



## "I Wonder"

Melvin Diabo, aged twelve, wants to know, "if Kateri's friends, who have the true Lenten spirit, will think of making a donation to the Kateri Statue Fund?..."

## 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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St. Andrew's Altar Society	7.00
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Mr. Leroy Lazare	3.00
Miss Veronica Casey	1.00
Miss Mary Walsh	1.00
Mr. Alexander McDonnell	2.00
Miss Irene Stafford	2.00

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!

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Mrs. John Repasky	5.00
Mrs. Edmund Graczyk	15.00
Mrs. Anna Goodleaf	25.00

\$ 286.00

Prior donations. . . . . 1,162.25

\$1,448.25

### THE KATERI NOVENA!

20c postpaid.

8 copies: \$1.00

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. 2

CAUGHNAWAGA, Que.

MARCH 1953





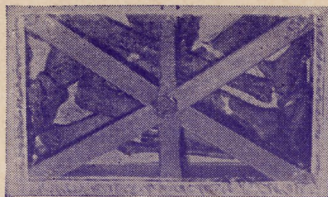


Photo: J. G. Martin

# THE RELICS OF TEKAKWITHA

# KATERI

# Vol. 5

# No. 2

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

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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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MARCH 1953

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# To Her Friends...

The Vice-Postulator



ENCOURAGE Kateri's Canadian devotees to pray, to make sacrifices for her speedy glorification and to get as many of their friends as possible to join in with them, thanks to the generosity of four sponsors, English and French posters have recently been sent to every Catholic institution in the country. If none appears on your parish or school bulletin-board during Lent, graciously remind your Superior or Pastor about it. He or she has much to do and has probably forgotten to post them up.

All Venerable Kateri's friends, Canadian or not, must pray in a very special manner for the two first-class miracles needed, this year, for her Beatification. In the past, our prayers have doubtless been humble and persevering<sup>1</sup>, but perhaps an important requisite has been omitted, so important that Jesus Himself, during the Last Supper, called the Apostles attention to it:

"Believe me, you have only to make any request of the Father in my name: and he will grant it to you. Until now, you have not been making any requests in my name; make them, and they will be granted, to bring you gladness in full measure (St. John, XVI, 23, 24)."

So, with all the terrible anguish, the whiplashes, the thorns, the nails, the sweat of blood that made up Our Savior's Passion, our prayers, our little miseries, and our bigger sufferings, offered up to Our Father in Heaven, take an infinite value in His Eyes. All this, in His Name for the two miracles !...

And then, the long-desired day will arrive !

Gladness in full measure, the joy of Kateri's Beatification will be ours !...

(1) See "Are My Prayers Being Answered ?", Kateri, Vol. 3, No. 2.

✠ Easter bouquet for Kateri:  
The promise to say daily the prayer for her beatification !  
Each prayer helps further the cause. ✠



# 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. 1670

**M**ORE clearly known this year was God's design concerning the Iroquois. The five lodges, quite full of baptized folk, began to observe the regular mission pattern (which had been nearly up till then, nothing other than that observed in the woods while hunting).

In other words, a person said the prayers and the rest followed, learning them through daily repetition. Mass was said in the little wooden hut held in common by the French and the Indians. Although the population was not large, prayers were said morning and evening. The affection the Indians manifested for the faith, necessitated the coming of two missionaries<sup>1</sup> as bears witness the printed relation of 1670 and 1671.

Several constructions were begun, which may still be seen, with a view to build a church in the style of the country. Fr. Peter Rafeix was the first to set his hand to it; he was tireless in the care he took of the Indians and of the French. The Indians, according to the relation, comprised twenty families.

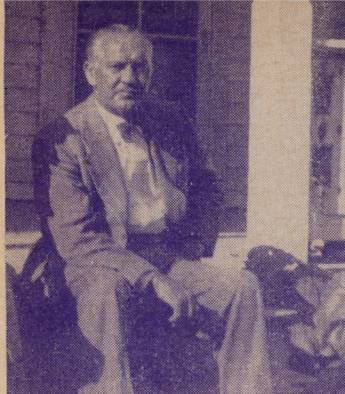
The Rev. Fr. Dablon, coming down from the Ottawas to Quebec on his way to his superiorship, passed through La Prairie, and having afterwards seen the old mission of the Hurons, said that the new one had the same exercises of piety as the old. We will see the progress that the new mission made in faith, in devotion and in the practice of the most eminent virtues, resplendent in this opening of a mission, but which God kept hidden within the limits of La Prairie.

As yet, there was neither a captain nor a lay assistant<sup>2</sup> properly speaking, and the missionaries took care of all without asking any help. Then, because the number of people became greater, it was necessary to appoint captains who took in hand the management of the village, and assistants who could take care of the interests of God: all this was accomplished the following year.

(To be continued.)

(1) Fr. Rafeix and Fr. Pierson

(2) In the French text, "dogique".



## The Friend of Kateri

MARIE CECILIA BUERHLE<sup>1</sup>

**I**T is eminently fitting that pages devoted to the memory and the cause of Kateri Tekakwitha should be the first to unfold for those who venerate her, the sketch of a man who loved her with a depth of devotion and understanding given perhaps to few. It is impossible now to tell the complete story of Doctor Edmund Rhodebeck who, like Kateri though under totally different circumstances, was in his living and dying, so potent a manifestation of the wondrous grace of God. Some day perhaps, this story may be revealed in its fullness. It is worth the telling; for he was a man fully and gloriously alive, awake to all the overtones and also the undertones of human experience, sensitive to everything that life has to give and to all that it can take away. Never prone to doing things by halves, always he wanted to go the whole way, and

the way varied according to the lights that led him and the power of the impacts brought to bear upon him.

Doctor Rhodebeck was born in Metropolitan New York of Dutch and French ancestry and his family belonged to the early Dutch settlers who entered into the making of that magnificent city. He felt himself therefore, a closely interwoven part of it, and the beat of its life was strong in his pulses. As a young physician the possibilities of a brilliant career opened quickly to him when, after a masterly piece of research, he was made assistant to the head of the staff of Saint Luke's hospital in New York.

He became the doctor of the rich and the prominent; but even at that early date he preferred the work of clinics and loved to slip into homes of the poor. Years of wealth and wordliness followed. Life offered its many pleasures;

(Continued at page 14)

(1) Miss Buerhle is the author of *St. Maria Goretti* (Bruce Publishing Co., Milwaukee). Dr. Rhodebeck, the subject of the present article, wrote *The Maiden Called Tekakwitha* (See Kateri, Dec.'52 and current issue) and, shortly after, died in New Orleans. At our request, Miss B. graciously prepared this fitting homage to one of Ven. Tekakwitha's intimate friends. — Ed.





The precious remains of Venerable Kateri Tekakwitha are carefully kept in the above chest, upholstered in cream colored watered silk, at the Jesuit Residence of Caughnawaga. Your prayers will help obtain the honors of the altar for them..

# The Maiden Called Tekakwitha

(Continued)

by

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

THE Mohawk Castle of Gandawague, where Kateri lived most of her life, lies just on the limits of the present town of Funda, N.Y. The site of the old village is being excavated by Father Thomas Grassman, a Franciscan Conventual, and a very scholarly priest, who has charge of Kateri's chapel and museum just below the site of the village. Father Grassman is doing a careful and an excellent piece of work which enables us to picture very well the setting in which Kateri lived. After removal of the top soil, careful scraping of the under soil reveals the posts, the double stockade, the outlines of the longhouses, and those of the Council House. Round grayish patches in the earth show the positions of long vanished hearth-fires, over one of which Kateri did her cooking.

## ● Gandawague of long ago

The houses themselves were long dome-shaped structures covered with bark and had a smoke-vent in the roof and a door at the end. They were occupied by four or five families, each with its own hearth-fire and a compartment in which they lived, cooked, ate, worked, and slept. The lodges were dark, dingy, and very dirty.

Now in an enclosure of small size (the enclosure at Gandawague is in

the form of an irregular rectangle, the palisaded walls averaging 255 ft. in length), community life must have been extremely close and intimate; hence any desire to stray from the common pattern of living or to do anything unusual must have been balked at the start. Ridicule and adverse criticism are great deterrents to individualistic tendencies that counter to accepted formulae.

Outside of the enclosure, which was pierced by three or four small openings permitting ingress and egress, the ground was cleared for some distance, and the fields of maize and squash, which formed the staple foods of the community, were planted on the slope toward the Mohawk, and along the river bottom land. These fields were in charge of the women, and since it was believed that woman possesses and controls the faculty of reproduction, it was she who had the sole care of the planting and cultivating, the harvesting and milling of the crop.

Besides this the women, of course, had the household work to do, the preparing of food either for immediate consumption or the drying of it for future use. They had to tan skins, make garments and moccasins, baskets and pottery, and help with the building of houses. (To be continued)





### Easter Bonnets in Iroquoia

*Photo: Silvio Zarattini, S.J.*

For you, two sweet Iroquois Misses wear their Easter bonnets!

"A very joyful Easter to you! . . .

And won't you pray for the speedy beatification of our own Easter Lily,  
Venerable Kateri Tekakwitha? . . ."





IN addition to an all-absorbing love of God, three virtues are vitally necessary for a lay apostle in any era. These virtues are

Courage, Humility and Zeal. Kateri Tekakwitha had them all in goodly measure. Catholic youth of today need equal shares of these virtues if they are to follow the wishes of the Holy Father, Pius XII. He wants every Catholic young man and woman to serve as a Lay Apostle.

Just as Kateri had the courage to live a full Christian life surrounded by pagans; to endure all the persecution that came her way; and yet attempted to convert her people, modern youth can draw upon her example to do the same in our contemporary world and convert our modern pagans.

Like many a young person of today Kateri was the offspring of a "mixed marriage." Her mother was a Christian Algonquin and her father a pagan Iroquois. Taken captive by the

# Kateri and Modern Youth

Part II

by Anne Tansey

## She had the courage to live a Christian life

Iroquois her mother had no opportunity to practice her religion. Before she could even have her little daughter baptized she was struck down with smallpox and died. Kateri contracted the disease and while she recovered, her health was never good, her eyes were very weak and her face was covered with ugly pox marks. She was however undaunted by these physical infirmities.

The uncles and aunts who raised Kateri wanted her to marry a young brave who would help supply their table with fresh meat, but Kateri refused to marry, she wanted to be a Christian and devote her life entirely to God. The girl had the courage of her convictions and endured their persecutions while resisting them.

When Kateri heard there was a Catholic missionary in camp she asked a friend to send him to her as she was sick in bed at the time. Father de Lamberville visited her and Kateri told him of her Christian mother and of

her desire for Baptism. Even while knowing how opposed her uncle was to the Catholic religion Kateri was baptized in the presence of all her tribe on Easter Sunday in 1676.

Almost super-human courage was needed to endure the persecutions which descended on Kateri after she became a Christian. Those in her lodge accused her of being lazy because she refused to work on Sunday. One day they tried to take her Rosary away from her but Kateri declared she would rather die than part with it.

There were some Christians in the village who remained in the safety of their lodges, but Kateri's courage went beyond this, she went to the chapel fearlessly under the eyes of all. Children pointed fingers of scorn at her and no longer called her by her Indian name. Instead they called her "Christian" in derision as one would speak to a dog. Before long that was the only name she was called by. Far from lamenting the con-

tempt they showered on her, Kateri considered herself fortunate to have lost her pagan name. Christ had suffered jeers and torments, she was glad to bear some of His shame and pain.

Seeing all that was going on the priest told Kateri that she would have to leave the village in order to practice her religion properly. He told her to go to the Catholic Indian Village which the Jesuits had built on the banks of the St. Lawrence River for convert Indians. Kateri had dreamed of living at the Sault, as it was popularly called, but she knew her uncle would never allow her to go.

In time the opportunity to do so presented itself. With two Christian companions Kateri set out for the Sault, daring the wrath of her uncle and the terrors of the forest. Her courage and trust in God carried her through all trials and at length she arrived at the Mission of St. Francis where she set an example to all the Christians, living the most exemplary life, foregoing all pleasures and giving herself up to prayer and penance. Kateri displayed her courage in many ways but in none so pronounced as in penance. She fasted to the point of starvation, and prayed for the conversion of her people whom she loved dearly.

☞ Easter bouquet for Kateri:  
An enrollment (\$1.00) in the Tekakwitha Guild!  
Each donation helps further the cause. ☞

☞ Easter bouquet for Kateri:  
20 addresses or more of would-be friends!  
Each new list helps further the cause. ☞



# LETTERS TO KATERI

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

Quebec, P.Q., Jan. 3, 1953: After suffering from severe pain and fearing an operation, I promised Venerable Kateri Tekakwitha that I would forward you the facts concerning my cure if such were to take place. Immediately my pains ceased without taking any medicine. In 1919, she had already obtained the same favor for me... A Sister of St. Joseph.

Garden City, N.Y., Dec. 27, 1952: Enclosed is small offering in thanksgiving for Kateri's finding Christmas jobs for my two college-student sons... Mrs. C.E.M.

Phillipsburg, N.J., Dec. 9, 1952: The enclosed check for ten dollars is for thanksgiving in honor of little Kateri who answered my request for a special favor. This money I am offering is to go towards her statue... Mrs. E. B.

St. George, Man., Oct. 30, 1952: I am happy to show my gratitude to Kateri by writing you the details of my cure. The rheumatism from which I have been suffering for thirteen years began with an attack of sciatica. Later on I suffered from rheumatic arthritis in the knees and ankles. During the last six years, the pain settled in all my right side, particularly in my chest and back. Then followed very intense suffering accompanied with the swelling and distortion of the thorax to such an extent that I could breathe only with great difficulty. The doctors told me that I was suffering from intercostal

rheumatism. After having taken all sorts of medicine without any success, I decided to ask for a cure through the intercession of the Venerable Kateri Tekakwitha. I then began a novena, followed by a second one, at the end of which I felt myself relieved of these terrible pains. I made a third novena. Since then, that is two years ago, I am very well. I attribute my cure to dear little Kateri.

As an acknowledgement of my gratitude, I wish to make her known and loved in Manitoba, and thus to contribute to her canonization... Sister St. F., S.J.S.H.

Beverly Hills, Calif., Nov. 25, 1952: Inclosed, find check for the sum of \$10.00 in thanksgiving for favors received... Miss B.B.

Crystal Falls, Mich., Jan. 5, 1953: Thank you for sending the literature on Kateri Tekakwitha. I am enclosing a check for fifty dollars, twenty-five of which is in thanksgiving to little Kateri for the financial aid she gave me at three different times. The other twenty-five is for masses for the soul of my brother... Miss A. B.

Windsor, Ont., Jan. 10, 1953: My grand-daughter, Mary Margaret V., aged 2½ has been ill for over a year. Some specialists called it an extreme case of asthma and another called it a disease of the pancreas. A boy died of this same sickness three years ago after four months in the hospital. She was so bad that her blood count was

22,000 instead of 6,000 and they had to give her blood transfusions every day for fifteen days. They treated her with all the latest drugs to no avail. I promised Kateri I would send \$10.00 and she improved so much that they were sending her home. I went to mass to thank Kateri and in the middle of my prayers I said: "But Kateri, we want a complete cure!" I got a call from my daughter that she was worse and they could not take her home. They had to drain her lungs and there was not much hope of her coming through the operation. She did come through and they sent her home for Christmas. However her lungs filled right up again. They wanted to take her back to the hospital to drain them again or to send her to Ann Arbor, Michigan, to the hospital and find out what was the matter.

Her father decided to go to Indiana to the Capucin Monastery to see Fr. S. and, last Wednesday he talked with him about one hour and a half. He made her kiss a relic of the true cross... He told him to go to communion twice a week and then told him to go in the chapel and thank the Sacred Heart for the great favor he had received.

My daughter called me Friday and said: "Mary does not rattle in the chest and her bowel movement is normal. She is full of life and can play for the first time in a year. She used to cough by the hour and get no relief."

I am enclosing money order in thanksgiving to Kateri. She answered my petition again. She cured my husband's arm four years ago when we visited her shrine in Caughnawaga.

Please thank her for us. Mr. & Mrs. H. J. P.

Toronto, Ont., Jan. 10, 1953: I am enclosing two dollars for mass in honour of Kateri. We have started a Kateri bank in our house. Each day, we all must put something into the bank. My sons find it is more fun to watch Kateri's bank grow than to have that chocolate or gum. When we have five dollars, we will send it to you and start over. We hope this will be a little help towards Kateri's statue. I am sure many more would do this if they thought about it... Mrs. J. C. M.

San Antonio, Texas, Jan. 22, 1953: I am sending \$5.00 check as I promised to Kateri. I asked her to help me get work and in ten days a man called me and offered me my old job back. Was I happy! So out of my first pay-check, I am sending the five dollars I told her I would send to Canada... Miss R. B.

Mount Kisco, N.Y., Dec. 12, 1952: For the past three years, the Junior Catholic Daughters of America have been endeavoring to promote the Cause of Catherine Tekakwitha...

Several of our Junior Courts have produced the Play "The Princess of the Mohawks", put out by the Catholic Dramatic Movement.

This year we are taking this as the subject of our Radio Broadcasts over local Radio Stations during Junior Week, February 22-29, 1953. The enclosed script is the one prepared and suggested for presentation at that time... Respectfully yours, Beatrice M. Hoffman, National Director.

► It would be wonderful if some Canadian organization did the same. — Ed.



THE FRIEND OF KATERI, *continued.*  
but at their base lay a great hunger, a restless seeking for something of which he did not know the name. Consequently he too walked "the labyrinthine ways" of which Francis Thompson writes in the greatest of his poems, the HOUND OF HEAVEN, and the same Hound of Heaven pursued him and overtook him at last in the church of the Fathers of the Blessed Sacrament, Saint Jean Baptiste. It was near his home. Quite casually he had, so to say, dropped in.

Dimly, after the Resurrection, John the Beloved had seen the figure of Christ in the dawn, rising upon the shore-line, and cried out: "It is the Lord!" Something similar happened to Doctor Rhodebeck when without the slightest premonition he came into the veiled Presence of Christ in the Blessed Sacrament. He saw the large monstrance standing high up, on a lofty altar. He saw it and it thrilled him and shook him from within. Man of science though he was, he could not explain to himself what it was that had happened, and he was disturbed.

That was the beginning. It was the dawning of the vision that drew him out of the shadows and up the tortuous path of the mountain of purgation into the full light of Faith. With his profession on Passion Sunday, 1947, a new life began. For him Catholicism was not only a Faith; it was a Love, an all dominating love for Christ as a Person.

It was this that revolutionized him, that made him say: "God had to beat me to the ground or He would never have won me," and "He and I walked together". This inspired him furthermore to admit during a time of great tribulation, that the suffering held a joy, since it united him more closely to Our Lord. This friendship grew so intimate that he feared the slightest thing that might impair it, and when overpowered by a sense of guilt at some failing, it caused him to say: "I have hurt Him again."

Inevitably this experience gave to his life a motivation that was new and intense. Never again, so he told me, did he wish to practise medicine for remuneration. His desire was to work for the poor, and his heart went out to children, especially to those who were the victims of incurable disease. To these he was eager to give the love, the care, and a spiritual help that would fill their lives with a deeper purpose. "I could pick up every suffering thing," he said, "whether animal or human being." I have offered myself to Christ that He may work through my hands, that everyone may go from me feeling something of His healing power.

Again he wanted to go the whole way, and the way was hard. He had broken with his old world and the break left many

a wound. Struggles lay ahead. There was much to suffer. There was loneliness, insecurity, misunderstanding. There was the fear of Augustine's cry: "Too late have I loved Thee!"

Not long after Doctor Rhodebeck came into the Church someone introduced him to the story of Kateri Tekakwitha. It was a case of love at first acquaintance. The Indian girl slipped into his life and remained. He used to say that she was on the bench beside him at Mass and Holy Communion, and he loved to call attention to her image on the bronze door of Saint Patrick's Cathedral in New York. Repeatedly he urged me to write her story and was eager to help with the necessary research. The mere mention of her name could arouse his interest at any time.

It was this that brought him to Caughnawaga this past summer, into one of the happiest periods of his life. He loved every part of it, the peace and the holiness, of the Mission, the unforgettable kindness of the Fathers who made him feel himself as one of them, the friendship of the Sisters in charge of the school, and the precious, daily companionship of the Indian children. This was precious to him. He loved to have them clamor about him, and may it give then joy to know that their affection warmed the lonely places in his heart, and that he missed them after he left them. "My children" he called them, and once when I told him that he laughed more than formerly, he said: "I think it is the children."

As to Kateri, it was his continuous wish that her remains might be placed in some niche, some crypt perhaps, that would inspire people to come to pray. He felt that while many came to view her bones, too few had come to pray. He was convinced that the miracles required for her beatification would not be found wanting if those in need of them would pray.

No one suspected that his life was so near its closing when he journeyed from New York to New Orleans, shortly after leaving Caughnawaga. In spirit he had taken Kateri and the dear ones in Canada with him into the Southland, and they were with him during the last moments of his life. On Sunday morning, September 28th the hope for his recovery ran high. The heart seemed better. He had received Holy Communion and apparently the old verve had returned. In the midst of a conversation with the nurse, telling her of Caughnawaga, the children, the beloved Kateri, an instant came and all was over. Happily, life ended in a concluding avowal. "Who is your favorite saint?" the nurse had asked him, and the answer was charged with a final affirmation, revealing once again the mainspring of his inner life and its enduring Love. "My favorite Saint" he said, "is Jesus Christ."

## CALENDAR TIDBITS

*Mission Saint-François-Xavier*

CAUGHNAWAGA, P. Q.



To the Most Reverend Bishops of Canada,  
To the Very Reverend Superiors and Pastors,  
To the Reverend Brother Directors,  
To the Reverend Sister Superiors.

Dear Friends of Kateri,

As V.-Postulator for the Cause of Venerable Kateri Tekakwitha, I am forwarding you the enclosed poster, an invitation to pray for the prompt Beatification of the Lily of the Mohawks! Would it be asking too much to place it, well in evidence, in the vestibule of your church during all the Holy Season of Lent?

The Cause of Tekakwitha is as poor as she was here below during her life-time; it has no official funds. Hence, to meet the heavy cost of printing and mailing this poster to every Catholic parish and institution in Canada, I was obliged to seek financial assistance. I now most heartily recommend our sponsors and invite you to patronize them:

The Catholic Central Bureau, Ltd., 50 Notre Dame St. W., Montreal, Que., wholesale dealers in religious articles. Anywhere in Canada, and any time, for instance, at that parochial retreat of yours, at your request, the Catholic Central Bureau will forward, on consignment, the crucifixes, prayer books, holy pictures, rosaries, medals, etc. you desire. You will be more than satisfied with their prompt and efficient service.

The Knights of Columbus, Council 1776 of Lachine, Que., on acceding to our invitation to become one of the four Kateri sponsors, earned the gratitude of all Kateri's friends and clients. (In admitting more than 40 Indians from our Mission, the Lachine K. of C. have proved, once again, their thorough Catholic spirit!)

J.-P. Bédard, Ltée, 480, Lafleur Avenue, Ville Lasalle, Que., contractor of asphalt works, crushed stone, bituminous mixtures and pulverized lime stone of farming purposes. This firm's friendly dealing with Caughnawaga over a long span of years, and the excellent record it has built up for itself, merit your whole hearted encouragement.

Willis & Co., Limited, 1220 St. Catherine St. W., Montreal, Makers of Willis Piano for more than eighty years, agents of the Hammond Organ, wish to call to the attention of the Catholic clergy of Canada, that they now are the exclusive Canadian representatives of the internationally known "Paccard" bells and of the "Mamas" ringing systems. If your church needs a small or a large bell, if it needs one or one hundred bells, Willis & Co., Limited, will give life to your steeple...

There still remains a limited quantity of Kateri posters; if you desire more copies, drop a post card to the V.-Postulator.

Asking a prayer during your mass for the speedy Beatification of the lovely Lily of the Mohawks, I remain

Devotedly yours in Jesus and Mary,

*Father Henri Béchard, S.J.*

Rev. Henri Béchard, S.J.,  
V.-Postulator for the Cause of the  
Venerable Kateri Tekakwitha

February 11, 1953