



Volume I

Victory-Noll, Huntington, Indiana, May, 1925

Number 6

The Merit In Helping To Preserve The Faith

If Heaven be the most precious treasure that Almighty God Himself can enrich us with, then the means which He Himself established for the attainment of that treasure must hold the second place in value. The means which lead to an end must always be next in importance to the end itself. The Church established by Jesus Christ, with the Faith which she teaches, is the divinely appointed road to salvation or to heavenly riches.

The bringing of this Divine Faith to those who have it not, or the preservation of it in those in whom it was planted by Baptism is the greatest benefit which one individual can confer on another. A millionaire could, with considerable ease, make several destitute people wealthy, but it is a benefit or a treasure which must soon be relinquished; it is a material treasure that can make one only relatively happy for a brief period. But when the Missionary converts a pagan into a member of Christ's Church, he bestows on him a form of spiritual wealth, whose value cannot be measured; he places him on the sure road that leads to bliss eternal. Many a man and woman have left home, relatives, and have gone to foreign strange lands in the hope that they might make happy here and hereafter some unknown, illiterate, despised, heathen child or adult. Its sanctified soul is as precious in God's eyes as any other. At this moment there are probably 50,000 Catholic priests, brothers, sisters and lay-workers sacrificing their lives in the foreign fields to that end.

*We are confident our Readers will rejoice with us over the appointment of Msgr. Noll as Bishop of Fort Wayne. Msgr. Noll not only made possible Victory-Noll as a Training Institute for our Catechists, but has been our staunchest friend. We are happy to say that as Bishop, our most generous benefactor will continue his interest and direct special classes in Catechetics.

*By the Rt. Rev. Msgr. J. F. Noll, LL.D.
Editor of Our Sunday Visitor



They find their greatest happiness here and look forward to a gracious welcome from God when they die, besides glory eternal in Heaven for their sacrifice and efforts.

Now it is a greater crime to neglect those who had already been started on the way to Heaven, who had belonged to God by the profession of the True Faith, than not to bring the gift of Faith to those who had never heard of it. There are in our country possibly 1,000,000 Spanish-speaking people to whom the True Faith was brought by Baptism, but who are losing it because of the unfortunate circumstances that the Bishops in whose dioceses they live, have an insufficient number of Priests to instruct them, to say Mass for them, and to give them the Sacraments; an insufficient number of parochial schools, wherein they might have their Faith strengthened and nurtured.

While these poor people are suffering from lack of attention on the part of the Catholic Church, several of the Protestant denominations are hard after them, not only by furnishing

missioners to tell them that the Faith which they have inherited is wrong, but by supplying them with money to meet their material needs, and by receiving them gratis into boarding schools, where in return for education, they are obligated to lend themselves to the work of robbing their own race of the Catholic Faith.

Since it will be many years before there will be an adequate supply of Priests for the needs of the Spanish-speaking people in our southwestern states, the Church must depend on zealous lay-women to embrace a community life wherein, after two years' preparation, they will be equipped for the work of a Missionary Catechist, "to instruct unto justice" the neglected Mexican and thereby earn the great reward promised to such instructors.

Fathers and mothers, would you discourage your daughter from embracing this form of life? If you love your daughter with the truest kind of love, you will certainly want her to have the greatest amount of happiness in Heaven after accomplishing the greatest amount of good in this world. You might not wish to give up two or three daughters for such work, but if God has given you two or three, why not loan one of them to Him? Young ladies, have you never given serious thought to the Missionary life? Have you never prayed earnestly for a religious vocation? Can't you be brave enough to go out and fight for God?

Those who cannot become Missionaries, or who feel that they are not called on to work in the Missionary field, can still earn the reward of a Missionary by becoming interested in their own community in the work of the Missionary, by forming a Missionary circle or becoming a member of one; by giving an annual alms and by collecting alms from others; by sewing for the poor whom the Missionary is often called on to help.

For many Catholics our Great Southwest has been the land of Spiritual Tragedies.

In His Steps--- A Popular Exposition of the Spiritual Life.

IV.

"Sister", exclaimed Vera, the moment Sister Charitina entered the room, "ever since our last class I have been anxious to ask you a question."

"Well, Vera," answered Sister encouragingly, "what is it? Let us hope you have no serious difficulty."

"Towards the end of the Instruction", continued Vera, "while you were speaking of our great privilege in living under the New Law of Charity, I understood you to say that the devout Soul quickly reaches the heights of Perfection."

"No, evidently you misunderstood me, my child. What I did say was, that such a soul soars aloft to the Mount of Perfection. And by this I meant that, aided by the All-Powerful grace of God, a devout soul is able, in time, to gradually acquire the highest Perfection. Like every other form of life there must be in the Spiritual Life various stages of growth. It is a life depending upon laws, fixed and certain in their operations upon the soul. Now, everyone knows that there are certain laws governing our physical life. Underlying our physical, mental and moral nature, there are certain fixed laws,—and health of body, soundness of mind, strength of will, all depend upon our conformity to these laws. And so, just as the perfection of our natural life depends upon our living up to these laws, so does perfection in our Supernatural life depend upon our conformity to the laws of the Spiritual Life. The same principles which govern one govern the other. It is only by placing ourselves under obedience to these laws that we can hope to grow in holiness and become Saints. And the reason why the great majority of our good Catholics fail to become holy is that they fail either to properly and prayerfully study these laws of the Spiritual life or, knowing them, fail to submit themselves unreservedly to them."

"But Sister", Rosemary interrupted, "how are good happy persons in the world to know about these laws or principles of the Spiritual life? I never heard about them until I made the retreat last summer." "Well, unfortun-

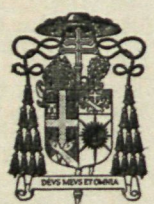
nately, Rosemary, it is only too true that so many of our good, pious young people living in the world hear very little, if anything, about the Spiritual



life. Over in Europe it is different. In Catholic countries like Spain, France and Italy, they not only have works devoted to this subject, but even current publications giving simple, popular explanations of the Spiritual life. Now, while it is true that in our country we have a large number of devotional works, they are intended, for the most part, as books of meditation and spiritual reading for Priests and Religious. Their language is deep and technical; their style dry and academic; their contents unintelligible and their price almost prohibitive to the ordinary Catholic living in the world.

"Is it any wonder then that since they have heard very little, if anything at all, of the principles of the Spiritual life, it is so difficult to make even Spiritually inclined characters understand that if they would become holy and perfect, they must live up to certain laws of the Spiritual life. I remember hearing an old Missionary once say in a retreat sermon that a good many pious people imagine that they have already become very holy when they have multiplied their prayers, novenas and devotions. 'Stop following every devotion that comes along', he urged, 'and practice the

devotion of the fifty-two Sundays for a change. If you practice devotion to Jesus, Mary and Joseph consistently and according to order and the dictates of your heart and reason you will surely grow in holiness.' I think you will agree with this Missionary, children, that there are a great many pious persons who live according to rule and order in every circumstance of their life and work—excepting only their Spiritual life. They seem to think that in this life of Christian Perfection there need be no order, no system, no regularity. In other words, that one does not need to bother about living according to the dictates of certain fixed rules or principles. With them everything seems to be left to their feelings, their sentiments, their inclinations. One time I asked a very holy Dominican Father, who has given hundreds of retreats to lay people and who



Archbishop Daeger Commends Missionary Catechists after Review of Their Work. . . .



I should like very much to be present for the solemn dedication of the Victory Training Institute, but I am afraid I cannot make it. On Easter Monday I leave for my Confirmation tour and will be gone nearly all the time until next Fall.

I am very pleased with the work the Missionary Catechists have been doing at Ocate and its outlying Missions during the past year. While confirming at these Missions I was delighted to see how satisfactorily the Catechists have done their work and how well satisfied all have been with the efforts made by these zealous Missionary laborers. The effect of their zeal was plainly seen in the behaviour of the children and in their knowledge of the Catechism. Surely the good Catechists are doing God's own work here. May He bless them in all their apostolic labors!

Albert G. Daeger, O.S.M.
Archbishop of Santa Fe.

Following in the Footsteps of the Padres

By the Rev. A. J. Blaufuss, Secretary and Co-Founder of the Society of the Missionary Catechists.

EDITOR'S NOTE: A young rural Pastor sat at the desk in his simple study one wintry afternoon seven years ago. On his kindly face there was an expression of disappointment. He had ploughed his way through great snowdrifts that morning in a vain attempt to make his out-mission eight miles distant from his Parish Church. He was thinking now of his people deprived of the Divine Sacrifice for the first time during his Pastorate. Before him was an open copy of "Extension Magazine". He was looking at some pictures of dilapidated adobe Chapels in the Southwest. And as he looked he read these lines: "For thousands of Spanish-speaking Catholics the Southwest has been a land of Spiritual tragedies,—they have neither Priests, nor Churches, nor Religious Instruction." One of the pictures showed a group of children at the doorway of a Chapel but recently erected by the Extension Society. The Priest loved these children. He loved them because they were poor and ignorant,—he loved them with all the ardor of the love of his Priestly heart. "Some day", he said to himself, "the Good Shepherd of Souls will raise up someone to feed these tender little ones of His flock with the food of the Divine Word."

Then with a sigh he turned to the mail lying unopened on his desk. His eye brightened as he caught sight of a letter addressed to him in a familiar hand. Eagerly he opened the letter and read over and over again the message it contained.

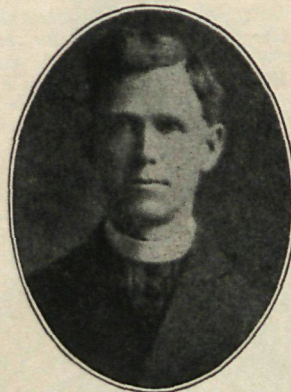
"I am calling upon you", pleaded the writer, "to associate yourself with me in this new Missionary Foundation for the greater Honor of Our Most Dear and Blessed Lady of Victory and for the Salvation of the souls of the poor, neglected children in the scattered Missions of our Catholic Southwest. God wills it! You will, I know, join me in this new Apostolate, and thus become an instrument in the Hands of Providence in saving to the Faith an entire race of Catholic People—the Spanish-speaking people of America."

"Yes" said the young Priest, "God really wills it: Our Blessed Mother desires it: I will respond to this call!" This earnest resolution was no sooner made than it was acted upon. And all during the struggles and sacrifices of those first fateful years of this new Foundation—THE SOCIETY OF MISSIONARY CATECHISTS OF OUR BLESSED LADY OF VICTORY—the Reverend A. J. Blaufuss of Baileyville, Kansas, has ever remained true to the high and holy ideals which inspired the pioneers of this new American Missionary Foundation. In the following article this Saintly, self-sacrificing Priest sketches an outline of the part he took in the "Missioning" of the first band of Missionary Catechists in New Mexico.

"It happened two years ago last summer. It was on one of those long, hot, nerve-racking, nerve-sapping, summer days, that seem to take all the 'pep' out of a fellow's life out here in Kansas. I found it hard to pull myself together. Finally, however, I got down to my correspondence and tossed off a few lines to my old friend, the Spiritual Director of the Society of Missionary Catechists. In a few days came one of his characteristic letters: "Why not take a couple of weeks off? Go to New Mexico. Visit our Catechists in their Mission-center and give them a little retreat."

"That's just fine!", I said. "I'll do it. Let's see, when can I go? Why not this week? I'll get a Benedictine to take my place for Sunday."

No sooner said than done. I got a Father to take my place, gave a few



hurried instructions to Martha, my trusty old housekeeper, and the next day found me speeding westward on the Santa Fe limited for New Mexico.

Now those who have traveled across the State of Kansas will agree that I have "said something" when I tell them that even though you may be racing across the 80,000 square miles of this great State of Kansas on a flyer you have ample time to make reflections on the past and the present. I was reflecting mostly on the past. I recalled that just a year before this I had taken the first band of Missionary Catechists to Watrous, New Mexico, after introducing them to His Grace, the Most Reverend Archbishop Daeger, at Santa Fe. I remember as well as though it were but yesterday how the Priests of the Archdiocese of Santa Fe, who were making their annual Retreat in San Miguel College of that city, met us and greeted us most cordially. When I told them that these were the "firstlings" of a new Missionary Society destined to help them save souls in their needy, scattered Missions, I could tell that at first they were somewhat incredulous.

"What", they chorused, "is somebody really beginning to think of us out here in this Mission country? Who started this new Missionary Society? Who is backing it? Who is

providing for the needs of these workers? You had better tell the promoters of this new work, Father, that it takes a whole section of 2,000 square miles and 6,000 natives to take care of one Missionary in this big harvest field."

Briefly I tried to explain to these grizzled old Priests just what the little magazine of the Society, THE MISSIONARY CATECHIST, is now broadcasting to the public concerning the Missionary Catechists and their work. I told them how the Catechists received a special course of training; how they were equipped spiritually and mentally for this particular Missionary work; how they were to be supported by charitably disposed Catholics in the East.

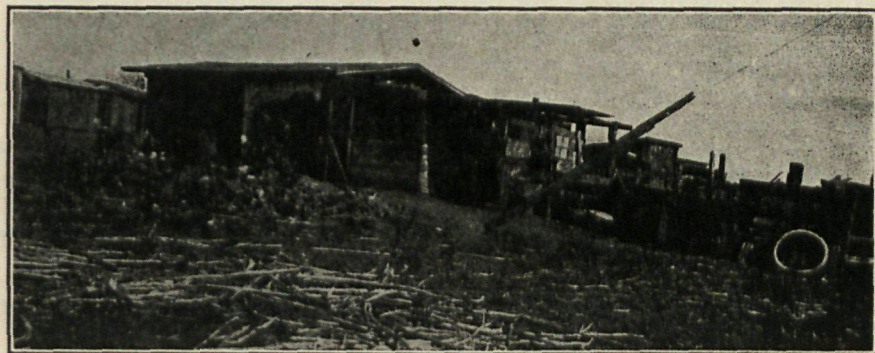
"That's fine", the Missionaries exclaimed, "but tell us, when are you going to send us some of these Catechists for our Missions?"

I replied that the needs of their Missions would be supplied just as quickly as we could find zealous, self-sacrificing, young women to come forward and consecrate their lives to this work. There must be thousands of good, generous, zealous Catholics in the East, who if they but understood the needs and merits of this work, would consider it a privilege to support the Catechists in their noble, apostolic labors.

Now a year had already passed. The little mustard seed of this Missionary Foundation so carefully planted in what appeared to be barren soil, had been warmed by the genial sun of God's grace and watered by the tears of sacrifice and prayer. It had in very truth grown and flourished exceedingly. During the short space of one year much good had already resulted for God's glory and the salvation of the souls of the poor out here in their Missions whither I was again bound.

So here I was back once more in this vast Mission field of the Catechists in the Northern part of New Mexico. Needless to say, they were supremely

(Continued on page 6)



Eight Mexican Families Live in these Shacks

If you like THE MISSIONARY CATECHIST send in your life subscription.

THE MISSIONARY CATECHIST
Huntington, Ind.

Devoted to the Greater Honor of Our Blessed Lady of Victory and the dissemination of information concerning the Catechetical and Social Service Activities in the Mission Field at Home.

Published monthly with ecclesiastical approbation by The Missionary Catechist Publishing Co.

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Rev. J. J. Sigstein, Spiritual Director of The Society of Missionary Catechists
Editor

S. Cyril Hettich
Business Manager

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Associate Catechists of Mary

CO-OPERATION

Six months ago the Society of Missionary Catechists had no organ of its own. It was lacking an indispensable means of publicity for its work in the destitute, churchless Missions of our Catholic Southwest. On December 27th there was published the first issue of THE MISSIONARY CATECHIST. That this and the following four issues have scored and unmistakable success is evidenced not only by the large number of subscriptions received, but also by the highly commendatory letters written by Right Reverend Bishops, and Reverend Clergy, members of Religious Communities and the ever-faithful laity.

We believe that we have built up a subscription list that is of a substantial and permanent character. Many of our readers are old subscribers and loyal friends of that deservedly popular national weekly—OUR SUNDAY VISITOR—and of its widely known and versatile Editor—Msgr. Noll. Their support is pledged not only to Our Sunday Visitor, but to the Missionary work to which it is giving nation-wide publicity—the work of our Society of Missionary Catechists.

THE MISSIONARY CATECHIST is the visible expression of the spirit animating our devoted Missionary Catechists in their work among the needy Spanish-speaking people of America. Every day we receive letters of commendation which prove that our little monthly journal fills a need and fits the times. THE MISSIONARY CATECHIST is not a "begging sheet". It makes no appeal for subscriptions through paid solicitors or professional magazine agen-



OUR BLESSED LADY OF VICTORY
PATRONESS OF OUR SOCIETY

cies. It stands upon its merits. Every phase of THE MISSIONARY CATECHIST'S plan and policy appeals to an ever-widening circle of readers. THE MISSIONARY CATECHIST is thoroughly modern in its subject matter, its makeup, its treatment of Missions and of Missionary activities. Written as the average American Catholic thinks and reads,—lively, clear, concise,—so that even its articles on Spiritual subjects are free from that heavy, deep, technical style too often found in Catholic periodicals.

Many up-to-the-minute pictures appear every month to illustrate the stories and articles cut to fit its bright, newsy pages. THE MISSIONARY CATECHIST is a publication that will prove at once educational and inspirational.

Surely such a magazine should merit the support and co-operation of all good Catholics who wish to make Our Blessed Mother better known and loved as the Tender Mother of a spiritually starving Catholic people—the Spanish-speaking people of our country.

It is the aim of the publishers of this magazine to come into personal touch with all its subscribers. We desire to secure their co-operation in increasing our circulation list and extending its influence. Just think of it, dear Subscriber, if we had only 3000 (no, we didn't add too many ciphers to this figure) life subscribers at \$10.00 each, we could train and place hundreds of our devoted Missionary Catechists in the vast harvest fields of the Southwest now in danger of perishing. Instead of "missioning" ten or twenty of those generous, self-sacrificing "saviours of the poor" to these Missions. Several names of our Right Reverend Bishops and Clergy now grace our Life subscription list. No doubt generous friends among the laity will also wish to have their names entered on our subscription list as life subscribers in honor of Our Blessed Mother during Her beautiful month of May.

Another highly serviceable form of co-operation is to have a year's subscription sent to several friends. Surely you have some friends who would become interested in this New Apostolate among the poorest of God's poor in the Missions and would, at your solicitation, gladly become life subscribers of THE MISSIONARY CATECHIST.

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SANTA FE---"the City Different"

An Historical Sketch by Benjamin M. Read

The Recognized Historian of New Mexico



(Editor's Note. Have you ever been in the South-West? No? Then you don't know what you have missed. It is the land of Romance; of Scenic Marvels; of peoples new and strange. If you wish to spend an ideal vacation, by all means, take a trip to this, little known, portion of our country, and see sights worth remembering, such as:

The Grand Canyon, in Arizona,—one of the wonders of the world;
The Ancient and Picturesque Franciscan

Missions of Southern California;
The Spanish Peaks of Southern Colorado;

The Cliff-dwellings and Pueblos of New Mexico;

Santa Fe, the city of the Holy Faith of St. Francis,—"the city different."

The following historical sketch of Santa Fe, New Mexico, is from the facile pen of Mr. Benjamin Read, the historian of New Mexico.)

The city of Santa Fe was founded in 1606 by Oñate. Since this time it has had the distinction of being the Capital of a Providence under the Spanish government and likewise a Providence under the Mexican government. Today it is the capital of one of our sovereign states of the Union—New Mexico. Santa Fe is the second oldest city in the United States, antedating even the founding of Jamestown and the landing of the Pilgrim Fathers at Plymouth. Its local history is replete with Romance and thrilling episodes. It contains, carefully preserved among many pre-historic objects, the famous adobe palace built by Oñate in 1605 and 1606. It was this historic structure which was occupied by the various Spanish, Mexican and American governors throughout three hundred years. It was here that General Lew Wallace, while territorial governor of New Mexico, wrote part of his famous novel, "Ben Hur". Today it is occupied by the American Archaeological Society. Similarly well preserved is the church of San Miguel, contemporary with the Palace of the Governors. At the present time it is used by the Christian Brothers and is the chapel of San Miguel College. Near this historic Chapel stands an old adobe hut, by some considered the oldest house in the United States. In the days of old, Santa Fe was the mecca of the brave Spanish Conquistadors. Today it is the mecca of all who wish to see the most fascinating part of old America. From an historic and pre-historic viewpoint, tourists will find Santa Fe "the city different", a city filled with glorious traditions. Nowhere in the United States can be found a spot so replete with interest as the Plaza, the end of the Santa Fe trail. Here one may walk in the paths of the saintly Franciscan Padres martyred

by their savage Indian charges. Here military expeditions led by Spanish generals, were mobilized; here the great Spanish Captain-General Don Diego de Vargas, re-established the civil and military authority of Spain, after reconquering the rebellious Pueblo tribes. Here the sovereignty of the United States was proclaimed and our country's flag unfurled from the walls of the Governor's Palace by General Stephen Kearny in 1846. In the Plaza the tourist will find historic monuments erected by New Mexico to honor her sons who fell in battle during the Civil War. Another monument commemorates the annexation of New Mexico in 1846, and still another marks the end of the old Santa Fe trail. The massive, artistic and modern cathedral of San Francisco is an imposing structure. Clustered about the cathedral is a group of Catholic Institutions: The Academy for Girls, conducted by the Sisters of Loretto; St. Vincent's Academy and Orphan Asylum under the care of the Sisters of Charity; the College of San Miguel conducted by the Christian Brothers and established by Archbishop Lamy in 1859 while nearby is St. Catherine's Indian School conducted by the Sisters of the Blessed Sacrament. Then a few hours drive from the city the tourist will find the Parjito Cliff-dwellings wherein have been found 20,000 caves: the Rito de Los Frijoles Canyon, which cannot be surpassed anywhere for picturesque grandeur. Following the circle drive one soon enters the far-famed Santa Fe Canyon, through which one can reach the "Switzerland of America"—Pecos Park. Then a few hours drive and one may easily visit the ancient Indian Pueblos of Tesuque, Nambe and San Ildefonso. Santa Fe has the best climate and the best water of any city

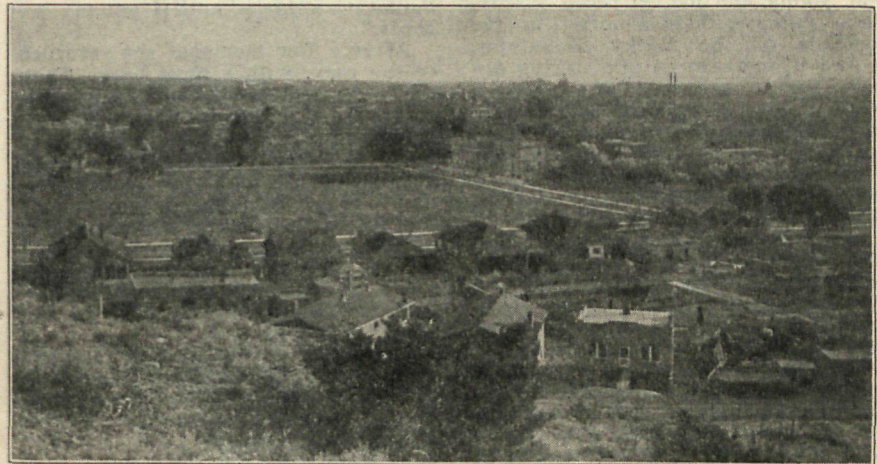
in America. The population of the city and its suburbs is approximately 12 000 souls. Santa Fe is styled "The City Different" and truly deserves this unique title. In marked contrast to the low adobe buildings, built centuries ago long the narrow, crooked streets clustered about the venerable Plaza are beautiful modern buildings. But their "modernity" is not commonplace. The architecture of these recently constructed residences, business houses, hotels and public edifices is what is known as the Santa Fe type,—Spanish-Indian architecture—resembling the old Indian Missions of New Mexico. With its deep blue skies, its perpetual sunshine, its massive mountains and its picturesque surroundings, Santa Fe with its suburbs is the most wonderful, "scenic, one-hundred mile square in all America," and well worth a long trip to see.

In His Steps

(Continued from Page Two)

is known as one of our ablest Spiritual Directors, which were the greatest difficulties he experienced in directing souls in the path of Christian Perfection. 'There is one thing, Sister,' he answered, 'if we could only get ordinary devout souls to live according to the principles of the Spiritual life, we would soon have many saints in this country. Many who have come to me sincerely intent upon becoming very holy are governed entirely by their feelings. It is only with the greatest difficulty that you can get such persons to live up to certain rules fixing a time for prayer, the reception of the Sacraments, the performance of certain devotions.

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"Santa Fe, the Capital, with its quaint mission houses, its narrow streets and its atmosphere of Old Granada"

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The Associate Catechists of Mary

The Lay Auxiliary

ELEVEN NEW BANDS! One Hundred Workers

Fort Wayne, Ind., May 4, 1925

Dear Father Sigstein:

When you explained the condition of the Missions on your visit at our Parish, it made a deep impression on Right Reverend Monsignor J. H. Oechtering, as well as the ladies who attended.

We have organized a mission sewing circle, composed of eleven promoters and one hundred ladies. We hope to double the number before the close of the year.

At present we are holding card parties and when the weather permits we will give ice cream socials and the money will be used for the Missions.

We trust that our attempts will meet with success.

Yours in Christ,
MRS THERESA ANKENBRUCK,
Chief Promoter.



Promoters of New Fort Wayne Bands: Mrs. G. Haffner, Mrs. J. Rissing, Mrs. M. Beckman, Mrs. J. Dietrich, Mrs. F. Kindley, Mrs. J. Freistroffer, Mrs. E. Delagrangé, Mrs. G. Sphaner, Miss A. Brink, Miss M. Herber, Miss M. Berger. Insert, Mrs. T. Ankenbruck, Chief Promoter.

Following in the Footsteps of the Padres.

(Continued from page 3)

happy to see me. Having had Mass only once or twice a month during my absence, Mass and Holy Communion and the Word of God, were for them choice Spiritual food and drink. True to my word, I preached a short Retreat to these chosen souls and accompanied them on their daily visits to the Missions. With them I again attended the Catechism classes, again visited the homes of the poor and saw how lovingly and how tenderly they ministered to the sick and suffering little ones of the flock. Everyone, young and old, in these obscure little villages, hidden away in the foothills of the Rocky Mountains, looked upon them as ministering angels, for to everyone was given a word of love, a word of cheer and a word of consolation. Everywhere they spread the sunshine of Spiritual and Corporal Works of Mercy.

Knowing by experience how difficult it is to teach even the rudiments of Christian Doctrine to children in Mission places, deprived of Catholic School and Catholic Instruction, I was surprised how much these children had learned during my year's absence. In these Mission districts the Catechists had singled out certain zealous young Spanish women and had given them special instructions in Christian Doctrine. And these lay-women readily co-operated with the Catechists in their work.

I had said Mass in some of the humble abode Mission Chapels on my

former visit to this country before the advent of the Catechists. On that occasion my altar boys consisted of two lads clad in overalls that had seen better days. Today I could scarcely believe the change that had taken place. I now had four altar boys wearing bright, new cassocks and clean surplices. These altar boys served Mass like adoring angels and answered the Mass prayers in faultless Latin.

Upon my return to the Mission-Center, I made inquiries of the Catechists as to the number of Catechism classes they had taught during the past year.

"Pardon me, Father", replied the Senior Catechist, "until I get my records."

After a few moments she returned to the room with a little book. "You see", she remarked, "our Father Director has us keep a diary of our daily work. In this little book we have recorded the labors and events of each day during the past year. Every Friday a report is made up and sent to him so that he is always in possession of the information he needs concerning the attendance at our classes, the visits we make to the homes of the sick and the relief we give to the poor."

I glanced at the record. I could scarcely believe it. "Do you mean to tell me", I asked, "that you have taught over 2,000 Catechism classes during the past year and that you have made over 400 visits to the sick and the poor?"

"This is our record, Father", she modestly replied. "and for this we are Your Sodality will be proud to support a Catechist

extremely grateful to Our Divine Lord and to His Most Blessed Mother, for They have enabled us, even in the midst of raging blizzards here in the mountains to make our visits to the poor and to teach the poor children the Truths of Salvation."

My visit to the Mission-Center of the Catechists at Ocate, New Mexico, was all too short. I reluctantly terminated my visit and returned to my home in Kansas. However, I felt happy at the thought that I had become identified with this Christlike work which these devoted Missionary Catechists of Mary are doing in the destitute Missions of New Mexico. At the same time I felt humbled. What were the little sacrifices and labors and vexations of a well-established Parish in Kansas compared to the hardships and apostolic labors of the Missionaries and these heroic Catechists?

"Surely", I said to myself, "this Missionary Foundation was inspired by Heaven and Heaven's Queen, Herself." How small it seemed in the beginning, yet it will not be long before it will be a mighty tree whose branches will cover every Mission district peopled by our Spanish-speaking Catholics. How long it will take to accomplish this great good I dare not prophesy. But this I do prophesy: that in the not distant future, the vast Parishes and Missions of the Southwest and even of the Southeast will have their bands of devoted Missionary Catechists following in the footsteps of the Padres and laboring under Mary's patronage for God's glory and humanity's salvation.

TRAIL'S END!

(By Constance Edgerton)

Roger Reardon, tall, blonde, soft spoken, and conservative chemist in the Golden Guinea Mine, walked the length of the deserted street of the little mining town of Zapata, New Mexico, as it lay in the half light of the evening with the day's radiance fading from the sky. His soul was strangely uneasy. Zapata was a prosperous town. It boasted a school, hotel, two stores, and a social worker from the Baptist Mission Training School. She was what bothered Roger.

Father Mackin, the pastor of San Gabriel's Church in Zapata had a mission fifteen miles down the trail. He had also an uncanny gift for finding Lay-Catechists. His workers were; Roger Reardon and Joe Wallace; Miss Link, the milliner, and Joan Loudon the teacher.

Miss Link was locking her shop door as he passed. She greeted him and they walked on together, talking of Miss Benson, the Baptist worker and all she was accomplishing.

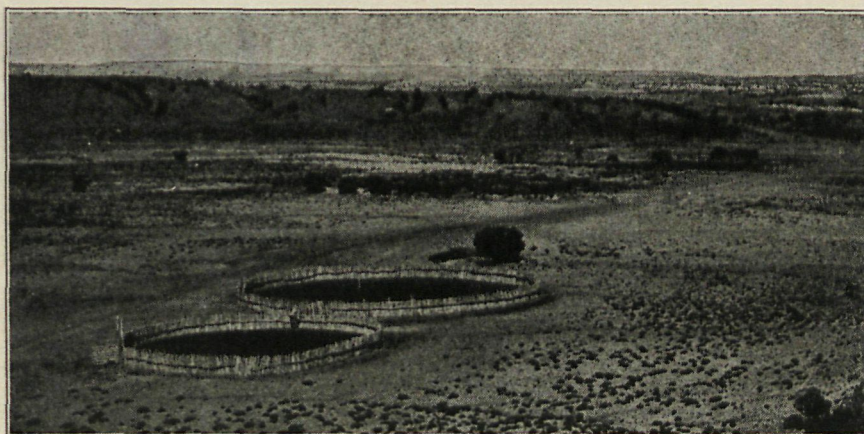
"She does not do half the good you do", said Roger. "You know your people and you turn right in and relieve them. She is so theoretical and has so much investigation to do that the poor could be in their coffins before her convictions are assimilated and she gets around to do anything for them."

They came to the rectory, a tiny frame cottage with tiny rooms and a sagging roof. Father Mackin had no housekeeper. Joan Loudon worked in his house Saturdays and Sundays. The housewives of the town took their turns the other five days.

Father saw them and came to the gate. After a moment Miss Link went on to her home. She was living with her Aunt Lizzie, who came to New Mexico in 1870 to run a hat store. The ladies were scarce at that time in the territory, and hats were a drug on the market, so Lizzie Link opened an eating house which brought in rich returns. She kept at it forty years. Now she was retired but spent most of her time working for the Church. She and her helpers scrubbed the little church twice a year; her corps it was that cooked the annual parish supper. Lizzie's life was one of service, and the dream of her youth was come true in her niece's hat store.

As Father and Roger sat in the twilight a rider came to say that Mrs. Reardon,—Roger's mother,—had another heart attack. Father and Roger started at once on the twenty mile drive to the Reardon ranch on the mesa.

Mrs. Reardon died next day. Looking at death Roger wondered at himself. He was puzzled to think he was not overwhelmed with grief. He



The Desert Corral

thought his mother was happy, and he felt a suffocating need of the open. He wandered away from the house toward the canon. Of a sudden his detached meditations were blurred. He was at the trail's end, on a narrow shelf in front of a recess in which a little rock cave nestled. "Trail's end", he spoke aloud. "Who can know?"

He saw a tangle of mesquite struggling for sustenance in the wall of rock. To the open spaces stunted manzanita and laurel showed in the vast expanse of the desert, a blue haze under the morning sun. Slowly he retraced his steps. His father was in

the corral. "I am going to the seminary, pa", said Roger.

"Your mother always said you would", answered John Reardon.

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IN HIS STEPS

(Continued from page 5)

They will tell you that unless they feel like praying or receiving Holy Communion, engaging in spiritual reading and the like, that they do not believe in forcing themselves to do these things at certain times. And so they fail to grasp this fundamental truth, that unless they observe the laws of the Spiritual life that life will just as surely run to seed and die out as would the natural life of the body under the same circumstances.

"We must agree with this holy Priest, my children, that anyone attempting to lead a Spiritual life that is not firmly built upon the laws governing it, will soon find to her sorrow that such a life ends in complete failure. No one can ever really hope to become solidly devout or perfect unless her Spiritual life is begun, developed and perfected according to the principles underlying the life of Christian Perfection.

"If you study the principles which governed the lives of the various Saints and enabled them to reach such wonderful degrees of holiness", says the pious Father Mathurin, "you will find that they all came under the operation of the self-same Spiritual laws."

"St. Anthony in the desert; St. Francis of Assisi preaching poverty by his example in the villages and towns of Italy; St. Francis Xavier laboring for the conversion of the heathen of India and Japan; St. John of the Cross shutting himself up in his cell to meditate on the Perfections of God;—all these were different types of men who brought their lives into perfect conformity with the laws of the Spiritual life, and while it is true that each one brought himself under obedience to these laws in his own particular or peculiar way, still each was under the influence of the self-same principles. These principles worked themselves into their very nature and at length heroic holiness became their coveted prize.

"According to these laws of Christian Perfection, then, must our Spiritual life take root, develop and become perfect. Devout souls sincerely desirous of becoming perfect must pass through certain successive stages of growth in the Spiritual life and according to the degree of Perfection to which they have attained they are divided into three distinct classes: First, for those beginning the Spiritual life, which is called the Purgative stage or way; Second, for those more advanced, called the Illuminative way; Third, for those who are perfect, called the Unitive way.

"Now, the Purgative way is nothing more than the cleansing of the soul from sin and affection for sin. It means the mortifying of the sensual appetites and the controlling of the passions and unlawful inclinations. By thus purifying their souls, overcoming evil habits and controlling their passions, beginners in the Purgative way

of the Spiritual life have no difficulty in keeping free from mortal sin.

"Having removed all obstacles that stand in the way of Perfect Charity, such souls soon secure ease and readiness in implanting those positive dispositions for practicing the pure love of God and neighbor. They have really made advances and are now in the Illuminative stage of the Spiritual life. They are those whom Our Divine Lord says: 'Hunger and thirst after Justice', or Perfection. They find greater ease in praying frequently, regularly and fervently. And there is in their prayer that personal element which establishes the relation of a loving child towards its Heavenly Father.

"Now such devout souls are not content to stop in the Illuminative way, but earnestly desire to become more perfectly united through charity with their Divine Master. Their whole desire is to enter upon the Unitive way of the Spiritual life. These are perfect souls, as far as it is given souls to be perfect in this world. Having gained a complete victory over themselves by bringing their lower nature into complete subjection to their higher nature and by the perfect practice of the moral virtues, we find such

souls happily settled in a calm and peaceful security because they have entered upon the Unitive way and are united now through the bond of Charity with the God of Love."

Having offered the usual prayers at the end of her class, the good Sister, while bidding her pupils goodbye, noticed that Vera, usually so bright and cheerful, seemed to be somewhat dejected.

"What is wrong, Vera?", she asked, drawing her gently aside.

"O, Sister, do you think there is a hope of my ever graduating from the class of beginners in the Spiritual life and of becoming perfect?"

"Certainly, my dear child," she reassured her, "you will become perfect if you desire so with all your heart and with all the determination of your will. In this matter you have but to imitate the example of the great St. Theresa. She proposed to herself to become very perfect and each day she said to herself: 'Today I will become more perfect than I was yesterday.' This do, Vera, and soon you will reach a very high degree of Perfection in the Spiritual life."

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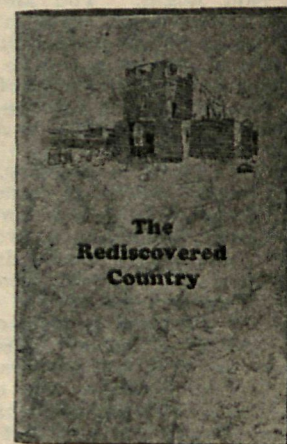
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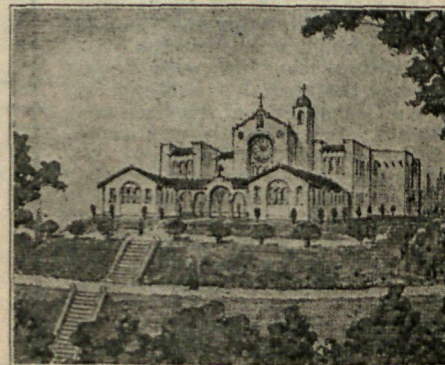
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