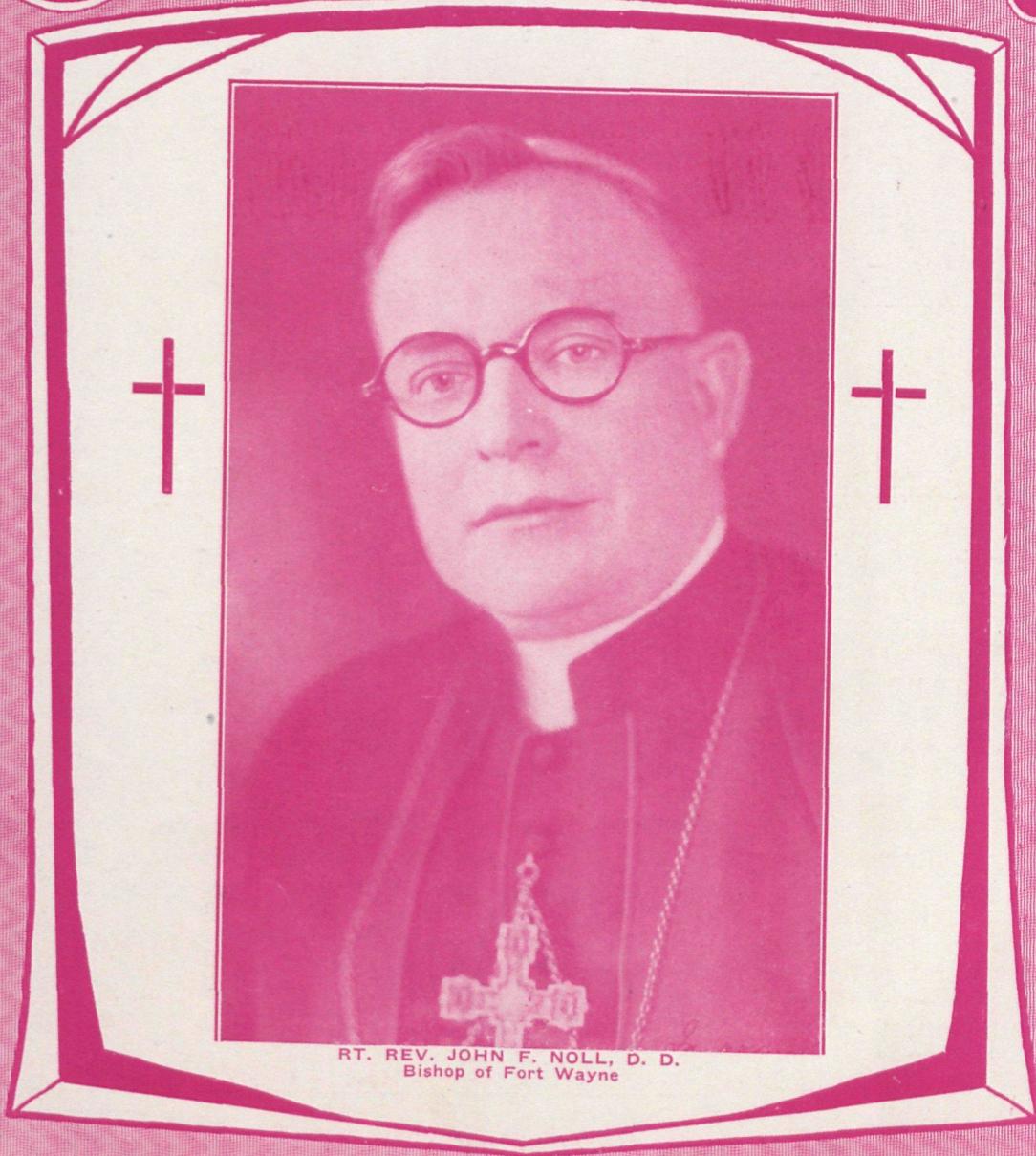
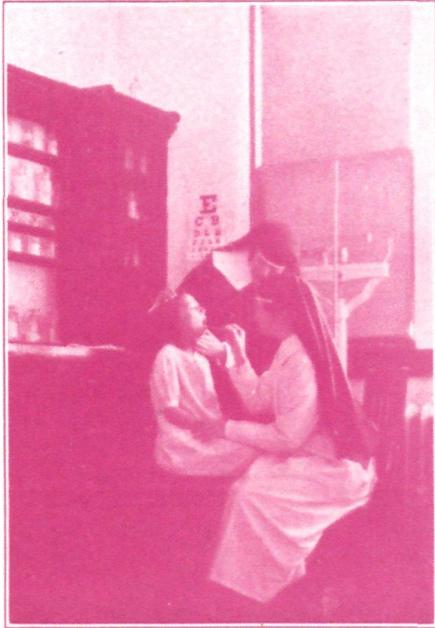


# The Missionary Catechist



RT. REV. JOHN F. NOLL, D. D.  
Bishop of Fort Wayne

## At Victory - Noll



During the period of training at the Victory-Noll Preparatory School for Missioners, an eminently practical nursing course is given together with a course of Medical lectures. The nursing classes are under the direction of a graduate nurse qualified to teach. The lectures in medicine are conducted by Dr. Johnson of Huntington, Indiana.



The course is destined primarily to prepare the Catechists to meet problems and emergencies which inevitably occur in mission fields where medical and nursing aid is not available. Where there is poverty, moreover, there is an unusual amount of illness. By attention to the physical ills of the neglected poor, souls are often won back to God.



# The Missionary Catechist

Volume VI

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No. 5

## Catholic Lay Action

RT. REV. JOHN F. NOLL, D. D., Bishop of Fort Wayne.



If there could be such a thing as an unrecognized heresy in the Catholic Church, it is the prevalent notion that only priests and Bishops are expected to be missionaries in the cause of God and of souls. Such a theory is intrinsically wrong, yet it seems to be accepted in practice. Almighty God never intended that people should find their way into the Catholic fold some way or other, and that only then it becomes the business of the Church to teach them on the occasion of their presence at divine services on Sunday, to hear their Confessions and to admit them to the Communion table. The last order Christ gave to His disciples was to go out into the world and to bring the Gospel to the attention of every individual. He had previously made clear that while there is only one fold under one Shepherd, there are many sheep outside this fold which must be brought in.

Now, it was never the intention of our divine Savior that His clergy alone should bring the Gospel to every individual, even if only for the simple reason that they could not do it. The Apostles who received the order direct from Christ did not do it. They did go out to preach and teach, but they associated with themselves many laymen and lay women. They did this even at a time when there was no organized parish life which required that a priest establish himself in a community and remain there, lest during his absence those who are of his flock might be deprived of the spiritual helps dispensed from his service station.

Let us suppose that a priest is pastor of 2,000 souls, or even over 1,000 souls, and that within his parish limits there are two or three times as many non-Catholics. Now Christ wants these people to be reached, but certainly not directly through the priest. His whole district could be covered if each lay Catholic interested himself in only two or three of them, but if the priest had to do it alone he would have to interest himself in several thousands. His intentions would be misunderstood and his zeal opposed if he went from house to house to talk his religion. But the lay Catholic can interest them by his good example, by his live

faith, by his clean speech, by his devotion to his children, by his ability to answer questions about the Catholic faith when asked. The 20,000,000 lay people must not only help convert America, but must do the principal job. It would be an impossible task for the Catholic clergy, whose ratio to the Catholic lay people is as one to one thousand, and to the non-Catholic lay people as one to six thousand.

Now Pope Pius XI has been urging the laity to engage in this Apostolate, but he calls it "Lay Action." On the occasion of his Golden Jubilee in the holy Priesthood in December last, the Pope urged Catholic Action upon every member of God's Kingdom anywhere in the world. Only those who meet the non-Catholic

ple and form a contact between them and the priest.

The Society of Missionary Catechists, whose members are engaged in instructing children outside of school hours, in the work of visiting the homes of these children in order to help their parents in a hundred ways, hopes ultimately to be able to train lay people for the sort of "lay action" which counts.

Have you, kind parents, ever encouraged your daughter to join the ranks of the Catechists, who are, for the present, concerned not so much in converting people to the faith as saving them for the faith against religious workers of the sects, who are trying to rob them of the religion which they inherited?



A group of the first lay-workers trained by Missionary Catechists—Chaperito, New Mexico

are able to know his prejudice, his erroneous impressions, or even his interest in the Catholic Church. You, and not the priest, meet them. You must strive to remove his prejudices and wrong impressions by explaining the truths about Catholic faith and practice, about the Catholic attitude towards the state, towards public schools, towards marriage, etc. You should be able to do this with the store of correct information which you have yourself, but if you are unequal to the task, you should then place Catholic literature in the hands of these peo-

Have you, young lady, who have decided that you will not enter one of our teaching or nursing Sisterhoods, ever thought of the grand alternative of a semi-religious Community whose members become co-workers with the Bishops and priests of the southwest, just as the women praised by St. Paul labored with him and his associates?

Give this some of your thought and much of your prayer. Think of not only saving your own soul, but of procuring for it the reward of an apostle by helping to save the souls of many others.

GOD LOVETH A CHEERFUL GIVER (2 Cor. 9, 7.)

## Juan Wears a Little Medal

GRACE KEON

"JUAN LOPEZ is a good fellow," said Ignacio Cuyas, in an angry tone. "He has steady work with Don Teodoro and Don Teodoro is giving him a fine house. Not a girl in this village but would rejoice at such a life-partner. But you! What do you do?" glaring at Marta, his plumb-bosomed, dark-eyed wife, you aid Panchita in this craziness. Mother of God, have I been a bad husband to you because I do not go to church? Have I ever beaten you, or been cruel to the children? Answer me!"

Marta shook her head.

"No. You have been a good husband! And a good father! But that has not kept my pillow dry, Ignacio. I would not want our Panchita to grieve over Juan's immortal soul as I have fretted over yours all these years."

For an instant Ignacio's half-clinched hand seemed to stir, and Marta thought the blow he had not yet given was about to fall.—She continued:

"How can you see these good Catechists working with us and not try to help them! You are not evil-hearted, Ignacio. You must go to church—you must show other people—"

"Stop, stop!" thundered her husband. "I've had enough of that. We are not talking of church nor of me. We are marrying our Panchita to Juan Lopez, if you are not such a fool as to prevent it. Do you know anyone as good as Juan?"

"Do you know any one prettier or better than our Panchita?" stormed his wife. "Is she not the flower of our family? Is Juan Lopez any more worthy than she?"

Ignacio stared at her, perplexed. Marta had never crossed him; never defied him. He knew, at last, that she was in earnest, and with Marta in earnest—!

"But she likes Juan. You have said so, Marta," he began, in a quieter tone.

I know she does. But when she told him he must go to church and be a good Catholic he laughed. 'I am as good a Catholic now as your father, Panchita. Of course I will go to church to be married. But this is a big world and there is not much time in it for church-going.' That is what he said to her! It is your fault! If you would do your duty, other men would follow. Some day—some day—you'll see—the good God will—"

"Now, now," said Ignacio, in vexation, "do not weep again. Times have changed

when a daughter says to her father that she will or will not do a thing. A bad sign, Marta."

"A sign of courage," said Marta, obstinately. "I wish I had had it." The words sent her husband into another rage.

"Courage!" he cried. "Courage! So! That is what you call—"

Marta went out to the patio, and picked up a pottery jar.

"I must have fresh water, Ignacio," she said, politely. Not waiting for further comment, she lifted the earthen vessel to her shoulder, leaving him a very bewildered man. Never before had

just as Bartolo uttered his sarcasm. The wrath she could not loose upon her husband fell with double violence on the wretch who dared thus interfere. In two seconds, under the whiplash of her tongue, both Ignacio and Bartolo had vanished.

"You! You!" screamed Marta after their disappearing forms. "Godless ones, both of you! Keep your nose out of my affairs, or it will be the worse for you! Two alike! No processions, no Sunday Mass, no confessions—"

"I tell you, Ignacio, I am glad I never married," said Bartolo, earnestly, when they were at last out of earshot.

"We heard nothing of this sort until the Catechists came," muttered Ignacio.

"Nothing," said his brother.

"Still—they are good. They teach the little ones, visit the sick, and the old, and have made the church a pretty place.

"I am saying nothing against the Catechists," said Bartolo, crossing himself piously. "God forbid."

Ignacio looked at him inquiringly.

"We shall have to go—to church, I mean. I can see it. Marta will never rest until we do. I know her. She is kind and good—but obstinate as Jose's burro. Nothing can move her. We must go."

Bartolo sighed.

"I tell you I am thrice happy that I have never married," he repeated. "See how peaceful Marta was, until she wanted something. That is the way with women. All sugar and sweetness until you refuse to do as they wish."

Ignacio sprang loyally to his wife's defense.

"It is the first time Marta has ever wanted anything," he said.

"She has been a good woman and mother. Our boys are skillful, our girls pretty and well-trained.

"Yes, Yes," nodded Bartolo.

For no one could deny that the ten boys and girls of the Cuyas family were all that Ignacio claimed them to be, and more. But Panchita was exceptionally pretty and bright. Her fingers were like flowers; her voice like that of an angel. No wonder handsome Juan Lopez was madly in love with her, though many winsome maidens had vainly bent flashing eyes in his direction. It was Panchita who had snared him—without effort on her part.

(To be continued)



Courtesy of "The Earth," Santa Fe R. R.

Marta treated him thus. And a chuckle behind him added to his mortification—as his brother Bartolo thrust his head into the room.

"Ho, Ignacio!" he said derisively.

"Ho, Bartolo! What do you think? Panchita will have none of Juan because he does not go to church. And Marta says she is right—"

Bartolo laughed.

"It is a poor man who is not the head of his own house—"

Unfortunately, Marta had not dallied drawing the water, and entered with it

SUBSCRIBE FOR A FRIEND

NEWEST SOUTHWEST DIOCESE

The Diocese of Amarillo covers an area of 72,000 square miles. It comprises the extreme Northwestern part of Texas, including all the Panhandle and extending South to a point within thirty-five miles of the Rio Grande River.

The total population of the diocese is approximately 500,000. The Catholic population is less than 25,000, of whom four-fifths, or 20,000, are poor Mexicans.

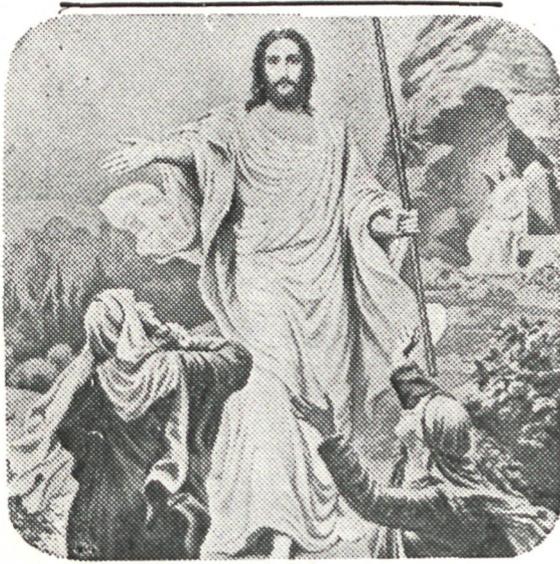
There are thirteen secular priests laboring in the diocese and twelve priests of Religious Orders. These twenty-five priests must cover 72,000 square miles of territory in administering to the spiritual needs of their scattered flocks.

The diocese has nineteen churches with resident priests: In addition there are twenty missions with churches and thirty-one mission-stations, where Mass is said on an average of once a month in private homes, or schoolhouses.

Lubbock, Texas, where the Missionary Catechists now labor is the third largest city in the diocese. It has a population of 2,000 of whom 1,000 are Mexican Catholics and fifty American Catholics.

The Mexicans, for the most part, are seasonable laborers and are almost entirely unable to contribute to the support of the Church. They live in small groups of ten or twenty-five families, as a rule, in almost every part of the diocese.

It is especially among these Mexicans that the Protestant denominations work to wean them away from the Catholic Church. Backed by large numbers of willing workers and ample funds they succeed in winning many of these poor and ignorant people.



That the Risen Savior may flood your hearts with that peace which the world cannot give is our Easter wish and prayer for you.

OUT WHERE THE WEST BEGINS

Arthur Chapman

Out where the skies are a trifle bluer,  
 Out where friendship's a little truer  
 That's where the west begins;  
 Out where a fresher breeze is blowing,  
 Where there's laughter in every streamlet flowing,  
 Where there's more of reaping and less of sowing,  
 That's where the West begins;  
 Where there's more of singing and less of sighing,  
 Where there's more of giving and less of buying,  
 And a man makes friends without half trying,  
 That's where the West begins.

Why not make your gift to the Risen Savior \$10.00 for a LIFE SUBSCRIPTION TO THE MISSIONARY CATECHIST. This is payable in installments of \$1.00 per month.

Charleston, W. Va.

Dear Catechist:

Enclosed find check in thanksgiving for a favor received from Our Lady of Perpetual Help. I started a Novena in her honor asking that my brother-in-law find a position. Today, the eighth day of the Novena, he has found what promises to be an excellent one.

Sincerely, MATILDA W. B.

Somerset, Texas.

Rev. and Dear Father:

I am enclosing check for \$50.00 to help along your good work among the Mexicans. Use it as you see fit.

I pray that God may bless you and grant you success in the work you are doing.

Sincerely yours,  
 A. J. K.

VICTORY-NOLL NOTES

On the morning of the Beautiful Feast of the Annunciation ceremonies of Profession and Investiture in which sixty-three Catechists participated, were held at Victory-Noll.

The usual four-day Retreat, preceding the Investiture, was conducted by Rev. Father Hecker, C. S. S. R., of St. Louis, Mo. His conferences were considered a real spiritual treat and each one took advantage of the privilege of attending them, whenever duty permitted.

Breakfast, which followed the ceremonies, was a festive occasion. Our dining-room, otherwise so severely plain, was beautifully decorated with blue and white crepe-paper, flowers and candles.

Stretch out thy hand to the poor, that thy blessing may be perfected. (Ecclus. vi., 36).

Rochester, N. Y.

Dear Father:

Tell the Catechists to thank Jesus every day of their lives for allowing them to follow the vocation of their choice. They must indeed be extremely happy.  
 M. D. D.

According to thy ability be merciful.— If thou have much, give abundantly; if thou have little, take care even so to bestow willingly a little. (Tob. iv, 8-9).

Read Something Worthwhile

By Rev. A. J. Blaufuss

"OUR LADY'S OFFICE" by Callan and McHugh, O. P., P. J. Kenedy and Sons, N. Y. \$2.00.

These reverend authors of several prayerbooks offer devout Religious and lay people, who by rule or custom say the Little Office of the Blessed Virgin Mary, a new manual, containing Our Lady's Office, the Office of the Dead and the Penitential Psalms. The Latin and English texts appear side by side in double columns. Exegetical, historical and devotional notes, explanatory of the psalms, hymns, lessons, etc., are appended to the bottom of the pages. This manual is well bound and printed in large, clear type.

HOW WE GOT THE NAVAJO BLANKET

The origin of the Navajo blanket is picturesque. At the time of the Spanish conquest, the Navajo tribe was too insignificant to be mentioned. It grew, however, rather rapidly and in raids upon the Pueblos took many of the latter prisoners. From these (the Pueblos had long been weavers of native cotton) they picked up the textile art; and then stealing sheep from the Spaniards, they inaugurated the weaving of the woolen blanket. Only the women of the tribe are weavers. They weave mostly for recreation, just as their white sisters do embroidery or tatting.

Let an ANNUITY INVESTMENT work for you after your death. Write us for full particulars.



Mementos in Masses and special prayers have been offered for the following friends: Mrs. Charles Hickey and son, Mrs. Thomas Dowling, Mrs. Andrew McGuan, Mrs. Mary Keating, Mr. Fred Stoker, Mrs. Margaret Messmer and family, Christine Geyer, Mrs. Kelsey, Miss Harriett M. Scott, President of O. B. L. V. Mission Circle, A. C. M., Mr. John Raidy, The Parents of Alfred Nienaber, Mr. James D. Flynn.

"May the souls of the faithful departed through the mercy of God rest in peace."

COMPETING FOR SOULS

It was the last day of sub-zero weather. Catechist S. and I were out seeking the stray sheep. Perhaps we would not have noticed the little shack, which looked every inch a wood-shed, were it not that a well-dressed young woman disappeared into it just as we were passing. We waited expecting her to return with an armful of wood, but she did not. Our suspicions were aroused.

In answer to our repeated knocks, the door was opened by the young woman above mentioned. She frowned at sight of us. "A Protestant" I thought. "I wonder what she is up to?" I expected her to bang the door in our faces but perhaps she feared it would not stand the shock for she hesitated—hesitated long enough for us to tactfully "talk" our way into the room.



A FEW OF OUR LITTLE ONES—LAS VEGAS, NEW MEX.

What a sight met our eyes! One half of the shack was occupied by an improvised bed upon which lay a pale, withered, wrinkled, old lady. Questions were unnecessary. The bare rough-board table, the empty box-cupboard, and the cold stove told the tale better than words. Here was another victim of hunger and cold!

The fact that the Protestant lady arrived first won the heart of Dona Marquita, the sick woman. She lost no time in telling us that we were unwelcome callers.

A few days, perhaps only a few hours, and Dona Marquita would be dead. That was self evident. Her eternal destiny depended upon these remaining moments.

Taking an abrupt departure, we hurried home to enlist the assistance of the other Catechists. There were only a few dollars left of the sum donated to us for the poor. They were precious dollars but we did not hesitate to use them to purchase a few necessary groceries. We succeeded in begging some coal from a nearby family. With our supplies we returned to the home of Dona Marquita. Her companion was gone,—no doubt, to do the same thing we had just done.

GOD HELP THEM

We were quite dismayed to learn that the coal mines at Madrid are soon to begin working only one day a week. How well we know what this means to our people in Cerrillos and Madrid, all of whom depend upon the coal mines for employment. Living expenses in these two towns are exceptionally high, so barring unemployment, sickness and the other hazards of life, it is barely possible for the miners to feed, clothe and house their large families.

Coupled with this unemployment is an epidemic of colds and pneumonia. Only Our Dear Lord and Our Blessed Mother know what these people are going to do. They cannot afford doctors. They cannot buy medicine. They cannot afford the nourishing food they need during illness and convalescence.

Naturally, the people turn to the "Hermanas" for the assistance they need. But there is little we can do now. Our supply of medicine is exhausted; our clothes room shelves are bare; our funds are depleted. Must we stand by and let the Protestant organizations, who have been trying hard to get into these mining towns, come in and render the help we are unable to procure for our people?

CATECHIST HELEN SRILL.

AND A LITTLE MORE

There is more than "just a little" nursing to be done here at Grant, New Mexico. But, thanks to Jesus and Mary, we have won the co-operation of the doctor and most of the people and would get along fairly well if we didn't run out of medical and first aid supplies. This happens more frequently now for our funds are limited and the number of patients continually increasing. The public school teachers are kindly sending to us all the children who have anything the matter with them. With the help of Our Blessed Mother, we shall give their neglected bodies the proper attention.

CATECHIST M. SRILL.

Approximately one out of fifteen of the present generation of Mexicans has left his homeland for the United States. The problem of preserving the faith of these Mexican immigrants is one of the most important problems confronting the Church in this country today.

Thanks to Jesus and Mary, we were ahead of her this time.

Our patient was so happy at sight of food—which she was too starved to take much of—that she welcomed us with joy.

However, it took some time to accomplish our real purpose,—to get her consent to have Father call and hear her confession.

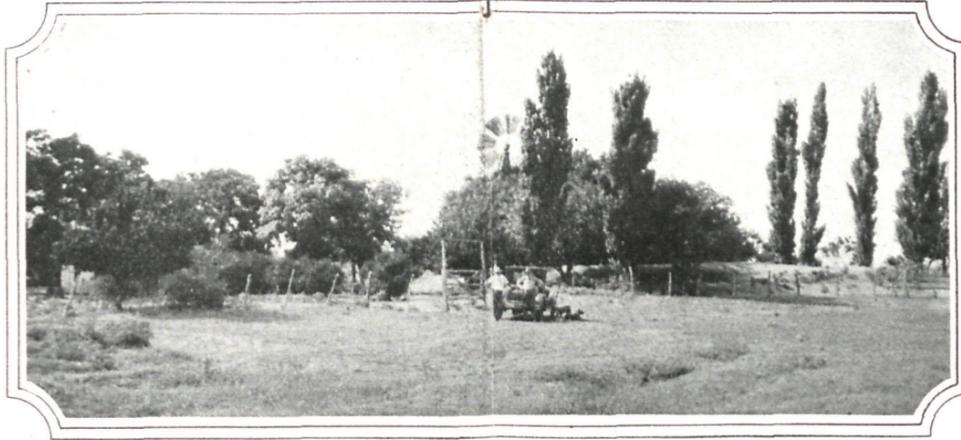
The next day, after Father left, we were grateful to find Dona Marquita smiling and prepared to meet death. Nor did she have long to wait. At four o'clock the following morning her peaceful soul sped to its Creator.

Victory-Mount.

# IN THE HOME FIELD

## THEY HAVE THE FAITH

Last Sunday, February 16th, Father had Mass here at Grant's and placed the Blessed Sacrament in the church. Out of the 243 persons present seventy-nine received Holy Communion. In the evening we had Holy Hour and about a hundred and fifty were present. Father was pleased with the attendance and so were we.



Courtesy of "The Earth," Santa Fe R. R. A PROSPEROUS FARM HOME IN TERRY COUNTY, TEXAS

The people visit the Blessed Sacrament often each day. There are always some adorers in the church. At night when we lock the doors we are invariably forced to ask some to leave. It makes us very happy to note that many of these visitors are men. We have been especially interested in watching one man who comes every evening after work usually bringing with him his wife, a baby and a small boy.

Immediately after we moved to Grants there appeared in the local newspaper a notice that the Protestants would start to build a church called "The Spanish-American Protestant Church."

Catechist M. Srill.

## THE LONE STAR STATE

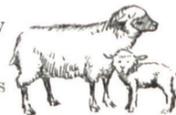
Texas, the biggest state in the Union, is called "The Land of Illimitable Distances."

It has an area of over one quarter million square miles. It is as big as all of New England, New York, Pennsylvania, New Jersey, Virginia, Delaware, and North Carolina.

It takes over a day and a night on the fastest train to cross the state.

The Rio Grande forms its boundary for nearly 800 miles.

The Gulf of Mexico washes 400 miles of its border.



## CATECHISM LESSONS UNDER DIFFICULTIES

Anton Chico, N. M.

Visits to our Out-Mission, Canon Blanco, always are very interesting. We teach after school hours at the two schools there. One of these school houses is the ordinary kind found in this part of the country. The other is a small ranch

We started a Sodality for the purpose of bringing them closer to our Blessed Mother knowing that under Her sweet protection they are certain to become more fervent.

There are hundreds of Protestants also attending this high school. The majority of the Catholic girls are ashamed to acknowledge their Faith because they are unable to answer the questions about their religion put to them by their Protestant companions.

Last week after class, we played a Catechism game with this class of girls and only one of them was able to answer the simplest questions asked.

The church and the high school are in the same block so I spoke to them of making visits to the Blessed Sacrament during the lunch hour. They all smiled. One of the girls ventured to remark that they had never heard of such a thing! Yes. Our Eucharistic Lord is often very lonely in His home at Dos Palos.

Catechist Josephine Penning.

## LIKE BETHLEHEM'S STABLE

There are over thirty families at our Out-Mission, Canyon Largo. These people are both spiritually and physically destitute. They have a church but it is a floorless structure in a lamentable condition. A crude statue of St. Acasio, their patron, and some wooden soldiers are its only ornaments. The altar is an old shaky affair and there is not even a sign of Mass vestments. Transforming this building into a clean, pleasant—albeit poor and humble—home for our dear Eucharistic Jesus will be one of our happy privileges.

By contributing any amount toward the support of a Catechist, you share in the merits of her prayers and good works. It costs only \$25.00 per month to support a Catechist.

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

- 1 Anton Chico, New Mexico.
- 2 Chaperito, New Mexico.
- 3 Dos Palos, California.
- 4 Grants, New Mexico.
- 5 620 W. Fifteenth St., Gary, Indiana.
- 6 Holman, New Mexico.
- 7 8868 Block Ave., Indiana Harbor, Indiana.
- 8 Box 30, Montezuma Route, Las Vegas, New Mexico.
- 9 Cerrillos, New Mexico.
- 10 Lubbock, Texas, Box 1658.
- 11 Santa Rosa, New Mexico.
- 12 Catechist Blanche Richardson, Supervisor of Archconfraternity of Christian Doctrine, Victory-Mount, Las Vegas, New Mexico.

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

## MEET THE ALLELUIAS!

"Catechist, the Alleluias are having a meeting this evening. May we go?" Jose asked, as we walked home from Catechism class.

"Alleluias—? and who are they?"

"Oh, they are the—well—you know, Catechist, they are the—Alleluias, that's all!"

I smiled, "But what is the meeting about, Jose?"

"I don't know, Catechist, this is the first one they are having and all of our gang wants to go because the lady said we would have a good time and lots of nice things to eat. Besides it seems like everyone is going."

My suspicions were aroused and I asked, "Where are they meeting?"

"At X— hall near Manuel Martines house."

Senor G. owned the place I knew, so



SPRING HAS COME—GARY, IND.

after the children left me I hurried to make a call, perhaps more out of curiosity than a sense of duty. Besides, tonight we were conducting Rosary devotions and certainly even Alleluias dared not keep our Catholics away. I would see to that! Although, as I walked, I seemed to hear the joyful "Alleluias" of Easter-tide ringing in my ears and I laughed as I wondered how I could attack them.

Senor G. is a good Catholic and it required but a few minutes to settle the question. He would not permit them to use his hall.

I chuckled as I hurried home to our Mission Center, "Alleluias! What a name for a Religious Sect!"

Lubbock, Texas.

## MOSES IS SAFE

Last Sunday one of my little girls told me that they had a new dog at their house and that its name was Moses, "because," she explained, "I found the tiny puppy in an old basket floating on the water just like they found the baby Moses."

Evidently someone tried to drown the dog but the water is very shallow and the attempt was unsuccessful.

Catechist Monnot, Dos Palos, Calif.

# Mary's Little Helpers



## ENCOURAGING LITTLE MISSIONARIES

We have two new Mary's Little Helpers' Bands. One is in Chicago, and the other in Hamilton, Ohio.

Little Marie Garrity is the promoter of the Chicago Band, which has been named "The Little Flower Club." These Little Helpers believe in starting in right. They have already collected old clothes and magazines, and have mounted many holy cards and medals. These will all be sent to the poor little girls and boys in the Missions. The members meet every Saturday afternoon at Marie's house and Marie's mother has promised that if they work hard every week for a few months, she is going to give them a big party, and the ten Little Helpers will be hostesses.

The Band at Hamilton, Ohio, has been organized by Edna Frederick of St. Veronica's School, and is called "The Eight Little Helpers of Mary." This new little Band had a St. Valentine's party, and each member brought a penny for every birthday she had celebrated. All of the members want a Little Helpers pin, so at the meeting which is held every week, every member brings five cents for dues. In that way they will all soon be wearing Little Helpers' pins.



LITTLE "PADDY" O'NEILL

Paddy is one of our Little Helpers and he lives in San Francisco. He is very proud of his pin and wants everyone to know that he is one of Mary's Little Helpers.

## LITTLE HELPERS

Dear Little Helpers:

Do you know what a burro is? Well, it's hard to tell exactly. The best way to describe him is to say that he is a sort of pocket sized donkey, no bigger than a young colt. The burro has the queerest and wisest expression on his face that you ever saw. He looks as though he swallowed three dictionaries and knows them all by heart. The burro is used in New Mexico in place of the horse. They use him for hauling wood and other things. But he is especially useful for mountain climbing because he can pick his way up the steepest mountain and never miss his footing. Best of all, he is a real pal to the little boys and girls.

The picture below shows little Juanito (Juanito means Johnny) and his burro. Doesn't the burro look like a toy donkey? And don't you think every little boy and girl would like to have one? The burro didn't mind having his picture taken but Juanito did. You see, Juanito had never seen a camera before and he didn't know what it meant to have his picture taken. He was very bashful. Besides, he didn't know what might jump out of that little black box. Anyhow, he was anxious to get home because his little pet lamb was sick and he was afraid it would die before he got there. Can you see the little lamb in his arms? Also the pan and the sheepskin on the burro? That means Juanito and his burro have been out camping for sometime. Poor little Juanito! Just imagine, he is only five years old and he has to take care of the sheep. His mother died when he was a little boy and he has no brothers or sisters, so there is no one to take care of him. His father is gone away most of the time and all Juanito has is his burro—oh yes, and his little lamb—if it doesn't die. But in spite of this, Juanito is quite happy, because he loves his sheep and somebody always gives him something to eat—and Juanito thinks that is enough to make anyone happy. Besides, wherever Juanito goes, his pal—the burro is always with him. But I think, Little Helpers, that we all ought to say a prayer for Juanito, and all the other poor little children like him, don't you?

Most sincerely,  
WEE WILLIE WINKLES.

P. S.—I almost forgot to wish you a HAPPY EASTER, so now I'll say A Happy Easter and thanks especially to all those who are saving their pennies for First Communion Outfits.

Dear Missionary Catchists:

We receive The Missionary Catechist magazine every month and enjoy it very much. I would like to do something for the poor children I read about. If you will please send me one of your mite boxes, I will try to save my pennies. I have holy pictures and medals which I will send later. I would like to join the society of Mary's Little Helpers.

Lovingly,  
VIVIAN MURPHY.

Youngstown, O.

Dear Catechist:

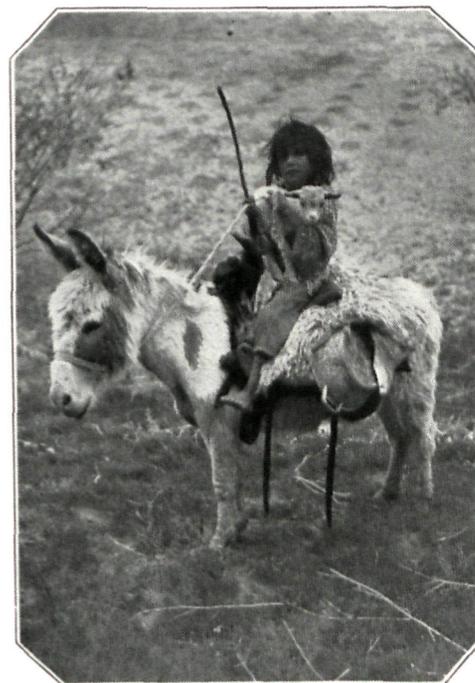
Mamma read us about Wee Willie Winkles. John and I have saved our pennies and have a dollar now which we are sending for some little boy's First Holy Communion.

John is in the first grade and I am in the second grade and we go to St. Patrick's School. We have two little baby sisters, Mary and Elizabeth.

I made my First Holy Communion last May and John will make his this May.

Your Little Helpers.  
JOHN AND BILL BREWER.

Norbert Johnston, six years old, of Madison, Wisconsin, is one of the lucky Little Helpers to own a statue of Our Blessed Lady of Victory, and it didn't take him long to get his ten subscriptions.



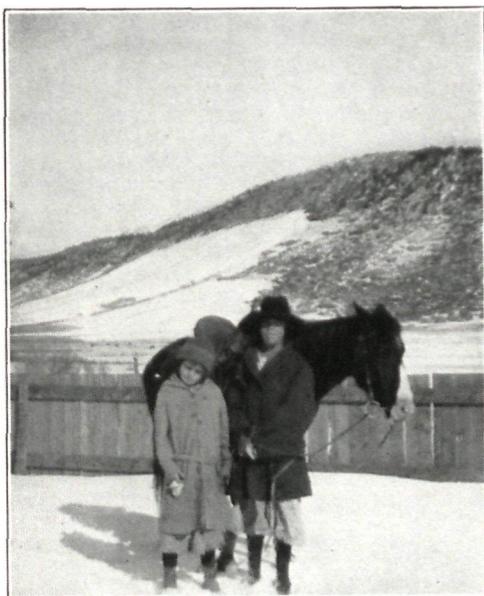
Juanito and His Pals

SAVE A PENNY A DAY

# The Associate Catechists of Mary

## NOT DISAPPOINTED

These two little girls rode many miles on horseback early one morning to one of our Mission Centers. They had no food in the house and possessed very little clothing. The one girl, as you will note, is wearing a man's coat and hat. They came, full of confidence, knowing that the Catechists would help them in their dire needs. Nor were they wrong. Thanks to the generous members of the A. C. M. our Catechists were able to supply their wants, and soon the girls were on their way, bearing precious parcels containing food and clothing.



## WHAT WOULD HAPPEN IF WE FOUND THIS IN THE EAST?

In one home in Holman, New Mexico, we found three typhoid patients, the father and two sons. A daughter, eighteen years old had just died, being sick only three days. There was no one to call the priest as she lay dying, and as is often the case, the poor girl died without the consolation of the Sacraments. When we arrived, we found the father and one child, both delirious, lying on a small bed, the only one they possessed. The other child was lying on the floor. The youngest boy, only eight years old, was taking care of the sheep. Finally, he also had to give up. The father, though still very sick, took his place and walked about with the aid of a stick.

Some of our A. C. M. members have advised us that they do not receive their magazine regularly. If your address is changed, will you kindly notify me so that I may change our records accordingly?

The Catechist Supervisor.



THE LAST SUPPER

## WANTED!

Bed clothing, and lots of it, especially blankets. It is practically impossible to give a sick person proper care while he is lying on the floor, in many cases without even a mattress or cover. And yet we find many such cases. In one Mission we found a sick woman lying on the mere slats of a bed. Many people think covers are not necessary in the Southwest because it is always warm. This, however, is not so, because the nights get very cold, and warm clothing is just as necessary as it is throughout most of our states.

## BAND ACTIVITIES

From St. Joseph's Band of Chicago, of which Mrs. Service is promoter, we have received \$210.00.

From St. George's Club, Chicago, \$12.50.

From St. Joseph's Mission Society, South Bend, Ind., \$50.00.

From The Little Flower Band, Keokuk, Ia., \$21.00.

St. Luke's Club, Chicago, has again added over \$200.00 to St. Paschal's Burse. This sum is made by their bunco parties which are held twice each month. Moreover, this group of noble helpers sent a barrel of clothes and a large quantity of food to our Missions recently.

The Alpha Omega Club of Chicago sent a large supply of cassocks, surplices and albs to our Mission chapels.

The Dolorosa Club of Buffalo, New York, supports the Seven Dolours Burse, besides the many boxes of clothing, food, etc., which it sends to our Mission at Lubbock, Texas. The members of the Club are sponsoring a large card party which will be held at the Park Lane on the evening of May 1st, and all of our Buffalo friends are cordially invited to attend. The proceeds will be applied to the Seven Dolours Burse.

## "THEY JUST GROW UP"

The death rate among the Spanish and Mexican people is alarmingly high. Why is this? Chiefly because of the lack of proper nourishment from infancy. Our American children are given the best care from the moment they come into the world. Their weight is watched, and just as soon as any symptom appears which indicates there is something wrong, the child is taken to a doctor. His diet is checked up, and if something is found lacking, the mother is properly instructed and soon she has the little one growing plump and rosy. But not so with these poor little tots in the Missions. Like Topsy "they just grow" in spite of the lack of proper care and nourishment. The poor mothers are handicapped by poverty, and even though they might know how to feed the children properly, they have not the necessary food. Therefore, under such conditions, how is it possible for these people to be healthy and ready to shoulder the burden of life?

The other day a little Mexican lad was walking down the street, a worm-eaten apple in one hand and a tortilla in the other hand. This constituted the lad's dinner. His father was not working and there was nothing in the house to eat. The dirty apple he had picked up on the street.

The tortilla is really the chief food, and very often, the only food of these poor people. It is made of wheat, or corn meal and water, and then baked very much like our ordinary pancakes.

Try to picture to yourself a cold, cheerless home with perhaps six or seven children; no food in the house, and usually sickness. It all seems so hopeless. Then two Catechists come for a visit, bringing food for the hungry, medicine for the sick—what a change! What comfort! what happiness, but best of all—hope is once more brought into this desolate household.



DOLOROSA CLUB, BUFFALO, N. Y.

ENROLL YOUR DEAR DEPARTED ONES IN THE A. C. M.

## The Modern Apostle of Mary --- Blessed De Montfort



On April 28th Holy Church celebrates the feast of Blessed Grignon de Montfort. (This is one of the days on which Confraternity members may gain a Plenary Indulgence.)

Louis Grignon was born on January 31st, 1673, at Montfort-sur-Meu, a picturesque little town in Lower Brittany. He was the second child of a numerous family. His mother was a very pious lady. It was she who laid in her son's heart the germ of a true devotion to our Blessed Mother, which was to spring up very soon into a large tree and produce its everlasting fruit.

Louis was the only name this child received at his Baptism; but on the day of his Confirmation he also took the name of Marie, in honor of his "Good Mother." Later on he added to his Christian and family names that of his birthplace. Thus he was known during life, and still is after his death, as Louis Marie Grignon de Montfort.

We often see that men betoken in their childhood what they are to be later on. Little Louis was a missionary and a preacher at home even before going to school.

At the age of twelve, Louis was sent to the Jesuit college at Rennes, where he began to excel at once by his brilliancy in study, by his charitable ways, by his earnest piety, and above all, by his tender devotion to Mary. In spite of many difficulties and repeated rebuffs, he obtained his father's consent to enter the seminary and to begin his theological studies.

A charitable lady, Miss De Montigny, had come from Paris to Rennes and became acquainted with Louis Marie, who manifested to her his desire to study for the priesthood. On her return to Paris, this lady wrote to say that Louis could enter the Seminary of Saint Sulpice, that she would pay his boarder's fees as well as the expenses of his journey to Paris. On leaving home for the Seminary he had accepted a new suit of clothes and ten crowns for travelling expenses. But he had not gone far on the road to Paris when he met a poor man: to him went the ten crowns; to a second went his clothes, in exchange for tattered rags. Having thus stripped himself for the love of a Master who was wrapped in swaddling clothes, and Who died naked upon the cross, Montfort threw himself upon his knees and took the vow of poverty. He could now say, after St. Francis of Assisi, and with

more confidence than ever: "Our Father who art in heaven, Thou alone art my hope and my treasure." He travelled on foot the long road of two hundred and thirty miles from Rennes to Paris. At the Seminary of Saint Sulpice in Paris, Louis Marie was received by M. Bouin, as an angel, and the Te Deum was publicly recited to thank God for the arrival of this student, whose reputation for sanctity had gone before him. It was during his stay at Saint Sulpice that Bl. de Montfort laid the solid foundation of his true devotion to Mary, on which he wrote such a wonderful Treatise later on in life.

There are few men in the eighteenth century who have more strongly upon them the marks of the man of Providence than this Elias-like missionary of the Holy Ghost and of Mary,—Blessed de Montfort. "He comes forward," says the saintly Father Faber, "like another St. Vincent Ferrer, as if in the days bordering on the last Judgment, and proclaims that he brings an authentic message from God about the greatest honor, and more prominent love of his Blessed Mother, and her connection with the second advent of her Son." This message was his Treatise on True Devotion to Mary, diabolically concealed for many years, and mysteriously discovered, as he had foretold.

He wrote several spiritual treatise, which have had a remarkable influence

on the Church during the few years they have been known, and bid fair to have a much wider influence in years to come. His preaching, his writing, and his conversation were all impregnated with prophecy and with anticipations of the later ages of the Church.

He founded two religious congregations—The Company of Mary and The Daughters of Wisdom—which have been extraordinarily successful; and yet he died at the age of forty-three in 1716, after only sixteen years of priesthood.

During the past year we have received from the devout clients of Our Blessed Lady of Victory from all over the country many petitions for the Solemn Novena offered up at Victory-Noll. A large number of these grateful clients of Our Blessed Mother have written to tell us of the many favors they have received through Her powerful intercession. We shall be pleased to include all petitions sent us by our friends in the Solemn Novena to be offered in honor of Our Blessed Lady of Victory ending on May 24th. We ask our readers to send in their petitions as early as possible.

After you have read THE MISSIONARY CATECHIST pass it on to your friends and ask them to subscribe. They will be pleased with this act of kindness when they note the many interesting features found in each issue.

He that showeth mercy to the poor shall be blessed. (Prov. XIV, 21.)

### OUR BLESSED LADY OF VICTORY BURSE.

All those contributing toward the support of the Catechist under the patronage of OUR BLESSED LADY OF VICTORY BURSE will be especially remembered by the children under her care during the beautiful month of May. Help complete this Burse during Our Lady's own month.

OUR BLESSED LADY OF VICTORY BURSE \$319.50.

### The Missionary Catechist

Huntington, Indiana

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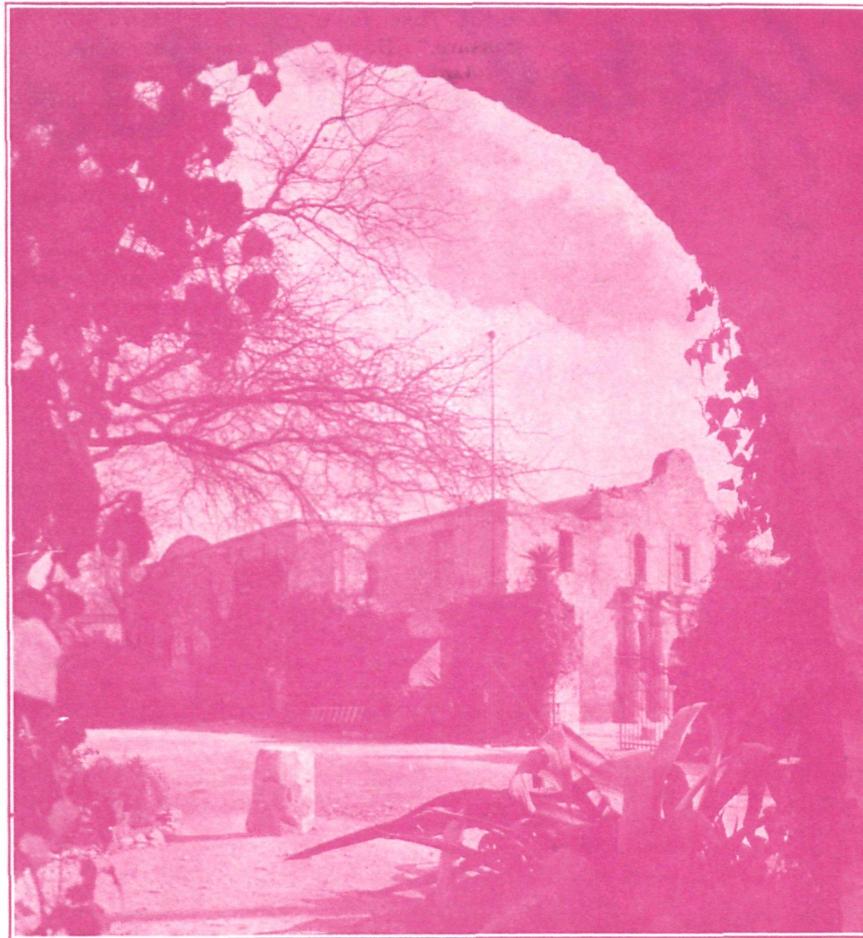
Rev. J. J. Sigstein, Spiritual Director of The Society of Missionary Catechists Editor

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BLESSED DE MONTFORT

SEND IN YOUR NOVENA PETITIONS EARLY



Courtesy of "The Earth," Santa Fe. R. R.  
THE ALAMO—Cradle of Texas' Liberty.

## Romantic San Antonio

Everybody who has visited San Antonio is in love with this charming city. Upon its site Saintly Franciscan Padres and hardy Spanish pioneers met three centuries ago. It is characteristically reminiscent of the days of the Dons, the gateway to the South and West, where changes begin to evolve that are typically Western. Built upon the foundation of an eighteenth century town and still retaining many of the features of early Spanish tradition, San Antonio is one of the most distinctive of American cities. The old Missions and other picturesque and precious Landmarks stand today as monuments to the Spanish pioneers.

But San Antonio is not merely a city of the past. The new section, in itself, is a great, rich, modern city, with large manufacturing interests and much industrial life. It serves as a commercial center for the outlying prosperous farming community.

In San Antonio there are 100,000 Mexicans. For some years it has been the earnest desire of the Most Rev. A. J. Drossaerts, D. D., Archbishop of San Antonio, for the Missionary Catechists to take up their labors among these needy Catholic people. God grant that he will not be disappointed in looking forward to the speedy coming of a sufficient number of Catechists, financially supported by generous souls, zealous for the extension of God's kingdom in the hearts of men.



**“ORDER**

# Is Heaven's First Law”

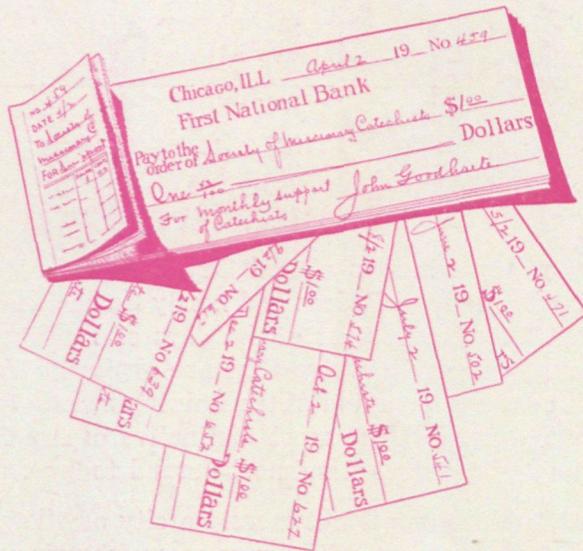
This is a motto early instilled into the heart of every school child.

Some of us forget it later in life.

Let us remind ourselves that **ORDER** and **SYSTEM** may be applied to **CHARITY**. A **MISSIONARY CATECHIST** may be supported by regular monthly contributions.

## The 2500 Club Provides Such a Method

**Its Aim:** 2,500 persons each contributing \$1.00 per month. This will keep 100 Catechists in the Mission Field.



REGULARITY INSURES REMEMBRANCE.

REMEMBRANCE IS A PROOF OF LOYALTY AND LOVE.

BE LOYAL TO THE CAUSE OF CHRIST

JOIN THE 2,500 CLUB