



*Society of Missionary Catechists of Our Blessed Lady of Victory*

Volume 1

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Number 4

## SAVING THE MEXICAN IMMIGRANT

### SOCIAL WELFARE WORK OF MISSIONARY CATECHISTS AMONG POOR SPANISH-SPEAKING FAMILIES IN THE CALUMET STEEL DISTRICT

Capt. W. C. Norton, "Wonder-Builder" of Gary, Indiana, Commends Activities of the Catechists.

BY G. DONNELLY SULLIVAN  
Staff Correspondent of the Huntington Press

**EDITOR'S NOTE:** It is surely a far cry from the Sand Dunes and the Steel Mills on the shores of Lake Michigan in Northern Indiana to the Cattle Ranges and Abode Huts in the heart of the Rocky Mountains in New Mexico. They are like two poles apart. Nevertheless these two widely separated districts are the scene of the Missionary Labors of our Devoted Catechists. These are their great Harvest Fields of Immortal Souls.

The following exclusive article will give our readers an insight into the work now being done by our Catechists in the East as well as in the West.

After reading this article then turn to Page three and read the absorbingly interesting "LETTER TO MARY" describing the advent of the Catechists into the Steel District of Indiana.

Toiling in Gary, Indiana, well-styled "The Melting Pot of America," in their efforts to safeguard the faith of the 200,000 Spanish-speaking immigrants settled there, the Missionary Catechists have inaugurated a Christ-like work that will be far-reaching in its influence in the Catholic church of this country.

Located on the southern bend of Lake Michigan, Gary is the heart of the vast Calumet Steel district. Here is to be found a "little League of Nations" with representatives from almost every nation in the world. The story of the laying-out of this city and the locating of its great steel mills is one of the civic romances of the world. Eighteen years ago only a handful of squatters, fishermen and shantymen were located along the sand dunes and marshes of this region. Today, in this territory, with Gary as a center, there live more than 200,000 people. The five principal communities in this district are Gary, Indiana Harbor, East Chicago, Hammond and Whiting.

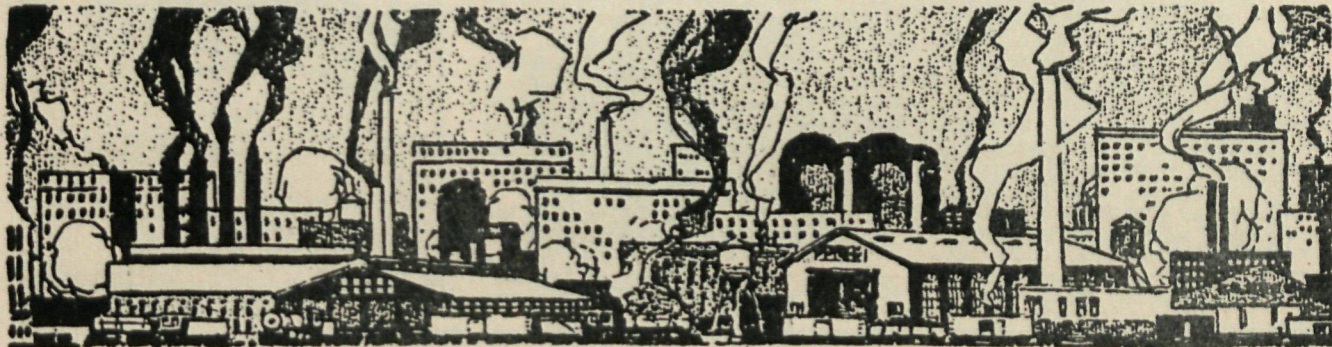
Here in Gary where the percentage of population is eighty per cent. foreign-born and therefore almost entirely Catholic, lies a fruitful missionary field. Protestant missionary agencies were quick to see and seize this opportunity for extending their proselytizing influences.

In one of the recent publications of the Council of Women for Home Missions, "The Church and the Community" on page 37, the Council makes this proud boast:

"There are now in the Calumet region 55 Protestant churches and missions. Practically all the leading home mission boards have enterprises in this district. Only twelve of these mission churches are self-supporting."

(This means that 43 are supported by the funds of this one Protestant missionary society.)

"All the Protestant religious forces in this region have united in one big missionary federation," says the publication in another paragraph. It continues: "The missionary program of one denomination alone calls





for the expenditure of a million dollars within the next few years."

Such an ambitious proselytizing program is a direct challenge to the Church in this preponderantly Catholic district. If successful it would mean nothing more or less than the destruction of the faith of almost 20,000 Spanish-speaking Catholics alone.

It was to save the faith of these people that The Missionary Catechists began their work here in Gary one year ago. This is the practical training ground for the Junior Missionary Catechists. Here they are equipped for their labors in the Southwest by a thorough training in social service work, teaching catechism to poor children and in making house to house visits to the homes of the sick and destitute families of the laborers in the steel mills.

Some idea may be gained of the vast amount of good already accomplished during the past year by a simple statement of their activities.

Approximately 500 daily house to house visits were made and personal attention given to both children and adults. Every day the sick poor received medical attention in their homes. In co-operation with the Bureau of Immigration of the National Catholic Welfare Council, follow-up work was done among the immigrants recently arriving in Gary. In the Gary-Alerding Settlement house, vacation classes for the children of



A. Y. M. C. A. Religious Meeting in a Shipyard

Spanish-speaking parents were held through the summer. In these classes, religious instruction was given and the children taught sewing, first-aid and kindergarten work.

The social service activities carried on by the Missionary Catechists make a powerful appeal to non-Catholics as well as Catholics in this community. Captain W. C. Norton, "wonder-builder" of Gary and head of the Gary

Land Company, which built the city in a recent interview said:

"The social service work that these self-sacrificing young women are doing here appeals very strongly to me. They are taking care of their own."

"Though not of their faith, I can see how such work will not only help these people to become good Christians but will also make of them good citizens of the United States."

## Not a "Left-Handed" Compliment

St. Cloud, Minn., Feb. 15, 1925

Dear Father:

I see you are not begging, so I am sure you will accept the enclosed donation, (twenty dollars) which I am pleased to send you for your good cause.

Sincerely,

(Signed)

E. M.

You can readily imagine, dear reader, how gratifying it is for us to receive letters like the above. We are thereby confirmed in the conviction that the policy we have been consistently and persistently following in appealing for prayers before everything else, is a policy that meets with the approval of our readers. After all is said and done, isn't it true that it is prayer that really counts? Interest in Missionary enterprises based solely on an appeal for money after all is apt to be very short-lived. But an appeal based upon the power of prayer and sacrifice: an appeal based upon the knowledge of conditions as they really exist in our destitute scattered Missions is of supremely more importance and more necessary than an appeal based solely upon the need of financial help. Of course, we are not by any means such idealists that we could afford to lose sight of the necessity of collecting funds necessary for maintaining and extending our work among God's poor in

the Missions. God alone knows how much our devoted Catechists "Out on the firing line" of the Missions, where the battle for Immortal Souls is now being fought, need such financial help. The Society of Missionary Catechists is no exception to the general rule of difficult beginnings, struggles and sacrifices, which characterize every new Missionary foundation. Like all heroic Missionary enterprises, this Society is passing through its Baptism of suffering and poverty. This seems to be God's way of dealing with His works and His workers, and who is there that can doubt, but that it is the best it should ever be so for otherwise the human element might obtrude itself and thus drag a purely super-natural work down to a purely natural level?

Now-a-days, when big things are attempted for the extension of God's Blessed Kingdom upon earth, the temptation to make the "almighty dollar" almost the only basis of appeal is strongly upon us. We should not forget, however, that the business side of religion must not be unduly stressed, so as to leave the spiritual side but a meager background.

Providence always provides for the needs of its own. It was a favorite saying of the Sainly Father Nerinx—Founder of the Sisters of Loretto: "Never abandon Providence, and

Providence will never abandon you." It is a well known saying among good Irish Priests, "That a praying people is a paying people." This is particularly true of those interested in extending God's Kingdom into the most needy and most remote Mission districts of the Church. It is the history of every Mission Society, that funds have invariably been furnished by these zealous "praying Catholics" in supporting those who have consecrated their lives to the services of the poor in the neglected Mission-districts both in the Field at home and the Field A-Far. Reader, may we not confidently pray that such will be the experience of this new Apostolate in our country—the Apostolic labors of our devoted Missionary Catechists in the destitute, Church-less Missions of our Catholic Southwest?

*The Pruitt Company*

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Help us to save the Faith of our Spanish-speaking Catholics by Getting Your Friends To Subscribe To THE MISSIONARY CATECHIST.



# Letters to Mary

## From a Missionary Catechist

I

Junior-Mission-Training House  
Gary, Indiana.

My dear Mary:

Perhaps you are wondering why my letter is postmarked "Gary." This is because I have completed my Probationship and have now entered the Juniorate of our dear Society. As a Junior I shall get here my practical training in social service work, visiting the homes of the poor, and teaching Catechism.

I left Huntington just two days ago, and am hastening to write you in order that you may hereafter direct my mail to the above address. It was not without a heartache that I bid adieu to our dearly-cherished Victory Training Institute. I had grown to love it very much.

Each morning during the past month we had special devotions. Our Blessed Lady of Victory's Altar was at all times beautifully decorated with flowers.

The Eleventh of February was the Beautiful Feast of Our Lady of Lourdes. This is one of the principal feasts of our Society. It was on this day that I together with five others, received the blue uniform of a Junior. There were also five candidates who made their Act of Consecration, and six, who become Probationers. Compared with the small band of us who were invested as Probationers last fall, this was a large number. So you can see, Mary, that our work has made a strong appeal to young women in all walks of life.

The day following the five newly-invested Juniors and myself boarded a train for Gary. As we entered the widely famed "Calumet Steel Region" we saw enormous steel mills stretching over acres and acres of ground. The high smoke stack belched forth a never ending stream of now, jet-black, now copper-colored smoke. Our passenger train was side-tracked to allow the more important fast freight carrying tons of steel to pass us. As we waited on the siding we caught a glimpse of a squatty row of box-cars which were being used as dwellings by some Mexican families. Here was work; plenty of it. We rejoiced in the thought that we were coming to the aid of these poor people.

At the station was our dear Catechist-Directress of the Junior-Mission-Training House and with her, Junior-Catechist M. We boarded a street car and in a few minutes found ourselves before a handsome building of cream-colored brick and green tile roofing. This we learned was the Judge Gary-Bishop Alerding Settlement House. Settlement houses drawn from the imagination are not

such elegant affairs. We had pictured an old brick dwelling house with long narrow slits for windows, a steep flight of wooden steps leading to a small porch, and stopping at a huge door with an old-fashioned knocker—in other words, a residence donated by some kind-hearted philanthropist for settlement work purposes.

On the contrary, this building was erected specifically for social service activities among the poor Latins, having a spacious auditorium, large stage, bowling alleys, store on the first floor, and a roof-garden, clinic room and doctor's office for the sick poor, on the second. We were amazed. Our quarters consist of six small but lovely rooms to the rear of the building. We met Father D. in charge of the Settlement activities.

Last night as I approached the window to draw the shade in our living room, a marvellous spectacle met my eyes. The entire sky to the North was bathed in a rose-colored light. It was the huge vats of liquid steel illuminating the very heaven with the intensity of their heat. I thought of the squatty little box-cars where fathers had perhaps gone forth with dinner pail in hand to work among the night shifts, feeding these hungry furnaces through the wee hours of the night in order to provide a living for loved ones at home.

I am filled with zeal at the prospect of visiting these poor people in their homes. Our work will consist chiefly in visits to the poor, and in giving lessons in sewing, cooking and First Aid practice to the children who

will come to the Settlement House for these lessons. Here we shall also have the opportunity of teaching Catechism daily in the huts erected for "Church-School" work. Catholic children will come hourly from the public schools for this religious instruction according to the Gary plan of religious education.

Praying Our Sweet Mother and dear St. Joseph to obtain for you from the Sacred Heart the pledge of an abundance of Graces during this Penitential Season, I remain, as ever,

Affectionately yours in O. B. L. V.  
Catechist Blanche Richardson.

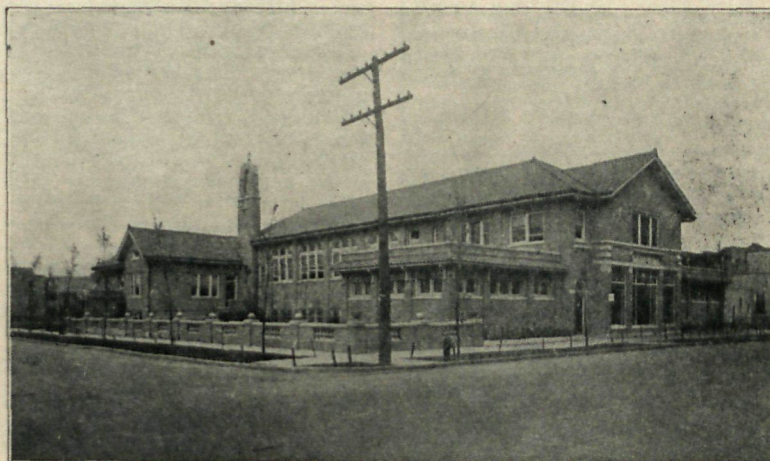
Dear Father Sigstein:

Enclosed find our remittance.....  
We earnestly pray for a wide circulation.  
We have a poor little mission here.....  
With every good wish we are, in the  
Heart of Jesus,

Our Divine Savior but rarely went beyond the borders of Judea. "I am come," He said, "to save the lost sheep of the House of Israel." He instructed His Apostles to "Be witnesses unto Me in Jerusalem and Judea," and then only were they to "Go forth into Samaria and the uttermost parts of the earth."

• It is well to heed the call for help from the "Near East" but don't turn a deaf ear to the call of our own "Far Southwest."

Sample copies of THE MISSIONARY CATECHIST gladly sent upon request.



The Gary-Alerding Settlement House, Gary, Indiana, where the Catechists receive their second period of Training.

We have no agents—you get the saving



### THE MISSIONARY CATECHIST Huntington, Ind.

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Rev. J. J. Sigstein, Spiritual Director of  
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Business Manager

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APPROVAL  
OF  
ARCHBISHOP  
DAEGER

Nov. 26, 1924.

It was indeed a great pleasure for me to co-operate in establishing in the Archdiocese of Santa Fe, The Society of Missionary Catechists of Our Blessed Lady of Victory. I am now pleased to give my hearty approval to the publication of its Official Organ—THE MISSIONARY CATECHIST. This magazine will, no doubt, serve not only as a greatly-needed medium of publicity for the excellent work now being carried on by the Missionary Catechists among the destitute portion of Spanish-speaking people in the Southwest, but should also prove interesting reading by disseminating information about this too little known section of our Country.

I wish THE MISSIONARY CATECHIST every success. May God bless those who help the Catechists by subscribing for their little magazine.

Sincerely yours in Christ,  
ALBERT T. DAEGER, O.F.M.,  
Archbishop of Santa Fe.

### DIOCESAN MISSIONARY ORGANIZATION—HOW WILL IT AFFECT OUR SOCIETY?

We have been asked how the Missionary Catechists will find means of support under the new plan of diocesan missionary organization which is everywhere being effected? The question is one that is based upon the identification of missionary interest solely with the collection of funds for the support of the Missions. We believe that the time is now ripe for disabusing the idea that active and intelligent interest in the Missions and substantial support for them are de-

pendent solely upon financial appeals. We are convinced that once our good people in the Catholic communities of the east become acquainted with conditions existing in the scattered Missions of the Southwest; the lack of Priests and the Missionary Catechists there, and the proselytizing activities of the various powerfully financed Protestant Missionary Societies, they will, no doubt, become aroused to the imperative necessity of doing something to help their less fortunate Catholic brethren in these remote, destitute Mission places of the Southwest.

### OURS IS A CAMPAIGN OF EDUCATION

From all over the country we are receiving congratulations on the neat appearance and the bright newsy character of the articles in THE MISSIONARY CATECHIST. It seems that our policy of insisting upon the EDUCATIONAL side of our work, rather than the voicing of the "everlasting appeal" for financial help, is meeting with the approval of our readers. Ours has really been a campaign of education. We want to broadcast the truth about the sad spiritual and temporal conditions existing in our missions of the Southwest to our good Catholic people in the east and central west. We should not care to imitate the ostrich which foolishly hides its head in the sand in order to avoid detection. Rather should we, even though exposed to the attacks of powerful, protestant proselytizing missionary agencies in our Missions be "As a tower of strength that stands four-square to all the winds that blow." It seems that the Society of Missionary Catechists is among the first of our home mission societies to throw the spotlight of publicity upon the activities of the various protestant missionary societies in our Catholic mission districts of the Southwest. We shall let fact and figure speak for themselves. Some may deny them; others may be shocked at these revelations, but facts are stubborn things even when we cull them from the pages of protestant missionary publications.

Now, in spite of the fact that we are faced with many difficulties in our missionary labors among the Spanish speaking people, still it shall never be the policy of the publishers of THE MISSIONARY CATECHIST to strike a discordant note by inflicting "sob letters" upon its readers. We believe in sounding a cheerful, not a tearful, note. The message we want to convey to our readers is one of cheerfulness and joyfulness in God's service, a service devoted to the poor, neglected little ones of the missions, and we shall be very much mistaken if our policy of education and of making known to our prosperous Catholic people of the east the actual conditions existing in our churchless missions of the Southwest will not bring home to them the imperative necessity of assisting these

needy missions both by their prayers and their alms. We are fully convinced that the claim which these struggling destitute missions now have on the charity of our eastern people are such that no good Catholic can afford, either to ignore, or to shirk them.

### THE PINON

The other day a package of pinon nuts arrived at our office from Santa Fe, the ancient "ciudad" of the Spanish conquistadores. What memories the toothsome morsels aroused in us who had once experienced the pleasure of residing in that enchanted land, that lives about the Sangre de Christo Mountains. And what interest, too, was displayed by those who have never been under the spell that clings to the New Mexican hills and valleys like the dew haze that envelops the wooded slopes, and the bare cliffs at nightfall.

To me the pinon nut will always be significant of what the Archbishop of Santa Fe said to me on one occasion about two years ago. It had been a desperately hard winter for certain of the natives. They would have starved, he said, had it not been for the pinons which they picked all day and sold to the traders for shipment to the confectionery market of the East. The pinon nuts were plentiful that winter and were like the very manna that once fell from Heaven. This sums up the condition of many natives of New Mexico and must demonstrate to all that they are not able to support churches and schools themselves. And nowhere does the proselyter work so zealously and nowhere do the sects spend their gold so lavishly as among these lowly people of the hills.

To me the pinon is a sign of New Mexico's poverty, of the humility and docility of its people, and of the good that we, of more fortunate circumstances, may do there, with so little effort.

Theodore A. Thoma.

### THE NEW MEXICAN

The New Mexicans,—children of mixed Spanish blood,—descendants of the old Castillian explorers and pioneers,—are poor and ignorant and neglected. Their forefathers built their villages, sometimes by the edge of a dried-up rivulet, again up in some crevice of the lofty mountains. Beyond their adobe houses they see the old trail leading up to the cliffs where their forefathers once waged bloody war with the Apache and the Ute.

Today they are watching for the kindly footsteps of the Missionary Catechist who emulates the zeal of the Spanish Franciscan Padres. They follow the trail of those martyrs, who Civilized and Evangelized this Glorious Southwest Country.

PATRONIZE OUR ADVERTISERS.

THE MISSIONARY CATECHIST costs only 50c a year. It is really "Much in little"—much interesting information crowded into a few pages.



# IN HIS STEPS

## A Popular Exposition of the Spiritual Life

### II

"Good afternoon, my dear children," said Sister Charitina, "I am so glad to see you here. Really, I must say, Rosemary and Vera, that you have both proved yourselves good Apostles of the Spiritual Life by bringing your friends Anne and Catherine to our class this afternoon. What makes your action all the more praiseworthy is the fact that a class such as ours is not apt to prove as popular with the average Catholic young woman today as would a class in Music or Dramatics. But we are going to make our class just as interesting as we possibly can, aren't we? And then, as we become more familiar with the beautiful truths of the Spiritual Life, we shall have every reason for thanking Our Most Dear and Blessed Mother for inspiring us with the idea of starting this Class in Christian Perfection."

"Let us begin this afternoon's session by offering ourselves again to Her, Who is so beautifully styled—'Seat of Wisdom.' Let us ask Her to inspire us with the strongest desire to make rapid advances in the 'Science of the Saints.'"

"Now, Rosemary, I am sure you remember what we said about the nature of Christian Perfection in our preliminary class last week?"

"O! Yes, Sister," eagerly replied Rosemary, "Vera and myself made notes on all that you taught us last week and we were both so interested in this matter we had no difficulty in remembering it."

"I am delighted to hear this," Sister Charitina replied, "And now, suppose Rosemary, you read these notes for the benefit of the newcomers."

"We learned," Rosemary read from her notes, "that Christian Perfection is nothing more than Perfect Charity. It is the continual loving of Our Lord above all things and the loving of our neighbor for His Own Dear Sake. We learned, too, that not merely Priests and Religious are obliged to love this Life of Christian Perfection, but all Christians, no matter what their state of life may be, have been called by Our Dear Saviour, to lead a holy life. He even urges us to be perfect just as our Heavenly Father is Perfect, and the great Apostle St. Paul tells us plainly: 'This is the Will of God, your Sanctification.'"

"Well now, that's just fine, Rosemary, I am so pleased to see how well you have stated these principles underlying the Life of Christian Perfection. Our Blessed Lord teaches us that the whole Law of God is fulfilled by the Love of God and the Love of our Neighbor. Christian Perfection

consists in the perfect fulfillment of God's Law. St. Paul says 'Charity, is the fulfillment of the Law,' and the great St. Augustine makes no distinction between CHARITY and PERFECTIION, holding that they are one and the same thing."

"The Masters of the Spiritual Life tell us that the Love of our Neighbor is inseparably bound up with the Love of God. They are really two parts of one and the same law—two acts of one and the same virtue. St. John, the Beloved Apostle of Our Lord says: 'It is a commandment that we have from God, that he who loves God, loves his neighbor. And to show us how very dear this Love of our Neighbor is to His Sacred Heart, Our Divine Saviour gave us His Last Testament on the night before he died: 'A new Law I give unto you, that you love one another as I have loved you.'"

"Charity is then, as we have seen, children, the true bond of perfection.



ST. ALPHONSUS MARIA DE' LIGOURI

#### TRUE HEROINES

One of the marvels of the Church is the little money her more devoted workers need to accomplish their ends. It costs only twenty-five dollars a month to support, clothe and shelter a Missionary Catechist working among the poor Mexican people of New Mexico. She labors only in the scattered, neglected fields and deliberately turns her back on the comforts of civilization, facing the hardships of the desert out of love for Christ.

It is the perfect fulfillment of God's law and it is only through Charity that we are to be united to God. This we call Essential Perfection."

"How different is not this true principle of the Life of Christian Perfection from that in which so many Christians would have it consist. Some persons recite long vocal prayers. They seem to think that if they spend a great deal of time praying, making novenas, performing different acts of devotion that they have already advanced far in the way of Sanctity. Others there are, who bind themselves to long fasts and practice external acts of mortification. Finally, there are those who make Christian Perfection consist entirely in external works of penance such as chastising their body, keeping long watches and other severe acts of mortification. God alone knows how many thousands have fallen into the snares set by the Devil because they were satisfied that in practicing external acts of mortification alone, they had already attained the highest degree of sanctity. While I was still living in the world and some time before I entered the Religious State, I met some souls that were otherwise good and pious, who made Christian Perfection consist in attending daily Mass, and in receiving Holy Communion frequently. I have even known some who went so far as to leave unfinished their necessary duties at home in order to attend daily Mass. How could such persons ever hope to please Our Lord by leaving undone the things they should have done."

"Essential Perfection, by no means consists in attending daily Mass, or receiving Frequent Communion, or in any other exterior act of devotion. A person is by no means a Saint, simply because she recites long vocal prayers, performs certain devotions, or receives the Sacraments frequently. Not even a Religious, consecrated to God—as she is—would be considered very holy, if she merely loved silence or recollection, or held to the strict observance of the rule of her community and at the same time neglected to practice Perfect Charity."

"The pious and learned Father Scupoli, in his 'Spiritual Combat,' says: 'All such persons disillusion themselves.' Exterior works are no more than mere dispositions, or instrumental means for becoming holy, or they may be merely the effects of real piety; generally they are powerful means for becoming truly perfect and when employed with discretion, are a great help in subjecting our na-

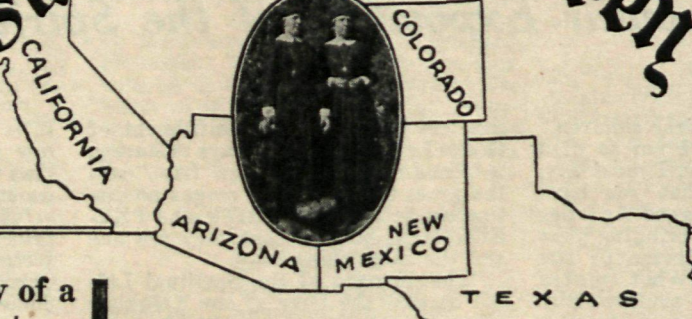
(Continued on page 6)



Our prayers  
and our help  
will follow  
them that their  
sacrifice be not  
in vain.

# Save My Children

S.M.C.



For many  
Catholics our  
Great South-  
west has been  
the land of  
spiritual trag-  
edies.

## Extract from the Diary of a Missionary Catechist

Junior Mission Training House  
Gary, Indiana.

"With Our Blessed Mother's help, Catechist Martinez has been doing good work visiting the poor.

"We have one couple who wished to be married in Church, but they thought they would have to pay a good sum of money for this. Catechist M. spoke to Father about this couple. They promised to come and see him. Today they came to visit Father D. He was very nice to them and they left feeling very happy. They are to be married next Sunday. They have two children to be baptized. They are now living in a basement on Van Buren Street.

—o—

"A girl, 17 years old, wishes to get married. She has not even made her First Communion. Catechist M. will give her instructions every evening and prepare her for the Sacraments. May Our Blessed Mother send us more Spanish subjects."

—o—

Junior Mission Training House,  
Gary, Indiana.

We had a sewing class of twenty girls. All the Catechists taught this class.

Catechists Barthen and Martinez went out to bring children to holy Mass.

Thanks be to Jesus and Mary, we had a baby baptized today.

Catechists Barthen and Martinez made a visit to the poor trying to get them to come to Mass on Sundays. They visited one poor family, not a single member of which come to Mass Sundays.

## IN HIS STEPS

(Continued from page 5)

ture so averse to good and so prone to evil in warding off the attacks of the Devil and in obtaining from the Father of Mercy that strength so necessary for our perfection."

"Persons that take the right view of Christian Perfection realize that none of these external works by any means constitute Essential Perfection.

tion. They find in external good works great means for advancing quickly in the way of Christian Virtue. They pray fervently, receive the Sacraments frequently, practice acts of self-denial perseveringly, and conform their wills to the Will of God for no other purpose, than that they may by this means advance rapidly in Perfection. How different is this correct notion of Christian Perfection from that held by those who erroneously make it consist essentially in the practice of external good works. You will find, children, that through a wrong application such persons may become so attached to these external works of piety that they fail to watch the movements of their hearts or the inclinations of their will. Being so much taken up with external works of devotion they do not make any efforts to exterminate their vices and passions which corrupt their heart and so they leave the door open to the enemy of their souls. The wicked spirit takes advantage of this and often urges them to act contrary to the advice of their Spiritual Director or Confessor. Is it any wonder that persons such as these may easily fall into mortal sin? They are certainly guided by their own perverse will; they own no rule but their own. Blind to their own faults they are most uncharitable in judging their neighbor; ever seeking only their own will, they are utter strangers to true conformity to the Will of God, and experience, the Saints tell us, clearly shows that the hardened sinners are with less difficulty reclaimed than those who make their own heart a secret to themselves through a false resemblance to virtue."

"I hope, children, I have made myself clear on this important subject, but perhaps you may have some questions to ask about the matter." "Vera, is it clear to you now, that even though some persons may go to Holy Communion frequently, they cannot for that reason be called Saints?"

"O! Yes, Sister," answered Vera, "especially is it clear now after your explanation. Before coming to Class I read the First Chapter of St. Francis de Sales: Introduction to a De-

vout Life' in which he describes so beautifully what True Devotion consists in, and I am very much taken up with the Pious Author whom you quoted in this lesson. What is his name again, Sister?"

"His name, Vera, is Father Laurence Scupoli and his great Spiritual Treatise is called 'Spiritual Combat.' By the way, children, I wish you would all get a copy of this Treatise, which contains in a very concise form, the whole system of the spiritual life gathered from the Maxims of the Gospel. St. Francis de Sales thought so much of this little book that for upwards twenty years he carried it in his pocket and never failed to read some pages of it every day. He called it his 'director,' and recommended it to all those who consulted him in regard to the sanctification of their souls. You know how anxious I am, my dear pupils, that you should read only solid and approved authorities on the Spiritual Life. If in striving to master a purely human science we are fond of studying the greatest masters, certainly the same rule should be followed in regard to the 'Science of the Saints.' And so I say to you, be certain to follow spiritual writers noted for their solid practical piety, not those, who appeal to emotions or sentiment. Personally I follow, and recommend others to follow, the Spanish Spiritual or Ascetical Writers, and also a few of the French and Italian Masters of the Spiritual Life. We make no mistake if we follow the pious Scupoli, St. Teresa, St. John of God, the gentle St. Francis de Sales, the practical St. Vincent de Paul and others, whom I shall call to your attention from time to time. And, now, in dismissing the class, I hope that it has not been tedious for you. I am going to ask you to take home with you, my children, this lesson and always keep it in mind:—after all, it is Charity that really matters. Charity is the Heart of the Gospel; the Soul of our Holy Religion; the very principle of that life to which we have been called by the inspiration of the Holy Ghost, when he tells us, through the Apostle St. Paul, that, 'Charity is the perfect fulfillment of the Law.'"



# The Associate Catechists of Mary

## In Memory of the Holy Family

Huntington, Indiana.

Dear Adopted Catechist:

Being way out in the hills of New Mexico, you may be interested to hear something of our work in the Victory Mission Circle in our town, almost under the towers of your beautiful Motherhouse.

We organized this Circle during the month of the Holy Childhood, and in order to bring the spirit of sacrifice into it, decided we would not serve refreshments, but spend the time sewing for the needy, or if we have a social time occasionally, there would be no prizes. By monthly dues of 25c, we hope to support a Catechist for one month of the year, the necessary sum being \$25.00.

Our president's call for clothing met with splendid response and many good, warm articles were brought to her home. Because the weather was cold, the packing committee came promptly to the house and most of the clothing was on its way to you twenty-four hours after being received. We trust that it will arrive in good order and may it bring comfort to those who receive it from your hands.

In order to spiritualize our work, we decided, not only to assist in supporting a Missionary Catechist but, to provide also for one little girl and for one little boy.

The little girl we have called Mary in honor of our Blessed Mother. Of

## The Lay Auxiliary

course, we do not intend that if ten dresses are sent to your district, all of them will be presented to one child; we know you will distribute them according to the needs and the sizes of the little ones. Nevertheless in our Circle we visualize one child in our hearts to be ours in memory of the sweet girlhood of our Lady Mary.

Our little boy has been called Joseph. We feel in adding this touch, we are making ours a labor of love not just the sending of some clothes to some poor children, but sweetening our charity with a personal touch because of the boyhood of St. Joseph,—of the little child Mary entering the Temple in her tenderest years.

And there is yet another: if the little girl goes to instruction, shivering because she lacks underwear, shoes and stockings, we know that in some poor home in the foothills, there is a mother even more wretchedly clad than her child, for motherlove will sacrifice self to provide for her little ones. And so to this mother goes the large clothing. We call her Anna in memory of that beautiful saint at whose knee the Blessed Virgin received her instruction in all that is highest and holiest in womanhood.

Years ago, dear Catechist, I found if my petition was not answered it was because my prayer never reached heaven at all, but got tangled up in some good warm clothing in the

third floor, where my selfish thoughtlessness had left them hang. After I had placed the garment with God's poor, my request was granted for the prayers had a straight pathway to Heaven. (I hope many attics will be visited, don't you, dear?)

Our real joy will be when we mail you a box containing neat white dresses for little Mary to wear when she makes her First Holy Communion and some of the skillful sewers have promised nice blouse and pants for Joseph for this happy day.

What a glorious opportunity these mission bands offer our busy Catholic women—pleasant evenings with others; small dues; charity in assisting the needy; a share in the good works of the Catechist whom they adopt; and best of all, a share in the merits of the Holy Sacrifice which is offered every Saturday for the members of the Associate Catechists of Mary.

Because Santa Fe, the oldest capital in the United States, is the Archdiocese of your scattered missions, we take special pleasure in sending our mite for your noble work. (I recall that New Mexico is the most Catholic state in the Union, 85 per cent of all the churchgoers, and almost 50 per cent of the entire population being Catholic.)

So from the Valley of the Wabash we send our best wishes and prayers to you in your great undertaking in the Valley of the Rio Grande.

Very sincerely yours

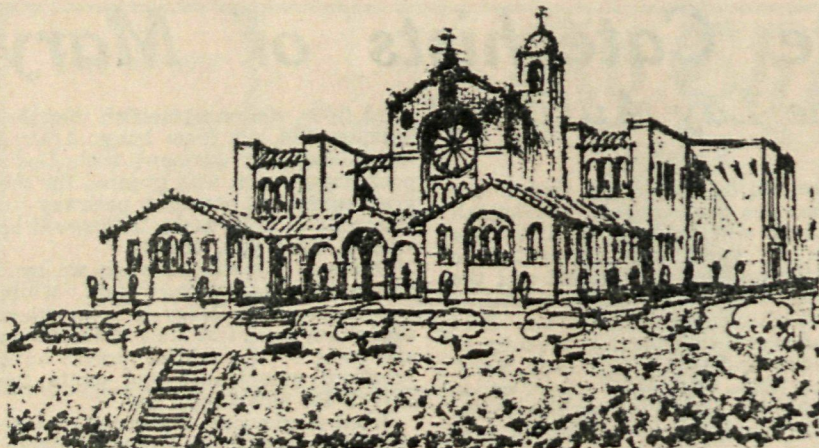
Secretary Victory Mission Circle I.



"Mary's Dressmakers" of the Victory Mission Circle I, A. C. M. Band

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