

1955

Christian family living as taught in Mission High School, Hays, Montana

Mary Giswalda Kramer
The University of Montana

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CHRISTIAN FAMILY LIVING
AS TAUGHT IN MISSION HIGH SCHOOL
HAYS, MONTANA

by

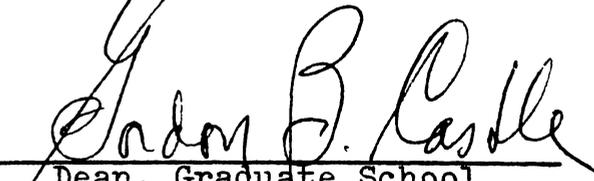
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Ph.B. Creighton University, 1940

Presented in partial fulfillment of the
requirements for the degree of
Master of Education

MONTANA STATE UNIVERSITY
1955

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ACKNOWLEDGMENTS

Montana still has her pioneers. Pioneering days over, their spirit of adventure lives on for the good of humanity. Eagerly they seize the challenge of untried fields and, not being in a position themselves to "launch out into the deep," they champion the efforts of those who can.

ALL HONOR AND THANKS TO THE GERMAN-ROBERTS-LOHMAN TRIO!

Montana still has her pioneers. Pioneering days over, their spirit of adventure lives on for the good of humanity. Eagerly they seize the challenge of "education for all" and, not being in a position themselves to guide the youth of America, they train the teachers who can.

ALL HONOR AND THANKS TO DR. WALTER R. AMES!

S.M.G.

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CHAPTER I

INTRODUCTION TO THE PROBLEM

I. TIMELINESS OF THE PROBLEM

The teaching of homemaking was informal for centuries, being taught by mother to daughter within the home. "Only when family life differs greatly from one generation to another, does this kind of family teaching in family living prove inadequate."¹ It was during the Middle Ages that home arts were taught for the first time outside the home. The mothers of the upper class, freely relinquishing their rights, sent their daughters to convents to learn spinning, weaving, and needlework along with reading, writing, manners, and religion.

The nuns of Quebec are thought to have been the first persons in America to teach homemaking outside of the home. They began about the middle of the seventeenth century to give lessons in needlework, knitting, and household tasks to groups of girls.²

In the United States the dame schools seem to have been the first to offer training for girls in such accomplishments as knitting, sewing, and manners. By the 1750's, these were supplanted by the so-called "finishing

¹ Evelyn M. Duvall, Family Living. (New York: The Macmillan Company, 1950), p. 385.

² Anonymous, Home Economics as a Career. (Research No. 24. Chicago: The Institute for Research, 1951), pp. 24.

schools" where young women were taught the social graces along with the household arts. During the first half of the 1800's, the "Academy" was established; and by 1876, cooking, sewing, and housekeeping classes were being introduced in the public schools in eastern United States. "Domestic science", as it was then called, "crawled" into the curriculum, and it came to stay.

The changing patterns in family living. Today transfers and losses of home functions are being paralleled by changes in housing and the general home pattern. Home is not the secure haven and symbol of solid achievement it once was. With it has passed a way of life. Society hopefully looks to home economics as the panacea for its ills. No longer is it restricted to sewing and cooking; no longer is it looked upon as a stepchild among the arts. On the contrary, home economics has won respect and prestige for itself in a relatively short span of years, because it has definitely made material contributions to warrant Society's faith.

As our families move out of the traditional forms and functions that operated in our grandmother's day, into the new ways that are needed today, there is confusion, bewilderment, and disruption.²

Disintegrating factors affecting the home have increased during the past thirty years despite the splendid

² Duvall, op. cit., p. 350.

efforts of home economists. War and its aftermath tore family groups apart and disrupted the home life of millions of people. In their wake followed juvenile delinquency, broken homes, alcoholism, and crime on the increase. "The stability of the family affects our whole social structure."⁴ How many families pray together, worship together, enjoy recreation together, and sit down to enjoy a meal prepared in their own home? How many provide that early training in moral and social behavior which develops character and personality and lays the foundation for good citizenship upon which the school can build? If ". . . the family is the bedrock of all society. . . ." ⁵ then it is time we swing back to the former way and remember that the survival of our democratic way of life depends upon the functioning of our family units.

Modern trends in home economics curricula.

. . . most of the mothers of our acquaintance studied what is known as "home-making" in the days when it was called -- with accent on the precise and antiseptic -- "home economics" or "domestic science."⁶

⁴ C.B. Hutchison, "Home Economics: Education for Living," Journal of Home Economics, 41:353, September, 1949.

⁵ Percy Maxim Lee, "The Family in our Democratic Society," Journal of Home Economics, 44:498 September, 1952.

⁶ Dorothy Barclay, "Changing Ideals in Homemaking," The New York Times Magazine, p. 30, July 19, 1953.

Home economics has been variously called domestic science, home science, household science, household arts, household economics, and domestic economy. At present the term home economics is used to indicate the entire field.⁷

Educators today from kindergarten through college are being challenged to show relationships between the subjects they teach and life in this changing, dynamic world. Home economists . . . face the same challenge.⁸

In other words, "Home Economics in the traditional sense is on the spot."⁹

As early as 1901 home economists deplored the fact that the home no longer trained the young in the household arts, and foresaw the serious results that must follow unless the school supply the lack. Regardless of what might be said in criticism of traditional home economics, its chief concern has always been the family and the activities carried on in the home. The aim in the foreground was always to improve the standard of living. It is not too broad a statement to say that home economics developed as a result of a basic interest in the im-

⁷ Anonymous, Home Economics as a Career. (Research No. 24. Chicago: The Institute for Research, 1951), pp. 24.

⁸ William M. Smith, "Home Economics in Education for Living," Journal of Home Economics, 46:225, April, 1954.

⁹ Edna Martin, Trends in Home Economics Education," Journal of Home Economics, 45:23, January, 1953.

provement of home and family living, and that its primary object was, and still is, to achieve these ends; further, home economics had its origin in the growing awareness that the integrity of family life was threatened as society became more and more industrialized, and fundamentally that concern has been a controlling factor in its development.

In a troubled world, many of us feel that armaments still have their place. The cooperative efforts of freedom-loving nations through the channels of the United Nations are imperative. But unless an increasingly large number of our citizens absorb the essence of democratic living as they grow and develop in the family, we cannot be sure that the struggle against dictatorship and intolerance, mind-slavery and statism will be successful.¹⁰

Through its concern with the home and the family and its contribution to the life of the community, home economics may help to solve many social problems which in the second half of the twentieth century still remain a cause of wars, invasions and revolutions.¹¹

In 1941, the American Association of School Administrators decided upon "Education for Family Life" as the subject of its yearbook. It attempted to make men and women, preoccupied with many activities and interests, conscious of the beauties of home life; the common every-

¹⁰ Ernest Osborne, Democracy Begins in the Home, (Public Affairs Pamphlet No. 192. New York, 1953), pp. 27 - 28.

¹¹ Helene Terre, "Home Economics and the Free World," Journal of Home Economics, 44:620, October, 1952.

day life so rich in its moral and ethical contacts, so full in its experiences. It endeavored to make them alert to the tremendous responsibility that is theirs, to foster within their homes that democracy which their children will translate into adult life.

In 1948, the president of San Diego State College appointed a committee to study family life education for three years to see whether it could be incorporated into general education, and to determine how it should be taught. They came to the following conclusion:

Evidence of the need for family life education is to be found on all sides. Changing economic and social conditions, changing moral and spiritual concepts are reflected in broken homes, family instability, and juvenile delinquency. The students in the nation's schools turn to their education leaders for guidance in the building of their homes. General education must face squarely its responsibility for family life education.¹²

However, the school was not alone in its efforts to restore family living, for

It is out of families that much of the family life movement has come during the past several decades. Such a past augurs well for the future.¹³

While educators everywhere were reworking curriculums to make room for training in family living, the Christian Family Movement which "spread like a grass fire

¹² Ruth A. Talboy, "Studying Family Life Curriculum," Journal of Home Economics, 44:187, March, 1952.

¹³ Duvall, op. cit., p. 351.

across the plains",¹⁴ sprang up in Chicago. Built on the assumption that families can solve their own problems if given inspiration and help, the movement aims at making Christ the great reality in the lives of Christian families.

. . . the Christian Family Movement is made up of individual families who have joined together in small groups for mutual support and comfort and to work out the big and small problems facing them.¹⁵

Of course, it is a well known fact that the Catholic Church has always been a staunch champion of Christian family living.

Since the War, many homemaking departments have included apartment units which are not mere models but classrooms where homemaking teaching is related to the realities of family life. Dorothy Umbach very pointedly puts it this way:

Homemaking teaching on the secondary level, although concerned with the development of specific homemaking skills, should be based on an understanding of modern family life; and its primary purpose should be the improvement of people rather than the production of things.¹⁶

¹⁴ Rev. Dennis J. Geaney, O.S.A., "The Christian Family," The Voice of St. Jude, 19:8, January, 1954.

¹⁵ Donald J. Thorman, "Your Family is Important," The Christian Family, p. 23, January, 1955.

¹⁶ Dorothy Umbach, "An Apartment in Homemaking Teaching," Journal of Home Economics, 46:21, January, 1954.

The present emphasis in home economics seems to be on family-centered teaching which

is based on knowledge of the conditions under which families are living today, in our own country, our state, our community or in the homes represented by our students.¹⁷

In the United States today more people are married than ever before and the age of marriage is lower than formerly.¹⁸

"Worthy home membership" which has long been a cardinal objective of education, is applicable to both boys and girls. In 1944, the Educational Policies Commission came out with the slogan: "Education for All American Youth." It posed a new problem -- should the homemaking program be the same for boys and girls? Do boys and girls need the same skills, knowledge, attitudes, and judgments, or does education for family living that is truly functional serve a dual purpose in our culture? What goes into making a home? Mary Davis Gillies says:

Homes should mean something to us humans. They are a basic instinct. A home, with a life that centers only on food and sleep, is not really a home; it's a house. Beauty and graciousness, joy of living, being used in every part, these are the things that make a house a home.¹⁹

¹⁷ Esther McGinnis, "Family Centered Teaching," Journal of Home Economics, 44:10, January, 1952.

¹⁸ Mc Ginnis, op. cit., p. 11.

¹⁹ Mary Davis Gillies, Popular Home Decoration. (New York: Wise and Company, 1940), p. 2.

Edward G. Olsen says:

Since the vast majority of young people will normally marry and rear families, the school curriculum cannot be framed as if intended for celibates.²⁰

He continues to say:

Sharp criticism of the conventional school curriculum has long been voiced by realistic educators, but only during the past few years have their objections resulted in changed thinking and modified practice in this area of family living.²¹

Home economics, in the broad sense of the word, has come to mean homemaking and family living with both boys and girls participating in learning experiences together. In 1950, Mr. Willard Beatty, Director of Education at Haskell Institute, Lawrence, Kansas, published an article entitled, "Boys Need to Cook and Sew!" He says that the average home consists of a man and a wife working together. He goes on to say that the great majority of tailors and chefs are men, and

that boys as well as girls are anxious to learn homemaking skills, if given a realistic opportunity to do so.²² Again . . . the fact remains that we are supposed to be preparing both boys and girls for successful home life. This can be accomplished if the boys as well

²⁰ Edward G. Olsen, "Curriculum not for Celibates," Phi Delta Kappan, 34:250, March, 1953.

²¹ Ibid., p. 246.

²² Willard W. Beatty, "Boys Need to Cook and Sew!" Indian Education, 189:3, January 15, 1950.

as the girls are given a chance to learn and practice those aspects of better home living that will result in their making modern standards their own for all time.²³

Of course, Mr. Beatty is speaking of Indian children, but I am sure his views hold for all. (See page 11.)

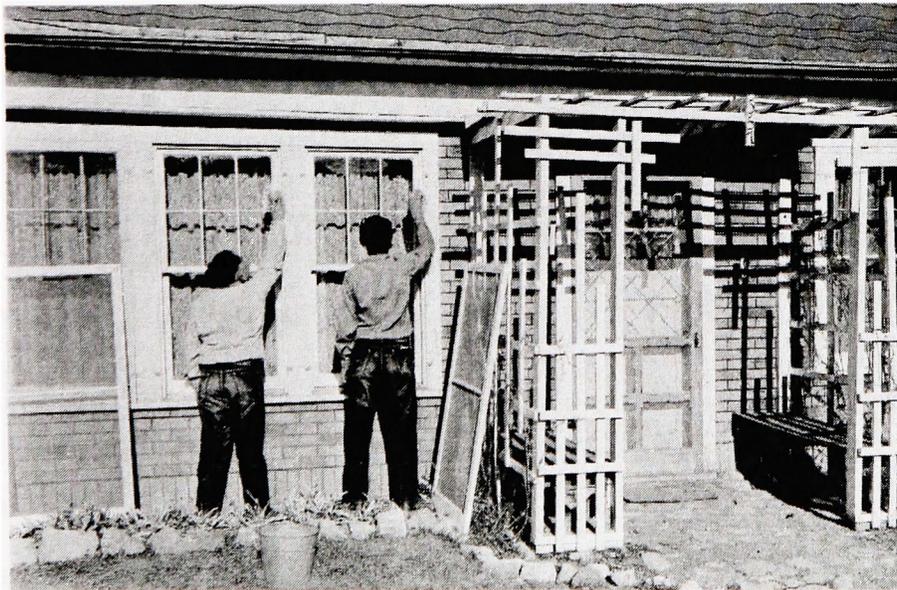
Need for teaching Christian family living at Hays, Montana. Not only was there a felt need for teaching family living to the students of Mission High, but the need was definitely a course in "Christian" family living. To date, only sixty-nine years separate the present from the coming of the Blackrobe and the first civilizing influences of Christianity. Whether because of superior intelligence, or from a desire to advance, or from sheer faith in the guidance of the priests and sisters; or from a combination of all three, the Gros Ventres seem to have skipped a generation in the process of their advancement. The young people, as Mr. Thomas Main of blessed memory put it, are no longer Indians; neither are they whites; they are at the crossroad with the arrow pointing unswervingly to the white man's way of life.

Sixty-four of them have graduated from Mission High in the eighteen years of its existence, and one hundred ten more have had at least a sampling of high school or have finished elsewhere. These young people are normal teenagers. They recognize the inadequacy of their par-

²³ Ibid., p. 4.



1. Hanging up the family wash
(See page 10.)



2. Part of the spring house cleaning
(See page 10.)

ental homes -- that they are too small, too crowded, and too poorly equipped for "teenage crowd" activities. Little can be expected by way of example from life in the parental home. For most, it is a meager existence bereft of the conveniences and comforts white men take for granted. Before "better things" can be desired, one must have an acquaintance with those "better things." It is at this point that the course in Christian family living can make its greatest contribution.

II. DEFINITION OF TERMS USED

Family living. In keeping with the ideals of the course taught at Mission High, family living means that boys and girls, impersonating the Christian family as future homemakers, solve their problems conjointly in a realistic home situation.

Christian family living. When problems in family living are solved in conformity with the tenets of Christianity, then family living is elevated to "Christian" family living. This is the kind of family living that is taught at Mission High. Throughout the paper the term "Christian Family Living" will be used synonymously with the "Homecraft Class."

III. MEETING THE NEED

The House of Loretto. Prior to the adoption of the course in Christian family living, there were sewing classes, cooking classes, and Indian craft classes for the girls, and shop for the boys. The girls were not interested. They detested these classes and evaded them whenever they could; the boys detested shop and tended to create disciplinary problems. Their instructor was too particular, they said. Both groups were a "headache" to the principal as well as to the supervisors, teachers, and pupils. A change in procedure was imperative. It was then that the course in Christian family living was conceived, an innovation surely, but it was worth a try. It fructified in the House of Loretto.

CHAPTER II

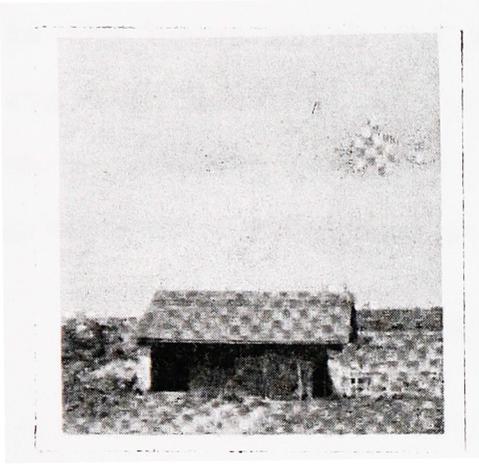
BACKGROUND OF THE EXPERIMENT

I. CONCEPTION OF THE IDEA

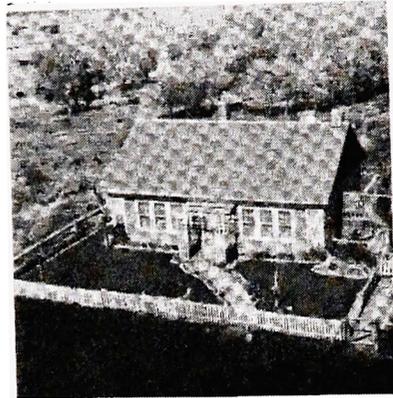
An unutilized old stone garage, twenty-four by thirty-four feet, which had served in turn as a blacksmith shop and a slaughter house stood on the Mission grounds as the favorite haunt of rodents and spiders. Located at a right angle about fifty feet from the main entrance of the school, and having a southern exposure, the old building was deemed ideally situated as a model home. (See page 15.)

Local talent was put to work on the project, resulting in a five-room house: kitchen and dining room combined, living room, parents' bedroom, children's bedroom, and utility room. An oil-burning kitchen range was installed as well as a unit of cabinets including a sink.

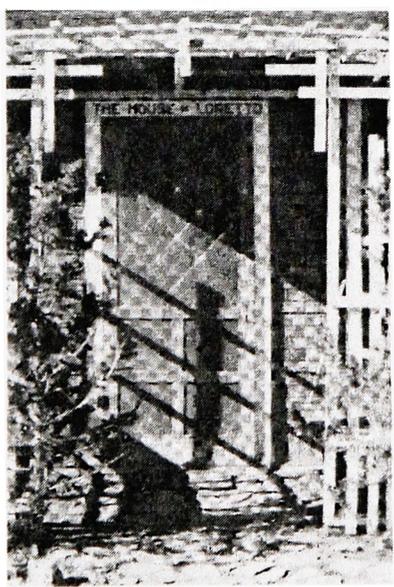
In September, 1948, the home economics class took on a new aspect and a new name. From then on it was the "Homecraft Class." There was also an innovation in the selection of students. Pupils eligible for the class were freshmen and seniors, boys and girls. In the first meetings of the class, the course was explained as a course in Christian family living, and pupils were alive with suggestions. An imaginary family was established



3. The original House of Loretto, home of rodents and spiders.
(See page 14.)



4. The present House of Loretto, home of the Christian family
(See page 14.)



5. The friendly entrance
(See page 14.)

in the house which the students named "The House of Loretto" in honor of the house in which Jesus grew up, and as a constant reminder of their aim to copy the home life of the Holy Family.

II. INTEREST OF THE PUBLIC

As yet, the House of Loretto was unfurnished except for the range and the cabinet unit. Walls and woodwork were unfinished. A dealer in Havre, Mr. Howard T. Brown, gave the class enough wallpaper for the entire house, while a dealer in Harlem, Mr. Tracy Crook, presented the paint for the woodwork. The girls donned their jeans and went to work on the interior. In the meantime, the boys laid out the lawn, plowed it, fenced it, and seeded it.

By the middle of October, the class was ready to meet as a unit in the freshly finished house. Plans for furnishings were made. For a start, cattails were gathered and stripped for kapok, and Velvet tobacco cans were painted for canisters.

At this point, Senator James E. Murray visited the Mission school and also the House of Loretto. As a result of the visit he gave the first donation towards house furnishings. Mrs. Lillian German, Democratic Publicity Agent from Chinook who accompanied the Senator, offered some pieces of old furniture that were stored in

her basement.

Instead of a few pieces of old furniture, several truck loads of new furniture arrived as a gift in early November from Mrs. Lillian German; her sister, Mrs. George Roberts of Great Falls; and their mother, Mrs. Andrew Lohman of Chinook. By request, much of the furniture was unfinished so that the boys could have the experience of finishing it.

By December tenth, the Feast of the Translation of the Holy House of Loretto, the house was in fairly good living condition. That day became the first red letter day to be recorded in the family Bible, for on that day the House of Loretto was solemnly blessed in the presence of the entire high school body by Rev. E.F. Simoneau, S.J., pastor at St. Paul's Mission and Superintendent of Mission High School.

Necessities for the house continued to be supplied by the German-Roberts-Lohman trio until by the beginning of the second semester, it was in condition for regular class procedure in the form of "Christian family living."

CHAPTER III

THE EXPERIMENT IN OPERATION

I. DURATION OF THE EXPERIMENT

The seventh class in Christian family living completed the course this spring, (1955). For the Seniors, it is terminal; for the freshmen, it means a two-year wait, and then they will be back as seniors. Those students who met a set standard are Star Patrons with the privilege of participating in curricular and extra-curricular activities in the House of Loretto. They are also eligible for the awards that follow upon superior work done.

The class consumes one and one-third hour of school time each day, making a total of six and two-thirds hours weekly.

II. STUDENTS PARTICIPATING

The homecraft class comprises freshmen and seniors. This may seem to be an odd combination; but, for the community of Hays, it is ideal. Those freshmen who drop out before graduation will have had at least one year of Christian family living. Those who do persevere will get the maximum out of it as seniors because of their mental maturity and their previous acquaintance with the course.

Financing. The homecraft students finance their own project except for the general upkeep of the building, light, and fuel. The stage was set for them by the German-Roberts-Lohman trio and the first class who conducted food sales and presented plays to raise funds for additional needed equipment. Running expenses now cover mainly little household improvements, working materials, and food.

Altruistic persons, both in-state and out, who know of the House of Loretto proffer aid in one way or another. Some send little items that are sold in "Mary Ellen's Gift Shop." This is nothing more than a large show case given for that purpose by the above named trio, and affords a regular income in small amounts. Other persons, adopted relatives or otherwise, send food donations, working materials, and cash from time to time.

The students also do their part. On Fridays during the first semester, they conduct "The Christian Snack Shop" at which they sell to the school children something they made during the week. On Thursdays they advertize their wares in the various classrooms, and seldom is there a child who has not at least one nickel to spend.

On Palm Sunday they sell to the general public the Easter baskets they made and filled. (See page 23.) On Holy Thursday they sell to the school children plate

dinners which they prepare in the House of Loretto and sell from there. So popular have these dinners become that each year adults who must be turned away bemoan the fact that the public is excluded. To include the general public would be too much work, and would defeat the purpose of the class. However, when high school students present a play or conduct a school activity in the gymnasium, the homecraft class is expected to furnish and sell the lunches. There is always some income from this.

The biggest income accrues from the sale of the projects the students make each six-week period during the year. These are displayed in the gymnasium under the craftsmen's names and sold on Mothers Day before and after the senior class play. The amount taken in usually covers such staples as sugar, shortening, etc. needed for the succeeding class.

The last source of income, but by far not the least, comes from summer tourists who ask to be shown through the school. They are always fascinated by the House of Loretto and seldom leave without dropping a coin into the piggy bank beside the guest book. Generally, Piggy yields enough to pay for the canning needs of the new class.

Upkeep. In the seven years that the House of Lor-

etto has functioned, the class has replaced linoleum rugs, curtains, bed spreads, table cloths, dishes, etc. besides adding more cabinets and smaller conveniences. They have made minor house repairs and improved the grounds. In other words, the class "keeps house." Larger repairs, of course, are taken care of by the Mission. These might be laying a new roof or wiring for R.E.A. services.

Home living. The House of Loretto is the actual home of Mr. and Mrs. Joseph and Mary Christian and children -- Mary Alice, Anne Marie, and John Joseph, (the members of the class impersonating the family). In the front yard stands Uncle Sam holding the mail-box bearing the name, "Jos. Christian." The pergola which enhances the entrance to the house displays the house numbers, "357." In the various rooms of the house photos of family members are in evidence. The certificate of marriage graces the wall at the head of the parents' bed; the family Bible carries a summary of the wedding day events and records the birth and baptism dates of each child; three baby books crystallize the happenings in each child's infancy.

The students composing the class in Christian family living are divided into groups of five, or at most six, and "take over" for a week at a time. They wash,

iron, cook, sew, and carry on the activities of normal family life. They entertain visitors, sponsor parties, and even play sick.

III. EXTENT OF EXPERIMENT

The course in Christian family living, while it attempts to set a pattern for future homemakers, reaches out into the community and hopes eventually to be instrumental in raising the standard of living. As a course in school, it affords practice in Christian family living in a realistic setting that must needs be a bit idealized to insure a worthwhile carry over.

Group activities. The class as father, mother, and children works together toward the satisfactory completion of the day's tasks. Each group has a senior leader, either a boy or a girl, who is responsible for the activities, accomplishments, and behavior of the group. The roles of the family members rotate so that all students share in all experiences.

The first semester is spent in becoming thoroughly acquainted with the Christian family and its activities, and in acquiring skills needed for the second semester. First, the students learn to can and to store food for the winter; then they learn to prepare the separate dishes; and finally they learn to bake and clean.

Individual activities. Homecraft students are required to complete one individual project during each term of six weeks. This project may be chosen from a suggestive list or may be self-chosen with the approval of the teacher. Working materials for all projects are furnished by the school, but the workmen may have first chance to buy their own products.

Other individual activities include studies resulting in intimate familiarity with the Christians and their way of life; gathering of information in direct relation to the unit in progress; fixing of the habit of reading Catholic literature and periodicals; the glean- ing of ideas from current household magazines; the copy- ing of favorite recipes for future use, etc.



6. Filling the Easter baskets for the sale
(See page 19.)

CHAPTER IV

CORRELATIVE VALUE OF THE EXPERIMENT

I. ENGLISH AND SPEECH

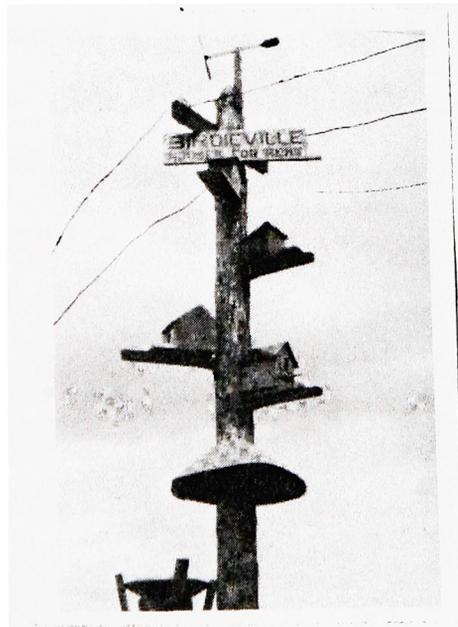
Each day a student is scheduled for "Mail and Correspondence" meaning, among other things, that he get the mail from Uncle Sam mail-box. The magazines and papers he places in the magazine rack, storing the old ones in the utility room on the shelf. Packages he opens for the class to see, and then acknowledges them. Should it not be imperative from the day's mail to write a letter, he chooses someone from among the adopted relatives and friends of the Christians. To accustom him to something more than just "Hays, Montana", he uses the Christian's full address which is "357 Mission Drive, Hays 7, Montana." Before a letter is sealed it is approved by the teacher, but the student himself folds it, places it into the envelope, seals it, affixes the stamp, and mails it. The writing of invitations is handled in much the same way. It is quite an encouragement to the teacher to hear unsolicited comments such as this: "I never did know how to write letters until I had to write them in the House of Loretto." (See page 25.)

Early in the course, each student makes a workbook into which he places his individual written assignments

and his "special credit" work. This work, which is done independently of the teacher, requires the reading and summarizing of newspaper and magazine articles and resumes of stories from books in addition to the use of encyclopedias, reference books, and dictionaries. The work is evaluated at the end of each six-week term with points assigned as follows: A=3, B=2, C=1. Pupils are listed on "Who's Who in Homecraft" according to the total number of points earned during that term. As it is optional for every student to work to capacity or merely meet the requirements, most of them exert themselves to the maximum. Privileges are doled out in order of position on the "Who's Who."



7. Uncle Sam waiting for the mail
(See page 24.)



8. A haven for the birds
(See page 24.)

On certain occasions, the students present a self-made radio quiz program over Station THOL in the House of Loretto. This sometimes requires a bit of research in preparation and always practice in singing and in loud, clear speaking with attention to emphasis and pauses. Broadcasting is done from the parents' bedroom while the guests are seated in the adjoining living room with paper and pencil in hand. The high school students not in the homecraft class and the non-participating members of the class make up the guests. Answers are deposited in the Uncle Sam mail-box by the guests and scored by the cast who also publish results and distribute awards.

During the Wednesday class of the second semester, a Star Patron acts as an occasional visitor. One of the duties of the entertainer is to show the visitor around, explain the purpose of the House of Loretto, call attention to finished projects, and point out the work of the students in action. Since Star Patrons have been outstanding members of the class, they are apt judges of the work of the entertainer and reliable aids to the teacher in the improvement of speech as a tool. They sometimes give their victim a merry time by asking all kinds of questions the answers to which they already know.

II. HEALTH AND SANITATION

All the functions of the Home lend themselves to the fixing of practical habits of health and sanitation. Each class begins with washing of hands under running water, and donning of aprons. There are paper towels and paper cups, and tasting forks and spoons; even a spoon rest. There are finger towels for fingertips that have become soiled with food in the handling; there are waxed paper and foil paper for wrapping, and rolls of paper toweling for wiping grease from pots and pans before washing; there are plastic covers for left-overs. There is a covered garbage can for depositing empty tin cans, bottles, etc. and a paper-lined step-on pail for dry garbage. Food garbage is put into a covered barrel in the garden where it is used for fertilizer in the spring.

Dishwashing equipment includes a large pan for hot soapy water, a smaller pan for hot, clear rinsing water, and a dish drainer; also sufficient towels and dish cloths besides scrapers, brushes, bottle washers, and cleanser.

Since the parents' bedroom contained only one window, a dummy window was made by the students to emphasize the importance of cross ventilation. On Fridays during the second semester, a registered nurse teaches home nursing and baby care to the students in the House of

Loretto. John Joseph Christian is the size of a one year old child, so the class practices on him. Both boys and girls take advantage of this training since "A good home depends primarily on parents who have formed a going partnership."²⁴ The same author continues: "A father who takes some physical care of a child will always have an especially warm place in the child's affections."²⁵ In the event that the nurse were unable to assume the burden of the course, the regular teacher, who is both qualified and certified, would handle it. For the home nursing part, students volunteer for the role of patient. The nursing lessons are followed up on Tuesdays when a student patient is provided physical care and comfort in bed and is served a tray after the student doctor's visit. He takes and records the temperature and pulse. (See page 29.)

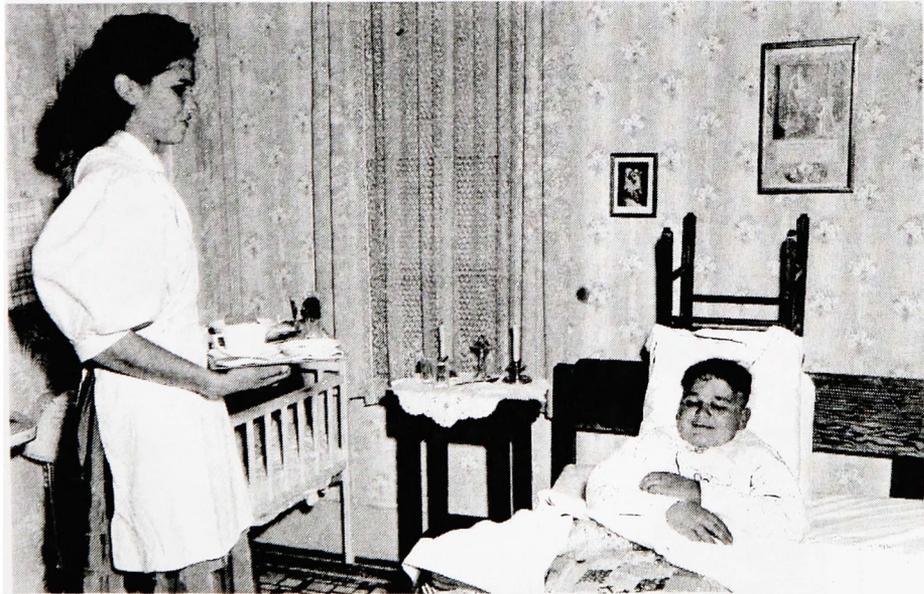
Of course, menu planning, with emphasis on balanced meals, is part of the regular training. (See page 30.)

²⁴ Anna M.W. Wolf, What Makes a Good Home? (New York: Child Study Association of America, 1951), p. 3.

²⁵ Ibid., p. 5.



9. A lesson in Baby Care
(See page 28.)



10. A lesson in Practical Home Nursing
(See page 28.)



11. Preparing the family meal
(See page 28.)



12. Enjoying the family meal
(See page 28.)

III. RELIGION

The Christian family in the House of Loretto is a Catholic family. Evidence of this is gleaned, first of all, from the marriage certificate in the Parents' bedroom; then from the crucifixes, sacred pictures, and statues in the various rooms. The type of family living the students are exercised in is truly Christian. Evidences of Christian living confront them on all sides. Among the cowboy records and jazz, there is an album of records dramatizing the life of Christ; among the books in the family library, there are the family Bible and some popular lives of the saints; among the magazines in the rack, there are "The Christian Family" and "The Family Digest"; there are Catholic newspapers among the secular ones; and there is a Catholic calendar on the wall.

The House of Loretto was blessed by the pastor and duly consecrated to the Sacred Heart. The certificate of enthronement holds a prominent place in the living room and is set off by two wall bouquets. The fact that the House is holy (having been blessed and consecrated) has a wholesome effect upon the class besides being an example for their own future homes. One of the questions in the first term examination is always similar to this: "How should homecraft students behave in the House of Loretto?" Answers never fail to include such statements as these:

"Homecraft students should be careful how they talk in the House of Loretto because it is blessed." "The students should not steal or do anything wrong in the House of Loretto because it is consecrated to the Sacred Heart."

A family shrine or altar graces the parents' bedroom. It is before this shrine, with blessed candles lighted, that the Christian family (the students) prays its decade of the Rosary each day during October and Lent for Christian families throughout the world and for each individual student's future happiness. The prayer is led by the then acting Mr. and Mrs. Christian who the teacher secretly hopes will be impressed indelibly with Father Patrick Peyton's famous slogan: "The family that prays together stays together." This practice harmonizes with current thought reminding Christian parents

that besides our obligation to Christianize our own and other families, which are the most basic social institutions in society, we have an obligation, insofar as we are able, to Christianize all the institutions of society: political life, economic life, education, our neighborhood, radio, TV, the movies, and every social grouping or institution which affects the family and Christian family life.²⁶

During May, the class makes a May altar in the children's bedroom and honors the Mother of God each day

²⁶ Donald J. Thorman, "Your Family is Important," The Christian Family, p. 23, January, 1955.

with fresh flowers and songs. The quiz programs mentioned earlier cover some religious topic such as the life of Christ, His Mother, or the saints.

In connection with caring for the patient on Tuesdays, the student nurse prepares a table for the last rites, says the prayers before and after Holy Communion with the patient, meets the student priest, and leads him to the bedside with lighted blessed candle. All students in the House kneel to receive the priest's blessing as he passes.

Daily classes end with group prayer in the living room (except during October and Lent), the recitation of the Christian family pledge, and the House of Loretto song both of which follow.

CHRISTIAN FAMILY PLEDGE

(Raise right hand to level of shoulder.) I pledge my head and my heart to the ideal of a Christian home, a home that not merely nourishes, clothes, and shelters the body that is destined to return to the earth; but above all else cares for the soul which is destined to live and enjoy God for all eternity.

I shall always uphold the ideals of Christian marriage. I shall speak with the greatest reverence of the Holy Sacrament of Matrimony and shall defend it whenever I have the occasion.

O HOLY HOUSE OF LORETTO

O holy House of Loretto!
Where Mother Mary dwelt,
And Holy Father Joseph,
In sweetest harmony,
With Little Brother Jesus:
The model family.

O Holy House of Loretto!
Of homes, the one most blest.

O Holy House of Loretto!
Where peace and order reigned,
With industry and silence,
And purity divine;
Where love made all tasks easy,
And holiness ranked high.
O Holy House of Loretto!
We aim to copy you!

This practice is in keeping with the views presented by Reverend Edgar Schmiedeler, O.S.B., director of the Family Life Bureau, in an article entitled "If Families Are Christian the World Will Be." Quote:

The practice of occasionally reciting a short pledge to Christian marriage is enjoying a considerable growth today and is deserving of every encouragement. This pledge consists of a series of short statements covering the Christian view of marriage and the family.²⁷

Half the Friday class periods during the first semester are devoted to "Christ in Our Family," a course designed to make every family member cognizant of the part Christ plays in the Christian home. It might be called a bit of theory that goes along concurrently with the practice; the other half of the period is given to "Teaching Religion in the Home," a course which covers the child's religious home training from three months to three years. "At Home from 3 to 6" is the continuation of the course which extends through second

²⁷ Feature Article in Our Sunday Visitor, (Huntington), January 7, 1949.

semester. As stated before, the House of Loretto is the ideal for this locality. To forestall too much "falling off," each student is asked to take his workbook home at the close of school and keep it. In it he can find those ideals that might preserve his family from shipwreck along the years. The last unit includes songs and prayers for all the family; and who is there can gainsay either the power of prayer or of song!

Such group experiences as Family Sunday are bound to make some impression. On that day the students receive Holy Communion and sing their self-chosen hymns during the Mass. After Mass they go to the House of Loretto to eat the breakfast they prepare, boys and girls working harmoniously together as one unit; also the family Christmas dinner after which each member places a statue in the crib beneath the lighted tree in the living room while the music box in the crib plays "Silent Night." This is followed by the group singing of "Silent Night" and the opening of gifts.

Mr. and Mrs. Christian's wedding anniversary, the children's birthdays, and other family feasts are celebrated with some little festivities during the class periods. They are seldom passed over unless the class is too apathetic to take notice of a family feast. Usually the opposite is true.

Religion may be said to be the hinge upon which

all the activities swing in the House of Loretto. Claire Sherwood Kimble might well be describing the kind of training that is given in the House of Loretto when she says:

Many wives think of themselves as only housewives, doomed to a succession of tasks they do not enjoy . . . They are frustrated because they cannot see the importance of their work. These women could be wives who . . . with their husbands plan Christian homes . . . who lead their children in God's ways and nurture a spirit of Christian dedication in every aspect of their lives.²⁸

IV. ART

Art enters all phases of family living from the color schemes of the rooms down to the smallest dish on the table. Thomas Wolfe says: "There is no spectacle on earth more appealing than that of a beautiful woman in the act of cooking dinner for someone she loves."²⁹ If she loves, then her whole self will be thrown into her activity. "Whether the task (housework) is drudgery or a source of satisfaction to her (homemaker) and her family depends largely on the homemaker's ability to make wise choices."³⁰

²⁸ Claire Sherwood Kimble, "Homemaking is My Vocation," The Christian Century, 70:688, June 10, 1953.

²⁹ Alex F. Osborn, Housekeeping Need Not be Humdrum," The American Home, 51:104, March, 1954.

³⁰ Dorothea Umbach, "An Apartment in Homemaking Teaching," Journal of Home Economics, 46:21, January, 1954.

Homemaking offers a series of creative challenges on all sides. Cooking challenges the imagination and, when treated creatively, results in new forms for old dishes. Alex F. Osborn includes both man and wife in the challenge: "A man and wife could think up at least one new idea a week to make their home more livable."³¹

The centerpiece for the table, the fruit bowl, the birthday cake, the Christmas cookies, the Easter baskets, the apron patterns, the color schemes for embroidery work, the designs for the corner shelves and book racks -- all offer opportunities for creative art expression, not to mention the artistic touch that can transform a patient's tray and embellish the most common dish.

The fourth unit offers special credit for mounted colored pictures of foods prepared attractively for table service. This makes students color conscious and alert to "nice" ways of serving foods. An invitation is also extended to make a prayerbook for Anne Marie who is four so she has something to occupy her when she accompanies her parents to church. Initiative runs high in this; also in the making of posters advertising Homecraft wares and displayed in prominent places in town.

During the winter, lawn figures and bird houses are painted anew, and in the spring garden plots and flower

³¹ Osborn, Op. cit., p. 106.

beds are laid out and planted. And so art goes hand in hand with Christian family living.

V. BUSINESS

As mentioned in Chapter III, Christian Snack Shop affords one of the sources of income. The family groups take turns preparing the snacks, advertising their wares, and running the shop. The amounts taken in are recorded by each group leader in a special book, and at the end of the semester the amounts of each group are totaled. The amount taken in by a group is used by that group for incidentals in food for their second semester meals. The more funds, the more fun; so rivalry runs high. Usually, however, there is little difference among the group totals.

Students regularly sell food from the gymnasium kitchen. This is prepared by them in the House of Loretto. The first question the next day is always, "Sister, how much did we make?"

The students advertise their Holy Thursday dinner in the classrooms, list names of participating pupils, and collect their quarters; they sell their Easter baskets on Palm Sunday. In fact, they share in all the activities carried on for the benefit of their House of Loretto.

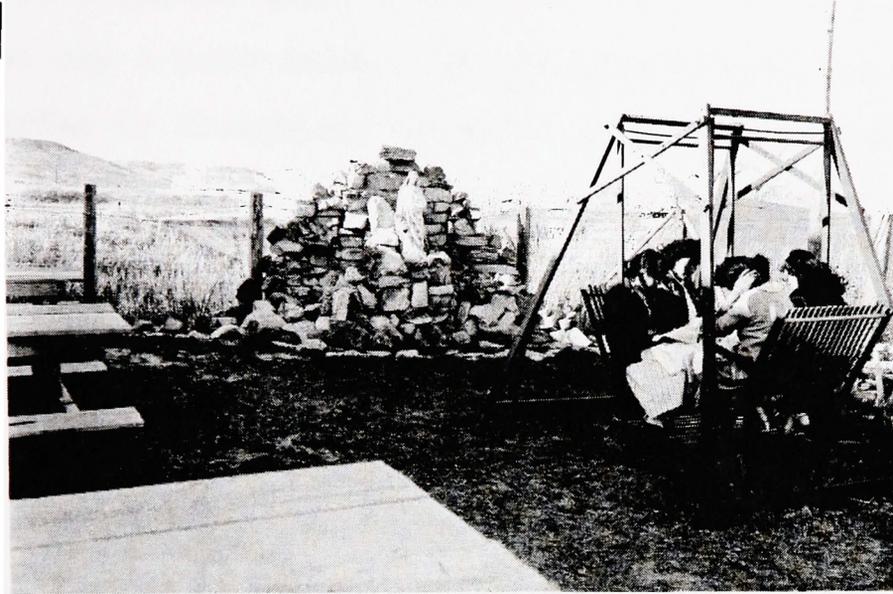
VI. CONSERVATION

The first homecraft class made a picket fence around the yard with scrap lumber. They laid a stone walk and planted grass. They fenced an adjoining plot of ground and made it into a garden. They planted trees on the grounds and reconditioned a plot of ground they called "Mel Park" (for Sister Mel who prepares their lunches), fenced it against cattle, and made a walk of tailings through it.

The second class not only kept up the work of the first class, but cleaned up the north side of the House of Loretto, fenced it, and called it "Christian Park." It is now equipped with three stationary picnic tables made and painted by the boys, a lawn swing, and a Sacred Heart grotto. The trees the students planted there are nearly tall enough to afford substantial shade, while the shrubs almost secure complete privacy. (See page 40.)

Each succeeding class has added something to what previous classes have done so that now the Christians can boast of tulips, irises, rhubarb, strawberries, raspberries, and even a thriving apple tree on their grounds.

The boys either plow or spade the garden each spring and fertilize it. All help lay it out and plant it with attention to crop rotation. School is out before the garden comes up, so anybody who comes around is in-



13. Christian Park
(See page 39.)



14. Fertilizing the Christian's garden
(See page 39.)

vited to a garden party which ends with a sandwich or cookies and a cold drink. By the time school reopens, the garden is breathing its last, but there is usually enough produce left to give each group the experience of canning and storing vegetables for the winter.

The grass generally grows high enough to be cut several times before school closes. This is always a big event, and the little ones line up along the fence to watch the process. Several hundred feet of hose and a sprinkler make up the Christian's watering system. For six years the hose was left unmolested though it held fascination for all. However, this year's class had to buy a new end piece to replace the part someone needed worse than they. In the main, the Christian's property has been treated with respect, and seldom does anyone trespass.

VII. PUBLIC RELATIONS

The House of Loretto is a kind of "cynosure for neighboring eyes" around which many of the activities of the high school rotate.

The typing class has wired flowers to the Christians on the occasion of a birthday; they have sent telegrams of congratulation on an anniversary; they have mailed congratulatory cards, etc. When a party is held in the assembly for the student body, it is the homecraft

students who furnish the eats; in turn, when students not in the class are invited to a birthday party in the House of Loretto, they bring gifts. All these activities are meant to be a part of a well-rounded course in Christian family living.

Not only does the House function as a center of activity for the school, but it reaches out into the homes of the parents and calls forth the fathers and mothers. In November, when Mr. Joseph Christian celebrates his birthday, invitations are sent to the fathers of the home-craft students. The party is held in the evening. While awaiting the arrival of guests, the students show their fathers specimens of the work they have done. Card games usually follow, and then dinner prepared and served by the students under the supervision of the teacher. Most fathers would not miss this party for anything. The same can be said for Mrs. Mary Ellen Christian's birthday party in January. The mothers of the homecraft students are invited then. While some of the fathers bring gifts, the mothers surpass them; but both groups of parents are always deeply appreciative of the students' efforts and are enthusiastic in saying they have had a wonderful time.

On the first Sunday in May, the senior homecraft students eat breakfast with their mothers in the House of Loretto. The leading freshmen students have the privilege of preparing and serving the breakfast.

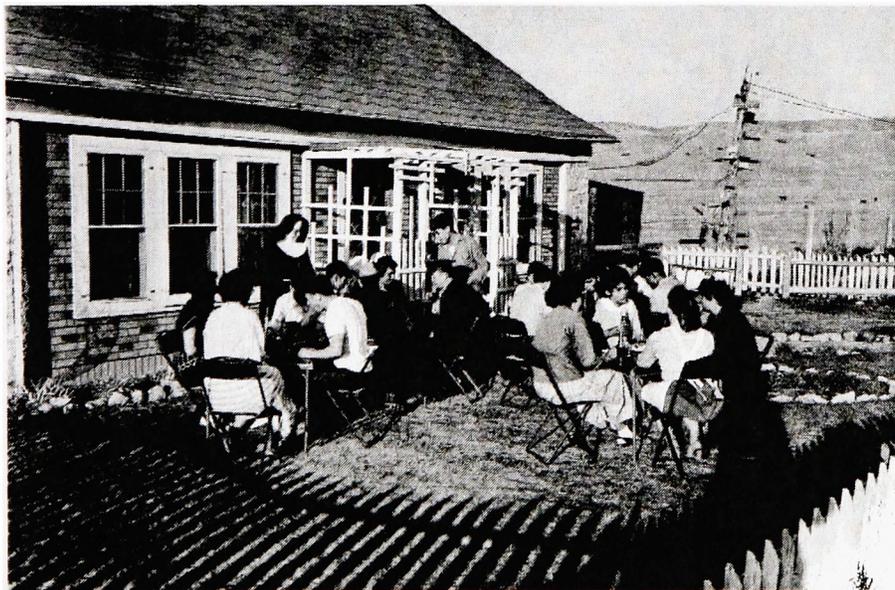
Whenever a speaker of local talent contributes towards a school program for the public in the gymnasium, he and his family are served a lunch in the House of Loretto after the program by leading students. Some such occasions are American Indian Day, American Education Week, and Veterans' Day. The nurse who teaches home nursing and baby care is served lunch after class. Several years ago when the Blaine County Music Festival was held on the Mission grounds, the senior girls served dinner unsupervised to the County Superintendent of Schools, Mrs. Thelma B. Turner, and to five other teachers. All were impressed by the skill shown by the girls. Mrs. Turner reciprocated their attentions by sending them an automatic doughnut cutter.

When Sister M. Giswalda was adopted into the Gros Ventre tribe as "Pipe Woman," the senior girls again served a dinner. This time the guests were Chief The Boy and the members of the Fort Belknap Tribal Council. The menu consisted of food prepared to order in the traditional Gros Ventre fashion. This time the cooks received tips amounting to quite a little sum.

When alumni service men visit their Alma Mater, the homecraft class invites them over to the House of Loretto for a lunch; sometimes a little party. (See page 44.) One of the "big" red letter days was the day a bus load of home economics students arrived from St. Thomas

Home in Great Falls and asked the privilege of eating their lunch in the House of Loretto; another was the day the students from Havre Central, accompanied by a number of adults, asked the same privilege; but the day that almost stunned the class and teacher into speechlessness was the day a staff writer from the Great Falls Tribune arrived with his camera to take pictures of the activities carried on in the House of Loretto and to introduce it to the public.

Visitors are sometimes given a night's lodging in the House of Loretto, and relatives of the Fathers and



15. A lawn party for Alumnus,
Pvt. Melvin Turn Toes
(See page 43.)

Sisters who come during vacation months find the House an ideal camp where they can come and go at will.

Monthly, parents of the high school students are entertained in the assembly and served a lunch prepared by the homecraft students. These occasions are known as Parents' Night. Whenever anything especially attractive or delicious is served, the parents request to know the name of the cook. Students take great pride in showing off their skills to their parents. They also delight in taking home samples of food they prepare and in bringing their parents to the assembly for special home economics movies or film strips. On these nights the students distribute to their parents the free home economics pamphlets and recipes that have come in, as well as the out-dated magazines.

By far the greatest publicity event of the year comes on Mothers Day when the work done by the students during the year is judged by impartial persons who have no connections with the school. The senior boy judged to have done the best work receives either a set of dishes or a set of stainless steel tableware; the same for the senior girl. The freshman boy and girl having the best display of work receive each an under-bed chest to store their clothing. The judging completed, the students' work is sold. Relatives of the students take great pride in the work done by them and come early so they will be

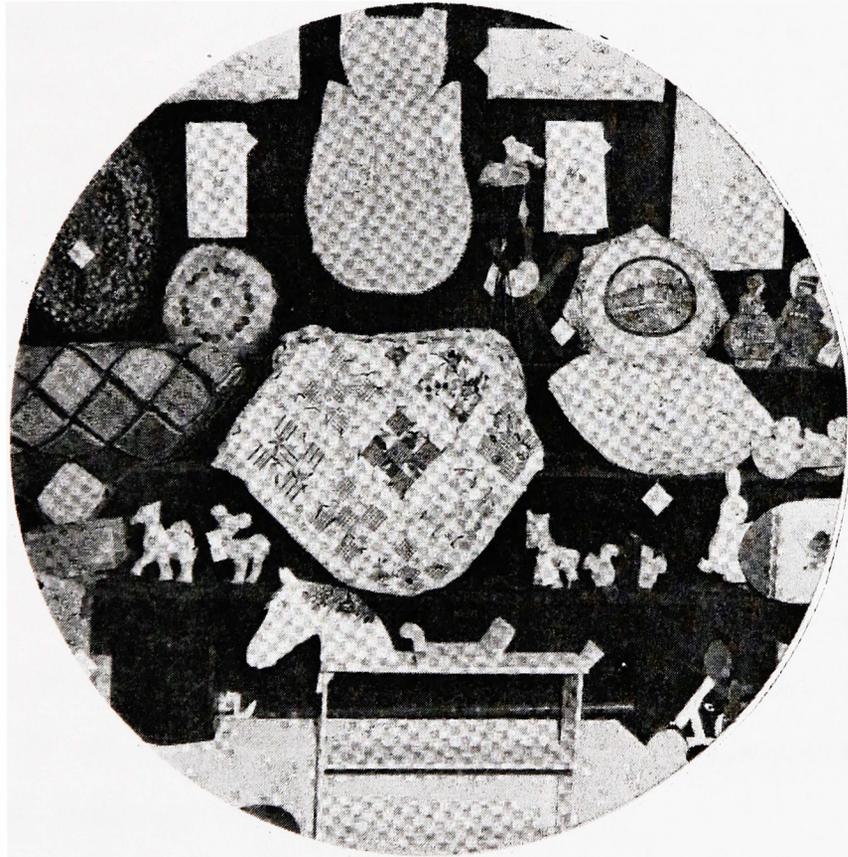
sure of getting it; others come early to get first choice. It is their one opportunity in the year to buy handwork well done, and cheap.

The activity that brings the most individual and group satisfaction is probably the distribution of gift boxes at Christmas. Three of the most respected and oldest citizens in the Hays community receive boxes of holiday foods. Relatives of the Christians and special friends receive boxes of homemade cookies. In both instances, the boxes are covered neatly with Christmas paper by students, packed by them, and delivered.

VIII. SOCIAL GRACES

Miss Anne Platt, Professor of Home Economics at Montana State University, cautioned the teacher against neglecting the social graces in the course and cited several instances to emphasize the point. These seem to be taken care of pretty well through experiences with the occasional visitor and the coffee table on Wednesday and the dinner guest on Thursday. On Tuesday when the patient is abed, the student meets the priest as he comes to administer the last rites, and the doctor as he comes to visit the patient. Social courtesies are practiced every day at meals and in the close associations of working family groups. The many contacts with outsiders in the persons of adults and high school people

not in the class, also help fix a certain acceptable behavior and provide training in poise and self-confidence.



16. Spotlight on Homecraft Projects
(See Page 45.)

CHAPTER V

APPRAISAL OF THE EXPERIMENT

I. AS MEASURED BY THE MONTANA STATE COURSE OF STUDY

The Montana State Course of Study for Junior and Senior High School Home Economics puts particular emphasis on adjusting teaching content and method to the problems of family life. "When class experiences are typical of family living they should prepare pupils for self-direction in home activities"³² thus bringing to the foreground training in making wise decisions.

The House of Loretto exists for the sole purpose of providing experiences in family living preceded by the proper adjective "Christian." Christian living implies making wise decisions. The setting for these experiences in Christian family living is not merely a number of unit kitchens or an apartment, but a real house adequately furnished and kept as a home.

It is the responsibility of the teacher to face situations as they exist, to gear instruction to the present level of the pupil, and to teach him or her to know desirable standards when, as, and if better times come.³³

³² Edith Harwood, Course of Study, State of Montana. Junior and Senior High School Home Economics. (Helena: Naegele Printing Company, 1941), p. 10.

³³ Ibid., p. 11.

The House of Loretto was developed expressly to meet the existing conditions in the community of Hays, Montana. All instruction and activity is keyed to the economic and social levels of the pupils and their families; standards are projected into the future when the young people can hope for more in home life than their parents before them.

The Course of Study (1941) states that a few high schools in Montana offer home economics for boys in segregated classes, adding that the movement is experimental.

The House of Loretto offers experiences in Christian family living to both boys and girls and, so far, the combination seems to be a happy one. Certainly, a boy who knows what goes into making a meal will be more appreciative of his wife's efforts and even enjoy helping her upon occasion, than a boy who has no acquaintance with such experiences. It is doing things together that knits families more closely.

The majority of Montana High Schools are using the method of subject organization. The success of any organization depends upon the philosophy of education of the teachers who develop it. There is definite need for a common philosophy of education to give unity to the total Montana school curriculum. Teachers must have convictions about what is fundamental in their field of learning for the education of all pupils, and in the light of this philosophy must make their contribution to the school curriculum.³⁴

³⁴ Ibid., p. 15.

The House of Loretto is the instrument through which family living is taught the pupils of Mission High. Family living, as taught in it, is not merely a subject, but a vital core around which many of the school activities revolve. It is "the" important class over which none other takes precedence.

"All Montana home economics teachers should know their school community. Certain information concerning students is needed if instruction is to be as helpful as possible."³⁵

The originator and teacher of the course in Christian family living as taught in the House of Loretto, knows every member of the community personally and has been in every home. She is, moreover, one with the people among whom she works, as she has been duly adopted into their tribe.

The Course of Study advocates "organizing units around meal service, giving pupils more individual responsibility, and focusing interest on management in relation to meal preparation."³⁶

In the House of Loretto, one student is responsible for the completed meal; whereas, others in the

³⁵ Ibid., p. 11.

³⁶ Ibid., p. 7.

group are responsible for certain parts. Students assume the roles of the members of the Christian family, even as to name. An anecdote may be in place here to show how thoroughly the students grip the idea of their family roles. Jimmy was scheduled to sweep the floor after the meal. Teacher, noticing that Jimmy was not on the job, asked, "Jimmy, aren't you supposed to sweep?"

"I can't, Sister."

"Why not?"

"I'm too small; I'm John Joseph."

Normally, there are five in a family group. The study of a typical weekly schedule in the Appendix will show that a meal and all that goes with it, is pretty much a family affair; what is more, the students do not only prepare the meal, but they sit down as a family group and eat the meal they prepared sandwiched between the Grace Before and After Meals.

The only justification for the House of Loretto is just this -- "that the teachers at Mission High School teach pupils, not subjects!" The course in Christian family living as taught there was not designed for any other school. It is definitely localized to satisfy the needs of the Hays community.

II. AS ENDORSED BY PEOPLE IN HIGH PLACES

Many people point to the significance of the

home and the family in our social structure, with an increasing number of these comments coming from men and women in positions of leadership in education, government, medicine, and social welfare.³⁷

When the House of Loretto was conceived, the Most Reverend William J. Condon, Bishop of Great Falls, endorsed the plan with financial assistance saying that even though results were not apparent until the next generation, the project should still be worthwhile. Reverend J.B. Tennelly, Director of the Catholic Indian Bureau in Washington, D.C. and Reverend Bernard A. Cullen, Director of the Marquette League in New York, followed suit and showed their faith in the project by contributing substantial amounts.

His Holiness, Pope Pius XII, learning of the project through Sister Mary Clare, manifested his approval by sending his paternal Apostolic Blessing on the work through a letter, an excerpt of which follows.

His Holiness has learned with pleasure of these efforts to impress on youth the paramount importance of a truly Christian concept of home life, for the more vividly this is impressed upon them during their school years the more lasting and fruitful will be the results achieved.³⁸

Two years later, His Holiness extended his paternal

³⁷ Minnie Price, "Midcentury Thoughts," Journal of Home Economics, 43:342, May, 1951.

³⁸ Pope Pius XII, "Personal Letter to Sister Mary Clare, O.S.F.," (Vatican City, Rome, Italy, December 22, 1949).

Apostolic Blessing specifically to "Sister Giswalda and her students at Homecraft Class of the House of Loretto, Hays." This blessing has been framed and occupies a prominent place in the living room.

Both the "Calumet" and the "Indian Sentinel," organs of the Marquette League and the Catholic Indian Bureau, carried descriptions and photos of the work performed in the House of Loretto; so did "Our Sunday Visitor," the popular national Catholic weekly; the "Eastern Montana Catholic Register," official organ of the Diocese of Great Falls; and the "Great Falls Tribune."

In the fall of 1950, when the National Council of Catholic Women had its meeting in Billings, Montana, His Excellency, the Most Reverend William J. Condon invited Sister M. Giswalda to participate in the program and explain the activities carried on in the House of Loretto. In reviewing the speech, "The Eastern Montana Catholic Register" said among other things:

Sister Giswalda really made a hit with her hearers. . . . By furnishing the home themselves, cooking meals, entertaining guests, living through Catholic customs, the children are taught by doing the right and holy thing what to do when they have homes of their own.³⁹

The first Montana layman to recognize the potentialities of the House of Loretto was Senator James E.

³⁹ Review of N.C.C.W. Convention, The Eastern Montana Catholic (Great Falls) Register, October 27, 1950.

Murray upon the occasion of a visit after which he made the first donation toward house furnishings. His example was immediately followed by the German-Roberts-Lohman trio who furnished the entire house, even to a mouse trap. Mr. Thomas Main, of revered memory, was next to catch the implications of the little House. In a speech he delivered before Congress in the fall of 1948 he said,

Acting on the principle that in order to do, one must first know how; in order that this generation of Indian children might grow up not only educated in the arts and sciences but in the most important art of living for God and country, Sister M. Giswalda, O.S.F. initiated a unique plan of training the students to meet the problems of their future life as homemakers and citizens of these great United States. We sincerely hope that when these students will be made free citizens of these United States and no longer wards, they will be able to take their places side by side with other members of this big family as well trained as he who has had opportunities all his life.⁴⁰

Mr. Main was deeply impressed by the transformation of the old garage into the House of Loretto. To him, it stood out as the model Indian home, and he visualized duplicates all over the Fort Belknap Reservation. His hopes ran high as he pleaded with Congress to help build similar homes that would uplift the morale of his people. The Honorable Law-Making Body agreed whole-heartedly with the speaker, and then promptly proceeded to forget all about it.

⁴⁰ Thomas Main, "Speech Delivered Before Congress," (Washington, D.C., 1948).

III. AS GLEANED FROM COMMUNITY REACTION

It is a little early to expect a true measure of results from the community; besides, those things which touch us most tend to defy measurement. Projects such as the House of Loretto must be viewed from a distance to gain a true perspective. However, questionnaires were sent to all graduates from Mission High School who had at least one year of Christian family living in the House of Loretto. Results of the questionnaires are included in Chapter VI on "Evaluation."

From the first, the people of the Hays community were interested in the House of Loretto. Besides going through the House themselves, they delight in bringing outsiders to see it. It is not an uncommon sight to see people detour and walk leisurely along the fence that encloses the Christian's yard in order to admire the flowers; to hear them comment on the growth of the trees in Mel Park; to see them transfixed as they watch Papa and Mamma Bluebird busy with the house of their choice in Birdieville.

When the House was more of a novelty than it is now, a young couple asked to see it. Upon leaving, the husband said regretfully, "I wish Penny could take this course!"

"How old is Penny?" asked the guide.

"Two."

The seeming results most gratifying to the teacher

touch the home life of the pupils out of school. When Quentin borrows the card tables for his wedding anniversary celebration, Teacher is happy; also when Joyce asks for the roaster to prepare the Christmas turkey; when Alvin's grandpa comes for the saw and plane to use for some work around the house; when Gilbert's mother volunteers a demonstration on rug-making; when Lily wants to make a dress for Mary Agnes on the sewing machine after class; when Marjorie borrows eggs for the baby's birthday cake; when Clarence needs the hose to wash his car; when Larry takes the wheelbarrow home to clean up the yard; when John requests the use of a ladder to paint the kitchen; when Elinor can't wait till Mothers' Day to buy a wall shelf, but wants one right now; when Vera drops in on a Saturday to help the teacher with preparations for next week's class; when Mabel and Helen join the class because they want a little extra practice in housekeeping; when Jimmy asks to try out some new phonograph records; when Bernice brings her little tots to see the crib under the tree in the living room and hear it play "Silent Night"; when the Hays citizens, in general, usurp the role of guide when "showing off" the House of Loretto to an outsider, etc.

IV. AS DEDUCED FROM PUPIL RESPONSE

As mentioned in Chapter I, the House of Loretto is the answer to a felt need. No longer do students evade

class; on the contrary, they lengthen the class period by spending the noon hour in the House of Loretto. The sophomore and junior students who have had one year of Homecraft, eagerly anticipate the day when they will be in the class again. If they are star patrons, their privilege of participating in certain Homecraft activities, helps to shorten the interim.

Most students readily do more than the mere requirements of the course; they enjoy their work and take pride in their accomplishments. Homecraft students who have been graduated from Mission High sometimes send greetings to the Christians at Christmas or on the occasion of a birthday or anniversary; they send recipes for the class to try out and request recipes they want. They ask to borrow pieces of equipment to be used in their own homes; some have used the sewing machine in the House of Loretto out of class hours; and some, having time on their hands, have joined the regular class now and then for a little added experience.

CHAPTER VI

EVALUATION

Evaluation must be an integral part of the educational process and must result "in changes for improvement,"⁴¹ or else it is a sheer waste of time. It must be a continuous process carried on by both students and teacher as well as by the citizens of the community. It might employ many forms, yet there are some things which defy measurement. At best, evaluation can give some insight as to whether we are heading in the right direction or not.

I. STRONG POINTS

The Course satisfies a felt need. During the course of a personal interview with Miss Anne Platt, Professor of Home Economics at Montana State University, the question was raised regarding the importance of recapturing the spirit of Christian family living just at this time. Miss Platt believes that if the art of Christian family living is not reinstated and strengthened in this present generation it will be irrevocably lost, as there will be no example for the next generation to heed. Reverend Edgar Schmiedeler, O.S.B. expressed the same concern.

⁴¹ Henrietta Fleck, "Evaluation in Practice," Journal of Home Economics, 46:302, May, 1954.

To kill the family sense of a nation is to deal a deadly blow both to the country and its people. Everything feasible should be done at this time to strengthen rather than weaken that family sense of the nation.⁴²

The radio talk given over the Catholic Hour on February 6, 1944 by Most Reverend Fulton J. Sheen was reprinted in the January 9, 1955 edition of "Our Sunday Visitor," a national weekly. The talk entitled, "In God's Plan the Family Comes First" contains these timely lines: "The future of America is in the homes. . . . for unless the home is sound, America will not be sound."⁴³

Father Lloyd Glass, M.M. who served sixteen years in China before his ejection in 1951, says that in two years' time reverence for the family was completely shattered by the Communists.⁴⁴

Other educators voice the same concern: "There are imperatives for family life education today at all age levels."⁴⁵

⁴² Edgar Schmiedeler, O.S.B., Family Rights. (New York: The Paulist Press, 1948), p. 32.

⁴³ Radio speech in Our Sunday Visitor (Huntington), January 9, 1955.

⁴⁴ News item in The Catholic (Cleveland) Universe Bulletin, January 28, 1955.

⁴⁵ Evelyn M. Duvall, Family Living. (New York: The Macmillan Company, 1950), p. 351.

"There is a growing emphasis at all levels and in all areas upon family centered programs."⁴⁶

The House of Loretto was created for no other purpose than to train students in Christian "family living;" it stands for all that is best in family living; it sets the ideal high enough that even though there is some "falling off," the attempt to approach will still be "good" family living.

The Course sets the pattern for Christian family living. Miss Miriam Bennee, Associate Professor of Education at Goucher College, during a personal interview, said that training in family living must by all means be "Christian"; that if religious principles are to dominate family living, they must be learned in the home from the lips and example of parents; that there is no substitute for religious and moral training in the home.

Father Schmiedeler seconds Miss Bennee's views when he says,

From time immemorial parents have been the recognized teachers of their children. Down through the ages has the home been considered the school of schools and the parent the teacher of teachers.⁴⁷

Seventeen years ago Katherine Delmonico Byles

⁴⁶ Johnie Christian, "Home Economics Today, Introduction," Journal of Home Economics, 44:405, June, 1952.

⁴⁷ Schmiedler, op. cit., p. 27.

called attention to the fact that

Nations and rulers show a growing recognition of the fact that the character of the future man or woman is largely formed by the training received in childhood and youth.⁴⁸

His Holiness Pius XI holds parents strictly responsible for the training of their children in the words:

The family therefore holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to the strict obligation, a right anterior to any right whatever of civil society and of the State, and therefore inviolable on the part of any power on earth.⁴⁹

"The home is the natural setting for teaching appreciation of spiritual values."⁵⁰ Leonard W. Mayo further emphasizes the gravity of the obligation when he says, ". . . no nation was ever conquered, no culture ever destroyed from without, that was not first the victim of its own internal moral and spiritual weakness."⁵¹

The lessons taught in the House of Loretto are im-

⁴⁸ Katherine Delmonico Byles, Religion in the Home for the Pre-School Child. (New York: The Paulist Press, 1938), p. 3.

⁴⁹ Pius XI, Christian Education of Youth. (Washington: National Catholic Welfare Conference, 1936), p. 12.

⁵⁰ Leonard W. Mayo, "Strengthening Ethical and Spiritual Values in Family Life," Journal of Home Economics, 44:614, October, 1952.

⁵¹ Ibid., p. 615.

pregnated with Christian principles; the very atmosphere the students breathe is Christian.

The Course gives homemaking its true place. Miss Helen Gleason, Professor of Home Economics at Montana State University, stated during a personal interview that the dignity of household tasks must be upheld; that students must be taught "how" to do things. The Christian family in the House of Loretto, in their attempt at imitating the home life of Joseph, Mary, and Jesus in their House of Loretto, must needs consider household tasks an honor. They are led to see that the career of homemaking is a vital and attractive one; that "Homemaking is their number one job, the one in which success or failure makes the most difference to them."⁵² The girls are indoctrinated with the ideal that "As they make the homes, they make the countries;"⁵³ that "The homemaker's task is to manage a home jointly with her husband. . . ."⁵⁴ and that homemaking is a career, the finest.

The boys are made to feel that they are just as important to the home as the girls are, for "Home eco-

⁵² Edna Martin, "Trends in Home Economics Education," Journal of Home Economics, 45:24, January, 1953.

⁵³ Helen Terre, "Home Economics and the Free World," Journal of Home Economics, 44:622, October, 1952.

⁵⁴ _____, Home Economics as a Career, (Research No. 24. Chicago: The Institute for Research, 1951), p. 4.,

nomics has become homemaking and family living with both girls and boys participating in learning experiences together."⁵⁵ They come to realize that family living is a partnership; that "To learn to live with tensions and manage one's feelings is basic to happy family life."⁵⁶ The teacher is careful not to put undue strain upon any student to the detriment of interest and pleasure in household tasks. Standards set for work are always in relation to its purpose and to the ability of the workman. Freedom of action is stressed, and housekeeping routines are held at a minimum. More attention is paid to the formation of attitudes and ideals than to the output of products. Ernest Osborne cautions both parents and teachers when he says, ". . . though we have a legitimate role as advisers; it is unwise to substitute our experience too often for the child's judgment."⁵⁷ The student's development as an intelligent, participating member of his family is of paramount importance and colors the activities of every class.

⁵⁵ Christian, op. cit., p. 406.

⁵⁶ Esther McGinnis, "Family Centered Teaching," Journal of Home Economics, 44:11, January, 1952.

⁵⁷ Ernest Osborne, "Democracy Begins in the Home," (Public Affairs Pamphlet No. 192. New York, 1953), p. 17.

The Course revolves around units of work. The course in Christian family living is taught by units in outline form, one for each term of six weeks. The units are explained by the teacher at the beginning of each new term and offer anew fresh opportunities to make daily family living meaningful. In other words, the entire program is dedicated to the ideal to help children "live." While the outlines stay much the same from year to year, the learning situations are constantly new and fresh. That is why a senior homecraft student can get infinitely more out of the course as a senior than he got out of it when he was a freshman.

The Course provides a realistic setting. "It is out of families that much of the family life movement has come during the past several decades."⁵⁸

Growing out of the needs of families and because of the problems they face, a whole area of education has come. This we call home economics or, in some instances homemaking education.⁵⁹

Hutchinson says, "The most effective approach to education for family living throughout the whole educational system . . . is that which is being made through home economics."⁶⁰

⁵⁸ Duvall, op. cit., p. 351.

⁵⁹ Christian, op. cit., p. 405.

⁶⁰ C.B. Hutchinson, "Home Economics: Education for Living," Journal of Home Economics, 41:353, September, 1949.

Such education does not lend itself to a classroom situation, as family centered teaching is related to the realities of family living.

The Course recognizes homemaking as a partnership.

Home economics as a professional field is concerned with the practical ways of meeting and satisfying vital human needs in the setting of the home. Since many of these human needs arise from and are satisfied in connection with processes of living within the family, these processes are of vital concern to the home economist.⁶¹

Again we come back to the moot question, "Is home economics for women only?"

A family centered course in home economics is one which aims to meet, within the limits set by the field of home economics, personal needs of the student.⁶²

Olsen says: "It is increasingly agreed that our American schools must help people to discover what superior family living is like, and also how to create that kind of living in their own present and future home situations."⁶³

Evidence would indicate that home economists, as influential leaders in education for home and family living, can make one of their greatest contributions in this trend.⁶⁴

⁶¹ Leland H. Scott, "The Longitudinal Approach to the Study of Family Life," Journal of Home Economics, 46:79, February, 1954.

⁶² Russell C. Smart, "Family Centeredness in Home Economics," Journal of Home Economics, 45:92, February, 1953.

⁶³ Edward G. Olsen, "Curriculum not for Celibates," Phi Delta Kappan, 34:247, March, 1953.

⁶⁴ Christine H. Hillman, "Areas of Need of Young Rural Homemakers," Journal of Home Economics, 46:377, June, 1954.

Percy Maxim Lee has this to say, "My husband and I have always believed that successful living is a co-operative enterprise -- that one must give more than one receives and that friendly-mindedness and adherence to a few basic principles are essential ingredients."⁶⁵

Mr. Willard W. Beatty says that ". . . sex segregation of learning skills is neither realistic in terms of what boys are going to face after graduation, nor calculated to produce the best type of marital cooperation."⁶⁶

This sounds logical enough for all teenagers, but what follows applies specifically to Indians in general and, in particular, to communities such as Hays.

It is clear that when it takes two to make a home, both must want something better, and have some notion of how to go about getting it, if succeeding generations of Indians are to pull themselves out of hogans, tipis, wickiups and igloos of their ancestors. Instruction expended on the girls alone is pretty much a waste of time. Without the understanding and support of her husband, the young wife is no match for her own parents and her in-laws who can be counted on to discourage any breaking away from the older patterns of home living; and who will strongly oppose any modernism in the care and feeding of the children when they come. If we expect to succeed with our home economics it must be planned to include boys as well as girls.⁶⁷

So, the House of Loretto does its job by training

⁶⁵ Percy Lee Maxim, "The Family in Our Democratic Society," Journal of Home Economics, 44:499, September, 1952.

⁶⁶ Willard W. Beatty, "Boys Need to Cook and Sew," Indian Education, 189:3, January, 1950.

⁶⁷ Ibid., p. 2.

both boys and girls as potential homemakers, thus doubling the forces that will operate in raising the standard of living in the community.

The Course reaches out into the community. The course in Christian family living demands home projects to supplement class time. "There is an increasing tendency to extend various pupil activities into the home and the community."⁶⁸ While the students represent pretty much the same background and home conditions, they do not all profit equally from the course. However, it is intellectually stimulating and challenging to all who care to learn, and commands the respect and interest of most students.

Getting to know the students and their families . . . is not only beneficial to the students but it is also important to the teacher in planning the curriculum. She can relate her teaching more closely to the realities of the life of the families of her students. It is important that she have the active participation of the parents and students in planning this home-centered program.⁶⁹

The home projects are assigned after the teacher has visited the homes; when they are completed the

⁶⁸ J.B. Edmonson, J. Roemer, and Francis Bacon, The Administration of the Modern Secondary School. (New York: The Macmillan Company, 1953), p. 312.

⁶⁹ Deborah Roberts, "Meeting the Community's Families," Journal of Home Economics, 44:629, October, 1952.

teacher again visits the homes to give her evaluation. These home projects arouse the interest of the whole family in improving the home, and lead to increased interest in the activities carried on in the House of Loretto, and in the House itself. This interest manifests itself by way of suggestions for improving the House and grounds; by unsolicited gifts of household equipment; and by donations of working materials and cash. People of the locality, and also strangers, noticing furnishings in the House of Loretto often request the teacher to procure or have made for them similar articles for their own homes. Such articles have been "Last Supper" picture, the family Bible, Christian baby books and other books, shelves, magazine racks, towel racks, shoe bags, sets of towels, etc.

II. WEAK POINTS

The Course must cope with primitive methods. The House of Loretto has no running water. The water must be carried in pails from the school building. Water carrying or hauling is not unusual in this locality, so no one complains. When hands are washed before class, it is a cooperative affair; one student pours water from a dipper while another washes. Drinking water is kept in a covered jar equipped with a faucet.

The Course is incomplete for lack of modern conveniences. The House of Loretto has no bathroom. Neither has it an outdoor toilet that students can care for. Thus an important phase of housekeeping is neglected.

The Course necessitates much work alien to its purpose. Liquid food cannot be kept from freezing in the House of Loretto during the winter months. This necessitates a great deal of carrying from and to the Christian's storeroom in the main building of the school. If, during a class period, a product becomes exhausted or is found missing, the teacher must either leave her class and get it, or the students must do without.

The Course must function amid congested areas. While the House of Loretto provides ample room for a family of five, it becomes a congested area for a class of twenty, eighteen, or even fifteen.

The Course must omit needed instruction for want of proper facilities. The House allows no space for a clothes closet; hence, care of clothing cannot be taught in the practical way.

The Course invites disciplinary problems. Students work independently in groups, rotating activities each week, and role playing as the Christian family. While the teacher supervises all groups simultaneously,

her attention is largely focused on the "Christian Family." Discipline in the groups has been no problem so far, but this arrangement could engender harrowing disciplinary experiences.

The Course requires much teacher preparation. The course in Christian family living as taught in the House of Loretto requires much time-consuming, long range planning plus detailed daily preparation on the part of the teacher. It practically demands a full-time home economics teacher.

The Course demands curriculum adjustment.

One of the biggest difficulties from the standpoint of the secondary school is getting additional activities into an already crowded curriculum. . . . The method of overcoming the difficulties mentioned above will vary, of course, with the individual school. . . . Overcoming the difficulty of getting additional activities into an already overcrowded curriculum would seem to be a matter of evaluation.⁷⁰

III. RESULTS OF QUESTIONNAIRES

Population questioned. This evaluation would be incomplete if the students who took the course had no voice in it. Hence, a simple questionnaire limited to three questions was sent to each of the twenty-seven

⁷⁰ L.B. Howland, "How Can Family-Life Education be More Effective?" National Association of Secondary School Principals, 36:91, April, 1952.

students who were graduated from Mission High School and had had at least one year of Christian family living in the House of Loretto.

Similar questionnaires were sent to the three leading Indian mothers in the community who had the most children taking the course. A questionnaire was also sent to a pioneer citizen, a prominent white mother in the community, who knows what is taught in the course and is in a position to watch the carry-over objectively.

The questions asked of the graduates.

1. What do you consider the most valuable thing you learned in the House of Loretto?
2. How do the lessons you learned in the House of Loretto help you in your adult (or married) life?
3. Is there anything you wish would be taught in the House of Loretto that is not taught?

The questions asked of the mothers.

1. How have the lessons taught in the House of Loretto helped your children?
2. Do you think the House of Loretto is a good thing or not? Please give your reasons.
3. Is there anything you think should be taught in the House of Loretto that is not taught?

The questions asked of the pioneer citizen.

1. Do you think the lessons taught in the House of Loretto help the young people in the community? Please give reasons for your answer.
2. Do you think the House of Loretto is a good thing or not? Please answer in full.
3. Is there anything you think should be taught in the House of Loretto that is not taught?

Answers submitted by unmarried girl graduates.

1. What do you consider the most valuable thing you learned in the House of Loretto?

Thelma (1950): The things I consider most helpful are cleanliness, economizing, and putting things where they belong immediately after using them.

Helen (1950): I consider cooking the most valuable.

Caroline (1951): Home nursing is what I consider the most valuable.

Daisy (1951): The most valuable thing I learned is how to prepare the different kinds of salads.

Winona (1952): I learned how to make the most out of what you have, regardless of how little it might be.

Helen (1952): Learning to cook I consider most valuable; and setting table, and manners. These surely come in handy for me.

Vera (1953): The most valuable thing I learned

in the House of Loretto is what a truly happy home should be like, the family praying together, working together, loving each other, etc. There's sure never to be a break-up. As long as you follow the laws of the Church, get married the right way, and raise your family right, you're bound to have a happy home.

Roberta (1953): Cooking is the most valuable thing I learned, but I'm thankful for everything I learned in the House of Loretto.

Elizabeth (1954): The most valuable lessons I learned in the House of Loretto are cooking, sewing, and how to be neat.

Lois (1955): How to take care of a modern home and how to serve fancy foods, are most valuable to me.

2. How do the lessons you learned in the House of Loretto help you in your adult life?

Thelma: Now that I am working in a hospital, I can keep up the practice of cleanliness with my patients, in my room, and with myself.

Helen: Cooking and housekeeping.

Caroline: Home nursing helps me to take care of the sick until they are taken to the hospital.

Daisy: They help me to know how to keep house and how to serve meals.

Winona: The lessons I learned in the House of Loretto help me build a better future, whatever may be in store for me.

Helen: I can sew on a machine and mend. I can get meals and don't have to be afraid to set the table for white people.

Vera: I am surely grateful for all the lessons we were taught in the House of Loretto because they surely come in handy in our adulthood. All the things we were taught in homemaking will surely serve their purpose when the time comes. Even before marriage, it all comes in handy when out among other

people. We were taught how to work, how to be neat in everything we do. We learned how to plan, budget, and save. These things we should know, married or single.

Roberta: The lessons help in every way; for instance, we learned the modern ways of home life. When we apply for a job in a home, we can go right to work without having to figure out how this and that is done.

Elizabeth: They help me in many ways, especially the cooking and sewing.

Lois: They prepare me for the future.

3. Is there anything you wish would be taught in the House of Loretto that is not taught?

Thelma: First Aid. (First Aid has been taught since.)

Helen: Everything is taught.

Caroline: The most important things that any boy or girl should know for their adult life are taught.

Daisy: Teach them First Aid.

Winona: Yes, teach the boys something else besides this course.

Helen: I practically learned everything I need.

Vera: I think more sewing should be taught such as making dresses, blouses, and skirts for yourself. More sewing of all kinds should be taught.

Roberta: I think everything is taught that should be taught concerning a home.

Elizabeth: No. Everything is taught that we should know.

Lois: Teach the class how to prepare meats in more different ways.

Answers submitted by unmarried boy graduates.

1. What do you consider the most valuable thing you learned in the House of Loretto?

Clarence (1953): Proper eating habits -- table manners and etiquette -- insofar as properly eating certain dishes and foods is concerned and making a good presentation of myself.

David (1954): I learned the duties of an individual around the home. The cooperation of each member of the family is necessary to have a happy family life.

Clarence (1954): The most valuable thing I learned in the House of Loretto was to do a job by myself and also to work with a group of other people.

Jerome (1955): The most valuable thing I learned in the House of Loretto is the carpentry work I have done. Cooking is valuable, too, but I'm not planning on making cooking my trade.

2. How do the lessons you learned in the House of Loretto help you in your adult life?

Clarence: If you put into practice at home what you learn in the House of Loretto, you can be certain you will have more confidence as to how you will be able to perform should the occasion arise when you must "meet the public." I have found this to be very true. Take for instance, the proper eating of soup; there is such a thing as "finger foods"; the proper use of the napkin. All these little things add up to good table manners and sort of add polish to your presentation.

David: The knowledge I gathered in the House of Loretto will help me to attain a better understanding of the everyday life at home.

Clarence: They have helped me to adjust myself very easily to the many new situations I have met since I left home.

Jerome: The lessons I have done have helped me

understand better the responsibilities of married life.

3. Is there anything you wish would be taught in the House of Loretto that are not taught?

Clarence: No, but I wish more emphasis would be placed on proper eating habits or table manners.

David: To my knowledge everything is taught that ought to be taught.

Clarence: Everything is taught.

Jerome: No, there isn't.

Answers submitted by married girl graduates.

1. What do you consider the most valuable thing you learned in the House of Loretto?

Ida (1949): How to keep a home, cleanliness especially. Cooking was also a very valuable thing I learned.

Ione (1949): The most valuable things I learned are cooking and sewing; to cook so that I don't always have to depend on a can opener, and to sew well enough to make it easier to learn how to make clothes, therefore, saving money.

Barbara (1949): The most valuable thing I learned is how a Catholic household should be run.

Mabel (1950): The most valuable thing I learned in the House of Loretto is how to serve meals. I never knew how to cook really. In fact, I didn't know how to set a table right. There are other things that I learned that are valuable to me.

Marjorie (1950): To have family prayer in the home, and being a clean housekeeper.

Theresa (1950): What a true Catholic family should be. And I learned the value of good housekeeping.

Jean (1951): The most valuable thing I learned in the House of Loretto is to be able to cook meals in many different ways with a small variety of food.

Joanne (1952): Maintaining a good Christian family, chiefly "unity" in a family, all members of a family contributing to a happy and healthful family circle; love and understanding between parents; keeping a home clean and serving well balanced meals, things which are rarely considered necessary in most homes here, but with all the experience one gets in the House of Loretto and if practiced at home will merit well deserved results.

Agnes (1952): How to make your home comfortable and inviting; also cooperation in the family.

Rosemary (1954): Cooking, housekeeping, and sewing.

2. How do the lessons you learned in the House of Loretto help you in your married life?

Ida: To try to have a home that has religious surroundings, and bringing the children up as good Catholics. It's a good reminder in every way of what a Catholic home should be like.

Ione: They have helped me to try to make improvements in my own home; how to try and keep it as clean and orderly as I can. In general, I have a pretty good idea of what there is to do around a home.

Barbara: Making special dishes for special occasions.

Mabel: There are many ways in which the lessons I learned in the House of Loretto help me in my married life. They help me to work right with my husband so that we can keep our home managed right; also not to be selfish in the way we live.

Marjorie: They help me to be able to do any kind of housekeeping.

Theresa: They help me to manage my own home.

Jean: The lessons I learned in the House of Loretto help me in my married life by making me able to cook better meals, and by making me able to sew different things such as quilts, dish towels, and rugs.

Joanne: To make useful things for the home; seeing means and ways to economize wisely on the basic needs of everyday living; planning and looking forward to the future and whatever it brings.

Agnes: In many ways, such as cooking and baking, especially. Also keeping a home nice and clean, and how to give a nice party.

Rosemary: They help me be a better housekeeper.

3. Is there anything you wish would be taught in the House of Loretto that is not taught?

Ida: First Aid.

Ione: The basics of infant care and child guidance.

Barbara: How to make yeast bread.

Mabel: Yes, there is. I think the children should be taught how to bake light bread, but maybe the class period isn't long enough for that. I think every girl should know how to bake bread, even boys.

Marjorie: I wish you would teach the students how to bake bread.

Theresa: No, there isn't.

Jean: I think teaching students to make all kinds of children's clothes should be taught in the House of Loretto.

Joanne: I believe practically everything necessary in everyday living is being taught in the House of Loretto.

Agnes: Yes, how to make and sew clothes to wear. That I would like to have learned.

Rosemary: Teach them how to make yeast bread.

Answers submitted by the one married boy graduate.

1. What do you consider the most valuable thing you learned in the House of Loretto?

Quentin (1952): How to lead a good Christian life in the home, besides how to bring up a family in the proper way. Also how to cook, can garden stuff, do wood work, paint, manners away and at table, and all matters concerning a home.

2. How do the lessons you learned in the House of Loretto help you in your married life?

Quentin: The most outstanding, I think, is polite manners.

3. Is there anything you wish would be taught in the House of Loretto that is not taught?

Quentin: I think soldering or small welding and brazing (if that's the way it's spelled), and simple repairing of tools would be a good thing. Get in touch with Mr. D.H., Jr. about soldering and welding.

Answers submitted by the three leading mothers.

1. How have the lessons taught in the House of Loretto helped your children?

Mrs. C.T.R. They have helped them to learn how to keep and have a home of their own some-time in the future.

Mrs. S. They taught my girls how to serve all kinds of different dishes, such as all kinds of desserts, and how to take care of a model home; also how to save on foods.

Mrs. W.C. They have helped them towards house-keeping and cooking and almost everything in

general connected with a home.

2. Do you think the House of Loretto is a good thing or not? Please give your reasons.

Mrs. C.T.R. Yes, because the students are taught the things they should know and don't have to learn them elsewhere.

Mrs. S. I think it is a good thing because there are a lot of parents who do not teach their children any of the things that they now learn how to do in the House of Loretto.

Mrs. W.C. I think the House of Loretto is a good thing because the children actually do the things they're being taught.

3. Is there anything you think should be taught in the House of Loretto that is not taught?

Mrs. C.T.R. I think everything taught there is completely done towards a home.

Mrs. S. It would be a good thing to teach them how to bake "light bread" and how to starch clothes.

Mrs. W.C. No, the program is complete.

Answers submitted by the pioneer citizen.

1. Do you think the lessons taught in the House of Loretto help the young people of the community? Please give reasons for your answer.

Mrs. K. I feel that the lessons taught in the House of Loretto are a real help to the young people and should be an incentive for later years. The young folks are interested in and proud of the House, as well as the work they do. They see results and feel that they are accomplishing things, which is a great satisfaction.

2. Do you think the House of Loretto is a good thing or not? Please answer in full.

Mrs. K. Yes, the House is a good thing. With many of the young folks, it is all the training they will receive along these lines, and I feel they can derive a great deal to help themselves in later life. I really feel, personally, that you are doing a fine work with them and for them.

3. Is there anything you think should be taught in the House of Loretto that is not taught?

Mrs. K. I think the job is done quite completely.

IV. CONCLUSIONS DRAWN FROM QUESTIONNAIRES

Four of the twenty-seven students to whom questionnaires were sent, failed to respond reducing the per cent of cooperation to 86.2. From the answers submitted it is clearly seen that there is much left to be desired in the course in Christian family living as it has been taught up to the present (1955). However, the teacher and originator of the program is amazed at what the students claim to have gotten from the course. It seems to have borne fruit beyond the most optimistic expectations.

The comments from the mothers are also revealing, in so far as they reflect pretty well the attitude of the community at large.

CHAPTER VII

RECOMMENDATIONS

The House of Loretto is geared to the average homes in the community of Hays. They have no central heating; neither has the House of Loretto. They have no running water nor indoor toilets; neither has the House of Loretto. They have to contend with gumbo; so does the House of Loretto.

Recommendation No. 1. That some kind of clothes closet be installed to enable both boys and girls to learn proper care of clothing in a home situation.

Recommendation No. 2. That the girls learn to make clothing to wear while the boys engage in minimalic construction. Both will pay dividends in "take-home" value.

Recommendation No. 3. That a group designated as "Mission Mothers" be formed in September, 1955; this group to embrace only alumni mothers who have had the course in Christian family living in the House of Loretto. Regular meetings conducted informally in the House of Loretto over a cup of coffee and a plate of cookies, should produce a powerful minority group whose extended training plus moral courage could light the way for better Christian home life in the Community.

Recommendation No. 4. That homecraft students share their learnings as well as their lunches with their parents on Parents' Night by way of illustrated talks and demonstrations.



17. Reciting the Christian Family Pledge
(See page 33.)

CHAPTER VIII

SUMMARY AND CONCLUSIONS

The House of Loretto at Hays, Montana was designed to meet a felt need as a model home by means of which the standard of living in the community might be raised.

The originator is firmly convinced that "As the Home, so is the Nation"⁷¹; and, since the home is unquestionably the foundation upon which the nation rests, Christian family living, as taught in the House of Loretto, takes precedence over all other subjects taught at Mission High School with the exception of ethics.

Since a family is normally made up of husband and wife and children, both boys and girls play the roles of family members in a realistic home setting. Through long range teacher-pupil planning with eye focused on community needs and economic status, the House of Loretto stands as a beacon light to all who care to see. Some activities extend into the homes while others bring the homes to the school in the persons of parents, though both are planned to contribute to the general uplift.

The House of Loretto began as an experiment, and it

⁷¹ L.B. Howland, "How Can Family-Life Education be More Effective?" National Association of Secondary School Principals, 36:93, April, 1952.

is still in the experimental stage. Time alone will tell whether or not the work and money being put into it are bearing commensurate results. Judging from responses to questionnaires returned by Mission High School graduates who have taken the course in Christian family living, the results are quite encouraging; however, they reveal a growing tendency to delegate more and more responsibility in homemaking education to the school until one wonders what present-day parents do care to teach their youth.

It is an encouraging fact that each succeeding class in Christian family living shows distinct advancement over the preceding one. This is manifested particularly by the increasing ease with which the students adapt themselves to life in the House of Loretto, by the value they themselves attach to the course, and by the pride they take in being homecraft students.

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This Charming Couple. McGraw Hill.

Who's Boss? McGraw Hill.

You and Your Parents. Coronet. \$56.25. (Guidance Service)

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(First Term)

UNIT I - Getting Acquainted with the Christian Family and their Home

I. The Family.

A. Members of the family

1. The parents

a. Marriage

Date _____ Church _____

City and State _____

b. Residences

First _____

Present _____

2. Children

3. Birthdays of family members

4. Anniversaries

Wedding: Date _____

Blessing of the House of Loretto: Date _____

Consecration of the House of Loretto to the Sacred

Heart: Date _____

Mary Alice's First Communion Date: _____

Baptisms:

Mary Alice _____

Anne Marie _____

John Joseph _____

Name Days:

Mrs. Christian: Saint _____ Date _____

Mr. Christian: Saint _____ Date _____

Mary Alice: Saint _____ Date _____

Anne Marie: Saint _____ Date _____

John Joseph: Saint _____ Date _____

C. Adopted Relatives

Grandfather _____ Address _____

Grandmother _____ Address _____

Grand Aunt _____ Address _____

Aunts _____

Uncles _____

Cousin _____

II. The House of Loretto

A. History of the real House of Loretto

B. Development of the House of Loretto at St. Paul's Mission

1. Division of the House into rooms

2. Visit of Senator Murray and Mrs. Lillian German

a. Donation from the Senator

b. Donation of house-furnishings from the Lohman-Germans

3. Fund-raising activities of the Class of 1948-1949

a. Food sales

b. Plays

c. Social affairs

C. Furnishings resulting from the first class's out-of-school activities

1. Buffet

2. Card tables

3. Folding chairs

4. Stainless steel table service

5. Tub unit

6. Radio stand

7. Family library and books

8. Carpenter's tools

9. Ladder

10. Wheelbarrow

11. Garden tools, hose, and sprinkler
12. Tool shed
13. Pergola
- D. Furnishings resulting from class-time activities
 1. Vanity set
 2. Chests and utility box
 3. Hassoek
 4. Footstool
 5. Combination fernery and bookcase
 6. Rainbow afghan
 7. Quilt for parents' bed
 8. Cushions
 9. Carpenter's bench
 10. Tool box
 11. Wash stands
- E. Special contributions of succeeding classes
 1. Lawn mower
 2. High chair
 3. Phonograph
 4. Religious education records
 5. Baby swing
 6. Table cloth
 7. Bedspread
- F. Plan of the House
Rooms: _____

III. Establishment of the Christian Home

- A. Papering
- B. Painting
- C. Finishing unfinished furniture
- D. Blessing of the House of Loretto by the pastor
- E. Consecration of the House by the pastor

IV. Official "House of Loretto" song

V. Christian Family Pledge

VI. Individual Activities

- A. Examine the following:
 1. Parents' marriage certificate
 2. Family history in the Family Bible
 3. The three baby books
 4. Mary Alice's First Communion Certificate
 5. Mary Alice's First Communion prayerbook, rosary, and candle
 6. Mr. and Mrs. Christian's rosaries and prayerbooks
 7. The Certificate of Consecration
- B. Read the CLASS Diary (1st Semester, 1948-1949)
- C. List the papers and magazines which the Christian family receives

Papers: _____

- D. Make a workbook and decorate it with a decal.
- E. Press, mount, and label the various flowers grown in the Christian's yard.
- F. Copy the House of Loretto song in ink.
- G. Copy the Christian Family Pledge in ink.
- H. Write a composition entitled "The House of Loretto."
- I. Make an inventory of the furniture in each room.

VII. Group Activities

- A. Canning
- B. Gathering and storing garden produce
- C. Storing garden tools

VIII. Private Family Feasts

Name days of Mrs. Christian and Mary Alice (Sept. 12)

IX. Social Activities

- A. Name of Mary Broadcast
- B. Saint Francis Broadcast

X. Special Credit Work

Look up each of the following and write a good three-sentence paragraph about each. Skip a line between reports. Five points will be given for each.

- Sept. 8 The Blessed Virgin's Birthday
- Sept. 12 The Blessed Virgin's Name Day
- Sept. 15 Feast of the Seven Dolours
- Sept. 29 Feast of St. Michael
- Oct. 2 Feast of the Holy Angels
- Oct. 3 Feast of the Little Flower of Jesus
- Oct. 4 Feast of St. Francis of Assisi
- Oct. 7 Feast of the Holy Rosary
- Oct. 11 Feast of the Maternity of Mary

* * * * *

LIST OF PROJECTS TO CHOOSE FROM

- 1. Braided rag rug.....20 points
- 2. Crocheted rag rug.....20
- 3. Woven rag rug.....20
- 4. Soft toy.....20
- 5. Pair of embroidered pillow cases.....30

6. Show bag.....	20 points
7. Apron.....	20
8. Set of three embroidered dish towels.....	20
9. Set of three pot holders.....	10
10. Baby quilt.....	30
11. Baby bedspread.....	25
12. Layette.....	50
13. Scrap leather belt.....	20
14. Action toy.....	25
15. Toy on wheels or runners.....	25
16. Rocking horse.....	30
17. Chair or rocking chair.....	30
18. Book rack.....	25
19. Hobby horse.....	20
20. Any self-chosen project approved by the teacher..	25

* * * * *

HOW TO BECOME A STAR PATRON

The highest honor that can be achieved by a Homecraft student is to become a Star Patron. Star Patrons can enjoy many privileges that are well worth working for. Once a Star Patron, always a Star Patron!

To be eligible for Star Patron, a pupil must be present for class at least 170 periods and must have an "A" in behavior. A senior student must earn at least 500 points during the year; a freshman student must earn at least 300 points and both must contribute to the special Lenten project.

Senior students who become Star Patrons in their freshman year will be exempt from all the assigned written work in Homecraft during their senior year and will be permitted to join all activities in the House of Loretto.

Points are earned as follows:

1 point for every class attended	1 point for every C
2 points for every B	3 points for every A
Points for projects and for assigned work	

.

FIRST TERM CHECK LIST

1. Three articles from "The Register"..... 0000
 2. Three articles from "Our Sunday Visitor"..... 0000
 3. One article from "The Messenger of the Sacred Heart".... 0000
 4. One article from "The Family Digest"..... 0000
 5. Workbook cover decorated with a decal..... 0000
 6. Flowers pressed, mounted, and labeled..... 0000
 7. "The House of Loretto Song" copied in ink..... 0000
 8. "The Christian Family Pledge" copied in ink..... 0000
 9. Composition entitled "The House of Loretto"..... 0000
 10. Inventory of the furniture in each room..... 0000
 11. Outline kept clean and neat and in workbook..... 0000
 12. Workbook completed and on bed in parents' bedroom on.... 0000
the Wednesday of Examination Week
 13. Project completed, tagged, and placed on the bed in..... 0000
the Parents' bedroom the Wednesday of Examination Wk.
 14. Number of points assigned for project..... 0000
- Pupil..... 0000
- Group Leader..... 0000
- Date..... 0000

TERM SCORE

1. Total Points earned for assigned work..... 0000
2. Points earned for Special Credit Work..... 0000
3. Number of Classes attended..... 0000
4. Grand Total for First Term..... 0000
5. Rank of "Who's Who in Homecraft"..... 0000

(Second Term)

UNIT II - Acquiring Skills

I. Proper Way of Handling Foods

- A. Clean hands
- B. Care in using the handkerchief
- C. Avoiding touching hair and mouth
- D. Handling food as little as possible
- E. Individual tasting spoon
- F. Clean dishes and table
- G. Most food washed before preparing

II. Basic rules for following a recipe

- A. Study the recipe and plan your time
- B. Wash your hands and put on your apron before starting
- C. Get out all your equipment before starting
- D. Measure accurately; all measures level
- E. Work neatly and be neat
- F. Avoid spilling, boiling over, and burning
- G. Inspect the finished product carefully
- H. Store the finished product well

III. Breakfast

A. Toast

1. Kinds
 - a. Buttered or cinnamon
 - b. Milk
 - c. French
2. How to prepare
3. How to serve

B. Cereal

1. Kinds
 - a. Prepared
 - b. Uncooked
 - c. Partly cooked
2. How to prepare
3. How to serve

C. Fruit

1. Kinds
 - a. Fresh
 - b. Dried
 - c. Canned
2. How to prepare
3. How to serve

D. Eggs

1. Varieties of egg dishes
 - a. Soft or hard boiled
 - b. Scrambled
 - c. Poached
 - d. Omelet
 - e. Creamed
 - f. Deviled
2. How to prepare
3. How to serve

- E. Cheese
 - 1. Kinds
 - a. Cottage
 - b. Cream
 - c. Spread
- F. Hot Cakes
 - 1. Varieties
 - 2. How to prepare
 - 3. How to serve
- G. Quick Breads
 - 1. Varieties
 - a. Muffins
 - b. Baking powder biscuits
 - c. Rolls
 - d. Buns
 - 2. How to prepare
 - 3. How to serve
- H. Beverages
 - 1. Kinds
 - a. Milk
 - b. Cocoa
 - c. Juices
 - d. Tea
 - e. Coffee
 - 2. How to prepare
 - 3. How to serve

IV. Lunch or supper

- A. Soup
 - 1. Kinds
 - a. Cream
 - b. Stock
 - c. Vegetable
 - d. Canned
 - 2. How to prepare
 - 3. How to serve
- 3. Soup Accompaniment
 - 1. Kinds
 - a. Crackers
 - b. Croutons
 - c. Bread sticks
 - 2. How to prepare
 - 3. How to serve
- C. Sandwiches
 - 1. Kinds
 - a. Dark or light bread or both
 - b. Meat
 - c. Meat substitutes
 - d. Vegetable
 - e. Sweet fillings
 - 2. How to prepare
 - 3. How to serve

D. Desserts

1. Kinds

- a. Custards
- b. Whips
- c. Jello
- d. Fruit
- e. Pastry

2. How to prepare

3. How to serve

E. Salads

1. Kinds

- a. Raw and cooked vegetables
- b. Fresh and canned fruit
- c. Fish
- d. Meat
- e. Jello
- f. Cheese
- g. Combinations

2. How to prepare

3. How to serve

F. Dressings

1. French

2. Mayonnaise

3. Cream sauce

G. Garnishes

1. Parsley

2. Whipped cream

3. Grated cheese

4. Paprika

5. Marachino cherries

6. Nuts

7. Salad dressing

H. Vegetables

1. Kinds

- a. Starchy
- b. Green
- c. Canned
- d. Dried

2. How to prepare

3. How to serve

I. Hot Luncheon Dishes

1. Kinds

- a. Macaroni and cheese, or rice and cheese
- b. Creamed meat on toast
- c. Meat and vegetable combinations
- d. Meat and macaroni, or rice
- e. Meat and fish loaves
- f. Cottage cheese
- g. Egg dishes

2. How to prepare

3. How to serve

V. Washing Dishes

- A. Scrape and stack dishes according to kind
- B. Equipment for washing
 - 1. Dish pan with hot soapy water
 - 2. Rinsing pan with hot clear water
 - 3. Dish drainer
- C. Method to follow for dish washing
 - 1. Wash dishes in hot soap water
 - 2. Rinse dishes in hot clear water
 - 3. Place rinsed dishes in dish drainer
- D. Care of towels
 - 1. Keep towels away from face and hair
 - 2. Replace wet towels with dry ones
 - 3. Hang up wet towels neatly
 - 4. Purpose of spare towel
- E. Care of sink
 - 1. Pour dish water through sink strainer
 - 2. Empty strainer into garbage sack and wash
 - 3. Clean sink with cleanser
 - 4. Dispose of garbage

VI. Individual Activities

- A. Write a composition entitled "Sacramentals."
- B. List the Sacramentals in each room in the House of Loretto.
- C. Write a composition entitled "The Rosary."

VII. Group Activities

- A. Preparing basic foods
- B. Washing dishes properly

VIII. Social Activities

- A. Halloween Party
- B. AllSaints Broadcast
- C. Mr. Christian's birthday (Nov, 18)

IX. Special Credit Work

- A. Write a good paragraph on "All Saints' Day."
- B. Write a good paragraph on "All Souls' Day."
- C. Look up the origin of Halloween and write a report on it.
- D. Write a composition entitled "How to Spend a Safe Halloween."

SECOND TERM CHECK LIST

1. Two articles from "The Register".....
2. Two articles from "Our Sunday Visitor".....
3. One article from "The Messenger of the Sacred Heart" ..
4. One article from "The Family Digest".....
5. Composition entitled "Sacramentals".....
6. List of Sacramentals in each room.....
7. Composition entitled "The Rosary".....
8. Outline kept neat and in workbook.....
9. Workbook completed and on the bed in the parents' bedroom on the Wednesday of Examination Week
10. Project completed, tagged, and placed on the bed in the parents' bedroom the Wednesday of Examination Week
11. Number of points assigned for project.....

Pupil Pupil.....
 Group Leader.....
 Date.....

TERM SCORE

1. Total points earned for assigned work.....
2. Points earned for special credit work.....
3. Number of classes attended.....
4. Grand total for second term.....
5. Rank on "Who's Who in Handcraft".....

(Third Term)

UNIT III - Preparing for Christmas

- I. House Cleaning
 - A. Walls
 - B. Woodwork
 - C. Windows
 1. Glass
 2. Curtains
 3. Drapes
 4. Shades
 - D. Pictures
 - E. Wall Decorations
 - F. Furniture
 1. Cabinets
 - a. Clean drawers
 - b. Clean shelves
 - c. Wash utensils
 2. Buffet
 - a. Clean shelves
 - b. Wash dishes
 3. Chests of drawers
 - a. Clean drawers
 - b. Put contents in order
 4. Writing desk
 - a. Clean drawers
 - b. Put contents in order
 5. Tables
 - a. Clean drawer
 - b. Wash and put contents in order
 6. Sewing machine
 - a. Clean drawers
 - b. Put contents in order
 7. Radio stand
 - a. Clean drawer and put contents in order
 - b. Clean pockets and put contents in order
 8. Book shelves and fernery
 - a. Clean fernery and renew contents
 - b. Clean shelves
 - c. Dust books and arrange on shelves
 9. Magazine rack
 - a. Dust compartments
 - b. Arrange papers and magazines discarding old ones
 10. Upholstery
 - a. Sweep cushions
 - b. Wash and replace antimacassars
 11. Beds
 - a. Air and shake bedding
 - b. Sweep mattresses
 - c. Dust springs
 12. Chairs
 - a. Dust
 - b. Wash
 - c. Wax

13. Chests
 - a. Air
 - b. Put contents in order
 14. Wash stands
 - a. Clean basins, soap dishes, tooth mugs
 - b. Wash stands
 - c. Replace towels and wash cloths
 15. Medicine cabinet
 - a. Clean shelves
 - b. Care for contents
 16. Utility Box
 - a. Clean pockets
 - b. Put contents in order
 17. Coffee table
 - a. Wash the tray
 - b. Wash ask tray, candy dish, dust nut dish
 18. Decorations
 - a. Cushions
 - b. Novelties
- G. Floors
1. Rugs
 - a. Air
 - b. Dust or wash
 2. Linoleum
 - a. Scrub with brush
 - b. Wax and polish
- II. Decorating
- A. Trees
 - B. Crib
 - C. Windows and doorways
- III. Correspondence
- A. To relatives
 - B. To benefactors
- IV. Gifts
- A. To relatives
 - B. To benefactors
- V. Christmas Baking
- A. Cookies
 - B. Fruit cakes
 - C. Pies
 - D. Breads
- VI. Confectionery
- A. Popcorn balls
 - B. Buttered popcorn
 - C. Candy
 - D. Fruit balls
 - E. Stuffed dates
- VII. The Christmas Dinner
- A. Chicken with dressing
 - B. Vegetable

- C. Potatoes
- D. Salad
- E. Pie
- F. Ice Cream
- G. Coffee
- H. Bread
- I. Butter
- J. Jelly
- K. Chicken Soup
- L. Cold Drink

VIII. Christmas Eve Celebration

- A. Christmas Dinner
- B. Procession to the crib
- C. Homage to the Infant Savior
- D. Exchange of Gifts
- E. Christmas Carol Ensemble

IX. Individual Activities

- A. Written work
 1. Composition on the Infant of Prague
 2. List of 10 practical ideas gotten from household magazines
- B. Making the bed

X. Group Activities

- A. House cleaning
- B. Christmas baking
- C. Christmas decorating
- D. Correspondence
- E. Gifts
- F. Christmas dinner

XI. Private Family Feasts

- A. Saint Nicholas (Dec. 6)
- B. Blessing of the House of Loretto (Dec. 10)
- C. Christmas Eve Celebration
- D. John Joseph's Namesday (Dec. 27)
- E. Consecration of the House of Loretto (Jan. 7)

XII. Social Activities

- A. Childhood of Jesus B broadcast
- B. Mrs. Christian's Birthday Party (Jan. 12)
- C. New Year's Party

XIII. Special Credit Work

Report on the following saints:

1. Saint Nicholas
2. Saint Barbara
3. Saint Lucy
4. Saint Stephen
5. Our Lady of Guadalupe
6. Saint Andrew, Apostle
7. Saint Thomas, Apostle
8. Saint Frances Xavier Cabrini
9. Saint John, Apostle
10. The Holy Innocents

THIRD TERM CHECK LIST

- 1. One article from "The Register" 0000
 - 2. One article from "Our Sunday Visitor"..... 0000
 - 3. One article from "The Messenger of the Sacred Heart"... 0000
 - 4. One article from "The Family Digest"..... 0000
 - 5. Composition on the Infant of Prague..... 0000
 - 6. Ten practical ideas from household magazines..... 0000
 - 7. Bed made perfectly..... 0000
 - 8. Outline kept neat and in notebook..... 0000
 - 9. Workbook completed and on bed in parents' bedroom..... 0000
on the Wednesday of Examination Week
 - 10. Project completed, tagged, and placed on the bed in.... 0000
the parents' bedroom on Wednesday of Examination Week
 - 11. Number of points assigned for project..... 0000
- Pupil..... 0000
- Group Leader..... 0000
- Date..... 0000

TERM SCORE

- 1. Total points earned for assigned work..... 0000
- 2. Points earned for Special Credit work..... 0000
- 3. Number of classes attended..... 0000
- 4. Grand Total Third Term..... 0000
- 5. Rank on "Who's Who in Homecraft"..... 0000

UNIT IV - The Family Table

I. Setting the Table

- A. Laying the cover
 1. Oilcloth
 2. Plastic
 3. Damask or linen
 4. Mats
- B. Importance of an attractive table
 1. Makes the meals more enjoyable
 2. Aids digestion
- C. Napkins
 1. Cloth
 2. Paper
- D. Arrangement of table service

II. Table Manners

- A. Grace before and after meals
- B. Posture at meals
- C. Use of utensils
- D. Eating habits
- E. Rising from table

III. Class Visitor or Inspector

- A. Duties of the guide
 1. Introduce the Christian family
 2. Tell what the class is trying to do
 3. Show the visitor so-called work
 4. Point out objects of special interest
 5. Show some of the pupils' work
 6. Keep the visitor entertained while getting his
- B. Lunch
 1. Use the coffee table
 2. Napkin
 3. Cup of coffee, tea, or cold drink
 4. Cookies, cake, or pie
 5. Cream and sugar if needed
 6. Fork, if needed and spoon
- C. Pleasant conversation during lunch
- D. After lunch
 1. Request visitor to sign name in guest book
 2. Give him a souvenir of the House of Prayer
 3. See him to the gate
 4. Tell him you enjoyed his visit and ask him

IV. Dinner

- A. Usual dinner foods
 1. Meat or substitute
 2. Potatoes or substitute
 3. Vegetable
 4. Salad or relish
 5. Bread with butter and jam or jelly
 6. Dessert
 7. Beverage

- 8. Soup
- 9. Crackers, bread sticks, or croissants

Meats

- 1. Fried
- 2. Boiled
- 3. Roasted
- 4. Cold

Potatoes

- 1. Boiled
- 2. Fried
- 3. Baked

Vegetables

- 1. Boiled
- 2. Fried
- 3. Raw, and in salads

Desserts

- 1. Pies
 - a. Cream filling
 - b. Custard
 - c. Fruit
- 2. Cakes
 - a. Plain
 - b. Sponge
 - c. Fruit
- 3. Doughnuts
 - a. Plain
 - b. Raised
- 4. Cookies
 - a. Drop
 - b. Rolled
 - c. Filled
 - d. Ice-box
 - e. Fancy
 - f. Tarts
- 5. Puddings
 - a. Bread
 - b. Rice
 - c. Various

Individual Activities

- 1. Write a composition entitled "The Christian Family."
- 2. Copy the prayers Before and After Meals in ink without a mistake. Use the Baltimore Catechism No. 2.
- 3. Write out in complete sentences the answers to these questions:
 - 1. When should water glasses be filled?
 - 2. How full should glasses be made?
 - 3. What are the two methods of filling glasses?
 - 4. What is the general rule for serving at table?
 - 5. What is a carraish?
 - 6. Name some carraishps.
 - 7. What should your posture be at table?
 - 8. When should the prayer before meals be said?
 - 9. How should the napkin be used?
 - 10. What should be done with the napkin after the meal?

11. What should be done with the knife and fork after the meal?
 12. How should the spoon be used in eating soup?
 13. How should crackers and croutons be eaten?
 14. Name five finger foods.
 15. If it is necessary to use the handkerchief at table, how should it be used?
 16. Where should the hands be kept when not in use?
 17. Why should you not waste anything at table?
 18. When it is necessary to leave the table before time, what should you do?
 19. When should the grace after meals be said?
 20. How should your place at table look after the meal?
- D. In pencil on unlined looseleaf paper, draw a rectangle three by five inches to represent a table. Set the table for one person. Show the correct position for the plate, cup and saucer, glass, knife, fork, spoon, napkin, and salad.

REFERENCES TO USE

The Household Handybook
 Encyclopedia of Cookery
 Family Table Service
 The Home Economics Omnibus
 Today's Etiquette
 Manners Made Easy

- VI. Group Activities
- A. Preparing meals and serving them
 - B. Washing and ironing
 - C. Entertaining a visitor
- VII. Social Activities
- A. Valentine Party
 - B. Valentine Social to defray Prom expenses
- VIII. Special Credit Work
- A. On manila paper cut the size of looseleaf, mount colored pictures of pretty arrangements of food for table service.
 - B. Look up as many saints as you can that are named on the calendar for this year. Write three good sentences about each. Skip a line between the reports. Five points will be given for each.
 - C. Make Anne Marie a book to use when she goes for Sunday with her mother and father.

FOURTH TERM CHECK LIST

One article from "The Register".....	....
One article from "Our Sunday Visitor".....	....
One article from "The Messenger of the Sacred Heart".....	....
One article from "The Family Digest".....	....
Composition entitled "The Christian Family".....	....
Copies of the Prayer Before and After Meals.....	....
The answers to the twenty questions.....	....
Table set for one person.....	....
Outline kept clean and in workbook.....	....
Work completed and put on the bed in the parents' bedroom on the Wednesday of Examination Week	....
Project completed, tagged, and placed on the bed in the parents' bedroom the Wednesday of Examination Week	....
Number of points assigned for project.....	....
Pupil.....	....
Group Leader.....	....
Date.....	....

TERM SCORE

Total points earned for assigned work.....	....
Points earned for Special Credit work.....	....
Number of Classes attended.....	....
Grand Total for Fourth Term.....	....
Rank on "Who's Who in Homecraft".....	....

UNIT V - Meeting Family Emergencies

I. Accidents

A. Common Household Accidents

1. Cuts
2. Burns and scalds
3. Poisoning
4. Sprains
5. Insect bites

B. Home Treatment

C. First Aid Treatment for

1. Nosebleed
2. Fainting
3. Foreign bodies in the eye
4. Foreign bodies in the throat

D. The Home Medicine Chest

1. Boric acid
 - a. Sore eyes
 - b. Gargle
2. Oil of cloves
 - a. Toothache
3. Sweet oil
 - a. Earache
4. Epsom salts
 - a. Skin infections
5. Essence of peppermint
 - a. Stomach ache
6. Peroxide
 - a. Sores and cuts
7. Merthiolate
 - a. Sores and cuts
8. Green soap
 - a. Sores and cuts
9. Vaseline
 - a. Burns
 - b. Abrasions
10. Alcohol
 - a. Sterilizing
 - b. Rubbing
11. Bandages
12. Bandaid
13. Adhesive tape
14. Cotton
15. Eye dropper
16. Scissors
17. Clinical thermometer
18. Small glass
19. Contagious disease chart

II. Sickness

A. Caring for the Patient

1. Making the bed

1. Bathing the patient -- S.O.I. --
 2. Using the hot water bottle
 3. Using the ice bag
 4. Taking and reading temperatures
 5. Taking the pulse
 6. Providing toilet facilities
 7. Providing privacy
 8. Taking care of the patient's day clothing
 9. Preparing the patient's meals
 10. Making the patient comfortable
 - a. Back rest
 - b. Shoulderette
 - c. Doughnut
 11. Preparing the Bedside Table
 - a. White cover
 - b. Pitcher with water or fruit juice
 - c. Glass on small plate
 - d. Napkin to cover pitcher and glass
 12. Administering Medicine
 - a. Give the medicine on time
 - b. Do not use unlabeled bottles
 - c. Look at the label three different times
 - (a). When you take it in hand
 - (b). When you pour it
 - (c). When you put it away
 - d. Shake bottle if medicine is in suspension
 - e. Use an accurate measure
 - f. Hold measure at eye level in good light
 - g. Pour medicine from side opposite label
 - h. Do not talk when measuring drugs
 - i. Chart medicine after patient has taken it
 - j. Know why the medicine was given and watch effects
 13. Keeping the patient cheerful
 - a. Flowers
 - b. Pleasant reading to him
 - c. Soft soothing music
 - d. Praying favorite prayers with the patient
 14. Call System
 15. Behavior of persons in the house
 - a. Quiet movements
 - b. Cheerful conversation
- B. Preparing for the Doctor**
1. Clean bedding
 2. Clean garments
 3. Clean body
 4. Clean room
 5. Chair near bed for doctor
 6. Waste basket near chair
 7. Basin with soap, water, and towel
 8. Aired room
- C. Meeting the Doctor**
1. Taking his wraps
 2. Leading him to the patient
- D. Seeing the Doctor out**
1. Helping him with his wraps
 2. Be sure his directions are understood

3. Opening the door for him.
- E. Preparing for the Priest
 1. Same as B - 1, 2, 3, 4, 5, 7, and 8
 2. Preparing the Communion Table
 - a. Clean white cover
 - b. Standing crucifix
 - c. Two lighted blessed candles, one on each side of the crucifix
 - d. Glass with holy water and sprinkler
 - e. Glass with fresh water containing a spoon
 - f. Napkin to be used as Communion cloth
 3. Further preparations for Extreme Unction
 - a. Plate with small cubes of bread
 - b. Plate with small balls of cotton
 - c. Towel
 - d. Warm water and soap
- F. Preparing the Patient for Holy Communion
 1. Pray the prayers before Holy Communion aloud so the patient can hear
- G. Meeting the Priest
 1. Meet him at the door with lighted candle
 2. Others kneel with bowed head and bless themselves when the priest blesses them with holy water
 3. Accept the priest's hat
 4. Lead the priest to the patient and place lighted in proper place on the table
 5. Accept the priest's coat
 6. Leave the room if the priest hears Confession
- H. Seeing the priest out
 1. Same as D - 1 and 2
- I. Thanksgiving after Holy Communion
 1. Pray the prayers aloud so patient can hear
 2. Don't forget the "Prayer before a Crucifix"
- J. Prayers for the Dying if Death is near
 1. Act of Contrition
 2. Our Father
 3. Hail Mary
 4. Apostles Creed
 5. Memorare
 6. Hail Holy Queen
 7. Prayer to St. Michael
 8. Ejaculations
- K. The Patient's Tray
 1. Service
 - a. Napkin
 - b. Tray Cover
 - c. Salt and pepper
 - d. Knife, fork, and spoon
 - e. Small plate, cup, and saucer
 2. Menu Suggestions
 - a. Toast or crackers
 - b. Soup or broth
 - c. Egg or cottage cheese
 - d. Cereal
 - e. Custard, jello, ice cream
 - f. Fruit or fruit juices
 - g. Tea, coffee, cocoa, eggnog, or milk

I. Individual Activities

1. Write a composition on "St. Joseph's Place in the Catholic Home"
2. Copy the twelve promises of the Sacred Heart
3. Write out the First Aid treatment for:
 - a. Cuts
 - b. Burns and scalds
 - c. Poisoning
 - d. Sprains
 - e. Insect bites
 - f. Nosebleed
 - g. Fainting
 - h. Foreign bodies in the eye
 - i. Foreign bodies in the throat

IV. Group Activities

1. Entertaining an occasional visitor
2. Caring for a patient
3. Meeting the priest
4. Meeting the doctor
5. Holy Thursday Dinner Sale
6. Easter Basket Sale

V. Private Family Feasts

1. Mr. Christian's and John Joseph's Namedays (March 19)
2. Anne Marie's Baptism anniversary (April 5)

VI. Social Activities

1. Anne Marie's birthday party (March 25)

II. Special Credit Work

1. Look up the history of the Stations of the Cross and write a composition on the topic. (10 points)
2. Write a paragraph on "Holy Thursday." (5 points)
3. Write a paragraph on "Good Friday." (5 points)
4. Write a paragraph on "Holy Saturday." (5 points)
5. Write a paragraph on "Easter Sunday." (5 points)
6. Write a composition entitled "How a Good Catholic Family Keeps Lent." (10 points)
7. Look up the life of St. Patrick, St. Gregory the Great, St. Thomas Aquinas, and Blessed Herman Joseph. Write three good sentences about each. (5 points for each)

-REFERENCE- For First Aid Treatments -

FIRST AID IN EMERGENCIES

FIFTH TERM CHECK LIST

1. One article from "The Register".....
2. One article from "Our Sunday Visitor".....
3. One article from "The Messenger of the Sacred Heart".
4. One article from "The Family Digest".....
5. Composition entitled "Saint Joseph's Place in the.....
Catholic Home"
6. The Twelve Promises of the Sacred Heart.....
7. First Aid Treatment for Emergencies listed.....
8. Outline kept neat and in notebook.....
9. Workbook completed and put on the bed in the parents'.....
bedroom on the Wednesday of Examination Week
10. Project completed, tagged, and placed on the bed.....
in the parents' bedroom the Wednesday of Examination
Week
11. Number of points assigned for project.....

Pupil.....

Group Leader.....

Date.....

TERM SCORE

1. Total Points earned for assigned work.....
2. Points earned for Special Credit work.....
3. Number of Classes attended.....
4. Grand Total for the Fifth Term.....
5. Name of "A" in the "Homecoming".....

UNIT VI - Home Life

I. Work

A. Outdoor

1. Cooking
2. Cleaning
3. Washing
4. Ironing
5. Sewing
6. Baking
7. General upkeep

B. Outdoor

1. Lawn
2. Garden
3. Fences
4. Walks
5. Tool shed

II. Recreation

A. Indoor

1. Music
2. Singing
3. Reading
4. Games
5. Scrapbooks
6. Plays and tableaux
7. Parties
8. Guests and visitors

B. Outdoor

1. Family trips
2. Family picnics
3. Lawn games
4. Lawn parties

III. Religion

A. In the home

1. Catholic atmosphere

- a. A blessed home
- b. A consecrated home
- c. Sacramentals in evidence
 - (1). Crucifix on the wall in a prominent place
 - (2). Religious pictures on the walls
 - (3). Statues in places of honor
 - (4). Blessed candles in the house
 - (5). Holy water in use
 - (6). Blessed palms in sight
 - (7). Rosaries and prayerbooks in use
- d. Reading material
 - (1). Catholic papers and magazines in the room
 - (2). Catholic books in the family library
 - (3). Family Bible with family record

2. Family prayers

- a. Rosary during Lent and Advent
- b. Morning and night prayers
- c. Meal prayers before and after meals

- d. Prayers all should know
 - (1). The Sign of the Cross
 - (2). Our Father
 - (3). Hail Mary
 - (4). Apostles Creed
 - (5). Glory be to the Father
 - (6). Prayers Before and After Meals
 - (7). The Morning Offering
 - (8). Memorare
 - (9). Hail Holy Queen
 - (10). Act of Faith
 - (11). Act of Hope
 - (12). Act of Love
 - (13). Act of Contrition
 - (14). Prayer to Saint Michael
- 3. Family Reading
 - a. From the Bible
 - b. The lives of the saints
 - c. Stories from Catholic papers and magazines
- 4. Family Activities
 - a. Group Singing
 - Songs all the family should know:
 - (1). Bring Flowers the Fairest
 - (2). Come Holy Ghost
 - (3). Dear Angel Ever at my Side
 - (4). Dear Guardian of Mary
 - (5). Holy God we Praise Thy Name
 - (6). Lovely Infant
 - (7). Mother Dearest, Mother Fairest
 - (8). O Lord, I am not worthy
 - (9). On this Day, O Beautiful Mother
 - (10). O Salutaris Hostia
 - (11). Tantum Ergo Sacramentum
 - (12). Silent Night, Holy Night
 - (13). To Jesus Heart all Burning
 - b. Group Listening
 - (1). Religious education records
 - (2). Recorded sacred music
 - c. Altars and shrines
 - d. Christmas crib
 - e. Plays and tableaux
 - f. Scrapbooks
 - g. Prayerbooks

Outside the Home

- . The family at Mass
- . The Family at the Communion rail
- . The Family at church services
- . The family co-operating in church activities
- . The Family contributing to church appeals
- . The family bringing others to Christ
 - a. By giving a good example
 - b. By inviting others to church
 - c. By distributing wholesome literature
 - d. By being able to answer questions about religion intelligently

IV. The Dinner Guest

A. Responsibilities of the Guest

1. Arrive no earlier than ten minutes before the meal nor later than five minutes before
2. Stay awhile after dinner
3. Express pleasure and appreciation for courtesies shown
4. Adjust yourself to the plans of the hostess
5. Conform to the household routine
6. Send a bread and butter letter if the stay is extended

B. Responsibilities of the hostess

1. Put the guest at ease
 - a. Take the wraps
 - b. Give opportunities to adjust hair and clothing
2. Show consideration for the guest
3. Show courtesy to the guest

V. Individual Activities

A. Answer the following questions in full sentences. Most of the answers may be obtained in "Manners Made Easy."

1. How early should a guest arrive before dinner?
2. How long should the hostess wait for a tardy guest?
3. Who should enter the dining room first, men or women?
4. In what order should the guests be seated?
5. From which side of the chair should you sit down?
6. When should the boys sit down?
7. From whom should you take your clues as to what to do?
8. What should a guest do on leaving the house where he had been invited to dinner?
9. What should you do after you have spent a week-end or several days visiting in somebody's home?
10. Why is it a good rule to practice good manners at every meal, even in your own home?

B. Write a composition entitled "The Mother of Perpetual Help."

C. Read one chapter from the family Bible. Record the author, chapter, and pages.

D. Recite aloud to your group leader every one of the prayers listed in III. Have her check the prayers as you say them perfectly. Check by making an "X" before each prayer listed on page 2.

E. Copy your favorite recipes and place them in the pockets of your notebook.

VI. Group Activities

A. Entertain a class visitor or inspector

B. Care for a patient

C. Entertain a dinner guest

D. Make a May altar and keep it decorated

E. Plant the garden

F. Recondition the lawn

G. Plant the flowers

H. Each day sing one of the songs listed in III

Private Family Feasts

- A. John Joseph's Baptism (April 19)
- B. Mr. and Mrs. Christian's Wedding Anniversary (April 25)
- C. Mary Alice's First Holy Communion Anniversary (May 10)
- D. Mary Alice's Baptism (May 20)

Social Activities

- A. Breakfast for the mothers of seniors (1st. Sunday in May)
- B. Seniors' Communion Breakfast (Sunday nearest graduation)
- C. John Joseph's birthday (April 16)
- D. Mary Alice's birthday (May 16)

Special Credit Work

- 1. Make a prayerbook for little Anne Marie so she has something to use when she goes to church.
- 3. Try to read one chapter from every book in the family library. Record each chapter as follows: Five points for each one.

1. Six O'clock Saints

Saint Jane Frances de Chantal, 6-20

April 10, 195 -

SIXTH TERM CHECK LIST

- 1. Answers to the ten questions.....
- 2. composition entitled "The Mother of Perpetual Help".....
- 3. One chapter from the Family Bible read and recorded.....
- 4. Perfect recitation of all the prayers listed.....
- 5. Number of favorite recipes copied and in pockets.....
- 6. Outline kept neat and in notebook.....
- 7. Workbook completed and put on the bed in the parents' bedroom on the Wednesday of examination week.....
- 8. Project completed, tagged, and placed on the bed in the parents' bedroom the Wednesday of Examination Week.....
- 9. Number of points assigned for project.....

Pupil.....

Group Leader.....

Date.....

TERM SCORE

- 1. Total Points earned for assigned work.....
- 2. Points earned for Special Credit work.....
- 3. Number of Classes attended.....
- 4. Grand Total for the Sixth Term.....
- 5. Rank on "Who's Who in Homecraft".....

1. COME HOLY GHOST

Come, Holy Ghost, Creator blest,
And in our hearts take up Thy rest;
Come with Thy grace and heavenly aid
To fill the hearts which Thou hast made. (Repeat last line.)

Come, Holy Ghost, Thou Lord of Grace,
Come make our hearts Thy dwelling place,
For Thou the best comfort art.
Come, Holy Ghost, fill every heart. (Repeat last line.)

Drive far away our deadly foe
And Thine enduring peace bestow;
Be Thou our life; be Thou our guide
O'er every thought and word preside. (Repeat last line.)

2. O LORD, I AM NOT WORTHY

O Lord, I am not worthy that Thou shouldst come to me,
But speak the words of comfort, my spirit healed shall be.
(Repeat last line)

And humbly I'll receive Thee, the Bridegroom of my soul,
No more by sin to grieve Thee or fly Thy sweet control.
(Repeat last line.)

Mighty Eternal Spirit, unworthy though I be,
Prepare us to receive Him and trust the Lord to see.
(Repeat last line.)

O Sacrament most holy, O Sacrament Divine!
All praise and all thanksgiving be every moment Thine!
(Repeat last line.)

3. MOTHER DEAREST

Mother dearest, Mother fairest,
Help of all who call on thee;
Virgin purest, brightest, rarest,
Help us, help we cry to thee.

Chorus: Mary, help us, help we pray;
Mary, help us, help we pray;
Help us in all care and sorrow;
Mary, help us, help we pray.

Lady, Help in pain and sorrow,
Soothe those racked on beds of pain,
May the golden light of morn,
Bring them health and joy again.

Help our priests, our virgins holy;
Help our Pope; long may he reign.
Pray that we who sing thy praises
May in heaven all meet again.

ON THIS DAY, O BEAUTIFUL MOTHER

Chorus: On this day, O beautiful Mother,
 On this day we give thee our love,
 Near Thee, Madonna, fondly we hover,
 Trusting thy gentle care to prove.
 On this day we ask to share,
 Dearest Mother, thy sweet care;
 Aid us ere our feet astray,
 Wander from thy guiding way.

Queen of Angels, deign to hear,
 Whispering children's humble prayer;
 Young hearts gain, O Virgin pure,
 Sweetly to thyself allure.

Fast our days of life we run,
 Soon the night of death will come;
 Power of strength, in that dread hour,
 Come with all thy gentle power.

SILENT NIGHT! HOLY NIGHT!

Silent Night! Holy Night!
 Bethlehem sleeps, yet what light
 Floats around the holy pair.
 Songs of angels fill the air.
 Strains of heavenly peace. (Repeat last line.)

Silent night! Holy Night!
 Shepherds first see the light,
 Hear the alleluias ring
 Which the angel chorus sing:
 Christ the Saviour has come. (Repeat last line.)

Silent Night! Holy Night!
 Son of God! O what light
 Radiates from Thy manger bed,
 O'er the realms with darkness spread.
 Thou in Bethlehem born. (Repeat last line.)

LOVELY INFANT

Lovely Infant, dearest Savior,
 Jesus, Friend, we love Thee best;
 See, we all invite Thee kindly
 Come within our hearts to rest. (Always repeat last two lines.)

Linger not in Thy rough stable,
 Stay not in the freezing cold;
 Our warm hearts are widely opened
 Thee, sweet Jesus, to unfold.

See, I come my heart to offer,
 Make it now a crib for Thee;
 Come, O Jesus, lovely Infant,
 Enter in and stay with me.

7. TO JESUS HEART ALL BURNING

To Jesus Heart all burning with fervent love for men,
My heart with fondest yearning shall raise the joyful strain.

Chorus: While ages course along,
Blest be with loudest song,
The Sacred Heart of Jesus
By ev'ry heart and tongue. (Repeat last two lines.)

Too true I have forsaken Thy love by wilful sin;
Yet now let me be taken back by thy grace again.

O Heart for sinners broken by sheer excess of love,
Be Thou my pledge and token of endless joys above.

Lord Jesus, meek and lowly and ever pure of heart;
So may my heart be wholly of Thine the counterpart.

When life away is flying and earth's false glare is done,
Still, sacred Heart in dying, I'll say I'm all Thine own.

8. DEAR ANGEL EVER AT MY SIDE

Dear Angel ever at my side, how loving must thou be
To leave thy home in Heaven to guide
A little child like me. (Always repeat last line.)

Thy beautiful and shining face I see not though so near;
The sweetness of thy soft low voice
I am too deaf to hear.

I cannot feel thee touch my hand with pressure light and mild,
To check me as my mother did
When I was but a child.

And when, dear Spirit, I kneel down at morn and night for prayer
Something there is within my heart
Which tells me thou art there.

Then love me, love me, Angel dear, and I will love thee more;
And help me when my soul is cast
Upon the eternal shore.

9. DEAR GUARDIAN OF MARY

Dear Guardian of Mary, dear Nurse of her Child;
Life's ways are full weary; the desert is wild;
Bleak sands are all round us; no home can we see;
Sweet Spouse of Our Lady, we lean upon thee.

For thou to the pilgrim art father and guide
And Jesus and Mary felt safe at thy side.
Ah, blessed Saint Joseph, how safe should I be
Sweet Spouse of Our Lady, if thou wert with me!

When Jesus and Mary were pilgrims on earth,
Safe keeping was found for them both in thy worth;
O Guardian of Jesus, be father to us;
Sweet Spouse of Our Lady, O I do love thee!

SAIUTARIA HOSTIA
Salutaris hostia
uae cœli paradisi ostium,
illa premit hostilia,
a robur fer auxilium.

nitriquoque Domino,
sit sempiterna gloria,
ui vitam sine termino
obis donet in patria. Amen.

ANTUM ERGO SACRAMENTUM
antum ergo Sacramentum
eneremur cœnui,
sit antiquum documentum
ovo cedat ritui.
traestet fides supplementum
sensuum defectui.

genitori Genitoque,
aus et jubilatio,
salus honor virtus quoque
sit et benedictio
procedenti ab utroque
compar sit laudatio. Amen.

BRING FLOWERS THE FAIREST

Bring flowers the fairest, bring flowers the rarest,
From garden and woodland and hillside and vale;
Our full hearts are swelling, our glad voices telling
The praise of the loveliest Rose of the vale.

Chorus: O Mary! we crown thee with blossoms today,
Queen of the Angels, Queen of the May,
O Mary, we crown thee with blossoms today,
Queen of the Angels, Queen of the May.

Our voices ascending, in harmony blending,
Oh! thus may our hearts turn, dear Mother, to thee;
Oh! thus shall we prove thee how truly we love thee,
How dark without Mary life's journey would be!

Of mothers the dearest, oh, wilt thou be nearest,
When life with temptation is darkly replete?
 forsake us, O never! our hearts be they ever
As pure as the lilies we lay at thy feet.

HOLY GOD WE PRAISE THY NAME

Holy God, we praise Thy name.
Lord of all, we bow before Thee.
All on earth Thy scepter claim;
All in heaven above adore Thee.
Infinite Thy vast domain;
Everlasting is Thy reign! (Repeat last two lines.)

Mark, the loud celestial hymn
Angel choirs above are raising;
Serubim and seraphim
In unceasing chorus praising
Fill the heavens with sweet accord:
Holy, Holy, Holy Lord! (Repeat last two line

1. THE SIGN OF THE CROSS

In the name of the Father, and of the Son, and of the Holy Ghost. Amen. (100 days indulgence; with holy water, 300)

2. THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven.

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

3. THE HAIL MARY

Hail Mary, full of grace! the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb Jesus.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

4. THE APOSTLES' CREED

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, Our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead.

I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

5. GLORY BE TO THE FATHER

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

6. PRAYER BEFORE MEALS

Bless us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty, through Christ Our Lord. Amen.

7. PRAYER AFTER MEALS

We give Thee thanks for all Thy benefits, O Almighty God, who livest and reignest forever; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen. (300 days indulgence)

8. MORNING OFFERING

O Jesus, through the Immaculate Heart of Mary, I offer Thee my prayers, works, joys, and sufferings of this day for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all our associates, and in particular for all the intentions of our Holy Father. (The underlined changes from month to month. In case you do not know the monthly intention you may always say "for all the intentions of our Holy Father.")

THE MEMORARE

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, and sought thine intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of Virgins, my mother; to thee I come, before thee I stand sinful and sorrowful; O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

HAIL, HOLY QUEEN

Hail, Holy Queen, Mother of Mercy; our life, our sweetness, and our hope; to thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears; turn then, most gracious advocate, thine eyes of mercy towards us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

AN ACT OF FAITH

O my God, I firmly believe that Thou art one God in three divine Persons, Father, Son, and Holy Ghost; I believe that Thy divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because Thou hast revealed them, Who canst neither deceive nor be deceived. (3 years indulgence)

AN ACT OF HOPE

O my God! relying on Thy almighty power and infinite mercy and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer. (3 years)

AN ACT OF LOVE

O my God! I love Thee above all things, with my whole heart and soul, because Thou art all good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured. (3 years indulgence)

AN ACT OF CONTRITION

O my God! I am heartily sorry for having offended Thee; and I detest all my sins because I dread the loss of heaven and the pains of hell; but most of all because they offend Thee, my God, who art all good and deserving of all my love. I firmly resolve with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.

PRAYER TO ST. MICHAEL

O holy Archangel Michael, defend us in battle. Be our safeguard against the wiles and wickedness of the devil. Restrain him, O God, we humbly beseech Thee; and do thou, O prince of the heavenly host, by the power of God, cast him into hell with the other evil spirits who prowl about the world seeking the destruction of souls. Amen. (10 years)

Third Term - Holiday Week (Jan. 4 - 8)

	Monday-Group 2	Tuesday-Group 3	Wednesday-Group 1	Thursday-Group 2
<u>Mrs. Christian</u> Rosemary Snell Louella NezPerce Elizabeth Fox	Prepare and serve buttered popcorn. Wash dishes, clean sink, cabinet, and kitchen table.	Make and serve <u>Tree Cake</u> . Put food away. Clean stove, cooler, wash stand, and tub cover.	Mail and Correspondence. Dry dishes and care for the towels.	Make and serve coffee. Sweep, dust, dispose of garbage and waste.
<u>Mary Alice</u> Joanne Shields Bernadette W.C. Caroline Gone	Mail and correspondence. Serve banana bread with butter. Dry dishes and care for towels.	Make and serve <u>Tree Jello</u> . Wash dishes. Clean sink, cabinet, and kitchen table.	Make and serve <u>Heavenly Dessert</u> . Put food away. Clean stove, cooler, wash stand, and tub cover.	Make and serve <u>Rudy Jello</u> . Stack dishes. Clean table. Put clean dishes away.
<u>Anne Marie</u> Lucille Hawley LeRoy Doney Francis Stiffam	Make candy and pass it. Stack dishes. Clean table. Put the clean dishes away.	Make coffee and serve it. Dry dishes. Care for towels.	Serve date nut bread with butter. Stack dishes. Clean table. Put clean dishes away.	Make and serve <u>Rudy Cake</u> . Put food away. Clean stove, cooler, wash stand, and tub cover.
<u>Mr. Christian</u> James Brockie David Green Clarence Cutty	Make Kool-aid and pass it. Put food away. Clean stove, cooler, wash stand, and tub cover.	Make stuffed dates and pass them. Stack dishes. Clean table. Put clean dishes away.	Make punch and serve it with cookies. Wash dishes, sink, cabinet, and kitchen table.	Mail and correspondence. Dry dishes and care for towels.
<u>John Joseph</u> Gary Fleury Gilbert Bradley Billy Myrick	Serve fruit cake. Sweep, dust, dispose of garbage and waste. <u>OIL</u> for kitchen stove.	Mail and correspondence. Sweep, dust, dispose of garbage and waste. <u>OIL</u> for bedroom stove.	Pass popcorn balls. Sweep, dust, dispose of garbage and waste. <u>OIL</u> for the kitchen stove.	Make and serve peanut butter sandwiches. Wash dishes. Clean sink, cabinet, kitchen table.

Third Term - Practical Test Week (Jan. 11 - 15)

	Monday-Group 3	Tuesday-Group 1	Wednesday-Group 2	Thursday & Friday
Mrs. Christian Barbara Fleury Naomi Turn Toes Camilla Chandler	Take practical test. Wash dishes. Clean sink, cabinet, and kitchen table. Apricot whip	Take practical test. Put food away. Clean stove, cooler, wash stand, tub cover. Deviled eggs	Take practical test. Put food away. Clean stove, cooler, wash stand, tub cover. Chocolate cake	Semester Examinations (January 14 and 15)
Mary Alice Lois Snell Marie Fox Shirley Carry W.	Take practical test. Dry dishes. Care for towels. Cranberry-orange relish	Take practical test. Wash dishes. Clean sink, cabinet, and kitchen table. Meat loaf	Take practical test. Dry dishes and care for towels. French toast	
Anne Marie Claire Cochran Mead Walker John D. Quincy	Take practical test. Stack dishes. Clean table. Put clean dishes away. Carrot-jello salad	Take practical test. Dry dishes and care for towels. Macaroni casserole	Take practical test. Stack dishes. Clean table. Put clean dishes away. Frosted cupcakes	
Mr. Christian Jerome Main John Doney Dennis NezPerce	Take practical test. Put food away. Clean stove, cooler, wash stand, and tub cover. Drop cookies	Take practical test. Stack dishes. Clean table, put clean dishes away. Muffins	Take practical test. Wash dishes. Clean sink, cabinet, and kitchen table. Lemon pie	
John Joseph Emerson S. Leon King Charles Doney	Take practical test. Sweep, dust, dispose of garbage and waste. <u>OIL</u> for the kitchen stove. Banana bread	Take practical test. Sweep, dust, dispose of garbage and waste. <u>OIL</u> for the parents' bedroom. Cocoa with marshmallows	Take practical test. Sweep, dust, dispose of garbage and waste. <u>OIL</u> for the kitchen stove. Potato salad	

First Term- Third Week (Sept. 14-18)

	Monday	Tuesday	Wednesday	Thursday
<u>Mrs. Christian</u> Rosemary Snell	Can Swiss Chard. Stack dishes. Clean table, cooler, wash stand, tub cover. Put clean dishes away.	Make and can beet pickles. Wash dishes. Clean sink, cabinet, and kitchen table.	Can turnips. Clean stove, sweep, and dust. Clean all rugs.	Label canned goods, record, and store. Dry dishes and care for towels.
<u>Mary Alice</u> Barbara John	Can Swiss Chard. Wash dishes. Clean sink, cabinet, and kitchen table.	Make and can beet pickles. Dry dishes. Care for the towels.	Mail and correspondence. Make centerpiece. Make lunch. Dispose of garbage.	Sterilize jars. Stack dishes. Clean table, cooler, wash stand, tub cover. Put clean dishes away.
<u>Anne Marie</u> Naomi Turn Toes	Sterilize jars. Dry dishes. Care for towels.	Mail and correspondence. Make centerpiece. Make lunch.	Can turnips. Stack dishes. Clean table, cooler, wash stand, tub cover. Put clean dishes away.	Can peaches. Wash dishes. Clean sink, cabinet, and table.
<u>Mr. Christian</u> Dennis NezPerce	Pull, wash, and boil beets. Clean stove, sweep, and dust. <u>OIL</u> for kitchen stove.	Sterilize jars. Stack dishes, clean table, cooler, wash stand, tub cover. Put clean dishes away.	Can kohlrabis. Wash dishes. Clean sink, cabinet, and table.	Mail and correspondence. Make centerpiece. Make lunch. Dispose of garbage.
<u>John Joseph</u> Leon King	Mail and correspondence. Make centerpiece. Make lunch. Dispose of garbage.	Make and can beet pickles. Clean stove, sweep, and dust. <u>OIL</u> for kitchen stove.	Sterilize jars. Dry dishes and care for towels.	Can peaches. Clean stove. Sweep and dust. <u>OIL</u> for kitchen stove.

Third Term - Third Week (Dec. 7-11)

	Monday	Tuesday	Wednesday	Thursday
<u>Christian</u> Mrs Fisher	Cover gift boxes. Line with waxed paper. Sweep and dust.	Make Filled Cookies Recipes for Today, 33. Stack dishes. Clean table. Put clean dishes away.	Frost cookies. Dry dishes. Care for towels.	Make fruit cake. Wash dishes. Clean sink, cabinet, and kitchen table.
<u>Mary Alice</u> Joanne Shields	Make fruit cake. Stack dishes. Clean table. Put clean dishes away.	Make Coconut Dream Squares, Coconut Glamor Desserts, 15. Dry dishes and care for towels.	Make Over Night Cookies, Cook Book, 44. Wash dishes. Clean sink, cabinet, and kitchen table.	Sweep, dust, mop the kitchen floor and wax it.
<u>Anne Marie</u> Rosemary Snell	Make Butterscotch Whirls, Cook Book, 47. Dry dishes and care for towels.	Make fruit cake. Wash dishes. Clean sink, cabinet, and kitchen table.	Clean all drawers in bedrooms and living room. Sweep and dust.	Make Pressed Cookies, Recipe in Press. Stack dishes. Clean table. Put clean dishes away.
<u>Mr. Christian</u> James Brockie	Make Sugar Cookies, Cook Book, 46. Wash dishes. Clean sink, cabinet, and kit- chen table.	Clean bedroom walls, wall hangings, win- dows, and upholstery. Air bedding. <u>OIL</u> for bedroom.	Make Date Crunches, Date Recipes, 15. Put food away. Clean stove, cooler, wash stand and tub cover.	Make fruit cake. Dry dishes and care for towels.
<u>John Joseph</u> LeRoy Doney	Clean living room walls, wall hang- ings, windows, up- holstery. <u>OIL</u> for kitchen stove.	Make fruit cake. Put food away. Clean stove, cooler, wash stand, tub cover. Sweep and dust.	Make Layer Cookies, Cook Book, 55. Stack dishes. Clean table. Put clean dishes away. <u>OIL</u> -kitchen.	Frost cookies. Put food away. Clean stove, cooler, wash stand, tub cover. <u>OIL</u> for bedroom stove.
<u>Guest Relative</u> Billy Myrick	Make fruit cake. Put food away. Clean stove, cooler, wash stand, tub cover.	Make Ginger Cookies, Recipe Box.	Clean family libra- ry, radio stand, magazine rack. Dis- pose of garbage.	Frost cookies. <u>OIL</u> for kitchen stove.
<u>Mail & Corres.</u>	Louella	Lucille	David	Bernadette

Sixth Term - Fifth Week (May 10-14)

	Monday	Tuesday	Wednesday	Thursday
<u>Mrs. Christian</u> Ewell Stiffarm	Do the family washing. Clean and store washing equipment. Wax the kitchen floor.	Do the family cleaning. Make the centerpiece for the week.	Make salad for the lunch. Set table. Stack dishes. Clean table. Put clean dishes away.	Prepare and serve the family dinner. Put food away. Clean the stove, cooler, wash stand, tub cover.
<u>Mary Alice</u> <u>Barbara Fleury</u>	Clean all mirrors and the glassware on the buffet.	Mail and correspondence. Dry dishes and care for towels.	Prepare and serve the family lunch. Put food away. Clean stove, cooler, wash stand, tub cover.	Wash all windows on the inside. Wash the dishes. Clean sink, cabinet, and table.
<u>Anne Marie</u> <u>Catherine W.</u>	Clean cutlery boxes. Wipe off the cabinets. Sweep, dust, move furniture for scrubber.	Prepare and serve the family breakfast. Put food away. Clean stove, cooler, wash stand, and tub cover.	Mail and correspondence. Dry dishes and care for the towels.	Air bedding and dust beds. <u>WAIT</u> on <u>TABLE</u> . Sweep and dust. Dispose of garbage and waste.
<u>Mr. Christian</u> <u>Harley Morin</u>	Empty wash water. Hang up wash. Clean all rugs. <u>OIL</u> for kitchen stove.	Make dessert for Wednesday's lunch. Wash dishes. Clean sink, cabinet, and table. Play <u>PRIEST</u> .	Entertain the <u>OCCASIONAL VISITOR</u> . <u>OIL</u> for kitchen stove.	Wash all windows on the outside. Dispose of garbage and waste. <u>OIL</u> for bedroom.
<u>John Joseph</u> <u>Frederick Doney</u>	Mail and correspondence. Put magazine rack, radio stand, and library shelves in order.	Play <u>NURSE</u> . Sweep, dust, clean rugs, dispose of garbage and waste. <u>OIL</u> for Parents' bedroom.	Make dessert for Thursday's dinner. Wash dishes. Clean sink, cabinet, and kitchen table.	Set table. Stack the dishes. Clean table. Put clean dishes away.
<u>Guest Relative</u> <u>Ray Sleeping B.</u>	Clean all garbage containers. Make washday lunch.	Set table. Stack dishes. Clean table. Put clean dishes away. <u>DOCTOR</u>	Prepare potatoes for Thursday's dinner. Sweep, dust.	Mail and correspondence. Dry dishes and care for towels.

Hot Cakes

Cook book, 20

Corn Flakes

pearl

Coffee

cook Barbara Fleury

Feb. 8, 1955

MENU OF THE DAY

vegetable soup

Crackers

egg sandwiches

cake
junior cook book
White Cake Page 28

Cranberries and
Berries

mayonnaise

green marachino
cherry

tomato juice

Maomi Turantou

February 7, 1955

COOK: *Genevieve Williams*
DATE: *April 28, 1935*

- 1. Meat *Baked Pork*
- 2. Potatoes *Baked Spuds*
- 3. Veg. Stuffs *Creamed Spinach*
- 4. Relish *Apple Pickles*
- 5. Salad *Shredded Lettuce
Dressing + Ketchup*
- 6. Dessert *Apple Pie*
- 7. Beverages *Coffee*

DINNER

Sing..... Holy God, we praise Thy name,
Lord of all, we bow before Thee,
All on earth Thy scepter claim,
All in Heaven above adore Thee.
Infinite Thy vast domain,
Everlasting is Thy reign,
Infinite Thy vast domain,
Everlasting is Thy reign.

Announcer..... This is Station THOL broadcasting through the Homecraft Class of Mission High. This afternoon we are presenting the second in a series of quiz programs on the lives of the various saints. The speakers on the program will ask you questions on the life of the great Saint Francis of Assisi whose feastday we are celebrating tomorrow. If you can get 25 out of the 35 questions right, you will receive another surprise gift. Number the answers as you go along. If you do not know the answer to a question, leave the space blank. Are you ready? Shirley Plummer will be the first speaker on the program. Shirley Plummer.

Hum..... Infinite Thy vast domain, Everlasting is Thy reign;
Infinite Thy vast domain, Everlasting is Thy reign.

Shirley..... Good afternoon, everybody. I will ask you seven questions on the life of St. Francis of Assisi. If you can answer correctly 25 out of the 35 asked you will receive another beautiful surprise gift. Are you ready for the first seven questions? Good luck to you

Question No. 1 - What nationality was St. Francis of Assisi?

Question No. 2 - What name was Francis given by his mother?

Question No. 3 - What name was Francis given by his father?

Question No. 4 - What did Francis like to do best in school?

Question No. 5 - What stories did Francis like best as a youth?

Question No. 6 - What happened to Francis on the first day of the war with the Parugians?

Question No. 7 - How long was Francis a prisoner of war?

ncer.....Just now you have finished answering the first seven questions on the life of St. Francis of Assisi. We hope you have done well so far. Your next speaker will be Clifford White Cow with seven more questions for you. Are you ready? Clifford White Cow.

.....Infinite Thy vast domain, Everlasting is Thy name.
Infinite Thy vast domain, Everlasting is Thy name.

ordBest of luck to you, boys and girls. I hope you all win one of those beautiful surprises the judges have ready for those who get 25 out of the 35 questions right. O. K. Here we go!

Question No. 8 - Why did Francis not fight in a second war?

Question No. 9 - Who was glad to see Francis when he returned home?

Question No. 10- How had Francis spent his youth?

Question No. 11- How did lepers affect Francis at first?

Question No. 12- How did Francis cure himself of his horror of lepers?

Question No. 13- How did Francis come to wear beggar's clothes?

Question No. 14- How did Francis come to wear a rope around his waist?

ncer.....You have just answered the first fourteen out of the 35 questions which will be asked on the life of the great St. Francis of Assisi whose feast we are celebrating tomorrow. Good luck on the remaining 21 questions. I know you will be delighted with the surprise in store for the winners. Ready for the third set of questions? Barbara John.

.....Infinite Thy vast domain, Everlasting is Thy name.
Infinite Thy vast domain, Everlasting is Thy name.

ars..... Good day, boys and girls. I hope you have been lucky with your answers so far. Ready? Remember you only have to get 25 out of the 35 questions right! Let's go!

Question No. 15- Why did Francis' father disinherit him?

Question No. 16- From what city did Francis' first followers come?

Question No. 17 - What did St. Francis and his
Question No. 17 - What did St. Francis and his followers
accomplish by their preaching?

Question No. 18 - Where did St. Francis get the money to
rebuild St. Damian's church?

Question No. 19 - Why did the Turkish Sultan not kill
Francis when he had the chance?

Question No. 20 - How did Francis regard nature?

Question No. 21 - When people would not listen to Saint
Francis' preaching what would he do?

Announcer.... Only 14 more questions to go! How are you coming along?
We hope you are all lucky enough to win one of those
beautiful surprises we have been telling you about. Are
you ready for more questions? Gregory Moran is waiting
here at the microphone with seven more questions. Gregory
Moran.

Hum..... Infinite Thy vast domain, Everlasting is Thy reign.
Infinite Thy vast domain, Everlasting is Thy reign.

Gregory..... Good day, everyone. Welcome to our quiz program. We hope
you enjoy being with us and we hop you will all be winner.
The best of luck on the remaining 14 questions. Ready?

Question No. 22 - Name an animal St. Francis tamed.

Question No. 23 - Name some animals St. Francis preached to.

Question no. 24 - Name one of St. Francis' outstanding
virtues.

Question No. 25 - What gift did Francis receive on Mount
Alverno?

Question No. 26 - Why did the hot irons not burn Francis
too much?

Question No. 27 - How old was Francis when he died?

Question No. 28 - Where was St. Francis lying when he died?

Announcer.... Are you ready for the last seven questions? We hope you
have done well so far. Remember, there is a wonderful
surprise in store for all those who answer correctly 25
of the questions asked. This is your announcer, Clarence
Talks Different. Your last speaker will be Blanche Bunker
Blanche Bunker.

..... Infinite Thy vast domain, everlasting is Thy reign.
Infinite Thy vast domain, everlasting is Thy reign.

13. Hello, everybody. Hope you all feel happy and spry.
Ready for the last 7 questions? Let's go!

Question No. 29 - How many years after his death was
St. Francis canonized?

Question No. 30 - By what piece of clothing can you always
recognize a Franciscan?

Question No. 31 - What is the outstanding virtue of all
Franciscans?

Question No. 32 - Who made the first Christmas crib?

Question No. 33 - What Christmas custom, adopted by both
Catholics and Protestants alike, did
St. Francis invent?

Question No. 34 - What saint who helps people find lost
articles, was a follower of St. Francis?

Question No. 35 - Why is St. Francis such a popular saint?

ser... This program has come to you through the courtesy of the
Homecraft Class of Mission High, Hays, Montana. Send your
answers with your name and address to Station THOL, the
station to which you have been listening. And remember,
the winners will receive absolutely free, a beautiful sur-
prise gift. This is your announcer, Clarence Talks Differ-
ent. The third in a series of quiz programs will be held
at this same time, over this same station on November 2nd.
The subject of the quiz will be all the saints. We hope
you have enjoyed our program as much as we have enjoyed
being with you. Join us again, won't you?

As a fitting tribute to St. Francis, we will recite
his prayer. Will you all kindly stand, please?

..... Lord - make me an instrument of Thy peace - Where there is
hatred - let me sow love - Where there is injury - pardon -
Where there is doubt - faith - Where there is despair -
hope - Where there is darkness - light - Where there is
sadness - joy. O Divine Master - grant that I may not so
much seek to be consoled - as to console - To be understood -
as to understand - to be loved - as to love - For it is in
giving that we receive - it is in pardoning that we are
pardoned - and it is in dying - that we are born to eternal
life.

..... Holy, holy, holy Lord.