



The Kateri Statue

Let's Not Take Twenty Years :

The future bronze statue of Tekakwitha to be erected in her parish, will cost about \$4,000.00. The Rev. Fr. V.-Postulator gratefully acknowledges the following donations :

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\$181.25

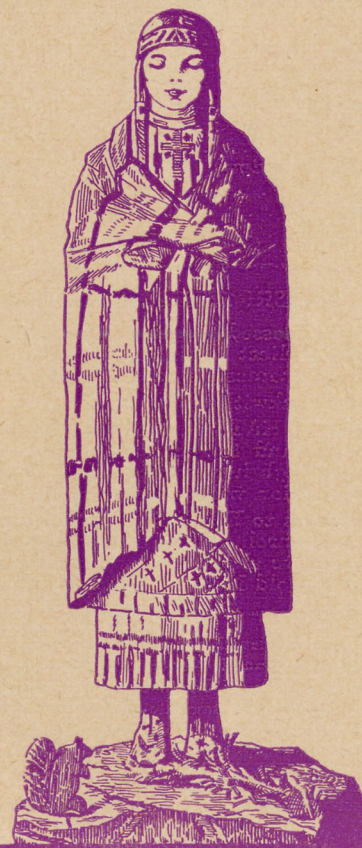
Prior Donations..... 423.50

\$604.75

(Please notify us of any error)

A GOOD PENANCE ANY TIME OF YEAR: SIT DOWN AND WRITE IN BLOCK LETTERS THE NAMES AND ADDRESSES OF 20 OR MORE OF YOUR FRIENDS: THEN SEND THEM IN TO KATERI.

KATERI



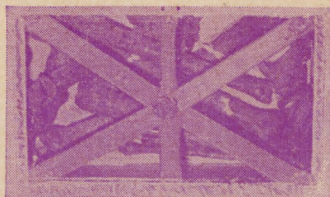


Photo: J. G. Martin

THE RELICS OF TEKAKWITHA

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THE KATERI TEKAKWITHA GUILD

The sodalists of the Blessed Virgin of Caughnawaga, Quebec, who are descendants of the earliest Christian Indians in Canada and New York State, have formed themselves into a Guild to spread devotion to the Venerable Kateri Tekakwitha.

Our quarterly bulletin, KATERI, intends, above all, to tell her tale, to foster devotion to her and to record the favors both spiritual and temporal you receive through her intercession. As a result, it is hoped the cause of her Beatification will progress more rapidly.

A one year subscription to KATERI (\$1.00) or any other offering, no matter how modest, will enroll you as a member of the Kateri Tekakwitha Guild for one year, to share in a special Mass offered each week for your intentions in the old Mission Church of St-François-Xavier.

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And So Do You!...

The Vice-Postulator

"We hope that, at last, our Venerable (Kateri) for our consolation, will obtain from God two indisputable miracles so that she may be elevated to the honors of the altar..."

At the beginning of January, thus wrote to me in a Latin letter from Rome, the Rev. Charles Micinelli, S.J., Postulator-General for the Cause of Tekakwitha.

Through the prayers and sacrifices of the Indian Maiden's friends, these miracles surely will be granted. In the last issue of KATERI, the capital importance of prayer, persistent prayer, was stressed. But if you fully intend to do your part for her, more will be required of you, especially during Lent.

The dissemination of Kateri pictures, of Kateri touch-relics, of Kateri medals, of the Kateri Novena and of the Kateri bulletin will help considerably. Best of all, suggest to your sick friends that they ask for a miraculous cure through the intercession of the Lily of the Mohawks... Get them to pray. The least Kateri will do, is to procure them peace of soul, if they really desire it.

Little Tekakwitha's heart was so much afire, that in a spirit of love and penance she walked barefoot in the snow while saying her rosary. The above picture of her, painted on silk by Mrs. C. W. Kosciaki at the request to Mr. and Mrs. Hartman and family of Detroit, will help us measure the width and the length, the height and the depth of this love and the resulting power that is Kateri's on the Heart of God. Is more needed to inspire us with renewed confidence?...

Yes, "we hope that, at last..." And so do you!

LOVE AND CONFIDENCE

MANY kinds of monuments exist. Monuments built as an act of admiration, of love and gratitude to great people. Monuments of stone and bronze similar to the one that Kateri's friends intend to erect to her memory in her own parish !... Written monuments also, which go down the centuries, telling in detail the story of greatness desired and achieved.

A TRULY IMPORTANT DOCUMENT

On the next page of this issue of KATERI, we present the introduction of a truly important document, written over two hundred years ago by one of the Venerable Kateri's spiritual advisers, by her very first biographer, Rev. Claude Chauchetière, S.J. This document is the yearly account of the birth and progress of Mission Saint-François-Xavier from 1667 to 1685.

The author gleaned his information from the Indian founders of the Mission, from the Jesuits who

helped them or from their immediate successors, and, finally, from his personal recollections. Surely, a great monument to the Lily of the Mohawks for it furnishes us with greater insight into the environment that was hers. (Rev. Camille de Rochemonteix, S.J., after discovering these annals in the City Library of Bordeaux, published them in 1896, in his remarkable work: "The Jesuits of New France.")

NO PROCRASTINATION !

Fr. Chauchetière candidly admits that he delayed five years before writing his account, but he also adds that he spent these years "in much uneasiness..."

My point is this: Don't repeat his mistake. If you have not already done so, send in your offering to the Kateri Statue Fund. Your sacrifice is a fine Lenten penance, that Our Savior will bless. Your contribution, no matter how small, will be your smile to Kateri, your hand lifted up to her in a gesture of love and confidence...

— THE EDITORS.

MEMO

- ✂ Send in the names of your friends who may be interested in the Lily of the Mohawks ! ✂
- ✂ Check off the names of Catholic families in a last year's directory and send them in !
4000 new names of Catholic families are needed at every issue ! ✂
- ✂ The V.-Postulator may be making a pest of himself, but names of possible friends of Kateri are his big worry just now ! ✂

THERE KATERI BELONGED !

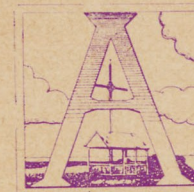
(A yearly account of the foundation of the Mission of the Sault up to 1685¹)

by

CLAUDE CHAUCHETIÈRE, S. J.,

Spiritual Adviser of the Venerable Kateri Tekakwitha.

INTRODUCTION



AFTER five years of delay passed in much uneasiness (the like of which could happen to those spoken of by St. Paul, who "*veritatem in injustitiam detinent*"²), I feel obliged, at last, to give in and to express as little badly as possible on paper, what has taken place during the last twenty years and what the Faith has produced in this country. The oblivion into which most all this could fall, may some day be imputed and reproached to me by God. I could also deprive myself, through my own fault, of the prayers of the first apostles of Canada, in whom I have great confidence, for not having wanted to help make their memory better known, and to follow the inspiration I often had of taking my pen in hand and of gathering the treasures they themselves found and of which they have made us the depositaries.

These thoughts, which seem so just to me, troubled me more five years ago, after I had received certain letters from France in which I was informed that one of my letters had publicly been read, although I had asked the one to whom I had written it (one of my brothers), to read it in private and to send it on to its addressee. I was told that what had happened was well, and, besides, that I was not acting properly in hiding edifying facts such as those I had written. Compared with what one then read

(1) *Mission of Sault St. Louis of St. Francis Xavier.*

(2) "*...whose wrong-doing denies his truth its full scope*" (Rom. I, xviii).

concerning the Chinese missions, they were more interesting and more effective on the minds of the readers. I had threatened those to whom I then wrote, never more to write to them if they did not keep quiet. Finally the secret was out. I have also been accused, here in Canada, of being too lazy in preparing these accounts. Later on, obedience obliged me to see to it.

All this carried my consentment, though I was at first determined to say naught outside of what I had seen or heard; secondly, having written something, I resolved to do so no longer, to live where God had placed me in this world and to profit personally from the examples of virtue I see each day in our new Christians. At last, the fear of being truly stubborn, as somebody has accused me, forced me to give some form to a sort of yearly account I had written and to other remarks which had been made only for my particular consolation in the expectation of what was to come.

I am restricting myself to the Iroquois missions only, to which God has sent me, and especially to the mission of the Sault which is mine.

Thus, the reader will here see the birth and progress of the New Church. The attachment I have for this mission is as old as the mission itself, for, as the Iroquois missions began nineteen years ago this winter, nineteen years ago, did God also make known to me His Will, attract me to the foreign missions and prepare me in a particular manner to draw me to Himself by His abundant mercy, which He showed me on a Christmas Night, the same Night and with the same inspiration he attracted the Indians. It was the year 1667.

Five years after, God disposed me more in particular, while I was still in France, around the Feast of St. Francis Xavier and interested me in the Iroquois missions. He gave me a great liking for the Huron language which is the one used by the Iroquois to pray. Rev. Fr. Mercier, whom I saw in France at the end of December, taught me the principles of this language which I then learned, as well as the recitation of the beads in Huron. I preferred to recite them in this language rather than in Latin because of the spiritual consolation this manner of praying to God, aroused in me. As soon as I arrived in Canada, I was in fact applied to the Huron mission for a year, and the following year, I was sent to the Sault, where I have lived up to the present time. In 1680, God confirmed in me, by the prayers of Catherine, who is well enough known, all that had happened in the preceding years. *(To be continued.)*

OUR HEROINE

The Life of Kateri Tekakwitha

by

LORRAINE FITZGERALD

CHAPTER IX — HER DEATH.

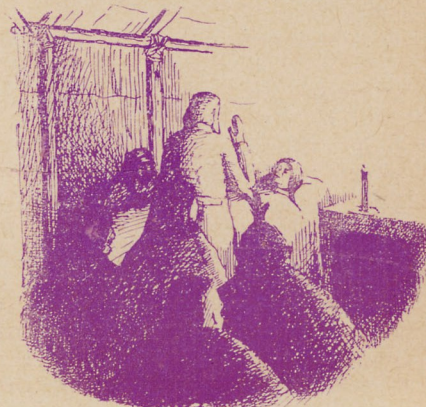
Kateri's life had been one of continual illness from her earliest years. Thus she did not consider as a discomfort the eye-trouble which she had endured since the age of four; nor almost constant headaches; nor even a stomach ailment during the last year of her life, which was accompanied by nausea and finally by a slow fever.

It was Holy Week of the year 1680, when hope of her return to health was lost. She then asked that she be allowed to perform some penance in memory of the Passion of Our Lord, such as to pass a day without food. She was told that this must be refused her, that she must think of something else, and, finally, that she did not have long to live.

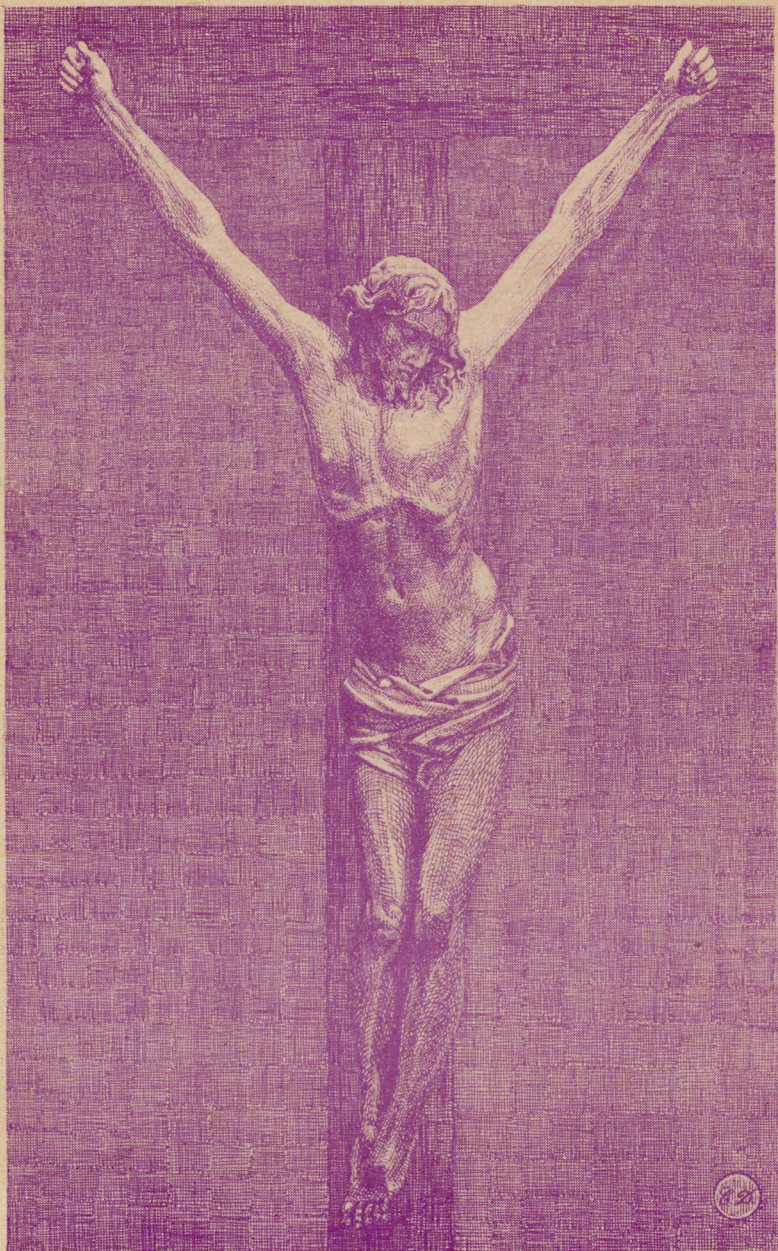
It was unprecedented in the village to see the Blessed Sacrament carried to a cabin, for the sick were always brought on a plank of wood to the church. When it was necessary to give the Viaticum to Kateri, it was found that she was too weak to be moved. Since no one wanted to let her die without receiving this Sacrament, it was brought

as a favour to her. She gathered all her strength to make well this last Holy Communion. Being extremely poor, she did not have proper clothing to wear for this great occasion, so one of her friends lent her a gown.

Wednesday morning Kateri began to sink rapidly and her friend, thinking she was about to die, refused to leave her. But Kateri assured her she could go to work in the field, and promised to send for her when the time came. It happened as she promised. Kateri asked for her friend about ten o'clock in the morning. Marie Therese



(Continued at page 10)



Passion Flower

*Fine polished words in weakness fail
When they its beauty would express ;
No light defines its colored trail
That can its truthful glow confess.*

*It blinds the eyes that it behold,
Unless the soul finds deeper sense
Than is avowed by burnished gold
That pistils wave in recompense.*

*Its flame the inner thought invites
That leads the soul to Garden woe,
And ends in Blood of calvary's heights
Where friend is made of hateful foe.*

*It shines at Mohawk Lily's shrine,
And pleads for her the altar grace
With virgin gleams, almost divine,
As light illumed far Tabor's face.*

T. F. KRAMER, C.P.P.S.

← { A pen and ink reproduction by C. Drolet, S.J., our art editor,
of the twenty-one inch ivory corpus, a gift of Louis XIV
to Kateri's Mission.

(Continued from page 7)

Tegiaguenta reached the cabin a short while before Extreme Unction was administered. After she had received all the Sacraments, she spoke to Marie Therese. At the sight of her friend in tears, with a failing voice she said:

"I am leaving you, I am about to die. Always remember what we have done together since we knew each other; if you change, I will accuse you before the tribunal of God. Take courage, despise the discourse of those who have no faith, when they wish to persuade you to marry; listen only to the priests. If you cannot serve God here, go to the Lorette Mission. Never give up mortification. I will love you in Heaven, I will pray for you, I will assist you."

With these last words Kateri lost her voice. For some time she had not been able to see; now, she could not speak, but to the very last breath she could hear well, and when some act was suggested to her she took new strength. Her face appeared more like that of one in contemplation than the face of one dying. Thus she remained until her death. One of the priests, kneeling at her right side, noticed a slight contraction of the nerve at the corner of her mouth, and so she died as if she were falling asleep.

When all were assured of her death, her friends delivered her eulogy in the cabin to encourage everyone to imitate her. The Indians regarded her body as a precious relic, kissing her hands and keeping as souvenirs what ever belonged to her. They spent the night near her, regarding her countenance, which changed gradually in less than fifteen minutes. It aroused devotion, for when her soul was separated from her body, it appeared more beautiful than it had been when living. This gave joy to all and fortified each one in the faith he had embraced.

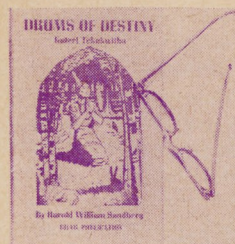
It was not the custom of the Iroquois to make great preparations for a funeral. They greased the hair and the face of the dead and gave them new sandals. Sometimes they only covered them. At the Sault, they made Kateri a decent bier. A Frenchman, who was in the village, wished to make her a coffin through devotion to her. They placed the body in it as usual, but did not cover the face until they placed her in the grave, as all wished to gaze on her now beautiful countenance.

Her death was an occasion for both sorrow and joy. The Indians mourned losing her so soon, but they rejoiced to have her as the guardian angel of the Sault. (To be continued.)

☞ During Lent, why not make a daily sacrifice for the prompt beatification of Kateri? ☞

BOOK-REVIEW

DRUMS OF DESTINY, KATERI TEKAKWITHA. By Harold William Sandberg. 98 pages. \$ 2.00. The Grail, St. Meinrad, Indiana.



"A tiny starflower came to bloom in the beautiful valley of the Mohawks." Such are the freshness and purity which emanate from H. W. Sandberg's little biography of Kateri Tekakwitha. It reads as a poem. At

times you would think yourself in the forest with the Poor of Assisi. This sylvan atmosphere, enhanced by excellent full-page illustrations, pervades the entire story. Silence and peace of soul are stressed. In the turmoil of our century, every Christian must look for these green pastures. And then "as the hart panteth after the fountains of water", so he will be refreshed by the living waters. For it is in the solitude and calm of the valley and woods of the Mohawk that Kateri lifted up her soul and kept in closer union with God.

One must not look for too many historical references in this biography. One, rather, finds an evocation of the life in the early days of America and the virtues of the Indian maiden. In places the author overemphasizes the spectacular rather than the ordinary things in her life. The title of the book itself, "Drums of Destiny", announces more a drama than a straight story. But it will hold the reader, especially the teen-age reader, captive.

Each character will strike a responsive chord in most hearts. As a matter of fact, the author's characters stand one above the other in the brilliant colors and striking relief of a totem pole. At any rate, the reader is sure to fall in love with Kateri. "She was the most beautiful maiden in the Mohawk village for kindness radiated from her tender smile... The first blossoms of springtime pale beside your loveliness, Tekakwitha."

"A tiny starflower came to bloom in the beautiful valley of the Mohawks" in 1656. But in 1680, this star climbed to God's Heaven. Since then it shines and leads the way to all men of good will. Tekakwitha does what her name signifies: "moving all before her." She goes before, putting all things in order. Kateri's message to us through the "Drums of Destiny" consists in "a great abiding love for mankind and faith that knows no end."

JACQUES BRUYERE, S.J.

HER "MIRACLE" CAME TO PASS BY PRAYER

(The Montreal Star, Jan. 4, '52.)

Sir,—Please excuse my writing as I am blind. But I like to do all I can for myself. This may interest you or may not. But I hope it does. I know that The Star has always shown interest in the things concerning the Caughnawaga Indians.

One year ago on November 27th, I, Kateri Curotte Walker, was admitted here, helpless and nearly dead. All I could move was my head and hands. I had an open wound at the base of my spine, as large as a man's fist. The doctor told Madame Alma Bariteau, directress of this place, that I would not live long enough to heal it, let alone walk again. But I am a living proof of the miracle of prayer without medicine. By just prayer to the Sacred Hearts of Jesus and Mary and the Venerable Kateri Tekakwitha, the holy Indian maiden also

known as the Lily of the Mohawks, I am healed. I can sit up, wash, feed and dress myself. And now I am learning to walk again, after being unable to do so for two years, in a special gift "walker" fitted with adjustable crutches. I owe all this to prayer and to Father Lalonde of St. Francis Xavier Mission Church at Caughnawaga; and to the personal, tender care of the most wonderful little lady in my life: Madame Bariteau, whom I call "Mother." We Indians sensibly adopt those whom we love and admire. And believe me, everyone does love our little Mother Bariteau. And it was a "miracle" that brought me here. For you see, I can stand upon my own feet now and take a few steps. So I am confident I shall eventually walk again. I intend to write a book later on all about my own "miracle."

— Kateri Curotte Walker.

☞ May the joy, the Christian joy, that was Tekakwitha's, be yours on Easter Sunday! ☞

LETTERS TO KATERI

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

Toronto, Ont., Nov. 20, 1951: ...Yes, Father, my sister-in-law is making a most remarkable recovery. Truly, little Kateri came quickly to our call. She was in such a poor condition that the heart-specialist went to the operating room and remained with her during the operation while the surgeon removed the kidney. No one in the hospital could understand how she could ever have escaped the frightful pain that accompanies that operation, but we knew! She had *none*. And that isn't all! My mother has been in very poor health and we were unable to find a Catholic doctor near enough to attend her regularly and had to be satisfied with any doctor we could get as we continued to seek a suitable one. When she had a very severe heart-attack two weeks ago, we began a Novena to Kateri and the second day heard of a young Catholic Doctor who had moved into our district. He very willingly agreed to take Mother as a patient. Miss M. G.

Garden City, N.Y., Dec. 28: Enclosed find \$2.00 as a donation to Kateri in thanksgiving for finding jobs for the Christmas holidays for my two sons, Richard and Walter...

Mrs. C. E. M.

Milwaukee, Wisc., Nov. 21: ...My second daughter got injured at her work and she called me by phone telling me of her plight. I had some of those medallions of Kateri left, which I immediately sent her, and to my surprise she seemed to miraculously

get well sooner than I had expected. She was so delighted over the outcome of it all, that she called together the men and the boys to have them contribute to our upkeep. We draw only a small pension, which isn't sufficient for maintenance, and I attribute it all to Kateri. I can't understand why she isn't canonized long before now... You may enter this in your quarterly magazine... Mrs. D. H.

Hazleton, Penna., Dec. 6: I am enclosing five dollars which I promised Kateri if she granted me the favor of a successful operation. I am fully recovered and hasten to keep my promise. Will you please send the little magazine "Kateri" to the enclosed five addresses... Mrs. G. I. P.

Scranton, Penna., Dec. 10: I pray daily for the Beatification of Kateri Tekakwitha. Through her intercession, I have received a few favors from the Sacred Heart. My first favor was for a safe delivery for my sister who was expecting a baby. The doctors told her she was in a difficult condition, and that she might lose the baby and they also feared for her health. I prayed to Ven. Kateri for help and today my sister has a healthy normal baby. She herself was in no danger giving birth to her baby. My second favor was for myself. For a few years, I have been in a nervous condition. I found it difficult to be in a crowd and especially to take an active part in Church societies. As a secretary of the Legion

of Mary of our Praesidium, I found it hard to read to a crowd in public. I prayed to Ven. Kateri to beg the Sacred Heart to cure me from this nervousness and self-consciousness. Now, I wish to thank Kateri for obtaining for me the cure of nervousness. I am able without difficulty to do my work as secretary of the Legion of Mary, and moreover, I read to a crowd with calmness and without fear. So by writing this letter and sending seven dollars (for the statue, for her Cause and for a novena), I wish to show my gratitude to her. Miss M. A. G.

La Salette, Ont., Dec. 26: Enclosed you will find one dollar which I promised to Kateri if we had sobriety in our house on Christmas Day. And we did, thanks to Kateri. I promised to have it published in "Kateri"... Mrs. M. E.

Muscatine, Iowa, Dec. 28: I want to acknowledge the favor of a successful grocery store sale after prayers to Ven. Kateri Tekakwitha to whom we are devoted. Mrs. G. F.

South Hadley Falls, Mass., Dec. 16: Enclosed you will find a cheque of \$10.00 for the very successful outcome of a serious operation — five dollars for the statue and the rest for subscriptions... Mrs. A. G.

Dearborn, Mich., Dec. 15: I have promised Kateri Tekakwitha that I would publish my thanks to her if she would grant me the intention I have been praying for. I prayed for a good job that I would like, close to my house. Within a month I got the job... Miss J.

Verdun, P.Q., Dec. 7: I am enclosing ten dollars as an offering of thanksgiving to Kateri for some favors received... Mrs. M. B.

Mesa, Ariz., Dec. 29: I'm enclosing \$5.00 toward Kateri's statue fund in thanksgiving for favors received. In June of this year, I wrote to you asking that my intentions be placed on the relics of Kateri. All three petitions were granted me. A Catholic friend suggested accompanying me on the trip and shared the driving with me. Since October 16, I have a nice position as woman's editor on the local paper with a raise in pay already. Also, I have found a very satisfactory apartment at reasonable rate. For all of these favors, I wish to thank Kateri. For the past month, I have been driving to Scottsdale, Arizona, each Sunday there helping the Workers of the Sacred Heart with their work among the Indians. Miss M. C. B.

New York, N.Y., Jan. 8, 1952: While renewing my subscription for 1952, I think my experience with Kateri worthy of mention. I suffered for several years with bursitis. Last year, I became ill with severe pain in both shoulders and arms. I had my arms in a sling for approximately three months. I had X-rays taken and they showed definite calcification in both shoulders. The Doctor advised an operation X-ray therapy or nerve blocking. I told my cousin who is a yearly visitor to the Mission. He gave me a relic of Kateri and I asked her if it be God's will to relieve me of my suffering so that I may be able to do my house work and care for my children. My pain subsided. It's more than a year now and I haven't had any sign of the pain since that time. The Doctor is astonished that the pain hasn't re-accrued. Respectfully, Mrs. C. W.



(Lent is here...)

INTERVIEW WITH KATERI

KATERI (*sympathetically*): Now, now, what is the Vice-Postulator worrying about?

VICE-POSTULATOR (*uneasily*): Dear Kateri, I'm not precisely worrying. I was thinking how poor you used to be when you lived here at the Mission. Even on your death-bed, you had to borrow a dress to die in; your other one was so torn and worn. You loved poverty as much as St. Francis of Assisi...

KATERI: Blessed are the poor in spirit; the kingdom of heaven is theirs (Matthew v, iii).

VICE-POSTULATOR: I was also thinking, Kateri, that your Cause is as poor as you were when you trod the banks of the Mohawk and of the St. Lawrence.

KATERI (*smiling*): Is it really so? The second issue of Volume 4 of "Kateri" is out, and always there has been enough to keep the bulletin going!...

VICE-POSTULATOR: Kateri! Kateri! Expenses are going up. Just now your little bulletin and your Cause have about \$25.00 to their credit! And there is not only the bulletin! More publicity is needed to make you better known, loved and invoked. Pamphlets and books should be distributed telling the wondrous story of your life. A series of radio and television sketches would place you before the public eye. Thousands only need to meet you to love you!

KATERI: Make it your first care to find the kingdom of God, and his approval, and all these things will be yours for the asking (Matthew, vi, xxiii)...

VICE-POSTULATOR (*uncertain*): Do you think that the addresses of possible subscribers to "Kateri" would be included in "all these things"?

KATERI (*s:fly*): Man of little faith! (Matthew, xiv, xxxi)... H.B.

Original Kateri terra cotta by Mrs. B. Worthington, an alumna of Marymount College, Tarrytown, N. Y.

THE KATERI NOVENA!
20c postpaid

CALENDAR TIDBITS

Dec. 25, 1951.—For Midnight Mass, the Blessed Bread (*pain bénit*) was donated by the K. of C. of Caughnawaga and by other members of the Lachine Council. Five Fourth Degree members in full regalia assisted at the three Christmas masses and received Holy Communion, much to the edification of the faithful. They were Grand Knight Wilfrid Bélanger and Messrs. J.A. Bergevin, and Ernest Bergevin of Lachine, Josaphat Tessier and Emile Gauthier of Ville St-Pierre, P.Q. Mr. Norman Saylor, K.C., also a Fourth Degree Knight, was present doing his duty as President of the Caughnawaga Choir.

Jan. 20, 1952. — The Rev. John Brown, S.J., Superior of the Cœur d'Alène Mission of the Sacred Heart at De Smedt, Idaho, a Blackfoot Indian himself, an Algonquin like Kateri's mother, spent Sunday night at Mission Saint-François-Xavier. Father Brown is the oldest of a family of twelve. Born on Sept. 8, 1916, he began his schooling with the Ursuline Sisters at Browning, Montana, continued his studies at West Catholic High School in Philadelphia, Pa., at the end of which he decided to become a Jesuit. He entered the noviciate at Wernersville, Pa., studied philosophy at West Baden, Ind., and completed his theology at Alma, Calif.

Father is very devoted to Ven. Kateri Tekakwitha. One of his sisters is named Kateri. After a disastrous fire at his mission, he undertook, two years ago, to rebuild the church, the Fathers' residence and the Mission School. The church is now rebuilt and the



THE REV. JOHN BROWN, S.J.

debt will be wiped out by next October. This, Father Brown attributes in large part to Tekakwitha.

Monday morning, he visited Tekakwitha School and spoke to the Iroquois children. They learned that his people had been converted to the Faith over a century ago by several Caughnawagas, that not a single Indian in all this time had abandoned his religion, that no one ever misses mass on Sunday and, better still, that most of the faithful at De Smedt assist at two masses on Sunday. Not a single Cœur d'Alène has died without the Sacraments since the conversion of the tribe over a century ago — not even those who fought at Iwo Jima!

To my knowledge, the Rev. John Brown, S.J., of De Smedt, Idaho, and the Rev. Michael Jacobs, S.J., of St. Regis, P.Q., are the only two Indian priests in North America today.

FATHER BÉCHARD. 15