

# THE Missionary Catechist



# Requiescat in Pace

by Sister Eunice

ON December 1, we laid Sister Rose Anne to rest in the cemetery at Victory Noll. Sister was thirty-four years of age and was in the sixteenth year of her religious life, ten years of which had been spent in active missionary work.

SISTER ROSE ANNE was the daughter of the late Thomas and Rose McBride, nee Haughey. She is survived by her mother, one brother, Thomas, and five sisters, Mrs. Paul Loeb, Mrs. Chester Paluch, Katherine, Regina, and Patricia McBride, all of Chicago. Her father, one brother, James, who was killed in action in 1944, and a sister, Mary, preceded Sister Rose Anne in death.

THE solemn requiem funeral Mass was celebrated by Rev. Thomas Conroy, Chaplain at Victory Noll; assisted by Rev. Ambrose DeGroot, O.F.M.Cap., instructor of Religion at Victory Noll, as deacon, and Rev. Solanus Casey, O.F.M. Cap., as sub deacon. Rev. Thomas E. Dillon, Pastor of St. Mary's Church, Huntington, was also present in the sanctuary.

SISTER ROSE ANNE's mother, brother, sisters, and other relatives were present for the funeral, as were some of our Sisters from our near-by convents at East Gary, San Pierre, South Bend, Goshen, and Fort Wayne, Ind., Paulding, Ohio, and Ida, Michigan.

PROFESSED Sisters, Novices, and Postulants followed the casket, which was borne by six Sisters, two of whom were classmates of Sister Rose Anne's, to the cemetery. The rosary was recited as we walked to and from the burial place.

THE sun shone brightly that cold, clear morning. There was a feeling of life, buoyancy, expectancy in the air, which somehow did not seem out of place. Rather it reflected Sister Rose Anne's disposition, for she was vivacious, cheerful, buoyant. She had unusual gifts of mind and heart, coupled with a burning zeal for



Sister Rose Anne, who died November 28, 1947, in the sixteenth year of her religious life.

souls. She was noted for her spirit of poverty and her love of obedience. But Sister Rose Anne will be remembered in the community because of her charity. No one ever heard her say an unkind word; never was she known to do an unkind deed. She was thoughtful and helpful always, taking upon herself the hardest and most disagreeable duties. This charity, together with her natural vivaciousness, made her a blessing in whatever house she was assigned, and will keep her memory always enshrined in the hearts of those with whom she was associated.

WE can imagine no ornament with which we would prefer to approach the Judgment Seat of God than a charity like to that of Sister Rose Anne's, a charity which was the reflection of her deep love of God. We are sure that this charity could but win from the heart of a merciful Judge those welcome words, "Well done, good and faithful servant, . . . enter thou into the joy of thy Lord. (Matt. XXV-21.)

# The Missionary Catechist

February, 1948

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## Mission Intention for February

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

FOR THE GROWTH OF THE CATHOLIC CHURCH IN INDIA

ONE of the most hopeful signs to be found in these strife-torn days of so-called peace is the announcement that the difficulties in India are being smoothed out and that there is definite hope that peace will be restored after months of horror and bloodshed. If this hope is realized, the future of the Catholic Church in that vast continental nation would seem brighter than it has in many years.

THE attitude of Catholic missionaries during the present crisis has proved that the religion they teach, as well as the charity they exercise, is indigenous to the nation and that it is extended to all peoples regardless of whether they are Hindus, Moslems, or Sikhs. The doors of the dispensaries and hospitals, staffed by our missionaries, are open to Brahmins as well as pariahs, to followers of the prophet as well as to reformist Sikhs. All are welcome to enter the portals of the institutions of learning erected by the Church for the cultural development of the people of India.

THE present solution of India's problems attests the truth of the statement recently made by His Excellency, Most Reverend Louis Mathias, Archbishop of Madras. "Many of the difficulties of India may be solved if they are faced calmly and judiciously," he said. "As a consequence of the action of Mr. Jinnah, Moslem minority leader, a rule was passed three months ago allowing Catholics, as a minority group, to continue their work of preaching and evangelizing.

This would seem to presage a definitely brighter future of Catholicity in India."

WITH her usual foresight the Church has made definite plans for the development of Catholic youth in India under its new found independence. In the Archdiocese of Madras, Archbishop Mathias announced plans for the opening of two technical schools, wherein the young people of India will be trained to assume the vast responsibilities which are to be theirs in the future. "Now we must be in a position to assure our natives that we are interested in their material and industrial development," stated His Excellency. "This is of paramount importance in the face of the militant Protestant missionary activity. The Methodists alone have appealed for 3,000 volunteer technicians to go to India, and have set aside a fund of \$7,000,000 for the erection of technical schools.

THAT India's role in world affairs will assume added importance during the coming years, there can be no doubt. Therefore it becomes increasingly necessary that her ship of state feel the steadying hand of Christian direction. Since, according to tradition, India was among the first of the nations of the earth to learn Christ's teachings, the Society for the Propagation of the Faith urges the Catholics of the United States to pray earnestly during the month of February for the growth of the Church in that land.

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# The Catholic vs. Other Weekly Papers

REMEMBERING PRESS MONTH

by the Most Reverend John F. Noll, D.D.

POPE PIUS XI designated St. Francis de Sales patron of the Catholic Press, and the month immediately following his feast—the month of February—has been named “Catholic Press Month.” It is most fitting, therefore, that during this month of February, you be reminded of your duty to support the Catholic Press.

MOST theologians today agree that parents who patronize the secular press so generously by subscribing to the daily paper and to one or more weekly and monthly secular magazines, cannot, in conscience, neglect to receive into their homes and *read* a Catholic paper.

THERE is nothing particularly wrong about the news which appears in the daily papers, except that, in some of them, crime is sensationalized and described in too vivid, too detailed a manner. But comment on the news through several columnists is confusing and, in most cases, quite contradictory. Most columnists are not historians and, knowing nothing about the historical background of countries concerning which they write, they can only report what happened yesterday or last week, without any relation to the causes. When they comment on these happenings, therefore, their observations are not always reliable.

SOME daily paper reaches every home in the nation, as some comic magazine also does. The latter too often glorifies crime and even suggests to the adolescent youth methods according to which this or that form of crime can be perpetrated.

THEN there are the “Story” magazines, which too often offend against decency and propriety and, therefore, are not suitable for *family* reading. In fact, it was found necessary to form a national organization designed to remove many of these periodicals from circulation through the mails, or to have them so purged that their pernicious influence might be mitigated. Catholics should respect the code of this National Organization for Decent Literature as they respect the code of the Legion of Decency, which aims at keeping the movies fit for family patronage.

SPECIAL Catholic weeklies are published today for most dioceses, and there are also several national weeklies which carry religious instruction and spiritual guidance for the whole family. Some weekly and monthly Catholic magazines are published for intellectuals, but they are poorly patronized. Then there are various magazines devoted to the Home and Foreign Missions, one of which should enter every home—because all members of the Church should be interested in all that concerns the Universal Church.

THE magazine you are now reading is one devoted to the Home Missions. It is the official organ of Our Lady of Victory Missionary Sisters, more commonly known to you as the Missionary Catechists. The particular purpose of this Religious Community is to instruct children who have been more or less spiritually neglected in the past, because they have lived remote from a church and were forced to attend the public schools. In the vast southwest areas of the United States, including the States of Texas, New Mexico, Colorado, Utah, Nevada, Arizona, California, Our Lady of Victory Missionary Sisters are instructing nearly 40,000 children who could otherwise not be reached at all by religious instruction and spiritual guidance. They are chiefly children of Mexican parentage, whose parents are easily recovered for the Church through the children. Coming into this country from Old Mexico, they did not know our language and did not feel welcome in churches originally built for and by American-born Catholics. Many of them came from those states in Mexico in which there were few priests or where there raged severe persecution, which forced the closing of churches. Hence their religious education was also neglected. But they are at heart Catholics, and easily reclaimed for the Church when a friendly approach is made to them, as is done by the Missionary Sisters. Your interest in their cause and in the reading of this magazine is, of course, deeply appreciated.

YOU may not have had the matter brought to your attention hitherto, but during the war and since, daily newspapers of the United States have not been able to obtain news from the many countries dominated by Russia. Most of their contents deal with rumor and some are

replete with deliberate false propaganda.

**B**UT you can learn what is going on in these countries from your Catholic paper, because the Holy See has contacts with Bishops and special representatives in practically all these countries except Russia. This news, appearing first in the Vatican City newspaper, is relayed to the Catholic press every week. If there be anything regrettable, it is that this same service does not reach the secular press, because more than 100,000,000 non-Catholics never see the Catholic paper. The slanders against the Church, broadcast from Moscow, are carried in the daily papers, but are refuted only in the Catholic papers. Therefore you should not only subscribe to the Catholic paper, but *read it thoroughly* every week, even though you do not have time to do so on the day it arrives. Certain items should be shown to your non-Catholic friends.

**A**NOTHER thing you may not know is that the Bishops of the United States, over twenty-five years ago, established a Press Department under the National Catholic Welfare Conference, which has agents in practically all the capitals of Europe, who cable

fresh news which concerns the Church and write articles about conditions as they relate to religion and morals. It is a service quite similar to that of the Associated Press to the secular newspapers. You, who pay only a couple of dollars a year for the Catholic paper, do not realize that you have the benefit of a service which costs several hundred thousand dollars. Protestantism has no such world-news service as has your Church.

**I**F, in addition, you perused a Catholic paper which specializes in religious instruction and guidance, in the refutation of slanders directed against the Church, you would be well equipped personally to defend your faith and to answer calumnies of the enemy, often believed by your very neighbors.

**R**ESOLVE, therefore, during this Catholic Press Month, to subscribe to at least one Catholic paper and magazine and to read it with regularity—some portions of it with your children. Children who have not had a good Catholic up-bringing in the home and in the parochial school, both elementary and high, are in sore need of the instruction contained in the Catholic paper.



The Patricio family, Los Banos, California. First row: Irma Frances, Mr. and Mrs. Patricio, Nateline Anne; second row: Anthony Jr., Rosemary, and Benny. Mr. and Mrs. Patricio believe in supplying the home with Catholic magazine and papers which can be enjoyed by the entire family. These boys and girls have, through the years, attended religion classes taught by our Sisters.

# How to Attract and Hold the Older Boys and Girls

by Sister Margaret\*

*To many of you, perhaps, it would seem as if getting teen-agers to attend religion class would be merely a matter of having the Pastor announce that such a class would be held on a certain day at a convenient hour. But we who work in the field, who make every sacrifice to bring the knowledge of God and our Holy Religion to the young, know that it is not quite so simple as that. We realize that to attract and hold the older boys and girls and to compete with the distractions of movies, sports, and social events for their time and attention is a real problem and a challenge to our initiative and resources.*

*To give you an idea of our problem and how we are trying to meet it, we present here a summary of a talk by Sister Margaret, given at the FIRST REGIONAL INTER-AMERICAN CONGRESS, which was held at San Antonio, Texas, on October 25 last. We hope, too, that it will give you readers who have adolescents of your own a better understanding of their needs and mental and emotional attitudes, and some practical suggestions in dealing with them.*

THE first requisite in attracting adolescent boys and girls is to UNDERSTAND them—understand their characteristics, their needs, and the influences that bear most forcibly upon them.

IN general the following are characteristic of adolescents:

They are *extremely sensitive*. They have an exaggerated notion of what is due to their new-found manhood or womanhood, and if they imagine that they are being treated unfairly the thought festers in their minds, stirring up unrest, dissatisfaction, and rebellion. They are especially *sensitive to sarcasm, public denunciation, and false praise*. By committing these faults an adult loses the respect of the boy or girl. We must never do anything to destroy the young person's confidence in himself.

ADOLESCENTS are hero-worshippers. We must find out who are their heroes, and be able to talk about them. This is the age-level when the Person of Christ and the Heroes of God, the Saints, can make an impression that will have life long influence—if only we represent the Saints as human, joyous, attractive, inspiring, magnetic, as they really are. (On our part, we need to enlist the intercession of the Saints for the boys and girls under our care.)

YOUTH desires thrills and excitement, for they are going through a period of emotional un-

rest, due to new physical changes, new spiritual development, and awakening intellectual inquisitiveness. When their craving for excitement and thrills is indulged too much it renders these young people more excitable. When it is repressed too sternly, it may result in brooding or rebellion. Adolescents should be trained to regulate and control their emotions; they should be discouraged from every kind of exaggerated emotional expression.

OUR older boys and girls have a *special need of our confidence and understanding*. A probation report shows that delinquent youths lamented that they "never had a chance to talk things over with anyone." Adolescents need security—the security of interested, understanding adults—parents, teachers, friends.

THE greatest influence on the daily life of youth today comes from the movies, the radio, and the secular press. A scientific study, *Our Movie Made Children*, by Forman (published by Macmillan in 1933) shows that many movies exercise evil influence by giving a distorted view of life, glamorizing crime and criminals, making youth discontented, exciting passions.

HIGH school students spend 900 hours in school each year, 1900 hours listening to the radio. (How much time is spent in a re-

\* Condensed from a talk by Sister Margaret at the First Regional Inter-American Congress of the Confraternity of Christian Doctrine, at San Antonio, Texas, October 25, 1947.

ligion class? Not more than 32 hours a year for the average high school student, if any). Since they will listen to the radio, get them started (and they will keep on) listening to *The Greatest Story Ever Told*, *The Family Theater*, *Ave Maria Hour*, etc.

**E**IGHTY-FIVE percent of our high school students read the comics, which create a dislike for good reading, spread doctrinal and historical errors. Direct them into the regular reading of *Topix*, *Treasure Chest*, and other worth-while material.

**D**O not be deterred by the stock objections to enrolling in religion classes. Some parents say, "My child attended the parochial school for eight years and that ought to be enough." Instruction on the grade school level is not sufficient. "My child has been confirmed." There is greater need, then, for him to continue instruction, since soldiers of Christ are obliged to live as such, and need further instruction and training to enable them to do so.

**M**ANY high school pupils look upon the religion course as *catechism*, with unpleasant memory drills. Never refer to the religion class as catechism. Many consider religion courses unimportant because they are not part of the regular curriculum. This objection can be overcome to a certain extent by getting release time for religious instruction.

In order to hold our boys and girls once they have enrolled, it is necessary to *gain their good will*. This can be done by taking an interest in all that concerns them; discussing with them their favorite sports, movies, comics, admiring their heroes. These out-of-class chats mean more to youth than you may think.

In order to have complete control of a class, it is necessary that the teacher *be prepared*. The lessons must be well planned. The teacher must keep going; if he hesitates half a minute someone will take advantage, and it may take many minutes to regain the attention of the class. Successful teaching of religion demands strenuous preparation on the part of the teacher. He must have enthusiasm for the subject if he is to inspire and animate his students. He must use salesmanship even in the field of religion. To inspire others with eagerness for his goods, the salesman must be convinced of their worth.

**W**E must help the adolescent *form proper attitudes* toward religion since these attitudes are more important than the actual knowledge he acquires. If he demands reasons for his faith, he should be given them. If he has doubts, they

should be met frankly and squarely. His difficulties should be cleared by calm explanation. If we do not do this, harmful attitudes will be developed; he may be discouraged from further questionings, he may brood over his religious misgivings, or he may swing to the opposite extreme and oppose religious doctrines. Some adolescents question the truth of religious beliefs just because they think it fashionable and scientific to challenge supernatural faith. Erroneous notions can be prevented, or sounded out and routed by provoking study and discussion of vital problems. For this purpose Bishop Noll's *Religion and Life* series, *New Testament* series, C.C.D.; Bendas' *Modern Problems*, and *Religion Essentials* tests, Loyola University Press, are helpful in supplementing the basic texts of Father Quinlan, *Our Faith*, etc., published in four units by Loyola University Press; Father Cassily's *Religion: Doctrine and Practice* series, also published by Loyola Press, and Father Laux's *A Course in Religion* series published by Benziger Brothers.

**B**RINGING into religion class examples of present day literature that treat of moral and religious topics will impress students with the fact that religion is a living force today. The use of articles from current literature has the added advantage of showing these young people that in the so-called "modern arguments" against faith, there is nothing new except the language in which they are clothed, the ideas have been refuted countless times. If adolescents realize this truth, it will help them to meet objections that are paraded as recent discoveries.

*Insistence on authority* is especially necessary in giving religious instruction to youth today. We must show them that the Catholic religion is essentially one of authority. We must impress them with the truth that the dogmatic and moral doctrines of the Church rest on sound logical foundations. We should capitalize the truth that part of the strength of the Church is derived from the fact that her system of beliefs is so logically unified and so eminently reasonable.

*Interest in religion* is, for adolescents, more important than deep knowledge of it; for the interest will prompt them to get more information and to improve their understanding of their faith now, and after their school days are over. Certainly there must always be thoroughness, but not the kind that results in monotony. The religion class should not be an hour for amusement, but it can be serious without being dull and somber. It should not be a mere word

(Continued on page 18)

# Children and the Comics

by Sister Mary Loretta

JOHN lay quiet and still in the hospital bed. His mother was seated beside him, her eyes red from weeping. On hearing us enter the room, she arose and sadly, in whispered tones, confirmed the report we had already received. John had a fractured skull, and was hovering between life and death. How did it happen? He and his little brother had been playing "Superman." John had tried one of Superman's stunts, and failed. Little brother could not understand why John had failed because the comic book showed just how Superman did such things—and he never failed. Yet parents tell us they do not believe there is any harm in allowing their children to read any and all the so-called comic books and comic strips.

ON hearing about John's accident, another mother said to us, "My girl would never be so stupid as to believe that the feats of Superman were possible to her. The comic books won't do her any harm." True, the fractured skulls that come as a result of reading comics are rare; yet what is physical injury as compared to the mental and spiritual evils resulting therefrom. Does this mother not realize the false sense of values her child learns from them? Has she no regard for the virtue of purity in her daughter? These comic books and strips present especially female characters scantily dressed. In a small town where the law enforces modest clothing even in warm weather, a group of girls of high school age were ordered by the police not to appear in public so scantily clad. "We designed these dresses from a comic book," was the rejoinder.

LET us see how the scenes of kissing and petting portrayed in the comics affect our youth. I noticed twelve year old Albert frequently putting his arms around his pal, Peter, and kissing him in a very affectionate manner. I was extremely surprised at such conduct in a boy and remarked that he must be very fond of Peter. "Oh, no," he replied, "I am just practicing up so I can try it out on my girl. I want to do it just like they do in the comic books."

CRIME is rampant among our youth of today. Officers of the juvenile court used to wonder at the expert technique of such young criminals. Time and again it has been traced back to a daily diet of comics. There the details are given in full—even illustrated. The comic readers learn from them the art of going into stores,



Children enjoy book from Catholic library at Goshen, Indiana.

picking up what they want, and coming out none the poorer financially. Where might this petty thievery eventually lead?

MANY mothers who are continually worried about signs of nervousness in their children might do well to read a few of their children's comics. "Marjory just gets hysterical whenever she is in a place that is dark," said her mother. "You know she is so nervous." I wonder if Mother, too, wouldn't be nervous in a dark room at night after spending the evening poring over the ugly scenes portrayed in the comics Marjory had been studying before retiring. And Marjory is not the only child whose nerves are affected by comics.

ANOTHER mother was bewailing the vulgar actions and speech of her nine year old son. "I know he never sees such things nor hears such language at home," she said. We suggested that she take a look at her son's literature. She soon discovered the source of his knowledge of vulgarity.

CHILDREN, who by nature shrink from the sight of cruelty, have become so hardened that they even enjoy inflicting pain on imaginary persons. One day I saw a group of boys extremely intent on some object on the ground. As I drew closer, I saw the crude figure of a man drawn in the sand. It had evidently been made with a stick by one of the boys. Each

boy was taking his turn endeavoring to throw his penknife where he thought it would inflict the most pain. I tried to suggest a less gruesome form of sport such as football or baseball. But no, the hero gang of the funny books had got rid of many criminals in this fashion. The boys wanted to practice it a little longer. "Of course," they said, "in the comics they do this to real people." This incident is also a sample of the un-American philosophy of enforcement of law taught by the comic book heroes, which heroes in real life would have been in the State Penitentiary after the first offense.

IF anyone thinks it is only a minority of children who read these comic books, let him check the sales at the corner store near the school; and also observe the increasing variety of these books on news stands. Reports of surveys conducted in both public and parochial schools reveal the high percentage of boys and girls who indulge in this reading. I have watched the children coming to catechism class after school and found one of every four carrying a comic book. In practically every home these books can be seen in prominent places, and most of them present a well-worn appearance, showing that many youthful eyes and minds have thoroughly digested the contents.

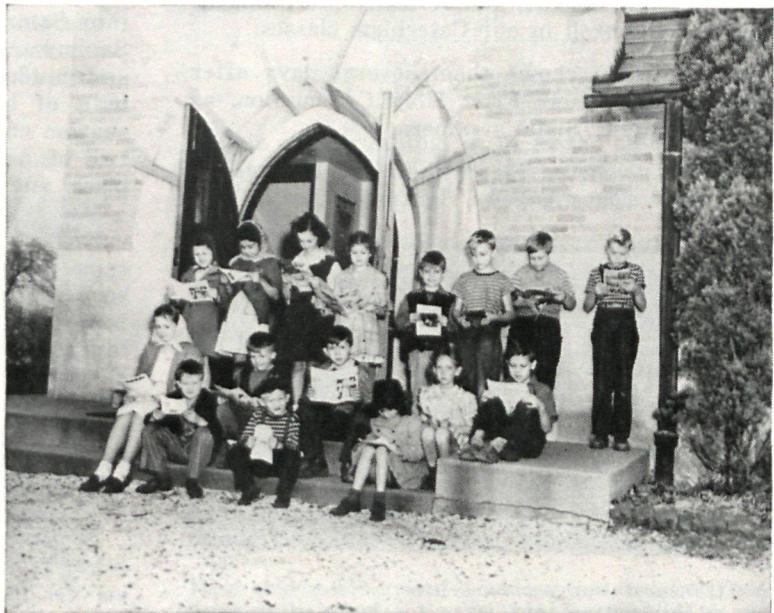
WHILE visiting, we found in one home, where there were several boys and girls of school age, a pile of fifty-two comic books. Why they are called "comic" books I cannot figure out. They certainly have been incorrectly named. There is only a very small percentage of these

books that contains anything really funny or laugh provoking. Among these we find *Skippy*, *Blondie and Dagwood*, *Bringing Up Father*, and so forth. This class is not harmful to children. Then we have the ones depicting animal characters, such as *Mickey Mouse*, *Donald Duck*, and a few others. Children love these books and do not learn evil from them. There is a third class which presents stories from the Bible and lives of men who hold a prominent place in history. These books have an educational value. The three classes of comics just mentioned are generally approved for children. In the pile of fifty-two books that I saw in this one house I sorted out exactly four that belonged to the categories above mentioned. The remaining forty-eight were of the disapproved type. When I asked the mother in this home if she had observed the contents of these books, she told me she was too busy and did not have time to read them. Many parents are in this same class. Some parents, because they have occasionally found a funny comic strip in the newspaper, think that anything with the name "comic" affords amusement for their children.

FROM the above illustrations we can see how vitally important it is that the children of America be saved from the terrible menace of the wrong kind of so-called comic books and strips. The only way in which this can be done is for parents and teachers to acquaint themselves with the contents of these books, substitute for the improper ones those which furnish real comedy or acceptable ideas and examples, and then supervise the reading of the children.

The Sisters endeavor to surround the children with the right kind of reading material.

These children at East Gary, Indiana, look forward to each new issue of THE MESSENGER, TREASURE CHEST, TOPIX, etc.



THE THREE R'S



The three R's—Rebecca, Rachel, and Rosealba.

Meet Rebecca, Rachel, and Rosealba. Yes, they are triplets—the three R's. When we first became acquainted with them, their education, too, was being confined to the three R's.

Children of a mixed marriage, their non-Catholic mother and poorly instructed Catholic father were doing very little to initiate the fourth R, religion, into their training. Their Guardian Angels were busy, though, and when we first began work in one of the large parishes in the city of Los Angeles, where there is as yet no parochial school, these same Angels saw to it that Rebecca, Rachel, and Rosealba were among the first to enroll in our Catechism classes.

This picture shows them several days after they received their First Holy Communion, as they posed for Sister's camera.

Sister Florentine  
Los Angeles, California



No transportation problems here. Sister bids good by to children as they leave for home after catechism class at Lamoille, Nevada, twenty-three miles from Elko.

# In the Home Field

## SAMMY

Sammy didn't like to go to school. Maybe it was because he had had to give up all his pals, even Mother and Jimmie and Ruth, his little brother and sister, and go away out to California to see if Dad liked it well enough to bring the family out there to live. Dad had taken the two older children, Mary and Sammy, and was living temporarily with his sister, Mrs. White, the mother of six children, some of whom were attending our classes.

Now Sammy was Mrs. White's great worry. It wasn't only that he didn't like to go to school, but he wouldn't go to religion classes with her children, and he hadn't even made his First Communion.

"Won't you try to do something to help Sammy, Sister?" Mrs. White asked us when we stopped in to visit her during our regular round of morning visits.

We were glad to *know* about Sammy, and we replied eagerly, "Indeed, we would be happy to do anything possible for Sammy. May we please speak to him?"

Aunt and Big Sister called and called, but there was no response from Sammy. Then a search began, and finally Mrs. White invited us into Sammy's room. Still we saw no sign of Sammy. But he was there—under the bed, and hidden behind a barricade which he had built of boxes. After twenty minutes of persuasion on the part of Aunt, Big Sister, and the two of us, he finally emerged from his hiding place, and thus we *met* Sammy.

Several weeks went by, then one day Sammy came to class with the other children. Sister soon learned that Sammy was intelligent and possessed of an excellent memory. She gave him special instructions for First Communion. He studied diligently and it was not long until he was ready to receive Our Lord for the first time. Sammy was very happy on his First Communion day, and shyly he told Sister of another ambition—he wanted to be an altar boy.

So now he attended the class for the acolytes. He went to daily Mass and watched the servers closely. He came over to the convent to "help on the grounds" and incidentally to get a little extra help with the Latin responses. It

was during this time that we became *acquainted* with Sammy.

It was not long until we saw a new figure in cassock and surplice, reverently and devoutly serving the Mass, distinctly answering the Mass prayers. Yes, Sammy had achieved his desire.

One of the first visitors at our convent after our return from the summer vacation was a boy inquiring for Sister Loretta Marie. Sister answered the call and was happy to recognize the boy who handed her the big bag of oranges "for his *friends*, the Sisters."

Yes, it was Sammy, and as we recalled the morning we *met* Sammy, we were quite satisfied to have won—even though it took a year—the privilege of being Sammy's *friends*.

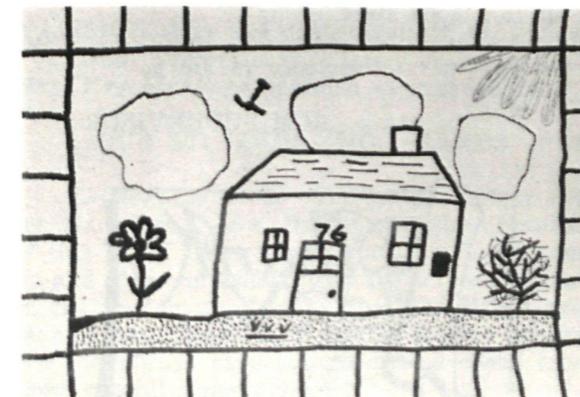
Sister Theresa  
Azusa, California

## MARY LOUISE'S HOME

"Look, Sister! I drew this for you," cried Mary Louise, as she came down the school steps and ran to get in line for catechism class.

The picture she handed me was simple enough. Any child will draw a house with trees and flowers and green grass around it. But when you have been to Mary Louise's home, such a little drawing takes on a special significance.

Mary Louise had been worse than irregular in



Mary Louise's dream home, surrounded by trees, flowers, and grass.

February, 1948

attendance, so a home visit was necessary to obtain parental pressure if she were to be ready for First Communion. "Home" for Mary Louise was "Trailer 76" in the camp of two hundred trailers down near the box factory.

And the visit had to be made after her mother came home from work at the big department store, for her father had deserted the family and left the task of supporting the three children to the mother.



Mary Louise's real home—"Trailer 76."

Is it any wonder that Mary Louise, living in a trailer camp and dreaming of a real home, becomes a character problem at school and in catechism class? Or that her younger brother promises to offer still more trouble as he grows up fearing neither God nor man?

To me the abstract problems of housing and broken family ties become very concrete in Mary Louise's picture.

Sister Miriam  
Los Angeles, California

## WHY THE REPETITION?

Mario came running up to Sister before class to show that he had studied the lesson for that day. "Sister," he said, "I know who Jesus is, He's God."

A few minutes later Raul came in and made the same statement. Mario looked at him rather disgustedly. "You don't have to tell her that. She knows it already. I just told her."

Sister Mary Kevin  
Los Angeles, California

## NOTICE

We would be grateful to anyone sending us the following issues of the *Review For Religious* for our library: January, 1942; July, 1942.



# Our

*To thee, O  
Mary, we dedi-  
cate our efforts.*

*Dear Associates:*

**D**URING the past year, I have addressed two gatherings of our Associates. One of these was at a dinner given at Victory Noll. The other was at the annual meeting of our Chicago Associates. In both cases the number present was relatively small as compared with the entire membership of our Associates.

**I**T seems a good thing, therefore, to summarize in these columns some of the remarks I made on those occasions for the benefit of those who could not be present at either meeting. I hope those who heard me speak will be indulgent and may even derive some profit from the repetition.

**T**HE first part of my address, both times, was devoted to expressing heartfelt thanks to our Associates for substantial donations given to our Missionary Sisters over a long period of time. Most of our Mission Bands were formed twenty years ago or more. There are very few Bands which are not five years old. Such a record of continued financial assistance speaks for itself.

**O**UR Associates have had a real share in our Missionary achievements. (We are now reaching more more than 40,000 Catholic children for religious instruction who would otherwise be deprived of same). They will also share in our everlasting recompense.

**A**T the same time it is not well for us to indulge in idle self-complacency. If we take a full-sided view of the situation, we shall discover some disconcerting facts. For instance, the number of Mission Bands has not increased in proportion to the number of new Mission Cen-

ters established and our corresponding greater need of financial assistance. There has even been a marked decrease in Bands and in Band membership due to old age, sickness and death having taken a large toll among our original Associates.

**W**E would therefore urge you to keep the membership in your Mission Band or Club up to its original number or even increase same. We would further counsel you to interest the younger set—your grown children—to form new Bands and Mission Clubs among their friends.

**W**E think it was the heartening realization that you could make your social evenings pay spiritual dividends which first induced you to form or join a Band. If it is a good thing (and it is) you ought to be willing to "sell the idea" to others.

**S**ET a goal for yourself. Add one new member to your Band this year. Interest one capable person of your acquaintance to start a new Band and lend that person your assistance in getting it off to a good start.

*Devotedly in Mary,*

ACM SUPERVISOR



# Associates

## POOR SOULS BAND (*Berwyn, Ill.*)

WE would have to prowl in the archives of our community if we wished to discover the date when this Band, headed by *Mrs. J. V. McGovern*, first began its monthly meetings and its consequent monthly contribution to aid our Missionary work. What is more significant, the members have never faltered in the help begun so long ago. We can expect their monthly checks as regularly as we can expect our monthly bills—only the former are much more welcome!

## QUEEN OF ANGELS BAND (*Los Angeles, Calif.*)

FOR ten years, these young married women, under the able leadership of *Mrs. C. J. Sauthier*, Promoter, have been conducting monthly benefit parties and sending the proceeds to our Sisters. They have first hand information as to the needy people whom we serve because they have themselves visited and helped poor families on East Side Los Angeles.

## INFANT OF PRAGUE BAND (*Chicago, Ill.*)

THIS group is composed of young married women with homes to care for and single women employed in offices and stores. Once a month they get together to make things for the children in our Missions. Last year they made all sorts of lovely things from felt—bedroom slippers, snow-hoods, etc.

MISSION dues are sent regularly to Victory Noll. Officers change every year. In 1947, *Mrs. Kay Eichhorn* presided over the Band.

## OUR ST. LOUIS (MO.) BANDS

*Child Jesus Band.* The mother of our Sister Mary Edna, *Mrs. Butler*, was the organizer of this Band. It is composed of the Butler family and of young women who are active members in the Legion of Mary. What the Band lacks in numbers it makes up for in zealous energy. We can always expect a good-sized check from them several times a year.

In charge of the Band is *Miss Adelaide Fitzpatrick*.

Our other two St. Louis Bands have the same Promoter. She is *Mrs. Katherine Krueger*.

*Florentine Band.* These women meet for a social evening of cards several times a year. At these meetings they collect dues and send them to Victory Noll.

*Perpetual Help Band.* The members of this Band meet once a month to sew for our Missions. Both Bands sponsor our Sister Florence, who is Superior of our Santa Paula (California) Mission and a former resident of St. Louis.

## ACM BAND CONTRIBUTIONS

November 26 to December 18, 1947

Charitina Club No. 1, Chicago, Katherine Hennigan .....	6.00
Good Will Mission Circle, Carrollton, Ky., Mrs. A. Westrick .....	1.00
Holy Family Band, Chicago, Mrs. Ann Walz .....	15.00
Immaculate Conception Band, Detroit, Lillian Dunn .....	15.00
Les Petites Fleurs, Chicago, Elsie Jachmann .....	2.00
Our Lady of Victory Band, Brooklyn, N. Y., Catherine Binz .....	25.00
Queen of Angels Band, Los Angeles, Mrs. C. J. Sauthier .....	10.00
Sacred Heart Mission Society, Newark, N. Y., Mrs. Florence Foti .....	50.00
St. Ann Mission Circle, Ft. Wayne, Miss Ann Brink .....	3.25
St. Catherine Band, Los Angeles, Mrs. M. McMannamy .....	5.00
St. George Band, Chicago, Miss Marie Vaughn .....	45.00
St. Irene Band, Chicago, Miss May Walsh .....	5.50
St. Joseph Band, Chicago, Miss Anna Knusman .....	25.00
St. Joseph Mission Club, Baldwinsville, N. Y., Margaret Gossier .....	30.00
St. Jude Mission Society, Ft. Wayne, Mrs. Fred Potthoff .....	213.80
St. Justin, Martyr, Band, Chicago, Mrs. Fred Kiefer .....	21.50
St. Katherine Band, Chicago, Mrs. Katherine Hammer .....	55.00
St. Margaret Mary Band, Omaha, Miss Elizabeth Murphy, Sec. ....	5.00
St. Michael Guild, Palos Hts., Ill., Mrs. Dale Bryant .....	30.00
Srillians Band, Cincinnati, Miss Marie Gouy .....	2.00

# One More Victory

by Sister Florentine

"**B**UT Janie's piano lessons! She can't give them up and her teacher's time is completely filled, so that the time of the lesson cannot be changed. Her father insists that Janie must not slight her education in any way. Besides, we both want her to be well prepared to take her place in adult social life among the right kind of people. You two, of course, would not understand," and the poor, misguided mother, so solicitous for her little daughter's future life, nodded knowingly toward my companion and me, "but some day our children will be grown and will have to care for their own happiness, and, naturally, our dearest wish is that they will be able to turn their backs upon the hard knocks and cruelties of this world so that they may enjoy life to the fullest."

**T**RUMPHANTLY the woman leaned back in her chair, confident that she had succeeded in having the last word. Surely there could be no objection for us to offer. Still we continued to insist; patiently we tried to explain that although reasonable solicitude for the children's future in this world was natural and good in its place, preparation for their life in eternity was of far greater importance because it was for eternal life that they had been created. Quietly but earnestly, we tried to drive home the fact that when there was question of choosing between those things conducive to the children's future in this life or in the next, the latter must be given the preference. That was why Janie's piano lessons should not be allowed to take the place of her religious instruction classes. We urged the mother to send the children to catechism classes, to see that they attended Mass on Sundays, to set them a good example by attending Mass and receiving the Sacraments herself, and urging her husband to do likewise.

"**Y**ES, I know we are not good Catholics," the mother replied, "but I must respect my husband's wishes. I am sure that his mind cannot be changed."

"**A**ND your husband . . ." I seized upon a new approach, "even though he may not be a practical Catholic himself, does he not realize that there is more than this life for which to prepare?"

**S**HE shrugged her shoulders. "Well, he's really not a Catholic at all any more; he has joined

the Masons. Then a new idea came to her. "But why don't you come and talk to him yourselves?" she asked. "Then you will understand how he feels about the children."

**A**LTHOUGH Sunday morning would be our only opportunity to speak to the husband, we assured the mother that we would be happy to arrange our time so that we could visit with him then.

**T**HE following Sunday we hastened to keep our appointment. Each step of the rather long walk was a prayer for the spiritual success of our interview. An immediate response came to our knock. A burly man, with scowling face and defiant manner, stepped out on the porch and banged the door shut behind him. Scarcely giving us time for a greeting, he moved menacingly toward us and boomed, "I ought to know when my children can or cannot attend your catechism classes."

**T**HE instinct of self-preservation caused us to move back a step or two, while the irate man loosed a flood of bitterness against the Catholic Church and everyone connected with it. Presently, however, realizing that what he was saying was not causing any show of anger on our part, he became calmer, and we were able to explain our reasons for being concerned about his children, as well as the position and teaching of the Church on the various points which he had attacked.

**F**INALLY he admitted—what we had realized from the beginning—that he was wholly ignorant of Catholic teachings and that as a child his religious education had been very brief. Yet he stubbornly refused to give more than a halfhearted promise to reconsider further the question of religious instruction for his children . . . and, then, only on condition that Janie and Jack themselves wanted it. With this we had to be content, and we departed with a prayer in our hearts that our Blessed Mother would watch over these little ones.

**S**EVERAL weeks passed. Then word came from the parents that we should not expect the children at class. We were heartsick, but we knew that it would be unwise to press the case further at the time. We must wait and pray.

VACATION time came, and we left our mission for a few weeks' rest and our annual retreat. Shortly after our return in the fall, we had occasion to pass by the home of this same family. Many were the prayers and sacrifices we had offered for their spiritual welfare since last we had contacted them. Was this morning the opportune moment to pay another call? We saw the mother hanging clothes in the back yard. We decided we would smile and wave a friendly greeting . . . and see what happened. Would she try not to notice us? We half-paused, waiting expectantly.

"AREN'T you going to stop to visit me today?" she called, and her voice sounded pleading, apologetic.

VISIT her! Thanks be to God! Our hearts sang a Magnificat. I could scarcely restrain a happy skip or two as we turned in at her gate.

"WON'T you both come in and have a chair? I've wanted so much to talk to you," she said, and there was a ring of sincerity in her words.

SOON we were once more seated in the living room of this home, but this time we faced a much changed woman. Her manner was no longer defiant, arrogant. Little by little the story of another miracle of God's grace was unfolded to us. First of all, the piano teacher had died very suddenly, and with his death the seemingly great importance of a musical career for Janie had also faded. Without the usual hours of daily practice, time began to hang heavily upon the child's hands. She began to think of the happy hours spent with the other children at religion classes and in other Church activities. Added to Janie's plea to go to Church and Catechism again, were the oft-repeated questions of the little boy, Jack, as to why he was not allowed to stop with the other boys for religion class.

FINALLY, the parents could not resist longer, and this morning had come the opportunity for which the mother wished—an opening to speak to us, without humiliating herself to come to us. We parted friends, and the next week the two happy children enrolled in our classes.

AS we were passing the Church the day before Christmas, we saw Jack sitting patiently on the curbing, apparently waiting for someone. "Are you waiting for Janie?" I asked.

"Uh-huh," he replied. "She's going to confession 'cause tomorrow is Christmas."

"And next year you'll be going with her," I whispered, smilingly.

With dark eyes sparkling, he nodded happily, as we walked on our way.

THE fight is as yet only begun, but one battle is won. God grant to these little ones, and to the countless others in similar perils, the grace of final perseverance in the Faith.

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## HEROISM

by Sister Mary Camillus, R.N.

YESTERDAY, I saw a doctor leaning over the bed of his patient. His eyes were weary and tired, yet devoted to the needs of this suffering one. Sleep had long pinched his bloodstained eyes and unceasing watching made imprint on his sacrificial brow.

LOOKING down the vista of time I saw another picture of merciful love. The disciple John leans upon the Master's bosom. How indescribable the mercy of the Good Master! How unlimited the confidence of St. John.

THE Master, too, was tired and worn. The disciple John sick of a broken heart. So soon the Divine Physician would leave, and no longer would this interior "craving" be satisfied. John, indeed, felt free to seek such a confidant. There was no disloyalty to the other disciples near and dear to him—no betrayal of his "secret." One glance from the Master embraced his broken heart, solved his problems, and filled his heart with joy.

THE true Christian doctor has always borne the marks of heroism. Next to the priest of God he holds the sacred trust and confidence of broken humanity. Every suffering soul has found in him the marks of the Divine Physician. His profession is motivated by love, and true love knows no cost. Sleep is not reasonable, nor is pleasure deserving, as long as human lamentations are heard.

THE universal battlefield looks up to you, O sublime physician! On your shoulder is placed a huge burden—the burden of broken humanity. Be prudent in your power of healing. Heal them, not with your hands but with the Hands of God.



# Mary's Loyal

Dear Loyal Helpers:

If I were to ask Junior what is higher than *super*, he'd probably come back with, "Why, *super-duper* of course!" What's more, upon the screen of his lively imagination would flash the picture of a banana split sundae with a sort of Mount Everest peak of whipped cream topping several lesser peaks of ice cream. Wait a minute! What's that, Mary? Oh, she just said, "Please don't talk about such things. This is *Lent!*" So it is, or at least so it will be, Loyal Helpers, in another week or two. Just let me

say one or two more words on the subject, and after that you *think* about what I've had to say. I *know* you are good Catholics and because of it you are going to make sacrifices of ice cream (except perhaps on big feast days), candy bars, and chewing gum, and what is more important you are going to give up those Saturday afternoon movies. But let your sacrifices count for something. Arrange with Mother to drop the price of the movie, the package of gum, etc., into a Sunshine Bag or a mite-box and then use it to help the poor. You can send your self-denial savings to us to help the poor children in our Home Missions, or else give them to those who are collecting for the starving children of

Europe. After a while, you'll get so much happiness in helping others that you'll not mind so much doing without these fleeting pleasures. Best of all, you will be pleasing the Sacred Heart of Jesus and winning great graces for yourselves and others.

Mary-ly yours,  
SUNSHINE SECRETARY



## LETTER O' THE MONTH

St. Louis, Mo.

Dear Sisters:

I was riding on a streetcar the other day and looked on the seat beside me. I saw your book, *THE MISSIONARY CATECHIST*, and brought it home and read it. The whole family read it and enjoyed it very much. I am enclosing a dollar for a subscription. I am a boy of fifteen, and in my second year of high school at St. John's High. I have read many books similar to yours, but I find yours most interesting. I am enclosing another dollar for the Missions.

I read your part in the book, "Earning Money for the Missions," and I am going to tell you how I earned my money. I sell Christmas cards. Please pray for me.

Donald Chartrand

## A PITTSBURGH (PA.) HELPER

Krista Mary Reitz, whom you see standing before St. Paul's Cathedral in Pittsburgh, Pennsylvania, is four years old. With the help of her Mother she sends us many donations for our poor children in the Missions.

# Helpers Pages

## A HELPER IN IRELAND

Loyal Helpers meet *Blanaid O'Broin* of *Blackrock, County Dublin, Ireland*. *Blanaid* is



fourteen and goes to the Dominican Convent School on Sion Hill, of the same city. All the members of her family belong to the Legion of Mary. Her Daddy edits "The Legion of Mary," and Miss Mary Duffy, one of the foundresses of the movement, is a personal friend of *Blanaid's*.

Our little Irish friend likes to work our puzzles and writes us often.

## GIRLS NEED NOT READ!

One of our Loyal Helpers, *George J. Howick*, R.R. 1, Fort Loramie, Ohio, would like to write to another boy who helps the Missions. *George* is twelve years old and in the seventh grade.

All right, boys. Step up to the "mike" and let him know who you are and where you are.

## EARN AWARDS DURING LENT

Send us \$2.00 to cover the cost of two subscriptions to THE MISSIONARY CATECHIST (one of these must be a *new* subscription), and we will send you a blue and white enameled *Mary's Loyal Helpers'* pin.

Send us \$5.00 to cover the cost of five *new* subscriptions to THE MISSIONARY CATECHIST, and we will send you a beautiful six-inch crucifix.

## AN OHIO HELPER

This will introduce *Marilyn Holmer* of *Republic, Ohio*. *Marilyn* is fourteen years old and



earns pennies for her Sunshine Bag selling the Diocesan paper. This proves our young Helper is Catholic press-minded and mission-minded, too.

## FEBRUARY PUZZLE

This may not be as easy as a dot puzzle, but it isn't hard either. Take the word "Valentine" and find eight one syllable words in that nine-letter word. To help you out, we'll describe some of those one syllable words, and work the first one.



1. I am a low place between hills. What am I? (*A vale*)
2. I am that time of the year when good Catholic boys and girls make sacrifices to honor the Sufferings of Our Blessed Lord. (Spell it with a capital)
3. I am a useful metal. What am I?
4. I am an industrious insect. What am I?
5. I am calf's flesh. What am I?
6. I am a beverage. What am I?
7. I am a fable. What am I?
8. I am a narrow path or street. What am I?

## A WISCONSIN HELPER

Here you see *Joan Dassow* of *Whittlesey, (P.O. Medford) Wisconsin*. *Joan* is thirteen



years old and in the eighth grade. Her family have the beautiful custom of saying the Rosary together every day. She says prayers every day, too, for missionary priests and nuns.

## TO OUR LADY OF LOURDES



Our Lady of Lourdes, pray for us.

Today in spirit, Mother dear,  
I kneel before thy shrine,  
To consecrate my heart to thee,  
To tell thee it is thine.

Across the ocean, far away,  
'Tis Lourdes I have in mind,  
And closing tight my eyes, I pray,  
And consolation find.

Beside me is thy favored one,  
She kneels and prays with me;  
Or rather, 'tis she prays alone,  
I only gaze at thee.

But having Bernadette so near,  
And knowing that she prays,  
I know that all my heart's desires  
Thou'lt grant through her Aves.

So as her beads slip through her hands,  
I gaze and gaze at thee,  
O Virgin Queen Immaculate,  
Thou, too, dost look on me.

But Bernadette has said her beads,  
A smile lights up thy face,  
And though my lips move not, I know  
That thou wilt grant my grace.

And so, from sweetest reverie  
I wake, as though from sleep;  
I face the long, dark hours of life,  
With faith, and love more deep.

## HOW TO ATTRACT AND HOLD THE OLDER BOYS AND GIRLS

(Continued from page 7)

study of Catholic dogmas; it should give a definite understanding of the teachings of the Church.

OLDER boys and girls become more interested in religion when they understand that the Catholic religion is a living force that enters into every field of human activity. We need to show them how religious and moral teachings are related to economic, social, and industrial questions. We must make them realize that the great problems of the world can be solved only along the lines of Christian principles. If these older boys and girls fail to see the practical application of their religion course to their daily life, it will not be long before their interest in religion will be smothered by a thousand more attractive interests storming in on them from every side.

OUR boys and girls are hungry for happiness, and rightly so, for we are born for joyous things—in each of the Beatitudes Christ promises us happiness on earth as a token of greater happiness hereafter. It is for us teachers of religion to substitute the true and lasting for the false, transient happiness with which a sophisticated world surrounds our youth. It is for us to bring them to an understanding of the necessity and value of God's grace in their daily lives, to develop in them a true appreciation of Holy Mass and the Sacraments, especially the Sacrament of Penance, which should be for the adolescent, who is often troubled by disconcerting problems, a source of comfort and peace of mind. We must lead them to frequent Holy Communion—Jesus' love feast—to unite themselves with Him Whom they hope to enjoy forever in heaven.

## Memoriam

Sister Rose Anne McBride, O.L.V.M., Victory Noll, Huntington, Ind.

Johanna Waldhaus, St. Louis, Mo.

Mrs. Marie Zack, Los Angeles, Calif.

Mr. and Mrs. George T. Plant, Pasadena, Calif.

Mollie Ahern, Chicago, Ill.

William Glover, Las Vegas, New Mexico.

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

# Brother Paschal's Last Obedience

by Sister Blanche

IT is too well known to be denied by anyone that Brother Paschal had two outstanding devotions—devotion to the Blessed Sacrament and devotion to the will of his superior. Perhaps his former devotion accounted for his name in religion, either chosen by himself out of veneration for the patron saint of Eucharistic Congresses; or, what is more probable, chosen for him by his novice master, who had observed his love for Our Lord in the Blessed Sacrament.

IF Brother Paschal's penetrating faith saw our living, loving Lord in the tabernacle, so as to render him unusually devout, this same penetrating faith enabled him to discover Our Lord in the person of his superior, so as to render him remarkably obedient.

NOW, Brother Paschal, in the vigor of his middle years, was killed while he and some confreres were felling a tree. Father Prior was away on urgent business and the Sub-Prior had barely time to anoint Brother Paschal hurriedly, as his bruised and broken body lay in the arms of one of the Brothers, before he breathed his last. His sudden death shocked the little community; they could hardly believe it.

THE accident had occurred two days before the Feast of the Sacred Heart when it was a custom for the Brothers to watch before the Tabernacle from Compline until the community Mass on the Feast. It happened, therefore, that Brother Paschal was laid out in the adjoining Lady chapel at the same time that the Brothers were keeping their nocturnal vigil before the Blessed Sacrament. The Brothers watched in groups of four, being relieved at the end of each hour by another group.

FATHER PRIOR, before leaving, had made up a list of the hours of adoration to be observed by the different Brothers and had included Brother Paschal's name as one of the adorers. He had been assigned the hour from twelve o'clock midnight until one A.M. The guard of honor always changed at five minutes before the hour. It was decided to leave Brother Paschal's

prie dieu vacant while his three companions watched. At five minutes to twelve the latter filed in.

THE great chapel clock ticked away the minutes, as the adorers buried their faces in their hands or fingered the pages of their prayer-books, according to their private devotion. Suddenly the Brothers became aware that the prie dieu on the end was occupied. Brother Paschal was there with face turned toward the Tabernacle in rapt attention. How did he get there? When did he come in? No one exactly knew. It didn't seem strange to them, but quite natural. His sudden death was the more unreal and lingered in their memories as an unpleasant dream.

SHORTLY before the great abbey clock struck the hour of one, there was a shuffle of feet in the rear of the chapel. It was time for a change in the Eucharistic guard of honor. When those who had made the hour and those about to make it genuflected simultaneously, there were only seven men. Brother Paschal had left as unobtrusively as he had come in.

WITH one accord the three bent their steps to the Lady chapel where old Brother Hilarion was dozing over his beads, as he watched at the deceased Brother's bier. As the night adorers bent over the coffin, they saw Brother Paschal, peaceful in death, his wax-like fingers still holding a large crucifix, just as they had seen him as they had paused for the space of a Pater and Ave on their way to the high Altar.

WAS Brother Paschal present corporally with them during that Holy Hour or was it his departed spirit which kept them and their Eucharistic Lord company? This must always remain a mystery, because Brother Hilarion, much as he hated to admit it, had fallen asleep and couldn't give testimony.

BUT Brother Paschal had fulfilled the last obedience given him by his Superior, and in so doing had manifested devotion to His Eucharistic Lord and to the will of his superior.

**During CATHOLIC PRESS MONTH**

**PROVIDE** your family with Catholic literature

**SUBSCRIBE** to your diocesan paper and to

**one or more Catholic magazines**

**READ** Catholic books

*It is the sacred duty of every Catholic to support the Catholic press.  
Pope Pius XI.*