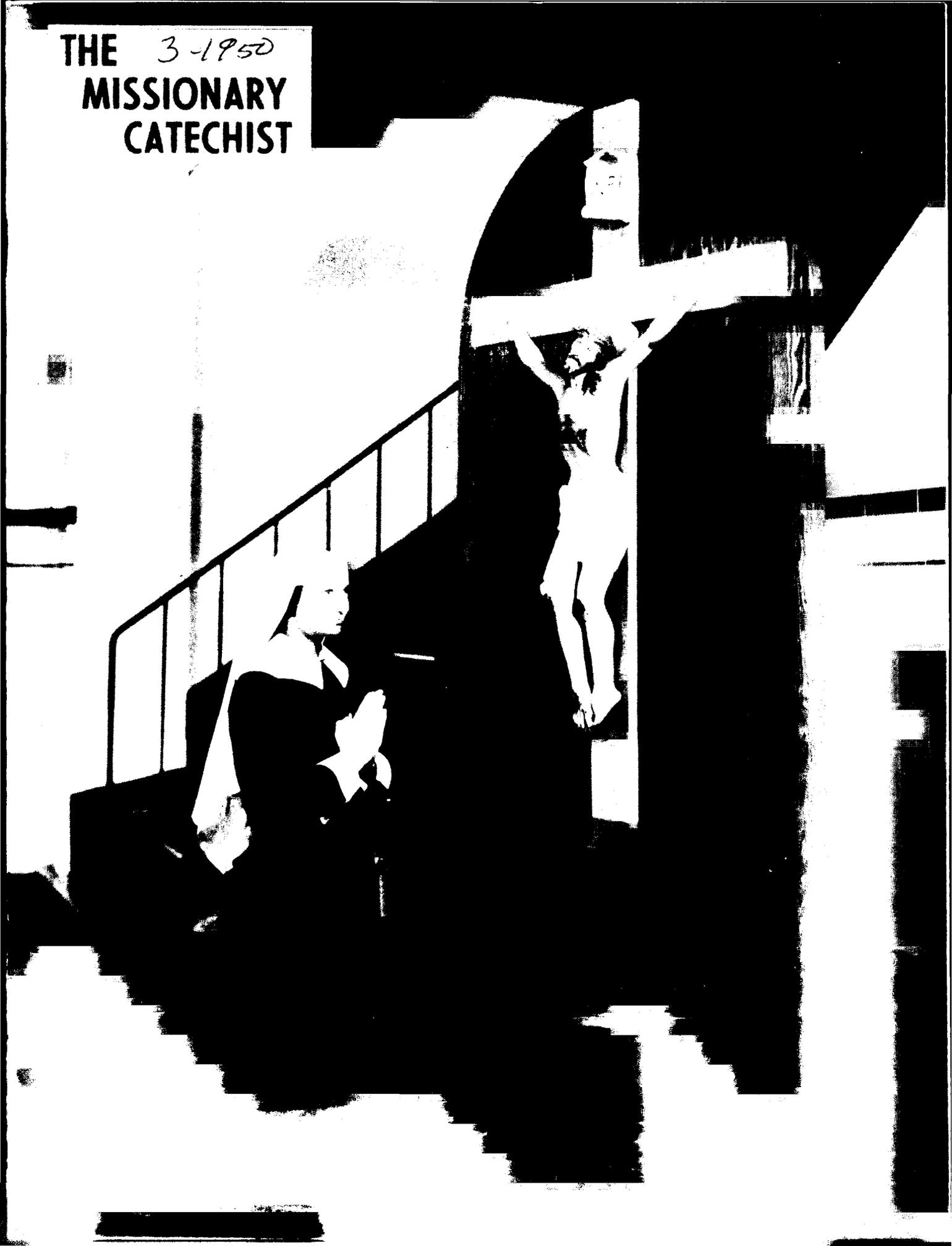


THE 3-1950
MISSIONARY
CATECHIST



Mission Intention For March

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

CATHOLIC CHURCH WORK AMONG AMERICAN NEGROES

ON ALMOST the entire American continent, the Colored people make up a large part of the population, sometimes even the greater part. For all of South America the total number of Negroes is estimated at 8,000,000. Central America numbers among its population more than 700,000 Colored inhabitants, while 2,300,000 live in that famous Colored Republic of Haiti. These 11,000,000 Colored who live in the region of Central and South America do not constitute a great problem as far as the growth of the Church is concerned, since perhaps eighty or ninety per cent already recognize the true Faith.

THE true problem, however, of the growth of the Church among the Negroes is found in the United States. Here, according to the figures for the year 1948, there are 15,000,000 Negroes, of whom only 1/40 (362,427) are Catholics. In comparison with this, the total number of Negroes in the United States in 1863, that is the year of the abolition of slavery, was almost 4,000,000, of whom some 100,000, or 1/40 of the Negro population professed the true Faith. Hence no proportionate progress can be noted over the years.

THIS picture of the situation of Catholicism among these Negroes clearly calls for our prayers, but it may lead some to doubt the possibility of their conversion. This is an unwarranted attitude, however, if we consider the number of Negroes who were Catholic twenty years ago, that is about the year 1938. The total number of Negroes in the United States at that time was estimated at 12,000,000, with 175,000 Catholics, or only 1/70 of the total. The reasons for that decrease in proportion to the year 1863 can explain the difficulties that exist today which, however, are not so great as formerly.

THE first reason, without doubt, is that the Southern states, where the greater part of the Colored lived and still live, are strongly in favor of Protestantism. Likewise, in almost all

the rural areas of the United States and especially in the Southern states, the Church is less known, while at the same time the greater part of the Colored have lived and are still living in these regions, since they are for the most part farmers.

THUS, the Catholic Church remained unknown to a large proportion of the Colored and, sad to state, was sometimes even blindly looked down upon and suspected. Some of their former masters were descendants of Catholic immigrants who gradually not only lost the Faith, but even changed their love for the Church to bitter hatred. They poisoned the minds of their children and slaves with this hatred which today has not lost all its strength.

THESE difficulties, which may be called principal but not the sole ones, have placed many serious obstacles to the work of the Church. The Church, however, never loses her hope, founded in the love of God, and is laboring with every effort to preserve her own and to be heard and loved more and more by others.

IN THE year 1928, 195 priests were devoting their whole time to work among the Colored. After less than twenty years, in 1946, there were 500 priests and 2,000 sisters working in this same field. In 1948, thanks to Divine Providence, they could report that in one year 8,857 Negroes had embraced the true Faith. In 1946 there were 350 churches and 275 Catholic schools for Negroes. In 1948, forty schools and churches were added. More than 700 Negroes are studying in Catholic universities.

THERE is, therefore, a well founded hope that, with the grace of God, the influence of the Church among the Negroes of North America will daily increase. Every Catholic, therefore, is asked by the Holy Father to pray with him that the work of the Catholic Church among American Negroes may bear much fruit.

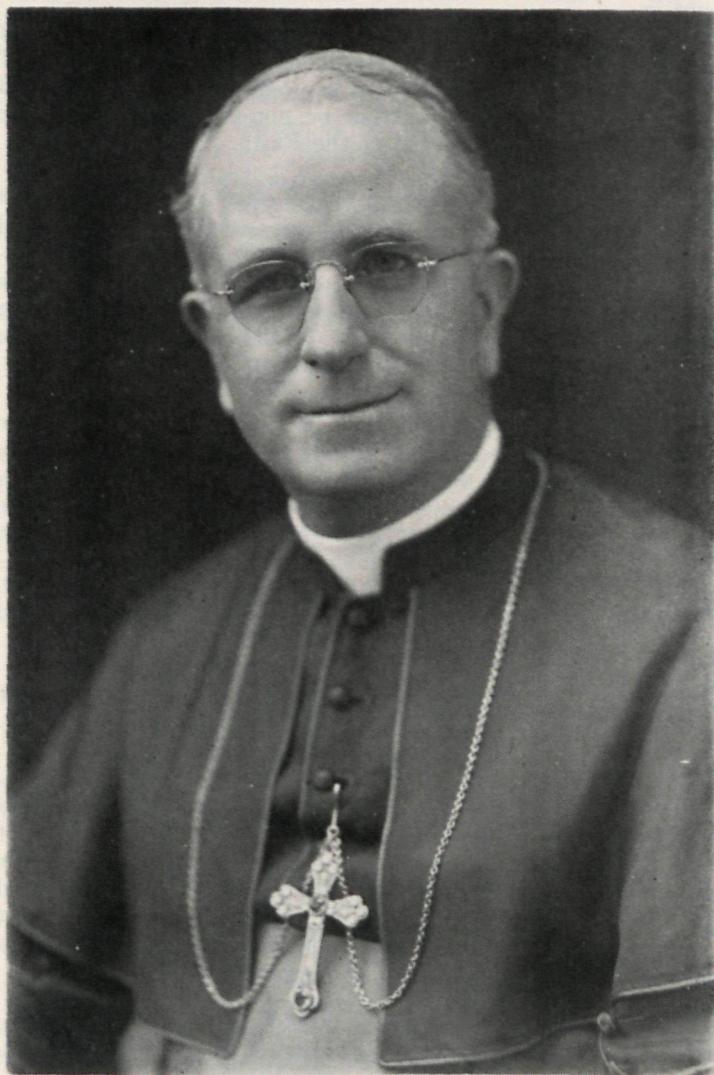
The Missionary Catechist

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Requiescat in Pace



The Most Reverend William A. Griffin, D.D., Bishop of Trenton, who died early on January 1, 1950. The Bishop had been stricken with a heart attack on December 26.

IT was with sorrow that we learned of the death of His Excellency, the Most Reverend William A. Griffin, sixth Bishop of Trenton, on January 1.

Bishop Griffin, one of the most able administrators in the nation's hierarchy, served the diocese of Trenton for almost ten years. He was an outstanding leader in Catholic organization within the diocese and a national leader in rural life activities.

The Bishop was especially interested in the religious instruction of Catholic children attending public schools. His goal was "religious instruction for every child in the diocese," and for this purpose he established catechetical centers throughout the diocese. Our center at Middlesex, opened September, 1948, was the fifteenth of these catechetical centers.

We can never be sufficiently grateful to the late Bishop for his fatherly care of our Sisters. Nothing was left undone for their spiritual and temporal welfare. The large, beautiful convent, tastefully furnished, and containing a beautiful chapel, was prepared under the supervision of the Bishop.

By our prayers and sacrifices, and especially in the faithful performance of the work he so ardently wished to see accomplished, we shall try to repay in some measure the kindness and generosity of the late Bishop of Trenton. May his soul rest in peace!

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Catholic Means Universal

by Reverend Ambrose DeGroot, O.F.M.Cap.

THERE is an old proverb which says: "A man is as big as his thoughts." Perhaps that is why people are often so narrow and small—their thoughts are centered too much around their own little selves and their own little lives. It has often been said of Pope Pius XI: "He thought in terms of the world." That undoubtedly is one of the reasons why he was such a great man. There is never anything small about the man whose interests and thoughts are world-wide.

ALL Catholics are expected to be great in this sense. The word *Catholic* is derived from the Greek, and it means *universal*. To limit one's interests to a local parish, diocese, or country is not the Catholic way of acting. The Church's missionary enterprise must be a matter of concern, not only to the Holy See and to members of Religious Orders and Congregations who devote their lives to the spread of the Faith in mission territories, but to all who bear the name *Catholic*.

THERE can be no such thing as an isolated Christian. All are members of a vast organization that is world-wide—the Body of Christ. All exert, either consciously or unconsciously a far-reaching influence on the whole Body and are in turn influenced by it.

THE population of the world at the present time is roughly estimated at two and one half billion. Of these, four hundred million are Catholics; Protestants as a whole number about one hundred thirty-seven million; the Dissident Orientals one hundred twenty-seven million; Jews fifteen and one-half million, and Mohammedans more than two hundred twenty million. More than half the world is still non-Christian. More than half the world is still sitting in the darkness of paganism. The missionary task facing the Church in the twentieth century is terrific. Humanly speaking, it seems almost hopeless.

AND the Church, whose outlook is always catholic, is interested in everyone of these people. The Church views mankind as a whole. She is not nation-centric. She is catholic—universal. She thinks in terms of the world. There is no particular country of which the Holy See says: "It is not so important that we save these people." In the eyes of the Church, the world does not consist of Irish, Germans, Japanese, Chinese, Africans, Americans, or any other nationality.

It consists of men with immortal souls. Each soul lost is an eternal catastrophe. Each has been bought by the Blood of Christ. Each is called to membership in the Body of Christ and ultimately to eternal salvation.

IN ROME, this responsibility is divided among several Congregations. Every square mile of the earth's surface has been charted and labeled either as Christian or non-Christian, according to the progress of the Faith.

THE Congregation of the Consistory has charge of all territories with fully established Church life. In actual fact, however, it is responsible for more non-Catholics than Catholics because of the large number of the latter living within its territory. This task of conversion falls primarily on the diocesan bishops.

SECONDLY, there is the Congregation of the Propaganda, which is responsible for more than a billion human beings. And less than thirty million of these are Catholic. It is also responsible for the eight countries of Asia which at present are completely closed to the Gospel—Afghanistan, Arabia, Bhutan, Sikkim, Nepal, Tibet, Outer Mongolia, and the Unfederated Malay States.

THIRDLY, there is the Congregation for the Oriental Churches. Besides being accountable for the eight million Catholic Orientals under its jurisdiction, it also includes the one hundred twenty-seven million Dissidents, who for centuries have been separated from the Chair of Peter. And although we don't like to use the term for fear of giving offense to our separated Oriental brethren, it is nevertheless true that the task of this Congregation is overwhelmingly missionary.

OUR LORD once said that the harvest is ripe, but the laborers are few. How aptly do His words apply to our modern times. The Church has enlisted, at the present time, more than eighty thousand missionary priests, brothers, and sisters in her task of converting the whole world into one Flock under one Shepherd. These eighty thousand missionaries are laboring under the authority of the above-mentioned Congregations and are striving not only to keep the Faith alive in the already established missions, but are endeavoring to open new mission fields, erect and maintain institutions such as hospitals,

schools, dispensaries, orphanages, homes for the aged, leper colonies, and the myriad other enterprises that are part of missionary work. The poverty and ignorance of missions must be dispelled. Certainly a superhuman task for so few workers.

THE majority of Catholics are not asked to leave home and loved ones in order to preach to these people. But all have the solemn duty to be interested in them. All are asked to put away their attitude of isolationism and learn to think in terms of the world, to develop a catholic outlook on life.

EACH Catholic is one with every missionary in every nook and corner of the earth's surface. Each is one with every Chinese or Hottentot who has received the saving waters of Baptism. Each is sharing the joys and sorrows, the burdens and cares of all the others. And in order to help them one need only pray and make sacrifices for them.

The Little Flower did that. And Pope Pius XI declared her to be the Patroness of the Missions, though she never left her convent walls.

EVERY time a Catholic assists at Holy Mass, receives Holy Communion, every time he recites the Rosary, he is fostering the missionary endeavor of the Church. Each time he patiently endures a headache or perhaps bears a greater cross, he is affecting the welfare of the entire Church. Perhaps his Mass is obtaining for some poor sinner the grace to come back and be reunited with the Flock of Christ. Perhaps that sickness or worry, patiently borne for love of God, is obtaining for the Holy Father the grace to cope with a difficult problem. It takes Faith to see things in that light. It demands true greatness. It demands a vision as broad as that of a St. Francis, who was so interested in everybody that he once wrote a letter and addressed it to "everyone living in the whole world."

Open House -- in Honor of St. Joseph

by Sister Dolores

EACH nationality has its outstanding religious customs. One that I found very beautiful I would like to share with you.

Weeks before the feast of St. Joseph there are delicious odors coming from the kitchens and ovens of Italian families. There is always much for which to thank St. Joseph, and so in gratitude the family lays a table in honor of the great Carpenter of Nazareth. "The Holy Family" are invited to the celebration, and the 18th of



Table loaded with good things to be shared with relatives, friends, neighbors, and the poor on the feast of St. Joseph.

March finds the dining room table exquisitely decorated with the finest linen, glass, silver, and chinaware. The whole scene is one of beauty, since even the various sweet breads, rolls, cakes, and cookies are fashioned into religious designs and symbols.

The vespers of the feast are celebrated with family Rosary, at which the Pastor of the parish is invited to preside. Following the prayers, which include a novena to St. Joseph, Father blesses the food and the baskets prepared for the poor.

On the morning of the feast the whole family assists at Mass in honor of their Patron. After Mass, four children of the family, or near relatives or friends, are dressed to represent Jesus, Mary, Joseph, and St. Anthony (for St. Anthony could never be absent from an Italian feast). The children lead the prayers and then taste the various foods, and finally sit in the places of honor, while the rest of the family and the guests present gather round the table with them.

There is open house all during the day. All are welcome, all are invited to sit at St. Joseph's table. The children greet their guests—the poor, strangers, or friends—seat them at the table and see that their needs are cared for.

A White Cross in Potter's Field

by Sister Blanche

This is one of Sister Catherine Anne's stories. Few of our Sisters have been able to tell such gripping human interest stories about their mission experiences as she. Sister excelled especially as a convert maker. Because of ill health, she had to give up active mission work and retire to the Mother House where, as head of our large sewing department, her crippled hands are still busy.

SLOWLY Sister and her companion made their way through the men's ward for tubercular patients in a large Southern California county hospital. One Sister moved among the patients on the right hand side of the ward, and the other among those on the left. They carried Catholic literature—magazines and leaflets—to distribute among those of the household of the Faith or those well-disposed to it.

SISTER observed that a bed vacant last Sunday when they had made their usual weekly visit to the hospital was now occupied. She approached the occupant and spoke a few kindly words. She was rewarded by a sneer and a muttered imprecation which proceeded from between the clenched teeth and the side of the mouth of the person addressed. Sister took a sharp look at the patient. He appeared to be about fifty years old and with as hard a face as ever she had seen. It seemed useless to tarry there. However, with a smile she handed the man a copy of *Our Sunday Visitor*, remarking that hereafter *she* would be *his* Sunday visitor. She then moved on slowly among other patients.

A LITTLE farther on a patient or two informed her that a man farther back was calling for her. She retraced her steps to discover it was the man with the sneer on his face.

"SISTER," he said, "I just wanted to ask you this. Suppose that on your rounds of this hospital you were to find a man who was a thief, a burglar, a robber, and a murderer. Would you speak as kindly to him as you did to me just now?"

FOR an answer, Sister drew from the depths of a bag that hung at her side Soord's famous picture of the Good Shepherd reaching down from the side of a cliff to rescue a lost sheep. She held it before the sick man's eyes, calling his attention to the fact that it was at the peril of his life the Shepherd was reclaiming the wandering sheep to the sheepfold.

"JUST so," she told him, "I would reach down, down to help any soul, no matter into what depths he had fallen. But there is One, who is even more eager than I to help poor sinful souls." Here she gave a description of God, as the Divine Shepherd of souls, of His tenderness toward repentant sinners, His yearning to wash their souls in His Precious Blood through baptism and penance and restore them to the dignity of sons of God.

The man listened intently, and as he did so the hard lines in his face seemed to soften.

SUBSEQUENT visits found him a ready listener to the words of comfort she had for him, which centered chiefly around God's mercy to poor sinners. On one of these occasions he told her that *he was the man* he referred to on the occasion of her first visit to him.

Apparently the man had known little or nothing about God in his past criminal career. He had been admitted at the county hospital from the state penitentiary as a terminal case of tuberculosis.

SISTER confined her remarks to the chief truths necessary for salvation. She also gave him little leaflets which contained the *Our Father*, the *Hail Mary*, the *Apostles Creed*, and short ejaculations, as well as the *Act of Contrition*, asking him to read them from time to time. Of all these prayers, the *Act of Contrition* was his favorite. This he committed to memory, repeating the words over and over again with great relish and with real sorrow for past sins. On one of her visits, Sister gave him a long, black-beaded rosary with a large crucifix attached to it. This he devoutly wore about his neck, proud of this external symbol of his conversion.

AFTER a couple of months, the disease showed alarming progress. The man was removed from the ward to a small private room in which to die. Sister, taking note of all this on one of her accustomed Sunday visits, informed the priest who served as Catholic chaplain of the institution. He came to see the patient the fol-

lowing day. He found the man in a critical condition, sufficiently instructed, and so well disposed that he proceeded to baptize him immediately.

SISTER, sensing the end was near, secured permission to visit her convert on Tuesday, or the day after his baptism. When she approached his bed, he summoned his remaining strength for an outburst of joy and enthusiasm over all the good things which had come to him at the end of his life. Fever spots burned in his cheeks. His eyes, fever bright, glittered in their sockets. Suddenly he raised a hand above his head, and clenching his fist, cried out hoarsely and with deep emotion: "Saved, and you are the cause of it!"

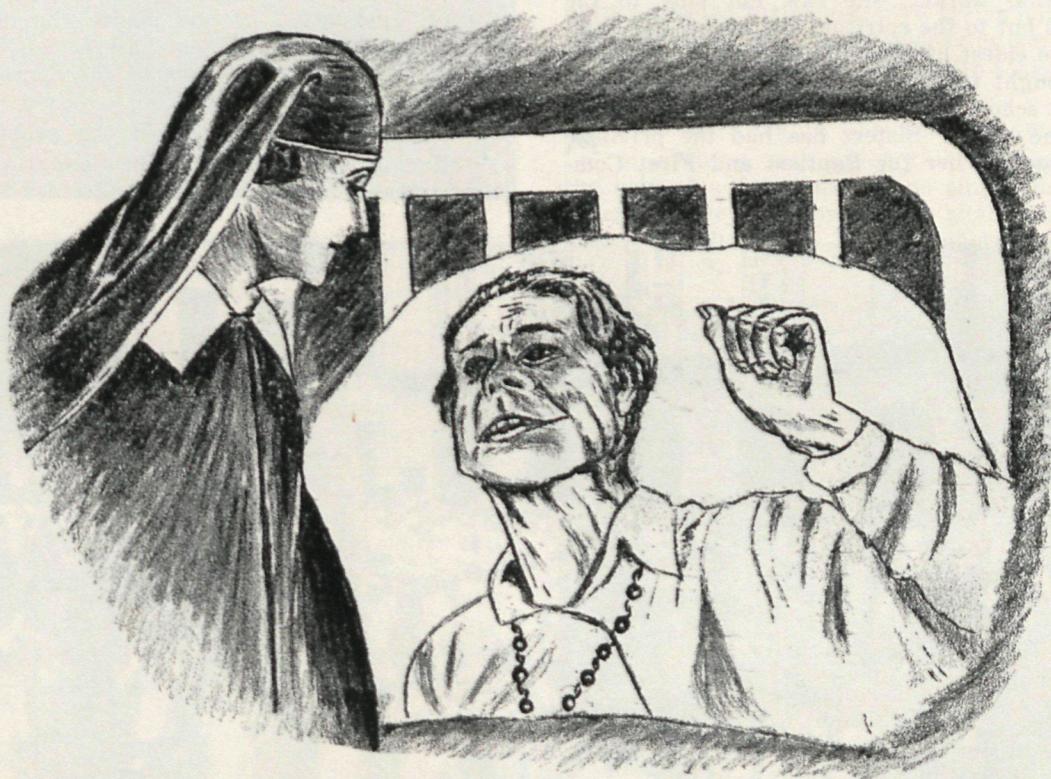
as if by inspiration, he addressed Sister. "Will you promise me something?" he asked eagerly.

"If it is within my power," she answered simply.

Painfully, between labored breaths, he made known the cause of his distress.

"I shall be buried in a potter's field," he mourned, "with nothing to show the world that salvation came to me at the end—nothing to show that I died a Catholic. Could you," he gasped piteously, painfully, "have a white cross erected on my grave?"

Sister thought it quite possible, so she gave



Suddenly he raised a hand above his head and, clenching his fist, cried out hoarsely and with deep emotion: "Saved, and you are the cause of it!"

A SMILE spread over his wasted features before he fell back exhausted upon the pillows. That smile was truly a remarkable one. It was not the sardonic smile she might have seen stamped on his features during his long years at the penitentiary. Rather it was a smile, revealing the transparency of a soul from which the sin-incrusted stains of a lifetime had been sloughed away by the recent waters of baptism.

LIKE an unlooked for cloud stealing across the face of a moon on a silvery night, a shade of sorrow now appeared in his eyes. Then quickly,

him an answer in the affirmative. The effect of her words was that of a soothing balm.

THE next day the man died, and the priest who baptized him now requested that his body be brought to his church where he offered a funeral Mass for the repose of his soul.

SISTER CATHERINE ANNE did not hear of the man's death until he had been buried in Potter's Field. Now must come the fulfillment

(Continued on page 18)

Jottings from Panama

by Sister Mary Bernarda

A FEW months ago a humble *campesino* walked into the Red Cross building in Panama City and there told of his misfortune. The day before the swelling waters of the near-by river had carried away his home and all he possessed. The family was left destitute, without food, clothing, home, or money.

A KIND benefactor took the family under her wing, and being a fervent and active Catholic Action worker, she saw not only to the material but to the spiritual welfare of this family. The eldest of the children, a girl of twelve, was brought to the city and placed in the government school conducted by the Sisters of Charity. One of our Sisters has had the privilege of instructing her for Baptism and First Communion.

UPON investigation, it was discovered that none of the children from that area had received First Communion and some were not even baptized. Arrangements were made with the teachers that our Sisters give the children religious instruction once a week. However, there was one great difficulty to be met. The road leading from the highway to the schoolhouse was impassable due to the heavy rains. The rainy season would last until January. (This was early November.) School would end towards the middle of February. In one month the children would not receive sufficient instruction to prepare them for the reception of the Sacraments.

TWO of the farmers solved the problem by offering their horses for the Sisters. Would the Sisters ride horses? Yes, we decided that we



Sodalists march in procession in Panama City on feast of the Immaculate Conception, which is also Mother's Day in Panama.



Sister Mary Bernarda on last part of journey to Nuevo Sitio. At point where roads become impassable for cars, Sisters mount horses and ride to destination.

would. After seeing the children and talking to them, how could we possibly let them remain spiritually neglected? (They had accompanied their teachers from the schoolhouse to the highway where we had visited with them.)

AND so it was arranged that we make half the trip in a limousine and half on horseback. That is, half according to time, not mileage, for we ride forty-five minutes in the beautiful foreign-made car sent for us each week by the kind benefactor mentioned above and then forty-five minutes on horseback.

THREE saddled horses await us at the point where the road to the schoolhouse becomes impassable for cars. Strapping rain capes, plastic bags containing books, charts, etc., to the horses, we mount and ride over hills and rocky ravines, streams and swamps, following the horse-trails made by the campesinos in traveling back and forth from one ranch to the next, until we reach the schoolhouse. The scenery all along the way is beautiful beyond description.

THE schoolhouse is really no building at all, just a platform with a palm thatched roof. There are two of these shelters. One teacher takes the smaller children in one, and the other teacher takes the larger children in the other. The children range in age from six to fifteen.

These children walk a mile or two to school every day. At noon a lunch is served them, consisting of meat and native vegetables brought by the children and cooked for them over a charcoal fire by the teachers.

THE children are delighted with their weekly religious instructions and eagerly drink in all we have to tell them. Many of the children had never seen Sisters before, and the teachers tell us that they seem to live just for our visits.

AFTER spending about two hours with the children, we mount the horses again and retrace our route over the horse-paths to the car and back to the city. Tired? Yes, but happy that our time has been well spent with God's most neglected little ones. We arrive home looking and feeling like real missionaries, sunburned, dusty, muddy, and sometimes rain-soaked.

A FEW days before Christmas we took a box of clothing with us on this trip, and with the help of a few pins and no small amount of ingenuity, we transformed the clothes into costumes for Mary and Joseph, angels, shepherds,



Schoolhouse at Nuevo Sitio, Republic of Panama, where Sisters teach religion to the poor children of that area.

and kings, and staged the Christmas tableau, while the children sang the lovely Spanish Christmas hymns. We took a beautiful Infant from the Crib Set and had veneration of the Infant after the program. For most of the children this was their only Christmas service. We gave each child a bag of candy, nuts, and cookies, and a Christmas card covered with film.

WE ARE happy that the first missionary labors of our Panamanian Sisters have been at Nuevo Sitio among the poorest of God's poor.



Two of our choir girls at Taos Indian pueblo with branches of evergreen trees which they have decorated with flowers and buds made from shavings of soap-weed roots. Father blessed these branches, together with the regular palm branches, on Palm Sunday morning.

PALM Sunday at Taos Pueblo was memorable. We drove through a heavy snow to the chapel and saw the faithful Indians assembling from their big "apartment houses," bearing branches of evergreen with distinctive trimming. The pretty white flowers and buds are made from thin shavings of soap-weed root.

Father blessed these branches as well as the usual palm strips, and thus the Pueblo Indians followed Mother Church's ancient tradition of hallowing the branches of trees native to the locality. Two of the choir girls posed for us outside the church door.

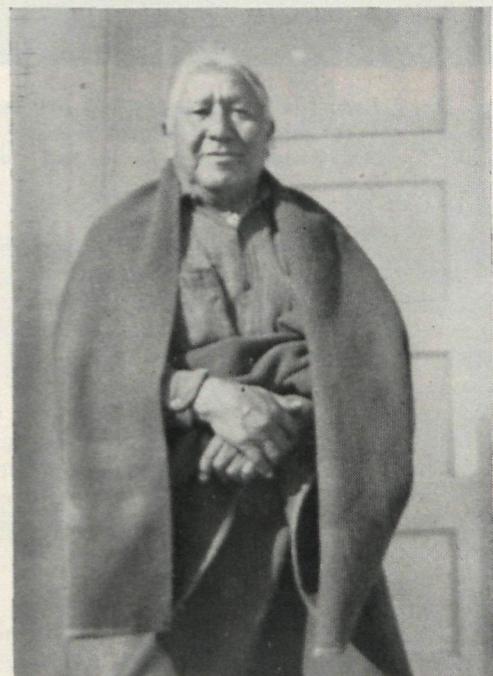
After Mass, the snow had stopped falling, and the governor and his assistant were calling orders from the housetops. Translating for us, the girls told us that the governor wanted men to shovel the snow in front of the chapel, so that all would be ready for the mission which was to open that night. Many people were out clearing the roofs of their houses, and in no

In the Home Field

time at all, some thirty men and boys were busy in the patio and open space before the church.

The Holy Week mission, preached by Father Paul Hatch on three nights, was a great success, with sermons by candlelight, congregational singing, and many confessions and Communions. An old man, Don Manuel Cordova, seventy years of age, received his First Holy Communion the last morning of the mission.

Most of the older people have never received Holy Communion—they go to confession only at the time of their marriage. They had no opportunity for instruction in their youth, and it is hard to make them understand the doctrine they need to know. Their knowledge of Spanish



Manuel Cordova, seventy year old Indian, who made his First Communion on closing day of mission.

or English is hardly enough to enable them to grasp deeper points, and, of course, no outsiders learn the Pueblo Indian language.

However, our Taos Indians are Catholic and intend to stay so. God grant them grace to keep and nurture the Holy Faith.

Sister Miriam
Santa Fe, New Mexico

The Missionary Catechist

THE PRAYER CLASS GOES DRAMATIC

AFTER an explanation of the Annunciation in the prayer class, little Barbara and Leonard, each five years old, volunteered to re-enact the scene. Properties, dialogue, and all were left to the imagination of the two enthusiasts.

Our scene opens as Leonard, assuming a somewhat modern angelic character, wings his way down from heaven with propeller-like motion. Barbara, having managed to imitate in some slight degree Mary's prayerful composure, waits patiently for the arrival of the Angel Gabriel.

When our modern Angel has exhausted his flying energy, he takes on a more serious mood. He arrives at the little house of Nazareth. On tiptoes he approaches the prayerful little figure that up to now has not made a move.

"Hello, Mary," the Angelic visitor says by way of salutation. "You're a wonderful woman." he continues in real boy-like interpretation of Mary's perfections. "Do you want to be God's mother?"

On hearing these words, Barbara immediately forgets her dignity and begins to clap her hands, shouting, "Oh, yes, yes, I do want to.



Sister Helen Therese and Sister Blanche with group of Mexican migrants.

March, 1950



One of the "apartment houses" at Taos Indian pueblo. The pueblo Indians were erecting these buildings centuries before the white man thought of building the apartment houses of our modern American cities.

I'm so happy! I'm going to be God's mother!"

Leonard, in typical style, replies: "O.K., I'll go tell God: Good-by." And he flies back to heaven in true "Buck Rogers" fashion, leaving our little maiden to her joy.

Sister Francesca
Los Angeles, California

DIFFERENT . . . BUT SINCERE

ANYONE passing by Our Lady of Perpetual Help Church in Indio is liable to be greeted by the mellow tones of a Negro Spiritual.

As Sister gathered up her books after class on Saturday and was about to leave the side chapel, the soft strains of "Alleluia, the Lawd He loves me, Alleluia" reached her ears.

Startled, Sister stepped into the body of the Church, and sure enough, there was an exact replica of Aunt Jemima going back and forth between the benches, her feather duster flying. Oblivious of all around her, she paused now and then to give special emphasis to an Alleluia, roll her eyes, and then continued with her dusting.

Though she may be a source of distraction to anyone who stops in for a visit, nevertheless her cheerful simplicity and musical outbursts must bring a smile from our Eucharistic King.

Sister Louise Marie
Coachella, California

Associate Catechists



The mighty Maker
of the world,
On thee for
bread depends;
To thee, the Etern-
al Father's Son,
His Will sub-
missive bends.

*Responsory
of St. Joseph*

MOTHERS AND DAUGHTERS CLUB (Chicago)

WE are sure that our Associates recall how frequently the name of *Mrs. Margaret Luetkenhus* appeared in our ACM Band Contribution column. It was with heavy heart we learned of her death in November. She was on her way to the funeral Mass of her brother-in-law when stricken with a mortal illness which took her a few hours later.

Always interested in helping poor children, we feel she spent Christmas in the happy company of many of them in Heaven.

We believe that *Mrs. Luetkenhus* was the last of the *Mothers* in the Club to take leave of this earth. The *Daughters*, presided over by *Mrs. Earl Keegan*, intend to keep up the Club's donations in memory of their departed mothers.

ST. BRIDGET BAND (Covington, Ky.)



Perhaps our Associates noticed the substitution of the name of *Mrs. John Busse* for *Miss Grace Kern* as Promoter of *St. Bridget Band* recently. There was no election of officers but a wedding.

Miss Kern became *Mrs. Busse* on October 15.

Mrs. Busse is the third bride in their club within six months' time. *Margaret Crowley* was the first to get married, becoming *Mrs. Robert Mueker* in May. Then *Miss Dorothy Tucker* became *Mrs. George Gran* in August. Who'll be next?

Our prayers attend those who have embraced a new state in life as well as those who haven't yet!



JUANITA CLUB (Chicago)

Whenever we entertain doubts about the survival of a Band, they are happily dispelled by the receipt of a check which assures us that their interest in our work suffered no diminution and that it is of the practical kind.

We were especially glad to learn that *Juanita Club*, (*Mrs. P. J. Phelan*, Promoter) is still with us for we would hate to lose mission friends of twenty years standing.

CHRIST THE KING BAND (Detroit)

THIS Band has always been headed by *Miss Elizabeth Bien*, who contributes to the support of her sister, *Sister Mary Regis*, of our Order.

Her donations consist largely of different funds pooled together and sent in a lump to *Victory Noll*. If she gets a rebate on the payment of her annual income tax, we are the lucky ones. Both the *Altar Society* and the *Young Ladies Sodality* at her parish church respond to her plea for contributions to aid our work, and she secures donations, too, from private individuals.

We understand that *Miss Bien* intends to join the Holy Year pilgrims to Rome this summer.

OUR LADY OF FATIMA GROUP (Huntington, Ind.)



Organized primarily as a study and discussion club, this group voted two years ago to take up a small collection at the end of their monthly meetings to aid our mission work. The Treasurer, *Mrs. Dan Herzog*, usually drives

out each month to present their offering in person.

We wish them success in their efforts to learn more about the teachings of Holy Church, and we thank them for their regular contributions.

of Mary

DOLORES MISSION GUILD (Chicago)



This Guild made a fine record for itself in the year 1949 under the leadership of Mrs. Anna Klingel, Promoter.

One of the members, Miss Clarice McGeean, was called to her eternal reward late last Fall, but her Mother, also a member of the Guild, said she would keep up the very successful benefit parties sponsored by her daughter.

Our West Side Associates will recall that Clarice suffered all her life long from a rare blood disease through which she lost both of her lower limbs. She is the only known person in the world not to have died in infancy with this disease and she was thirty years old at the time of her death.

We are sure we have gained a powerful advocate for our missions in Heaven.

LES PETITES FLEURS CLUB (Chicago)

ON January 8, 1950, this mission club had a birthday. It was twenty-five years old! Miss Elsie Jachmann, Promoter, is the only charter member remaining. Other members entered the convent or married and moved away. Sister Dora of Victory Noll was one of the charter members. She entered our community in 1927.

On the eve of January 8th we received a mysterious package from the Club and we delegated Sister Dora to open it. What do you suppose it contained? *Twenty-five silver dollars!*

Congratulations to the charter member and present members. Our prayers accompany them.

VIA MATRIS BAND (Chicago)

At the beginning of the present year, Miss Clarice McQuay took over the promoter-ship of this Band. It is the custom of the members to empty the treasury at the end of the year, so that the new Promoter has to start from nothing. In 1949 the Band gave the most in its history, so the new Promoter will have to work hard. We wish her the best of luck.



ACM BAND CONTRIBUTIONS

December 19, 1949 to January 18, 1950

Adrian Club, Chicago, Florence Dietz	25.00
Charitina Club, Chicago, Katherine Hennigan	6.00
Good Shepherd Mission Club, Chicago, Mrs. H. F. Staley	25.00
Holy Ghost Band, Elkhart, Ind., Mary Nye	75.00
Juanita Club, Chicago, Mrs. M. Phelan	25.00
Les Petites Fleurs, Chicago, Elsie Jachmann	29.00
Mary, Queen of Hearts, Band, Lombard, Ill., Wilma Wengritzky	10.00
Mother of Perpetual Help Band, Evanston, Celia Henrich	37.00
Mothers & Daughters Club, Chicago, Mrs. Earl Keegan	45.00
Our Lady of Fatima Group, Huntington, Mrs. Dan Herzog	3.00
Poor Souls Band, Berwyn, Ill., Mrs. J. V. McGovern	17.50
St. Ann Mission Circle, Ft. Wayne, Ann Brink	7.75
St. Anthony Band, Chicago, Mrs. Agnes Beck	247.05
St. Catherine Band, Los Angeles, Mrs. M. McMannamy	37.50
St. Clare Band, Omaha, Mrs. Clare Luetenegger	5.00
St. Helen Band, Dayton, Miss Helen Melke	23.25
St. Irene Band, Chicago, May Walsh	6.50
St. Irene Auxiliary, Chicago, Madeline Sebraska	21.00
St. John Mission Guild, Chicago, Mrs. A. Bechtold	1.00
St. Katherine Band, Chicago, Mrs. Katherine Hammer	15.00
St. Luke Band, Chicago, Mrs. E. H. Potter	30.00
St. Mary Sodality Band, Detroit, Ann Huhn	8.00
St. Mary Mission Society, Ft. Wayne, Mrs. Augusta Hake	1.00
St. Martin of Tours Band, Omaha, Lucille Murphy	5.00
St. Mel Band, Chicago, Mrs. Leslie Lopez	22.00
St. Michael Mission Guild, Palos Hts. Ill., Mrs. M. Jankun	50.00
St. Philomena Band, Chicago, Mary Schaefer	56.25
St. Sabina Band, Chicago, Marie V. Dwyer	19.00
St. Thomas Aquinas Band, Chicago, Mrs. Marie McDonald	31.00

Home Visitors of Mary

by Reverend John C. Ryan

ON Monday, November 21, 1949, two young women knelt in the small chapel of St. George's Convent, 9532 Cardoni Avenue, Detroit, Michigan. This was the beginning of a small community of Sisters, which, when fully established, will be known as the *Home Visitors of Mary*. Their special work will be the recruiting of converts, instruction of children and adults, among the Negro population of Michigan.

THE first two candidates, Mary Schutz, former librarian of the Van Antwerp Library, and Agnes McInnis, a City Nurse, have been engaged in this program of recruiting and instruction for the last two years. The group, when fully established, will wear a habit in the pattern of a tailor-made uniform.

THIS new work is the result of experience during the past few years that has been productive of very splendid results. The zeal and the interest of these two pioneers in the work will be the beginning of an apostolate which should bring untold good to many people.

THE spiritual training of this little community has been placed in the hands of the Missionary Sisters of Our Lady of Victory. Sister Mary Louise, first Superior of the Sisters of Our Lady of Victory in Detroit, returned to take charge of this new work. With her is Sister Marie Helene, who came from California to work with her.

A LARGE Negro population in Michigan is a challenge to the work. It offers a wide apostolate for converts, and for the reclaiming of Lost Sheep.



Reverend John C. Ryan, Director of the Confraternity of Christian Doctrine, Detroit, confers with first aspirants of new community of the Home Visitors of Mary and their religious guides. Left to right in above picture are: Sister Marie Helene, Agnes McInnis, Father Ryan, Mary Schutz, and Sister Mary Louise.

Photo: Courtesy of Detroit Times.

At Queen of the Missions Convent

by Sister Dorothy Marie

QUEEN of the Missions Convent, Redlands, California, is a busy place. The list on the table at the present moment tells us we have twenty-four mission centers in and out of Redlands. We also attend a Well-Baby Clinic in one of the centers, while some of the Sisters visit and try to cheer the patients in the hospital, T. B. Sanitarium, and Detention Home in one of the counties of the Southland.

WE arise at break of day or just a little before—five o'clock to be exact. (On Monday mornings some of the Sisters get ahead of us by getting up earlier still to start the washing.) Before breakfast we have morning prayers, meditation, office, spiritual reading, rosary, Mass, and thanksgiving. From after breakfast until time to leave for the missions we have our various duties to perform around the convent.

AT five minutes to nine the bell rings for the Sisters to start for their respective cars, which have been parked in particular places, ac-



Ready to leave for the day's work.

cording to the list. Every lunch box, every brief case, and every box (you wouldn't realize how many this can be unless you witness the sight yourself), as well as the victrola for playing religious records and the projector for showing religious filmstrips, have been put into the car for which they have been destined.

IF the Sisters do not have religion classes both morning and afternoon, they do home visiting during the time they are not teaching. Like our

Sisters in other places, who are striving to imitate the Good Shepherd, we find much in our visiting and class work that brings joy and consolation to us. But there are the discouraging things, too, lack of attendance at Sunday Mass, failure to receive the sacraments, civil marriages, and so on, all of which lets us see that, while we can try our best, we must depend on Almighty God to give His grace to enlighten the minds and move the wills of those whom we are striving to help.

UNLESS something unusual happens, we are all home by six o'clock in the evening. After the Angelus, supper, and dishes, we have recreation from seven until eight o'clock. Although we do not have a box social each evening at recreation, one might be inclined to think so as she watched the Sisters file into the recreation room. Ordinarily, each Sister will carry at least one box. These boxes may contain census cards, class attendance records, sodality project work, personal mending, or other things too various to mention.

NIGHT prayers are said at eight o'clock, after which most of us are willing to call it a day, but some Sisters just won't be downed. One can see them in the dark room (a large room that is quite dark even in daytime unless lighted by an electric light) looking for the appropriate chart or some other material for the next day's class; or it may be in the library looking up class material or a story that will be just the thing to teach Yolanda and all the others a good lesson and keep them from asking for the story of the Three Bears or something similar.

EACH Sister has a free day during the week, but that is another story. Suffice it to say, it is on days like that that our painting, sidewalk sweeping, car washing, care of personal clothing, and other odd jobs get done.

ASPIRANT TO THE PRIESTHOOD

1st Altar Boy: What do you want for your birthday, Jimmy?

2nd Altar Boy: A set of dishes.

1st Altar Boy: You're a sissy! Only girls play with dishes.

2nd Altar Boy: No, I mean a set like Father uses at Mass.



Dear Helpers:

LENT has begun. It is a season of penance. During these days we offer to God extra prayers and sacrifices to make up for our own sins and for the sins of others — especially for those who

hate God and persecute those who believe in Him, hope in Him, and love Him.

Sometimes a sacrifice can serve a *double* purpose. For instance, when you stay home from a Saturday afternoon movie, you can offer up to God the sacrifice of this fleeting pleasure to satisfy for your own little sins and the big sins of hardened sinners. At the same time, *the money you have saved by staying home can be turned into good account.*

If you stay away from the movies for the six Saturdays of Lent (and I hope you do), you will have saved six quarters at least. Put these in your Sunshine Bag, mite-box or toy bank and send them to Sunshine Secretary at Victory Noll. The money will be used toward the support of our Sisters who teach religion to poor children who do not have a chance to go to a Catholic school. You will help save the souls of these children.

Speaking of toy banks, *Bernadette Stadler*, a Loyal Helper of *Topeka, Kansas*, sent us a clown bank recently. He had a large mouth and we found he was a greedy fellow for he was full of nickels and pennies when we opened him.

A little Helper in *Chamois, Missouri*, (*Jerry Joyce Wolf*) has several novelty banks. One is in the shape of a mail-box, another is in the shape of a shoe which holds dimes only. Still another is in the shape of a house with a bird perched on top of it. The nickel rolls down from his top-knot to his bill and from his bill into the chimney of the house.

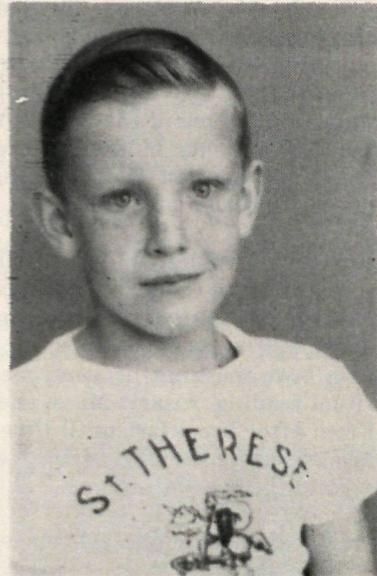
A grown-up lady who helps our missions (*Miss Mary Gibbons, of Paris, Illinois*) has a glass base-ball bank!

Write and tell us about *your* bank—and send us the contents for Easter Sunday! If you prefer a Sunshine Bag or dime card, we'll be glad to send you either or both.

Mary-ly yours,
SUNSHINE SECRETARY

Mary's Loyal

ALBUQUERQUE (NEW MEX.) HELPER



We are glad to make you acquainted with Larry Marken, who attends St. Therese School, Albuquerque, New Mexico. Larry became a Loyal Helper two years ago, and he saves many pennies for us. His aunt is Sister Carol at Victory Noll.

BROTHERS IN CHICAGO ARE HELPERS

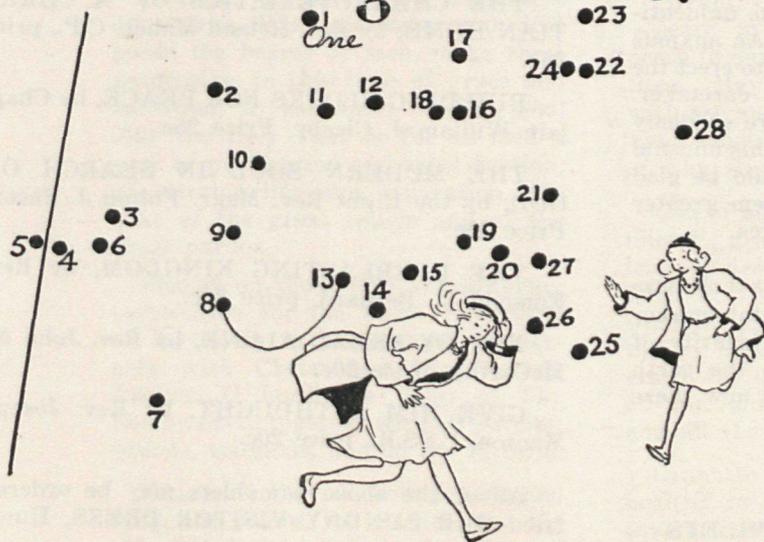


Loyal Helpers, meet Mark Fedota, age five and one half, and his younger brother, Gary. Mark likes our puzzles. He joined last March. Gary joined the first of the year. Their mother belongs to Les Petites Fleurs Mission Club, Chicago.

Helpers Pages

OUR PUZZLE FOR MARCH

What letter-
or three letter word-
is a girl's name?



ANSWERS TO FEBRUARY
SAINTS PUZZLE

1. St. Blaise.
2. St. Ignatius of Antioch.
3. St. Valentine.
4. St. Dorothy.
5. St. Gabriel of Our Lady of Sorrows.
6. St. Scholastica.

LOYAL HELPER PINS

If you will send us twenty-five cents, we will send you a beautiful blue and white enamel Loyal Helper pin.

March is a windy month. One of these girls holds onto her hat as they hurry to school, coats a-flying. Work this dot puzzle and send it to Sunshine Secretary for a holy card.

SANTA ROSA (NEW MEX.) HELPERS FILL A SUNSHINE BAG WITH PENNIES

These Loyal Helpers who joined us last Fall have gone all out to help our Missionary Sisters and the poor children under our care. Bertha Romero (left) puts the pennies she has saved amounting to \$5.02 in the bag. Amelia Urban (center) then places one hundred and five pennies in it, while Rita Chavez (right) waits to put \$3.11 in same.



A WHITE CROSS IN POTTER'S FIELD

(Continued from Page 7)

of the promise she had made. With the aid of her Sisters at the convent, she procured the lumber and fashioned the cross in the convent kitchen. *Eight* coats of glistening white paint were given to the cross that it might withstand for a time the strong rays of the semi-tropical sun and the torrential downpours of the rainy season.

THE following week the cross was placed in the car and Sister and her companion drove to the cemetery where the paupers, the unidentified, and the unmourned are buried. An anxious moment was that in which permission to erect the white cross was sought from the caretaker. What if he refused? Their fears were suddenly allayed. The man cheerfully granted this unusual request, remarking that while he would be glad to help them he felt it would give them greater pleasure to perform the deed themselves.

WITH a spade they had brought, a hole was quickly dug beside the small metal marker with a number on it indicating the identity of the corpse buried there. Deep into the earth the base of the cross was driven, and now there stands a white cross in potter's field.

OUR SUNDAY VISITOR PAMPHLETS

SEVEN INSTRUCTIONS BEFORE MARRIAGE, by the Most Reverend John Francis Noll, D.D., Bishop of Fort Wayne. Price 30c per copy postpaid; \$13.00 per 100, plus transportation.

WHOSE FRIENDS ARE THEY—AMERICA'S OR RUSSIA'S? Read and See, by F. A. Fink. Price 20c.

A MYSTIC OF OUR TIME, Theresa Neumann of Konnersreuth, by Rev. E. J. Burrus, S.J., price 20c.

YOU OUGHT TO GO TO MASS, by Rev. John J. Neylon.

The following pamphlets contain series of talks on *The Catholic Hour*, *The Hour of Faith*, or *Faith in Our Times*:

THE DEFENSES OF PEACE, by Rev. Wilfrid Parsons, S.J., price 20c.

OUR LADY OF FATIMA'S MESSAGE TO THE WORLD, by Rev. Howard Rafferty, O.Carm., price 20c.

THEY'RE GROWING UP, Father, Mother

and Pastor Talk It Over, by the Rev. Edgar Schmiedeler, O.S.B., Ph.D. Price 20c.

RELIGION AND ECONOMIC LIFE, by Rev. Benjamin L. Masse, S.J., price 20c.

THE TRUTH ABOUT GOD, by Rev. Alvin Wagner, price 20c.

THE SCHOOL, YOUR CHILD'S OTHER HOME, by Rev. Francis R. Shea, price 20c.

THE NEW CRUSADE, contains talks by Charles Fahy, Fulton Oursler, James McGurrin, and Maurice Lavanoux. Price 25c.

THE CHARACTERISTICS OF A CHRISTIAN HOME, by Rev. Roland Maher, C.P., price 25c.

BUILDING BLOCKS FOR PEACE, by Chaplain William J. Clasby, Price 25c.

THE MODERN SOUL IN SEARCH OF GOD, by the Right Rev. Msgr. Fulton J. Sheen. Price 35c.

THE EVERLASTING KINGDOM, by Rev. Edmond D. Bernard, price 20c.

NOT BY BREAD ALONE, by Rev. John M. McCarthy, price 20c.

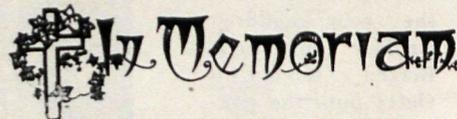
GIVE HIM A THOUGHT, by Rev. Joseph Manton, C.S.S.R., price 20c.

All of the above pamphlets may be ordered from OUR SUNDAY VISITOR PRESS, Huntington, Ind.

Discount on all pamphlets when ordered in quantities.

Our Cover: Sister Anna Margaret (Altmiller) of Fort Smith, Arkansas, kneeling before crucifix. Sister Anna Margaret is a novice at Victory Noll.

Photo: Paul Hoon Studio, Huntington, Ind.



John Devitt, Chicago, Ill.
Mrs. W. T. White, Chicago, Ill.
Mrs. Mary Kappes, Chicago, Ill.
Mrs. Louise Post, St. Joseph, Mich.

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

Prayer for the Holy Year

The following prayer, written by Our Holy Father himself for the Holy Year of Jubilee, 1950, has attached to it a partial indulgence of seven years for each recitation and a plenary indulgence if it is recited on thirty consecutive days.

ALmighty and eternal God, with our whole soul we thank Thee for the great gift of the Holy Year.

Heavenly Father, Thou Who seest all things, Who searchest and dost guide the hearts of men, make them responsive, in this time of grace and salvation, to the voice of Thy Son. May the Holy Year be for all men a year of purification and sanctification, of interior life and reparation, the year of the great return and of the great pardon.

Bestow on those who are suffering persecution for the Faith Thy spirit of fortitude, to unite them inseparably with Christ and His Church. Protect, O Lord, the Vicar of Thy Son on earth together with all bishops, priests, religious, and all the faithful.

Vouchsafe that all, both priests and laity, the young, the mature, and the old, united intimately in thought and affection, may become as a solid rock, against which the fury of Thy enemies will break in vain.

May Thy grace enkindle in all men love for the many unfortunate people, whom poverty and misery reduce to a condition of life unworthy of human beings. Arouse in the hearts of those

who call Thee "Father" a hunger and thirst for social justice and for fraternal charity in deeds and in truth.

"Grant, O Lord, peace in our days" —peace to souls, peace to families, peace to our country, peace among nations. May the rainbow of peace cover with the sweep of its serene light the Land sanctified by the life and passion of Thy Divine Son.

God of all consolation! Deep is our misery, grave are our faults, countless our needs. But greater still is our trust in Thee. Conscious of our unworthiness, we lovingly place our lot in Thy hands, uniting our weak prayers to the intercession and the merits of the most glorious Virgin Mary and all the Saints.

Grant to the sick, resignation and health; to young men, the strength that is born of faith; to young girls, the gift of purity; to fathers, prosperity and holiness for their families; to mothers success in their mission of rearing their children; to orphans, affectionate protection; to the refugees and prisoners, their fatherland, and to all men Thy grace, in preparation and in pledge of the unending happiness of heaven. Amen.

During the Jubilee year, all existing indulgences, with a few exceptions are suspended. However, this applies only to those indulgences gained for oneself, and does not affect those gained for the Souls in Purgatory.

Following are the existing indulgences which the Holy Father has made it possible for the faithful to gain for themselves during the Holy Year:

a) the indulgence at the hour of death;

- b) that gained for the recitation of the Angelus at the sound of the bell;
- c) those gained during Forty Hours' devotion;
- d) those granted to persons accompanying the priest administering Holy Communion to the sick;
- e) those which Cardinals, Nuncios, Archbishops, and Bishops usually impart when pontificating;
- f) those received for the recitation of the Holy Year prayer.

Do You Know?



that the primary work of the Missionary Sisters of Our Lady of Victory is the religious instruction of Catholic children attending the public schools of our own country?

that one half the Catholic children of the United States are attending public schools where they receive no religious instruction?

that bishops and priests throughout the country are begging for Sisters who will teach religion to these children?

that Christ has promised that "Everyone who has left house, or brothers, or sisters, or mother, or father . . . for My Name's sake, shall receive a hundredfold, and shall possess life everlasting." (Matt. XIX-29)

that young women, between the ages of eighteen and thirty, who are interested in devoting their lives to the work of the Missionary Sisters of Our Lady of Victory, are invited to write to:

Mother General
Victory Noll
Huntington, Indiana