



COMPLIMENTS
of the
Caughnawaga
KNIGHTS OF COLUMBUS CLUB



PCII
CSN 11



KATERI

NO. 64

¡ GRACIAS !
AN UNKNOWN LETTER
FLOWERS ALSO
THE TARAHUMARAS AND KATERI
THE FIRST ' DOGIQUE '
WHY SO LONG?
INDIAN FILE

**LILY OF
THE MOHAWKS**

Spring • 1965
Caughnawaga, P. Q., Canada.



The Venerable Kateri Tekakwitha

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(The Kateri Center)

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— "Kateri, vierge iroquoise", by Pierre Théoret. \$2.10.

— "La Vénérable Kateri Tekakwitha, jeune vierge iroquoise, Protectrice du Canada", by Canon Paul Thône. \$1.50.

— "Kateri Tekakwitha, la petite Iroquoise", illustrated album by Agnès Richomme. \$1.00.

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In Spanish — "¿Una India en los altares? Kateri de los Mohawks" by Maria Cecilia Buehrle, 180 pp. \$2.50.

Special

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One box of twelve cards: \$1.00. Each yearly enrollment in the Kateri Guild: \$1.00.



KATERI : No. 64

Vol. 16 : No. 2

AIM

1. Our quarterly bulletin, "Kateri", published by the Kateri Center, intends to help you obtain favors both temporal and spiritual through the intercession of the Venerable Kateri Tekakwitha. It is hoped her Beatification will thereby be hastened.
2. It aims to increase the number of Kateri's friends and to procure from them at least a daily "Hail Mary" for her Beatification.
3. It seeks also your donations, for without them practically nothing can be done to make Kateri known and to have the important favors attributed to her intercession examined and approved.

CONTENTS

Each issue of "Kateri" contains :

1. One or several pages on Kateri's life and virtues;
2. News from Kateri's friends everywhere;
3. The account of favors due to her intercession;
4. News concerning the Indians of America, with special reference to the Caughnawagas and their friends.

PRIVILEGES

Your contribution (\$1.00 a year, as long as possible) enrolls you among "Kateri's Friends" for whom

1. A weekly Mass is offered;
2. The Vice-Postulator prays at the Memento of his daily Mass;
3. As benefactors of the Society of Jesus, 190,000 masses are offered annually;
4. The spiritual treasure of the good works of some 36,000 Jesuits is opened;
5. Extra graces are merited by working for Kateri's Beatification.

MARCH, 1965

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CAUGHNAWAGA, P. Q.

¡ GRACIAS !

A Blessed Easter to You!
But won't you pray that my
Easter may be blessed too?

The Vice-Postulator often
speaks of the Indians of the three
Americas. I am a little Tara-
humara Indian girl. My people
are over 50,000 strong. We live
in the Province of Chihuahua,
Mexico, in the snow-covered
mountains and canyons longer and
deeper than the Colorado Grand
Canyon. There are more than
2,000,000 Indians in Mexico, and
many, many more in Central
America.

Won't you pray that the Indian
maiden Kateri Tekakwitha be
soon declared a saint? I and my
people have much in common
with Kateri, although she lived
three centuries ago. We live as
poorly as she did. We have the
same faith that was hers. We
have no Indian saint of our own
to intercede for us and to serve
us as a model.

Easter means Christ resur-
rected. It means that Christ will
grow until the end of time
through all the members of His
Mystical Body, particularly
through the saints. I would be
very happy this Easter, if you
prayed so that I could soon pray
to St. Kateri Tekakwitha.

¡ Gracias !



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✿ Kateri's smile upon you, Fr. M. C., S. J.

You are the first to whom I am writing in 1965. It is a godsend for me, for you, for Kateri and for the donor of the enclosed cheque. On New Year's Day, I was at the old home, a traditional stopping place, where I meet plenty of the folks. My cousin, Adrian brought me to his home to charge me with sending you his expression of gratitude to Kateri. He has had an excellent season. Kateri, it would appear, was responsible. And that's that. I wish you and your staff and the "Cause" an excellent 1965. I am touched by your sending me regularly "Kateri", which is beginning to grow in size. The new format has many qualities: those of the past... plus the advantage of a more legible text. My congratulations... (St. Boniface, Man.)

✿ Kateri's smile upon you, Fr. J. S., S. J.!

I am writing today, the first day of 1965, to offer you my best wishes for a holy and happy year. Will this year be that of the glorification of our Kateri? God will it be so! At any rate, we shall pray that it will take place as soon as possible... I have just received "Kateri" in its new format, which is very well done. I am very fond of this little quarterly and I am grateful to you for sending it to me. I hope that this year my translation of the Iroquois Maiden's biography will appear in print. Would it be possible to have a little relic of Kateri? It would serve to spread devotion to her and to obtain favors through her intercession, which might hasten her beatification. We hope, during the month of March, to have the joy of venerating in Navarra, the arm of St. Francis Xavier, conserved in Rome as you know. The occasion will be the 25th anniversary of the pilgrimages organized during the Novena of Grace, March 4th to 12th. From every corner of Navarra they go to St. Francis Xavier's castle which you have seen. Among these pilgrimages there is one which is remarkable, the one exclusively reserved to men, sometimes easily counting more than 10,000 pilgrims, who come on foot, sometimes from distances of more than 100 kilometers... (Pamplona, Spain.)

✿ Kateri's smile upon you, Rt. Rev. A. P. F.!

I wish you a new year rich in good works and in concrete results for the Cause of Kateri, we hold dear. I also thank you for the ever interesting bulletin and for the two biographies of Kateri which you had the kindness to send me. It would be good to prepare a really critical biography with all the references; popular works are good but... My little article on Kateri appeared in the *Lexikon für Theologie und Kirche* IX (1964), coll. 1342-43... (Congregation of Rites, Rome.)

An unknown and
fascinating document

EXCERPT FROM A LETTER
OF FATHER CHOLENEC...
ON THE DEATH OF A HOLY
INDIAN MAIDEN, WRITTEN
ON THE FIRST DAY OF
MAY, 1680



... To say in passing a few words about the Mission. Things there are going very well. And it seems to me, through the grace of God, that never has there appeared such fervor and holiness as during this last feast of Easter, when it seemed that the village was quite changed. What particularly occasioned this, was the death of our Kateri, about whom I have already spoken to Your Reverence in the last relation. This fortunate maiden and spouse of Jesus Christ left us, on Wednesday of Holy Week, to go celebrate in heaven with Him the triumph of the cross, which she had so greatly loved, and to which she had attached not only her heart or her affections, but also her chaste and virginal body by this life of mortification about which I spoke to Your Reverence. She died as she lived, that is to say as a saint. Such she was regarded here by all the village before and after her death. They assisted at her funeral with great sentiments of veneration, of esteem, of joy and piety, by which, I have already said the village seemed changed and quite steeped in devotion and fervor. Among other marvels, about which we shall speak in their place, as soon as she died, her features suddenly changed and appeared so joyful and devout that

everybody was left extremely astonished and quite ravished in admiration. So much so that we could not tire of looking at them, because this sight, far from causing the least fright, as it happens with regard to the dead, inspired joy and devotion.

But as she is the first Iroquois virgin, and as such, God provided her with great graces during her life and death, we are now making very thorough inquiries here, and this joined to my knowledge of her, having always directed her since she was with us, I will prepare a small relation to be sent to Your Reverence, being convinced that we can send nothing to our Fathers or to France, which would be more agreeable to them nor more apt to give edification.

The other devout persons are doing better and better, their fervor augmenting more and more each day in this admirable round of fervor and of penance which I have already described to Your Reverence. I don't believe that anything more honorable or more wonderful can be seen than what they did this Lent and I don't believe that there is any religious house in France where they have done what these four or five young women have practised here during these holy forty days, during which they renewed their mortification and their fervor to such an extent that it would seem that they had done nothing until then.

Our good Mary, with the exception of a day or two, in which she was diverted from it, gave herself the discipline every day,

giving herself each time from one thousand to twelve hundred whip blows, and thus tearing her shoulders during a quarter of an hour, never ceasing to wear the spiked cincture Mondays and Fridays and sometimes Wednesdays and other days when she could do so. The first Friday of this arduous Lent, she gave it to herself each morning and wore the cincture all day. On Good Friday, she did the same thing, so that having done it on Thursday evening as usual, it turned out that she had done it three times in twenty-four hours and more than a quarter of an hour and a half each time and in a terrible manner. As I wanted to oblige her to put an end to this difficult forty days when Lent ended, she assured me that the deceased Kateri, to whom she had gone to recommend herself before her death, had much encouraged her to persevere in the way of life she led, and that it was most agreeable to Our Lord, and that after this, she had engaged her, after her death, to make a novena of disciplines for her. And so I permitted her [to do this] with much reluctance, and she continued quite courageously until the first Thursday after Easter, at which time the novena ended.

Margaret Gagoüithon and two others, who are Mohawks, followed her in this nearly every day. Ordinarily they went two by two and sometimes three, to do their penances as they fell in with one another, all four knowing the lives of one another, and schooling and exhorting one another

as sisters, and keeping all things secret among themselves to the last degree. On the evening of Holy Thursday and the morning of Good Friday, after the Passion, all four gave themselves the discipline in common as religious do. But how few do it as they did! And what a highly pleasing sight this must have been to Our Lord and to all Paradise to see these four young Indian women, each one with a big scourge in hand, each one, in the company of the others, tearing her shoulders during the space of nearly half an hour and flogging herself until the blood ran, and strewing the place with the scourge that had been rent to pieces, such was her fervor!

Before dying, good Kateri strongly exhorted them to continue, assuring them what they did came from God and was most agreeable to Him. She requested of them as an important grace, that her dear companion, whom Your Reverence now knows under the name of virago, be annexed to the four others in this holy alliance, having at the same time recommended to the latter to conduct herself properly [once she belonged to it] and to be careful not to spoil the whole affair, which was going on so well among the four, and particularly to practise great discretion as they practised it. It is not that the virago had no knowledge, as the others did, of scourges and cinctures and did not use them with as much fervor as anyone else, but after the death of her beloved companion, she so

redoubled in fervor that she is completely different since then.

As to good Margaret, since when I wrote about her to Your Reverence, she has always persevered as it appears from what I have just said of all the four together. Nothing can be seen more devout nor more fervent than this poor little woman who from big and fat as she was, has become quite swarthy by sheer force of penances and mortifications of the mind and of the body. When she went to the hunt this winter, I gave her a small catalog of the feasts, and ordered her to mark for me each day the mortifications she would make and showed her the manner to mark them so that nobody would be aware of them. The catalog ended at Easter, and I am keeping it as a rare object and so that Your Reverence may have the pleasure of seeing in it, nearly every day, during three full months, sometimes two and sometimes three marks for scourging herself and for wearing the cincture.

Our good Kateri having expressed the wish at her death that some virtuous woman of the village would take her place regarding her companion, the virago, and with whom the latter would have [maintained] as they had maintained together, a holy friendship. Kateri herself chose for this our Margaret, who had gone, as well as Mary, on Tuesday, the eve of her death, to commend themselves to her prayers. And she had greatly encouraged her as well as the other: but what she did for her the evening of that same day is

surprising. Margaret, as usual, entered at nightfall into the place of their penances and gave herself a very long and very cruel scourging. She then returned to her longhouse. And as she was about to enter it, she saw the virago coming, who was hurriedly looking for her, saying that Kateri asked for her and wished to speak to her immediately. So she went to her immediately. Then Kateri took her by the arm: "Come close to me, my sister", she said to her, "so that I may have a few words with you." She had difficulty in talking and she did not want what she was about to say to be heard. Thus Margaret, having come close, with her head next to Kateri's, the latter said to her while holding tightly her arm: "Courage, my dear sister, continue with the same fervor what you have already begun." Margaret, without giving her time to say any more, wished to excuse herself or rather to accuse herself to say that she was a sinner and that she

did not know what good she did. Then Kateri tightened her hold on her arm even more and said to her: "My sister, I know well what I am saying. I even know the place where you have just come from, and I can assure you that what you are doing is well done and most agreeable to Our Lord. Be of good courage, persevere constantly and pray well for me at my death so that I will be released as soon as possible from purgatory. I will make it up to you in paradise, of this you may be sure."

So you see, my Reverend Father, how these five saints live here. And there is a sixth one who is beginning to follow them. And what is marvelous, and what seems to us a little miracle, is that all this has remained hidden, without anyone speaking about it in any wise, God thus showing how this holy fervor is agreeable to Him, and thus wishing to confirm them in it with the last words and the holy death of this fortunate maiden...

OUR MOST SINCERE FELICITATIONS !

After naming Archbishop Dante among the new cardinals, Pope Paul VI appointed to succeed him in his curial post as secretary of the Congregation of Rites, Fr. Fernando Antonelli, O. F. M., until then Promoter of the Faith (also known as the devil's advocate). Fr. Antonelli was the General Relator (see p. 26) for the Cause of Kateri Tekakwitha when her life and virtue were examined in 1938.

Pope Paul reorganized the Congregation of Rites, abolishing the post of substitute secretary and appointing two under-secretaries, one for the liturgy and the other for canonization and beatification causes. The Rt. Rev. Msgr. Amato Pietro Frutaz is now under-secretary for the canonization and beatification causes. Monsignor visited the Mission of St. Francis Xavier in 1955 (see, also, p. 6) and, in Rome, it was our privilege to meet him and Father Antonelli three years ago. To each of these devoted priests and friends of Kateri, our most sincere felicitations !

COMPLIMENTS

of the

BANQUE CANADIENNE NATIONALE

615 offices in Canada

✿ Kateri's smile upon you, Miss L. D.!

With some delay I'm forwarding you this modest cheque for the sheet of seals and for my subscription to "Kateri". I continue to pray each day and to offer one communion a week for the cause. The time would be so favorable for her glorification! I like the format "little book" of "Kateri". I have carefully conserved all the collection. One finds in "Kateri" many interesting details concerning Kateri's environment!... (Halsou, Lower Pyrenees, France.)

✿ Kateri's smile upon you, Fr. G. B., S. J.!

Long live the new "Kateri"!... (St. Boniface, Man.)

✿ Kateri's smile upon you, Mr. and Mrs. J. B. S.!

Just this very day, while I saw it happen, a Sister M. Ambrose in a Dublin R. C. Academy, complained of a sore shoulder and a mild attack of Parkinson disease, rubbed one of our medals of "you know who" and almost immediately the pain is gone... Enclosed \$10. (Baile Atha Cliath, Eire.)

✿ Kateri's smile upon you, Mrs. P. J.!

I have a pen pal, whom I have never seen, in West Germany and I have told her of Kateri and I also sent her my September issue. She sent back \$2. for Kateri's Cause. Father, would you please print her name under "Kateri's smile upon you" and I will send her the issue. In fact, I think I'll subscribe her to "Kateri", so enclosed find \$1. from me to her: her name is Marie Muller-Fricken and she lives in Munster... (Caughnawaga, P. Q.)

✿ Kateri's smile upon you Fr. M. L., O. M. I.!

For my subscription to "Kateri" and to help her cause—\$5. (R. C. Mission, Winterburn, Alberta.)

(V)

A young mother shows her courage

Flowers Also

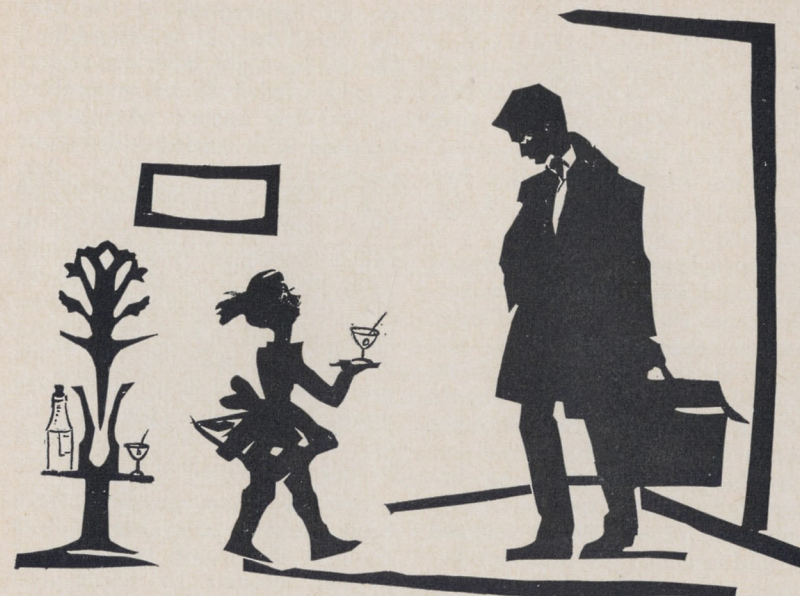
ON HIS FIRST VISIT to Gandaouagué, Father Frémin preached to the Huron Christians. An Iroquois woman of about twenty-five joined the group. At the end of his talk, she informed the missionary that she intended to become a Christian. He answered that her perseverance would be the token of her sincerity. Instructions would follow and she would thus be able to understand better the favor she was requesting. When the time came to say good-bye, Father Frémin set apart a longhouse that was to serve as a private chapel, particularly for the morning and the evening prayers. He then thought of naming one of the most fervent Christian woman for the delicate task of keeping the faithful posted with regard to the time of the gatherings. She would have to go from one longhouse to the other and risk "the fleers, the gibes and the notable scorns" of the unbelievers. Without any fuss, this Iroquois woman, still a pagan, offered to take up the thankless task, and her offer was accepted.

She was quite put out, however, because she could not immediately become a Christian. "At least", she pleaded, "baptize my only son; he has not sinned yet, to make himself unworthy of that blessing." The missionary did not have the heart to refuse her.

He baptized the little one, comforted the mother, and promised to come back within the fortnight to continue the instructions.

After two weeks, despite his promise, Father Frémin, quite occupied at the village of Tionnontonguen, was unable to return. The young mother set out in search of him and found him. Pleased that she had not changed her mind, the Blackrobe reassured her. He would soon begin for good and all to teach her the prayers and mysteries of the Christian religion. "I know them," she said, "I learned them perfectly during your absence, from a good Huron woman, who has not ceased to instruct me each day." Then she recited without the least hesitation the prayers and principal articles of the Faith. "Why don't you baptize me?" she wanted to know. "You ought to keep your word now!"

She was quite put out, however, well enough, he put her off gently and sent her home with the hope that she would soon have her way. Shortly after, as he entered into the village of Gandaouagué, she came to meet him and ask him when he would receive her into the Church. The missionary inquired of the Huron women of his flock about her conduct. All he heard concerning her was praise: she had been a true model of piety, always faithful



André de Groot

"Daddy, Mom's not home yet... This will do you good.
Now won't you subscribe to 'Kateri'?"

to the morning and evening common prayers. Better still, she had not hesitated to add speech to action by warmly encouraging her Christian friends.

So Father Frémin questioned her privately. What he discovered was of great satisfaction to him: a great innocence of life, a fine intellect and an excellent memory. Each day she recited her beads five or six times. Quite unknowingly she was preparing herself to achieve a continual state of prayer. Father Frémin had to baptize her.

In the life of Christ, in that of the Church and in that of any soul that surrenders itself com-

pletely to God, the same road is to be followed. By carrying one's cross one attains the immense joy of the resurrection. Scarcely two days after her baptism, her only child fell sick. The priest felt uneasy: this recent convert needed an extra supply of strength to support such an ordeal so soon after her conversion. To his joy, she remained adamant in her faith. And her little one recovered.

Once again, our Lord put her to the test. This young Indian woman from one of the best families of the Canton, was very beautiful and good. She had made an excellent match eight or nine

years before. This marriage continued in mutual love, in tenderness and faithfulness and was one of the happiest of the country. There it was, at the core of this love, that God awaited her. Hardly had her son recuperated, than the Mahingans killed her husband near the gates of the ramparts.

Her in-laws invaded her long-house and heaped abuse upon her. She must take the responsibility for all these misfortunes, she was told, for her child's sickness and for her husband's death. She it was who had brought about her son's illness and her husband's assassination by becoming a Christian. Then her own side of the family stepped in and repeated the same accusations. The racket lasted more than a week and to withstand it, this courageous woman turned to prayer.

After eight days of continual harassing, she felt bone-weary and her first gesture was to send for the missionary. "At our interview," wrote Father Frémin, "she redoubled her tears, and I could not restrain my own; but her tears were most innocent and I found her heart perfectly resigned to the decrees of God, and her soul as pure and guiltless amid all this wrangling as on the very day of her baptism." He admired her spirit of faith and her practices of devotion. She recited her beads eight to ten times daily. Some may think she overdid it, but in the midst of her affliction, she thus found bliss.

On the crest of this new found happiness, twenty days later she

was once more sorely tried. A serious inflammation of the eyes disfigured her. It worsened and she lost her sight. This was all her family needed to begin ranting against her again: "Aren't you satisfied with having killed your husband?" they asked her. "Will you kill yourself too? Don't you see that it's your faith that's causing all your bad luck? Take pity on your child and on your other relatives, even if you have resolved to become a victim of all these calamities!" This new persecution lasted eight days more. According to the missionary, she erected between it and herself the rampart of her prayers.

Several times, jugglers were brought in to cure her. It was thought she would be delivered of her ailment by feasts and superstitious ceremonies. But she would never consent to this. Her decision cut her family to the quick, and when one remembers the complaisance of the Indians toward their own, it is easier to appreciate the strength of character and the steadfast faith of this extraordinary woman.

After this refusal to accept the ministrations of the jugglers, she had recourse to some Huron Christians who knew a good remedy for her eyes. After three months' treatment, she recovered both the sight of her eyes and the health of her body. In thanksgiving, she continued to be more faithful than ever to her penances and devotions; better still, she took care to bring her son up as a good Christian. At the age of four, he already knew some of the prayers.

✿ **Kateri's smile upon you, Mrs. E. M. R.!**

I am enclosing this check in gratitude for my excellent health. Every morning and night, I say my prayer for Kateri's Beatification. I am 82 years of age, the last survivor of a family of six. I am still active and able to go to mass. I attribute this in some measure to my faith and prayers to the Venerable Kateri. Enclosed \$10 . . . (Providence, R. I.)

✿ **Kateri's smile upon you, Mrs. R. B.!**

I wish to tell you a favor I received through Kateri's intercession. During the month of May, 1963, I began to recite three times daily a Hail Mary for Kateri's Beatification, asking her to help my husband stop smoking. I made a novena, but nothing changed. I kept on saying the three Hail Mary's and my beads. In December, after having been to the hospital, he ceased smoking and has not yet taken it up. The fact that he stayed three months at the hospital and that he had not much besides his smoking to think about, and did not smoke, that is what I consider a favor. He could never sleep a whole night without getting up for a few hours. Now he sleeps right through. I thank little Kateri and will continue to say my three Hail Mary's as long as she is not elevated to the glory of the altars . . . (Sainte-Monique, Nicolet, P. Q.)

✿ **Kateri's smile upon you, Mr. W. R.!**

I am enclosing \$20. that Kateri wants from me for the cause of her Beatification in return for her many gracious favors conferred on me . . . (Kelso, Mo.)

✿ **Kateri's smile upon you, Fr. K. A. W., L. A. C.!**

As a missionary, I am interested in the Servant of God, Catherine Tekakwitha. Could you kindly advise me on literature, pictures, etc. If you have some books in French, please inform me . . . (Bellesite, Man.)

✿ **Kateri's smile upon you, Mrs. J. C. M.!**

Enclosed are two dollars toward Kateri's cause. Please remember Gerald, also my other son, Tony, and my intentions in your prayers. Tony, you know, owes his life to Kateri. He was very ill and I begged Kateri to help him. In twenty-four hours he was out of coma and sitting up. The doctors could not believe it . . . (Toronto, Ont.)

✿ **Kateri's smile upon you, Mrs. A. L.!**

I am sending you a cheque for \$12. for Kateri's cause. She was good to me. She granted my request when I asked her to cure my little girl . . . I am now asking her for a happy delivery. I pray to her with great faith and I'm sure she will help me. If you please, a little prayer for me when you are near her relics . . . (Lachine, P. Q.)



Photo : Manuel Acévez, S. J.

"I'm a chief of the Tarahumaras, and I'm smiling at the thought of the Venerable Kateri Tekakwitha's beatification. We Indians have no saint of our very own. Won't you pray your best to see that Kateri is soon elevated to the honors of the altar?"



Photo : Manuel Acévez, S. J.

"It's a serious proposition ! Sacrifices — even of cigarettes — are needed. This is my last cigarette. May it hasten Kateri's canonization !"

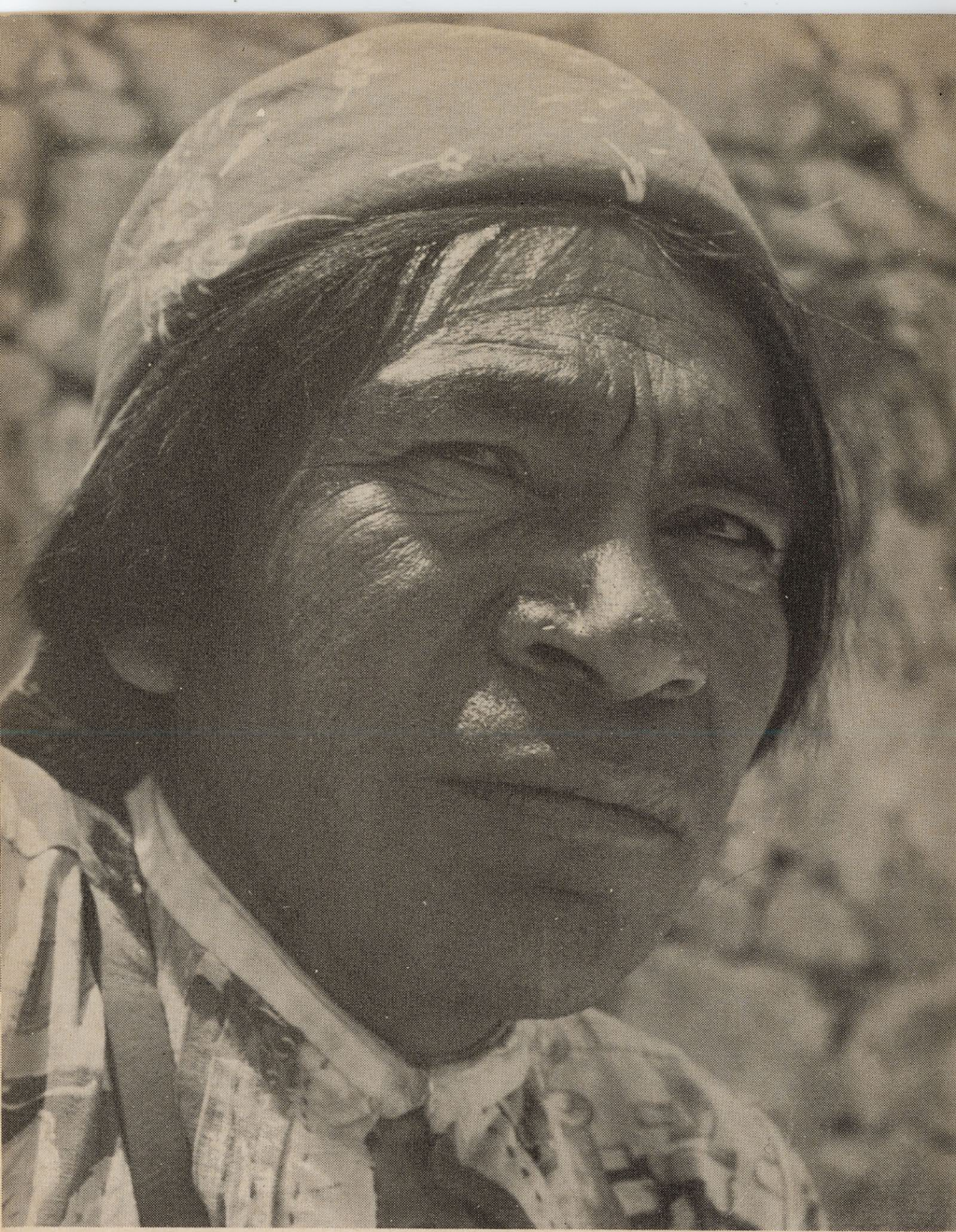


Photo : Manuel Acévez, S. J.

“Let them restrain (not completely do away with) the statues of saints in our churches ! But leave a place for the statue of the future St. Kateri Tekakwitha. We Indians want our own saint !”



Photo : Manuel Acévez, S. J.

“I’m a Tarahumara boy. I’d love to go to Kateri’s beatification... soon. Not when I’m an old man. Millions of Indian boys in the three Americas would rejoice if Kateri were beatified !”



Photo : Manuel Acévez, S. J.

"I'm a little Tarahumara girl. All dressed up for Kateri's beatification. If Kateri's friends or would-be friends did their best, I'd still be able to wear my new red dress to honor the great day of Kateri's beatification..."

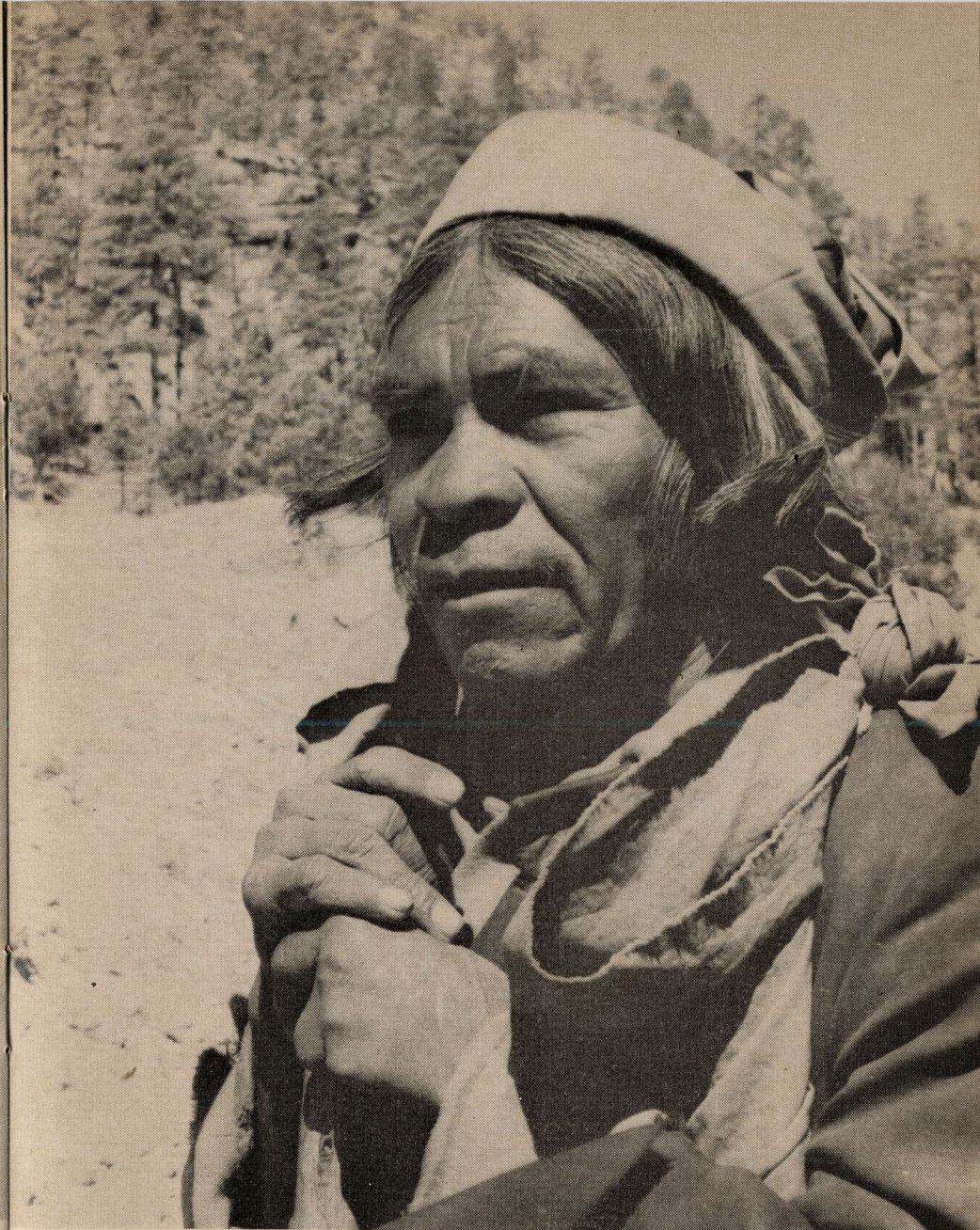


Photo : Manuel Acévez, S. J.

"If friends don't help the Vice-Postulator with his work, it's going to be a long, tiresome, uphill climb to Kateri's beatification. Kateri is very important to the 2,000,000 Indians of Mexico, to say nothing of those of the United States and Canada."

THE FIRST "DOGIQUE"

KATERI'S CONTEMPORARIES : PAUL HONOGUENHAG

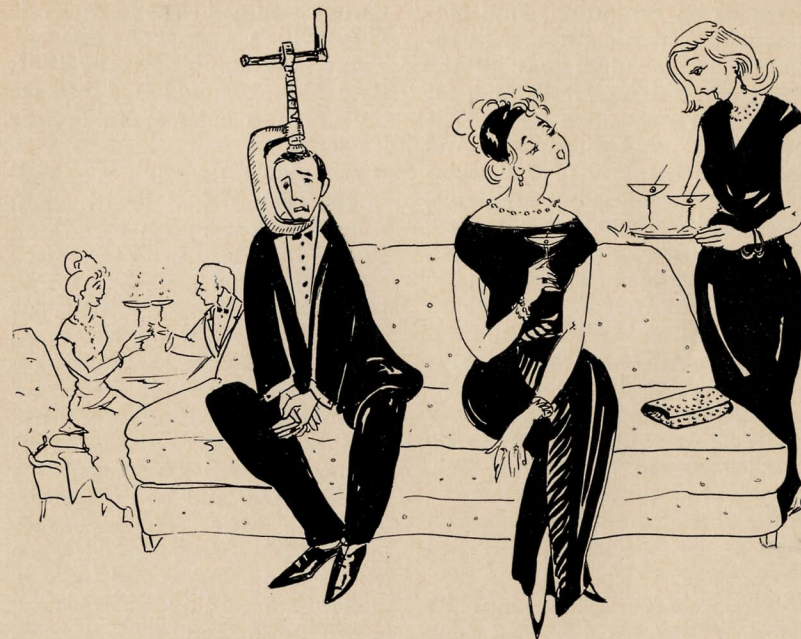
THE "DOGIQUE" or catechist was always an Indian. His usefulness cannot be overrated. Because of his sermons, generally of a high caliber, because of his active leadership of the attendants at mass, because of his frequent administration of baptism, and of his active policing of morals and manners, he was quite comparable to a lay deacon.

Paul Honoguenhag, a Huron, had settled at Kentakhé — Laprairie — soon after its foundation. Did he first come from Huronia or from Ancienne Lorette? We do not know. What we do know is that he had lived in the Five Nations country. He was perhaps an old friend of the founder of St. Francis Xavier, Francis Tonsahoten. In 1675, Paul was already a *dogique*, the first *dogique* of the Mission of St. Francis Xavier.

On May 25, 1675, Bishop de Laval must have noticed him, during his visit to the converted Indians of Laprairie de la Madeleine. When he reached the little wharf, the saintly prelate did not immediately disembark. The captain of the Hurons, accompanied by the numerous Hurons of the village, welcomed him with a few words. Further on, under a verdant bower, in the name of the Iroquois Five Nations, an Onondaga captain and an elder from Oneida paid him the habi-

tual compliments. The Bishop proceeded to the second bower. Then and there Paul Honoguenhag, by virtue of his office, harangued his Bishop. He was accustomed to preaching in church. That day, he climbed up on the trunk of a tree, which served him as a pulpit, took off his hat, and very reverently made the sign of the cross. He lifted his eyes heavenward to thank God for the exceptional grace which He granted to all the converts by sending them His lieutenant, the holy Bishop that was present before them. He also requested the grace of profiting by this visit. With great discernment, with a very direct and captivating eloquence, he praised the prelate for his zeal and charity towards the souls of his flock, giving him a thousand thanks for all the care which he extended not only to the French, but also to the poor Indians.

The next day, feast of Pentecost, after mass, at Paul Honoguenhag's longhouse, one of the biggest, Bishop de Laval was feasted. To receive him and his attendants, their places were decorated "with all the finest things they had". It is reported that the meal "was longer in harangues, in songs and in similar ceremonies than in eating." All his life, Paul must have remembered this unique day.



"No, dear, he won't take one... but he'll take the price for Kateri !..."

When Kateri Tekakwitha came to St. Francis Xavier, she soon learned that certain longhouses were reputed for their great fervor. For instance, that of Paul Honoguenhag, which had been honored by the Bishop with his presence, that of Teonatescon, captain of the Mohawks, and that of an Indian whose name we do not know, but whom the missionaries used to call "the good Israelite". Paul and his two fervent friends did not worry about their salvation only; they worried about that of the others. In their longhouses, people spoke only of God and encouraged everybody to serve Him. If some Iroquois, in passing through, stopped there,

they were taken in the nets of these fishermen of souls. All the people of these longhouses were experts at instructing, exhorting and in convincing their unbelieving countrymen; their good example struck the mark much better than their finest eloquence. Father Frémin admitted unhesitatingly that these laymen were a hundred times more effective than he was.

With this edifying conversation and good example, also went much penance: like the Great Mohawk, each Friday and on the eve of the great feasts, Paul Honoguenhag wore a spiked cincture.

In 1677, without a doubt, as the result of one of the Fathers'

sermons on restitution, Paul Honoguenhag was smitten with remorse. His conduct was all the more admirable as restitution for an Indian was much more difficult than for a European. And the moral theology of the seventeenth century was less adaptable, less flexible than today. For all these children of the great forest, it was particularly difficult to deprive themselves as well as their wives and children in order to make amends for the evil done to a neighbor before their conversion, at a time when they believed they had a right to do as they wished. How often then, they laid at the Fathers' feet the fruits of their hunts in restitution according to what they believed they owed.

The *dogique* listed point by point, all the harm he had done to his neighbor when he lived in the Iroquois country. As he made each of these accusations, he handed to the religious whatever was needed to make up for this injustice.

Paul Honoguenhag was noted for many qualities. For instance, his loyalty. When trouble arose, in 1676, between the Hurons and a few other groups of the Mission, though he was a Huron, Paul Honoguenhag did not side with the malcontents and remained at Sault Saint Louis, while many Huron families left to begin the Mission of the Mountain on the Island of Montreal.

For his qualities of bravery and of leadership too. Because of them, he soon was chosen as war-chief. He probably took part in General de la Barre's expedi-

tion as well as in the Marquis de Denonville's against the Senecas. There is no doubt that, by 1691, Paul Honoguenhag had become the first war-chief of St. Francis Xavier.

Everybody, the Indians as well as the whites, had heard about Phipps' defeat in his expedition against Quebec in 1690; most people expected a new attack in 1691. Soon enough, Monsieur Cavalier de Callières got wind that in Albany preparations were being made to invade the Island of Montreal. Two Indian women, who had been captives of the Mohawks, had succeeded in breaking free and had given the alarm to their French friends. Under Major Peter Schuyler, the troop of Englishmen and Indians, made up, according to his report, of two hundred and sixty-six men, of which a hundred and forty-four were Indian allies, marched northward.

Paul Honoguenhag and the other chiefs soon learned that Governor de Callières intended to assemble eight hundred men at Laprairie de la Madeleine, and fortify as best he could all the places in the vicinity of Montreal. The Christian Indians were not absent from roll-call. A little later, the vanguard of the enemy appeared on the Sorel River and, to repulse them, the Governor at once sent Monsieur Clément de Vuault Sieur de Valrenes with a detachment of two hundred men.

At the same time, in the direction of Chambly, Monsieur Jean Vincent Le Ber du Chesne, brother of Jeanne Le Ber, the recluse,

went off at the head of a group of Canadians and Indians. Ourouharé led the Lorette warriors, La Routine, chief of the Temiscamings, his Algonquins, and Paul Honoguenhag, the Christian Indians of Sault Saint Louis and of the Mountain. Evident proof of the friendly relations then existing between the Hurons, formerly from Laprairie, and all those who still remained there!

The remaining regulars at Laprairie had bivouacked for three days, but on the evening of the tenth to the eleventh of August, worn out by the night watches and the driving rain, they withdrew within the confines of the fort. A violent fever kept Governor de Callières in bed since his arrival from Montreal. The enemy profited by his inaction and on the morning of the eleventh, violently attacked the Canadian militiamen and their Ottawa allies. Soon afterwards, Major Schuyler surrounded a small French detachment, killed twelve men and made three prisoners. Monsieur de Valrenes and his regulars, and Monsieur Le Ber with his militiamen and his Indians, among whom was Paul Honoguenhag, set out in pursuit of the English forces.

At the sight of the French vanguard, Schuyler's scouts, convinced that they were only a small group of soldiers, fell upon them. Monsieur de Valrenes immediately improvised a breastwork with two large fallen trees. He disposed of his men so well that in less than an hour and a half, he had cut up the enemy troops. Major Schuyler left a hundred and fifty dead on the field and brought back with him even more wounded. On the other hand, the French and their Indian friends counted sixty dead and as many wounded. Jean Vincent Le Ber du Chesne was mortally wounded as well as one of his officers. During the hand to hand struggle, the men could see one another's face blackened with musket powder. Paul Honoguenhag encouraged his Indians to fight to death against the enemies of the Faith. He did not content himself with words alone, he gave up his life. It was an irreparable loss for the Christians of the Mission of St. Francis Xavier. This death should have once and for all done away with the doubts of Frontenac and of his friends concerning the loyalty of the Indians of Sault Saint Louis to the French Crown.

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WHY SO LONG ?

Kateri Tekakwitha's reputation for holiness soon spread all over Canada and even reached Europe...

... If the reputation for holiness of this Iroquois maiden were really such, why has her Cause of Beatification been long delayed?

This delay finds an explanation in the set of circumstances and historical events which it will be enough only to mention.

One must consider the location of the missions, and of the Mission of Sault Saint Francis Xavier, which at the time of the death of the Servant of God, was a little less than thirty years old, and which did not then have a definite and permanent site, so that within forty years after the death of the Servant of God it moved successively into three new localities, until it was established in 1719 at Caughnawaga, (Canada) where it continues even now.

One must also take note of the fact that the ecclesiastical organization of Canada was still in its elementary stages. Suffice it to say that until 1836 the only episcopal see of the whole vast country was that of Quebec, and as we have already said, this

was some three hundred kilometers from the mission.

One must also keep in mind the political conditions, which were anything but peaceful, as well as the turbulent events that prepared and finally led to Canada's passing from the French to the English, an event which was ratified in the Peace of Paris in 1763. We must also reckon with the fact that this transfer had for the missions in general long and painful consequences, which were owing to the more or less open hostility of the new government.

Finally one must also remember the history of the Society of Jesus, which had been entrusted with the mission where reposed the remains of the Servant of God. In 1783, the mission was given up by the Jesuits, and in 1800 the last Jesuit Father living in Canada after the Suppression, died in Quebec. It was only in 1842 that the Jesuit Missionaries re-entered Canada, and only in 1903 was the old Indian mission of the Sault given into their hands...

F. ANTONELLI, O. F. M.

General Relator
The Positio for the
Beatification and Canonization
of Katherine Tekakwitha
(Fordham University Press, 1940.)

* Kateri's smile upon you, Mrs. S. J. L.!

You will find enclosed \$5. for a favor received. I prayed to Kateri that my brother who underwent heart surgery, could be successful. Thanks again to Kateri! . . . (Slaughter, La.)

* Kateri's smile upon you, Mrs. P. J.!

You will find enclosed a cheque for \$10.50 for your good works. Many thanks to the Iroquois maiden for her constant protection! May she continue to protect my two student daughters, who are preparing for university training. We hope our two young girls will achieve religious and professional maturity and as much happiness as their father and I have found in preparing them for their life work—at the price of many sacrifices, to be sure, but of much consolation and comfort also . . . (St. Laurent, P. Q.)

* Kateri's smile upon you, Mr. G. M.!

Enclosed is my yearly subscription to "Kateri" (\$10.); the balance is to be used as you wish in thanksgiving to Kateri for many favors received . . . (Glenavon, Sask.)

* Kateri's smile upon you, Mother M. D., S. M.!

Congratulations on the very attractive new format for "Kateri". She is growing, thank God. It is an attractive little magazine, Father—bright and cheery always! I am renewing my subscription with the enclosed (\$5.), please. I hope your health has been good and that all is well with you, and your grand work for God, souls and Kateri! . . . (North Windham, Me.)

* Kateri's smile upon you, Mr. W. N.!

Please accept my offering (\$25.) for Kateri's cause. I have been praying for Kateri for a long time, but she does not seem to heed me. Won't you shake her a little bit for me? Thanks! . . . (Montreal, P. Q.)

* Kateri's smile upon you, Msgr. J. C., P. A.!

I wish to do my part in hastening the hour of little Kateri's beatification. Enclosed \$100 . . . (Sainte-Julie, Verchères, P. Q.)

* Kateri's smile upon you, Mrs. G. F.!

I am sending you \$5., that I promised to Kateri for favors obtained. Thank you Kateri! I have another favor to ask of Kateri: it's a transaction, a very, very important one for my brother who is extremely unhappy. Would you please place my request at the feet of Kateri in whom I have great faith. Very urgent . . . (Quebec, P. Q.)

* Kateri's smile upon you, Mrs. T. T. R.!

Enclosed is \$5. to help Kateri's Cause. My prayers are with you and your great work . . . (Caughnawaga, P. Q.)

—With best wishes for Kateri's prompt beatification!—

THE RELIGIOUS HOSPITALERS OF ST. JOSEPH

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A FRIEND OF KATERI

The Kateri Sympathy Cards!

5 GOOD REASONS
for having a box on
hand all the time.

At the occasion of the death of a relative or friend all you have to do is to sign them and send them. We confirm your sympathy offering in a personal letter, and enroll the departed one in the Kateri Guild, for whom:

1. A **Weekly High Mass** is offered at the Mission of St. Francis Xavier;
2. An **Intention** is reserved daily at the Memento of the Vice-Postulator's Mass;
3. The **Treasury** of more than 15,000 masses read each month for the benefactors of the Society of Jesus is opened;
4. A **Share** in the good works of more than 35,000 Jesuits is assured;
5. A **Participation** in the merits gained in helping the Cause of the Mohawks is guaranteed.

Write to the Kateri Center, Box 70, Caughnawaga, P. Q., Canada for a free sample card.

One dozen cards boxed: one dollar. Each yearly enrollment in the **Kateri Tekakwitha Guild**: one dollar.

✿ **Kateri's smile upon you, Miss M. K.!**

It really is miraculous how I was discharged from the mental hospital yesterday. A letter awaited me saying that I would be helped to finish my course and that I could hope for a good job. So many times the stigma of illness interfered, but this time I'm dealing with kinder teachers. I enclose \$1. As soon as I have a job (next September), I'll remember Kateri's expenses more. May I have a picture and a piece of the blue silk that touched her remains, for my sisters? . . . (Windsor, Ont.)

✿ **Kateri's smile upon you, Mr. and Mrs. F. J. B., Sr.!**

Two summers ago, we had the wonderful and almost unbelievable opportunity to visit the town of little Kateri. We didn't have very much time to visit as long as we would have liked, but the few minutes we spent in your little church will never be forgotten. My husband and I are so grateful for having had this opportunity. We would very much like to have others know about her so I am enclosing \$5. so that you might send us Novena books and pictures of Kateri and whatever literature that would be of some help. Use \$2.50 for same and keep \$2.50 for whatever you need most . . . (New Orleans, La.)

✿ **Kateri's smile upon you, Mr. E. L.!**

A little late, but with all my heart I am sending you, for Kateri's Cause and for your little review that speaks to us of this friend of God, \$5. And I'm asking you to remember me in your prayers so she will revive my love of God and ease the pains I feel in my head . . . (Montreal, P. Q.)

✿ **Kateri's smile upon you, Mr. R. R.!**

A Kateri cheque for \$25. with my deepest gratitude . . . (Quebec, P. Q.)

✿ **Kateri's smile upon you, Mr. V. J. K.!**

Enclosed is \$1. for my first subscription to "Kateri". Best dollar I ever spent. She got me the best job I have had on the Long Island R. R. through my Mother's prayer . . . (Kings Park, N. Y.)

✿ **Kateri's smile upon you, Mrs. R. W. S.!**

Enclosed is \$10. which I promised if a very special request was granted. I promised I would send the money immediately if my prayer was answered today. Kateri answered my prayer within an hour of asking her help; so I am keeping my part of the bargain. I have never prayed to Kateri that she hasn't answered my prayers. God bless you and best wishes and good health in the New Year . . . (Runnemede, N. J.)

✿ **Kateri's smile upon you, Mr. P. G.!**

I am enclosing a money order for \$17. for the Cause of Kateri in thanksgiving for favors obtained . . . (Lasalle, P. Q.)

INDIAN FILE

★

Father Albert Burns, S. J., has been transferred to St. Ann's Parish in Sudbury, Ontario, after twenty years at the sister Missions of St. Francis Xavier (Caughnawaga, P. Q.) and of St. Regis, P. Q. Father first came to the mission as a scholastic, where, each Thursday, he taught catechism in the schools. Later on he was professor at the Tekakwitha School (Secondary Section) for six years. Still later, he was pastor. He has left many friends at the Mission and along with them, we wish him much happiness in his new assignment.

★

From Ireland, at Christmas time came the *Jesuit Year Book* 1965. Of special interest to Kateri's friends, there is an interesting article (pp. 26-42), *Pilgrimage*

by the well known Irish writer, Miss Mary Purcell. Her trip, last summer to Canada, to Caughnawaga, where she venerated Kateri's relics, and to the Martyrs' Shrine at Auriesville, N. Y., the birthplace of Kateri Tekakwitha, provided her with the necessary material. You could obtain the *Jesuit Year Book* at the "Irish Messenger" Office, 37 LR. Leeson St., Dublin 2. (Approx. \$2.00). Incidentally, one of the advertisements might be of particular interest to many: *The Missal in Irish* (p. xii).

★

In *Le Richelieu*, French diocesan weekly of *Saint Jean de Québec* (Jan. 14, 1965), there is a good write-up of the autumn pilgrimage of three Historic Societies of *La Vallée du Richelieu* to Caughnawaga on Sunday, October 25th. The entire groups arrived for High Mass and heard it sung in the Iroquois language spoken by Kateri three centuries ago.

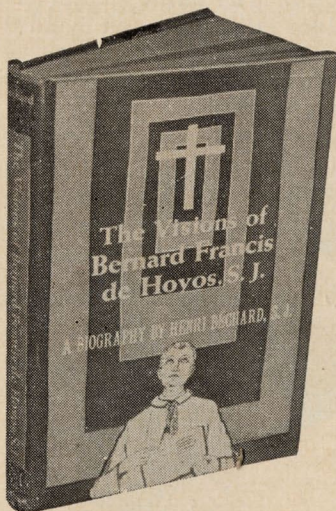


"If you win, you'll give it to Kateri, won't you?"

If you like "Kateri"
you will like...

The Visions of Bernard Francis de Hoyos, S. J.

by Henri BÉCHARD, S. J.



\$5.00 postpaid.

A sincere thank you to Miss Baboyant, Librarian of the Salle Gagnon (History) at the Montreal Public Library for the splendid edition of Pierre Boucher's *Histoire véritable et naturelle des mœurs et pays de la Nouvelle-France vulgairement dite le Canada 1664*, reprinted and annotated by the *Société historique de Boucherville* (1964).

Another thank you to M. Victor Barbeau of the *Académie canadienne-française* for two copies of *Ville-Marie "Poème de la Nouvelle-France"* eighth publication of *L'Académie canadienne-française* (Montreal, Canada, 1964.) A short article, *Le Lys des Agniers* (The Lily of the Mohawks), by the Vice-Postulator appears in its pages.

★

On Monday, January 18th, the restoration of the Mission Church began. As this issue of Kateri goes to print, the famed Iroquois iron-workers are now working in their own church. During their first hour of labor, as they ripped open the floor, to their surprise they discovered that the entire space was a veritable cemetery. Indians of every age had been buried there from 1820 to 1864. It was known that Father Marcoux, who had erected the church in 1845, his father and mother, a Mrs. Perronno, the first *Daughter of Mary* to staff the Kateri Caughnawaga Hospital, then known as the Sacred Heart Hospital, were buried there — but nobody knew about the others. In the June issue of *Kateri* we hope to have for you a com-

(● p. 35)

✿ Kateri's smile upon you, Mother Provincial of Southern France, O. S. U.!

To hasten the cause of the Venerable Kateri Tekakwitha and to help her beatification, enclosed is \$20 . . . (Lyons, France.)

✿ Kateri's smile upon you, Mr. E. W. M.!

Enclosed is a money order for \$3. as a contribution to advance the cause of the Ven. Kateri Tekakwitha, the "Lily of the Mohawks". I am most interested to see her raised to the honors of the altar. Here in Washington, D. C., I have tried to procure one of her medals or a holy card with prayers for her cause, but have been unsuccessful in finding any. If they are available at your mission would you send me some so I could help advance the cause? One of the winners in the religious art contest among high school students here in Washington was a likeness of the Ven. Kateri in mosaic . . . (Washington, D. C.)

✿ Kateri's smile upon you, Mrs. W. H.!

Many thanks to Kateri for favors received! Enclosed is \$5 . . . (Fort McMurray, Alta.)



FIREBRAND : "That's the limit !"

HOT ASHES : "Why doesn't he subscribe to 'Kateri' instead ?"

✿ **Kateri's smile upon you, Mr. H. D.!**

Enclosed are two money orders totaling \$25. for the Kateri Fund in thanksgiving for her protection during my recent illness . . . (Montreal.)

✿ **Kateri's smile upon you, Mrs. A. L.!**

Enclosed are \$10., a promise of mine to little Kateri. (Half for my subscription, the other half for the cause.) I would like this to be printed in her quarterly as she cured me. I had a sore eye with a lump on my eyelid which caused much pain. My eyesight was bad and I could not endure much light. After having an appointment with a specialist, he gave me a salve and told me that if after two or three days I were not better, he would have to operate. No improvement followed. I began a novena to Kateri and I was at my seventh day. Still no improvement. My daughter made an appointment for me with another specialist in Montreal. I was to see him on Friday afternoon, and my novena was to finish on Saturday. Friday morning, the lump came to a head. I cannot tell you how happy I was . . . (St. Jerome, P. Q.)

✿ **Kateri's smile upon you, Mr. and Mrs. A. Di N.!**

Enclosed is an eight dollar check for Kateri—to be used as you think best. We are trying to put two dollars a month aside to send Kateri as thanksgiving for helping us. This is our donation for September, October, November and December. Please remember my special intention in your prayers . . . (Pittsburgh, Pa.)

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plete list of these Indians with the dates of their burial.

★

From the Tarahumara missions of Mexico, to Caughnawaga for the weekend of January 23rd, came the Very Reverend Manuel Acévez, S. J., to pray to Kateri and to assist at the High Mass in Iroquois. He is an old friend of the Vice-Postulator, and the splendid photo of the Tarahumaras in this issue of "Kateri" are from him. Father Acévez made this trip to Canada to obtain missionaries for his Indians — diocesan and Order priests, lay missionaries, too.

★

Won't you insert your personal card in "Kateri" : name, address (town or city, state or province)? Ten dollars. A very gracious way of showing your interest in the Lily of the Mohawks.

Subscribers who send high or low mass stipends are requested to indicate just how many masses they wish to be offered. In so doing, they will simplify the work of the Kateri staff.

★

Many pilgrimages come to Canada during the summer months. Some pilgrimage directors do not know about Kateri's Mission. Please tell them. For details, write to the "Kateri Center", Box 70, Caughnawaga, P. Q.

★

Kateri's smile upon all Kateri's friends, particularly during Eastertide !

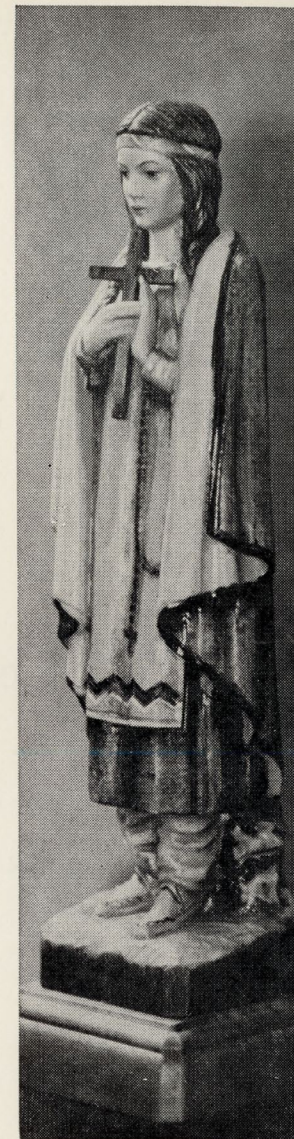


Photo : Jean de Groot.

(\$15.)

Moving soon ? Please cut out your old address on the Kateri envelope; send it with the new one to the Kateri Center, Box 70, Caughnawaga, P. Q. Canada.