

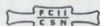


COMPLIMENTS

of the

Caughnawaga

KNIGHTS OF COLUMBUS CLUB



11



KATERI

NO. 71

TO KATERI'S FRIENDS

TERCENTENARY

OKA

FLOWERS ALSO

CHRISTMAS AT GANDAOUAGUE

THE FIRST MISSIONARY

PERPETUAL VOWS

YOUR DEPARTED ONES

CHRISTMAS DAY IN SPAIN

**LILY OF
THE MOHAWKS**

Winter • 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

Medals

Aluminum: 5c each — 50c per dozen.

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.
2. Heliogravure picture with touch relic. 15c each.

Ceramic Plaque

A four inch square enamel picture of Kateri on mushroom colored tile to blend into any background. By Daniel Lareau. \$2.25.

Novena (English or French)

In the form of a short biography. 25c each.

Statues

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

Books

In English — "Kateri Tekakwitha, Mohawk Maid", by Evelyn M. Brown. \$2.50.

In French — "Kateri Tekakwitha, vierge mohawk", by Evelyn M. Brown, translated by Maurice Hébert of the Royal Academy of Canada, illustrated by Simone Hudon-Beaulac. \$2.25.

— "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".

Recordings

In Iroquois, Two records (45 rpm), of the Mixed Caughnawaga Choir. For both: \$3.50.

Film-strip

Kateri film-strip in color; four reels with captions in French. \$25.00.

Sympathy Cards

You will find the Kateri Sympathy Cards in perfect taste, beautifully printed and very convenient to have at hand. Try them and see. To the family of the bereaved the Vice-Postulator will be happy to send a personal note of sympathy. No soliciting of any sort will follow.

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

Birthday Cards

Same conditions as for Sympathy Cards.

Subscription to "Kateri"

One dollar a year. The first dollar of any amount received will be applied to your subscription.



KATERI: No. 71

Vol. 18: No. 1

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 Caughnawaga 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.

DECEMBER, 1966

Published with Approbation of the Ordinary and Permission of Superiors

Copyright by the Rév. Henri Béchar, S. J., Vice-postulator
Authorized as second-class mail, Post Office Department, Ottawa

CAUGHNAWAGA, P. Q.

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

I'm including \$2 in cash for Kateri's cause. She helped me twice when I was in a very difficult situation. I'm very grateful to her. Please mention my gratitude in your little magazine... (Princeton, N. J.)

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

I promised five dollars if I could rent a store without delay. As I obtained what I asked for, I'm sending you \$5... (Brossard, P. Q.)

❖ **Kateri's smile upon you, Miss T. B.!**

The new seal for Kateri is wonderful and one sheet isn't enough for this gal so please find enclosed a check for \$3. to cover cost of another two pages to be mailed to me. It's an excellent manner to acquaint my friends with this American Saint... (St. Paul, Minn.)

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

Thank you for your lines, which I received today, many times!... I once more wish to thank you for the kind words and the consolation in your last letter. When the depressed spirits overcome me, then "I go to Caughnawaga", reading these letters again, and I feel better... "Kateri", No. 69, Summer 1966, was especially interesting on account of the articles "The Hurons and the Caughnawagas" and "A First-rate Soldier"... (Lorsbach, Germany.)

❖ **Kateri's smile upon you, Sister M. K.!**

Enclosed herewith, is a list of Mass intentions and twenty-five dollars. Thank you, Father, for having the Masses offered. [The stipends will be sent to one of the poorest missions in the world.] Be assured of a continued remembrance in my prayers for your special intention. You have a powerful advocate in Heaven in the person of little Kateri... Here, too, we have many jobs to be done which take time and patience, and few hands able to do them. So kindly remember our intentions in your holy Masses. These days seem to be the one requiring complete abandonment and confidence in a period of ceaseless disquietude. I never realized there were so many disturbed, confused people who know what they don't want, but not what they do want. Pardon me, Father, for thinking out loud on paper. It really isn't as bad as it sounds. At times like these, I find it helpful to count me blessings from the good God. (Toronto, Ont.)

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

I'm sending you \$5. to thank Kateri, especially for my daughter's successful throat operation. (Ste-Sophie, Co. Terrebonne, Que.)



KATERI
1656-1680

Causa Venerabilis • Cause de la Vénérable • Cause of the Venerable

KATERI TEKAKWITHA

November 15, 1966

Dear Friends of Kateri,

As we go into the seventy-first issue of "Kateri", and as Christmas and the New Year approach, my heart is overflowing with gratitude to all Kateri's friends, who, this past year, have been so helpful with their prayers and offerings. Please don't consider this statement simply as an effusive display of sentiment. I mean it. Eight thousand dollars on "Kateri"'s old debt to the printer have been paid up. Meanwhile, it has been necessary, of course, to meet the regular bills such as those entailed by the printing of each new "Kateri", the office rent, etc.

The firm that prints "Kateri" is made up of gentlemen. But to me, just now, they look like great big wolves with long, sharp, yellow fangs, and I feel like Little Red Ridinghood! Before the New Year, I must pay the final \$8,000.00 on the old debt. Shall it be possible to do so? With your help, I think so.

Nineteen hundred and sixty-seven will be the tercentenary of the founding of the Mission of St. Francis Xavier — Kateri's mission. To thank God for the mission in which Kateri flowered, dear Friends of Kateri, perhaps you will be willing to help the cause. Then, with your assistance this will be the first time since 1949, that I'll not wallow in debt.

Kateri's smile upon you each day of 1967!

Henri Béchard S.J.
Henri Béchard, S.J.
Vice-Postulator

MISSIO SANCTI FRANCISCI XAVERII, A. D. 1667 FUNDATA
Caughnawaga, P. Q., Canada

*Nineteen hundred and sixty-seven
will be the tercentenary of the
Mission of St. Francis Xavier*

TERCENTENARY

Father Claude Chauchetière, first biographer of Kateri Tekakwitha, wrote in 1685 :

The time of the wars between the French and the Iroquois being past..., we saw the Iroquois come to seek the friendship of the French; we saw the French go on missions to the country of the Iroquois. That was the time when everyone thought of making himself a home on the lands of New France. Montreal, which was the great theater of the war, became a fertile field. People even crossed the St. Lawrence River and established opposite Montreal the seigniory of Laprairie, a place chosen by God for forming there one of the fairest missions that has been seen in Canada. The French prepared the place, repairing thither to build a village, which began in the year 1667.

While the Reverend Father Rafeix was occupied in having the lands cleared at Laprairie and was inviting new settlers to follow him there, God was inviting some Indians to come to this place. This invitation took place when he willed that Tonsahoten, with some others, should offer to come down from Oneida to conduct over the ice to Montreal one of the missionaries who was to come back. Seven persons, Oneidas, laid the foundations of the whole mission of St. Francis Xavier. This Tonsahoten was constrained to come down in order to get some remedies which he did not find in his own country. He was a Christian and his name was Pierre. The illustrious Ganneaktena, wife of the one I have called Tonsahoten, was from the Cat nation, destroyed by the Iroquois...

(Ruben Gold Thwaites translation.)

OKA

ALREADY, in 1671, a group of eight Indian braves with their families settled down on the flank of Mount Royal. At least, so it would seem.

At the Mission of St. Francis Xavier, founded in 1667, on the south shore of the St. Lawrence, lived the praying Indians. This Church of the heroic period of Canadian history was mostly made up of Mohawks, Onondagas and Hurons. A few years after its foundation, the first two groups were able to elect their chiefs, but the Hurons, even after lengthy deliberations, were unable to come to an understanding. Irked by the disagreement, many of them, under the leadership of a warrior called Achinawanét, went to establish another village at the foot of Mount Royal.

Father Chauchetière of the Mission of St. Francis Xavier later wrote that this separation was distressing but that, with time, thanks to the same faith they all professed and especially to the union that existed among the missionaries, the efforts of the devil were reduced to nothing.

A speech made by the representative of these Hurons to Father Souart, P. S. S., in 1676, furnishes us with an insight into their feelings at the time. One of their requests reads as follows:

“ Keep the French from coming to sell us brandy; keep them from coming with it to our longhouses and soliciting our youth to barter for it or to give it to them on credit ! ”

Beginning in 1676, the Gentlemen of St. Sulpice ministered to the new mission. In 1683, its population of 210 was made up of Iroquois, Hurons, Algonquins, Sioux, Pawnees, Loups, Foxes, Choctaws and Menominees. Among them, truly saintly people were to be found. Huron Francis Thoronhiongo, for instance, who died past the age of one hundred, and the Sisters of the Congregation of Notre Dame, Thérèse Gannensakouas and Marie-Barbe Atontinon.

During these years, along with Kateri Tekakwitha's friends and neighbors of the Mission of St. Francis Xavier, they went on the warpath in the service of Louis Quatorze.

Unfortunately the neighborhood of the whites was never beneficial to them. So, Father François Vachon de Belmont who had spent a fortune to help them settle at the Mountain, bore the expense of their transfer, in 1696, to the Rivière des Prairies, close by Sault-au-Récollet.

For the same reason, in 1721, they moved again. The new site



The Church at Oka (1733-1877)

was on the Lac-des-Deux-Montagnes, a broadening of the Ottawa River, extending from the mouth of the Rivière du Nord at Rigaud, to Senneville at the tip of the Island of Montreal. Here the Ottawa comes to its widest between Ile Bizard and the parish of Vaudreuil. On the shore of this part of the Lake, the Sulpicians obtained a concession on which they established their 150 braves with their families—

Iroquois, Hurons, and Algonquins.

Today, at Oka, the Sulpicians still minister to the faithful. Father Gérard Tremblay, P. S. S., the present incumbent, is a gracious host, as I experienced last October on a beautiful sunny day. To him I owe much of the information contained in this article. He is also a zealous priest, a worthy successor to Father François de Belmont.

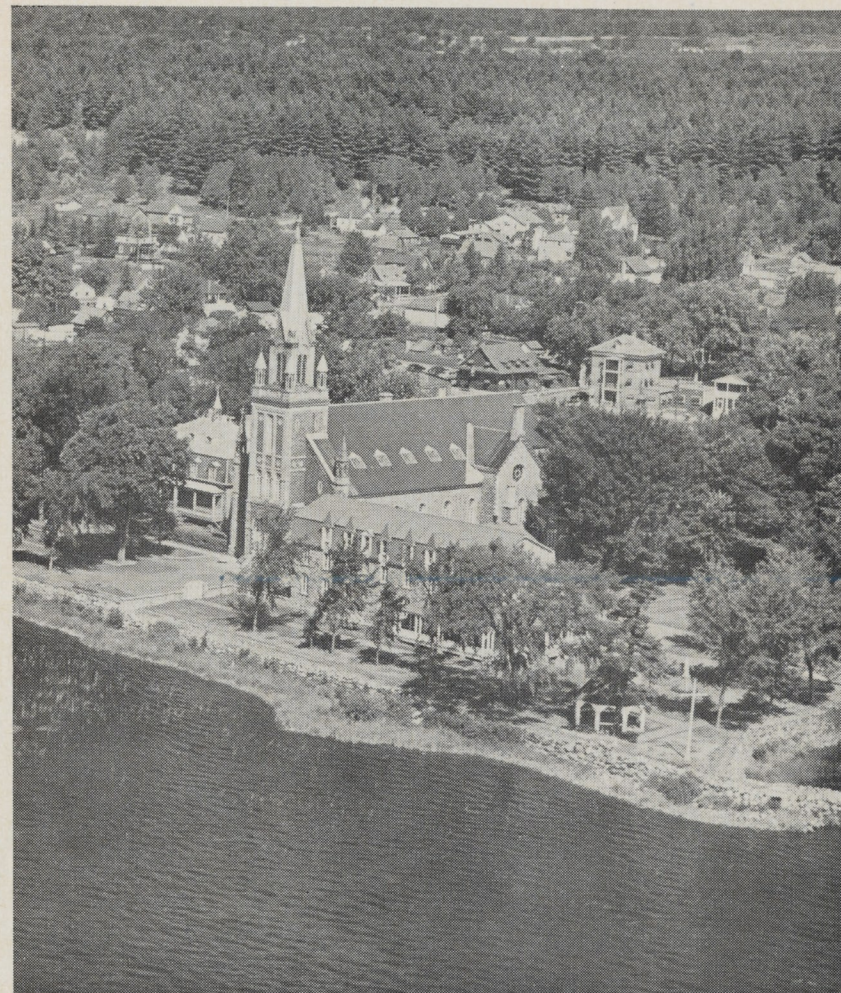


Photo : Armour Landry

The present Church of the Annunciation was built between 1878 and 1883. Until 1786, the parish had been known as the new Notre Dame de Lorette.



Photos: Gérard Morisset
Province of Quebec
Film Bureau

"A thing of beauty...": the channel leading to the wharf on the church grounds



The Church and the Rectory



Photo: Gérard Morisset
Province of Quebec
Film Bureau

A beautiful Madonna in solid silver, a gift of Louis XV to the Oka Mission (1749)



Photos: Armour Landry

The Oka Way of the Cross

From 1739 to 1749, Abbé François Picquet, P. S. S., had seven stone chapels erected on the neighboring mountain. Each one contained a painting by Nicolas Lefebvre, imported from France : the Agony, the Ecce Homo (Behold the Man!), the Scourging, Veronica Wipes the Face of Jesus, while in the three summit chapels, were the Crucifixion, the Death of Jesus and Jesus laid in the Sepulchre. These paintings are now in the Church. Some time after 1759, woodcarvings by François Guernon *dit* Belleville, replaced the paintings in the Mountain Via Crucis. The annual September Way of the Cross is followed by thousands, among them devout Indians from Caughnawaga and St. Regis, Quebec.

Flowers Also

THE NEW MEANS Father Pierron employed to teach his Indian friends the truths of Christianity consisted in a game which he invented. He had found out how much the Iroquois enjoyed a good game. It was their main pastime when they were not at war. This new game was "composed of emblems which represent all that a Christian has to know." The seven Sacraments are all seen depicted in it, the three theological virtues, all the Commandments of God and of the Church, together with the principal mortal sins; even the venial sins that are commonly committed are there expressed in their order, with marks of the horror that ought to be felt for them. Original sin, followed by all the ills that it has caused, appears also in a particular order. "I have represented there," he continued, "the four ends of man, the fear of God, the indulgences, and all the works of mercy. Grace is depicted there in a separate cartouch, conscience in another; the freedom that we have to obtain salvation or destruction, ...—in a word, all that a Christian is obliged to know is found expressed there by emblems which portray each of these things."

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

The inventor called the game "from Point to Point", that is from the point of birth to the point of eternity. The Iroquois named it "The way to arrive at the place where one lives forever, whether in Paradise or Hell." To some he had only to teach it twice, to others just four times. These men became so skilful at it that they challanged the missionary to play it with them. Thus the Easter holidays passed agreeably and profitably.

In 1670, took place the "Feast of the Dead" at Gandaouagué. The Onondagas assisted, a few Oneidas also and most of the important Mohawks.

A few days after the "Feast of the Dead", Father Pierron inveighed against Agreskoui, the principal Iroquoian divinity, against the sorcerers and all their superstitions. After having held council, the Mohawks answered that despite all difficulties, they would surmount the obstacles to salvation. Several days later, the missionary saw the jugglers throwing into the fire their tortoise-drums and the other tools of their trade. The women no longer ran to them for help when someone fell sick. Immoral and idolatrous dances were no longer tolerated. The Elders of the nation openly declared themselves in favor of Christianity and encouraged the youth to take instructions. Better still, for good

example, they crowded into the little chapel for daily prayers. Light of heart, Father Pierron set out for Quebec before the trees had finished budding.

That same spring, perhaps among Father Pierron's escort, Marie Tsauouenté, to whom the Relations refer as "a noble hearted Christian widow", went down to Quebec with her two children. Her motive : to obtain greater freedom in her devotions. When her plans to quit Gandaouagué were discovered, her family was so angry that it degraded her from her noble rank and deprived her of her name and title of *oiander*, that is a person of quality in an assembly of the village notables. Out of spite, they even installed another woman in her place. The *oianders* held councils and the Elders decided no important affair without their advice. But Marie Tsauouenté esteemed her name of Christian more than her title of *oiander*. Without any field or home of her own, she lived among the Hurons of Quebec. Despite these privations, she was happy. One day, Father Chaumonot asked her the source of the joy that shone continually on her face.

"Ah, my Father," she said, "I am lost in wonder when I think how entirely at liberty I am now to visit, whenever I so wish, the house of the Blessed Virgin (of Lorette), and to remain there as long as I wish, without no one's preventing me or having any reason to offer objections, and without my being disturbed there or interrupted in my prayers."

One thing only she regretted—the lack of faith of her relatives at Gandaouagué. She thus explained her feelings to the missionary :

"I am well aware that my people, as well as we, have Fathers who instruct them and constantly exhort them to embrace the faith. It is true that there are Christians among them and persons who live godly lives. But the greater number still side with those who observe our superstitious customs... Those evil examples will always be a serious obstacle to their conversion. It has occurred to me, my Father, to write to them by your hand and to unburden my heart to them lest their souls be lost. The Fathers there will gladly read them such a letter."

Father Chaumonot was pleased to lend a hand and pen. "She dictated all her thoughts to him with simplicity, addressing different counsels to each of her relatives, according to her knowledge of their ways and their weaknesses." Tekakwitha indubitably heard about this letter.

To her sister, she said : "I rejoice to learn that you have embraced the faith. If you saw what kind of people the good Christians here are, you would be delighted. Oh ! how you would enjoy hearing them sing hymns with which they honor God ! Do come up here, my dear Sister, and let us both together avail ourselves of so substantial an advantage."

Then to her Father she said : "My father, my dear Father, if

you knew how I long to see you, if you knew how I long to see you with me in heaven, and if you were as convinced as I am of the blessedness that is there enjoyed, oh, how you would wish to be a Christian! Listen well to the Fathers who instruct you: They preach the truths which Jesus Christ, the Master of our lives, has commanded them to teach you, and among these, that he is preparing a life everlasting for those who keep his Commandments, and a hell filled with eternal fire for those who do not observe them. Ah! my dear father, only that unfortunate habit of yours of drinking too much can close heaven's door against you. Will you prefer a shameful pleasure and one that is always attended with the loss of reason rather than the possession of eternal happiness? Renounce then courageously your intemperate ways; become a Christian. Unless you follow my advice, remember that in a few years and perhaps in a few days, I shall cease to be your daughter and you will cease to be my father."



HOT ASHES: "I hope they haven't forgotten Kateri!..."
FIREBRAND: "And so do I!"

To an elderly uncle, she wrote: "I rejoice greatly at the news I have received that you are a Christian. Oh, obtain, I beg you, the same happiness for my father. This I expect from the love you bear him and me!"

Finally, as she used to do as *oiander*, speaking in the councils and expressing there her opinions on public matters, she besought the whole nation to rid itself of all that prevented it from paying attention to the missionaries:

"People of Gandaouagué, you listened to me in times past, in the councils. But now I greatly deserve a hearing, as I am speaking to you concerning your eternal salvation and the most important business you have in the world. Listen to those who teach you and believe them, but renounce immediately with me those wicked practices devised by our arch-enemies, the demons of hell, that we may be lost with them. Your attachment to them stops your ears. Follow my advice; otherwise all the prayers we daily offer to the divine Majesty for you will avail you nothing. Ah, my brothers, why don't you think of the pains suffered in hell by those who haven't kept their baptismal promises? What a pity I cannot make you understand the happiness you will enjoy in heaven if you believe me. Don't think the Fathers who instruct you wish to deceive you. They bear the word of him who is truth itself and sovereign goodness. Now is the time to heed them. It will be too late after death."

At the age of sixteen, Kateri heard about Christmas

Christmas at Gandaouagué

A little crèche, which Father François Boniface arranged at Christmas, illuminated with a number of candles and adorned with green boughs, wonderfully excited the devotion of the Christians; and they gave the Infant Jesus proofs of their gratitude and love by singing. It was impossible to resist the persistent requests of those who were still non-Christians to be allowed to enter and gratify their curiosity by gazing for a long time at everything that rendered the spot agreeable to their eyes. The festival was spent in singing and in praying for a longer time than usual, in spite of the severe cold. Because of the great concourse of all sorts of people, it was necessary to remain at the door of the chapel and allow only chosen persons to enter, while Christians enjoyed, quite at leisure, the representation of the birth of Our Lord. So great is their devotion for that lovable mystery that, in order to promote their piety, the Father allowed them to continue their Christmas airs and hymns until Easter. Can anything more fervent or touching be desired in a country that at first seemed inaccessible to the faith?...

JESUIT RELATIONS of 1672-1673
(Thwaites Edition, Vol. LVI, pp. 92-94.)



Focit Peter H. Deer

The Crèche at Caughnawaga

Photo: Bob Acciaro.

❖ Kateri's smile upon you, Mr. J. J. L.!

Enclosed you will find a money order for three dollars, one dollar for my subscription, one for the seals and the other dollar for you, whichever way you see fit to use it. This offering is tardy; however better late than never. The Kateri Bulletin I look forward to eagerly. This Mohawk maid is surely a manifestation of God's love, goodness and mercy. I hope I will live to see her canonized as I will be forty-nine years old at the end of next January. You can look for anything after forty! (Trenton, N. J.)

❖ Kateri's smile upon you, Miss G. G.!

You will find enclosed a check for the sum of \$25. for two favors obtained by Kateri's intercession. This little offering may be of help to Kateri's cause . . . [Editor's note: No doubt about it!] (Montreal, P. Q.)

❖ Kateri's smile upon you, Mrs. H. P.!

Enclosed, please find \$10. I would like you to publish a great favor I received through Kateri . . . (Montreal, P. Q.)

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

I wish to take this opportunity to thank little Kateri for many favors granted. One in particular was granted three weeks after the place of business where my husband worked shut down after 18 years. He didn't know where to turn. Then, out of the blue, he was called upon to report to a large company, where it is most difficult to obtain employment, and with an increase of pay. We are sure it was through our prayers to little Kateri, because we automatically turn to her in our hour of need. The second was a most wonderful surprise. I do hope you remember us . . . You spoke to our daughter Joanne, at which time she told you that she was going to college this fall . . . Well, when we came home, we found a letter informing us that she had received a scholarship in the amount of \$950. a year . . . This past week, I also received a surprise in the form of an increase in pay. I only work part time and I didn't expect to receive an increase . . . Needless to say, we have only Kateri to thank for all this . . . (Philadelphia, Pa.)

❖ Kateri's smile upon you, Mrs. G. B.!

I am sending a dollar as a token of my gratitude to Kateri for having helped me find some important papers I had mislaid. I am also asking better health for a young couple who are ill . . . I have confidence that Kateri and our Blessed Mother will help us settle this problem . . . Truly, my confidence is great. (Ville Ile Perrot, Co. Vaudreuil, P. Q.)

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

Kateri has helped us again! We promised Kateri a donation in thanksgiving if she would assist my husband on a project he was working on at the office. Enclosed is a check [\$20.] for Kateri's cause. (Fairview Park, Ohio.)

❖ Kateri's smile upon you, Miss Y. B.!

I am sending you \$20. for Kateri's cause. For several years I suffered from pain in a kidney. Now that all has disappeared, I am coming to accomplish my promise. I shall continue to pray for Kateri's beatification! (Montreal, P. Q.)



"Now, for Christmas, we'll give subscriptions to 'Kateri'!"

The First Missionary

FRANÇOIS BONIFACE was no exception; like hundreds of other boys in seventeenth century France, his Jesuit vocation was sparked by contact with the Fathers and Brothers of that Order. Born on August 1, 1635, in Arras in northern France, when the time came for him to attend school, the obvious place for him was the Jesuit College of his native city.

He first entered its enclosed campus—one of the most imposing group of buildings that rose within the walls of Arras—about the age of ten. The Parisian Jesuits had taken over the college the previous year from their Franco-Belgian confrères. It was then at the peak of its success. Today the site is occupied by the Hôtel de l'Univers and the adjoining edifices. Besides the neo-Gothic chapel, three large buildings and the students' dormitories with a garden comprised it. Next to the church, the college proper stood, with its auditorium and classes.

At the age of seventeen, François asked to be admitted into the Society of Jesus. He was accepted and entered the Paris noviciate on September 30, 1652. Two years later, after his first vows, he was sent to the Royal College of LaFlèche in Anjou for his philosophy. This institution founded by Henri Quatre

was renowned throughout France. LaFlèche was also the home of the founder of Montreal, Jerome le Royer de la Dauversière, who was to die in 1659. Missionary ideals were popular at the college as well as in the city.

The old liberal arts' course in those days offered six years of letters and two years of philosophy and sciences to the youth of France. Before taking theology, the young Jesuit ordinarily taught five years of Latin, Greek and French. From 1656-1657, François taught the equivalent of freshman high at Moulins; the next two years at Vannes, he taught the sophomores and the juniors and finally, from 1659 and 1661, he taught first year college at Eu and then rhetoric at Hesdin. The Jesuit constitutions state that "it is our vocation to travel in different places". François Boniface was to travel much more in the future.

Back in LaFlèche, in 1644, he studied theology four years. After his ordination, he went to Paris for his tertianship. After this final year of his Jesuit formation consisting in prayer and study, he set sail for New France in 1669. Father Jean Pierron, then stationed at Tionnonguen in the Mohawk Canton, had strongly stressed the need of another priest to help him. Immediately after Father

Boniface's arrival at Quebec, he was assigned to Gandaouagué.

This Iroquois village, often referred to by the Jesuits of that time, as the "Mission of the Martyrs", was located then on the north bank of the rapid Mohawk River at what is today Fonda, N.Y. It had a population of four or five hundred people. Officially, it was called St. Peter's mission because, after the Marquis de Tracy's expedition, the faith was adhered to with more constancy than in any other Mohawk village. The fearlessness of its Christians impressed both the Whites and the Indians. Along with Tionnonguen, it was the first and most important Iroquois mission. True, these two villages were the smallest of the entire Iroquois Confederacy. Any one village of the Upper Iroquois counted more inhabitants than these two put together.

Father Boniface readily granted that evil conduct and infidelity were still to be found there. They may still be found in any city or town of the world today. Nevertheless, "in these two small villages," he wrote, "there are more faithful who worship God in spirit and truth than in the other Iroquois villages." The blood of St. Isaac Jogues, St. René Goupil and St. Jean de Lande, shed at Ossernenon, the original site of Gandaouagué, produced fruits in greater abundance than elsewhere!

On his arrival at Tekakwitha's village in 1669, he had plenty to occupy him. He did not notice the quiet sickly thirteen year old girl. Or, if he did, he did not

mention her in his letter of 1672-1673. For her part, Tekakwitha never spoke to him. She simply did not dare to on account of her natural shyness and of her uncle's bitterly anti-Christian attitude. Of course, she was aware of him and of this religion he preached. Hadn't it been that of her Algonquin mother?

At first, the thirty-four year old missionary knew practically no Iroquois. What a strange, topsy-turvy life he must have led! Fortunately Father Pierron was stationed close by. Even so, one wonders how, without a tremendous dose of interior life, the young religious adjusted to his new existence. In this alien land, no longer could he look to the companionship of a large community of fellow Jesuits. Though he was well acquainted with Greek and Latin besides his native French, he must have found the beautiful but extremely complicated Iroquois language highly bewildering. Furthermore, his life was always in danger, for his Mohawk hosts and their enemies the Loups, comprising nine nations scattered from Manhattan to Quebec, were incessantly warring with each other.

During 1669, not long after his coming to the valley, he witnessed the terrible execution of some Loup captives. Perhaps he was present when his *confrère*, Father Pierron baptized two of the enemy women before they died at the stake.

That year and the following one, he gradually acquired proficiency in the language and felt more at ease as he taught the

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

I am sending you \$5. for Kateri's cause. My husband fell downstairs. As I saw him come down, I instinctively made the promise to send this sum. Despite his age (64 years), he only suffered a slight fracture of his collar-bone. I am grateful to Kateri . . . (Montreal, P. Q.)

✱ **Kateri's smile upon you, Sr. M. H., R. P. B.!**

More masses for you and your African co-worker to offer and a small donation of two dollars for a sheet of Kateri seals, if you please. A few days after the feast of the Canadian Martyrs (Sept. 26), we had a conference by a Jesuit Father from Ottawa, Father K. S. He spoke beautifully about the heroic lives of these men, and their apparent failure to carry out the mission entrusted to them, especially the fact that the faith did not take root where they worked for many, many years after their martyrdom. It seemed a coincidence to us that he should choose this topic to speak on and we could not help but think of one magnificent fruit, among others, that has sprung up from the blood of these martyrs—Kateri—and in whom we are so highly interested today. The Sisters and I remember your special need in our daily rosary . . . (Pembroke, Ont.)

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

Enclosed is my check for \$5. I promised it to Kateri if I received a sum of money from my insurance company. I got it. Please pray for another favor. I have a game leg. But I also have great faith in Kateri . . . (Montreal, P. Q.)

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

I know it has been a long time since I sent you a letter. Please forgive me. My dear Father, will you please be so kind as to send me a wood carving of the Venerable Kateri Tekakwitha and will you bless it for me? I thank you for the medals which you forwarded me. I have given them all to the Sisters in France so they can spread them among the people there. They said they would be happy to do it for me because of Kateri. I hope to send a little more, Father, to help you in your work. Right now, I can't, for I don't make much on my job . . . (Oakland, Calif.)

✱ **Kateri's smile upon you, Mr. and Mrs. T. B.!**

I am sending you a offering of \$5. which I had promised. As in the past, you helped me. I and my wife were ill and it's Kateri who is keeping us on our feet. A thousand thanks to this dear saint! I know the offering will help you and I know that it's clear profit for me. We pray to her every morning. If possible, would you send us a few pictures of Kateri? . . . (Fall River, Mass.)

rudiments of the faith to his Indians. In 1671, thanks to his efforts and to Father Pierron's, more than sixty Mohawks became Christians. However, as they came to better appreciate their new religion, the lure of Lorette near Quebec, and of Prairie de la Madeleine close to Montreal, both made up of "praying Indians", drew the Mohawks away from Gandaouagué. Fifteen of the best Christians departed in the direction of Quebec, while fifty others made up their minds to follow their example. But their fear of displeasing their relatives and of exposing them to the fury of the Loups detained them.

In 1672 and 1673, Father Boniface did so well, or as Father Jean de Lamberville expressed it: "Heaven has so favored the operations of the missionary in that quarter, that he counts thirty adults who have been solemnly baptized in his chapel!"

This number, though not so very large, was important as these men and women were admitted to the sacraments after an intensive preparation and a long probation. Only the most worthy, judged strong enough to resist the evils of the non-Christian environment, were accepted.

The priest also administered baptism to fourteen Indians dying from an epidemic which raged from June to September 1673. Such was its violence that one died or recovered from it within five days. Both Father Boniface and Father Jacques Bruyas, the superior of the Iroquois missions, who had set up his headquarters in near-by Gannagaro were kept

hard at work tending to the sick and dying.

In contrast to the people of Tionnotonoguen and Gannagaro, those of Gandaouagué profited by the dread disease. In their greatest sufferings, they prayed even more fervently than usual and thus they discovered the efficacy of prayer. When someone fell dangerously ill, they would gather around him and pray together for his recovery. By their example more than by their words, they led him to have recourse to God.

Father Boniface's success at teaching the Gospel, gave plenty of food for thought to the Mohawks. Those who had been accustomed to laugh at the faith spoke about it respectfully. They even came to believe that eventually they would all make the Sign of the Cross!

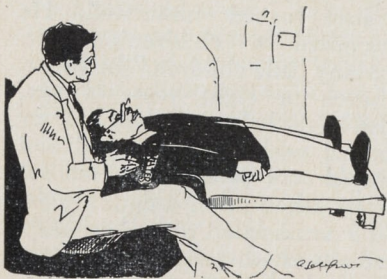
The pastor of this little flock drew up an order of the day which was faithfully followed. Morning and evening, prayers were said regularly as in well ordered French families across the sea. The priest took part in the community praying and singing. His years of teaching in France served him well. He organized a children's choir. "Many little children," he wrote, "seven or eight years of age, also have their own choir." They formed ranks in the chapel and prayed and sang as well if not better than the older people. Fifty years later with the Maine Indians, Father Sebastian Racle was to do the same.

Obviously Father Boniface did not believe in a dry cerebral

Christianity for which most of the inhabitants of the world are still not ready in our own times. At Christmas, he carefully prepared a Crèche with the limited means at his disposal. Some candles and sweetly scented pine boughs adorned the Manger. In all this humble splendor, the Christ Child with arms outstretched seemed to invite the whole world to come to him.

All in Gandaouagué accepted the invitation. Their voices rang with Christmas joy. They had memorized some Christmas carols the missionary had done into Iroquois. Among them perhaps, St. Jean de Brébeuf's Huron *Iesous ahotonia*.

Christmas Day, 1672, was bitterly cold, in the Mohawk countryside. But the faithful spent more time praying and singing in the freezing chapel than on any other Sunday or holy day. The non-Christians persistently requested to be allowed to come in. So many wanted to enter that it was necessary to place some ushers at the door, who admitted only a select group



"I've found your mental block!
You didn't subscribe to 'Kateri'!"

of visitors. They silently gazed at the Crib, a sight they found highly pleasing, and then gave up their place to someone else. The Christians, of course, remained during the entire ceremony.

Devotion for the mystery of the Nativity was so great that Father Boniface permitted his Christians to sing their Christmas carols until Easter! "Can anything more fervent or touching," he asked, "be desired in a country that at first seemed inaccessible to the faith?"

A little enough known sacramental in the English speaking world is the ceremony of the *pain bénit*, blessed bread. The Roman Ritual contains the beautiful prayer, referring to the multiplication of loaves, for the blessing. Three times a year, at the Mission of St. Francis Xavier, at Caughnawaga, Quebec, this ceremony still takes place. Father Boniface and Father Bruyas introduced it to the Mohawks in 1672.

The blessed bread was offered every Sunday in the Mohawk villages. This ancient custom of the Church became very dear to the Iroquois after the missionaries explained its meaning: they were all brothers and sisters and Children of God, whose bread they partook of until together they would taste the joys of heaven.

The woman who offered it served all her fellow Christians a simple meal in her dwelling—a veritable *agape*. Prayers before and after the meal were said. The guests gratefully complimented

their hostess on her hospitality. These gatherings fostered fervor and charity among the faithful.

During Father Boniface's stay at Gandaouagué, his people took a great liking to the exterior signs of their religion. Crucifixes, medals, and rosaries became their most precious jewelry.

In 1677, when Kateri Tekakwitha escaped to Kahnawaké on the St. Lawrence, a saintly Indian widow, an acquaintance of yore, took charge of her spiritual life. Father Boniface writes of a certain widow who refused to remarry because her suitor, a well known Mohawk was strongly anti-Christian. When her little ones were dangerously ill, she would have preferred to see them die rather than have the jugglers approach them. He mentions her name: Anastasia. No doubt, this was Anastasia Tegonhatsiongo, Kateri's future instructress.

One day as the missionary was encouraging the Christians of his longhouse to perform certain works of mercy, a little child died. The women began to cry and weep according to their custom on such a sad occasion. But the Christians present begged to be allowed to begin the practice of charity just recommended to them by laying out the child in the chapel and by accompanying it to its grave as they recited the rosary. Father Boniface hesitated a moment, then advised against it. He feared that some of the recent converts would imagine that the prayers had caused the infant's death.

So did the deaths and the births, the instructions and the conversions occurring in a welter of strange customs challenge daily the priest to action. Two days after the birth of a baby boy, its mother expired. The child's father was very ill. When he came to the point of death, relatives brought his son to him and asked him to decide what to do with him. The mother had requested that he be buried with her and her husband. Some thought of doing away with the child in order to carry out the mother's last wishes. The Christian women, however, deplored the fate of the baby and with their doleful wailing increased the father's sorrow. The missionary fearing that the father's silence would be construed as a confirmation of the death sentence already passed by the man's kin, despite the obvious danger of such an action, took some water and baptized the child. Fortunately the infant died a natural death three months later.

The missionary left an account of several other deaths, all with their consoling features. A little boy of four, on the point of dying, was asked where he was going. As he was unable to speak, he looked upwards and indicated with his fingers the place he hoped to have. A fifteen year old teen-ager, who had been ill for so long that he looked like a skeleton, had been invited several times to receive baptism. He was satisfied with saying prayers with the priest. But when he felt that death was near, of his own accord, he asked to be baptized.

His request was granted and he expired two days later. Still another youngster, not quite so old, saw the missionary passing by. He left his companions to speak with the Blackrobe. In jest, he told the priest he intended to become a Christian. Father Boniface must have prayed for him. Two months later, the boy fell dangerously sick and the priest reminded him of their conversation. They said a few prayers together; then the missionary baptized him before he went to his Master peacefully and confidently.

The Jesuit recalls one more happy death. Once an Iroquois named Christine had become a Christian, she faithfully bore witness to Christ in her daily living. She kept on praying when she fell sick. As her condition worsened, her praying became more fervent. Although she was running a high fever, she made acts of faith, hope and charity. In all simplicity this unsophisticated Indian woman had found our Lord. She often repeated that she was at last going to heaven as she had long hoped. Calmly she gave her people instructions for her burial and died most peacefully with her rosary in her hand.

Father Boniface had not spent four full years among the Mohawks when his health failed him. The rigor of the winter, irregular and not always nutritious meals, and unceasing labor had taken their toll. His Superior firmly and kindly ordered him to return to Quebec for treatment. The missionary drew some

comfort from the fact that he was to accompany Kryn, the Great Mohawk, and forty-two others from Gandaouagué and Gannagaro. They wished to settle down at La Prairie de la Madeleine and at Our Lady of Lorette. The sick priest carried a letter from Father Bruyas to Count de Frontenac:

"I could not desire a more favorable opportunity," he wrote, than that afforded by Father Boniface, who is taking to Quebec a large party of our Christians. They will take refuge in your arms as in an asylum, where they hope to preserve their faith and be secure from their enemies. It is not necessary to recommend these new Christians to you..."

Thus ended Father François Boniface's missionary career. He lingered on in Quebec until December 17, 1674. We are told that when he was in delirium, his fellow Jesuits kneeling round his bed, implored Father de Brébeuf to restore him to his right mind before the end came. He recovered immediately and gave up his soul to God in full possession of his faculties.

All over the world, countless missionaries have labored patiently to extend the kingdom of God. Many have achieved nothing spectacular, if immediate results only are considered. Such was Father Boniface's case. He was, however, responsible for the first regularly established church in the Mohawk Valley. During her formative years, Kateri Tekakwitha saw him at work and profited by his example and by that of his Christians.



A Happy St. Regis Family !
Mr. and Mrs. Alex Mitchell, Ann Marie, Sister Mary Kateri and William

Sister Mary Kateri, S. S. A., Takes Perpetual Vows at St. Regis Church

Mother Rose of the Sacred Heart

Sunday, August 14. —

"I, Sister Mary Kateri, S. S. A. (née Delia Mitchell) do freely and willingly accept forever, the vows of poverty, chastity and obedience..." These words were part of the text of the formal pronouncement of sister's total commitment to God, in the Congregation of the Sisters of St. Ann. Sister, an Iroquois Indian from Bombay, N.Y., was granted the singular privilege of making

this official dedication in her own parish church, at St. Regis, Quebec, in view of approximately 1,000 people.

The impressive ceremony began with Sister Mary Kateri leading the processional, followed by Reverend Mother Mary Rose of the Sacred Heart, general councilor of the Order and Sister Mary Florestine, superior of the convent in St. Regis.

The acolytes preceded by the Rev. Francis Arsenault, S. J., pastor, and the Rev. Michael Jacobs, S. J. *; the Rt. Rev. Msgr. Morris L. Dwyer, pastor of St. Joseph's church, Massena, N.Y.; the Rev. Thomas J. Robillard, pastor of St. Mary's church, Fort Covington, N.Y.; the Rev. Gerald Sharland, pastor of St. Joseph's church, Bombay, N.Y.; the Rev. Albert Burns, S. J., of Sudbury, Ontario; the Rev. Henri Béchard, S.J., of Montreal, P.Q.; the Rev. Sisters of St. Ann from Cohoes, N.Y., Massachusetts, Alaska, Noranda, P. Q., Dorval, P. Q., and Montreal, P. Q., filed in to the harmonious voices of the Caughnawaga Indian mixed choir under the direction of the Rev. Father Henri Lalonde, S.J.

As the clergy took their respective places in the sanctuary, Sister Mary Kateri was escorted to the honorary prie-Dieu in the main aisle, while the other religious took places on either side. Sister's parents, Mr. and Mrs. Alex. Mitchell, and her brother observed breathlessly from the second pew.

Also attending were the Rev. Sisters of St. Joseph of Fort Covington, N.Y.; Sister Agatha Marie, V.N.*, of Indiana; the Rev. Sisters of the Sacred Heart of Cornwall, Ontario.

When the congregation had assembled, a dialogue Mass began. Priests, parishioners and guests gathered together to witness a holocaust, the holocaust of Christ and that of Sister Mary Kateri, S. S. A.

* Father Jacobs is originally from Caughnawaga, P. Q.

*From St. Regis.

As the Mass progressed and the gospel ended, Father Jacobs, S.J., introduced the guest speaker, Father Henri Béchard, S.J., vice-postulator for the cause of venerable Kateri Tekakwitha. At the same time Father Jacobs also thanked the Congregation of the Sisters of St. Ann for the gift of their Sisters presently working in the school of the area.

Father Béchard in his homily, underscored the fact that although Baptism is the basis of our Christian life, Sister's perpetual commitment to the observance of the Evangelical councils of poverty, chastity and obedience is an additional and more perfect consecration to the Holy Spirit. According to him, religious profession is a great sign intended to attract all members to a greater commitment. As the people of God it is a greater freedom from earthly things. These vows not only witness but view the state of happiness. As the function of the marital state is to 'fill' the earth, so the religious state is to 'fulfill' the earth.

His final wish was that Sister's religious life should be long and fruitful and grow more and more intimate and tender in the love of Christ. His final request was: "Sister, do not forget to pray for us."

Then followed the awesome moment; in the hushed church, Sister left her prie-Dieu and with lighted candle walked into the sanctuary. There she answered the questions required of the candidate; then she knelt to read aloud the dedication of her entire self to God in the Congregation

of the Sisters of St. Ann, and according to its constitutions.

At last she pronounced that "forever". The culmination of seven years of 'basic training', including study and teaching in the schools in Massachusetts.

As Sister returned to her place, the staccato bursts of flashbulbs held no particular sway.

An additional phase in these few moments of emotional tension was the rich and sympathetic soprano voice of soloist Ann Marie Mitchell, sister of Sister Mary Kateri. Her selection was 'Agnus Dei' by Bizet. Hymns that were sung in Mohawk by the choir of the church at Caughnawaga, Quebec, included 'Cantate Domino'; 'Ego Dilecto' by Verhelst; and 'Kateri Tekakwitha' by Fr. Alfred Bernier.

Mass continued with usual solemnity of priest and congregation participating. At communion, the ceremonial of Vatican II for Religious was put into effect. The celebrant descended the sanctuary steps and Sister received communion under both species.

With the final blessing and as the Mass ended Sister once more

returned to the sanctuary. This time to receive that emblem of fidelity, that seal of "forever", the silver ring. Pricelessly adorned, Sister was again the prey of the cameraman's bursting flares.

After the congratulatory nuances at the exterior of the church, all were invited to the reception at the Kateri Centre in Hogsburg, N.Y.

The buffet supper was climaxed by a few words from Sister's brother, William Mitchell, who so aptly summed up the event by thanking everyone and in particular his parents for their courage in the part they played in his sister's vocation, for as he said: "Without our parents what would we have become? Just nothing!"

Sister Mary Kateri then extended a word of thanks and also added that she never realized how big a thing this really was and only after she saw how faithful her friends, her family and the entire Indian community were, did she realize the greatness and the high esteem in which she, as a religious, was held. Her only hope was to be able to live up to such 'Great Expectations'.

✳ Kateri's smile upon you, Mr. C. P.!

Enclosed you will find the sum of \$10. for a favor obtained through the intercession of Kateri, to wit, an appreciable increase in salary. My thanks to God and to Kateri! (Saint-Antoine-sur-Richelieu, P. Q.)

✳ Kateri's smile upon you, Mrs. A. G.!

I'm a very poor writer but, enclosed you will find \$2. which I promised Kateri. My 84 year old mother had a very bad toe and she could not wear her shoe. I promised Kateri, if she'd cure her toe and could wear her shoe I would send \$2. for the cause. Also, you will find an extra dollar for which I would like to enroll . . . (Holyoke, Mass.)

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

Twenty years ago, at least, some of the Jesuits from Auriesville used to come to Georgetown University Hospital for the chaplains' experience. Fathers W. B. H. and C. B. T. both used to tell me of Kateri. I have a special feeling for her—my own Father, M. W., who died recently, was half Choctaw Indian. This makes me one fourth Indian. When I look at the pictures or likenesses of the Lily of the Mohawks, I not only reflect that my Indian pictures have a similarity, but that I am greatly privileged to be a convert too.

Recently I suddenly found myself without a job and was greatly distressed in many ways. True I was away at the bedside of terminally ill relatives many times. One evening last week, I was visiting Mrs. F. M. of Bay St. Louis, Miss. "Kateri"—No. 67 was the first thing to catch my eye. Flora said: Here, ask her for help. Next day I found an advertisement which meets some of the needs. I am working four days a week and this sustains until I can get a project going I am hopeful for. The project? To establish a Visiting Nurse' Society on this Coast and also to try to establish a Homemakers' Group. I will need your prayers and her direct help. Herein is \$5. as a remembrance.

You might be amused to know my full-blood Great Aunt—still living, gave me the name 'Napananli', which means 'Little Flower'. As I grew to womanhood, she called me Temelahona, which means 'Woman unlike the rest' (I have blue eyes). (Pass Christian, Miss.)

Chateaugay Automobile, Ltd.

Pontiac — Buick — Vauxhall — G. M. C. Trucks

WEST END BOWLARAMA

692-6796-7-8

PAYETTE RADIO LTD.

730 ST. JAMES W. MONTREAL 3

UN. 6-6681

Christmas and Your Departed Ones

Christmas gifts to the right of you, Christmas gifts to the left of you!... Well and good. But what about a Christmas gift to your departed ones?

I have a suggestion for you: enroll them in the Mary Teresa Roll, named after Venerable Kateri Tekakwitha's closest friend, Mary Theresa Tegaiauenta. How to do this?

By sending in five new subscriptions (names, addresses of the subscribers with \$5—one dollar each) to the Kateri quarterly, you will be privileged, without adding anything extra, to enter the name of one of your departed ones on the Mary Theresa Roll. (Until its completion, your beloved ones will be remembered daily in my mass.) The Roll is restricted to two hundred names. In gratitude for all the new subscriptions, one hundred masses are to be offered for the two hundred deceased of the completed list.

At least 20,000 subscribers are needed if we are to continue effectively our work for Kateri. By obtaining new subscribers, you are helping Kateri's Cause, you are helping yourself and you are helping your departed ones. Don't forget, Kateri never lets a friend down!

The Mary Theresa Roll

1. Mrs. Josephine Baslowski
2. Mr. Joseph Baslowski
3. Mr. Stanley Smiorowski
4. Mr. Bill Iron Tail
5. Mr. Emile Lalonde
6. Mr. Angus Jacobs
7. Mr. Jules Cazes
8. Mr. Nazaire Henry
9. Mr. James Lasko
10. Mr. Andrew Norander
11. Mrs. L. Karewiens Rice Wells
12. Mr. Charles E. Desmarais
13. Mrs. Palyre Martel
14. Mr. Thomas Jacobs
15. Rev. Alfred Bernier, S. J.

R. I. P.

Christmas Day, 1733, in Spain

Utterly heart-warming was Bernard Francis de Hoyos' Christmas vision. By the Child Jesus he was kept in a state of wounded love :

After communion, I saw my heart joined to that of the most sweet Child Jesus, as tiny, as delicate, beautiful and graceful as when He left His most holy Mother's womb. Like someone suffering from cold, He reached out for my heart, taking it in his two small hands with the gesture of one who intends to place himself within. Then I saw His little Heart quite like a fire, enter mine, where it lingered as if shut in and sheltered. Afterwards, my soul heard His loving voice telling me that at first His Heart had been a refuge for mine; that now mine should be a haven for His, intimating by this that my heart must labor for Jesus' Heart to find Him a place in those of all men, since He Himself had trained me for this work with His favors."

Two days later St. John the Evangelist and St. Francis de Sales discussed with him ways and means of promptly spreading knowledge of the Sacred Heart. Both encouraged him to use the methods already suggested, all obstacles notwithstanding; and they called his attention to their attachment to this devotion : St. John the Evangelist for having rested his head upon the Heart of Jesus at the Last Supper, and St. Francis de Sales for having always tenderly loved it.

Begin the New Year right
by reading...

THE VISIONS OF BERNARD DE HOYOS, S. J. *Apostle of the Sacred Heart*

by Henri Béchard, S. J.
Profusely illustrated (\$5.00)

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

I happened to see your lovely Kateri magazine at our rectory, and enjoyed reading it. We have a window in our church dedicated to Kateri, and the many visits to Auriesville seem to make her very much a friend. Enclosed you will find a check for \$2. to cover the cost of a box of sympathy cards and a year's enrollment in the Kateri Guild for Mr. and Mrs. J. R., my parents, who have been married twenty-five years this year. I would like to learn more about Kateri and I will pray that her canonization may come about soon . . . (Oneonta, N. Y.)

* Kateri's smile upon you, Miss C. B.!

It has been some time now since I wrote to you last, but Kateri has continued to help me and my family. We had a safe and pleasant trip up North and through her intercession many worries and difficulties regarding some one near to me were cleared up. I am sure Kateri will continue to hear the prayers of her friends. I would like to say how much we all enjoy the "Kateri" bulletin. It is full of so many interesting articles on the past history of our Canadian Indians and early settlers. This summer I am looking forward to visiting the shrine at Caughnawaga if all goes well. Enclosed is a small thanksgiving for many blessings gracefully received . . . (St. Catherine's, Ont.)

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

When I left for Europe on June 30th with 42 French Canadians, the youngest of my brothers was dying. He had been ill for two years. I then asked Kateri to keep him alive until I came back, promising her that I would make you an offering if that happened. And, an hour after I got home, on August 25th, I learned he had just died. That is why I am keeping my promise. Enclosed you will find my check for \$25. for Kateri's cause. (Montreal, P. Q.)

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

Please find a check for \$200. that is long overdue to beloved Kateri for a favor granted . . . (San Pedro, Calif.)

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

I was informed of your organization through T. R. O. of the American Indian Tobacco Co. As I'm of Indian descent, I find your cause very much worthy of assistance. I'm enclosing a contribution of \$1 as of now. (Roxbury, Mass.)

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

This letter is in fulfillment of a promise made to Kateri for a favor received. After a week of anxiety and prayer, on the very morning on which I promised publication in the newspaper, a subscription to Kateri and the purchase of Kateri seals, I received an answer to my petition. Once more I thank Kateri and pray for her beatification in the near future . . . (Rochester, N. Y.)