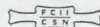




COMPLIMENTS  
of the  
Caughnawaga  
KNIGHTS OF COLUMBUS CLUB



11



# KATERI

NO. 70

DOWNGRADING DEVOTIONS  
AN UNPUBLISHED DOCUMENT  
FLOWERS ALSO  
LACROSSE LONG AGO  
KANGAROO COURT  
MARY THE PENITENT  
FOR YOUR DEPARTED ONES  
TIME AND TIDE

**LILY OF  
THE MOHAWKS**

Autumn • 1966  
Caughnawaga, P. Q., Canada.





# The Venerable Kateri Tekakwitha

*Kateriana obtainable from*  
Office of the Vice Postulation  
(The Kateri Center)

Box, 70, Caughnawaga, P. Q., Canada

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## Pictures (prayers in English or French)

1. Colored picture by Mother Nealis. 10c each.
2. Colored picture by Sister M. Fides Glass. Spanish prayer also. 5c for two.
3. New heliogravure picture of Kateri. 5c each.

## Touch Relics

1. Small Kateri pictures with silk applied to relics. 20c each.
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In the form of a short biography. 25c each.

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Colored 8½". \$3.75.  
A wood carving 6½". \$15.00. (Limited Supply.)

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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.  
*In Italian* — "Caterina Tekakwitha", by Dr. Fernando Bea, 176 pp. \$3.00.  
— "Il Giglio degli Iroquesi", by Dr. Fernando Bea, 62 pp. \$1.50.  
*In Spanish* — "¿Una India en los altares? Kateri de los Mohawks" by Maria Cecilia Buehrle, 180 pp. \$2.50.

## Special

*In English* — "The Visions of Bernard Francis de Hoyos, S. J.", by Henri Béchar, S. J., 178 pp., profusely illustrated, \$5.00; or five one-dollar subscriptions to "Kateri".

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KATERI : No. 70

Vol. 17 : No. 4

#### 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.

SEPTEMBER, 1966

Published with Approbation of the Ordinary and Permission of Superiors

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CAUGHNAWAGA, P. Q.



## DOWN GRADING

## DEVOTIONS

SOME THERE ARE who have the impression that the Vatican Council II has downgraded many popular devotions that have become a very part of the lives of most Catholics. For example, the Rosary and other religious practices in honor of the Blessed Mother of Our Lord. The truth is that the Council strengthened and reaf-

firmed the teaching of the Church about the Blessed Virgin. I can find no evidence that any modern pope or the recent Council said or did anything to support the contention that Marian devotions belong to the past.

Any decline in these devotions is due in part to misleading statements found in the secular



and religious news media, and passed on by word and deed. If there was any indication on the part of the Conciliar Fathers to bypass our Blessed Mother and our devotion to her, we would never continue to broadcast the Rosary every morning and evening. According to those who judge the popularity of radio broadcasts, these daily programs have a very high rating and, coming on prime time or the most expensive broadcasting periods, they cost us thousands of dollars a year. But they are the favorite radio programs for thousands of listeners, especially among the sick, the aged and the "shut-ins."

Here is one of many references made by the Council concerning Mary: "This Holy Synod deliberately teaches and at the same time admonishes all the children of the Church that the cult, especially the liturgical cult, of the Blessed Virgin be gener-



A hole in one with Kateri in mind!

ously fostered and the practices and exercises of piety, recommended by the teaching authority of the Church toward her in the course of centuries, be made of great moment and those decrees, which have been given in the early days regarding the cult of images of Christ, the Blessed Virgin and the saints, be religiously observed."

Another false opinion that is quite prevalent pertains to statues of Our Lord, His Mother, and the saints. We hear it said that they no longer belong in our churches and that in some places they are being removed. All this is contrary to what the Council said: "The practice of placing sacred images in churches so that they may be venerated by the faithful is to be firmly maintained."

It would be well if more people read the decrees of the council and studied them before they are led astray by those who take it upon themselves to interpret these decrees apart from the teaching authority of the Church.

Cherish the Rosary. It has been a consolation to millions over the ages. Hold fast to your love for and devotion to Our Blessed Mother, the Queen of Saints, the Mother of the Church, and to the saints whose lives challenge us to follow in their footsteps and whose intercession in heaven we greatly need.

† His Eminence  
Richard Cardinal Cushing  
Archbishop of Boston  
*The Pilot*, July 30, 1966

✧ **Kateri's smile upon you, Miss M. E. E.!**

Kateri has been very good to us. We have entrusted a young man's character development to her. She has done two great favors for him, and so, for all of us just recently. Whenever we can, we shall try to aid her cause . . . (Cleveland, Ohio.)

✧ **Kateri's smile upon you, Mrs. L. B.!**

Enclosed is a check of \$5 to thank Kateri for all the favors I've received from her . . . I am not young any more and a widow for two years. I live on the old age pension, so you see I'm careful how I spend my money. But for Kateri it's worth going without to send this small sum; she keeps me with my health and ambition to work around my house and many other things . . . (Warwick, R. I.)

✧ **Kateri's smile upon you, Fr. C. C., C. P.!**

Here is that dollar I owe you for the stamps. I told my nephew, W. E. B., that you had sent me some, and he gave me the money to forward to you. The idea of the stamps is, I think a good one. Besides raising a little money for the "cause", it helps to spread far and wide, devotion to Ven. Kateri . . . (Dunkirk, N. Y.)

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

I promised publication in the Kateri magazine if I would get over high blood pressure and nose bleeding resulting from it. I have been working quite hard and am quite nervous. Please ask Kateri to continue helping me . . . (Springfield, Mass.)

✧ **Kateri's smile upon you, Fr. J. C.!**

Enclosed you will find a little check in the name of Kateri, whom I am always very fond of. The seals come to \$1 but I multiplied it by four. Just now I wish I could do better . . . (Hauterive, P. Q.)

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

Enclosed you will find a check for \$10 which I promised Kateri for a favor she granted me. I have been very sick and the doctors thought they would have to amputate my leg, but thank God, and Kateri, I'm doing very well and am able to walk although I still have pain in my foot . . . (Wallingford, Conn.)

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

I wish to carry out my promise to Kateri, to publish the favor obtained through her intercession. My little eleven-year old niece had ear trouble. The doctor said he would have to operate if she did not respond to his treatment. I suggested that we put it up to Kateri and my niece was cured. I am grateful for all the favors granted to my family . . . (Montreal, P. Q.)



## Of Two Other Women

*This transcript of a document written in February, 1680, three months before Kateri's death, by Father Pierre Cholenec, is conserved at the Archives of the Séminaire de Québec.*

As a child, noted Father Claude Chauchetière, "her face... was pretty." Father Cholenec adds that after her siege of smallpox, "she remained very weak for the rest of her life; her eyes especially were so affected..."

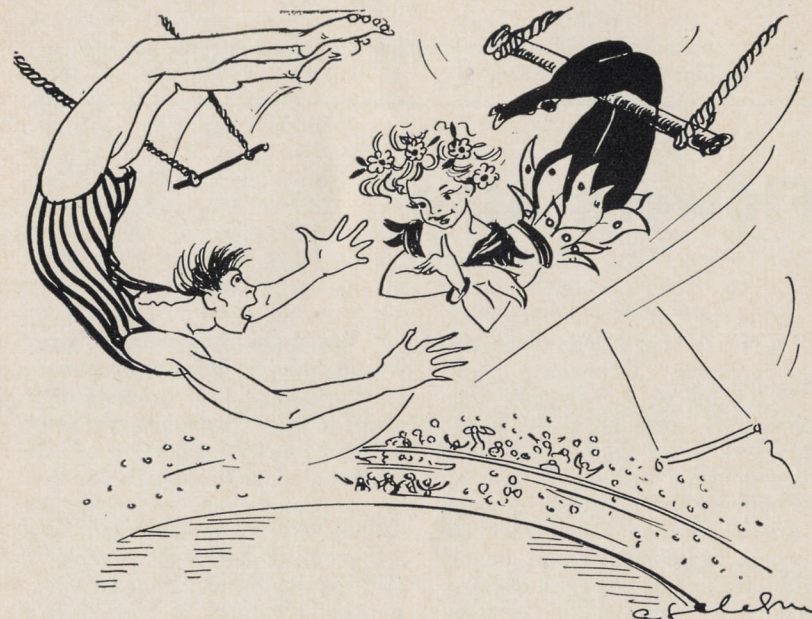
There are also here two other women who live in the same manner, with the same fervor of spirit and the same penances as the two previous ones<sup>1</sup>, and who, as the latter, consecrated themselves entirely to Our Lord and gave him with much courage all they could give him in this world. So as not to be too long and not to repeat what we have already said, Your Reverence will apply to these last two what I have said of the first two. But the former are in this more admirable and more to be esteemed since they are living in innocence and do for the same love of God what the two others do to satisfy for their sins.

Of these two young women, who are Mohawks (for the two

others of whom I spoke above are Onondagas), there is one especially who is small and lame, who is the most fervent, I believe, of all the village, and who, though she is quite infirm and nearly always ill, does surprising things in these matters. And she would beat herself unmercifully, if she were allowed to do so. Something quite important happened to her lately, which Father and I could not marvel enough at.

While scourging herself as usual with admirable ardor (for she exceeds in this particular all the other women, with the one exception of Margaret) and that in a very dark spot, she found herself surrounded by a great light, as if it were high noon, lasting as long as the first shower of blows, so to speak, of her scourging, for she scourged herself several times. Insofar as I can judge from what she told me, this light lasted two or three good misereres.

We have no cause to believe that there be any illusion in all this, since this person is quite foreign to guile and very humble. We have, on the contrary, every reason to believe, after having well examined the antecedent, accompanying and consecutive



HE : "Come on ! It's high time !"

SHE : "Not until your promise to subscribe to 'Kateri' !"

circumstances, that it is a grace Our Lord wished to grant to his faithful servant, who is entirely his and who served him with an innocence and a fervor capable of ravishing the angels.

After her death, Father Cholenec tells us Kateri regained her beauty : "Her countenance...

changed gradually in less than a quarter of an hour." Father Cholenec adds that two settlers passed Kateri's lodge, "and seeing her laid out upon her mat with such a beautiful and shining countenance, said to one another: 'There is a young woman who sleeps peacefully'."

### ✱ Kateri's smile upon you, Mr. R. C.!

... Thank you for your prayers for me and my dear ones. My converted son and his family have received solace in the Catholic faith... I thank God for they have problems which would be undurable were it not for their new faith. And I do not mean to be critical of my own faith either... If any word of mine, or prayers can serve to encourage you, then I have indeed received a special blessing... (Tulsa, Okla.)

1. See pp. 25-28.



## Flowers Also

ON ANOTHER occasion, Marie Tsiaouentes and some of her friends were invited to another feast where they had every reason to believe all would be orderly. It was to be held in the house of an aged Christian woman. Great was their surprise to hear the witch doctor, who presided at this feast declare, that it was ordered for restoring the health of a sick person. Marie was instantly on her feet. She cried out: "Whoever is a true Christian, let him follow me and leave this place! As for those who are only such in name, they can remain at this superstitious meal." She was followed by two or three of the women. Such conduct was considered shocking: an Indian never left a feast to which he had been invited. They were treated as persons having neither judgment nor honesty. The menace of poverty, captivity or abandonment only spurred Marie and her friends to greater patience and firmness:

"We have been told," they would answer those who threatened them, "that Jesus Christ and the first Christians were not better treated than we are. Nothing so grievous can happen to us that we are not ready to receive it from God's hand. We are satisfied since our poverty is not displeasing to him, and since it doesn't hinder us from being good Christians. That fact alone makes it agreeable to us. We don't expect that those who instruct us will provide us with earthly wealth; we are satisfied that they labor to put us in possession of the riches of Heaven. As far as the customs of our country are concerned, we don't refuse to follow those that are in conformity with reason and the Law of God; but we cannot make up our minds to observe those that violate both."

Father Pierron, who was laboring among the Mohawks in 1669, was much consoled by the zeal of these Christian women. "It is inconceivable," he wrote, "how much it has animated me to help them, even at the peril of my life."

Another source of deep satisfaction to him was the thoroughness with which these Christians grounded their little children in the faith. One of the youngsters, recently baptized, holding a crucifix in his hand one day, and remembering the insults and outrages that his mother was accustomed to receive for the faith, said to Our Lord: "O Jesus, you who are the master of our lives, you have indeed suffered, for you were nailed to a cross, crowned with thorns and at last cruelly put to death. The same thing that caused your death is what causes my mother such great affliction!"

This Christian mother in a corner of the longhouse, all unknowing to her child, heard with deep joy this conversation he had with God. She herself reported it to the missionary.

He had baptized this woman on Easter Sunday 1670. When she and her mother requested that he also baptize the children, he at first had shown some reluctance to do so. But the two women pleaded with him: "You see our children," they said to him, "whom we love as ourselves and to whom we wish well no less than to ourselves. You know the mortal dangers we are in every day because of the enemy, who kills us wherever he comes upon us and who will perhaps soon come to lay siege to us here in our village. And yet you object to the baptizing of these little innocents. Don't forget that, if they die without baptism, you shall answer for it before

God and we will rise up against you to reproach you with it. Speak up, what is it that prevents you from conferring on them the same blessing as on us? You realize that they deserve it more than we, for we have sinned, while they have not yet sufficient reason to be able to offend God. If you thought enough of us to procure us so great a good, you should think even still more of these innocent ones and not refuse it to them."

What could Father Pierron do? He baptized the two youngest of her children and deferred the others until such time as they should be sufficiently instructed.

"The first of the two younger children, aged four, was called Athanase. The other, aged only two, received the name of André and he already shows his love for the faith although he could not yet talk. He goes," wrote the missionary, "and takes the arm of any one who, as he sees, fails to make the sign of the cross; he raises it to that person's forehead, and compels him to acquit himself of this duty. I have, with pleasure, seen this with my own eyes." Perhaps Tekakwitha saw him doing this also.

Despite all his efforts, Father Pierron had not made many conversions. In eight months he had baptized fifty-three persons, most of whom had all gone to heaven. Among them, three women after a long and intensive preparation. By the late spring

Editor's Note: *Flowers, Also* consists in a series of articles about the Christian background of Ossernenon and Gandauagué on the Mohawk from 1656 to 1677.



of 1670, a tolerably large number of men were asking for baptism, men who had been sufficiently instructed in the mysteries of the faith. But the priest fearing for their faith and their virtue postponed baptizing them.

He worked earnestly at weaning them away from such customs and habits which Christianity does not countenance. To zeal, as he himself remarked, gentleness and patience must be joined. A patience never rebuffed by their ill humor. He made some paintings of the great truths of the Christian religion and used them in his catechetical teaching twice daily.

"With all imaginable gentleness and in familiar intercourse," he said, "I have tried to win them over. I have represented to them a hundred times, with all the force God inspired me, the eternal punishments and rewards of the other life. I have threatened them, saying that God would finally be weary of their obduracy and that his justice was ready to make them feel, even in this life, the calamities with which he is accustomed to punish those peoples that are obstinate in their blindness... In short, I have used mildness and force, threats and prayers, labors and tears, to build up this new church... It remains only to shed my blood for their salvation, — which with all the desires of my heart, I long to do."

At first the priest thought that in order to establish Christianity on a solid basis among these nations, it was necessary to teach



them to read and write. This he did during a month, especially to the little children. He found them quite bright and eager to learn. They even made considerable progress. But, if one considers that he was obliged to use the French alphabet to write in Iroquois, and that very little had been done along these lines, one can see that it was slow, tedious work.

"But the small means," he wrote, "that I have for furnishing rewards for the little ones and the little time that remained to me for the essential duties of my Mission, at last obliged me to think of some other expedient, which should be not less efficacious and which should leave me more time for occupying myself in the duties of my ministry."

A few days later, Father Pieron found an easier and better way of putting the truths of our religion across to his little flock.

#### \* Kateri's smile upon you, Sister M. H., R. P. B.!

... We do not know just how helpful Mass stipends will be to you at this crucial time, but we hope you will accept these few more with the enclosed Mass intentions.

Your letter arrived just before our afternoon prayers and we cannot tell you how badly we felt about the literature being distributed (See, "Kateri", June '66, p. 33), not to mention your predicament regarding the prompt payment required of you. We cannot remember praying more frequently for Divine Assistance than just after reading your letter. Somehow, we feel confident, Father, that God will not allow these setbacks to be permanent obstacles to HIS work of glorifying Venerable Kateri. You surely bear the brunt all along the way, though. Please be assured of our earnest prayers for the help you urgently need ... (Pembroke, Ont.)

#### \* Kateri's smile upon you, Miss M. A.!

As you know, I have been most interested in the Cause of Kateri and she has certainly evidenced interest in me too. It is just recently that I have asked her for help, not only for myself but for a relative of mine. In both cases it was a matter of health. I left it to the Will of God. I have been helped many times and am always and ever grateful for her intercession in the past and future. I have promised an offering in her honor, which is enclosed in a check for \$25. It may help a little toward her cause of canonization. May it come about soon is my fervent wish and prayer ... (Scarsdale, N. Y.)

#### \* Kateri's smile upon you, Mr. and Mrs. J. A.!

Again we are sending you a check for \$10 for Kateri's cause. We will continue to pray daily for the beatification and ask her to bless us with a safe summer. Especially this year as we hope to celebrate our Golden Wedding anniversary September 17th, 1966, with a Mass of thanksgiving at St. David's Parish with our forty grandchildren, eight great-grand children and our six married children. Good health to you! (Detroit, Mich.)

#### \* Kateri's smile upon you, Mrs. I. B. and upon Mr. F. Z.!

My grandson has donated \$5 for the Cause of Kateri. Please remember him in your prayers. (Brooklyn, N. Y.)

#### \* Kateri's smile upon you, Mr. L. J. S.!

I promised the enclosed (\$10) to Kateri if my ear operation (stapedectomy) were successful. The operation was three weeks ago. I am grateful that there was no trouble with infection. There's been an improvement in my hearing. It should go on improving in the coming months. I sincerely thank Kateri ... (Somerville, Mass.)



# Lacrosse Long Ago

## A game played by Kateri's own

WITH THE IROQUOIS, the Ball game, (lacrosse), was the favorite among their amusements of this description. This game reaches back to a remote antiquity, was universal among the red races, and was played with a degree of zeal and enthusiasm which would scarcely be credited. It was played with a small deer-skin ball, by a select band, usually from six to eight on a side, each set representing its own party. The game was divided into several contests, in which each set of players strove to carry the ball through their own gate. They went out into an open plain or field and erected gates, about eighty rods apart, on its opposite sides. Each gate was simply two poles, some ten feet high, set in the ground about three rods asunder. One of these gates belonged to each party; and the contest between the players was, which set would first carry the ball through its own a given number of times. Either five or seven made the game, as the parties agreed. If five, for example, was the number, the party which first carried, or drove the ball through its own gate this number of times, won the victory. Thus, after eight separate contests, the parties might stand equal, each having won four; in

which case the party which succeeded on the ninth contest would carry the game. The players commenced in the center of the field, midway between the gates. If one of them became fatigued or disabled during the progress of the game, he was allowed to leave the ranks, and his party could supply his place with a fresh player, but the original numbers were not at any time allowed to be increased. Regular managers were appointed on each side to see that the rules of the game were strictly and fairly observed. One rule forbade the players to touch the ball with the hand or foot.

In preparing for this game, the players denuded themselves entirely, with the exception of the waistcloth. They also underwent, frequently, a course of diet and training, as in a preparation for a foot-race.

When the day designated arrived, the people gathered from the whole surrounding country, to witness the contest. About meridian they assembled at the appointed place, and having separated themselves into two companies, one might be seen upon each side of the line, between the gates, arranged in scattered groups, awaiting the

commencement of the game. The players, when ready, stationed themselves in two parallel rows, facing each other, midway on this line, each one holding a ball bat (lacrosse) of the kind represented in the figure, and with which alone the ball was to be driven. As soon as all the preliminaries were adjusted, the ball was dropped between the two files of players, and taken between the bats of the two who stood in the middle of each file, opposite to each other. After a brief struggle between them, in which each player endeavored, with his bat, to get possession of the ball, and give it the first impulse towards his own gate, it was thrown out, and then commenced the pursuit. The flying ball, when overtaken, was immediately surrounded by a group of players, each one striving to extricate it, and, at the same time, direct it towards his party gate. In this way the ball was frequently imprisoned in different parts of the field, and an animated controversy maintained for its possession. When freed, it was knocked upon the ground, or through the air; but the moment a chance presented, it was taken up upon the deer-skin network of the ball bat, by a player in full career, and carried in a race towards the gate. To guard against this contingency, by which one contest of the gate might be determined in a moment, some of the players detached themselves from the group contending the ball, and took a position from which to intercept a runner upon a diago-

nal line, if it should chance that one of the adverse party got possession of the ball. These races often formed the most exciting part of the game, both from the fleetness of the runners, and the consequences which depended upon the result. When the line of the runner was crossed, by an adversary coming in before him upon a diagonal line, and he found it impossible, by artifice or stratagem, to elude him, he turned about, and threw the ball over the heads of both of them, towards his gate; or, perchance, towards a player of his own party, if there were adverse players between him and the gate. When the flight of the ball was arrested in any part of the field, a spirited and even fierce contest was maintained around



"Won't you help feed Kateri's Vice-Postulator too ?..."



it; the players handled their bats with such dexterity, and managed their persons with such art and adroitness, that frequently several minutes elapsed before the ball flew out. Occasionally in the heat of the controversy, but entirely by accident, a player was struck with such violence that the blood trickled down his limbs. In such a case, if disabled, he dropped his bat and left the field, while a fresh player from his own party supplied his place. In this manner was the game contested : oftentimes with such ardor and skill that the ball was recovered by one party at the very edge of the adverse gate; and finally, after many shifts in the tide of success, carried in triumph through its own. When one contest in the game was thus decided, the prevailing party sent up a united shout of rejoicing.

After a short respite for the refreshment of the players, the second trial was commenced, and continued like the first. Some times it was decided in a few

moments, but more frequently it lasted an hour, and sometimes much longer, to such a system had the playing of this game been reduced by skill and practice. If every trial was ardently contested, and the parties continued nearly equal in the number decided, it often lengthened out the game, until the approaching twilight made it necessary to take another day for the conclusion.

On the final decision of the game, the exclamations of triumph, as would be expected, knew no bounds...

In ancient times they used a solid ball of knot. The ball bat, also, was made without network, having a solid and curving head. At a subsequent day, they substituted the deer-skin ball and the network ball bat in present use. These substitutions were made so many years ago that they have lost the date.

Lewis H. MORGAN,  
*League of the Ho-de-no sau-nee or Iroquois*, vol. 1, pp. 282-287, 1851.

#### ❖ Kateri's smile upon you, Mr. E. C.!

I wish I could do a little more. But I am not working and my next revenue (old age pension) is not due till July 1967. I hope you receive a most generous response to your S. O. S. Think of us and our sick friends and relatives in your prayers and devotions to Kateri Tekakwitha. (Lasalle, P. Q.)

#### ❖ Kateri's smile upon you, Mr. and Mrs. J. P.!

Enclosed is a \$10 bill in thanksgiving for favors obtained : for Daniel who was cured of bronchitis and for my husband who successfully passed his examinations at the office. Kateri helped him. (Ville St. Michel, P. Q.)

► Photography by Joseph Consentino  
of Ridgefield, Conn., U.S.A.



Yvon Blanchard, George Norton and Frank Benedict

Jacques Plante, formerly of *Les Canadiens* and Larry Martin





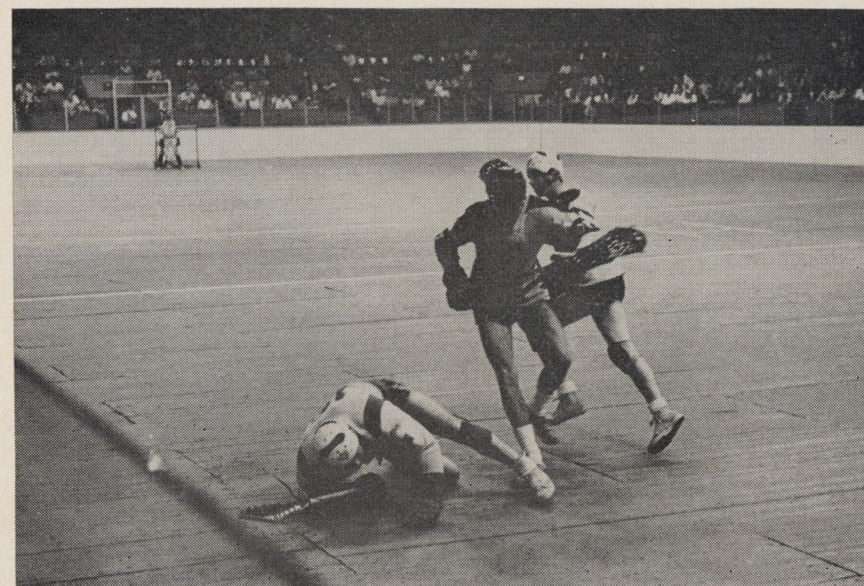


Percy Goodleaf



Joe TwoRivers : interference with white helmeted Sorel's Michel Landry; George (Pidgie) Norton carrying the ball in lacrosse as Jacques Durette tries to check him. In the background, Percy Goodleaf and unidentified Sorel player.

Bonnie Alfred, Yvon Blanchard  
and crouching Sorel player apparently trying to trip Alfred







Joe TwoRivers intercepts Sorel's Whooley, while Bowen looks on.

Joe TwoRivers tries to check Bowen attempting a pass.



Dick Stethem (with white helmet), close to goal, has just shot on.

Goaler Jacques Plante saves the goal.







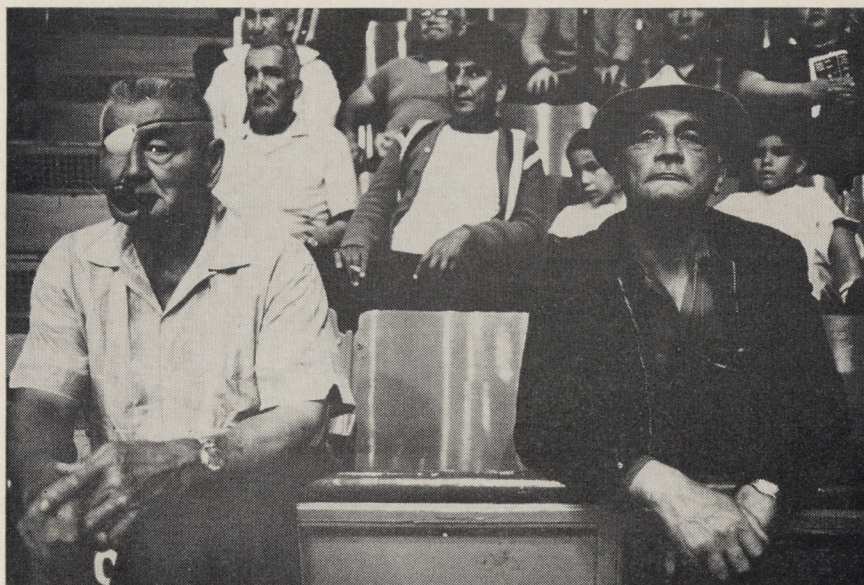
Sorel goaler turns from Larry Martin flat on his back !...

Caughnawaga players of yore and of the future attentively watch the game :

Front row: Joe Kane, Norman Lefebvre

Middle row: Peter K. Montour, John Charles, Jr. and two sons

Back row: Bob Deome and Peter Martin, two unidentified women fans.



## Kangaroo Court?

ON AUGUST 1, Jean-Paul Massicotte, an attorney, president of the Quebec Lacrosse League, suspended the Caughnawaga lacrosse team for the balance of the season.

Caughnawaga's acting team coach, Jean Brisebois, had refused to send through the mail the \$1000 annual league fee, but promised to pay it at the next meeting of the Quebec League members. Massicotte called a meeting of the representatives of the four other teams without notifying the Caughnawaga Indians. Then and there, as a group, the Indian players were suspended for the balance of the season.

"Regarding this money business," said Brisebois, "I gave the league treasurer \$600 at a league meeting a month ago and also a promissory note for \$1000. Had we been invited to the meeting (Monday, August 1), we would have paid what we owed the league," Brisebois said.

Since their suspension, the representatives of the Caughnawaga team have tried time and time again to contact Massicotte. The Caughnawaga team's certified cheque for \$1000, according to information from reliable sources, was refused.

"I think," Brisebois said, "we were the victims of a kangaroo court."

Massicotte stated the Caughnawaga team would not be back in the league before the end of the season. Brisebois took the trouble to get in touch with the other four teams in the league and according to him, "they're all willing to accept us back in, except Valleyfield." Brisebois feels the reason Valleyfield isn't in favor is because the Nationals would probably miss a playoff berth if the Indians were re-accepted. (See *The Gazette*, Montreal, Friday, Aug. 5, p. 24.)

The Indians are convinced they have been railroaded by not being invited to the meeting at which they were suspended and were not given a chance to defend themselves. No doubt about it, if the Indians were the masters of the country and the whites confined to Caughnawaga, under similar circumstances, the latter would strongly feel the Indians were discriminating against them.



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

It's been quite a while since I wrote to you . . . I don't quite know how the time has passed; however I have not forgotten to pray for Kateri's beatification and to offer for this intention one communion each week . . . As for the quarterly, always fascinating to read, I am keeping each copy very carefully. You have so many details on Kateri and her entourage . . . The sepia colored picture of her has its place in my little manual of Prayers, and the colored one in my daily missal. I like to look at them as the picture of a very dear friend. How strange that while I was still a child, Providence made me discover Kateri in an old book and I have never forgotten her! How I do wish to see her beatified! (Halsou, Basses-Pyrénées, France.)

✱ Kateri's smile upon you, Mrs. M. K.!

Here I am again with several thanksgivings and requests. It all started when I first visited the Kateri Shrine in 1960. In your talk to us, you said it was all right to ask for many and varied favors. Well, I've taken your advice and Kateri has been most generous. I ask for so many favors that I have a hard time keeping things straight, but I will do my best and mention the most important favors like my little granddaughter's eyes being found normal after the family doctor was so concerned that he sent her to a specialist in Pittsburgh . . . (St. Marys, Pa.)

✱ Kateri's smile upon you, Mr. A. W. W.!

. . . God has been generous to all of us in the family. Please accept my enclosed cheque for \$25. Hope you have enjoyed good health. Pray for us . . . (Pointe Claire, P. Q.)

✱ Kateri's smile upon you, Mr. P. P.!

Enclosed find a check for \$5. Please send me the biography of "The Visions of Bernard Francis de Hoyos, S. J." This is in thanksgiving for my father's health. He is now well after having been in the hospital for an operation. In some ways he resembles Kateri's father . . . I hope Kateri prays for me . . . (Loudenville, N. Y.)

✱ Kateri's smile upon you, Rev. C. A. D., S. J.!

Recently I received the Spring issue of *Kateri*. I trust you realize that I have always been very grateful for the publication. It keeps me alert in fostering devotion to Kateri. Within the next few weeks, I will be going to Rome where I have been assigned to the Mission Secretariat. Sincerely, I would like to continue receiving the magazine but I do not want to impose upon your generosity . . . (New York, N. Y.)

## Mary the Penitent

### Kateri's Contemporaries : Mary of Onondaga

NOT FROM MAGDALA.  
But from Onondaga of  
the Iroquois cantons.

Nor was she an inveterate sinner. A simplehearted woman, who for a few hours, had succumbed to sin. And then, one fine day she grasped the seriousness of all offense against God, her own baseness and the infinite greatness of the sovereign Master of the universe.

Her Indian name is unknown; I have been able to discover only her Christian name. In 1680, she was twenty-four years old, scarcely a few months more than her friend, the venerable Kateri Tekakwitha. As her other friend, Margaret Gagoüithon, she was married and belonged to the Confraternity of the Holy Family. Designated with Margaret by Father Cholenec to watch over Kateri on the eve of her death, Mary asked that she remember her before God. Kateri urged both her and Margaret on to a deeper involvement in Christian living.

This Mary of Onondaga was converted in 1678. Father Cholenec took the same means he was also to use with Margaret Gagoüithon : instructions on the four last ends and illustrations depicting Lucifer's hold on sinners. After her conversion, he gave her one of two copper crucifixes a priest had sent him

from France. This crucifix was the apt symbol of her new life, "to the Jews discouragement, to the Gentiles mere folly" (I Cor. 1:23) and, to most twentieth century Christians, incomprehension.

In 1679, Father Cholenec described "in three accounts the beginning and the progress made in Mary's conversion, her admirable sentiments, her heroic actions and her victories over herself." These accounts seem to be definitely lost. Fortunately he sums them up for us in the opening paragraphs of his letter of February, 1680.

During three consecutive nights, in the dead of the Canadian winter, after having stripped, she rolled in the snow. Thus she atoned for her past sins. She also spent the better part of a night in slashing herself with a knife. Blood trickled down her body. For several days she suffered from this excessive punishment, being unable to sit or lie down. Such behavior could well have been a threat to her mental well-being had it not been for her continual tears, her genuine humility, scorn and hatred of self, as a perpetrator of evil. To which must be added her perpetual self-abasement before Our Lord, particularly in church as she knelt before the Blessed Sacra-



ment, her tender devotion toward this mystery and that of the Blessed Trinity, as well as toward the Blessed Virgin Mary, St. Ignatius and her guardian angel.

Was all this simply a flash in the pan? More than a year later, she had not wavered. What made the missionary so sure of her steadfastness? "Her sorrow," he wrote, "her interior compunction, her tears and moaning have not stopped for the last fifteen months since she began to do penance."

About the end of winter, in March 1679, Father Cholenec paid her a visit to encourage her in her good resolutions. "She then was taken up in the throes of such a mighty sorrow that... she finally burst into violent cries and groans during a rather long space of time..." Meanwhile, one of her acquaintances came to call on her, and the priest was forced to show her out. He didn't want her to suspect Mary of some enormous sin, as her immense grief, however wrongly, seemed to imply.

That year, Mary had not gone with her people to the winter hunt. One very cold day, she had slaved until evening. Her thoughts turned upon the sins of her life and she was seized with the sentiment of their grievousness. Her tears flowed bitterly for three quarter of an hour. She was also troubled by the thought that, soon after the winter hunt, her cabin would be full of people again, thereby making it difficult to easily give vent to her tears,

and to keep on doing penance as regularly as before.

Came the first fine days of spring, 1679. With her mother, Mary went to the fields to work. The following thought then came to her:

"If I now died, how mistaken would be my mother and the Blackrobes, who always have held me in great affection and always considered me as a virtuous woman! They would think that I was in paradise or on my way to it, and I would probably be in the depths of hell. Oh, oh, so unhappy I am to have sinned and to have offended God as I have done!"

The thought harassed her so that she hurried away from her mother to an isolated spot where she poured forth her tears. With the other women, she always used to be the first one to go to labor in the fields, both at seed and at harvest time. But the spring and autumn of 1689, she acted differently. Not because she now held her companions in contempt, but because, out of a spirit of compunction, she preferred to toil alone "in order to do away with distractions," she told Father Cholenec, "and to have complete liberty to think of [her] sins and to weep over them!"

In the early months of 1680, Mary still had this gift of tears. Tears that overflowed from her heart during her frequent visits to church and during her confession every Saturday or Sunday. She kept before her mind's eye

her transgressions in order to deepen her humility. David cried out: "My sin is always before me! (Ps. 50.)" She could have said as much.

In course of time, this frame of mind coupled with her penances had so emaciated her—she who had been "so plump and pretty"—that she was unrecognizable. Father Claude Cauchetière twice took her for someone else and confessed to Father Cholenec "that he was surprised at how much she had failed and changed within the year."

During the winter months, she regularly scourged herself; for this purpose, she undressed despite the intense cold, "to the point of often feeling her child stir within her womb!" The last two or three weeks of Lent 1679, scarcely a day went by that she didn't rigorously mortify herself. On Holy Thursday, she scourged herself in honor of the Blessed Sacrament; that same evening she repeated the performance so as to be better united to Jesus Christ in his Passion; and on Good Friday, she again scourged herself in the morning, at noon and in the evening. She continued thus all that spring and did not quit until shortly before giving birth to a son. She resumed her mortifications as soon as she obtained permission, but with such energy and fervor that whatever she had done before was as nothing compared to what she accomplished during the summer, the autumn and the entire winter of 1679-1680.

Every Tuesday, she scourged herself in honor of her guardian angel, and every Saturday in honor of her patroness the Blessed Virgin Mary. She kept to this practice, most of the time, every Monday and Friday, before putting on her iron-pointed cincture. At other intervals, she flogged herself daily, for instance, during the whole week preceding an important liturgical feast the better to ready herself for it.

In the first days of 1679, she went to Father Cholenec to remind him that after the Feast of the Nativity, the days would begin to lengthen. It would then



**HOT ASHES:** "Perhaps the Vice-Postulator attracts things..."

**FIREBRAND:** "But not enough... He needs more subscriptions!"



be more complicated to use the scourge as often as during the winter.

"Thus," she said, "as there are twenty days from now to Christmas, I beg of you, Father, not only in order to offset the loss to be sustained but also to make ready for this great feast, to approve of my taking the scourge these twenty days and of my still wearing the iron cincture."

The missionary permitted her to do so except on holy days. Mary made the most of this permission: whenever she chastised herself she proceeded in five series of approximately one hundred blows each, consequently striking herself five to six hundred times at each scourging.

With regard to the iron cincture, she had not been allowed to wear it during her pregnancy. Afterwards, she wore it regularly on Mondays to help the souls of Purgatory and on Fridays in honor of the Passion. On these days, it never left her from morning to night. Once, without giving the subject much thought, she admitted to her confessor that she suffered such violent pain

from it while she was carrying wood—this was her ordinary occupation—that she was forced to stop short in the middle of the road, being unable to go forward or backwards.

She was immediately ordered to take off her cincture whenever she carried wood. Shortly afterwards, she made her way back to the priest, convinced she had given in to the flesh and to self-love. She requested once again the permission to use the terrible cincture as she had been accustomed to do, in other words for entire days.

"Alas!" she said, "how unhappy I am! Perhaps at this very hour my sins are not forgiven and I will find them all there at the hour of my death!"

When the time came for chastisement, to urge herself on, she used to say: "For such a long time, oh, body of mine, you have taken pleasure in sinning, so you must approve of my mortifying you at present. I deserve going to hell for having obeyed you. And for that, I would be there a long time ago were it not for God's mercy. It's your turn to obey so that I may lead you with me to paradise."

---

✻ **Kateri's smile upon you, Mrs. V. S.!**

Enclosed is three dollars. I know it will help a little bit. Kateri came through for me and I got the house I have always wanted . . . I would like you to put my sister on your mailing list . . . (Pittsburgh, Pa.)

✻ **Kateri's smile upon you, Mrs. C. C.!**

I promised Kateri I would thank her publicly for having found a rent for my son who has four children and is not rich. Herein are \$2 so that Kateri will be declared a saint very soon. P. S. I like the Kateri quarterly very much. (Montreal, P. Q.)

✻ **Kateri's smile upon you, Mrs. M. McK.!**

. . . The favor is really a cure she obtained for me. I had to go to a doctor for my eyes and he told me I had a caratact in my left eye. I prayed to Kateri and used her relic, and when I went back a few months later, he told me my eyes were wonderful—no sign of any cataract so I firmly believe Kateri cured me . . . Please excuse writing. I am nearly 93 so can't write very well . . . (*Editor's note*: The writing is truly as beautiful as the letter . . .) (Victoria, B. C.)

✻ **Kateri's smile upon you, Mrs. B. St. L.!**

I am sending \$10 to Kateri for a wonderful favor received. I promised her I would send whatever I could for her intercession in favor of a dear person—that he would not die without the priest. I do thank Kateri: he had the priest, the chaplain at the hospital . . . (Roxbury, Mass.)

✻ **Kateri's smile upon you, Mr. E. B.!**

Within the next years it will be necessary for me to retire and my income will dwindle. So, while I am still earning a decent salary, I shall share a little with you and other good causes. Enclosed is a small check (\$5) for Kateri. (Boston, Mass.)

✻ **Kateri's smile upon you, Mrs. M. A. N.!**

I recently made a novena to Venerable Katherine Tekakwitha for financial help. She heard my plea. I received \$50 unexpectedly. I promised to send 10% of what I received, so I am enclosing \$5 in thanksgiving for a favor received. (Spring Lake, N. C.)

✻ **Kateri's smile upon you, Mr. L. P. B.!**

Although you haven't heard from me in quite some time, I still continue to remember you and yours of "our Caughnawaga Mission" in my prayers . . . You can gather that you do have supporters in this particular section of Canada. You will find enclosed a money order (\$5) toward your most worthy Canadian apostolate . . . (Toronto, Ont.)

✻ **Kateri's smile upon you, "some students of Little Flower High"!**

Enclosed is a little donation (\$2) from some of the students from one of the classes. Please remember us in your prayers . . . (Philadelphia, Penna.)



## IS GARLIC MANKIND'S FAVORITE HEALTH FOOD?



If you delve into the hundreds of interesting references to garlic—from ancient times right up to the present—and note the many tonic and restorative values attributed to this unique plant, you can't help arriving at the conclusion that garlic enjoyed the reputation of being a "health food" long before that term came into popular usage.

The Greek historian, Herodotus, tells us that 100,000 men toiled for 20 years in building the Great Pyramid at Giza, moving the pyramid's 2,300,000 huge rock blocks into place. "And the diet of these laborers as they sweated under the Egyptian sun was composed principally of onions and garlic. The Egyptians literally worshipped garlic."

One of the most interesting references we have seen in a long time, with regard to garlic, is to be found in Dr. Howard Crum's book. Dr. Crum is a skin specialist.

"Few people of refinement and culture," remarks Dr. Crum, "seem to understand or appreciate the value of garlic." Many European people, he points out, eat large quantities of garlic, "and almost invariably where this is true you will find a healthy people."

Dr. Crum explains how he first discovered the value of garlic. "For many months I was utterly exhausted, regardless of whether or not I exerted myself." Doctors found nothing wrong with his health, yet it was impossible to do his regular work because of this great feeling of tiredness.

A friend suggested garlic. Within 3 days he found a tremendous improvement in his stamina. "I was free of fatigue even after doing the hardest kind of physical work, and have so continued to this day. I take but one tablet each day."

He concludes: "I believe garlic should be used daily just as we do milk and green vegetables."

### Garlic Odor Problem is Solved At Last

Our special brand of Garlic Capsules gives you all the health benefits of garlic without the social hazard of "garlic breath".

100 tablets.....	\$ 3.50
200 tablets.....	\$ 6.00
400 tablets.....	\$10.00



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Make fresh and natural juice for your good health and beauty! Easy and speedy! Put chopped fruit into socket, and leave all the rest to the juicer. SANYO also liquidizes your soft leaf vegetables.

2 speeds — \$49.95

## Pollen: A Survival Food

Pollen is not generally considered a likely source of food yet it may be even more nutritious than its companion piece, honey.

by L. C. ANTLES

Pollen has been a subject of great interest and of practical use for more than 2,000 years.

History teaches us that pollen was used as a food supplement centuries ago and has, more or less, been in common use by the natives of the South Sea Islands, Burma, South China, the Amazon, the Hawaiian Islands, etc.

Pollen is the male spore of plant life. It must necessarily have many of the principal vitamins, minerals, enzymes, etc., needed to carry on life. Scientists and the research which is being carried out on pollen support this idea. Pollen is a natural food. At present there is no way to synthesize it. How can you synthesize life?

According to Hawaiian history, the natives for centuries have used the pollen from the Pandanus plant for food. This plant is prolific in the Hawaiian and South Sea Islands and the Hawaiians call it Lauhala.

### Nutrient value of pollen

In the Minnesota Bulletin, March 1st, 1944, E. DeVino and L. S. Palmer note:

"Carotenoids [an early form of Vitamin A] were found in abundance in the pollens" and "the pollen fat was also found to possess Vitamin E activity." Furthermore, in a report of research done by S. I. Lebedev in the Food Science Abstracts, Vol. 23, 195k, Her Majesty's Stationary Office, 1953, pp. 96-97, it's stated that the best pollen contains twenty times as much carotene per pound as carrots!

The references given here, of course with regard to pollen as food are not conclusive, but they do indicate that the whole subject stands further scientific investigation. Certainly a combination of pollen and honey should prove to be a superior vitamin-mineral, health-giving food.

To obtain best results, be sure to ask for the Mexican POLLEN. Flowers growing in Mexico produce a richer pollen than those of a colder climate.

### PRICE LIST FOR THE GOLDEN POLLEN

imported from Mexico, the land of sunshine and flowers.

a) 16 ounces (granulated pollen).....	\$8.00
b) 4½ ounces (granulated pollen).....	\$3.00
c) 80 tablets.....	\$4.00

Our GOLDEN POLLEN is guaranteed as safe to use and beneficial for the condition for which they are suggested.

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Enclosed: M. O. ☐ Certified Check ☐ Cash ☐ C. O. D. ☐



## For Your Departed Ones

In order to survive, the *Kateri* quarterly must quickly find 10,000 new subscribers. Since the first issue in 1949, the one dollar subscription rate has not gone up. The magazine, we think, is more attractive and better written than when it first appeared; the number of pages has doubled. Meantime the cost of printing and mailing has skyrocketed.

The Mary Theresa Roll is designed to obtain 1,000 of the 10,000 news subscribers. It is named after Kateri's most intimate friend, Mary Theresa Tegaiaguenta. (See *Kateri*, vol. 15, No. 1, Dec. 1962, pp. 20-24.)

What exactly is the Mary Theresa Roll? In a nutshell: by sending as soon as possible five new subscriptions (names, addresses of the subscribers with \$5—one dollar each) to the *Kateri* quarterly, you will be privileged to have the name of *one* of your departed ones placed on the Mary Theresa Roll. Two hundred names of departed ones will complete the Mary Theresa Roll. In gratitude to you, one hundred masses will be offered for the two hundred deceased on the Mary Theresa Roll, as soon as it is completed.

A friend of ours from Connecticut, recently sent us twenty new subscriptions. He is entitled to have the names of four of his departed relatives or friends placed on the Mary Theresa Roll.

### The Mary Theresa Roll

1. Mrs. Josephine Baslowski
2. Mr. Joseph Baslowski
3. Mr. Stanley Smiorowski
4. Mr. Bill Iron Tail

R. I. P.

### ❖ Kateri's smile upon you, Miss V. L.!

... I have just returned from the hospital, being there for five weeks, having various tests and X-rays. Some examinations were done under anesthetic. And, Father, I promised that if the fibroid tumor was not enlarged any and the cystoscopy was successful, I would send 10 Kateri prayers and pictures in English to friends and relatives to spread the goodness and wonderful things that Kateri Tekakwitha can do when called upon for help. All this she did for me... The fibroid tumor has not grown and the urinologist found nothing seriously wrong... You can imagine how happy I was upon receiving the news and immediately thought of our dear Kateri... (Cornwall, Ont.)

### ❖ Kateri's smile upon you, Mr. J. P. V.!

Enclosed find a money order for the amount of \$2 for two sheets of Kateri seals. I find them very useful and use them on all my letters and postcards... (Ossining, N. Y.)

### ❖ Kateri's smile upon you, Mrs. A. D.!

I wish to inform you of a favor obtained through Kateri's intercession I had solicited a position for my nephew who was without a job. I made a novena to Kateri and promised her \$10 and afterwards \$1 a month for six months if he found congenial and profitable work. To our great surprise, he obtained a position as professor of industrial designing. My nephew and I thank Kateri and ask her to continue protecting us... (Montreal, P. Q.)

### ❖ Kateri's smile upon you, Mr. and Mrs. A. R.!

Kateri has been good to me and to my family, in obtaining a special favor. My daughter's future husband took instructions and became a Catholic. I know it was only through Kateri and the Blessed Virgin Mary that we have obtained such a generous favor. I had promised \$20 which I am including, also \$1 for the Kateri seals. Please pray for my daughter and my future son-in-law... (Portland, Me.)

### ❖ Kateri's smile upon you, Mrs. M. D. L.!

My daughter was discouraged because her little girl, aged six years, was suffering from asthmatic bronchitis. A friend of mine suggested that I pray for Kateri's beatification and gave me a picture of her. So I prayed and promised \$10 if she cured the little one. The child is now perfectly well and I am carrying out my promise... (St. Jerome, P. Q.)



✧ **Kateri's smile upon you, Mr. and Mrs. J. L. D.!**

This is an old 74 year old couple who is writing to say and repeat to Kateri all their gratitude for the proofs of her goodness and for all the favors she gave us. On May 9th, it will be our Golden Wedding (a happy fifty years!). On that day would you offer a mass in thanksgiving for us? We are counting on your prayers. I am including \$5, one dollar for the mass stipend and the four other dollars for Kateri's beatification. I trust she will keep on watching over us . . . (Montreal, P. Q.)

✧ **Kateri's smile upon you, Miss M. E. W.!**

The enclosed check (\$4.80) represents a dime every day of Lent set away for the cause of Kateri. And I hope with it you can get some black ink and stop doing the bookkeeping with a red pen. I'm certain you will find a use for it. I only regret it isn't more. (Baltimore, Md.)

✧ **Kateri's smile upon you, Mrs. R. L.!**

Enclosed is a money order for the sum of \$5 to help Kateri's cause and to continue receiving the fine Kateri quarterly. I always read it attentively. Aged 46 years, I have been taking a course in practical nursing since last November (1964). I do hope to succeed and graduate this coming November. She has really helped me in my exams (94.5% and 83.5%). It's really hard to study being away from classes for 28 years. Say a little prayer to her, that after completing this course, I may find suitable employment . . . (St. Jerome, P. Q.)

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

In 1964, about the middle of July, while visiting Montreal, I took a sightseeing tour and we stopped at your church. When I stopped before the relics of Kateri Tekakwitha, a wave of feeling swept over me, and I whispered to myself over and over, "I am a whole", and I felt perfectly well. I also remembered thinking that all the people who were around me did not know it. I must tell you here that before I left on vacation, my doctor had told me that he did not know whether I could go back to work, and that I must cut my vacation short by one day in order for him to take a cardiogram to establish whether I could return to work.

I returned to N. Y. on Friday and Saturday morning went for the cardiogram. When the doctor saw the result he was amazed. He said "I can't believe what I see." I then told him my story. He said, "I don't believe it, but I must believe what I see." Since then I have been feeling fine, and recent cardiograms taken at University Hospital Faculty Practice were perfect . . . Please accept the enclosed \$10 . . . (Forest Hills, N. Y.)



## Time and Tide

At the beginning of summer, a new hard-cover biography of Kateri, *The Star of the Mohawk* came off the press. Most of us wouldn't be able to read it. This account is written in Bengali and printed in India. Special thanks must go to the Rev. Gaston Roberge, S. J., who is currently studying theology in India. Father Roberge adapted the life of Kateri to the Indian mentality and had it translated into Bengali by an Indian writer. Another proof that interest in Kateri is becoming world-wide. A reprint of *The Star of the Mohawk* will soon be needed. Cost — approximately \$200.

Sunday, June 12, at 2:00 P. M., the Vice-Postulator appeared on *Time for Sunday School*, a C B C program. He was interviewed by Mrs. Betty Jewell concerning Kateri Tekakwitha, her life and its meaning.

The September issue of *Kateri* was ready for press when the Vice-Postulator was invited to preach at the final vows of Sister Mary Kateri, S. S. S., at St. Regis, P. Q. More about this in the December issue.

FOR AUTUMN READING

## TO THIS DIVINE HEART!

"...All the faithful, moved by a new ardor, should render to this Divine Heart the honor which is its due..." Pope Paul VI.

The biography of a young Jesuit, *THE VISIONS OF BERNARD FRANCIS DE HOYOS, S. J.*, by Henri Béchar, S. J., will help you do just this. It will quicken your heart with a greater love for the Heart of Christ.

One hundred and seventy-eight pages on a subject never before treated in English, plus twenty-three full-page illustrations.

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## KATERI'S CAUSE

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