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KATERI

NO. 99

THE MARTIN ROLL

OUR SUBSCRIPTION CAMPAIGN: 7

EACH NEW MOON

AN EASTER LILY

IROQUOIAN MYTHOLOGY — THE CREATION STORY

ST. FRANCIS MISSION RELIES ON KATERI

THE SUPERIOR OF THE MISSION
(1677-1680), Cont'd.

CORRESPONDENCE

LILY OF
THE MOHAWKS

Spring • 1974

Caughnawaga, P.Q., Canada



The Venerable Kateri Tekakwitha

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

Box 70, Caughnawaga, P.Q., Canada J0L 1B0

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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.

In French — *Kateri, vierge iroquoise*, by Pierre Théoret. \$2.10.

In French — *Kateri Tekakwitha, la petite iroquoise*, illustrated album by Agnes Richomme, \$1.00.

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

Subscription to "Kateri"

One dollar a year. Please renew your subscription each year.

N.B. As the postal rates increase, the postal service worsens correspondingly. When you order material, allow for a delay over which we have no control.

THE MARTIN ROLL

Five new subscriptions (\$5.00) to KATERI entitle you to enroll ONE of your departed ones on the Martin Roll. The Roll is now complete with the names of two hundred deceased relatives and friends. One hundred Masses will be offered for the repose of their souls.

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FROM ROME, the Reverend Father
Paul Molinari, S.J.,
Postulator General for the cause of the
Venerable Kateri Tekakwitha, writes:

"The idea of launching a Prayer Campaign to hasten Kateri's beatification seems to me truly excellent, and I hope with all my heart that these prayers will obtain for us the miracles that are needed for Kateri's beatification...
...Naturally I shall take part in your Prayer Campaign..."

**How many written promises
of one daily Our Father
and or/one daily Hail Mary
to hasten Kateri's Beatification
has the Kateri Center received?
Exactly 10,296
At least one million are needed !**

Fill out the following form
and rush it to:
The Kateri Center
Box 70
Caughnawaga, P.Q., Canada

MY PLEDGE TO KATERI Date

I, the undersigned, pledge to offer up each day one Our Father and/or one Hail Mary until the second duly verified miracle needed for Kateri's beatification is obtained.

Name

Street or Box

City or Town

Province or State Zip or Zone Code

Country Telephone



KATERI, No. 99

Vol. 25, No. 2

AIM

1. Our quarterly bulletin, *Kateri*, published by the Kateri Center, intends to help you obtain favors both temporal and spiritual through the intercession of the Venerable Kateri Tekakwitha. It is hoped her Beatification will thereby be hastened.
2. It aims to increase the number of Kateri's friends and to procure from them at least one 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.

BENEFITS

Your contribution (\$1.00 a year, or more, if possible) enrolls you among "Kateri's Friends" for whom:

1. A weekly Mass is offered;
2. The Vice-Postulator prays at 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 the Society of Jesus is opened;
5. Extra graces are merited by working for Kateri's Beatification.

MARCH 1974

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CAUGHNAWAGA, P.Q., CANADA J0L 1B0

EACH NEW MOON



HASTA LA VISTA, AMIGOS!

POPE PAUL VI recently canonized Sister Theresa of Jesus Jornet Ibars, the foundress of the Little Sisters of the Aged and Neglected. She died in 1897 and was beatified in 1957. The study of new miracles obtained through her intercession was undertaken in Rome in 1961, and she was canonized this year.

My point is the following. How is it that the Spaniards so quickly obtain the miracles from their Servants of God whose virtues have been declared heroic? Are their prayers simpler, more ardent than ours? Not necessarily. The one difference between the Spaniards and us, is that many, many more of them join in prayer than we do for the purpose of obtaining miracles.

Kateri's friends who flood the Kateri Center with their welcome and encouraging letters do pray and pray well. Three years ago, the Kateri Pledge Prayer Campaign was started with the million mark of a daily Our Father and/or Hail Mary as its objective. Ten thousand such pledges have come in. With a million prayers rising daily to the

Throne of God, don't you think that the miracle we need for Kateri's beatification would be well on its way to accomplishment?

On the occasion of the Holy Year, and just now of Lent and the Easter Season, I call upon all Kateri's devotees to multiply their efforts. What we need are one million Kateri fans. Let's go Spanish and get them. *Hasta la vista, amigos!*

THE HUNDREDTH ISSUE

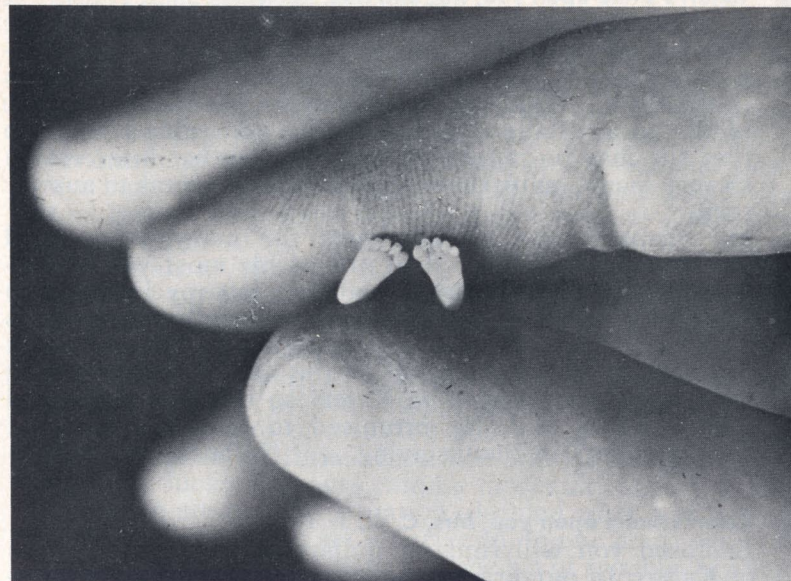


A worker doing his best during the construction of the St. Lawrence Seaway. Kateri's friends belong to another class of workers.

Come June, *Kateri* will have reached its hundredth issue. For twenty-five years, this quarterly has been furthering Kateri's beatification. *Our Subscription Campaign* which was launched in 1972, has brought in 1624 new subscribers. With the eighth installment of the *Subscription Campaign* would it be possible to attain the 10,000 target?

DID YOU KNOW THAT...

The Civil Liberties Union in Canada is not interested in the right to life of unborn children? Surprised? Across the border, this same association is waging an out and out war against restrictions on abortion and sterilization, including a cam-



TINY HUMAN FEET AT TEN WEEKS, perfectly formed. (With permission *Handbook on Abortion*, Wilke, Hiltz Pub. Co., Cincinnati, Ohio 455224.)

paign to force Catholics to provide abortion and sterilization services.

It is

1. Suing public hospitals that refuse to perform abortions;
2. Suing private hospitals that refuse to allow abortions;
3. Challenging state laws restricting abortions;
4. Challenging Congress by a "grassroots campaign" to influence legislators, and by fighting existing laws such as the "conscience clause" amendment to the 1974 Public Health Act.

Kateri's friends are invited to keep a watchful eye on the Civil Union's activities and inactivities, and to challenge them by letter, telephone, and telegram. The constant effort this will take, offer up for Kateri's beatification.

PRO-LIFE MATERIALS

by Dr. and Mrs. J. C. Willke

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This pocketbook in 25 short chapters, 500 questions and answers has become the "bible" of those seeking facts for the case for the unborn. Single copy \$1.25 post paid.

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✻ **Kateri's smile upon you, Mr. and Mrs. M. W. !**

It was nine years ago that we paid a visit to the Mission of Saint-François-Xavier and were deeply impressed by it. . . We would like to return to see it again in the future. (God willing of course). We recite a decade of the rosary daily in honor of the Venerable Kateri, so that she may be canonized soon. We ask her intercession so very many, many times and she always seems to answer them.

My husband was self-employed for many years until the first part of June; then one of his most valued customers sold their business and that left my husband to look for a job. . . It was not easy, especially when one is sixty-two years old and near retirement. He just can't retire as he has no pension or the like. To make a long story short, we prayed to Kateri so that he might find work, and he did. He promised to send the enclosed fifteen dollars in thanksgiving. . . (Minneapolis, Minn.)

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

Enclosed you will find six dollars to further the cause of Kateri. In our prayers, we appealed for Kateri's intercession a couple of Sundays ago, when our daughter was very ill with chicken pox and I had a cough from a cold that made it difficult to get my breath. No doctor was called in either case — just our prayers for Kateri's help. My husband had taken a friend, J. McG. of Plattsburgh, N.Y., to the half past ten o'clock Mass at Caughnawaga that very morning, and they were so very sorry to have just missed Father Weiser. We pray daily for your cause. . . (Champlain, N.Y.)

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

I'm sending ten dollars for Kateri's cause — I had a scaly rash on my forehead for almost a year. I prayed to Kateri to get rid of it. She did. (I'm sending her the doctors fee.) (Kansas City, Mo.)

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

Many thanks to God through Kateri for surgery just in time to avoid very serious cancer. Also, for our sons and daughters, grandsons and granddaughters, and all the others who helped us giving their time, their prayers, riding to the hospital and back. (Cambridge, Mass.)

(When acknowledging favors to Kateri, be sure to indicate details.)

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

I am enclosing a check for thirty dollars for Kateri's cause along with many thanks to Kateri for another big favor received. We started out on a long trip this summer to visit our married children. We were just barely out of our own Province, when we began to have car troubles. My husband talked of turning back, as no mechanic along the highway seemed to know what was wrong with the car. But we were expected and didn't want to disappoint our children.

We began to pray to Kateri, and asked for her help, with my promise that if we finished our trip safely and without any more car troubles, I would write in detail, to the mission what had happened.

We slowly made it to a large city and passed several service stations without stopping. On impulse, my husband turned into one station and spoke to a mechanic. He in turn called three other men and laughingly told us we were lucky as it was raining mechanics that day. The four men studied the situation, decided what was wrong, sent one man out to get a part, and, in one hour, we were off to a beautiful trip with not one bit of trouble. My husband, my daughter, and I, all know that Kateri was responsible for our turning into that special service station.

My two youngest sons are also off on a six weeks' vacation and I placed them in Kateri's hands, before they left. I expect them back home this week; they've had a wonderful trip and I know they will return safely.

Thanks again Kateri! You have found a new friend in my young daughter. (Winnipeg, Man.)

✻ **Kateri's smile upon you, Mr. P. T. !**

To my dear little angel, Kateri: I enclose twenty dollars to cover up what I am behind in for my subscription dues. The rest is to Kateri for a favor. I was very seriously sick. I prayed and now I am well. I am still praying for my wife. She was very ill, too, but now she is a little better, thanks to Kateri's great help. Please pray for us. (Cornwall Island, Ont.)

✻ **Kateri's smile upon you, Miss A. O. !**

Enclosed please find an offering in honor of Kateri, for help in the sale of my house. (Chicago, Ill.)

(When acknowledging favors to Kateri, be sure to indicate details.)

IROQUOIAN MYTHOLOGY

THE "CREATION" STORY

Francis X. Weiser, S.J.

PREFACE

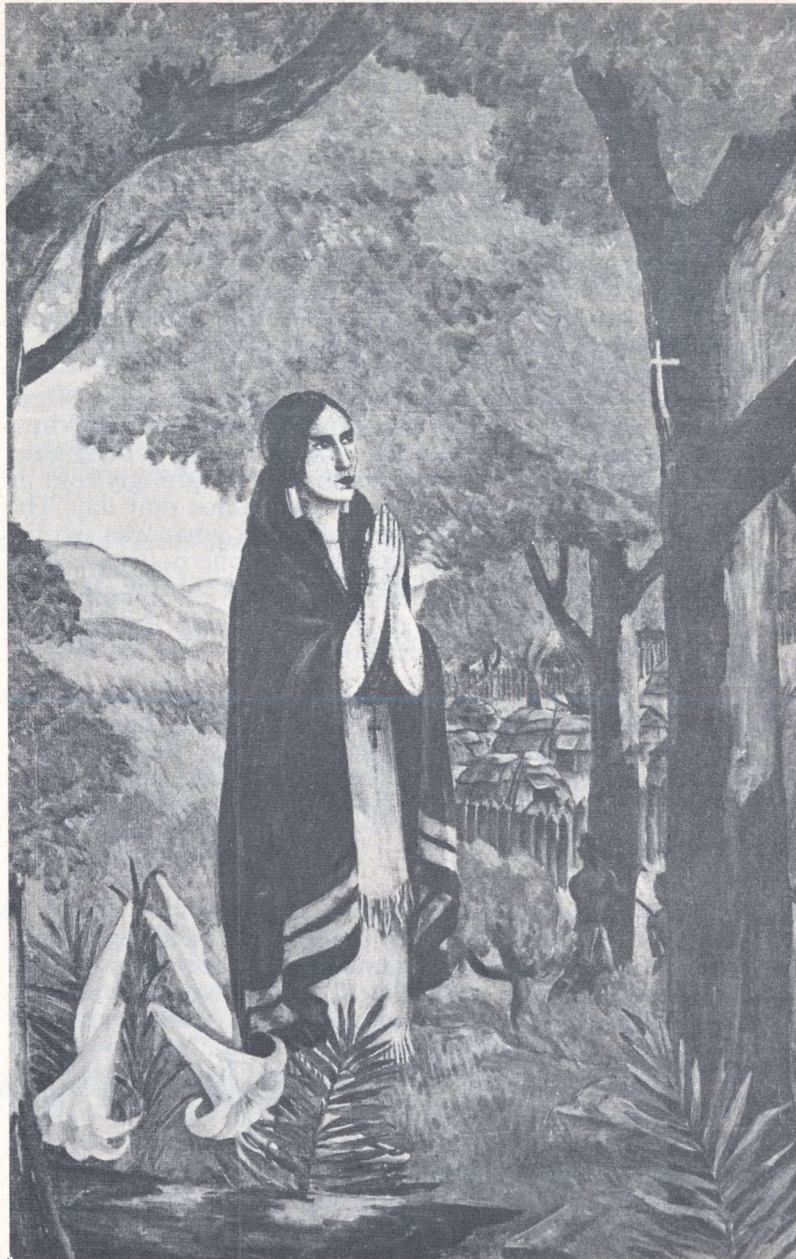
The following articles give a short account of Iroquoian traditions concerning the origin of the earth and of humanity. As with all ancient peoples who did not have a system of formal writing, such verbal tradition produced a number of additions and variations; the original content and meaning, however, remains clearly recognizable. There also appeared elements occasioned by outside events and influences. They joined the primary tradition like rivers flowing into a mighty stream and becoming united with it. One example of such later acculturation is the charming report on the creation of White Man. This detail was, of course, inserted only after the Europeans had arrived. The Iroquois, with their high intelligence and keen powers of reasoning, soon discovered logical answers to some of their puzzling problems in the accounts of Christian teachings. During the 17th and 18th centuries they gradually molded various incidents of the Bible story very skillfully into their ancient tradition, without, however, abandoning their own ancient beliefs and convictions (except for those tribal members who became Christians).

The old Iroquoian cosmology (explanation of the world) is a fascinating attempt at presenting in the language of mythology desired and satisfying answers to the problems of man's existence, of nature's manifestations, of good and evil, etc. This attempt produced a keenly intelligent and logical structure of narration that is far superior to the crude, often irrational and incoherent mythologies of many other primitive cultures.

Our report is based on scientific editions of Mohawk, Onondaga and Seneca texts, published with interlinear verbatim translation and an accurate version in the modern English idiom. (See the bibliography at the end of the series).

The following account gives but a short survey of the essential and most interesting details of the Iroquoian creation story. A complete presentation of all available textual versions, with their innumerable narrative details and variations, would fill several volumes. Still, it is hoped that even this modest survey will accomplish the purpose for which it was written: to inspire the reader with respect and sincere admiration for the splendid cultural heritage of the great people who form the famous confederation of the Six Nations of the Iroquois.

(Explanatory notes and comments of the author are placed in brackets).



PINXIT LE ROY H. APPLETON

An Easter Lily — The Lily of the Mohawks, Venerable Kateri Tekakwitha

PART I: BEGINNINGS OF THE EARTH

THE ANCIENTS



Rev. Francis X. Weiser, S.J.

Before the earth came into existence there was only the sky in the heavens, and far below it an immense expanse of water. On the upper side of the firmament lived the "Ancients." They were person-beings [**onkwe**] of human shape and character, endowed with marvellous gifts of life, knowledge, power and magic faculties. Actually, whatever we men are and do is but a communication of their **orenda** [life-force] and a modest imitation of their customary behavior. However, sickness, death and other evils were as yet unknown in the upper world.

The Ancients had houses and villages. Beans and Indian corn grew in abundance. Grass, trees and flowers covered the land. Sun, moon and stars did not yet exist. Light came from a magic tree that stood beside the house of the Great Chief. Its radiant white blossoms illumined the whole upper world. At certain intervals these blossoms closed, so it grew dark, and the Ancients lay down to sleep.

Besides the man-persons there also were animal-persons up there. [The Indians attributed to all living things a "personality" according to their respective **orenda**]. The chiefs of the animals were: the Great Beaver, the Great Moose, the Great Squirrel — and so on. They still are the Great Chiefs of all animals on earth who belong to their species. They gladly consented to have some of their children killed by the Ancients, to be used for food, clothing and medicine. There was, however, no vicious, ugly or harmful animal in the upper world.

THE SPOUSE OF THE CHIEF.

One day it happened that the great chief of the Ancients summoned a girl-person from a distant village. When she arrived he forthwith made her work. She had to shell corn, pound it, and stir the meal in boiling water. The hot mush spattered her body and burned her skin, but she endured the pain without flinching. Thereupon he said: "Verily, it is true that thou desirest to marry me. So, now, thou and I do marry."



The Spouse of the Chief

They lived together in his house, and she performed all the chores that customarily a married woman must do. However, they did not sleep together, but separately, each on his own mat. After some time the chief noticed that the life of his spouse had changed. [Among the Iroquois the phrase "a woman's life is changed" indicated her pregnancy]. He did not know what had caused her condition, and he marvelled about it. Soon it became quite evident that the girl would give birth to a child. Neither of them knew how this had come to pass. [The myth makes it quite clear: pregnancy was caused by a mysterious influence of the chief's **orenda** upon her. The Onondaga version ascribes the conception to his breath when they talked together].

Soon afterwards the chief fell ill. He had never been miserable before. When he grew worse, all the Ancients gathered in order to find out what kind of thing his soul desired. [The Iroquoian tribes ascribed illness to subconscious cravings which had to be divined by dreams or questioning. Once these cravings were recognized and fulfilled, the affliction would cease. This belief represents a startling anticipation of our modern psychoanalytical practice. — The chief's illness was obviously brought on by feelings of jealousy and suspicion concerning his wife].

For three days many Ancient-persons guessed and questioned, but without success. Finally, a medicine man whispered to him: "Your soul desires that this woman-person, your spouse, must leave the upper world and never return." He also advised him how this should be carried out. The chief answered: "You have divined it! I am grateful; for now, verily, the whole matter has become clear."

Thereupon he ordered the man-beings to pull the light-giving tree out of the ground. They labored with great effort,

each man grasping one of the roots, until it was lifted up and laid on the grass. A large, deep hole gaped where the tree had stood. In the presence of all the Ancients the chief had himself carried out, and his wife went with him. He reclined on his mat at the rim of the hole and looked down into it. Then he said to the girl: "Now do thou look down into the abyss." She obeyed; and as she knelt there, bending forward to stare into the opening, he quickly raised himself and pushed her down.

She had hardly disappeared when he gave orders to lower the tree back into the hole. While this was being done he rose and said: "Now, verily, I have become myself again; I am well again." And immediately the illness left him.

THE GREAT TURTLE

The girl was frightened as she fell through the long, dark tunnel of the hole. But when she reached its end, it suddenly grew light; she had left the underside of the firmament and found herself in the wide, open space underneath the sky. Far below lay an immense expanse of blue water [the ocean]. Soon she saw many little things that moved around like tiny canoes — all kinds of water animals.

A duck, looking up at the sky, saw her. He quickly called a meeting of all animal-persons living in the water, to consider how they could help this female man-being that came falling down from heaven. "We must save her from drowning," they all agreed.

"She needs some ground on which she can stand," said the loon. Thereupon the turtle suggested: "I think I shall float on the surface, and on my back she will be secure."

Next, they decided to meet her in the air and bring her safely down to the turtle. At once hundreds of them — ducks, geese, herons, cranes, and many other birds — rose up and flew toward her. They spread out their wings and skillfully caught her, slowing the rapid fall. Thus, reclining on their bodies, she pleasantly floated through the clouds.

Meanwhile the otter said: "We must put some soil on the back of the turtle, so she will not slide down into the water." Immediately many water animals started diving to bring up

some earth [mud] from the bottom of the great water. However, none of them was able to reach the ground. At last the muskrat dove. When he appeared again after a long while, he was dead from drowning; but he had reached the bottom, and there was some mud in his paws and inside his mouth. The other animals spread it over the back of the turtle; it quickly dried and became fertile soil.

And so the water-fowl set her gently down upon the turtle. Now, through the magic power of the Ancients in the maiden's **orenda**, the turtle suddenly grew and grew to a marvellous size in every direction, until it lay in the midst of the great water as firm land, on which we now live. Grass and plants and trees appeared on the vast plains. However, humans or animals did not yet exist in this lower world [except, of course, the water animals].

Verily, this is how the earth came to be. And for this reason we still call it the Great Turtle [**Raniate gowa**].

THE TWINS

The woman-being from the upper world lived in a hut that was thatched with grasses. Every day she found her food ready — meat, corn and vegetables — sent through the magic power of the Ancients from above.

Finally the day arrived that she should give birth. Her child was a girl-being, cheerful, happy and healthy; she had, of course, the **orenda** of the upper world. For this reason she grew very quickly and achieved in a short time what it takes humans many years to attain. Soon she was a grown maiden. One day a male-being approached her at the rim of the forest. He was young and handsome. "Will you marry me?" he asked.

"I'll have to ask my mother first," she answered. So she ran home and reported what had happened to her, describing the appearance of the stranger. Thereupon the mother said: "Yes, I think he is the one you should marry." She went back and gave him the message. He stayed with her that evening; but they did not sleep together. He laid an arrow down beside her. After a while he took it up again and left her, saying: "I shall not return." Indeed, she never saw him again.

Then, verily, the life of the maiden was changed. It did not last long, and she gave birth to male twins. The man who

had put the arrow at her side, was no other than the person-being of the Great Turtle [the earth]. Thus the twins had a twofold **orenda**: the magic powers of the upper world [through their mother], and magic power over the earth [through their father].

Now it happened that these two boy children were utterly different in body and spirit. One — the first to be born — was a beautiful child with warm, tender flesh and a cheerful, friendly and noble character. The other was ugly, harsh and unpleasant. His flesh was cold and hard like stone. On his head he wore a ridge of horrible flint like the comb of a cock. His heart was vicious, deceitful and selfish. He started quarrelling even before he was born. Despite his brother's well-meant admonition he insisted on leaving the mother's body by a way of his own choice. Thus the good son was born the natural way, like all children, and his mother did not suffer. The evil brother, however, climbed upwards in the mother's body, until he came out in her armpit. The flint on his head tore her flesh and ruptured her heart. Having killed his mother, he emerged laughing with malicious glee.

As the twins lay in the grass beside their dead mother, the spouse of the great Chief of the Ancients came out of the hut and stared with amazement at them. Then she squatted down to awaken her daughter from sleep; but gradually she realized that the young woman was dead. She rose and faced the twins. "I am your grandmother, the Ancient One," she said. "Which one of you has destroyed her **orenda**?"

At this the ugly twin cried: "I am Tawiskaron [Ice, Flint]; and it was not I who killed her." His brother said: "I am called Oterontonna [the Sprouting One, the Sapling]. Truly, I did not destroy her life, but he did it." Thus they contradicted each other. The grandmother believed Tawiskaron because he shouted more violently. She seized Oterontonna and with all her might threw him far away over the land. Then she took Tawiskaron into her arms, entered the house and fed him. It was wonderful indeed, how much she loved him.

Later she went out again to the place where her dead daughter lay. The corpse glowed brightly from the light of the upper world; she had brought it down in the womb of the mother. Now the Ancient One cut off her head. Then she took the body and placed it high up on the tree next to her

lodge; the head, too, she tied to a branch lower down. "Now, verily," she said, "the body shall illuminate the surroundings of my house by day, and the head similarly during the night. We two, my grandson and I, shall ever be supplied with this light. No other persons shall use it, only the two of us." And so it came to pass; the body cast its bright light over the place by day; then it faded away, and the head illuminated the darkness with its mild shine.

THARONHIAWAGON

Oterontonna, the good and noble twin, was not dead. After flying a long time through the air he gently dropped on a heavy patch of soft moss without being injured in any way. In that place he stayed. Every morning he found a bark dish with tasty food next to where he slept. He drank water from a nearby well. And so he quickly grew strong, tall and powerful. Soon he was a young man and began to wander across the land.

Meanwhile Tawiskaron, too, had grown very quickly into a big and strong youth. His body of stone was exceedingly hard. Despite his bad manners and selfish ways his grandmother never scolded or corrected him. She spoiled him continuously and fulfilled all his wishes.

One day it happened that Oterontonna came to the house of his brother and grandmother. She was amazed and shocked when she saw him, for she had considered him dead and feared his revenge. But he felt no hatred; indeed, he was happy to see her again. He hoped she would receive him with kindness and love.

The Ancient One disguised her feelings; she greeted him and said: "You shall eat with us this evening and sleep in our lodge. However, tomorrow you will have to leave again, because there is not enough food for the three of us." Her word made him sad, but he said nothing and remained friendly.

Before going to sleep the twin brothers sat near the fire conversing, as men customarily do in the evening. Oterontonna said: "I shall undertake a great task that has been given to me. The **orenda** of the upper world will be communicated, in various and lesser degrees, to the person-beings

that are to inhabit the lower world. First, however, I must prepare the earth for them. Everything will be made ready in goodness and perfect order. When I shall have accomplished all things I shall ascend to the Ancients from where our mother had come down in the womb of the grandmother. With both hands I hold on to the upper world."

Smiling maliciously, Tawiskaron answered: "Thou hast no sense. Why not stay here? This lower world is good enough for me. I do not think of great and good deeds. On the contrary, I shall do whatever pleases me, especially if it harms und hurts the beings that are going to live here. Verily, I have no desire to go up to the Ancients. The peace and harmony that reigns up there does not suit me."

And so it came that Oterontonnia, the noble brother, received the name Tharonhiawakon [He grasps the sky]. By this name we still customarily honor and venerate him.

[The figures of the Twins are mythological personifications of good and evil in the world. **Tharonhiawakon** represents life, light, summer, warmth, growth, fertility, health and order in nature, also kindness, love and goodness among humans. He is inspired from above to perform the great task, in which his 'father', the Great Turtle — personification of the earth — helps him. — **Tawiskaron**, the ugly and evil one, has no commission from above but carries out his harmful plans on account of his own free will. For this malicious purpose he uses the magic powers of his descent from the Ancients. In all things he represents the very opposite of his brother's work and intentions: death, darkness, winter, cold, destruction, disease, hatred, malice and fear. But he cannot entirely prevail over his brother. **Tharonhiawakon** is the stronger one; he produces everything that is good on earth and wards off, restricts, corrects Tawiskaron's harmful activity. Hence, for instance, the recurring victory of summer, warmth, light and growth over winter, cold, ice, darkness and autumnal death in nature.]

The interplay of these two elementary forces, with their resulting consequences, constitute the main subject of the Iroquoian myth. It is a dramatic narrative that reveals many startling insights, not only into smaller details of human conditions, but above all into the deepest problems that humanity has pondered throughout its whole existence.]

(To be continued.)

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

I really enjoyed my visit to the Kateri Center this summer! It was years since I had visited it with my husband. He was killed five years after we were married, but I have a son and now four grandchildren who are a joy.

In February, I lost my position, and after my visit to the Shrine of Tekakwitha, I prayed to her to find one for me, also to heal a painful back. She did help my back and shortly after I was offered a temporary position. It is only two days a week teaching typing to some people whom a company wishes to promote to better positions. True, it is temporary, but it was a boost to my morale and now I have been offered a similar position two nights a week, to begin in January in a very fine school. I will be a sort of free lance teacher to them. I am indeed very grateful. Now I am praying to stay the cataracts on my sister's eyes and for my son's health.

After reading in your little booklet of all the favors people have received through the intercession of Tekakwitha, I decided to pray to her and again, I'm very grateful. Please remember me and mine in your prayers. Thank you. (New York, N.Y.)

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

Inclosed find five dollars in thanksgiving for favors received. I asked Kateri to intercede for me, that my X-rays turn out all right. The doctor found nothing wrong. Though I'm still in his care I'm trusting for a continuance of her intercession. My name being Catherine I've always prayed to Kateri not really knowing her but praying to know her better. About six months ago I was given an issue of Kateri and made my pledge. Another prayer answered. I'm so very grateful and looking forward to Kateri's beatification. (Hamburg, N.Y.)

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

I am sending a ten-dollar money order for Kateri's Cause for a favor received. As I have been a diabetic for several years, my eyes were operated and I could not see for three months. Thanks to Kateri, I have now regained my eyesight. Another favor, my husband went back to work at his regular job after a misunderstanding. Thanks again, dear Kateri! (Biddeford, Me.)

(When acknowledging favors to Kateri, be sure to indicate details.)

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

I have a strong feeling that the reciting of the Lord's prayer for the prompt beatification of Kateri had much to do with the successful open heart surgery performed on my wife last May... Please apply a portion of the enclosed toward the subscription cost of the Kateri publication for 1974... (Euclid, Ohio.)

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

My son-in-law was out of work and jobs are not plentiful, even with a trade. I prayed Kateri, which I do every day, but this time. I prayed a little harder. Last Monday, he went around all the employment places without any luck, but at the last one, they hired him. I know Kateri did it, so here is the small offering I had promised...

(Portland, Me.)

✿ **Kateri's smile upon you, Mr. and Mrs. S. P. !**

Enclosed find a money order for twenty-five dollars to use as you see fit. It is in thanksgiving for the successful summer we had in our new business. We just know that Kateri must care for us and is sending customers our way. We hope to soon be able to send another donation...

(Revere, Pa.)

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

Enclosed please find two dollars for two new subscriptions to your Kateri publication. This is in thanksgiving for a favor I received. My son bought a house and it was not what he thought, so he had to get rid of it. Thanks to Kateri, he did, and with no expense to him...

(Hanover, Ont.)

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

When my mother was in the hospital and very sick, I promised Kateri twenty dollars. I prayed to God and Kateri. Today my mother is in fine health. Kateri is a good friend, she always helps me. I'm adding ten dollars for a test on me that came back O.K.

(Brooklyn, N.Y.)

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

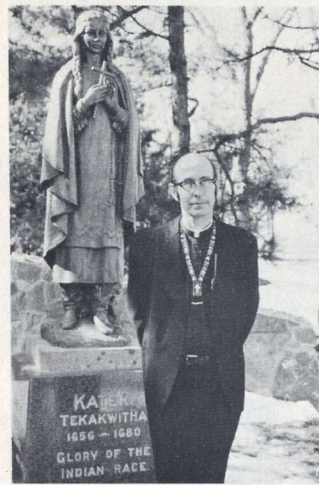
I am enclosing a check for six dollars — five in thanksgiving for a favor received — a transfer to another city was feared, but did not come to pass — and one to renew my subscription to Kateri. I say a prayer every night to hasten Kateri's beatification and shall continue to do so.

(Montreal, P.Q.)

(When acknowledging favors to Kateri, be sure to indicate details.)

ST. FRANCIS MISSION RELIES ON KATERI'S INTERCESSION

Bernard D. Fagan, S.J.



The Author, Father Bernard D. Fagan, S.J., Superior of the Mission of St. Francis in the Rosebud Reservation, South Dakota.

In the heart of Sioux country midst the plains of South Dakota at St. Francis Mission on the Rosebud Reservation stands a statue of the Mohawk maiden, Kateri Tekakwitha.

At first blush, it might seem strange that this child of the Iroquois, of which the Mohawks were a band, should be found among the children of Red Cloud, Sitting Bull, Crazy Horse, and Spotted Tail. But, on reflection, it seems not at all far-fetched. Centuries ago, when the Iroquois first heard the Good News of Christ, they responded by sending some of their Christian men to carry the Word to western tribes even as far as the present State of Montana. Moreover, when shortly before her death Kateri had said: "I will love you in heaven. I will pray for you. I will help you." She likely wanted to include her Sioux brothers and sisters. It was with this hope of blessings through

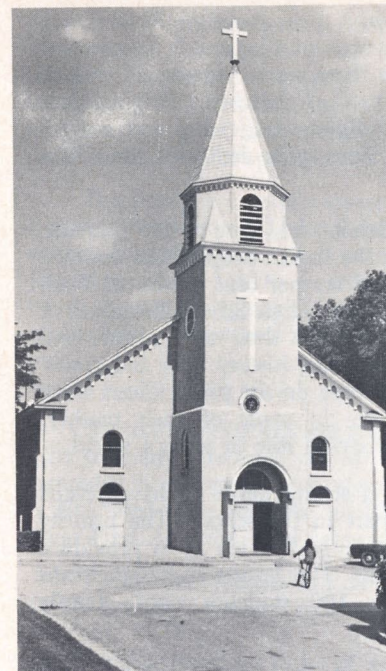
Kateri's prayers that the Jesuits at St. Francis Mission have erected a shrine in her honor.

St. Francis Mission was founded in 1886. The Rosebud or Brule (Burnt-Thigh) Sioux had experienced earlier contact with Black Robes, notably Father De Smet in the mid-1800's. When towards the end of that century they were located on the Rosebud Reservation, the Brule Chief Spotted Tail and other sub-chiefs requested Black Robes to educate their children. It happened that a group of Jesuits, as well as Franciscan Sisters, who had been expelled from Germany, were in Buffalo, New York awaiting an apostolic assignment. They answered the call of Bishop Martin Marty, first Catholic Bishop of Dakota Territory, and began work on the Pine Ridge and Rosebud Reservations.

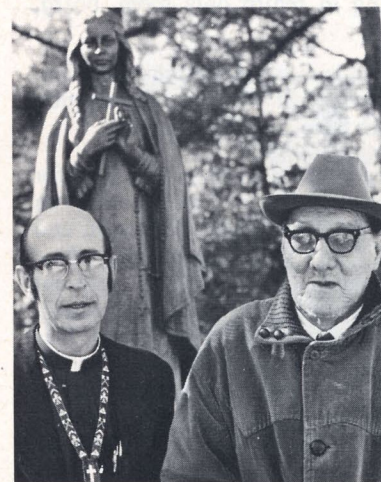
Through the generosity of Katherine Drexel, wealthy Philadelphia socialite who was later to found the order of Blessed Sacrament Sisters, a school was built. It wasn't long until the school became one of the largest Indian schools in the nation with over 400 students. Along with work in



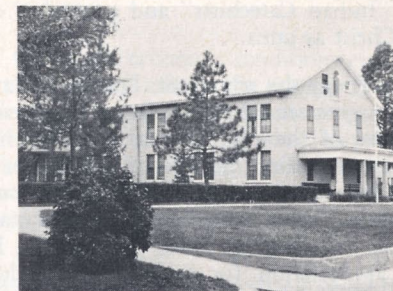
Rosebud Sioux Hoop Dancer



St. Francis Mission Church.



Silas Left Hand Bull, grandson of a Rosebud Sub-Chief and promoter of Kateri's Cause, with Fr. Bernard D. Fagan, S.J.



Drexel Hall (Girls' Building) at the Mission of St. Francis.



Senior Graduating Class of the St. Francis Mission School



Indian children taught by a Lay Volunteer at the St. Francis School

the school, the Jesuits carried on pastoral work throughout the Reservation. The Sioux seemed to recognize in the message of Christ a fulfillment of their traditional religious aspirations. Soon there were over twenty chapels dotting the Rosebud landscape and over half of the Burnt-Thigh people embraced the Catholic Faith. Admirable religious leadership was exerted by "Indian Catechists" and a number of Sioux girls dedicated their lives to Christ as nuns.

Today the school, St. Francis Indian School, has close to 500 students. Through a school board elected by parents, the Indian people have assumed control of the education of their children. Sixty per cent of the staff are Sioux, including the Executive Director and the High School Principal. A definite effort is made to acquaint students with their own culture and heritage. There are programs in Lakota language, history, arts and crafts, music and dancing, tribal government. Not only do the young Sioux learn an appreciation for their past but they see in many of their teachers examples of persons who have found a satisfying role in today's world.

The Indian school board has shown a strong desire to have Jesuits and Franciscan nuns play an important part in the school. The priority function of the modern Black Robes and Holy Women is to provide a religious formation program for the students. The Jesuits and Franciscans also provide boarding facilities for over 100 students whose family situation demands this type of service.

In addition to religious personnel, the school is also served by about twenty-five lay volunteers. These young men and women, qualified by college degrees, work in the school, asking in return only room, board, and spending money.

The pastoral work at St. Francis Mission is also strong and expanding. There is an increasing amount of Sioux participation. Besides the formation of parish councils, two recent developments have been encouraging.

A Lay Ministry program has been inaugurated to open the door for a sharing in the ministry of Christ to Sioux men who feel such a call from the Spirit. The program includes three grades: Lay Leader, Catechist, and Lay Deacon. Through various degrees of sharing in the ministry, these men may advance to the grade of Lay Deacon where they will carry out many of the functions of the order of the diaconate. In present planning, they will receive a commission from the Bishop instead of ordination. It is hoped, however, that some of these men will feel a call to the ordained diaconate and some to the priesthood. Already about a dozen men on the Rosebud and Pine Ridge Reservations are participating in the program. It is hoped that the significant religious leadership exerted by the early Catechists will be renewed in these Sioux.

The second encouraging development is the formation of parish service teams. These are composed of the Jesuit pastor and several other

persons — a combination of sisters, brothers, lay ministers, and volunteers. These teams strive to share their faith life together and to support the faith life of all segments of a parish. Visits to families are emphasized since the Sioux have often expressed their need and appreciation of such. The results of the activities of these parish service teams have been a source of hope to all in the pastoral apostolate.

The Jesuits are acutely aware of the drastic economic conditions on the Rosebud Reservation. These First Americans are among the poorest in the nation. Unemployment, for example, is over 50%. In recent years, the Jesuits have been able to assist local leaders in efforts for economic development: housing programs, introduction of small industry, formation of a credit union. They realize that there still remains a tremendous need of more social justice and are determined to assist the Sioux in every possible way to find a better road.

For its financial support, St. Francis Mission depends mainly upon the gifts of many interested friends. Under the title of "Little Sioux", a mail campaign is carried on and informational material along with a news-letter is circulated. The response to this appeal for the support of work among these First Americans has been another source of encouragement.

Today there are eleven Franciscan Sisters and twenty-six Jesuits serving at St. Francis Mission: sixteen priests, four scholastics, six brothers. Fr. Bernard D. Fagan, S.J. is the Superior. The Jesuits and Franciscans consider it a privilege to be of service in Christ to the Indian people and, in their work, they rely much upon the heavenly intercession of the wonderful Mohawk girl, Kateri Tekakwitha.



Fr. Eugene Bueschel, S.J., famous Sioux missionary and Lakota linguist, with Indian friend.

FATHER JACQUES FREMIN, S.J.

The Superior of the Mission
(1677-1680)

(Contd.)

Father Frémin speaks of Heaven:

Father Frémin baptized a young woman who died on the following day. The mother of this neophyte, who loved her daughter extraordinarily, could not get over the loss. To soothe her sorrow somewhat, the missionary gently pointed out the infinite bliss that her daughter enjoyed in heaven.

"You did not know her," she said. "She was mistress here and commanded more than twenty slaves, who are still with me; she knew not what it was to go to the forest to get wood, or to the river to draw water; she could not take upon herself the care of all that has to do with domestic duties. Now I have no doubt that, being at present the only one of our family in Paradise, she has great difficulty in getting used to it; for she will be obliged to do her own cooking, to go for wood and water, and to do everything with her own hands in the preparation of food and drink. Indeed, is she not to be greatly pitied at

not having any one who can serve her in that place? You see here one of her slaves, who is ill. I pray you, instruct her well and put her on the way to Heaven, that she may not stray from it and that she may go and live with my daughter, to help her in her domestic affairs."

Of course, Father Frémin acquiesced, and instructed the slave who was quite willing to listen to him. He baptized her, thinking that she would soon die. She recovered, much to his satisfaction, and unfalteringly held to her new religion.

The Jesuit then concentrated on her mistress. Little by little he put to right her notions concerning the world to come. She was ready to do anything to be with her daughter again. A constant worshipper at church, she had her slaves instructed in the Faith, and won over to God more than twenty persons. No doubt it was thanks to her influence that the Blackrobe was able to bap-

tize from twenty to twenty-five Indians during his first six months among the Seneca. From ten to twenty adults also prepared themselves for baptism.

In the autumn of 1669, a rich harvest of nuts overjoyed the population. Feasting and banqueting, sometimes culminating in immorality and superstitious practices marked the occasion. Father Frémin, however, was greatly consoled because, in the midst of this disorderliness, only two Christians succumbed to the solicitations of the jugglers who urged them to take part in a mysterious ceremony during which the dancers, convinced that this was the best of all remedies for their sickness, threw hot ashes on them.

Anthropologists claim that the religious activities of the Iroquoian peoples showed up in their worship of the envioning elements of nature which directly or indirectly affected their clan or nation. These elements were thought of as man-beings endowed with life, will-power, and **orenda**, that is to say, a special and individual preternatural strength.

Frémin did not achieve this synthesis; his view was much more limited: "The Iroquois," he wrote, "have only one

divinity, which is the dream." Qualifying this statement, he added, "It is true the worship paid to it . . . might rather pass for a full-fledged superstition rather than an idolatry, because they do not worship their dream or offer it any sacrifice." He then goes on to say that they do render their submission to it, and follow all its orders most carefully. More than the other Iroquois, the Seneca were particularly scrupulously attached to this custom, which obliged them to execute the contents of their dream at the earliest possible moment. Talk in and out of the long houses centered on dreams. If one of the men dreamed that he was made captive and burned at the stake, on the next day, in order to avoid being executed by the enemy, he had himself bound and seared, though in a lesser degree than if he had been in the hands of the enemy. Several travelled from their canton to Quebec, approximately three hundred and fifty miles for the sake of a dog that one of them had seen in a dream. The missionary dryly noted: "From this it is easy to judge in what peril we are every day, among people who will tomahawk us if their dreams tell them to do so."

(To be continued.)

Nov. 9, 1973

Dear Father,

Enclosed is a check for \$10.00 for my subscription, and my mother's too, and for a copy of Kateri to be sent to

Mrs. Scott McKean
1100 Berkshire Road

Grosse Pointe, Michigan 48230, U.S.A.

I've never met Mrs. McKean, but on Monday an envelope addressed to me arrived in the mail. It had her address as return address and contained an appeal for funds from the Planned Parenthood League. I immediately wrote and asked to be removed from their mailing list as soon as possible. AND, since she felt that she could send me mail of a type that I'd never in any manner shown an interest in, I was claiming the same privilege and would send her a subscription to "Kateri." The next day

she telephoned to say that my name was removed from the mailing list.

One dollar is for her subscription but if you feel that just one copy would be sufficient, that will be alright.

Can you please send two of the "touch relics"?

The rest of the money is at your disposal as you please.

Ruth O'Parke
16849 Grand River
Detroit, Mi. 48227
U.S.A.

My pledge was sent in
a long time ago -
still praying.

R.O.R.

Kateri Tekakwitha

A new biography

by

Francis X. Weiser, S.J.

This book presents the life story of Kateri Tekakwitha, the most famous and heroic girl of the great nation of the Iroquois. Some biographies of hers have appeared in various countries and languages. This new publication pictures her against the background of her own people and time, not merely as a Christian saintly maiden, but also as a true Mohawk Indian, with all the natural traits and characteristics of her race. Her remains are entombed in the church of the Mohawk Reservation of Caughnawaga (Canada). Her birth place had been Ossernenon (Auriesville, N.Y.). Thus she belongs both to Americans and Canadians. The Catholic Church has declared her a Venerable Servant of God; and many thousands of the faithful pray for her beatification in the nearest future.



THE AUTHOR: Rev. Francis X. Weiser, S.J., born at Vienna (Austria) in 1901, has lived in Boston since 1938, first as pastor of Holy Trinity Church, then as Professor at Emmanuel College and Boston College. He gave many retreats and lectures, wrote articles for Catholic magazines, and is the author of more than 30 books (in German and English), 16 of which treat on the history of the North American Indians. So far he has published in the English language: *The Christmas Book*, *The Easter Book*, *The Holyday Book*, *Handbook of Christian Feasts and Customs*, *The Year of the Lord in the Christian Home*, *The Holy Land*, and *Kateri Tekakwitha*.

KATERI CENTER

P.O. Box 70

Caughnawaga, P.Q. Canada J0L 1B0

Date _____

Please mail Fr. Weiser's book on Kateri:

Hardcover (\$4.—) _____ copies; Paper back (\$2.50) _____

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City _____ State _____ Zip _____

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

It is with great thanksgiving to Kateri that I am writing today. In January I wrote to you concerning my health and asked Kateri to pray that I wouldn't need an operation, since I was concerned about not having any health insurance coverage. X-rays and tests showed that I didn't need an operation. My prayers were answered and I continue to pray for Kateri's beatification. . .

(Somerset, Mass.)

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

Once again I am asking for Kateri's help. My sister's husband had been out of work for over a year and I asked Kateri to intercede for me. He started to work shortly thereafter. Now work has slowed down and I am afraid he will be out of work again. May I ask for a continuance of her intercession.. I am enclosing a check that I promised to Kateri.

(Cleveland, O.)

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

Please accept this small donation for Kateri as a Christmas Gift. Kateri has been a constant companion of mine and recently answered my fourteen-year-old son's prayer by having our lost puppy brought back to him after two days. As my son was very hurt, he walked miles of apple orchards looking for the puppy, and he prayed so hard to our Kateri that, as he remarked in his own words, "Kateri did it!"

(Wallkill, N. Y.)

(When acknowledging favors to Kateri, be sure to indicate details.)

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

...I am now feeling much better, responding to the new treatment for my type of malignancy and hopefully will soon be out of the hospital as I will be put on an outpatient's program. I am convinced that Kateri has helped me in so many ways. I can now speak to her asking that she intercede for me with out Blessed Lady and Almighty God. I have always been devoted to our Blessed Mother and I am sure she has sent Kateri to help me. My best wishes for your continued success in your campaign to promote the Canonization of Kateri. (Willowdale, Ont.)

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

Thanks to Kateri for granting so many favors! Recently my car was hit by an uninsured driver. She said if she could find a job and earn some money, she would pay me for my damages. I prayed to Kateri and she did find a job and after two months she was able to pay me for all the damage. Thank God we have Kateri to turn to. She never lets one down. God bless you in your work.

(Piqua, O.)

(When acknowledging favors to Kateri, be sure to indicate details.)

SEND IN YOUR INTENTIONS

<i>Spiritual</i>		<i>Temporal</i>	
Love of God	()	Position	()
Conversion	()	Health	()
Peace of Soul	()	Lodging	()
Resignation in Trials	()	Financial Aid	()
Vocations	()	Happy Marriage	()
Faithful Departed	()	Happy Delivery	()
Happy Death	()	Good Friends	()
Obedience to the Holy		Success in Studies	()
Father	()	Peace in World	()
Other Requests			

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TO FATHER ANTHONY ROUSSOS, S.J., ON JUNE 1.
HE WILL SOLEMNLY CELEBRATE NINE MASSES FOR
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for having a box on
hand all the time.

On the occasion of the death of a relative or friend all you have to do is to sign a card and send it to the bereaved family. We confirm your sympathy offering with a personal letter, and enroll the departed one in the Kateri Guild, for whom,

1. A Weekly High Mass is offered at the Mission of St. Francis Xavier;
2. An Intention is included daily in the Memento of the Vice-Postulator's Mass;
3. The Treasury of the many Masses read each month for the benefactors of the Society of Jesus is opened;
4. A Share in the good works of the Jesuits throughout the world is assured;
5. Participation in the merits gained in helping the Cause of the Mohawks is guaranteed.

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

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

The Visions of Bernard de Hoyos

Henri Béchard

"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

Fr. James W. Gray, O.S.B., in "The Prairie Messenger" comments: "Probably outside Spain this book will inform many readers for the first time that Bernard de Hoyos ranks with St. Margaret as Spain's propagator of devotion to the Sacred Heart ... The twenty-three full-page glossy prints in this book also help recreate eighteenth-century Spain."

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STREET
CITY OR TOWN ZIP OR ZONE CODE
PROVINCE OR STATE
- (2) NAME
STREET
CITY OR TOWN ZIP OR ZONE CODE
PROVINCE OR STATE
- (3) NAME
STREET
CITY OR TOWN ZIP OR ZONE CODE
PROVINCE OR STATE
- (4) NAME
STREET
CITY OR TOWN ZIP OR ZONE CODE
PROVINCE OR STATE
- (5) NAME
STREET
CITY OR TOWN ZIP OR ZONE CODE
PROVINCE OR STATE

(GIFT NOTE SENT UNLESS REQUESTED OTHERWISE)

FROM: NAME
ADDRESS

Please inscribe one of my deceased relatives or friends on the Jean Gouastraha Roll (one name for five subscriptions):.....
When the list of two hundred deceased is completed, one hundred Masses will be offered for them.