



## Won't you come

with me to the Crib?" asks Geraldine Tekahentakwa Montour, age eight. "At the feet of Jesus we will pray so that we may have the statue of Kateri soon!"

## 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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Miss P. Bertolami	1.00
Mrs. W. Brinkman	1.00
Anonymous	1.00
Mrs. Verna Portler	1.00
Mr. Jackie McNeill	1.00

\$ 246.50

Prior donations. 915.75

\$ 1,162.25

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

Vol. 5, No. 1

Caughnawaga, Que.

December 1952





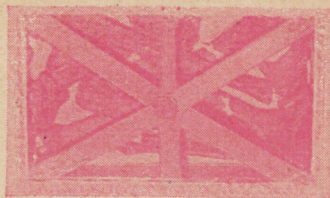


Photo: J. G. Martin

# THE RELICS OF TEKAKWITHA

# KATERI

# Vol. 5

# No. 1

Editor: Rev. Henri Béchar, S.J.  
V.-Postulator

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Associate Editor:  
Rev. Albert Burns, S.J.,

## 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 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 temporal and spiritual you receive through her intercession. As a result, it is hoped that the Cause of her Beatification will progress more rapidly.

A one year subscription to KATERI (\$1.00) will enroll you as a member of the Kateri Tekakwitha Guild for one year to share in the daily memento of the V.-Postulator's mass and in a special mass offered each week for your intentions in the old Mission Church of St-François-Xavier.

Published quarterly to spread devotion to *Ven. Kateri Tekakwitha* by Rev. George Brodeur, S.J., at Mission St-François-Xavier, Caughnawaga, Quebec, Canada.

All subscriptions, remittances and correspondence should be addressed to KATERI, Mission Saint-François-Xavier, Caughnawaga, Que., Canada.

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DECEMBER 1952

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# To Her Friends...

The Vice-Postulator



Christmas 1948, the new bell, "Kateri Tekakwitha", of Mission St. Francis Xavier, the Lily of the Mohawk's parish, pealed forth its invitation to Midnight Mass. That same Christmas, the first issue of the Kateri quarterly went forth to tell the tale of the "Fair-est Flower that Bloometh." It sallied out to beg for prayers on behalf of the Cause. It ventured out, also, in search of the necessary financial assistance to make her better known and loved. Since then, 130,000 copies have been printed — thanks to the unstinting generosity of its 3000 subscribers. (Last September, \$5. remained on the credit side of the Kateri ledger.)

During the past year, many favors have been obtained through Kateri's intercession. (The two first class miracles will come — for the tricentennial of her birth in 1956, we hope — if enough friends pray enough for this intention.)

During September, Miss Gertie Kathleen Hart of Quebec published at Laval University a "Méthode directe de conversation anglaise" for 7th graders, which devotes a complete chapter along with its beautifully illustrated cover to Tekakwitha.

In October, at the National C.W.L. Convention at Regina, a resolution was adopted urging all 100,000 members to propagate devotion to her.

A colored film slide on Kateri is in preparation (more about this later). Shortly before Lent, posters in English and French requesting prayers for her beatification will be sent to every church, college and school in the country.

For the fifth Christmas, the Kateri bulletin, firmly trusting in Providence and in the Venerable's clients, is on its way with its message. For the fifth Christmas, the new mission bell will joyfully ring in the Savior's birthday. If you listen to it carefully, you will hear, in the Infant's name, a happy "Thank you!" to Kateri's friends and, for 1953, a special blessing upon them and their dear ones...



# THERE KATERI BELONGED!

(A yearly account of the foundation of the Mission of the  
Sault up to 1685)

by

CLAUDE CHAUCHETIÈRE, S.J.

*Spiritual Adviser of the Venerable Kateri Tekakwitha.*

A.D. 1669



WHILE our Indians were thus hunting, Father Rafeix had the land prepared, and, these good Christians having come back, he portioned out their fields to them. After the sowing was done, Francis Xavier<sup>1</sup> built himself a lodge which thereafter was to serve as the model for all others.

Such a happy lodge that it seems to be the parent of the sixty others in the midst of which it is built, and that he who built it has become as the father of the faithful who now are in very great numbers! At that time there were but two families at most in this lodge. Not one of them was unbaptized. Lately, however, the good odor of these new Christians so fills the woods around here that many come to visit them. Their reputation spread as far as the Iroquois country, and there became the source of a thousand blessings which God poured forth upon the infidels at the same time they were learning about the new mission.

Many Indians extending upwards towards the Ottawas lived on the banks of the St. Lawrence. Curiosity attracted them to La Prairie. Some came as the devil's agents to entice away the others but they found themselves taken in by the nets of the Gospel little by little, lodge after lodge, man after man. Thus were the beginnings of the mission similar to the mustard seed. These visitors, seeing that the corn was very fine, thought of remaining and of building their lodges. The first lodge did not stay alone very long. In less than a year there were four, among which could be seen that of an Onondaga who was baptized in France and to whom the King gave his name and a beautiful silver medal which he always wore around his neck.

(1) See Vol. 4, No. 4, p. 4.

✠ Christmas present for Kateri :  
The promise to say the prayer for her beatification daily! ✠

## To St. Francis Xavier



(For December 2, 1952, quadricentennial of his death.)

*When backward glances gender forward urge,  
For man the norms of saints are not in vain;  
On Sancian sand St. Francis heard the dirge,  
Intoned by Angel's voice to bless his pain.*

*The zeal that strove to save the Orient,  
Was not concerned with geographic sense;  
The savage hearts that pined in Occident,  
Your ardent pleas engaged for recompense.*

*By death your lavng hand could not be held,  
While brethern trekked the alien wilderness;  
As Mission Patron, then, your love upwelled,  
To reap the fruits denied by mortal stress.*

*The Maid who worshiped at the forest Rood  
Became your fervent daughter, true and tried;  
Pray, she may soon enjoy the virgin good,  
By love prepared, in sainthood sanctified.*

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





● The beautiful statue of Tekakwitha offered by Mrs. Claire Griffin in loving memory of her son James, to the Hospital Sisters of St. Francis Springfield, Illinois. Before long, there will be a statue of Kateri in her own parish...

# The Maiden Called Tekakwitha

by

EDMUND J. RHODEBECK, B.S., M.D., FELLOW N.Y. ACAD. MED.



SURELY another life<sup>1</sup> of Kateri Tekakwitha must seem unnecessary. Everything that is known about her—and that is very little indeed—has been written many times and in several languages, and the size of her bibliography is astounding. All that is known for certain can be found in the accounts by Fathers Cholenec and Cauchetière, her confessor and her spiritual director. Additional details are presented in the recently published "Positio of the Historical Section of the Sacred Congregation of Rites." That is all that there is.

## ● Many biographies

A number of biographies have been based upon these earlier documents. In English, one of the first, that of Ellen Walworth, is particularly noteworthy. It is a scholarly piece of work. Father Wynn, S.J., co-Postulator for the cause of Kateri, wrote a life which is authoritative and there are many others.

When all is said and done, these lives portrayed the cold and rather dull portrait of an Indian girl placed in a setting of historical facts and usually playing a secondary role in the glorious story of the Jesuit Martyrs who preceded her.

## ● First meeting

Now I am very fond of Kateri, which is the reason why I have been asked to write this article. I met her a few years ago when a casual acquaintance presented me with a medal of a little Indian girl, a Mohawk, of the Iroquois tribe in which I had always been interested.

Immediately I sensed what newspaper men would call a human interest story when the facts of her life were told to me. How could a Mohawk girl of that age and cultural pattern trod the path that Kateri trod? What made her do so? What factors in her life played parts in the formation of her personality? What was her personality pattern? What was her cultural setting?

## ● A not too happy little girl

Kateri was the first "Saint" in whom I really became interested. The accounts of the lives of others which I had read were so saintly that I had very little in common with them. They were not human. They needed defrosting and I should not want that to happen to Kateri. I should not want her gilded up and surrounded by an aura in which the struggles and strivings of a little Indian girl, and a not too happy one, played no part.

(Please turn to p. 14).

(1) Dr. Rhodebeck worked in collaboration with Miss Marie Buehrle on a "Life of Tekakwitha". "He is really the moving spirit behind this book," wrote Miss Buehrle. "For years he has been doing research work on the Indians of the Five Nations and especially on the little 'Lily of the Mohawks.'" Dr. Rhodebeck, a recent convert, died last September in New Orleans.





"Even after her bones were removed, the place where Kateri had prayed, and where her body rested for a time, was looked upon as sacred ground. From the day of her burial in 1680 to the present time, it has been distinctly and unmistakably marked with a tall wooden cross. Whenever the old one crumbled away, a new one was erected to replace it."

In 1888, the Rev. Clarence A. Walworth, Rector of St. Mary's Church, Albany, New York, and, we believe, Miss Ellen H. Walworth, his niece and one of the best biographers of Tekakwitha, donated a granite monument to be erected at what was once the grave of the Lily of the Mohawks.

"It is a solid piece of Barre granite, in the shape of a sarcophagus, — six feet six inches long, two feet ten inches wide, two feet six inches high, which is now protected by a strong canopy and enclosure of wood."

This memorial is not at Caughnawaga, the present Mission Saint-François-Xavier, but at what is now known as Côte-St-Catherine, its old-time site.

## Merry Christmas to Kateri's Friends!...



ON Christmas Day, let us offer the New-Born Babe to His Father in Heaven, asking Him, at the same time, to grant us during 1953 at least one of the two first-class miracles needed for the Beatification of Venerable Kateri Tekakwitha.





THOUGH Kateri Tekak-witha was an Indian girl and lived back in the 1600's she had much in common

with modern youth. She lived under similar conditions in many ways and faced the same spiritual and moral problems as Catholic boys and girls of today. Evil surrounded her on all sides, but she did not succumb to it. Wrapping the light of Christ closely about her Kateri emerged unscathed and set her footsteps firmly on the pathways which lead to sainthood.

Today Catholic youth is living in the midst of modern pagans, many of whom do not believe in God and deny His existence. It was the same with Kateri. Her people, the Indians, were pagans who rejected the teachings of Christ as brought to them by the missionaries. Kateri had to keep her Faith a secret and when it was discovered she was ridiculed and actively persecuted. Like many Catholics behind the Iron Curtain in our day Kateri had to flee her native village in order to safeguard her Faith and be able to practice her religion.

The pagan Indians, like many of our modernists ate to the point of gluttony and drank themselves into a state of intoxication. Kateri would have

# Kateri and Modern Youth

by

Anne Tansey

## She has much in common with modern youth

been very popular if she had joined her relatives and neighbors in this feasting and drinking, but she was not that kind of a girl, she would not participate in pagan orgies while professing to be a Catholic. Rather than offend God by being "one of the crowd," she remained in her own quarters fasting and praying. Modern girls can remember her example when faced by similar temptations, when the crowd is off to some questionable drinking place or night club.

The Indians with whom Kateri lived were as proud and vain as many of our modernists. The girls painted their faces, strutted about in pretty dresses and adorned themselves with costume jewelry. Rather than follow their example Kateri dressed as simply as possible and wore no jewelry at all after she grew up and could do as she chose. Like some modernists Indian girls as a rule were very lazy and wanted nothing but good times. Unlike them Kateri was

very industrious and never idled a moment. She not only worked for herself but for others as well, in spite of the fact that she was in very poor health.

Another modern evil which was quite prevalent among the Indians was the consulting of fortune tellers. Just as modern youth go to Coffee Annies and Tea Marys, Kateri's Indian friends went to the tents of fortune tellers among the Indians. This Kateri refused to do as it was a sin to inquire into the future through such occult means.

Unfortunately modern youth is quite given to gossiping and slander. These two evils beset Kateri also. The Indians were greatly given to gossiping and told terrible lies about each other. Oftentimes the missionaries had a hard time ascertaining the truth, even among their Christian converts. Kateri never engaged in such practices. Serious lies were told on her, but she took no reprisals and eventually was exonerated. She freely forgave those who had slandered her.



Impurity and sex crimes were as prevalent among the Indians in 1676, when Kateri was 20 years old, as they are today in 1952. It was very hard for a girl to live chaste and pure in Kateri's surroundings, with sin and temptation on all sides, just as it is today when running around with the crowd. Kateri did not run around with any crowd. She chose the companionship of only virtuous and pious women. While others were out having "a good time" offending God, Kateri was praying and doing penance. She might well be called the first Catholic girl on this continent in the full sense of the word, and as such is a worthy patron of modern youth, who, like Kateri, are surrounded by sin and paganism on all sides. Kateri can lead others along the path which she followed, setting the example of a real Lay Apostle.



# LETTERS TO KATERI

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

*New Jersey, Sept. 24:* I wrote to you in August to ask you to send me the Novena to Kateri. I would like now to tell you my story. My boy cracked up in April (he was in the service) and of course I was heartbroken and almost gave up in despair, but I had dedicated my boy to the Blessed Mother when he finished school so I kept on praying to her. He wrote me a letter in May and then I never heard from him directly again until lately, and I feel sincerely that it was the Little Lily that brought this about.

I made a Novena to the Blessed Mother before the Feast of her Assumption and on the 8th day after confession, a friend told me of the Little Lily and I know it was the Blessed Mother who wished my prayers answered through Kateri. As near as I can figure out the day you started your prayers for us, my sister-in-law received a letter from my boy, and the doctor had added a postscript saying my son was improved. This was the first word we ever had of any improvement. On the very day I finished my Novena, I received a letter from him.

I have not mentioned it before, but up to this time any mention of my name or upon receiving a letter from me would send him completely out of his mind. He also refused to have anything of a religious nature near him. So you can imagine my joy when he was at last able to write to me and in this letter he said he hoped I was still

praying for him because, quoting his exact words, "That old Catholic religion makes a guy feel glad he was born one!" I think you can imagine how happy that made me.

I called the hospital yesterday and the doctor said he was very much improved and would leave for a V. A. hospital in New Jersey (He has been in Florida). So I am truly able to thank God and the Little Lily for her intercession. He will be here in New Jersey by the 27th (his birthday) and I will again be reunited with him... I will surely do everything I can to spread devotion to Kateri and pray daily that she will soon be beatified... I am enclosing a small token of Thanksgiving and hope it will help you in your great work... Mrs. E. R.

*Plumas, Man., Oct. 10:* ... My boy handed me a \$1.00 today to be used for the Statue of Kateri. Kateri sent such good weather for him to get his threshing finished. Would you please say a little prayer to Kateri for my intentions?... Mrs. A. R.

*Biddeford, Me., Sept. 25:* It is with great joy that I am able to say that my health is coming back to normal. The Doctors and the clergy are very much surprised at my improvement. I have always prayed to Kateri; my prayers were heard on time, after I had finished the novena... I will do my utmost to spread devotion to Kateri and am including along with my offering a list of names... Mrs. E.P.C.

*Elmhurst, Ill., Sept. 28:* Enclosed find \$2.00 towards the statue of Kateri Tekakwitha. I received a few favors from Kateri. One such favor was when our house burned. I prayed to Kateri that the insurance company make a satisfactory claim statement. This was granted thanks to Kateri... Mrs. F. M.

*Cleveland, Ohio, Oct. 6:* Altho we are back to hard work after our vacation we are still enjoying the happy memory of our trip to Kateri's Shrine and our grand visit with you. That indeed will be the nicest memory of 1952. Dad came thru his operation in grand style and was back home on the fourth day. We are hoping and praying that his condition has been arrested and that Kateri will not allow it to break out again... Mr. and Mrs. J. B.

*Baltimore, Md., Oct. 9:* The enclosed \$2.00 check is in thanksgiving for a favor received. I was suffering from a severe sore throat, so I prayed to Kateri to help me and now I am feeling fine. Please continue to pray for a relative who was mentally sick, but he is wonderful now... Miss M. M. S.

*Gympie, Queensland, Australia, Oct. 12:* ... Many thanks for your literature, medal and acknowledgement some months ago for Kateri, Lily of the Mohawks. I am sending a money order offering, hoping it will subscribe to your magazine and support your Mission or Kateri statue. I will leave it to you to use as you think fit.

Mr. J. J. K.

*Montreal, Que., Sept. 13:* Enclosed please find \$5.00 towards the amount I promised Kateri for favour obtained... Miss S. A. L

*Forest Hills, N.Y., Aug. 21:* ... Our business is still holding its own and we hope that before many more years —thru Kateri— it will flourish anew. A fine healthy son was born to us just six months ago today by Caesarian section, due to complications. We are most grateful to the Lord for this great blessing and to you and our other good friends for your prayers which contributed to the happy outcome of my confinement. Could you possible find a moment in your busy schedule to send me a few copies of the Novena? My own is in tatters and I do like to distribute them where they'll do some good... Mrs. L. S.

*Guelph, Ont., Oct. 18:* ... Enclosed please find \$5.00 for a wonderful favor received from Venerable Tekakwitha. She has really proved her powerful intercession. I am gratefully her client, Mrs. C. McG.

*St. Alexandre, Que., Oct. 25:* Enclosed find \$5.00 in thanksgiving for a cure obtained through the intercession of "little Kateri" and also for having obtained many temporal favors... Mlle L. B.

*Springfield, Ohio, Aug. 11:* The enclosed \$3.00 is in Thanksgiving from a client of mine (Mr. M.C.) who received help thru little Kateri—he was saved from losing his home, etc. to the amount of \$25,000. Although most of my clients are Protestants or of other faiths, they sure come through for little Kateri. Mrs. M. S.

*Ste Philomene, Que., Sept. 14:* We are happy to inform you that we have obtained an important favor through the intercession of Katherine Tekakwitha and we thank her. M. and Mme L. G.



The Maiden Called Tekakwitha, continued.

No! Here was an Indian child, orphaned, physically handicapped, who followed an adaptive pattern of life which seemingly led her insensibly to the end which she attained. One can see a gradual tilling of the soil, a refining of it, until the coming of the Jesuits and their doctrine of the Incarnation and the Redemption planted a seed which ripened with great rapidity and burst forth into an expression of all her repressed desires. Here was an answer to her struggles, her strivings, her unhappiness. She found "One" whom she could love and trust without fear.

● *There by the Grace of God...*

Now comes the question of how to approach such a problem. How is it possible to make Kateri come to life? How portray her as a girl and woman growing in sanctity and not as a saint who was secondarily a woman? How show that her handicaps were used as stepping stones for the achievement of this purpose? How demonstrate also that God works best through His use of natural means and thus makes these things more comprehensible to us who are human beings with only human understanding? How enable us to say when we have had and known and understood: "There by the Grace of God and with my co-operation, 'I may go'?"

● *The cultural pattern of the Iroquois*

Unfortunately so little is known of the cultural pattern of the Iroquois at the time at which Kateri lived that it is very difficult to place her in her natural setting. Indeed no one in speaking or writing of their contacts

with the Iroquois has given a descriptive account of their lives and ways of life or of their home life and of the little intimate things which make up human relationships. All we have are a few brief passages in the "Jesuit Relations." This places an almost insuperable obstacle in the way of an analysis of a personality, because a personality is invariably largely influenced by the environment which is its setting. We, however, know enough of Iroquois life and occupations to know the limitations which would be imposed upon a person with Kateri's handicaps.

Unlike the Algonquin tribes by whom they were surrounded, the Iroquois were town builders. Instead of wandering from place to place to hunt, they preferred fixed abodes, houses enclosed in a compound walled by a double or triple palisade outside of which were fields where they could raise their corn. They were distinctly agrarian and depended more on agriculture than on hunting for their staple food supply.

The Mohawks, the tribe to which Kateri belonged, were the easternmost tribe of the Iroquois Federation and they built their towns on undulating hills above the Mohawk River which flows eastward through a picturesque valley and emptying into the Hudson, not far above Albany.

Try to picture such a country covered with virgin forest. Imagine a low hill, the top of which has been cleared and on which an irregular rectangular, doubly palisaded town has been built.

(To be continued.)

❧ Christmas present for Kateri:  
Among other gifts the Magi brought gold to the Child.  
Kateri's Cause is as poor as she was herself here below! ❧

## CALENDAR TIDBITS



Sept. 15, 1952. — From Miss Gertie Kathleen Hart of Quebec, a copy of her manual, *Méthode directe de conversation anglaise*,

found its way to the V.-Postulator's desk. The illustrations, in color, are by Paule Boisvert. Several pages are devoted to Kateri. Miss Hart leaves for France on Oct. 3, where she will have the opportunity to speak of the Lily of the Mohawks.

Sept. 16. — The Duchess of La Rochefoucauld, M. George Davy, Dean of the Faculty of Letters, Paris, with several friends, visited the Mission and manifested interest in the Cause of Tekakwitha.

Sept. 28. — A very dear friend of Kateri and of the Mission, Dr. Edmund J. Rhodebeck of New York, who spent the summer at Caughnawaga doing research for a Life of Tekakwitha, died of a heart attack at the Hôtel-Dieu of New Orleans. R.I.P.

Sept. 28. — The V.-Postulator was guest speaker at the communion'breakfast of the C.W.L. at St. Bernadette's Retreat House in St. John's, Que.



Oct. 5. — This afternoon, René Lazare, 12 years old, brother of Albert, Kateri's secretary, was killed in a hunting accident. René had served High Mass and, on his way home confided to his brother that he

wanted to become a priest. With his younger brother, Leroy, René had been saving his pennies for the Kateri Statue Fund. To his bereaved family, goes the assurance of our prayers and heartfelt sympathy.

Oct. 13. — After three years of waiting (See *Kateri*, Vol. 2, No. 1, p. 12), the reconstruction of the steeple of the 107 year old Mission Church commenced to the deep satisfaction of the Pastor and of his parishioners.

Oct. 19. — The meeting of the Regional Committees of the Montreal Holy Name Societies took place at Kateri Hall. Before leaving the Mission, the committee members visited the church and rectory of the Mission and venerated the relics of Tekakwitha.

Oct. 27. — The Vice-Postulator recently asked the Sacred Heart to find him the means of placing a Kateri poster in every Catholic institution of Canada. (See p. 3.) Four sponsors were promptly found: Mr. Jean Bédard, Ltd., contractor of Ville Lasalle, Que., the Lachine Council of the K. of C., the Central Catholic Bureau, manufacturers, importers and publishers of religious books and articles, and Willis & Co. Ltd., creator of the Willis piano, both of Montreal.

IN YOUR WILL, WHY NOT LEAVE SOMETHING TO THE CAUSE OF THE VENERABLE KATERI TEKAKWITHA, THE LILY OF THE MOHAWKS? HER CAUSE IS JUST AS POOR AS SHE WAS DURING HER LIFETIME!