMPS

We are sending you postage stamps which the Semper Fidelis Club of the seventh grade, Blessed Sacrament School, have gathered today. We have read your plea for stamps and hope these will help you in your mission work.—*Mary Gail Wright, Baltimore, Md.*



WRITE ANYWAY, SAYING YOU PRAY FOR US

I have a pen pal in Booval, Queensland, Australia, named Marlene Neilan. She is twelve and has nice writing. Marlene's letter describing Australia is very good.

I'm trying to get my sisters to write also, but Barbara doesn't know what to write about and Rosemary doesn't want to because she hasn't got a dollar saved up yet.—*Jane Dichello, Wallingford, Conn.*

The Missionary Catechist

Helpers Pages

A FORT WAYNE (IND.) HELPER

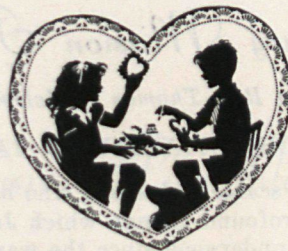


This is Maureen Julia Miller of Fort Wayne, Indiana. She is six and one half years old and in the first grade at school. Will each Loyal Helper pray one Hail Mary that Maureen's eyesight will improve?

Maureen is very generous in sacrificing pennies to help poor children.

A SNOW MAN

Put on your coats and mittens, dears,
And dress up for the cold;
We'll sally forth this wintry day
To make a snow man bold.
These bits of coal his eyes shall be,
This carrot gold his nose;
We'll dance around our snow man gay
And shout our loud "Ho, hoes!"



FEBRUARY SAINTS PUZZLE

February is the month in which we celebrate the birthday of George Washington and Abraham Lincoln. It is also the month which celebrates the birthday into Heaven of several great saints. Can you identify them through the hints we throw out about them, either by way of something they said, or did, or in something in some way connected with their lives? Send your answers to Sunshine Secretary, Mary's Loyal Helpers, Victory Noll, Huntington, Indiana, for a holy card.

1. A Martyr Bishop who is said to have saved the life of a boy choking to death with a fish-bone in his throat. Every year our throats are blessed on his feast. Who is he?
2. Another Martyr Bishop who said, "I am the wheat of Christ: let me be ground by the teeth of beasts that I may become pure bread." Who is he?
3. Still another Martyr Bishop on whose feast-day children often cut out red hearts and mount them on lace paper, quite forgetting to pray to the saint himself. Who is he?
4. A Virgin and Martyr who is said to have converted a scoffer at religion by sending three roses and three apples to him from Paradise through the ministry of an angel. Who is she?
5. A Passionist who loved Our Mother of Sorrows with filial affection, died at the early age of 24 and was canonized in 1920. Who is he?
6. The sister of St. Benedict. She was a nun. Who is she?



February Mission Intention

by the Most Rev. Thomas J. McDonnell, D. D.

CHRISTIANITY IN JAPAN

THERE is scarcely a person who has not heard of the profound change which Japan and its people have undergone since the war. The most significant change to be noted was seen in the attitude of the whole Japanese population to the celebration of the four hundredth anniversary of the landing of St. Francis Xavier on the shores of the land of the Rising Sun.

PRIOR to the war, Catholics were tolerated in Japan but with poor grace. Those who became Christians were looked upon with suspicion as potential traitors to their people, although with the passage of time the good example of the Catholics had allayed the fears of the people about any immediate danger from the followers of Christ.

LAST year, however, on the occasion of the celebration of St. Xavier's landing, it was not the Catholics alone who paid homage to his relics, but the whole population turned out to show their respect wherever the pilgrims passed. At every outdoor celebration of Solemn Mass, the number of Catholics present was matched by their compatriots, who had not accepted the Faith.

CATHOLICS in Japan number nearly 130,000, which is a remarkable advance of 18,000 since the war. They have been able to exercise in public life an influence much greater than their numbers would give one to expect. Catholic Action is most intensely exercised among the workers, often with great success. Previous to 1948, Communists occupied many of the important posts among the dock workers of the city of Nagasaki. In that year, not one Communist was chosen by the workers and this is due in great part to the efforts of three thousand Catholic laboring men.

SHINTOISM and Buddhism, however, are not dead. The proponents of these religions hold them up as something truly national and Japanese, and claim that Catholicism is foreign to the life of the Japanese and even contrary to it. The Buddhists and Shintoists are having a degree of success among the chief leaders of the nation. The recent intensive propaganda for birth control, spearheaded by Christians, has offended the moral sense of the Japanese and causes them to look with hesitation on the Christian message of faith. These people of the Orient do not have the background for understanding the controversy that has arisen among Catholics and Protestants in their own midst.



Sisters at Redlands enjoy snow during winter of 1949. Beautiful, but not so enjoyable, are the snow laden orange trees in back of the sisters.



Memoriam

Most Reverend William A. Griffin, D.D., Bishop of Trenton.

Edwin J. Guidry, Lions, La., father of Sister Celeste, O. L. V. M.

Reverend Peter Gall, Chicago, Ill.

Frank Gratz, Chicago, Ill.

Mrs. Margaret Luetkenhus, Chicago, Ill.

Catherine Pendergast, Boston, Mass.

Joseph and Elizabeth Stilling, McHenry, Ill.

Mrs. Albert Poinsatte, Fort Wayne, Ind.

May their souls and the souls of all the faithful departed through the mercy of God rest in peace. Amen.



Books and Pamphlets

THE MOTHER, by Cardinal Mindszenty, translated from the German by Rev. Benedict P. Lenz, C.Ss.R. Published by Radio Replies Press, 500 Robert St., St. Paul 1, Minn. Price \$2.95.

CHOSEN, by Rev. E. J. Edwards, S. V. D. Published by Longmans, Green & Co., 55 Fifth Ave., New York, N. Y., Price \$3.00.

TRUTH ABOUT CHINA'S CRISIS, by Louis J. Maloof, former U. S. Marine in China. Published by *Our Sunday Visitor Press*. Price 75c.

MADONNA OF NAZARETH, by Rev. S. J. Draugelis, a dramatic presentation of the life of the Mother of God, based on the Revelations of Venerable Mary of Jesus of Agreda. Published by The Marian Fathers, Eden Hill, Stockbridge, Mass. Price \$1.00.

JESUS COMES FOR EVERYBODY, by Julie Beder (Sister Mary Juliana of the Maryknoll Sisters, well known for her children's books). The book, which contains a short account of the birth and boyhood of the Child Jesus, is beautifully illustrated in color by Jack Jewell. Published by Garden City Publishing Co., Inc., Garden City, N. Y. May be purchased from Maryknoll Bookshelf, Maryknoll, N. Y. Price \$1.00.

WORKBOOKS—A new Series of Workbooks in Religion: God's Gifts, God and Everybody, Because He Loves Me, The Apostles Creed, God's Children Everywhere, and God's Other Children. The Apostles Creed for grades 7 and 8; other books range from primary to 3rd grades. Paper covers, 24 pages, price 15c each. Published by George A. Pflaum, Inc., 124 East Third Street, Dayton, Ohio.

CHRONICLES OF THE NATIONAL TRUST OF ST. PAUL—Contains an account of the social work carried out by the *National Trust of St. Paul* for convicts and their families in Spain, from 1943-1947. Copies may be obtained from the National Trust of St. Paul, P. O. Box 14002, Madrid, Spain.

THE LIFE OF CHRIST, script by Rev. Robert E. Southard, S. J., art by Addison Burbank. Reprinted from TOPIX, the Religion Teaching Aid, in Comic Book format. Published by Catechetical Guild, 147 East 5th St., St. Paul 1, Minn. Price 25c, Minimum order: 10 copies.

The following pamphlets may be ordered from RADIO REPLIES PRESS, St. Paul 1, Minn.:

THE COMPLETE EXPOSURE OF RUSSIAN COMMUNISM, by Rev. M. D. Forrest, M. S. C., price 50c.

HEART TALKS ON THE PARABLES, by Rev. Lawrence G. Lovasik, S. V. D. Price 25c.

THE CONGREGATIONALISTS, THE PRESBYTERIANS, by Rev. Dr. L. Rumble, M. S. C. Each 15c.

THE ROSICRUCIANS, who and what they are, by Rev. Dr. M. L. Rumble, M. S. C. Price 15c.

GOD BLESS OUR HOME, by Rev. George H. Mahowald, S. J., Associate Director, Sacred Heart Radio Program. Price 15c.

THE HOLY ROSARY, according to the Liturgy, by Rev. Lawrence G. Lovasik, S. V. D. Price 15c.

KNIGHT OF OUR LADY QUEEN OF THE SKIES, the story of Technical Sergeant Leo E. Lovasik, United States Army Corps. Price 15c.

OUR SUNDAY VISITOR PAMPHLETS

THE LOVE THAT WAITS FOR YOU, sixteen addresses delivered by the Rt. Rev. Msgr. Fulton J. Sheen of the Catholic University of America, over the nationwide Catholic Hour, produced by the National Council of Catholic Men, in co-operation with the National Broadcasting Company, from January 2, 1949, through April 17, 1949. Price 35c.

O SACRED HEART, O LOVE DIVINE, Radio Sermonettes, by the Rev. George H. Mahowald, S. J., Associate Director of the Sacred Heart Program. Price 25c.

FORCING GOD OUT OF THE SCHOOLS, It's the Soviet Way, by the Most Reverend John Francis Noll, Bishop of Fort Wayne. Price 20c.

BEWARE OF THE 'PATRIOTS' Who are they? What are they up to? And why? by Lon Francis. This pamphlet contains an objective presentation of facts which should be known by all Americans. Price, 20c.

This is Catholic Press Month



Santa Paula children enjoy their weekly copy of Timeless Topix.

and a good opportunity to check up on the Catholic papers and magazines coming into your home.

Do THESE INCLUDE:

Your *diocesan paper*, which will give you the Catholic viewpoint on the news;

Mission magazines, which will foster interest in the vast mission fields of the Church, while encouraging and supporting priests, brothers, and sisters who are devoting their lives to the spread of the Faith;

Wholesome reading for boys and girls, which will offset the comics that form such a large portion of the reading of the children of our times;

Other *Catholic periodicals*, according to your taste, which will provide profitable relaxation for leisure time.