

The Missionary Catechist



Volume IV

Victory-Noll, Huntington, Indiana, November, 1928

Number 11

-- Full Years --

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



SIX years ago last July, the writer had the pleasure to give a little retreat to the first Catechists in the annex of the Archbishop's House, Santa Fe, and to lead them to their first field of labor, Watrous, New Mexico. Associated with these two, fifty other Catechists are now laboring in various Centers, in Gary and In-

diana Harbor, Ind., in the Missions of New Mexico, Texas, and California, whilst forty more are in training at Victory-Noll, Huntington, Ind.

Being privileged to observe the growth of the Society at close range, visiting the Catechists in their Missions, accompanying them on their errands of mercy, "listening in" when they catechised the little ones, he is able to speak of their life and labors as a fair witness. He is able to characterize those six years as "full years." Excerpts from their diary have appeared occasionally in THE MISSIONARY CATECHIST, but the full story of their sacrifices and hardships, of their brave struggle against discouragements and seeming failures, of their glorious conquest of souls, of their blind trust in Providence, of the faith that moves mountains, and, above all, of their tender love of Jesus and Mary, is written only in the Book of Life.

The undertaking was new; there was no precedent to go by; the language and the ways of the people were foreign; the attitude of many who could have helped was cold and critical; but charity speaks a universal and convincing language: all understand it; no argument can resist it; all hearts are won by it.

Parents began to bring their little ones even from the distant mesas and mountains that the good "hermanas" might teach them to pray to God and the Holy Mother, "to confess themselves" and make their First Holy Communion. Preparation for this event generally meant not only instruction, but complete fitting out of little Juanito

with his pantleg and a half and of Rosita with her rag of a dress. These children have the same human desire to look pretty on their First Communion Day which swells the bosoms of their more fortunate brothers and sisters.

"Thanks to Jesus and Mary," the Catechists will tell you, "these little ones have kind friends in the East who assist us in providing these things. Come, see these shelves."

On the shelves were dozens of hats, shoes, underwear, clothes of all descriptions, some new, others not so new.

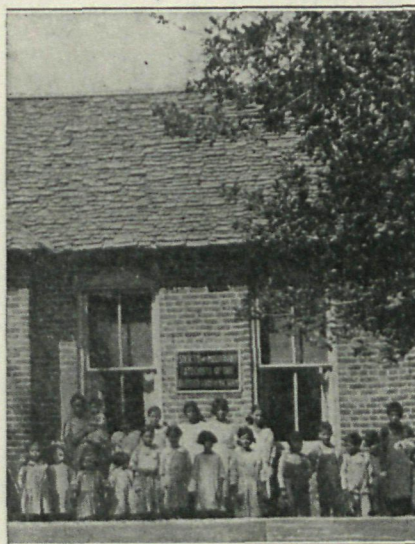
"The charity of our friends!—Some of these lots come from merchants—old stock—couldn't sell it. Quite a lot, but we'll run out before the long winter is over. The people are so very poor."

Catechists win souls by their charity. The full hand has always looked prettier, felt warmer, and has been found more acceptable than the empty one. Christ Himself

has taught the lawfulness of winning souls by conferring sensible benefits. Poverty is a reason which keeps many from the faithful practice of their religion. Lack of Sunday clothes is a reason for lack of Sunday-observance. The starvation wages paid to the Spanish-speaking people in our mills, in the beet-fields and on the railroads, as well as the poverty of a large majority of those who live in the open spaces of the Southwest, is not publicly known. When our government mentioned the subject of restricting immigration from Mexico, these employers of cheap labor were the loudest in raising their voices in opposition to such restriction. It is not generally known that children are employed in the beet-fields for less than a dollar a month. Fifty babies out of every hundred, the writer was told, die in their first year. This is partly due to ignorance of childcare on the part of mothers, but even more to their weakness which unfits them to give to their children their life-sustaining nourishment. The writer has baptized hundreds of sleek and dimpled babies, but was greatly surprised to learn that New Mexican babies wore a skin only to keep the bones from falling apart.

In the Calumet Steel District of Northern Indiana, the Catechists find more than 10,000 should-be Spanish-speaking Catholics. They have received very little spiritual care. Possibly they were considered hopeless. There is all the religious ignorance of the untutored children of the Southwest and added thereto are the vices of the big city. There are found Callases and Pancho Villas in the making, children with the stamp of sin on their faces and the stain of sin in the flesh, with fingers long for reasons other than the lack of manicure. If at first these urchins took the church for a gym and the pews for hurdles the Catechists may have caught their breath, but they have learned to love them. They have souls. The Savior came to save sinners. Living in an atmosphere of soot it is difficult to keep the soul lily-white. Who will dare to say that the labors of the Catechists are in vain when these children learn

(Continued on Page 3)



Missionary Catechists Mission-center at Watrous, N. M.

WANTED: YOUR CO-OPERATION IN THE SAVING OF SOULS

Mexican Literature

Lillian Adelaide Case

MEXICAN literature!—But has Mexico a literature? This is asked on all sides. Is it then unknown that Mexico is possessed of a literature great in volume, fine in quality, and extending over a period of more than three centuries? No, the English-speaking people alone do not know of Mexico's literary merit; and with their accustomed presumptuousness, they brand as unknown, that of which they are ignorant. Spain, France and Germany know of this literature, and have known of it for centuries—shall we discredit their knowledge? Let us rather educate ourselves to an appreciation of what they already know in this regard, and let us do this by acquiring that knowledge ourselves.

I have chosen as our master in this task of becoming acquainted with the literature of Mexico, a nun of the seventeenth century. My judgment may be questioned in this matter, but where could there be found a more suitable instructor than Sor Juana de la Cruz?

In the year 1651, Sor Juana Ines de la Cruz was born in San Miguel de Nepantla, near Mexico City. At the age of three, this remarkable child could read, write, and keep accounts; and at the age of eight she wrote a prologue for the feast of the Holy Sacrament. She knew Latin at the age of ten, and Greek when she was but twelve. To increase her learning she desired to go to the University of Mexico, imploring her parents to dress her in boy's clothes and so send her there. When she was fifteen, she was appointed one of the ladies of the household of the vice-queen, where she was the favorite of the brilliant circle in which she moved. The Viceroy knew of the young girl's erudition and desiring to test her knowledge, he invited a number of professors and scholars of the Capital to a meeting where Juana, unprepared, answered their questions, refuted their arguments, and explained so clearly and concisely that every one was astonished.

Juana's fame now became widespread; her great beauty, her genius, her rank and fortune attracted many suitors, but even at this early age she determined to leave the brilliant life at court and to retire to a cloister. She entered the Franciscan convent of San Jose but went from there to the convent of San Geronimo where she became known as Sor Juana Ines de Cruz. Here for twenty-seven years she pursued her favorite studies including mathematics, Scripture, logic, rhetoric, history, music and poetry. During this time she was constantly writing and publishing her works. Her daily exercise to which she was most faithful was charity, and this virtue at last so controlled her life that she sold her splendid library and her rare musical instruments for the benefit of the poor. In 1695, an epidemic swept the country, and "Madre Juana" for whose life the entire city was praying, died of the fever which she had caught at her vigil of charity, nursing the sick poor. She was buried with great pomp and throughout Spain and its provinces funeral services were held in her honor.

Sor Juana's genius called forth abundant and curious proofs of the enthusiasm it created. She won from some of her admirers the titles, "Phoenix of Mexico,"



SAINT ANTHONY

Saint Anthony, great saint in heaven,

*Be thou a friend to me,
I need so many earthly things,
I must appeal to thee.*

When things are lost we seek thy help,

*For thou are ever nigh,
To succor those in dire distress,
And hear the sinner's cry.*

Saint Anthony, great saint in heaven,

*Wilt thou obtain for me,
The love of God and Mary, too,
And Christian charity.*

With Jesus' love, and Mary's, too,

*I cannot go astray,
But day by day in virtue grow,
Thru' life's dark dreary way.*

Saint Anthony, beloved saint

*Implore of God for me,
That I His will on earth may do
And gain Eternity.*



"Tenth Muse," and "Poetess of America." Of her, Bouterwek, the most eminent of the critics of Spanish literature says, "in facility of invention and versification Ines de la Cruz was not inferior to Lope de Vega;" and again in referring to a lengthy allegorical "auto" which concludes the collection of poems, he says it "is superior to any of the similar productions of Lope de Vega." This "auto" is entitled "El Divino Narciso," which designates the Heavenly Bridegroom.

Sor Juana had a sprightly imagination and a great deal of wit so that her poems were constructed on a bold and great scale. A Mexican critic has said that because of her state, her sex, and the reigning scholasticism, this poetess was hampered and could give expression only to the "echoes of her songs," "the shades of her images." This most certainly is false for what more suitable form than that of noble ascetic Spanish literature could be found for the lofty thought of this nun? It is true, however, that the world had not yet awakened to appreciation of religious ideality such as inspired Sor Juana.

A number of daily exercises that Madre Juana composed for her community have come down to us, and do more than volumes of speculative literature to give us a clear idea of the interior thought of Mexican Monasticism. "Romance on the Vanity of Science" is one of her most delightful poems. Because Sor Juana was a rare scholar, a master of verse, and a religious woman, she knew how to preach in such a poem, and so from this text we learn the lesson that self-seeking knowledge is not wisdom.

Although Sor Juana's poetry was perplexed with the mannered erudition of the schools, it reveals noble sensibility and thought in superior forms. Her literary employments were varied. She wrote not only sonnets and romances, but also dramatic religious pieces called loas and autos. Her auto, "El Divino Narciso," has been compared by a Mexican critic to the best mystical songs of Saint John of the Cross and other ascetics.

The poems of Sor Juana de la Cruz are scarce, even in her own country but if we consider that Mexican society has suffered a long-continued discomposure, we realize how this could be. It would doubtless be a difficult task to find any of Sor Juana's works outside of monastic or rich private libraries, even in Mexico, so that America may be excused for no longer knowing her.

That her poems are typical of the daintiness and lofty sentiments that characterize the poetry of Mexico is attested to by the enthusiastic admiration of the most brilliant men and women of the seventeenth and eighteenth centuries. She should now also be esteemed at her true worth as she is "the finest genius, the greatest woman, perhaps the most remarkable character in all respects that Mexico has ever produced." In appreciating thus Sor Juana, we shall acquire an understanding of the works of other Mexican poets and writers, and shall add to our storehouse of learning, knowledge which will not only make us more erudite in the sight of our companions, but knowledge whose high ascetic ideals will inspire us in our undertakings and guide us in search until we are brought face to face with the Great Teacher—God.

"What Does It All Mean?"

Mary Stephen



Showing the "Cells" in the Double Outer Wall.

BUT what are these cells in the wall for?" I asked our venerable guide, as we stood gazing at the Ruins of Sun Temple.

The great walls surrounding the temple area are double, divided into irregular cells and passages by cross-sectors.

"Any religion has novices," he replied. "Some of them make human sacrifices. The cells may have been for one or the other. Or they may have been strictly ceremonial. No one knows. Everybody guesses."

We walked over the three-foot-wide walls, whose masonry had been carefully protected from further devastation by a cement coating. It was a long circuit. At one place we found the stump of a great pine that had been cut when the excavation was made.

"I was here the day they cut that pine," said our friend. "It had 360 rings, which means it was that number of years old. You see where it grew."

We did see. It had rooted in soil that had blown to the top of the great ruin, for it grew at the highest place in the walls.

"You see how this Mesa lies," he continued. "The prevailing wind is from the north. This plateau neck is surrounded on three sides by deep canyons. The temple covers a great part of the area width at this point. Two-thirds of the year a north wind can carry no dust, because there is a coating of ice or snow over the soil. The rest of the year it can bring dust only from about 800 feet below this level, since the mesa top is as bare as your hand. Figure for yourself how long it must have taken for a light wind—there are no gales up there—to fetch enough dust up from the canyon depths, at the rate of four months to the year, to cover this great ruin until it looked like a smooth mound. Then figure how long after that it likely was before this pine seed blew up here and rooted, and add to that the 360 years of its growth, and you have a shadow of an idea how long it has been since the cliffmen dropped their tools and left their great new temple to its fate."

We figured, but to no purpose. As long ago as the Pharaohs? Perhaps. Longer ago than that? Perhaps. No pines grew on the pyramids, and comparisons were dif-

ficult. But at least we looked at the skillfully laid walls of pecked stone, perfect in masonry, true to the compass, with accurate angles and following the evident plan of a master builder, and felt a greater dignity for this "new" America of ours.

"Are those ovals in the plaza altars?" They looked to us as if they might have been meant for the same purposes as the oblong altars in the New Fire House—which is a very ancient ruin indeed—under the lip of the canyon.

"I think they are," answered our guide. "I can see no other purpose for them. See—here is a trough. I have seen troughs like that cut in altars of the Aztecs in Central America. They carried away the blood of the victims. These may have served some other purpose—I hope so."

Near one of these oval enclosures is a pile of inscribed rocks. These were found during the process of excavation, and brought together here. On one is the universal aboriginal symbol for running water. On another the curved symbol that still among the Hopis means a living spring. Others were evidently meant to mark directions and distances. They are not hieroglyphs, but serve the same purpose of communication.



One of the "Altars" inside Sun Temple Walls

Looking out across the walls, from a vantage point near the center, we saw the base of a great, round tower. This was much larger in diameter than the ovals in the temple itself, and, being outside, was apparently for a different purpose.

"A signal tower, perhaps," said our guide. "From this point on the mesa a fire on a tower could have been seen by tribes for two hundred miles around. But that is only a guess."

It was growing dusk, the long twilight of the Rockies. We reluctantly picked up our packs and prepared for the long hike to camp.

"I wanted to show you something else," said the young cowboy, who had hung uneasily at our heels all day. "I found something down by New Fire House last week—"

Our guide turned upon him sharply. "Why didn't you say so before?" he asked.

"I tried to," said the lad ruefully, and we all laughed.

We went back next day and found what our young ranger had discovered. But it would never do to tack that on as a mere incident. Some other time, perhaps, when you want to listen—

FULL YEARS

(Continued from Page 1)

to bend their knee before their sacramental God, attend Mass, and go to Confession and Communion, to keep out of hell?

The indifference, ignorance and corruption of the older ones presents a more difficult problem to the Catechists. Priests preach: "Parents, bring your children." The Catechists have to do it the other way: "Children, bring your parents." However, frequently a direct appeal is made to the adults. Shanty to shanty, or box-car to box-car visits are multiplied before parents can be brought to Sunday Mass and Easter Communion. The Catechists teach, reason, plead. Often sin or some matrimonial entanglements are the obstacles. Here it is where the Catechist is not only a "Catechist" but the "Missionary," the "Go-between," the Pastor and the lost sheep. Sympathetic co-operation between Priest and Catechist has effected a veritable resurrection of the parish, the awakening of new hope in the Pastor's heart.

When Pastors speak of hundreds of Communion which are now distributed in place of a dozen, of regular attendance at Mass, of a new attitude of reverence in the church, of the neatness of the altar and sanctuary, of the servers in cassock and surplice answering in correct Latin, of the rejuvenated choir, of better health in villages and in the labor camps, of whole families baptized, of marriages re-validated, it is easy to understand why there is now so great a cry for Catechists and for more Catechists.

"If I had a thousand," said their Spiritual Director to the writer not long ago, "I could place them all today."

Why not a thousand?

When the world was rushing to everlasting ruin, the Son of God looked down in pity and said: "Behold, I come."

There is still a world rushing to ruin because the fruits of the Redemption have not been brought to souls for lack of human co-operation. Will the young lady who is reading this pause for a thought of pity? Jesus and Mary need her co-operation in the saving of souls. Will she speak that heroic word: "Behold I come," to become a unit of that grand phalanx of Missionary Catechists who will save the great "Diaspora of America?"

WANTED: YOUR CO-OPERATION IN THE SAVING OF SOULS

Cheer-O-Grans

Archbishop's House,
Santa Fe, N. Mex.

Dear Father Sigstein:

The important matter of getting your Catechists down in the La Joya Missions, I trust, has not been forgotten by you. In my humble opinion, we really should have the Catechists there now, or get them there as soon as possible, since there is no place where they are needed worse. The people there are not bad, but they have become indifferent in the practice of their religious duties. It is all due to the influence of the Protestant school there,—the same influence that was at work in Carmen and Holman before the Catechists came.

The Catechists have done wonders everywhere and I can see the fruits of their noble work especially in Carmen and Holman.

Thanking you and the Catechists for their noble work, and wishing you Heaven's best blessings, I remain,

Sincerely yours in Christ,

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

Kewanna, Ind.

Rev. and dear Father:

Just a line to thank you most heartily for sending two Catechists to our "neck of the woods." The children, the parish and myself certainly gained a great deal by their work amongst us. I enjoyed their presence in the parish more than words can tell.

I want to congratulate you, Father; if Catechists B. and F. are examples of the spirit of your Society of Missionary Catechists, I was most favorably impressed.

With every best wish,

Devotedly in Xto.,

REV. EDW. BONEY.

Dear Rev. Father:

To read "THE MISSIONARY CATECHIST" each month is always a source of pleasure to me as some years ago I had the occasion to be through parts of the wonderful Southwest, and I appreciate the wonderful work the Missionary Catechists are doing throughout these isolated places. When I think over all that I saw of suffering out there, it makes me more than glad that I have been able to contribute recently to your "Annuity Plan."

Wishing you and all the Catechists the best of good wishes, I am,

C. A. M.

Brooklyn, N. Y.

Dear Catechists:

Keep hammering away, you'll get them,—by that I mean you will get members for the "2500 Club." I am enclosing four dollars for the cause. I am glad that you are giving the "2500" Club more space in the magazine.

F. N.

Society of Missionary Catechists,
Box 109, Huntington, Indiana

Reverend dear Father:

In memory of my departed relatives and friends

I am enclosing \$ _____ to be applied to the Souls in Purgatory Burse.

Name _____

Address _____

The Missionary Catechist

Huntington, Indiana

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

Subscription Rate: In U. S., 50c per year for single copies; 10 copies or more to one address, 40c each per year. Life subscription \$10.00. Canada and Foreign, 75c per year. Payable in advance.

Entered as second-class matter December 30, 1924, at the postoffice at Huntington, Indiana, under the Act of March 3, 1879.

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

Printed by Our Sunday Visitor Press,
Huntington, Indiana.

DEVOTION TO THE HOLY SOULS IN PURGATORY

"The practice of recommending to God the souls in Purgatory, that He may mitigate the great pains which they suffer, and that soon he may bring them to His glory, is most pleasing to the Lord, and most profitable to us. These blessed souls are His eternal spouses, and most grateful are they to those who obtain their deliverance, or even a mitigation of their torments. . . . In return for our prayers and charity, they will not neglect to obtain for us many graces from God, but particularly the grace of eternal life. . . . Do all in your power to relieve and liberate these blessed souls by procuring Masses to be said for them, by alms, and by your own fervent prayers."

—St. Alphonsus Liguori.

"THE FINGER OF GOD"

Of the Franciscan Missions and Missionaries in the Southwest, the Very Rev. Urban Freundt, O.F.M., Minister Provincial writes: "In speaking of the activities of the Catechists, a fairly large number of whom are now assisting the missionaries in the Southwest, we cannot praise too highly the work of these devoted women who are providing the co-operation needed in the work of training and instructing the thousands of Mexican children whom the Priest meets only at irregular intervals. Founded about eight years ago for the purpose of giving religious instructions to the poorest and most neglected children living in out-lying districts in which there are no mission churches, the Society of Missionary Catechists of Our Blessed Lady of Victory has proved itself a real godsend wherever its members have opened mission centers.

"It was my great good fortune to witness some of the activities of the Catechists while I was visiting in the Southwest, my recollections of their work in Cerrillos, New Mexico, being notably impressive. When I beheld the splendid results everywhere strikingly apparent, I could not forbear exclaiming: 'Here is the finger of God.' To see and study the wondrous things that are being wrought by this band of noble women is to be brought face to face with the fact that their coming to the Southwest is altogether providential. The Missionaries have blessed the day of their arrival, and pray fervently their membership increase with leaps and bounds."

Brevities

St. Francis de Sales says: "We do not pray sufficiently for our dead." Let us then during this month of November do all in our power to aid these suffering friends of God. We know that we can do so by prayer, the Holy Mass, indulgences, and above all we can most effectually assist them by our alms. No truly devout or sincere Catholic will neglect such an easy means of helping his friends or relatives. In the name of your departed offer your contributions to the building up of a Souls in Purgatory Burse, thereby benefiting the Poor Souls and bringing upon yourselves hundredfold blessings.

Are you desirous of obtaining some special favor, temporal or spiritual from Our Heavenly Queen? All wishing to participate in our Novena for the Feast of the Immaculate Conception of Our Blessed Mother, Dec. 8th, will kindly send in their intentions a few days prior to the opening date of the Novena, Nov. 30th.

Let us also remind you of our Solemn Christmas Novena which will begin Dec. 15th. We ask our friends to share in both Novenas and trust that your petitions will be answered thru' the intercession of Our Blessed Mother Mary.

We are following the advice recently received from one of our good benefactors who said: "Keep hammering away on the '2500 Club.' I am glad to see you giving it more space in your magazine."

Yes, we are "hammering away," but, we need your assistance to make the hammering turn out the desired finished product—a Club of 2500 zealous members contributing \$1.00 a month for a year for the support of 100 Catechists for that length of time.

Have you taken any chances on the bed linen? Our Blessed Lady of Victory's Band of Little Helpers is still selling them. Who knows but what you might be the fortunate one to win these beautiful articles?

If every subscriber of THE MISSIONARY CATECHIST gets us one new subscriber for a year, we will soon reach our coveted goal,—a circulation of 50,000 copies.

Please ship all items intended for the needy missions direct to our mission centers. Address: "Society of Missionary Catechists" at:

1. Holman, New Mexico.
2. Anton Chico, New Mexico.
3. Los Cerrillos, New Mexico.
4. Box 30, Montezuma Route, East Las Vegas, New Mexico.
5. 620 W. Fifteenth Ave., Gary, Indiana.
6. Dos Palos, Calif.
7. Lubbock, Texas.
8. Catechist Blanche Richardson, Supervisor of Archconfraternity of Christian Doctrine, Victory-Mount, East Las Vegas, New Mexico.

Express and freight shipments for Holman and Anton Chico are sent via Las Vegas, New Mexico.

BOOST VICTORY-NOLL MISSION CIRCLE



Mission Echoes



JUNIOR TRAINING HOUSE, Gary, Ind.

—The latest Gary-Harbor news! The Missionary Catechists are going to teach Catechism in the public schools after school Tuesdays and Thursdays for one half hour, just as the Protestants have been conducting their Bible classes in the schools for the past eight years. These classes will include children of all nationalities. This is at Indiana Harbor. Now, don't think that we are going to teach 3,000 children all alone,—this would be over-estimating our ability. But since the Bishop has organized the Catholic Instruction League in the entire Calumet district, we will have Catholic lay-teachers assisting us in the work.

Last week two of us attended a meeting of the Gary Social Workers. We were the only Catholic organization represented,—it looks as though all the social work being done among the foreigners in Gary is done by Protestant agencies.

We have our classes in full swing now both here and at Indiana Harbor. The attendance is fine. We have also brought our nursing kit into active service since we are at present treating our first pneumonia case of the season.

Victory-Mount, East Las Vegas, New Mex.

Probably the most interesting event here is the departure of some of the Aspirants who have been in training for the past year. As all of our readers know, Victory-Mount is not only a Mission-Center, but also a Preparatory Training School for native Spanish-speaking young ladies from New Mexico and other states of the Southwest. Here they receive a course of preliminary training designed to fit them for entrance in Victory-Noll where they will complete the religious training necessary to fit them as Missionary Catechists. Will our Readers please pray that many more of these young ladies, inspired with the desire to save the Faith of their people, will enter our Preparatory School to take the place of those leaving for Victory-Noll?

All of our classes in the out-missions

have been re-opened and we are having very good attendance,—some children are coming who have been out of school for several years.

We Catechists have also resumed our classwork under the able supervision of Father Buron, our Chaplain.

Dos Palos Mission Center, Dos Palos, Calif.—Since this is the first news from our mission at Dos Palos, possibly, we had better tell you a little about the place. Dos Palos is about fifty miles from Fresno and about forty miles from the ocean. It is in the cotton section of California. The people have already begun to pick cotton and will be thus employed until the season closes the first of March. Dos Palos is quite cosmopolitan in its population, however, we find Italian, Portuguese and Mexican predominating.

It looks as though we will have plenty of work since we have already located seven camps where our work is much needed. Each camp has an average of sixty children, most of whom have not even made their First Communion.

These people certainly are starved spiritually. Right here in Dos Palos we have found that there are between sixty and seventy High School students, fourteen to twenty years old, who are supposed to be Catholics but who haven't even made their First Holy Communion! This alone is sufficient work to keep a couple of Catechists busy for some time to come.

Our chief difficulty so far in teaching Catechism is to find a place where we are able to have our classes. School boards seem very much opposed to our using school houses for religious instruction. Speaking of teaching under difficulties—recently we thought we had a private home engaged for the purpose, however, on arriving for class we found that the family had had a change of heart, so we took our rather large group of boys and girls out on the public highway and had a fine class too! You may be sure that our wayside classes attracted the attention of the passersby, but

maybe publicity will help us in finding a place to carry on our classes.

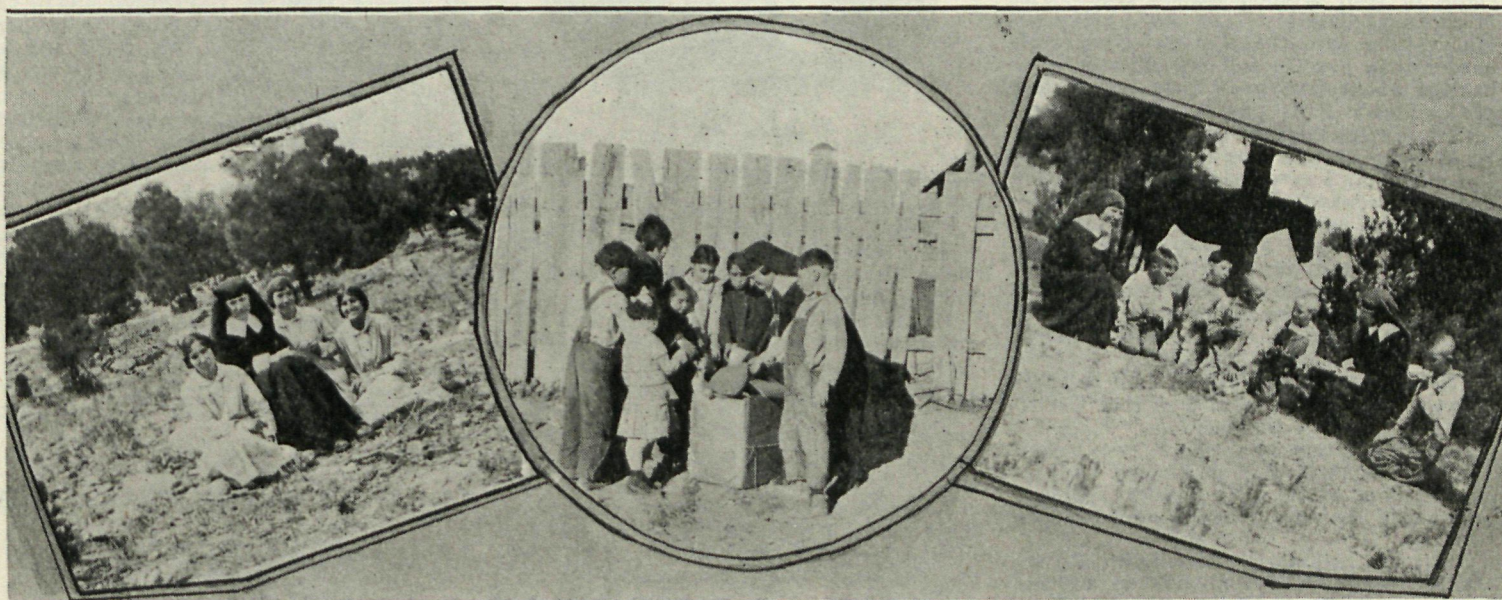
Cerrillos Mission Center, Los Cerrillos, New Mexico—Father Oliver, O. F. M., our Missionary Priest here at Cerrillos, has been visiting in the East and while there he made a short visit to Victory-Noll. Our student-Catechists never miss a chance of "picking up" mission lore so they begged Father Oliver to give a short talk. Dear Readers, we will let our Missionary Padre tell you about our camps.

"Cerrillos and Madrid are two little mining towns, the former also being a railroad center. In Madrid, three miles distant from Cerrillos, the company controls and owns all property excepting the church. No person owns any real estate. The people are desperately poor in spite of the fact that the men earn big wages when they work. However, they are not allowed to work steady. When the company has work for the miners, the number of cars is cut down; if a man is making too much money, his work is cut down. Every month each man has so much taken out of his pay to cover expenses which may never have to be met. Once a month the company pays with cash and once a month with script which can only be used at the company store. The miners dare not complain for fear of losing their jobs.

"In Cerrillos conditions are somewhat better. These miners have a little more of this world's goods and are allowed to own property.

"A Priest is helpless alone out in these camps. Eighteen months ago I was ready to quit when the Catechists came to the rescue. What a wonderful change has taken place within the last year! The spiritual complexion of the camps has changed completely and we now have something approaching a real Catholic life. The Catechists have gained the good will of the 700 camp children and that is wherein success lies."

(Continued on Page Seven)



Aspirants at Victory-Mount

Opening a Mission Box

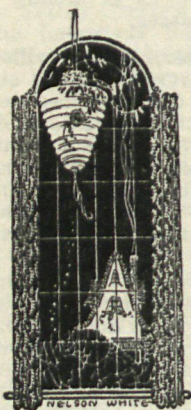
Lunch Time

WANTED: YOUR CO-OPERATION IN THE SAVING OF SOULS

The Associate Catechists of Mary

DOING HER "BIT"

A Busy Housewife's Contribution



CARD tables and chairs had been collected from neighbors and friends, and arranged in the spacious basement of Mrs. Gleason's home. No Mrs. Gleason's home. Now what occasion could call for such preparations? None other than a Bunco Party given for the Catechists' benefit in Chicago, on Thursday, Sept. 27.

Mrs. Gleason who is a busy housewife and mother finds little time to attend the regular A. C. M. parties, however filled with zeal for the Missions she wished to do her "bit" for the Catechists' cause. Having a large circle of friends Mrs. Gleason knew that if their interest were only properly aroused in the Catechists they would surely organize a band and do splendid work for the Southwest Missions. Accordingly she stood sponsor for the Bunco Party on September 27th and found her faith in her friends rewarded by having sixty-five of them present.

Among Those Present

No party for the Catechists is complete

without some of the good A. C. M. Promoters being present. Mrs. Catherine Service, Chief Promoter of Chicago, Mrs. Wainwright, Promoter of Our Lady of Perpetual Help Band, and Mrs. Scheuer, Promoter of the Sacred Heart Band were on the "job." It was through hearing these ardent A. C. M. supporters talk of Mission and Mission needs and seeing what they had done to meet these needs that Mrs. Gleason's co-operation came about. Then since many of these ladies were unfamiliar with the Catechists and their work, two of the Gary Catechists accepted Mrs. Gleason's invitation and one of them gave a short talk explaining the work of the Society, its Mission needs, etc.

Father Luke Addresses Group

Father Luke of Chicago, a loyal friend of the Society as well as an enthusiastic A. C. M. worker, gave a splendid address which did much to interest this gathering of fine, Catholic women in extending a helping hand to their needy brethren.

Results of Party

This party was one of the largest ever held for the Catechists' benefit in Chicago. Chances were sold on a slab of bacon donated by the hostess. But Mrs. Gleason's generosity did not stop here; she displayed a beautiful woolen blanket, on which chances will be sold until Christmas.

Three cheers for Mrs. Gleason! And another three cheers for the A. C. M. Pro-

moters who by their missionary efforts have "won over" such a good worker as Mrs. Gleason.

Rumors are that Mrs. Gleason will sponsor another party next month. May it prove as successful as this one!

We are sure that there are many Catholic women who would help us, but, who do not feel as though they have the time to organize a Band or even to attend regular meetings of a Club.

For just such good women there exists the Home Band known as the Victory Noll Mission Circle. It functions exactly like any other Band with the Catechist Supervisor as its Promoter. For further information, write the Catechist Supervisor of the Associate Catechists of Mary.

Chicago, Ill.

Dear Friends:

I am enclosing a check for \$5.00 this month. The extra three dollars is a promise I made to give to charity, so you see I don't deserve any special credit.

Last month I attended the wonderful demonstration of the Holy Name Society at Mundelein in honor of the Blessed Sacrament. One thing that impressed me in particular was the pious behavior of some little Mexican children. What a privilege it is to help your noble work among these little ones! Pray for me.

Very sincerely yours,

J. A. E.

SOMETHING TO BE THANKFUL FOR

It was 3:30 and dismissal hour at St. Boniface' School. The great bell had just pealed forth its warning that another busy day was over when out from the great entrance poured groups of chattering, happy, light-hearted children.

But, here comes a group, which although happy, seems to be more thoughtful than usual.

"Oh! girls, didn't you enjoy our Reading Hour this afternoon?" exclaimed Vivian.

"Yes, and how glad I was that Sister chose to read Mission Echoes from 'The Missionary Catechist' to us," broke in Mary. "I'm sure that I'm going to work harder than ever to sell my chances after hearing about that poor little cripple boy at Cerrillos."

"Why! girls, I never knew that folks could be as poor as they are in those Missions. I'm glad that I saved my pennies for Club and that we had all those little shoes repaired and sent to Gary, aren't you?" chimed in Agnes.

"Well, Agnes, tomorrow you'll need another nickel," laughingly said Frances. Then as the group had reached the corner where they had to part, she added: "It's my house for the Club Meeting tomorrow."

"Never worry, Frances, we'll all be there as we're so excited to start on that Christmas box," all said together.

Saturday afternoon prompt two o'clock saw the members of Our Blessed Lady of Victory Band of the Little Helpers gathered together in the large living-room of Frances' home.

After the reading of the minutes, Agnes, the secretary, who had seemed excited, burst out: "And, girls, this morning's mail brought the best letter from the Gary Catechists."

Little Helpers



"Read it! Read it! came from the group. 'Well, here it is,' said Agnes as she unfolded the letter and read:

'Dear Members of Our Blessed Lady of Victory Band:

What a fine name you have for your Club and how much good Our Blessed Lady is getting you girls to do for her!

That was the finest box you sent us,—every bit of it has been given to little boys and girls who didn't have clothes and shoes to wear to Holy Communion on First Sunday.

We're so proud of each one of you to think that you saved your pennies and paid for the repairing, the new shoe strings, etc., out of your own spending money, too.

We wish you could have seen how proud each little Mexican was and we hope Our Blessed Mother will help you to keep up

your fine spirit and do much for Her and Her Divine Son.

The Gary Catechists.

"Well, that settles it. We certainly do have something special to be thankful for and let's get busy right away on the Christmas things," said the Club President, adjourning the business meeting.

Dear Little Helpers:

Aren't we all proud of Our Blessed Lady of Victory Band at LaFayette, Ind? I'm sure that each one of Our Little Helpers will say a prayer that this Band and all others will keep up their fine spirit and go on working for the Missions.

Shouldn't you like to have seen those little Mexican children at Gary on First Sunday? I should. How happy we can be that Our Blessed Mother chose a Band of Little Helpers to bring so much joy and pleasure to others! Let's each one of us say a little prayer of thanksgiving to Her for the privilege we have to do something for Her little ones.

Missionarily yours,

Catechist Supervisor.

Address all A. C. M., or Little Helpers communications to:

CATECHIST SUPERVISOR,

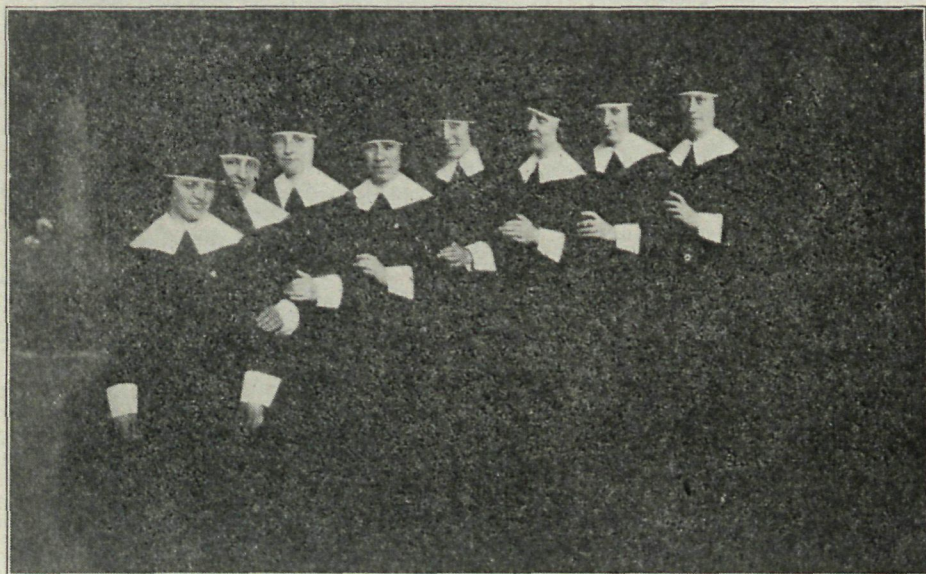
Associate Catechists of Mary,

Victory-Noll

Huntington, Ind.

BOOST VICTORY-NOLL MISSION CIRCLE

Victory-Noll Notes



Eight New Junior Catechists

AMONG the recent visitors at Victory-Noll we are delighted to number the Rt. Rev. Rudolph Gerken, D. D., Bishop of Amarillo, Texas, and Father Oliver, O. F. M., the Missionary Priest stationed at Los Cerrillos, New Mexico.

Our Missionary Padre's visit had been a long-looked-forward-to event. We can truthfully say the glamour of the Missions was not the least bit effaced by the interesting little lecture he gave us, part of which is retold on another page of our little magazine.

However, the short visit which Bishop Gerken paid us in between trains was very much of a surprise—and a delightful one at that. Although not expecting to address the student-Catechists, his lordship gave us a most instructive talk on Mission conditions in his diocese and on the crying need for more workers.

For the benefit of all we will quote the Bishop:

"Previously to becoming Bishop I was closely connected with the work amongst the Mexican people, and having studied the situation I know conditions as they really are. I am overwhelmed with the need of workers. The work is most urgent because the poor uninstructed people are in such danger of being won over by the Protestants who are very active and who find plenty of willing workers.

"... These Mexican people, who clamor for the Bread of Life, have the right in justice and charity to the attention of the Church and to the consolations of their Holy Religion, but, it is impossible for the Church to provide Priests to do the work, therefore, your work is paramount to that of a Priest. A practical knowledge of the Faith will se-

cure these people to the Church and secure to them the salvation of their immortal souls.

"The uppermost thought in your minds should be that your work is most meritorious and pleasing to Almighty God. Your work is not only the work of spreading the Light but of preserving it. Remember that the spreading of the Gospel is very dear to the Sacred Heart since it is the work of Our Lord Himself Who was the first great Missionary.

"You must ever be encouraged in your endeavor and learn to adapt yourselves to the circumstances as found. For, as Cardinal Gibbons says: 'When we lose courage we are a little more than half defeated.' As God knows how to reward us here by making the work amongst these poor people itself most fascinating, how much more will He reward us in Heaven for the efforts it may cost us."

SHOW ME THY WAY

*God of my waking hour,
Give me Thy marriage dower,
Thy kindly ray.*

*Light of the Heavenly Love,
Bond of a lasting Love,
Show me Thy Way.*

*E'en through the darkest night
Thy Hand can guide aright,
If we obey;*

*My soul is dark within,
Chase Thou the clouds of sin,—
Show me Thy Way.*

Reading Something Worth While

By Rev. A. J. Blaufuss

"THE ANCHORITE IN THE TABERNACLE"—By F. X. Esser, S. J., Translated by Kathleen Jackson. B. Herder Book Co., St. Louis, Mo. Price \$1.75.

A book of thoughts on the Blessed Sacrament, containing much imagery, some of which is apt—more pleasing aesthetically than quickening in faith and love.

"YOUR ETERNITY"—Published by I. C. T. S., 405 Bergen St., Brooklyn, N. Y. Written by F. J. Remler, C. M., author of "The Eternal Inheritance," "Supernatural Merit," "Why Should I Suffer?"

This pamphlet is written especially for non-Catholics in which they are given a friendly but forceful warning concerning salvation. This is no uncertain blast from the watcher on the tower of Israel. This pamphlet should be broadcasted as widely as possible.

MISSION ECHOES.

(Continued from Page 5)

Anton Chico Mission Center, Anton Chico, New Mex.—Last Friday was our monthly retreat day. Retreat Day in the Missions does not mean an absolute withdrawal from mission interests: it means that we observe a special schedule of spiritual exercises in conjunction with our regular schedule of missionary activities. And, as we have noted time and time again, more demands are made on us on this day than on any other.

On our last monthly retreat day we were called upon to say the Rosary in Church. In these remote mission places embalming of the dead is a thing unheard of. Consequently, it is necessary to inter deceased persons the day following their death. The relatives of a young woman who had died the day before had brought the body to Church before taking it to the "Campo Santo." Our Missionary Father had gone to one of the outer missions to say Mass. In his absence they wished us to lead the prayers. After the Rosary and various other prayers for the dead had been said, we joined the funeral procession. It was our first visit to the Campo Santo, or burial place, of Anton Chico. It is, as would be expected, a little distance from the Plaza itself. Needless to say, it was noon before we reached home.

Last Friday was unusually quiet and peaceful. We were able, thanks to Jesus and Mary, to follow our schedule of spiritual exercises faithfully all day. As active missionaries we have come to know the great need of just such days of prayer and meditation, days in which we may go up the Mount to prayerfully consider our spiritual condition and the last month's work.

THE MISSIONARY

CATECHIST WILL

MAKE FOR YOU



THE WHOLE

YEAR

THROUGH

Life's Close, and--The Grail

By a Missionary Catechist

"**D**RIVE faster, Margery, can't you see I am anxious to get home at once?"

"Mother, I am going just as fast as I can without exceeding the limits. They are too fussy here for me to dare drive faster. We will be in time, I'm sure."

Since morning the two had been racing eastward in answer to a wired message of the approaching death of Mrs. Allen's father. Years before Mrs. Allen had eloped with an employee of her father's. From that time to this she had neither seen nor written him. Now his approaching death brought back vividly childhood years and happy hours at his knee. Pangs of remorse at her neglect and disobedience made her the more anxious to reach his bedside in time.

Night had fallen when they reached Albany. It was eight o'clock before they approached his bedside.

If you have ever known what it means to have a dear one stray; if your heart has ever been saddened—or broken, by some heedless, impetuous passionate child you have loved, and you have, before it was too late, held that child close to your heart as it poured forth its hot tears of repentance and sorrow, you will be able to sympathize with Mr. Grant as he welcomed home his daughter and the grandchild he had never seen.

Suffering, danger and death, these three knit hearts and bridge estrangements.

Twenty years were lived over in the hour that followed. At the end of that hour there was a knock at the door and a message that Catechist Melton had arrived.

"Tell her I am so happy she has come, and bring her to me in ten minutes."

"Alice, dear, let me tell you about my dear adopted daughter. Three years ago I learned of the Society of Missionary Cate-

chists and its wonderful work. Upon the invitation of my dear friend, Father James, who is deeply interested in the Catechists, I visited Victory-Noll. There I met many of the Catechists, as well as their Spiritual Director, a Priest of consummate zeal and energy.

"Before my visit was over I adopted one of the Catechists, Catechist Melton, who has just arrived. I cannot tell you, Alice, how happy I have been in hearing from her and knowing that thru her I have been bettering the health not only of the bodies, but also the souls of the poor in the missions of New Mexico. I have spent many a happy hour during the past year in reading of her experiences in her mission center. Thru her I have lived a real missionary's life."

Mr. Grant smiled up at his daughter as he continued:

"And now I want my daughter and my adopted daughter to meet each other and to be friends. When I made my will last week I divided my estate between you, Alice, and the Society of Missionary Catechists.

I have named you as one of the Executors because I want you to become interested in Catechist Melton and the work she is doing among the poor. The good she has done during the last year, and the peace of soul I have won by helping her in the doing, has brought content to my dying hours. Her consecrated life and prayers cannot but obtain mercy for me. In the years to come she will spend her every moment in the service of God and His poor. I am content to meet my Judge now, and to tell Him that in my mature years I have followed the Grail."

St. Cloud.

Rev. dear Father:

Enclosed find another two hundred dollars for your worthy cause. I'm indeed happy to be able to send it to you on this Feast Day of Our Blessed Mother. So please take it on your "Annuity Plan" at six per cent payable semi-annually and forward the contract for me to sign.

Sincerely,

MRS. E. H. L.

Benson Bros. WOOLENS

126 North 13th Street, Philadelphia, Pa.

Black and Blue Cloths for Clerical Wear

Fabrics for Uniforms

Samples Sent on Request



Do Your Christmas Shopping Early



What more appropriate Christmas gift for your friend than THE MISSIONARY CATECHIST? Just fill in the blank below, sign your name on the dotted line on reverse side of blank and mail. Leave the rest to us. This blank will then be enclosed in the Christmas number of THE MISSIONARY CATECHIST to greet your friend on Christmas morn.

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. **ONLY \$10.00 for a Life Subscription.**

Name _____ Address _____

BOOST VICTORY-NOLL MISSION CIRCLE