

The Missionary Catechist



It's a "Topsy-Turvy" World

AS we enter upon the year 1948, most of us are quite ready to agree with little David—and without standing on our head, at least not literally—that “it's a topsy-turvy world.”

Surely, confusion, disorder, turmoil have never been more rampant in the world. It is now almost two and a half years since the surrender of Japan and the cessation of hostilities in “a war to end all wars”; yet not only has the peace not been written, but the security of the world is constantly threatened by the shadow of another and more destructive war, not too far in the offing. Men, women, and children are hungry, cold, ill clad, poorly housed in many lands today. The air is rife with rumors of slave labor, concentration camps, and the perpetration of other atrocities in Russia and Russian dominated countries. Chaos—economic, political, moral—stalks the earth. Who shall say it is not a “topsy-turvy world?”

But what can you and I do about it? Is there anything that we as individuals can do to remedy present conditions and help set the world aright? Or must we leave everything to our statesmen, who thus far, at least, have accomplished so little towards establishing peace and world order? Must we stand by idly while the clouds of World War III gather and threaten to let loose upon the earth, deluging it in a conflict more terrible than the preceding two wars have been?

On the contrary, it is you and I who are called upon to avert the catastrophe now hanging over the world. In her apparitions at Fatima Our Blessed Mother gave us the means—the two-edged sword of prayer and penance. If we will but make use of this sword lying within the grasp of each of us, young or old, rich or poor, we can dispel the clouds of war and establish the longed-for peace in the world.

The form of prayer which Our Lady especially recommended to the world in her apparitions to the children at Fatima was the rosary. If only it were recited daily in every Catholic home in the United States, what a powerful means of protection it would be for our country and our American way of life! What blessings



Performing for his aunt, our Sister Mary Mark, while the latter was home for a visit last summer, David—Sister's little nephew—discovered that it was a “topsy-turvy” world.

it would bring on the whole world!

And we must not overlook that other edge of the sword—penance. How careful we should be to avoid the least sin, and to accept the trials and crosses of every day life in a spirit of penance. More than this, when so much of the world is suffering hardship and privation, it should not be too difficult for us—whose beloved country has thus far been spared the actual ravages of war—to offer a few voluntary mortifications in order to win the mercy of God for our country and the world.

Thus uniting prayer and penance, in accordance with Our Blessed Mother's requests, we may begin the New Year confidently hoping for the fulfillment of her promise to the children at Fatima, “Russia will be converted and there will be peace.”

The Editor.

The Missionary Catechist

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Our Postulants



ON November 1 a class of seventeen postulants was received at Victory Noll. They are pictured above with their Mistress, Sister Sophia, left; and Mother Catherine, Superior General, right.

From left to right the new postulants are: Clara Riga, Salt Lake City, Utah; Mary Kinney, Trenton, Mich.; Alma Bill, Arcadia, Wis.; Mary Minella, Steubenville, Ohio; Patricia McIntyre, Moncton, New Brunswick, Canada; 2nd row, Eleanor Kuntz, Cleveland, Ohio; Helen Kerr, Detroit, Mich.; Caroline Ortega, Pastura, New Mexico; Doris Schatz, Ellicott City, Md.; Vivian Farley, San Francisco, Calif.; 3rd row, Dolores Gerken, Dubuque, Iowa; Mary Ann Petersen, Elkhart, Ind.; Katherine Stage, Chicago, Ill.; Priscilla Wilke, Breese, Ill.; Monica Manternach, Cascade, Iowa, and Mary Middendorf, Covington, Ky.

Virginia Spencer, who came from San Diego, California, was delayed and did not arrive in time to have her picture taken with the group on November 1.

In the new group the following States are represented: Indiana, Ohio, Michigan, Wisconsin, Illinois, Iowa, Utah, New Mexico, California, Maryland, and the Province of New Brunswick, Canada.

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Requiescat in Pace



Most Reverend John J. Cantwell, D.D.

First Archbishop of Los Angeles

Friend of the Underprivileged

by Sister Eunice

THE feast of All Saints is always a day of special rejoicing at Victory Noll, for it is on that day that our postulants are received. This year, however, a note of sadness mingled with the rejoicing, for we learned that afternoon from His Excellency, the Most Reverend Thomas K. Gorman, Bishop of Reno,—whom we were privileged to have as a visitor—of the death of His Excellency, the Most Reverend John J. Cantwell, Archbishop of Los Angeles.

IN the death of this great Archbishop, our Community lost a fatherly protector, a true counselor, a generous friend. The Archbishop's solicitude for the poor was well known, and his interest in the Mexican population was ever manifest. It was, in fact, because of the great need of religious instruction for the children of the Mexican people, that the Archbishop requested our Sisters to begin their work in the Los Angeles diocese in 1930. At the time of his death, we had established six convents in the Archdiocese, where we have thirty-two Sisters teaching approximately twelve thousand children in sixty-four teaching centers. In addition, most of our convents in the San Diego diocese were established while that diocese was still a part of the Los Angeles diocese.

IN his eulogy at the Pontifical Requiem Mass, Bishop McGucken recalled the Archbishop's interest in the poor and in the Mexican people.

"FIRST in order of his interests when he came to Los Angeles," Bishop McGucken said, "was solicitude for the poor. In the early years of his incumbency he organized the Catholic Welfare Bureau, and strove to staff it with social workers whose training he provided. Far and wide he sent his pleas to Religious Communities to come here and establish charitable institutions.

"WHEN a cruel and satanic persecution broke out in Mexico and countless refugees streamed across the border, his heart went out to them. With all the resources at his command, he sought to provide them safety and shelter. Recognizing his great charity, the Bishops of Mexico made known their gratitude to the Holy Father, who elevated him to the honor of Bishop Assistant at the Papal Throne. On their own part, the Bishops of Mexico sent him their most treasured honor—the Golden Rose of Tepeyac.

"THE same warm-hearted people were to be the witness of one of the many examples of his strength and intrepidity. The livery of Christ was forbidden in Mexico. No priest could wear the clerical garb on the streets. Yet officials of the Government invited Archbishop Cantwell to Mexico City. They had come to see no reed shaken by the wind. He replied to them: 'You have invited an Archbishop, and only as an Archbishop will I come.'

"HE stood out in the great plaza of Mexico City in the full glory of his Pontifical robes, and thus publicly made his way to the magnificent Shrine of Our Lady of Guadalupe.

"OFFICERS of the Army, and Cadets of the Military Academy took courage at this sight, and into the great Basilica they followed him bearing the flag of their country.

"AT that moment the sacred silence of the Shrine of Our Lady was shattered by the shouts of the multitude, who were stirred to the depths of their being by a scene they had not witnessed in many years. From that moment the oppression that threatened to suffocate the life of the Church in Mexico began to relax its grip."

BISHOP MCGUCKEN aptly summed up the Archbishop's character in a few words:

"TO one who has known him intimately, it would seem that his outstanding quality was deep and simple Faith, which showed itself in charity, in strength, and in vision. . .

"THE mainspring of his strenuous life was Faith, deep, sure, and sincere. He possessed an invincible loyalty to the Holy See and childlike veneration for the person of the Vicar of Christ.

"HIS spiritual life was plain and simple, based on fervor and perseverance in prayer. The name of the sweet Mother of God was incessantly upon his lips throughout his illness and until he drew his last breath.

"WE are confident that She will take him to that Temple not made with hands where, close to Her Son, She is enthroned as 'Queen of the Angels.'"

IN an article published in this magazine some years ago*, Archbishop Cantwell wrote of our Sisters, "Their work of ministering to the less favored children of the Faith is a glorious one. . . May their young zeal never fail, but lead them to greater conquests for Christ, not only here, but throughout the length and breadth of this great land." We are confident that he will now present this petition, personally, before the Throne of God.

**Catechists in Archdiocese of Los Angeles, April, 1940.*

A REQUIEM high Mass for the repose of the soul of the Archbishop was offered in Victory Noll chapel a few days after the death of the prelate. We shall not forget him in our prayers, for we know that our community owes much of its success in California to the fatherly interest, encouragement, and advice of Archbishop Cantwell.

May he rest in peace!

Who are the Victory-Noll Sisters?

by Sister Michael

WITHIN the Catholic Church there are many different groups of men and women who dedicate their lives to a particular good work or, as it is called, vocation. One of these groups has its Mother House at Victory Noll and is known as the Congregation of *Our Lady of Victory Missionary Sisters*. This Community is composed of women who want to devote their lives to the religious education of poor or neglected people and to social service work among them.

THE Mother House, known as Victory Noll, was erected in 1924, through the generosity of a California gentleman, the late Peter O'Donnell, and *Our Sunday Visitor*, National Catholic Weekly, of which His Excellency the Most Reverend J. F. Noll, D.D., Bishop of Fort Wayne, is founder and editor. Victory Noll is the training school for young women who wish to consecrate their lives to the work of the community. It is also the central office, so to speak, of the Victory Noll Sisters. It is here that the administrative offices are located. From Victory Noll, too, flows the spirit that animates the members.

"BUT who," one might ask, "are these women that give themselves to such a life?" Prior to their entrance into the community they are apparently ordinary Catholic young girls, just like those you might meet on the streets of your home town. Wishing to consecrate her life to the work of this organization, a young girl who has attained the age of eighteen may apply for admission, and, if accepted, she spends approximately two and a half years a Victory Noll preparing herself for her life work.

DURING this period of preparation the young woman studies Religion, Methods of Teach-

ing, Spanish, Sociology, and Social Work. She studies Spanish because so much of our work is among the Spanish-speaking peoples of the Southwest. The other subjects are chosen because they are vital to her work.

LIVING at Victory Noll, the young woman has a chance to find out by experimentation whether or not this is the type of life to which she is suited. It is during this period of preparation, also, that she has an opportunity to form her ideals and to gather the spiritual strength she will need in her missionary labors later on.

AT the end of this period of preparation the young woman pronounces vows (which are solemn promises made to God) of poverty, chastity and obedience. By these vows, the young woman, who is now called a religious, consecrates her life to God. She is then ready to begin her life work in the mission field. She may be sent to any one of our thirty-eight mission convents, located in Indiana, Michigan, Ohio, Texas, New Mexico, Arizona, Colorado, Nevada, Utah, California, and Alabama.

"NOW that's interesting," you may think, "but just how does this religious, or Sister, as she is called, spend her time?" The manner in which she spends her day varies with the mission to which she is assigned, because, like all missionaries, she adapts herself to the local conditions. However, in general, a typical day in the life of a Victory Noll Sister in the missions might be as follows:

SHE rises at five A.M., and before most working people are awake, she has completed an hour of prayer. She then attends Mass at the parish Church, and after breakfast spends a

short time doing the necessary housework. She may then spend about a half hour preparing for her afternoon classes, but by nine-thirty, accompanied by another Sister, she starts out to do some home visiting. Her primary purpose in visiting is spiritual, but as she goes from door to door gathering the parish census, she frequently has occasion to minister to the temporal needs of those whom she visits.

FOR example, at the end of one morning's work in the slums of Los Angeles, two Sisters found an elderly woman without means of subsistence. She was living in one room, and had been wondering just where the next meal was coming from. Not knowing where to go for help, and being handicapped by not being able to speak English, the little old lady clearly needed assistance. The Sisters helped her to apply to the Department of Public Welfare, who cared for her needs.

ONE day, during their morning's work in Redlands, California, the Sisters discovered a little two-year-old girl with a club foot. When the Sisters suggested to the mother and father that something might possibly be done to correct the condition, they stated that they would be happy to do anything, but they had no money and did not know what to do or where to take the child. The Sisters arranged for her to go to a clinic in a nearby city, and later took her to an orthopedic hospital in Los Angeles where she underwent an operation. When I saw the child two years later, there was no evidence of her deformity.

HAVING spent the morning in home visiting, the Sisters return to the convent and prepare for their afternoon sessions. As soon as



Home visiting is an essential part of the Sisters' program. By this means they become acquainted with the spiritual, material, and physical needs of the people in the district assigned them.



Sister Mary Patrick conducts religion class in outdoor classroom, (someone's back yard), San Antonio, Texas.

school is over, religious instruction classes begin. Ordinarily, classes are conducted in each district once or twice a week, the Sisters traveling to near-by places according to their weekly schedule. Of course, in localities where released time for religious instruction has been granted, the Sisters may reverse their program, teaching in the morning and visiting in the afternoon.

IN one mission convent there are, at the present time, anywhere from three to seventeen Sisters, depending upon the needs of the place and the amount of territory covered. The Sisters of one convent may cover a radius of from ten to fifty or more miles. In Los Angeles, for example, within a radius of six miles, the seven Sisters give religious instructions to about three thousand children. In Nevada, by way of contrast, where the population is sparse and widely scattered, the Sisters in our three convents in that State give religious instruction to seven hundred and fifty children in twenty-five teaching centers.

IN their religious instruction classes, the Sisters constantly correlate Religion with life, training the children to be good citizens of their country and faithful members of their families. If, with the help of God, they accomplish their objective, they will have trained many little souls for their future home in the kingdom of heaven.

AND what about the young woman who has devoted her life to the service of God and her fellow men? What, if we may use a present day expression, does the Sister get out of all this? Our Lord has given the answer, "Everyone who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive a hundredfold, and shall possess life everlasting." (St. Matt. XVII-29).

First in the Senses

by Sister Miriam



God made my eyes to see with.



God made my ears to hear with.



God made my mouth to talk with.

"WHAT'S a good starting point in teaching very young children to pray, Sister?"

THE mothers' club meeting stirred with interest to hear the answer. Sister had been urging the members to make the most of their opportunities at home, teaching the little ones as soon as possible the beautiful language of prayer. An informal discussion method offered everyone a chance to propose questions and practical problems.

"YES, Sister, tell us how to go about it," another young matron said. "Just how can you make tiny children know Who God is and how to talk to Him?"

"WELL, if they learn to know God, they won't have any trouble talking to Him," Sister explained. "The more natural and spontaneous their prayer, the more it pleases the Lover of little ones, I am sure. And how can they know the infinite, but invisible God, you would like to know?"

"YOU may have heard the rule of philosophy which says, 'Nothing is in the mind which was not first in the senses.' While this is true even of our abstract ideas in adult thinking, it is all-important in early childhood, before reason has dawned.

"SO let's start with the senses in giving the children a knowledge of God. I know a little formula, based on the sense organs themselves, that has proved attractive and instructive. It was adapted by our Sister Mary Martha from one of the booklets of the late Josephine Brownson of Detroit. Here is how it goes:

God made my eyes to see with.
God made my ears to hear with.
God made my mouth to talk with.
God made my hands to work with.
God made my feet to walk with.
God made my heart to love with.
Dear God, I love You.

"Oh, Sister, that's a lovely little prayer. Do it again, please so we can remember it," one enthusiastic mother asked.

A few repetitions by Sister and the mothers demonstrated how easily the simple lines and actions could be learned.

"My Sammy will do that fine."

"I think I'll even teach little Rose."

"I'll bet my Mary Louise will even add to it."

AS these comments were voiced, Sister overheard the last one and went on from there. "That's right, the children will add to it, and you can teach them a lot by discussing each line with them. Ask them to name different things that they see with the eyes God gave them, and then ask Who made all those things. When they realize that God created so much beauty, they have their first inkling of His infinite beauty.

"DO the same with sound, suggesting, if you have to, the wind, water, the songs of the birds, and so on. And you may be sure they will add radio or band music, or their new tin horn, or something you would never dream of.

"WHEN it comes to the mouth, they might like to add another use, as one little boy did, 'God made my mouth to talk with . . . and eat with!' So much the better! When they've exhausted the possibilities of talking, singing, praying, and whistling, they can begin on all the things they enjoy eating. And always remind them that it is God who provides everything we eat and drink.

"SISTER, pardon me for interrupting, but would you do all this in one lesson? It seems like a lot."

"OH, no. You probably couldn't keep their minds on the subject that long. It would be enough to teach the prayer itself at one time. The other discussions could be just casual conversations, or each line could be taken at a different lesson, if you have set *lesson times*.

"I THINK you can see how to go on with the rest of it. Incidentally, you may have the fifth sense added by a youngster who is alert enough to insert, 'God made my nose to smell with.' One of the children in my class used to do it, but I never set out to teach it that way. However, if the children think up their own additions, like 'God made my hands to work and play with,' make the most of it. Everything can be made to lead to God.

"NOW, there's a starter on teaching the little people to pray. See what you can do with it and tell the rest of us at the next meeting."



God made my hands to work with.



God made my heart to love with.



Dear God, I love You.



Although only seven years old, Armand learned to serve Mass in three weeks. He takes his new duties seriously and makes sure that each word of the Mass responses is pronounced distinctly.

THEIR PRAYERS ANSWERED . . . GENEROUSLY

Josefina was getting ready to go to confession for the first time, and her sister, Maria Refugio, came along to help her think of her sins.

After they had each disposed of their little burden and said their penance before the altar, they came to tell Sister about the big intention for which they were praying.

"We hope we will have a baby brother," they confided. "We are four girls in our family, and we would like to have a boy now."

The following week when we went to meet the children at school, Josefina came running to tell us the news. "My mother have *two* twins! Both boys!!"

When we went to visit the proud mother and her tiny sons, she said happily, "I am very contented."

Sister Miriam
Azusa, California

In the Home Field

PLEASE,—A BLESSING

It was very late when the telephone rang, and I wondered who was calling at such an unusual hour.

At the other end of the line, a man's voice said, "I am Mr. S. Do you know my boy who was married the other day?"

"No," I replied, "I don't believe I do. Has something happened to him?" The man's worried tones, and the lateness of the hour indicated something amiss.

"No," he continued. "Everything is all right, but my son and his wife are leaving tomorrow morning for Arizona to look for work. They came over to say good-by and to ask my blessing. But . . . well . . . *that* is the trouble! I don't know how to give a blessing. Sister, will you please tell me how to do it and what to say? This is very important to my son."

As I began to tell him, he interrupted with: "Please, Sister, wait a minute. Let me get a pencil and paper."

I was grateful for the extra time in which to recall the words of my own father's blessing. Memories of my childhood came back to me while I held the receiver. I could see myself again as a child, going each night after family prayer to beg my father's blessing. Then as a young woman saying good-by at various times, I saw myself kneeling before my father for his parting blessing. He always gave it lovingly, after burdening me with much good advice and with many warnings and admonitions.

The voice returned to the wire. As I slowly dictated a prayer of blessing, I thought how much better the world would be if families would revive in their midst the Christian appreciation of blessings.

Sister Martina
Greeley, Colorado.

FIRST THINGS FIRST

Sister (to Confirmation class): What is the first thing the Bishop does when confirming?
Pupil: He asks a bunch of questions.

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THE BOY WITH THE TOP

(Continued from page 15)

then that when Our Lord came into Joe's heart for the first time it would be in Holy Viaticum.

"FATHER remained with Joe for a little while, encouraging him for that last journey into eternity. Not long after he left the house, Joe lapsed into a coma and about noon he died.

"AS I write, Dad, I can scarcely keep back the tears of joy as I think of God's goodness in allowing us to work with the souls He loves so much. How grateful I am that I could give Joe a knowledge of His love and mercy; and grateful to you, too, Dad, that you encouraged my vocation when years ago the thought first came to me. . . I haven't time for any more

right now, but I know you liked little Joe and I wanted to let you know about him right away. All the Sisters want to be remembered to you. Love and prayers, Marie."

MR. CLARK found himself looking up . . . up and out, out the plate glass window, out past the flying snowflakes, out to sunny California of the orange trees and palms. He saw a small boy, spinning a top . . . a small boy on his deathbed, blind and fevered, asking for the Eucharistic Friend, Who would bring him safe to Eternity.

HE thought of his Marie, and found himself sharing her joy. He thought of another missionary daughter far away. Yes, he had missed them when they left, though glad that they were happy. Funny that now the happiness seemed to be *his!* Well, maybe parents are *supposed* to share in that hundredfold reward the Lord has promised to His religious. After all, he *had* had a share in that investment Marie was making, hadn't he? He read the line again: ". . . you encouraged my vocation. . ."

"GOD has blessed me in my children," he murmured softly.

WE CAN NEVER LEARN TOO MUCH

Converts, prospective converts, and Catholics enjoy their discussion clubs. One convert, who was recently received into the Church, appreciates her faith so much that she wishes it were possible to bring all her non-Catholic friends into the Church. She said that after learning what the Mass is and being able to understand and follow it with the priest, attending Mass is one of the greatest thrills she has ever experienced.



Sister Margaret with adult group, at Mount Carmel Convent, East Gary, Indiana.

Associate Catechists



Dear Associates:

MAY Christ be your Light, Strength, Peace and Love during the coming New Year! In His blessed company you have nothing to fear even though the domestic and international outlook are anything but promising.

You have every right, I think, to be very happy. They say the happiest people in the world are those who spend their lives trying to make other people happy—and haven't you been doing just that for many years? If you have forgotten, our dear God and the people in the Missions you have benefitted through us have not.

In a little while—that is on the morrow of Eternity—your good deeds will enfold you in a golden halo of light.

In Mary's Heart,

ACM SUPERVISOR

SOME OF THE MEMBERS OF DOLORES MISSION GUILD, CHICAGO, ILL.

VIA MATRIS BAND (*Chicago*)

THIS is one of our smaller Bands. The membership does not exceed twelve women. Three of these are sisters, while three others are a mother and her two daughters. They made a splendid record in 1947, we think, because by November 10 they had already sent us a total of \$65.00.

The officers change every year. During the year just ended, *Miss Dorothy O'Brien* was president.

WHO WANTS TO MAKE MONEY ON IT?

We have received a large quilt in beautiful pastel shades of lavender and pale green, to be disposed of for the benefit of our Missionary Sisters. Who will sponsor such an undertaking?



Reading from left to right. Front row: Mr. Charles Klingel, Mr. J. Lawler, Mrs. J. Lawler; second row: Mrs. Anna Klingel, Mrs. Katherine Hessling; third row: Mrs. Marie Lotz, Mr. Charles Anderson, Mrs. Charles Anderson, Mr. C. Berger, Mrs. C. Berger, Mrs. John Wecker, Mr. John Wecker.

of Mary

CHRIST THE KING BAND (Detroit)

YOU have heard of "one man committees." Miss Elizabeth Bien has been taking up voluntary collections at her place of work and adding to these her own generous contributions for many years. She is building up her sister's Burse—our Sister Mary Regis.

Every summer, Miss Bien sends us a "vacation check," which is the equivalent to what she would spend on a vacation. This does not mean she always forgoes a vacation. Last summer she joined a pilgrimage to St. Anne de Beaupre's Shrine in Canada.

ST. ANNE'S BAND (Fort Wayne)

MOST of the ladies who belong to St. Mary's Mission Society in Fort Wayne, Indiana, simply pay their annual dues and the treasurer sends us a large check to cover once a year.



The members of St. Anne's Band, headed by Miss Anna Brink, meet for a social evening of cards once a month, and send the proceeds toward a Medicine Fund. They have been doing this for at least twenty years.

GOOD WILL MISSION CIRCLE (Carrollton, Kentucky)

WE believe the members of this Circle have been sending us financial aid since 1931. They want to help the needy Mission fields of our country, and prove it by their contributions. Their last check, for \$12.00, was received toward the end of October.

The treasurer for 1947 was Mrs. Andrew Westrick.

ST. MARGARET MARY'S BAND (Omaha, Neb.)

THIS is a large group of women who meet on afternoons to sew for the Missions. They



turn out all kinds of beautiful baby garments. They also collect clean garments and send large Mission boxes to our Missions. At present they help our El Paso Center, because Sister Mary Clare, formerly of Omaha, is superior there.

The president for the past year was Mrs. Adelaide Wichert.

ACM BAND CONTRIBUTIONS

October 23 to November 25, 1947

Adrian Club, Chicago, Florence Dietz	35.00
Charitina Club No. 2, Paris, Illinois.	
Mary Gibbons	5.00
Dolores Band No. 2, Chicago,	
Mrs. A. Bechtold	75.00
Good Shepherd Mission Club, Chicago,	
Mrs. H. F. Staley	47.07
Good Will Mission Circle, Carrollton, Ky.,	
Mrs. A. Westrick	12.00
Holy Family Band, Chicago, Joseph Walz	19.00
Immaculate Heart of Mary Bridge Club,	
Chicago	2.00
Les Petites Fleurs, Chicago, Elsie Jachmann	3.00
Little Flower Mission Circle,	
Veronica Foertsch	40.00
Montfort Band, E. St. Louis, Ill.,	
Bernice Kinsella	8.25
Poor Souls Band, Berwyn, Ill.,	
Mrs. J. V. McGovern	24.00
Queen of Angel's Band, Los Angeles,	
Mrs. Sauthier	10.00
Sacred Heart Mission Club, Newark,	
N. Y., Mary Muscalino	50.00
St. Anne Band, St. Jude Parish,	
Fort Wayne, Mrs. C. Tancey	10.00
St. Anne Mission Circle, Fort Wayne,	
Ann Brink	3.50
St. Anthony Mission Club, Chicago,	
Mrs. A. Beck	182.05
St. Bridget Band, Bellevue, Ky., Grace Kern	2.50
St. Helen Band, Dayton, O., Helen Melke	12.75
St. Jude Mission Club, Chicago,	
Mrs. C. J. Fiala	50.00
St. Justin Martyr Band, Chicago,	
Mrs. F. Kiefer	10.00
St. Katherine Band, Chicago,	
Mrs. A. Wichert	5.00
St. Mary Sodality Band, Detroit, Ann Huhn	10.00
St. Mel Band, Chicago, Mrs. G. Reichhardt	25.00
St. Michael Guild, Palos Hts., Ill.,	
Mrs. D. Bryant	15.00
St. Philomena Band, Chicago,	
Miss Mary C. Schaefer	25.00
St. Raymond Band, Chicago, Mrs. K. Quinlan	4.25
Via Matris Band, Chicago, Dorothy O'Brien	5.00

The Boy with the Top

by Sister Mary Bernadette

"FATHER McCARTHY, may I present my dad? He arrived today just in time for our Christmas play. It is his first visit to California. . . Here is your place, Dad. I'll be back and forth. . ."

THE combined introduction and explanation were given in one breath. Then Sister Ernestine whisked away, for the children were assembling and needed supervision. As the two men smiled and shook hands, a boy on the front bench looked up curiously at his Sister's dad.

SISTER ERNESTINE felt quite proud of her dad. "Still young at seventy-two," she thought fondly, as she turned her attention to the children.

MR. CLARK found in his first visit to California all the charm which ten years before had enthralled his daughter, and which for her had never become diminished. Homely adventures met him at every turn. He had much to recount during his week-end visits at the convent, visits which were sandwiched in between sight-seeing tours.

"AFTER Mass this morning," Sister Ernestine's father told her one Sunday afternoon just four weeks after his arrival, "I thought I'd take a walk, and I went up that street in back of the church. I saw a little fellow there spinning his top on the sidewalk, and I thought to myself, 'I just wonder if he's doing it the same way our crowd of boys used to when I was his age.' So I went up to him and said, 'Let's see how you spin your top, Sonny. I had the same kind of top when I was a boy like you, and I'm wondering if boys still spin tops the same way.'"

"THE boy smiled, wound the string, and flipped the top; and sure enough, Marie, it was just the same as your Uncle Charlie, the other boys, and I used to do it back home sixty years ago. Then the boy said, 'I know you. You're Sister Ernestine's father.' He said he saw me at the Christmas play. That'd be the day I came, wouldn't it? I didn't remember him, but I guess he saw you talking to me and remembered me.

"SO we got talking, and I said, 'You have a lot of oranges out here. Where I came from

there's snow on the ground and nothing is growing at all. Oranges are sixty cents a dozen back there.' And he said, 'Gee! We get them for ten cents a dozen here.' He was a stout little fellow, about eleven or twelve, a real nice boy. I didn't think to ask his name. Know who he is? He wore a green sweater."

"YOU must have been on Cervantes Street. And you were a block or so past the church? . . . Umm-m-m," said Sister Ernestine, suddenly laughing. "I should say I do know who he is!"

THEN it was her father's turn to listen while she told him about Joe. Twelve years old, of an indifferent Catholic family, the child had steadfastly refused to come to catechism classes until this year.

"FOR five years," said Sister Ernestine, "I have visited Joe's family. I talked to him when I met him on the street. I tried being kind to him. But nothing helped. He would drop into class two or three times a year and that was all. He never attended Sunday Mass. But suddenly this year everything is changed. Joe never misses class; he is always at first Mass on Sunday, and he is even attending altar boy practice. It seems almost miraculous. Somebody must be praying. I feel sure he will make his First Communion this spring. As you say, Dad, he really is a nice child."

"THAT'S good," replied Sister Ernestine's father. "I hope he keeps on that way. And maybe, Marie," he added, with a touch of the quaint humor that had prompted the odd meeting, "sixty years from now he'll be asking some boy to show him how he's spinning his top . . . and I'll bet it will still be the same way we did it today."

THAT had been two months ago. Now as Sister Ernestine approached the gate to the vine covered cottage, she remembered how she had laughed with her dad at his little joke. But there was no laughter in her heart today. She did not even notice the beauty of the morning. But one thought had occupied her mind since the evening before, "Was Father with him?" A heartbreaking message had come to her in a

few whispered words from Sister Andrea just as they were going into the chapel for night prayers, "Joe Gonzalez died today." Out of the deathly stillness that enveloped her heart, Sister Ernestine heard her own voice whispering back, "Did Father McCarthy see him before he died?" "I don't know," Sister Andrea had replied. "The girls told me at choir practice tonight, and they knew nothing except that he died this morning."

SISTER ERNESTINE had nodded and passed into the chapel. She felt the tears welling into her eyes, as she genuflected before her Eucharistic Lord. Joe had been at class just the week before. What could have happened? . . . Now in a moment she would know. Joe's sister was standing at the gate.

"JOSE told us just what you had said in his last class," Joe's sister said simply. "How when your father was very sick and received Extreme Unction, he was able to get up the next day. 'Call Father,' he said, 'I know I'm sick and I want to see him. Sister said nobody should be afraid to call the priest when they need him.' So Lupe went for Father."

"WHAT day was that, Carmen?" Sister asked.

"SATURDAY. Jose hadn't gone to school since Monday, but he thought it was just a cold. We had the doctor for him Thursday, and he said it was measles; but even then we never dreamed it would be so bad." There was a slight break in the young voice, and Sister Ernestine and her companion waited sympathetically. In a few moments the girl went on.

"AS soon as Jose saw Father, he said, 'Father, I know all my prayers. I want to go to confession.' So we left the room, and Jose made his first confession. Afterwards Father visited for a while. He joked with Jose about being sick, because he was such a big boy for his age, and he told him to be sure to keep on going to catechism and to Mass when he was well again. I told Father how Jose would get up for Mass when everyone else was asleep, and I'd call to him, 'Oh, Joe, go back to bed!' And he'd say, 'Can't, Carmen. It's Sunday, I have to go to Mass.'"

JOE had gone to confession! A wave of relief and joy swept over the soul of Sister Ernestine, as she breathed a prayer of gratitude to the All-Merciful God, Who had completed in this little soul the work she had been instrumental in beginning.

TWO weeks later, in a little Midwestern town, the mailman, accompanied by a gust of wind and flying snowflakes, stamped briskly into Clark's Grocery Store. "Another letter from Marie, Jim," he said. "Gosh, when you write her, tell her to send us a carload o' that California sunshine you've been talkin' about!"

"WISH she could, Tom, wish she could! Yep, right now she's lookin' at oranges on the trees, and grass, and flowers. Y' oughta see it, Tom. . ."

BUT the mailman was off again in another blast of wind and flurry of snowflakes. With a smile, Mr. Clark opened the letter from Marie.

"DEAR Dad," he read, "I've just a few minutes today but there is some news for you that won't wait. Do you remember your little friend, the boy with the top, whom you met while you were here? Well, Dad, I'm afraid you're not much of a prophet—Joe will not be trying to figure out how little boys spin their tops sixty years hence, for he died last week. But there was something so wonderful about his death that I felt I had to let you know at once.

"JOE came to class for the last time on Monday two weeks ago. I had a lesson on Extreme Unction, and during the class I told the children of the time when you received this Sacrament and then began to grow better almost immediately. The story made an impression on Joe, though at the time I certainly did not think that any of the children, least of all Joe, would be in need of the Sacrament in so short a time. But the very next day Joe was home from school with what his family thought was a cold. By Thursday measles had developed. Still no one thought him seriously ill. Saturday Joe asked for Father, and made his first confession.

"JOE grew steadily worse; his sight began to fail; his heart was affected. About three o'clock on Wednesday morning, he again asked for Father. Joe's dad was reluctant to call the priest at that hour of the morning, but he could not refuse his son's request. In a few minutes Father was there, bearing with him the Blessed Sacrament. By this time Joe could no longer see.

"FATHER administered the last Sacraments to the dying boy. Yes, Dad, Joe did make his First Communion this spring, as I told you I felt sure he would. But how little did I dream

(Continued on page 11)



Loyal Helpers

JANUARY PUZZLE

A HAPPY, HOLY NEW YEAR TO ALL OUR LOYAL HELPERS OF MARY!

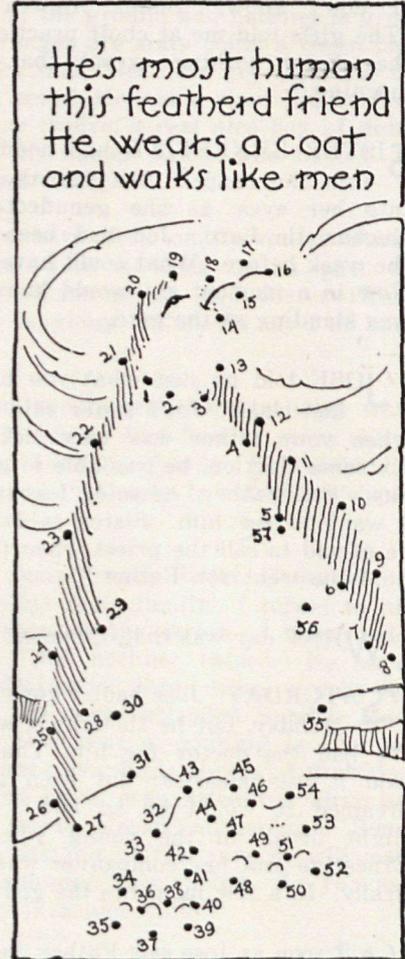
Dear Loyal Helpers:

Once a schoolboy who had moved to a different parish returned to pay a visit to his old pastor. The good old priest looked at him and inquired, "Have you grown?" "Oh yes, Father!" proudly answered the boy. "I have grown several inches since you last saw me." But the priest meant *had he grown spiritually*.

During the New Year all of you, from first graders to teenagers, will grow an inch or two in height. Physical growth is important. But far more important is *spiritual growth*. What helps us grow spiritually? Fervent prayer, frequent and devout reception of the sacraments, the practice of virtue and the avoidance of bad habits and faults.

Mary-ly yours,

SUNSHINE SECRETARY



CAN'T YOU GUESS?

Sure he's from Wallingford, Connecticut, and his name is *Donald Valente*. Some day we'll succeed in printing the pictures of *all* our Loyal Helpers in Wallingford but it will take time because we have so many.

This lad likes to unscramble the mixed up word puzzles.



SHE'S FROM MISSOURI

We are pleased to make you acquainted with *Mary Louise Brennecke* of Jefferson City, Missouri.

This little lady sent us a lot of dot puzzles which she had saved and worked during the summer months. She likes our holy cards.

Earn a holy card by sending us the worked puzzle.

WEAR AN MLH PIN

Send us twenty-five cents, and we will send you a blue and white enameled Mary's Loyal Helper pin.

ANSWERS TO DECEMBER PUZZLE

Bethlehem, kings, star, camels, gold, frankincense, myrrh.

Our JACMs Report

FIRST of all, we believe an introduction is in order. Otherwise our readers will ask: "Just what or who are the JACMs? Our JACMs are our *Junior Associates*. Like the organization of older women, they seek to aid our Sisters in their missionary work. The *end*, then, of the Junior Associates is the same, but the *means* used are a little different. This is because our Junior Associates are made up almost entirely of high school girls. They are, with few exceptions, members of Apostolic Committees of the Young Ladies Sodality of their respective parishes.

In the Archdiocese of St. Paul, there is what is known as the Madison Union of Sodalities, which began with four Sodality Groups and has recently increased to five. There are prospects of the Union spreading further by other groups being aggregated to it.

Inasmuch as the girls are not wage-earners, they are not in a position to send regular financial contributions. Sometimes they are able, though, if their parish Sodality votes in favor of the project, to put on little affairs from which money can be realized for the Missions. Thus twelve dollars was made from a food sale by the Madison group. This money was used to purchase a film strip of the Mass for a projector at one of our Los Angeles, California, houses.

The special endeavor of our JACMs has been to provide our Sisters in the Missions with scapulars, religious booklets, morning offering cards, prayer books, bookmarks, mounted pictures, and other religious articles which the girls make at their meetings. They also pray for the success of our Missionary work.

Following are listed the So-

dality groups and missions for which they supplied religious articles during 1947:

APPLETON, MINN. These Sodalists, under the leadership of *Miss Marie Weber* (*Miss Regine Herrick* has lately succeeded her), sent two large boxes of mounted pictures to our Precious Blood Convent, Santa Paula, California.

DE GRAFF, MINN. Two boxes of mounted pictures were sent to our Sisters in Los Banos, California. *Miss Mary Catherine Asping* heads the group.

GHENT, MINN. This small but very much interested group, under the direction of *Clara Stalpes*, sent 20 prayer cards, 142 holy cards, 47 mounted medals, 119 bookmarks, 256 mounted pictures to our Tulare, California, Sisters.

MADISON, MINN. These Sodalists, led by *Regina Emmerich*, who is Union Apostolic Chairman of the Sodality Groups, undertook to supply religious articles for three of our Mission Centers. They sent 182 morning offerings, 1 plaque, 3 religious booklets in one Mission Box to our San Basilio convent in Los Angeles, and later another box to the same convent consisting of 250 morning offerings, 275 scapulars, as well as \$12.00 for Mass slides.

In addition, the same group sent 97 morning offerings, 134 bookmarks, 7 religious books to our San Antonio, Texas, Mission.

They also sent 191 morning offerings, 101 bookmarks and 92 small pictures to our Sisters



in Los Banos, California.

In this same city, *Miss Marie Nikolai*, Union President, has for two years directed the activities of grade school youngsters, who mounted religious pictures for our Sisters in Big Spring, Texas.

OUR JACMs IN OTHER LOCALITIES

In *Los Angeles, California*, a group of high school girls, under the leadership of *Miss Mary Seitz* sent us a large box of film-covered Sacred Heart Badges, bound in red stitching and attached to lace doilies together with mounted silver medals, new holy cards, leaflets — a very beautiful assortment.

At *Ferdinand, Indiana*, the "Home Mission Study Club," Academy of the Immaculate Conception, under the leadership of *Doris Pohl*, now a Benedictine novice, made religious scrapbooks and bookmarks for our Santa Fe, New Mexico, Sisters.

A PROMISING GROUP IN MILWAUKEE, WIS.

Late in the Fall, a Milwaukee Sodality Group, under the direction of *Miss Veronica Szymski*, Sodality Prefect, began to work for our Sisters and have adopted the Infant of Prague Convent in Los Angeles, California.



CALL FOR FORTY THOUSAND by John J. Considine. This book tells of the journey of the author through Latin America in the official capacity of Extraordinary Visitor of Maryknoll Missions. It shows the social and religious wretchedness of millions of Latin American country people. Published by Longmans, Green and Company, 55 Fifth Avenue, New York. Price \$3.00.

QUIZZES ON HOSPITAL ETHICS, by Rev. Dr. L. Rumble, M.S.C. In this booklet the author has applied the principles of the moral law to personal conduct and professional duties. A convenient index and an appendix containing instructions on assisting the dying make this pamphlet useful for the professional person. It is written especially for nurses, doctors, priests, and sisters. Published by Radio Replies Press, St. Paul 1, Minn.

A CHRISTIAN LAYMAN AFFIRMS HIS FAITH, by William Ashley Anderson, forty page pamphlet, published by OUR SUNDAY VISITOR PRESS, Huntington, Ind. Price, single copy 15c postpaid; \$7.50 per 100, plus transportation charge.

FATHER QUIZ ANSWERS LUTHERAN SLURS, by Lon Francis, pamphlet published by OUR SUNDAY VISITOR PRESS, Huntington, Ind. Price, single copy 10c postpaid; \$4.00 per 100, plus transportation charge.

THREE GIFTS OF GOD—Daily Mass, Daily Communion, Daily Visit. Pamphlet by Rev. Nelius Downing, published by The Assisians, 7627 N. Rogers Ave., Chicago 26, Ill.

CHATS WITH LITTLE CHILDREN, by Rev. M. D. Forrest, M.S.C., Pamphlet, published by Fathers Rumble and Carty, Radio Replies Press, St. Paul 1, Minn., price 15c.

NATURE SMILES, a book of Poetry, containing the complete works of John H. Drechny. Published by J. S. Paluch Co., Inc., 2807-12 N. Ashland Ave., Chicago 14, Ill.

MAKING MARRIAGE CLICK, by Father Lawrence G. Lovasik, S.V.D., pamphlet, published by Fathers Rumble & Carty, Radio Replies Press, St. Paul 1, Minn., price 10c.

THE MASS and The SEVEN SACRAMENTS, simply explained by Rev. Dr. Rumble,

M.S.C., 156 pages, loose leaf book, published by Radio Replies Press, St. Paul 1, Minn., price \$1.00.

OUR COVER: "The Irishman's Castle," Ogden, Utah, which has now become "Christ the King Convent," as we Missionary Sisters of Our Lady of Victory open our second house in the diocese of Salt Lake. The building, once a beautiful home, was divided during the war years into two small apartments and a number of individual rooms. Sister Mary Angela, Superior of the new convent, writes that the Sisters began their work almost immediately in seven teaching centers with an enrollment of nearly three hundred.

HELEN WOLF TAKEN IN DEATH

We have learned with deep sorrow of the death of one of our earliest friends and benefactors, Helen Wolf, of Elmhurst, Illinois.

Even since the foundation of our Community, the Wolf family have been staunch friends and generous benefactors of our mission endeavors. We owe them a debt of gratitude which we can never hope to repay, but our prayers will not fail them in life or in death.

To George Wolf, the sole surviving member of the family, we extend our sincere sympathy. We pray that the knowledge that Helen has appeared before her Judge laden with the merits of the charity she has extended to the least of Christ's little ones, may be a consolation to him in this hour of sorrow.



Most Reverend John J. Cantwell, D.D., Archbishop of Los Angeles.

Reverend Amadeus Quigley, O.S.M., Chicago, Ill.

Reverend Thomas Coogan, Los Angeles, Calif.
Helen Wolf, Elmhurst, Illinois.

Frank Allmaras, New Rockford, N. Dak., father of Sister Mary Elise.

Therese Maloney, Chicago, Ill.

Dr. Frank J. Wall, Chicago, Ill.

Mrs. Clara Hilker, Fort Wayne, Ind.

Katherine Huber, Fort Wayne, Ind.

Noreen Monica Dunnigan, Walhalla, N. Dak.

May their souls and the souls of all the faithful departed through the mercy of God rest in peace. Amen.

Mission Intention for January

by the Most Reverend Thomas J. McDonnell, D.D.

THAT THE CATHOLIC CHURCH MAY BE BETTER KNOWN IN JAPAN

THERE are certain contradictions in the history of Catholicity in Nippon which should be clarified in order to have a better understanding of the difficulties and consolations of the apostolate in that country. First of all, it must be admitted that it is difficult to win many of the Japanese to the Church, but once the Faith is embraced there is a unique tenacity displayed by the converts, which attests the truth of the statement of St. Francis Xavier, "The Japanese Catholics are my delight . . . surpassing in goodness any of the nations lately discovered."

IT is 399 years since Christianity first came to the islands of Nippon, and during the intervening centuries the Church has passed through many vicissitudes. Today, after the bombings, during which almost 10,000 Catholics were killed, the total number of adherents totals approximately 104,000 souls, while 200 years ago there were six times that number. Why the decrease in enrollment?

THERE are many contributing factors to explain this drop in membership. Principal among these may be listed the many edicts forbidding the practice of Catholicity. A great number of these were traceable to the tenets of Shintoism, the State religion, and the suspicions with which the Japanese regarded foreigners, among whom they classified missionaries as "paid emissaries of foreign princes." An era of isolationism, extending from the seventeenth to the nineteenth century, precluded the possibility of entry of Catholic missionaries, although the Japanese converts clung tenaciously to their faith even though they were deprived of the ministrations of priests.

The Dawn of a New Era

WHILE the doors of Japan remained closed to all foreigners for two hundred years, the Church never relaxed her interest in the welfare of millions whom she wished to win to Christ. During this period she made careful surveys of the causes and effects of the various rulings against Catholics and found that "one might search the grim history of early Christian martyrology without finding anything to surpass the heroism of the Roman Catholic martyrs of Japan." Then in 1862 Pope Pius IX solemnly proclaimed the canonization of the twenty-six Martyrs of Nagasaki, and nine years later the ban on Christianity was lifted. Thus was restored the mission apostolate in Nippon, where thousands emerged from their hiding and announced their adherence to the faith. In 1929 the first major seminary for the training of Japanese young men for the priesthood was opened in Tokyo.

THE termination of hostilities in the Far East, together with the proclamation of the Emperor denying his divinity, have opened the way for the beginning of a second spring in the history of the Church in Nippon. However, time is of the essence if a harvest of souls is to be reaped. According to the new policy, missionaries will be cleared for entry if assurance, based on actual surveys, can be given that adequate shelter, food, and clothing are available in Japan for their use.

THE presence of American Catholic troops in Japan, together with their Chaplains, may well constitute one of the great factors in making the Church better known in that land. However, the prayers of the faithful will also play an important role in making Nippon "set forth a bloom of Christian virtues" as was prophesied by St. Francis Xavier.

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