

The Missionary Catechist



Volume III

Victory-Noll, Huntington, Indiana, January, 1927

Number 2

Standing on the Outside Looking In

We would ask our readers to study attentively the picture on this page entitled "Standing On the Outside Looking In." The gifted Catechist who drew this pen picture here strikingly portrays for you her conception of the pitiable condition of the children of the Mexican immigrants who have recently come to our country from across the Rio Grande. We believe you will agree with us that she has succeeded admirably in visualizing the poverty-stricken condition of these little children of the poor. For this child, "standing on the outside looking in," typifies the impoverished Mexican child standing at the door of his more fortunate American brother, wistfully gazing upon him as he enjoys all the comforts and luxuries of this life.

For the past four months a great wave of sympathy for the persecuted Catholics of Old Mexico has swept our country. The persecution directed against the Catholic Church and the Catholic people in Mexico has excited well-merited indignation on the part of our American people. Resolutions have been passed and protests forwarded to our Government. Catholic Societies have pledged vast sums of money to be used in opposing the "Red propaganda" of the Mexican government.

This is as it should be. But let us be honest and ask ourselves: "Is it enough?" Surely no good practical Catholic would say that we have done our full duty towards our Mexican Catholic brethren by merely sympathizing with those south of the Rio Grande, while at the same time neglecting to do something for the Mexicans north of the Rio Grande. After all, the true test of sympathy is to be found in action, not in mere words. And so, if American Catholics wish to show real, practical sympathy for an entire race of spiritually and corporally starving people, let them interest themselves and do something worth while for the Mexicans in the United States,—for the poor at their very door. Charity should begin at home.

It is estimated that there are approximately a million Mexicans in the United States. With immigration from Europe restricted, it is not at all surprising that the Mexicans are crossing the border in ever increasing numbers. It is extremely difficult to estimate the number of these people who have come in to the United States during the past year. The Secretaries of

the Social Action Department of the National Catholic Welfare Conference have not been able to get even an approximate number of these Mexicans, but a conservative estimate made by them places the number at 290,000 registered and unregistered Mex-



*Standing
on the Outside
Looking
at the Inside*

icans who have crossed the border during the past twelve months. Thousands have gone to work in the sections of the Western railroads. Other thousands have gone to the milling and mining towns of the central west. In Chicago alone there are 15,000 Mexicans. In Indiana Harbor and Gary, Indiana, the heart of the Calumet Steel district, where our Missionary Catechists are now laboring among these people, there are approximately 11,000 Mexicans and Spaniards. In the diocese of El Paso, Texas, there are a hundred thousand impoverished Mexicans and in Los Angeles City and County there are over a hundred thousand more.

These Mexicans from across the border are pitifully in need of spiritual and temporal help. Coming here as "strangers in a strange land," they have neither friends nor money. They are too poor to support churches or schools. Too poor, even, to take care of their sick and dying.

But it may be asked, "Do not American Catholics sympathize with them as they sympathize even now with their persecuted brethren across the border?" Here it is not a question of mere sympathy. We are dealing with facts, and facts, we know, are

stubborn things. Now, as a matter of fact, the Mexicans who come to the United States, only too often, meet with coldness and indifference and even downright opposition on the part of their American Catholic brethren. A helping hand has been extended to the Mexican, but unfortunately that helping hand has not been the friendly hand of a Catholic, but the treacherous hand of a proselytizing Protestant Missionary who would rob him of his precious heritage of Faith. Too often, too, representatives of radical labor organizations have succeeded in destroying his religion and his morality.

The greatest danger to the Faith of the Mexican Catholics has come from the well-organized and powerful financial Protestant Missionary Societies. For the benefit of the Mexicans they have established schools, colleges, orphanages, community centers, and have organized upon a most extensive scale various social welfare works. In Albuquerque, New Mexico,—a city which should be predominately Catholic,—they have established five mission schools where today they are educating one thousand Catholic children away from the Church. In various mission centers of the Southwest they have established seminaries for training native ministers and these Protestant Mexican ministers are placed in charge of large congregations of their own people. Is it any wonder that we find in certain sections of the Southwest that the so-called leaders of these people, the educated Mexicans, are Protestants? Is it any wonder that since we have failed to provide proper Religious and educational facilities for the Mexicans who have come into our midst, that countless thousands have already slipped away from us and that the leakage now going on among them is tremendous?

Unless we begin to do something soon to solve our Mexican problem, in a short time there will be no problem left to solve. No true American Catholic, who loves his Church and who is concerned at her losses can afford to ignore the existence of a problem brought about by the mass immigration of a race of Catholic people. The contact of this Spanish-speaking people with our institutions and our people will be effected by our attitude towards them.

There exists, therefore, the greatest need for Missionary Priests and Missionary Catechists to labor among this Catholic people. The Society of Missionary Catechists was

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The Catechists pray that the New Year may be filled with choicest blessings for you and yours.



LETTERS TO MARY



Victory Mount.

My dear Mary—

How I wish you might have accompanied me on my walk around our Training School this morning. The air was bracing, and the view from the "Mount" magnificent. The whole out-of-doors spoke of "Mary Immaculate." The great expanse above was of the deepest azure, while the earth as far as I could see had a spotless, glistening mantle of white. Jack, our faithful watchdog, came bounding toward me delightedly, spraying snow about him in all directions. Together we walked, or rather, Jack ran ahead reconnoitering (he is yet very much of a puppy and has not learned to walk sedately by my side) while I walked leisurely, not wishing to miss anything in God's great Picture Book. A terrific battle was being waged by the elements toward the Eastern horizon. Sun and mists were vying for the rights of supremacy. Of course, the sun won, eventually, vanquishing the clouds by its powerful rays. Is this not a simile showing how God, the great Sun of Justice, vanishes the powers of darkness, and scatters the mists of doubts and misunderstandings, if only we have recourse to Him?

Yesterday, on the Feast of the Three Kings, a thin little Mexican lad, clothed in a tattered sweater, came to visit "El Santissimo" (The Blessed Sacrament). The people of the neighboring village of San Antonio do not have the Blessed Sacrament in their small chapel and so they frequently come to visit Our Lord in our Victory Chapel. The distance from San Antonio to our place is about three-quarters of a mile, if you crawl under or over fences, cross a sandy river bed and stub your toes on loose boulders laying about. Saturday afternoons, we distribute clothing to the poor, and on these days large crowds assemble. It is pitiful to see old white-haired ladies and feeble old men intermingled in the crowd.

We prefer to think that when people are reaching the evening of life, they are surrounded with a few comforts, but this is not the rule in New Mexico. The natives have one thing in common—dire poverty.

You should see our Dispensary which we have fixed up for the sick poor who come for medicine. Its white walls and curtains are so inviting.

The rest of the building is also assuming more and more the appearance of a Training School. We must have used two or three barrels of paint and varnish, since all the walls and woodwork had to be gone over. Thanks to our several friends, contributions towards our Chapel have been received, but it is by no means complete.

Recently our Missionary Catechists from the Holman Center spent a few hours with us. They have moved into a new adobe house, which, though very small in size, is closer to the school-house and church. Heretofore they had to walk a good mile through snowy roads every day in order to catechize the children. The new house is small and in order to have more space, they decided to use the attic for sleeping quarters. The results were not very satisfactory, since the inner walls as well as the outer walls of nearly all adobe houses are "plastered" with adobe; anyone walking heavily upstairs invariably occasions a shower of brick-colored dust on the occupants beneath. We had many times noticed that where the Spanish-American families had and used an upstairs the entire ceiling was covered with cloths. We concluded that these were very unsightly, especially when the smoke from the stove in winter makes them dingy. But in this, as in many other things we learned that we had to adopt their customs. So if our dear Catechists at Holman could boast of a bolt of cloth, even though it were turkey red or emerald green, they would consider themselves well enough off to cover their attic ceiling.

Apropos the customs of the people, I re-

member one summer when meat was scarce, we decided to imitate our neighbors and dry some when we happened to get a rather large piece. We cut the meat into long strips, covered them with a thick coating of salt and hung them on the clothes line to dry in the sun. The reason the people dry meat is because refrigerators are unheard of in the foot-hills of New Mexico and food does not keep long in the hot summer months. However, meat dried in this manner is rather tasteless, so we concluded that we would do without when fresh meat was not obtainable.

You will be glad to know that the Christmas parties held for the poor children in our Mission Centers and here at Victory-Mount all proved very successful. Thanks to the interest manifested by our subscribers, packages in which were hidden toys and candies, came from the East, West, North and South, and our children had a very merry time.

Before the presents were distributed we requested our little charges to sing a Christmas carol and pray an Our Father and Hail Mary for all who contributed to their Christmas cheer. We hope their grateful prayers will be efficacious to obtaining for you the blessings of God for the New Year.

Affectionately your friend in O.B.L.V.,

Catechist Blanche Richardson.

Independence, Iowa, Dec. 15, 1926

Rev. dear Father,

The December Missionary Catechist came today. I am enclosing a \$10.00 check as a life subscription. I have been trying for more than a year to do so, and hope that when I am again at work earning a salary I can do something more.

Having lived and worked in the great Southwest I know something of the work of the Catechists and the great need of more workers.

That the Divine Child may bring to yourself and all the Catechists an abundance of blessings, both spiritual and temporal is my earnest prayer.

Sincerely yours in the Sacred Heart,
M. G. C.

Freport, Ill.

Dear Father—

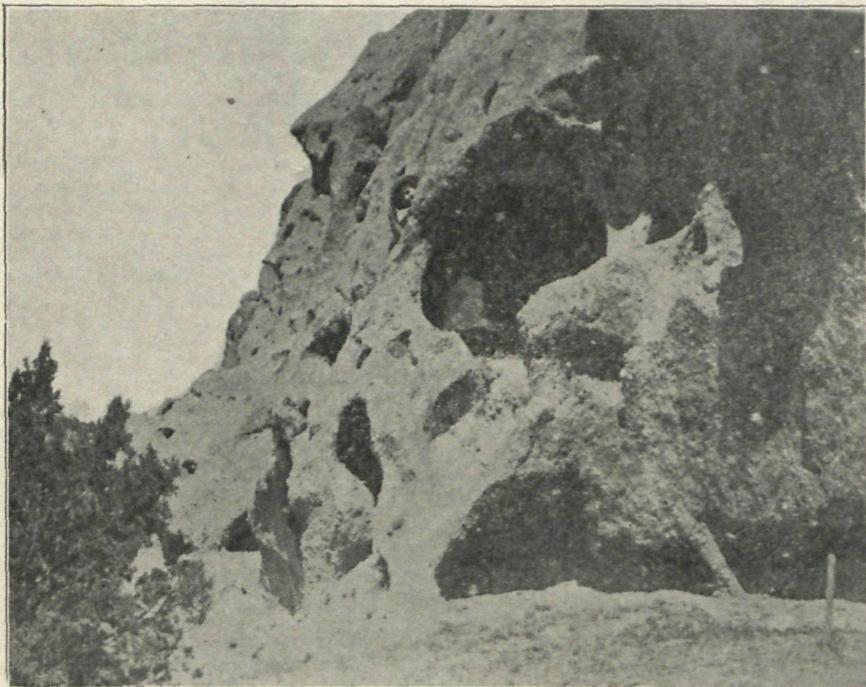
Last July I noticed in THE MISSIONARY CATECHIST an article by a young lady who put aside 10c every day for the work of the Catechists. I decided I would try it, too. At first I decided to put aside 75c a week. Then I figured it was just as easy to make it a dollar a week and in that way it would make enough by the end of the year to support a Catechist for one month.

Therefore, as a gift to the Babe of Bethlehem Burse, enclosed find draft for the amount of \$25.00 to support a Catechist for one month in her great work in the Southwest.

Trusting the money reaches you all right and wishing you and your great work the best of success for the coming year, I remain

A Friend of the Catechists,
Miss M. E. N.

The available coal supply of New Mexico is placed at 192,000,000,000 tons.



A Cave in Frijoles Canyon

Remember your dear departed during 1927 by supporting the Souls in Purgatory Catechist.



LAMPS OF GOD



Constance Edgerton

A MAUVE-COLORED burro in a gray-green canon. On its back a slim, young girl, her eyes on the tall, dark pines growing in clumps on the hillsides. Nearby two dogs and a herd of sheep. Far to the east the Sangre de Cristo, now dark and purple in the light of fading day.

"Paula," said a boy of ten who had walked across the bunch grass to her, "are the sheep settled for the night?"

"Yes, Pedro," she answered. "I am coming home. What have you?"

He held up the yucca, a bell-shaped flower, common in the desert, its slender spikes hung with bell-like flowers, and answered:

"Lamparas de Dios." (Lamps of God).

"If we might see by them," she said.

"We can, dear sister. If God wanted us to stay here the strangers would not have come. The Brothers taught us—"

"To accept the inevitable. You little preacher! We have a month to get rid of the sheep and find a place to go."

She dismounted and in glee Pedro rode the burro, she walking by his side.

They followed the trail around a rock and came upon their home, a long, low adobe, spread athwart the yellow sands. At the door, feeling of a rose bush, was their father. He was blind.

For a year he had been so. His two children, Paula, seventeen and Pedro, ten, had both been to school. When Thomas Peralta lost his sight the children came home.

He owned but one hundred sixty acres and used ten hundred acres of grazing land. But an irrigation company, through alluring advertising, was opening this rangeland to settlers. In other parts of New Mexico there had been irrigated land thrown open to settlers, a scramble, a feverish settling, and then—failure.

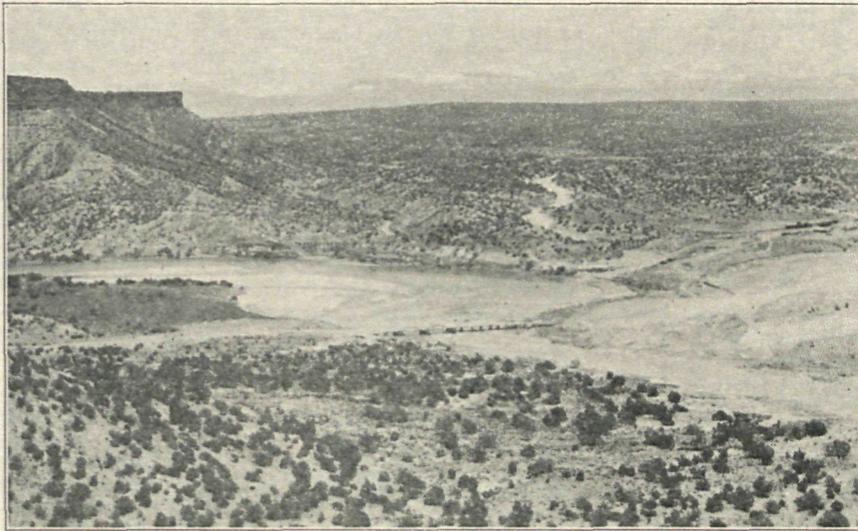
These enterprises did not hurt the cattlemen—who had crowded the sheepmen out—for these kings had the outside and the inside of local politics, and in their own inimicable manner took up large tracts of land permanently.

Sheep had to go somewhere. Herders went with them. If they strayed over an imaginary cowline they were killed by the cattlemen—if the sheep were owned by a Mexican. Such quarrels rarely went to the courts. When they did, they were postponed and again postponed. There was no justice—for the American-born Mexican, who is more Americanized than the Norwegian settlements of Minnesota, the second generation Irish in Chicago and Boston, the Germans of northern Wisconsin.

Last year, before Thomas Peralta lost his sight he had taken his sheep into a wild rangeland, out of the way of the construction crew, and until he awoke one morning to five hundred sheep laying dead from the fumes of a deadly drup—and his own eyes almost closed from it—he did not know he was intruding (?) in cattle range.

"Papa," said Paula, "if you could see—"

"If I could see," said Thomas Peralta, "I



would give them the rest of the sheep. But it is God's will or it would not be."

"Nevertheless," said Paula, "you and I are going to Chimayo on a pilgrimage. You it was who told me of the wondrous cures worked there, by faith. We will go, papa dear. Mama and Pedro can tend the sheep."

Down a steep mesa slope and through a rough desert seamed with dry washes and studded with barren ridges, they went, Paula and her father. They would reach Chimayo December 23, for to come late might mean they could not get into the church, so great were the crowds. Not only did they fill the church but the graveyard about it, and the surrounding field, for cures were worked here since the oldest inhabitant could remember.

Long, long ago, before the Spaniards came to New Mexico, there came time for a King to be born. There was no place for Him, no room, no welcome. Winged angels bore Him over the world, looking for a corner wherein He might be lain. They came in their flight to Chimayo—then an Indian stronghold and called another name. This was journey's end. As they neared the earth they heard the Indians wrangling and flew away.

The Indians heard the flapping of wings. Looking upward they saw a marvelous light. Immediately their anger vanished. They dropped on their knees and asked the Great Spirit to give them peace, and returned to their homes.

And since that night—the first Christmas Eve—there is heard a flapping of wings and a caroling of angels over the village. All who make the pilgrimage and pray devoutly are granted whatever favor they ask, providing their hearts are at peace, and they are in the course taken by the angels that night.

They came into the village at nightfall. A great crowd was ahead of them. They sat under a high-flung cottonwood and ate their supper. Near them was a family who had carried a paralytic child one hundred miles.

"There is within the church a little empty bed of straw, very close to the altar," the mother said to Paula, "and in that bed tomorrow I will lay my little Pablo. It is the Infant's bed. Tomorrow my Pablo will walk."

That night they slept under the stars—great yellow stars that studded the sky. With the morning, little Pablo was placed in the Infant's bed.

"Lead me somewhere near the little bed, Paula mia, but be very careful not to crowd anyone, for my place should be last," said her father.

A great crowd was ahead of them. All day they waited. At noonday she offered him food. He refused it. He was asking the Infant for his sight that he might support his family.

He slept. Dusk fell. Night. The church doors were open. The moon filtered in. And then, in the distance came a whirr-rrr

in the air above them. They fell on their knees—all save Thomas Peralta, who was sleeping, and the little boy in the bed of straw. There was a song far away in the clouds, then silence.

The little boy in the crib arose, smiled, climbed out and ran to his mother.

Slowly the people left the church—all save Paula and her sleeping father. She feared to awaken him. He had slept through the passing of the angels and to awaken him to disappointment, she could not. She asked the Infant to give her strength to comfort her father, closed her eyes and slept.

When she awoke she was alone. Startled she looked about. The sun shone in at the door and windows. A few women knelt near the altar. She went in search of her father. He came down the street toward her, firm, sure. From a distance she knew his eyes were opened.

Reverend dear Father—

Please accept this offering for the Missionary Catechists in thanksgiving for my recovery from a very sore foot. I suffered from this trouble for the past five months. Asking your prayers in return, I remain

Sincerely yours,
B. M.

Appleton, Wis.

Dear Rev. Father—

Please find enclosed a check for \$3.00 to use in your missionary work. I promised Our Dear Lord I would give a portion of my monthly salary to His loved missions if I might have the blessing of being able to return to my work.

I am happy to say this grace was given me. Pray that I may be able to continue for many years.

Very Sincerely,
Anna Sullivan.

"New Mexico is the fourth largest state in the Union. With its 150 producing wells, its Indian resources, its waters and rivers controlled, it will, in the near future, be one of the richest states in this country."—Arthur Brisbane.

The Catechists pray that the New Year may be filled with choicest blessings for you and yours.

The Missionary Catechist

Huntington, Indiana

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

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A Practical New Year's Resolution

In checking over their charity account for the year 1926, no doubt, many of our good Catholic people will find that what they gave to Charity was indeed pitifully and insignificantly small. Undoubtedly they will regret that they have given so little, when they might have given so much.

At the beginning of the past year they probably had the intention of giving much more than they actually gave. Heartily in accord with charitable and missionary causes, they really wished to do something to further these noteworthy causes. But when their charity was solicited and the poor stretched out their hands to them for relief, they found that the best they could give was only a little pocket change, which they happened to have left after paying their ordinary expenses.

How different would they not act if they could be made to realize that a portion of their income is due to Almighty God in charity; that this portion should be definitely set aside for that purpose and no other, and finally, that the only way to do this is to put system into their contributions towards charity.

In the old law the chosen people of God gave one-tenth of their income for charitable and religious purposes. Under the old Catholic system in vogue during the middle ages, charitably disposed persons set aside a certain amount of money for the yearly support of a priest; others set aside a portion of their dear departed, and for the repose of their own soul after they, themselves had departed this life.

How few Catholics there are nowadays who realize the responsibility entailed in the stewardship of wealth; how few that realize that their income belongs to God and not to them; that He has given them every dollar that they have and has appointed them as servants in disposing of the riches with which He has bountifully blessed them. Now, since He gives them the privilege of co-operating with Him in His works of charity and of promoting His glory and extending His kingdom here upon earth, by placing in their hands the financial means of aiding His Missionaries in the sublime work of saving the souls of the poor, they should not fail to respond to this call to pay their indebtedness to Him by serving Him in the person of the least of His little ones among the children of Men.

There is only one practical way to do this and that is to set aside a certain amount out of their income on a certain

day of each week or each month and to devote this amount to charity. How easy it would be for them to make a practical resolution at the beginning of the New Year of setting aside say 5% or even 10% of their weekly salary, or monthly income, and consistently devoting this amount to charity in memory of the Souls of their dear departed, as well as for the benefit of their own souls. If they devoted \$10.00 a month for the support of the Souls in Purgatory Catechist, they would have the assurance, not only of her prayers, and Communion and Masses and good works for the relief of their relatives, who may be suffering in Purgatory, but they would, thereby be taking the best means of providing prayers and suffrages for their own poor souls after they themselves have passed into eternity.

The Holy Name

The Angel hosts adoring
Hear human lips proclaim
With Mary and Saint Joseph—
That Jesus is the Name.

All hail O Name of glory
Of mercy and of might,
Our strength in all temptations
And in our darkness light!

For no one in life's battle
Has called to Thee in vain:
O Name of God triumphant!
To speak Thee is to reign!

LET US GO TO MARY

We were highly gratified with the large number of requests from our friends and subscribers who asked our Catechists during the past month to offer their Novena and Christmas Devotions for their intentions. We feel quite certain that the Dear Infant Jesus in the Arms of His Blessed Mother was pleased with this expression of simple faith and sincere love for Himself, manifested by these dear friends.

In this issue of THE MISSIONARY CATECHIST will be found letters from the grateful recipients of the Divine favors obtained through the Christmas Novena offered by our Catechists to the Infant Jesus and to Our Blessed Lady of Victory.

We cordially invite all our readers to place in the Immaculate Heart of Our Most Dear and Blessed Mother whatever troubles, sorrows, or needs,—spiritual or temporal,—they may have, and assure them that our Catechists will be pleased to include these intentions in the perpetual Novena offered by them every day before the Shrine of Our Blessed Lady of Victory in the chapel at Victory-Noll. We would ask, however, that you send us your petitions for remembrance in our Novena as soon as possible.

We beg to assure all our friends, subscribers, and benefactors that during the year 1927, our Catechists will offer their heartfelt prayers and devotions to Our Blessed Lady of Victory in their behalf and will pray most fervently that Heaven's choicest blessings may be theirs during all the days of the year and all the years of their life.

Standing on the Outside Looking In

(Continued from Page One)

founded precisely to take care of that neglected portion of the flock in need of spiritual and temporal aid. Its members are not only Catechists, but nurses and social welfare workers as well. The problems that the Missionary Catechists are called upon to solve in dealing with the needy Spanish-speaking Catholic people of this country are problems that affect at once both Church and country. Their work is both Catholic and national in its scope. In this vast Home Mission Field the Catechists have dedicated their lives to the spiritual and temporal welfare of helpless, abandoned Catholic people. In every increasing numbers they are receiving zealous, devout, self-sacrificing recruits who come to them with the desire to dedicate their lives to this truly Christlike work. In a comparatively few years hundreds, yea, thousands, of Catechists will be enrolled under the banner of Our Blessed Lady of Victory. Even now would they send from among their number trained Catechists to give Religious Instructions to the sadly-neglected children of these Mexican immigrants laboring as section hands on the big railroads of the western and central-western states. These laborers and their families, so often miserably housed in box cars in settlements of hundreds and even of thousands, now deprived of Holy Mass and the Sacraments, could easily be reached by these Catechetical Mission Bands of our devoted Catechists and thus thousands could be saved to God and the Church. But unfortunately they cannot do so since they cannot count upon the financial aid requisite for such an undertaking.

If but a small portion of the money which is to be spent in fighting Calles and his unspeakable government could be placed at the disposal of our Catechists, then, indeed, would they be able to extend their missionary activities into this vast Mission Field where thousands of spiritually starving Mexicans are perishing because there is no one to break to them the Bread of the Word of Eternal Life.

In this issue THE MISSIONARY CATECHIST begins a Book Review Column which will deal, principally with the constructive criticism of Spiritual or devotional, and catechetical works. The department will be under the direction of the Rev. A. J. Blaufuss, of Baileyville, Kansas, who is thoroughly competent of passing judgment because of his extensive knowledge of the principals and practices of the Spiritual life.

Enclosed find post office order for \$5.00. It is only a little mite, but I hope it will gladden some poor little heart to the happy tidings of the coming of the Babe of Bethlehem.

Wishing you, dear Father, and all the Catechists at Victory-Noll a Merry Christmas and a Happy New Year, I am

Sincerely your friend,

C. F. J.

Woodbury, L. I., N. Y.

The Rio Grande River, which flows through the state of New Mexico, is one of the longest rivers in the world. Covering 1,800 miles from the northern border to the southern border of the state, the Rio Grande has a drop of 3,500 feet.

Remember your dear departed during 1927 by supporting the Souls in Purgatory Catechist.



Victory - Noll Notes



ON the glorious Feast of Our Immaculate Queen twenty-two members were invested as Juniors, Probationers and Consecrates in our Society. The new Juniors are Catechists Agnes Ness, of Fort Wayne, Ind., Kathleen Heath, of Kirkwood, Mo., Mary McConville, of Phillipsburg, Pa., Elvira Vigil, of Denver, Colo., Veronica Scheltinga, of St. Louis, Mo., Genevieve Sullivan, of Chicago, Ill., Genevieve Vasquez, of Brighton, Colo.

Those invested as Probationers were Catechists Eleanor Clements, Okeechobee, Fla., Mary Garcia, Denver, Colo., Mary Whitfield, Dubuque, Iowa, Catherine Spieler, Charleston, Ark., Margaret Campbell, Stevens Point, Wisc., Catherine Brohman, Grand Forks, N. D.

Those who received the white veil as Consecrates of Mary Immaculate were Catechists Dorothy Leahy, Davenport, Iowa, Mary Ann Seewaldt, Fort Wayne, Ind., Elizabeth Ayers, Lima, Ohio, Ida Kuntz, Batesville, Ind., Agnes Rauchenbach, LaPorte, Ind., Julia Schmitt, Dubuque, Iowa, Loretta Smith, Des Moines, Iowa, Frances Alloway, Columbus City, Iowa, Marguerite Tracy, Chicago, Ill.

The Investiture Ceremonies were preceded by a four-day Retreat conducted by the Rev. Chrysostom Theobald, O. F. M., of Cincinnati, Ohio. Father Chrysostom, formerly Provincial of the Cincinnati Province of the Franciscan order, is a splendid Retreat Master and his practical conferences were greatly appreciated by the Catechists.

Msgr. Francis A. Purcell, Rector of Quigley Preparatory Seminary, Chicago, Ill., was the celebrant of the Investiture Mass. In his address the Monsignor compared the vocation of the Catechists to that of St. John the Baptist, whose life, though one of extreme privation and sacrifice, was also one of the most honored—the preparing of hearts for the coming of the Redeemer. "Is there any other inspiration of modern times which may be compared to this vocation?" he asked. "There is no work that is greater; there is no work that is more pleasing to Almighty God than the work the Catechists are doing in preparing the souls of the little ones in the neglected mission district for the reception of the truths of religion."

In the evening Solemn Departure Ceremonies were held at the Cathedral of Immaculate Conception, in Fort Wayne, for six members of our Society, who were sent to the Mission Field in the Southwest. Our beloved Bishop Noll presided, and was assisted by our Spiritual Director, and the Rev. J. E. Dillon, Chancellor of the Diocese of Fort Wayne. A large number of priests from the various parishes of Fort Wayne, and neighboring cities were in the Sanctuary.

The Departing Catechists and thirty-four members of the Society led by the Catechist Directress entered the Cathedral singing "O Mary Conceived Without Sin." After the chanting of the Litany of Loretto by the Catechists, Bishop Noll delivered the departure sermon. "It is most fitting," he said, "that these ceremonies should

take place on Mary's greatest feast, for the Catechists are called Missionary Catechists of Mary, and all their labors are done 'for Jesus through Mary.'

"The Church must carry on Missionary work. She is obligated to carry her Gospel message to the four corners of the earth, and the Church has always done this. A few centuries ago the two American continents were evangelized and civilized by Missionaries who came from Spain. They planted the Faith in South America, Central America and Mexico, and in all the Southwestern states of our own country. The names of the cities bespeak their Spanish foundation: San Francisco, St. Francis; Los Angeles, the City of the Angels; San Diego, St. James; San Antonio, St. Anthony; and so it is throughout all the Southwest. Yet strangely enough the people of Spanish descent, the sons of those who were the first to bring the Gospel to us, are the most neglected in our country today.

"One of the prime purposes of the Foundation of the Society of Missionary Catechists is to precede the Priest, to establish and confirm the Faith among these poor people, whose ancestors came from Mexico or far-off Spain years ago.

"The Catechists go into the Mission Field to spend themselves, and be spent, for the poor. They are real Missionaries. Their lives are spent as Christ's was spent,—in going about doing good."

Following the sermon, the departing Catechists recited the Act of Consecration to Our Blessed Lady of Victory, and then entering the Sanctuary they knelt to receive the individual blessing of the Bishop. During the Kiss of Peace the Departure Hymn was sung. It filled all who heard it with its message of love and zeal and service,—the ideals of the Missionary Catechists.

Solemn Benediction by the Bishop and the singing of the "Holy God We Praise Thy Name" brought the impressive and inspiring ceremonies to a close.

At the hour when the Shepherds on the Judean hills, so long ago, heard the angelic chorus singing the Gloria in Excelsis Deo" soft strains of the "Adeste Fidelis" and "Silent Night" echoed through the long

corridors of Victory-Noll, calling everyone to come to the Chapel to adore the Infant King on His Birthday.

Our little Chapel rang with the joyous "Glorias" of the midnight Mass. Following the beautiful custom of the Spanish-speaking people, all the Catechists venerated the Divine Infant in His Crib, pledging anew their undying love and service to Him, and to those, His least little ones, who share His poverty.

As we had sent our crib to Victory-Mount it was necessary to get a new one for our Chapel. Several of our gifted Catechists constructed a little stable, very realistic with its straw-covered thatched roof and rustic manger. The lovely, graceful figures are so very life-like that as one kneels before the crib one is carried back in spirit to the first Christmas night in the Bethlehem hills. The wee Infant Jesus with His tiny arms outstretched as if pleading for our hearts; the Mother Mary, whose eyes shine with maternal love and exceeding joy; St. Joseph, kneeling a little farther away in adoring awe; the lowly Shepherds who have come in answer to the angel's message to worship their new-born King in simple, humble faith; and over all the joyful figures of the angels who are announcing their Christmas message of "peace to men of good will."

After Mass everyone went to the Community-room where a huge tree, gleaming with brightly-colored lights and glittering ornaments, greeted all with a message of "Merry Christmas."

Sana Claus, in the person of our dear Spiritual Father, distributed the gifts that were stacked in mountain piles around the tree. Packages from home and friends filled all with delight and happiness. Busily engaged in untying mysterious looking parcels decked in gay tissue and ribbon, the time flew by until the jingling of bells announced "midnight lunch" in the candle lighted dining room with its huge improvised fire-place, holly wreathed windows, and festively decorated tables.

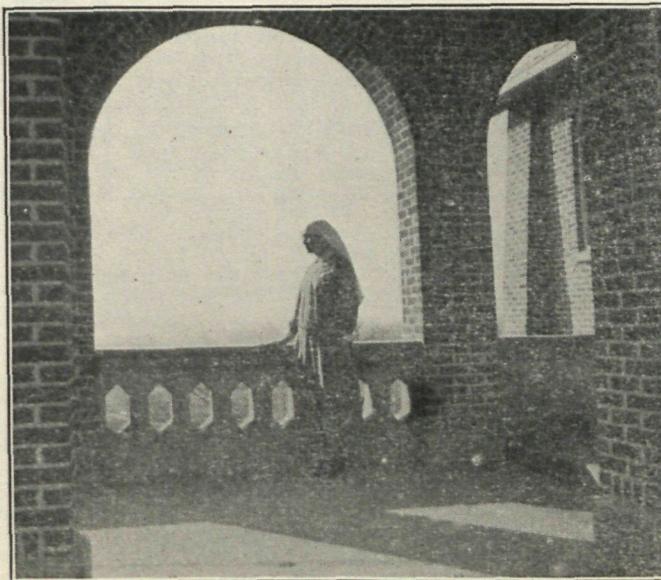
* * *

Snow was the only thing that was lacking to make Christmas complete, and everyone bewailed the fact that we were not to have a "white Christmas". Contrary to all expectation, and though there was not a sign of it in the early afternoon, by six o'clock the wide rolling hills of the entire "Noll" were covered with a blanket of pure glistening white.

Having been covered with red paper, the great reflectors at its base cast a roseate light on the Sentinel on the Hill, causing the snow, gracefully wafted about it in the night wind, to appear as leaping flames of fire.

As there are no express offices in or near our Mission Centers in New Mexico, we would ask all who send packages and boxes to ship them by Parcel Post.

All boxes above twenty pounds in weight may be sent by freight via Las Vegas.



The Catechists pray that the New Year may be filled with choicest blessings for you and yours.

The Associate Catechists of Mary

My dear Associate Catechists of Mary,

Let us, in beginning this New Year, unite in giving thanks to the Infant Jesus and to Our Blessed Lady of Victory for the signal favors They have bestowed upon our organization during the past year, and then let us ask Their blessing upon all our undertakings during this year.

When I began to write to you this month, I hesitated a moment before saying "My dear Associate Catechists of Mary". I wanted to use a new salutation, something a little more striking. But what is an Associate Catechist? What does the name signify?

A Catechist, to begin with, is one who imparts religious instruction and gives a Christian training to those under her care. A Missionary is one who is authorized by the Church to spread the truths of religion. A Missionary Catechist of Our Blessed Lady of Victory is one consecrated to Jesus through Mary, who, in the name of the Church, devotes her life to the service of the poorest and most neglected people in the scattered mission districts of our country. The supreme happiness of her life is to save the Faith of those who, because of their poverty and the scarcity of Missionary Priests, would otherwise be lost to God and the Church.

Now an Associate Catechist of Mary is one whose heart is filled with fervent love for Jesus and Mary, and because of this love, with a zealous desire to assist Their Missionary Catechists in saving the souls of the poor little ones in the missions.

It is the noble vocation of an Associate Catechist of Mary to assist in the support of a Missionary Catechist who has given herself, heart and soul, to Our Divine Lord to labor with unwavering zeal for souls. Life apart from the Saviour, Who died for men, has no charm for her. Daily she goes on her way in humble self-forgetfulness, praying, drawing souls to the Altar of God, healing sick bodies and comforting wearied hearts, and all the while those who are helping her,—the Associate Catechists of Mary,—are partaking, sharing in all the merits she is amassing in heaven.

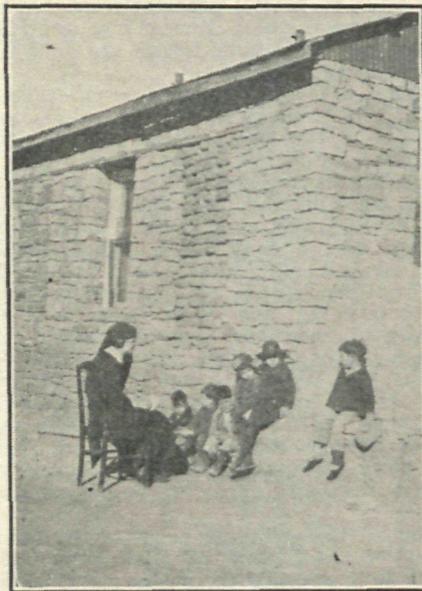
Do you understand now why I preferred to greet you with my usual salutation? In all the world there is no more beautifully significant manner of addressing you.

It is my firm belief that if every American Catholic man and woman could know the conditions in the Southwest under which our devoted Catechists are laboring for the salvation of souls, the membership of the Associate Catechists of Mary would be measured only by the number of Catholics in the United States.

This month I am appealing to you, therefore, to interest some of your friends in our dear Society. Explain to them the purpose of its foundation, and impress upon them what untold good they may do by assisting in the support of a Catechist. I shall gladly forward sample copies of The Missionary Catechist to you, as well as other explanatory literature, if you will but advise me that you would like to have it.

Every new member in the Associate Catechists of Mary helps to spread the kingdom of Our Lord Jesus Christ upon earth. How many new members will you interest this month?

Sincerely yours in O. B. L. V., for the Mission Cause,
Catechist D. M. Schneider,
Catechist-Supervisor,
Associate Catechists of Mary.



The Missionary Catechists extend to all devout, zealous young ladies who have a vocation to a Missionary life a cordial invitation to become associated with them in the service of Jesus and Mary in the person of their poor children.

The life of a Missionary Catechist is devoted to the practice of the Seven Corporal and Spiritual works of Mercy. Like Her Divine Master she "goes about everywhere doing good."

She "feeds the hungry" little ones in the Missions; she "clothes the naked"; she "visits the sick" in their homes; she "instructs the ignorant," teaching Catechism to young and old; she "converts sinners," bringing back the negligent and erring ones of the flock to the Church and the Sacraments.

Briefly, the requisite conditions for entrance are an earnest desire of sanctifying one's soul, sound judgment, a fair education and good health. Certificates of Baptism and Confirmation are required, as well as a letter of recommendation from some Priest to whom the applicant is personally known.

The Rev. Spiritual Director of the Society will be pleased to answer all questions concerning vocations.

Columbus, Ohio.

Reverend dear Father—

I wish to renew my subscription for your very dear little magazine—THE MISSIONARY CATECHIST. I would not be without it. I love it so much. Father, how I envy the Catechists and how I wish I could become one of them, especially today on this beautiful feast of Our Blessed Mother's Immaculate Conception.

Yours in Jesus, Mary and Joseph.
A. W.

And I that own a Queen divine
Who smiles on me from Heaven above,
Know not why such a gift is mine,
Ah! clearly God is love.
—Rev. Wm. Livingston.

"LISTENING IN" ON BAND ACTIVITIES

Congratulations

to Mrs. J. Scherer and her faithful band of mission workers! This enthusiastic group of Associate Catechists of Mary sent eight large Christmas boxes to the Missions.

* * *

Our Sincere Thanks

go out to all the Associate Catechists of Fort Wayne and Huntington who have co-operated so wholeheartedly with our Society during the past year. May God bless them!

* * *

The Zeal

of St. Thomas Aquinas' Band of Chicago is worthy of particular mention. Faithful friends, these.

* * *

An Expression

of thanks is due to Miss Frances Renier and Miss Loretta Sullivan. Assisted by their large circles of friends they have given a number of successful bunco parties. The enthusiastic co-operation of Mrs. Hunt, who sold sixty tickets for one party, calls forth our admiration.

* * *

Erie, Pennsylvania

has expressed its interest in the work of our Society through Maria Mission Circle, which not only sent Christmas boxes to the Missions, but is also supporting a Catechist this month.

* * *

It pleases us

to announce that Mrs. Catherine Service of 706 South Kenneth Avenue, has been appointed Chief Promoter in the City of Chicago. Mrs. Service will be happy to consult with you relative to the affairs of your band, and to give you the benefit of her many years experience as a successful promoter of Associate Catechists of Mary activities.

* * *

Mite Boxes

Pennies and nickels soon grow into dollars when they are dropped into the mite box. Help keep a Catechist in the Field by saving your pennies!

* * *

We extend

to all our readers a cordial invitation to be enrolled in the Associate Catechists of Mary. The membership dues are nominal—only \$1.00 a year. Join the home band, VICTORY-NOLL MISSION CIRCLE, this month.

Catechist Supervisor,

Associate Catechists of Mary,

Box 109, Huntington, Ind.

New Orleans, La.

Kindly accept the enclosed check in appreciation for favor received. This is for The Missionary Catechists' Fund.

I have been very much interested in your magazine and the good work being done by your Catechists.

Praying God to bless your good work, and trusting to be remembered by your community, I beg to remain

Sincerely yours,
P. J. R.

Remember your dear departed during 1927 by supporting the Souls in Purgatory Catechist.

Reading Something Worth While

Rev. A. J. Blaufuss

TRUE LIFE, or, A Little Book on Grace.

By Rev. Franz Ruemmer, translated by Isabel Garahan, B. A.

True Life—A Little Book on Grace—is true to its name as it may be read at one sitting. Like highly concentrated foods put up in small packages, this little volume is full of spiritual vitamins. The author has extracted from the writings of St. John, the Epistles of the Apostles SS. Peter and Paul the texts that bear upon the Church's Doctrine of Grace. His method is not that of cold theological analysis but full of life, love and unction. The work does more than give insight into the "Sanctuary of Grace." Its careful reading,—still better, meditation,—will make Communicants approach the Holy Table with more careful preparation and return therefrom with greater consolation, warmer love and richer merit; devout souls will be thrilled by the efforts the Holy Trinity has made to woo and win the human heart; seekers of the higher life will find solid instruction which corrects concepts of a false mysticism.

Holiness is not synonymous with asceticism. The latter is a means to the end, and is a negative element, whereas, the positive, i. e., Holiness or Charity, is the "awakening of the soul to an ardent love of God." That this service of love implies obedience to the law and Will of God is emphasized in many beautiful passages, e. g.: "If, according to a modern authority, the innermost essence of the natural life consists in love, and if the essence of love is none other than the surrender of the will to the beloved one through service, then supernatural love, too must be manifested and maintained by obedience to the Holy Will of God."

The work is very fortunate in having found so capable a translator as Miss Isabel Garahan, A. B.

THE SECRET OF THE SAINTS. By Rev. Franz Ruemmer, translated by Isabel Garahan, B. A.

Even the tyro in the Spiritual Life has been reminded by his guides, living and dead, of the fundamental need of Humility. The present little volume is another effort to convince the laity that Humility is a necessity for them as well as for Religious. Nowadays there is a tendency to pooh-pooh Humility and to junk it with old-time asceticism. A spirit of independence and self-sufficiency is inborn and inbred in the new generation. Many prefer to erect Spiritual temples on University degrees, smartness and money piles. The advice of the old builder, who told the seeker after Sanctity to dig, dig, dig,—deeper and deeper—to get the right foundation for his edifice of Christian Perfection, often gives way to the newer counsel: Build, build, build—make a showing at every cost, even if afterwards the building tumbles down about his ears.

Sincere seekers after Spiritual advancement will gladly read the six chapters of this little book. They will learn that, as in the past, so, now, this lowly virtue is the 'conditio sine qua non' of Sanctity; that it reduces the "ego" to a vanishing point, and, by a seeming paradox, at the same time enlarges the soul and creates giants that slay dragons. Again, like a well plowed and harrowed soil it prepares the heart to

And This is the Richest Country in the World

Gary-Alerding Settlement House

Gary, Indiana.

Dear Father—

Last week we found a poor woman very sick, lying on the bare floor. In one corner of the dingy room several bushels of coal were scattered about. A sack of coal served as a pillow for her aching head.

We found another family actually too poor to buy clothes for their children. We told them that if they came to the Settlement House we would gladly give them some old clothes. The following day the mother came with her little children. It was a cold day and a drizzling rain was falling. Not having any place to leave her baby, she brought it along with her. In her arms she carried this little one, which had no clothes to cover its little body, but only an ordinary towel. My heart ached for this poor soul. We immediately went to our old clothes chest which we started a few weeks ago in honor of the Infant Jesus and brought out the very things that every baby needs. The mother was pleased with all the things we gave her, and even the little baby chuckled. It seemed to understand what was going on.

In practically every third home we visit we find a rickety baby as a result of undernourishment. These little Mexican mothers are poor, young and ignorant. It is nothing extraordinary for us to find babies less than a year old suffering from consumption. Many of these die, others are left weak and handicapped for life.

Catechist Catherine Olberding.

receive the seed of Divine Wisdom, sensitiveness of Spiritual perception, love of prayer and suffering, culminating in union with God by holy love. "God is all, I am nothing" is the secret here revealed.

The laity, who are striving to lead a holy life in the world, as well as Religious will find these two little books very practical helps in their search for Sanctity. These books may be ordered from The B. Herder Book Co., 17 South Broadway, St. Louis, Mo. \$1.25 each.



Victory Mount Echoes

MYSTERIOUS-LOOKING packages continued to arrive last month until the 24th, and every night found our Catechists busily preparing for the annual Christmas treat for the poor children in our New Mexican missions. Now and then a "mama" doll cried loudly as she was hurriedly crowded into a holly-covered box to await the day when some delighted little black-eyed lass would cherish her and "mother" her to her heart's content. Marbles galore, some beautiful "agates" too, which are so highly prized by our boys, and French harps, were among some of the gifts provided by our generous friends.

—o—

Prior to the great Feast of Christmas, the "Masses of the Virgin"—nine in number—were sung in most of the church in New Mexico. Each day for the nine days preceding Christmas large crowds of the faithful thronged into the church. This is a beautiful custom brought to these parts from the Latin countries of Europe.

—o—

At the time we were receiving toys for the poor children, we also received a few things for our Chapel. Among these were a nice Missal, and stand, an image of the Sacred Heart, and an altar cloth. We also received a promise of a set of Stations of the Cross.

—o—

Last month we were glad to welcome six Catechists who came from Victory-Noll to enter the Mission Field. "The fields are white unto the harvest, but the laborers are few." May God grant that during this New Year many more self-sacrificing subjects will come to associate themselves with us in the service of our Heavenly Queen.

Cumberland, Md.

Dear Catechists—

Enclosed you will find money order for \$5.00 as an offering towards the Little Flower Burse. This offering is given in thanksgiving for favors received through the intercession of the Little Flower and to beg Her prayers that a very dear friend may receive the Sacraments at Christmas.

Sincerely

F. A. W.

"O Sacred Heart of Jesus, once in agony, have pity on the dying."

The Catechists pray that the New Year may be filled with choicest blessings for you and yours.

NEARLY FIVE HUNDRED BISHOPS SIGN PETITION

Asking Holy Father to Make Observance of Church Unity Octave Universal

The time fast approaches for the Annual Observance of the Church Unity Octave, beginning as it does on the Feast of the Chair of St. Peter at Rome, January 18th and ending on the Feast of St. Paul's Conversion, January 25th. Originating in America it was extended by Papal Brief of Pope Benedict XVth to the Universal Church and every year its observance becomes more widely established in every part of the world. Even those outside the Catholic Church, notably the Anglicans, have begun to emulate Catholics in praying for the general and particular intentions of the Octave. This is all the more wonderful because the specific thing prayed for is the return of all dissident Christians to communion with the Chair of Peter at Rome, the divinely constituted Center of Catholic Unity.

Institution by the Holy Father of the new Feast of the Kingship of Christ has added a further impulse to the movement which has been gathering momentum during the past five years and which it is believed will soon culminate in the observance of the Church Unity Octave in every Catholic Church of Christendom. It is obvious to all that Christ cannot reign as King over the whole world until first His disciples are one, even as He prayed on the night of His betrayal: "Father that they may be one as We are one that the world may believe that Thou has sent Me."

There is only one voice in Christendom sufficiently authoritative to unite the Catholic faithful everywhere at a given time in echoing the prayer of Our Lord Jesus Christ for the Unity of all believers. The command of the Vicar of Christ alone will result in the prayers of the Church Unity Octave being recited at every Mass and Benediction given throughout Christendom and in every convent and monastery from the Feast of the Chair of Peter at Rome to that of the Conversion of St. Paul the Apostle to the Gentiles, but the Holy Father does not ordinarily impose liturgical observances and prayers upon the faithful until first the Bishops of the world in large numbers have petitioned him to do so.

No special urging ought to be necessary to incite Catholics everywhere to make the intentions and short devotions of the Church Unity Octave their own from January 18th to the 25th. It is to be noted that a Plenary Indulgence has been granted by the Holy Father to everyone of the faithful who on the first or the last day of the Octave will receive Holy Communion under the usual conditions.

To Be Recited Daily During Octave
 Antiphon. That they all may be One, as Thou, Father, in Me and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me. St. John xvii:21.
 V. I say unto thee, that thou art Peter;
 R. And upon this Rock I will build My Church.

PRAYER

O Lord Jesus Christ, who saidst unto Thine Apostles; Peace I leave with you, My Peace I give unto you; regard not our sins, but the faith of Thy Church, and grant unto her that peace and unity which are agreeable to Thy will, Who livest and reignest God forever and ever, Amen.

The Daily Intentions

Jan. 18. Feast of St. Peter's Chair at Rome. The return of all the "other sheep" to the one Fold of Peter, the One Shepherd.

Jan. 19. The return of all Oriental Separatists to Communion with the Apostolic See.

Jan. 20. The submission of all Anglicans to the authority of the Vicar of Christ.

Jan. 21. That the Lutherans and all other Protestants of Continental Europe may find their way "Back to Holy Church."

Jan. 22. That all Christians in America may become one in communion with the Chair of Peter.

Jan. 23. The return to the Sacraments of all lapsed Catholics.

Jan. 24. The conversion of the Jews.

Jan. 25. Feast of the Conversion of St. Paul. The Missionary conquest of the entire world for Christ.

Our Lady of Guadalupe Church,
 Sapello, New Mexico.

Dear Catechist Doyle—

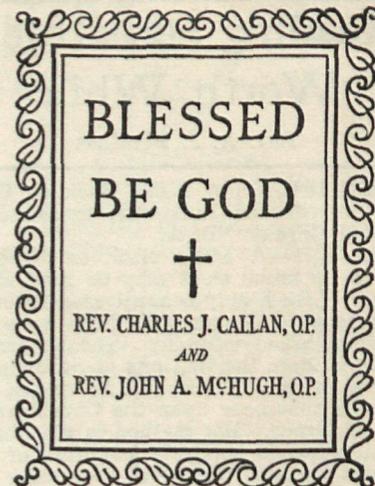
I had hoped to see you during the "Fiesta" at Mora. I was anxious to thank you in person for having thought of me and my poor missions.

Father Ollier publishes accounts of the good work you are doing at Holman. Now if there is anything aroused in me by listening to his recital of the good work being done by the Catechists at Holman it must be a sentiment of jealousy because I am not able to enjoy the benefit of this work in my mission. Father S— promised us the same advantage, but there are many obstacles in the way. I do hope that these may be overcome.

Thanking you again, I remain
 Sincerely yours in Our Lord and O.B.L.V.,
 Rev. J. B. Guerovich,
 Portland, Maine.

We enclose \$10.00 for the support of a Catechist. This is in thanksgiving for a favor received.

K. R.



BLESSED

BE GOD



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AND

REV. JOHN A. MCHUGH, O.P.

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