

The

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MISSIONARY CATECHIST



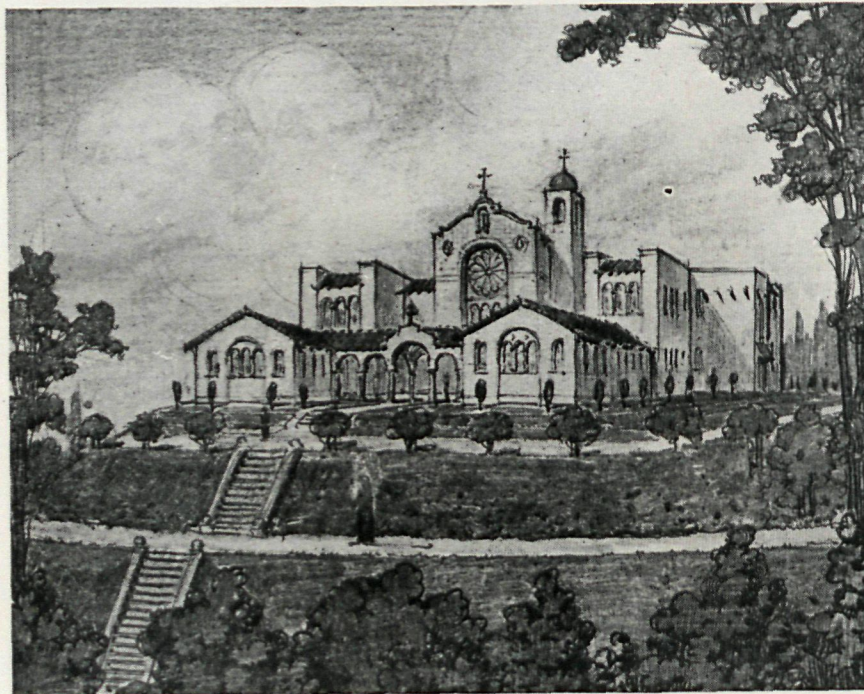
Bishop Noll and Victory-Noll

IT seems most appropriate that on the cover of a "Victory-Noll Number" of THE MISSIONARY CATECHIST should be a picture of the Most Reverend John Francis Noll, D.D., Bishop of Fort Wayne. Victory-Noll, although named in honor of Our Blessed Lady of Victory and of Bishop Noll, was not named by him. Yet what a happy thought it was to link the Bishop's name with our Motherhouse and all that it stands for!

It is interesting to look back over old clippings taken from *Our Sunday Visitor* and other papers. In January, 1925, there were items informing the reader that the Missionary Catechists had formally entered their new Motherhouse at Huntington, Indiana, built by generous Catholics through Rt. Rev. Msgr. John F. Noll and *Our Sunday Visitor*. Under a subtitle "Had No Home," is a paragraph beginning: "The Society of Missionary Catechists owns no property of any kind and until *Our Sunday Visitor* built Victory-Noll, the Catechists had no home."

The Catechists had no home! Probably we would not have had a permanent home for some years if it had not been for the generosity and foresight of the Monsignor who five months later was consecrated Bishop of Fort Wayne. The Bishop's interest in our Society did not stop with erecting our Motherhouse, but rather increased with the years until today we owe him a debt of gratitude that we can only begin to repay with our heartfelt prayers.

Sixteen years ago there appeared in *Our Sunday Visitor* a drawing of Victory-Noll as it then existed in the mind of the architect. Below it was an article, unsigned but written, we believe, by the Rt. Rev. Editor himself. We are reprinting it here, for it is a faithful description of Victory-Noll as it is today. The predictions it contains have, thanks to the zeal of our good Bishop, been realized.



"Sixteen years ago there appeared in *OUR SUNDAY VISITOR* a drawing of Victory-Noll as it then existed in the mind of the architect."

A YEAR from now the tourist, motor- ing along the splendid road leading from Huntington to Logansport, Indiana, following the beautiful valley of the Wabash River, about one mile out from Huntington, will gaze with surprise at a building crowning the hilltops to his right, a building visible for miles in every direction, an old California Mission transplanted to the heart of Indiana. If the tourist happens to be a devout Catholic, he will not be able to resist the temptation to ascend the road leading to the top of the hill to get a closer view of the charming structure which first attracted his attention.

Entering through an arched cloistered gateway he finds himself in a large patio flanked on each side by a low one-story wing, while the center path leads to the chapel. As the tourist gazes around the patio with its cream-colored brick walls, and red Spanish tile roofs, a feeling of peace and reverence steals over him, still more enhanced as a Catechist approaches to inquire his desires.

"Sister," says our tourist, "I am a Catholic and I was struck by the quaint, unusual appearance of this building while passing by and stopped to inquire what convent it was, for I judged it to be a convent."

"You are right," the Catechist replied, "and I am glad you stopped in as we are anxious for the Catholic public to know about the work we are doing. This building was erected partially through the generosity of a donor in California. [Mr. Peter O'Donnell who died last fall. Ed.] It is to be a Motherhouse and

Novitiate for Catechists who are to work among the poor in our destitute missions in the United States. We have room for about sixty inmates. The chapel with a seating capacity of 150 is directly in the center of the building. Below the chapel will be a large hall, while the other parts of the basement, the laundry, cellars, etc., will be under the kitchen and refectory. The chaplain's quarters built at the rear of the chapel complete the building."

"Would you have any objection to my going through the building, so that I can tell the folks at home about it?"

"None at all," replies the Catechist, and graciously opens the door for our tourist to enter. Once in the building he is struck with the simplicity, even poverty of it, and he realizes that he is standing in a true Catholic Institution built to house those whose lives are devoted to the service of God. He passes down the well-lit corridors, and sees everywhere the same severe plainness. Finally he comes to the chapel. There he kneels and says a silent prayer, thanking God that even in this commercial age there are still devoted spirits willing to spend their lives doing good.

Passing out again into the glorious sunshine of the patio with its beds of flowers, he thanks the Sister for her kindness. Descending the hill he resumes his journey, proud as a Catholic to know that for generations this building will look out over the valley and that thousands who pass by in the future and stop to inquire what building it is, will receive the reply, "This is the Convent of the Missionary Catechists."

For This Month

FOR some years now it has been the custom to make of the August number of THE MISSIONARY CATECHIST a "Victory-Noll Number." For the benefit of new readers especially, we present in this issue a resume of our work, together with articles dealing with special phases of the work. That both new readers and old readers appreciate the "extra information" is evident from the fact that each year we receive requests for extra copies of this issue.

In calling this month's magazine a "Victory-Noll Number," we do not mean to imply that the articles concern Victory-Noll exclusively, but there are more stories and pictures of Victory-Noll contained in it than you will find in an ordinary number. For a description of our Motherhouse we have delved into the past and presented a picture that fitted Victory-Noll sixteen years ago, that fits it today, and we hope, will fit it for many years to come.

Father Marion Habig's article is the only "outside" article we are publishing this month. Are we partial to New Mexico that we should print "In Old Mexico" in our Victory-Noll Number? We believe that it well deserves a place there, for New Mexico was the scene of our first mission-center, opened on August 5, 1922, by Catechist Julia Doyle and Catechist Mary Benes, our pioneer Catechists. Until 1928 we had no other missions outside the State.

Father Marion is a Franciscan historian, educator, editor, and author of note. His latest book, "Heroes of the Cross" has just been published by Fortuny's, New York. It is the story of the Franciscan Martyrs in the United States, a story that is too little known among Catholics.



The Missionary Catechist

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VOLUME 15

NUMBER 9

AUGUST, 1939

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THE MISSIONARY CATECHIST is a monthly magazine published with ecclesiastical approbation by the Society of Missionary Catechists, Victory-Noll, Huntington, Indiana. Subscription rates: \$1 a year; \$2.50 for 3 years; \$4 for 5 years; \$25 for life, payable in monthly installments; \$1.50, Canada and Foreign. Entered as second class matter December 30, 1924, at the post office at Huntington, Indiana, under the act of March 3, 1879.

O. B. L. V. PRESS VICTORY-NOLL HUNTINGTON, INDIANA

In Old New Mexico

Marion A. Habig, O.F.M.

Photographs by the Author

NOT far from Gallup, near the imaginary line which separates New Mexico from Arizona, lies the ancient Indian pueblo of Zuni. In the vicinity are several typical mesas, those strange mountains with flat tops and precipitous sides which appear to be a part of the plain that had suddenly been pushed out of the ground into the sky, while all around the surface of the earth remained untouched. In reality, the process of their formation was probably the very opposite. Thousands of years ago, it seems, our Great Southwest was a vast sea which gradually washed away the soft ground and left the rocky mesas standing like huge sentinels over endless stretches of an almost treeless and barren terrain. That would account at least for the Great Salt Lake, so far away from the ocean, and for the sandy soil of the Great American Desert with its remnants of sea life which, it is said, have been found there.

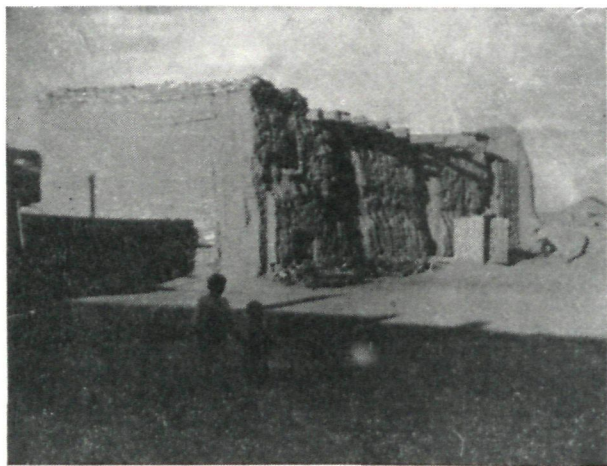
But this region is by no means lacking in charm and attractiveness; contrariwise, it possesses a type of natural beauty all its own, something which must be seen to be appreciated. Not without reason the missionaries in this territory style it "God's Country." Thunder Mountain, the largest of the mesas near Zuni, is a scenic wonder of particularly imposing and colorful character. It was on a sunny autumn afternoon, probably the most delightful part of the year in these parts,

that I visited Zuni in the company of several Franciscan confreres, of whom there are a large number here devoting their lives to missionary work among Indians and Mexicans. Over Thunder Mountain huge heaps of snow-white clouds hung suspended like a gigantic canopy in a sky of clearest blue. At every turn in the road (we paid no heed to the circumstance that it was a rough and dusty dirt road), both the mesa and its canopy assumed new shapes and forms as we neared Zuni. The deeply hued cliffs rising out of the ground were transformed by the changing lights and shadows into a moving panorama of rich red and blue and brown.

Four hundred years ago Zuni, then called Halona or Alona, was one of seven such pueblos inhabited by the Zuni Indians—the fabled Seven Cities of Cibola, in the minds of the early Spanish conquistadores. In the center of the pueblo still stands the old mission church of Purisima Concepcion, though its adobe walls are gradually crumbling and it is not in use any longer. Instead, a neat little modern church of stone occupies a place at the farther end of the village; and adjoining it there is a house for the resident Franciscan missionary as well as a fully equipped school in charge of religious Sisters. The smiling Indian children who romp and play on the school grounds are as bright and friendly as the pupils of any of our American schools

in the populous cities of the East. Strictly speaking, the former are entitled to the name "Americans" more than the latter.

In the great Pueblo Revolt of 1680, the Franciscan missionary at Zuni, like his fellow-workers in so many of the other pueblos of the time, won the martyr's crown. He was Padre Juan del Val—Father John from the town of Val in Castile, Spain, whence he came to Mexico and from there to New Mexico in 1671. More than any other section of the New World, the Spanish province of Nuevo Mexico, which included also the northern part of what is now Arizona, has been hallowed by the blood and heroism of missionary martyrs. As many as thirty-six priests and brothers, spiritual sons of the apostolic St. Francis, sacrificed their life blood as valiant soldiers of Christ in this area. In the revolt of 1680 alone, the Pueblo Indians of New Mexico and the Moquis of Arizona put to death no fewer than twenty-one Franciscan friars. In one or two days the work of a century was destroyed, and the old paganism had apparently triumphed. The pueblo missions were reestablished, and again hatred for Christianity flared up in the revolt of 1696, adding five more names to New Mexico's golden roster. Once more the missions were established among the Pueblo Indians, and this time they were not destroyed again—there were no more revolts. Even today, however, the missionaries are still seeking to eradicate vestiges of paganism among the Pueblo Indians, all of whom are supposed to be Christians. In some pueblos, of course, this is true more than in others. After the uprising of 1680 new attempts to Christianize the Moquis were made repeatedly, but to the present day such efforts have failed. Among the Navajos, however, who did not come under the influence of the early Spanish missionaries, the latter's modern successors have enjoyed remarkable success. The Navajos who seem to have been regarded by the Spaniards as belonging to the dreaded Apaches, are now the largest Indian tribe in the United States. Their territory, comprising the northeastern part of Arizona, extends into New Mexico and also into the states lying to the north.

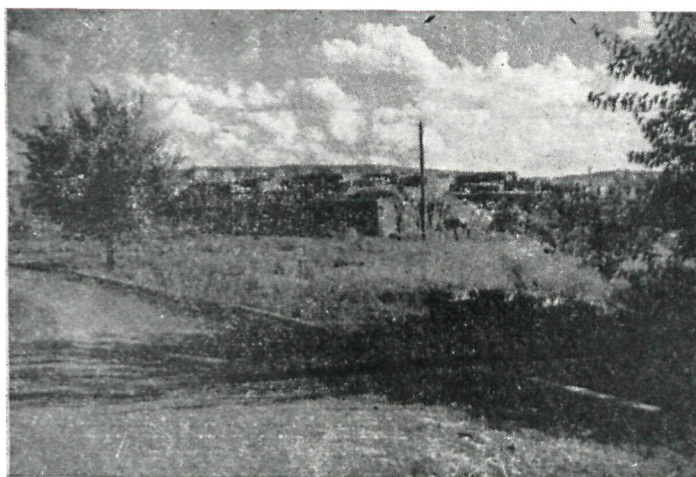


Ruins of the Franciscan adobe mission church at the Indian pueblo of Halona, now called Zuni, N.M. Scene of the martyrdom of Fr. Juan del Val, O.F.M., at the time of the Great Pueblo Revolt of 1680. There is a new and modern church in the pueblo now and a resident missionary.

Another of the Seven Cities of Cibola besides Halona, the present Zuni, was Hawikuh; and it is the missionary of Zuni to whom I am indebted for the good fortune of a visit to the site of this ancient pueblo. To reach the latter we, that is the car in which we were making the trip, had to turn off the road and out into an uncharted field; but by clever turns the missionary chauffeur used the most level parts of the ground to best advantage, and we got by with a minimum of bumps. On the eminence once occupied by Hawikuh fragments of pottery still lie scattered about on the ground; and one can see also the ruins of a kiva, one of those circular subterranean sweating chambers which were used by the men only as the scene of some of their pagan rites.

Standing on this hill one's eyes turn involuntarily to a ridge on the horizon, not far away. There probably Fray Marcos de Niza (Friar Mark from the city of Nice) stood when he reached the end of his long march from Culiacan on the western coast of Mexico to the Seven Cities of Cibola in the year 1539, just four hundred years ago. Arizona is celebrating that centenary this year; New Mexico will no doubt observe its fourth centenary by commemorating in a worthy manner the arrival of the Coronado Expedition in 1540. Fray Marcos' negro companion, Estevanico (Little Stephen), the same who had accompanied Cabeza de Vaca on the first transcontinental journey ever made by a foreigner in North America, had gone ahead and had been killed by the Indians; hence the Franciscan explorer dared not go any farther, for if he failed to return to Mexico and make his report, his trip would be in vain. One can easily understand that the two, three, and perhaps four story "apartment houses" of Hawikuh, brilliant white in the bright sunlight, must have made a profound impression on him after he had walked miles upon miles in the vast desert country of Arizona and northern Mexico.

In his report, which was severely, albeit unjustly, assailed by those who later went in quest of gold and failed to find it and also by many historians, Fray Marcos writes: "I completed the last lap of my journey, which brought me within sight of Cibola. This place is situated on the brow of a circular hill, arising out of a plain. *It creates the impression of being a real city, the best, in fact, I have seen in these parts. The houses are built exactly as the Indians had told me. They are built entirely of stone, in stories and with flat roofs. So it appeared to me when I looked at the city from a hill, which I had climbed. The population*



A view of Zuni, N.M., old Halona, as it is today. The sunlight is very bright in these parts, and the landscape is set off with beautiful cloud formations.

is greater than that of Mexico City. More than once was I tempted to go over to the city. I would have risked nothing more than my life, which I had already offered to my God, the very first day of my journey. But then if I should be killed, there would be available no information about this country, *in my estimation*, the greatest and best yet discovered. When I told the headmen who had come with me how favorably I was impressed by Cibola, *they told me* that it was but the smallest of the Seven Cities, and that Totonteac, with its countless buildings and inhabitants, was by far larger and better than all the seven combined. Whilst studying the city, the idea occurred to me to dedicate this country 'The New Kingdom of St. Francis.' With the help of the Indians I heaped up a great mound of stones, on top of which I placed a cross." The *italics* are mine and are offered as an explanation of the so-called exaggerations of Fray Marcos de Niza. One can easily understand that his report created a sensation in Mexico City. Incidentally the latter, under the Aztecs, was not what some writers imagine it to have been; it was not unlike the pueblos of New Mexico today, except that it was somewhat larger in size.

At the base of the hill of Hawikuh are the low crumbling adobe walls of the old Franciscan mission, mute evidence of the missionary labors and heroism of by-gone days. They recall to mind, for instance, the tragedy that occurred here on a certain Sunday in Lent, February 22, 1632. Father Francisco Letrado was in the church, ready to commence the celebration of holy Mass, but he waited in vain for his Indian flock to come to church. Instigated doubtlessly by the medicine men who saw their influence waning, they had become remiss and re-

bellious. The priest finally went out to exhort his people, but as he did so he was met by a volley of arrows and pierced from head to foot. Some forty years later, another missionary, Father Pedro Avila y Ayala, likewise lost his life at Hawikuh, when the Navajos fell upon the pueblo and stoned the friar to death. This happened on October 7, 1672; and the following day, Father Juan Galdo came from nearby Halona and carried the martyr's body to that village, for Hawikuh apparently was never again occupied or rebuilt.

THE missionaries of today in New Mexico are continuing the work of their illustrious predecessors by caring for the spiritual needs of the Indians in the pueblos of which Zuni is but one. But the Indians are not the only ones to whom they minister, for there are also the numerous Spanish-American missions; and I deemed it a privilege to visit also a number of these. Thus, out from old Santa Fe (an abbreviated form of the full name which in English is City of the Holy Faith of Our Holy Father Saint Francis), we made an excursion to the north and visited not only the friendly little Indian pueblo of Tesuque but also a nearby mission. Later we made a trip to the south, to the friary and church of Nuestra Senora de Guadalupe at Pena Blanca (meaning White Rock), headquarters for a number of stations. On the way thither we stopped at one of these, a little church which was being repaired by a young Franciscan, scion of one of the prominent Spanish families of New Mexico and a poet and writer of note. That, however, did not prevent him from doing also the work of an ordinary workingman. Most missionaries must know how to help themselves.

Mrs. Thompson Becomes Interested



"It is by means of our visits to the homes that we establish real contact with them and see for ourselves what must be done."

"**H**OW did it happen, Mrs. Thompson?"

"Really, Catechist, no one seems to know. I had left Bobby with Mary, the girl who helps me with the work and takes care of the baby when I am away. She has always been very reliable, but in some way Bobby got hold of the scissors and fell with them. Mary said he cried for only a minute or two and did not seem to be hurt at all. She noticed that his eye was a bit blood-shot and she was afraid he had run the scissors into it. When I came home she told me all about it, but since Bobby's eye did not look injured and he himself said it didn't hurt, we thought no more of it that day. The next day, though, it bothered me and I decided to take Bob to Doctor Leonard. He examined his eye thoroughly and found that the pupil had been punctured. So many hours had elapsed since the accident that the doctor was afraid an infection might set in. He advised us to take Bobby to the hospital where he could be more easily observed. Fortunately nothing developed, but I learned afterward that even spinal meningitis might have been a result. Now, Catechist, how are we mothers to know things like that? Ever since Bobby was a tiny baby I have tried to do everything for him that I should. In fact, Mr. Thompson often laughs at me for trying to be so 'scientific.' And yet, I realize now that my carelessness in a seemingly small matter, almost ended tragically. What are we going to do about it?"

"That is the very problem we are trying to solve, Mrs. Thompson. You are an educated woman and yet you admit that there are many problems of child-care you do not understand. You can imagine, then, how handicapped are the poor mothers among whom we work. Many of them live miles from the near-

est doctor, and even those who are closer are too poor to afford his services. In large cities the poor may receive free medical treatment although, unfortunately, many of them do not know how they should go about getting it. I could give you many instances in which the poor cannot receive help from city or county and then we must do all we can to provide them with the medicine they need or get hospitalization for them."

"But how do you finance the work?"

"That, of course, is one of our biggest problems. We have no schools or institutions; so we must depend largely upon the contributions of charitably disposed persons. But you want to know about our preventive program. That is the most important thing right now."

"Do you have classes for mothers?"

"Yes, we have classes for mothers and for the older girls, but we also make house to house visits to the homes of the poor. There we establish real contact with them and see for ourselves what must be done. In class we not only teach the women how to care for the sick, but we must also instruct them in pre-natal, natal, and post-natal care. The high rate of maternal and infant mortality among our poor is alarming. But we are grateful for the way the mothers are responding to our efforts. Once they realize the importance of being under the care of a competent doctor, they are very willing to cooperate."

"I think your work is very much worthwhile, but what a large field it is!"

"It is, indeed. And I have given you but one phase of it. Our principal work is to give religious instruction to the children of the poor who cannot attend parochial schools. As I mentioned before, we visit the poor in their homes and provide them with food and clothing and medicine when necessary. It is in that

way that we win their confidence, and the physical comforts we bring them give us an opportunity not merely of offering suggestions for a more hygienic mode of living, but also provide us with the chance to give them some advice for the benefit of their souls. We also have sewing and cooking classes for the girls and their mothers. The center of all our activities, however, is our religious instruction classes. But at the same time, we realize that if we would have our children become good, moral citizens, they must have strong minds in strong bodies. So it is that we must give our attention to their physical well-being."

"**B**UT where do you yourselves prepare for all this work?"

"Before we go to the missions we spend two and a half years in training at our Motherhouse, Victory-Noll, Huntington, Indiana. Besides the religious training prescribed by the Church for all members of religious communities, we have a course of study especially adapted to meet the needs of the work our Society is doing. We study religion, catechetics, liturgy, music, home hygiene and care of the sick, and Spanish. We study Spanish, for much of our work is among Mexicans and Spanish Americans. Besides, we have many Negroes, Italians, Portuguese, and other groups under our care."

"And your missions are all here in the United States?"

"Yes, we have three centers in northern Indiana: at Gary, East Chicago, and Indiana Harbor. Our other missions are in the Southwest—in New Mexico, Texas, California, and Nevada."

"Your work interests me very much. If I may, I intend to visit Victory-Noll and learn even more about it."

"By all means, do so, Mrs. Thompson. We shall be glad to have you visit us."



"Goodbye, Catechist!"

Summer School in the Southwest



Nearly every means of conveyance is used to reach out-of-the-way places in New Mexico.

WHEN the school term is at an end, the Catechists in the missions do not pack their books and their charts and put everything away until next September. But they *do* pack their books and notes and also their personal belongings—at least enough to last during the weeks of “vacation school.” In groups of two or four they depart for those little towns and villages where they have no opportunity to teach the children throughout the school year or where, at best, they can visit but once a month.

Every Catechist looks forward to vacation school and the joy of teaching the little ones who might otherwise receive no religious instruction. We shall let the Catechists themselves tell you of some of their experiences.

TRAILING ALONG

We are eagerly awaiting the arrival of our vacation school home. It is a trailer which was given to the Amarillo Diocese by a benefactor in New York. We will use it for Knickerbocker for two weeks, Catechist Daskoski and I. The following two weeks Catechist Kuntz and Catechist Wilke will use it at El



Summer school sometimes, of necessity, means outdoor classes.

Dorado, and after that three Catechists will stay in it during summer school at Sonora. Father Regis had been trying very hard, but unsuccessfully, to find a house for the Catechists in Sonora. He was greatly relieved when Catechist told him that the house would come with the Catechists.

Catechist Mary Frances Quinn
San Angelo, Texas

SPAIN IN OUR SOUTHWEST

Tomorrow we shall begin another busy week of summer school in Seboyeta. Catechist Skupien says that we are being educated in this medieval placito, which means that we are becoming experts in the art of drawing water from the well, learning to study by the light of an oil lamp, and having the experience of living in an adobe house and enjoying it immensely.

We begin each day by saying the rosary with the children. A singing period follows. After that each Catechist takes her children for instructions and hand work. There are fifteen minutes for recess. The children tell us, “We wish we had summer school all day.” But in the afternoon Seboyeta’s surrounding placitos, Moquino and Seboyetita claim our attention.

Seboyetita is picturesque in its quaint way. Many of the children wear heavy ear rings. Their lovely Latin features make one think that this little village belongs to the Old World. The small children speak no English at all. We have catechism in the little chapel, the furnishings of which consist of four pews and no kneeling benches. The altar is small but beautiful. Everything is im-

maculate, from the wide boarded floors to the freshly kalsomined walls.

On our first trip to Moquino we were convinced that only a missionary car could be driven over those rocks with the hope that it might stay together. This little town can boast of one car. The modern facilities of the twentieth century have not penetrated into these isolated parts. The mode of travel is the practical horse and wagon. Even the tiny children speak beautifully correct Spanish. They recognize our efforts and the Anglo accent, and try to tell us all kinds of new words. In exchange they ask us to teach them some English words.

Catechist Mary Ellen Gallagher
Grants, New Mexico

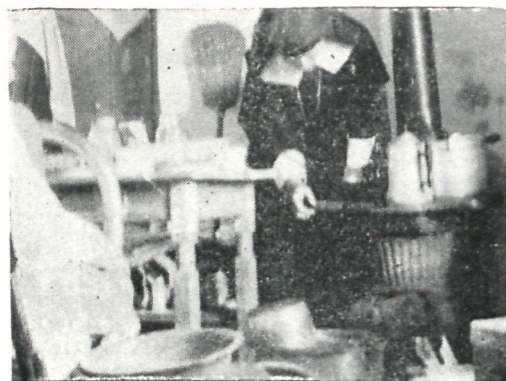
“SUMMER” SCHOOL?

Something novel in the way of summer schools—note the word *summer*. When we started out we drove into such a blinding snow storm that we had to turn around and come back and then make a fresh start the next day. But by the time our three weeks were up, “it was spring time in the Rockies.”

In some of the missions where we are teaching this year the children have had no instructions whatever. Some of them had never heard the story of Adam and Eve. We hope that next year we shall be able to take most of the places every week during the school year; that is, with the aid of a new car, God willing.

Catechist Mary Navratil
Las Vegas, New Mexico

Note: The country schools in New Mexico close in April. The Catechists began their “summer” schools immediately afterward.



"Our sacristy home—kitchen, dining room, and bedroom all in one."

LA MADERA

When the car drove off leaving Catechist Windolph and me in La Madera, we were highly elated, because it was the first summer school for both of us. Our home was to be the sacristy of the church—a room nine by twelve which would serve for kitchen, dining room, and bedroom.

We both felt a bit timid about "trying our Spanish," but we decided that we would have to do some visiting in order to let the people know that we would have rosary that evening. There were so many things we had to find out, too—whether we were to use the water in the irrigation ditch or whether there was a spring; and among the things we needed were milk, wood, and a broom.

Another big problem: We wanted to have rosary every night, but they hadn't had it since the "Hermanas were here two years ago" (Catechist Bahl and Catechist Michels) and there was no one among the villagers to lead it. So Catechist and I took turns and managed to get through. After the last hymn was sung no one moved to go home. Catechist whispered, "Let's sing 'Adios, Reina del Cielo'; maybe they'll go. We sang, and still they lingered. Everyone sat down. Again came Catechist's whisper, "I think they are waiting for an instruction; say something." An instruction in Spanish! I wasn't prepared. So I announced that we would have classes every day and rosary every evening. When I finished with "Gracias a Dios" they left. For each evening that followed we prepared an instruction!

Father was coming for Mass on Wednesday and since he visits the mission but once a month, we wanted to see as many people as possible and tell them we would have Mass. Some families live quite far away and there was no way to get in touch with them except to walk to their homes. Two girls went with us and it took about an hour and a half to

reach the scattered houses. At the last place one of the men was coming in to the postoffice and he invited us to ride. He had only an old Ford coupe so he opened up the back of the car, put a seat from a car in it and there we sat. We kept our eyes and mouth shut to keep out the dust, and just hung on. When we got out, our habits and veils were white with dust, but it was much better than walking, for it was five o'clock—nearly supper time, and rosary at seven-thirty.

Shortly after our arrival we found a nine-year-old boy who had been preparing for his First Holy Communion, but was not yet sufficiently instructed. His mother was anxious about him, so Catechist Windolph said she would do as much as possible with him on Monday and Tuesday and then, of course, leave the final decision to Father. Johnny walked home with us and while I got the supper, Catechist helped him to prepare his heart for Jesus' coming. During the next two days Catechist gave him seven or eight instructions—before and after regular classes, before rosary, using every available minute that she could spare from her other duties. Came Wednesday morning and while Catechist prayed, Father examined Johnny and passed him.

When it was time to leave our little mission, Catechist Windolph remarked, "I think I'm homesick." I didn't understand, because we were going home. But she said it was La Madera she was homesick for!

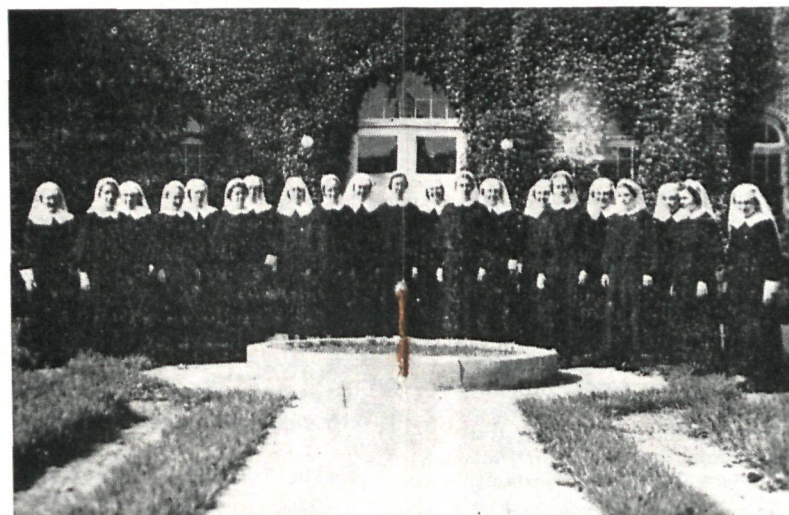
Catechist Mary Gertrude Kelly
Cerrillos, New Mexico

The class was having a review of the story of Adam and Eve. Eight-year-old Tomas continued, "And so after Adam and Eve ate the apple, God said, 'You can't stay in my nice garden anymore. Go make your own garden.'"



Catechist Windolph with some of the La Madera children doing hand work.

At Home and in the Field



Postulants and Novices at Victory-Noll.

THE MAKING OF A CATECHIST

When a young woman feels herself called by Our Lord to enter the religious life and become a Missionary Catechist of Our Blessed Lady of Victory, she applies to the Superior General of the Society. Her application having been duly considered and all preliminary requirements fulfilled satisfactorily, she is received at Victory-Noll as a postulant. For six months the postulant prays, studies, and works, adapting herself to the order of the day, and striving to imbibe the true spirit of the Society.

The next step is taken when the postulant enters the novitiate where the first year is spent solely in laying the foundation of the interior life. The novice studies the constitutions of her new religious family and is given the opportunity to acquaint herself still further with the spirit of the Community. She is instructed in mental prayer, the examen, the obligation of the vows, and other matters helpful to the religious life. No secular studies are permitted during this "canonical year" as it is called.

During the second year of novitiate, however, the novice may take up those branches of study which will fit her for her work in the missions. At the completion of the novitiate, if the young Catechist is found worthy, she is permitted to pronounce the vows of poverty, chastity, and obedience.

HEALTH CLASS GIVES DEMONSTRATION

At the conclusion of their course in Home Hygiene and Care of the Sick the members of the class, under the direction of Catechist McMahon, R.N., presented an exhibit and gave a practical demonstration of the work they had covered during the past year.

Catechist Gonzales, whose subject was "Individual Health" pointed out how each person can improve his own health by observing simple rules of hygienic living. Catechist McCord, who had been assigned the topic "Community Health," gave a comprehensive discussion on those elements that influence the life of a community as a whole. In both instances it was shown how the Catechists in the missions under their care can bring about a higher standard of individual and community health.

The important part that a Catechist can contribute toward the "next generation" was illustrated by Catechist Binz whose subject was "Infant Care." By exercising tact and kindness a Catechist can exert a tremendous amount of influence on uplifting home conditions, a fact brought out by Catechist Gerlitz in her discussion on "The Home." From Catechist Baschnagel we learned how to care for the invalid or the convalescent in the home. Other members of the class helped to prepare the exhibit, and the various charts, and illustrations that were used.

Upon the completion of the standard

course in "Home Hygiene and Care of the Sick," and after having successfully passed an examination, the Catechists are awarded certificates from the National Red Cross Headquarters in Washington. We should like to take this opportunity to thank Miss Peterson and her associates in Washington for their cooperation and encouragement.

"THE BREAD GIVER"

From a series of articles published recently in the local paper we have gleaned information as to the origin of the name of our city which was founded in 1850 on the Overland Route to the California gold fields. The name Winnemucca means "The Bread Giver," and the name is taken from the Paviotso tribe of Indians that resided in northern Nevada.

To us the name seems very appropriate. During the past few months we have served several hundred meals to hungry men and have given out a considerable amount of warm clothing.

At one time the area of the county was 23,490 square miles. That has been reduced to approximately 10,000 square miles, most of which is desert land covered with sage. Without the sage we wonder if much of the land would be habitable; the sage helps retain a little moisture and shades a few blades of grass here and there for the grazing sheep.

St. Paul's Church at Winnemucca was built when the mining industry was at its height. It is one of the largest buildings in the town and is a pleasant religious surprise. The parish includes the entire county. At Paradise Valley, 38 miles away, and McDermitt, 78 miles away, are located two attractive chapels where Mass is said every month. The monthly Mass at Golconda, once a flour-

ishing mining center, now a rather dilapidated settlement living in the hope of another "boom," is said in the school.

We are now teaching the children at Ora Vada, Paradise Valley, McDermitt, Denio, Leonard Creek, Golconda, Red House, Getchel, and Herrin, as well as those living in Winnemucca. Classes are also held at Battle Mountain in the adjoining county.

Unless you have lived in Nevada you could never appreciate the trip to Denio, about 104 miles from here. We have made the entire trip of more than 200 miles without passing more than four fellow-travelers. Several times after we left the main highway we did not meet another car. For a long time Denio held the title of being the farthest removed from a railway of any place in the United States. Now, at the end of our dusty three-hour journey we find seven children ranging from seven to fifteen years of age whom we are preparing to receive their First Holy Communion.

Scattered over Humboldt County's 10,000 sparsely-settled square miles are many Catholic ranches. It is our daily prayer that we may effectively instruct the children and deepen the religious spirit in these homes.

Catechist Dorothy Schneider
Winnemucca, Nevada

Little Arnold Soures gives promise of becoming a missionary when he grows up. So writes Catechist Julia Manternach of Tulare, California. For some weeks now he has been bringing a little non-Catholic girl to catechism class. "Isn't it so," he asked Catechist, "if you save the soul of someone else you will be sure to save your own? That's why I'm bringing little Bonnie to class, so she'll become a Catholic."

Children whom the Catechists instruct at Leonard Creek, Nevada, ninety miles from our mission at Winnemucca.



Associate Catechists of Mary

EARLY in May we were informed that the August magazine had to be ready for the printer by June 15, due to the earlier date of our Retreat this year. This meant there would be an interval of about two weeks only between the writing of the July and August magazines, which did not seem sufficient time for the accumulation of our usual A.C.M. items.

"Make every stumbling-block a stepping-stone" is a motto we have learned at Victory-Noll. We thought of it then, and after a prayer to Our Blessed Mother, the stepping-stone evolved from the stumbling-block. We decided simply to keep a daily diary of our mail and use the material that came in day by day up to June 15 for our August pages. We hope you will enjoy our adventurous experiment. We have always felt that for variety (within its own particular limits) of personalities, depth of feeling, and unconscious but triumphant manifestation of the truest spirituality—love of Christ in one's neighbor—our A.C.M. mail cannot be surpassed.

Chicago and California Are Heard From

Tuesday, May 16

The first day of our experiment brought us mail from two of our most widely separated Bands. Mrs. A. F. Beck, Promoter of St. Anthony's Band No. 3, Chicago, wrote to request literature for the party of the club planned for June. She also told us of a shower recently held by the members and their friends for our Indiana Missions. Catechist Meister had mentioned this to us, and we were pleased to know that our Associates received as much pleasure from the affair as our Catechists received help. . . . The second Band letter came all the way from San Fernando, California, and brought us edification as well as much pleasure. Miss Tillie Daniels, Treasurer of Santa Margarita de Cortona Band, wrote: "Our club is very happy to be able to send \$12 for the Precious Blood Burse of Catechist Mary Margaret Gutierrez. It has been a little difficult for some of our girls to get together. Some work late at night and aren't able to come to our meetings but we do the best we can and we all enjoy working for our Band, very much."

A Successful Party; An Annual Report

Wednesday, May 17

Here's the story of a party at Berwyn that was something of a "surprise party" for us, as we heard of it only shortly before it was given. We were delighted with the party returns and the fine spirit shown. "Enclosed you will find a check for \$45 from the Poor Souls Band, \$5 being member dues and \$40 the proceeds of a special party held on Saturday afternoon, May 6. The party was the first

undertaking of the kind by our Band. Everyone approached on the matter was exceedingly kind and helpful. The results were beyond our expectations. A number of persons who were unable to attend the party contributed. Not only were the financial returns gratifying, but a number of ladies not members of our Band had an opportunity to become acquainted with the work of the Catechists and are very much interested in it." . . . In the same mail arrived a letter from Mrs. Mary Noll, Promoter of St. Jude's Mission Society, Fort Wayne, giving the Annual Report of the Society. The members of the various Bands of St. Jude's have reason to be proud of the 1938 report. Their mission boxes this year to Mt. Carmel Mission, East Chicago, Indiana, contained 206 articles of clothing, as well as a large number of religious articles—holy pictures, medals, pamphlets, prayer books, etc.—and many miscellaneous articles. "Now for the monetary part," Mrs. Noll went on, "We added \$254.25 toward St. Jude Burse. Now we are well on our way for this year, hoping we will do still a little better." Our gratitude to our faithful workers of St. Jude's is sincere and deep.

A "Widow's Mite"

Brings Us Joy

Monday, May 23

We examine our week-end mail. Mrs. Service has written to ask us to remember some departed friends in our prayers, always a welcome request, and to tell us about two parties in Chicago which she recently had the pleasure of attending. . . . From Kansas City, Kansas, comes a letter: "Dear Friends, I am sorry I could not send an Easter donation for I am a widow and belong in a poor parish. I try to help there, too. My daughter gave me a few dollars and I am sending you \$5. Please accept this offering for the clothing for First Holy Communion expenses for the poor. I will send more later. God bless all of you." (A quiet Voice seems to rise through the office, "This poor widow has given more than all.") . . . Here comes the always brief but always welcome monthly note from Mrs. Rauwolf of Chicago. "Please find enclosed check, St. Valentine's Band collection at meeting, May 17th. Enclosed Postscripts in your two last letters are very interesting and sociable." . . . Another letter from Chicago contains the first offering of \$2 toward Catechist Gabrielle Skupien's Burse from Miss Marie Welter and several friends who are planning to organize as an A.C.M. Band. . . . And still another letter from Chicago (this must be "Chicago Day") brings an offering of \$10 toward Catechist McBride's Burse from Mrs. Fiala for our friends of St. Jude Thaddeus Band. Their frequent donations are a source of gratitude to us, while we know that their share in the work of "their" missionary at Monterey is a source of blessing to them.

We Celebrate Our

Patronal Feast Day

Wednesday, May 24

Today is the Patronal Feast of our Society, that of Our Blessed Lady of Victory. We mention it because it concerns you as well as us. We are the children of victory: the victory that means glorified souls praising God in Heaven for all eternity: the only victory that counts. But there can be no victory without a battle, and it is the battle that concerns us now—the battle against sin and against ignorance. We use the same methods Our Lord used, going about to teach and instruct the ignorant, to encourage and assist the needy, to care for as we may the sick and the afflicted. We do not see the victory, but we know that it is sure; we have only to battle bravely "All for Jesus through Mary." But even the battle would be impossible without our "back line trenches"; without the benefactors who are constantly assisting



us to stay in the field; without the "ammunition" of money and material that they supply. May God bless their generous hearts, and one day at the Throne of Our Blessed Lady of Victory in Heaven may they too rejoice in seeing the glorious Victory of the Sacred Hearts which they have helped to prepare.

Thursday, May 25

A strange thing happened today—especially striking in that it follows so soon after yesterday's exultant thoughts of victory.

Someone brought into our office a leaflet sent her by a friend. It is a very attractive pamphlet, nicely made up, with an attractive arrangement of pictures and a colorful cover. It speaks with authority of the poverty of the Mexicans in a part of Arizona, tells what is being done for their spiritual and temporal needs by a certain sect, and pleads for funds to continue and extend that work.

We read it, and 'twas a heavy heart we carried about for the rest of the day. They are "our" people, these mothers and their little ones, these families living in shacks and hovels, bearing in their hearts the germ of Divine Life implanted there by Baptism. The pictures in the pamphlet would have felt quite at home in THE MISSIONARY CATECHIST. The same bright-eyed children, the same pitiful home conditions, are depicted. And from the explanation, we learn of the same kindness of heart and devotion to religion which we have found in our own work among our poor.

The sect sponsoring the "missions" among them deserves credit for what it

is doing to elevate the home conditions of these poor people, for this it seems to be doing in all sincerity. Yet it deserves no credit for robbing their hearts of the One True Faith, leading them into the foggy atmosphere of today's irreligion and atheism, using the names of saints for its "chapels", and building them in ostentatiously "Catholic" style. It is pitiful; and it is painful to anyone who loves souls. Let us work and pray still harder "Thy Kingdom Come" among the poor!

Make Them Holydays

As Well As Holidays!

Friday, May 26

A letter from Sister Mary Leo informs us that the final arrangement in connection with the Labor Day Retreat has been made. Are you going to make the Retreat this year? Anyone who wishes to do so is welcome, and the location, Academy of Our Lady, 95th and Throop Streets, Chicago, makes it very convenient for anyone living in Chicago or vicinity. Don't fail to attend. Father Walter Croarkin of St. Agatha's Parish will act as Retreat-Master. The Retreat will begin Saturday evening, September 2, and close Tuesday morning, September 5. Make your Labor Day week-end holy-



days as well as holidays! . . . Mrs. Anna Klingel of the Dolores Band No. 1, River Forest, writes to send \$15 for Catechist Hazel Sullivan's Burse. She tells us that \$4.50 of the amount is from still another mission club to which Mrs. Anderson, a member of the Band, belongs—"If you will just drop her a few lines so the club will know where it was sent, for their records." Mrs. Klingel and her Band, like so many of our good Associates, does not confine herself to the work of her own club but is actively striving to interest others. . . . We are surprised and pleased today to receive a note from Mrs. Marie Berghoff, Treasurer of St. Jude Mission Society, Fort Wayne, for it has been but a short time since their last check was received. Her note explains: "Not much this time, just \$16.25 toward St. Jude's Burse. No doubt this will be the last until fall, as our activities for the present have ceased. We thank you for your kind prayers for our members and hope your summer will be a pleasant one." . . . And now you may chuckle with us over the first paragraph of a letter from Miss Evelyn Walker of St. Louis, "I am sorry to be so late in sending the enclosed money order for \$7 representing the proceeds of a little bunco party at my home. The Treasurer of our St. Patrick's Band will think that I have absconded with the money, in fact, my reputation is none too good as it is, since I was so forgetful as not to give the winner of the first prize her hard-earned reward, which, in our club, is fifty cents. Was my face red! However, I did not forget to award the "booby prize" which was a fancy letter-opener from Kresge

and Company. I have a tendency to win booby prizes, so I was duly concerned about its award." . . . This was but the beginning of a very interesting letter. Some of the members of St. Patrick's Band, like St. Conrad's of Cincinnati, are zealous members of the Legion of Mary and give us vivid glimpses of their Legion work in their letters . . . The Srillians Band of Cheviot, Ohio, sent a gay letter about their further organization and the admission of a new member. They have added "Our Lady of Sorrows" to their Band name in honor of Our Blessed Mother . . . A wonderful check for \$42 arrives from Mrs. Alice Cleary, Our Lady of Loretto Band, as the result of the party on May 12. We are very grateful for such good returns, and would like to express our gratitude to Mrs. Cleary and to all our Chicago Associates who worked with her so generously on the party, by selling tickets, donating prizes, etc. Every bit of this cooperation was appreciated. Our fervent prayers, and those of the poor little ones under our care, will ask Our Dear Lord to reward you abundantly!

Our New Bands Are

Doing Good Work

Monday, May 29

Today's mail will introduce to you a new Band who have been doing good work for several months past—St. Justin Martyr Band. Their Treasurer, Mrs. Margaret Scheuer, writes, "We are enclosing herewith check for \$22.80, representing the proceeds from the May party held by our Band." St. Justin Martyr Band, situated in the parish of the same name in Chicago, is being sponsored by Mrs. Fred Kiefer. We should like to thank Mrs. Kiefer and all the members for the work they have been doing so generously and to promise them our prayers for the continued success of their Band . . .

Band Contributions

May 25 to June 15

St. Luke Band, Chicago, Mrs. W. A. Maxwell	\$175.00
Little Flower Band No. 2, Chicago, Mrs. Thos. Garri'y	52.00
St. Joseph Band No. 1, Chicago, Mrs. M. McNamara	50.00
Our Lady of the Sacred Heart Band, Appleton, Wis., Hilda Kitzinger	45.00
San Jose Band, Bloomington, Ill., Elizabeth Ulbrich	42.00
Immaculate Conception Band, Detroit, Lillian Dunne	35.00
St. Justin Martyr Band (Sr.), Chicago, Mrs. Fred Kiefer	22.80
The Charitina Club, Chicago, Katherine Hennigan	12.00
Assumption Band, South Ozone Park, N.Y., Marie Hunt	10.00
Charitina Club No. 2, Paris, Ill., Mary C. Gibbons	7.50
St. Helen's Band, Dayton, Ohio, Margaret Karas	5.50
Elizabeth Ann Seton Band, Villa Park, Ill., Mrs. M. R. Staley	5.00
Our Lady, Queen of Angels Band, Los Angeles, Mrs. C. J. Sauthier	4.50
Our Lady, Queen of the Poor Souls, Los Angeles, Mrs. Anna Meng	4.50
The Holy Family Band, Chicago, Mrs. W. J. Murphy	4.30
St. Anne's Band, St. Joseph, Mich., Mrs. M. M. Wright	3.80
Sacred Heart Mission Club, Newark, N.Y., Mrs. Te-esa Pitrella	3.00
Our Lady of the Immaculate Conception Band, Newark, N.J., Emily Nies	2.00
Y.L.S. of St. Casimir's, Detroit, Elizabeth Bien	1.00

"Please do not think we of Elizabeth Ann Seton Band have forgotten you, but there has been quite a bit to do at home here. As we have been having our meetings right along we are sending you today \$5, the proceeds of our April and May meetings," writes Mrs. Staley of our Villa Park Band. A pleasant letter follows, full of real inspiration and personal interest in the mission cause. We quote just one idea, "At yesterday's meeting we decided to take up a collection of pennies to pay for postage, money order fees, and incidentals we do not have in our homes to take care of sewing and holy card mounting, so hereafter our complete dues of 25c per person will go to our Burse."

Do You Acquaint Your

Friends With The Missions?

Wednesday, May 31

Michigan and Southern Illinois took the floor today. Mrs. Wright sends some good news from St. Anne's Band, St. Joseph, Michigan: "We are planning a bingo party at the home of one of our members for June 6 and we thought if we had a few leaflets to pass around it would make the Catechists better known. Would it be possible for you to send us about twenty or more copies? Please remember our little party with a prayer or two. If this proves successful we shall try something larger." We are always glad to fill requests for literature, and we hope these pamphlets helped to make some friends both for St. Anne's Band and for the work of our Society among the poor . . . Miss Mary Gibbons, Promoter of the Chartina Club No. 2, writes, "Personal duties kept me busy this spring, so the contribution from our club is a little late. We had our regular meetings, however, and collected our dues as usual. At our last meeting the girls talked of meeting regularly through the summer months also, so you will probably hear from us soon again. We are going to try to interest a new Band in the fall, but will write more about that later. In closing, I wish to extend our kindest wishes and prayers for the Missionary Catechists."

We Say A

Reluctant Goodbye!

Wednesday, June 15

This is no place to stop our account of activities, for we have interesting letters piled up until June 12 which we had fully intended to include. However it looks as though the six columns allotted to the A.C.M. in THE MISSIONARY CATECHIST will be more than filled by the correspondence we have already quoted, so reluctantly, we must stop, and reserve for our September magazine the June items. We are also omitting the list of Burses this month, but they will be continued in September. We should like to express our appreciation here to the Bands from whom we have heard during these past two weeks of June, for mission funds from a number of very fine parties have come in. Our sincere thanks to one and all!

The Privilege of Teaching Little Ones

"TAKE care lest you despise anyone of these little ones, because their angels always see the face of My Father and because for them have I come and such is the will of My Father." For the purpose of guarding and preserving the little ones the Master thus makes us most diligent. Look at the immense fortification He raises up for the safety of these tender little ones and at the zeal and care He has for them lest they perish; for He both decrees the worst punishment against those who despise them, and promises the supreme reward for those who undertake their care; moreover He emphasizes His teaching by His own example and that of His Heavenly Father.

Let us, therefore, also imitate Our Lord, and let us not omit anything even of those services which seem exceedingly lowly and despicable. Should there be need of our services, even though those whom we serve seem worthless and despised, and even though the task seem hard for us and full of irksomeness, I pray that all may seem tolerable, yes, rather easy, because all is for the salvation of our brethren. Indeed, God himself has shown that a soul is worthy of such great zeal and care that He spared not His own Son.

If it is not sufficient for us to live virtuously inasmuch as we must in deed and truth desire and not merely wish for the eternal salvation of others, what answer shall we give to our Judge? Shall we have any hope of our own salvation? What can be greater than to direct souls; what more sublime than to fashion the character of youth? Certainly I regard the person who knows full well how to fashion properly the minds and hearts of the young as an artist more excellent than all painters, sculptors, and masters of the other arts.—St. John Chrysostom. From the Roman Breviary. Quoted in the St. Louis Cathedral Bulletin.

In Memoriam

Mrs. Rose Miller, Ordway, Colorado, sister of Catechist Mary Agnes Feik.

Very Rev. Mgr. Charles Dhe, Fowler, Indiana.

Rev. H. S. Kister, St. Louis.

Rev. G. J. O'Connell, DePere, Wis.

Rev. M. C. Morris, Mineral Point, Wis.

John N. Bassett, Lena, Wis.

Mary Gerstbauer Mishawaka, Ind.

Mrs. Mary La Porte, Gladwin, Mich.

James E. McGrath, Pittsburgh.

Michael O'Reilly, Chicago.

M. Steed, New York.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace. Amen.

IN AND OUT OF OUR MISSIONS

SHORTLY after you receive this magazine, mission appointments for the coming year will be made, and professed Catechists will be assigned to work among the poor in our twenty-three mission-centers. Three are in Northern Indiana, four in Texas, five in New Mexico, one in Nevada, and ten in California.

California

Azusa is in the heart of the orange grove district. It claims to have everything from A to Z in the U.S.A.; hence the name.

Brawley is in the Imperial Valley, a name which, in the labor world, spells slavery, unspeakable living conditions, and a deplorable lack of social justice.

Coachella is often referred to as the "market basket of the world." Its poverty contrasts strangely with neighboring Palm Springs, the winter playground of movie stars and millionaires from the East.

Los Banos is in Central California, in the Diocese of Monterey-Fresno. Nearby are the cotton camps where men, women, and even small children toil.

Monterey was the first capital of California. Father Serra founded San Carlos Mission here, but several months later, moved it to Carmel, six miles away.

Ontario is in Southern California. East of here are the famous Guasti Vineyards where altar wine is made to supply thousands of churches in the United States.

Redlands, Ontario's nearest neighbor, is famed for its orange groves.

San Pedro is one of the three harbors discovered by Cabrillo, a Portuguese Catholic with a Catholic crew, in 1542. It is the harbor of the City of Los Angeles.

Santa Paula, like many of our Southern California missions, is a paradise for fruit and nut growers. Oranges, lemons, and walnuts are its chief crops.

Tulare is in the fertile San Joaquin Valley. Much of our work here is among the Portuguese.

Indiana

East Chicago, with its neighboring towns, was the nation's great steel center before the depression. There is little work in the mills now. We have two missions here, one at East Chicago proper, among the Italians; and one at Indiana Harbor among the Mexicans.

Gary is the "melting pot" of many nationalities. Most of our work here is among the Negroes.

Nevada

Winnemucca is the mission of "distances." One of the out-missions the Catechists visit is 104 miles away.

New Mexico

Anton Chico, with its eighty-five families, is a typical Spanish American village. There is one telephone in town, no electricity, and the nearest railroad is forty miles away.

Cerrillos in the "boom" days was the center of a thriving mining district. A peculiar thing about the mines nearby is that both bituminous and anthracite coal are found side by side.

Grants is in the Indian country that lies in western New Mexico and eastern Arizona. It is eighteen miles north of the Ice Caves.

Holman, fifty miles from the Colorado line, is not far from picturesque Taos.

Las Vegas, "The Town of Our Lady of the Meadows," lies east of Santa Fe in the shadow of Hermit's Peak. Nearby is Montezuma Seminary, established by the American hierarchy to train Mexican students for the priesthood.

Texas

El Paso claims two missions: one in San Jose parish, popularly known as "Smelter" since most of the parishioners work in the smelting plant close by; the other, San Xavier parish in charge of the Jesuit Fathers.

Lubbock, in the Panhandle, is our oldest Texas mission. Most of the people under our care here are Mexicans who work in the cotton fields.

San Angelo, like Lubbock, is in the Diocese of Amarillo, a diocese which includes seventy counties and covers a territory of 73,000 square miles.

And speaking of Texas reminds us: One of the Lubbock Catechists, in a lesson on the Holy Eucharist, asked a little boy what two things are necessary for the reception of Holy Communion. His reply is a classic: "To be in the State of Texas and fasting from midnight."

Make the
Labor Day Retreat

Saturday evening, September 2
to Tuesday morning, September 5

Make your reservations early!

Academy of Our Lady
95th and Throop Sts.

Chicago

Telephone: Beverly 0315

Reverend Walter E. Croarkin
Retreat Master

To Jesus Through Mary



Sweet Heart of Mary, be my
salvation!

IN two previous articles we laid the foundation for an understanding of the True Devotion when we considered the Divine plan and the Sacrament of Baptism. Summing it up briefly we learned that from all eternity God decreed that our holiness should consist in the perfect imitation of His Divine Son, Jesus Christ, the Second Person of the Blessed Trinity. Christ by His Passion and Death merited for us the grace of adoption and we became children of God. Furthermore, it was ordained that we receive this grace, this Divine life, at Baptism. But we must increase this life in us until we attain "unto the measure of the age of the fullness of Christ." (Ephes. iv:15). We must become "like Him." (I St. John iii:2). We shall now consider Mary's part in this wonderful plan. It is Mary who will help us to find Jesus and to imitate Him perfectly.

Imitation of Mary means imitation of Jesus, for no one was ever so closely identified with Him as His Blessed Mother. "Devotion toward the Virgin Mary," says the Abbot Marmion, "is not only important, but necessary, if we wish to draw abundantly at the source of life."

Our Blessed Mother's words to the Archangel: "Behold the handmaid of the Lord; be it done unto me according to thy word" (St. Luke i:38) may be likened to the words that Holy Scripture put into the mouth of the Word when He assumed His human nature: "Behold I come to do Thy will, O My God, Thy law in the midst of My heart." (Ps. xxxix:9). The Mother, like the Son, had no other wish than to fulfill the will of the Eternal Father. And the Eternal Father, looking down from Heaven, could say of her: "This is My beloved daughter in whom I am well pleased," just as He said of Jesus: "This is My beloved Son in Whom I am well pleased." (St. Matt. iii:17). In turn, Jesus loved and obeyed His Mother. As He said of His Father: "I do always the things that please Him,"

(St. John viii:29) so He could say of Mary: "I do always the things that please her."

On the Cross Jesus willed to give us His Mother to be our Mother, the Mother of His Mystical Body. Mary accepted us as her children and we became in the order of grace, what Jesus was in the order of nature. It is related of St. Gertrude that ~~the~~ hearing one day those words of the Gospel in which Jesus is called the Firstborn Son of the Virgin Mary, she thought to herself that it would be more fitting to use the term 'Only Son' instead of 'Firstborn Son.' But Our Blessed Mother appeared to her and said: "No, it is not 'Only Son' but 'Firstborn Son' which is most fitting; for after Jesus, my Sweetest Son, or more truly, in Him and by Him, I have given birth to you all in my heart and you have become my children, the brothers and sisters of Jesus."

According to the Divine plan, Christ is the way. "No one comes to the Father except by Me." (St. John xiv:16). But Christ is only given to the world through Mary. It is grace that makes us part-takers of the Divine nature and it is through Mary that we receive grace. She gave to the world Jesus, the Principle of grace. God the Father, in giving Mary His Son, gave her all graces. The Archangel saluted her: "Hail, full of Grace!" The Church applies to her the words of Holy Scripture: "He that shall find me shall find life, and shall have salvation from the Lord." (Prov. viii:25). Pope Leo XIII declared in his encyclical of September 22, 1881: "We may affirm that nothing, by the will of God, is given to us without Mary's mediation, in such way that just as no one can approach the Almighty Father but through His Son, likewise no one, so to speak, can approach Christ but through His Mother."

Here then lies the "reason" for practicing the True Devotion, the devotion propagated by Blessed Louis Marie Grignon de Montfort, by which we consecrate ourselves entirely to Jesus through Mary in order that we may become true children of our Heavenly Father and grow in the likeness of His Divine Son.

Wanted: Cancelled stamps of all kinds, particularly those above the three-cent denomination, all pre-cancelled stamps, stamps that commemorate certain historical events, foreign stamps, and above all, rare and old issues. In tearing the stamps from the envelopes, please leave a margin around them. If the postmark happens to be very old, then sent us the whole envelope. When you have collected a pound or more, send them to Victory-Noll. We will be most grateful for them.

For Souls

A single soul, O Dearest Lord,
How great must be its worth!
To draw Thee down from Heaven
To suffer on this earth.

The soul I save will win my own
And mercy at Thy throne implore
That she who labored, watched, and
prayed
Will enjoy Thy love for evermore.

The soul or souls Thou'rt yearning for,
Of children small or cold of heart,
How can I win them 'less I come
And follow Thee in path apart?

With Thee to be a shepherd brave
To toil for souls 'mid storm and cold,
That I may draw them to Thy Heart
All safely gathered in Thy Fold.

Catechist Muriel Balch



PERPETUAL NOVENA

in honor of

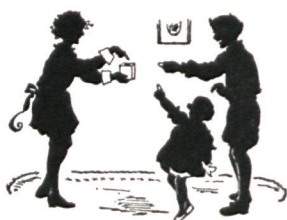
OUR BLESSED LADY OF
VICTORY

Send us your petitions and we will remember them in our Perpetual Novena in honor of Our Blessed Lady of Victory. In every house of our Society these devotions are held . Gladly will we include your intentions and beg Our Blessed Mother to intercede for you with her Divine Son.

Please list your intentions here:

Name

Address



Mary's Loyal Helpers

*Are You or the Spiders
taking care of YOUR Mitebox?*

Once I saw a Mitebox that was lying on a shelf, where a spider was spinning away;
And believe it or not, he sighed heavily, and distinctly I heard him say:
"I'm hungry and thin, and as sad as can be, and I wish I were dead, I do!"
"Why, Mitebox!" I said, in very great surprise, "whatever is the matter with you?"

"I came to gather pennies for the Christ-Child's sake, to help feed and clothe His poor;
I felt so happy when I left Victory-Noll and walked into Johnny's door.
And Johnny fed me pennies and nickels and dimes; for a while; then vacation time came;
And now I'm forgotten, and put on the shelf, and nothing, no, nothing is the same!"

And again I saw a Mitebox that was happy as could be, just brimful of laughter and fun;
So fat he had to hold his sides to keep from bursting out, and losing all his pennies, every one.
"O dear me!" he chuckled, "I can't stand this! There's work enough here for two!"
"Why, Mitebox!" I said, in very great surprise, "What ever is the matter with you?"

"Since vacation time has come," he said with a grin, "Johnny and Susie feed me double.
They're running errands here, and cutting lawns there, and taking just no end of trouble—
All to give me pennies for the Christ-Child's sake, to help feed and clothe His poor;
They're at it every day and I even heard them say that they'd like to do a whole lot more!"

Then once again he chuckled, as a Mitebox will, when he knows that his duty's being done;
And I hope you treat YOUR Mitebox in this special-splendid way, and not like the sad and lonely one!

The Latest News

As usual, interesting things have been happening in Helper Land!

We think you will all agree that we should give first place to our good news from Mary Jane Card. Mary became a Little Helper when she was only nine years old; now she is a Loyal Helper; and soon she will become a "Lifetime Helper" of Our Blessed Mother. Mary was graduated from Our Lady of Mercy Academy, Milford, Connecticut, on June 8, and will enter the Sisters of Mercy on July 2. Aren't we proud of her, Helpers, and shall we all ask Our Blessed Mother to bless her in her holy vocation? She has been a faithful little missionary all these years, and we feel sure the little sacrifices she made so frequently for the missions have helped to bring her the great grace that is now hers.



Marianette Taylor is the leader of a new Band of Loyal Helpers at Villa Park, Illinois. They have adopted Grants, New Mexico, as their mission and have already sent \$1.20, from their mite boxes and dues. They are planning to have a show for the missions as they may have the use of a movie outfit for this. We think their club will have some interesting plans to work out as time goes on!

The boys and girls of St. John Bosco Catechism Class,

Hammond, Indiana, saved \$2.52 for the missions during Lent. That meant many little sacrifices that only Our Lord knows about, and we are very grateful to all these Loyal Helpers who were so generous in helping God's poor.

A gift of some eight lovely new dresses, for girls ten to twelve years of age, was received from a Helper in St. Louis, Betty McCord. The dresses are the gift of Betty and some of her friends and were made by them. This is real personal service for the missions which we, as well as the poor girls who will receive them, appreciate with all our hearts.



Our Lady of Lourdes Club, Topeka, continue busily at their mission work. Their latest project was the sending of some subscriptions to THE MISSIONARY CATECHIST. The Mystical Rose Band, Topeka, have been saving boxes for the sick call outfits we mentioned in THE MISSIONARY CATECHIST a short time ago.

BOOKS

SPIRITUAL EXERCISES AND DEVOTIONS OF BLESSED ROBERT SOUTHWELL, S.J. Edited by J.-M. deBuck, S.J. Burns Oates. 5s.

We are indebted to two recently discovered manuscripts for these Spiritual Exercises of the English martyr. Its scholarly Introduction, the printing of the Latin text, as well as the English, the points of comparison between the two manuscripts, make the book valuable to the student. But for the religious and for the devout layman, its value will lie in its spirituality. Anyone who lays down for himself such a plan of life and follows it, deserves to be rewarded with the grace of martyrdom.

PILGRIM PLACES IN NORTH AMERICA by Ralph and Henry Woods. Longmans. \$1.50.

Most of us, when we read the title of this book, will think of the Shrine of Our Lady of Guadalupe in Mexico, of St. Anne de Beaupre and St. Joseph's Oratory in Canada, and possibly the Shrine of the Jesuit Martyrs at Auriesville, N.Y. We will be surprised then, to open the book and see listed 135 Pilgrim Places, most of them within the confines of the United States. Even the authors were surprised to find so many. Most of them, of course, are not nationally known, but they deserve to be. The plan of the book includes highway directions, maps indicating and locating the shrines, and eight illustrations. The origin and historical background of each place of pilgrimage is given, as well as a description of its present appearance.

FROM UNION SQUARE TO ROME by Dorothy Day. Preservation of the Faith Press, Silver Springs, Md. \$1.50.

No one can read this book without being deeply moved. Dorothy Day, one of the founders of the Catholic Worker Movement and editor of the "Catholic Worker," herein gives the reasons for her conversion to the Catholic Faith. Mindful of the words of St. Peter that we must strive to give a reason for the Faith that is in us, Miss Day addresses herself to her brother, a Communist, and records the steps that lead her toward God and His Church. It is not, then strictly speaking, an autobiography. It ends with her conversion. It is a book that you will want to read at one sitting.

TEN BLESSED YEARS by Clara M. Tiry. The Apostolate of Suffering, 1551 N. 34th St., Milwaukee, Wis. Cloth, \$1.50. Paper, \$1.

Miss Tiry, the foundress of the Apostolate of Suffering—a union of the sick for mutual spiritual edification and consolation—records here the history of the Union. The organization has, in its ten years of existence, become national in its scope and has done an incalculable amount of good in bringing spiritual succor to the shut-ins.

BEYOND THE ALTAR RAIL by Thomas H. Moore S.J. Fordham University Press, New York. \$1.25.

The very appearance of this book will make you want to read it, and once you have read it, you will want everyone to read it. In simple language understandable to the average layman, the author explains the symbolism of the Mass. After discussing the idea of sacrifice in general

and the sacrifices of the Old Law in particular, Father Moore treats of the Sacrifice of the Cross and the renewal of that Sacrifice—the Mass. He bases his theories on those of Father de la Taille's presented in his "Mysterium Fidei."

CATHOLIC TRUTH IN SURVEY Vol II. Christ Our Redeemer by Rev. Ferdinand C. Falque, S.T.B. Benziger. Paper 72c. Cloth, 96c.

The matter contained in **Christ Our Redeemer** is intended for the third and fourth years of high school religion. An historical Life of Christ drawn from the Gospel is presented in the first five units, and the nature of the Church as His Mystical Life in the second five. Besides a text, the book might serve also as an excellent reference.

YES, FATHER by Rev. Richard Graef, C.S.Sp. Pustet. \$2.50.

"To see in all things the will of God; to perceive in all things His hand and hear His voice; to pronounce in all circumstances our cheerful word of obedience: this is life in the presence of God." Such, in summary, is **Yes, Father**. The title is taken from the words of Jesus to His Father: "Yes, Father, for so hath it seemed good in Thy sight." Our Lord's whole life is epitomized in those words. We too must imitate Him in His submission to the will of His Father.

PRAYING THE MASS by Rev. John J. Butler and Angela A. Clendenin. **THE LITURGICAL YEAR** by Rev. Leon A. McNeill and Angela A. Clendenin. **THE SACRAMENTALS** by Charles J. McNeill, A.B. 25c each.

Several years ago we highly recommended **Altar and Sanctuary**, No. 1 of the Catholic Action Series of Discussion Club Textbooks published by the Catholic Action Committee, 424 N. Broadway, Wichita, Kansas. These three books, which have been published subsequently, are no less to be commended. All have gone into several editions, a fact which proves their worth.

AN INTRODUCTION TO LITURGICAL LATIN by A. M. Scarre. Coldwell. 4s. 6d.

This book lays down three fundamental rules for the acquisition of a workable knowledge of Latin in use in the liturgy: Learn Latin grammar as found therein; acquire the necessary vocabulary; practice the translation of phrases and sentences which occur in the Mass and the Divine Office. The author intends that a year's study should cover the course. The book should be a valuable aid to seminarians and religious especially.

THE SYSTEMATIC TEACHING OF RELIGION by Rev. A. N. Fuerst, S.T.D. Benziger. \$3.50.

Here is an excellent work, the need for which has been long felt. **The Systematic Teaching of Religion** is a textbook for the training of teachers of religion in the elementary schools and for catechetical courses in seminaries. It is freely adapted from the German work "Katechetik" with the permission of the author Rev. Michael Gatterer, S.J. This book should receive a hearty welcome. It is, in fact, almost indispensable to the teacher of catechetics.

LOOKING ON JESUS by Paul L. Blakely, S.J. The America Press. \$1.

Readers of "America" who look forward each week to Father Blakely's reflections on the Sunday Gospel will be happy to know that they have been collected herein and published in book form. We were particularly touched by the note which prefaced the book: "Read the Gospel for the Sunday slowly and prayerfully before you take up this book. If you find sufficient food for your soul in the inspired words, as you probably will, do not trouble to look at what I offer you. Your own thoughts will draw you nearer to Our Blessed Lord than any which I could suggest."

PRAY THE MASS by Rev. John T. McMahon, Ph.D. Pellegrini. 1s. 6d.

This is the fourth edition of Father McMahon's text on the Mass. The work is divided into three parts—the first part to be used with the smaller children, the second with the intermediate group, and the third with the "twelve and over." These parts may be purchased separately. The book is illustrated.

THE BLESSED VIRGIN MARY by Rev. Vigilius H. Krull, C.P.P.S., M.A. Donahue and Co., Chicago. 60c.

This little volume on the life of Our Blessed Mother is so arranged that it might be used for spiritual reading during the month of May. Its contents are based on Scripture, the writings of the fathers, tradition, the decrees of the Church, and history. The book has gone into six editions.

VICTORY OVER VICE by Rt. Rev. Fulton J. Sheen, D.D. Kenedy. \$1.

This book is the fourth in a series on the Seven Last Words of Our Lord. Those who heard Monsignor Sheen's discourses over the radio during the past Lenten season will be glad to have them in handy book form. Those who did not have the opportunity to hear them will welcome them no less heartily. In **Victory Over Vice** each of the Seven Words is considered from the point of view of one of the seven capital sins.

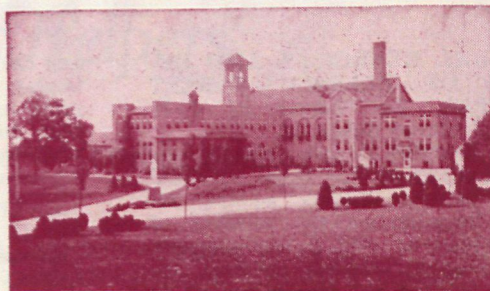
Correction. In the July issue of **THE MISSIONARY CATECHIST** there appeared a review of a spiritual book by Father Baron under the title **Spiritual Reflections for Sisters**. The title should have been **I Heard His Voice. Spiritual Reflections for Sisters** by Father Mullaly is reviewed below.

SPIRITUAL REFLECTIONS FOR SISTERS. Second Volume. By Rev. Charles J. Mullaly, S.J. Apostleship of Prayer. 35c.

Father Mullaly's first volume of **Spiritual Reflections** was accorded such a hearty welcome that a second volume has been published. It has the same qualities of its predecessor, the reflections being eminently practical, brief, and to the point.

There's a long, long trail
a-winding--

from Victory-Noll _____



Another Departure Day will soon be here, and Travelling Expenses are always a major problem.

Joyfully the young Catechist looks forward to her first mission assignment. Soon her dreams will be realized and she can begin the work so dear to her heart.

to
the Missions

Will you help her reach her goal? You can shorten the distance by as many "miles" as you wish. Your generous self-sacrifice will bring God's blessing on your own journey through life.

