

The Missionary Catechist



Volume III

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Number 10

Meeting A Long-Felt Mission Need

Medical Missionaries in the Field at Home and Afar

By Rev. J. A. Lynch, C. SS. R., Member Catholic Medical Mission Board



THE special blessing of our Holy Father, and even a very close affiliation with the Society for the Propagation of the Faith have been given to the Catholic Medical Mission Board of the United States and Canada.

This Society has for its aim the sending of Catholic doctors and trained nurses, together with medical supplies to American and Canadian foreign and home missionaries. It is not an ephemeral organization, but a permanent one. The reason for its existence is self-evident. We must care for the health of our Priests, Brothers, Sisters and Missionary Catechists away from home. Their missions are far removed from centers where doctors usually reside. In the past, neglect of this fact has caused death and disability among our missionaries.

These self-sacrificing missionaries are certainly deserving of every reasonable care that may be afforded them in preserving their health so that they may carry on their Christ-like labors in their chosen field. Health is one of their principal assets. Falling victims to illness or disease, they must soon relinquish their tasks. It is self-evident that the salvation of countless thousands of immortal souls depends upon the health, as well as the activities of our Catholic missionaries. It becomes our bounden duty, therefore, to see to it that every precaution is taken to safeguard the health of our devoted missionaries, both in the field at home and the field afar.

Now, since most of our missionaries possess but a meagre knowledge of medicine, they are neither capable of diagnosing any serious disease nor competent to treat them. For this reason it is imperatively necessary that in every mission field competent and zealous physicians should be at hand to give medical attention to the missionaries as well as to the natives themselves.

The doctors thus employed as medical missionaries are not mere volunteers in this field of missionary endeavor. They receive a reasonable salary for their services.

Physicians alone, however, cannot handle the situation. They must be assisted by a

corps of skilled nurses. These nurses are invaluable aids to Priests as well as to doctors. They usually volunteer for a three-year period of service with the understanding that they may extend this term. They are engaged by the Catholic Medical Mission Board and are paid a fixed salary for their services.



As an indication of the growing appreciation of this phase of missionary endeavor, the Jesuit Fathers in charge of the Georgetown University Medical School in Washington recently offered a summer course in medicine to all foreign missionaries. This course was attended by a large number of missionaries who received not only theoretical medical training, but were brought to the hospitals, clinics and dispensaries where they received a thoroughly practical course,

thus fitting them for their work in the mission field.

In inaugurating this phase of missionary work the Catholic Medical Mission Board has taken steps to meet a need which has long been felt in our mission field.

Protestant Missionary Societies, almost from the very inception of their foreign and home mission foundations, have been quick to foresee this need and have supplied both doctors and nurses as efficient auxiliaries to their missionaries.

Of course, it is the principal aim of the Medical Mission Board to reach the soul of the native through bodily ministrations. Deprived in many cases of even the most elementary needs, frequently lacking medical attention, as well as the means of paying for the services of a physician, the natives must of necessity resort to the foreign medical missionary's assistance.

The Catholic Missionary, therefore, must always be ready to heal both body and soul alike. In imitation of Our Blessed Saviour Who healed the sick before He preached, our missionaries must be prepared to minister to the bodily needs of the natives before they can hope to reach them with their Gospel message. Our Holy Father has recommended that missionaries follow the method of Our Divine Saviour in dealing with the natives.

It is gratifying to know that our generous Catholic people stand ready to help this necessary phase of missionary work in our home and foreign mission field; zealous, self-sacrificing doctors and nurses are found who will volunteer for this truly Christ-like work.

The Society of Missionary Catechists from the very beginning has considered its medical missionary work of paramount importance in ministering to the needs of the needy sick among whom they are called to labor. In the vast, unorganized mission field of New Mexico and elsewhere they labor among the sick-poor, visiting them in their homes and tenderly nursing them when they are deprived of the ordinary means of medical attention. By their Christ-like ministrations to the Catholic sick-poor they pre-

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Protestant Missionary Societies spend \$1000 for the Education of Mexican Girls as Protestant Missionaries.

WHEN THE AMERICANS CAME

(By Constance Edgerton.)



"S"ENORITA, your parents await the devotions," spoke old Manuela, the nurse.

The girl, standing on the veranda had watched the afterglow fade and leave the world a purple wonderland. In it she had traveled east, beyond the Rio Grande; east, to the land of her dreams. Out there was a world of romance, of happiness, of lights, laughter and fullness.

"Manuela, I was wishing I was in Delaware—or some place to-night," said Carola Martinez, "and that I was dancing with the President and—"

"Little donkey," said Manuela—rough words in smooth Spanish, "make haste with me to the chapel and think not such wild thoughts."

"Can I live here forever?" pouted the girl.

"Thou hast been far to school in Albuquerque, to balls in Santa Fe—"

"One ball, Manuela, and then papa took mamma and me because it was good business," said Carola.

"For shame," rebuked Manuela. "As if Don Ramon would mix his family in politics!"

They had reached the family chapel. When she took her place on the kneeling bench with her family her father began the Rosary. Her three brothers answered promptly. Her mother cast a sharp glance at her and she answered aubibly.

Devotions over the servants sought their quarters—there were twenty small detached houses for them. The Martinez family and Manuela came into the great living room of the ranch house, which was illuminated by a dozen candles in tall silver candlesticks.

Carola went to the piano and strummed idly. Her brothers stood near and hummed. Catching their mood she played an old song and their young voices filled the night.

Carola liked to have the house full of guests. Of late there had been few. Now, above her brothers' voices, she heard the approaching hoofs and her heart sang.

Some one clattered across the courtyard stones. Grandfather was talking to them, bidding them welcome. Grandfather Martinez was past sixty, but with him age had dealt lightly, leaving little mark except in the whiteness of his hair. He was a man rugged and strong, and was much in the open. Don Vincente Martinez was a power in the community.

"You are most kind, Don Vincente. I am delighted to stay," Carola heard the guest make answer. She knew the voice. It was Felipe Estevan from Rancho Del Espiritu Santo, several leagues westward in the heart of the Cebolleta Hills. Carola's mother welcomed him as did her father.

"What have you done with your sheep, Phil?" asked Don Ramon.

She did not hear the answer from where she sat quietly in a corner of the great room with her brothers. Papa seemed to have forgotten them. After a time Donna Teresa bade them greet Felipe. They did, but the talk soon again turned to sheep.

Manuela brought in a dish of cake and a bowl of golden fruit. But it was a dry-as-dust evening for Carola. Papa, Grandfather, and Felipe talked nothing but rangeland and easterners.

"The man who lives in my home," spoke Felipe, "says sheep are useless. In the east they wear silk."

Carola longed to ask his name, his age. Silk. Silk. Silk. And he was from the east—mayhap Delaware or Ohio. And he was an American.

"Have you done everything you could, Phil?" asked her father, who was Felipe's god-father.

"Everything. If my folks had any papers I cannot find them and they must have a title of some sort. I have seen the grant on the Cristobal Ranch, north of ours, and it reads: 'Bounded on the south by Rancho Del Espiritu Santo, owned by Enrico Estevan'; and in the San Mateo Grant, south of ours, my father's name is mentioned also as owning adjoining property. Had I known in time what the Americans were doing, I could have filed on the one hundred sixty on which the ranch house and chapel stand. I would not so much mind losing the rest," said Felipe.

"That is the hard part, Phil," said Carola's mother, "to have your home and the treasures you love taken from you."

Forrester Harding, plowing up our graveyards nor making an irrigation ditch where our chapels stood—after first tearing the chapel down and rebuilding it on another part of the ranch."

The clock struck nine. Grandfather rose. "Manuela, tell Jose we start at dawn," he said.

"Si, senor," said the old nurse.

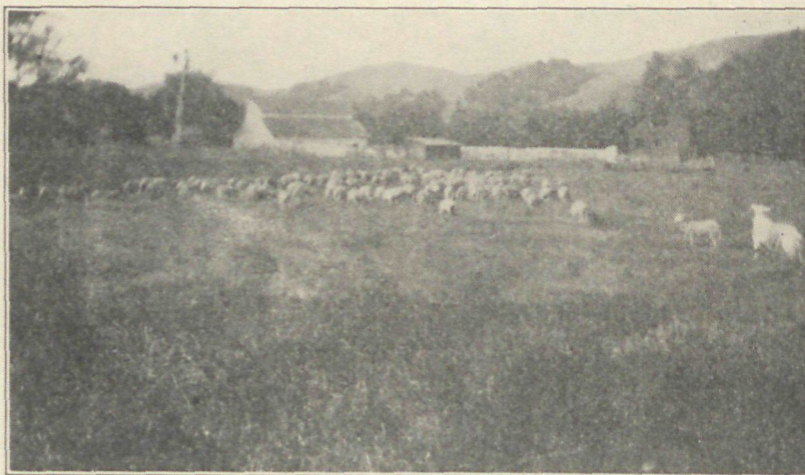
They went to their rooms, the grownups first. Carola and her brothers stood while the good-nights were being said.

"Carola," said Louis, the youngest, "if you step onto the veranda I will show you a finch in its nest. He looks like a gold bird in the moonlight."

"Hasten, little one, that I may put out the lights," said Manuela.

"We will do it," said Carola. "You may go."

Vincent and Raymond left them. Carola and Louis went into the soft southern night. Her mind was not on the gold finch but on Forrester Harding, the American, who was living on Phil's land—not as the owner, but as an overseer for an eastern company. It was very bewildering. She did not under-



"Sheep. Sheep make their life."

"Yes, Donna Teresa," he agreed. "My mother's things—her work basket, her spinning wheel, her books."

"Your mother told me the last time she visited with me here," began Teresa Martinez, and for the life of her she could not go on. The Senora had been dead but seven months. Felipe was the only child she had reared to maturity. Teresa knew the boy—he was four years older than Carola—felt his loss deeply.

"She told you?" prompted Felipe.

"That the paper was safe with Juan Morardor, the shearer. She knew that the Americans were coming in. She told me that she feared they would burn the buildings at night. She gave the title to Juan for safe keeping."

"He is quite mad since my mother's death," said Felipe.

"I know," said Donna Teresa, "but God must will it so. How happy we should be your mother went while she had her own home."

"I am thankful for that," said Felipe.

"Just the same, Phil," thundered Don Vincente, "we do not relish that foreigner

stand all the men said. She was filled with a desire to help Phil, but how?

"Isn't it a beauty?" asked Louis.

"It is," she agreed with unseeing eyes.

The Americans? Was she not an American? But these incoming Americans were ladrones.

"Carola, you are not afraid of Margarida, the cook," said Louis, slipping his hand into hers. "Will you take me to the kitchen and let me eat all the tortillas I want?"

She allowed herself to be guided to the kitchen and seating Louis at the end of the large table she brought forth the sweet cakes he was so fond of.

There came a clatter of hoofs on the trail. In the dooryard. With Louis at her side she answered the summons at the great entrance door.

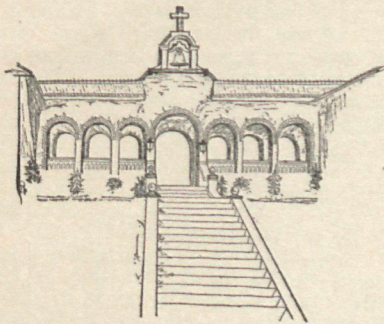
She opened it to—she knew it was Forrester Harding. His face was blood smeared. His coat was torn. "You must come into the house," she said, tradition strong within her despite her rebellion, "and allow me to bandage your wounds."

* * *

(Continued on Page 3)

It costs the Missionary Catechists only \$20 a month to train a native girl to enter their Society.

VICTORY-NOLL NOTES



Ten states were represented in the Profession and Investiture ceremonies held in the Chapel of the Society of Missionary Catechists at Victory-Noll on the Feast of the Assumption. Of the twenty-three Catechists professed and invested, six are from Indiana, five from Illinois, four from New Mexico and two from Ohio. Louisiana, California, Colorado, Iowa and North Dakota each offered one of their daughters to the service of the Church in the home missions of the United States.

Assisted by Rev. J. J. Sigstein, Spiritual Director of the Society, Rev. J. A. Lynch, C. S. S. R., a member of the American Medical Mission Board, officiated at the ceremonies.

Immediately following the processional and Veni Creator, the Candidates placed upon the Altar of Our Blessed Lady of Victory written acts of Consecration by which they renewed their Baptismal Vows and consecrated their lives, together with the merits of all their good works, entirely and forever, to the Blessed Mother of God. Then followed the investiture ceremonies, during which Catechist Clorinda Quintana, of Fort Collins, Colorado, received the Medal and Shield of the Professed Catechists. Catechists Margaret Campbell of Stevens Point, Wisc., Catherine Brohman of Grand Forks, N. Dak., Dorothy Leahy of Davenport, Iowa, Mary Ann Sewaldt of Fort Wayne, Ind., and Elizabeth Ayers of Lima, Ohio, having completed their year of Probationship, were invested as Junior Catechists and presented with the indulgenced Crucifix which they will carry with them on their missionary labors and place in the hands of the sick and dying.

Catechists Frances Meyer of Cincinnati, Ohio, Anne Nintemann of Riverside, Calif., Dorothy Trapp of Peru, Ind., Dorothy Wilke of Chicago, Ill., and Mabel Denzig of Elkhart, Ind., were invested as Probationary Catechists. The first four Aspirants graduated from Victory-Mount, the Preparatory Training School of the Society at Las Vegas for native subjects, Misses Margaret Aragon, Anna Gutierrez, Monica Ulibarri and Bertina Espinoza, and Misses Eva Alberding of Decatur, Ind., Casimir Darbutt of Terre Haute, Ind., Loretta Bergerie of New Iberia, La., and Julia Wathen, of Evansville, Ind., were invested as Consecrate Catechists of Our Blessed Lady of Victory.

At the Communion of the Investiture Mass Catechist Quintana pronounced her Vows and Pledge of Stability, and Catechists Marie Benes, Bridget Hynes, Ida Keller and Anna Wilhelm, all of Chicago, Ill., renewed their Vows.

Following the last Gospel, a special blessing was given to the newly professed Catechist, and to the new Juniors.

In his address of felicitation Father Lynch congratulated the assembled parents of the invested Catechists on the beautiful vocation of their daughters. "If any of the works of God merit the applause of the whole country and the Church of God, it is the work of the Society of Missionary Catechists. In all our country there is no more beautiful manifestation of Christian Charity than that of the Missionary Catechists of Our Blessed Lady of Victory. The Catechists are called to labor among the poorest of the poor, to teach them the love of Jesus Christ and the protection of His Blessed Mother. A mother who has a daughter in this community is blessed of God. I congratulate the Catechists; the whole Catholic Church congratulates them today. They are working for God's sake to save the souls of the poor little ones, to save the souls of the forlorn, the downcast and far-off, and the Catholic Church is proud of them."

The ceremonies were preceded by a four-day Retreat given by Father Lynch.

The day after Investiture Catechists Bridget Hynes, Maximiliana Martinez and Margaret Campbell left for the Missions.

THE NAME OF MARY.

*Mary, the dearest name of all,
The holiest and the best;
The first low word that Jesus lisped
Laid on His Mother's breast.
Mary, the name that Gabriel spoke,
The name that conquers hell:
Mary, the name that through high
heaven
The angels love so well.
Mary—our comfort and our hope—
O may that word be given
To be the last we sigh on earth.—
The first we breathe in heaven.*

Adelaide A. Procter.

How few Catholics know of the tremendous tide of immigration sweeping across the Mexican border. There is no talk now of the United States going into Mexico, for Mexico is coming into the United States.

During the year ending June 30th, 67,939 Mexicans crossed the border from the country south of the Rio Grande. Each one of these registered, paying the government fee of \$10.00. But these figures from the United States Bureau of Immigration do not tell the whole story. Government officials estimate very conservatively that for each registered Mexican immigrant at least three cross the border surreptitiously. Some place the estimate at four or five. Accepting the more conservative figure of three unregistered immigrants for every registered one, it is obvious that over 200,000 Mexicans entered the United States during the past year. Practically all of these immigrants, given an opportunity for steady work, remain in our country.

The matter of caring for these Catholic people in a religious way may now be considered as a big problem for the Church. The saddest part of it is that there is nothing being done in a big, organized way to meet and solve this problem. The Society of Missionary Catechists is the only missionary Society engaged in laboring for the uplift of these people.

WHEN THE AMERICANS CAME

They did not start at dawn. The arrival of Forrester Harding changed their plans. Don Vincente and Don Ramon were riding southward with Felipe, hoping he might get work with some of their friends. True, Felipe had never really worked. With old Estrada, the grizzled mayordomo, he had ridden over his vast domain. He knew his servants by name. He gave them wedding presents, wedding dances, and at the baptisms had a barbecue. Estrada told him when it was shearing time, shipping time, butchering.

Forrester Harding asked for a word with Felipe. In the office where Don Vincente and Don Roman kept minute account of the wool and the mutton, Forrester asked: "Will you take a job on your own ranch, Phil? As you know, I do not own the land. I am but the agent for an eastern company. You are a superb rider. They are going to run cattle."

Although Felipe Santa Anna Estevan was arrogant as any Basque, he had with all his arrogance a streak of prudence.

"I am delighted to do so, Forrester," he said. "We will tell Don Vincente."

"It is well, Phil," said the older man. "You will be more content here than elsewhere—and you know that my home is your home."

"Thank you, Don Vincente," said Felipe. "I will say goodbye to Donna Teresa and ride homeward."

Carola, in the kitchen, baking sweet cakes, under the cook's guidance, saw him ride off. She had always known Phil. He had spent many holidays with them and in turn she and her brothers had visited at Rancho Del Espiritu Santo. Phil had taught her to ride—lithe, running horses. Jose, the majordomo of the Martinez Ranch, had been detailed to teach her but she preferred Phil.

And now Phil was of a different world, working as did Estrada and Jose; as did Margarida, the fat cook and her two daughters. Of a sudden Phil was different. How could he be when he was her childhood playmate? But had she not also played with Louisa and Maria, who were Margarida's children? She wished that she could comprehend it. For her the society of the entire world was divided into two classes—sheep owners and sheep tenders. She did not know that east of the Rio Grande—the mythical east she had dreamed of—there were no sheep, no feeding canyons,—but shops where men worked from sunup to sunset.

"Carola," said her mother from the doorway, "have you finished?"

"Yes, mama."

"Your sewing awaits you," said Donna Teresa. When the girl was gone she asked Margarida: "How many do you feed?"

"Only twenty seven," answered Margarida, whose mother had cooked when Don Vincente and his wife, the first Carola, kept open house, and twenty seven servants had not been half their kitchen. Late years, as the servants married, they went to live in their own quarters and did for themselves.

"She is worried," said Margarida, as Teresa went to the store house. "Why?"

Leaving the kitchen Carola crossed the patio and entered the living room for her embroidery. Forrester Harding was seated at a window, his head swathed in bandages.

(To be continued.)

Protestant Missionary Societies spend \$1000 for the Education of Mexican Girls as Protestant Missionaries.

Immaculate Heart of Mary Burse

In our last issue we announced that we were most anxious to establish a Burse in honor of the Immaculate Heart of our most Dear and Blessed Mother. This most pure and loving Heart, so full of goodness, kindness, sweetness and mercy, is a never-failing source of protection and consolation to all who have recourse to It with humility and confidence.

We feel that this Heart which loves us more than the combined hearts of all the fathers and mothers that have ever been or will be in this world, and has a perfect knowledge of our needs, providing whatever is best for us, will obtain for the generous benefactors of God's poor all that It asks from God.

Evidently our readers have taken kindly to this idea of establishing a Burse in honor of the Immaculate Heart of our heavenly Queen.

During the past month we have received encouraging letters from our readers commending us on the establishment of this Burse and pledging themselves to contribute a certain sum every month towards its completion. We are very happy to acknowledge this manifestation of devotion to the most Pure Heart of our Immaculate Queen, and we take great pleasure in publishing the following commendatory letter received from The DeMontfort Society, an organization of zealous laymen who are carrying on a truly providential and inspirational work of propagating true devotion to Our Most Blessed Mother.

The DeMontfort Society
653 West 37th St.
Chicago, Ill.

Fort Smith, Arkansas,
August 8, 1927.

Society of Missionary Catechists:

Received the August number today and certainly do enjoy reading the good and noble work of the Catechists in the Southwest. As you are anxious to start during this month a Burse in honor of the Immaculate Heart of Mary, the enclosed check is my mite toward the worthy cause. Only wish I could help you more.

Your friend,

M. H.

Dear friends in Mary:

The DeMontfort Society, an organization of laymen devoted to the propagation of Blessed De Montfort's True Devotion to the Blessed Virgin, sends check for five dollars for the Immaculate Heart of Mary Burse.

We will send free of charge to all who contribute to this Burse a copy of the book containing the True Devotion to the Blessed Virgin, upon receipt of their names and addresses.

Sincerely yours in Mary,
THE DEMONTFORT SOCIETY,
L. J. Dillon, Secretary.

Harrison, O., Aug. 9 1927

Dear Father:

I am sending \$1.00 as a thanksgiving offering to Our Blessed Lady of Victory for the Missionary Catechists. I am also enclosing another petition to be placed at the Altar of Our Blessed Lady of Victory. The favor I asked for in my last petition was granted, and now I ask you to please pray for this intention. Thank you for your prayers.

E. J.

The Missionary Catechist

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

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WHY OUR "ANNUITY PLAN" IS POPULAR WITH CATHOLICS OF MODERATE MEANS

1.

They may invest sums as low as \$50.00.

2.

They have the assurance that their money will be returned when needed upon sixty days' notice.

3.

They have the further assurance that their money is securely invested with a religious corporation and that they will receive regularly twice a year a high rate of interest.

St. Cloud, Minn., Aug. 9, '27.

Reverend dear Father:

I received your letter today. Please send me a copy of your Annuity Contract. You are very kind to offer to return the money, either in whole or in part if I should ever be in need of it. This is more than any other Society has offered me. I have quite a sum of money out on the Annuity Plan paying me from five to seven per cent interest. I will let you have the money at six per cent, and hope that I will never have need for it. Our Dear Lord gave it to me, so I want to return it all to Him.

E. H.

Dear Father:

Your letter in reply to my inquiry about your Annuity Plan has been received. Your offer is very attractive.

I am a working woman and unable to help your worthy cause as I would like to, but I am sending my check for \$600.00. Please fix up your contract for same and send it to me. I am sorry I cannot do more, but probably in a few months' time I can raise the amount of this Annuity.

Yours very sincerely,

B. H.

Send us your petitions and they will be included in our Perpetual Novena to the great and glorious Blessed Lady of Victory.

A LIFE WORTH WHILE

With the close of the vacation season and the advent of fall with its added incentive to renewed efforts in another year's work, many earnest souls may be inspired to turn their thoughts to higher things. Often the thought of the service they could render to Almighty God in behalf of souls that are in need of help must come to them. Living in highly organized parishes and in prosperous communities, they find very little scope for their missionary and charitable aspirations. With hearts on fire with the love of God and love of souls, these generous souls would gladly renounce a self-centered life and live for the good of others, but who shall point out the way to them?

Not infrequently they hear the whispering of grace in their hearts, "Lord, what would You have me do?" They feel the call to a higher and more worthwhile life, and they have visions of service in the poor, unorganized mission field at home. They feel that the present conditions of the Church in the mission districts of our country would be very different if only the little children could be organized and taught the truths of Faith. They have heard accounts of how thousands of Catholic children are dying of spiritual starvation because there is no one to break to them the bread of Divine doctrine.

Often these truly generous hearts are torn by conflicting emotions. On the one hand the thought of all that life holds out to them—an ideal home, a highly remunerative position, prospects of unlimited success; on the other, the thought of the sacrifice involved in saving these children who are pleading, waiting for them to come and save them causes them to remain in a state of indecision until perhaps it is too late to offer to their Divine Lord and Master the best years of their life.

For all such souls there could be no greater incentive than to devote their lives to the highest of all causes, the salvation of the souls of the poor. As Missionary Catechists such persons would have a big field not only as religious teacher, but as social service workers. In each mission district there is much room for marked individuality. Everywhere there is work to be done in saving souls in danger of perishing, in caring for and healing the bodies of the sick and destitute.

What nobler type of service could any of our generous-hearted American girls aspire to? What greater pledge of a life filled with holy deeds, and what greater guarantee of a life of holiness and happiness here, and the fullest measure of happiness hereafter?

OUR LADY OF GUADALUPE CHURCH. Sapello, New Mexico.

August 1, 1927

Dear Father Sigstein:

I hope you are well and able to pursue your noble work. I am suffering from a swollen neck. Last week while fixing a fence I was bitten by a poisonous insect, and had to submit to a "home made operation."

We have had plenty of rain lately, hence there are good prospects for the late crop. Because of lack of rain the spring crops, however, were entirely burnt before maturity.

May God bless the earnest efforts of these poor people and grant them at least a part of what they expected.

In the Sacred Hearts of Jesus and Mary, I remain,
REV. J. B. GUEROVICH.

It costs the Missionary Catechists only \$20 a month to train a native girl to enter their Society.

TELLING THE STORY

Chaperito, New Mexico,
September, 1924.

When we came here we were heartbroken to find that there were no Communion at all, even though we have Mass, Benediction and Rosary on Sunday. Now there is a general Communion day on the first Friday of the month.

We are trying to revive the children's sodality. Twelve girls responded readily to our invitation to enroll themselves under the banner of our Most Holy Mother. We are also getting the boys to join and already have seventeen who are very good children. They are very poor.

In a short time we hope to have a large number of children both in our Catechism classes and in our Children of Mary Sodality.

We have selected three of the larger girls to help us teach Catechism. Although we have no organist, our children are doing well in their singing. They know some hymns by ear. We have even got some of the older girls to attempt singing the Mass. These children enjoy singing very much. We have formed a sort of Altar Society for them and they take turns decorating and keeping the Altar and Sanctuary in good order. We have also organized a sewing class for the larger girls.

These children are naturally very pious. There will be no difficulty in getting them to come to Catechism classes regularly. Their parents are a religious people and in the past many of them attended the Catechism classes. They love to hear sermons. The Missionaries tell us that it is not an unusual experience for them to preach long sermons, and they laughingly remark they could keep on preaching all night, yet the people would sit there "drinking in" eagerly the truths of religion.

These poor people certainly have a great devotion to Our Dear Lord in the Blessed Sacrament. It is unusual to find, as we found here, that they were not responsive to the efforts of the Missionary to induce them to receive Holy Communion frequently. In time, and through the good example of the children they will, no doubt, respond and receive Holy Communion more frequently.

Surely there would be no better way of honoring Our Blessed Mother during Her beautiful month of the Rosary than by contributing towards the Holy Rosary Burse.

The Catechist laboring under the patronage of this Burse will undoubtedly gain many graces for her benefactors. At the time of her investiture as a Probationer she received her highly indulgenced beads from the hand of the prelate presiding at the Investiture, who, in conferring the beads, prayed that Our Blessed Lady of Victory might obtain for her the greatest merits and richest graces during their devout recitation, so that she might propagate with great effect this devotion in honor of her Immaculate Mother, and that this Rosary in her hands might be a most powerful means for sanctifying her own soul and gaining the souls of the poor, neglected little ones committed to her care.

O Mary, who didst come into this world free from stain! obtain of God for me that I may leave it without sin.

NEW MEXICO—INDIAN SUMMER

Autumn is the gayest of seasons in New Mexico: it is Indian Summer. Along the mountain sides, in the canyons, and arroyas the very shades and tints of green change to the brightest red and yellow and tan and brown. The hillsides are a riot of color. Gaudy in her coats of various hues, there is nothing more picturesque in the Rocky Mountains of the Southwest. The blue, lavender, silver, gold and pale green of the sky at the setting of the sun, blending with the purple shades of mountain, mesa and vale, cast an enchantment over the whole landscape in such a way as to defy the descriptive powers of a master poet.

On a Visit To Maryknoll.

"Maryknoll Sisters at the Home Center and at the Clarks Summit convent were happy to meet representatives of the Missionary Catechists from Victory Noll, Huntington, Indiana, and to hear of their noble work among the poor Catholics of the Southwest. The progress of this body of missionary women has been steady and rapid. Maryknoll rejoices in the strength and promises of this consecrated organization of home missionaries."—The Field Afar.

Nestling at the foot of the "Mount" is our nearest Mission—San Antonio—a peaceful group of tiny adobes against a low green mesa. Although we have found more sickness and suffering in this little village than in any of our other missions, nevertheless we have been edified in finding there the greatest manifestation of Christian Resignation and absolute confidence to God's Holy Will. No doubt the dear Patron Saint of the village is highly pleased with this expression of truly Christian patience on the part of his humble clients.

Every morning before the Altar of Our Blessed Mother the Catechists at Victory-Noll offer a perpetual Novena in honor of Our Blessed Lady of Victory for the intentions of their benefactors. In all the Mission Houses of the Society this Novena is likewise offered for the same intentions, which are also included in the simple, heartfelt prayers of the poor little children under the care of the Catechists. Surely Our Blessed Lord, Who is the Divine Friend of innocent children, will not fail to hear their prayers and grant their petitions. We shall be pleased to have all our readers send in their intentions both spiritual and temporal, and assure them not only of a remembrance in our novena, but in the prayers of these grateful little children.

During the month of October beautiful Rosary Devotions will be offered in honor of O. B. L. V. in all the Houses of our Society. During this "month of grace" Her devoted Catechists will remember all the petitions that have been recommended to them by their generous supporters, friends and subscribers to The Missionary Catechist. At Victory-Noll Benediction of the Blessed Sacrament will be given each day and we feel certain that Our Divine Lord will grant, through the intercession of His Most Holy Mother, special graces to those who are co-operating with the Catechists in saving the souls and healing the bodies of His lowly little ones in the missions.

The Seventh Day Adventists, with a membership of 250,000, contributed over \$11,000,000.00 for their general missionary work in 1925. From 1912 to 1925 they contributed approximately \$100,000,000.00 for their missionary work. Their missionaries are sent to every quarter of the globe. They have established institutions in 124 countries and publish various mission journals in 252 languages and dialects. For every 14 church members they have an active missionary, and every member of this small sect contributes on an average of \$73.00 a year. Is not this a record that puts Catholics living in our well-established communities to shame?



Missionary hearts are the same, whether the immediate goal of their desires is in our own Southwest or across the Pacific.

Protestant Missionary Societies spend \$1000 for the Education of Mexican Girls as Protestant Missionaries.

The Associate Catechists of Mary

SO strikingly practical and to the point is this letter written by one of our Priest-friends to a group of young women about to organize a band of Associate Catechists of Mary that we are printing it in its entirety for the benefit of other of our friends who anticipate organizing circles to help the Missionary Catechists win souls for Christ.

Dear Miss Mary Smyth:

In response to your invitation to help organize your Mission Club, allow me, first of all, to congratulate you and the other girls. What a noble desire and ambition to work for God and immortal souls! Surely the Good Shepherd and Our Lady of Victory will bless you.

Why do you want to organize a Mission Club? The first answer must be—for your own soul's salvation. A mission Club will help you in this, "the one thing necessary." It will increase in your hearts the love of God and the veneration of Our Blessed Mother; it will make you receive more frequently the Sacraments of Penance and Holy Eucharist; you will more often be found kneeling before the Tabernacle and at the foot of Mary's altar; it will help you to realize more and more the love of God for man, and the value of an immortal soul; it will enlighten you as to the cunningness and dominion of the devil; it will teach you to practice mortification and self-denial for others; in a word, it will cause you to exercise and practice the supreme law and virtue—Charity to God and man. Behold what perfection will be gained by you, what will be accomplished for eternity, through your Mission Club!

The second reason for the club is the salvation of the immortal souls of others. When you do such work, you are co-workers with the chosen ones of God. Remember the words of St. Augustine, that if you save the soul of another, you also save thereby your own.

Regarding your meetings and activities, experience has proved the following plans to be wholly satisfactory. You, indeed, are at liberty to add or change, as you please.

Have a meeting at least once a month. Open and close the meeting with prayer. Prayer should never be omitted, because it is so essential. Very little mission work can be accomplished without prayer. You may make clothing and other articles for the poor, for the altar, but that in itself does not save a single soul. God's grace is necessary. No sinful or pagan soul is saved without it, and prayer is one, if not the greatest, factor in obtaining it. Remember "More things are wrought by prayer than this world dreams of." Prayer helps your own soul; it gives courage and renewed zeal to the down-hearted and discouraged missionary; it obtains the grace of vocation for new workers; it makes hard hearts become as wax, and black and scarlet hearts, whiter than snow.

Have a spiritual collection at every meeting. Each member should offer a spiritual bouquet for the month. Promises of prayers, mortifications, offerings of the trials, work and sufferings of certain days for the missions should be made by each member and gathered into one big spiritual bouquet, as an offering of the club to God and Our Lady of Victory.

The time of the meeting may be occu-



pied by sewing and making mission articles. While this is being done, be careful that the general conversation is on mission subjects. To help this along, always have some member read a mission article. Because your club will be organized to help the Missionary Catechists, articles from "The Missionary Catechist" should be read. This will increase your knowledge, zeal and work.

When you make articles for the altar, you are other Marys, adorning God's dwelling place and making it pleasing to Him. Make and mend clothes for the poor, for they also are the dwelling, the temple of God. Many little ones in the Southwest have no heavy woollens, in fact no woollens at all. Help them! In the sending of clothes, however, be prudent. Send only clean, well-mended, and worth-while clothes. All other materials go to the junk-dealer, not to God's poor. Sell them and use the proceeds for your work.

Money is also needed to help save souls. It often happens that the soul is reached only after physical suffering and pain are alleviated. The Catechists go to New Mexico and there administer to the bodily wants of the poor and sick. They give food, clothes, medicine,—everything gratis—to the people. They clean the homes of the sick, nurse them, teach the children religion, and all—all, free of any charge. Not a single penny do they receive in return.

How is this possible? How then, do the Catechists live? Ah, that is just the question, and here is the answer. Every Catechist is supported by means of a Burse in honor of Our Lord or some Saint. A complete Burse amounts to \$6,000.00. When a Burse is completed the total amount is invested and from the interest obtained, the Catechist lives. To help build up such a Burse you will give your dues, have little bunco parties and other affairs. In return for your help, the Catechist promises to offer her prayers, work and sacrifices for

you. The souls she saves, as an instrument of Jesus and Mary, will be to your credit before God. Help a Catechist glorify God and spread the honor and fame of Our Blessed Lady of Victory. She will write you occasionally and relate to you the victories she is gaining for heaven.

As to the number in your club, I would suggest about ten. You say there are fifteen girls interested. In place of organizing one club, interest a few more girls and start two. Whenever a little group is anxious to join, let one of the active girls of your club start the organization of a new club. This, I think, you will find to be the best method and the most satisfactory.

May God bless you and may Our Lady of Victory grant you all Her Maternal care and protection. That your club may do much for your own souls and the souls of others is the prayer, especially at the Divine Sacrifice, of

Yours sincerely in Christ and O. B. L. V.
FATHER E. J.

A Well-Planned Fall Program

September: Reunion Meeting.

Membership campaign—Payment of yearly A. C. M. dues.

Card Party.

October: Regular meetings

Plan Christmas Boxes

Public card party and social to raise funds for our Burse.

November: Regular meetings.

Work on Christmas boxes

December: Baked goods or rummage sale for benefit of our Burse

Pack and send Christmas boxes to the missions.

Christmas Social.

Welcome, Our Lady of Lourdes Band of Chicago! We extend our best wishes for the success of your Club.

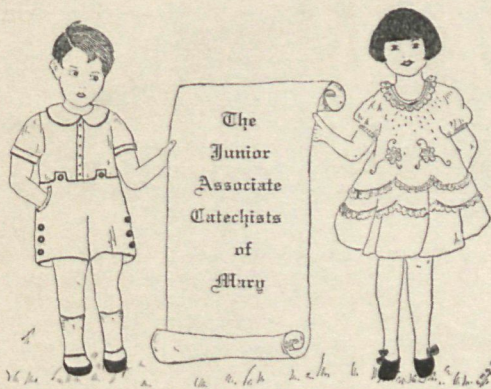
Participate in the missionary activities of the Society of Missionary Catechists by joining Victory-Noll Mission Circle and pledging yourself to contribute \$1 or more a month toward the support of a Catechist in the Field at Home.

I am only one—but still I am one;
I cannot do everything, but still I can do something,
And because I cannot do everything,
I will not refuse to do the something I can do.—Edward Everett Hale.

A short time ago we received a splendid collection of holy pictures, beads, books and other devotional articles from the sister of one of the good Franciscan Fathers interested in our work. She gathered these things together in her own home and in the homes of her friends and made quite a collection, which will rejoice the heart of many of a poor child in the missions who perhaps has never seen a holy picture or possessed a medal. No doubt zealous members of the Associate Catechists of Mary could duplicate such a collection. Collections such as these will be welcomed by the Catechists at Victory-Mount, Box 30, Montezuma Route, East Las Vegas, New Mexico.

Address all A. C. M. communications to:
CATECHIST SUPERVISOR,
Associate Catechists of Mary
Victory-Noll Huntington, Ind.

It costs the Missionary Catechists only \$20 a month to train a native girl to enter their Society.



The Junior Associate Catechists of Mary is an organization of Catholic children. Placed under the powerful protection of Our Blessed Lady of Victory, its object is to extend the Kingdom of Jesus and Mary in the hearts of poor children living in needy missions and settlements. Its membership, consisting of Catholic boys and girls, pledge themselves to assist the Missionary Catechists in their charitable and missionary labors among poor, neglected children.

Entire classes, clubs or sodalities may be enrolled. Such groups become self-governing bodies whose members pledge themselves, through practical means, to help their less fortunate brothers and sisters living in needy missions and settlements. Where several clubs are organized in any one school or section, they may be organized into Units. A unit, however, shall not consist of less than three clubs.

Each club may determine for itself the activities to be followed and shall select its own name, elect its own officers, adopt its own rules, provided, however, such rules shall not be contrary to the general purpose of this Association.

The various clubs and units of the Society shall be in charge of the Catechist Supervisor of the Junior Associate Catechists of Mary, who will co-operate with them in every way. Each club shall make regular reports to the Catechist Supervisor of the Junior A. C. M. of any changes in its membership, officers. Such reports shall also include a resume of the work accomplished by the club since its last report.

Upon their enrollment the Junior Associate Catechists make the following promise: "I pledge myself to help poor mission children by my prayers and offerings."

To carry out this promise members shall:

1. Daily recite the following invocation: "Our Blessed Lady of Victory, pray for us and poor, neglected children."
2. Remember these destitute little ones in their Holy Communion.
3. Make self-denial offerings in honor of the Infant Jesus of money, clothing, toys and other articles.

The Holy Sacrifice of the Mass will be offered every Tuesday in honor of the Guardian Angels of the members of the various Clubs, and for their teachers, or parents, who act as promoters. In addition, they will be remembered in the grateful prayers of the poor children under the care of the Catechists as well as in the perpetual Novent to Our Blessed Lady of Victory made by each member of the Society of Missionary Catechists.

Membership applications should be addressed to:

CATECHIST SUPERVISOR,
Junior Associate Catechists of Mary,
"Victory-Noll" Huntington, Indiana.

VICTORY-MOUNT ECHOES

The joyful and glorious Feast of Our Heavenly Queen's Assumption was for the Catechists at Victory-Mount a day of greatest happiness and joy. It marked not only the closing of a general Retreat to which all our Catechists had come from the various Mission centers of Holman, Anton Chico and Las Cerrillas, but also the renovation of their Vows by four Catechists and the pronouncing of their Sacred Vows for the first time by three Junior Catechists.

Those who had the happiness of making their Holy Profession were Catechist Esther Furst, Colorado Springs, Colo.; Catechist Clara Foley, Detroit, Mich.; and Catechist Rose Kaiser, St. Louis, Mo. The following renewed their Vows: Catechist Julia Doyle, Catechist Caroline Meister, Catechist Agnes Kozla, and Catechist Rafaela Mendoza.

* * *

Rev. Father A. Filiung, an Oblate Father from Springer, New Mexico, and a very able Retreat-Master, conducted the Retreat and was celebrant of the Profession Mass.



Father Filiung's Retreat Conferences were most practical and inspirational—and undoubtedly will be helpful to the Catechists in their arduous missionary labors.

* * *

Last month we had the pleasure of a visit from two Franciscan Missionaries, Father Oliver and Father Felix. The former is the pastor of the Missions where our Las Cerrillas Catechists are working.

In the afternoon of the Feast of the Assumption the following Missionary Priests, Rev. Raberole, Rev. Dumarest, Rev. Sexton, Rev. Bickhaus, Rev. Ballard, and Rev. Oelman, visited us at the "Mount."

* * *

One of the loveliest gifts recently received at Victory Mount is an artistic statue of Our Lady of Guadalupe. This Statue was presented by a generous benefactress of New York and has the place of honor in the Aspirant's Dining-room. The Spanish speaking people have such a wonderful devotion to Our Blessed Mother, under her title of "The Virgin of Guadalupe," that we are sure our little Aspirants, for many years to come, will offer fervent prayers for their kind friend before this beautiful statue.

Not long ago the mother of one of our Aspirants came to visit her and upon seeing the statue she gave an exclamation of pleasure and bending with characteristic faith and love kissed the feet of the beloved "Virgin de Guadalupe."

ANTON CHICO MISSION CENTER

"All for Jesus Through Mary"

My dear Spiritual Father:

Father Charrie visited us the other evening and requested us to visit a Protestant American family some distance from Dilia, one of our outmissions.

We went there today and were received graciously. The father, a fallen-away Catholic, is married to a Protestant woman from Texas. None of the six children have ever received the Sacrament of Baptism. The children were well and playing around the yard.

The family is devoid of religion, but we shall not give up hope. We intend to visit them frequently. We must pray and offer acts of mortification so that Our Lord and Our Blessed Mother will convert them.

Your spiritual child in O. B. L. V.,
CATECHIST AGNES KOZLA.

Philadelphia, Pa., August 7, 1927

Reverend dear Father:

Enclosed find Money Order for three dollars for three months for the support of the Missionary Catechist. The Catechists are doing a wonderful work and should be encouraged by every reader of your splendid little paper.

Very sincerely yours, J. B.

Dear Catechist Schneider:

Will you kindly receive me as an Associate Catechist of Mary? I am enclosing membership dues of \$1.00. I have already asked Our Blessed Mother to accept me, and promised to help in every way to keep alive our Holy Faith.

I shall send an offering every month, and whatever clothes I can collect for the poor under your care.

Kindly remember me in your next novena to Our Blessed Lady.

Wishing you every blessing and success, I am

Respectfully yours,
T. P.

A very good friend of our Society, Miss Helen Wolfe of Chicago, Ill., spent a few days with us recently. She accompanied some of our Catechists to our out-missions at Hot Springs and San Antonio and also went with them on their visits to the homes of the poor and sick. While in New Mexico, Miss Wolfe also visited our Sister-Catechists at Holman and Anton Chico.

MEETING A LONG-FELT MISSION NEED

(Continued from Page One)

vent them from falling under the influence of Protestant Medical Missionaries ever ready to minister to Catholics in the hope of robbing them of their Faith.

As medical missionaries caring for those laid low by disease, the Missionary Catechists find an easy entrance into the hearts of the helplessly sick poor. The door of the needy Mexican is always open to the Missionary Catechists: they are hailed by these destitute people as ministering angels.

New York, Aug. 2, 1927.

Dear Father:

Your letter was received sometime ago, and I thank you for the information it contained, and I am enclosing the amount you said would be required to purchase the Statue of Our Lady of Guadalupe—\$50.00. I am enclosing bank check for this amount.

I am giving this in honor of Our Blessed Mother in thanksgiving for the many favors she has obtained for me and my family, and the recovery of my sister from a severe operation recently.

I hope that this Statue will be placed where you mentioned and that it will encourage devotion to our Blessed Mother and be a source of inspiration to the young aspirants, as well as a blessing to myself and family.

Devotedly your servant in Christ,
MRS. H. K.

The Stained Glass Windows

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Dedication of St. Joseph's Health Resort, Wedron, Ill.

St. Joseph's Health Resort, formerly well known under the name "Sulphur Lick Springs Hotel," is situated near Wedron, Ill., about eighty miles from Chicago and nine miles north of Ottawa on the Sommonauk-Ottawa trail. This picturesque spot has recently been purchased by an Order of Catholic Sisters, the Mission Workers of the Sacred Heart. It is their intention to conduct here an all-year health resort. Patients will be admitted from the first of September.

The complete absence of the health-destroying influences of a big city, the sylvan surroundings, the pure air and above all the healing qualities of the sulphur springs make it an ideal place for rest and relaxation.

The water is recommended by eminent physicians as an excellent remedy for diabetes, kidney trouble, liver complaint, rheumatism, nervousness, indigestion and all diseases caused by impurities of the blood.

The building itself is provided with all the modern conveniences of a city hotel. Rooms may be had in any desired arrangements. Special care will be taken to provide the patients with wholesome, nourishing food.

For further information write to:

ST. JOSEPH'S HEALTH RESORT, SULPHUR LICK SPRINGS, WEDRON, ILL.

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HUNTINGTON, INDIANA

SOCIETY OF MISSIONARY CATECHISTS,
Victory-Noll, Huntington, Indiana.

Please enter my name on your subscription list for The Missionary Catechist. I am enclosing
50c for one year's subscription. \$10.00 for a Life subscription.

Name _____ Address _____

It costs the Missionary Catechists only \$20 a month to train a native girl to enter their Society.