

Society of Missionary Catechists

of

Our Blessed Lady of Victory

THE MISSIONARY CATECHISTS—A Religious Community of Women founded in Chicago in 1921 by the Rev. John J. Sigstein.

MOTTO— Omnia pro Jesu per Mariam—All for Jesus through Mary.

RELIGIOUS LIFE— Postulancy, six to nine months; novitiate, two years; then the simple vows of poverty, chastity, and obedience are made.

PURPOSE OF THE COMMUNITY—Like all Religious Communities, its final end is the personal sanctification of its members. Its secondary end is the giving of religious instruction and Christian training to neglected children living in mission places and settlements.

MEANS TO ATTAIN END— Catechetical and Social Service Activities. The Catechists give regular religious instruction to public school children; visit the homes of the poor, dispensing food and clothing when necessary and obtaining medical care for those who need it; conduct religious vacation schools; organize sodalities and clubs; train altar boys, choirs, bands, etc.; care for mission chapels and assist the missionary priests in whatever way possible.

SOURCE OF INCOME— Since the Catechists' rule binds them to work only among the poor, and since they conduct no institutions from which revenue can be obtained, they are obliged to depend for their maintenance upon those whom God has blessed with material goods and with the spirit of charity.

MOTHERHOUSE— Victory-Noll, Huntington, Indiana.

Other Convents

Refuge of Sinners Mission
512 Soldano Avenue
Azusa, California

Our Lady of Guadalupe Mission
Box 1356
Brawley, California

Good Shepherd Mission
Box 336
Coachella, California

Little Flower Mission
Box 523
Los Banos, California

Mary Star of the Sea Mission
598 Laine Street
Monterey, California

Queen of the Missions
Box 46
Redlands, California

San Pedro Mission
563 O'Farrell Street
San Pedro, California

Precious Blood Mission
222 South Eighth Street
Santa Paula, California

St. Joseph Mission
20 South F Street
Tulare, California

Mount Carmel Mission
3868 Block Avenue
East Chicago, Indiana

Sacred Heart Mission
4860 Olcott Avenue
East Chicago, Indiana

Our Blessed Lady of Victory Mission
2324 Monroe Street
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Our Lady of the Snow Mission
Winnemucca, Nevada

Nazareth Mission
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Souls in Purgatory Mission
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Cerrillos, New Mexico

Our Lady Help of Christians Mission
Cleveland, New Mexico

St. Coletta's Mission
Grants, New Mexico

Blessed de Montfort Mission
514 Valencia Street
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Cristo Rey Mission
Box 154
El Paso, Texas

St. Francis Xavier Mission
3816 San Antonio Street
El Paso, Texas

Holy Family Mission
Box 1317
Lubbock, Texas

Queen of Angels Mission
27 West Avenue N
San Angelo, Texas

Introducing
to you

The Missionary Catechist

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NUMBER 2

OUR cover this month gives us a striking view of the Ave Maria Bell in the tower of San Carlos Mission, Carmel, California. The Spanish people always name their bells in honor of Our Lord, Our Blessed Mother, or some saint. At Victory-Noll we have a bell, which originally belonged to Carmel Mission, named in memory of the Souls in Purgatory.

THE very interesting glimpse of the early history of the Church in Texas, which appears in this issue, was written by the Rev. Paul J. Foik, C.S.C., Ph.D., chairman of the Texas Knights of Columbus Historical Commission. Father Foik, an able historian and author of several very fine works on Texas, is a member of the faculty of St. Edward's University, Austin.

FIRST experiences are always interesting, especially when they concern a young Catechist's initiation into active missionary service. Catechist Mary Dolores Schneider has been stationed at our Indiana Harbor mission for the past few months, and has been very faithful in sending us little items about her work. In this issue she gives us some good reasons why clubs and social activities play such an important part in our labor for souls.

SAINT PAUL OUTSIDE THE WALLS is the second of what we hope will be a series on the major basilicas. Father Ronald's article on the Basilica of St. Mary's Major, which appeared in our August issue, brought favorable comments from our readers, and so we are looking forward to his descriptions of St. Peter's and St. John Lateran. The article this month is especially appropriate, for on January 25 we celebrate the Feast of the Conversion of the Apostle of the Gentiles.



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A Tribute

“WELL done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things. Enter thou into the joy of thy Lord.” (Matthew xxv, 21).

Quite naturally did these words from the Holy Gospel come to our mind when we learned of the death of Peter O'Donnell, for truly, Mr. O'Donnell had been the good and faithful servant who had entered into the joy of his Master.

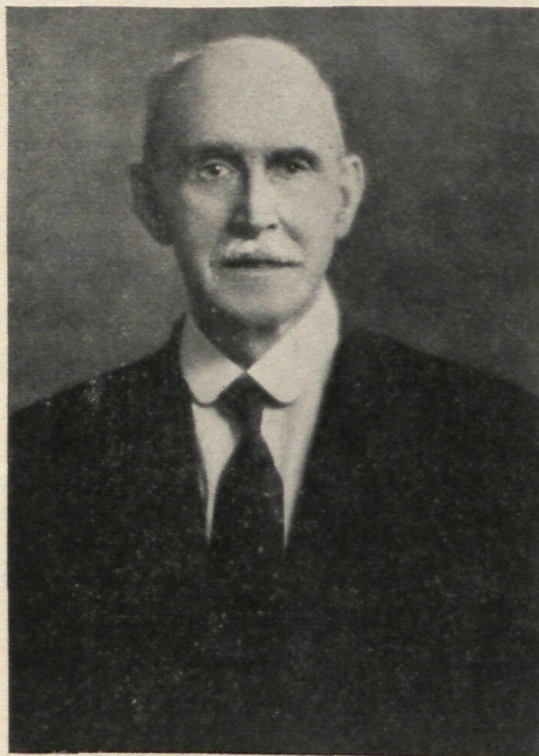
It is not altogether improbable that some of our readers might not know who Mr. O'Donnell is. And that is not surprising, for except for a brief mention now and then, we have written little about him in THE MISSIONARY CATECHIST. It was not because we did not wish to tell you about him, but rather because Mr. O'Donnell did not wish it. A little over a year ago, when we celebrated the fifteenth anniversary of the founding of our first mission, we asked Mr. O'Donnell for his picture and that of his wife. He sent them to us but, suspecting the reason for the request, sent them only on condition that we would not publish them in THE MISSIONARY CATECHIST. That humility characterized his whole life—a life devoted to works of charity and to the spread of his Faith. In all his benefactions he practiced literally the words of Our Lord, “But when thou dost alms, let not thy left hand know what thy right hand doth.” (Matthew vi, 3).

The extent of Mr. O'Donnell's charities will never be made known here on earth. It was his wish that they be hidden from men. But now that he has been called from this life to receive the reward of his good works, we should like to tell you a little bit about this good man who was such a devoted friend and benefactor of our Society. Mrs. O'Donnell shared her late husband's desire that their benefactions should not be publicized, however, and so out of respect for her wishes, some things must yet be left untold.

PETER O'DONNELL was born at Westport, County Mayo, Ireland, on November 19, 1864, and at the age of twenty-two came to the United States and settled in Chicago. There he served on the police force until 1918 when he retired as a sergeant and went to Long Beach, California.

Mr. O'Donnell had always been deeply

devoted to Our Blessed Mother and now, having made certain investments, he promised her that he would give to charity half the amount realized from them if they proved successful. Mary blessed his enterprise and the result was a considerable sum of money.



The late Peter O'Donnell of Los Angeles, California, dear friend and generous benefactor of our Society.

Now Mr. O'Donnell had seen for himself the great need for a Community of Religious who would do catechetical work among the poor, especially the poor Mexicans in Southern California. He felt that it was for such a cause that he should give his promised amount of money. But no Community was at yet doing this work; at least Mr. O'Donnell had not heard of any.

About this time he went to Hot Springs, Arkansas, on a vacation, and it so happened that Bishop Noll (Monsignor Noll then) also visited that resort at the same time. Mr. O'Donnell served the Monsignor's Mass, had breakfast with him, and felt urged to tell him of his problem. And well he did, for Bishop Noll told him that Father Sigstein had founded just such a Community, the Society of Missionary Catechists, two years ago. At that time there were about seven members, several of them doing missionary work in New Mexico, the others making their novitiate in Chicago. Their urgent need was for a

Motherhouse, for if that were made possible, it was certain that the Society would grow rapidly. Bishop Noll was willing, with the help of Our Sunday Visitor, to erect a Motherhouse, but the Visitor could not do it alone. Perhaps Mr. O'Donnell was interested and would help. He was, and he did, and the result of that—we cannot call it chance; it was providential—meeting was Victory-Noll our Motherhouse, erected in 1924. Nor did his interest stop there. From then until his death on December 4, 1938, Mr. O'Donnell continued to be a personal friend and generous benefactor of our Society.

ANOTHER one of his works was the Catholic Literature Society. Under that name he hid his identity. The purpose of the Society was to spread Catholic literature. Years ago he compiled the pamphlet, “The Truth About Catholics,” published it at his own expense, and distributed it gratis. Nearly two million copies have been placed in circulation, and the demand for it continues to grow. In this, as in his other works, his name was never disclosed. Once at a funeral parlor he met a person who had become a Catholic several years previously through reading Mr. O'Donnell's book. “It is a wonderful little book,” the convert said. “You should read it.” Gravely he promised that he would read it when he found time.

He who shunned honors during life, was honored in death. His Excellency, the Most Rev. John J. Cantwell, D.D., Archbishop of Los Angeles, presided at the Solemn Mass of Requiem at St. Agatha's Church, Los Angeles, gave the absolution, and preached the sermon. The celebrant of the Mass was the Very Rev. Msgr. John J. Crowley, pastor of Lone Pine, California, assisted by the Very Rev. Lawrence Forristal, chancellor of the Diocese of San Diego as deacon, and the Rev. John Conlon, pastor of St. Mary Magdalen Church, Los Angeles, as subdeacon. The Rev. John Dunne, editor of the Tidings, was master of ceremonies. A large gathering of monsignori and priests were present at the funeral. Our Society was represented by Father Sigstein and forty Missionary Catechists.

To Mrs. Julia Joyce O'Donnell, his bereaved widow we offer our prayers and heartfelt sympathy. And we ask our readers to pray for the repose of Mr. O'Donnell's soul. May he rest in peace.



"The Mission of San Jose at San Antonio, considered the finest structure of the Franciscan period to be found anywhere in the United States."

THE vast State of Texas has been blessed by Divine Providence with a history that is unparalleled in the annals of any other State of the Union. As we draw back the curtain that conceals the past, a grand panoramic view presents itself, rivalling in its heroic splendor and chivalry the deeds of the soldiers of the Cross in those cruel and sanguinary scenes in the persecutions of Christians in ancient Rome.

Like an Arabian Night's tale does the story of the ship-wrecked Spaniards of the ill-fated Narvaez Expedition to America unfold itself. Encouraged and stimulated by the great achievements of other conquistadores and wishing to obtain fame equal to that of Cortes, Panfilo de Narvaez projected a settlement to be made in the territory bordering on the Gulf of Mexico, previously explored by Alonso Alvarez de Pineda in 1519 for Francisco de Garay, Governor of the Island of Jamaica. The Narvaez Expedition consisting of five vessels, had six hundred voyageurs, who embarked from Spain on June 17, 1527. Along with these prospective settlers to the region, later known as Texas, came some secular priests and five Franciscan friars. The commissary of these religious was Padre Juan Suarez. Before leaving Spain he was presented by the king as bishop-elect of the new district about to be settled. But fateful specters of distress and disaster accompanied them in all their journeys on sea and land. The tragic wanderings of this ever-diminishing group has been recorded by Alvar Nunez, Cabeza de Vaca, who reached Mexico City in 1536, eight years afterward, and told the long series of gruesome experiences

and startling adventures to the Viceroy, Antonio de Mendoza.

These remnants of a once motley throng travelled naked among hostile, barbarous, and cannibalistic tribes, enduring the hardships of exposure and enslavement forced on them by the savages with whom they came in contact. The wanderers, by God's help, performed many wonderful cures among the natives of this unknown land.

The news of these great discoveries in the northern wilderness spread like wildfire. The glowing descriptions regarding wonderful places and many strange people, who inhabited them, caused Mendoza to send Francisco Vasquez de Coronado to penetrate still further the dark continent. Other adventurous explorers and zealous missionaries who offered their services, were not lacking.

Hardly had Coronado finished his explorations, when human holocausts were offered to sanctify the soil where the missionaries had remained to labor, to sacrifice, and to die. Padre Juan de Padilla had the distinction of being the first martyr within the limits of the United States and of Texas. In the heart of the Texas Panhandle, this missionary resolved to devote his life for the conversion of the Indian tribes to Christianity. His influence with the savages prepared their minds and hearts for the Word of God, and these roving children of the prairies loved him as a father. Here amid these lonely surroundings he soon shed his blood and gave up his soul to his Maker.

Just about a decade of years later, two Dominican friars, named Padres Diego

Texas the Land of God's Predilection

Paul J. Foik, C.S.C., Ph. D.

de la Cruz and Hernando Mendez, being wounded, became separated from their party. They decided to go inland in search of Indians who might be more friendly and more ready to receive their teachings than the nomads who were dogging the Spaniards as they retreated. Weak and fatigued by the loss of blood, they were unable to continue their journey. Diego collapsed declaring that his end was near at hand. He finally breathed his last and Fray Hernando "took the body in his arms with much devotion and sorrow and laid him in the sandy grave . . . the good friar did the office of father, confessor, acolyte, chief mourner, and grave digger." A few days afterward, Padre Hernando became seriously ill. He died and was buried by a companion who also had lost contact with the main group of refugees.

OUTSTANDING in the history of the Church in Texas, are the miraculous visitations of the Venerable Madre Maria de Jesus de Agreda, more commonly known as the "Woman in Blue." Between the years 1620 and 1631, she appeared more than five hundred times among the Jumano and Tejas tribes. The former lived in West Texas and the latter in East Texas. She was the precursor of the Franciscan missionaries in Texas and gave instruction in Christian doctrine to the natives. She had the miraculous power of bilocation and the evidence has been substantiated, not only by the accounts related by the Indians themselves in widely separated areas, but by investigations made by Padre Alonso Benavides at the Convent of the Immaculate Conception in Agreda in Spain. The documentary sources are explicit and conclusive, that Venerable Madre Maria de Agreda had the miraculous power of bilocation and that she actually visited many Indian tribes in Texas.

The history of the Mission era in Texas is filled with many instances of heroic self-sacrifice. The outstanding religious characters are Padre Jose Gantzabal who was martyred in Central

Texas, Padres Alonso Geraldo de Terros and Santiesteban, martyrs of San Saba de la Santa Cruz in West Texas. Glowing brilliantly in the record is the work of the Venerable Antonio Margil de Jesus, regarded as the Xavier of America, who established three missions in East Texas, and a few years later founded the Mission of San Jose at San Antonio, considered the finest structure of the Franciscan period to be found anywhere in the United States. The virtues of Padre Antonio Margil were declared heroic in 1836 by Pope Gregory XVI.

Space does not permit even the men-

tion of the names of the many establishments erected by the Padres during the course of time. There were between forty and fifty built in various regions of the Lone Star State. Each of these foundations has a long story all its own, showing the part played by these virile soldiers of the Cross for the civilization of the natives and in their conversion to Christianity.

Over four centuries have passed since the first missionaries began their spiritual conquest of the Southwest. Nearly a hundred years before the Pilgrim Fathers landed at Plymouth Rock on the New

England shore, the Franciscan Fathers had labored, suffered, and died for the cause of Christianity. Nay, they did even more, they gave their lives as a complete oblation and as a supreme test of their fidelity and devotion. Their crowns of martyrdom, richly jeweled with gems of ruby blood, enlivened with richest garlands of virtue, are the imperishable memorials that adorn the Cross of Christ, the King of Martyrs. Long may He reign in this land of predilection, rendered sacred by the blood of the saintly Padres and the manifestations of their many miracles.

Harbor's Ji-ners

Catechist Mary Dolores Schneider

IF you use the same weapon your rival does you are bound to come out even, at least. Clubs and social activities in general are among the principal ones employed by ours. And so, for God and souls, we trust we are at least two jumps ahead of them.

Our best club ammunition was brought into play at the very beginning of this year's mission activities. Indiana Harbor now boasts a local Chapter of the Catholic Youth Organization, and Santa Maria de Guadalupe Church has reason to be proud of the progress made in its successful organization. Both boys and girls are members, and there are activities to occupy the time and talents of all. Nor are athletics and dramatics enjoying first place in the interests of our young people. The discussion club, which offers the appeal of socialized active method in acquiring an education, has been taken up with young ardor and zeal.

When Fernando, who is not only head of, but is the spiritual committee, broached the question of a topic for discussion, marriage was unanimously as well as inevitably suggested. Shyly at first, then with honest seriousness and interest, the topic was thoroughly debated. Since we look for Catholic marriages to follow as a natural — and supernatural — consequence of the Organization, the study club's first choice of a theme for discussion was an encouraging one. Our Mexican young people are living in close contact with communistic and anti-Catholic influence. While they are as full of life and energy as American youth is reputed and often deplored to be, they are surrounded by temptations that require tremendous grace and much vigilance and prayer on the part of those who like St.

Paul make themselves all things to all men—ever young in sympathies and understanding, to win all to Christ.



These little ones, pictured with Catechist Bahl when she was stationed at Harbor some years ago, are now the backbone of the C. Y. O.

WHILE clubs and social activities play such an important part in winning the loyalty and confidence of the growing boy and girl, they are of equal importance for keeping our adults faithful to Holy Mother Church.

It was only after two previous attempts to organize a club for the mothers had ended in failure that Catechist Brohman was successful in the formation of this one. The surprising fact is, that in the first two sewing was offered, while in this religious instructions and advice in the care of home and children pass away the allotted time (declared by all far too short) between two and three each Sunday afternoon.

Every obstacle was seemingly surmounted that could keep the women from coming; yet one more was raised: many of the mothers could not leave their little ones at home. "Bring them too. We'll have kindergarten for them." The number of women attending has increased to the extent that larger quarters will have to be found.

The club has promoted more interest in parish activities, and the women enjoyed a "sing-fest" last Sunday. They learned several of the hymns appropriate for Benediction and are glad for the opportunity to join their voices to the chorus during congregational singing. The sound of music attracted the attention of the little ones busily engaged in another room. The doorway soon framed a delightful picture. Curly-headed, bright-eyed youngsters watched in open-mouthed amazement their mothers who forgot for a while home cares and worries—mothers who have so little pleasure in their lives.

And so our work for souls goes on. By means of "all things" we endeavor to bring "all men" to a greater personal knowledge and love of the Hidden Lord Whose delight is to be with the children of men.

Saint Paul Outside the Walls

Ronald Murray, C.P.

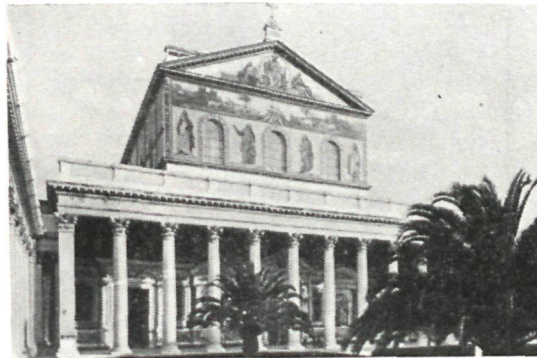
IN one of his homilies on the Epistles of Saint Paul, Saint John Chrysostom exclaims:—"Show me the tomb of Alexander; tell me the day of his death. You cannot. Yet the glorious body of Paul may be seen by anyone who will visit the Royal City, and the exact day of his death is known to the whole world. The deeds of Alexander are forgotten even by his own nation; those of Paul are known even by barbarians, and the tomb of the servant of Christ is more glorious than the palaces of Kings."

Many tourists leave Rome without having paid a visit to the basilica of which Saint Chrysostom writes so enthusiastically, that of Saint Paul outside the Walls. The fact that the basilica is situated about a mile and a half from the gate of Saint Paul, along the road to Ostia is probably the reason for this, but, did they know the beauties of the basilica dedicated to the Apostle of the Gentiles, they would gladly walk the distance to see it. The reason the basilica of Saint Peter's is in the city and Saint Paul's outside, goes back to the day of the death of the two Apostles.

Saint Paul was born in Tarsus in Asia Minor, whose natives, by an envied privilege, had all the rights and privileges of Roman citizens. So, when Saint Paul came to suffer martyrdom in Rome, he had to be put to death in a manner worthy of a Roman citizen: he must be beheaded by the sword and the execution must take place outside the city walls. Saint Peter, on the contrary, was a foreigner, so he could be crucified as a criminal, anywhere. After the crucifixion of the Prince of the Apostles, he was buried on the Vatican hill, and the present basilica of Saint Peter's stands over his tomb. Saint Paul, however, was executed outside the walls, in a lonely spot among the marshes, not far from the present basilica of Saint Paul. The early Christians would have had no difficulty in obtaining his remains, as, in certain cases, the law allowed the friends or relatives to bury the body. The body of Paul was wrapped in linen and spices according to the Roman custom, and reverently borne to the vineyard of the Lady Lucina, nearby.

A small mortuary chapel was built over the tomb by Pope Saint Anacletus who reigned 78-90 A. D. which remained until Constantine enlarged it along basilican lines about the year 325. The basilica

of Constantine lasted but a short period for it was soon found to be too small for the vast numbers who went there to pray. In 386 Valentinian the Second issued an edict for its reconstruction on a larger scale. The building was begun by him in 388 and when completed by Honorius in 395, was one of the wonders of the ecclesiastical



A partial view of the pillared portico and atrium.

world. Passing over the centuries when it was sacrilegiously plundered and desecrated by the barbarian hordes, especially by Henry the Fourth of Germany, and a long list of restorations by various Pontiffs, we come to the memorable night of July 15, 1823.

Through the negligence of some workmen engaged in repairing the roof, a fire started, and in a short time the whole of the timbered roof, now a mass of flames, crashed down into the nave. The heat was so intense that forty of the pillars—each of one piece, which had formed the finest collections of monoliths in Europe—were reduced to powder, and the priceless columns of porphyry surrounding the tomb of the Apostle, were split into fragments. Forty columns in the side aisles, the arch over the tomb, the apse and some forty-three mosaics of the Popes were all that remained of the glorious basilica.

Great sympathy was shown throughout the world, and munificent sums were contributed by kings and princes, so that under Leo XII in 1825 a majestic edifice began to rise out of the ashes. It was solemnly consecrated by Pius IX, December 10, 1854 in the presence of nearly 200 Cardinals, Archbishops and Bishops who had assembled in Rome for the promulgation of the Dogma of the Immaculate Conception.

THE present basilica is of the same dimensions and form as the one destroyed by fire. We approach it by the west front, which is resplendent with rich mosaics. The background of the mosaics is golden and when seen in the bright sunlight against the unique blue of an Italian sky, a never-to-be-forgotten picture is impressed on the memory. The accompanying photo is a partial view of the pillared portico and atrium which are of great architectural beauty. Some idea of its vastness may be gained by noticing the persons standing in the center, near the columns.

The interior is magnificent; four rows of huge marble monoliths, eighty in all, replace those destroyed by the fire. The roof is of carved woodwork, coffered and richly gilt. The walls glow with color, being encrusted with costly marbles, and the marble pavement, like a mirror, reflects the chaste beauty of the interior on its highly polished surface.

High above the columns and immediately below the alabaster windows we see the mosaic portraits of all the Popes, from Saint Peter to the present Holy Father. Each of these modern medallions represents the work of one man for a whole year, and were made at the mosaic works in Vatican City. The triumphal arch over the altar was not destroyed by the fire, so making allowance for repairs, we can say that it is from the fifth century. The design represents Our Savior surrounded by the twenty-four Elders of the Apocalypse and below these are represented Saints Peter and Paul, one on each side of the base of the arch. Directly below the arch are two colossal statues of the same Apostles.

Traversing the four hundred feet which separate us from the main altar which is over the tomb of the Apostle, and the Confession, or crypt-like chapel, immediately before it, where rest the remains of Saint Timothy, the beloved fellow-laborer of the Apostle, we kneel in prayer. Thinking of the Catechists, instinctively there come to mind the words of the great Apostle to Timothy: "Thou therefore, my son, be strong in the grace which is in Christ Jesus: And the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also. Labor as a good soldier of Christ Jesus." (2 to Timothy, c. 2 v. 1-4).

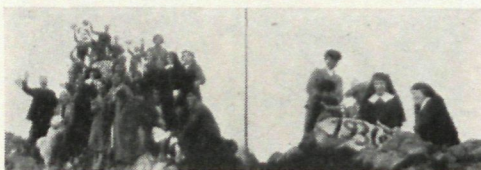
STUCK

When we began our classes this year, especially in Castroville, the usual response to our inquiries was, "He's in the prunes." I suppose we all have our difficulties. Here on the Peninsula we have no cotton or nuts, but our children seem to be up and down the coast chasing sardines or picking prunes.

Tuesday, which is our day for teaching at Castroville, is always interesting. Two of us leave home in the morning, take our lunch with us, and go to a little place called Moss Landing, three miles beyond Castroville, where we have class during recess. We teach in a poor Mexican home next to the school. Catechist sits her children on the stairs in the hall, and I line mine up on benches in the front room. My class consists of some Mexican children, a few Portuguese, some Italians, an eighteen-year-old Mexican girl, and an old Mexican grandma who doesn't understand a word of English.

After our class there we stop at another house and give instructions to two Mexican women who do not know even the Our Father, but who are anxious to make their First Communion. Then we look for a country road where we make our Particular Examen and eat our lunch before going to Castroville for our afternoon classes.

Last Tuesday was a real California rainy day and for awhile the rain came down in such torrents that we could scarcely see ahead. We drove the car to the side of the road, and when we tried to turn around, we discovered that we were stuck tight. One car came along, saw our plight, but drove on. Another car came along, and a good old Italian, evidently a farmer, all dressed up spick and span to go to town, got out in all the downpour and queried, "You stick, Sisters? You got no rope." Just then a truck came along. Our friend stopped it, grabbed some gunny sacks, made the man get out and help push, and soon we were on solid ground. Just as they gave the final push, our friend grinned broadly and said, "You musta pray God to get you out, Sisters, huh?" We admitted we



Father Costa and the Catechists at El Paso take part in a unique ceremony to close the old year. The date of the old year is painted on a huge boulder which is then cast down the mountain-side... This signifies the discarding of all bad habits which should mark the close of the old year, and the beginning of a really Happy New Year.

had. When we told him we would not forget him, he said, "Sure fine; sure, fine."

Catechist Viola Wopperer
Monterey, California

NOT SO EASY

We who have lived in cities most of our lives and have had Mass at all hours of the morning, never quite realize what hardships the people in the mission districts go through in order to hear Mass. At most of the out-missions of Las Vegas, the people have Mass once a month on a week day. At one of the nearer Missions which is about four miles from Las Vegas, I have encouraged my children to walk to town for Mass on Sundays. These children are very poorly dressed and often their shoes are almost falling from their feet. In spite of this and the cold wintry weather, they walk nearly every Sunday. They are proud to tell me when we go out there for catechism on Monday: "Catechist, I went to Mass Sunday. It was very cold, but I don't like to miss Mass."

On the day for monthly Mass in San Jeronimo last month it was snowing and blowing and the roads were very muddy. We had a hard time getting there in the car with chains on. The people came from miles around in open wagons and must have felt like icicles when they arrived. One family brought a tiny baby for Baptism. Father hears their confessions before Mass and it is usually noon when Mass is over.

Catechist Dorothy Leahy
Las Vegas, New Mexico

"What can I do for the Church?" asked a lady of Pope Pius X., at a private audience.

"Teach the Catechism," was the prompt, and rather unexpected reply.



Who doesn't like to look at a pretty picture?

In the Home Field

FAITHFUL

Quite a number of our non-Catholic colored children who attend catechism classes with the Catholic children have asked for baptism. The other day a little boy was pleading for the third or fourth time to be baptized. Catechist told him he couldn't be unless an older member of the family became a Catholic. The child said he had an uncle who was a Catholic. Catechist asked him if his uncle was faithful. He replied, "Sure he was. He was faithful all his life and then he died and couldn't be faithful any longer."

Catechist Mary Bernadita Marquez
Gary, Indiana

CHRISTMAS BELLS

Every Sunday afternoon brings the boys to the door to inquire how soon the rhythm band practice will start. They never seem to know when it is two o'clock. Regardless of the season their favorite piece is "Christmas bells." I think they would play it all afternoon if we let them. We were much amused yesterday at one little boy about seven years old imitating the school band leader. All he needed was the plume in his hat.

There are vases and plaques of many varieties adorning our porch. If the older girls get any more interested in clay work we will have to build an additional room in which to store the materials and unfinished products.

Catechist Loretta Srill
Los Banos, California

A FRANCISCAN PADRE LOOKS TOO CLOSELY

A newly arrived Padre in Texas greatly admired the artistically shaped catafalque over which he had the absolution for the first time in his little mission church. Why, even in the grand churches back East, this western catafalque might stand with liturgical pride! Of course one would not then examine it so closely as the new Padre did. For his inspection revealed much to his amazement as well as amusement, how much a pall can conceal—two chairs and the Catechists' ironing board.

"Necessity is the mother of invention"—a truth which the Catechists have often experienced. But even necessity is not omnipotent, and frequently the Catechists' inventions are only mental creations because they lack material.

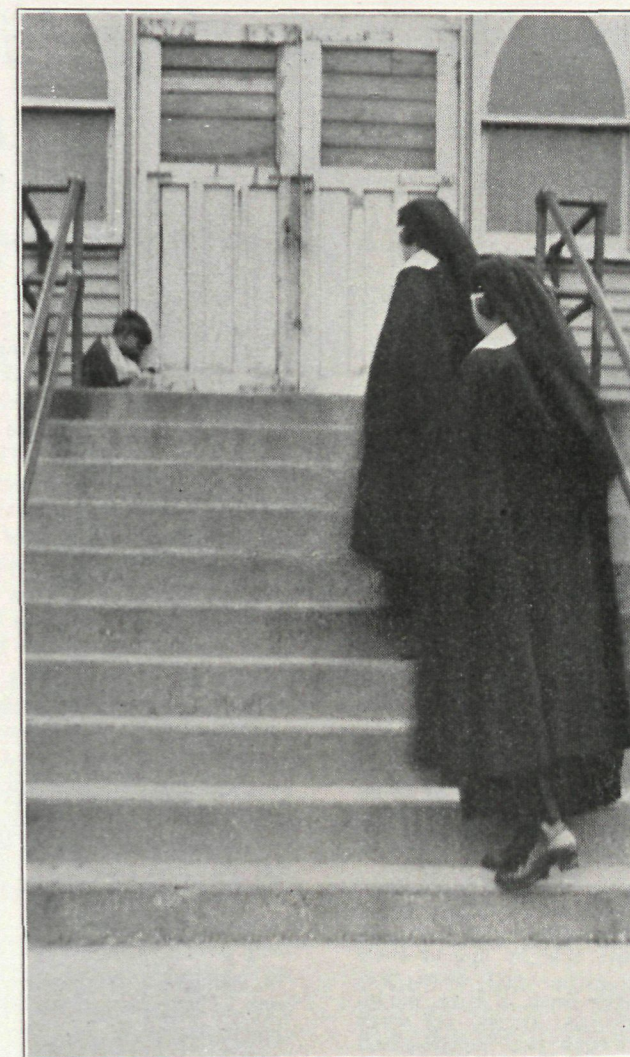
Fr. Aelred J. Knittles, O.F.M.

Did Father Aelred have in mind the Catechists' tires? One would think so, for in the same mail, almost, with his article, there arrived the following:

It isn't often we are asked to sing a Requiem Mass, but this was the second one within a week. We were ready to start when we noticed that one tire was flat. After a second attempt the jack still refused to work so we set out to borrow a car. Dona Maria had always lent us hers when the family was not using it, and so it was to her we went. But the starter wasn't working. The family across the street had a car but they had just gone to work. There was a car in the yard next door; perhaps we could borrow it. Yes, they would gladly lend it to us, for they didn't need it until nine, perhaps ten o'clock.

Father was patiently waiting when we arrived, almost a half-hour late. But I fear this will not be the only time he will have to wait. Our tires are forming bad habits and are frequently going flat. However, they must do duty until we can get new ones. The cotton crop this year has been almost a total failure. That means that our people have had very little work and consequently their offering for the support of the church will be smaller. So maybe some of our readers will help toward the purchase of new tires?

Catechist Ida Kuntz
San Angelo, Texas



He fell sound asleep at the door of the Church, and there the Catechists found him!

FIRST NEWS FROM OUR NEW MISSION

Our field here is vastly different from what it was in southern California, so different in fact that we have reversed the well-known California advertisement: "For a complete change—Catalina Island" to "For a complete change try Winnemucca."

On our arrival here Bishop Gorman told us that Nevada presents a grave missionary problem. We believe it. The entire state is sparsely settled. The ranches are located at great distances from one another and are difficult to reach. But so far Winnemucca is responding well. Our class attendance is going up, the Marion Club for Junior High School girls is being organized, and a new Crusaders of the Little Flower Club for the younger girls has been started.

We are nearer to Paradise than we have ever been before. In fact we attended Mass there two weeks ago. Paradise Valley is a rather fertile surprise in the midst of Nevada's endless miles of sagebrush.

Catechist Dorothy Schneider
Winnemucca, Nevada

SAN ANTONIO STREET

Spanish and more Spanish everywhere—in the stores, over the telephone, on the street, over the radio. That is El Paso.

There is nothing quiet about East San Antonio Street. One is awakened by the ringing of church bells for early Masses, the stopping and starting of dairy trucks, the jingling of milk bottles, followed shortly afterward by the powerful voice of the bread vender advertising his fresh bread. During the day the street swarms with children. There are seventy-five in our block. Radios go full blast and many more vendors, including the custodians of the inevitable banana wagons, call their wares.

Throughout the night one can expect to be awakened several times. It might be to hear the beautiful voice of an ardent lover serenading his beloved with the aid of his guitar, or perhaps it is the cheering of baseball fans at Dudley field, or again the roar of an angry lion in the nearby park. Even the mosquitoes add their share to the noise, despite the war declared on them before we retire.

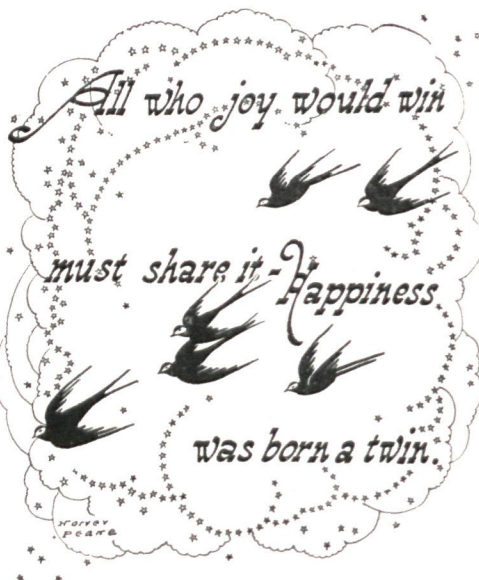
Catechist Julia Wathen
St. Francis Xavier Mission
El Paso, Texas

Associate Catechists of Mary

"YOU will find enclosed \$25 which we made at a card party held at my home November 4. It was a grand success. We were privileged to have Mrs. Service with us that evening and she gave us a splendid talk about the Catechists. We would like to adopt Catechist Lawler and support her Burse. We have plans of sending a box of useful articles to Catechist just before Christmas." This was pleasant news from Our Lady of Sorrows Band, Chicago, through its Promoter, Miss Florence Kuenster. A money order for \$25 for Catechist Lawler's Burse in honor of St. Dimas, and the names of four new members of the Band, were welcomed by us with pleasure and gratitude.

"I AM enclosing a check for \$25,—our little club dues—St. Joseph's Band." Thus does our good St. Joseph's Band, Chicago, modestly refer to the good work it has been doing for many years. And under the guidance of its Promoter, Mrs. M. J. McNamara, the Band continues its regular meetings and parties with unabated interest and success. Its members shared largely also in the success of the Morrison Hotel party. We are more than grateful to every member. May God bless you!

SOME time after the party for our benefit sponsored by the Little Flower Mission Circle, Miss Veronica Foertsch, Promoter, we were told by one of their guests that the girls must have prepared all year for such a nice party. However, they assured us that the work was done in less than two months; and that it was well done is proved by their party receipts, \$80.50. They are supporting the "Immaculata Burse" of Catechist Siegfried. They are planning to help Brawley with a box and candy at Christmas time, and to send another box to El Paso. And Mrs. Daufenbach, their Secretary, then adds: "We enjoy the work so much, our only regret is that we have not more time to apply to it."



"It Is Meet and Just . . ."

THERE is but one way for us to begin the New Year: with a humble and heartfelt tribute of thanksgiving to Our Blessed Mother for her very apparent blessings upon our work and the work of our Bands during this fall. After her, we wish to express special thanks to St. Rita and Catherine Tekakwitha. Catherine we had asked to help us get new Bands, and to St. Rita we gave the general care of our Bands. (This without excluding our ordinary patrons: St. Joseph, Provider of the Holy Family; and the Little Flower, Patroness of Missionaries.)

During September, October and November, three new Bands were enrolled each month. If the plans of other interested inquirers mature, a similar number may join our Associates in December. Even better than the number is the spirit of these groups. In general, they are beginning with the idea of having a reasonably continual mission activity planned, with a definite goal. From experience, we can recommend this as the best way to run a club.

Some of these new Bands are planning to work in a small way; others have as their goal the support of their Catechist for several months or for an entire year. There is a place for each type of club in the A. C. M. We are very, very grateful for the larger offerings. We need them very much, for our Society and its work is growing every year, and our need for funds is growing likewise. But no Band need feel ashamed because the result of their efforts is small. If that result represents honest effort and real sacrifice, it brings a blessing to our Society far out of proportion to the size of the offering.

Among many of our older Bands, too, there seems to have been an awakening of mission zeal and activity this fall. We have heard from some who have been silent for a long period of time, while more than ordinary enthusiasm has been shown by others in renewing their activities.

We can't escape the conviction that someone has been praying for us. Besides the Saints whose intercession we sought, we feel sure that there are hidden souls on earth "making intercession to God for us." If that is perhaps the case with you who are reading these lines, if you have offered prayers or sacrifices for us, we want you too to know that we are grateful.

May the blue mantle of Mary be about us all during the coming year, and under its sheltering folds, may we continue with deeper fervor and a still more steadfast zeal, our great work for Her Divine Son.

FROM the St. Agnes Sodality and Junior Holy Name Society of New Albany, Indiana, we hear: "The girls are still working very hard and are now concentrating on making baby and small children's clothes. They had a lovely display of about twelve or fifteen articles at the last meeting. A few of us are going to sell Christmas cards, the profit to be used for your missions. Another little group are going to make outing flannel pajamas for the children in the missions, for Christmas."

ESELLE BYRNE of St. Patrick's Band, St. Louis, told us some time ago that the girls had several hundred mounted holy cards prepared to go to the missions, with a similar stack yet to be made. Also, that once you get the spirit of the thing, it is so fascinating you could stay up all night mounting holy cards (but she does call a halt—at 2 a. m.) A consignment went to our newest mission center at Winnemucca.

HEAR ye, hear ye! "We're going to have the best Band in all America—watch and see." That's Rosemary Arden and one of Chicago's newest Bands, "Missionaries of the Madonna," speaking. Ordinarily we're peaceable folk and not given to arousing ire, but now we ask you: ARE you going to let Rosemary "get away with" that threat? Don't say we didn't warn you! . . . The same letter announced the first party of the Band. We wish it all the fine success which their zeal and enthusiasm merit.

BAND CONTRIBUTIONS

November, 1938

Y. L. S. of St. Casimir's, Detroit, Elizabeth Bien	\$118.83
Little Flower Mission Circle, Chicago, Veronica Foertsch	80.50
Seven Dolors Band, Buffalo, N. Y., Dr. Margaret Grotz	63.18
St. Jude Thaddeus Band, Chicago, Mrs. C. J. Fiala	30.00
St. Margaret Mary Band, Omaha, Mrs. Katherine Shields	30.00
The Adrian Band, Chicago, Florence Dietz	25.00
Our Lady of Sorrows Band, Chicago, Florence Kuenster	25.00
St. Elizabeth Band, Detroit, Clea Schneider	25.00
Our Blessed Lady of Victory Band, Pittsburgh, Marie Lenert	15.50
St. Patrick's Band, St. Louis, Mrs. M. Burns, E. and G. Byrne	13.00
Sacred Heart Band, Newark, N. Y., Mrs. Teresa Pitrella	10.00
Our Lady Queen of Angels Band, Los Angeles, Mrs. C. J. Sauthier	9.00
Charitina Club, Chicago, Katherine Hennigan	6.50
Our Blessed Lady of Victory Band, Chillicothe, Ohio, Mrs. N. M. Clifford	6.00
Immaculate Conception Band, Detroit, Lillian Dunne	5.00
St. John's Band, Peoria, Ill., Mary Scott	4.75
St. Helen's Band, Dayton, Ohio, Margaret Karas	4.25
Our Lady of Guadalupe Band, Dayton, Ohio, Mary Weaver	4.00
St. Valentine Band, Chicago, Mrs. M. Rauwolf	4.00
Our Lady Queen of the Poor Souls Band, Los Angeles, Mrs. A. Meng	3.40
Charitina Club, Paris, Ill., Mary C. Gibbons	2.00
St. Anne's Band, St. Joseph, Michigan, Mrs. M. M. Wright	2.40
St. Conrad Mission Band, Cincinnati, Amy Tieman	2.00
Y. L. S. of St. Boniface, Milwaukee, Marguerite Fenske	2.00
Our Lady of the Immaculate Conception Band, Newark, N. J., Emily Nies	1.00

Los Angeles Succeeds

A Christmas present to their respective Burses of \$87.50 each was made with great pleasure by our two Los Angeles Bands: Our Lady, Queen of Angels; and Our Lady, Queen of the Poor Souls. This was the happy result of the first big party sponsored in Los Angeles for the benefit of our Society. It was given through the combined efforts of both bands, under their good Promoters, Mrs. Sauthier and Mrs. Meng. Every member worked on some committee, and full credit is due to all for their achievement. We congratulate the bands on the success of their first effort, wish them "many happy returns" of the event, and assure them of our sincere and heartfelt gratitude for their offering. Here's the story:

"The Benefit Card Party for the Missionary Catechists held on the night of October 27 was a success. We all worked and placed the entire event in the hands of Our Blessed Mother, and she graciously prospered the undertaking.

"About two hundred persons attended the party and everyone enjoyed the evening. Father J. Conlon, pastor of St. Mary Magdalen's parish, gave a most interesting talk for about twenty minutes. He spoke of Father Sigstein's earliest ambitions and carried on through to his formation of the Catechist Society. Then all about Victory-Noll and Bishop Noll's interest and help and the training the Catechists receive at the Motherhouse. Taking the Catechists into the mission field he gave a word picture of his personal experiences at Santa Paula and stressed the spiritual results the very first year the Catechists were there. He commended the A.C.M. sponsors for their part in this party and thanked all for their attendance, urging that the party become a regular event.

"Then cards and bunco were played for about two hours, and then refreshments were served. Drawings for the sixteen door prizes were held, after which the big drawing on the hand-crocheted table cloth, made and donated by Mrs. Alice Meng, took place. And whose should the lucky number be was quickly decided when Mrs. Peter O'Donnell, one of the very first benefactors of the Society of Missionary Catechists, produced her ticket stub to claim the prized cloth!

"Father William, O.F.M., donor of the hall, visited at the party and spoke a few words of welcome to everyone. He complimented on the large crowd in attendance."



The members of Our Lady of Sorrows Band, Chicago, will especially enjoy this picture of 'their' Catechist in action — Catechist Blanche Lawler.

From Missouri:

To me, a convert, this is such a wonderful thing about the Catholic Church: the fact that through prayer and the common bond of Catholic Faith, we are all united as one. Every day I say a Rosary for the Missionary Catechists and their work, and I try once a month to say the Thousand Hail Marys for them.

From Mount Carmel Mission:

What is the deepest impression a Catechist receives as she begins her work in the missions? It is the wondrous power and necessity of God's grace. The need of prayer for our poor.

Friday evening little George, whose boyish winsomeness and eagerness to learn about God has won his Catechist's heart, accompanied us on the short walk to our home. However, we had not gone far when he left us to take a swifter short-cut. Our next glimpse of George was a shadowy one in the evening dusk, balancing himself on the narrow beams of a railroad track. A bright light warned that a train was approaching, and a glance revealed that our little friend was unaware of it. This particular crossing is called with reason "The Killer" by our people, and the train, in the twilight a huge, single-eyed monster, seemed about to claim another victim. We stood spellbound. To run would be useless, if we had been able to do so. To call out was as fruitless, for the train was already roaring its near approach. We could only breathe a prayer, that became quickly a sigh of relief as George suddenly leaped from the track not a moment too soon.

We were as shaken as his mother would have been had she witnessed his danger. It showed clearly how much these poor little ones mean to us. And it was a picture, too, of how helplessly we must stand by in their spiritual danger unless God's grace makes them see their soul's peril as George saw the on-rushing train—because somebody prayed.

Official Business

We like the habit some Promoters have of sending in a complete list of the names and addresses of their members, about this time of the year. It enables us to keep our records up to date. Few Bands keep us informed of every change in membership or every change of address during the year.

During 1938 we assumed a double responsibility: the use of two club pages in THE MISSIONARY CATECHIST, instead of only one. Now that we have reached the end of the year we are asking ourselves seriously: Has it been worthwhile? Have the additional suggestions or news items been of benefit to any Band or individual Associate? Is there an additional feature you would like to see added to our pages to make them more helpful to your Band (and therefore, very likely, to others)? We invite your criticisms and suggestions. Each one will be received with appreciation and given due consideration.

Dear Catechist Supervisor:

Please send me a folder explaining the work and spiritual benefits of the Associate Catechists of Mary. I would like to obtain the approval of the local pastor to start a Missionary Club here. Would name it "Our Lady of the Sacred Heart Band" with the approval of the members. Please pray for this intention. Our slogan "A Mission Club in every Catholic parish." Why not? In most towns the non-Catholics have three to our one, or our none.

M. B.



Mary's Loyal Helpers

My Resolution:

During 1939 I will be:

L ike the Kings of old who brought You
O f their treasures rich and fine
Y ou will find me coming, Jesus,
A ll the year to bring you mine:
L oyal prayer and sacrifice!



(Signed)

How many of our Helpers are going to take pencil or pen, sign their names on the dotted line, and mean every word of it?

You can—if you really intend to do these things during 1939:

1. To say a little prayer for the missions every day.
2. To be faithful in making little sacrifices to fill your mite box for our Catechists.

Some time ago a Catechist sent us a copy of this composition, which had been written by a boy in her Religion class. Wouldn't everybody have a Happy New Year if Leo's ideas were carried out?

TRUE RELIGION HELPS GOVERNMENT

If you are a Catholic, and true to the Catholic Church, and keep the Ten Commandments, you are one of the best patriots of your country.

If you keep the Ten Commandments, you will not fight with your dad or mother, and you will honor them.

If the Ten Commandments were kept, there wouldn't be any dreadful murderers or pirates; there wouldn't be any holdups, and you wouldn't have to watch a melon patch with a gun in your hand. There wouldn't be any lies told, and there wouldn't be any false witness against you or your neighbor.

If everybody was a true Catholic and kept the Ten Commandments there wouldn't be any war and the cops would get a rest and there would be no further disturbances.

Leo Del Georgio

TOPEKA ON TOP

HERE is some Big News. Do you remember the picture we published on our page last month—that lively, jolly crowd of girls called Our Lady of Lourdes Band? Here is the story of their latest exploit—a grand surprise for Catechist Supervisor, but a still more wonderful gift for our poor. A million thanks to every member! What Club will try to beat the record of this Topeka Band? Let's have a race, somebody!

Dear Catechist—Greetings from Our Lady of Lourdes Mission Club. Well, here we are again and this time we have our surprise for you. Enclosed you will find our money order for \$100 and you can use it for whatever you need it the most.

Now let us tell you how we got this money. Mrs. Fred Weigel donated a quilt to our club. We raffled it off, sold our chances 10c each or 3 for 25c, and we received \$51.05. The other money we had in our treasury so now we are almost broke. We sent our box to El Paso. Now we have our Christmas box ready of toys, candy, clothing.

May Jesus bless and take care of you all. Hoping to hear from you real soon, we remain;

OUR LADY OF LOURDES MISSION CLUB

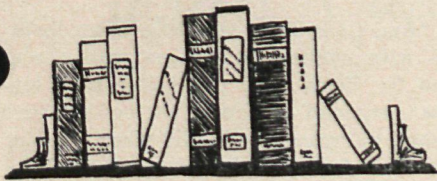
Miss Jo Ann Schoenfeldt, Treasurer.

THE CONTEST

WEBSTER'S Dictionary wondered what was going on. He hadn't been so popular for ages. All the Catechists liked Dickey and now and then respectfully consulted him in regard to an unusual word or to settle an argument about the meaning of a word they didn't know. But here were two Catechists actually making him work—minute after minute, one hour, two hours, hours and hours had gone by; and still they were busy, looking up odd-sounding four-letter words. The Dictionary wondered what it was all about.

That was the end of our contest to see how many four-letter words could be found in 'Mary's Loyal Helpers.' Out of twenty-three contestants, Doris Swedersky, Bellevue, Ohio, took first place with a total of 286 words. The following also merited prizes: Patricia Knapp, Chicago, 255 words; Anthony Sberna, Bellevue, 245; Maude Keeney, Hemet, Calif., 242; Rita Cole, Bellevue, 233; Viola Spetter, Topeka, and Angelina Flores, Little Compton, R. I., tied for sixth place with 228; Hettie Peters, Tell City, Indiana, 226 words. Joan Karleskint, Los Angeles, Mary Ruth Whitaker, Indianapolis, and Gertrude Phillips, Toledo, Ohio, merited Honorable Mention, for each had more than 220 words on her list.

We want to congratulate the winners on their good work and all the others who tried, also, for each paper represented real interest and effort.



COMMUNISM AND ANTI-RELIGION by J. de Bivort de la Saudee. Kennedy. \$1.35.

In this book the author clearly exposes Communism's anti-religious aims and proves beyond doubt that its primary object is the destruction of the supernatural.

SOCIAL IDEALS OF SAINT FRANCIS by Fr. James Meyer, O.F.M. Herder Cloth, \$1.25. Paper, 60c.

Against the greed and social injustices of the present day, Father James places St. Francis' spirit of poverty. Although this book is especially intended for Tertiaries, being a resume of what took place at the Third Order Convention in Louisville in 1936, it might be used profitably by everyone. The author makes plain how the Tertiary, by applying the Franciscan ideal in his everyday contacts with men, can effect his own reform and at the same time contribute to the much needed reform of society.

POPE PIUS THE ELEVENTH by Philip Hughes. Sheed and Ward \$3.

It is difficult to write contemporary history, but Father Hughes has accomplished the work admirably. He introduces us to Pope Pius first as scholar, librarian, and writer. Then he considers the influences which molded him as the successor of Peter. Lastly, he presents a study of the problems which have confronted Pope Pius in his Pontificate.

FERVORINOS FROM GALILEE'S HILLS compiled by a Religious. Pelligrini & Co. Ltd., Australia, \$1

These are considerations on the Mass, on the Blessed Sacrament, the virtues, etc. The purpose of the book is that "those who use it may attain to a deeper intimacy with Christ."

RADIO REPLIES by Rev. Dr. Rumble, M.S.C. Pellegrini. \$1

These replies to questions that concern our religion were delivered over the radio in Sydney, Australia. The results of this "Question and Answer" Session have been most gratifying, and the publication of the replies has long been awaited. We wish for the book wide circulation.

THE SOUL OF ELIZABETH SETON by a Daughter of Charity. Benziger. \$1.50

Those of us who admire Mother Seton—and who does not?—will be grateful for the publication of this little book. As its sub-title indicates, it is truly a spiritual autobiography, for it is compiled from Mother Seton's manuscripts, letters and memoirs. Only a few additional notes are added—just enough to identify the scenes and persons for the reader who might be unfamiliar with Mother's life.

THE PHILOSOPHY OF ST. BONAVENTURE by Etienne Gilson; Sheed and Ward; \$5

This is not a book for cursory, entertaining reading, but for study and deep thought. A careful study of the volume reveals the impartial, judicious historian, occupied only with historical truth, and putting the teaching of the Seraphic Doctor in its proper setting. The first ninety pages are biographical. The remainder of the book is devoted to a close analysis of the key ideas of St. Bonaventure's philosophy.

We call your attention to an error in our book review column for December. **The Roman Breviary** may be secured from Benziger Brothers and not from Burns Oates and Washbourne.

*Blessed are the Dead
Who die in the Lord*

- Rev. F. Bozenek, Milwaukee
- Rev. Paul Chrzan, Milwaukee
- Rev. Bernard Deherly, Louisville, Ky.
- Rev. Fulgence Meyer, O.F.M., Cincinnati
- Rev. D. A. Mielcarek, Youngstown, Ohio
- Sister M. Juvenalis, O.S.F., Lafayette, Ind.
- A. Armbruster, Prescott, Arizona
- Mrs. Angelina Wich, St. Louis
- Frank Bean, Chicago
- Edward J. Diser, Fort Wayne
- Kate Frigge, Cincinnati
- Mrs. Gordon, Redlands, California
- G. F. Heffernan, St. Louis
- P. Joseph Hess, Pittsburgh
- Mrs. Margaret Holly, Chicago
- Felix J. Kindley, Fort Wayne
- Mrs. Elizabeth Meehan, Milwaukee
- Francis Murphy, Chicago
- Parnell McGreevy, Fort Wayne
- Peter O'Donnell, Los Angeles
- A. A. Rumreich, Lisle, Illinois
- Louise Smith, San Diego, California
- Michael Trainor, Columbus, Ohio

EACH OF THESE BURSSES WHEN COMPLETED WILL SUPPORT A CATECHIST IN PERPETUITY

Holy Rosary	\$5,510.54
Precious Blood No. 1	5,173.81
St. Francis of Assisi No. 1	5,000.00
Immaculate Heart of Mary No. 1	3,165.00
St. Anthony No. 2	2,338.05
St. Margaret of Scotland	2,288.35
Ecce Homo	2,109.50
Our Lady of the Holy Eucharist	2,054.86
St. Michael Archangel	1,746.80
The Sacred Wounds of Our Lord	1,745.00
St. Mary Magdalene	1,669.18
The Holy Ghost No. 1	1,652.14
The Holy Face	1,555.64
Our Lady of Lourdes No. 2	1,175.35
Little Flower	1,090.35
Mary, Virgin Most Powerful	1,067.66
St. Margaret Mary	1,037.74
St. Benedict No. 2	1,012.61
Seven Dolors	1,006.03
Holy Family	947.87
Cor Jesu	843.34
Divine Indwelling	708.50
Blessed de Montfort	696.00
Mother of Divine Love	662.00
Jesus, Mary	603.50
Holy Name of Jesus	585.75
Jesus Christ Crucified No. 1	517.50
Annunciata	483.00
St. Therese of the Child Jesus and of the Holy Face	462.50
Immaculate Heart of Mary No. 2	456.50
Holy Cross	393.29
Our Lady, Queen of Hearts	370.00
St. Patrick No. 2	360.00
Our Lady of the Blessed Sacrament No. 2	347.00
Eucharistic Heart of Jesus No. 1	328.75
Our Lady of Mercy No. 1	326.40
Our Lady of LaSalette and of the Sacred Heart	324.00
Our Lady of Mt. Carmel No. 1	320.00
Immaculata	300.00
St. Joseph No. 3	250.00
Our Blessed Lady of Victory No. 4	236.79
Our Lady, Queen of the Angels	229.50
Sacred Hearts of Jesus and Mary	206.00
Seven Dolors of Our Blessed Mother	203.82
Jesus, Mary, Joseph No. 2	193.74
Mary, Seat of Wisdom	192.00
Blessed Sacrament No. 2	186.50
Christ the King No. 3	180.49
St. Benedict No. 1	180.00
The Divine Will	176.00
Our Lady of Sorrows	160.17
Our Blessed Mother, Queen of All Saints	152.60

A Completed Burse Amounts to \$6,000

"JUS' SUPPOSIN'"



Victory-Noll, Our Motherhouse

TO JESUS THROUGH MARY

ANOTHER New Year lies before us, filled with opportunities for laying up a greater store of merit in Heaven. Another year during which we can increase our knowledge and love for Our Dear Lord Who desires our sanctification so ardently.

We well know the purpose of our existence—to know, love, and serve God here on this earth, and to be happy with Him forever in Heaven, but past experience shows us all too clearly how sadly we have failed in this glorious objective. Despite the most earnest resolutions, we have often faltered and grown weary in the struggle against our weak human nature, and have been tempted to discouragement. We struggle along half-heartedly when all the while a powerful ally stands close at hand, eager to take us under her most benign protection and guide us safely to our Heavenly home.

Mary is that powerful Protectress, that Heavenly Guide who unflinchingly draws her children ever closer to Jesus, through the various trials and temptations of life. In the language of St. Bernard, "Mary is the channel through which all spiritual gifts are communicated to us from Christ, our Head." The rest of the saints intercede for us in particular needs and we speak of our devotions to them. Mary was with Jesus in the entire work of our redemption; she moreover intercedes for all our needs. Consequently our love for her must not be an ordinary devotion, but in the words of Blessed Grignon de Montfort—"The True Devotion to Mary."

The True Devotion is not a particular

devotion in the ordinary sense of that term, but is rather a method, a system of spirituality. Father Faber says: "let a man but try it for himself, and his surprise at the graces it brings with it and the transformation it causes in his soul, will soon convince him of its otherwise almost incredible efficacy as a means for the salvation of men and for the coming of the kingdom of Christ. Oh, if Mary were but known, there would be no coldness to Jesus then!"

Dear Catechists:

I should like to know more about the True Devotion to Mary.

Name

Address

If you persevere until death in true devotion to Mary, your salvation is certain.—St. Alphonsus.

The Missionary Catechists are supported largely by voluntary donations from charitable persons. All contributors are benefactors of the Society and are privileged to share in the Masses, Holy Communion, prayers, and good works of the Catechists.

To all non-subscribers who contribute a dollar or more, we will send THE MISSIONARY CATECHIST for one year. Please specify if you wish to receive the magazine.

"And Catechist," the little voice thrilled with excitement, "there wuz a real bed for Tony. And the doctor gave him that expensif medicine so he wouldn't cough no more, like he did when he slept on the old coats and rags. And the baby got some nice warm nightgowns, and her little toes peeped out jus as pink as a—as a rose," came the triumphant announcement.

"And what else, Anita?" I inquired.

"Catechist," the voice quivered with a suspicion of tears, "my father was so happy becuz God wuz so good to us, that he went back to Church, and got Jesus in his heart."

There was a breathless pause. The tears were really there now, twinkling like wee diamonds on the long lashes.

"And then, I woke up. But Catechist, jus' supposin' dreams came true—O Catechist!"

A little later as I watched the tiny form of Anita disappear in the distance, it was my turn to do some "jus' supposin'."

"Jus' supposin'" some of our A. C. M. members and our other friends at home would find some odds and ends of old gold pieces; old earrings, pins, bracelets, chains, etc.

"Jus' supposin'," they asked their friends for their bits of old gold, packed it up and sent it to us.

We could get a real bed for Tony!

We could get the "expensif" medicine, which he needs.

We could make dreams come true!

The Missionary Catechists
3868 Block Avenue
East Chicago, Indiana

Who would like to donate a statue of the Infant of Prague to our mission-center at Holman, New Mexico? The Catechists are quite sure that the success of their work during the past year was due to their devotion to the Holy Infant and would very much like to possess His statue.

Also the Catechists would be happy to receive any extra miraculous medals you may have. Their address is: Cleveland, New Mexico.

Catechist: (with First Communion Class)

What is Benediction, Charlotte?

Charlotte: It is when the priest says the prayers and we copy them.

Dear Catechists-

a glimpse into our mail-bag

Oregon

Your splendid publication never fails to fill me with thanks to God for making it so easily possible for me to go to His Church and to take advantage of the Sacraments. It makes me grateful too for His generosity in giving me enough to eat and to wear when so many of His children are starving and haven't enough to wear.

May Jesus and Mary prosper your works for many years to come!

With sincerest good wishes,

A. J.

Gratitude is very pleasing to God. A. J. has this beautiful quality in a marked degree.

Detroit, Michigan

Enclosed please find one dollar for St. Anthony's Burse. My little granddaughter lost her First Communion prayer book and I promised good St. Anthony a dollar for his Burse if it were returned. She got it back again after a few weeks. It is a good idea to publish those burses in your magazine. The Little Flower will get the next dollar I can spare.

Very sincerely,

Mrs. J. E.

Have you lost anything you'd like very much to find? This woman promised to enrich St. Anthony's Burse if her request was granted. Evidently St. Anthony approves!

North Dakota

I read THE MISSIONARY CATECHIST from cover to cover and enjoy it. May the good Jesus and his faithful Catechists keep up the noble work to look after the forlorn little and big sheep of the flock. I too have a quite a few sheep in my small parish, and while I watch over them I think of the many stray sheep the Catechists round up.

As I look over the pages of your magazine I see that we are doing about the same work, as I too am busy teaching the young and old, serving them as a Doctor in their aches and pains, going with them to court, distributing relief to them, to keep them from starvation and nakedness, making and teaching them to make toys and other useful things in life, and so as the Apostle says, "becom-

ing all to all." Oh what a most wonderful privilege is not our calling!

It is inspiring to read the detailed accounts of the different Catechists in the various missions. We have been snowbound here for about a month so that during that time I am somewhat isolated from the flock, with very few attending even Sunday service, owing to the fact that for the last four years we had no crop here and the poor horses are in such bad shape for want of feed that driving them through the deep snow about five or six miles is almost impossible. Car traffic is altogether at a stand-



"... I too have quite a few sheep in my small parish, and while I look over them, I think of the many stray sheep the Catechists round up."

still as the snow is too deep. The thermometer has not registered below about thirty below thus far, but even thirty with a gale blowing at a sixty-mile speed is not so pleasant, but I enjoy it out on the plains—God's own country.

I remain, Yours in the Sacred Hearts of Jesus and Mary,

Father C.

From one Missionary to another! Doesn't Father's letter give you a comprehensive picture of the hardships and consolations of missionary life? And then, doesn't it make you want to have a share in the harvest? Crops may fail, but you can help the spiritual harvest along by your prayers and sacrifices.

Tennessee

I am sending a few dimes for St. Joseph's Poor Fund in memory of my

two brothers who died during the past year. I think this the best way to remember them.

Pray for a special intention for me. I pray that St. Joseph will obtain many favors for the Catechists and "boost" the dimer a little higher. Keep it going till it reaches the top and over!

With all good wishes for success,

Sincerely,

M. K.

Don't you think her idea of remembering loved ones a good one? How many more Little Dimer "Boosters" would like to help him reach the top?

New York City

At our last meeting the girls decided to celebrate in a special way, by donating five dollars each to five charities, or missions. Of course the Missionary Catechists were way up on top, when the girls voted on which five to choose. You were unanimously selected as one of the recipients—therefore in the name of the members of the Apostolic Union, and with their best wishes, I am forwarding the money to you so that you may turn it over to the proper Catechist.

As ever,

Catherine M.

One Catechist's friends still remember her in a very practical and heartening way. Such good friends have a very real share in our labors for souls, and without their kind assistance our work would suffer very much indeed.

California

Enclosed find one dollar as my subscription for your magazine for the year 1938.

It is always interesting to read of the many sacrifices that are made in the name of Our Savior and His Blessed Mother by those who labor in the mission fields. I only wish I could help more than I do.

Yours sincerely,

C. K.

If all our readers would imitate our good friend from California and renew promptly, what a wonderful thing that would be! It would cause everyone in the Circulation department to smile, and even find its way out into the missions—lightening the hearts and bringing out the smiles on the faces of our dear poor. And we're quite sure it would make the angels smile too!

HOW ONE OF GOD'S NOBLEMEN ASSURED HAPPINESS
BOTH FOR HIMSELF AND HIS LOVED ONES—

THIS YEAR AND DURING THE ETERNAL YEARS!

“ . . . my sister has passed away. Your spiritual work takes a lot of money. How would you like it if I, the sole survivor to her annuity contract, would cancel it in memory of my sister? Whatever spiritual benefits would be derived therefrom to go to all the members of our family who have died. . . ”

This is an excerpt from a letter which we received some time ago. In accordance with the wishes of our generous benefactor we are withholding his name.

Have you ever considered that the prayers and sacrifices of such generous souls are the power-house which fortifies the MISSIONARY CATECHISTS in their labors for souls? Yes, “spiritual work does take a lot of money.” If only more people thought seriously of this very real problem that hampers our activities in behalf of the poorest of God's poor. We suggest the following New Year's resolution for your adoption—

“I WILL HELP THE CATECHISTS TO HELP OTHERS.”

THE MISSIONARY CATECHIST, Huntington, Indiana

Dear Catechists

I am enclosing \$..... to help the Catechists help others.

Name

Address