

April 1947



The
Missionary
Center of the
Christ

Mission Intention for April

by the Rt. Rev. Msgr. T. J. McDonnell

CATHOLIC SCHOOLS IN THE INDIES AND CEYLON

EVER widening reports concerning the recent rulings on the school question in the Indies and Ceylon prove the need for concern and firm action on the part of the Church if the work of generations of wise educators is to be saved. Actually the present movement is of such an insidious nature that few, except those who are vitally interested, are aware of the universal character of the attacks being launched against Catholic education, particularly by those in control of the lawmaking of the British Empire.

THE argument may be immediately voiced that the action in the Indies and Ceylon is not the result of British action, but rather the natural consequence of the nationalistic aspirations of peoples in whom the desire of liberty is becoming daily more assertive. Conceding that the latter action represents at least a partial answer to the question, it gives no reason why similar measures of curtailing the work of Catholic education in the British West Indies, as well as other colonies of the Crown, are being pushed with such vigor. His Excellency, Most Reverend Patrick Finbar Ryan, Archbishop of Port of Spain, visited London to protest the governmental threat of confiscation of Catholic Schools in the West Indies unless ludicrous proposals of joint teaching of Catholic and other doctrines be allowed.

Similarity Of Plan

WHILE the West Indian project may affect peoples on exactly the other side of the globe, the plan of attack is identical. According

to the report made by the Bishop of Kandy, Ceylon, "the government proposed, among other things, that our schools be transferred to them with a view to gradually taking possession of them and controlling them in a way that would make our influence over them derisory and precarious. In addition there was the absurd proposal that we should teach in our Catholic schools the religions of the different pupils attending them. This was so absurd that even the Protestant leaders have given an absolute refusal."

THE answer to such a ruling would be to establish all Catholic institutions of learning as private schools, deprived of any share in governmental grant, and absolutely dependent upon the Church, and a thoroughly mission Church, for support. With curtailed resources due to the war, such action would be well nigh impossible at the present time. Europe, once the mainstay of such support, will be powerless to help financially for years to come. Therefore the whole burden of such a program would fall on the native, and in most cases poor Christians, assisted by American generosity.

IN view of the above facts it is not surprising that the Holy See would recommend the Catholic schools of the Indies and Ceylon to the prayers of the faithful during the month of April. Without divine intervention the whole future of the educational program of the Church, especially in mission lands, is being threatened. To all friends of the mission cause, particularly to all members of The Society for the Propagation of the Faith, a request is made for remembrance of this intention in your daily prayers.

The Missionary Catechist

Volume XXIII

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Our Texas Missions

IN this issue of the magazine we tell something of the extensive work of our Sisters in Texas.

OUR first foundation in the *Lone Star State* was at Lubbock, in the Diocese of Amarillo, in the Fall of 1929. In 1935 another house in this diocese was opened at San Angelo, and in 1943 a third house at Big Spring. At the present time the enrollment in these three centers is 3,612.

IN 1935 our work was extended to the Diocese of El Paso when a center was opened at St. Francis Xavier parish in the City of El Paso. In 1941 a larger house was purchased for the Sisters in St. Ignatius parish and the work of the Sisters spread into St. Ignatius and Sacred Heart parishes. The Sisters now have an enrollment of 3,145 children in the three parishes.

IN 1944 our work was extended to a third diocese when a house was opened in the Archdiocese of San Antonio. Our Sisters in San Antonio work in Our Lady of Guadalupe parish in the City of San Antonio, where they have 1,563 children enrolled.

OUR work in Texas is almost entirely with the Mexican population. The work has always been carried on amid obstacles, chief of which are the migratory population which moves with the crops, especially the cotton crop; and the lack of enforcement of the compulsory school laws by the State. Many children spend more time in the cotton fields than they do in school. This makes religious instruction very difficult. In fact, many times when a child is just about ready for First Communion, the family moves on to another place and it may be several years before he again has an opportunity to prepare for the reception of the Sacraments.

REMEMBER in your prayers our Texas missions!

The Editor

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The Vocation of a Sister Catechist

by the Most Reverend Robert E. Lucey, D.D.

Archbishop of San Antonio

MANY of God's intelligent creatures in Christian countries have been in revolt against Him for several centuries. The advocates of materialism and secularism have been restless and dynamic in spreading abroad their devastating philosophy. The friends of God have not always been as enthusiastic about truth as His enemies have been about error. Those whose duty it was to teach religion in recent centuries may be charged with some measure of responsibility for the backward march of the Church. Our teachers of religion have always had weapons for the battle—the breastplate of justice, the shield of faith, the sword of the spirit. If they allowed falsehood to triumph over truth, they have been answerable to God for their apathy.

AS long ago as June, 1675, Our Lord spoke to St. Margaret Mary Alacoque about the coldness and indifference with which men treated Him. He added these terrifying words: "And what is most painful to Me is that they are hearts consecrated to Me." That religion has lost prestige and influence through the years is a tragedy which should not be over-simplified, but the net results are fairly obvious: Christ gave truth to His Church to be preached to all men and it wasn't done. Millions who had the faith lost it.

SPEAKING to the Boston Congress of the Confraternity of Christian Doctrine last October, His Holiness, Pope Pius XII, declared: "The Body of Christ, which is His Church, is menaced not only by hostile powers from without but also by the interior forces of weakness and decline. The growing weakness, the devitalizing process that has been going on—we speak with sorrow in our heart—going on in not a few parts of the Church—is due chiefly to an ignorance, or at best a very superficial knowledge, of the religious truths taught by the loving Redeemer of all."

THE Holy Father went on to say that he was referring not to the infidels in the foreign mission field but to those who live in countries where the true faith has flourished for generations, to those born of Catholic parents and duly baptized in the Church.

AFTER reading this radio address of the Holy Father some Catholics will interpret his words as-referring to Europe. That things have gone badly there is quite evident. Eastern Europe is dominated by the banners of the Red army. The Church is being crushed in Lithuania, Poland, Czechoslovakia, Yugoslavia, Hungary, and wherever atheistic communism is in power. Millions of Catholics in France and Italy have voted the communist ticket. Surely the Church in some countries of Europe is menaced by hostile powers from without and by the interior forces of weakness and decline.

BUT what about the Spanish-speaking nations south of the Rio Grande? At one time or another during the past century there have been hostile governments in most of those countries from the Texas border to the Argentine. These anti-clerical governments were composed for the most part of baptized Catholics. And we know that the masses of the people were largely neglected in the matter of religious education. But why go beyond the borders of our own country to find the interior forces of weakness and decline? I do not have in mind our great non-Catholic group of citizens who belong to no church and are spiritual illiterates; nor am I thinking of the divorce evil, marriage infidelity, immorality, crimes of violence, and juvenile delinquency which disgrace our country. I refer to ignorance of spiritual realities among our own baptized Catholics. Millions of our people have been lost to the Church through lack of instruction; other millions are careless and tepid for the same reason; some who attend Mass regularly and receive the sacraments occasionally do so largely out of habit; they know little about their religion. Some graduates of Catholic high schools are not well informed. These are the interior forces of weakness and decline.

FORTUNATELY for the Church and all of us a countermovement against religious ignorance was put in motion about a quarter of a century ago by the Confraternity of Christian Doctrine. This excellent form of Catholic Action has been richly blessed by God. Several mil-

(Continued on page 6)

Archbishop of San Antonio



*His Excellency
Most Reverend Robert E. Lucey, D.D.,
Archbishop of San Antonio*

THE VOCATION OF A SISTER CATECHIST

(Continued from page 4)

lions of children have received solid instruction in Christian doctrine through the Confraternity, and the adults who have participated in this spiritual adventure have enriched their own lives by their labors. The Confraternity program is one of the finest achievements of the Church in America during the past century.

HERE in South Texas we have tried in a modest way to organize an active, dynamic Confraternity on a diocesan basis. To bring religious instruction to tens of thousands of children who attend public schools, or no schools at all, is not an easy task. As everyone knows, thousands of our Spanish-speaking people are nomadic; they follow the crops from Southern Texas to Michigan. Their children are absent from home and school several months every year. Their academic education is neglected, and their religious instruction is most difficult. When these migrant families return to the diocese, immediate efforts must be made to get the children to our catechism centers for religious instruction. Fishers and helpers, as well as teachers, are needed for this. Fortunately, thousands of our Mexican families maintain a stable home, such as it is, and they can be reached through our year around Confraternity program.

A COMPARATIVELY recent development in religious education is the employment of Sisters or Catechists for full time service in home visiting and catechetical instruction in a single parish. The program has many advantages. In missionary dioceses there is a general scarcity of priests. But even where priests are more numerous a full parish program of Catholic Action together with the routine duties of parish life keeps the priests pretty busy. The difficult job of census taking will often be put off for apparently more pressing obligations. Many Catholic families in the United States have never seen a priest inside their home.

HOME visiting is an excellent occupation for Sisters. In many instances even non-Catholics are glad to have them call. A tremendous amount of necessary spiritual work among all classes of people is now being done by home visitors of religious communities. An important next step in religious education will be the allocation of thousands of Sisters to this vital spiritual adventure.

AFTER all, does it seem logical or even fair that we should assign many thousands of

consecrated women to parish schools, where only half of our children are found, and leave the other half almost abandoned? The parents of parish school children are usually fairly good Catholics, or they wouldn't be sending their children to the Catholic school; but the parents of the other group can be almost anything from careless Catholics to empty headed social climbers seeking prestige in the public school. Surely the other half have been neglected, and they need us more than the faithful do.

IT does seem strange that so many pastors will gladly spend thousands of dollars to build and maintain a parish school for half of their children but never think of spending a dime on the other half. No decent Catholic doubts the supreme importance of Catholic education, but the children who do not come to us also have souls dear to the heart of God.

IN San Antonio Our Lady of Victory Missionary Sisters face a difficult task. In the parish in which they labor among the Mexicans there is one Catholic Church and nineteen Protestant churches and centers. The Sister Catechists were requested to give special attention to the students of a large public high school attended by many hundreds of Mexican youth. At first the work was difficult and disheartening. These Mexican boys and girls, who knew almost nothing about their religion, felt that they had passed the age of religious education. They did not care to be instructed in the Faith. Most of their parents were likewise uninstructed, and the situation was critical. At first the Catechists could get only a dozen or so to attend classes of religion, but gradually the number increased until now more than four hundred are receiving religious education.

THE work of the Sister Catechists is not only a valuable adjunct to the work of the priests; it is precisely what is needed in our day and is indispensable. Thousands of families cannot be reached from the pulpit, from the school, or through our diocesan weekly paper. Constant friendly visits in the home are the only solution. With the blessing of God our Sister Catechists of Victory Noll are helping to keep alive the faith in many souls, and they are bringing back others who were almost lost.

Our Cover: Sister Alice Marie dismisses class held in a private home, St. Francis Xavier parish, El Paso. This home, located directly across the street from a large public school, makes an ideal classroom.

San Angelo's Challenge

by Sister Elizabeth Ann

WHEN most people hear "West Texas," they picture bare plains—miles and miles and miles of them. It is a pleasant surprise then, to find instead rolling hills dotted with evergreen shrubs and cacti; to see the ever-fascinating sheep and cattle on ranges that once were "open" all the way to the Mexican Border. White-faced Herefords, as if realizing the furor they caused recently in the markets, are too supercilious to stop their grazing long enough to look curiously at the passersby. And should it be springtime, the colorful desert plants will delight the visitor: the white bloom of the yucca; the violet of the ammonia tree; the various shades of red and yellow cacti; and everywhere the little blue bonnets, the State flower. It is a peaceful, idyllic scene; and were it not for the speeding motorists, one would think that time means nothing in this part of the world.

SAN ANGELO, Texas, in the Diocese of Amarillo, is the center of this sheep and cattle country. Our convent here, dedicated to Our Lady Queen of Angels, was opened in 1935, our second mission center in the diocese. Until we had a convent there, Big Spring and its missions were also taken care of from San Angelo. At the present time, however, besides working in two Mexican parishes in the city, we teach in Ozona, which is the southern outpost of the diocese 110 miles away; in Sonora, Eldorado, Mertzon, Knickerbocker, Bronte, Big Lake, and Sterling City. We also teach the children and visit the other patients in the Texas State Sanatorium at Carlsbad, seventeen miles from San Angelo. All of these missions are in charge of the zealous Franciscan Fathers of St. John the Baptist Province.

THE Mexicans here are migratory workers, and that makes our work somewhat difficult. Although there is a compulsory school attendance law, it is not enforced. The children are in school only a few months during the year, and not always on consecutive days. The rest of the time they are picking cotton; harvesting pecans, potatoes, or peas; or helping to shear sheep. Many families travel to Colorado and California to find work.

TEACHING catechism, then, is especially hard. The classes are constantly shifting, and it taxes all one's ingenuity to hold the interest of



Sister Angelica bravely exhibits cactus.

the few faithful ones who never miss and "have heard that before," and the ever-present newcomers whom you might not see again for many weeks. There is the language difficulty also. The children speak Spanish exclusively at home. In school they hear English, but understand little of it. This retards them and discourages them so that they rarely go to school beyond the sixth grade.

BUT these very conditions are a challenge to us to put forth every effort to instill into the children a knowledge of our holy religion and a love of it, so that, as we pray each morning, "they may persevere in its practice, and obtain through it the crown of everlasting happiness."

A good intention is the soul of all our actions.—St. Alphonsus.

The Spanish Speaking in the United States

A PEOPLE OF THE CHURCH AND THE NATION

by Reverend John J. Birch, Executive Secretary, Bishops' Committee for the Spanish Speaking

MINORITY groups, because they are minorities, are often the victims of injustice. We in the United States have within our borders several minority groups. The largest of these is the Colored group. In addition, there are the Jewish, Japanese, and Chinese segments of our population. But there is one minority group in which Catholics must take a special interest because it is of the household of the Faith. I refer, of course, to the Spanish speaking people in the United States. They number three million, most of whom are of Mexican descent, all of whom are at least nominally Catholics. They have settled for the most part in seven or eight states of the Southwestern and Western part of the United States. They are here to stay! In fact, the majority of them were born here; and if proof were needed to show that they are a people of the nation, we need only refer to the magnificent record which they made during the recent World War, when 375,000 boys of Hispanic descent were enrolled in the Armed Forces of our nation. Their heroism under fire brought citations from their superior officers, and the lists of dead, missing, and wounded in the smallest towns of the Southwest were heavy with Spanish names.

THE great bulk of the Spanish-speaking people came to the United States within the last fifty years. They came from Northern Mexico to seek relief from intolerable living conditions, and because our railroads and agricultural interests brought them here to supply "unskilled" labor. This, of course, has been the story of all immigrants to the United States for the most part over the past century. Unlike other foreign groups, however, the Mexican immigrants have not become integrated with the rest of the nation, but have settled in colonies and remained aloof from the rest of the community.

WHY was this so? First of all, the Mexican people who came here came without education, from the poorest sections of Mexico. They came with a culture and a way of living which is in many ways the very opposite of that found here. Adjustment, therefore, was more difficult for them than for other immigrants. Add to this the fact that Latins in general are very proud and sensitive, almost to a fault, and we can understand why they have remained a people apart. Latins never seek to be integrated; they always wait to be invited because they feel



Two of our Mexican girls in native costumes.

and rightly so—that they are just as good as anybody else. And they feel further that their culture based on the dignity of man and the primacy of God is a higher culture than the materialistic way of living of the United States.

FURTHERMORE, it is to be doubted whether the Anglo speaking population of the United States has been anxious to help these people. If ever there was a country in which it could be said that "God helps those who help themselves," this may be called the slogan of enterprising and progressive America.

SO it is that the Spanish speaking have retained, in great part, the language, customs, and mode of living of their mother country—even after two generations. Even yet, the children do not attend school as they should . . . some because they are forced by an unjust eco-

conomic system to work with the rest of the family the year around as migrant laborers; and others because they are handicapped by the necessity of knowing two languages—neither one perfectly. They lack motivation. The children are not anxious to attend school, and their parents share this indifference. Thus, for example, in Texas alone, where the largest number of Spanish speaking reside, almost 50 per cent of the 260,000 school-age children of Latin-American descent are not in school attendance and 20 per cent of these are children of migratory laborers. These figures were published last fall by the Good Neighbor Commission of Texas. One can easily see then that without education the task faced by these people is a herculean one.

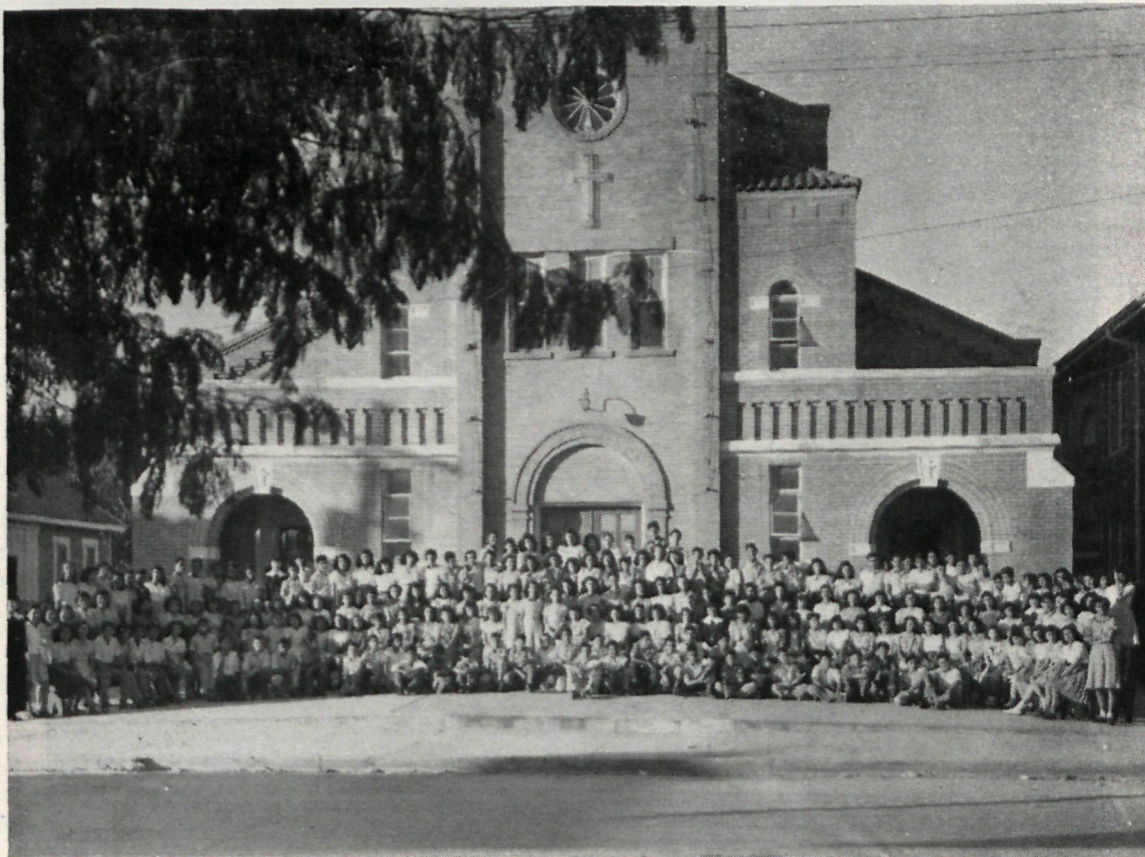
SO much for the material side of the problem. Spiritually, the church is faced with an even more difficult task. Just as the secular education of these people has been neglected, so too their religious education is deficient. Primarily, this is the fault of the Mexican Government, which closed the Catholic Schools of Mexico one hundred years ago and has been waging a bitter and effective war against the Church in that per-

secuted land. Today there is in Mexico, roughly speaking, one priest for every five thousand Catholics, whereas we in the United States have one priest for every six hundred Catholics. Proportionately then, Mexico has only one-eighth the number of priests we have. The greater percentage of these priests is concentrated in the larger cities of Mexico.

BRIEFLY stated then, the problem is this: The Spanish-speaking people, needing religious instruction more than any other Catholic nationality-group in the United States, have settled in the dioceses of the United States which are the poorest, financially speaking, and which have the least number of priests, sisters, schools, and churches.

AGGRAVATING the problem is the fact that so many of our Catholic people, particularly in Texas, are so blinded with prejudice against the Spanish speaking that not only will they not lift a finger to help them, but actually add to their burden by keeping them perpetually in the

(Continued on page 18)



Part of the four hundred Sidney Lanier Junior and Senior High School Students who are enrolled in the classes of Our Lady of Victory Missionary Sisters at Guadalupe Church, San Antonio.

A TODDLER'S COMPASSION FOR THE CRUCIFIED

Our former chaplain, Father Frank Gartland, C.S.C., told us that when he was stationed at Our Lady of the Cross Seminary, Northeaston, Massachusetts, his brother came to see him bringing with him three-year-old Joey.

Father, taking his little nephew by the hand, proceeded down the corridor in search of the community pantry for cookies. On the way he met a confrere with whom he began to talk.

Suddenly their conversation was interrupted with the shrill cry of "Take him down! Take him down!"

Amazed, Father looked down at the child beside him. The little fellow was now sobbing and pointing to a life-size image of Our Crucified Lord.

The incident made a profound impression on him and his brother priest.

Sister Blanche
Victory Noll
Huntington, Indiana

A GOOD PLACE TO LEAVE

"Where were you stationed while in the Southwest?" inquired the Veteran of World War II.

"I was in Texas six years . . ." began Sister Clotilde.

"Gee, I bet you were glad to get back to the United States!" exclaimed the Veteran.

"You sound as if you had been in the Armed Forces," said Sister Clotilde smilingly.

"I was. Six years. Three of them overseas. But I was never so glad to get away from any place as I was from Texas."



Knights of the Altar, St. Joseph's Parish, Lubbock, Texas. Pictured with the Knights are Rev. James A. Noon, C.S.P., Pastor, and Rev. Leo E. Conlin, C.S.P., Director of the Knights.

MERTZON SPECIAL

TWENTY-FIVE years ago, when our Community was founded, our Sisters made trips to the missions in buggies and wagons. They tell the story of one old mare they had who insisted on her little colt's trotting along by her side. Or maybe it was the colt who insisted. Anyway, the mare was hitched to the buggy, and the colt frolicked along beside.

WE have interesting pictures of the horse and buggy days. Then a new mode of transportation was introduced. There is an old cut in our files of Sister Julia and Sister Marie with their Model T Ford. One Sister is cranking it, the other is at the wheel.

SINCE then, our usual way of reaching our missions is by car, although in the larger cities—Los Angeles and Detroit—we often use the bus and street car in going to our catechetical centers.



Mission Church, Mertzton, Texas

WE think that we Sisters in San Angelo are unique, then, in using a train to go to one of our missions—Mertzton, twenty-six miles away. There is a mail train running between San Angelo and Fort Stockton every day. Mertzton is the first stop, and since the train hours are very convenient, we often “commute” on Mertzton day—Monday.

NOW, we like our little train although some people laugh at it. It is made up of an engine, a baggage car, and an ancient day coach. Nearly all the passengers—when there are any—have passes, just as we do. The train is supposed to leave San Angelo at 8:15 in the morning, but it seldom leaves on time. It returns at 6:05 in the evening and is nearly always on time. We are lucky we go on Monday because it is usually only fifteen or twenty minutes late getting started that day. Each day it is later, so



The new drinking fountain is a novelty for these Lubbock prayer class children.

that by Saturday it is sometimes a couple of hours late!

SOMEONE said that riding on our train reminded him of the first time he rode a horse. Well, it is a bit bumpy, and when one tries to read, the words dance up and down.

THE other night the conductor was very happy to see us get on (even though we meant no revenue) because he didn't have any other passengers. And even though we *were* the only ones, when we reached our station, the brakeman came through our car and called with a flourish, “SAN ANGELO!” Then he added more informally, “Home again.” He helped us off just as if we were transcontinental travelers.

NOW just between us, it is very nice to go twenty-six miles on our little train, but we don't think we'd like to travel across the country on it.

Sister Elizabeth Ann
San Angelo, Texas



Lubbock girls enjoy volley ball.



Associate Catechists

MAY this Peace of Christ abide with you forever!

ACM SUPERVISOR

ST. MEL BAND (Chicago)

Composed of twelve members, this Band has given us much appreciated assistance ever since it was organized in 1939. Officers are elected for a two-year period. At present, Mrs. Catherine Reichardt is serving as Promoter.

The members of the Band follow with interest the missionary activities of our Sister Mary Eva, who has been stationed at our convent in Goshen, Indiana. This is because the Band contributes toward her Burse.



Dear Associates

EACH month as I sit with pen poised over the ACM page copy, the question arises, "What shall my message be this month?"

DURING this glad Paschal season, I shall let our gloriously Risen Saviour speak for me. His words are: *Peace be to you!* At Christmas the angels heralded this peace. Now the message comes straight from the lips of our Divine Master Himself.

PONDERING these words, it seems that peace—true peace of heart—is the exclusive heritage of the Christian. Worldlings—those who set their goal on earthly happiness—are strangers to this peace. At best they can lay hold of poor substitutes for it. But when the world at large is disturbed, when calamities of a nationwide or worldwide character arise, they are bowled over by them and depressed mentally and spiritually.

ON the other hand, the Christian, whom we define as a true lover of God and of his neighbor for the love of God, can weather these storms. Rooted as he is in the supernatural, he is like the wind-blown tree above the timberline on the mountainside. The greater the storms of adversity and affliction which pass over him, the more tenaciously does he hold fast to the rock which is Christ, pinning his faith in the eternal truths uttered by Christ, the Son of God, who proved the divinity of His Person and mission by rising from the dead.

ST. JOSEPH'S MISSION CLUB (Baldwinsville, N.Y.)

HERE is a club which is very much alive. According to our records it has been in existence for seven years.

RECENT letters from Mrs. Marie Williamson, President, comment on their annual banquet with 73 members in attendance. Special guests and speakers were their Reverend Pastor, Father H. Kirchen, their Diocesan Director for the Propagation of the Faith, Father Martin J. Watley of Syracuse, and Theresa Pitrella, a representative of the Sacred Heart Mission Society, Newark, N.Y. The latter came in the interest of an interchange of ideas between the two clubs.



of Mary

AMONG various activities undertaken by the club during the past year were the making and raffling of a quilt, a rummage sale, a novelty sale, bingo parties, and a "Stanley brush demonstration."

WE are deeply grateful for the splendid donations from this club.

SACRED HEART MISSION SOCIETY (Newark, N.Y.)

TEN successful years of strenuous efforts in behalf of our Missionary Sisters were celebrated in due style by the members of *Sacred Heart Mission Society* at the close of the year. A large banquet was held at which most of the members were present. Special guests included, Father Gefell, Assistant Pastor, who gave a talk on post-war needs of the missions, and Miss Margaret Bocino, the original organizer and first president of the Society. Miss Bocino is now a member of St. Joseph's Mission Club of Baldwinsville, New York.

A HIGHLIGHT in the celebration was the history of the Society, set forth in an interesting style by Mrs. Sue Albanese. She mentioned the turkey raffle they had the first year which brought only two or three dollars. ("But we sent the money to the Sisters anyway!")

EACH succeeding year the ladies did better. From this point on, we quote the historian: "The triumph of the year 1946 was our annual social which made history for us. We sold 500 tickets and served about 400 people twenty gallons of ice cream and about forty delicious home-made cakes. We proudly sent the Catechists \$100.00."

CONGRATULATIONS, dear Associates, and *ad multos annos* in your labors in behalf of our poor, underprivileged children of the missions.

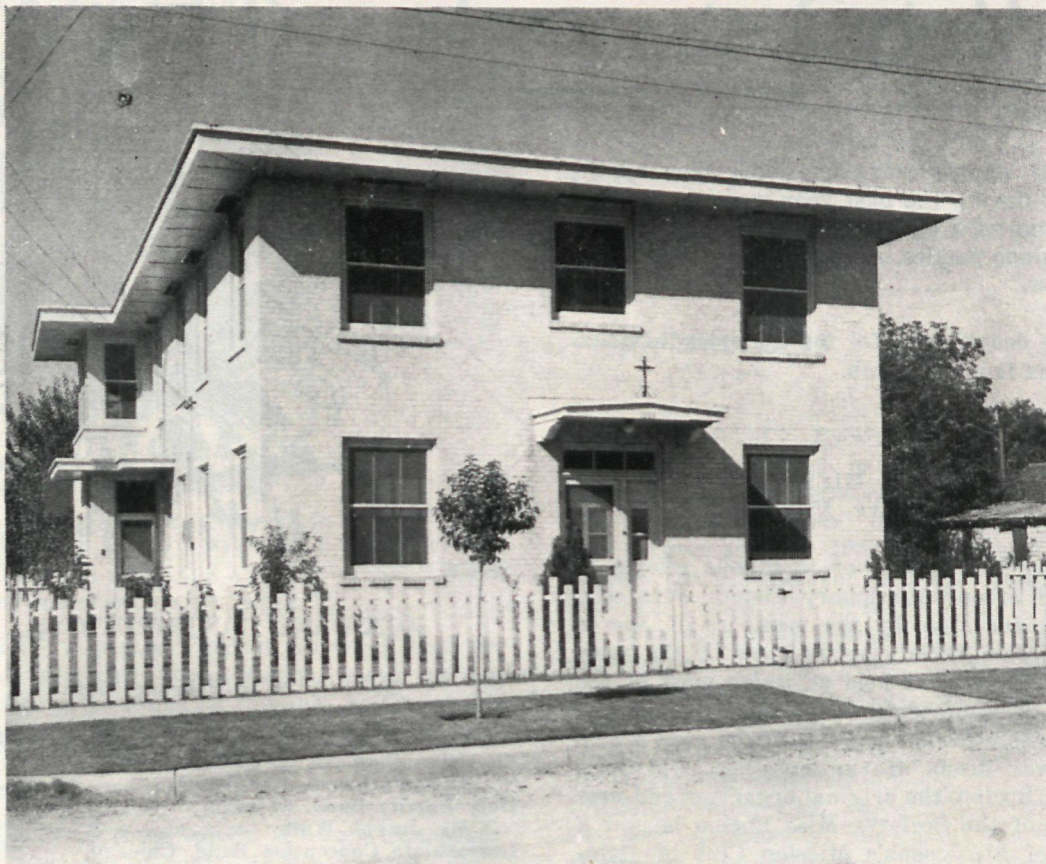


ACM BAND CONTRIBUTIONS

January 21 to February 19th

Adrian Club, Chicago, Miss Florence Dietz	\$50.00
Charitina Club No. 1, Chicago, Miss Catherine Hennigan	18.00
Holy Family Band, Chicago, Mr. Joseph Walz	15.00
Immaculate Conception Band, Chicago, Miss Mary A. Perkins	16.00
Montfort Band, E. St. Louis, Ill., Miss Bernice Kinsella	2.00
Mother of Perpetual Help Band, Evanston, Ill., Celia Henrich	33.00
Our Lady of the Sacred Heart Band, Apple- ton, Wis., Helen Arens	100.00
Our Lady of Sorrows Band, Chicago, Miss Sheila Woodworth	35.00
Our Lady, Queen of Angels Band, Los An- geles, Mrs. C. J. Sauthier	10.00
Poor Souls Band, Berwyn, Ill., Mrs. J. V. McGovern	9.50
St. Ann Mission Circle, Fort Wayne, Ind., Miss Ann Brink	3.25
St. Catherine Band, Los Angeles, Mrs. Mar- garet McMannamy	15.00
St. Irene Band, Chicago, Miss May Walsh	10.00
St. Joseph Mission Club, Baldwinsville, N. Y., Mrs. Marie Williamson	94.91
St. Luke Band, Chicago, Mrs. Edward Vaughn	50.00
St. Margaret Mary Band, Omaha, Mrs. Ade- laide Wichert	5.00
St. Mary Sodality Band, Detroit, Miss Ann Huhn	10.00
St. Michael Guild, Chicago, Mrs. Dale Bryant	30.00
St. Raymond Band, Chicago, Mrs. Kathrynne Quinlan	5.00





Our Convent, San Antonio, Texas

Advantage of Private Instruction Classes

by Sister Cordelia Marie

THE great need of private instruction classes for the young people and adults—hundreds of whom had never received the Sacraments of Penance and Holy Eucharist—became apparent to us as soon as we began our home visiting in Our Lady of Guadalupe Parish in San Antonio.

BUT where and when could we give these instructions? Our convent was still in the blueprint stage. Meanwhile we had a small apartment in the parish, which we used for kitchen, dining room, and daytime quarters; but soon after supper the parish car arrived to transport us to Sacred Heart Academy where we had our sleeping quarters. In our daytime apartment we had no room for private instruction classes; at the Academy we were too far from the people. We tried giving these instructions in the homes, but this took too much time from our visiting.

AT this time, however, we did instruct the parents of two small children. This young mother and father were anxious to have their marriage validated, as the father was soon to be inducted into the Armed Forces. Both husband and wife could read, and although the man did not know even the *Our Father* when we started, they both applied themselves assiduously to the lessons assigned, and it was not long until they were ready to receive the Sacraments and have their marriage validated.

AFTER our first month in the parish, several boys of high school age asked if they could come for instructions in the evening before we left for the Academy, in order that they might prepare for the reception of the Sacraments. Sister Rafaela taught this class in the backyard until winter came. She then crowded her class, which increased weekly, into the little dining

room of our daytime apartment. This was the beginning.

OUR Pastor, the Very Reverend Carmen Tranchese, S.J., anticipated this important phase of our work in planning our convent. Several rooms on the first floor serve admirably for private instruction classes. When we moved into our new convent the following May, private instructions began in earnest. In a short time we had fifteen working girls from our immediate neighborhood preparing for First Communion. These girls ranged in age from sixteen to twenty-eight years. In one year approximately one hundred young people and adults were prepared for the Sacraments in these private instruction classes. They were not all First Communicants. Many persons had to be instructed in order to return to the Sacraments, a number of them after a lapse of ten, fifteen, or eighteen years. How many hundreds of hours of work went into these classes only the Recording Angel knows. During March, April, and May, every room on the first floor was occupied every evening, and some rooms served for two or three consecutive classes each evening.

ON a typical evening, we find Sister Mary Helen teaching five children from one family. These children range in age from eleven to nineteen years. Three are unbaptized; none has made his First Communion.

IN another room Sister Mary Patrick is instructing an English warbride. This girl married a fine young Mexican, an exceptionally good Catholic, while he was with the Armed Forces in England. The bride has been here a little over a year, during which time we have visited her frequently and have supplied her with Catholic reading material. To our delight she recently asked for instructions.

IN a third room, Sister Rafaela is teaching a veteran who received Holy Communion at the front, after receiving general absolution, but he has never been to confession. He had a very vague idea of the doctrines of our holy religion, but after his war experiences he felt the need of religion and he is sincerely desirous of becoming a practical Catholic.

IN a fourth room, Sister Cordelia Marie is instructing two young boys in preparation for their First Holy Communion. One, a lad of sixteen, attends high school in a distant part of the city. The other, seventeen, was baptized in a Mexican schismatic church as an infant. He is to be baptized conditionally before his first con-

fession. This class will be followed by another for two sisters, twenty and twenty-six years of age respectively, who are also preparing to receive their First Holy Communion.

WHEN checking the list of First Communicants prepared during the year in our private classes, we recalled many other interesting cases. One young man of thirty had never been baptized although his parents were Catholic. Now he is the only member of the family who is not a Jehovah's Witness. He wanted to be married at a Nuptial Mass to a girl who had been baptized, but had never made her First Communion. Both came regularly for instructions prior to their Nuptial Mass, which was also the occasion for the reception of their First Holy Communion.

ANOTHER young man who wished to marry one of our Catholic girls, was sent to us for instruction by the Pastor. The young man had just returned from overseas, but the girl had postponed the wedding until his instructions could be completed. They were then married at a solemn Nuptial Mass.

A YOUNG couple who had originally planned a Church wedding, were about to be married by the justice of the peace because neither had received any religious instruction and they were ashamed to go to a priest. After their instructions were completed, they made their First Communion and were married at a Nuptial Mass.

THEN there is a long list of high school boys and girls who have come for instruction. There are still hundreds more in our parish who have not found our convent. There are dozens and dozens of court marriages that could be validated if the couples could be instructed.

RECENTLY an aged couple celebrated their golden wedding by getting married in the Church. God is patient and He knows many of our poor Mexicans are outside the Church, not through malice but through ignorance. If only we had fifty Sisters to help us in our work, the work of the Good Shepherd seeking the lost sheep of the flock!

To be kind to others is better than to raise up the dead.—St. Chrysostom.



Dear Loyal Helpers:

HAPPY EASTER TO ALL!

WE are sure that each one tried to keep a good Lent. It was hard to go without candy bars and chewing gum for *forty long days*. But now you are glad that you did it—especially when you recall that the money you saved went to help poor children at home and abroad. Best of all, God has many blessings in store for you here and hereafter because of the love you showed Him and His dear poor through these sacrifices.

SUNSHINE SECRETARY

ARE YOU COMING TO OUR PICNIC?

EACH year we set aside a day known as MARY'S LOYAL HELPERS DAY at Victory-Noll. On this day Helpers come from far and near to have a happy outing on our grounds. There will be games, contests, and a picnic lunch beneath the tall forest trees.

THE date has been set for June 22nd.

WE hope you are planning to join us. We promise a good time for everyone.

EASTER BUNNIES FOR PETS!



At least that is what it looks like. Two of the boys in the picture seem to prefer to play with kittens. The little girl in the picture is Eileen Schmidt, of Coldwater, Ohio. Last year she came to visit our Sister Mary Esther, and Sunshine Secretary met the little lady. Eileen is one of our Helpers.

THE KIDDIES SUNSHINE CLUB



Over in Hamilton, Ohio, we have some very good friends. Sister Viola's mother, Mrs. Wopperer, gathers Sunshine pennies from the children of her neighborhood and sends them to us once a year. The last time we received a check for \$9.00 from her. Little Eleanor Wagner, whom you see pictured here, is one of these Helpers.

GOOD GRACIOUS ME!

LAST month, Sunshine Secretary made two mistakes. She gave the age of *Lois Beall* (pictured with her pet dog) as 11 years. Lois is 13.

IN the article about *Mary's Loyal Helpers Club of St. Rose, Breese, Illinois*, she failed to mention that *Henrietta Kampwerth* was one of the girls in the picture.

WE hope you'll pardon S. S. for her mistakes.

Loyal Helpers

A DEPERE, WISCONSIN, HELPER



We are pleased to introduce Jeanne M. Daanen, who is a sophomore in St. Joseph's High School. Jeanne has an aunt in our community. Her name is Sister Catherine Anne. Jeanne is a faithful contributor.

A BUNCH OF ROSES

The rosy mouth and rosy toe
 Of little baby brother
 Until about a month ago
 Had never met each other;
 But nowadays the neighbors sweet,
 In every sort of weather,
 Half way with rosy fingers meet,
 To kiss and play together.

Father Tabb



OUR APRIL PUZZLE

WRITE the word "Easter" three times, separating the first three letters from the last, as follows:

- | | |
|--------------|-----------|
| 1. EAS..... | TER |
| 2. EAS'..... | TER |
| 3. EAS | TER |

Now make up new words from the split word, using the following definitions to help you.

First three letters: 1. Not difficult. 2. A wooden frame to support a blackboard or artist's canvas. 3. Where the sun rises.

Last three letters: 1. A certain number of schools weeks. 2. A white ant. 3. To frighten. Work the puzzle and get a holy card.

ANSWERS TO OUR MARCH PUZZLE

Square,	Nails,	Plane,	Auger.
Saw,	Hammer,	File,	Vise,

A WORTHINGTON, IOWA, HELPER

This is *Marilyn Smith*. She is eleven years old and in the sixth grade. Marilyn joined us about a year ago.

Last month we received a nice letter from our Helper. She said in part, "I'll be sending you another dollar soon for your poor children." Sunshine money helps save souls and our little friend knows it.



Sister Mary Ella of our community is from Worthington. Perhaps when she went home for a visit last summer she talked about our Missions to the youngsters. Whatever the reason, we have a few good Helpers there.

THE SPANISH SPEAKING IN THE UNITED STATES

(Continued from page 9)

low-income bracket group.

AIDED by funds granted by the American Board of Catholic Missions in the amount of a quarter-million dollars for the year 1945 and 1946, and \$135,000 for the current year, centers, clinics, and small hospitals are being built in all of the dioceses of this Southwestern portion of the United States, both to assist the Spanish speaking and to counteract the efforts of Protestant proselytizers. A small portion of these funds, \$15,000, has been allocated to the Regional Office of the Bishops' Committee located for the first two years in San Antonio, Texas, to perform a concentrated job of organization and the finding, training, and encouraging of native leadership.

THIS office, with a priest-director, two field workers, and two clerical personnel, is attempting to point up the problem in the whole Southwest aided by a priest from each diocese, who represents his Ordinary in this work. It is expected that the office will be moved from diocese to diocese in the years to come to perform the same kind of service as is being given in the Archdiocese of San Antonio.

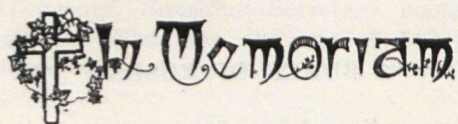
THE Church is not reaching effectively more than 25 per cent of the Spanish-speaking people through lack of priests and sisters. She needs the help of the laity. As an example of the difficulty we face, in several of our large cities in the Southwest there are upwards of 15,000 souls in many of the parishes with only two or three priests to take care of them. There are hundreds and thousands of children attending the public schools and receiving no religious instruction whatsoever. There are only a handful of native vocations to the priesthood and sisterhoods from the Mexican-American Catholic population.

IT used to be said: "The Mexicans will always be Catholic." Then it was said that Protestant proselytizers do not make converts of the Mexicans; they just make bad Catholics out of them. Now that more accurate surveys are being made, it is gradually being admitted that the Mexican-American makes an excellent Protestant. The natural love and loyalty which he shows to those who help him has prompted him to join one or another of the innumerable Protestant sects working among them in the Southwest . . . And how zealously, even if benightedly, the Protestant sects work for the salvation of

the Mexican people! In the city of San Antonio alone there are more than 75 Protestant churches strategically located within the 13 Spanish speaking parishes of that city. This same proportion of 5 or 6 Protestant churches to each Catholic church is found in practically all the larger cities of the region. It should prompt us to greater interest and Apostolic zeal when we realize the great amounts of money and sacrifice being expended by those who would make "Christians" out of our Catholics. But while the Protestant groups may have finances and paid workers, they could never win over these people if we could add to the devoted love and services of the priests and sisters, a laity imbued and on fire with the zeal of the Apostles; and truly this work is an apostolate.

WHILE the Anglo-speaking population practices planned parenthood, the Spanish-speaking people are having all the children that God sends them, and this without complaint. Truly, if ever there was a field "ripe for the harvest," it is this one. And if ever the words of scripture applied to any harvest, they apply to this one. For we can say with the Master: "Behold I say to you, lift up your eyes and see the countries for they are white, all ready to harvest." (John 4:35) . . . "The harvest indeed is great, but the laborers are few." (Luke 10:2) . . .

THIS is an apostolate which calls for real zeal, a zeal which will carry us on despite the lack of sufficient finances, despite the difficulty of a conflict of languages, despite the clash of cultures; for the Spanish speaking respond beautifully to love and are as quickly repelled by the superior attitude of those whom they classify as the "do gooders"—the "up lifters"—the attitude of those who have forgotten the words of St. Paul: "There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus . . ." (Galatians 3:28.)



Mr. T. A. Riordan, Flagstaff, Arizona.
Mrs. Catherine Burnette, Chicago, Ill.
Mrs. Mary Schuler, Fort Wayne, Ind.
Mary Pranger, Fort Wayne, Ind.
Joseph Stoeck, Chicago, Ill.

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

PICTURE QUIZ: Which one of these people gives the right reason for buying U.S. Bonds?

(ANSWER BELOW)



1. **Easy to save!** "I'm putting my money into U.S. Bonds because it's the *easiest* way for me to save a regular amount each week. So far, I've saved \$500 without missing the money!"



2. **Plans for the future!** "Ten years from now, the money I'll get for my U.S. Bonds will help to send my kids to college, or buy our family a new home."



3. **Rainy day!** "Maybe a rainy day's coming for me. Maybe it isn't. But I am taking no chances. That's why I'm buying all the U.S. Bonds I can through my Payroll Savings Plan."

THE ANSWER

Every one of these people gives the "right" reason—because there's more than one right reason for buying U.S. Bonds.

Whichever way you buy them—through Payroll Savings, or your local bank or post office—U.S. Bonds are the best investment you can make!

SAVE THE EASY WAY... BUY YOUR BONDS THROUGH PAYROLL SAVINGS

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Youth Dreams Of Achievements

Why not do something that is within
your power NOW?



JOIN OUR JUNIOR ASSOCIATE CLUBS FOR THE MISSIONS

OBLIGATION is two-fold in character

SPIRITUAL: A Hail Mary to be recited daily that God may bless our labors among 40,000 Catholic children enrolled in public schools.

MATERIAL: Send holy pictures, medals and other religious articles to one of our Missions for distribution among these under privileged children.

BENEFITS consist in sharing in a Perpetual Novena to Our Lady of Victory offered each morning by our Sisters.

Interest your Sodality or classmates in the work of the Home Missions. Write to JACM Supervisor, Our Lady of Victory Missionary Sisters, Victory Noll, Huntington, Indiana, for further information.