



Volume I

Victory-Noll, Huntington, Indiana, August, 1925

Number 9

THE MEXICANS IN COLORADO

Chairman Mexican Welfare Committee, Knights of Columbus, Outlines Plan for Social Welfare Work Among 50,000 Now in State.

At the present time in a large number of the Dioceses of the East and Central West, the Authorities of the Church are confronted with the problem of a big Mexican immigration into certain sections of their Dioceses. To understand the gravity of this problem one has but to consult the figures of Mexican immigration into the United States for the past ten years. Statistics furnished by the Social Action Department of the National Catholic Welfare Council indicate that in 1915 only 10,993 Mexicans entered the United States, while in 1924—89,336 crossed the border.

Those who are in any way conversant with conditions realize that the influx of such a vast number of immigrants, who are normally and naturally Catholics, has given rise to a problem that is not merely a local or diocesan problem, but a tremendously big National problem. Ordinary means or ordinary agencies cannot be pressed into service to solve this problem. First of all, there is the well organized, powerfully financed Protestant Missionary propaganda which jeopardizes the Faith of these people. Then, too, we have neither Priests nor Sisters who understand the people or speak their language. Consequently, we are not in a position to cope with this grave situation.

There is only one diocese in the East that we know of where the "Mexican Problem" is in a fair way of being solved. This is the diocese of Fort Wayne. The Right Reverend Bishop Noll, having erected and sponsored the Victory Training Institute at Huntington, has taken the first effective step towards providing for the needs of the 20,000 Spanish and Mexican immigrants living in the

great Calumet Steel District, the heart of which is Gary, Indiana. The members of the SOCIETY OF MISSIONARY CATECHISTS, upon completion of their first year's course of training at the Victory Training Institute, are sent to their Junior Mission Training House at Gary where they complete their second year's course of training by engaging in Religious teaching, nursing and other Social Welfare activities.

We are glad to see that even in the West some zealous Catholics are alive to the needs of meeting and solving the Mexican problem. We present the following letter from Mr. Thomas F. Mahony, Chairman of the Mexican Welfare Committee of the Knights of Columbus of Colorado which is indicative of the desire on the part of the Knights of Columbus to save the Faith of the 50,000 Mexican immi-

grants in the State of Colorado—(Editor's Note).

Longmont, Colorado.

Dear Father Sigstein:

I think we have in your foundation of the SOCIETY OF MISSIONARY CATECHISTS a very practical and effective way of taking care of the Mexican problem.

This problem is, indeed, a difficult one for us in Northern Colorado, more so because so few of our Catholic people realize it is a problem and one for us to solve.

Since reading of your work, I believe that the Missionary Catechists are what we need among the Mexican workers in the sugar beet district of Northern Colorado. The Baptists and Presbyterians are quite active in these districts, as is also the Y.M.C.A. As you know, they give considerable attention to Social Welfare work and



"The shacks provided for them are not even fit for farm animals to live in."



"The rocky character of the soil here which these poor people cultivate repays them but few meagre crops, barely sufficient to sustain life"

use this as a means to win these people here from their Faith. Then there are also the Spanish-speaking socialist workers, mostly of the Bolshevik type, who are a real menace.

Although I have been interested in these poor people for several years, it does not seem at times as if much had been accomplished. Our Catholic people, generally, seem indifferent and the communities in Northern Colorado generally antagonistic to the Mexican people. We have tried for over three years to interest our Catholic people in the welfare of the Mexicans. With the help of Father Smith, Editor of the Denver Catholic Regis-

ter, who has given the movement systematic support, the matter is now receiving much better assistance. We also now have the active co-operation of the Great Western Sugar Company which controls the sugar industry in this State. They are very prompt to run down and disprove many of the malicious lies told about these Mexicans, as you will see from the enclosed statement.

Very sincerely yours,
THOMAS F. MAHONY.
 Chairman, Mexican Welfare Comm.
 Knights of Columbus,
 Longmont, Colorado.
 Of the total number of court cases

in six Northern Colorado counties, which form the center of the sugar beet industry, only 7% involved Mexican people. In these counties there were 12,000 Mexicans and Spanish-Americans in the year 1924 and of the approximately \$50,000.00 expended for the poor fund in these countries, only \$5,000.00 was used to assist indigent Mexicans. This is, indeed, a remarkable showing considering that these people are brought into the sugar beet districts from Mexico by the thousands and in the Fall most of them return South again, spending of their very meagre wages \$400,000.00 in railroad fare alone in the year 1924. This moving back and forth is decidedly to the disadvantage of the Mexican immigrant and his family. Unless this migration can be regulated or stopped, and the Mexican enabled to have a fixed abode, it will be difficult to permanently relieve the bad conditions under which these poor people live and labor and to overcome the injustice with which they are frequently treated.

To help in outlining a comprehensive program for social action, the Knights of Columbus are invited by the Mexican Welfare Committee to help create a more just and favorable public opinion towards the Mexicans in districts in which they live and work. To do this local committees and members of the Knights of Columbus should give the Mexicans first hand and sympathetic study so as to be able to refute and overcome the false opinion local people have in regard to them.

This Mexican Welfare Committee also recommends that farmers be induced to provide better and more comfortable houses for these poor people, since many of the shacks now

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As Social Welfare Workers they dispense food, medicine and clothing to the poor; teach the children cooking, sewing and singing, and instruct mothers how to care for their new born, sickly babes.

TELLING THE STORY

From the very beginning of our Preparatory training course, we had been taught by our Spiritual Father to enter upon our undertakings on some day dedicated to Our Heavenly Patroness—Our Blessed Lady of Victory. So it was most fitting that we should make arrangements to begin our life work among the poorest of God's little ones in the Missions of New Mexico on the Feast of "Our Lady of the Snows" on August 5th, 1922.

Well do we remember our impressions as we knelt before Our Blessed Mother's Altar in the Chapel of the Academy of Our Lady in Chicago on that memorable Thursday morning, August 3rd, and with tears in our eyes, consecrated our lives to the service of Jesus and Mary in the person of Their poor in the Missions. For three long years we had been preparing ourselves for this moment. All during this time our hearts had burned with an unquenchable desire to enter upon our sublime apostolate in the far Southwestern Country.

The short and simple ceremony over, we spoke the last fond farewells and took leave of good Mother Aquinata, the Superioress of the Academy, who had sheltered us and mothered us during our training period at the Academy.

Soon we found ourselves on board the "Navajo Limited" of the Santa Fe Road and were speeding onward to our destination—Santa Fe, New Mexico. We shall never forget our first sight of the mountains. On our arrival at La Junta, Colo., early on the morning of the second day, our souls were thrilled when we beheld that grand old sentinel of the plains—Pike's Peak—a massive, snow-capped mountain over 14,000 feet high, 100 miles distant from our station.

At Wagon Mound, New Mexico, our very dear friend, Father Blaufuss, came into our coach and accompanied us to Santa Fe. Here we were met by Mr. Frey and soon had the pleasure of meeting the Archbishop of Santa Fe, the Most Reverend A. T. Daeger, O.F.M. We confess that it was with some fear and trepidation that we went forward to meet His Grace. But we were most agreeably surprised to find him the simplest,

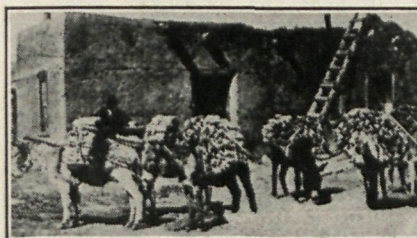
It may be an amusing and time-killing diversion for us to read fiction during our spare time. It may serve the double purpose of stimulating our love for adventure. But to borrow from the poet Cowper: "Novels belie their name and offer nothing new."

But when, on the contrary, we pick up a biography we know that we are going to read something that is not only interesting and new, but true as well.

The biographical sketches from our devoted Missionary Catechists, which we shall present in every issue of THE MISSIONARY CATECHIST under the heading of "Telling the Story," will, we feel confident, prove most interesting to all generous souls desirous of seeing God's Kingdom extended in the hearts of the children of men. These biographical sketches will serve a double purpose. Written to safeguard the traditions of our Society and to prove a source of inspiration and encouragement for the younger members who are to follow faithfully in the footsteps of the pioneers, they will also prove in the years to come a true chronicle,—a family history,—recalling the tremendous sacrifices, the apostolic labors, the heavy crosses, and the heroic struggles of the early days of our foundation.

If these notes, penned by our devoted, self-sacrificing Catechists, will but serve to inspire some generous-hearted young women to follow the course they have taken, we shall feel amply repaid for our labor in collecting, arranging and publishing them.

the humblest and the most lovable of Prelates. He soon led us to the little house prepared for us and that same evening introduced us to the members of the various Religious Communities of the City.



Carrying Wood to Town, Las Vegas, N.M.

The next morning we began our retreat in the house the Archbishop had so kindly given us for our use. Our retreat, conducted by good Father Blaufuss was made under difficulties. At its conclusion we pronounced our

SOME INTERESTING NOTES FROM THE DIARY OF OUR MISSIONARY CATECHISTS

pledge of Stability. We then made ready to leave for our first Mission-Center at Watrous, New Mexico. His Grace again called to tell us that he had formally approved of the Constitution and Rules of our Society and that he would always be a "Father" to us in our work.

With Mary's holy Rosary clasped tightly in our hands and with Mary's Sweet Name upon our lips, we entered the little Chapel of Saint Clara in the Village of Watrous, our first Mission-Center, Thursday, August 10th. As we entered the Chapel we recall how our souls were filled with holy fear at the thought of the sublime mission we were now entering upon. But still we did not for a moment fail to confide in our Heavenly Protectress, for was not our motto: "Omnia Pro Jesu Per Mariam",—"All for Jesus through Mary",—and did this not signify for us certain victory.

Upon returning to our little home about two blocks from the Chapel we had time to inspect the building. We could not help but smile at the thought of what our friends in the East would say if they could but see how "wonderfully" this building was constructed. No one would have cause to complain that there was not sufficient variety in the selection of the materials used. The house was built in sections, put up at various times. The front part was brick, the rear end of wood and the two side walls of adobe. However, it was a real home for us.

On the following Sunday, August 13th, good Father Dumarest, our new Pastor and the Missionary of this vast Mission district comprising ten Missions, introduced us to the Congregation. We were amazed at the welcome given us by the good people. We had never seen such unaffected cordiality, such tender greetings, such whole-hearted love as was shown by these simple, humble, religious people. We lost no time in beginning our work. That evening we brought the children to Church and taught the little ones their prayers and the first simple lessons of their Catechism.

Does it Pay to Delay? Read Page Seven.

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.

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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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Huntington, Indiana.



APPROVAL OF ARCHBISHOP DAEGER

Nov. 26, 1924.

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

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

Sincerely yours in Christ,

✠ ALBERT T. DAEGER, O.F.M.,
Archbishop of Santa Fe.



APPROVAL of BISHOP NOLL

July 16, 1925.

Since practically every form of missionary activity has its publicity organ, it is almost imperative that the Society of Missionary Catechists, the latest and by no means the least important missionary movement in the United States, should publish a monthly periodical to acquaint Americans with its work.

I am very glad that you receive subscriptions direct from the people, which makes it possible to sell your magazine at the very low price of 50c the year. It is now the cheapest, and, because it is condensed, one of the very best missionary papers published. I wish for it a large countrywide circulation.

✠ JOHN F. NOLL,
Bishop of Ft. Wayne.

UNION OF PRAYER.

Without prayer Missionary work, or any other good work for that matter, would certainly prove devoid of results in the Spiritual order. No good work can succeed without prayer. No matter how efficiently organized or how constructively administered, no Missionary Society can hope to reach and win and hold God's poor to the Church unless its members and its supporters are united in the strong bond of prayer and sacrifice. Even though one should go with outstretched arms and a sympathetic heart to assist the poor and were not animated by the spirit of humble prayer, the good he might do would be only a natural good because both the motive and the end were natural.

We are pleased beyond measure to see how well our readers understand this thoroughly Catholic doctrine. In our daily mail we receive many promises of prayers from readers who have a heartfelt interest in our work and desire so ardently to see it succeed. We are deeply grateful for such gracious promises made in our behalf. We likewise receive many requests from our friends begging us to keep them in mind during the time of prayer.

These good readers, we feel certain, will be pleased to hear that their intentions are remembered in the perpetual Novena which our devoted Catechists offer daily at the Shrine of Our Blessed Lady of Victory. Not only are these intentions for both the living and the dead remembered here in our Chapel at Victory-Noll, but also in all the Mission-centers of our Society and in all the prayers offered by our devoted Catechists and their dear children in the Missions of the Southwest.

Gladly will our devoted Catechists include your petitions in their daily perpetual Novena. Just write us stating clearly the intentions you wish us to mention in our prayers and in our Masses.

INDIA WANTS CATECHETICAL SOCIETY LIKE THE S. M. C.

On the occasion of the dedication of The Victory Training Institute on July 5th, we were honored by the presence of Archbishop Morel of Pondicherry, India, and one of his Priests—the famous Father Gavin Duffy. They came to study the working plan of our Society, its aim, its government and its spirit. They expressed themselves in terms of highest praise for the work our devoted Missionary Catechists are doing to save the Faith of the Spanish-speaking people in our Catholic Southwest.

Impressed with the practical features of our work, they are now planning a similar organization of Catechists for their Missions in India. Archbishop Morel and Father Duffy declared it as their conviction that in order to provide an army of well trained Catechists for India, it would be necessary to establish Institutes or Training Schools similar to ours all over that vast pagan country. Thousands of capable native young women are available for service as

Catechists and these zealous young women would prove the vanguard of a great army of Catechists which would eventually bring millions of pagans in India into the one true fold of Christ. Father Duffy argued that the strength and efficacy of such an organization of Catechists would depend there, just as it depends here, upon the sound spiritual formation of its membership.

It was wise foresight on the part of the generous sponsor of our Society—Right Reverend Bishop Noll—to erect a training institute large enough to provide not only for the formation of a number of Missionary Catechists sufficient to begin the work of evangelizing the needy Missions of the Southwest, but also for our social welfare field in the industrial districts of the East. If we but had a number of charitably disposed Catholics to provide for the support of our devoted Catechists trained at Victory-Noll, we could in a short time begin to supply the pressing needs of the Missions. It is the daily prayer of our Catechists, as they kneel before the Shrine of Our Blessed Lady of Victory, that She may inspire Catholics of "good will" and generous hearts to perform this really worth while work of charity and become instrumental in saving the souls and healing the bodies of thousands of their less fortunate brethren.

THE MEXICANS IN COLORADO

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provided are not even fit for farm animals to live in. Then to encourage the founding of colonies for them in towns where they will have convenient Church and school facilities and where they may acquire their own home at a moderate cost on easy payments. Such colonies have already been established near towns in several factory districts on a fifty-fifty basis, payable in annual installments.

To encourage thrift among the Mexican people and to co-operate with local banks and sugar companies in working out some practical plan that will appeal to and interest them. Contrary to a very general opinion, these Mexicans will save and try to acquire a home if shown the way. The last pay checks, November, 1924, received by the Mexican beet workers in the Great Western Sugar Company districts amounted to \$1,950,000.00.

Finally, to co-operate with local Pastors for their spiritual welfare. Where practical, arrangements should be made for visits or Missions by Spanish-speaking Missionaries. To form classes of Mexican children and instruct them in their prayers and Catechism. And to improve sanitary conditions by securing the services of County or State nurses.

The above outline for this work will form one of the biggest movements undertaken by the Knights of Columbus in Colorado. It is necessary that the local worker be thoroughly in sympathy with the movement for it affords an opportunity for real service such as seldom occurs to us.

DOES IT PAY TO DELAY?

The Missionary Catechists Work Without a Salary

"Doings" at Victory-Noll

By Catechist Margaret Molloy

My Darling Mother:

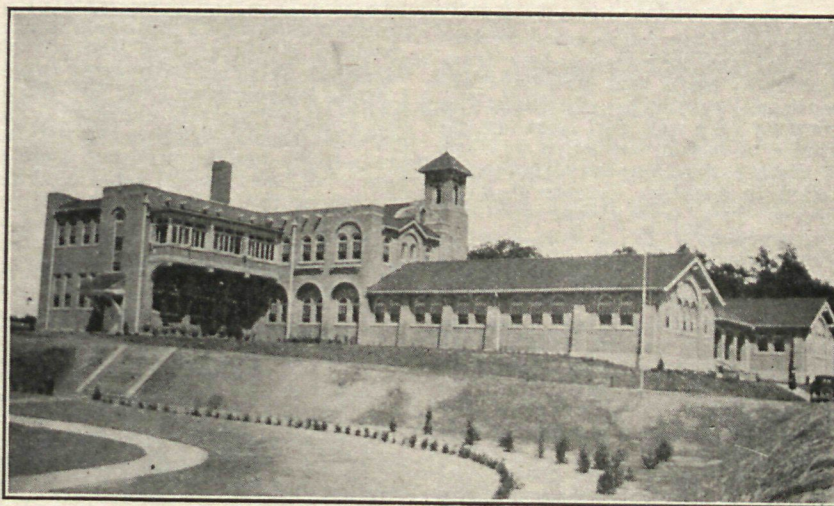
At last I am well-launched upon my great adventure. And my first impression of Victory-Noll and the Society of Missionary Catechists has been such as to strengthen my determination to keep a bright look-out forward and sail straight ahead.

My train arrived as scheduled in the early afternoon. Throughout the long ride I had been alternately recalling the cheerful smile and the accompanying "God be with you" with which you bade me farewell, and conjuring up visions of the sort of reception with which I would be greeted at my journey's end. My timidity did not at all relish the idea of being "star performer" at a formally staged "welcome party," so that my nervous anticipation and fears increased with each revolution of the wheels of the locomotive. When the porter finally called "Huntington," my courage had completely oozed away. Dismounting from the train, I walked straight into the arms of a smiling figure in blue, who recognized me by some unknown instinct and greeted me with the cordiality one would extend to an old friend, before introducing her companion. My constraint melted away in an instant, and at once I felt at home.

The waiting auto whisked us away over the short mile to the Institute in a very few minutes. Entering the grounds over a winding road ascending the knoll, I had my first view of my new home. It is truly beautiful—both from an architectural and scenic standpoint, but I shall save its further description for a future letter as I have so much else to tell you in this.

We went at once, of course, to visit the Master of the house in the lovely chapel, and I said the "Magnificat" in thanksgiving for my safe arrival. Again I nerved myself for the formal presentation ceremony to the community—and found them not drawn up, as I had anticipated, in battle array in an unfriendly guest-parlor, but very informally engaged in the concoction of potato salad, sandwiches, and other picnic delicacies in the kitchen. Apologizing for the unconventionality of the introduction, the Catechist-Directress explained that they were making preparations for an outing on the grounds of the Institute that evening. This, the feast of "Our Lady of the Snows," marked the third anniversary of the founding of the first mission center of the Society in New Mexico, and it was appropriately being celebrated as a holiday. Having sampled the salad and other good things, I was shown to my room, large and airy, with a beautiful view of the Wabash valley from the windows. It is simply, but comfortably furnished in mission style in harmony with the other finishings and furnishings of the building.

After I had enjoyed a short rest, a smiling delegation of Consecrates in



their white veils came to summon me to the picnic. The guests of honor on this occasion, I learned, were to be Miss Estelle Bonner, a primary teacher in the public schools of Salina, Kansas, who has been conducting a course in child psychology, pedagogy and primary methods for the Catechists in training at the Institute during the vacation period, Miss Stella O'Brien of "Our Sunday Visitor" staff, and "yours truly." Everyone was imbued with the picnic spirit. I had pictured to myself a group of unbending community members solemnly grave, and gravely solemn, adding dignity to the occasion. There were evidently no such persons among this group of smiling, happy-hearted women. All the Catechists, from the oldest professed member, down to the last Consecrate, fraternized, talked and acted as naturally and unaffectedly as the members of one big family. It was this very spirit of naturalness and simplicity on the part of all the Catechists—the utter absence of a cold, formal, institutional spirit—that struck me and won me at once. On remarking it, I was told that it is inculcated as a most essential part of the training given new subjects in the Society.

When darkness fell, we returned to the Institute for a program of vocal and instrumental numbers presented by the Catechists in honor of Miss Bonner. Do you remember how you teased me about the possibility of my being met at the station with a brass band? The program proved an agreeable substitute.

At its conclusion, Father Sigstein made an address of felicitation, thanking Miss Bonner for the great service she had rendered the Society in devoting her time, and talents, for such a long period to the task of better fitting the Catechists to accomplish their chosen work. In this address, Father brought out a pertinent

fact which struck me forcibly: that the gifts of the mind and soul which others pass on to, or share with us, can never be sufficiently appreciated, transcending, as they do, all that money, which has only a relative value, can purchase.

Very appropriately, the day closed with Benediction of the Most Blessed Sacrament, the singing of the "Te Deum," and the recitation of the "Magnificat."

Bright sunshine, and the unfamiliar clang of a none too melodious electric bell, awoke me at five o'clock next morning. I had dreaded this early rising hour, but I awoke completely refreshed and eager to begin the day. New subjects are ordinarily permitted to spend the first days following their arrival in any manner their fancy suggests, but I had asked to be allowed to follow the regular routine at once, and permission was readily granted.

Morning prayers, meditation and Holy Mass occupied the time from 5:30 until breakfast at 7:00 o'clock. I was assigned to a place at the Candidates table in the sunny, spacious dining-room. Instead of the long, straight tables I had expected to find, we were seated in true family style, at tables accommodating eight comfortably.

Following a five-minute reading from the "Imitation of Christ"—we have spiritual reading before and after meals and converse while eating—we began breakfast and a conversation about "various things; boots and shoes, and sealing wax, and cabbages and Kings," simultaneously. After breakfast, a short sketch of the life of the saint of the day was read. Then came a half-hour period of work, followed by a fifteen-minute study period. Classes began at 8:15. The first class—that in Christian Perfection—was conducted by the Reverend Spiritual Director. It was followed by a

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The Associate Catechists of Mary

"LEST THEY BE LOST"

Gathering Up the Fragments for the Poor Missions

Dear Friend:

Your nice long letter came yesterday and I was very glad to hear from you and to learn that you have accomplished so much. I think you have done very well, for, from my experience of human nature, if you can get one or two persons to take an interest in anything outside of what concerns just themselves, you are doing wonders.

Your wonderful work is going to bear fruit in good season. If nothing is ever lost, surely your work will not be. You may not get just what you want when you want it, but you are going to get the reward in good time when God sees fit to give it to you. He understands that you are working for Him, and Him alone, and He is not going to let your efforts prove a failure. If I were not assured of this, I, too, would get awfully despondent at times over my own shortcomings.

I am so glad that the Catechists liked the box we sent. It was just a happy thought to put in all of those little extra things. We never think how much such things will be appreciated until we get where they are not to be had.

I told you of my plan to write to such of my friends here as I thought would be interested in the work done by the Missionary Catechists, appealing to them for their assistance and co-operation in the labors of the Catechists among the needy poor of the Southwest mission field. Thus far, I have written in all thirty-eight let-

The Lay Auxiliary

ters, and have had answers to about nineteen of them. I think this is very good, as I said at first that if only one of those appealed to sent a box, I would be well repaid for my efforts. One lady told me that she would send a box later on—if we could wait on her. I told her the need out there is perennial, and that she could send the box whenever she had the things.

I will try to get off two boxes of winter clothes soon. I always have a box for the Missions in process of packing, for, with a particular object in view to keep one on the "qui vive," one can always do better. I have quite a number of things of my own, and others that have been given me, among them some worn sweaters that I mended so that they will now last a long time and do some poor child a lot of good. I was quite proud of the job.

Our parish is getting up a Fall Festival and that means a lot of work for all of us. I feel, however, that our City Churches, though they may need a lot of things done to them, are well built, well attended, and well kept up, and that the poor Missions stand more in need of my help. So, for that reason, although I want to contribute to the support of my Pastor, and am bound to under pain of sin, yet any surplus I have I give to the Missions. This is not so much, as I have to work for all I get, but with good-will one can accomplish a lot more than they at first think possible.

Cordially yours,

S. S. O.

We are very grateful to the good ladies who have made over clothing for the destitute children under the care of our devoted Catechists. No doubt, some of these generous friends of the Mission would be pleased to make white dresses for girls, and blouses for boys, for the children of our First Communion classes.

Detroit, Mich., July 29, 1925.

Reverend Dear Father:

I received THE MISSIONARY CATECHIST yesterday and read it from cover to cover. Your article "If I Had Only Followed My Vocation" cleared up many questions in my mind and I sincerely hope that circumstances will adjust themselves so that I can beg admittance into your Society soon.

Very respectfully yours,

L. A. M.

Kouts, Ind.

Dear Father Sigstein:

I have been intending to write you for some time to tell you how much I appreciate THE MISSIONARY CATECHIST. The little magazine has helped me very much. As a convert, it has given me light and understanding and has helped to strengthen my Faith. What a pity some Catholics are missing these good numbers. It would be a splendid thing if this little magazine were in every Catholic home. It is inspiring and worth far more than you ask for it. I also like your system. My mother read the last number of "In His Steps" and liked it. May the Harvest be preserved!

Sincerely yours,

H. M. D.



The Widow's Mite for the Missionary Catechists.



One of the many first Communion classes now being prepared by the Catechists.



Some "first fruits" of their labors at Ocate, New Mexico.

While They Last You Can Have April, May, June and July Numbers for the Asking.

DOES IT PAY TO DELAY?

Catechist M. would today still be only one of a big office force, typing letters for the R. R. Corporation of Chicago, if she had not come to a certain decision two years ago. That decision changed the whole course of her life. It decided her destiny.

For years she had been trying to "find herself"—to decide her vocation. From the time she joined the Sodality she had always had an unspeakable longing to be of service to Jesus Christ in the person of His poor. Then one day she heard of the SOCIETY OF MISSIONARY CATECHISTS and of the self-sacrificing labors of its members among the very poor and neglected Catholic children in the Missions of the great Southwest. It was then she realized that this was the very work she had so long desired to take up. Yes, she felt that this was really her life work.

What if her parents did object that this work was beyond her strength; what if her friends did ridicule the idea of her burying her talents among poor and ignorant children away off in some Mission district of New Mexico. She realized only too well that her Divine Lord and Master really had the first claim upon her soul. He alone had the first right to her undivided service and so she entered the SOCIETY OF MISSIONARY CATECHISTS without delay.

Today she is happy in her God-given Missionary labors,—so happy, in fact, that she would not trade places with anyone holding the highest position in the society or business world. She is happy, too, because she realizes that she is engaged in the noblest work possible for one to undertake in this life. She is a Religious Instructor; she is teaching hundreds of poor little children to love and serve God. And these are by no means the children of parents who can pay for a Catholic education, but they are the children of parents actually too poor to pay for the service of Priest or Sister, too poor even to engage the service of a doctor or nurse for their sick and dying offspring.

Ahead of her lies a future rich in promise for untold good in behalf of suffering humanity. She will be a real "saviour" laboring to uplift the poorest of God's poor; she will teach and preach the Gospel of Hope and Happiness. She will "mother" the children of the poor; she will nurse the sick as they lie helpless upon their pallet of straw. She will be a true auxiliary to the Missionary Priest as he makes the laborious rounds of his vast parishes and missions. We shudder to think what might have happened had Catechist M. failed or delayed in coming to a decision in regard to her vocation. The fate of thousands of immortal souls hung upon this very decision.

Today there are thousands of devout Catholic young women who could—like Catechist M.—be supremely happy if they would but catch a vision of this truly Christlike service,—a service than which there is nothing higher or more sublime here upon earth. The SOCIETY OF MISSIONARY CATECHISTS offers you the noble ideal of such service.

Child of Mary, stop and think for a moment of the result of your decision. Upon it may depend the destiny of thousands of immortal souls for whom Jesus Christ Suffered and Died. It is His Will that these souls should be saved through your co-operation. Will you not become a partner with Him in saving these precious souls?

We shall esteem it a privilege to help you in reaching a decision in the matter of your vocation to a Missionary life. Do not delay. Write us at once and we shall be pleased not only to be of service to you in this matter but we shall also gladly mail you, gratis, a fascinating story of the Missions entitled "In the Service of the Queen." This little worth-while booklet will help you to make your decision. Address:

REVEREND SPIRITUAL DIRECTOR,
Society of Missionary Catechists, Victory-Noll, Huntington, Indiana.

DOINGS' AT VICTORY-NOLL

Continued from Page 5

Spanish Grammar class, in turn succeeded by a period of outdoor recreation.

Later in the morning classes were resumed with Spanish conversation. For this we divided into small groups of four or five with an accomplished Spanish scholar acting as hostess to each group. I need not tell you that, for once, I had very little to say. A class in nursing followed, after which each one returned to the duties assigned her until 11:45 o'clock, when all repaired to the chapel for particular examen and community devotions.

Dinner, at twelve, was preceded by a reading from the New Testament, for we use the wondrous story of the lives of Jesus and Mary, as told in the Gospel narrative, as our daily textbook and model of the interior life. A half-hour period of individual organ instruction and practice followed. At one o'clock we had community devotions and spiritual reading in the chapel. The succeeding half-hour was devoted to rest in the seclusion of one's room. I was delighted to hear that this period was given to each member as "free time" to be spent as she willed in restful relaxation.

Then came another period of outdoor recreation. We returned to the chapel for community recitation of the Rosary and "Little Crown" and then repaired to the kitchen for afternoon lunch. There was certainly nothing formal or institutional about the group gathered around the service table in the kitchen doing justice to baked apples, milk, and graham crackers as they held a round-table discussion concerning character analysis in childhood. I was surprised at the diversity of opinions and the facility with which they were expressed. The youngest Candidate entertained an opinion and advanced it as readily as did the Head-Catechist, and it received the same serious consideration from her Sister Catechists.

In a short time the clamorous and persistent bell summoned us for a half-hour study period which was followed by a lecture on primary methods in pedagogy. The last class scheduled for the day was choral singing. This subject is given an important place in the curriculum and in all community exercises, and an experienced teacher of choral work comes all the way from Chicago every other week to give the Catechists the benefit of her training. A period assigned to work or study followed until particular examen and community devotions before supper at six o'clock. The time from 6:30 to 7:30 o'clock was devoted to recreational work in the garden, where I manipulated a hoe with no little dexterity to the utter destruction of some adventurous weeds. Another half-hour study period—Benediction of the Most Blessed Sacrament—night prayers—then to bed.

So ended my first day as a prospective Missionary Catechist. It passed happily, busily, and quickly,

and I had the unspeakable happiness of laying it at the feet of Our Dear Lord and Our Good Mother, secure in the knowledge that every moment of it had been devoted to Them and to Their service, reconsecrated innumerable times during its course by the beautiful invocation, "All for Jesus through Mary."

Just after sunset I sat for a moment alone on the steps outside the main portal of the building, looking down the patio, through the cloister arches, out over the peaceful valley of the Wabash stretching for miles beyond. The sun had disappeared into the West and only one long streak of gold illumined the sky in the far distance. The witching purple haze of twilight was beginning to obscure the landscape so that near objects stood out in silhouette against the purplish background. Everything was touched with the Benediction of evening. Behind me the chapel doors stood open and a soft Spanish voice within sang an evening hymn to Our Lady with violin obligato. As I watched and listened, drinking in the beauty of it all, the blue-veiled figure of a solitary Catechist slowly mounted the steps of the terrace and came toward the chapel door down the long patio walk.

And there came into my mind the idle fancy, that the picture, so entrancing in its loveliness, spread out before me—its atmosphere so foreign to the American work-a-day world,—depicted as a prophetic vision the life stretching out before me, and strangely symbolized the past and future of that forsaken race which I shall, please God, help to lead, "Out of the shadows into the light."

Entering the chapel to receive the blessing of Our Dear Lord in the Blessed Sacrament, I knelt behind the rows of veiled figures bent in adoration, and lifted my eyes for a moment to the Host elevated in the Monstrance, and to the beautiful statue of the Sacred Heart with outstretched arms so invitingly surmounting the main altar. It was, you will recall, the Feast of the Transfiguration. Then, and then only, for Our Lord Himself spoke the words to my heart, I understood for the first time, the beautiful significance of the words of the day's Gospel: "And they, looking up, saw only Jesus."

Dear Mother, pray that I, too, may see only Jesus in all that I think, say, and do, during all the days of all the years that lie before me. So I prayed as I knelt at His feet and gathered you all about me in spirit that He might bless you also. I shall miss you, of course, sometimes, but I know that the miles that separate us will melt away into nothingness as often as I kneel before My King and meet you in your sole abiding place—and mine—His Sacred Heart.

Your devoted daughter in

O. B. L. V.

We shall be pleased to correspond with any zealous young ladies who feel that they would like to engage in Missionary work.

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PRAYER"

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Presidents,
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ITS ORIGIN: It was penned by the Reverend Francis C. Young, Chicago's Poet Priest, who contributes to over 200 daily newspapers and periodicals on days of national importance and it was first used by the author himself at the installation of American Legion Post No. 183 as an invocation, after which it appeared in Chicago daily papers. Then the press from coast to coast reprinted it and editorial comment was immediately aroused. THE MADISON STATE JOURNAL is a fair example of the high favor it received from the very start: "We have a national anthem and a national flower. Now comes 'Our Nation's Prayer'. From the standpoint of art, the verses seem to meet the requirements that existed in the days of Whittier before it became fashion to jazz our poetry. The sentiment is big enough and broad enough to serve in a national sense."

From the Whole-Hearted Support it received from the daily newspapers, church-men of all denominations, public and private schools, professors, men and women in all walks of life and officials of national organizations, its author was very much encouraged and then set about to secure an audience with President Harding, who encouraged his patriotic endeavor. President Harding then wrote a personal letter, which now becomes an historical document, dealing with a phase of his life which has not been dealt with at length, namely the spiritual.

The Necessity and Benefit of just such a prayer became more and more apparent. It awakens the finest in-born traits found in man, and if our country in one voice raises its heart to God, our nation will be benefited and serve as an example to other peoples.

The Nature and Purpose of the prayer demanded that if it be given permanent form it must be gotten up in an appropriate manner, worthy of its dignity, for it would find its way into every home, school, office—into every heart and under every roof in our country. To do this properly would involve a great outlay of money. Before attempting such an enterprise the author was advised to endeavor to present the matter to President Coolidge, who tendered him a warm reception and promised him an indorsement similar to President Harding's. He did this in a letter, which is highly characteristic.

Governors' Testimonial: This indorsement of the President's was followed by that of most of the governors of the United States and many other notables including Rt. Rev. Bishop John F. Noll.

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